Asarah Maamarot - Ten Discourses

Ten works on Kabbalah and homiletical interpretation

Rabbi Menahem Azariah of Fano

Rema of Fano (1548-1620)

With the commentaries collected for this edition

Reading version 1.0, with gaps and uncertain readings explicitly marked. Details appear in the brief list at the end of the book.

Date of the inherited Hebrew reading edition:

30 September 2026

English translation

Reading edition - 18 October 2026

Composition follows the Ukrainian reading edition. The English translation remains at the previously accepted accuracy. Translator notes are kept in the accompanying file with their original TN identifiers.

Main volume and historical appendix should be kept in the same folder for links between the two PDFs.

About the author and the book

Opening remarks by the editors of the edition; these are not part of Rema's words.

Rabbi Menahem Azariah of Fano (1548-1620), known as Rema of Fano, was an Italian sage, a halakhic decisor and a kabbalist. He composed halakhic responsa and assisted in the printing of books. He studied the teaching of Rabbi Moses Cordovero and the traditions of the Ari that reached Italy, among other channels through Rabbi Israel Sarug. [א]

Asarah Maamarot is a collection of works on Kabbalah and homiletical interpretation, dealing among other things with creation, judgment and providence, and the human soul. The title appears to allude to the wording of the Mishnah: “Through ten utterances the world was created” (Avot 5:1). The works differ in character and in their manner of exposition. [ב]

The Venice printing of 5357, described in research as the first printing of 1597, contained three discourses: Heqor Din, Em Kol Hai, and Ha-Middot. The composition of collections bearing this name is not uniform across printed editions and manuscripts. This working edition brings together the ten discourses below with the commentaries collected; gaps and uncertain readings are explicitly retained. [ג-ב]

The ten discourses in this edition

Heqor Din

Em Kol Hai

Ha-Middot

Olam Katan

Ha-Ittim

Tzevaot

Yonat Elem

Ha-Nefesh

Ha-Milluim

Shivrei Luhot

Sources for the opening remarks

א. Samuel Rosenblatt, entry on Menahem Azariah of Fano, Encyclopaedia Judaica.

ב. Mishnah, Avot 5:1; Eliezer Baumgarten, study of Rema's writings and their interpretation in Ashkenaz and Poland, 2025, pp. 28, 35-37.

ג. British Library catalogue, manuscript 27132 in the Additional Manuscripts series; WorldCat, record 611924872.

About the text and reading signs

Before you is a working reading text of the ten discourses and their commentaries. The author's text is printed in larger type, with the commentaries in smaller type beside it. Commentary labels distinguish the commentaries from one another and from editorial remarks added in this edition.

Words whose reading is uncertain are marked with a dotted underline. A question mark or alternatives separated by a slash have been retained as recorded; the marking does not select a particular reading. Where the text could not be read, the sign [gap] is retained. A partial passage is marked “fragment only.” A list of words identified within a gap is not a reconstruction of a complete sequence.

A few comparisons with parallel witnesses are given separately under the heading “Editorial remarks,” with the years of printing specified. An uncertain reading is not necessarily a textual variant; a parallel text does not silently fill a damaged passage or replace the main text.

Even unmarked text has not all been checked word for word against the printed editions. Source details, verification states, and detailed discussion are retained in the accompanying research.

Uncertain reading

[gap]

Free distribution

The editors of this edition permit it to be copied and distributed freely, insofar as they hold the rights. The edition is supplied as it stands, without a guarantee of the text's completeness or accuracy. Use is at the reader's discretion and responsibility.

On the division of the reading edition

This volume contains the author's text and all the commentaries in reading version 1.0, together with introductions by authors and commentators, substantive printed notes, and corrections. The wording of the records, gap signs, and uncertain readings has been preserved unchanged.

The historical indexes, approbations, title pages, dedicatory poem, and printed colophons have been moved to a companion volume. All the material is retained in full across the two volumes together; each volume has its own contents and pagination.

Links from the index to the book indicate the discourse, part, and chapter address recorded in the source. This does not establish that each topic in the index has been attached to a particular sentence. The return link at the end of the chapter opens the index record in the companion volume.

Keep both PDF files in the same folder. Opening a link between files depends on the PDF reader's support and its security policy. Filenames and link destinations have been checked in the structure of the files themselves.

The new division was prepared on 17 October 2026. It does not constitute a new linguistic verification or an increase in the text's degree of evidential support. The original introduction, details of version 1.0, and list of unresolved passages have been retained.

About this English edition

The author's text appears in the central column. Commentaries form one continuous sequence, flowing through the left and right side columns, then through two wider columns when needed. If no commentary remains, the author's text uses the full width. Proximity indicates a chapter association; it does not establish a match to a particular phrase.

The compact index below a chapter heading opens its commentaries. Commentary captions return to the chapter. The detailed contents and PDF bookmarks provide access to each chapter, preface, printed note and historical document. Historical index links retain their inherited chapter addresses; printed-note links marked as such refer only to a treatise.

This layout revision preserves every existing English translation unit and every stable TN identifier. Translator notes are separate in asara_maamarot_translation_notes_en.md, with page references updated for this edition. Hebrew quotations retain their reading direction within the English text.

Further recognition of the source texts was stopped at the user's instruction. All 6,119 units have an English text. Three main-volume units remain drafts and are not counted as source-checked translation: Yoel Moshe on Heqor Din V.8, and Yad Yehudah fragments 22 of Ha-Ittim 8 and 15 of Ha-Ittim 9. Draft captions remain visible on continuations.

Main-volume checked coverage remains 517,382 of 522,382 Hebrew source words (99.042846%). The historical appendix remains 12,018 of 12,018 (100%). These recorded review states do not imply independent scholarly certification. Source gaps, tentative readings and attribution limits remain explicit.

Inherited notices about the Hebrew edition retain their original wording and dates. They describe that source edition. This English composition has its own pagination; its current editorial status is stated here. Source identifiers and detailed provenance are available in the accompanying registers.

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Heqor Din - Part I (א) - Chapter 1 (א)

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Yoel Moshe: 1

Yad Yehudah - א

(1) “The inquiry,” etc. That is, in this treatise he will inquire into the judgments of the LORD, etc.; hence its title, Heqor Din.

Yad Yehudah - ב

(2) “In accordance with what is commonly known of its affairs”: all who come into the world pass before Him like benei maron on Rosh Hashanah. [TN010001]

Yad Yehudah - ג

(3) “Those associated with it”: the other seasons at which the world is judged, namely Passover, Shavuot, and the Festival, as explained in the Mishnah at the beginning of Rosh Hashanah.

Yad Yehudah - ד

(4) “As will be explained”: below, in Part II.

Yad Yehudah - ה

(5) “With respect to the judgment after death,” which is called the great day of judgment. On it the blessed LORD judges the soul, whether it shall enter the Garden of Eden or Gehinnom, and matters of this kind, as stated in several places in the Zohar; this will be explained in Part III.

Yad Yehudah - ו

(6) “The final judgment,” called the great and awesome day of the LORD.

Rema of Fano

The inquiry in this treatise concerns the judgments of the LORD, which are true, in three worlds.

The first is this world, in accordance with what is commonly known of its affairs: the judgment of Rosh Hashanah and those associated with it, as will be explained. The second is the world of souls, with respect to the judgment after death. The third is the world of resurrection: the final judgment, which completes them all. Concerning the first two it is said, “He will give us life after two days” (Hosea 6:2). The prophet asked the Master of mercy to decree true life for us, from the beginning of our creation until our departure from this world is complete. His prayer is pure: that we should emerge acquitted from the two days of judgment we have mentioned, along the lines of what is written, “And the day of death, than the day of one's birth” (Ecclesiastes 7:1), as will be explained in Part II, chapter 6. This accords with what Moses our teacher, peace be upon him, said in his prayer, which was forgotten after his death and which King David, the devout man, the sweet singer of Israel, subsequently reestablished: “Make us glad according to the days in which You afflicted us” (Psalm 90:15). He did not, God forbid, set a limit to the days of spiritual joy for which he was pleading; he had already said, “That we may sing for joy and be glad throughout all our

Yad Yehudah - ו - continued

It is concerning this that the Gemara of Rosh Hashanah says, “Three groups on the day of judgment.” It will be explained in this part and in Part V.

Yad Yehudah - ז

(7) “Concerning the first two”: concerning the judgment of this world and the judgment of the world of souls it is said, “He will give us life after two days; on the third day He will raise us up, and we shall live before Him” (Hosea 6). By “after two days” he means the two days of judgment of this world and the world of souls.

Yad Yehudah - ח

(8) “He asked”: the prophet asked that the blessed LORD decree for us the true life of the world to come, from the beginning of creation and formation in the womb, from which the first judgment begins.

Yad Yehudah - ט

(9) “Until our departure from this world is complete”: this is after the flesh has decomposed, for then the judgment of the souls is completed, as explained in the Gemara at the end of the chapter Nigmar ha-Din, and in the Zohar, Terumah, page 269, and elsewhere.

Yad Yehudah - י

(10) “His prayer”: the prophet's prayer is pure, and his intention is that we emerge acquitted from these two days of judgment, so that “on the third day He will raise us up, and we shall live before Him”—that we merit to stand at the resurrection of the dead. The author completes this in chapter 2, where he writes, “And concerning the final judgment,” etc. Meanwhile he explains incidentally some verses relevant here.

Yad Yehudah - יא

(11) “Along the lines of what is written”: “A good name is better than good oil, and the day of death than the day of one's birth” (Ecclesiastes 7). That is, it is better for a person to emerge acquitted in the judgment of the day of death than in the judgment of the day of his birth.

Yad Yehudah - יב

(12) “In Part II, chapter 6”: various interpretations of this verse will appear there, and this is one of them.

Yad Yehudah - יג

(13) “This accords”: the prophet's saying, “He will give us life after two days,” accords with what Moses our teacher, peace be upon him, said in the psalm “A prayer of Moses”: “Make us glad according to the days in which You afflicted us,” etc. His prayer likewise concerns these two days of judgment. See the

Rema of Fano - continued

days” (Psalm 90:14). Similarly, “Let Your lovingkindness, LORD, be upon us, as we have hoped for You” (Psalm 33:22) means: for as long as we hope for You, which is always; it does not mean in proportion to our hoping, for that has a limit, whereas the LORD's lovingkindness has no limit. But our Rabbis, of blessed memory, said, “One who prays his prayer must explain his words properly.” Therefore he explained that he was not asking only concerning the future. Nor, concerning the past, would what had been done in it according to His blessed will suffice, for it is obvious that He does not withhold any creature's reward. Rather, in addition to all this, “Make us glad” also “according to the days in which You afflicted us,” as though we had fulfilled the commandments at every time, since there is no joy apart from them. Although the course of life includes “days in which You afflicted us,” and we were not allowed to observe Your righteous judgments, this is constraint, and the Merciful One exempts the person under constraint. In this sense Joel said, “I will repay you for the years” (Joel 2:25); this is straightforward. “The years in which we saw adversity” is therefore to be joined to the verse that follows: “Let Your work be seen by Your servants” (Psalm 90:16). For His blessed hand was certainly not too short to renew, from then onward, the measure of His goodness each day throughout that entire time as well. It is only that we have not yet merited it: because of the adversity it was gathered in and concealed, and it is collected and placed in the treasury of the King of the world

Yad Yehudah - יג - continued

following chapter, where the author concludes the subject with “And how much more now,” etc.; see there.

Yad Yehudah - יד

(14) “He did not set a limit”: the meaning is not, as a plain reading might suggest, that Moses prayed for joy lasting as long as the days of affliction we have endured. For how could he set a limit to the days of spiritual joy?

Yad Yehudah - טו

(15) “For which he was pleading”: spiritual joy, not bodily joy.

Yad Yehudah - טז

(16) Moreover, how could he set a limit to the joy, when he had already said, “That we may be glad throughout all our days,” which implies no limit?

Yad Yehudah - יז

(17) “Its meaning”: its interpretation is, for the time during which we have hoped for You, namely always.

Yad Yehudah - יח

(18) “It does not mean in proportion”: not in proportion to the person who hopes, who has a limit.

Yad Yehudah - יט

(19) Rather, “Make us glad according to the days in which You afflicted us” is intended to explain what he first said, “Satisfy us in the morning,” etc., in accordance with the Rabbis' statement, “One who prays,” etc. This is in

Yad Yehudah - יט - continued

the Zohar, Vayishlah, on the verse “Deliver me, please, from the hand of my brother, from the hand of Esau.”

Yad Yehudah - כ

(20) Therefore Moses went back and said, “Make us glad,” etc., to explain that his request in the preceding words, “That we may be glad throughout all our days,” does not concern the future alone.

Yad Yehudah - כא

(21) Nor would it suffice for the Holy One, blessed be He, to give reward for the commandments performed in the past. For it is obvious that the Holy One, blessed be He, does not withhold reward, and there is no need to pray for this.

Yad Yehudah - כב

(22) “Rather, in addition,” etc. That is: My actual request in saying, “That we may be glad throughout all our days,” is that You also give us reward for the days on which constraint caused us to neglect the commandments. Reckon it as though we had rejoiced in the joy of a commandment even on those days when troubles and afflictions overtook us and prevented us from occupying ourselves with the commandments and properly observing the Torah. This is “Make us glad”: give us reward as though we had been glad through fulfilling the commandments even on

Rema of Fano - continued

until the indignation passes. Therefore he said, “Let Your work be seen by Your servants,” as in “Show us Your lovingkindness, LORD” (Psalm 85:8). It is also written, “You have wrought for those who take refuge in You” (Psalm 31:20). For contemplation of His blessed attributes is the ultimate good; this is “Your splendor upon their children,” in the sense of ancestral merit becoming the mazal of the children. We shall explain this in chapters 28, 29, and 30 of Part II. It is assuredly splendor, vindicating the governance of the world in truth and uprightness.

“Let the pleasantness of the LORD our God be upon us” (Psalm 90:17): this is our first mazal, which does not depend on merit at all, through which He has prepared abundant goodness and immense lovingkindness for the house of Israel, in keeping with the bounty of the supreme King, who does good to all. He said: May it be Your will that nothing of it be diminished for us; let it neither be stored away nor hoarded, but belong to those who dwell before the LORD. This is the opinion of Rabbi Akiva, which we shall mention there. “And the work of our hands” is the merit renewed day by day; “establish it upon us,” to add strength to our mazal in every generation. This is the Rabbis' opinion, as will be explained. Even if you say that the passage accords with Rabbi Akiva, whose view our discussion follows, as we shall mention there, “establish it upon us” will concern enjoying in this world the fruits of the good deeds of the present; and “the work of our hands—establish it” will have the corresponding

Yad Yehudah - כב - continued

the days in which You afflicted us, since the neglect resulted from constraint. This follows the Rabbis' statement: “One who sits down to perform a commandment but is prevented by constraint from doing it—Scripture accounts it to him as though he had done it.”

Yad Yehudah - כג

(23) “Since there is no joy apart from them”: therefore it is appropriate to call fulfillment of the commandments “joy,” for this is true joy.

Yad Yehudah - כד

(24) “I will repay you for the years that the locust consumed,” etc. (Joel 2). The meaning is: I will repay you for the years in which you could not serve Me because of the fury of the oppressor, as though you had fulfilled the Torah and commandments in them.

Yad Yehudah - כה

(25) “The years in which we saw,” etc. That is, according to our explanation that the verse “Make us glad according to the days in which You afflicted us” merely explains the verse “That we may be glad throughout all our days,” it was quite unnecessary to add here “the years in which we saw.” Rather, it is joined to the following verse, “Let ... be seen,” etc. The meaning is as if he said: I know that, on the

Yad Yehudah - כה - continued

days when we were not allowed to observe Your good judgments—

Yad Yehudah - כו

(26) “Your hand was not too short” to bestow the abundance of goodness, the fullness of joys, which You were accustomed to bring into the world through the fulfillment of the commandments. But those good things are still hidden with You, sealed in Your treasuries, and have not entered the world because of the days of adversity. This is “the years in which we saw adversity”: we have not yet merited to see the goodness of Your chosen

Rema of Fano - continued

meaning for the last generation. When the reader reaches the completion of this exposition in its proper place, which we have indicated, he will rejoice and be exceedingly glad at the confirmation of this understanding of the verse, together with the hope of beholding the pleasantness of the LORD and visiting His sanctuary. Someone who has brought the measure of his days to completion, as Moses our teacher, peace be upon him, did—and this is only part of his praise, for in his presence the One who delights in lovingkindness testified concerning him, “Behold, your days have drawn near” (Deuteronomy 31:14), as the Zohar explains (Zohar I, 221b), that they drew near before the King without shame—can offer such a prayer in order to bring merit to the many.

Yad Yehudah - כו - continued

ones. Yet for this very reason I requested, “Let Your work be seen by Your servants”; that is, let there now be an end and a termination to the years of adversity, and let Your servants see the good things in Your treasury.

Yad Yehudah - כז

(27) “As in,” etc. That is, “Let Your work be seen” is like what is said there, “Show us Your lovingkindness, LORD”; “Your work” here means “Your lovingkindness.” The reason it is called this is that it is indeed—

Yad Yehudah - כח

(28) “Written”: “How abundant is Your goodness, which You have

Yad Yehudah - כח - continued

stored up for those who fear You, which You have wrought for those who take refuge in You.” Thus the language of working is applied to goodness. See Zohar, Emor, page 188.

Yad Yehudah - כט

(29) “For contemplation,” etc. That is, the reason he said “Let ... be seen” rather than “Let ... be given,” or another such expression, is to include intellectual vision as well: contemplation of His blessed attributes, which is the principal good. To me it seems that “Let ... be seen” is appropriate here because it is the opposite of “which You have stored up” in the other passage, an expression of concealment from sight.

Yad Yehudah - ל

(30) “This is Your splendor,” etc. That is, the end of the verse, “And Your splendor upon their children,” is explained according to what will be explained below in Part II: ancestral merit, which is the fruit of their commandments, is preserved for the children and is their mazal, while the principal remains for the ancestors themselves. The meaning here is that he asked the blessed LORD: Let Your servants see all the goodness belonging to them

Yad Yehudah - ל - continued

from the commandments they neglected under constraint, as though they had performed them. Not only this: let their children also see Your splendor—that is, the mazal belonging to the children through their fathers' merit. Do not withhold the goodness from them, even that deriving from the commandments their fathers neglected under constraint, as though those commandments had actually been fulfilled.

Yad Yehudah - לא

(31) “It is splendor”: that is, the reason for calling the children's mazal “splendor” is that this is assuredly the majesty and splendor of the blessed LORD. Through it His blessed governance of human beings is vindicated, whereas without it this would be difficult to understand, as will be explained in the part and chapters mentioned. What he says next —

Yad Yehudah - לב

(32) “Let the pleasantness,” etc.—is likewise explained in this way. Just as Moses prayed concerning the children's mazal, so concerning the first mazal, which is Keter, called the upper mazal, as stated at the beginning of Part III of Em Kol Hai,

Yad Yehudah - לב - continued

he asked that nothing of it be diminished for us. This is “Let the pleasantness of the LORD our God be upon us”: it is the Supreme Crown, as the Zohar says, “The pleasantness of the LORD is in the Ancient One.”

Yad Yehudah - לג

(33) “Which does not depend on merit”: concerning it the Sages said, “Children, life, and sustenance depend not on merit but on mazal,” as stated at the beginning of Part III of the treatise mentioned; see there.

Yad Yehudah - לד

(34) “This is the opinion of Rabbi Akiva”: in chapter 4 of Yevamot, concerning “I will fulfill the number of your days.” According to Rabbi Akiva, if a person merits it, his allotted days are completed; if he does not merit it, they are diminished. According to the Rabbis, if he merits it, days are added; if he does not merit it, they are diminished. Moses' request that nothing be diminished for us, etc., thus accords with Rabbi Akiva, since everyone agrees that if a person does not merit it his days are diminished, and Moses prayed against this. But the subsequent words, “And the work of our hands,” etc., adding strength to our mazal, can be established only according to the Rabbis, since according to Rabbi Akiva nothing is added even if a person merits it.

Yad Yehudah - לה

(35) “Even if you say”: even if you wish to explain “And the work of our hands,” etc., also according to Rabbi Akiva—

Yad Yehudah - לו

(36) “Its meaning will be”: it concerns the fruits. This is “the work of our hands”: establish our good work upon us, so that we may enjoy its fruits in this world. What he subsequently says, “And the work of our hands—establish it,” refers to the principal: establish it for the last generation, that it may be preserved for the world to come. All this will be explained in Part II, in the chapters mentioned, and there, “When the reader reaches,” etc.

Yad Yehudah - לז

(37) “Someone who has brought ... to completion,” etc. That is, this prayer which Moses offered when he said, “Make us glad according to the days in which You afflicted us,” as though we had fulfilled the commandments on the days of affliction, is fitting specifically for Moses, and not for anyone

Yad Yehudah - לו - continued

else. For he, of blessed memory, completed his days with commandments; he could therefore offer such a prayer for others who had not completed their days with them, and say, “The Merciful One exempts the person under constraint.”

Yad Yehudah - לח

(38) “And this is only,” etc. That is, even his completion of his days with commandments is only part of his praise. For the blessed LORD alluded to this in his presence when He said, “Behold, your days have drawn near,” and it is known that only part of a person's praise is spoken in his presence.

Yad Yehudah - לט

(39) “As the Zohar explains”: in Vayehi, page 467: “The days of Israel drew near to die.” It is not written “The day of Israel drew near,” but “the days.” Does a person die over several days? Surely he dies and departs from the world in one hour, in one instant. Rather, thus it was taught: When the Holy One, blessed be He, wishes to take a person's spirit back to Himself, all the days that the person has lived in this world are reviewed before Him and enter into the reckoning, etc. Happy is the portion of that person whose days draw near before the King without shame, and not one of whose days is thrust outside, etc. Therefore “drawing near” is written of the righteous, etc.; see there, and on page 472. These are the Zohar's words in Terumah, page שו”ח?: [TN010002] “I am one hundred and twenty years old today”—literally today, for on that very day his days were completed, to draw near to this place, as it is written, “Behold, your days have drawn near”: they have actually drawn near.

Yoel Moshe

“Which is the judgment of Rosh Hashanah and those associated with it, as will be explained”: this means the four seasons at which the world is judged —at Passover, at Shavuot, and “at the time ...” [ועת?, uncertain]—all of which are comprised in the judgment of Rosh Hashanah.[TN010003] See below, Part II of Heqor Din, chapter 1, where he says, “For examination, and the ... [ועיני?, uncertain] that are renewed,” etc.; see there concerning Rosh Hashanah.[TN010004] And especially in chapter 2, כח”ז גר”ל [unclear abbreviations], according to the Gemara's objection, “But a person is judged every day, as it is said, ‘You visit him every morning,’” etc.; it answers, “This is for examination,” etc. See there; it is explained in chapter 1.[TN010005]

Yoel Moshe - continued

“The second is the world of souls, with respect to the judgment after death,” etc.: this is what Rabbi Shimon bar Yohai calls, in Vayehi, page 477, “the great day of judgment.” See below, Part III of Heqor Din, chapter 1. “The third is the world of resurrection”: according to the verse “Awake and sing for joy, you who dwell in the dust,” etc. This is the final judgment, which completes them all, called “the great and awesome day of the LORD.” “He will give us life after two days”: that is, true life in completeness, “after two days,” in such a way that we emerge acquitted from the two aforementioned days of judgment. For all the judgments of this world are called “one day,” since they have one common character, as the author will explain in chapter 2.[TN010006]

“Until our departure from this world is complete”: that is, according to the Zohar, Terumah, page 229, the soul is judged for as long as the flesh remains, going to and returning to the body until the flesh decomposes; then it has rest. Thus, from the beginning of creation until the soul's final ascent above, two judgments take place: the judgment of this world at Rosh Hashanah, and the judgment of the soul. See also Zohar, Shelah Lekha, page 323, and Zohar, Vayeshev, 440. “And the day of death than the day of one's birth,” etc.: that is, from the day of birth one's life should be true life, and on the day of death as well one's soul should be bound in the bond of life, corresponding to these two days of judgment which we have mentioned.

“In his prayer, which was forgotten,” etc.: this is the psalm “A prayer of Moses,” etc. There are eleven psalms, without any mention of who uttered them, while the midrashim explicitly state that Moses uttered them. If you ask: How do we know they were forgotten? Perhaps Moses uttered them in his own time, and David did not include them in his book—as in the midrash's parable of a king before whom ten people came with songs, who said, “This one I desire, because his voice is pleasant,” etc. One may answer that, even apart from this, one must raise an objection to the Gemara's statement in chapter 1 of Megillah concerning the letters MNTsPKh: “They forgot them and subsequently reestablished them,” etc. Did not Moses, before his death, write twelve Torah scrolls and give them to

Yoel Moshe - continued

the twelve tribes? They could have examined those Torah scrolls.

Rather, the matter is in accordance with what is explained in the Zohar on the Song of Songs, folio 3, concerning the letters MNTsPKh: “‘Let us rejoice and be glad in you’—these are the twenty-two letters; ‘uprightly they love you’—these are the extended letters”; see there. For the letters MNTsPKh have a great mystery and rectifying function. Through them they ascended to the land of Israel, for they knew the power of their radiance and the source of their holiness, until after they sinned; see there. The mystery of MNTsPKh is explained in Pardes: they comprise the gates of Binah, and each individual letter likewise corresponds to the fifty gates of Binah.

This is the mystery of “The children of Israel went up armed”: the fifty gates of Binah were opened. This is the Jubilee, when each person returns to his holding; and these are the fifty days of the counting. Concerning this the midrash says, “All the doubled letters were spoken with reference to redemption.” See the midrash Yalqut on Exodus and on Lekh Lekha, and understand.

This, then, explains the Gemara: they certainly knew the two forms of the letters. Although the primordial light had been concealed, as stated in the aforementioned Zohar, Adam nevertheless knew them—that is, their inward meaning, through which to draw the influence downward. When Adam sinned, they were concealed; even so, he knew them, but he forgot the substance of their rectifying function and their illumination. They did not know how to bring down the spark of their holiness from above. See there, in the gloss to the Zohar on the Song of Songs, where you will find it.

These eleven psalms correspond to the orders of the qelippot, which are eleven, in the mystery of “eleven days from Horeb.” The midrash discusses at length their correspondence to the eleven tribes whom Moses blessed before his death: to subdue the eleven qelippot known to the sages of truth, in the mystery of the eleven curtains, the eleven ingredients of incense, and the eleven verses beginning with nun and ending with nun, corresponding to the eleven qelippot, from whose

Yoel Moshe - continued

side forgetfulness comes. This is in the mystery of הח"שך, whose letters are שכ"חם;[TN010007] because of this the aforementioned eleven psalms were also forgotten. They alluded to the matter thus: Moses, משה, in numerical value—Peor, פעור, has eleven more; these are the eleven qelippot. Therefore "in Moses' ..." [ובמי משה, uncertain] they were forgotten.[TN010008] The intention of the verse is, "When you heard the voice from the midst of the darkness"; they forgot how to subdue them through these psalms, until the sweet singer of Israel arose and cut the shoots with pruning hooks—these qelippot. David struck them again, and they returned to their proper arrangement as before,[TN010009] in the mystery of "Your statutes have been songs for me in the house of my sojourning"; understand.

"One who prays his prayer must explain his words properly": that is, so as not to give the accusers room to say, "Let his intention not [be fulfilled]," even though it is a favorable time. See Zohar, Vayishlah, page 326. "That he was not asking concerning the future": that is, in the words "That we may sing for joy," etc. "As though we had fulfilled the commandments": one may object, why does he call these "days in which You afflicted us"? Therefore he says, "Since there is no joy apart from them": only the joy of a commandment. Although human life includes days of affliction, suffering, and exile, when it is impossible to complete a commandment in deed, but only in thought, the Merciful One nevertheless exempts a person under constraint.

"To the verse that follows": that is, it is connected to "Let ... be seen by Your servants," etc. For he found a difficulty: according to his interpretation, "the years in which we saw adversity" is superfluous. He had already said "days in which You afflicted us," which are the days left unfulfilled; what difference does it make whether the constraint lasts days or years, since the Merciful One exempts a person under constraint? On the plain reading, that a limit is set and that reward is proportionate to suffering, this is understandable: some in Israel have undergone days of affliction, and others years of affliction. Concerning both he says, "Make us glad," etc. This is not so according to his interpretation, in which it does not concern affliction and suffering, but days left unfulfilled.

Yoel Moshe - continued

Therefore he explains and answers that it is joined to the following verse: during those years in which we saw adversity, the blessed LORD was able to show us, His servants, His work. "It is only that we have not yet merited," etc., "and they were concealed," etc. Here, in these words about the years, two sound premises are set out.[TN010010] The first is what is stated in Sha'arei Orah on the verse "The sinner's wealth is stored up for the righteous": there are seven palaces above, and one is called the Palace of Merit. It is on the north side, on the side of Gevurah. There an abundance of favor descends from above every day. When it arrives there, Israel is judged as to whether they are worthy to have that abundance poured out upon them. If not, God forbid, it is concealed there. So it is every day: above there is no withholding, God forbid, for the abundance flows every day in its accustomed manner and order; the deficiency is from the multitude of recipients.[TN010011] This is specifically "stored up" for a perfected righteous person, "the sinner's wealth," for it is there "in the known ..." [בידוע, uncertain]; if he merits it, he takes his own portion and his fellow's portion. This is intimated in the word "concealed."

In the word "gathered in," he alludes to a premise in Yonat Elem. When it arose in the blessed Creator's will to create His world, He made His light shine as though pouring it into a vessel. There came to be inward light, outward light, and encompassing light, the latter being the overflow above. But the LORD, blessed and exalted, saw that if Adam sinned, he would also impair, God forbid, the encompassing light, which is a great light; the impairment would therefore also be great. Consequently He divided it to the sides, and "He separated"—He set it apart for the righteous. See above: a person's soul likewise has three lights, inward, outward, and encompassing. A person can, God forbid, impair the encompassing light above, so that it is thrust away, ק"ו, toward the qelippot;[TN010012] He therefore separated it. This is the matter of Joshua, whom Moses made like a vessel full and overflowing; understand.

This explains "And their hope ... of the soul" [ותקות ... נפש תכ"ח]: the initial letters of "encompassing," "inward," and "outward"—מקיף, פנימי, חיצון.

Yoel Moshe - continued

[TN010013] He further explained concerning this, “And the wicked will be silent in darkness”: through ATBaSh, מקיף, “encompassing.”[TN010014] In the words of Yonat Elem, the encompassing light withdrew to its place. This is “concealed,” “gathered in”: it is held back in the northern palace, called the Palace of Merit. For from heaven they give, but they do not take away. It is only that the world is not a vessel fit for this; it is therefore held back until people improve their deeds. Hence it is called tsafon, “north,” in the sense of something stored away and hidden: “How abundant is Your goodness, which You have stored up.” This is “From the north the adversity will break forth”; “From the north comes gold”—specifically “north.” Therefore, “Let ... be seen by Your servants”: only seeing is lacking. See the related material in Sha'arei Orah and in Yonat Elem, chapter 6, and take care lest you find matters “in ...” [בשכ״ילוה?, unreadable].[TN010015] This explains “to renew, from then onward, the measure of His goodness”: from that aforementioned chamber the Holy One, blessed be He, will bestow influence and show it to us; understand.

“It is also written, ‘You have wrought for those who take refuge in You’”: for he finds a difficulty: what is the expression “You have wrought”? It could have said briefly, “How abundant is Your goodness for those who fear You, for those who take refuge in You.” The words “which You have stored up” in the verse are likewise exact, in the sense of “stored up for the righteous,” etc.; understand. “For contemplation of His attributes,” etc.: this is the expression “You have wrought,” for “I see Your heavens, the work of Your fingers”—which are ten fingers. This is “How abundant is Your goodness, which You have stored up for those who fear You,” and this is “From the north comes gold”—specifically “north.” The meaning of “You have wrought” is the abundance that is stored up. This is “Let Your works be seen by Your servants”: “be seen” and “Your works” are exact expressions. “Behold, His reward is with Him, and His work before Him.”

“And Your splendor upon their children,” etc.: that is, through “It is assuredly splendor, vindicating the

Yoel Moshe - continued

governance of the world in truth and uprightness.” He explains it thus: there are thirteen attributes and thirteen configurations of the beard—“From my flesh I shall behold God.” The upper mazal is “preserving,” and the lower mazal is “and acquitting,” for those who repent. The fathers' mazal means ancestral merit: one who sanctifies himself during intercourse merits that the son born to him inherit his goodness. Among them are those whose father has no mazal but sanctifies himself, and his son will likewise be like him. But if the father is old, “the ends ... he inherits the father and begins after ...” [סופי׳ יורש את האב ומתחיל לאחרי׳?, uncertain].[TN010016] Therefore he says, “And Your splendor upon their children,” through the power of the mazal of the thirteen configurations of the beard, along the lines of “Honor the face of an elder.” It was likewise said of Rabbi Yohanan, who lacked the splendor of the face: he had no beard. And “splendor”—Naso, page 222.[TN010017]

“Let the pleasantness”: the upper mazal is called pleasantness, the pleasantness of the LORD in the Supreme Ancient One; see Zohar Hadash. “This is the opinion of Rabbi Akiva”: that is, he holds that if a person merits it, his days are completed; if he does not merit it, they are diminished. But nothing is added, even if he merits it. The Rabbis, however, hold that if he merits it, days are added. “Someone who has brought the measure of his days to completion, as Moses,” etc.: this refers back to his prayer, “Make us glad,” etc. That is, even on days when we cannot fulfill the commandments in deed but only in thought, may the Holy One, blessed be He, reckon it as though we had done them. Not everyone can offer such a prayer, only Moses, who brought the measure of his days to completion, all his days having been complete, as the Zohar says: “Behold, your days have drawn near”—without shame. Even this was only part of his praise, for only part of a person's praise is spoken in his presence, and all of it in his absence. “The One who delights in lovingkindness” is the Holy One, blessed be He. Someone else, by contrast, cannot offer the prayer mentioned above.

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Yoel Moshe: 1

Yad Yehudah - א

(1) “He who establishes the word of His servant,” etc. This continues what was said in the preceding chapter concerning Moses' prayer: “Make us glad according to the days in which You afflicted us” means that You should also reckon those commandments which we would have desired to perform had it not been for the enemy's wrath, and let Your servants see the good things which ought to come on this account, which You have brought into the treasury. The author says that the blessed LORD establishes the word and prayer of His servant Moses. This is the meaning of the play in which the blessed LORD engages with Leviathan each day, as is known: the blessed LORD gathers each day the good intentions of the righteous, who think of and desire to observe and perform commandments and good deeds but are unable to do so because of constraint. The blessed LORD brings those intentions into the treasury to preserve them for the future; by their merit the righteous will eat the banquet of Leviathan.

Rema of Fano

He who establishes the word of His servant—blessed be He—will fulfill the counsel of His prophet. For the play with Leviathan is nothing other than this: to gather into it each day a wellspring of His blessings, from the delights of the commandments which the righteous wholeheartedly desire always to perform themselves and cause others to perform. Their intention is joined to the deed, and they are now those who curse the day on which constraint causes their commandments to be neglected. At the time of the banquet they are destined to rouse Leviathan, to utter over it words of praise and great thanksgiving to the One who is awesome in praises, who works wonders, who is righteous, gracious, and giving. First He justifies the recompense for the intention; He graciously grants a free gift for the deed that was not completed; and He gives the reward of both, as we shall explain in chapter 22 of Part II, with the help of Heaven. It is written, “This Leviathan, which You formed to play with.” For His blessed mouth commanded that they take delight in those commandments and in their reward, although their work was not completed; His spirit gathered them for that banquet. On this account strength and gladness are before Him, because Israel will rejoice in its Maker. Now anticipation of joy is called

Yad Yehudah - א - continued

This is the play in which the blessed LORD engages, rejoicing in His gathering, for Leviathan's banquet, the blessings that ought to come each day from the commandments which the righteous desire to perform.

Yad Yehudah - ב

(2) “To perform”: to perform the commandments themselves, and to cause others to perform them, compelling others to observe the commandments.

Yad Yehudah - ג

(3) “They are now those who curse the day”: that is, this is also the meaning of the verse “Let those who curse the day curse it, those who are prepared to rouse Leviathan” (Job 3). “Those who curse the day” are the righteous, who curse a day on which constraint causes them to neglect commandments. When, at the time of Leviathan's banquet, they see that the blessed LORD had been gathering little by little the blessings appropriate to each day because of their thoughts and their desire for the commandments, and had

Yad Yehudah - ג - continued

brought them into the treasury, they will be ready and prepared to arouse and utter at that banquet words of praise and thanksgiving to the blessed God for this.

Yad Yehudah - ד

(4) “Righteous, gracious, and giving” (Psalm 37): He is righteous in giving reward for a good intention as well, apart from the reward for the deed. If the deed is lacking because of constraint, He nevertheless shows grace to that person and gives its reward in addition to the reward of the intention.

Yad Yehudah - ה

(5) “That they take delight”: that the righteous in the future take delight in those commandments although their work was not completed and they did not pass from potentiality into actuality.

Yad Yehudah - ו

(6) “Now anticipation of joy is called laughter”: therefore he said here “to play,” for by bringing the good intentions into His hidden treasury, the blessed LORD gives Israel hope that it will rejoice through this in its Maker in the future.

Yad Yehudah - ז

(7) “When he fell,” etc. As it is written in Vayera, “He fell on his face and laughed”; its Aramaic translation is “and rejoiced.” Nevertheless, since Abraham's joy at the

Rema of Fano - continued

laughter, as is said of Abraham when he fell on his face at the announcement of offspring. But in the case of Leviathan it occurs as a transitive verb, because its Maker brings the laughter into being and stores it up within it each day, to do good to the good, as stated. When their joy itself is brought to fulfillment in the time to come, “The LORD will rejoice in His works.”

In the chapter Lifnei Eideihen, the four quarters of the day were assigned to Him in their respective divisions. The first is for occupying Himself with Torah, to renew through it the work of creation in pure lovingkindness, for it is His craftsman's instrument. The second is for judging the world after crowns have been bound from the morning prayers of all Israel. Even so, no living being will be vindicated before Him; therefore He rises from the throne of judgment and sits on the throne of mercy. The third is for nourishing the entire world, to replenish what has been consumed. The fourth is for storing up the day's commandments. We have explained this in Em Kol Hai; in its third part we have made the mystery of the banquet sweet in all its details. Let it be consulted there. And now all the more, the prophet's statement, “He will give us life after two days,” is fully justified: the judgment of this world as a whole is reckoned as only one judgment, although its particulars are many, as is known from the awakening year after year on the first of Tishri. For what is decreed on it on each occasion preserves one form and relation to the events experienced in body and soul. It is also joined to the

Yad Yehudah - ז - continued

announcement of offspring consisted only in the anticipation and hope thereby created for the joy that would come when the announcement was actually fulfilled, it does not say “and he rejoiced,” but calls that joy laughter. [TN010021]

Yad Yehudah - ח

(8) “As a transitive verb”: it should have said lishhoq, with sheva under the shin and holam after the het; but lesaheq, with patah and tsere, is a verb transitive to others. The reason is that the blessed LORD makes others glad through it, namely the righteous; for their sake He brings the laughter into being and gathers it into His treasury.

Yad Yehudah - ט

(9) “When their joy ... is brought to fulfillment,” etc. So it is stated in Midrash ha-Ne'elam, Toledot, page 304: “The Holy One, blessed be He, will rejoice at that time with the righteous,” as it is written, “The LORD will rejoice in His works.” See also there, page 325, concerning this banquet, its joy, and its laughter.

Yad Yehudah - י

(10) “In the chapter Lifnei Eideihen”: the four quarters of the day were assigned to the blessed LORD, and in the last quarter He plays with Leviathan. From this we said that He stores up the commandments in it day

Yad Yehudah - י - continued

by day. These are the words there: Rabbi Yehudah said in the name of Rav: There are twelve hours in the day. During the first three, the Holy One, blessed be He, sits and occupies Himself with Torah. During the second three, He sits and judges the entire world. When He sees that the world has incurred destruction, He rises from the throne of judgment and sits on the throne of mercy. During the third three, He sits and nourishes the entire world, from the horns of wild oxen to the eggs of lice. During the fourth three, He sits and plays with Leviathan, as it is said, “This Leviathan, which You formed to play with.” The author incidentally explains this statement to some extent.

Yad Yehudah - יא

(11) “To renew,” etc. The reason the Holy One, blessed be He, occupies Himself with Torah is to renew through it the work of creation, which the blessed LORD renews each day, as explained in Zohar, Bereshit, and as will be explained below in Part II, chapter 14; likewise, the Sages arranged this in the wording of the blessing “Who forms light.”

Yad Yehudah - יב

(12) “For Torah is His craftsman's instrument”: the instrument of the Holy One, blessed be He, as is known from the beginning

Rema of Fano - continued

examinations and reviews renewed from within it every day and every hour. Therefore he includes the days of the world in a single judgment and a distinct judicial determination, and the prophet's manner of expression can bear his calling it “one day.” Concerning the final judgment, which is the ultimate completion of the judgments preceding it, he said, “On the third day He will raise us up, and we shall live before Him.” We shall begin with the subject at which we have just arrived, because it is dear to us, just as Hannah first said, “The LORD puts to death and gives life.” From it we shall take a pattern for the world of souls, since Scripture places them next to each other in saying, “He brings down to Sheol, and He rises.” This last expression is an intransitive verb, as will be explained below, along the lines of what Moses our teacher, peace be upon him, said: “The LORD your God will return with your captivity,” and as they expounded in Megillah 29: He too returns with them.[TN010020] Concerning the judgments of this world she said, “The LORD impoverishes and enriches,” continuing to the end of the prayer. Therefore she spoke of them at greater length, for her prophecy concerned the judgment of the king and Samuel her son, the man raised up over the kingdoms of Israel, “removing kings and establishing kings.” A king enters judgment first, as is known from the two reasons stated in the first chapter of Rosh Hashanah, 16: first, before wrath increases; second, because it is not proper to leave a king standing outside. Furthermore, the whole world follows him, whether he is good or sinful, as

Yad Yehudah - יב - continued

of Bereshit Rabbah. Therefore, when in His goodness He renews the work of creation each day, He occupies Himself with it.

Yad Yehudah - יג

(13) “After crowns have been bound from the prayers of all Israel”: even of one who is very late in prayer, as explained in Em Kol Hai, Part I, chapter 29. The Holy One, blessed be He, waits to judge the world until after prayer, in order to bring them merit through the prayer and the binding of crowns made for Him, blessed be He, from it.

Yad Yehudah - יד

(14) “To replenish,” etc. From every living creature in the lower world, natural heat, radical moisture, and blood are continually consumed little by little. Therefore it needs food, through which what has been consumed is restored.

Yad Yehudah - טו

(15) “To store up”: to bring the day's commandments into the treasury for Leviathan's banquet, as mentioned.

Yad Yehudah - טז

(16) “And now all the more,” etc. This returns to what he said above in the preceding chapter: “This accords with what Moses our teacher, peace be upon him, said,” etc. That is, according to the interpretation mentioned

Yad Yehudah - טז - continued

above of “Make us glad according to the days in which You afflicted us,” etc., that Moses' prayer concerned the days of this world and the world to come, our interpretation of “He will give us life after two days” as the two days of judgment of this world and the world to come is also justified.

Yad Yehudah - יז

(17) “The judgment of this world,” etc. That is, the reason he calls the judgments of this world “one day,” although they are many—for each year, and likewise each day, is a day of judgment—is that they have one common

Rema of Fano - continued

they demonstrated in the first chapter of Hullin, 4b, from the verse “A ruler who listens.” Nevertheless, one does not derive conclusions from general rules. Go and learn from the generation of Jehoiakim and that of Zedekiah, in the chapter Heleq, folio 103; see there. But it is not our task to collect what is scattered or to gather in what has already been collected in the books of authors, both new and old, on these subjects which we are explaining. Our task is only to understand and teach, briefly and in clear language, wisdom to the wise, from what the One who grants grace to the poor has graciously given: to whom He will grant grace, to learn; and to whom He will show mercy, to observe and to act.

Yad Yehudah - יז - continued

relation. All concern one matter: what will be decreed for a person, whether good or bad.

Yad Yehudah - יח

(18) “From the awakening”: the awakening of all Israel, who occupy themselves during the days of Tishri with Torah and good deeds because of the dread of judgment.

Yad Yehudah - יט

(19) “For ... on each occasion”: each preserves one form and relation. That is, there is a single decree for everything that will befall a person among the events and occurrences affecting his body, and

Yad Yehudah - יט - continued

likewise his soul according to some commentators, as will be explained below in Part II, chapter 11.

Yad Yehudah - כ

(20) “It”: what is decreed on the first of Tishri is also joined to the examinations and reviews subsequently renewed each day and hour from that very decree made at the beginning of the year. This accords with Rabbi Yose in the first chapter of Rosh Hashanah, who says that a person is judged every day, and Rabbi Natan, who says every hour. Both are called in the Gemara “mere review.” The author teaches us here incidentally that these reviews are renewed from the general decree made at the beginning of the year.

Yad Yehudah - כא

(21) “Therefore he includes”: the prophet includes it under the name “one day,” because one judgment comprises them all.

Yad Yehudah - כב

(22) “Concerning the final judgment,” etc. This is the conclusion of the exposition begun in chapter 1.

Yad Yehudah - כג

(23) “The subject at which we have just arrived”: the judgment of resurrection; with it we shall begin our

Yad Yehudah - כג - continued

exposition.

Yad Yehudah - כד

(24) “From it we shall take a pattern”: to expound immediately afterward the world of souls.

Yad Yehudah - כה

(25) “Since Scripture places them next to each other”: immediately after “The LORD puts to death and gives life,” it says concerning the world of souls, “He brings down to Sheol, and He rises.”

Yad Yehudah - כו

(26) “This last expression,” etc. “And He rises” is a single, intransitive verb, not transitive to others; it should have said “and raises” in the intensive conjugation. Although we find similar forms elsewhere, such as “He offered burnt offerings upon the altar,” where the meaning is “he brought up,” we nevertheless do not find this in place of a participle, as here. Therefore it is fitting to explain incidentally that it refers to the Holy One, blessed be He: He Himself rises, along the lines of what will be explained in the coming chapters, that the Holy One, blessed be He, enters Gehinnom, rises, and raises the souls of the righteous with Him.

Yad Yehudah - כז

(27) “As they expounded in Megillah”: since it does not say “and He will bring back.”

Yad Yehudah - כח

(28) “For her prophecy”: when she said, “The LORD impoverishes and enriches, brings low and also raises up,” her prophecy concerned the judgment of the kings Saul and David: that the LORD would remove the kingship from Saul and give it to David. In the subsequent words, “He raises the poor from the dust,” etc., she prophesied concerning Samuel her son. Despite her poverty in children, the LORD gave her a son who would sit with nobles and cause them to inherit a throne of glory. For through him Saul would receive the kingship, and through him it would be removed from Saul; he would also confer it upon David and his descendants. This is along the lines of Ralbag's interpretation; see there.

Yad Yehudah - כט

(29) “A king enters judgment first”: therefore she first said, “The LORD impoverishes,” etc., and afterward, “He raises from the dust,” etc.

Yad Yehudah - ל

(30) “Furthermore,” etc. The author incidentally teaches us another reason why the king enters judgment first.

Yad Yehudah - לא

(31) “Whether good or sinful”: if the king is good, his generation also turns out well; in the opposite case, the opposite follows.

Yad Yehudah - לב

(32) “In the first chapter of Hullin”: there they objected, “But perhaps Ahab's men were good?” This cannot be supposed, for it is written, “A ruler who listens to falsehood—all his servants are wicked.” “But perhaps Jehoshaphat's men were also not good?” This cannot be supposed, for from “A ruler who listens to falsehood—all his servants are wicked” it follows that if he listens to truth, his servants are righteous.

Yad Yehudah - לג

(33) “Nevertheless,” etc. This general rule rests only on what usually happens; sometimes we find the opposite.

Yad Yehudah - לד

(34) “From the generation of Jehoiakim”: he was not good, but his generation was good; Zedekiah was good, but his generation was not.

Yad Yehudah - לה

(35) “In the chapter Heleq”: likewise in Arakhin, chapter 3, they said: The Holy One, blessed be He, wished to return the entire world to chaos and void because of Jehoiakim; He looked at his generation, and His mind was appeased. The Holy One, blessed be He, wished to return the entire world to chaos and void because of Zedekiah's generation; He looked at Zedekiah, and His mind was appeased.

Yoel Moshe - 1

“For the play with Leviathan is nothing other than,” etc. That is, this is the play arising from those commandments which Israel fulfills in thought but cannot complete in deed because of troubles and exile, as stated in chapter 1. “They are now those who curse the day, those destined to rouse Leviathan,” in Job: the author explains that these are those who cannot fulfill the commandments in deed, and who curse and revile their day because of the troubles. At Leviathan's banquet they will rouse themselves and praise the Holy One, blessed be He, for repaying them as though they had performed the deeds.

“He graciously grants a free gift for the deed that was not completed”: this explains “The Holy One, blessed be He, joins a good intention to the deed”; understand. This is “I pleaded for grace before the LORD at that time”: although they have good deeds on which to rely, they ask only for a free gift, for there they have reward both for the intention and for the deed, even though it was not completed; understand. This is “at that time, saying”: my request was that He grant the reward at that time; understand. “And He gives the reward of both”: hence He is called “giving”; see there.

“Now anticipation of joy is called laughter”: therefore it comes as a transitive verb; “to cause laughter” is transitive. Hence Scripture says, “They all hope toward You”: that is, the aforementioned anticipation; yesabberun is an expression of hope. See there. I heard that concerning a person's days, which are the garments, it is said, “And the measure of my days, what is it?” That is, middat, “the measure,” is like middo vad, “his linen garment,” which is clothing: “Let me know what is lacking” from the garment, so that I may repair it. I also heard: “Teach us thus to number our days”—that is, may the days on which the deed was not done receive a rectification, “and we shall bring a heart

Yoel Moshe - 1 - continued

of wisdom." I also heard in the name of ר"ל ב"ק: "And what Sarah said, 'God has made laughter for me'"—Isaac had already been born; but "everyone who hears," that is, the barren women who were visited together with her, "will laugh for me": they anticipate a joy which has not yet come to them. [TN010022]

"In the chapter Lifnei Eideihen," etc. "For it is His craftsman's instrument": that is, Torah is the Holy One's craftsman's instrument, in Midrash Rabbah, as stated at the beginning of Bereshit. I heard in the name of ר"ל ב"ק that this is the intention of the author of the Haggadah: four sons, one wise, one wicked, one simple, and one who does not know how to ask, correspond to these four quarters of the day.[TN010023] That is, the portion of wisdom, in praise of the Torah, through which the work of creation is renewed, is called a lad; it corresponds to Abraham, who is Hesed. It is written, "For ... wisdom he is" [כי מחדת חכמה הוא, uncertain].[TN010024] The second, from Israel's morning prayer, is when He rises from the throne of judgment and sits on the throne of mercy. This corresponds to the simple son, who is Jacob, called "a simple man, dwelling in tents"; he is the middle line, called mercy.

The third is to nourish the entire world, to replenish "what has been ..." [ביתך, uncertain]. "For he will hunger ... a person ... and it will be consumed, and the LORD will give," etc.?—to replenish "what has been ..." [ביתך?].[TN010025] This corresponds to the attribute of Isaac, from whom Esau emerged: he was called wicked and sold the birthright for food. The fourth corresponds to David, king of Israel, for he is the one who does not know how to ask. It is known that David's attribute is Malkhut, "like David" [כדוד], and it has no light of its own. It does not ask in this world; everything is for the future, when it will have light.[TN010026] This is also the intention of the verse: when they came to David and said, "Our lord the king, your people Israel need sustenance," he told them, "Go and sustain yourselves from one another." But he has no power to bestow sustenance upon them in this world. Therefore, in the future, at Leviathan's banquet, he says, "It is fitting for me to bless" over the cup of blessing. See below in this part, chapter 50, concerning grace after meals.

Yoel Moshe - 1 - continued

He will then be exalted as one possessed of attributes and good deeds: this is the play with Leviathan, "the springs of the second day" [מעינות היום הב'], as stated above in chapter 1, alluded to in correspondence with David.[TN010027] He is called "one who does not know how to ask," as we said. See the writings of the Ari, of blessed memory, and consider the conclusion: "for ... a false servant ... God, and the day of the LORD," that is ... [כי עבד שקר אלוהי' ויום ה' ר"ל?, damaged].[TN010028] The verse "He will give us life after two days": all the judgments of this world are called one judgment and one day, although there are many through the year; they belong to the continuing judgments of this world. The judgment after death is one day and one "... " [ויזן א', uncertain]. This is "after two days."[TN010029]

"The subject at which we have just arrived," etc. After the author began to speak of "Make us glad," that is, the second judgment, after the resurrection of the dead, as Hannah said, "The LORD puts to death and gives life," we take from it a pattern for the world of souls, which is the intermediate judgment mentioned above in chapter 1.[TN010030] "This last" is the intermediate judgment, to which she alluded in "He brings down to Sheol, and He rises." The word "and He rises" is an intransitive verb: that is, it is of the same kind as "he went down," and is not transitive to others. For it does not say "and He brings up," as it says "and He puts to death," but "and He rises," which refers to the Holy One, blessed be He, along the lines of "I am with him in distress," etc.

"And establishing kings": I heard in the name of ר"ל ב"ק that הק"ס? is one of the seventy-two names, and it is the name efficacious for kingship. For "he enthroned"—"he will lead them," יוליכם, has the numerical value of הק"ם?, "as ..." [כבתוח], according to the explanation in the prayerbook; this is "and establishing kings."[TN010031] This is what Joseph said: "And thus my sheaf arose," וקמ"ה; therefore his brothers said, "Will you indeed reign over us?" See below, in the chapter, in Part IV of Heqor Din, chapter ס"ז וי"ו [uncertain reference].[TN010032] This is what Saul said to David: "I know that you will indeed reign, and the kingdom of Israel will be established," וקמ"ה, "in your hand," II Samuel, chapter 24.[TN010033] This was also Samuel's

Yoel Moshe - 1 - continued

attribute, for Aaron and Moses were lovingkindness and mercy: Aaron the priest is wisdom in lovingkindness, “and judgment sits,” on the side of his being a Levite [ויושב דין, uncertain].[TN010034] Samuel comprised both of them, along the lines of

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Historical index: Heqor Din - I - Chapter 2

Yoel Moshe - 1 - continued

“Moses and Aaron among His priests, and Samuel among those who call upon His name.”

Heqor Din - Part I (א) - Chapter 3 (ג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב · נג · נד · נה · נו · נז · נח · נט · ס · סא · סב · סג · סד · סה · סו · סז · סח · סט · ע · עא · עב · עג · עד · עה · עו · עז · עח · עט · פ · פא · פב · פג · פד · פה · פו · פז · פח · פט · צ · צא · צב · צג · צד · צה · צו · צז · צח · צט · ק · קא · קב · קג · קד · קה · קו · קז · קח · קט · ר · רא · רב · רג · רד · רה · רו · רז · רח · רט · ש · שא · שב · שג · שד · שה · שו · שז · שח · שט · ת · תא · תב · תג · תד · תה · תו · תז · תח · תט

Yoel Moshe: 1

Yad Yehudah - א

(1) “It was taught,” etc. In the first chapter of Rosh Hashanah (16b). The author begins with this baraita, which concerns the world of resurrection, as he announced in the preceding chapter. In some versions of the Gemara the text reads, “There are three groups on the day of judgment,” with hen; in others hen is not written, as the Tosafot observed, etc.

Yad Yehudah - ב

(2) “As with custodians”: it teaches, “There are four custodians,” with hen.

Yad Yehudah - ג

(3) “And new years”: we learn, “There are four new years.” There, at the beginning of Rosh Hashanah, the Tosafot also list “There are three notched objects” in Hullin, “There are three kinds of wine” in the chapter Ein Ma'amidin, and “There are three houses,” “There are three stones,” in the chapter Kol ha-Tzelamim.

Rema of Fano

It was taught: Beit Shammai say, “Three groups on the day of judgment,” etc. The Tosafot, at the beginning of Rosh Hashanah and at the beginning of Bava Qamma, observed precisely that in some places in the Mishnah we recite hen, “there are,” as with custodians and new years, whereas in other places we do not recite hen, as with primary categories of damage and those whose atonement is incomplete. What they answered there in Rosh Hashanah is not a sufficient reason: it applies to damages, where the text concerns what follows, “The character of this one is not like the character of that one”; it does not apply to those whose atonement is incomplete. Nevertheless, they rightly perceived that the tanna of the Mishnah is precise. He wishes to give being to matters of holiness, such as new years, upon which many commandments depend. Concerning custodians too it is written, “Upon your walls, Jerusalem, I have appointed custodians.” They are four, corresponding to the four letters of the Name; their rules are three, for the companions above never separate. Concerning them it is written, “All day

Yad Yehudah - ד

(4) “As with primary categories of damage”: we learn, “Four primary categories of damage: the ox,” etc., without hen. Likewise, concerning the four whose atonement is incomplete, it does not teach hen.

Yad Yehudah - ה

(5) “What they answered,” etc. The Tosafot's view there in Rosh Hashanah is that hen is not taught for the four primary categories of damage because the tanna is not concerned with their number, so as to say, “There are four of them.” Rather, the tanna refers to “The character of this one is not like the character of that one,” taught afterward. His intention is only to say that, among these four primary categories of damage, the character of one is not like that of another. They say the same at the beginning of Bava Qamma. But this is not a sufficient reason: although one can say this

Yad Yehudah - ח - continued

concerning damages, it is no reason for those whose atonement is incomplete, where the tanna is concerned with the number yet does not say hen. The Tosafot themselves already hinted at this at the beginning of Bava Qamma and raised further objections to the stated reason; see there.

Yad Yehudah - ו

(6) "Nevertheless": although the Tosafot did not give an adequate reason for the different wording of these mishnayot regarding hen, they nevertheless perceived the matter correctly. Our holy Rabbi did not write hen in some places and omit it in others by chance: the tanna is exact and meticulous. The adequate reason is—

Yad Yehudah - ז

(7) "He wishes to give being": being and existence to matters of holiness; therefore he wrote hen of them, an expression of being.

Yad Yehudah - ח

(8) "Concerning custodians too": hen is taught for this reason, because they are matters of holiness, corresponding to the four letters of the Name, as is known: yod is Hokhmah, the first he is Binah, vav is Tiferet, and the final he is Malkhut. The author says that these are the four custodians: yod, the paid custodian; he, the renter; vav, the unpaid custodian;

Rema of Fano - continued

and all night, continually, they shall not be silent," in the sense of the maidens of song. Corresponding to them, the paid custodian is yod, for the Shekhinah among those below is a need above; and the renter is he, hiring workers and standing over them, as is known. "You who invoke the LORD, take no rest" is said of the unpaid custodian, who is vav, guarding his female counterpart from the blemish caused by those who cast off the yoke, who eat delicacies "freely," free of commandments. The borrower is he, poor and needy, like David, king of Israel, who asks a portion from his master to distribute to the whole multitude of Israel. Therefore it is said, "And give him no rest," for he depends upon the will of others; this is sufficient. [TN010040]

The tanna rightly guarded himself against uttering "being" for damages. Their initial letters are ShBMaH: shor, bor, mav'eh, hav'er—ox, pit, mav'eh, and fire.[TN010041] This is a small city, last among the Canaanite cities across the Jordan, corresponding to which is the holy city: "And the name of the city from that day: 'The LORD is there,'" as stated. Those whose atonement is incomplete likewise have neither complete being nor complete purity. As for Rabbi Hiyya and Rabbi Oshaya, each of whom teaches respectively thirteen and twenty-four primary categories of damage, in some accurate books they do not recite hen. It is, however, possible that the tanna of an external teaching is not so precise. Here, one who does not recite hen is properly precise because of the wicked; one who does recite hen

Yad Yehudah - ח - continued

he, the borrower. Concerning them it is said, "Upon your walls ... continually they shall not be silent. You who invoke the LORD, take no rest, and give Him no rest until He establishes and makes Jerusalem a praise in the earth" (Isaiah 62), as he proceeds to explain.

Yad Yehudah - ט

(9) "Their rules are three": at the end of Shevuot, Rabbi Meir and Rabbi Yehudah disagree as to how a renter pays: one says like an unpaid custodian, and one says like a paid custodian. The objection is raised: "Are these four? They are three!" Rav Nahman bar Yitzhak says: "There are four custodians, and their rules are three." We find the same among the four letters of the Name: Hokhmah and Binah, corresponding to the paid custodian and the renter, are reckoned as one. They are the companions above who never separate, as stated in Zohar, Vayiqra, page 1, on "Eat, companions; drink and become drunk, beloved ones." See there: "companions" is expounded as Hokhmah and Binah, whose union is constant; "beloved ones" as Tiferet and Malkhut, whose coupling is not constant.

Yad Yehudah - י

(10) "Concerning them it is written," etc. As stated in

Yad Yehudah - י - continued

Galante on the verse “The elders of the daughter of Zion sit on the ground in silence.” These are his words: You should know that at the Throne there are known alphabetic orders explained in the Zohar on the Song of Songs; beneath them are thousands and tens of thousands of seraphim called maidens of song, who continually sing and are never silent. They are under the orders, three by three on every side, the pillars of the Throne. You already know that the seraphim stand, as it is written, “Seraphim stood above Him.” My teacher, of blessed memory, gave a fine reason why these maidens of song continually sing, whereas the seven maidens, the seven palaces of Yetzirah, do not sing continually: only at the time of song do all the masters of song go forth in song until they finish. He said that everything depends on the roots: according to the union occurring in the roots, so it occurs in the branches. Just as yod and he are called companions and never separate, so too at the Throne, where the upper Mother nests, comprising the first three sefirot, all the seraphim singing there sing continually, for their offspring resemble them. In the seven palaces, however, they cease, since their roots, vav and he, are

Rema of Fano - continued

holds that, ultimately, the praise of the Holy One, blessed be He, rises from them all, as will be explained. Concerning the four forms of execution by the court, in all the versions we recite hen, for all those put to death confess and have a share in the world to come. Concerning houses, stones, and asherah trees in the chapter on idols, hen is taught in order to make their prohibition stringent. Below, in the first chapter of Part V, we shall explain the distinctions in judgment among these three groups, according to the conclusion of this teaching.

In the Gemara, Rosh Hashanah 17, it is stated concerning it: The Master said, “Beit Hillel say: ‘Abundant in lovingkindness’—He inclines toward lovingkindness.” How does He do this? Rabbi Eleazar says: He presses down, as it is said, “He will again have mercy on us; He will subdue our iniquities.” Rabbi Yose bar Hanina says: He lifts up, as it is said, “Lifting iniquity and passing over transgression.” The school of Rabbi Ishmael taught: He passes over the first one, then the first one; such is the measure. Rava said: The iniquity itself is not erased, for if there is a majority of iniquities, it is reckoned together with them. Rashi explains: “He presses down”—He hides some of the iniquities beneath the Throne of Glory. “He lifts up”—He raises a scale-pan, and the merits tip it decisively downward. Thus far his words.

But hiding part of the iniquities necessarily means annulling the guilt of a portion of each; the place where they

Yad Yehudah - י - continued

called beloved ones and their union is not constant. Likewise the song of their offspring, where they nest —as stated in the Tiqqunim, “The middle pillar nests in Metatron”— is not constant either. Lips should kiss such words. Thus far his words, etc.; see there. These are precisely the author's words.

Yad Yehudah - יא

(11) “Corresponding to them”: corresponding to the companions above are the paid custodian and the renter, whose rules are one.

Yad Yehudah - יב

(12) “This is yod,” etc. The author now proceeds to explain that the four letters of the Name are the four custodians. He says that yod, Hokhmah, is therefore the paid custodian because it receives reward from below. This accords with the well-known wording of the Zohar in several places, “The Shekhinah among those below is a need above.” The meaning is that the righteous, through their good deeds below, cause coupling above, along the lines of Zohar, Lekh Lekha, on “I am my beloved's, and his desire is toward me”: through an awakening below, an awakening is found above. The matter is that good deeds are the female waters ascending above, with which the Shekhinah

Yad Yehudah - יב - continued

is crowned. She comes before the King and says, “See: through this son I have been stirred before You,” as stated in Zohar, Vayiqra. Through this the coupling of the beloved ones above takes place; from them a further awakening ascends to the companions above. Although they never separate and their union is constant, the female waters nevertheless stir and give them additional power to act mightily. This is explicitly stated in the Zohar on the Song of Songs: Just as an awakening in joy must be stirred from this world upward, so an awakening in joy and gladness must be stirred from the world of the moon toward the upper world. Therefore the worlds exist according to one pattern, and awakening ascends only from below upward. Thus far. This is “The Shekhinah among those below is a need above”: the Shekhinah's receiving abundance from the emanation above her and bestowing it upon those below is also a need above, for the upper awakening. She raises the good deeds and is stirred toward the King; from Him the awakening comes to Binah and then to Hokhmah. Thus Hokhmah receives everyone's reward from below upward: this is the paid custodian.

Rema of Fano - continued

are hidden proves this. For through repentance that reaches the Throne of Glory, deliberate sins become like inadvertent ones. Together with this, the other wording in Rashi's explanation in the chapter Ein ba-Arakhin [folio 8b] is also upheld: “He presses down”—He takes some of the iniquities and presses them down into the depths of the sea. Thus far his words. The intention is that their deliberate character is cast there from beneath the Throne of Glory, leaving only the inadvertent element, which is easy to atone for. This is the measure applying to all people, most of whom are intermediate; it is this that Moses our teacher, peace be upon him, requested, as they expounded at the end of Yoma on the verse “Lifting iniquity, transgression, and sin,” because the community is able to meet its requirements.

Its four pillars, included in “Turn away from evil,” were explained by Isaiah: “Wash”—abandoning the sin; “make yourselves clean”—remorse; “remove”—confession, through which the accuser withdraws from before one, and one who admits liability for a fine is exempt. Since the sinner destroys the world, which was created through the letters of the Torah, confession was instituted in alphabetical order. At first the letters entered before the King in reverse order. The name Tishri is a witness: in it the world was created, according to Rabbi Eliezer, for the intention arose that it should be created with the attribute of judgment. He saw that it could not endure and joined to it the attribute of mercy. The letters then entered again in

Yad Yehudah - יג

(13) “Hiring workers”: Michael, Gabriel, and Nuriel, whose initials form MGN. They are the workers of lovingkindness, judgment, and mercy, in accordance with what is known: from Binah were emanated three lines, the line of lovingkindness, the line of judgment, and the line of mercy. These are the three fathers—Gedullah, Gevurah, and Tiferet—with the sons, Netzah, Hod, and Yesod. Michael is the prince of lovingkindness; Gabriel is appointed over judgment, and for this reason is called “worker of mighty deeds”; mercy is effected through Nuriel. Thus Binah hires these workers and stands over them, for from her the root of their actions is emanated, and from her they draw nourishment.

Yad Yehudah - יד

(14) “You who invoke the LORD,” etc. This refers to the seven maidens in the seven palaces, whose song is not constant because their roots are vav and he, whose union is not constant, as mentioned. After the prophet said of the maidens of song, “All day and all night they shall not be silent,” he prayed concerning the seven maidens that they too might sing continually, so that the coupling of the beloved ones would be constant. Corresponding to vav he said, “Take no rest”; corresponding to he he

Yad Yehudah - יד - continued

said, “And give him no rest.” See Zohar, Lekh Lekha, page 223.

Yad Yehudah - טו

(15) “Guarding his female counterpart,” etc. It is known that the Shekhinah clothes herself in the qelippot; concerning this it is said, “His kingdom rules over all,” as stated in the Tiqqunim. The qelippot and the external powers wish to seize hold of holiness, and vav guards he, his female counterpart, from them. This resembles the Zohar on the Song of Songs: “It is the way of the male always to place his female counterpart before him, to watch over her,” etc.; see there. This is the unpaid custodian, who guards he from those who are “free” of commandments, namely the external powers.

Yad Yehudah - טז

(16) “The borrower”: this goes back to the word “is said,” for the verse “You who invoke the LORD,” etc., is likewise said of the

Rema of Fano - continued

their proper order, alef, bet. The Holy One, blessed be He, took from these and from those, joined to them the yod of His Name, and sealed the word bereshit. Therefore the devout have been accustomed to confess in the order ABGD and in the order TShRQ. [TN010042] In Ma'amar ha-Middot I have said something concerning the statement that the world was created in Nisan: one master said one thing and the other another, and they do not disagree. “Cease doing evil”: an occasion for transgression comes to a person, and he escapes it. Not only this: even if he has begun the transgression and is still engaged in it, if he voluntarily ceases it out of concern for his Creator's honor—for example, by digging his fingernails into the ground—he is restored and accepted. Therefore he said, “Cease doing evil,” without any of the prefixes attached to the infinitive, so as to include all these cases. There are higher degrees than this among the levels of repentance in “Do good,” as will be explained in chapter 11. One who attains them is immediately inscribed and sealed for life in the book of the righteous.

Yad Yehudah - טז - continued

borrower, who is he, poor and needy. It is known from many passages in the Zohar that the moon has nothing of its own: all the abundance Malkhut bestows below it receives from the attributes above it. Corresponding to this, David, whose attribute is Malkhut, likewise said, “I am poor and needy.”

Yad Yehudah - יז

(17) “For he depends,” etc. The reason it says “give him no rest,” rather than “take no rest” as previously, is that this borrower depends on the will of those who bestow abundance and those who receive it. Through the recipients' good deeds, abundance comes to him from those who bestow it. Therefore he said, “And give him no rest”—the borrower—so that he may continually borrow.

Yad Yehudah - יח

(18) “The tanna guarded himself,” etc. This returns to the preceding point: he teaches hen specifically

Yad Yehudah - יח - continued

concerning matters of holiness, not concerning matters belonging to impurity. For this reason he did not teach hen concerning the four primary categories of damage.

Yad Yehudah - יט

(19) “Their initial letters,” etc. It is known that “God has made the one corresponding to the other.” Just as there are sefirot and holy crowns on the side of holiness, there are qelippot and impure crowns on the side of impurity. The sages of truth said concerning the verse “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon—the land which the LORD struck before the congregation of

Yad Yehudah - יט - continued

Israel,” in Mattot, that these are the names of the qelippot struck before Israel. They are mentioned again at the end of the portion among the other cities built by the descendants of Gad and Reuben; there Sibmah is mentioned last. Its initials are shor, bor, mav'eh, hav'er: it comprises these four primary categories of damage. They are those mentioned in Zohar, Ki Tissa, page 333, and Shelah Lekha, page 326. It corresponds to Malkhut in holiness, called Jerusalem, the holy city, comprising the four legs of the chariot. For “the name of the city from that day: ‘The LORD is there’”—the four letters of the Name, from which the chariot derives. The author says that because of the impurity of the four primary

Yad Yehudah - יט - continued

categories of damage, hen is not taught concerning them, so as not to give them being.

Yad Yehudah - כ

(20) “Those whose atonement is incomplete”: the reason hen is not taught concerning them is that their atonement is still incomplete; their purity and being are not complete, so that an expression of being should be assigned to them.

Yad Yehudah - כא

(21) “Rabbi Hiyya and Rabbi Oshaya”: in the baraita concerning damages, Rabbi Hiyya teaches thirteen primary categories and Rabbi Oshaya twenty-four, without hen, as in the Mishnah.[TN010043]

Yad Yehudah - כב

(22) “It is, however, possible”: for those books which read hen, as the Tosafot say at the beginning of the tractate on damages, one may say that the tanna of the baraita is not as precise as the tanna of the Mishnah.

Yad Yehudah - כג

(23) “Here”: in the baraita “Three groups on the day of judgment,” with which we began, we need not say that the tanna of the external teaching is imprecise. Both the reading “There are three groups on the day of judgment” and the reading that omits hen are properly precise. The one who does not teach hen does so because the three groups include a group of wicked people, who are not included in being.

Yad Yehudah - כד

(24) “Rises”: on the day of judgment, from them all, even from the wicked, as will be explained below.

Yad Yehudah - כה

(25) “Concerning the four forms of execution by the court,” etc. In addition to the Tosafot's examples, the author also mentions hen as taught concerning the four forms of execution by the court.

Yad Yehudah - כו

(26) “Concerning houses,” etc., mentioned by the Tosafot: hen is taught to make their prohibition stringent, since hen indicates that they continually remain prohibited. This is also the reason for hen mentioned concerning the three kinds of wine listed by the Tosafot; the author omitted these in the flow of his writing.

Yad Yehudah - כז

(27) “Below,” etc. Having explained the variant readings concerning hen in this baraita about the three groups, the author now comes to explain the matter itself.

Yad Yehudah - כח

(28) “In the Gemara”: these are the words of the baraita there: It was taught: Beit Shammai say, “There are three groups on the day of judgment: one of the wholly righteous, one of the wholly wicked, and one of the intermediate. The wholly righteous are immediately inscribed and sealed for everlasting life; the wholly wicked are immediately inscribed and sealed for Gehinnom, as it is said, ‘Many of those who sleep in the dust will awake,’ etc. The intermediate descend to Gehinnom, cry out, and ascend, as it is said,” etc. Beit Hillel say, “‘And abundant in lovingkindness’—He inclines toward lovingkindness,” etc. It is concerning this that it is stated there, “The Master said,” etc.

Yad Yehudah - כט

(29) “Rashi explains: ‘He presses down’—He hides,” etc. This is not found in the Rashi text before us. Rather, his words in Rosh Hashanah are: “He presses down”—the scale-pan of merit, so that the merits outweigh the iniquities. “He lifts up”—He raises the scale-pan of iniquity. In chapter 2 of Arakhin they disagree about the plain meaning of “Your righteousness is like the mighty mountains; Your judgments are a great deep.” Rav Yehudah says: Were it not that “Your righteousness is like the mighty mountains,” who could withstand “Your judgments are a great deep”? Rabbah says: “Your righteousness is like the mighty mountains” because “Your judgments are a great deep.” We ask: What do they disagree about? They disagree over Rabbi Eliezer and Rabbi Yose bar Hanina, for it was stated: Rabbi Eliezer says, “He presses down”; Rabbi Yose bar Hanina says, “He lifts up.” Rabbah follows Rabbi Eliezer, and Rav Yehudah follows Rabbi Yose bar Hanina. Rashi explains there: “He presses down”—the Holy One, blessed be He, presses down and hides iniquities beneath the hollow of the Throne of Glory, so that the merits will outweigh them. “He lifts up”—He lifts and raises the scale-pan of iniquities upward, so that the merits will outweigh them. Rabbah follows Rabbi Eliezer: it means, “Your righteousness is like the mighty mountains”—You vindicate us by pressing down and hiding “Your judgments,” namely the iniquities, “in a great deep.”

Yad Yehudah - כט - continued

Rav Yehudah follows Rabbi Yose bar Hanina: it means, were it not that "Your righteousness is like the mighty mountains"—that You act charitably toward us by raising the iniquities—who could withstand "Your judgments," which would tip the scales down to the great deep? Thus far. You see that a different version of Rashi's wording in Rosh Hashanah and Arakhin came to the author's hands. What the author quotes in his name in Rosh Hashanah, explaining "He presses down" as hiding some of the iniquities beneath the Throne of Glory, occurs in Arakhin in our version, with a slight difference in wording. In any event, one must emend it there to "some of the iniquities," as the author writes, for since the pans are equal, certainly only some of the iniquities need be hidden for the merits to outweigh them.

Yad Yehudah - ל

(30) "A portion of each iniquity": not that He hides one whole iniquity, for it is written, "He will subdue our iniquities," in the plural, as the author says below in chapter 6; see there. Rather, the explanation must be that He hides a portion of each and every iniquity, through repentance, because of which deliberate sins become like inadvertent ones. As the Sages say at the end of Yoma concerning "Return, Israel, to the LORD your God, for you have stumbled in your iniquity": "This iniquity is deliberate," etc. He hides only the deliberate element, until nothing remains but the inadvertent element.

Yad Yehudah - לא

(31) "The place where they are hidden": the Throne of Glory proves that He hides a portion of each iniquity, namely its deliberate element, which becomes inadvertent through—

Yad Yehudah - לב

(32) "Repentance that reaches" there, as the Sages said: "Return, Israel, to the LORD your God"—great is repentance, which reaches the Throne of Glory. Thus, according to these two expositions, the verse means: "Return, Israel, to the LORD your God"—to the Throne of Glory, to hide the deliberate element there; "for you have stumbled in your iniquity"—deliberate sins become like inadvertent ones after the deliberate element is hidden there.

Yad Yehudah - לג

(33) "Together ... the other wording is upheld": that is, at first sight these two wordings of Rashi seem contradictory. In Rosh Hashanah he explains hiding as beneath the Throne of Glory, whereas in Arakhin he explains it as in the depths of the sea. This is especially so according to our version in Arakhin, where he begins with the Throne of Glory and concludes with hiding iniquities in the great deep. According to the explanation above, however, the two wordings are both correct: repentance causes the Holy One, blessed be He, to hide the portion that is the deliberate element beneath the Throne of Glory, while He presses down the remaining inadvertent element, which is easy to atone for, into the depths of the sea, through the measure of inclining toward lovingkindness.[TN010044]

Yad Yehudah - לד

(34) "This measure": inclining toward lovingkindness is the measure for all people, whose deliberate sins become like inadvertent ones through repentance.

Yad Yehudah - לה

(35) "In Yoma, chapter 3": Moses said before the Holy One, blessed be He, "Master of the universe, when Israel sins before You and repents, make their deliberate sins like inadvertent ones."

Yad Yehudah - לו

(36) "To meet its requirements": because the inadvertent element is easy to atone for.

Yad Yehudah - לז

(37) "Its four pillars": those on which this measure rests were explained by Isaiah in "Wash, make yourselves clean, remove the evil of your deeds from before My eyes, cease doing evil." They are abandonment of sin, remorse of the heart, oral confession, and repentance when the occasion recurs.[TN010045] These are included in the repentance of "Turn away from evil"; through it the blessed LORD makes inadvertent sins out of deliberate ones.

Yad Yehudah - לח

(38) "Make yourselves clean"—remorse, for the language of purity is applied to the heart, as in "I have made my heart clean" (Proverbs 20).

Yad Yehudah - לט

(39) "Remove" indicates confession, for through confession the accuser withdraws, moves away, and departs. One who admits liability for a fine is

Yad Yehudah - לט - continued

exempt, and there is no longer any place for his accusation. This is the reason for confession, along the lines of Zohar, Pinehas, page 425: “One who specifies his sin—the courts withdraw from him, because a person is closely related to himself and is not judged on his own word. Moreover, he leaves the accuser no opportunity to allege guilt against him,” etc.; see there. This is “Remove the evil of your deeds”: that is, remove the accuser, who is the evil of your deeds, for it is known that the accuser is produced from the transgression itself. This removal takes place through confession.

Yad Yehudah - מ

(40) “Since the sinner,” etc. Incidentally, the author gives a fine reason why confession was instituted in alphabetical order, and also in reverse alphabetic order.

Yad Yehudah - מא

(41) “They entered in reverse order,” etc. In the Tiqqunim, Tiqqun 28, these are the words: “‘The discerning will shine’—these are the letters, which had the understanding to enter before the King, each according to its arrangement. From the side of Gevurah they all entered in reverse order, because it is the left arm: Tishri. This is bereshit, ‘on the first of Tishri,’ because the world was created with the attribute of judgment, and therefore they entered in reverse order. But we have established that the world was created with the right, and through it the letters entered in their proper order. The mystery of the matter is, ‘I said: The world shall be built through lovingkindness.’ Therefore, when the letters entered in reverse order and some of them in their proper order, the Holy One, blessed be He, did not wish to create the world with them until He joined them in right and left and created the world with them. He took alef-bet from those in proper order, took TShRY from those in reverse order, joined to them the letter yod from His Name, and created the world with them so that it might endure,” etc.[TN010046] These are the author's words. See also Zohar, Bereshit, page 20.

Yad Yehudah - מב

(42) “The name Tishri”: the month in which the world was created, alluded to in the word bereshit, is a witness and proof that the letters then entered in reverse order.

Yad Yehudah - מג

(43) “According to Rabbi Eliezer”: who holds this view at the beginning of Rosh Hashanah.

Yad Yehudah - מד

(44) “With the attribute of judgment?” Therefore the letters likewise came in reverse order, which indicates judgment.[TN010047]

Yad Yehudah - מה

(45) “In their proper order”: which indicates mercy.

Yad Yehudah - מו

(46) “Therefore”: since the world was created through the two orders of the letters and the sinner destroys it, people were likewise accustomed to arrange confession in both orders in order to repair the sin.

Yad Yehudah - מז

(47) “In Ma'amar ha-Middot,” etc. That is, do not object: this works according to Rabbi Eliezer, but is it satisfactory according to Rabbi Yehoshua, who says there that the world was created in Nisan? For in Ma'amar ha-Middot, measure 3, I said that Rabbi Eliezer and Rabbi Yehoshua do not disagree. Rabbi Yehoshua too admits that the world was created in Tishri, but he holds that the seasonal reckoning starts from the Nisan preceding Tishri. See there, and you will find satisfaction.

Yad Yehudah - מח

(48) “Cease doing evil” is the fourth of the four pillars mentioned: an occasion comes to him, etc., as the Sages said, “Rabbi Yehudah indicated: with the same woman,” etc.

Yad Yehudah - מט

(49) “The prefixes attached to the infinitive”: the letters bet, kaf, lamed, and mem. For harea is the infinitive, and it should have said me-harea or mi-le-harea, “from doing evil.” But the prefix is absent so as to include the second case as well. This is “Cease doing evil”: a person should withdraw and cease even if he is still standing in evil and in the transgression. With a prefixed letter, by contrast, it would imply only the first case, that he should refrain from doing the transgression once again. “There are higher degrees,” etc.: the four pillars mentioned concern only the repentance of “Turn away from evil,” which is that of the intermediate. We are dealing with them in the measure of inclining toward lovingkindness. But there are those who surpass this measure, namely in the degree of repentance that also includes “Do good.”

Yad Yehudah - מט - continued

These are the wholly righteous, who are immediately inscribed and sealed for life.

Yoel Moshe - 1

“As with custodians”: that is, “There are four custodians”; “There are four new years.” “The Tosafot observed precisely, at the beginning of Rosh Hashanah and at the beginning of ... shofars, new years?” [ובריש שופרים ראשי שנים?, uncertain]. [TN010048] “The character of this one is not like ...”: that is, because they are not equal, hen is not taught. This answer does not suffice for those whose atonement is incomplete, since in this respect they are alike; it does not apply to those whose atonement is incomplete. “Nevertheless, they rightly perceived”: that is, the Tosafot rightly raised the difficulty that sometimes hen is taught and sometimes not, for the tanna of the Mishnah is precise—that is, exact, carefully choosing his wording “to give being,” etc.

“For the companions above never separate”: as is known to the sages of truth and those versed in esoteric wisdom, the matter is as follows. The point of yod is the Supreme Crown; yod itself is Hokhmah; the first he is Binah; vav is Tiferet with the six extremities; the second he is Malkhut. Father is Hokhmah, Mother is Binah, Tiferet is vav, and Malkhut the second he. Through our good deeds below an awakening occurs above, and there is coupling above. The companions above never separate. The Ari, of blessed memory, raised an objection in the Ari's Intentions: the Gemara says that the Holy One, blessed be He, swore He would not enter the Jerusalem above until Israel entered the Jerusalem below. This implies that in the time of destruction there is no coupling above. He answered that the matter is as follows: above, in Father and Mother, there are two couplings. One is to give life to the worlds and sustain their necessary existence. This coupling is constant and never ceases, for if it ceased for a single moment the worlds would cease. The second coupling is to give mohin to Ze'ir Anpin and Nuqva, and to engender souls, which are the inwardness of the worlds. These are Ze'ir Anpin and Nuqva, and they ascend only through our good deeds below, our prayers after the destruction, when the coupling is not constant. It is also known that Ze'ir Anpin and Nuqva are called beloved ones, and Father and Mother companions, as the Zohar says in Vayiqra on

Yoel Moshe - 1 - continued

“Eat, companions; drink and become drunk, beloved ones.”

This premise consequently resolves the Gemara: we say, “On three things the world endures,” etc., and elsewhere, “On three things the world stands.” The matter is that through the upper coupling, namely Father and Mother, it stands through the power of the Supreme Crown, for without couplings, God forbid, the worlds have no life. Through our good deeds below a coupling occurs, and through Tiferet the abundance comes to Netzah and Hod and to Malkhut, which bestows it upon the lower world. This is what is said, “A river goes out from Eden ... and becomes four heads,” as stated. Just as above there is a constant coupling which never ceases, so there are angels above who never cease; and just as below the coupling is not constant, so the angels do not constantly utter song. See Tiqqunim, folio 41: “Rabbi Eliezer said: Father, have we not heard,” etc.; and Galante on “How has He covered with a cloud,” and on “They sit on the ground in silence,” etc., through “they sing continually.” The preceding three ... [הקדמיי ג’, unclear], in the Zohar on the Song of Songs: Tiferet—“It is the male's way always to ... his female counterpart before him, to watch over her,” etc.[TN010049] This resembles Joseph guarding Rachel from Esau's evil eye; see Zohar, Vayishlah, page 397?, on “Unless the LORD guards,” etc.

The resulting principle is that the Holy One, blessed be He, vav in the Name, guards the Shekhinah, His female counterpart—that is, the final he, the attribute of Malkhut—from every blemish, lest, God forbid, the qelippot seize hold of her, “those who eat ...” [האוכלי למעבדי, uncertain], as stated in the Zohar, Mishpatim.[TN010050] Therefore vav is called the unpaid custodian. Thus the author said: concerning custodians too it is written, “Upon your walls, Jerusalem, I have appointed custodians,” who are four, corresponding to the four letters of the Name, “and their rules are three”—not four rules, “afterward?” [אח”כ?].[TN010051] For the companions above, who are Father and Mother, never separate. They are the first two letters, yod-he, of the Name, and are like one. Therefore he said, “For the companions above,” who are called companions; the prefixed dalet gives the reason, whereas Ze'ir Anpin and Nuqva are called beloved ones, as stated. Hence he says, “Concerning them it

Yoel Moshe - 1 - continued

is written, 'All day and all night they shall not be silent,'" for the same reason: just as above they do not separate, so the angels are not silent. This is the sense of "maidens of song," an expression of hidden things.[TN010052] See also Avodat ha-Qodesh, in the section on the mysteries of Torah, concerning David, etc. Just as the two letters vav-he of the Name are not constant in union, so the angels are not constant in uttering song, for their roots are in vav-he of the Name.

"Corresponding to them, the paid custodian is yod, for the Shekhinah among those below is a need above": that is, from Malkhut of Atzilut a thread of light descends and enters all the worlds of Beriah, Yetzirah, and Asiyah. Through this thread, when Israel is meritorious and there is an awakening below, the worlds rise. Asiyah becomes a garment for Yetzirah, and Yetzirah for Beriah; all are then ready to receive abundance from Ein Sof, and the abundance increases. This is "a need above," even for the first letters, with respect to the engendering of "names" [משמות, uncertain].[TN010053] Likewise, as stated above, through coupling below a coupling also occurs above, in the first attributes.

"The renter is he, hiring workers and standing over them": that is, the upper Mother. For the six extremities were all within the womb of Binah, called Mother, and she continually stands over them to bestow abundance below, as is known to the sages of truth; this is sufficient. For the world is judged through בח"ד—lovingkindness, judgment, and mercy, which are right, left, and middle. [TN010054] The root of Hesed is in Hokhmah, the root of Gevurah in Binah, and the root of mercy in Keter. But the first three do not act, for there it is potential; through Binah it is brought from potentiality to actuality. She hires workers. Through her also issue Netzah and Hod, which draw nourishment from her, as stated in the Zohar. This is the form of he: three lines. The final he likewise consists of three lines drawing nourishment from Binah. This is what the Sages said: "On three things the world stands"—this is Binah; "On three things the world endures"—this is Malkhut, which endures upon Yesod. This is "from the world to the world": Binah and Malkhut. "And the manner ... that these ... asked" [ואופן שאלו כני שאלם, unclear] is in Tiqqunei Zohar Hadash.[TN010055]

Yoel Moshe - 1 - continued

Afterward comes, "You who invoke the LORD, take no rest," alluding to the unpaid custodian, who is vav. That is, afterward the "necessity" prays [הכרח', uncertain], "Take no rest."[TN010056] Just as the coupling below is not constant, so the worlds do not guard continually. One must therefore pray that it be constant and not cease bestowing abundance. Thus it says, "He guards his female counterpart from the blemish of those who cast off the yoke," etc., in the sense of being free from commandments. [TN010057] This is why he is called the custodian: Tiferet guards the crown when they "draw ...," performing a coupling [כשהן משמשכו, uncertain]. [TN010058] This is, apart from the stated matter [בזולת הנמר', uncertain], "The sun has never seen the moon's blemish." It alludes to what we have said, namely Tiferet and Malkhut.

"The borrower is he, poor and needy": that is, now in our exile she is called poor, as Galante says, "How does she sit alone"—"How does he sit alone"; see there. "Like David, king of Israel, who asks a portion from his master": David's attribute was from Malkhut, the fourth leg. "To distribute to the whole multitude of Israel": to bestow an abundance of blessing upon them. Therefore all Israel came to David and said, "Our lord the king, your people Israel need sustenance," hinting that he ought to give them through his attribute. He answered, "Go and sustain yourselves from one another": through your good deeds, abundance descends below. Therefore it is said, "And give yourselves no rest" [ואל תתני דמי לכם], because he depends on the will of others: through the power of good deeds there will be abundance. This is sufficient.[TN010059]

"The tanna carefully guarded himself against uttering being for damages," etc. That is, for this reason he did not say hen; hen expresses being. "Their initial letters are ShBMaH," etc. "This is a small city, last," etc.: ten cities, beginning with Ataroth and Dibon, together with "the land which [the LORD] struck," which is also counted as one city, correspond to the ten attributes in holiness. "God has made the one corresponding to the other": just as there are ten attributes in holiness, there are these ten cities on the Other Side. For the land of Sihon and Og, "and ... they are held back ... God forbid ..." [ומתעכבן כן ח"ו לה"ל?, damaged]—there

Yoel Moshe - 1 - continued

they subdued the qelippah.[TN010060] Although it is written that Ataroth is reckoned as the sefirah Tiferet, it is also, from the aspect of ascent, the seventh. That is, when it ascends to couple with Ze'ir Anpin, who is Tiferet, its coupling to receive abundance likewise makes it seventh, for Tiferet is sixth and it is seventh. Dibon corresponds to them in impurity. Therefore “their names being changed” is said of them, when they conquered the Canaanites for holiness; understand.

From this comes what the Gemara says: A person must complete his portions with the community, twice the Scripture and once the translation, even “Ataroth and Dibon,” etc. I find a difficulty: why say this particular example? Are there not many words and expressions that have no translation? According to this premise, however, it is resolved: the translation comes to bring the qelippot of nogah into holiness, as the Ari, of blessed memory, says, “in chapter ...” [בפי' פ"ג ס"ו, uncertain].[TN010061] He says that even these, which are in impurity, must also be brought into holiness through the Name; thus far the intended point. Just as in holiness there are four legs of the chariot, “their names ... for Uriel and Nuriel ... east ...” [שמי' את' מן כי אורי"אל ונורי"אל מזור"ח היא, damaged], so in impurity there are four legs, called ShBMaH, the initials of shor, bor, mav'eh, hav'er.[TN010062] Concerning this ר"ל ב"ק said: “Whoever makes a vow is as though he built a high place, and whoever fulfills it is as though he offered a sacrifice upon it.” That is, whoever makes a vow is as though he built, on the Other Side, three of its legs, namely BMH, the initials of the aforementioned ... [של"ה?, uncertain]. Whoever fulfills it is as though he also offered the ox, which had been missing; now he offers it, and it is called ShBMaH. Thus far his words.[TN010063] Just as in holiness Malkhut comprises all of them, so Sibmah is the last city, corresponding in holiness to holy Jerusalem: “And the name of the city from that day: ‘The LORD is there.’”

“Those whose atonement is incomplete have neither complete being nor complete purity”: therefore hen is not said concerning them. “Here,” concerning the three groups on the day of judgment, hen is not taught because a group of wicked people is among them; for that reason hen is not taught. “A portion of each iniquity”: that is, “it becomes ... again from

Yoel Moshe - 1 - continued

that ... angry portion beneath the Throne of Glory” [שנעשה מורך שוב מאותו חלק כועס תחת כסא הכבוד, damaged], and the element of deliberate sin in it He casts through repentance into the depths of the sea.[TN010064] The matter is that the kabbalists say: when a dog bites a person, forms like little dogs are found in the person's “urine?” [בשתן?], while the dog takes a piece of human flesh from that person. Such is the matter in impurity: when a person commits a transgression, he gives a portion to impurity, and impurity receives that person's portion of holiness. If he repents, he takes back his portion of holiness from impurity, which took it when he sinned; the portion of impurity which he took descends to the great deep, “...” [לכ"א?, uncertain].[TN010065] The deliberate element he casts through repentance into the depths of the sea. This is the intention of the saying, “If he performs one commandment, he acquires one advocate.” Through this the Gemara is well resolved. This is why he says, “The place where they are hidden proves,” etc., “through repentance that reaches the Throne of Glory”: this is his own portion, for originally the soul was beneath the Throne of Glory. Consequently, when a person sins, impurity benefits and draws some nourishment from holiness. He therefore properly said, “It proves.”

“They entered in reverse order”: see Zohar, Bereshit, where it is explained that the letters came before Him, blessed be He, in the order TShRQ. Therefore the name TShRY, in which the world was created, corresponds to TShRY as an expression of TShRQ. When the letters are reversed, they indicate judgment, as is likewise said in the verse, “Declare the letters backward, and we shall know that you are gods”: that is, as we have said, when the letters are reversed, they indicate judgment; Isaiah 41.[TN010066] For He wished to create with the attribute of judgment?, saw that it would not endure, and joined to it the attribute of mercy: the letters AB in their proper order?, together with yod from His Name. They became bereshit, in which are the letters BRA RShT [ברא רש"ת].[TN010067] In fact, one must say it in the opposite order: AB in their proper order and TShR not in their proper order, not as they are written in the word bereshit. Yet it is written, “It changes like sealing clay,” for in the form of a seal the letters are naturally reversed, while on the impression they are the reverse of that.

Yoel Moshe - 1 - continued

Betzalel knew this mystery: how to combine the letters. “And ...” [כוכ”ב, uncertain], the Holy One, blessed be He, showed Moses the pattern of the tabernacle reversed, as it is in a seal, so that he should make the pattern in reverse. Moses understood only that he should make it as He had shown him; Betzalel revealed this mystery to him, and Moses “...” [וכ”ל, unclear].[TN010068] This is also the disagreement between Beit Shammai and Beit Hillel: one says heaven was created first, and the other says earth was created first. See there in the Gemara, and understand. Just as Tishri indicates judgment through reversed letters, so Nisan indicates mercy, because it is called the month of

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Historical index: Heqor Din - I - Chapter 3

Yoel Moshe - 1 - continued

aviv: AB in their proper order, which indicates mercy.

“Without any of the prefixes attached to the infinitive”: the word harea is without an added verbal element; it should have said mi-le-harea, “from doing evil,” or something similar. “In ‘Do good’”: this excludes the matters mentioned above, which are only “Turn away from evil,” as stated. Through “Do good” a person's iniquities become like merits, and they are immediately inscribed for life.

Heqor Din - Part I (א) - Chapter 4 (ד)

Yad Yehudah: כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(1) “We return to our discussion”: to the disagreement between Rabbi Eleazar and Rabbi Yose bar Hanina mentioned in the preceding chapter.

Yad Yehudah - ב

(2) “He raises it”: that is, Rashi's explanation of Rabbi Yose bar Hanina's words, “He lifts up”—He raises the scale-pan of iniquities—means “He bears.” The blessed LORD raises the iniquity and bears it, for the unqualified verb nasa in Scripture means to bear.

Yad Yehudah - ג

(3) “As it is written, ‘I have made’” (Isaiah 46): the blessed LORD says of the iniquity, “I have made,” because I created the evil

Rema of Fano

We return to our discussion. “He raises” means that He bears, as it is written, “I have made, and I will bear”; likewise, “And that which I have caused to be evil,” and the other verses expounded together with it in the chapter He-Halil (Sukkah 52b).

In either of these two ways, these amoraim understand, each according to his own opinion, that there is no favoritism. For the measure of goodness exceeds the measure of punishment. How, then, will this be evident, since the scale-pans are balanced, except in one of these forms explained by the Rabbis? The tanna of the school of Rabbi Ishmael, however, still finds cause for concern in them. Therefore he says that He merely passes it over—that is, moves it away from before Him so that it will not accuse until the balance proves

Yad Yehudah - ג - continued

inclination; therefore “I will bear”—I will bear the iniquity as well.

Yad Yehudah - ד

(4) “Likewise,” etc. As stated in the chapter He-Halil: Rabbi Yonatan expounded: Were it not for these three verses, the feet of Israel's enemies would have collapsed. One is “And that which I have caused to be evil”; another, “For behold, like clay in the potter's hand”; and the other, “I will remove the heart of stone from your flesh.” Rav Pappa says: From this verse, “I will put My spirit within you.” These verses indicate that He gave Israel the evil inclination.[TN010070]

Yad Yehudah - ה

(5) “Either of these two ways”: lifting or pressing down.

Yad Yehudah - ו

(6) “These amoraim”: Rabbi Eleazar and Rabbi Yose bar Hanina.

Yad Yehudah - ז

(7) “There is no favoritism”: in the blessed LORD's removing the iniquity altogether by pressing it down or bearing it, and thereby reducing the iniquities. Why is there no favoritism in this?

Yad Yehudah - ח

(8) For it is a great principle that the measure of goodness exceeds the measure of punishment. How will this principle be evident in the cases where the scale-pans are balanced and the blessed LORD tips them toward merit through these ways? This is the measure of inclining toward lovingkindness. Rather, it is certainly included in the principle that the measure of goodness exceeds punishment that the scale should tip toward merit in such a way that the iniquity is annulled altogether through one of the two ways mentioned. [TN010071]

Yad Yehudah - ט

(9) “The tanna of the school of Rabbi Ishmael”: who disagrees with Rabbi Eleazar and Rabbi Yose bar Hanina, because he holds that even in the two ways

Rema of Fano - continued

decisive. Such is the proper measure, in which there is no favoritism. From this Rava learned that it is not erased. If we read, “And so the school of Rabbi Ishmael taught,” so that it comes to support Rabbi Yose bar Hanina, then “lifting” and “passing over” mean the same thing. But according to the first and principal reading, there are three differing opinions in the matter. Rashi explained that of the first iniquities coming to the scale-pan He passes over only the first. If without it the merits outweigh the iniquities, the person is righteous; but if the judgment is still balanced, then the iniquity, which has not been erased, tips the scale toward guilt. An explanation of his explanation: he carefully said, “of those coming to the scale-pan,” to exclude the first and second, which never enter the reckoning at all, as taught in the last chapter of Yoma (86b).

Rabbi Yose bar Yehudah said: If a person commits a transgression a first and a second time, he is forgiven; the third time, he is not forgiven, as it is said, “Behold, all these God performs, twice, three times, with a man” (Job 33:29). This was taught of an individual, as stated there. These words apply specifically to Israel, after Torah was given and the rule was newly established; to different transgressions; and to transgressions containing no trace of foreign worship, for whoever acknowledges it is like one who denies the entire Torah. But of one who repeats his folly, as we shall explain below in chapter 14 of Part III, this cannot be said. This also removes a great perplexity

Yad Yehudah - ט - continued

mentioned there is still cause for concern, and it appears like favoritism.

Yad Yehudah - י

(10) “Until the balance proves decisive”: so that the pan tips toward the merits.

Yad Yehudah - יא

(11) “Such is the measure”: that is, the school of Rabbi Ishmael's concluding words, “Such is the measure,” mean: this is the proper measure, in which there is no favoritism at all, because the measure of abundant lovingkindness causes only the temporary passing over of the iniquity.

Yad Yehudah - יב

(12) “If we read,” etc. According to this reading, passing over and lifting are one and the same. Rabbi Yose bar Hanina too holds that the iniquity remains and is lifted only temporarily; he differs from Rabbi Eleazar on two points.

Yad Yehudah - יג

(13) “But according to,” etc. The principal reading is the first one, according to which there are three differing opinions.

Yad Yehudah - יד

(14) “Rashi explained,” etc. The author now proceeds to explain the words of the school of Rabbi Ishmael. These are Rashi's words there: “He passes over the first one, then the first one”—the first iniquity among those equal in

Yad Yehudah - יד - continued

weight which come to the pan, He passes over and drops away. If they were half and half, once one of the iniquities is subtracted the merits will tip the scale for him. “Such is the measure; the iniquity itself is not erased”: it is laid to

Rema of Fano - continued

concerning the judgment of our first father, who was held accountable for a first iniquity, according to what is commonly known of his case. In chapter 22 of Part II we shall mention him again, so that the judgment of Heaven may be vindicated and the glory of the LORD revealed.

Yad Yehudah - יד - continued

one side, so that if there is a majority of iniquities it is with them. This iniquity is counted with them, so as to number him among the wholly wicked. Thus far his words.

Yad Yehudah - טו

(15) “To exclude the first and second”: see the following chapter.

Yad Yehudah - טז

(16) “As stated there”: It was taught, “The third time he is forgiven; the fourth time he is not forgiven.” One statement concerns an individual and the other the community. This is the reading in Rif and Rambam, as opposed to Ra'avad's reading and our reading, in which individual and community are reversed.

Yad Yehudah - יז

(17) “These words apply,” etc. Incidentally, in mentioning Rabbi Yose bar Yehudah's statement from Yoma, the author explains it and says that there are three conditions in the matter.

Yad Yehudah - יח

(18) “After the giving of Torah”: this rule was newly established then.

Yad Yehudah - יט

(19) “To different transgressions”: the two transgressions committed were of two different kinds. This is not so when someone commits the same transgression twice, for the second is not forgiven, “although” [אע”פ] it has become to him like something permitted, as the Sages said.[TN010072]

Yad Yehudah - כ

(20) “Like one who denies the entire Torah”: his judgment is not that of someone who has committed a single transgression.

Yad Yehudah - כא

(21) “And behold,” etc.: there is now no “sin” [חטא, uncertain] in the question why Adam the first man was held accountable for the first iniquity. It is because this was before the giving of Torah, and also—[TN010073]

Yad Yehudah - כב

(22) “According to what is commonly known”: what they said of him in chapter 4 of Sanhedrin, that he was a heretic or a denier of the fundamental principle, which likewise pertains to idolatry. See Part III, chapter 22.

Yoel Moshe - 1

“This is effective here to give power” [מהני הכא למיהב כח]: that is, because of some degree of favoritism. [TN010074] “Rashi explained that of the iniquities,” etc.: this is a separate matter. “To exclude the first and second”: these are not put into the scale-pan and do not enter the reckoning; only from the third iniquity does He begin putting them into the scale-pan. This excludes the earlier ones, which did not enter the scale-pan at all. “To different transgressions”: that is, he committed each one only once. “This removes a perplexity,” etc.: Adam the first man lived before the giving of Torah, so the first condition did not apply. His act also involved a trace of idolatry, so the second condition did not apply. He also committed a transgression and repeated his folly, so the third condition did not apply, as the author says below in chapter 22 of Part II, that he committed the sin twice. Therefore he is not called someone held accountable for one iniquity.

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Historical index: Heqor Din - I - Chapter 4

Heqor Din - Part I (א) - Chapter 5 (ה)

Yad Yehudah: טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(1) “The Rabbi”: Alfasi, of blessed memory.

Yad Yehudah - ב

(2) Rif holds that the tanna of the school of Rabbi Ishmael in Rosh Hashanah, who says, “He passes over the first one, then the first one,” and Rabbi Yose bar Yehudah in Yoma, who says, “The first and second times he is forgiven,” say the same thing. The tanna of the school of Rabbi Ishmael explains Rabbi Yose bar Yehudah: “He is forgiven” does not mean that he is forgiven altogether. Rather, “he is forgiven” means that the sins are passed over without being erased, as Rava says, “The iniquity itself is not erased.” See below, chapter 7.

Yad Yehudah - ג

(3) “Concerning the community” [ולגבי צבור]: since Rif holds that the tanna of the school of Rabbi Ishmael refers to Rabbi Yose bar Yehudah, he also supports his statement with the same verse cited by Rabbi Yose bar Yehudah: “Behold, all these,” etc.[TN010080]

Yad Yehudah - ד

(4) What Rif says in the singular, “... in the teaching?” [כפל בתנא?], and likewise “... in the teaching” [האו בתנא], etc., does not intend specifically

Rema of Fano

The Rabbi, however, explained “He passes over the first one, then the first one” in another way. These are his words: If a person upright and blameless in his ways stumbles into a sin, and no sin has ever before come to his hand, the Holy One, blessed be He, does not write that sin against him, but passes it over. Such is the measure of the Holy One, blessed be He: not to hold him guilty at the outset, as it is written, “Behold, all these God performs, twice, three times, with a man.” Thus far his words. He holds that the teaching of the school of Rabbi Ishmael belongs with Rabbi Yose bar Yehudah's statement, teaching us that the “forgiveness” mentioned there means passing them over without erasing them. If there is a majority of iniquities apart from these, these too are counted together with them, so that he is punished for them. Therefore the Rabbi supported his statement with the verse “Behold, all these God performs.” His words “stumbles into a sin,” “that sin,” etc., do not mean specifically one sin, but teach us that the Holy One, blessed be He, does not hold him guilty at the outset. The same applies to the second time, for the verse comes to teach this. According to this, the repeated expression “the first one, then the first one” also precisely implies two.

The Rabbi further conveyed to us another explanation by a Gaon, who says: Rabbi Ishmael's teaching applies to a God-fearing person who is steadfast in

Yad Yehudah - ד - continued

one sin, since the second time too he is forgiven. [TN010081] Rather, the main intention is to teach us the measure: the Holy One, blessed be He, does not simply waive; He passes over and forgives. Rif did not mean to exclude “these” [מהני], but “not because of this” [שלא משום זה] he brought the verse “Behold, all these.”[TN010082]

Yad Yehudah - ה

(5) “Also precisely”: the repeated wording “the first one, then the first one” in the teaching of the school of Rabbi Ishmael implies two, adding the second occasion to the first.

Yad Yehudah - ו

(6) “Etc.” He concludes in these words: “He forgives it, and the person is in the category of the righteous. The iniquity itself is not erased, but remains suspended until the hour of his death. At that hour the reckoning is made: if his merits exceed those iniquities, his iniquities have been passed over one by one and are not reckoned against him; it is as though he had not done them. But if those iniquities prevail and he is found wicked, all are joined together and weighed one against the other. If most are

Yad Yehudah - ו - continued

commandments, each and every one is held accountable for an iniquity ...” [רובן מצות הרי כל אחד ואחד נתפס על עון, uncertain].[TN010083] “And the teaching passes over ... he took the Gaon's wording” [ומתניי מעברת שקיל לשון הגאון], in a place where he should have expounded at length to explain Rava's words.[TN010084]

Yad Yehudah - ז

(7) “Shortly”: chapter 7.

Yad Yehudah - ח

(8) “Who thought to explain,” etc. See his view in the commentary on Rif: this is the difference between Rif's interpretation and the Gaon's. According to Rif, one must necessarily explain “if there is a majority of iniquities,” etc., as apart from those earlier ones. It cannot mean together with those earlier ones, for then “what is there ... since those earlier ones ...” [מאי איכא כיון בהני דקמאי נתליך בתרלי דתמי״ע?, damaged].[TN010085] If there is a majority of merits with these, there is also ... but previously there was a majority of iniquities; you said that they are held accountable. There is no majority of iniquities except together with the earlier ones; even beforehand ... [the transmitted argument is broken here].[TN010086] This is not so according to the Gaon: “if there is a majority of iniquities”

Rema of Fano - continued

performing the LORD's commandments and observes the weighty ones, but at times sins in lesser matters. The Holy One's measure with him is to pass over the first one, then the first one, etc. Shortly we shall dispute with Ran, who thought to explain the Gaon's words as meaning that if there is a majority of iniquities even including the earlier ones, those too are counted. But the Gaon does not conceive it this way. There are fine points concerning the Gemara's discussion in Mizrahi's responsa according to Ran's approach; they do not bear on our intended argument, for there he did not delve deeply into the exposition, but followed only the questioner's view and observations. We have also seen, in Alashkar's responsa and in those of many others, discussions of the views of the Gaon, the Rabbi, and Ran that are insufficient and not fully well ordered. We have omitted them for the sake of brevity.

In chapter 3 of the Laws of Repentance, Rambam straightforwardly adopted the Rabbi's approach at the beginning of the reckoning: to suspend the first and second iniquities until it becomes clear whether there is a majority apart from them. He then explained “He passes over the first one, then the first one” as forgiveness of the iniquities after the scales have been found equal, in some measure following the Gaon's approach, very far from Ran's. Rosh left his words undetermined. He first began according to Rashi's view, which explains passing over only one sin. He did not state this in Rashi's name, so as not to commit

Yad Yehudah - ח - continued

means together with the earlier ones, which the Holy One, blessed be He, passed over until the hour of death; “and these ...” [והא מתסרי?, uncertain]. See there.[TN010087]

Yad Yehudah - ט

(9) “But he,” the Gaon, “does not conceive it this way,” as will be explained below in chapter 8. According to the Gaon, in our discussion we have no concern at all with the first iniquities; it does not speak of them. They are completely forgiven and do not enter the scale-pan at all, as in Rabbi Yose bar Yehudah's teaching in Yoma, and as the author also inferred precisely from Rashi's words in the preceding chapter.

Yad Yehudah - י

(10) “Rambam, in chapter 3 of the Laws of Repentance”: these are his words there: When a person's iniquities are weighed against his merits, the first iniquity he committed is not counted against him, nor the second, but only from the third onward. If his iniquities from the third onward are found to exceed his merits, those two iniquities are joined to them, and he is judged for them all. If his merits are found equal to his iniquities from the third onward, all his iniquities are passed over one by one. For the third is reckoned as the first, since

Yad Yehudah - י - continued

the first two have already been forgiven; likewise the fourth is now the first, since the third has already been forgiven; and so on to the end. Thus far his

Rema of Fano - continued

himself to Rashi's view that it is specifically the first of those coming to the scale-pan, as we explained. He then copied the words of the Rabbi and the Gaon without deciding between them.

Yad Yehudah - י - continued

words. The beginning of his view is precisely Rif's statement. What he says at the end, “If his merits are found equal to his iniquities, all his iniquities

Yad Yehudah - י - continued

are passed over,” follows the Gaon's explanation of “He passes over the first one, then the first one.” See further below, chapter 7.

Yad Yehudah - יא

(11) “After the scales have been found equal”: that is, after the scale-pans are found equal.

Yad Yehudah - יב

(12) “My elder” [זקני, uncertain]: namely, in explaining it as forgiveness of the iniquities one by one, but not in every respect. For the Gaon, of blessed memory, applies it to a God-fearing person and to the beginning of the reckoning, not after the reckoning has been found balanced.[TN010088]

Yad Yehudah - יג

(13) “Ran's”: for Ran explains the Gaon's words about a majority of iniquities as including the earlier ones, while Rambam explains it as apart from them.

Yad Yehudah - יד

(14) “Rosh left his words undetermined”: these are his words there: The school of Rabbi Ishmael likewise comes to explain the measure of abundant lovingkindness, saying that He neither presses down nor lifts up. Rather, the first iniquity that a person commits, the Holy One, blessed be He, passes over and does not place in the pan of transgressions. If he is balanced, the merits tip the scale, “since for that iniquity they stand” [כיון שלאותו עון עומדים, uncertain].[TN010089] If the pan is balanced without that iniquity, the Holy One, blessed be He, restores it to the iniquities, and the iniquities tip the scale. This is what David said, “Add iniquity to their iniquity.” Rav Alfasi wrote, etc.

Yad Yehudah - טו

(15) “Only one sin”: according to Rif, one can say that He passes over the first two iniquities; according to the Gaon, that He passes over all the iniquities one by one.

Yad Yehudah - טז

(16) “He did not state it ... Rashi,” etc. [ולא השמיע אל רש״י אמרה, damaged].[TN010090] He, of blessed memory, did not wish to commit himself to Rashi's view. For from Rashi's words “those coming to the scale-pan,” he holds that the first iniquities were completely forgiven and that the discussion does not concern them, as mentioned in the preceding chapter. Therefore Rosh did not write the statement in Rashi's name, so that he could explain “the first iniquity” as also applying to the earliest iniquities.

Yoel Moshe - 1

“The Rabbi, however, explained ‘He passes over the first one, then the first one’ in another way”: this is Rabbi Alfasi. In his explanation of “He passes over the first one, then the first one,” he means that this person has never committed that sin in all his life. The Holy One, blessed be He, does not write that sin down, but passes it over. “The teaching of the school of Rabbi Ishmael belongs with Rabbi Yose bar Yehudah”: that is, Rabbi Ishmael, who says, “He passes over the first one, then the first one,” has the same meaning as Rabbi Yose bar Yehudah—“in Rabbi Yose” [בר׳ יוסי]—although the first sins are not written down.[TN010091] According to Rashi's explanation, however, Rabbi Yose bar Yehudah's statement does not belong here. For Rabbi Yose says, “The first and second times he is forgiven; the third time he is not forgiven,” whereas the school of Rabbi Ishmael teaches that even the third is forgiven: namely, the first that comes to the scale-pan, which is the third. The third itself is passed over, as stated above in chapter 4.

This differs from Alfasi's explanation of “He passes over the first,” which refers to Rabbi Ishmael: even the first iniquity he committed is passed over to one side, so that if there is a majority of iniquities apart from them, it is counted together with them. Rabbi Yose bar Yehudah taught above in chapter 4, “If a person commits a transgression,” etc., “he is forgiven”; Rabbi Ishmael explains this “he is forgiven,” etc., to mean that the first two sins are

Yoel Moshe - 1 - continued

passed over to one side, as it is said, “Behold, all these He performs,” etc. Therefore he says “the first” twice.

“But he does not conceive it this way”: the Gaon does not hold what Ran explains as the Gaon's words. See there in Ramban's words concerning forgiveness of iniquities, etc., according to our explanation of the Gaon's words, “He passes over the first one, then the first one,” “in one way” [ע”ד

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Historical index: Heqor Din - I - Chapter 5

Yoel Moshe - 1 - continued

אחת], as above and below in chapters 25 and 28, etc. [TN010092] “Rosh explained only one sin”: unlike Rabbi Alfasi's explanation, according to which He passes the first two iniquities to one side, but like Rashi, who explains that He passes over only one. “He did not state it in his name”: that is, in the name of Rashi, of blessed memory; see there.

Heqor Din - Part I (א) - Chapter 6 (ו)

Yad Yehudah: טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(1) “We come to it”: to this teaching.

Yad Yehudah - ב

(2) “For Rashi”: who explains “He passes over the first one, then the first one” as only one iniquity.

Yad Yehudah - ג

(3) “From Rabbi Eleazar and Rabbi Yose bar Hanina”: who speak of all the iniquities coming to the scale-pan and of the whole pan altogether, which He lifts or presses down, as Rashi explained there.

Yad Yehudah - ד

(4) “We can infer”: that the school of Rabbi Ishmael too says “He passes over the first one, then the first one” concerning all the iniquities, not one of them.

Yad Yehudah - ה

(5) We cannot accept explaining the statements of Rabbi Eleazar and Rabbi Yose bar Hanina too as

Rema of Fano

These, then, are the outlines of the authors' approaches to this teaching. After considering their foundations, we find an objection against them all except the Gaon's statement, against which there is no objection. We therefore come to clarify it properly and establish it in full. One difficulty for Rashi is that, from Rabbi Eleazar and Rabbi Yose bar Hanina, we can infer concerning the school of Rabbi Ishmael that this measure applies to all the iniquities coming to the scale-pan, not to only one of them. We cannot accept an explanation of “lifting” as snatching away a single iniquity, as the author of the Arukh explains, nor “passing over” as passing over one transgression, for concerning pressing down it is explicitly written, “He will subdue our iniquities.” Rather, what is “lifting iniquity”? As in the expression, “Lift away all iniquity.” Likewise, “passing over transgression” means passing over the first one, then the first one, not only one.

Yad Yehudah - ה - continued

concerning one iniquity, which He lifts or presses down until the merits tip the scale, as the Arukh explains under the entry kovesh. Although the plain wording of the verse seems to imply this, since “lifting iniquity” is written in the singular rather than “iniquities,” and likewise “passing over transgression” rather than “transgressions,” there is nevertheless a difficulty: concerning pressing down, the plural is explicitly written, “He will subdue our iniquities.” Rabbi Eleazar derives “pressing down” in the Gemara from this verse; one must explain “lifting” according to him as “lifting iniquity ... as one” [כנושא עון באחד, uncertain].[TN010095]

Yad Yehudah - ו

(6) “Rather, what”: one must say that “iniquity” here names a class,

Yad Yehudah - ו - continued

comprising many iniquities, as in “Lift away all iniquity.” This does not mean one iniquity, but the whole of iniquity. Likewise, according to Rabbi Yose bar Hanina, “passing over transgression” comprises many transgressions. Consequently, the unqualified teaching of the school of Rabbi Ishmael too concerns all the iniquities.

Yad Yehudah - ז

(7) “And the merits tip the scale”: concerning this Rabbi Eleazar says there, “To You, LORD, belongs lovingkindness,” etc.

Yad Yehudah - ח

(8) “Which accords with Rashi and the author of the Arukh”: that is, with the author of the Arukh, who explains Rabbi Yose bar Hanina as referring to one iniquity; consequently it accords with Rashi, who likewise explains one iniquity.

Yad Yehudah - ט

(9) “We shall not ... our discussion” [לא נחין?לשמעתינו, uncertain]. That is, “...” [דלת”ה לא נחתי הוי, damaged], the beginning of our discussion in our Talmud is not according to the Jerusalem Talmud's approach, so that we should labor to explain what was intended in Rabbi Yose bar Hanina's words. Rather, each states a different matter independently.[TN010096]

Rema of Fano - continued

Although in the Jerusalem Talmud, Peah, chapter 1, Rabbi Yose bar Hanina says, “It is not written here ‘lifting iniquities,’ but ‘lifting iniquity’: the Holy One, blessed be He, snatches away one document of transgressions, and the merits tip the scale”—which accords with Rashi and the author of the Arukh —we shall not accept that our discussion follows that approach. For there the scholars of the West are not commenting on Beit Hillel's statement; rather, Rabbi Yose bar Hanina is stating his own reasoning. Know this, for Rabbi Eleazar too does not say there “He presses down,” as he says here. Instead, Rabbi Eleazar said: “‘To You, LORD, belongs lovingkindness, for You repay a person according to his deed’—and if he has none, You give him from Your own.” This is Rabbi Eleazar's opinion, for Rabbi Eleazar said: “‘Abundant in lovingkindness’—He inclines toward lovingkindness.” Thus far. This explicitly implies that Rabbi Eleazar alone addresses “abundant in lovingkindness,” according to his own view, rather than as an interpreter of Beit Hillel's words. Rabbi Yose bar Hanina makes a separate statement concerning the verse “lifting iniquity.”

Indeed, this verse can mean either one thing or the other: one iniquity, according to the approach of the Jerusalem Talmud, or every iniquity, according to his approach here. Since concerning pressing down it is explicitly written, “He will subdue our iniquities,” the clear interpretation of our Gemara is as we have said. All the more so if the

Yad Yehudah - י

(10) “For there”: in the Jerusalem Talmud, Rabbi Eleazar and Rabbi Yose bar Hanina are not speaking according to Beit Hillel, who say, “‘Abundant in lovingkindness’—He inclines toward lovingkindness,” to explain how He does it, as in our Talmud.

Yad Yehudah - יא

(11) “He is stating his own reasoning”: in explaining “lifting iniquity,” not according to Beit Hillel.

Yad Yehudah - יב

(12) “Know this”: that he states his own reasoning. If it were according to Beit Hillel, a difficulty would arise concerning Rabbi Eleazar, who says there in response to Rabbi Yose bar Hanina, “To You, LORD, belongs lovingkindness,” etc. Why does he say a different thing “in our Talmud” [בתלמוד שלנו], rather than “He presses down,” as in our Gemara? [TN010097] Rather, infer from this that he is explaining his own view of the verse “abundant in lovingkindness.” Therefore nothing can be inferred from their statements there in the Gemara, which they make according to their own reasoning, to explain their statements in our Gemara according to Beit Hillel.

Yad Yehudah - יג

(13) “Indeed, this verse”: “lifting iniquity” can bear either of the two interpretations: one

Yad Yehudah - יג - continued

iniquity, in its plain sense and according to the Jerusalem Talmud, or every iniquity as a class, according to our Gemara.

Yad Yehudah - יג - continued

as mentioned.

Yad Yehudah - יד

(14) “All the more so”: this is certainly its meaning if we say that the school of Rabbi Ishmael explains “lifting”—according to the reading “And so the school of Rabbi Ishmael taught,” as above in chapter 4.

Yad Yehudah - טו

(15) For the plain sense of the verse too implies many.

Yoel Moshe - 1

“That this measure applies,” etc.: this measure is that of abundant lovingkindness, referring to Beit Hillel's preceding statement, “‘Abundant in lovingkindness’—He inclines toward lovingkindness.” Rabbi Eleazar, Rabbi Yose bar Hanina, and Rabbi Ishmael disagree about it above in chapter 3, under the words “In the Gemara it is stated concerning it.” “Not to only one,” as Rashi explains, mentioned above. “We cannot accept an explanation”: that is, “One cannot explain.” From Rabbi Yose bar Hanina one cannot by itself infer that he speaks of many iniquities, since he brings proof from “lifting iniquity,” one. Nor can one explain “passing over transgression” as one transgression. The expression “nor passing over,” etc., means “nor”—that is, it cannot be explained thus. For from Rabbi Eleazar we infer that Rabbi

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Historical index: Heqor Din - I - Chapter 6

Rema of Fano - continued

school of Rabbi Ishmael is explaining what “lifting” means—passing over—for “the first one, then the first one” implies many.

Yad Yehudah - יג - continued

There it must be explained this way, because Rabbi Eleazar brings proof from “He will subdue our iniquities,” which is plural,

Yoel Moshe - 1 - continued

Yose too speaks of iniquities. Rabbi Eleazar speaks in the plural, since he cites the verse “He will subdue our iniquities,” a plural expression. Therefore Rabbi Yose bar Hanina likewise speaks of many iniquities and transgressions. When he says “iniquity” in the singular, it means—as in? [ר״ל/מ״ל?] —“Lift away all iniquity,” which concerns many iniquities; “iniquity” is the source-term for every iniquity.[TN010098] Likewise, Rabbi Ishmael's words, “He passes over,” etc., concern many iniquities, as below.

“We shall not accept that our discussion”: that is, our Babylonian Talmud follows that approach of the Jerusalem Talmud. For there, in the Jerusalem Talmud, he is not addressing Beit Hillel's statement, “And abundant in lovingkindness,” etc., as above. Rather, Rabbi Yose bar Hanina gives his own reasoning, etc. For Rabbi Eleazar says here, according to Beit Hillel, “He presses down,” whereas there he says something different: if a person has none, the Holy One, blessed be He, gives him. “And all the more so, if the tanna is explaining,” etc.: as above in chapter 4, if we read, “And so the school of Rabbi Ishmael taught,” which comes in support of Rabbi Yose, etc.; see there.

Heqor Din - Part I (א) - Chapter 7 (ז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז

Yoel Moshe: 1

Yad Yehudah - א

(א) “According to the Master”: Alfasi and his interpretation, which explains the teaching of the school of R. Yishmael as concerning the first and second sins, in accordance with R. Yose son of Yehudah in Yoma.

Yad Yehudah - ב

(ב) “The Sages”: R. Elazar, R. Yose son of Ḥanina, and the teacher of the school of R. Yishmael.

Yad Yehudah - ג

(ג) “Yet they”: the House of Hillel, who spoke only of those in the middle category, as is explicit in the Gemara. Consequently, these Sages too are discussing those in the middle category.

Yad Yehudah - ד

(ד) “Of R. Yose son of Yehudah”: in Yoma.

Yad Yehudah - ה

(ה) “His wording demonstrates”: that is, a further difficulty is the attempt to establish the teaching here from that of R. Yose son of Yehudah, who holds that those sins are forgiven entirely. According to Rif, however, one may say that they are not forgiven but merely passed over temporarily.

Yad Yehudah - ו

(ו) “With Rashi”: that is, as is implied by Rashi's wording, “those that come

Rema of Fano

Even against the Master's position and his interpretation, an objection can be raised: the Sages here disagree only over the explanation of “abundant in kindness,” as invoked by the House of Hillel. Yet the latter spoke only of those in the middle category, whereas the statement of R. Yose son of Yehudah applies to every person. His wording demonstrates that, concerning the first and second sins, no attention whatsoever is paid to the scale: those sins are forgiven entirely. This too is clearly implied by the Gaon's position: he left unspecified, without explanation, what becomes of the first and second sins mentioned by R. Yose son of Yehudah. We must presumably say that on this point he agrees with Rashi—that they do not enter the reckoning—as the plain sense of that teaching indicates. For otherwise, what special treatment do they receive?

Nor can one say, as Ran supposed when explaining the Gaon's words, that he made no distinction between the first and second sins and all other sins, as though he held that this teaching of the school of R. Yishmael and the position of the House of Hillel disagree with R. Yose son of Yehudah. If that were so, the Gemara would not have been silent about it. Since nowhere in any of these passages does it explain the matter as a disagreement, infer that one master said one thing and the other said another, and they do not disagree. Furthermore,

Yad Yehudah - ו - continued

onto the scale,” cited above in chapter 4.

Yad Yehudah - ז

(ז) “For otherwise”: if instead you wish to say that the Gaon too holds that those sins are passed over but not forgiven, the difficulty is: what special treatment do those initial sins receive? After all, He passes over all the sins.

Yad Yehudah - ח

(ח) “Nor can one say”: that this is indeed the case, that they receive no special treatment, but all are treated alike, and the teacher of the school of R. Yishmael disagrees with R. Yose son of Yehudah in Yoma. As Ran expressly wrote concerning the Gaon's interpretation, of blessed memory: “No leniency concerning the initial sins has been mentioned here at all.” See there, and above, chapter 5. For if that were so, the difficulty would be that the Gemara remained entirely silent, and so forth.

Yad Yehudah - ט

(ט) “Furthermore, an objection applies to him”: to Ran—the objection we raised above against Rif. One would have to say that the teacher of the school of R. Yishmael refers to R. Yose son of Yehudah. Yet R. Yose son of Yehudah discusses every person,

Yad Yehudah - ט - continued

whereas the teacher of the school of R. Yishmael speaks only of those in the middle category.

Yad Yehudah - י

(י) “Nor is the mind”: Rambam's position too presents a difficulty, for it awards the same deed to two parties. See above, chapter 5, where I transcribed his words.

Yad Yehudah - יא

(יא) “At first”: in his statement: “When a person's sins are weighed against his merits, the first sin he committed and the second are not counted against him, but only those from the third onward. If his sins from the third onward are found to exceed his merits, those two sins are added, and he is judged for all of them.” It is clear that he explained “passing over the first, then the first,” in the teaching of the school of R.

Rema of Fano - continued

the objection we raised against the Master applies to him too: our entire discussion concerns those in the middle category, whereas there the discussion concerns every person.

Nor is the mind satisfied by Rambam's position, which awards the same deed to two parties. At first he explains “passing over the first, then the first” in the Master's manner, and takes Rava's statement to refer to it. Afterward he inclines toward the Gaon's position and explains “passing over the first, then the first” as the forgiveness of all the sins, one by one, after the reckoning has been found satisfactory. Rava's statement then has no application to it at all. It is wholly impossible to explain a single expression in different ways that belong to different times: one before the reckoning and one after it. Moreover, when there is no preponderance of sins, what prevents the One abundant in kindness from removing them all from before Him at once?

Yad Yehudah - יא - continued

Yishmael, in the manner in which Rif explained it.

Yad Yehudah - יב

(יב) “And takes [Rava's statement] to refer to it”: although we could say that his statement that the first and second sins are not counted derives solely from R. Yose son of Yehudah's statement and not from the teacher of the school of R. Yishmael, nevertheless he writes that if the sins are more numerous, those two sins are added. These are Rava's words: “The sin itself is not erased; if there is a preponderance of sins, it is counted with them.” Rava refers to the teaching of the school of R. Yishmael. It is therefore evident that he, of blessed memory, likewise explains that teaching as concerning the first and second sins.

Yad Yehudah - יג

(יג) “Afterward”: when he wrote, “If his merits are found to balance his sins from the third sin onward, all his sins are passed over, the first, then the first,” and so forth, he inclined entirely toward the Gaon's position. The Gaon discusses the situation before the reckoning of sins and merits is made, whereas he, of blessed memory, places it after the reckoning of sins and merits has been found exactly equal. Nevertheless, he inclined toward the Gaon's position in explaining “passing over the first, then the first” as referring to all the sins.

Yad Yehudah - יד

(יד) “Rava's statement then has no application”: one cannot say concerning this, “If there is a preponderance of sins, they are counted with them,” since what has already been done is done, and there is no further judgment or reckoning.

Yad Yehudah - יד - continued

Thus, from Rava's statement we learn that one must [the transmitted wording is difficult] explain “passing over the first, then the first” in this second manner.[TN020001]

Yad Yehudah - טו

(טו) “It is wholly impossible”: nor can one force an explanation and say that the expression “passing over the first, then the first” embraces both interpretations mentioned above, that Rava makes his statement according to the first interpretation, and that [Rambam] concludes with the second interpretation. If so, the difficulty would be that one must explain a single statement in two ways at once, without anything compelling this. Under the first interpretation, “passing over the first, then the first” concerns the sins before they enter the reckoning with the merits; under the second, it

Yad Yehudah - טו - continued

means that He passes over the sins after they have been reckoned with the merits.

Yad Yehudah - טז

(טז) “Moreover”: a further difficulty under the second interpretation is this: if the Holy One, blessed be He, wishes to forgive the sins when the scales balance, through the attribute “abundant in kindness,” and so forth, why prolong the matter by passing over them individually, one after another? What prevents Him, blessed be He, from passing over them at once through this attribute?

These objections to Rambam are certainly difficult, and Raavad did not notice them; his remarks concern another matter. See there, and below, chapter 9. See also what Kesef Mishneh wrote there on the words of Rambam, of blessed memory.

Yoel Moshe - 1

“The Sages here disagree”: that is, R. Elazar, R. Yose son of Ḥanina, and R. Yishmael, who disagree over the words of the House of Hillel, as above in chapter 3.

“Applies to every person”: he said, “If one committed a transgression once,” and so forth, as above in chapter 4. This implies every person, not only those in the middle category. According to Rav Alfasi, R. Yishmael would explain R. Yose son of Yehudah's words “they forgive,” as above. Here, however, his wording demonstrates that the first two sins are forgiven entirely and never come onto the scale at all. These are R. Yose son of Yehudah's words, and this is the meaning of “No attention is paid to the scale,” and so forth. According to Alfasi, they are not forgiven at all, even the first two; they

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Historical index: Heqor Din - I - Chapter 7

Yoel Moshe - 1 - continued

are merely moved to one side.

“This too is implied by the Gaon's words”: when he says, “And at times he sins in minor matters,” and so forth, he says nothing about the first two sins. This implies that he holds that they are forgiven entirely, in accordance with R. Yose son of Yehudah.

“Nor can one say”: that R. Yishmael disagrees with R. Yose son of Yehudah, who holds that the first two are forgiven entirely, whereas R. Yishmael holds that they are passed over but not forgiven. If so, the Gemara could hardly have failed, in at least one place, to say that they disagree, and so forth. [TN020002]

“Furthermore, an objection applies to him”: to Ran's words asserting that they disagree. R. Yishmael discusses those in the middle category, whereas R. Yose son of Yehudah discusses every person, as above.

“And Rava's words refer to it”: he says, “The sin itself is not erased,” and so forth. Rava's statement has no application to his words, for here [the wording is defective] it is erased entirely, and the first is annulled, as below in chapter 8.[TN020003]

“Moreover, what prevents”: this refers to Rambam, [TN020004] who says that after the scales have balanced, He passes over one at a time. What impediment would prevent Him from passing over them all at once, instead of one at a time?

Heqor Din - Part I (א) - Chapter 8 (ח)

Yad Yehudah: כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(א) “The difficulties we have mentioned”: in the interpretations of Rashi, Rif, and Rambam.

Yad Yehudah - ב

(ב) “The Master took his statement into account”: Rif took account of the Gaon's statement by including it in his own words.

Yad Yehudah - ג

(ג) “His approach”: explaining “passing over the first, then the first” as the forgiveness of all the sins.

Yad Yehudah - ד

(ד) “Yet there can be no doubt”: unlike what Ran supposed concerning the Gaon's position.

Yad Yehudah - ה

(ה) “He seeks a favorable formulation”: the Gaon's statement, “This teaching of R. Yishmael applies to a God-fearing person,” and so forth, concerns someone in the middle category, for those discussed here are in the middle category [the wording is uncertain]. [TN020005] He simply prefers to seek a favorable formulation and use the commendatory expression “God-fearing.”

Yad Yehudah - ו

(ו) “He guards against the opposite case”: to indicate that he does not speak of

Rema of Fano

Therefore, in view of all the difficulties we have mentioned, we heed the Gaon, having seen that the Master took his statement into account, and that the truth also pressed Rambam and compelled him to enter his approach, with which he concluded his explanation. Yet there can be no doubt concerning the Gaon's position: in our discussion we have no dealings at all with the initial sins, as we explained regarding Rashi's position. After the two have been forgiven completely, the reckoning begins solely with the person's deeds from that point onward.

He seeks a favorable formulation when saying that we are discussing a God-fearing person who regularly performs commandments, guards against grave offenses, and sometimes sins in minor matters. Incidentally, he guards against the opposite case: if the person initially stumbled in grave offenses, he would be inscribed for death at the first Rosh Hashanah that he encountered. What business would he have here among those in the middle category? If you say that the distinction matters if he subsequently put matters right in the interval, “minor” still cannot be meant precisely. Otherwise, what shall we rule concerning grave offenses that do not belong to the category of bodily transgressors, when the person remains in the middle category? Furthermore, a transgression may seem minor in our eyes, yet the Lord, the God of knowledge,

Yad Yehudah - ו - continued

the wicked. He therefore also wrote, “guards against grave offenses,” excluding someone who stumbled in grave offenses: such a person has already been inscribed in the book of the wicked and has no place here.

Yad Yehudah - ז

(ז) “If you say”: how do you establish that “guards against grave offenses” comes to exclude the wicked?[TN020006] An explanation is needed: the teacher of the school of R. Yishmael may also discuss someone who stumbled in grave offenses. To the objection, “What business would he have among those in the middle category?” one can reply that the discussion concerns the course of repentance.

Yad Yehudah - ח

(ח) “Still”: this itself proves that the explanation is otherwise, and that it comes to exclude the wicked. For his statement, “and sometimes sins in minor matters,” must be imprecise. Nevertheless [the intervening wording is uncertain], offenses generally carrying excision or judicial death penalties, and perhaps grave inadvertent offenses, are called “minor” here. [TN020007] This excludes

Yad Yehudah - ח - continued

the grave offenses of our discussion: Israel's bodily transgressors, who are entirely wicked.

Yad Yehudah - ט

(ט) "Otherwise": if "minor" is precise and excludes grave offenses in general, such as those carrying excision or judicial death penalties, which do not fall within the category of Israel's bodily transgressors, the difficulty is that the teaching gives us no information concerning the person who stumbled in them, since he is in the middle category. Infer, then, that "minor" is not precise, and that "guards against grave offenses" means the grave offenses of our discussion, coming to exclude the wicked.

Yad Yehudah - י

(י) "Furthermore": an explanation is needed if one says that "minor" is precise: we are not expert in these matters, and he must therefore call them "minor" according to our judgment.

Yad Yehudah - יא

(יא) "As Rambam mentioned": of blessed memory, in chapter 3 of the Laws of Repentance. His words are: "This weighing does not follow the number of merits and sins, but their magnitude. There is a merit that outweighs many sins, as it says, 'Because something good was found in him'; and there is a sin that

Rema of Fano - continued

may judge it as grave according to its place and time, and conversely. To Him alone deeds are weighed, as Rambam mentioned. Rather, he certainly made his statement concerning the usual case, and adopted a favorable expression to seek an acquittal, like the tanna in Sanhedrin at the end of the chapter "They Would Examine," as we have said. Moreover, this is the Sages' manner of speech: they call a minority of sins "minor transgressions," and likewise a minority of merits "minor commandments." This is demonstrated there in the Jerusalem Talmud.

Alternatively, you may say: yes, he does mean precisely minor offenses. But this does not exclude the grave offenses discussed at the end of Yoma and in the first chapter of Shevuot; it excludes the grave offenses of our discussion, such as those who separate themselves from the community's ways and bodily transgressors. With the help of Heaven, we shall explain the nature of the gravity of their sin at the beginning of Part V.

The Holy One's practice, blessed be He, is to pass over all of them, the first, then the first: that is, without interruption, in the manner of "each successive item is annulled." They are all forgiven provisionally. The person to whom this applies is reckoned among the righteous, on account of the abundance of merits that preceded them in his judgment. The sin itself, however, is not erased; it remains in suspension. If, when judgment is concluded, the merits are found to exceed the sins that come onto

Yad Yehudah - יא - continued

outweighs many merits, as it says, 'One sinner destroys much good.' They are weighed only according to the knowledge of the God of knowledge, and He knows how merits are to be set against sins."

Yad Yehudah - יב

(יב) "He discusses": an ordinary person in the middle category, who sometimes sins even in grave offenses generally. His words "a God-fearing person" adopt a favorable expression.

Yad Yehudah - יג

(יג) "At the end of the chapter 'They Would Examine'": in the Mishnah: "Thirty-six convict and thirty-six acquit; [TN020008] they deliberate, these against those, until one of those voting to convict accepts the words of those voting to acquit." Concerning this the Gemara says, in the chapter "Both Monetary Cases": "I seek grounds for acquittal; I do not seek grounds for conviction." Rashi explains: "I seek grounds for acquittal"—he prefers to seek a favorable expression; the same applies in the reverse case.

Yad Yehudah - יד

(יד) "Moreover": he calls them "minor" because they are a minority, for such is the Sages' concise manner of expression. [TN020009]

Yad Yehudah - טו

(טו) “In the Jerusalem Talmud”: in Peah, cited above in chapter 6.

Yad Yehudah - טז

(טז) “If you say”: he means literally minor offenses. Nevertheless, this does not come to exclude grave offenses generally, but the

Rema of Fano - continued

the scale, or they are evenly balanced and the One abundant in kindness inclines toward kindness—for this is the matter under discussion—then the sins have been passed over, the first, then the first. They count for nothing in the tipping of the scales, as though they had not been committed.

Yad Yehudah - טז - continued

grave offenses of our discussion.

Yad Yehudah - יז

(יז) “The Holy One's practice”: he returns to the Gaon's words. His statement that “the Holy One's practice with him is to pass over the first, then

Yad Yehudah - יז - continued

the first” means continually, without interruption. The reason is as Rambam wrote: after one has been forgiven, the second becomes first, and so with all of them. According to the Gaon, our discussion does not concern the initial sins; why, then, should one on that account use the expression “the first, then the first”? The reason is that this is the language of the Sages, as in their similar expression, “each successive item is annulled.”

Yad Yehudah - יח

(יח) “Provisionally”: this explains the expression “and forgives it” used by the Gaon. As for what the Gaon says next: [the explanation continues in the following comment].

Yad Yehudah - יט

(יט) “He is [reckoned] among the righteous”: [TN020010] although we are discussing those in the middle category, this is on account of the abundance of merits that preceded them in his judgment, when his merits exceeded his sins. Nevertheless, the sin itself remains suspended until the conclusion of his judgment at the time of his death. Then all his merits and sins from all the years are reckoned. If there is a preponderance of sins, they are counted; but if his merits are greater, or the scales balance, his sins are forgiven entirely. As he wrote, the sin remains suspended, subject to whether the scales balance as in the first judgment.

Yad Yehudah - כ

(כ) “For this is the matter under discussion”: although the Gaon mentioned nothing concerning balanced scales, this follows of itself, since the entire give-and-take of our discussion concerns “abundant in kindness.” We thus learn that, under this interpretation, the Gaon, of blessed memory, places the teaching of the school of R. Yishmael and Rava together within two reckonings. This will be explained further in the following chapter.

Yoel Moshe - 1

“The Master took his statement into account”: Rav Alfasi took account of the Gaon's statement when citing his words. Rambam too partly followed his approach at the end of his remarks.

“Yet there can be no doubt”: there is no doubt concerning the Gaon's position that the aforementioned tannaim, who disagree over the words of the House of Hillel, are not discussing the first two sins, which were forgiven entirely, as R. Yose son of Yehudah said above.

“He seeks a favorable formulation”: his wording concerning grave offenses is not necessarily about literally grave offenses—Israel's bodily transgressors. Rather, when the merits tip the balance, all the transgressions are called minor; conversely, when the transgressions tip the balance, all the commandments are called minor, as below in this chapter. He simply adopted a favorable expression. This is the meaning of “he seeks a favorable formulation.” Incidentally, he guards against the reverse case, when the person does not guard against grave offenses.[TN020011]

“If he stumbled”: “guards against grave offenses” is precise, excluding someone who does not guard against them. This is obvious and need not be expressly excluded: if he stumbled, he would be inscribed for death on Rosh Hashanah, the day of judgment, like the entirely wicked. What business would he have among those in the middle category at the judgment after resurrection? If you say that the wording is indeed precise, what difficulty is there? [You ask:] it is obvious and need not be excluded. Perhaps it excludes someone who put matters right in the interval concerning the grave offenses—those of Israel's bodily transgressors—and would then come within the middle category at

Yoel Moshe - 1 - continued

the future judgment. Thus the wording comes to specify someone who guards completely against grave offenses. Still, “minor matters” in the Gaon's statement need not mean literally minor offenses. Even grave offenses, provided they do not belong to the category of Israel's bodily transgressors, are called minor. Otherwise, what would we rule concerning those grave offenses of people in the middle category? Nothing has been said of them, only of offenses that are literally grave or literally minor.[TN020012]

“Furthermore”: we cannot properly call offenses minor from our standpoint, since a transgression may appear minor to our eyes, and so forth.

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Historical index: Heqor Din - I - Chapter 8

Yoel Moshe - 1 - continued

There: “In the manner of ‘each successive item is annulled’”: the Holy One, blessed be He, reckons all the merits a person has performed first, and afterward reckons all the sins against the merits. If they are equal, or all the more if the merits outweigh them, the sins are forgiven entirely. This is “passing over the first, then the first.” If there are additional sins such that the sins tip the balance, he is inscribed for death. This is “if, when judgment is concluded”: at first He forgives one by one, until the merits increase; then it becomes operative again.[TN020013]

Heqor Din - Part I (א) - Chapter 9 (ט)

Yad Yehudah: כז · כו · כה · כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(א) “Nevertheless”: one must not infer from what he wrote in the preceding chapter—that the sins are forgiven entirely when judgment concludes—that the Holy One, blessed be He, simply waives what is due. That would not be fitting, as the Sages said in Bava Kamma: “Whoever says that the Holy One, blessed be He, waives what is due—let his entrails be loosened.” Rather, He is slow to anger and collects what is His, as it says, “For all His ways are justice.” The reason for forgiveness, however, is that such is the rule of judgment, as he concludes shortly with “Here, in our discussion,” and so forth.

Rema of Fano

Nevertheless, it is not fitting to describe the Holy One's attributes, blessed be He, as those of one who simply waives what is due, for all His ways are justice. Thus it is written, “The Lord is righteous in all His ways,” even though He is “kind in all His deeds.” How can both be so? He is slow to anger and collects what is His. We caution, however, that “collects what is His” was not said concerning judgment for sins and their punishment. Far be it from God, for punishment is not fitting for the Righteous One of the world. Many collectors make their rounds and exact payment, as we learned in Avot; they do not stand before His eyes, for “in the light of the king's countenance is life,” and “strength and gladness are before Him.”

As for what is written, “He gathered

Yad Yehudah - ב

(ב) “Thus it is written, ‘The Lord is righteous’”: He is righteous and kind at the same time.[TN020014] Even when He, blessed be He, acts kindly toward creatures and forgives their sins, He is righteous and performs righteousness and justice.

Yad Yehudah - ג

(ג) “We caution, however”: we caution concerning the expression “collects what is His,” not to explain it as punishment, as though, God forbid, it were the Holy One's attribute and portion to punish personally and in His glory. This is not so. The blessed Lord punishes only through emissaries, evil angels, as alluded to by “bands ... revealed from

Yad Yehudah - ג - continued

chambers," and so forth [the wording is uncertain]. [TN020015] Nor do they merit standing before Him, blessed be He, for there are before Him only life, strength, and gladness.

Yad Yehudah - ד

(ד) "As for what is written, 'Va-yitʿatzev to His heart'": this does not mean sorrow, as appears to be the position of Onkelos, who renders it, "He said by His word to break their strength according to His will." He explains va-yitʿatzev in the sense of sorrow of spirit, and "His heart" in the sense of will: He grieved over His having willed to make the human being. Yet the truth is as we have mentioned: there are before Him, blessed be He, only strength and gladness, and no sorrow. Rather, va-yitʿatzev is related to sinews and tendons, as Scripture says, "Your hands fashioned me [ʿitzevuni] and made me" (Job 10). Radak wrote concerning this in the Book of Roots, root עצב: "The sage R. Moshe ibn Ezra explained it as referring to the tendons that are called ʿatzabim; that is, He created my bones and my flesh." Accordingly, va-yitʿatzev to His heart means that He gathered the sinews and cords to His heart. Just as the verb ʿitzevuni denotes the spreading and interweaving of the tendons, one must apparently say that the

Rema of Fano - continued

inward to His heart" [va-yitʿatzev; ordinarily, "He grieved"], its meaning is that He gathered to His heart—for from it come the outgoings of life—all the sinews and cords of which it is written, "Your hands fashioned me [ʿitzevuni] and made me." They bind together the parts of the world, which, as is known, is a great human form. We explained this thoroughly in the Treatise on the Soul. He, blessed be He, drew them toward His heart, as stated, by gathering His spirit and soul unto Himself. This explains the reflexive verbal form. Then the structure of the world collapses of itself, for no evil descends from above.

In the Masorah, "their teeth" occurs twice: "The meat was still"; "a spear and arrows." The allusion is: "From him his judgment and his exaltation proceed." It is likewise written, "Let the evil of the wicked come to an end": without any other cause, it alone does what is its own. In the attribute of goodness, however, You Yourself, in Your glory, "establish the righteous." Concerning providence extending through the lashes that exact payment, they expounded, "She has eaten, wiped her mouth, and said, 'I have done no wrong.'"

What, then, must we say is meant by His "collecting what is His"? Precisely what belongs to Him, what is truly His portion: the holy soul. "The Lord's portion is His people"; "'The Lord is my portion,' says my soul." For its sake He is slow to anger and restrains the collectors, the emissaries of judgment, so that they do not exact their due portion from the sinner through severe

Yad Yehudah - ד - continued

reflexive form va-yitʿatzev denotes gathering and collecting the sinews. [TN020016] The meaning of this will be explained shortly.

Yad Yehudah - ה

(ה) "All the sinews": these words depend on the verb "gathered."

Yad Yehudah - ו

(ו) "They": the sinews and cords bind together the parts of the world—the heavens, the earth, and all their hosts.

Yad Yehudah - ז

(ז) "Which is a great human form": philosophers call the human being a small world; this is also found in the Zohar on Genesis, page 184. Correspondingly, the world is called a great human form. Scripture says, "The Lord regretted that He had made the human being upon the earth, and va-yitʿatzev to His heart." The author does not favor explaining this as an actual human being in the plain sense. Otherwise, there would be no reason to say va-yitʿatzev, that He gathered these sinews: why single out the sinews more than the other principal organs, blood, soul, and spirit? Furthermore, it would then say first "that He had made the human being" concerning the human species, and afterward va-yitʿatzev concerning an individual. He therefore prefers to explain the

Yad Yehudah - ז - continued

sinews as belonging to the great human form, which is the world.

The matter is this: the blessed Lord created the world through the emanation of ten sefirot, which descend and penetrate all four worlds, as far as the abyss of the world of Asiyah. The lower world and all that fills it depend on them until the appointed end, the great Jubilee, of which the Zohar says, “to return the spirit to Him.” This means to return the emanated beings to Him, for “His spirit,” blessed be He, is a designation for the emanated beings. The blessed Lord will then return the emanated beings to Himself. The other three worlds, Beriah, Yetzirah, and Asiyah, will likewise cease: they are like the tendons, sinews, and cords that bind together and sustain the world. Thus the world's structure will perish and collapse of itself, as the prophet said concerning this, “For the heavens will dissolve like smoke, and the earth will wear out like a garment.” The author holds that Scripture speaks of this when it says, “The Lord regretted that He had made the human being upon the earth”: that is, the great human form, which is the world. “Va-yitʿatzev to His heart”: He resolved and reconsidered, to gather to His heart,

Rema of Fano - continued

punishments all at once. Instead, payment is exacted from him beginning with the lightest, then the next lightest, so that the person will be awakened to repentance and the portion of God will emerge cleansed of every blemish, so that no outcast shall be cast away from Him.

This is a sound and true explanation, although the great sages did not take care to observe this caution, following instead the generally accepted account, which is not false: God's host is very great, and His kingdom rules over all. There is a pleasing subsidiary interpretation of “Where is Abel [EI HEVEL], your brother?” The initials yield: “If the serpent bites without a whisper [Im Yishokh Ha-naḥash Be-lo Laḥash].” For the Sages said that the serpent does not bite a person below unless a whisper concerning him is uttered above. This accords with “he takes permission and takes the soul.”

All agree that the Holy One, blessed be He, does not simply waive what is due; rather, He judges mercifully. Here, however, in our discussion of the three categories, we are dealing with the tipping of the scales. Under the general rule of judgment we follow the majority, and if the judgment is evenly balanced, the good attribute tips the balance as is fitting for it. We have now established the Gaon's approach, clearly explained and consistent in all its parts with the course of the Gemara, founded on sound reasoning, without objection or doubt.

It appears that Raavad held this view in

Yad Yehudah - ז - continued

blessed be He, all the sinews and tendons that bind together and sustain the world, in order to destroy it and bring it to an end.

Yad Yehudah - ח

(ח) “This explains the reflexive form”: in va-yitʿatzev, which signifies gathering the sinews, as stated.

Yad Yehudah - ט

(ט) “Descends from above”: rather, when the flow of abundance is withdrawn, evil comes of itself, and so forth.

Yad Yehudah - י

(י) “In the Masorah”: there is an allusion to this in “The meat was still between their teeth,” and so forth, “and the Lord struck the people,” and so forth; and “Their teeth are a spear and arrows.” This indicates that the meat between their teeth itself became a spear and arrows and the cause of their blows.

Yad Yehudah - יא

(יא) “The allusion”: a further allusion is what is said concerning the Chaldeans, “From him his judgment,” and so forth (Habakkuk 1).

Yad Yehudah - יב

(יב) “It is likewise written”: “Let the evil of the wicked come to an end, and establish the righteous” (Psalms 7). It does not say “Bring it to an end,” addressing the Lord directly, as it subsequently

Yad Yehudah - יב - continued

says “establish.” Rather, yigmar is vocalized with a qamatz, implying that it happens of itself.

Yad Yehudah - יג

(יג) “Concerning the extension”: the Sages in the Zohar, section Tazria, page 80, expounded the verse, “Such is the way of an adulterous woman: she has eaten, wiped her mouth,” and so forth (Proverbs 30), concerning the dragons, as though they were saying that they had not effected the punishment. This is because supreme providence extends into them, so that they collect and exact payment from the wicked according to their wickedness. The evil angels wish to attribute their action to divine providence. Scripture says this mockingly too, for in truth evils do not issue

Rema of Fano - continued

his critical glosses, when he said, “This teaching contains no mention of forgiveness of sin, but only of saving those in the middle category from Gehinnom.” Thus it implies that the unforgiven sins are those reckoned under this attribute; this is indeed the principal explanation. His words there concerning R. Yose son of Yehudah were conditional: for the first and second sins, which we said are forgiven entirely, a person needs neither Yom Kippur nor afflictions and death—even if they were among the grave offenses—provided that he repents of them. This is well said if he remembers them, so that he does not persist in his rebellion. Yet this good attribute will not fail to take effect for one who forgets, even without repentance. We have further qualifications concerning R. Yose son of Yehudah, mentioned in chapter 4; their explanation will be completed in the chapters indicated there, with the help of Heaven.

Yad Yehudah - יג - continued

from the mouth of the Most High; rather, evil consumes itself. The dragons that enticed the transgression certainly effected the wrongdoing and the punishment.

Yad Yehudah - יד

(יד) “Through the lashes that exact payment”: these are the dragons, called in [the Zohar on] Genesis “the evil lash.”

Yad Yehudah - טו

(טו) “What, then”: this returns to the earlier statement: “collects what is His” was not said concerning judgment for sins and their punishment. Rather, it is fitting to explain it concerning the soul, which belongs to the Holy One, blessed be He, a portion of God above, as it is written, “For the Lord's portion is His people,” and similarly, “‘The Lord is my portion,’ says my soul.”

Yad Yehudah - טז

(טז) “For its sake”: although He is slow to anger with the wicked person, He sometimes allows the destroyers to release a little wrath [the verb is uncertain], but only to exact payment from him beginning with the lightest, then the next lightest. [TN020017] As the Sages said, “The Master of mercy does not first strike at lives,” and so forth. This allows him to repent in the interval, so that the portion of God emerges cleansed and the collectors cannot touch it in exacting payment. This is “collects what is His.”

Yad Yehudah - יז

(יז) “Did not take care to observe this caution”: concerning “collects what is His,” they did not refrain from explaining it as punishment for sins, as we caution. They followed the generally accepted account that the Omnipresent, blessed be He, has many emissaries and His kingdom rules over them,

Yad Yehudah - יז - continued

explaining the unqualified “collects” as collection through emissaries.[TN020018]

Yad Yehudah - יח

(יח) “In the verse ‘Where is Abel, your brother?’”: these are the words of the Zohar, section Pequdei, page 414: “After Adam and the woman sinned, and the serpent came upon Eve and cast impurity into her, Eve bore Cain,” and so forth. “Therefore he was the first to cause death in the world, because his side brought it about. It is the serpent's way to lie in ambush to kill; the one who comes from it takes its way and follows it. Therefore it is written, ‘When they were in the field, Cain rose against his brother and killed him.’ We find in the books of the ancients that when Cain killed Abel, he bit him with bites like a serpent until he drew out his soul and killed him,” and so forth. This is what the author intended in saying that “EI HEVEL” forms an acronym for “Im

Yad Yehudah - יח - continued

Yishokh Ha-naḥash”—“if the serpent bites,” the serpent being Cain—“Be-lo Laḥash,” “without a whisper” (Ecclesiastes 10).[TN020019]

Yad Yehudah - יט

(יט) “This accords with”: what the Sages said concerning the angel of death, that he takes permission from the heavenly court.

Yad Yehudah - כ

(כ) “Here, however”: this concludes the foregoing argument. The Holy One, blessed be He, does not waive what is due, as stated. Our discussion's statement that the blessed Lord forgives sins is because judgment so requires when the merits are more numerous, as it says, “Incline after the majority.” Even when they are half and half, the good attribute tips the balance. See above, chapter 4.

Yad Yehudah - כא

(כא) “On reasoning”: on the legal reasoning we set out in explaining “passing over the first, then the first”: they are forgiven only provisionally.

Yad Yehudah - כב

(כב) “He held this view”: concerning the Gaon's position and the interpretation of R. Yishmael's “passing over.”

Yad Yehudah - כג

(כג) “When he said”: there, in chapter 3 of the Laws of Repentance, he criticized Rambam concerning the initial sins in R. Yose son of Yehudah's statement in Yoma, and concerning R. Yishmael's “passing over” in our discussion. His words are: “He supposes that they are one matter, but they are very far apart. R. Yishmael's statement concerns the great day of judgment and saving those in the middle category from Gehinnom, according to the House of Hillel; there is no mention there of forgiveness of sin. R. Yose son of Yehudah's statement, however, concerns this world and the beginning of a person's deeds, from the age at which he becomes liable to punishment,” and so forth.

Yad Yehudah - כד

(כד) “Thus it implies”: from Raavad's words, “There is no mention there of forgiveness of sin,” concerning R. Yishmael. How could those in the middle category be saved from Gehinnom on the great day of judgment without forgiveness of sin? The plain meaning of his words is that the expression “passing over the first, then the first”

Yad Yehudah - כד - continued

contains no mention of forgiveness of sin. This applies not only to the initial sins, which are not being discussed here: the other sins too are only passed over provisionally, until judgment is concluded on the great day of judgment. Then the sins that have still not been forgiven [are treated] through the attribute “abundant in kindness”: if the scales balance, those in the middle category are saved from Gehinnom and the sins are forgiven. This is as stated concerning the Gaon's position.

Yad Yehudah - כה

(כה) “His words were conditional”: Raavad further wrote there concerning the initial sins that they require none of the four divisions of atonement in the final chapter of Yoma, except repentance alone —even if they were among the grave offenses requiring afflictions or death.

Yad Yehudah - כו

(כו) “This is well said”: his requirement of repentance applies if the person remembers them. [TN020020] He must then regret them and repent; otherwise, he persists in rebellion, and they are not atoned for against his will, as the Sages said concerning a similar matter at the beginning of Shevuot. If he forgot them, however, they are atoned for even without repentance.

Yad Yehudah - כז

(כז) “This good attribute”: concerning “God does all this twice,” and so forth, with the help of Heaven, as he wrote there. He likewise wrote, “In Israel,” and so forth; see there.[TN020021]

Yoel Moshe - 1

“We caution, however”: we caution and remind others not to explain “collects what is His” concerning judgment for sins and punishments, as though the Holy One, blessed be He, personally punishes. Far be it from God, for “from the mouth of the Most High do not issue evils and good.”

“Many collectors make their rounds”: the destroyers who perform their commission to punish a person do not stand before Him, blessed be He, for strength and gladness are before Him, blessed be He.

“As for what is written, ‘Va-yitʿatzev’”: this apparently implies, God forbid, sorrow before Him. The explanation is that va-yitʿatzev is like “gathered”: He gathered to His heart, and so forth. It

Yoel Moshe - 1 - continued

is related to “Your hands fashioned me [ʿitzevuni],” meaning “gathered me together.” “They bind together”: the hands of the blessed Lord bind together the four elements in the great human form, which is the world, so called. Likewise, He binds together spirit, vital soul, and higher soul in the human being, who is called a small world. At the time of the Flood, the Holy One, blessed be He, drew [them] toward His heart.

“This explains the reflexive form”: va-yitʿatzev is explained by its reflexive form; then evil comes from itself [the supplied wording may instead read “from His counsel”], and the structure of the world collapses of itself.[TN020022]

“The meat was still between their teeth”: this seemingly implies that punishment comes from before Him—far be it! He therefore says that the teeth of the wicked are themselves a spear and arrows: “from him,” that is, from the wicked person himself, “his judgment and his exaltation proceed.”

“Therefore it is said, ‘Let the evil of the wicked come to an end’”: this is in the third person. It does not say “Bring it to an end,” in direct address; rather, it comes to an end of itself. Concerning the attribute of goodness, however, it says “establish the righteous,” addressing the blessed Lord.

“Concerning the extension”: the blessed Lord oversees the destroying angels who punish a person, as though the blessed Lord had sent them. In fact, they themselves say, “I have done no

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Historical index: Heqor Din - I - Chapter 9

Yoel Moshe - 1 - continued

wrong”: had I not been told from Heaven to punish, I would not have punished the person.

“Did not take care to observe this caution”: to explain it as we explained it, since they followed the generally accepted account, which is the straightforward explanation.

“EI HEVEL”: the reason this is hinted in the words EI HEVEL is as stated in the Zohar: Cain came from the serpent's side. The Zohar, section Pequdei, says that he did not know how to kill Abel until he bit him with his teeth. Hence the allusion to “Im Yishokh,” and so forth, is encoded in them; examine it closely. [TN020023]

“Raavad held this view”: as we explained concerning “abundant in kindness” in the House of Hillel's statement: it concerns sins other than the first two, which were forgiven entirely.

“His words were conditional”: Raavad's words. “Provided that he repents”: if he remembers the first two sins, he must repent of them; if he does not remember, they are nevertheless forgiven.

[The opening words are unclear:] also the qualifications of chapter 4: specifically after the giving of the Torah, where there is no trace of idolatry, and where he does not repeat his folly. See above, chapter 4.[TN020024]

Heqor Din - Part I (א) - Chapter 10 (י)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yoel Moshe: 1

Yad Yehudah - א

(א) “The early sages said”: this continues what was said at the end of the preceding chapter, that the initial sins do not require repentance from one who

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The early sages said that when a person confesses and regrets the sins he remembers, but forgets to confess some that have escaped him, those hidden sins do not prevent atonement. They

Yad Yehudah - א - continued

forgets. The “early sages” passage is in the Zohar, section Balaq, page 340 [the source marks the numeral uncertain], [TN020025] except for

Yad Yehudah - א - continued

what the author wrote concerning a dark house, which is not in the Zohar's wording there. Its words are: “Do not say that the Holy One, blessed be He, does not receive him until he specifies his sins from the day he came into being, including those hidden from him which he cannot apprehend. Rather, he need specify only those he remembers. If he directs his will toward them, all the others are drawn after them. For we learned: in removing leaven, we do not inspect the recesses of the house high above, nor those low below. Once he has inspected according to the sight of his eyes, as far as he can apprehend, everything is drawn after this and annulled with it. Thus we teach: there are twenty-four extremities of limbs that do not become impure on account of a patch of living flesh, and the priest does not trouble himself after them. This is what is written, ‘According to all that the priest's eyes can see’: a place where the priest can see the affliction in a single look, without having to lower himself or raise his eyes here and there. Likewise, he need not specify his sins, seeking from the day he came into being, for these are the high upper recesses of the house. Come and see: ‘According to all that the priest's eyes can see,’ and all the others

Rema of Fano - continued

supported their statement by what we learned: “In a dark house, windows are not opened to inspect its affliction.” Likewise, the twenty-four extremities of the limbs do not become impure on account of a patch of living flesh, for it is written, “According to all that the priest's eyes can see”: he need not raise his eyes or lower them. They also brought an indication from the statement concerning the removal of leaven: “The upper and lower recesses of the house do not require inspection.”

Although both kinds require repentance from one who remembers them, and its absence does not impede [atonement] for one who forgets, the initial sins nevertheless possess a greater advantage than all the others. If a person sinned only twice in his entire life, forgot them, and never confessed them, the lack of confession does not prevent their atonement: they are forgiven of themselves. For other sins, however, if he confessed some and forgot others, the confession benefits them all. We can testify that had he remembered them, he would likewise have confessed and regretted them; what difference is there? Indeed, the Sages expressly said, concerning someone suspected of taking a false oath, “There is no repentance by halves.” But if none of the conditions of repentance is present—neither confession nor regret—and he did not know, yet incurred guilt, by what will he be atoned for?

This is what Rava said in the first chapter of Ḥullin concerning the dark house mentioned above: “This applies

Yad Yehudah - א - continued

are drawn after them.”

Yad Yehudah - ב

(ב) “Although both kinds”: according to this, the initial sins and all other sins would be equal. If a person remembers them, even the initial sins require repentance, as explained at the end of the preceding chapter. If he forgot them, the absence of repentance does not impede [atonement] even for the other sins, as stated. It is therefore apparently difficult to see what difference there is between them.

Yad Yehudah - ג

(ג) “Nevertheless”: there is a difference in this respect: a greater advantage is found, and so forth.

Yad Yehudah - ד

(ד) “This applies where no presumption has been established”: Rashi explains: “No presumption has been established”—as long as the priest has not seen the affliction in its visible appearances, because it was in a dark house and its appearance was not discernible. But if an affliction stands behind a door and he has already recognized it as an affliction, and a window is needed only to confirm its established status, one opens it. So too here: beyond the initial sins, once a presumption of transgressing is established, it stands established. Windows are opened, and he must recall

Yad Yehudah - ד - continued

them in order to confess and repent of them. If he forgot them all, they are not forgiven.

Yad Yehudah - ה

(ה) “Concerning the dispute”: the author holds that R. Yose son of Yehudah's statement in Yoma concerning the initial sins—two for an individual and three for a community—is connected to the dispute between Rabbi and Rabban Shimon son of Gamliel in several places in the Gemara concerning an established presumption. Rabbi holds that two occurrences establish it, while Rabban Shimon son of Gamliel requires three. R. Yose son of Yehudah thus follows Rabbi for an individual and Rabban Shimon son of Gamliel for a community. This is the law, as will be explained shortly.

Yad Yehudah - ו

(ו) “He expounds ‘twice’”: in the verse, “God does all these things twice and three times with a man,” “twice” refers to an individual and “three times” to a community. See above, chapter 4: this follows the reading of Rif and Rambam. See Rambam, Laws of Repentance, chapter 3, who brought proof concerning a community from “Thus says the Lord: for three transgressions of Israel, and for four I will not turn it back.”

Rema of Fano - continued

where no presumption has been established; but once it has been established, it stands established.” Concerning the dispute between Rabbi and Rabban Shimon son of Gamliel, whether two or three occurrences establish a presumption, it appears that this underlies R. Yose son of Yehudah's exposition: twice for an individual, three times for a community. This is also [the meaning of] the verse, “Bearing iniquity and passing over transgression,” under a different exposition, unlike that of the school of R. Yishmael. It is possible that he and R. Yose son of Yehudah differ in their exegetical interpretation: for the latter, these are the initial sins forgiven entirely to an individual. For a community, however, the first is always reckoned inadvertent, as it is written, “And to the house of Jacob their sin.” The second and third fall under “bearing iniquity and passing over transgression,” and these too are forgiven entirely, as we have said.

The law was determined in the chapter “One Who Has Intercourse with His Levirate Sister-in-Law”: marriages and lashes follow Rabbi. “Marriages” means a woman whose husbands have died, or who lived with each of them for ten years without bearing a child: she may not marry a third. We compare her case to the individual, establishing a presumption after two occurrences, since these are minority cases. Likewise, one who has been flogged and repeated the offense carrying the same liability of excision is liable to death and abandons himself to a grave transgression; he is confined in a narrow cell to hasten his

Yad Yehudah - ז

(ז) “Under a different exposition”: iniquity and transgression are two, [TN020026] and the blessed Lord forgives them entirely, unlike the exposition of the school of R. Yishmael, which derives from it “passing over the first, then the first.”

Yad Yehudah - ח

(ח) “It is possible that he differs”: even according to Rif, who holds that the teaching of the school of R. Yishmael and that of R. Yose son of Yehudah are one matter, as above in chapter 5, it is nevertheless possible to say that the teacher of the school of R. Yishmael disagrees with R. Yose son of Yehudah in the exegetical meaning of “passing over.”[TN020027] For the school of R. Yishmael it means passing over, not forgiveness; for R. Yose son of Yehudah it means complete forgiveness, since for him the verse concerns the initial sins, unlike R. Yishmael.

Yad Yehudah - ט

(ט) “For a community, however”: this depends on the earlier words, “This is the verse, ‘Bearing iniquity.’” The rule of three for a community follows of itself, because the first is always reckoned inadvertent, leaving two—the second and third—to be forgiven under this attribute of “bearing iniquity,” and so forth.

Yad Yehudah - י

(י) “The law was determined”: what we say concerning R. Yose son of Yehudah—that a presumption is established for an individual after two occurrences and for a community after three—is also the reason for the Gemara's ruling.

Yad Yehudah - יא

(יא) “In the chapter ‘One Who Has Intercourse with His Levirate Sister-in-Law’”: the Mishnah states: “If he married a woman and lived with her for ten years and she did not bear a child, and he divorced her, she is permitted to marry another.” The Gemara says: “A second, yes; a third, no. Whose is this Mishnah? Rabbi's.” Further there: “It was taught: if she married a first husband and he died, and a second and he died, she may not marry a third —Rabbi's words. Rabban Shimon son of Gamliel says: she may marry a third, but may not marry a fourth,” and so forth. “Rav Yosef son of Rava said to Rava: I asked Rav Yosef, ‘Is the law according to Rabbi?’ He said to me, ‘Yes.’ ‘Is the law according to Rabban Shimon son of Gamliel?’ He said to me, ‘Yes.’ Was he making fun of me? He replied: No; these are anonymous teachings, and he resolved them for you: marriages and lashes follow Rabbi; menstrual patterns and an ox established as dangerous follow Rabban Shimon son

Rema of Fano - continued

death. These too are minority cases.

Menstrual patterns and an ox established as dangerous follow Rabban Shimon son of Gamliel. We certainly compare menstrual patterns to the many. The same holds for an animal, which has no mazal—that is, understanding to guard itself. All the words of the Sages are fitting.

The Gemara further says that three things cause a person's sins to be recalled: a leaning wall, scrutiny of prayer, and submitting a judgment against one's fellow [to Heaven]. Although, according to the manifest plain sense, each one is serious in its own right, we must nevertheless understand why they give a number. For people are examined on a bridge and in all similar situations, as stated in “With What May They Kindle?” What is the difference between that examination and recalling sins? Indeed, a leaning wall is no less than a bridge and occasions examination by itself; the others do likewise. But recalling sins implies even those that have been hidden and whose memory has been lost. For their prohibition to become operative again through one's conduct, all three things together are required.

The first is “a leaning wall” [qir natuy]. Yet the Gemara in “Before Their Festivals,” and the midrashim in many places, explain qir as meaning “lord,” one of the beauties of the Greek language. When He is, as it were, weakened—as they expounded the verse, “You weakened the Rock who

Yad Yehudah - יא - continued

of Gamliel. Marriages follow Rabbi, as we have said. Lashes: we learned that one who has been flogged and repeats the offense is confined by the court in a narrow cell and fed barley until his belly bursts. Menstrual patterns: we learned that a woman does not establish a menstrual pattern until she establishes it three times, and does not displace that pattern until she departs from it three times. An ox established as dangerous: we learned that an ox is not established as dangerous until testimony concerning it has been given three times.”

The author holds that the reason for this ruling too is the distinction between an individual and a community. These all concern individuals [the connecting wording is uncertain],[TN020028] but menstrual patterns are common and occur among all women; these are therefore like the many, and a presumption is established only after three occurrences. This differs from marriages and lashes, which are not common. The reason concerning an animal is that it lacks understanding to guard itself: we attribute the matter to its lack of understanding until the presumption has been established three times.

Yad Yehudah - יב

(יב) “They further said”: the author's exposition concerns sins that had long been hidden [wording uncertain]. Thus it is written [text missing] in the Gemara, chapter “One Who Sees”: “Three things,” and so forth. This is R. Yitzḥaq's statement there. [TN020029]

Rema of Fano - continued

begot you”—and the person scrutinizes his prayer, implying that he seeks only his own needs and nothing else, and lays the judgment for the inclination above upon others, as though he himself were free of sin, then, certainly, even if he repented of what he remembered, not only are his sins examined: those forgotten by the heart also accuse him from then onward. Yet He is merciful and will atone.

Yad Yehudah - יג

(יג) “Although”: this addresses the question why the number is needed. According to the plain meaning, one could indeed say that R. Yitzḥaq gave the number to indicate that specifically these three together recall sins. Yet each one alone is so serious as to recall a person's sins [the source wording is unstable].

Yad Yehudah - יג - continued

[TN020030] Nevertheless, it must be explained as he explains it; otherwise, we would not know at all why the number is needed. One cannot say that the number indicates that there are these three and no others, since there is also a bridge and similar situations, as the Gemara says: “And where are men examined? Resh Laqish said: when crossing a bridge. A bridge and nothing else? Say: situations resembling a bridge.”

Yad Yehudah - יד

(יד) “What is the difference”: if you say that the examination mentioned in the Gemara is one thing and “recalling” in the chapter “One Who Sees” another—as he concludes, that everything can be recalled, and there are no more than the three listed—we must understand the difference between them.

Yad Yehudah - טו

(טו) “Indeed”: if we interpret “recall” as examination, we must say that any one of these three suffices, since a leaning wall is no less than a bridge, which occasions examination alone. In truth, however, recalling is not examination. [TN020031] Examination concerns sins that are examined and have not been atoned for. Recalling sins means that he already repented of his sins, forgot some, and those were forgiven together with the ones he remembered; through these three things, they become operative again and are recalled. Thus all three together are required, and no single one suffices. That is why R. Yitzḥaq supplied the number.

Yad Yehudah - טז

(טז) “Yet”: under the plain meaning of “a leaning wall,” and so forth, it is not readily applicable that the prohibition of sins already hidden and forgiven should become operative again through these three things, even when combined [the syntax is uncertain].[TN020032] Rather, “a leaning wall” is not explained in its plain sense: qir is a Greek word meaning “lord,” as in sakh qiri plaster in the chapter “Before Their Festivals.” Thus too it was expounded in [the source reads, uncertainly, “Vayiqra Rabbah”], section Vayeḥi, concerning “he turned his face toward the wall” [the supplied quotation itself is defective].

Yad Yehudah - יז

(יז) “One of the beauties”: as the Sages said in Megillah concerning “May God enlarge [yaft] Japheth [Yefet].”

Yad Yehudah - יח

(יח) “Weakened”: in relation to those who sin against God. As the Sages expounded tashi as weakness: sins, as it were, weaken the power above. This is “a leaning qir”: the Lord, the blessed God, is, as it were, inclined and His power weakened from overseeing that person. Yet the person does not think so. He still scrutinizes his prayer: all his thought and consideration concerns only his prayer, in which he seeks merely his own needs, rather than repairing the damage he caused above. Moreover, he wishes to lay Heaven's judgment for the inclination and weakening of the power above upon others, whom he regards as wicked, saying that they have incurred their punishment [the wording is uncertain],[TN020033] as though he himself were wholly righteous—the reverse of the

Yad Yehudah - יח - continued

truth.

Yad Yehudah - יט

(יט) “Then, certainly”: these three together specifically recall his forgotten sins, already forgiven through the repentance he performed for the other transgressions he remembered. They now become operative again.

Yad Yehudah - כ

(כ) “His sins are examined”: the sins that have not yet been forgiven. Certainly, sins of which he repented are never recalled, even through the three things mentioned. This is clear.

Yoel Moshe - 1

“The early sages said”: this is the Zohar, section Balaq, page 320. See the whole passage there. [The following connective wording is unclear.] “A dark house: one does not open windows in it”: rather, everything remains as it presently is. The twenty-four limbs that do not become impure on account of a patch of living flesh have the same reason: where the priest cannot see the affliction, we do not say that he must examine it closely and view it in two looks because he cannot see it at once. We do not say this; rather, they do not become impure. It is written, “According to all that the priest's eyes can see,” implying what can be seen at once, without raising his eyes—that is, lifting them—or lowering them—that is, bringing them down, and so forth. [TN020034]

“An indication of the matter: the upper and lower recesses of the house”: this is a comparison to the human being, who is called a house. The sins [the supplied word is unclear] are the leaven, and the ferment is the evil inclination, which brings a person to sins. He says concerning sins committed from the day the person came into the world, which he does not remember, that they do not require repentance. This is [the preceding explanation; the intervening wording about earlier years or youth is unclear], but only those he remembers. [An unclear linking clause follows.] As it is written, specifically “according to all that the priest's eyes can see,” and not what is hidden from him and he cannot see. [TN020035]

“Although both kinds require repentance”: since we said that if a person remembers the sins, they require repentance, and the statement is

Yoel Moshe - 1 - continued

unqualified, it implies all sins, with no distinction between the first two and the others. The difficulty is therefore: what distinction is there between them in this respect? He answers, “Nevertheless, a greater advantage,” meaning an additional merit.

This is what he says afterward, “This applies where no presumption has been established.” Just as there, if no presumption concerning the affliction was ever established, windows need not be opened for it, whereas when a presumption has been established it must be examined carefully, so too with repentance: if he committed transgressions only twice, no presumption was established, and they are forgiven. But if a presumption was established through more than two occurrences, it stands established, and repentance is required.

“This is the verse, ‘Bearing,’ under a different exposition”: according to the school of R. Yishmael, He passes it to one side, which is “bearing iniquity and passing over transgression,” as he wrote above in chapter 4. He explains it here as removing entirely. “It is possible that they differ in their exegetical interpretation”; “for him” means for the teacher of the school of R. Yishmael [so the commentary reads].[TN020036] “The initial sins”: we may object that, in any event, they say two—if he sinned only twice and they were not recalled, they are forgiven. Rather, they differ in their exegetical interpretation: “bearing iniquity” refers to the second and third for a community, not to the first. “Since these are minority cases”: they are comparable to an individual. “Menstrual patterns certainly [are compared] to the many”: since this occurs among all women, like Israel's many, we compare them to a community.

“The Gemara further says: three things”: this does not depend on what we said above; rather, it means that through these three, the initial sins of which he did not repent are recalled. “Although each one is serious”: the Gemara's wording appears to imply [an individual item or all three together; the connective wording is unclear] according to the manifest meaning. Under the hidden meaning, however, it rightly implies all three together, as he explains afterward. For a bridge alone occasions examination, and so does anything similar—a place of danger. Thus indeed one alone occasions

Yoel Moshe - 1 - continued

examination. But to recall sins—that is, those he never knew of and which were forgiven him—these three together now recall them. See there. [TN020037]

For qir means “lord,” mari qira, and is “one of the beauties of the Greek language”: Greek belongs to Japheth, as it is written, “May God enlarge Japheth.” “Its beauty” means the language of Japheth. Alternatively, none of the seventy languages has power or endurance except when it enters the holy tongue. As the Gemara repeatedly says, “For thus in Greek ... here you have ...” [the cited wording is incomplete]. One may ask of the Gemara: what difference does that make, and what is it to us? Rather, the intention is as stated: the expression said to be Greek is actually of the holy tongue, with Greek attached to that holy word. Thus here “the

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Yoel Moshe - 1 - continued

beauty of the Greek language” is a word of holiness, which is beautiful.[TN020038]

“You weakened the Rock who begot you”: when a person sins, he weakens, as it were, the power above. Therefore qir, the Lord above, is “inclined” through the sinner who weakens and inclines Him. Also, QIR NATUY has the numerical value of SHEKHINAH. “He scrutinizes his prayer”: specifically his own prayer, in which he requests his personal needs, everything he requires, and does not repent. Therefore, “he submits judgment”—that is, the inclination above—against his fellow, meaning against others. Then his initial sins are recalled. Thus the three things are explained within a single matter.

Heqor Din - Part I (א) - Chapter 11 (יא)

Yad Yehudah: כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(א) “The judgment”: concerning the three categories, which we began discussing in chapter 3 and explained through the attribute “abundant in kindness.” It is true in the manner set out in the preceding chapters; everything in these rulings stands properly in its intended place.[TN020040]

Yad Yehudah - ב

(ב) “Their law is the same”: although the baraita concerning the three categories speaks of the great day of judgment [the wording is uncertain], the law of these rulings is the same, as he concludes, in

Rema of Fano

The judgment is true, and everything is properly ordered in all these great rulings. Their law is the same for the ages of the world that we mentioned at the opening of our discussion: “at the concealment, for the day of our festival,” at the judgment of death, and at the judgment of resurrection. For the Lord's judgments are true; they are righteous together. The matter depends only on repentance and the fulfillment of its conditions.

In chapter 3 we already explained, from the words of the prophet Isaiah, its four refinements in “turning from evil.” We reserved for this place the explanation of its two good degrees in “doing good,”

Yad Yehudah - ב - continued

the three worlds: the judgment of Rosh Hashanah, the judgment of death, and the judgment of resurrection. These are the ages of the world mentioned at the beginning of the book. [TN020041]

Yad Yehudah - ג

(ג) “Together”: they are alike, with the same judgments applying to them [the supplied wording is uncertain]. [TN020042]

Yad Yehudah - ד

(ד) “The matter depends only”: this refers back to “the judgment” [the rest of the lemma is unclear].

Yad Yehudah - ד - continued

[TN020043] As far as judgment is concerned, we have only what the Sages said in these rulings; but the matter depends on repentance, as the Sages said there concerning "abundant in kindness": "This applies where they have no repentance," and so forth.

Yad Yehudah - ה

(ה) "From the prophet's words": "Wash; make yourselves clean," and so forth, concerning turning from evil. We said that there are two kinds of repentance: the first consists solely of turning from evil; the second also adds doing good. In the division of turning from evil, we stated there four refinements of repentance.

Yad Yehudah - ו

(ו) "Its two distinct degrees": these are the contemplative division and the practical division, to be explained shortly.

Yad Yehudah - ז

(ז) "He mentioned them": we find that he likewise joined them to the initial refinements of turning from evil. These follow: "Learn to do well; seek justice; set right the oppressed; judge the orphan; plead for the widow."[TN020044] He thereby alluded to four refinements in the contemplative division and four in the practical division.

Rema of Fano - continued

each of which has four refinements. The son of Amotz mentioned them and joined them to the first. By saying "Learn to do well [heitev]," he explained our obligation to perfect ourselves in contemplation, with all our strength, of His commandments, His statutes, and His teachings. Everything is included in heitev, whose numerical value equals that of the great and awesome four-letter Name that is not pronounced. Contemplating it and its truth completes every kindness [so the supplied main text reads].[TN020039] Combining the letters in single, double, triple, and quadruple cumulative counts, as is customary in reckoning the holy letters among the many great authors, yields the Torah's seventy faces. We were already commanded to write the Torah upon the stones beyond the Jordan, "explaining it well [baʾer heitev]," and our Sages said that the commandment required us to write it in seventy languages.

After this came four further conditions concerning worthy action: "Seek justice; set right the oppressed; judge the orphan; plead for the widow." It is reasonable to understand these as attached, in order, to the four letters in the written form of the great Name, just as the four conditions expressly stated for "turning from evil" are attached to the four letters of its spoken substitute. One accustomed to the language of truth knows this.

Here we must be careful: a person's labor in Torah and commandments, even in fulfilling positive

Yad Yehudah - ח

(ח) "To perfect ourselves": in the contemplative division, examining with all one's strength its four refinements. These are the three divisions of Torah: commandments that reason obliges; statutes that reason does not oblige, which are the King's decree; and Torah—that is, written and oral Torah and law transmitted to Moses at Sinai. These are three refinements. Add contemplation of the Name YHWH, and there are four, as he mentioned.

Yad Yehudah - ט

(ט) "Whose numerical value": is 26, like the Name YHWH. This hints that although pronouncing the Name according to its letters is forbidden, it is nevertheless good to contemplate it and the truth of His existence, blessed be He. Such contemplation supplies every lack, in the manner known [the final wording is uncertain].[TN020045]

Yad Yehudah - י

(י) "Combining the letters": we find a further allusion to Torah in heitev, by combining its letters in single, double, triple, and quadruple counts: ה; הי; היט; היטב. This is the reckoning customarily used by the select few. The letters total 70, alluding to the Torah's seventy faces.

Yad Yehudah - יא

(יא) "We were already commanded": the same applies to heitev in the

Yad Yehudah - יא - continued

Torah, as it says, “You shall write upon the stones all the words of this Torah, well [heitev].” This alludes to the Torah's seventy faces.

Yad Yehudah - יב

(יב) “You shall write them”: they said that from this they learned to write the Torah in seventy languages.

Yad Yehudah - יג

(יג) “After this came”: after the prophet alluded to the four contemplative refinements by saying “Learn to do well,” he further explained four refinements of the practical division, saying “Seek justice,” and so forth.

Yad Yehudah - יד

(יד) “They are attached to the four letters”: of the Name YHWH, according to the known teaching that the yod of the Name is Ḥokhmah. This is “Seek justice,” for justice is a designation for Ḥokhmah, as in the Tiqqunim; see Pardes, Gate of the Designations, entry “justice.” “Set right the oppressed” corresponds to the first he, Binah. They

Rema of Fano - continued

commandments, may be called “turning from evil”—for example, wrapping oneself in tzitzit in order to remember not to stray after the thoughts of the heart and eyes. In other cases, even avoiding prohibitions may be called “doing good”: binding in fetters and iron chains the one who leads astray through them, together with his army and his officers, under the rule of the Holy One, blessed be He. This is the finest intention in observing them.

This gives a commendable reason for what R. Ibn Ezra wrote in the Book of Substances: the body has 365 still vessels, corresponding to the number of nights—for us, these represent the prohibitions with the intention of turning from evil—and 365 pulsating vessels, corresponding to the number of days. According to our approach, these represent observing the prohibitions with the intention of doing good. This fits beautifully with what will be said concerning the Sages' statement, “Once he transgressed and repeated it, it became permitted to him,” in Part III, chapter 14. The limbs are not doubled, because in them turning from evil occurs only incidentally and in a measured degree, as is generally known.

Yad Yehudah - יד - continued

similarly alluded to it in “Who [mi] is this coming from Edom, with reddened [ḥamutz] garments?” according to the known teaching that Binah is called Mi. “Judge the orphan” corresponds to the vav of the Name, Tiferet, which without YH —Father and Mother—is an orphan, as explained in several places. “Plead for the widow” corresponds to the final he, Malkhut, called a widow when Tiferet is not with her.

Yad Yehudah - טו

(טו) “Just as the four conditions”: “Wash; make yourselves clean; remove; cease” are attached to the four letters of the pronounced Name Adonai. This is indicated by the numerical value of raḥatzu, hizakku, hasiru, ḥidlu, which totals 671, like the fully spelled-out Name of lordship: אלף דלת נון יוד, also totaling 671. For it is the gates [tarʿin] and the lower gate. See the treatise M.K., Part V, chapter [the supplied chapter notation is uncertain].[TN020046]

Yad Yehudah - טז

(טז) “One accustomed to the language of truth”: knows that these expressions are designations for the letters of the Name.

Yad Yehudah - יז

(יז) “Not to stray”: as it is written concerning it, “You shall not stray,” and so forth.

Yad Yehudah - יח

(יח) “To bind in fetters and iron chains”: the evil inclination that incites and leads people astray

Yad Yehudah - יח - continued

through prohibitions; to bind the deceiver's power and officers under the rule of the Holy One, blessed be He, and make them into a good inclination. This is stated in [the source abbreviation is unclear], section Mishpatim, page 250 [uncertain]. Thus good is brought about by avoiding prohibitions [the connecting words are defective].[TN020047]

Yad Yehudah - יט

(יט) “Corresponding to the number of nights”: our Sages said that the 365 negative commandments

Yad Yehudah - יט - continued

correspond to 365 days and to the 365 sinews of the human being, while the 248 positive commandments correspond to the human being's 248 limbs. R. Abraham ibn Ezra wrote in [the Book of] Substances that there are such sets of 365 vessels in human beings: 365 pulsating vessels, which draw blood from the heart to the body's other parts, and 365 quiet, resting, nonpulsating vessels, which return and carry blood to the heart, as is known to natural philosophers and physicians. He, of blessed memory, said that these two sets of 365 vessels [the source wording is uncertain] correspond to 365 days and 365 nights.[TN020048] The nights correspond to the still vessels, for at night the world is quiet and rests; the days correspond to the pulsating ones. Accordingly, the author proposes to count the 365 prohibitions twice as well, through the two intentions mentioned: first, simply turning from evil; second, the aspect of doing good within them. The still vessels correspond to the intention of turning from evil, since with this intention and aspect the person is still: it is a matter of remaining passive and not acting. The pulsating vessels correspond to the intention of doing good, which is an active performance.

Yad Yehudah - כ

(כ) “For us”: according to our position stated above.

Yad Yehudah - כא

(כא) “The Sages' statement”: there, in Part III, chapter 14, he explained the Sages' statement, “Once he transgressed and repeated it, it became permitted to him,” also in the manner stated above. [TN020049] “It became permitted to him” means that if he sinned twice, [the connective is unclear] he no longer binds the evil inclination in fetters and iron chains; rather, its strap has been loosened for him.

Yad Yehudah - כב

(כב) “The limbs are not doubled”: according to what was said of the sinews, one might expect the number of limbs to be doubled too—two sets of 248—corresponding to the two intentions implicit in positive commandments: the intention of doing good and their intention of turning from evil. The reason the limbs are not doubled is that turning from evil is present in them only incidentally and in a measured degree. The intention of turning from evil within positive commandments is not necessary in the way that the intention of doing good is

Yad Yehudah - כב - continued

necessary in avoiding prohibitions. There, since the evil inclination incited him to a transgression and he refrained from it, he does good and binds the evil inclination in iron chains, of itself and necessarily. With observing positive commandments it is different: he may wrap himself [in tzitzit] and nevertheless follow his eyes and his heart's willfulness. The aspect of turning from evil is therefore not necessary in them, but merely incidental and according to the measure ordained by His wisdom, blessed be He: through the positive commandment of tzitzit he remembers not to stray after his heart. Nevertheless, he is not compelled to refrain from straying. Since the intention of turning from evil in positive commandments is not necessary, the limbs comprise only one set of 248, corresponding to the positive commandments, not to the intention of turning from evil within them.

Yoel Moshe - 1

“Four refinements in turning from evil”: in chapter 3: “Wash; make yourselves clean; remove; cease doing evil.” See there. Here there are two degrees in doing good: perfection of contemplation and perfection of action. Each has two refinements [so the supplied commentary reads],[TN020050] their mystery being in the Name YHWH, which has four letters, with the tip of the yod as the fifth degree. Explicitly, concerning the refinement of action, he stated only four refinements [the repetition in the wording is uncertain]: “Learn to do well; seek justice; set right the oppressed; judge the orphan; plead for the widow,” and so forth.

“Combining the letters”: heitev has the numerical value 26, like the unpronounced Name. At present we do not read the Name as written, but with Adonai; hence “unpronounced” refers to speech. See there. Combining the letters of heitev in a double count, and so forth, gives 70: הי; היטב ;ה, and so forth [the supplied list omits the intermediate היט]. This ends one gloss.[TN020051]

But afterward I found the following: “Other conditions,” and so forth, are dirshu, ashru, shiftu, rivu, corresponding to the four letters of YHWH in writing. We need an explanation: if perfection of contemplation repairs the unpronounced four-letter Name, and worthy action likewise repairs the four written letters, namely YHWH, what advantage has contemplation over action? Certainly contemplation

Yoel Moshe - 1 - continued

should have an advantage over action, since Torah study equals them all. I say that worthy action repairs the Name YHWH as the partner of the Name Adonai, which is repaired through turning from evil. Perfection of contemplation concerns the Name YHWH in its position above the Name Ehyeh, as explained in Tiqqunim, folio 31, Tiqqun 18: "YHWH, Adonai: these are the Holy One, blessed be He, and His Shekhinah," and so forth. See there at length. You needed this introduction, which we collected in our explanations. The intention is that when unification occurs in the letters YH, they unite and illuminate the two interwoven Names YHWH and Ehyeh. In the unification of the letters VH, the two Names YHWH and Adonai shine. Thus perfection of contemplation causes the unification of YHWH and Ehyeh, the companions above who do not separate, as above in chapter 3. Turning from evil and worthy action cause the unification of YHWH and Adonai.

Here I shall reveal a wondrous mystery: why does the repair and combination of YHWH through perfection of contemplation appear through the combination of heitev, whose letters are YH TB? The letters YH appear as themselves, whereas the letters VH do not appear as themselves, but as TB, whose numerical value equals VH. Why not use the combination ḤG, or VH [the source questions this combination], or YA? All these are combinations of the number of VH. It is to indicate the repair of YHWH and Ehyeh together.[TN020052] There is already a great mystery from the sages of truth: Ehyeh in its supreme root is not as it appears, but is comprised in three letters with the numerical value of the great and holy Name, namely BYṬ [בי"ט], whose number equals Ehyeh.[TN020053] Its source is higher than the high. Consult the explanation of the introduction attributed to Ari, of blessed memory. From it proceeds the good oil: SHEMEN becomes BYṬ under atbash. Thus heitev contains the letters BYṬ, the Name Ehyeh united with it; adding he gives YHWH. Afterward [the connective is uncertain], heitev is prepared to unify every [the final words are unclear].[TN020054]

The sages of truth further explain YHWH by the count of preceding letters—that is, the letters preceding the letters of YHWH, namely alef, bet [text missing]—equaling "limdu heitev," "learn to do well."[TN020055]

Yoel Moshe - 1 - continued

"Wash; make yourselves clean; remove; cease": these are the four refinements of turning from evil, attached to the four letters of the spoken substitute. Their number is 671 [the source marks this uncertain], like the spoken Name Adonai spelled out as אלף דלת נון יוד, whose value is 671. This means a gateway to all the ways of repentance: one who immerses while holding a creeping thing has not repented. In hasiru [הסירו], the letters HS allude to Adonai, whose numerical value is 65. What remains is: from אלף, לף; from למד, דלת [so the source reads]; from נון, ון; from יוד, וד; then נרו [uncertain]. As the author of M.G.L.ʿ. expounded at length concerning its mystery, and [an uncertain word] of dalet, namely the concealed portion: the words raḥatzu, hizakku, ḥidlu, together with the yod of hasiru, total the tav of the spelling dalet, 400. For hasiru is the principal refinement: "Remove the evil of your deeds from before My eyes." Thus far what I found afterward.[TN020056]

"They are attached to the four written letters": these are the Name YHWH. It appears to me [the following abbreviation is unclear] that yod is justice, as stated in the Zohar, section Shoftim: "'For God is judge'—this is yod." He is "set right the oppressed": the first he, Binah, Mi; "coming from Edom, with reddened garments"—Mi is Binah to those versed in the hidden wisdom, and it is "Mi created these [elleh]."[TN020057]

"Judge the orphan": this is vav, for Joseph is Ḥesed and vav, as we say: VV is Ḥesed; VYV is Jacob. Joseph —the body and the covenant are reckoned as one— and Jacob is called an orphan, and so forth, as Ari, of blessed memory, wrote [the following abbreviation is uncertain]. But of Joseph it is written, "Beautiful of form and beautiful of appearance"—yefeh toʾar ve-yefeh marʾeh—whose initials spell YTWM, "orphan." He is called Ḥesed, VYV.[TN020058]

"Plead for the widow": this is the final he, as Galanti wrote, "within ... a dry he," and so forth [the quotation is uncertain]. That is, Malkhut, the final he, in exile is [the following abbreviation sequence cannot be confidently expanded].[TN020059]

What we wrote concerning heitev: its numerical

Yoel Moshe - 1 - continued

value is seventy [in the cumulative reckoning]; [the following phrase about contemplation is unclear]. For YHWH bears the vowel points of Elohim, since every point is YHWH, and altogether they are six points, totaling 76 [so the supplied numeral reads; the following abbreviation is uncertain].[TN020060] The matter is that Israel's root is in the Name YHWH, as it says, “You are children”; you are called adam, but the nations of the world are not called adam. Adam has the numerical value 45, like the Name YHWH [in the reckoning invoked here], which is complete mercy. The nations of the world, however, have their root and source in the Name Elohim. As Ari, of blessed memory, wrote in his writings concerning “that I may place these signs of Mine within him”: Pharaoh said, “YHWH I do not know.” If it is Elohim, “Who [mi] is YHWH, that I should obey His voice?” Rather, my god is Mi. What did the Holy One, blessed be He, do? He gave ELH to MY and made ELOHIM. See there: “Who and who [mi va-mi] are going?” Then [a defective phrase involving YM follows]. Their source is Elohim, which has the numerical value seventy [so the text states], namely all the seventy languages. Nevertheless, there must be a small element of YHWH, since without this they have no existence.[TN020061]

This too appears to me [the abbreviation is unclear]: since we said above that yod is “seek justice,” and find that yod is the body of the sword, the two hes are its two edges, and vav is the sword's sheath, this is “If I sharpen the lightning of My sword, and My hand takes hold of judgment.” According to the plain explanation, “takes hold of judgment” is yod. The allusion in “My hand” [yadi] is the letters of yod, for we find repeatedly in the writings [a defective sequence involving “your hands,” “these,” and a further unclear word]; see there.[TN020062]

“Attached to the four letters of the spoken substitute”: this is the Name of lordship, also

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Historical index: Heqor Din - I - Chapter 11

Yoel Moshe - 1 - continued

explained [an unclear abbreviation] by Galanti. Examine it closely.[TN020063]

“One accustomed to Sefat Emet knows this”: this means a book called Sefat Emet, “Language of Truth.”

“To bind in fetters and iron chains the one who leads astray through them”: he binds the evil inclination in chains, since it incites and misleads people. Thus, when he binds it through commandments—that is, through observing the prohibitions—he is called one who does good, for he subdues the evil inclination and its activity to the Holy One, blessed be He, and it becomes a good inclination.

“365 pulsating vessels, corresponding to the days, which according to our approach”: so it should read, lefi, without a vav. “Observing the prohibitions with the intention of doing good”: this corresponds to the days; see there.

“Once he transgressed and repeated it, it became permitted to him”: he transgressed and repeated the sin. Above we said that in observing prohibitions one binds the evil inclination in iron chains; but if he repeats the sin, its strap is loosened for him, and he does not bind it, and so forth.

“The limbs are not doubled”: we say that 365 negative commandments correspond to 365 sinews, and 248 positive commandments to 248 limbs. Here, however, we say that there are two sets of limbs, 365 [so the commentary reads].[TN020064] He answers that they have only one set of 365, and so forth. “Turning from evil occurs in them only incidentally and in a measured degree”: as the philosophers wrote, turning from evil is incidental with respect to them. Examine it closely.

Heqor Din - Part I (א) - Chapter 12 (יב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח · לט · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב · נג · נד · נה · נו · נז · נח · נט · ס · סא · סב · סג · סד · סה · סו · סז · סח · ע · עא · עב · עג · עד · עה · עו · עז · עח · עט · פ · פא · פב · פג · פד · פה · פו · פז · פח · פט

Yoel Moshe: 1

Yad Yehudah - א

(א) “Come now, let us clarify our case”: after expounding “Seek justice,” and so forth, in the preceding chapter, the author continues in the next three chapters to expound the following verse, “Come now, let us clarify our case,” likewise concerning repentance, including the expositions relevant to it.

Yad Yehudah - ב

(ב) “We shall clear ourselves”: the author explains ve-nivvakeḥah as though it were an active form, although it is nifal. Were it active, the nun and vav would have to be pointed with a ḥolam. Nevertheless, he explains it actively: “Let us clarify”—we shall clear ourselves—as he concludes at the end of the verse, and so forth.

Yad Yehudah - ג

(ג) “Such is the use of nifal”: we find other expressions where the use of nifal turns into an active sense, as in “Amasa did not guard himself from Joab's sword.” The form nishmar indicates nifal, yet its explanation is active: he did not guard himself from Joab's sword. So too ve-nivvakeḥah here.

Rema of Fano

“Come now, let us clarify our case, says the Lord” (Isaiah 1:18): I and you shall clear ourselves. Such is the use of the nifal form, as in “Amasa did not guard himself” (II Samuel 20:10). It is known from the laws governing judges that if a poor person and a wealthy person come to judgment, the wealthy one is told, “Dress as he does, or dress him as you do.” At the beginning of this disputation in the future, He will fulfill the first alternative in His own person; shortly we shall speak of it in terms the ear can receive. At its end, He will clothe us in garments of salvation, a mantle of righteousness. The righteous are destined to be called by His Name, as is known.

This verse encompasses both divisions. Concerning the first—repentance from fear, or not for its own sake, for His kindness is great up to the heavens for those who attain it, and no further, namely up to the throne of glory, as we mentioned in chapter 3—the prophet said, “Come now, let us clarify our case.” This accords with what we learned: “He is the witness; He is the judge; He is the litigant” (Mishnah Avot 4:22). In relation to the sinner's offense against himself, He is witness. He already testified concerning us: “They have corrupted themselves—not Him; His children, their blemish” (Deuteronomy 32:5), which we translate, “They corrupted themselves,

Yad Yehudah - ד

(ד) “It is known from the laws governing judges”: the author explains the latter part of the verse, “Though your sins be like scarlet, they shall become white as snow”: why the comparison to scarlet and snow?

Yad Yehudah - ה

(ה) “He will fulfill”: the blessed Lord will Himself fulfill the first alternative addressed to the wealthy man, “Dress as he does.” Of Him it is said in Daniel, “The Ancient of Days sat; His garment was white as snow.” In the future He will, as it were, clothe Himself in the soiled garments of the exiles [the source word is uncertain] descending to Gehinnom, in order to whiten them, as stated in the Zohar, Shelaḥ Lekha, page 338. [TN020065] Of this it is said, “Who is this coming from Edom, with reddened garments?” This will occur when He, blessed be He, enters Gehinnom in the future to bring Israel out of it, as will be explained at the beginning of the next chapter.

Yad Yehudah - ו

(ו) “We shall speak of it in terms the ear can receive”: to accommodate and soothe the ear, not as a literal account—God forbid

Yad Yehudah - ו - continued

—for the Torah speaks in human language.

Yad Yehudah - ז

(ז) “At its end”: at the end of the disputation the Holy One, blessed be He, will clothe Himself in garments of salvation, a mantle of righteousness, to save Israel and bring them out of Gehinnom.[TN020066] This is how the verse “Who is this coming from Edom?” concludes: “speaking in righteousness, mighty to save.”

Yad Yehudah - ח

(ח) “The righteous are destined”: this is what R. Yoḥanan said in the chapter “The Ship”: the righteous are destined to be called by the Name of the Holy One, blessed be He. Accordingly, everything follows what is said in Tiqqunim, folio 3: “As His Name, so His garment.” In the future the righteous will leave Gehinnom with Him, blessed be He, and then their soiled garments too will be clothed in snowy white. This is the second clothing alternative, “Dress him as you do,” as the verse here concludes, “Though your sins be like scarlet, they shall become white as snow.”

Yad Yehudah - ט

(ט) “This verse”: “Come now, let us clarify our case” encompasses the two divisions of repentance: repentance from love and repentance from fear. As

Rema of Fano - continued

not Him.” Between a person and another, He is judge; between a person and the Omnipresent, He is litigant.

Thus David says, “Against You alone have I sinned” (Psalms 51:6), for none but You sees, and You are witness, as stated. “What is evil in Your eyes I have done”: You are judge; therefore he said, “So that You may be righteous in Your speaking.” As litigant, “You may prevail in Your judgment.” These last two descriptions are fully joined, so that what is said of one applies to the other, strengthening our faith in Him and our acknowledgment of His judgment as just. Otherwise, it should have said, “You may be righteous in Your judgment,” and likewise, “You may prevail in Your speaking.”

Alternatively, the verse's parts refer across to one another and encompass judge and litigant alone: “Against You alone have I sinned, so that You may be righteous in Your speaking; what is evil in Your eyes I have done, so that You may prevail in Your judgment.” By saying afterward, “For I know my transgressions,” he accepted the witness's authority over him, although He alone testifies as a single witness. To construe “so that” precisely in its straightforward sense under this second approach: he says that You must “prevail in Your judgment”—that is, secure Your own vindication in what You judge—first by establishing that You alone are my opposing litigant. My sin bears no relation to anyone else whatsoever, as is known from Uriah's case: he rebelled against the kingship, had never

Yad Yehudah - ט - continued

the Gemara says in the final chapter of Yoma: “Resh Laqish said: great is repentance, for deliberate sins become as inadvertent ones, as it is said, ‘Return, Israel, unto the Lord your God, for you have stumbled in your iniquity.’ Iniquity is deliberate, yet it calls it stumbling. Is that so? Did Resh Laqish not say: great is repentance, for deliberate sins become merits, as it is said, ‘When the wicked person turns from his wickedness and performs justice and righteousness, through them he shall surely live’? There is no difficulty: here it is from love; there it is from fear.”

Yad Yehudah - י

(י) “Concerning the first, which is from fear”: the author begins with this repentance because Hosea, who spoke of repentance in “Return, Israel,” preceded Ezekiel, who spoke of repentance from love in “When the wicked person turns,” and so forth.

Yad Yehudah - יא

(יא) “Or not for its own sake”: in the straightforward sense, as one raises the contradiction: it is written, “For Your kindness is great above the heavens,” and it is written, “For Your kindness is great up to the heavens.” The former concerns those who act for its own sake; the latter, those who act not for its

Yad Yehudah - יא - continued

own sake.

Yad Yehudah - יב

(יב) “Namely, up to the throne of glory”: there in Yoma, R. Levi says: “Great is repentance, for it reaches the throne of glory, as it is said, ‘Return, Israel, unto the Lord your God.’” It is known that heavens designate Tiferet, and the throne of glory likewise designates Tiferet. Thus the author holds that R. Levi discusses repentance from fear, which is why concerning action not for its own sake it says, “His kindness reaches up to the heavens.” His statement and Resh Laqish's “Great is repentance, for deliberate sins become inadvertent ones” are one matter. This follows what the author wrote above in chapter 3: their deliberate aspect is cast beneath the throne of glory, leaving only the part of inadvertence [the source here reads “cloud”]. [TN020067] See there.

Yad Yehudah - יג

(יג) “The prophet said”: concerning repentance from fear, the prophet said, “Come now, let us clarify our case,” because the inadvertent aspect still remains to be atoned for, as stated. The blessed Lord must dispute with the princes of the nations of the world, who argue, “These and those [worship] idols,” as the author concludes at the chapter's end. See chapter 14, where

Rema of Fano - continued

approached Bathsheba in all his days, and had written her a bill of divorce.

Nothing remained of David's sin except that he strengthened the sword of the Ammonites against Israel's camp, lest they say, “Our hand is exalted.” Furthermore, his coming to Bathsheba was no less than someone taking meat from a butcher without paying immediately, and his colleagues were certainly ashamed of what was heard concerning him. There is here both inadvertence and deliberateness in desecrating the Name; both concern him and the Omnipresent alone. “So that You may be righteous,” as judge, “in Your speaking” through Nathan: “You shall not die.”

Or he says, “Against You alone have I sinned”—in thought, which no one but You recognizes; “what is evil in Your eyes I have done”—these are the courts above, as below. “So that You may be righteous in Your speaking,” since the deed deserves forgiveness, You must “prevail in Your judgment” by judging the thought favorably. The verb is intransitive: He, as it were, vindicates Himself when He acquits His children through judgment. Both explanations are well fitted and true in themselves: “so that You may be righteous” is the purpose of “You may prevail in Your judgment,” not a cause of the sin.

The Sages, however, interpreted these as playful words, to find favor through his songs and praises, so that it should not be said that the servant defeated his master, as in the Zohar and in the

Yad Yehudah - יג - continued

he completes the second exposition with “He concludes concerning the second division,” and so forth.

Yad Yehudah - יד

(יד) “This accords”: the Holy One's saying “let us clarify our case” as a litigant accords with this, and so forth.

Yad Yehudah - טו

(טו) “In relation to the sinner, between him and himself”: a person who sins against the Omnipresent, blessed be He, harms himself and his soul. This is sinning against himself, and the blessed Lord is witness to it.

Yad Yehudah - טז

(טז) “Between him and another”: when a person sins against his fellow.

Yad Yehudah - יז

(יז) “Against You alone”: the author explains the entire passage: “For I know my transgressions, and my sin is before me always. Against You alone have I sinned, and what is evil in Your eyes I have done, so that You may be righteous in Your speaking and prevail in Your judgment” (Psalms 51).

Yad Yehudah - יח

(יח) “None but You sees”: he explains “against You alone” as “before You alone, and You are my witness; I sinned against myself.”

Yad Yehudah - יט

(יט) “You are judge”: he explains, “What is evil in Your eyes, the judge's eyes, I have done to another.”

Yad Yehudah - כ

(כ) “Therefore”: because He, blessed be He, is judge, David said, “So that You may be righteous in Your speaking”: that You may be righteous in the judgments You judged and pronounced concerning me. The expression “be righteous” applies to a judge who judges justly.

Yad Yehudah - כא

(כא) “As litigant”: “You may prevail in Your judgment” is said because the blessed Lord is the litigant. “Prevail” applies to a litigant who wins. Accordingly, “in Your judgment” means in the litigation and case You have with me.

Yad Yehudah - כב

(כב) “The last two descriptions”: judge and litigant.

Yad Yehudah - כג

(כג) “Fully joined”: he says, concerning the aspect of judge, “so that You may be righteous in Your speaking,” and concerning the aspect of litigant, “prevail in Your judgment.” The word “so that” joins and includes them together.

Yad Yehudah - כד

(כד) “So that what is said”: so that “be righteous” also refers to “in Your judgment,” and “prevail” also refers to “in Your

Rema of Fano - continued

chapter Ḥeleq. It is as though he said, “I sinned to confirm Your words, ‘For the inclination of the human heart is evil from youth’” (Genesis 8:21), so that it is fitting to say, “There is no righteous person on earth who does good and does not sin” (Ecclesiastes 7:20). Even in our performance of commandments there are many deficiencies, as we shall mention in Part II, chapter 16.

Scripture gives good counsel: “It is good for a man that he bear a yoke in his youth” (Lamentations 3:27). It says that it is good for him, while still a man in his vigor and strength, to bear the yoke of Torah and commandments in the aspect where his inclination overpowers him. This is “in his youth,” as above. Otherwise, it is difficult that the verse begins with a grown man and ends with a youth. Moreover, it says “he shall bear,” in the future, which would certainly reverse the proposition. Rather, as we have said, the lamenting prophet spoke of the inclination that is evil from youth. It is good for the man who subdues it and restores it to the good. He is assured that the Holy One, blessed be He, helps him, for “He knows our inclination,” which was recorded in the Torah two thousand years before the world, when our existence was still in the nonbeing preceding coming-to-be. This is “that we are dust” (Psalms 103:14). The word ki functions as “when,” and everything came from dust, as is known. Zakhor is then passive in its ordinary sense, “remembered,” referring to the inclination. This is a sound plain interpretation.

Yad Yehudah - כד - continued

speaking.” This further strengthens our faith: we believe in Him, blessed be He, as a true judge and in the justice of His cases with us—that is, as litigant. Therefore, through this combination each expression is doubled, strengthening the matter, as it is known that every repetition serves to strengthen.

Yad Yehudah - כה

(כה) “Otherwise”: otherwise, the expressions should have been reversed, placing “in Your judgment” beside “be righteous,” language more appropriate to the judge, meaning “in the judgment You decree.” Likewise, “in Your speaking” should have been placed beside “prevail,” language more appropriate to the litigant, meaning “in the arguments You have.” It is therefore certainly as we said: “so that” joins them, applying what is said of one to the other.

Yad Yehudah - כו

(כו) “And likewise, ‘You may prevail’”: likewise, it should have said, “You may prevail in Your speaking.”

Yad Yehudah - כז

(כז) “Its parts refer across to one another”: “so that You may be righteous in Your speaking” refers to “against You alone have I sinned,” and “prevail in Your judgment” refers to “what is evil in Your eyes I

Yad Yehudah - כז - continued

have done," as he proceeds to explain.

Yad Yehudah - כח

(כח) "Judge and litigant alone": it does not include witness. He completes that in the preceding verse, "For I know my transgressions": I know that Your testimony concerning my transgressions is true.

Yad Yehudah - כט

(כט) "He says": "Against You alone have I sinned"—from the aspect of judgment, and therefore "You may be righteous." "What is evil in Your eyes I have done"—from the aspect of litigant, "so that You may prevail." It will shortly be explained that He alone testifies as a single witness; for this reason David had to accept His authority over him.

Yad Yehudah - ל

(ל) "Straightforwardly": excluding the interpretation that will also appear below, in which "so that" is a cause of the sin.

Yad Yehudah - לא

(לא) "In what You judge": favorably. "In Your judgment" means that You first judge that You alone are my opposing litigant, and that I did not sin against Uriah or Bathsheba. Uriah rebelled against the kingship by saying "my lord Joab," as the Sages said in Qiddushin. Regarding Bathsheba, she had a bill

Rema of Fano - continued

Or he says, "Against You alone have I sinned" in the matter of Bathsheba: he inadvertently desecrated the Name, thinking to conceal the matter. "The evil"—the deliberate offense concerning Uriah—"in Your eyes I have done." These are the seven eyes of the Lord, heads of the courts above, corresponding to the eyes of the congregation below. From the great dignity of Israel, authority is entrusted to them to put to death through the Sanhedrin or royal justice, not through the sword of the Ammonites, as stated.

Or he says, "Against You alone," in the highest world: the deeds of those below cause no blemish there, only a diminution of Your perfection. "I sinned" would then mean "I and my son Solomon shall be deficient [ḥattaʾim]." The actual blemish, however, reaches the world of ministering beings that we mentioned. Because Adam's sin decreed death upon him and upon David, as is known concerning "you shall surely die," and as will be explained, David stumbled in this matter in something resembling forbidden sexual relations and bloodshed. Likewise, he sought to worship idols when fleeing from Absalom (Sanhedrin 107a), as it is written, "David came to the summit" (II Samuel 15:32), in order to justify Heaven's judgment in the eyes of the multitude. They had not grasped the mystery of soul impregnation and would wonder at his many songs and praises, which had not sufficed to save him from the judgment of death and make him Messiah.

Yad Yehudah - לא - continued

of divorce from Uriah, as the Sages also said there. It is already stated in the Zohar, Mishpatim, page 150, concerning "Against You alone have I sinned": "King David sinned against the Holy One, blessed be He, and not against human beings. If you say: did he not commit that sin concerning Bathsheba? We learned that one who comes upon a woman with her consent renders her forbidden to her husband, and sins against his fellow and against the Holy One, blessed be He. It is not so: that act was permitted; David took what was his, and she had a bill of divorce from her husband before he went to war," and so forth. See there. [TN020068]

Besides this, the Sages said in the Zohar on Genesis, page 38, that Dumah, the official of Gehinnom, accused David greatly when he performed that act. Finally, he said to the Holy One, blessed be He, that David should have waited three months and had not waited. The Holy One replied: "In what case was this rule established? Where we are concerned that she is pregnant. It is revealed before Me that Uriah never approached her." See there.

Thus nothing remained for David except his sin between himself and the

Yad Yehudah - לא - continued

Omnipresent, blessed be He, in killing Uriah through the sword of the Ammonites and thereby strengthening that sword against Israel. As the aforementioned Zohar, Mishpatim, concludes: "Thus David sinned only against the Holy One, blessed be He, and not against another, for he killed Uriah by the sword of the Ammonites," and so forth. Scripture says, "Nothing was found with him except in the matter of Uriah the Hittite." "Except" comes to exclude: "in the matter of Uriah," not "against Uriah." Likewise, Scripture says, "Him you killed by the sword of the Ammonites." On every Ammonite sword was engraved the image of a dragon, the crooked serpent, their idol. The Holy One, blessed be He, said: "You gave strength to that abomination, for when the Ammonites killed Uriah and many Israelites with him, the sword of the Ammonites prevailed at that time. How greatly did the crooked serpent and idolatry gain strength!" This is what the Sages said in expounding "Him you killed by the sword of the Ammonites": you should have judged him in the Sanhedrin.

Yad Yehudah - לב

(לב) "Furthermore": he also sinned against the Omnipresent in the matter

Rema of Fano - continued

In light of all this, we can examine precisely a verse that is beautiful and pleasant, calling, "Expound me": "I shall make my sin known to You, and my iniquity I did not cover; I said, 'I shall confess against myself my transgressions to the Lord,' and You bore the iniquity of my sin, selah." Many points require attention. First, what is this making known to Heaven? Why place it with "sin," while denying concealment of "iniquity"? Why is one in the future and the other in the past, while concerning transgressions he adopts both, "I said, I shall confess"? Why "I shall confess against myself my transgressions," when transgressions are rebellions, and here not even one is so grave? Why "You bore," in the past? Why attach the deliberate offense to the inadvertent one, saying "the iniquity of my sin"? Who forgives and remits the transgressions mentioned first? What place has "selah" here?

With what we have established, everything is in order. He says: my inadvertent offense concerning Bathsheba I shall make known to You, faithful Judge. This is like what we learned in the chapter "When Judgment Is Concluded": if he says, "I have something to argue in my own defense," they bring him back, provided there is substance to his words. My iniquity concerning Uriah I did not conceal from the outset, by laying my judgment upon Joab, though I was entitled to do so, since there is no agency for a transgression. To the multitude I said that I wished to confess my two offenses, which I magnified against myself, becoming

Yad Yehudah - לב - continued

of Bathsheba through desecrating the Name, because the matter became known: David's colleagues were ashamed of him concerning the inadvertent offense [the source word is questioned].[TN020069] As the Sages said in the final chapter of Yoma: "What constitutes desecration of the Name? Rav said: for someone like me to take meat from a butcher and not pay immediately. The school of R. Yannai said: anyone whose colleagues are ashamed because of what is reported about him."

Yad Yehudah - לג

(לג) "There is here inadvertence and deliberateness in desecrating the Name": the author chose a favorable formulation [the wording is uncertain].[TN020070] He means inadvertence concerning Bathsheba, since David thought to conceal the matter, as shortly below; deliberateness concerning Uriah, through the sword of the Ammonites. In both there was the desecration of the Name mentioned.

Yad Yehudah - לד

(לד) "Both": the matter of Bathsheba and the matter of Uriah.

Yad Yehudah - לה

(לה) "So that You may be righteous": under this reading the verse runs: "Against You alone have I

Yad Yehudah - לה - continued

sinned”—You are judge; “what is evil in Your eyes”—You are litigant; “so that You may be righteous in Your speaking,” which You spoke and sent to me through Nathan the prophet: “The Lord too has passed over your sin; you shall not die.” The reason for this ruling is “so that You may prevail in Your judgment”: first vindicate the judgment by which You judged that You alone are my opposing litigant, and that I did evil in Your eyes, not against another. For in the matters of Uriah and Bathsheba I sinned only in what relates to You. In this respect [the source connective is uncertain] my sin was against You, and You are righteous in Your words.[TN020071]

Yad Yehudah - לו

(לו) “The courts above”: called the eyes of the Lord, as shortly below. “In Your eyes” is precise: I did evil

Rema of Fano - continued

exceedingly transgressive in their eyes in order to justify Your judgment before them. I would join to them all my earlier transgressions, even though Yom Kippur had passed over them. This is “my transgressions to the Lord”: he wished his words to be true both openly and inwardly.

You joined my good intention to the deed, and from the moment of that declaration You bore the iniquity concerning Uriah and judged it subordinate to my inadvertent offense concerning Bathsheba. This occurred in the supreme court of the Holy Ancient One, whose mercies are many and eternal, without interruption. This is his “selah.”

We return to the prophet's admonition, “Come now, let us clarify our case.” It means: let us first clarify our judgment with the adversaries who argue, “These and those are transgressors.” Afterward, “In the Lord all the seed of Israel shall be justified and shall glory.”

Yad Yehudah - לו - continued

in action, which the courts above also recognize.

Yad Yehudah - לז

(לז) “So that You may be righteous”: the end of the verse means: so that You may be righteous in Your statement that You would forgive the deed, You must prevail in Your judgment, and so forth.

Yad Yehudah - לח

(לח) “The verb ‘prevail’ is intransitive”: according to the explanation just given, the tav should have been pointed with a segol and the zayin with a pataḥ [the source questions this vocalization], making it transitive—that is, to judge the thought favorably. [TN020072] It is intransitive instead because He, blessed be He, as it were vindicates Himself, and so forth.

Yad Yehudah - לט

(לט) “The purpose”: the purpose of “prevail in Your judgment” is “so that You

Yad Yehudah - לט - continued

may be righteous in Your speaking.”

Yad Yehudah - מ

(מ) “Not a cause of the sin”: as one might explain according to the plain wording, with “so that You may be righteous” referring to “against You alone have I sinned”: I sinned for this reason, so that You may be righteous. This makes no sense. It was therefore necessary to soften the expression through one of the preceding approaches. If “so that You may be righteous” is a purpose, however, it is more readily understood.

Yad Yehudah - מא

(מא) “The Sages, however, interpreted”: they interpreted the verse as it sounds, making “so that You may be righteous” the cause of the sin: so that it

Yad Yehudah - מא - continued

should not be said that the servant defeated his master. This is in the chapter Ḥeleq: “Rava expounded: what is the meaning of ‘Against You alone have I sinned, and what is evil in Your eyes I have done, so that You may be righteous in Your speaking,’ and so forth? David said before the Holy One, blessed be He: Master of the world, it is revealed and known before You that had I wished to subdue my inclination, I would have subdued it. But I said: let it not be said that the servant defeated his master.”

Nevertheless, one need not be astonished at this reason, for David said it only playfully. As stated in the Zohar, Mishpatim, page 158 [uncertain]: “David was the King's jester. Although he was distressed,

Yad Yehudah - מא - continued

once he was before the King he returned to jesting, to gladden [text missing] Master of the world, I can [the wording is uncertain]: ‘Examine me, Lord, and test me.’ You [said] that I would not be able to withstand it, for I sinned, ‘so that You may be righteous in Your speaking,’ and Your words be true,” and so forth. See there.[TN020073] This form of excuse, “so that You may be righteous,” was not stated by David as the truth; otherwise it would make transgression of the law permissible for this reason. Rather, it is a playful plea to find favor in His eyes, blessed be He.

Yad Yehudah - מב

(מב) “Even in performing commandments”: [text missing] the words “does good” are redundant, since it could have said briefly, “There is no righteous person on earth who does not sin.” Therefore he says that the intention is “who does good and does not sin” even in that good deed. [TN020074]

Yad Yehudah - מג

(מג) “While still a man”: as the Sages said. See Part IV, chapter 17.

Yad Yehudah - מד

(מד) “This is ‘in his youth,’ as above”: his inclination is evil from youth. The meaning is that he should subdue his evil inclination in the very matter where it overpowers him.

Yad Yehudah - מה

(מה) “Otherwise”: if you wish to explain the verse as it sounds, the difficulty is, and so forth.

Yad Yehudah - מו

(מו) “It would reverse the proposition”: it indicates that the grown man shall bear a yoke in his youth, when his youthful days have already passed away. It should have said in the past tense, “that he bore a yoke in his youth.”

Yad Yehudah - מז

(מז) “Rather, as we said”: Jeremiah, the lamenting writer, does not speak here of youthful days [the source questions the connective], but of the evil inclination that is evil from youth.[TN020075] He teaches us that it is good for a man to bear the yoke of the evil inclination and subdue it while standing in his strength as a man.

Yad Yehudah - מח

(מח) “The Holy One helps him”: as the Sages said, “If the Holy One, blessed be He, did not help him, he could not overcome it,” as it is said, “The Lord will not leave him in its hand.”

Yad Yehudah - מט

(מט) “Recorded in the Torah”: incidentally, the author explains the verse, “For He knows our inclination; remembered, when we are dust” (Psalms 103). He says that “remembered” refers to “our inclination”: He, blessed be He, knew our inclination, recorded in the Torah when we were still dust, before the world's creation. It is known that the Torah preceded the world by two thousand years, and it already recorded, “For the inclination of the human heart is evil from youth.” He explains “when we are dust” as before the world's coming-to-be, for the existence between the nonbeing preceding the world and the world itself is called dust. Concerning this, the author expounded “Everything came from dust,” and so forth, in [the treatise named in the supplied source as] Me-Ḥavvayot ʿOlam, chapter 3. See there.[TN020076]

Yad Yehudah - נ

(נ) “The word ‘remembered’”: in this verse is passive and refers to “our inclination,” as though it said “our inclination that is mentioned.” There is no need for the commentators' forced interpretations of this word; see there.

Yad Yehudah - נא

(נא) “Inadvertent in desecrating the Name”: as above. He therefore said “I sinned,” using the term for inadvertence.

Yad Yehudah - נב

(נב) “Deliberate concerning Uriah”: as above, in killing him through the sword of the Ammonites. He was also deliberate in desecrating the Name.

Yad Yehudah - נג

(נג) “These are the seven eyes of the Lord”: mentioned in “These seven are the eyes of the Lord, ranging through all the earth.” In the Zohar, Raʿaya Meheimna, Pineḥas, page 424, concerning “The eyes of the Lord your God are upon it,” they said, “From those above the seventy of the Sanhedrin draw nourishment,” and so forth. The leaders of tens among them are the seven heads of the courts.

Yad Yehudah - נד

(נד) “Corresponding to them”: the eyes of the congregation above correspond to the Sanhedrin

Yad Yehudah - נד - continued

below. Their granted authority to judge and put to death comes from above.

Yad Yehudah - נה

(נה) “As expounded in the Zohar”: concerning “and who is the sword of your majesty.” This is in Balaq, page 305, on “He shone from Seir upon them”: “The Holy One, blessed be He, called Samael, who came before Him. He said to him: Do you want My Torah? He asked: What is written in it? He replied: You shall not murder,” and so forth. “He said: Far be it! This Torah is Yours, and let it remain Yours; I do not want the Torah. He returned and pleaded before Him: Master of the world, if You give it to me, all my dominion passes away, for my dominion concerns killing. There will be no wars, and my dominion is over the planet Mars. If so, everything is abolished from the world. Master of the world, take Your Torah; let me have no portion or inheritance in it. But if it pleases You, here is the people, the children of Jacob: it befits them.” He thought he was thereby informing against them, and so forth. “Samael said: Certainly, if the children of Jacob accept this, they will pass from the world and never rule,” and so forth.

“He said to him: Since that is so, give Me counsel as to how I shall make the children of Jacob whom you mentioned accept it. He replied: Master of the world, they must be bribed. Take light from the radiance of the heavenly hosts and place it upon them; through this they will accept it. Mine shall be first. He stripped from himself the radiance that covered him and gave it to Him to give to Israel. This is ‘He shone from Seir upon them’—literally from Seir, namely Samael, as it is written, ‘The goat [saʿir] shall bear upon itself’; ‘upon them’ means upon Israel,” and so forth. “Through the radiance stripped from Samael, [Israel] took the sword and killing, to kill through judgment and to kill as is fitting. This is ‘and who is the sword of your majesty’: although it was not yours, he took it through that blessing stripped from him,” and so forth. See there.

One may perhaps infer from the author's position that royal law sentencing a rebel against the kingship to death belongs to the law of the four judicial death penalties, and that this too was a gift to Israel at the giving of the Torah, from Esau's prince. He wrote similarly below in chapter 18:

Yad Yehudah - נה - continued

“Therefore the law of kingship is law.”[TN020077] This is also implied by the Zohar's words: after “to kill through judgment,” it adds “and to kill as is fitting.” All this implies that David should have judged Uriah in the Sanhedrin or through royal justice. He failed to do so and thereby blemished the courts above, the eyes of the Lord, which granted the judgment of death below only through these two ways. This is “what is evil in Your eyes I have done.” See the Zohar, Mishpatim, page 150, concerning this exposition.

Yad Yehudah - נו

(נו) “In the highest world”: in the world of Atzilut, and so forth.

Yad Yehudah - נז

(נז) “There is no blemish there”: from the deeds of those below, and there is no separation there—God forbid. Of it is said, “I am the Lord; that is My Name, and My glory I will not give to another,” as explained in the Zohar, Ki Tetze, page 536.

Yad Yehudah - נח

(נח) “Only a diminution of Your perfection”: a lack in the fulfillment of Your will, which is not accomplished below.

Yad Yehudah - נט

(נט) “Then the meaning”: of “I sinned” is deficiency, as in “I and my son Solomon shall be ḥattaʾim,” meaning deprived of the kingship. Likewise, the meaning in the present matter is a great deficiency with respect to You.

Yad Yehudah - ס

(ס) “To the world of ministering beings”: the worlds of Yetzirah and Beriah, for the youths are the angels, and likewise [the connecting abbreviation is uncertain] the seraphim. They too serve the Lord and are called ministering angels.[TN020078]

Yad Yehudah - סא

(סא) “That we mentioned”: shortly above concerning “in Your eyes.” That is, “what is evil in Your eyes”—the blemish in the world of ministering beings—“I have done.”

Yad Yehudah - סב

(סב) “You shall surely die”: the Sages expounded it in several places: death for him and death for his descendants. This therefore applied to David, who was his descendant and Adam's reincarnation. As is known, ADAM is an acronym for Adam, David,

Yad Yehudah - סב - continued

Messiah.

Yad Yehudah - סג

(סג) “As will be explained”: below, chapter 22; see there.

Yad Yehudah - סד

(סד) “In this”: concerning Bathsheba and Uriah.

Yad Yehudah - סה

(סה) “Resembling forbidden sexual relations and bloodshed”: although these were not actual forbidden sexual relations and bloodshed, since Bathsheba had a bill of divorce and Uriah rebelled against the kingship, they nevertheless resembled forbidden sexual relations and bloodshed.

Yad Yehudah - סו

(סו) “As it is written, ‘David came’”: the Sages expounded this in the chapter Ḥeleq: David sought to worship idols, and so forth.

Yad Yehudah - סז

(סז) “To justify Heaven's judgment”: for this reason he stumbled in these grave offenses. This is his saying, “so that You may be righteous.”

Yad Yehudah - סח

(סח) “The mystery of soul impregnation”: they did not know this mystery and did not understand [the source questions the verb] that David died through the sin of Adam the first human, because he was his reincarnation.[TN020079]

Yad Yehudah - סט

(סט) “For here”: there are several difficulties to raise [the middle word is unclear].[TN020080]

Yad Yehudah - ע

(ע) “What is this making known to Heaven”: he said, “I shall make my sin known to You,” as though, without that disclosure, it would—God forbid—have been hidden from Him, blessed be He.

Yad Yehudah - עא

(עא) “Why place”: this disclosure beside “sin,” saying affirmatively, “I shall make my sin known to You,” while concerning “iniquity” he uses a negative expression, “I did not cover”?

Yad Yehudah - עב

(עב) “Why”: concerning sin he uses the future, “I shall make known to You”; concerning iniquity he says “I did not cover,” in the past. Concerning transgressions, he includes both: “I said, I shall confess against myself my transgressions.” These

Yad Yehudah - עב - continued

are two: “I said” in the past; “I shall confess” in the future.

Yad Yehudah - עג

(עג) “Why”: transgressions are rebellions, as stated in chapter 3 of Yoma [so the supplied reference reads]. Not one of David's offenses was as grave as rebellion against Him, blessed be He.[TN020081]

Yad Yehudah - עד

(עד) “Why”: does he say “You bore,” in the past?

Yad Yehudah - עה

(עה) “Why”: does he say “the iniquity of my sin” in a construct phrase, attaching iniquity, which is deliberate, to sin, which is inadvertent?

Yad Yehudah - עו

(עו) “The transgressions”: which he first mentioned in “my transgressions to the Lord” [the connective is uncertain].[TN020082] He says, “I shall confess against myself my transgressions,” but concludes, “You bore the iniquity of my sin.” Who forgives the transgressions mentioned at the beginning? And what is the expression “selah” that he uses?

Yad Yehudah - עז

(עז) “I shall make known to You”: to argue in my own defense that there was only inadvertent desecration of the Name here, as above. This resolves the first difficulty, for his intention is only to disclose his sin by way of a defense.

Yad Yehudah - עח

(עח) “My iniquity concerning Uriah”: whom I killed by the sword of the Ammonites. From the outset, at the time of the deed, I did not cover it; rather, I laid my judgment upon Joab [so this commentary reads], who killed him on my commission, and the iniquity rests upon him. For whose words should one obey: the Master's or the disciple's? I was entitled to do this and send Joab, since there is no agency for a transgression, as the Sages explained all this in the Gemara, Qiddushin. Even if Uriah had not been liable to death, the guilt would not rest on me; all the more when killing him involved only deliberate desecration of the Name, as stated. This resolves the second and third difficulties.[TN020083]

Yad Yehudah - עט

(עט) “To the multitude”: all this I say before You in my defense concerning Bathsheba and Uriah. Nevertheless, I did not disclose these defenses to the multitude, who do not know the mystery of soul

Yad Yehudah - עט - continued

impregnation, so that they would not wonder after my death. On the contrary, I told them, “I shall confess against myself my transgressions”: I would confess these offenses, magnifying them in their eyes to the level of transgressions in order to justify Heaven's judgment, as stated. This resolves the third, fourth, and fifth difficulties.

Yad Yehudah - פ

(פ) “Even though”: as stated [the introductory reference is uncertain] in chapter 8 of Yoma: it was taught that one who confesses transgressions over which Yom Kippur has already passed is all the more praiseworthy, as it is said, “For I know my transgressions, and my sin is before me always.”[TN020084] This is “my transgressions to the Lord”: transgressions that already belong to the Lord, over which Yom Kippur has passed. There is no need to connect “to the Lord” with “I shall confess,” for that would be superfluous: it is obvious that when one confesses, the confession is to the Lord.

Yad Yehudah - פא

(פא) “He wished his words to be true openly”: as stated [text missing], a reason to confess the deeds concerning Uriah and Bathsheba. This is said here [the phrase is uncertain], even though he had a defense—nevertheless [the supplied comment ends here].[TN020085]

Yad Yehudah - פב

(פב) “And inwardly”: concerning the transgressions over which Yom Kippur had passed.

Yad Yehudah - פג

(פג) “My good intention”: when I said that I would confess.

Yad Yehudah - פד

(פד) “You judged that iniquity subordinate to my inadvertent offense”: to forgive it too. This is “the iniquity of my sin,” resolving the sixth and eighth difficulties.

Yad Yehudah - פה

(פה) “This occurred”: it is mentioned in the Zohar, Vayiqra, page 33: “‘You bore the iniquity of my sin, selah’—this is high above, the place where the Holy Ancient One abides.” The author's reference [the connective is uncertain] means the supreme court. See Pardes, Gate of the Designations.[TN020086]

Yad Yehudah - פו

(פו) “This is his ‘selah’”: an expression of eternity.

Yad Yehudah - פז

(פז) “Let us clarify our judgment”: as the author wrote at the beginning of the section; see there.

Yad Yehudah - פח

(פח) “With the adversaries”: those who accuse Israel and argue, “These and those [worship] idols,” as will be explained in the next chapter.

Yad Yehudah - פט

(פט) “Afterward, in the Lord they shall be justified”: the Holy One, blessed be He, justifies them, as will also shortly be explained. This is his saying, “Though your sins be like scarlet,” and so forth.

Yoel Moshe - 1

“Come now, let us clarify our case, says the Lord”; “such is the use of nifal, as in ‘Amasa did not guard himself’”: nifal has two senses. For example, “this house was built” is a past passive verb; the other is “Amasa did not guard himself,” meaning that he did not protect himself. We thus also understand ve-nivvakeḥah here as nifal in the second sense. He therefore explains, “we shall clear ourselves,” just as Amasa did not guard himself; here too, “we shall clarify ourselves.”

“It is known”; “the Holy One will Himself fulfill the first alternative”: the wealthy person is told, “Dress as he does.” So, as it were, the Holy One, blessed be He, will dress Himself like Israel, as Scripture says, “Behold, this one comes from Edom, with reddened garments,” and so forth. See the Zohar, section Vayishlaḥ: “Come and see how many garments are prepared in this world,” and so forth. What emerges from its general meaning is that those descending to Gehinnom are clothed in garments particular to them, filthy garments. When “the Lord shall enter judgment through fire” is fulfilled, He will certainly, as it were, clothe Himself in clothing appropriate to that place, and sackcloth will rise upon its entrance [the phrase is uncertain], and so forth.[TN020087] These are garments of solitude, in the mystery of “How she sits alone [badad],” as explained at the beginning of Galanti. Thus it is clear that He fulfills in Himself “Dress as he does.” At the end He will clothe Israel in garments of salvation [the following word is questioned], as it is said, “garments of salvation,” and “He shall wrap him in a mantle of righteousness.” Hence “in terms the ear can

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receive": to accommodate the ear.

"They will be called by His Name": wealthy like Him. This is His garment, as in Tiqqun, folio 2, where it says, "As His Name, so His garment." Now, reader, know that this descent into Gehinnom is no deficiency—God forbid. On the contrary, the descent is a comprehensive repair for every creature in the world. The whole of Gehinnom will become an additional extension of the Garden of Eden, and there will be the circle-dance of the righteous. Holiness will spread into Gehinnom, and Gehinnom will be abolished, as it is written, "For Topheth has long been prepared; it too has been made ready for the king," so that the boundaries of the Garden of Eden will be there. Establish this premise in your heart, and the matter will be well explained to you in the following chapters, with the help of Heaven.

"The verse encompasses both divisions": repentance from fear and not for its own sake, or from love and for its own sake. Of fear and not for its own sake, it says, "For [His kindness] is great up to the heavens," no further—namely, up to the throne of glory, as we shall explain below in chapter 14; see there.

"This accords with what we learned: He is witness, He is judge, He is litigant": concerning this Scripture says, "Come," and so forth. When one sins against oneself, one harms oneself, not another: He is witness. The blessed Lord will then be witness. Between a person and another—that is, between one person and a fellow—He will be judge, namely the blessed Lord. Between a person and the Omnipresent, the blessed Lord will be litigant and argue with him, and so forth.

"Therefore he said, 'So that You may be righteous in Your speaking'": like a judge stating the ruling. As litigant he says, "You may prevail in Your judgment": that You emerge vindicated against the opposing litigant in the case. He raised the difficulty himself: for a judge, righteousness pertains to judgment, and for a litigant, prevailing pertains to words, as we find several times in the Torah. He therefore says that the two descriptions—judge and litigant—come in combination, so that what is said of one applies to the other: what belongs here belongs there too. This strengthens our faith in the justice of the blessed Lord's judgment, that He

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judges justly, and so forth.

"Or the verse's parts refer across to one another": above, we said that the verse divides into two sections, with its opening, "against You alone," speaking of Him as witness. Here he says that the entire verse refers across from one part to another, speaking of judge and litigant. "Against You alone," and so forth, "so that You may be righteous," concerns the judge; "so that You may prevail" concerns the litigant. Concerning testimony [the source word is questioned], where the Holy One is witness, he says afterward, "For I know my transgressions": He is witness, and so forth. [TN020088]

"To construe 'so that' precisely": it should have said "and You may prevail," or "and so that," and so forth. The second approach, in which the parts refer across to one another, resolves it as follows. David the king, peace be upon him, prayed that the Holy One, blessed be He, should emerge vindicated in judgment when He is his opposing litigant; then David too would emerge vindicated. The Holy One cannot forgive the iniquity he committed unless He first emerges vindicated, as stated, for then He can forgive that iniquity. He says, "You must prevail in Your judgment": emerge vindicated when You are my opposing litigant. It means: vindicate what You first judge. If You say that I also sinned against another human being, he says afterward: there is nothing in my iniquity relating to anyone but You —"against You alone." Uriah rebelled against the kingship and was liable to death. As for Bathsheba, he had never approached her in all his days. Only when Uriah returned from war, on that night she was to spend time with him [the wording is uncertain], but he had written her a bill of divorce, and she was not his wife at that time.[TN020089] Thus nothing remained except the sin of the Ammonites' sword, lest they say, "Our hand is exalted," for he should have judged him in the Sanhedrin.

This appears to me, Moshe [the source abbreviates the signature], following what the Zohar, Mishpatim, in the Sava, wrote: a dragon was upon that sword. David had two swords. One bore the explicit Name, and the commentators wrote that he had that sword from his father, as the

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commentators wrote concerning the sword of Amasa son of Abigail; see Keli Yaqar on the Prophets. Hence it says, “Bring me the sword”—the known one from his father. There too I offered many new observations on this matter. Here, however, he took the sword of the Ammonites, which bore a dragon, and it killed even someone not deserving death. Though he had another sword, he did not give that sword, but killed with this one. The sin here therefore concerned the sword of the Ammonites. Thus far the words of Moshe Levi [as signed in the source].[TN020090]

The sin concerning Bathsheba too was like someone taking meat from a butcher and not paying, which is desecration of the Name. Thus there were deliberateness and inadvertence in desecrating the Name: inadvertence concerning Bathsheba [the supplied word is defective], and deliberateness concerning Uriah.[TN020091]

“And he did not say, ‘So that You may be righteous in Your speaking,’” and so forth [the linking wording is unclear]. Alternatively, we can say that it concerns thought, which only the blessed Lord recognizes. “What is evil in Your eyes I have done”: these are the Sanhedrin, called the eyes of the congregation; he should have proceeded according to their ruling, through them.[TN020092]

“The verb is intransitive”: it is present, that is, intermediate and intransitive [so the supplied grammatical explanation reads], as it were, and so forth.[TN020093] “So that You may be righteous is the purpose, not a cause of the sin”: not that he was compelled to sin in order to confirm the blessed Lord's words, as he proceeds to explain. It was not so; rather, the sin was incidental, for even in our performance of commandments there are many deficiencies. Thus “I sinned” means deficiency, as in “I and my son Solomon shall be deficient.”

“Scripture gives good counsel, as it is written, ‘It is good for a man’”: the difficulty is that the verse should have said the reverse, “It is good for a youth.” The matter is this: the evil inclination comes to a person immediately upon emerging from the mother's womb, while still young. A person must stand against it, subdue it, and occupy himself with Torah. Thus “It is good for a man”: while he is a

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man, in his vigor and strength, subduing through Torah and commandments the evil inclination that came to him in his youth. He subdues and prevails over it. “He shall bear” is in the future, referring to what is to come.

“It would reverse the proposition”: gezerah is the explanation or formation of a word, as in grammar, “There are twelve formations.” Thus he says that the word is reversed, unless it is as we explained.

Concerning what we wrote above, that he never approached Bathsheba, see the Zohar on Genesis, page 73; the Zohar, Balaq; and Mishpatim, page 151. “Not a cause of the sin” means that “so that You may be righteous” does not depend on “against You alone have I sinned,” but is a statement in its own right.

“For He knows our inclination; remembered”: the difficulty [the source connective is uncertain] is that “He knew” is past, while “remember” is an infinitive. The matter is this: we know that the Torah existed two thousand years before the world's creation. The Sages expounded “I was beside Him as a nursling, and I was a delight day by day”: two of the Holy One's days are two thousand years. Zakhor is passive, as below. He therefore says “recorded in the Torah.” The human being was created two thousand years afterward, and at that earlier time was dust. Thus “in that nonbeing preceding coming-to-be” means coming-to-be in the world. Therefore, “when we are dust”: at that time we were still dust, as is known.[TN020094]

“Everything came from dust”: see Yonat Elem, chapter 3: “There is no doubt that ... the first ...” [the cited fragment is defective], and so forth.[TN020095] Universal nonbeing is absolute negation, with no existence at all. But nonbeing preceding coming-to-be is called in Yonat Elem “particular nonbeing preceding coming-to-be.” This has some existence, though exceedingly hidden and ungraspable, and is called dust.

“He thought to conceal the matter”: since he thought to conceal it from the world, it would not be known to the world, but only to the Holy One Himself. Hence “against You alone have I sinned”; “I sinned” denotes inadvertence.

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“There is no blemish there,” namely from the deeds of those below: when people sin, no blemish applies above—God forbid—meaning in the world of Beriah, called the world of the throne.[TN020096] There too is included within unification, as it says, “and from there it separates”; [the following quoted fragment is incomplete]. There is no blemish there, only a deficiency of perfection. The blemish reaches the world of ministering beings, namely Yetzirah, the world of angels, where the seven heads of courts are. For in Yetzirah there are judges, and in Asiyah there are officers, in the mystery of “The heavens shall reveal his iniquity, and the earth rises against him,” in the Zohar. “Heavens” is vav, whose principal governance is in Yetzirah; “earth” is he, whose principal governance is in Asiyah, through her. For Zeʿir dwells in Metatron, who is in Yetzirah, and the Shekhinah dwells in the ofan, who is in Asiyah—in Asiyah [repeated in the source].

“And upon David, as is known concerning ‘you shall surely die’”: because David was Adam's reincarnation, through ADAM: Adam, David, Messiah. David's sin involved forbidden sexual relations, bloodshed, and idolatry, as Adam the first human sinned; for Adam was a heretic, or one who denied the fundamental principle, according to the midrash.

“To justify Heaven's judgment”: this is “so that You may be righteous in Your speaking,” and so forth.

“The mystery of soul impregnation”: the mystery of reincarnation, for the common people do not know of this reincarnation and would wonder at David's punishment. All his songs did not suffice to save him, and so forth. [The supplied negative makes the next link uncertain:] Adam too caused his death, as it is written, “you shall surely die.” He therefore performed these transgressions so that they would acknowledge Heaven's judgment against him, for the Holy One, blessed be He, does not judge without justice.[TN020097]

“First, one should ask: what is this making known?” The difficulty is: why must he inform the blessed Lord, before whom everything is revealed and known? “Why place”: why mention disclosure with sin, “I shall make my sin known to You,” while with

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iniquity using the negative “I did not cover”? He should likewise have said [not] making known [the source clause is compressed].[TN020098] Furthermore, “I shall make known to You” is future, and “I covered” is past. Concerning transgressions he states both past and future: “I said” is past, “I shall confess” future.

“Here not even one”: David had no such rebellion, as stated above in this chapter; only that he strengthened the sword of the Ammonites, and so forth.

“He said, ‘I shall make my sin known to You’”: my inadvertent offense concerning Bathsheba I shall make known to You—that I acted inadvertently and have something to argue in my own defense.

“To lay my judgment upon Joab”: to place upon him my sin concerning Uriah, for whose words should one obey, the Master's or the disciple's? There is no agency for a transgression.

“Before the common people I magnified my sins”: as though they were transgressions and rebellions. Concerning this he said before them, “I shall confess against myself my transgressions,” to justify Heaven's judgment [the source wording is defective]. They do not know the mystery of soul impregnation and would say that the Holy One, blessed be He, judges without justice, and so forth. [TN020099] “I join to them all my earlier transgressions”: those from Adam the first human, even though Yom Kippur had passed over them since then and they had been atoned for. This is “my transgressions to the Lord,” and so forth.

“Openly and inwardly”: openly, before human beings, concerning the sins I committed inadvertently now [the source questions the verb]; inwardly, what I did inadvertently in Adam the first human through the mystery of reincarnation. The Holy One, blessed be He, joined his intention to the deed. Before he confessed them—for he said “I shall confess against myself my transgressions” in the future—“You bore the iniquity of my sin”: You made the iniquity inadvertent and judged it subordinate to my inadvertent offense. This occurred in the supreme court, where “selah” applies, since it endures forever.[TN020100]

Yoel Moshe - 1 - continued

This follows what is in the Zohar, Vayiqra, folio 9a, on “You bore”; see there. Its words [as transmitted here] are: “[An unclear abbreviated opening: זכ״י ס״ג סל״ה ס״ל ע״ך.] These are six upper degrees, [an unclear abbreviation] of the ten sefirot: [the word ספר], Gevurah, Tiferet; each comprising ten, these

Yoel Moshe - 1 - continued

are SL. H includes Hod, Yesod, each comprising ten, making L. [An uncertain string of letters follows:] the powers of judgment in Malkhut, making SELAH. The entire root of the word is in the Ancient One, who is Keter.”[TN020101]

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Historical index: Heqor Din - I - Chapter 12

Heqor Din - Part I (א) - Chapter 13 (יג)

Yad Yehudah: יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(1) “What our Rabbis expounded” on “For all the peoples will walk, each in the name of its god, but we shall walk in the name of the LORD our God for ever and ever” (Micah 4), “is known in its place.” This is what is “demonstrated?” [מוכח?] in Yalqut there, in these words:[TN010110] Rabbi Eleazar of Modi'in says: In the future all the princes of the nations of the world will come before the Holy One, blessed be He, and accuse Israel, saying before Him: Master of the universe, these worship idols and those worship idols; these uncover forbidden relations and those uncover forbidden relations; these shed blood and those shed blood. These descend to Gehinnom and those do not descend. The Holy One, blessed be He, says to them: Since that is so, let each nation descend with its god. This is what is

Rema of Fano

What our Rabbis expounded on the verse “For all the peoples will walk, each in the name of its god,” is known in its place; likewise concerning “For by fire the LORD enters into judgment,” and King David's statement, peace be upon him, “Even when I walk in the valley of death's shadow, I will fear no evil, for You are with me.” Through this, what we are explaining is confirmed: we have been promised that we shall depart acquitted when we walk in the name of the One who dwells with us amid our impurity, and He will become for us a purifying immersion-pool. Even in the service of the Day of Atonement it is written, “He shall make atonement for the sanctuary.” Scripture speaks of Aaron: he is to purify the upper Holy from the impurity of the children of Israel. The One who dwells with them amid their impurity “shall do likewise for the Tent of Meeting,” for a prisoner cannot release himself.

So that the righteous Judge may be vindicated and acquitted at the end of this disputation, He made seven things

Yad Yehudah - א - continued

written, “For all the peoples will walk, each in the name of its god,” etc. Rabbi Yehoshua said in the name of Rabbi Hanina: “There is only ... groups of dung? ...” [לית אלא מחרא כתות של זבל? ליהוא, damaged].[TN010111] For “we ... in the name of the LORD”: it is not written “in the name of God,” but “in the name of the LORD.” David said, “Even when I walk in the valley of death's shadow, I will fear no evil, for You are with me.”

Yad Yehudah - ב

(2) “Through this” exposition, the “beginning?” [התחלת?] of what we mentioned at the end of the preceding chapter concerning “Come, please, and let us reason together”—let us clarify the judgment, etc. [TN010112]

Yad Yehudah - ג

(3) “We have been promised”: through this, to

Yad Yehudah - ג - continued

overcome them with an acquittal, against the disputants who argue that these and those commit transgressions.

Yad Yehudah - ד

(4) “Amid our impurity”: “in Gehinnom?” [בגיהנם?], etc.[TN010113]

Yad Yehudah - ה

(5) “He,” blessed be He, “will become for us a purifying immersion-pool”: as the Sages said at the end of Yoma on “The LORD is the hope of Israel”: just as an immersion-pool purifies the impure, so the Holy One, blessed be He, purifies Israel. The author explains that this is through His leading us out of Gehinnom.

Yad Yehudah - ו

(6) “Even in the service of the Day of Atonement” we find this. It is written in Aharei: “He shall make atonement for the sanctuary from the impurities of the children of Israel, and from their transgressions, for all their sins; and so shall he do for the Tent of Meeting, which dwells with them amid their impurities.” “Scripture speaks of Aaron”: on the plain reading this can be explained in two ways. First, the verb “he shall make atonement” refers forward to “the One who dwells with them,” meaning that the blessed LORD, who dwells with them, will make

Rema of Fano - continued

precede the world, all of them for Israel and its good, even Gehinnom, as we shall explain below. Its terror suffices even for the transgressors among us, who all their days were anxious over the commandments and whose bodies were afflicted. Moreover, continually, all day long, they trembled and were distressed by the prophets' admonitions, and our name became reviled through their rebuke. Not so those who cast off the yoke: among all their sages and their princes above, none protests, although they have the power to do so. For it is on this account that Abimelech's prince praises himself, because he did so, according to the Zohar's interpretation of “I too withheld you from sinning against me.” Therefore the LORD will visit them on high, to judge them in the upper Gehinnom, through which the River of Fire passes and in which it blazes; and upon the earth, in the lower Gehinnom, it will descend upon the heads of the wicked. But we shall invoke the name of the LORD our God. “For the ways of the LORD are upright, and the righteous will walk in them”: this is the ultimate good. “But transgressors will stumble in them”: this too is an evil resembling the good, for the stumbling will occur within the bounds of the LORD's ways. As soon as they entertain repentance in their hearts, the matter is very near to them. On this understanding, the prophet concluded only with words of consolation.

This is what our Rabbis intended in the parable of the two people who ate their Passover offerings, for the commandments were not given for

Yad Yehudah - ו - continued

atonement for the sanctuary and do likewise for the Tent of Meeting. Second, “he shall make atonement” refers to Aaron, mentioned beforehand. According to this explanation it would at first seem that the final phrase “which dwells with them” refers to the Tent of Meeting and does not speak of the blessed LORD. Therefore the author says that “he shall make atonement” certainly speaks of Aaron, but the final “the One who dwells with them” is nevertheless not connected to the Tent of Meeting; it speaks of the blessed LORD. At the beginning the verse means that Aaron will atone for and purify the upper Holy from the impurity caused by the impurities of the children of Israel [טומאות?, source-marked], for it is known that through a blemish below a blemish is caused above.[TN010114] The Zohar too explains this verse in a similar way. It then says: the blessed LORD, who dwells with them amid their impurities, will likewise do for the Tent of Meeting, making atonement for the sanctuary below. So the Sages expound, “Who dwells with them,” etc.: even in the time of their impurity the Shekhinah is among them.

Yad Yehudah - ז

(7) “For a prisoner cannot release himself”: therefore Aaron was needed to make

Yad Yehudah - ז - continued

atonement for the upper Holy.

Rema of Fano - continued

enjoyment. We have already explained in chapter 3 that this lesson applies to prohibitions as well, in the verse “Cease doing evil.”

Yad Yehudah - ח

(8) “At the end of this disputation”: in the future He disputes with the princes of the nations, who argue that these and those

Yad Yehudah - ח - continued

practice idolatry, and He sends them down to Gehinnom. Could one suppose that this is a crooked judgment? Therefore, “before I created them?” [טרם בראתי?], He made seven things precede the world, in order ultimately to bring Israel merit.[TN010115] They are Torah, repentance, the Garden of Eden, Gehinnom, the Throne of Glory, the Temple, and the name of the Messiah, as the Sages said in the chapter Maqom she-Nahagu.

Yad Yehudah - ט

(9) “All of them for Israel”: for the whole world was created for them and their good. Torah, repentance, Gehinnom, and כ”ה?—to make atonement for them, and thereby grant them the Messiah, the Garden of Eden, and the Throne of Glory.[TN010116]

Yad Yehudah - י

(10) “Even Gehinnom” is for their good, because its terror and dread suffice. It does not, however, rule even over the transgressors of Israel so as to consume them completely, God forbid, as will be explained below, ח”ו בט”ו? [uncertain reference]. [TN010117]

Yad Yehudah - יא

(11) “For it is on this account that he praises himself,” etc. As stated in Zohar, Vayiqra, page 6, and Qedoshim, page 106, on “God came to Abimelech in a dream of the night” and “God said to him in the dream, ‘I too knew,’” etc. These are the words: Thus we learned: every occurrence of Elohim here is that great power appointed over them. Similarly, “God came to Balaam by night” is the power appointed over him. If you say, “God said to him in the dream”—it is certainly so. “I too knew”: why “too” here? It comes to include: although it is known above me, I too knew. “I too withheld”—“too” comes to include—“you from sinning against me.” “From sinning” is written without alef. What does it say? For the sin does not attach to him. Rather, thus we learned: through the sins of the people below, a blemish is caused above; through the sins of the people below, their prince above is removed from his dominion. This is what is

Yad Yehudah - יא - continued

written, “I too withheld”: although the matter depends on what is above me, “I too” includes himself, etc.; see there.

Yad Yehudah - יב

(12) “Therefore” [gap in the source]. And He will even visit their princes above, on high, etc.

Yad Yehudah - יג

(13) “For the ways of the LORD are upright, and the righteous will walk in them, but transgressors will stumble in them” (end of Hosea). The word “in them” with “will stumble” is at first puzzling: how can they stumble in the LORD's ways? To explain this, the author introduces it incidentally into the present exposition. He says that the meaning is that we shall all walk in the name of the LORD, and there is no favoritism in response to the princes of the nations, who argue that these and those practice idolatry. For the LORD's ways are indeed upright, and the righteous walk in them, so there is no complaint against them. Even the transgressors, however, stumble within the LORD's ways, for all their days they were anxious over the commandments and trembled and were distressed by the prophets' admonitions, as mentioned.

Yad Yehudah - יד

(14) “On this understanding” the apparent difficulty is resolved: why did the prophet Hosea conclude his book with an evil matter? According to our explanation, the prophet concluded only with words of consolation for transgressors: the matter of repenting is near to them because their stumbling is within the LORD's ways. Maharsha follows a similar course in his discussion of the Tosafot in the chapter Ein Omedin, folio 31; see there.

Yad Yehudah - טו

(15) “This is what our Rabbis intended”: in Nazir, chapter 4, and Horayot, chapter 3, Rabbah bar bar Hanah said in the name of Rabbi Yohanan: What is “For the ways of the LORD are upright,” etc.? A parable of two people who ate their Passover offerings: one ate his for the sake of the

Yad Yehudah - טו - continued

commandment, the other for the sake of gluttonous eating. Of the one who ate for the commandment it is said, “The righteous will walk in them”; of the one who ate for gluttonous eating, “Transgressors will stumble in them.” Resh Laqish said to him: “Do you call this person wicked? Granted, he does not perform the commandment in the best way, but he does at least perform the Passover offering,” etc. Rather, it is a parable of Lot and his two daughters: they intended a commandment—“The righteous will walk in them”; he intended a transgression —“Transgressors will stumble in them,” etc.; see there. The author says that Rabbi Yohanan too intended to explain “in them” in this way: transgressors stumble in the LORD's ways and in the very observance of the commandments, by performing them without intending the commandment. In any event, since they are engaged in commandments, the way of repentance is near to them. Although Resh Laqish objected, “Do you call this person wicked?” etc., it is nevertheless “satisfactory? to Rabbi Yohanan, only an exposition of their greater excellence?” [ניחא? לר״י רק דרשי יתר מעלתם?, damaged].[TN010118] Resh Laqish explains the verse of Lot, of whom it would not be appropriate to say that his stumbling was within the LORD's ways, for Lot was engaged in forbidden sexual relations; nevertheless, the LORD's ways apply to his daughters.

Yad Yehudah - טז

(16) “For the commandments were not given for enjoyment”: that is, also concerning one's own benefit, “to reject?” [למידחי?] the objection “Do you call this person wicked?” in the case of gluttonous eating. One may say that although he performs the Passover offering, he is nevertheless a transgressor in this matter: the commandments were not given for enjoyment, but he did otherwise and reversed the intention.[TN010119]

Yad Yehudah - יז

(17) “We have already explained,” etc. Our explanation of “they will stumble in them” in the matter of ש״ע? [uncertain abbreviation] is like what we already explained above in chapter 3 concerning negative commandments, in the verse “Cease doing evil”: we said that the ceasing should occur in the very midst of the evil; see there. [TN010120]

Yoel Moshe - 1

“Amid our impurity,” etc. That is, an aspect of the Shekhinah “among them?” [בינות?], one “radiance?” [האר?] from her, clothes itself in Malkhut of Beriah, Malkhut of Yetzirah, and Malkhut of Asiyah. [TN010121] There the blemish reaches, as it were, Malkhut of Asiyah—“the wicked walk round about.” Sometimes it reaches Malkhut of Yetzirah and Beriah, but not Atzilut, God forbid, as stated in the Zohar, Ki Tetze, page 536, and in the Idra Zuta of Ha'azinu, page 522. “It is the glory of God to conceal a matter.” “To purify the upper Holy,” etc.: through this one can understand “His people will make atonement for His land”—His people below will atone for His land above; afterward His land will be atoned for and become a purifying immersion-pool for His people. All these verses are expounded from beginning to end and then from end to beginning; it is wondrous to those who understand knowledge. “To purify the upper Holy”: that is, as it were, the blessed LORD, who has received some impurity from the iniquities of the children of Israel. Then “the One who dwells with them,” etc., for a prisoner cannot release himself: before He has purification, as it were, He cannot make atonement for others.

“At the end of the disputation”: as stated above, “Come, please, and let us reason together.” “Restraining through terror” [רסני בעיתותא]: the dread of Gehinnom.[TN010122] “Not so those who cast off the yoke”: for Israel He gave Gehinnom for their good, to refine and purify them. This is not so with the nations of the world, whose princes above, on the contrary, cause them to sin. Abimelech's prince praised himself for preventing him from sin, as it is written, “I withheld you from sinning against me.” “From sinning” is written defectively; it was like a needle in living flesh for him to change his nature and prevent the sin, according to the Zohar's explanation, etc. This is in Vayiqra: what is “God came to Abimelech,” etc.? See also Zohar, Qedoshim, there.

“Transgressors will stumble in them” likewise refers to the LORD's ways; therefore it is an evil resembling the good. “On this understanding”: since “transgressors will stumble in them” is likewise something resembling the good, the prophet concluded with “transgressors,” etc., in a good matter. It is not as one understands from the plain sense, that he concluded, God forbid, with

Yoel Moshe - 1 - continued

something evil, but with consolation. “We have already explained,” etc.: the stumbling is within the LORD's ways, as with one who ate his Passover offering for gluttonous eating: he nevertheless performs a commandment. Likewise, even within

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Historical index: Heqor Din - I - Chapter 13

Yoel Moshe - 1 - continued

an evil deed there is a rectification, as explained in “Cease doing evil” at the end of chapter 3.

Heqor Din - Part I (א) - Chapter 14 (יד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב

Yoel Moshe: 1

Yad Yehudah - א

(1) “Which we mentioned”: in chapter 10. There the author, of blessed memory, wrote: The compass of the verse includes both divisions of repentance. Concerning repentance from fear, even when not for its own sake, “For His lovingkindness is great as far as the heavens,” the prophet said, “Come, please, and let us reason together.” See there: repentance from fear, that is, not for its own sake, reaches the Throne of Glory; concerning it is said, “For His lovingkindness is great as far as the heavens.” The intention is Tiferet, for the heavens and the Throne of Glory are names for Tiferet. This repentance effects the transformation of deliberate sins into inadvertent ones. Since the inadvertent element nevertheless remains to be atoned for, the prophet said, “Come, please, and let us reason together,” for He must dispute over this with the princes of the

Rema of Fano

The second division we mentioned, however, is from love and for its own sake, for His blessed lovingkindness is great above the heavens toward those who walk in it. It is examined in two aspects: the first is upon the heavens; the second is much higher, above the heavens. Concerning these the prophet assures us that when our repentance reaches the garment of the Ancient of Days, white as snow, then, if our sins—including the inadvertent element left from deliberate sins through the repentance of the multitude, which reaches only the Throne of Glory—are like scarlet, the cloth dyed by the worm, they will assuredly whiten like snow everything that comes from them. It will be reckoned a great merit that no trace of them remains in the world, as it is written, “You will forget the shame of your youth.” Concerning this it is said, “I will heal their backsliding.” When repentance reaches the hair of His head, like pure wool, then, “if they redden like the worm”—even if they are among those of which it was said, “An inadvertent error in study amounts to deliberate sin,” for the worm dyes other

Yad Yehudah - א - continued

nations, who argue that these and those worship idols. This is not so with repentance from love, that is, for its own sake: concerning it is said, “For His lovingkindness is great above the heavens.” Its exalted advantage is that deliberate sins become merits. After the author interrupted the discussion with all the preceding chapters' expositions relating to the first division, he now returns to explain the second division under consideration.

Yad Yehudah - ב

(2) “The first is upon the heavens,” etc. In Zohar, Vayiqra, page 25, and Qedoshim, page 124: Rabbi Yehudah said, “When is it called repentance? When Mother? is covered and mercy descends,” etc. [כד מתכסיין? אמא, uncertain]. [TN010132] “Then it is called complete repentance, repentance without qualification, to include everything.” Rabbi Yitzhak said: When the whole world becomes fit

Yad Yehudah - ב - continued

together, it is written, “For Your lovingkindness is great above the heavens”—above the heavens, ascending above the place called heavens. Rabbi Yehudah said: Precisely so, for it is written “above the heavens.” Had it been written “upon the heavens,” it would mean the place situated upon the heavens. Since it says “above the heavens,” it means the place situated far, far above. What is it? It is Mother; this is what is called repentance, etc.; see there. Repentance above the heavens is the upper Mother, Binah, and there repentance is “exalted, from love?” [מעולי׳ מאהבה?], as also explained in the supplement to Qedoshim there, that Mother is Binah.[TN010133] The “comparison?” [דמיון?] intended in the verse “For Your lovingkindness is great above the heavens” is repentance for its own sake, as we quoted above in chapter 12; the cited Zohar passages intend the same matter.[TN010134] In any event, repentance reaching upon the heavens, the intermediate “return?” [השבה?], is also reckoned as repentance from love, for repentance from fear reaches no higher than as far as the heavens. Therefore the author wrote that repentance from love is examined in two aspects. Concerning “upon the

Rema of Fano - continued

things—“they will be like wool,” which is whitened for fine cloth.

The meaning of “they will be” is like “The LORD has departed from you, and your adversary has come into being” (I Samuel 28:16). Far be it from God to be an enemy of someone wholly righteous like Saul, whose merits undoubtedly constituted the majority. Rather, since the LORD has departed from you, your adversary has received a renewed existence, as we explained in Ma'amar ha-Nefesh. So too here, “they will be like wool”: they will receive a renewed, purified existence, deliberate sins becoming like merits. This mystery is intimated in “The LORD God called to the human being,” in accordance with the wording translated in the Order of Sanctification. Either repentance calls to Father, Shelomoh, above her, in the sense of the twofold rectification which we shall explain in chapter 22;[TN010130] or “to the human being” is literal, for everything is in Heaven's hands except the fear of Heaven. Repentance calls to the human being and waits for him to bring it from potentiality into actuality through fitting choice and will.

Through this let us pursue knowledge of how precious His blessed lovingkindness is, in His abundant forgiveness of sins. Forgiving the sinner is great lovingkindness; forgiving the sin itself, however, is abundant lovingkindness if the deliberate sin is reckoned as inadvertent, and exceedingly immense if it is transformed into a merit and an interceding angel, so that the accuser becomes an advocate. Concerning this it

Yad Yehudah - ב - continued

heavens” in the cited Zohar, Pardes, Gate of Epithets, states that repentance is in Gedullah and Gevurah, which are above Tiferet, called heavens; see there.

Yad Yehudah - ג

(3) “Concerning these,” etc. Corresponding to these two aspects the prophet said, “If your sins are like scarlet, they will whiten like snow; if they redden like the worm, they will be like wool.” Corresponding to repentance reaching upon the heavens, to Gedullah and Gevurah, the “garments?” [הבגדים?] mentioned above, its power is so great that it also atones for the inadvertent element left after repentance from fear. [TN010135] This is “If your sins”—the inadvertent sins included in repentance from fear—“are like scarlet, they will whiten like snow.” They whiten through repentance from love reaching the garment of the Ancient of Days, white as snow, as stated in Daniel; likewise Pardes there says that white snow is an epithet for Gedullah.

Yad Yehudah - ד

(4) “If our sins,” etc. “Your sins” refers to inadvertent sins, as is known, and therefore includes the inadvertent element remaining after the repentance of the multitude, who repent only from fear. Concerning all of them he says, “If your

Yad Yehudah - ד - continued

sins are like scarlet," namely cloth dyed by the worm. The intention is the inadvertent sins remaining from deliberate ones. Then this repentance assuredly effects their becoming like snow, etc., so that through it the stated sins are whitened, together with every accuser arising from them and because of them. This is "they will whiten." The commentators explain it as intransitive, but according to this interpretation it is also transitive: the sins will whiten everything they caused to come into being.

Yad Yehudah - ה

(5) "It will be reckoned a great merit": although what the Sages say of repentance from love, that deliberate sins become like merits, does not apply literally to this division that reaches upon the heavens, one may nevertheless rightly say in a negative sense that here too the deliberate sins are forgiven and become such that this is like merits. For it is a great merit that sins like scarlet should whiten like snow and that no trace of them should remain in the world, not even the trace originally remaining after the repentance of "those who return?" [?החוזרי].[TN010136]

Yad Yehudah - ו

(6) Concerning this division Scripture says, "I will heal their backsliding": their

Rema of Fano - continued

is said, "I will love them freely." He gives the reason: "For My anger has returned from him." Our Sages already noticed this and said that, because of a single person who performs repentance of this kind, the entire community is forgiven. That is, their share in the covenant of the curse, by which they are guarantors for one another, is forgiven through his merit; this is sound.

The plain meaning of the verse, however, is understood through "My hand takes hold of judgment." The Holy One, blessed be He, shoots His arrows, yet His hand holds them so that He may bring them back at will. This measure applies to Anger more than to any of the other chief destroyers. For of all the others a simple, future rectification is written: "He will forgive iniquity," "He will not destroy," "He will not stir up." But of Anger it is written, "He has greatly turned back": this is a past and repeated rectification. From the time of its existence in the thought of creation, at that very hour it was decreed concerning it, as a great commandment, that it be turned back in an instant. This is the sense of the past returning, awakening, and turning into the future, through His blessed mercy and His abundant lovingkindness. But this repentance is so exalted that Anger, the Omnipresent's emissary, returns of its own accord and says before Him: Master of the universe, I cannot carry out my mission, for they have already repelled me through the power of their repentance. He laughs and says, "My children have defeated Me."

Yad Yehudah - ו - continued

backsliding still needs healing because of its inadvertent element, which He heals so that no trace of it remains.

Yad Yehudah - ז

(7) "When repentance reaches," etc. Concerning repentance from love —"from them?" [?מהם]— the second division, which reaches above the heavens to the attribute of Binah, also called "the hair of His head, like pure wool," as likewise explained in Pardes there, the verse concludes, "If they redden like the worm, they will be like wool."[TN010137] That is, not only deliberate sins that have become inadvertent, but even inadvertent sins that have become deliberate—such as the Sages' statement, "An inadvertent error in study amounts to deliberate sin"—will be like wool. This is "if they redden like the worm": if they become reddened? through those sins which dye, until they become like deliberate sins, just as the worm dyes something else, they will become like wool whitened for garments of fine wool, through repentance that likewise reaches wool and pure fleece, etc.

Yad Yehudah - ח

(8) "The meaning of 'they will be'": the word "they will be" means the same as "and ... came into being" in Samuel's words to Saul, "The LORD has departed

Yad Yehudah - ח - continued

from you, and your adversary has come into being" (I Samuel 28). One cannot connect "and became" to the LORD and explain that the LORD became your enemy. Far be it from the blessed God to be an enemy of someone wholly righteous like Saul. The commentators already "considered?" [שחשו?] this, and the Targum, which connects "and became" with the LORD, did not intend that meaning. [TN010138] "And ..." [ותמ"ע?, unclear], their interpretation that it means "on your side," and that the LORD is among your helpers, "in their help?" [בעזרתם?], is entirely forced. [TN010139] Therefore the author explains that "and came into being" does not refer to the LORD. Its meaning is: the LORD has departed from you, and thereby your adversary came into being; your enemy received a renewed existence because the LORD's providence departed from you. Likewise here, the sins "will be like wool": a renewed existence, purified like wool, will be renewed for them, and deliberate sins will become like merits.

Yad Yehudah - ט

(9) "This mystery": what we said concerning repentance from love reaching Binah is intimated in "The LORD God called to the human

Rema of Fano - continued

Moreover, the accuser testifies about itself that the Shekhinah has brought no burning anger into the world apart from its own existence, as it is written, "Esther brought no one but me to the king"—reading af as "Anger."[TN010131] If so, its annulment is the world's rectification, as it is written, "Tomorrow too I am invited by her to the king": specifically tomorrow, and no further, for "on that day, known to the LORD," "He will swallow up death for ever." Know that Anger first reproves a person to his face concerning his blemish; then Fury chastises, and Indignation humiliates at the end, causing a person to rebel against sufferings, as it is written, "Much vexation, sickness, and indignation" (Ecclesiastes 5:16). Therefore David initially prayed, "Do not reprove me in Your anger, and do not chastise me in Your fury." Disgrace and indignation will thereby cease of themselves.

It is known, however, that sufferings afterward came upon him: he was afflicted with tzara'at for six months according to the Babylonian Talmud, and the verses precisely support this; or for six years according to the Jerusalem Talmud. Both may be true: he sat in the house of separation for only six months because of the impurity of tzara'at, and the Sanhedrin withdrew from him. He then sought mercy, as it is written, "Let those who fear You return to me." He became pure from his impurity, but was not healed until six years had passed. Mere sickness does not remove a ruler from his office, as stated in the last chapter of Horayot. When sufferings came upon him, he said: Master of the

Yad Yehudah - ט - continued

being." For LORD God is the attribute of Binah; adam, human being, is an epithet for Hokhmah —"Hokhmah?" [חכמ"ה?]— as is known, for adam is MH.[TN010140] "Called" is explained like "One called to the other" in the Order of Sanctification, translated as "They receive from one another": the calling concerns "bestowing?" [מהשפיע?]. This is "The LORD called"—"this ..." [זה ע"ז?, unclear].[TN010141] The meaning is that LORD God, the attribute of Binah, called to adam, Hokhmah above her, to receive from it too an abundance of forgiveness for penitents occupied with her. Since their attainment reaches Binah, Binah wishes it to reach Hokhmah as well, which is also included in "the hair of His head, like pure wool," so that the rectification of Tiferet may come from both together: that is, twofold. Or we may say that "to the human being" is literal, an actual person: LORD God, the attribute of Binah, calls to the person and awaits the time when he will arouse himself to repent through his choice and bring it from potentiality into actuality. For everything is in Heaven's hands except fear of Heaven, concerning which "when the person?" [כאשר האדם?] acts by choice; therefore she waits for him.[TN010142]

Yad Yehudah - י

(10) “Through this”: through what we said about deliberate sins becoming inadvertent or becoming merits, we know the blessed LORD's lovingkindness not only toward sinners, but toward the sins themselves. This is “abundant forgiveness of sins.”

Yad Yehudah - יא

(11) “If it is transformed”: the deliberate sin becomes a merit and an upright intercessor.

Rema of Fano - continued

universe, “Do not reprove me in Your indignation,” since “You chastise me in Your fury.” He sought mercy to be patient, so that he would not be ashamed or humiliated before those who hate his life after bearing the yoke of sufferings. Examine the verses carefully in the two psalms, and you will find that one was said before he suffered and the other afterward. “Do not reprove me in Your indignation” does not draw its negative along with it into the next clause, as the commentators say. Rather, in both places the verses are expressed with the utmost precision; this is what we seek everywhere.

Yad Yehudah - יב

(12) “So that the accuser”: the accuser created from the iniquity becomes an advocate when the iniquity is transformed into merits.

Yad Yehudah - יג

(13) “Concerning this”: concerning the deliberate sin becoming like a merit, it is said, “I will love them freely, for My anger has returned from him”—the accuser has returned and become an advocate.

Yad Yehudah - יד

(14) “Our Sages already noticed,” etc. Incidentally,

Yad Yehudah - יד - continued

having cited this verse, he explains everything belonging to it. He says that the Sages already noticed “from him.” In Yoma, chapter 8, Mar Zutra bar Toviyah said in the name of Rav: Great is repentance, for even if one individual performs it, he and the whole world are forgiven, as it is said, “I will heal their backsliding, I will love them freely, for My anger has returned from him.” It does not say “from them,” but “from him.” Rashi explains: “I will heal their backsliding, for My anger has returned from the individual.”

Yad Yehudah - טו

(15) “That is, their share,” etc. The author explains that the community's forgiveness through the individual's repentance concerns that individual's very sin. The community is forgiven its surety, since all Israel are guarantors for one another, as the Sages expound “They will stumble, one through his brother”—through his brother's iniquity.

Yad Yehudah - טז

(16) “The plain meaning of the verse, however, is understood”: “For My anger has returned from him” follows what is said in Mekhilta, Beshalah, on “If I whet My flashing sword, and My hand takes hold of judgment,” quoted by Rashi. A human being, when he “shoots?” [זורה?] an arrow and it leaves his hand, cannot return it to himself. But the Holy One, blessed be He, is not so: when Israel does not

Yad Yehudah - טז - continued

perform the Omnipresent's will, a decree, as it were, goes forth before Him, as it is said, “If I whet My flashing sword.” If they repent, He immediately brings it back, as it is said, “My hand takes hold of judgment.”[TN010143] So too here, “For My anger has returned”: the destroyer that had already gone forth before Him, blessed be He, [gap in the source], to return through repentance, and it returned from Him, blessed be His name, before Him.[TN010144]

Yad Yehudah - יז

(17) “This measure,” etc. Nevertheless, it is “more evident?” [ניכר?] in Anger than in the other chief destroyers mentioned in this verse. Iniquity, Destroyer, Anger, and Fury are chief destroyers, as stated in Zohar, Noah, and Bereshit, page 28. “And in one particular?” [ובפרט אחד?], we have already found this wording concerning Fury too: “The LORD ... to turn back His fury from destroying” (Psalm 106), “to turn Your fury back from them” (Isaiah 10?).[TN010145] The reason is that this measure applies to Anger more than to the others, etc.

Yad Yehudah - יח

(18) Concerning all these chief destroyers, a simple, future rectification is written here: “He will forgive,” “He will not destroy,” and “He will not stir up” are simple future expressions. But concerning Anger He says, “He has greatly,” a past expression

Yad Yehudah - יח - continued

and repeated rectification, for He has done so many times. The reason is that already long ago, when Anger existed in the thought of creation, this was decreed concerning it.

Yad Yehudah - יט

(19) “This is the sense of the past,” etc. “He has greatly” is a past expression which here becomes future, to indicate that whenever Israel sins and Anger goes forth to destroy, the blessed LORD in His mercy turns it back—a repeated rectification. “Thus they intended ... the Rabbi? ... in the verses the expression ‘He turned back My anger,’ Anger precisely; examine and you will find” [וכן כיונו על הרב?, damaged]. ... אף דוק ותמצא.[TN010146] This is because that measure applies to it more than to the others. “And such ...” [וכאלה זהו כו’?, uncertain], Pardes, Gate 9, chapter 7: Rabbi Berekhiah said in the name of Rabbi Levi: The angel appointed over Anger is far away, as it is said, “Long in anger”—an expression of distance. The Holy One, blessed be He, said: If I become angry with My children, by the time I send Anger to destroy them they come and repent, and I receive them and forgive—as it were, forgiving, long in anger. See further in ע״ש [unexpanded reference] on “Do not reprove me in Your anger”: Rabbi Hanina said, a parable of a king angry with his son, with his sword in his hand; meanwhile the king arose and put the sword into its sheath, etc.; see there.[TN010147]

Yad Yehudah - כ

(20) “But this repentance,” etc. The author explains the expressions “has returned” and “from him” in the verse. It should have said, “For I have turned back My anger,” as a transitive verb. But “has returned,” an intransitive verb, refers to Anger: Anger itself returns when they repent with repentance so exalted that it reaches above the heavens, until deliberate sins become like merits. This is “from him”: from Anger itself, of its own accord.

Yad Yehudah - כא

(21) “He laughs,” etc. This is “I will love them freely.”

Yad Yehudah - כב

(22) “Moreover”: the power of this repentance is so great that it “obliges?” [שתחייב?] even Anger, “apart from which?” [שזולתו?] no burning anger came into the world, as it testifies concerning itself.[TN010148]

Yad Yehudah - כג

(23) “As it is written, ‘Esther brought no one,’” etc. He expounds the verse by allusion: Esther, the attribute of Malkhut, is the Shekhinah. She brought no burning anger to the King, to the world, except me—that is, my existence.

Yad Yehudah - כד

(24) “And no further”: for Anger will be annulled on that day.

Yad Yehudah - כה

(25) “Know,” etc. The author also explains for us David's verses: “Do not reprove me in Your anger, and do not chastise me in Your fury,” Psalm 6; and in Psalm 38, “Do not reprove me in Your indignation, and in Your fury You chastise me.” He changed the wording, saying “in Your indignation” instead of “in Your anger,” and omitted “and do not” before “in Your fury.”

Yad Yehudah - כו

(26) “He was afflicted with tzara'at for six months”: as stated in Sanhedrin, in the chapter Heleq. Rav Yehudah said in the name of Rav: For six months David was afflicted with tzara'at, the Shekhinah withdrew from him, and the Sanhedrin withdrew from him. For it is written, “Purge me with hyssop, and I shall be pure; wash me, and I shall be whiter than snow.” The Shekhinah withdrew from him, as it is written, “Restore to me the joy of Your salvation, and sustain me with a willing spirit.” The Sanhedrin withdrew from him, as it is written, “Let those who fear You return to me,” etc. How do we know it was six months? It is written, “The days that David reigned over Israel were forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years.” Elsewhere it is written, “In Hebron he reigned over Judah seven years and six months.” These six months are not counted; infer from this that he was afflicted with tzara'at.

Yad Yehudah - כז

(27) “Mere sickness does not remove him”: therefore the six years enter the reckoning. Concerning the six months which are not counted, they already differ in the Jerusalem Talmud, saying: What are these additional amounts here? Rabbi Yitzhak bar Qatzarta? in the name of Rabbi Yonah: They were months, but Scripture accorded honor to Jerusalem and counted them as whole years. Rabbi Yudan said: The larger reckoning absorbs the smaller. Since the six months are written, “he sat

Yad Yehudah - כז - continued

together” [ישב גם יחד], those six months when David fled from Absalom his son were not included in the reckoning, except among the years, as they are numbered for him separately.[TN010149]

Yad Yehudah - כח

(28) “In the last chapter of Horayot”: “When a ruler sins”—excluding one who is sick. Does his being sick remove him from his office? Rav Avdimi bar Hama said: It excludes a ruler afflicted with tzara'at, as it is said concerning Uzziah, king of Judah: “The LORD struck the king, and he was afflicted with tzara'at until the day of his death, and he sat in the house of separation,” etc. Rashi explains: “In the house of separation”—he became free of kingship, being like an ordinary person.

Yad Yehudah - כט

(29) “To be patient”: not to rebel, through shame, against the sufferings he had already accepted, “as Asaph,” etc.? [כדרך שאסף גו׳?]. This is “Do not ... in Your indignation.”[TN010150]

Yad Yehudah - ל

(30) “You will find”: Psalm 6 was said before David was chastised, as the wording of that psalm indicates. Psalm 38 was said by David after the sufferings mentioned in that psalm had come upon him.

Yad Yehudah - לא

(31) “It does not,” etc. The word “do not” does not govern the following clause with it, as though it were written, “Do not reprove me in Your indignation, and do not chastise me in Your fury,” as the commentators wished.

Yad Yehudah - לב

(32) “This is what we seek”: to explain verses everywhere as they stand.

Yoel Moshe - 1

“The second division, however,” is above the heavens, when our repentance reaches the garments of the Ancient of Days. For heavens is Tiferet, vav in the Name; upon the heavens is Father and Mother; above the heavens is the point of yod. In Daniel it says, “The Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool.” We say in Limmudei Atzilut that the thirteen configurations of the beard of the Ancient One are called “garments white as snow,” because they are a garment covering Father and Mother, “in chapter 103, 29” [בפ׳ ק״ג כ״ט, uncertain

Yoel Moshe - 1 - continued

reference].[TN010151]

Snow is Ze'ir Anpin, and wool is the female counterpart of Ze'ir Anpin. The intention is as stated in כ׳ ס״ה [unexpanded reference]: snow, sheleg, has the numerical value of three alefs of the divine Name when it is spelled out with alefs, the Name MH. When the three alefs are removed, the numerical value of wool, tzemer, remains: three times LP.[TN010152] Ze'ir Anpin comprises branches and roots, while his female counterpart comprises branches, namely three times LP. These are snow and wool. The hair of His head is called above the heavens, and it is like pure wool: wool corresponds to Ze'ir Anpin's female counterpart, which shines “in the last four?” [בד׳ האחרו׳?]. [TN010153] “His garment was white as snow” is called upon the heavens, for it covers Father and Mother, and its radiance spreads into Ze'ir Anpin, called snow; hence it is white as snow.

This resolves the difficulty: snow is more distinguished than wool, yet the hair of His head is more distinguished than His garment white as snow. It is wondrous in the Sages' words. Because the radiance from the pure wool upon the head shines more upon Ze'ir Anpin's female counterpart, it truly is more distinguished. Yet snow precedes wool within the divine Name: from the Name MH, spelled out with alefs, comes snow as well; in the female counterpart, three times LP is wool. The thirteen configurations of the beard are called a garment because each of the thirteen attributes is a divine Name; thirteen times the divine Name equals levush, garment.

“In accordance with the wording translated in the Order of Sanctification”: the Targum explains “One called to the other” as “They receive from one another.” It is known what is written in כ״י? [unexpanded reference] on “See, the LORD has called Betzalel by name”: at the time of calling, when they called him by these five letters, the light of His blessed essence was bestowed within him, and he was able to combine the letters through which heaven and earth were created.[TN010154] This is the matter: through the calling by which they call to one another, they receive from one another. “To this returns the wording ... it seems to me, some of the Sabbath wording ... they blaze ... and make

Yoel Moshe - 1 - continued

use of ... figures ... united" [ועי"ז חוזר לי' השי"ז נ"ל קצת לי' שבת ה' מתלהטין כו' ומשתמשין דיוק חווין? מתאחד, damaged]: they bestow upon one another in their song, being in the likeness of females and males. [TN010155]

"The LORD God called" means the attribute of Binah, called repentance, calling to Father, Hokhmah above her. This is the mystery of MH, the numerical value of adam, human being, in the mystery of female waters. "Called" expresses arousal and bestowal. Or "to the human being" is the rectification in the sense of "Everything is in Heaven's hands." "For His anger has returned from me" [ממני]: the Sages have already considered this in their exposition.[TN010156] The meaning would

Yoel Moshe - 1 - continued

be, "I will heal the community's backsliding" when His anger has returned "from him," from the individual. But the author explained it differently, along the lines of "My hand takes hold of judgment": the judgments of suffering are held in My hand. This measure applies to Anger more than to the other destroyers, "written ... in themselves?" [הכתי' בהוא בעצמם?], "He will not stir up"; but here, "He has greatly"—"what is it to reveal a word?" [מהו לגלות מלה?]—"to turn back His anger."[TN010157] Thus it is a great matter, requiring repeated action. Yet this repentance is so exalted that even Anger returns of its own accord.

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Yoel Moshe: 1

Yad Yehudah - א

(1) "One who knows how to reckon," etc. The wording of the penitential prayer is known: "God, King, seated on a throne of mercy, conducting Himself with lovingkindness, forgiving the iniquities of His people, passing over the first one, then the first one, abundant in forgiveness of sins and pardon of transgressors, doing righteous acts with all flesh and spirit," etc. The author says that these are the ten descriptions of forgiveness. One who knows how to reckon them will understand that the eighth description is "abundant in forgiveness of sins," corresponding to accusation, as will be

Rema of Fano

One who knows how to reckon the ten descriptions of forgiveness belonging to the One long in anger and abundant in lovingkindness, in the wording familiar on every Israelite's lips, "God, King, seated on a throne of mercy," will understand in his heart that "abundant in forgiveness" comes together with the annulment of accusation from the corresponding chamber below. It is found there, and under no circumstances above it; consult Zohar, Bereshit, folio 40. Therefore only Phinehas, David, and Aaron as Moses' emissary were required to stop a plague, for it entered their domain, whereas they did not enter its domain. Such, however, was Aaron's strength when he stood between the dead and the living: there the Angel of Death was prevailing

Yad Yehudah - א - continued

explained. The first description is El, God, which belongs to forgiveness because it expresses strength and power, as the Sages said, "It belongs? to the great God to forgive great guilt" [יהא?, uncertain]. [TN010170] Second, King: the whole world is His, and He can forgive. Third, seated on a throne of mercy. Fourth, conducting Himself with lovingkindness. Fifth, forgiving the iniquities of His people. Sixth, passing over the first one. Seventh, the first one. Eighth, abundant in forgiveness of sins. Ninth, and pardon of transgressors. Tenth, doing righteous acts with all

Yad Yehudah - א - continued

flesh and spirit. After these descriptions the arranger? says in prayer, “Do not repay them according to their evil,” etc.

Let us reckon these ten descriptions against the ten sefirot, blessed be He. The first description, El, corresponds to Keter, which is sometimes called this, as explained in Pardes, Gate of Epithets. King corresponds to Hokhmah, which is called this “with an accompanying name?” [בשם לוי?], King Solomon or great King, as also explained, “in the expression ...” [בלשון נכלן?, unclear].[TN010171] Seated on a throne of mercy is Binah, as likewise explained there, and so interpreted in the Zohar. Conducting Himself with lovingkindness corresponds to Hesed. Forgiving the iniquities of His people is in Gevurah, for even in judgment He forgives. How? “Passing over the first one”: taking one of the iniquities “coming?” [מהנמי?] to the scale-pan, as explained above in chapter 7 according to Rashi, or according to Rambam's interpretation mentioned in chapter 5. He tips the scale toward merit, corresponding to Tiferet, in the mystery of inclining to the right.[TN010172]

Rema of Fano - continued

against his opposite, until Moses urged Aaron, saying, “Take it quickly.” It is written, “He ran into the midst of the assembly.” He adopted that angel's measure, for the angel runs at the time of plague; through the ATBaSh substitution for the word maggefah, plague—[yarutz, he will run]—you will know it. The eight steps it ordinarily takes are with the permission of the eight letters of the reading and writing of the great Name. At the time of plague it runs, gathering them into one, as the Sages say in Berakhot. Aaron had already bound it, fulfilling what is said, “A righteous one rules in the fear of God.”

Incidentally, we must make something known: Michael comes in one flight because he serves the yod of the Name, and the body follows the head. Gabriel comes in two, for he serves he and must first obtain permission from yod. Once he has afterward obtained permission from he, all the remaining letters obey her. Since it is written in the account of creation, “And let a flying creature fly,” both are intimated in the Torah; they are the kings of the angels, as stated in Midrash Shoher Tov. From this verse, and from reasoning as well, one can infer that there is one who comes in three flights: who is it? Uriel, who serves vav. “Upon the earth” alludes to Elijah in four, and Raphael is like him. For all these holy servants, the letters of the appellation travel with the letters of the Name, and there is no need to obtain permission from the court.

Yad Yehudah - א - continued

Again, “passing over the first one,” according to the Gaon's explanation above in chapter 5 and as explained in chapter 8: the blessed LORD passes over a person's iniquities without reckoning them, one by one, until the day of his death. Then, if his merits are greater, the earlier iniquities count as nothing, as though he had not committed them. Even if they are balanced, abundant lovingkindness acts toward lovingkindness. This corresponds to Netzah, which indicates both these matters, for Netzah expresses victory, as explained in Pardes: “My children have defeated Me,” if the merits are greater; for the intermediate, lovingkindness tips the balance through abundant lovingkindness, although they are balanced.[TN010173] “Abundant in forgiveness” is in Hod, corresponding to which accusation is found, requiring abundant forgiveness, as will be explained before us. “And pardon of transgressors” is in Yesod, for Israel's bodily transgressors are the head that does not put on tefillin, upon which the commandment of the covenant rests, and those who transgress in forbidden sexual relations, as will be explained below,

Yad Yehudah - א - continued

Part V, chapter 23. A blemish of the covenant reaches the Righteous One, foundation of the world, so abundant pardon is also needed. “Doing righteous acts with all flesh and spirit” is Malkhut, according to whose word all flesh and spirit is sustained. Concerning her it is said, “She gives food to her household and a portion to her maidens,” as explained in many places in the Zohar. Thus the description “abundant in forgiveness of sins” belongs to the eighth sefirah, Hod.

Concerning the chambers, Zohar, Bereshit, page 100, says: “Seven firmaments—seven chambers are above, one above another,” etc. See there, where it counts them from below upward. Concerning the third chamber it says: “The third chamber: this is a place of sparks and smoke, and from it flows and issues a great, furious River of Fire, which is the burning-place of the wicked. And whoever descends there, upon the heads? of the wicked, and those destructive angels who dwell in it. There accusers are sometimes found against Israel, to lead them astray, except ...” [בר כדינקא? דפנין אתוותא לקחיה?, damaged], etc. “And wicked Samael is found there”; see there.[TN010174] If we align the seven chambers with the seven [gap in the source] palaces and the ten sefirot, then the [gap in the source] chamber necessarily corresponds to Hod, the eighth sefirah. Since there [gap in the source] accusation is found, abundant forgiveness is needed opposite it, in the eighth sefirah, to repel and annul it. This is what the author wrote: one who knows how to reckon the ten descriptions of forgiveness will understand in his heart that “abundant in forgiveness” comes in the eighth sefirah, to annul accusation from the corresponding third chamber below. See “for the dwelling?” [למשכן] in the seventh gate of the palaces, and there concerning the chamber into which the qelippah enters by the northern opening, [gap in the source], “that great ... at the opening,” [gap in the source]; see there. [TN010175]

Yad Yehudah - ב

(2) “And not above it”: the angel has no permission to enter chambers above its level, which is the left thigh, in Hod: “He touched the socket of Jacob's thigh”—the left thigh. Even the chamber corresponding to Hod is not its fixed abode; it is found there when it ascends from the hollow of the great deep to accuse Israel, as stated in the Zohar

Yad Yehudah - ב - continued

there.

Yad Yehudah - ג

(3) “Therefore”: because accusation and “wicked Samael?” [ובסמ”אל חייב?] are found only in the third chamber.[TN010176]

Yad Yehudah - ד

(4) “Aaron as Moses' emissary”: as it is written, “Moses said to Aaron: Take the fire-pan,” etc.

Yad Yehudah - ה

(5) “For it”—the plague—“entered their domain.” In the incident of Phinehas, the people began? to commit harlotry with the daughters of Moab. Phinehas is Yesod, the holy covenant, his attribute, as explained in the Zohar on “Behold, I give him My covenant of peace.”[TN010177] Since the punishment came because of Yesod, which is Phinehas's domain, not the Angel of Death's—its place is in the third chamber corresponding to Hod —Phinehas was required to make atonement and repel the Angel of Death from his domain. Likewise, David's plague came because he numbered Israel, as explained in Scripture. The blemish was in Malkhut, for all reckonings depend upon that sefirah, as explained in Zohar, Bereshit, page 124, and Pinehas, page 65. Therefore the plague had to be removed through David, whose attribute is Malkhut, as is known. For “the blemish?” [הפגם?] is the owner of the beam: he had to enter into the thickness of the beam and repel the Angel of Death from a domain that was not its own.[TN010178]

In Korah's dispute against Moses and Aaron, the blemish was in Netzah and Hod, for Moses' attribute is Netzah and Aaron's Hod, as explained in Zohar, Bereshit, page 29. Therefore Moses had to expel the Angel of Death from his domain and sent Aaron to do so as his emissary. Moses did not do it himself for two reasons. First, Aaron the priest was better suited for it, as stated in Zohar, Korah, page טל”ז: “When Moses saw that wrath was impending, immediately ‘Moses said to Aaron,’ because he is the Matron's attendant, and incense ascends only through his hands, for he increases peace in the world and binds the bond of faith,” etc.[TN010179] Second, Aaron was in any event needed to stop the severity of the plague, in order to expel it from his own domain as well.

Yad Yehudah - ו

(6) “Such, however, was Aaron's strength”: he could expel the Angel of Death from his domain as well, although “in our case one may say?” [לגבי דידן למימר?] that the Angel of Death entered its own domain, since Aaron's domain is Hod, and the corresponding chamber is also the Angel of Death's domain.[TN010180] Therefore the Angel of Death prevailed against Aaron, its opposite, within its own territory. Nevertheless Aaron's strength exceeded its own, enabling him to stand between the dead and the living. Moses urged him to carry the incense “quickly ... to subdue?” [והרה להכבדה?], to expel it completely from his domain.[TN010181]

Yad Yehudah - ז

(7) “For it runs at the time of plague”: as the Sages said in the first chapter of Berakhot: It was taught, Michael in one, Gabriel in two, Elijah in four, and the Angel of Death in eight; at the time of plague, in one. Here Aaron too adopted its measure, as Moses commanded him, to overcome it through its own measure. This follows what Galante? wrote on “Judah has gone into exile”: in the palace of Nogah there is a place called “four hundred palaces of ...?” [ת' היכלי סע'?], where “those who go?” [הולכים?] are gathered, the “upper runners?” [הרצי' הפליוני'?], “casting ... shields?” [ומוטלי' מרס מגיני'?].[TN010182] These are the powers of the hashmal, appointed over swords, spears?, and implements to protect Israel from its fury; see there. They wage war against them and gain strength over them, “and immediately an implement from strength” [ומיד כלי מתוקף, uncertain].[TN010183] There are other runners on the Other Side. One must know how to contend with and subdue those opposite, so as to rule over them. Sometimes the holy runners precede the external ones and annul their power: this is the mystery of “The runners went out, hastened by the king's word, and the city of Shushan rejoiced and was glad.” Sometimes the others precede them: then “The runners went out, hastened,” and “the city of Shushan was perplexed.” All are in the mystery of Shushan and the palaces, these in holiness and those on the Other Side. When a person pursues the commandments with his feet and legs, he effects a rectification, and these holy runners are engendered, to hasten their running and overcome the external runners, etc.; see there. Such was this matter with Moses and Aaron, whose attributes are Netzah and Hod, the two thighs, as is known.

Yad Yehudah - ח

(8) “You will know it”: that this angel's measure is to run at the time of plague, because the letters of maggefah are the letters of yarutz in the “alphabet?” [באל”ף חי”ת?] of ATBaSh. Therefore “Aaron ran,” etc. [TN010184]

Yad Yehudah - ט

(9) “With the permission of eight letters”: the author explains that it ordinarily takes eight steps, but runs at the time of plague, corresponding to the eight letters of the Name Havayah and Adonai, which are the court, as we explained concerning “And the LORD”—He and His court. It must obtain permission from them, as will be stated at the end of the chapter.

Yad Yehudah - י

(10) “Incidentally,” etc. The author incidentally explains the matter of Michael in one, etc.

Yad Yehudah - יא

(11) “He serves the yod of the Name”: this matter is explained in many places in the Zohar, especially in Zohar Hadash, Yitro, where the four holy living creatures are arranged: lion is Michael; ox, Gabriel; eagle, Uriel; human being, Raphael. These are four configurations: sight, hearing, smell, and speech. Upon these four configurations rests? YHWH. [TN010185] There it is explained that Michael serves yod of the Name, Gabriel he, Uriel vav, and Raphael the final he. Accordingly the author says that this is why Michael's measure is one flight, etc. He begins with yod, his own letter, and obtains permission from it alone; the other three letters following it are drawn along with it, like the body after the head. Gabriel, however, comes in two, because he must obtain permission twice: first from yod, which is not his letter, and secondly from he, his own letter. The final two letters follow after them.

Yad Yehudah - יב

(12) “Since it is written,” etc. Although the Gemara does not state the measure of Uriel's and Raphael's flights, it can nevertheless be learned from “And let a flying creature fly,” etc. As stated in the Zohar there, page 124: “‘And let a flying creature fly’—it should have said ‘a flying creature’; what is ‘fly’?” Rabbi Shimon said: “It is a mystery. ‘A flying creature’ is Michael, as it is written, ‘One of the seraphim flew to me.’ ‘Fly’ is Gabriel, of whom it is written, ‘The man Gabriel, whom I had seen in the vision at first, being caused to fly in flight’; this is

Yad Yehudah - יב - continued

'fly.' 'Upon the earth' is Elijah, of blessed memory, who is continually found on earth. He is not found from the side of Father and Mother, for he is in four directions, as it is written, 'The spirit of the LORD will carry you to where I do not know': 'the spirit of the LORD,' one; 'will carry you,' two; 'to where,' three; 'I do not know,' four. 'Over the face' is the Angel of Death, which darkens the world's face; concerning it is written, 'Darkness over the face of the deep.' 'Over the face of the firmament of heaven': it ascends and accuses, descends and kills." Rabbi Abba said: "But the Angel of Death has already been mentioned! Rather, 'upon the earth' is Raphael, appointed over the healing of the earth: through him the earth is healed, the human being stands upon it, and he heals every sickness. 'Over the face of the firmament of heaven' is Uriel; all is in the verse," etc.

You see that the Sages expound "a flying creature" and "fly" concerning Michael and Gabriel: Michael in one and Gabriel in two, as they learned from this in the Gemara, together with "the greater ... in Michael than in Gabriel?" [עם גדולי מה שנחי?], for of Michael it is written, "He flew to me," etc., while of Gabriel, "being caused to fly in flight," etc. [TN010186] He expounds "upon the earth" concerning Elijah and Raphael. Although Rabbi Abba says, "Rather, 'upon the earth' is Raphael," he does not disagree with Rabbi Shimon concerning Elijah. His intention is only to disagree concerning the Angel of Death and remove it from "over the face of the firmament of heaven," because of the objection that the Angel of Death has already been mentioned. Rabbi Abba prefers to apply the entire verse to the four angels of the chariot; nevertheless he agrees with Rabbi Shimon that "upon the earth" also refers to Elijah. His movement through the world's four directions is his journey in four flights. He likewise agrees with Rabbi Abba's interpretation of "upon the earth" as Raphael, who also comes in four. From their statements we infer that Uriel comes in three, for the reason given: as the servant of vav of the Name, Uriel must obtain permission from the two letters before it and from vav, his own letter—three flights. Likewise Raphael, serving the final he, must obtain permission from the three letters before it and from he itself—four flights.

Yad Yehudah - יג

(13) "For," etc. The reason the Angel of Death comes in eight is that it must obtain permission from the court: the four letters of Havayah and the four of the appellation. This is not so with these holy servants, the four angels of the chariot, together with Elijah, of blessed memory. They do not need permission from the court, for they belong to the four letters of Havayah alone, while the letters of Adonai, the appellation and the spoken reading, are drawn? after them to go and travel with them as well.[TN010187]

Yoel Moshe - 1

"One who knows how to reckon the ten descriptions of forgiveness," etc. Know that "long" [אר"ך] is a description of Keter; King, of Hokhmah; seated, of Binah; conducting Himself with lovingkindness?, of Hesed; forgiving the iniquities of His people, of Gevurah; passing over the first one, of Tiferet; abundant in forgiveness of sins, of Netzah; and pardon of transgressors, of Hod; doing righteous acts, etc., of Yesod; do not repay them according to their evil, of Malkhut.[TN010188] These matters will be clarified through premises from the Ari's writings, of blessed memory.

The first concerns the seven palaces explained in the Zohar, Bereshit and Pequdei. These palaces are in the world of Beriah and are built in the six sefirot of Beriah. Sometimes they ascend and sometimes they "are ..." [מתנמלים, uncertain].[TN010189] The palaces are built in this way: from Malkhut within Hesed of Beriah is built the palace of the Holy of Holies. For it is known that each sefirah comprises ten sefirot, so that all ten are found in each: Keter, Hokhmah, Binah, Gedullah, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malkhut. In Malkhut within Hesed is built the palace of the Holy of Holies, and likewise in Malkhut within Gevurah, and so on. From the first three within Malkhut, one palace is built, called the palace of the God of Israel. Thus you have six palaces of Beriah.[TN010190] Afterward, in the six remaining sefirot within Malkhut in its own place—namely Gedullah, Gevurah, Tiferet, Netzah, Hod, and "Yesod?" [נהי"ס] within it—six other palaces are built. These are called the six lower palaces in the aforementioned book: from Hesed through Malkhut within it, six palaces, called by the first names mentioned, except for the seventh palace in Malkhut within Malkhut, called the palace of Livnat ha-Sappir.[TN010191] The upper palaces

Yoel Moshe - 1 - continued

are called male and the lower female.

One may object: how is the palace of Nogah always "in Hod" [ניהוד], both in the upper palaces and in the lower, and the palace of Etzem ha-Shamayim in Yesod, when we reckon Nogah always in Netzah and Etzem ha-Shamayim in Hod, as Maharil writes in Sefer ha-Kavvanot concerning the ofan of "Who forms light"?[TN010192] The answer is that outside a time of favor, Nogah is in Hod and Etzem ha-Shamayim in Yesod. At a time of ascending favor, however, the palaces rise from below upward by one further degree, as written below in the third premise from Sefer ha-Beriah. Thus Nogah sometimes comes to Netzah, and Etzem ha-Shamayim to Hod.

The second premise is from Sefer ha-Beriah, in these words: Know that in each of the aforementioned palaces of Malkhut of Beriah there is a special room called a chamber. There are thus seven chambers in seven palaces, mentioned in Zohar, Bereshit. In these chambers stand the nefashot of the righteous; they are called the lower Garden of Eden. These chambers fall and descend from the aforementioned palaces and remain standing at the head of the world of Yetzirah. So it is with the seven lower palaces, and likewise in the upper palaces there are seven chambers in the manner described. Thus there are seven palaces and seven chambers below, and seven palaces and seven chambers above, as stated. In the "six?" lower chambers [שבו' מדוריי] stand the nefashot of the righteous; in the lower palaces stand the ruhot; in the upper palaces stand the neshamot of the righteous.[TN010193] Between the palaces and the chambers is a single pillar called the foundation of Mount Zion, the middle bar, which receives them one by one. You will find this matter in Zohar, Vayehi, page 466.

The third premise: one must say that at a time of favor, when the first three—Keter, Hokhmah, and Binah within Beriah—"are ..." [מתנמלים], in the mystery of its mohin, "therefore he will raise his head." This is the mystery of what He said, "Ishmael," etc.; see the Ari's writings, of blessed memory.[TN010194] Then the palace of the Holy of Holies, which is in Malkhut within Hesed, one of the seven upper palaces of Beriah, now rises and

Yoel Moshe - 1 - continued

becomes a palace for Hokhmah, Binah, and Da'at, namely Keter. This is "Holy," one, "Holies," two: three altogether.[TN010195] The palace of Favor, initially in Gevurah, namely in Malkhut within Gevurah, as above in the first premise, rises to Malkhut within Hesed. The palace of Merit, initially in Netzah, rises to Tiferet; so with all of them in order. Likewise in the lower palaces within Malkhut, namely within "the seven ..." [בז' נ"ת נה"ים], they too ascend.[TN010196] The lower palace of the Holy of Holies, in Hesed within Malkhut, rises to the first three within Malkhut; the palace of Favor in Gevurah within Malkhut rises to Gedullah, and so with all of them in the stated order.

The fourth premise is from Galante, on "Remember, LORD ...?" [source ellipsis and question mark], in these words: From the Zohar's words, "The third chamber is for sparks and smoke?" [לשכינין וקיטורין?], etc.; "There accusation against Israel is sometimes found," etc.; "and wicked Samael is found there." Thus far.[TN010197] My teacher, of blessed memory, explained that this is not its fixed abode; rather, it is found there when it ascends from the hollow of the great deep into this chamber to accuse Israel. From there it and its retinue cry out every accusation, saying, "Shall the Judge of all the earth not do justice?" etc. This matter is also explained on "The ways of Zion mourn"; see there. This chamber, where accusation is found, is sometimes in Hod and sometimes in Netzah, as stated above, because there is a distinction between a time of favor and a time without favor.

Why "the third chamber"? The Zohar counts from below upward. Nogah is in Hod, which is third from below upward, and accusation is found there, as stated. This is the mystery of "He saw that he could not prevail against him, and touched the socket of his thigh": the left thigh, Hod, where Nogah is, as is known. Counted from above, however, Nogah is fifth.

The fifth premise is from Zohar, Bereshit, page 29? [עכ"ט?], in these words: "'Let the waters swarm' corresponds to the degree of Netzah, the right support of Torah. Corresponding to it below, Moses our teacher, peace be upon him, supports the world through Torah. 'Let the earth bring forth' corresponds to the degree of Hod, which is Aaron."

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Thus far.[TN010198] The resulting principle is that Moses is a chariot for Netzah, the right thigh, and Aaron for Hod, the left thigh. You already know that because Phinehas was zealous for the covenant he merited to become the chariot of Yesod, concerning which it is said, “Behold, I give him My covenant of peace”: the broken vav, the small yod, namely Yesod. See Zohar, Aharei Mot, page 120, and Pinehas, ע”ת”ר ת”ל”ו? [uncertain references]. [TN010199] You also know that David is a chariot for Malkhut; see the end of Pelah ha-Rimmon.

This is what the author intended when he said that the description “abundant in forgiveness” comes with the annulment of accusation. Through the description “abundant in forgiveness,” which Israel utters below, the power of accusation in the chamber of Netzah at a time of favor, when it ascends above, is annulled. For when Israel says “long, King, seated,” three descriptions of Keter, Hokhmah, and Binah, the first three within Beriah are thereby revealed, and the palace of the Holy of Holies ascends to receive great light. Forgiveness for Israel comes first from the first three, for it has become their palace, in the mystery of “Holy,” one, “Holies,” two, as stated. When the fourth attribute is said, “conducting Himself with lovingkindness,” a description of Hesed, light descends and is drawn to the palace of Favor, situated there at a time of favor. When “forgiving the iniquities of His people” is said, a description of Gevurah, light descends and is drawn to the palace of Love within Gevurah at a time of favor. So with all of them, until “abundant in forgiveness of sins,” a description of Netzah, is said. Then light is drawn into the palace within Netzah, where the third chamber from below upward is, when the palaces ascend from below upward, as stated. There accusation, the comprehensive accuser, is found. This light consequently annuls the accuser and accusation there. This is what the author says: “It is found there, and under no circumstances above it,” as explained in the fourth premise: “Samael is found there.”

The resulting principle is that “abundant in forgiveness of sins” annuls the accusation concerning sins. From the sin itself an accuser arises. Accusation always lies in the three lower chambers—Livnat ha-Sappir, Etzem ha-Shamayim, and Nogah—each of which has its corresponding

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chamber, and under no circumstances above them. Consequently, at a time of favor, when Nogah ascends to Moses' degree, Netzah, the description “abundant in forgiveness” annuls the accusation in the chamber of Nogah, then situated in Netzah. Thus the accusation of the destroyer, Samael, is in the chamber corresponding to Nogah: Aaron's degree in Hod, and sometimes Moses' degree in Netzah, the right thigh and the left thigh. At a time of favor it is in Netzah, Moses' degree; outside a time of favor, in Hod, Aaron's degree. All the more so below it, in the chamber within Yesod and that within Malkhut, the degrees of Phinehas in Yesod and David in Malkhut, as stated. There accusation is annulled through “doing righteous acts,” etc., a description of Yesod, and through “do not ... according to their evil,” etc., a description of Malkhut, the house of David.

This is the mystery of the Gemara's discussion of “He touched the socket of his thigh”: one holds the right thigh, the other the left. “One master said ... and the other ...” [כי מ’ אגדי ומ’ א’ סלה’, damaged], and they do not disagree. For Samael touched Jacob—[Aramaic sequence blurred in the scan]—Bereshit ק”ד”ל, above, at his thigh.[TN010200] That is, the world's ... the accusation of Samael reaches the thigh, which is Nogah, and no higher. At a time of favor it is in Netzah, the right thigh; outside a time of favor, in Hod, the left thigh. They do not disagree; understand this.

This explains the author's words, “Therefore ... were required,” etc. Since we have said that the accusation, Samael, is always found only in the first chamber from below upward, deriving from the palace of the God of Israel—sometimes identified with Malkhut outside a time of favor, and sometimes with Yesod at a time of favor, namely Phinehas and David—and in the second chamber, deriving from Etzem ha-Shamayim, sometimes identified with Yesod outside a time of favor and sometimes with Hod at a time of favor, namely Phinehas and Aaron; and in the third chamber, deriving from Nogah, sometimes identified with Hod, Aaron, outside a time of favor, and sometimes with Netzah at a time of favor, Moses' degree: therefore Phinehas, David, and Aaron as Moses' emissary were required to stop the plague. Even if the accusation is outside a time of favor, in the

Yoel Moshe - 1 - continued

chamber deriving from Nogah in Hod, specific to Aaron, nevertheless, since it is sometimes found in Netzah, specific to Moses, Aaron was needed as Moses' emissary, for a person's emissary is like himself.

David repelled it in his days, when the accusation concerning the plague was in his own chamber, identified with David, for David "..." in numbering [מסאד במינין, damaged], and all numbering depends upon Malkhut, as stated in Zohar, Pinehas, on "Your eyes are pools in Heshbon": "Every reckoning ... depends?" [source ellipsis and question mark], that is, upon Malkhut.[TN010201] Malkhut is called Bride; thus, when he caused a blemish through numbering, he blemished Malkhut within Beriah. David repelled it and its accusation, and the plague was stopped in his days. Likewise in Zimri's deed, the sin was harlotry, blemishing the holy covenant, Yesod, Phinehas's attribute. The accusation rose in the second chamber, and therefore through Phinehas the plague was stopped. In Korah's dispute with Moses and Aaron, the blemish and accusation were in Netzah and Hod. The accusation was in Aaron's domain, the chamber deriving from Nogah, and Aaron had to repel it. Since Nogah is sometimes in Netzah, specific to Moses, Aaron was needed as Moses' emissary, and a person's emissary is like himself, as stated. "For it entered their domain," etc.: the accusation entered each one's domain, according to his place and time.

"Through the ATBaSh substitution you will know it," etc. A known premise must be stated, from Tiqqunim, folio 36, quoted in Galante on "Judah has gone into exile," etc., in these words: When names were assigned to all ten degrees of the Other Side, its two legs were called Te'omiel and Tomiel. They are in the qelippah—separated by a thousand distinctions—like Netzah and Hod in holiness, for "God has made the one corresponding to the other." They are the runners of the Other Side. The matter is that in Nogah there is a place called "the runners' chamber," ת"א הרצים, so named because angels, the upper runners, enter there and take shields and a sword in their hands. These are the mystery of the hashmallim, who are shields, swords, and lances, and run to protect Israel from the idolatrous nations. They wage war against them and immediately exact vengeance from them. Therefore

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they run to rescue those who are delivered in the camp, and afterward return to "the runners' chamber?" [ת"א? הרצים], corresponding to the runners' chamber below.[TN010202]

There are other runners on the Other Side, running to harm Israel and subdue its mazal. Sometimes the holy runners precede these external ones and annul them: this is the mystery of "The runners went out hastened, and the city of Shushan rejoiced and was glad." Sometimes those on the Other Side precede them, and then "The runners went out hastened, and the city of Shushan was perplexed." All are in the mystery of legs and thighs, "these and those on the Other Side" [אלו ואלו בס"א].[TN010203] When a person runs to a commandment with his feet and legs, he gives power and strength to the holy runners to overcome the external ones. This is "Through God we shall act mightily, and He will tread down our adversaries": "through God," these angels, who are called angels of God, we shall gain strength and power to run; "and He," the Holy One, blessed be He, "will tread down our adversaries," tzareinu, whose letters are be-ratzeinu, "in our runners," namely the lower runners on the Other Side. Thus far his words.[TN010204]

Through this you will understand the author's words. His difficulty is: why did Aaron specifically run at the time of the plague in his days, while Phinehas and David did not in theirs? He answers that there the Angel of Death was prevailing against its opposite: it then ran to Aaron's degree. For Aaron's and Moses' attributes are the two thighs, Netzah and Hod, as is known, in holiness; opposite them is the runners' chamber on the evil side. Therefore Moses urged Aaron, saying, "Take it quickly to the congregation"—specifically quickly: [gap in the source] the holy runners in Nogah, Aaron's attribute. It is written, "He ran into the midst of the assembly": he adopted the angel's measure [gap in the source], opposite Aaron's attribute in holiness. Therefore the word "he ran," va-yaratz, through ATBaSh is maggefah, plague.[TN010205] Aaron specifically ran to arouse the upper runners, because at this time the blemish was in the thigh of holiness, Nogah. Consequently the Angel of Death was running together with all its runners in the qelippah. In the days of Phinehas and David, however, the Angel of Death alone

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accused in the first and second palaces, not in Nogah. The runners in the qelippah, their thighs, had not yet gained strength. Only Netzah and Hod are called thighs, not Yesod and Malkhut, the attributes of Phinehas and David. Therefore Phinehas and David did not need to run in their days.

In Aaron's days, however, the accusation was in the two thighs, in the mystery of "the Rabbis' knees which grow weary because of them." Therefore Aaron as Moses' emissary had to give power and strength by his running to the runners in holiness, so that they could overcome their opposites. This is the mystery of "Take it quickly." Why quickly? "For indignation has gone forth," etc. Qetzef, indignation, through ATBaSh is Hod: since the blemish reached there, the external powers would consequently gain strength, God forbid. This is the mystery of "My splendor was turned upon me into destruction": Hod changes into the letters qetzef through ATBaSh, which is a destroyer.

"The eight steps," etc. In the Gemara, Berakhot: the Angel of Death in eight, and at the time of plague in one. Outside a time of plague it must obtain permission from the union of the eight letters Adonai and Havayah, YAHDWNHY; this is not so at a time of plague. "Michael in one," etc. To understand this, a premise must be stated from Tiqqunim Hadashim, folio 15: the four letters YHWH shine in three lines. Yod, Hokhmah, shines in the right line—Hokhmah, Hesed, and Netzah, which are on the right. The first he shines in the left line—Binah, Gevurah, and Hod, which are on the left. Vav of the Name shines upon the middle ones—Keter, Tiferet, and Yesod, which reconcile. The final he shines in Malkhut, receiving abundance from all of them. Thus "Michael on the right praises," because he serves yod, shining on the right, as stated; "Gabriel on the left speaks," because he serves the first he, shining on the left, and must also obtain permission from yod—therefore he flies in two. "Before me, Uriel," serving vav, must also obtain permission from yod-he, making YHW altogether; therefore he flies in three. "Behind me, Raphael," serving the final he, must obtain permission from all the letters YHWH; therefore he flies in four.

Its mystery is that YHWH is expounded in single,

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double, triple, and quadruple forms: Y, YH, YHW, YHWH. This shows that the emanator, namely yod, is always present in the emanated. Yod emanated he, then to vav, from emanator to emanated, from them all. Therefore it is expounded as Y and then again YH, and so with all of them, for the emanator is always in the emanated; this is known. Therefore Gabriel serves he but must obtain permission from yod, the emanator; likewise all must obtain permission from the preceding, emanating letters.

Another premise: yod of the Name is called a coal, and the other letters a flame. All the letters are interwoven with yod? and bound to it, like a flame to its coal, yod. Also in Shelah, "3?" [ג?], these are the words there: ... [letter details blurred, approximately eight words] ... vav in the middle, numerical value twenty-six.[TN010206] In the Name Ehyeh? the two he's are six vavs, like this: he, numerical value thirty-six. There is also yod: "twenty-six, twenty-two" [כ"ו כ"ב]. Its sign is "The One who forms their heart together, who understands all their deeds," for Ehyeh is in Binah. This is specifically TBN [תב"ן].[TN010207] Those alluding to Hokhmah and Binah are the two yods in alef, while the vav in the middle of alef is in the mystery of Da'at within Keter. The first he in Ehyeh, containing three vavs as stated, alludes to the three נ"ת, which are three vavs?; see Sefer ha-Kavvanot, in the mystery of "The heavens were completed."[TN010208] The yod in the middle of Ehyeh alludes to Malkhut.

Thus, in this manner, the three yods in Ehyeh—two in alef and one in the middle—allude to the first three, Keter, Hokhmah, and Binah. The "alef" [וא"] in alef, and the six vavs in the two he's, allude to the seven attributes, Gedullah, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malkhut. Together they are the measure of the stature of the Name Ehyeh. [TN010209] Likewise the Name Havayah: yod in YHWH alludes to the three mohin, Hokhmah, Binah, and Da'at, for yod has three heads and points, one above, one below, and one in the middle, like this; hence it alludes to Hokhmah, Binah, and Da'at. YHWH also contains seven vavs: six in the two he's and one simple vav, alluding to the seven days of construction, Gedullah, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malkhut. The resulting principle is that the first yod is called the head, comprising the

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three mohin, while the remaining letters, HWH, are called the measure of the body's stature. Through this understand the author's statement, "The head follows the body" [בתר גופא רישא אזיל].[TN010210] Since each must obtain permission from the preceding letters, the later letters consequently follow them, and there is no need to obtain permission from the letters after it, as stated.

"And let a flying creature fly," etc. These are the words of Zohar, Bereshit, page 125: "'And let a flying creature fly'—it should have said ya'uf; what is ye'ofef?" Rabbi Shimon said: "It is a mystery. 'A flying creature' is Michael, as it is written, 'One of the seraphim flew to me.' 'Fly' is Gabriel, of whom it is written, 'The man Gabriel,' etc., 'being caused to fly in flight'; this is 'fly.' 'Upon the earth' is Elijah, who is continually found on earth. 'Over the face' is the Angel of Death, which darkens? the face of the world, as it is written concerning it, 'Darkness over the face of the deep.' And ... death ... therefore let there be the firmament of heaven [ואינו המות ע"כ יהי רקיע שמים, damaged], as we say, 'It ascends and accuses, descends and kills.'"[TN010211] Rabbi Abba said: "But the Angel of Death ... heaven ... requires" [והא מלאך המות בשמי בעיא, damaged]. "Rather, 'upon the earth' is Raphael, appointed over the healing of the earth," etc.; "'over the face of the firmament of heaven' is Uriel," etc.; see there. [TN010212]

From this understand the author's statement that "a flying creature" and "fly" intimate both of them, Michael and Gabriel, exactly as the Zohar says; likewise his statement that Elijah and Raphael are alike, for both are intimated in "upon the earth," Elijah and Raphael according to the two statements

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in the Zohar. Ve-of, "and a flying creature," has the numerical value of Benjamin: it is Michael, Benjamin's master. Ye'ofef has the numerical value of "Gabriel and his riders," ורוכבי, which is הבכ"י at the creation of the world, for they are the kings of kings, as the Sages say in Shoher Tov.[TN010213] Thus one can infer one in three, because "a flying creature" and "fly," "both of them?" [תרווייהו?]. [TN010214]

"For all these servants," etc., gives a sufficient reason why the Angel of Death must obtain permission from the eight letters YAHDWNHY, whereas the other angels mentioned obtain it from the four letters of Havayah alone. From the side of the holy ministering angels, who cause union above through their awakening upward in the mystery of female waters, at the time of union the female, the Name Adonai, is included in the male, the Name YHWH. They are thus like one name of four letters, and need not obtain permission from the court, the Name Adonai, whose letters are dina, the judgment of Malkhut. From the Angel of Death's side, however, union does not ascend and the female is not included in the male. They are like two names of eight letters; therefore it must obtain permission from YHWH and His court, Adonai, the judgment of Malkhut. See Zohar, Ra'aya Meheimna, at the beginning of Mishpatim. Since it obtains permission from YHWH, whose numerical value in this form is seventy-two—Y, YH, YHW, YHWH—and from the union YAHDWNHY, whose numerical value is ninety-one, this is the mystery of "It is the finger of God," etzba.[TN010215]

Heqor Din - Part I (א) - Chapter 16 (טז)

Yad Yehudah: טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(1) “Four divisions of atonement,” etc. In the last chapter of Yoma, Rabbi Matya ben Harash asked Rabbi Eliezer? ben Azariah in Rome: Have you heard the four divisions of atonement that Rabbi Ishmael used to expound? He said to him: There are three, and repentance accompanies each one. If someone transgresses a positive commandment and repents, he does not move from there until he is forgiven, as it is said, “Return, backsliding children.” If he transgresses a negative commandment and repents, repentance suspends and the Day of Atonement atones, as it is said, “For on this day He will atone,” etc. If he transgresses offences punishable by excision or execution by the court and repents, repentance and the Day of Atonement suspend, while sufferings cleanse, as it is said, “I will visit their transgression with a rod, and their iniquity with afflictions.” But one who has profaned the Name has no power in repentance to suspend, nor in the Day of Atonement to atone, nor in sufferings to cleanse; rather, all suspend, and death cleanses, as it is said, “It was revealed in my ears by

Rema of Fano

Rabbi Ishmael used to expound four divisions of atonement. Rabbi Eleazar ben Azariah explained: there are three, and repentance accompanies them all. For neglect of a positive commandment, repentance alone atones immediately. Some teach concerning it, “He does not move from there until he is forgiven”; so it is taught in the first chapter of Shevuot. The intention is to distinguish mere neglect of a positive commandment from the lighter prohibitions. Although the latter are judged like a positive commandment and are not punishable by lashes, they still require closer consideration. If someone transgresses a prohibition remedied by a positive commandment and, out of repentance, fulfills its positive requirement, he is completely atoned for at once. If not, he holds two transgressions; through repentance he is partly atoned for and his punishment is lightened, but he has no complete forgiveness until the Day of Atonement arrives. For forty lashes are still upon his shoulders, as Rabbi Yohanan taught in the chapter Ha-Loqin: Every negative commandment containing a positive act —if he fulfills its positive requirement, he is exempt; if he does not fulfill it, he is liable. This is the reading of the Rabbi and Rambam, and we shall not depart from it.

Nevertheless, since fulfilling the positive requirement would exempt him from lashes, one can learn from the Tosafot in

Yad Yehudah - א - continued

the LORD of hosts: Surely this iniquity will not be atoned for until you die.” Some read “four,” and “If he transgressed a positive commandment and repented, repentance atones,” like the wording of the Mishnah there; this is the author's reading. [TN010220]

Yad Yehudah - ב

(2) “Some teach,” etc. This is the reading just mentioned.

Yad Yehudah - ג

(3) “The intention,” etc. There in the Mishnah: “Repentance atones for a positive and a negative commandment.” In the Gemara: If it atones for a negative commandment, need one mention a positive commandment? Rav Yehudah said: This is what it means—“for a positive commandment and for a negative commandment remedied by a positive one.” The author says that “He does not move,” etc., distinguishes a positive commandment from a prohibition remedied by a positive commandment regarding complete forgiveness. If someone neglects a positive commandment and repents, he does not move from there before being completely forgiven. This

Yad Yehudah - ג - continued

is not so with a prohibition remedied by a positive commandment: although he repents, he is not completely forgiven unless he fulfills its positive requirement. The same applies to the other lighter prohibitions, for which there are no lashes and which are judged like a positive commandment; these will be explained below in chapter 18.

Yad Yehudah - ד

(4) “They still require closer consideration”: before they are completely forgiven.

Yad Yehudah - ה

(5) “He is completely atoned for”: even for the prohibition.

Yad Yehudah - ו

(6) “If not”: if he has not fulfilled the positive commandment, he holds a transgression of the prohibition and a transgression of the positive commandment. Through repentance he is atoned for one of them, namely neglecting the positive requirement; therefore his punishment is lightened. This is the variant of Rabbi Yehudah's statement that teaches that repentance atones for a prohibition remedied by a positive commandment: it atones for its positive-commandment element. But from the aspect of its

Rema of Fano - continued

the first chapter of Shevuot that he is more readily atoned for than others liable to lashes, even though he has not fulfilled the positive requirement and has become liable. For with others liable to lashes, repentance suspends, protecting them from punishment until the Day of Atonement comes and atones. The practical difference is that, if it was previously decreed that he should die before the Day of Atonement, he cannot escape before his death the full punishment appropriate to that iniquity. In this case, however, repentance not only suspends and protects, but also diminishes the punishment: if his days do not extend to the Day of Atonement, a small punishment will suffice to complete his atonement. If you ask: For others liable to lashes who died before the Day of Atonement, what did repentance accomplish? One can say that it benefits them in the judgment of the soul and for the world to come, for it is reckoned as an additional commandment in tipping the scales.

We prefer to say that it greatly benefits them even concerning the punishments of this world, as we learn: “Repentance and good deeds are like a shield before calamity.” Calamity comes upon a person with mighty force, merely to assail him, but through excellent repentance he wears a coat of mail and does not feel it. Since the rule of judgment is that his sorrow suffices, he will therefore only fear and will not be shattered.

Yad Yehudah - ו - continued

prohibition, forty lashes are still upon his shoulders, and he remains liable to lashes until the Day of Atonement comes, like any other full prohibition, concerning which Rabbi Ishmael said: repentance suspends and the Day of Atonement atones.

Yad Yehudah - ז

(7) “As Rabbi ... taught”: according to Rif's reading and Rambam in chapters 16 and 18 of the Laws of the Sanhedrin. In the Gemara there, according to our reading?, Rabbi Yohanan teaches: Every negative commandment containing a positive act—if he nullifies its positive requirement, he is liable; if he does not nullify it, he is exempt. Resh Laqish says: “Fulfilled it or did not fulfill it.” That is, according to Rabbi Yohanan, if he nullifies it, subsequently fulfilling the positive commandment does not remedy it; as soon as he nullifies the positive requirement he is liable for its prohibition. According to “Rabbi Shimon?” [לר”ש?], who teaches that if he fulfills its positive requirement he is exempt, and if not he is liable, there is a remedy: even though he initially nullified the positive commandment, if he afterward fulfills it he is

Yad Yehudah - ז - continued

exempt.[TN010221] Rif reads the reverse: Rabbi Yohanan says “fulfilled or did not fulfill,” and Resh Laqish “nullified or did not nullify.” It is known that the halakhah follows Rabbi Yohanan against Resh Laqish. Accordingly Rambam ruled like Rabbi Yohanan as stated: fulfilled—exempt; did not fulfill —liable, as below.

Yad Yehudah - ח

(8) “Nevertheless,” etc. These are the Tosafot's words there on the baraita “If he transgressed a positive commandment and repented, he does not move,” etc.: Although the Mishnah in the last chapter of Yoma teaches, “Repentance atones for a positive and a negative commandment,” and in Hagigah we likewise say, “Anyone who does something and regrets it is forgiven,” for other transgressions this is not complete forgiveness; rather, his judgment is lightened. For a positive commandment, however, he is completely forgiven. Thus far their words. The Tosafot objected from the Mishnah in Yoma, which we interpret as a prohibition remedied by a positive commandment, and from the teaching in Hagigah, which concerns a full prohibition. Their answer explains that repentance serves only to lighten the judgment. In the first chapter of Hagigah they likewise wrote this in another wording: Furthermore, one can distinguish different kinds of repentance. There is someone who repents and is immediately forgiven; and someone who repents and is forgiven, but not completely: a punishment still remains, and that punishment is suspended, etc. We shall quote their words again at the beginning of the next chapter.

The author says that the Tosafot intend to distinguish a full prohibition from one remedied by a positive commandment. In the latter, the punishment is initially lightened and he is partly atoned for even from the prohibition's aspect—this is what we learned? concerning it, “repentance atones”—while the remaining punishment is suspended until the Day of Atonement.[TN010222] This is what the Tosafot discuss in the first chapter of Hagigah. For a full prohibition, however, nothing is initially lightened. Therefore in Shevuot the Tosafot changed their wording, writing “his judgment is lightened,” rather than “his punishment is lightened.” There they speak generally of all other transgressions, both full prohibitions and prohibitions remedied by positive commandments.

Yad Yehudah - ח - continued

One cannot say of both that his punishment is lightened, so they wrote that his judgment is lightened, each according to its case: for a prohibition remedied by a positive commandment, he is lightened through some atonement and forgiveness; for a full prohibition, protection suspends the entire punishment, in accordance with Rabbi Ishmael's unqualified wording, “repentance suspends.”

Yad Yehudah - ט

(9) “Protecting from punishment”: as the Sages said in chapter 4 of Keritot concerning a suspensive guilt-offering, this is why he brings it, to protect him. Rashi explains: to protect him from sufferings.

Yad Yehudah - י

(10) “He cannot escape,” etc. The punishment must come upon him through burning anger, to punish him appropriately before his day of visitation arrives. Otherwise, what difference is there between a full prohibition and one remedied by a positive commandment?

Yad Yehudah - יא

(11) “In this case”: a prohibition remedied by a positive commandment.

Yad Yehudah - יב

(12) “Who died before the Day of Atonement”: and received the full punishment appropriate to that iniquity.

Yad Yehudah - יג

(13) “It benefits them”: repentance benefits them in the judgment of the soul after death, in the world of souls. Through the repentance he performed, he merits entry into the Garden of Eden, although it did not benefit him in this world. It may also benefit them for the world to come, in the judgment of resurrection, for merits and iniquities are weighed again there. Repentance is then reckoned as an additional commandment, so that the merits will tip the scale.

Yad Yehudah - יד

(14) “We prefer to say”: even those who die before the Day of Atonement have already escaped, through repentance, the punishment appropriate to them in this world before their time of atonement. This is what we learn: “Repentance and good deeds,” etc. Although calamities must come upon those “liable to a time of atonement?” [למחוייבי זמן כפרה?], repentance is nevertheless a shield and

Yad Yehudah - יד - continued

protection for them. See what? Rabbi Abravanel wrote concerning this in Nahalat Avot.[TN010223]

Yad Yehudah - טו

(15) “Since,” etc. All the more so because repentance proves that he is deeply distressed over his iniquities, and his sorrow suffices for this, as above in chapter 13; see there.

Yoel Moshe - 1

In Yoma, folio 86: Rabbi Matya ben Harash asked, etc. He said to him: There are three, and repentance accompanies them all—that is, each one. If he transgressed a positive commandment and repented, he does not move from there until he is forgiven. “The intention is to distinguish mere neglect of a positive commandment from the lighter prohibitions”: repentance atones for these too, so the difficulty is, what difference is there between a positive commandment and the lighter prohibitions? What he writes is the Tosafot's answer in Shevuot, folio 13: for other transgressions his punishment is lightened, but for a positive commandment he is completely forgiven. This is “He does not move from there,” etc. He writes “a prohibition remedied by a positive commandment” because this is how it is interpreted in Yoma, folio 81, in Rav Yehudah's name, in the passage “If it atones for a negative commandment, need one mention a positive commandment?” Thus far.

“From the disgrace of a positive commandment” [מתבזיון עשה, damaged] returns to the Tosafot's answer.[TN010224] He holds that for the lighter prohibitions his punishment is lightened until the Day of Atonement. But even for the weightier ones —that is, prohibitions not remedied by a positive commandment—punishment is suspended until the Day of Atonement. Concerning this he says that for other offences punishable by lashes, if he dies, ק”ו [unexpanded], before the Day of Atonement, the punishment will be complete; but in this case, if he dies before the Day of Atonement, he has a small punishment.[TN010225] He now objects: if so, what did repentance accomplish for those who died? He answers that it benefits the judgment of the soul and the world to come, whereas this concerns the judgment of this world, which is Rosh Hashanah.

Yoel Moshe - 1 - continued

“We prefer to say,” etc. As taught in the first chapter, folio 5, Rabbi Hanina said: One who does something and regrets it is forgiven at once, as it is said in Malachi 3, “I shall be a swift witness,” etc., through “and they do not fear Me.” This implies that if they fear Me, they are forgiven. But the Tosafot in Hagigah say that Rabbi Hanina disagrees with Rabbi Ishmael, under the words “If they fear Me,” etc. It is written concerning withholding a hired worker's wages, a negative commandment; he disagrees with Rabbi Ishmael, who says, “Repentance suspends and the Day of Atonement atones.” The author explains Rabbi Hanina's words as disagreeing with Rav Yehudah's interpretation. For Rav Yehudah says that the Mishnah properly speaks of a prohibition remedied by a positive commandment, but not a full prohibition. “And he explains ... the Day of Atonement” [ומפרי הוא די”הכ, unclear], that repentance atones even for a full prohibition, unlike Rabbi Ishmael, according to whom repentance atones together with the Day of Atonement.[TN010226] In Shevuot, however, under “He does not move from there,” they cite together the Mishnah concerning a positive and negative commandment and Rabbi Hanina's statement. This implies that they hold them to be alike, yet they did not openly conclude how they could avoid disagreeing.

He, however, gave a further answer: the Tosafot explain that it concerns a hired worker's wages, a prohibition subject to monetary repayment. Everything is thus resolved: he is forgiven at once, all being included more readily than the lighter prohibitions, since it is not subject to lashes. The difficulty raised by Kesef Mishneh is removed: in monetary matters one passage implies that a person is flogged and does not pay, while another implies the reverse. This resolves it: for prohibitions subject to repayment he pays and is not flogged; for a fine he is flogged and does not pay. Although a voluntary burnt offering is also their atonement in Shevuot, this entire “ruling/passage” [הפסק] is explained. See Shevuot.[TN010227]

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Historical index: Heqor Din - I - Chapter 16

Heqor Din - Part I (א) - Chapter 17 (יז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט

Yoel Moshe: 1

Yad Yehudah - א

(1) “He is forgiven at once”: it concludes, “As it is said, ‘And they do not fear Me’—if they do fear Me, they are forgiven at once.”

Yad Yehudah - ב

(2) “As is evident from the Tosafot there”: they hold that even for that very iniquity he has no complete forgiveness, as mentioned in the preceding chapter and as will be demonstrated shortly.

Yad Yehudah - ג

(3) “However, they said,” etc. These are their words: “If he does ...”: the “he is forgiven” taught here is written concerning withholding a hired worker's wages, “of ...” [דר״ל ב״פ?, uncertain], and disagrees with Rabbi Ishmael in the last chapter of Yoma, who says that repentance suspends and the Day of Atonement atones.[TN010230] There is another baraita saying that repentance atones for a positive and a negative commandment. Furthermore, one may distinguish kinds of repentance: someone repents and is forgiven immediately; someone else repents and is forgiven, but not completely—

Rema of Fano

In the first chapter of Hagigah (5a), Rabbi Hanina bar Pappa said: “Anyone who does something and regrets it is forgiven at once.” We do not read “for all his iniquities,” as is evident from the Tosafot there and in the first chapter of Shevuot (12b). However, in Hagigah they said that Rabbi Hanina bar Pappa disagrees with Rabbi Ishmael. This can only mean that he also disagrees with Rav Yehudah's interpretation of the Mishnah at the end of Yoma (85b). We express surprise at it: if repentance atones for a negative commandment, need one mention a positive commandment? Rav Yehudah explained it as a prohibition remedied by a positive commandment. Rabbi Hanina bar Pappa says that it teaches “not only this, but even that”; he would establish the anonymous Mishnah as not following Rabbi Ishmael. In Shevuot, however, the Tosafot established Rabbi Hanina bar Pappa's statement according to Rabbi Ishmael. They did not explicitly conclude that it likewise follows Rav Yehudah's interpretation of the Mishnah in Yoma.

From their words in Hagigah it is evident that Rabbi Hanina bar Pappa speaks of lighter offences and of a prohibition subject to monetary repayment. It is known that a person is not both flogged and made to pay. The law is thus: in a monetary liability, such

Yad Yehudah - ג - continued

punishment still remains, and that punishment is suspended. What we say in Shevuot, “One who transgresses a positive commandment and regrets it does not move from there until he is forgiven,” means complete forgiveness. If he repents with all his heart, his iniquities will be atoned for through sufferings. Thus far their words. In the first answer, “all this ... the answer comes thus?” [כ״ז תי׳ בא כך?], they posit a disagreement with Rabbi Ishmael's four divisions of atonement.[TN010231]

Yad Yehudah - ד

(4) One cannot say that Rabbi Hanina bar Pappa disagrees with Rabbi Ishmael unless one also says that he disagrees with Rav Yehudah, who explains the Mishnah in Yoma, “Repentance atones for a positive and a negative commandment,” as a prohibition remedied by a positive commandment. For a full prohibition, however, repentance suspends and the Day of Atonement atones. As for the Gemara's objection, “If it atones for a negative commandment, need one mention a

Yad Yehudah - ד - continued

positive commandment?", according to Rabbi Hanina one must say that the Mishnah teaches "not only this, but even that": not only a positive commandment, but even a negative one.

Yad Yehudah - ה

(5) "The Tosafot established," etc. They explained there that Rabbi Hanina bar Pappa's statement and the Mishnah in Yoma mean that his judgment is lightened, not that he receives complete forgiveness. This is the Tosafot's second answer in Hagigah. There is then no need to say that Rabbi Hanina disagrees with Rabbi Ishmael and Rav Yehudah; all intend one thing: for every negative commandment his judgment is lightened because of repentance, suspending it until the Day of Atonement.

Rema of Fano - continued

as withholding a hired worker's wages, he pays and is not flogged; with repentance he is forgiven at once. In a penal fine, such as one who rapes or seduces a woman of mamzer status, or a comparable case, if he was warned, he is flogged and does not pay. This removes the difficulty raised by Kesef Mishneh on chapter 18 of the Laws of the Sanhedrin. Since our discussion in Hagigah involves repayment and no lashes, and necessarily speaks of forgiveness after he has appeased the other person, it is rightly considered like a positive commandment and the lighter prohibitions. Their disagreement has thus disappeared.

We further examine precisely the wording there in Hagigah: "does something and regrets it." It means one thing, excluding two things of one kind —for example, taking the mother bird together with the young and not sending her away. This is like transgressing and repeating the offence, and he is flogged according to Rabbi Yohanan, as we have said.

Yad Yehudah - ו

(6) "And according to Rav Yehudah's interpretation of the Mishnah in Yoma": if Rabbi Hanina did not hold this, there would be no place for their objection there, as mentioned in the preceding chapter.

Yad Yehudah - ז

(7) "They did not explicitly conclude" their words thus. Nevertheless, one can infer? this from their combined wording. [TN010232]

Yad Yehudah - ח

(8) "From their words in Hagigah," etc. One may state a third, deciding view of these teachings, so that neither of the Tosafot's two answers is needed: neither that Rabbi Hanina bar Pappa speaks only of lightening the judgment, nor that he disagrees with Rabbi Ishmael. Rather, Rabbi Hanina never disagrees with Rabbi Ishmael, and nevertheless "he is forgiven" means complete forgiveness, as with a positive

Yad Yehudah - ח - continued

commandment. The reason is that he speaks of the lighter prohibitions, as the Tosafot themselves say in Hagigah: Rabbi Hanina speaks of those who withhold a hired worker's wages. This is a prohibition subject to repayment, and a person is not both flogged and made to pay. So we say in the last chapter of Makkot concerning "You shall not rob." Since he is not flogged, repentance effects complete forgiveness, as with a positive commandment, above in the preceding chapter.

Yad Yehudah - ט

(9) "The law is thus," etc. "Its subject?" [ענינה?]: the author explains the difference between monetary liability and a fine, to resolve Kesef Mishneh's

Yad Yehudah - ט - continued

objection, as mentioned shortly.[TN010233]

Yad Yehudah - י

(10) "A woman of mamzer status": intercourse with her is among the offences subject to prohibitions.

Yad Yehudah - יא

(11) "Or a comparable case": among offences subject to prohibitions or excision.

Yad Yehudah - יב

(12) "If he was warned": without prior warning he is not liable to lashes.

Yad Yehudah - יג

(13) "He is flogged and does not pay": although he is liable to a fine, as Rambam writes concerning all

Yad Yehudah - יג - continued

this in chapter 1 of the Laws of a Maiden and a Virgin; see there. This is the Mishnah in Ketubbot, “These maidens have a fine”: rape or seduction of a woman of mamzer status. There it is established as a case where he was not warned.

Yad Yehudah - יד

(14) “This removes Kesef Mishneh's difficulty,” etc. Concerning Rambam's statement, “Every prohibition subject to repayment, such as ‘You shall not rob’ and ‘You shall not steal,’ is not punishable by lashes,” Kesef Mishneh wrote: I find a difficulty, for in the chapter Ellu Na'arot, Rabbi Yohanan says that everyone agrees that where there is both monetary liability and lashes, he is flogged and does not pay. This requires investigation. Thus far his words. The author's view is that according to the distinction here between ordinary monetary liability and a fine, there is no difficulty. In Ellu Na'arot, Rabbi Yohanan concerns one who rapes or seduces a woman of mamzer status after being warned; his liability is a fine, and he is flogged. “And when we say?” [וכי׳ אמרי׳?] that he is not flogged, it concerns ordinary monetary liability, not a fine.[TN010234] The reason for the distinction is that with monetary liability that is not a fine, he must in any event appease the other person and restore the stolen property he took. Since he pays, he is not flogged. With a fine, however, he has not deprived the other person of anything; therefore, where lashes apply, he is exempt, “as Rava?” [כדרבא?]—there Rabbi Yohanan derives from “according to his wickedness”: one punishment for wickedness, not two.[TN010235]

Yad Yehudah - טו

(15) “Since our discussion does not involve,” etc. This concludes the argument. Rabbi Hanina bar Pappa does not speak of a prohibition carrying lashes, but of one subject to repayment. We must also be speaking of someone who has already paid and appeased the other person; otherwise what benefit is there in his regret? There is an explicit Mishnah at the end of Yoma: offences between a person and another are not atoned for by the Day of Atonement until he appeases the other person. Therefore “he is forgiven” rightly bears its plain meaning, complete forgiveness. The disagreement has disappeared, and we need not say that Rabbi Hanina bar Pappa disagrees with Rabbi Ishmael and Rav Yehudah, or distinguish complete

Yad Yehudah - טו - continued

forgiveness from incomplete forgiveness, as the Tosafot thought in the two answers mentioned.

Yad Yehudah - טז

(16) Furthermore, one can infer precisely from Rabbi Hanina bar Pappa's words, “Anyone who does something,” etc.: one thing, excluding, etc.

Yad Yehudah - יז

(17) “For example, taking the mother bird,” etc. Although it is among the lighter prohibitions, since it is remedied by a positive commandment, nevertheless, because he did not fulfill the positive requirement, he is also flogged, as mentioned in the preceding chapter.

Yad Yehudah - יח

(18) “Like transgressing and repeating”: the author likens a prohibition remedied by a positive commandment whose positive requirement was not fulfilled to someone who commits a transgression and repeats it, who is not given the opportunity to repent, as will be explained below in chapter 15, according to strict judgment.[TN010236] The reason is that, since he has two transgressions of one kind —the prohibition he violated and the positive commandment he neglected—it becomes to him like something permitted, and he certainly does not regret it properly. See chapter 14.

Yad Yehudah - יט

(19) “According to Rabbi Yohanan”: see above in the preceding chapter. Although “according to ... Resh Laqish ...” [דלר״ם לק״ש דהלה?, damaged], he mentioned nullifying or not nullifying, as Kesef Mishneh writes there, the author nevertheless specifies Rabbi Yohanan because of the comparison with transgressing and repeating.[TN010237] According to Resh Laqish, once he has nullified it there is no remedy, even if he afterward fulfills the positive commandment. This is worse than transgressing and repeating, so it would not be appropriate to compare the two.

Yoel Moshe - 1

“This can only mean,” etc., appears puzzling. Even according to Rav Yehudah's interpretation, it is contrary to Rabbi Ishmael's words. For Rabbi Ishmael holds that even with the lighter prohibitions his punishment is lightened, but in any event the Day of Atonement is also needed. Rav Yehudah explains the Mishnah as saying that for a prohibition remedied by a positive commandment,

Yoel Moshe - 1 - continued

among the lighter prohibitions, repentance alone atones; see the preceding chapter. All the more does Rabbi Hanina bar Pappa disagree with Rabbi Ishmael, since he holds that even for weighty

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Historical index: Heqor Din - I - Chapter 17

Yoel Moshe - 1 - continued

prohibitions repentance atones immediately. This requires investigation.

Heqor Din - Part I (א) - Chapter 18 (יח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח

Yoel Moshe: 1

Yad Yehudah - א

(1) “The conclusion”: that emerging from the discussion in chapters 16 and 17.

Yad Yehudah - ב

(2) “For a positive commandment and comparable cases”: as stated according to Rabbi Ishmael's approach.

Yad Yehudah - ג

(3) “Although a voluntary burnt offering also atones”: for a positive commandment and prohibitions not punishable by lashes. We learn this from Torat Kohanim, Vayiqra, quoted by Rashi in his Torah commentary. There, in “When a person among you brings an offering,” concerning a voluntary burnt offering, it is written, “It will be accepted for him, to atone for him.” The Sages said: For what does the Omnipresent accept it from him? For a positive commandment and a negative commandment containing a positive act.

Rema of Fano

The conclusion is that repentance alone immediately atones for a positive commandment and for comparable prohibitions that are not punishable by lashes. Although a voluntary burnt offering also atones for them, here we are dealing with atonement that comes of itself. What are the lighter prohibitions? A comprehensive prohibition; one derived from a positive commandment; one involving no act, except for taking an oath, making a substitution for a consecrated animal, cursing, and conspiring witnesses; or one remedied by a positive commandment whose positive requirement was fulfilled. Included in this is a prohibition subject to repayment, when payment has been made. This last case is severe: if he has not paid, even death does not completely atone, as it is written, “It takes the soul of its owners,” unless the robbed person has already forgiven him. It is a great benefit to the robbed person, while he is still alive, to forgive him, whether during the robber's life or after his death. The wording “its owners” is also precise, as stated in the chapter Ha-

Yad Yehudah - ד

(4) “Atonement that comes of itself”: through his regret? he has already been forgiven, not through something else, his burnt offering, for that is not what we discuss here. [TN010240]

Yad Yehudah - ה

(5) “A comprehensive prohibition,” etc. None of these is punishable by lashes, as stated in the Gemara.

Yad Yehudah - ו

(6) “Except for taking an oath, making a substitution, cursing, and conspiring witnesses”: although they involve no act, the Talmud in Makkot and Shevuot says that they are punishable by lashes.

Yad Yehudah - ז

(7) “Or a prohibition remedied by a positive commandment,” whose positive requirement he fulfilled: it is not punishable by lashes, as mentioned in the preceding chapters.

Yad Yehudah - ח

(8) “Included in this”: in the lighter prohibitions.

Yad Yehudah - ט

(9) “When payment has been made”: as above in the preceding chapter.

Yad Yehudah - י

(10) “This last case”: a prohibition subject to repayment is severe and “hard? ... pays” [וקשה? משלם] if he has not paid. [TN010241]

Yad Yehudah - יא

(11) “Even death does not completely atone”: the soul also receives its punishment after death. As Recanati writes in Yitro: Some of the later sages of Kabbalah say that they have a received tradition that anyone who steals or robs from another must in the future repair his wrong and the property he robbed, “from a brother?” [מאח, unclear]. They bring proof from the Sages' statement, “Anyone who robs another is as though he takes his soul,” as it is said, “It takes the soul of its owners.” Thus far his words.[TN010242]

Yad Yehudah - יב

(12) “As it is written”: “Such are the ways of everyone who pursues wrongful gain; it takes the soul of its owners” (Proverbs 1)—specifically the soul.

Yad Yehudah - יג

(13) “It is a great benefit,” etc. One who is robbed by another and does not forgive him also causes

Rema of Fano - continued

Gozel Batra. Through this the good promise made to Jeremiah will be fulfilled in him: “They will return to you, but you will not return to them.”

Prohibitions that are not punishable by lashes because their punishment is more severe, however—for example, those given as warnings for an offence punishable by execution by the court—are not included here. Repentance atones for offences carrying lashes alone in conjunction with the Day of Atonement. But concerning offences punishable by excision, such as intercourse with a menstruating woman and defiling the sanctuary and its consecrated things, and likewise offences punishable by death at Heaven's hands, such as a non-priest serving in the sanctuary—both of which discharge their punishment through lashes; likewise the positive commandments of Passover and circumcision, whose neglect carries excision, and one who suppresses his prophecy and those like him, who incur death, although both these groups involve no act and are not punishable by lashes; offences punishable by execution by the court which do not incur excision and do not require a sin-offering for inadvertent violation, namely cursing one's father or mother, an enticer, one who leads astray, a sorcerer, and a stubborn and rebellious son among those stoned, a murderer among those executed by the sword, and all those strangled except one who has intercourse with his neighbor's wife, for all forbidden sexual relations incur excision when deliberate and a sin-

Yad Yehudah - יג - continued

harm to his own soul, for he too will have to return to this world through reincarnation for the robber's rectification.

Yad Yehudah - יד

(14) “The wording ‘its owners’”: it is plural, including both the robber, the present owner, and the soul of the robbed person, the original owner.

Yad Yehudah - טו

(15) “As stated in Ha-Gozel Batra”: on the verse “For what is the hope of the godless when God draws out his soul?” Rav Huna and Rav Hisda disagree: one says the robber's soul, the other the robbed person's soul. The one who says the robber's soul cites, “Such are the ways of everyone who pursues wrongful gain; it takes the soul of its owners.” The one who says the robbed person's soul cites, “Do not rob the poor because he is poor, and do not crush the afflicted at the gate, for the LORD will plead their cause and despoil of life those who despoil them.” But does not the other also have “It takes the soul of its owners”? “Its owners” means the present owner. But does not the other also have “and despoil of life those who despoil them”? It states the reason: Why will He despoil those who despoil them? Because they despoil the soul. This demonstrates that both statements are true, in the sense that the wording can

Yad Yehudah - טו - continued

signify both.

Yad Yehudah - טז

(16) This reason applies when the robbed person forgives the robber.

Yad Yehudah - יז

(17) “Made to Jeremiah”: “If you bring forth the precious from the worthless, you will be as My mouth; they will return,” etc. (there, chapter 15). Along the lines of the explanation we have given, “as mentioned?” [כנז׳?], according to its plain sense, the author explains the verse: “If you bring forth the precious from the worthless,” to rectify the wicked, “you will be as My mouth.” “They will return to you” in the world to come, “to raise for you?” [להעלות לכם?] through your merit, along the lines of the Zohar's statement, “They also bring merit to a man's soul?” [מזכאי׳ נמי נשמת גבר?]. [TN010243] The verse's end, “but you will not return to them,” means, even if one must explain ... that is, do not err “through their merits?” [שבזכותי׳?], saying that there will be a “lack?” [חסר?], [gap in the source], to return in this world in order to repair the wrong. Although you too will need to return in this world, for [gap in the source], “with her, this” [עמה זאת], and the robbed person will forgive them for what they have done to you, so that you will not return to them. “They ...

Rema of Fano - continued

offering when inadvertent; likewise anyone whose deliberate offence incurs excision and, with warning, execution by the court, such as one who profanes the Sabbath and all other offences carrying excision in the Torah; also those of whom the received law says, “Zealots strike them,” and a priest who serves while impure, whose fellow priests split his skull with wooden clubs; and one who forfeits his life to the king, whose execution is by the sword in every case, as it is written, “And who is the sword of your majesty”—for all these, since they incur death of whatever kind, repentance atones together with sufferings. These are faithful to the One who sends them, in measure, weight, and capacity.

The teaching's mention of excision and execution by the court lists some cases and omits all these others we have mentioned, for which the category of lashes does not suffice, while they have not reached the category of profaning the Name. One may further say that in all the others sufferings cleanse even without repentance, except specifically for the Torah's penalties of excision and execution by the court, for which repentance and sufferings are both required; we shall discuss them in the next chapter. Therefore this tanna of the divisions of atonement, since we have concluded that there are three and repentance accompanies them all, does not speak of those others. But for profaning the Name, repentance atones only with death. Our statement that all these suspend until atonement is complete does not entail that the graver

Yad Yehudah - יז - continued

like ...?” [והם המה כעכו׳?] will draw nourishment from [gap in the source], but will return to you in the world to come, so that you may be in complete rectification.[TN010244]

Yad Yehudah - יח

(18) “Prohibitions, however,” etc. This refers back to “What are the lighter prohibitions?” All the prohibitions not punishable by lashes for which we said repentance atones are those exempt from lashes because of their lesser gravity. Prohibitions exempt from lashes because of their greater gravity are not included; for these, even repentance and the Day of Atonement do not atone, as will be explained shortly.

Yad Yehudah - יט

(19) “Repentance atones,” etc. This returns to the conclusion stated at the beginning of the chapter.

Yad Yehudah - כ

(20) “In conjunction with the Day of Atonement”: as stated in Rabbi Ishmael's second case, for a full prohibition repentance suspends and the Day of Atonement atones.

Yad Yehudah - כא

(21) “But,” etc. Then repentance atones together with sufferings. This is Rabbi Ishmael's third case: if he transgressed offences carrying excision or execution by the court,

Yad Yehudah - כא - continued

repentance and the Day of Atonement suspend, and sufferings cleanse.

Yad Yehudah - כב

(22) “Likewise offences punishable by death at

Rema of Fano - continued

division cannot be atoned for unless the lighter one precedes it, except for repentance, which is necessary with all of them to complete every sinner's atonement, as we explained at the beginning of chapter 10.

Yad Yehudah - כב - continued

Heaven's hands”: do not say that the teaching specifically means execution by the court. It includes other offences carrying death, such as a

Yad Yehudah - כב - continued

non-priest serving in the sanctuary and similar offences carrying death at Heaven's hands, which are prohibitions involving an act and are punishable by lashes, as Rambam lists them in chapter 19 of the Laws of the Sanhedrin.

Yad Yehudah - כג

(23) “Both groups”: those liable to excision and those liable to death also discharge their punishment through lashes. As Makkot says, “All those liable to excision who have been flogged are released from their excision,” derived from “Your brother is degraded before your eyes”: once he has been flogged, he is like your brother. The author teaches us that the same applies to those liable to death at Heaven's hands. Nevertheless, if they have not been flogged, repentance and the Day of Atonement do not atone as with other offences carrying lashes, but only together with sufferings.

Yad Yehudah - כד

(24) “Likewise Passover and circumcision,” etc. He adopts the Mishnah's wording in the first chapter? of Keritot. Although these are positive commandments, repentance alone does not atone as with other positive commandments, because they incur excision.[TN010245]

Yad Yehudah - כה

(25) “And those like him”: a prophet who violates his own words, one who violates a prophet's words, and one who serves without sanctifying his hands and feet; these incur death at Heaven's hands.

Yad Yehudah - כו

(26) “Although both groups”: Passover and circumcision, and suppressing prophecy and comparable cases, involve no act. See Rambam, chapter 19 of the Laws of the Sanhedrin.

Yad Yehudah - כז

(27) “Which do not incur excision,” etc., through “likewise anyone whose deliberate offence incurs excision,” etc. Those liable to execution by the court

Yad Yehudah - כז - continued

are of two kinds: those whose deliberate offences without warning do not incur excision and whose inadvertent offences do not require a sin-offering, and those whose deliberate offences incur excision and whose inadvertent offences require a sin-offering. For all of them, their death itself is not their atonement, and sufferings are needed.

Yad Yehudah - כח

(28) “Except one who has intercourse with his neighbor's wife”: although he is subject to strangulation, he does not belong to the former category of those strangled, but to offences punishable by the court whose deliberate commission incurs excision and whose inadvertent commission requires an offering, like all forbidden sexual relations.

Yad Yehudah - כט

(29) “Also those of whom we said,” etc. These are one who steals a service vessel, one who curses by a qosem, and one who has intercourse with an Aramean woman, as explained in the Mishnah in the chapter Ha-Nisrafin. Likewise a priest who serves while impure, as stated in the Talmud. [TN010246]

Yad Yehudah - ל

(30) “Whose execution is by the sword in every case”: as Rambam says in chapter 3 of the Laws of Kings: “The king has permission to execute only by the sword.”

Yad Yehudah - לא

(31) “As it is written, ‘And who is the sword of your majesty.’” The Zohar, Balaq, page זכ”ל?, expounds concerning “that appearance, crowned ... from his Master?” [ההוא חיזו דאתעט' מאי' מריה?], at the time of death: He gives it to Israel and gives them a sword, and they kill it—a judicial killing and a fitting killing.[TN010247] See above, chapter 12, where we quoted that passage at length. “And also the sentence of death to the Sanhedrin and the king, to judge him fittingly” [difficult syntax]. The author

Yad Yehudah - לא - continued

brings proof here from this verse that the king's judgment is by the sword, and "the law?" [ודדינא?] of kingship, to kill fittingly, is Torah law. Therefore "not as killing?" [לא כהרג?] one who forfeits his life to the king—this person's judgment is like that of others liable to death.[TN010248]

Yad Yehudah - לב

(32) "They are faithful": as it is said, "Evil and faithful illnesses." The Sages expounded in chapter 4 of Avodah Zarah: evil in their mission, faithful to their oath.

Yad Yehudah - לג

(33) "The teaching's mention," etc. If you object: if this applies to all offences carrying death, why does it teach execution by the court? It is because the tanna lists some and omits all these others.

Yad Yehudah - לד

(34) "For which lashes do not suffice": one cannot say, as with lashes, that repentance suspends and the Day of Atonement atones. They have not reached profanation of the Name either, so as to require death for atonement. Therefore they are judged like offences carrying execution by the court.

Yad Yehudah - לה

(35) "One may further say": excision and execution by the court are taught specifically, because for the other offences carrying death, sufferings alone cleanse without repentance. This is not so with execution by the court, which requires repentance and sufferings.

Yad Yehudah - לו

(36) "But for profaning the Name," etc. This is a separate matter, Rabbi Ishmael's final case.

Yad Yehudah - לז

(37) "Our statement that all," etc. Saying that all three divisions of atonement suspend until atonement is complete does not require that the graver division need the lighter one—for example, that sufferings also require the Day of Atonement. Although we said of offences carrying execution by the court that repentance and the Day of Atonement suspend while sufferings cleanse, sufferings nevertheless do not need the Day of Atonement; they cleanse alone. Likewise for profaning the Name, death cleanses alone, without the Day of Atonement and sufferings. Repentance is the exception: it is needed with each, because it is necessary for every sinner.

Yad Yehudah - לח

(38) "As we explained at the beginning of chapter 10": all iniquities require repentance for their atonement, except for someone who sinned only twice and returned to his former state; see there.

Yoel Moshe - 1

"A voluntary burnt offering," etc. This is the Gemara in Shevuot. "It takes the soul of its owners": the blemish reaches the soul, and the punishment is in the soul, not in the body. Rather, the soul is oppressed, in the mystery of "the tears of the oppressed," explained in the Sava, Mishpatim. "The wording is also precise," etc.: the soul of the robbed person, who is called the owner of the robbed thing. Therefore it is a great benefit to the robbed person to forgive the robber, so that he too will not be blemished.

"The good promise," etc. The Holy One, blessed be He, promised Jeremiah that the rectification of his enemies' souls would depend upon him: they would return to him so that he might rectify them. This resembles the soul of the stranger, explained in the Sava, Mishpatim, on "You know the soul of the stranger." "But you will not return to them": your soul will not be subordinate to them and in need of them; rather, they will be subordinate, becoming a garment for your soul. So in this matter, if the robbed person forgives the robber, the robber's soul becomes a garment for the robbed person's soul and is rectified through him.

"And who is the sword of your majesty," etc. Consult Zohar, Shofetim, for the distinction between the sword and other forms of death. The king too is the image of vav in the Name, and there is the rectification of execution, namely by the sword, from the side of Isaac's attribute of judgment. "The number of HRG, the degree ... fifty ..." [ומנין הר"ג מדרג ני יכול"ין, damaged], for "end" [סו"ף] equals "disgrace" [חר"פה]—thus nun.[TN010249] They follow the order of the four letters YHWH. See Sefer ha-Kavvanot, and also the Tiqqunim, where the order of confession explains in these words: "If I have sinned before You so as to blemish the letter vav of Your great Name, and have become liable before You and before the Throne of Your Glory to execution by the sword," etc. Thus it is clear that the sword rectifies vav of the Name. "And there their root ... the Holy One, blessed be He, vav ... over lawgivers, three, Moses?" [וי"שם שרשם הק"בה ו' על

Yoel Moshe - 1 - continued

מחקקין ג׳ משה?, damaged]; see there in the Zohar. [TN010250]

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Yoel Moshe - 1

“One who says, ‘I will sin and repent, I will sin and repent,’” twice; “‘I will sin and the Day of Atonement will atone’—the Day of Atonement does not atone.” This is the Mishnah's reading in Yoma, folio 86. The Gemara says: “‘I will sin and repent’ twice”—according to Rav Huna: once a person transgresses and repeats it, it is permitted to him. Rashi explains: since he has sinned twice, he is not given the opportunity to repent. Therefore it is likewise plainly true that if he says, “I will sin and not repent,” even once, he is not given the opportunity. [TN010273] The same applies if he sins twice: even without saying “I will sin and repent,” he is not forgiven.

“But if he repents”: that is, he regrets having said “I will sin and repent,” thereby sinning in reliance upon atonement, and repents of this. The Holy One, blessed be He, forgives him. This resolves the Tosafot's difficulty in

Rema of Fano

“One who says, ‘I will sin and repent, I will sin and repent,’ is not given the opportunity to repent. ‘I will sin and the Day of Atonement will atone’—the Day of Atonement does not atone.” This is a Mishnah at the end of Yoma. The first clause certainly teaches us two things: one who says “I will sin and repent,” even once, is not given the opportunity; and if he transgresses and repeats the offence, even without making the transgression conditional upon his assurance that he will repent, he too is included in “not given the opportunity,” as will be explained in Part III, chapter 9. From this we also learn that if someone says, “I will sin and sufferings will cleanse,” sufferings do not cleanse. So it is said, “Let Him hasten, let Him speed His work” (Isaiah 5:19). “I will sin and death will atone”—death does not atone. So it is said, “Eat and drink, for tomorrow we die” (Isaiah 22:13). What is written afterward? “Surely it will not be atoned for until you die” (Isaiah 22:14). Jonathan translated “a second death,” indicating what we have said.

But if he repents of his sin and of his words or thought, having been a misguided and foolish person who sins

Yoel Moshe - 1 - continued

the first chapter of Shevuot, folio 13, under “persisting in his rebellion”: sometimes death atones without repentance, and sometimes it appears that it must be specifically with repentance. There is a distinction: certainly death alone atones, but for one who says “I will sin and death [will atone],” truly relying upon his atonement, repentance is also needed.

Through this distinction he proceeds to resolve the difficulty concerning death by excision versus death at Heaven's hands. As he wrote, death at Heaven's hands atones even without repentance, whereas concerning excision they said that repentance must accompany it. He adds what Rabbenu Hananel and Rashi said, that the distinction concerns whether he has children or has no children. The teaching in Ve-Ellu Megallehin does not explain a distinction between excision and

Yoel Moshe - 1 - continued

death at Heaven's hands, as someone supposes that fifty years means excision and sixty years death at Heaven's hands. For Rava's explicit teaching says that up to sixty is excision, and thereafter ordinary human death. Certainly, then, it does not explain a distinction between excision and death at Heaven's hands.

“Likewise all those taught at the end of Ha-Nisrafin,” and “From this you can learn”: this matter requires investigation. I found one Mishnah there concerning those put to death outside the court: they have a share in the world to come. Therefore it is placed next to the preceding subject, showing that those put to death at Heaven's hands have atonement. One must write Ha-Nehenaqin in place of Ha-Nisrafin. [TN010274] “Scripture, however, changes its expression” for those liable to excision on the Day of Atonement: one who transgresses and repeats regards it as permitted, and is not given the opportunity to repent. On the Day of Atonement, although he is not repeating precisely the same prohibition—eating and labor are two distinct categories—nevertheless, for eating and the prohibition of labor, he is not given the opportunity to repent.

Rema of Fano - continued

in reliance on his atonement—as we say, “Reliance is different”—then repentance assuredly suffices with every division of atonement, none excluded. Here it is appropriate to say that death atones specifically together with repentance. If he did not sin in reliance on his atonement, however, death atones even without repentance: for example, those liable to a suspensive guilt-offering, or even those liable to sin-offerings and definite guilt-offerings, if he forgot and did not confess, not persisting in rebellion, according to Rava in the chapter Nigmar ha-Din. He says there that if a person is killed in the midst of his wickedness, he is atoned for, for he has sufferings and death. The exception is someone who knows his Master and intends to rebel against Him. Rava stated his teaching only concerning those who transgress with their bodies, whom we shall discuss in Part V, with the help of Heaven.

What we have said is much clearer than the Tosafot's answer to Rabbi Shelomoh of Daryosh's question in the first chapter of Shevuot: sometimes it appears that repentance is needed with all the divisions of atonement, and sometimes that it is not indispensable.[TN010260] Our explanation is sound and clear. Along our way we have learned a similarly true and firm distinction between those liable to death at Heaven's hands and those liable to excision, both groups having failed to receive atonement through sufferings before dying. This is in addition to what Rabbenu Hananel and Rashi explained: death applies to the person but not his

Yoel Moshe - 1 - continued

An explanation of “From this you can learn,” etc.: above he concludes with those put to death at Heaven's hands, then says, “All Israel have a share in the world to come,” etc., and afterward again speaks of those put to death at Heaven's hands. Why interrupt the sections on those executed? This is “even though it interrupted the sections on those executed,” etc. Certainly, above he concludes with those killed at Heaven's hands; “All Israel have a share in the world to come” refers to them, even without repentance, through their death itself. One must read Ha-Nehenaqin. “They read the beginning of that chapter in the land of Israel”: the chapter “All Israel,” etc., as it appears in the Mishnah. “They began Avot”: from “Moses received” onward, on the following Sabbath. “All Israel” was said only on the first Sabbath; they never read them together.

In the name of ר״ל of Lviv: Why, with all four spellings of Havayah in full, do we name the larger numerical component first—AB, SG, MH—whereas the Name BN is named with the smaller component first, BN?[TN010275] The reason is that tet is a holy letter, for the number nine never changes: “nine, nine, is nine,” and in reduced

Yoel Moshe - 1 - continued

numerical value it is nine. [TN010276] See the introduction to Shefa Tal. This is the intention of “Truth will spring from the earth”: emet, truth, has the numerical value nine in reduced reckoning. Consequently AB is nine, SG is also nine, and MH is also nine in reduced reckoning. If we called the remaining name NB, it would be seven in reduced reckoning. But when we call it BN, with the extended final nun, which is seven hundred in the MNTsPKh letters, it is consequently nine in reduced reckoning: seven hundred gives seven, and bet gives two, making nine altogether. Thus the numbers of all the names undergo no change, but are nine. Thus far what I heard from the Gaon mentioned. This is a separate matter.

Yad Yehudah - א

(1) “The first clause certainly,” etc. There in the Gemara: Why does it say “to sin and repent, to sin and repent” twice? According to Rav Huna in the name of Rav, for Rav Huna said in Rav's name: Once a person transgresses and repeats it, it is permitted to him. Can you suppose it is permitted? Rather, say: it becomes to him like something permitted. Rashi explains: According to Rav Huna, since he has sinned twice, he is no longer given the opportunity to repent,

Rema of Fano - continued

offspring; excision applies to him and his offspring. So we demonstrate in the chapter Ha-Ba al Yevimto from “They will die childless” (Leviticus 20:20) and “They will be childless” (Leviticus 20:21): if he has children, he buries them; if he has no children, he departs without children. All penalties of excision are learned from one another.

The teaching in the chapter Ve-Ellu Megallehin concerning days and years addresses only the distinction between ordinary death and punitive death. It does not follow someone who supposes that excision extends up to fifty years and death up to sixty, for Rava's explicit teaching there accords with what we have said. We add another distinction according to the purpose of this chapter: for those liable to death at Heaven's hands, their death is their atonement even without repentance. Likewise all those taught at the end of Ha-Nisrafin, whose death is outside the court through zealots and the like. For the statement that those put to death confess was made specifically concerning the four forms of execution. From this you can learn why the chapter Heleq was placed immediately after the preceding subject, even though it interrupted the sections on those executed; examine carefully and you will find it.

It seems reasonable to us that in the early generations they read the beginning of that chapter in the land of Israel on Isru Hag of Passover when it fell on the Sabbath, through the end of Rabbi Eliezer's and Rabbi Akiva's disagreement concerning the ten tribes.

Yad Yehudah - א - continued

because the transgression seems permitted to him. Thus far. The Gemara's plain meaning must be that it asks: Why say “to sin and repent” twice? Once suffices for this, just as saying once “to sin and the Day of Atonement will atone” means that the Day of Atonement does not atone. It answers, making a distinction according to Rav Huna, etc.: certainly one who says “to sin and repent” once is not given the opportunity to repent. It teaches twice because one who transgresses and repeats it, even without initially saying “to sin and repent,” is likewise not given the opportunity, since it has become to him like something permitted. The reason it does not avail one who says “to sin and repent” or “to sin and the Day of Atonement will atone” is as the Gemara says there: “‘To sin and the Day of Atonement will atone’—the Day of Atonement does not atone. Shall we say that our Mishnah does not follow Rabbi? For it was taught: Rabbi says that for all transgressions in the Torah, whether he repented or not, the Day of Atonement atones. You may even say it follows Rabbi: reliance is different.” Rashi explains: “Reliance is different”—since he relies upon it, it does not atone. Thus far.

Yad Yehudah - ב

(2) “Even without making it conditional,” etc.: he did not say “to sin and repent.”

Yad Yehudah - ג

(3) From it one can also learn concerning the other divisions of atonement, sufferings and death: if at the outset, when sinning, he relies upon them, they accomplish nothing. This is obvious: how do they differ from repentance and the Day of Atonement?

Yad Yehudah - ד

(4) So it is said, “Woe to those who draw iniquity with cords of falsehood, and sin as with cart-ropes, who say, ‘Let Him hasten, let Him speed His work,’” etc. (Isaiah 5). On the plain reading, they say mockingly and derisively: let the blessed LORD hasten His work to bring calamity. The author explains that they say this sincerely when sinning, for they sin on condition that calamity will come upon them to consume the flesh and bring their sin to an end. “And to great learning to do good” [ולגדול תלמוד להטיב, damaged], they also say that they make their sin depend upon the blessed LORD's hastening calamity.[TN010261] The prophet says of them: Woe to those who draw iniquity with this false cord, sinning on condition that sufferings will cleanse. The reverse is true: for this reason sufferings do not cleanse.

Rema of Fano - continued

All these were collected from baraitot, like the chapter Qinyan Torah. It resembles reading the haftarah on the resurrection of the dead during the intermediate days of Passover, for we hold that in Nisan they are destined to live again. They began Avot on the following Sabbath. They never read “All Israel” and “Moses received” together, although later authorities were not precise about this.

We return to our discussion. Concerning excision prescribed by the Torah—as distinct from the excision in the prophetic writings, explained in Malachi's prophecy—it was taught: “‘He shall surely be cut off’ (Numbers 15:31): ‘cut off’ in this world, ‘shall be cut off’ in the world to come. Might this apply even if he repented? Scripture says, ‘His iniquity is upon him.’ I said this only when his iniquity is upon him.” Thus far. We learn that they require repentance, like those liable to execution by the court. But for those liable to death at Heaven's hands and comparable cases, including that excision which was a received tradition among them until Malachi came and supported it with a verse—so that from that drop of seed he may never hope for a sign of blessing, “one who awakens and answers, and one who presents an offering”—repentance is not indispensable, as we have explained. In Ma'amar ha-Nefesh we shall add instruction concerning another substantial distinction between death and excision. One who guards his soul should keep far from them.

Scripture, however, changes its

Yad Yehudah - ה

(5) So it is said, “Behold, joy and gladness, killing oxen and slaughtering sheep, eating and drinking: ‘For tomorrow we die.’ It was revealed in my ears by the LORD of hosts: ‘Surely this iniquity will not be atoned for until you die,’” etc. (there, chapter 22). The author likewise explains that they say: It is good for us to sin through the pleasures of this world, without regard to whether they are forbidden, wicked, and sinful before the LORD, for tomorrow we shall die, and death atones. We need not explain that they say this in mockery and jest, as the commentators hold.

Yad Yehudah - ו

(6) “What is written afterward?” Death does not atone, and the iniquity is not atoned for until they die a second time, after they are reincarnated to return to the world again, as—

Yad Yehudah - ז

(7) Jonathan translated: “This guilt will not be forgiven you until you die a second death.” In this translation the author finds what we said: death does not atone for this “I will sin,” since it was originally the cause of the sin, which they committed on that condition.

Yad Yehudah - ח

(8) “But if he repents,” etc. Do not think that one who says “to sin and repent,” and similar things, has no

Yad Yehudah - ת - continued

remedy at all for his sin because repentance does not atone. A misguided and foolish person sins on condition of repenting, and this falls from his lips, or his heart and thought become filled with "to sin and repent," "to sin and the Day of Atonement will atone." If he afterward regrets it and repents of both—the sin itself and the matter of having sinned in reliance, by saying or thinking to sin on condition of atonement—and regrets each separately and repents of it, then certainly nothing stands before repentance. His wrong has a remedy through this repentance for having sinned in reliance, together with repentance for the transgression itself according to the four stated divisions of atonement. This is the author's view, opening a door of repentance for one who sinned in reliance.

This has opened my eyes to see and understand the Gemara's answer to the objection, "Why say 'to sin and repent' twice?"—according to Rav Huna in Rav's name, etc., that once

Rema of Fano - continued

expression concerning the excision for deliberately performing labor on the Day of Atonement: it writes, "I will destroy." This intensifies the penalty through a new point, namely this: one who transgresses and repeats the offence comes to regard it as permitted, as we shall explain below. We also said in chapter 4 that even first iniquities are not forgiven in such a case, in addition to what we mentioned in this chapter. Now one who sins deliberately on the Day of Atonement will presumably first sin by deliberate eating, for his inclination presses him especially strongly in this, and then by deliberate labor. Scripture orders them in this way too, speaking of the usual case. Therefore it intensifies his penalty, making him resemble one who transgresses and repeats, although these are two distinct categories: we learn that if he ate and performed labor, he is liable to two sin-offerings. This is also precise in "from the midst of her people": although the soul is still among her people, and in strict law the offence has not become permitted to him, nevertheless it is written of him, "I will destroy." We also learn that excision is the loss of the soul, as the Sages say; only, punishment is exacted more quickly from this person, as stated. May the Merciful One deliver us.

Yad Yehudah - ת - continued

a person transgresses and repeats it, it becomes to him like something permitted. According to what was explained just above, that the repetition refers to the transgression itself, twice would be specifically required. Yet the unqualified wording "to sin" implies that the whole reason he is not given the opportunity to repent is his reliance: it speaks of saying twice "to sin and repent," not of the transgression itself. A further difficulty is that this would require the Mishnah to concern one sin committed twice: he says, "I will commit such-and-such a sin and repent," does so, sins and repents; afterward he returns to the same transgression, to sin and repent. He is not given the opportunity to repent because he repeated the transgression. This too runs against the Mishnah's plain wording, which implies that it concerns even different transgressions.

Therefore it seems to me, according to the author's words, that this applies also to the sin of reliance.

Yad Yehudah - ת - continued

The Gemara answers, "According to Rav Huna," etc.: certainly if he said "to sin and repent" only once, repentance does not avail him, just as in the final clause the Day of Atonement does not avail, because reliance is different. Nevertheless repentance will avail if he also performs it for the sin of having initially sinned in reliance, by saying he would sin on condition of repenting. Then, together with the

Yad Yehudah - ת - continued

twofold repentance he performs for the transgression itself, it atones for everything. This is not so when he says "I will sin and repent" twice: first he says of some transgression that he will commit it and repent, and does so, sinning and repenting; then he again says, whether concerning the same transgression or another, "to sin and repent." Then he is certainly not given the

Yad Yehudah - ח - continued

opportunity to repent, because of Rav Huna's principle. Repentance does not avail for the actual transgressions, even if different, unless he also repents of the sin of relying, in saying "to sin and repent." But he cannot repent of that sin, since he has already committed "to sin and repent" twice, and it has become to him like something permitted, according to Rav Huna. This interpretation is sound, a knop and a flower.

Yad Yehudah - ט

(9) "Here": when he sinned in reliance, and his heart trembles at this too and he repents of it, it is appropriate to say that death atones with repentance, as the Mishnah there states: "Death and the Day of Atonement atone with repentance." In the Gemara: with repentance, yes; alone, no. This concerns someone who sinned in a matter atoned for only by death, such as profaning the Name, and also sinned in reliance, saying at the outset, "I will sin and death will atone"; repentance for the reliance is needed. If he did not sin in reliance, repentance is not indispensable, and for one who forgets, death alone atones, as above in chapter 16: if he repented of the other transgressions he holds but forgot some, the hidden matters do not prevent atonement; see there. Accordingly it seems to me that the four divisions of atonement, requiring repentance with each, concern someone who remembers the sin, not someone who forgets, when there was no reliance.

Yad Yehudah - י

(10) "For example, those liable to a suspensive guilt-offering": the Day of Atonement and repentance atone even if they did not bring the offering, as the Gemara says there. Or even those liable to sin-offerings and definite guilt-offerings, for whom the Day of Atonement does not atone: if they did not bring their offerings, repentance suspends and sufferings cleanse when they remember them. If he forgot and did not repent, we may therefore say that sufferings do not cleanse, as the author said above in the preceding chapter; nevertheless death alone atones.

Yad Yehudah - יא

(11) "Not persisting in rebellion": rather, he has turned back. This excludes someone persisting in rebellion, for whom death does not atone, as will be stated shortly.

Yad Yehudah - יב

(12) "According to Rava," etc. In saying that death alone atones, we do not mean ordinary death, but specifically death through killing. This is according to Rava at the end of Nigmar ha-Din, concerning an apostate city, from which one sought to prove that someone who dies in his wickedness has no atonement. Rava said: Do you compare one killed in his wickedness with one who dies in his wickedness? One who dies in his wickedness, since he dies in the ordinary way, has no atonement. One killed in his wickedness, since he does not die in the ordinary way, has atonement. The reason is the distinction between ordinary death and sufferings: when he dies ordinarily, the sufferings are not reckoned separately but included in death, for that is the way of death. In an extraordinary death, however, the sufferings are not included in death but reckoned separately. Since the transgressions there carry execution by the court, they require repentance and sufferings for atonement, as mentioned in the preceding chapter. If someone killed in his wickedness without repentance nevertheless has death effect atonement even without repentance, infer that death through killing stands in place of repentance according to Rava. "And for the tanna of our Mishnah, who teaches death unqualified, and from Rav to Rabbi Eliezer ... Rav Moses ..." [ולתנא ... ומדרב לרב אליעזר דרב משה, damaged], for our Mishnah speaks of persisting in rebellion, to teach you that even according to Rava his being killed does not atone, as will be explained. [TN010262]

Yad Yehudah - יג

(13) "Except someone who knows his Master," etc. This qualifies Rava's statement: although death alone atones when he has forgotten repentance, this is not so when he does not repent because he persists in rebellion, knows his Master, and intends to rebel. Death does not atone. Even Rava, who says that someone killed in his wickedness has atonement, spoke only of those who transgress with their bodies, "not out of appetite" [שלא לתאבון], not someone intending to rebel and transgressing to provoke.[TN010263] Such a person has no remedy except through complete repentance and regret for the rebellion itself, as explained below in Part V, chapter 4.

Yad Yehudah - יד

(14) What we have said, distinguishing one who sinned in reliance, for whom death does not atone without repentance, from one who sinned without reliance, for whom death alone atones, is sounder and clearer than the Tosafot's distinction in the first chapter of Shevuot. In the name of Rabbi Shelomoh of Daryosh they objected against the Rabbis there, who say that death atones without repentance, from the Mishnah in Yoma, which requires it specifically with repentance. They answered that without repentance sufferings and judgments after death are still needed; this is what the Rabbis there discuss. With repentance, however, death cleanses completely, so that he is not judged further through sufferings after death; see there. This distinction seems somewhat forced to the author.

Yad Yehudah - טו

(15) “Along our way we have learned”: this very distinction between those liable to death at Heaven's hands and those liable to excision. For death at Heaven's hands, death atones without repentance; not so with the Torah's excision, as will be explained.

Yad Yehudah - טז

(16) “Both groups,” etc. Concerning sufferings there is no difference: neither receives atonement through sufferings without repentance. This follows what the author said in the preceding chapter, that Rabbi Ishmael's mention of excision and execution by the court lists cases here, not the further alternative the author proposed there, לח”ב [unexpanded]; see there.[TN010264]

Yad Yehudah - יז

(17) “In addition to what they explained,” etc. This distinction is additional to the distinction made by Rabbenu Hananel and Rashi, of blessed memory, which too is true and necessary. Rashi's view is in his Torah commentary, Aharei, on “The souls shall be cut off,” etc.; he explains the verse as including the offspring along with the person, “the souls shall be cut off,” meaning that the children are cut off with him. These are his words: “His offspring is cut off, and his days are cut off.” In the Gemara, in Ba-Meh Madliqin, folio 25, he writes concerning death at Heaven's hands: “His days are shortened, but his offspring does not depart childless.” In the Tosafot there, Riva says that his offspring is cut off only in those cases where “childless” is written. “So in Rabbenu Hananel” [וה”ק בר”ח], for concerning one

Yad Yehudah - יז - continued

who has intercourse with his brother's wife it says childless: his offspring is cut off only in those cases where childless is written, and he establishes such a case; see there.[TN010265] The author reads Rabbenu Hananel in place of Rabbenu Tam.

Yad Yehudah - יח

(18) “In the chapter Ha-Ba al ha-Yevamah”: concerning the verse where the Merciful One writes, “They will be childless,” we derive according to Rava, who raised a contradiction: it is written “They will be childless,” and it is written “They will die childless.” How can both be? If he has children, he buries them; if he has no children, he departs childless, etc.; see there.

Yad Yehudah - יט

(19) “All penalties of excision are learned from one another”: they are compared with one another in “For whoever does any of these abominations ... shall be cut off,” as the Sages said. Infer that all penalties of excision likewise apply to offspring, even when childless is not stated. We therefore need not resort to the strange agreements by which some seek to prove this from the rulings.

Yad Yehudah - כ

(20) “The teaching,” etc. One cannot distinguish death at Heaven's hands from excision according to the statement in Ve-Ellu Megallehin concerning death in days and years: dying at fifty is death by excision; at fifty-two, the death of Samuel of Ramah; at sixty, ordinary human death, etc. One cannot say that death at Heaven's hands is death at sixty, as someone supposes below, “for Rava ... blessing ... death” [דבעי׳ רבא לברכת למיתת, damaged].[TN010266] For according to that view, “at sixty, ordinary human death” must mean all those people whose death is because of sin, death at Heaven's hands. Rather, they do not enter there into explaining punitive deaths so as to distinguish one penalty from another, but only distinguish natural death, ordinary human death, from punitive death.

Yad Yehudah - כא

(21) “For there is an explicit teaching there,” etc. Rava explicitly says there that from fifty to sixty is death by excision; the reason it is not counted is out of honor for Samuel, as will be explained below.

Yad Yehudah - כב

(22) “We add,” etc. This refers back to “Along our way we have learned,” etc. In addition to Rabbenu

Yad Yehudah - כב - continued

Hananel's and Rashi's distinction, we add according to our preceding approach another: for those liable to death at Heaven's hands and others liable to death outside the court, death atones without repentance. Those liable to excision, however, need repentance. He will shortly bring proof.

Yad Yehudah - כג

(23) “Through zealots”: who strike them.

Yad Yehudah - כד

(24) “And the like”: mentioned above in the preceding chapter.

Yad Yehudah - כה

(25) “That those put to death confess,” etc. In Nigmar ha-Din we learn: When he is ten cubits from the place of stoning, they say to him, “Confess,” for such is the practice: all those put to death confess, since everyone who confesses has a share in the world to come, etc. The author explains that what we learn from this—that all those put to death also need confession and repentance for their atonement—concerns specifically those put to death by the court, not others.

Yad Yehudah - כו

(26) From what we said—that for those taught at the end of Ha-Nisrafin, whose death is outside the court, their death is their atonement without repentance—you learn why the chapter Heleq was placed next to Ha-Nehenaqin. Thus the tanna interrupted the sections on those executed by inserting Heleq between Ha-Nisrafin and Ha-Nehenaqin. This is puzzling: he should have placed all those executed together and taught Heleq after Ha-Nehenaqin. The author says that the reason is to indicate that even those taught at the end of Ha-Nisrafin, whose death is outside the court and who “do not die by stoning ...” [ולאו מיתי בסקילה סיהדי״ן, damaged], nevertheless have a share in the world to come, since their death is their atonement, as stated. [TN010267]

Yad Yehudah - כז

(27) “Examine carefully and you will find”: this is indeed the order, Heleq between Ha-Nisrafin and Ha-Nehenaqin. You can see from Rambam's commentary on Makkot that Ha-Nehenaqin is Sanhedrin's final chapter; likewise, in his commentary on Avot he calls Heleq the tenth chapter. This is also the order in the Jerusalem Talmud. The printers, however, arranged Heleq

Yad Yehudah - כז - continued

after Ha-Nehenaqin in the Babylonian Talmud.

Yad Yehudah - כח

(28) “It seems reasonable to us,” etc. Since the author speaks of Heleq, he mentions this custom relevant to our subject. The widespread custom at present is to recite one chapter of Avot on each of the six Sabbaths between Passover and Shavuot, and before the chapter to recite the beginning of the Mishnah of Heleq, “All Israel have a share in the world to come,” etc. The author says it seems reasonable that in the early generations the custom was not so. Rather, if Passover fell on the Sabbath, so that for the inhabitants of the land of Israel there were seven Sabbaths between Passover and Shavuot, they recited Heleq in the land of Israel on “the first second” [בשני הראשון], which for them was Isru Hag and for us the eighth day of Passover. [TN010268] On the following Sabbath they began Avot in order. They did not recite the Mishnah “All Israel” before the chapter; only afterward did the custom spread from this to reciting “All Israel” before the chapter.

Yad Yehudah - כט

(29) “Through the end of the disagreement,” etc. They studied from “All Israel” through the Mishnah “The people of an apostate city,” etc., which is the end of Rabbi Eliezer's and Rabbi Akiva's disagreement concerning the ten tribes. All these are mishnayot, excluding supplements and baraitot, as with Avot, chapter 6 of “the commandments” [דמצות], called Qinyan Torah. See the Mishnah there, “Torah is acquired through forty-eight things,” etc.; these too are mishnayot collected from baraitot. [TN010269]

Yad Yehudah - ל

(30) “It resembles reading the haftarah,” etc. That is, support for “not reciting” [שאין לומרי] the mishnayot of Heleq after the festival of Passover: just as during the intermediate days of Passover the haftarah concerns Ezekiel's resurrection of the dead, “The hand of the LORD was upon me,” etc., as stated in Benei ha-Ir.[TN010270] Tur, Orah Hayyim, section 490, writes in the name of Rav Hai Gaon that this is because the dead are destined to live again at Passover; therefore the haftarah concerns resurrection. Likewise here, when the custom is to recite them in order between Passover and Shavuot and there is one Sabbath more than the number of Avot chapters, as mentioned, this subject is recited,

Yad Yehudah - ל - continued

for Heleq concerns the world to come and resurrection of the dead.

Yad Yehudah - לא

(31) “They never”: whether Passover fell on the Sabbath or on another weekday, they did not read “the tractate,” etc., and the Mishnah “Moses received” from Avot together.

Yad Yehudah - לב

(32) “Were not precise about this”: their custom is to say “the Mishnah,” etc., before every chapter of Avot. This is a custom that spread mistakenly from the earlier practice of reciting the mishnayot of Heleq alone.

Yad Yehudah - לג

(33) “We return to our discussion”: those liable to death at Heaven's hands and to excision. We said that for those liable to death at Heaven's hands, their death is their atonement without repentance. Not so those liable to execution by the court, for whom repentance is required, as above; those liable to excision prescribed by the Torah are like them, for it is written, “He shall surely be cut off.” It was taught in Heleq and in the first chapter of Shevuot: “‘He shall surely be cut off,’” etc.

Yad Yehudah - לד

(34) “As distinct from excision in the prophetic writings”: this belongs to offences punishable by death at Heaven's hands, not to the Torah's penalties of excision, as will be explained shortly.

Yad Yehudah - לה

(35) “Explained in Malachi's prophecy”: as it is written, “Judah has acted treacherously, and an abomination has been committed in Israel and Jerusalem, for Judah has profaned the LORD's holiness which He loved and has married the daughter of a foreign god. May the LORD cut off, for the man who does this, one who awakens and answers from the tents of Jacob, and one who presents an offering to the LORD of hosts” (there, chapter 2).

Yad Yehudah - לו

(36) “But those liable to death at Heaven's hands”: the author returns to explain the extension of this category, so as to include excision in the prophetic writings.

Yad Yehudah - לז

(37) But the excision for one who has intercourse with an Aramean woman was a received tradition among them, as the Sages said, “The received law is that zealots strike him.” In Ha-Nisrafin: If zealots did not strike him, what then? Rav came to his received learning; they read to Rav Kahana in his dream, “Judah has acted treacherously,” etc., “which He loved, and has married the daughter of a foreign god,” etc. Presumably, just as they had the received law that zealots strike him, so they also had the judgment before Malachi concerning a case where zealots did not strike him.

Yad Yehudah - לח

(38) “He may not hope”: for any sign of blessing ever from the seed of that intercourse. As the Sages said in Ha-Nisrafin: if he is a Torah scholar, he will have none who awakens among the sages or answers among the disciples; if he is a priest, he will have no son who presents an offering to the LORD of hosts. The author understands this as said by the Torah only of that seed which he emitted in vain.

Yad Yehudah - לט

(39) “Scripture, however”: concerning the Day of Atonement it is written, “Every soul that does not afflict itself on this very day shall be cut off from its peoples; and every soul that performs any labor on this very day, I will destroy that soul from the midst of her people.” Scripture changes the wording for labor to “I will destroy,” rather than “I will cut off,” as with the other penalties of excision, to intensify the penalty and hasten its exaction. The reason in the case of labor on the Day of Atonement is that he has already transgressed by eating too, and resembles someone who transgresses and repeats. This is a new point: that it should be as though he transgressed and repeated, even though the two transgressions are of distinct categories, as the author concludes.

Yad Yehudah - מ

(40) “As we shall explain below”: in Part III, chapter 14, various interpretations of “one who transgresses and repeats, it is permitted to him,” all of them stringent; see there.

Yad Yehudah - מא

(41) “Even first iniquities”: a person's first and second iniquities are forgiven; nevertheless in a case like this, where they are repetitions of one transgression, they are not forgiven. See there.

Yad Yehudah - מב

(42) “In addition to what we mentioned in this chapter”: that if someone transgresses and repeats, he is not given the opportunity to repent. [Gap in the source.]

Yad Yehudah - מג

(43) “Scripture orders them in this way too”: it first speaks of deliberate eating, in the order of the usual case, for a deliberate sinner and transgressor is more likely to sin by eating first, and afterward by deliberate labor.

Yad Yehudah - מד

(44) “Therefore it intensifies his penalty”: Scripture specifies “I will destroy” concerning his deliberate labor because of the severity of the punishment. He resembles “...” [לע”מ, unclear], although in truth he did not transgress and repeat in this matter, since the two offences are distinct categories, deliberate eating and deliberate labor. Nevertheless he resembles such a person because both occur on the Day of Atonement.[TN010271]

Yad Yehudah - מה

(45) “He is liable to two sin-offerings”: because they are two distinct categories.

Yad Yehudah - מו

(46) “This is also precise”: in truth he did not transgress and repeat, for concerning “I will destroy” it says, “that soul from the midst of her people.” Although this person performed labor and had already failed to afflict himself on the Day of Atonement, he is still, in his soul, called part of her people. In strict law the offence has not become permitted to him as with someone who transgresses and repeats, because there are two different iniquities. Nevertheless we apply “I will destroy” to him, since he does in any event resemble one who transgresses and repeats.

Yad Yehudah - מו - continued

Yad Yehudah - מז

(47) “We also learn,” etc. Since the reason for deliberate labor is its resemblance to transgressing and repeating, infer that deliberate eating and all other penalties of excision, where the person sins and the soul is cut off, also involve the loss of the soul. Only in deliberate labor does Scripture explicitly say “I will destroy,” meaning that punishment is exacted more quickly because its severity resembles transgressing and repeating. For “if ‘shall be cut off’ written concerning the other penalties of excision meant the loss of the soul” [דאי ... היינו אבדן הנפש], there would be no further place to say “I will destroy” concerning deliberate labor, since in any event he has not actually transgressed and repeated, as mentioned. [TN010272]

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Yoel Moshe - 1

“To interpret concerning a member of the covenant”: if “he is not afforded the opportunity to repent” meant that repentance were impossible, it would be exceedingly perplexing that repentance should not suffice.

Rema of Fano

The teaching, “He is not afforded the opportunity to repent,” cannot, concerning a member of the covenant, be interpreted like the hardening of Pharaoh's and Sihon's hearts, to destroy them forever. They and all like them are not included in the provision for penitents, and the Merciful One left

Yoel Moshe - 1 - continued

“Rather, to withhold”: this explains that he is not assisted toward repentance as another person is.

“One who plans to sin on the strength of pretexts”: one who says, “I shall sin and repent,” and so forth,

Yoel Moshe - 1 - continued

is a transgressor, far from the Holy One's deliverance, blessed be He.

“Yet everything is in Heaven's hands”: even without assistance, the person [the source abbreviation is unclear] can return, since everything is in Heaven's hands except fear of Heaven.[TN020103]

“Opposite it, cold and heat and their associated dangers”: what pertains to them [the opening word is questioned in the source]. [TN020104]

“But the One seated upon the throne”: this means the Ancient of Days, seated on the throne, which is the world of Beriah. The matter derives from Ari's teachings, of blessed memory: five configurations are expounded within the world of Atzilut, the world of repair. The first is the Ancient of Days, explained as the configuration of Arikh Anpin, namely Binah within Keter, extending to the end of the world of Atzilut. Although the Ancient of Days is expounded concerning the mystery of the thirteen refinements [an uncertain letter sequence follows] in the head of Ayin, which is like Ḥokhmah within Keter, nevertheless, since they are all clothed within the configuration of Arikh Anpin, they are called by

Rema of Fano - continued

them subject to their judgment, as we shall mention further in Part II, chapter 11, and Part IV, chapter 13. Rather, it means withholding assistance from above at the beginning of his repentance —the assistance of which they said: when a person sanctifies himself a little, below and in this world, he is sanctified greatly, above and in the world to come. For one who plans to sin on the strength of a pretext is a transgressor, far from deliverance.

Yet everything is in Heaven's hands except fear of Heaven. Concerning it, Scripture says to the wholly righteous person, “What does the Lord your God ask of you?” For him it is a small matter, as will be explained in chapter 25. His asking this, blessed be He, is a great assurance that the matter is entrusted to our hands. Concerning penitents it is written, “Who can bring a pure one from an impure one? Not the One.” The Unique One of the world does not undertake their purification unless they have opened for themselves an opening of repentance with a broken and crushed heart. As my teacher, R. Yishmael Ḥanina, of blessed righteous memory, explained: the pious king, the man who established the yoke of repentance, stipulated that it be utterly broken, like fragments of an earthenware vessel, fit for nothing, no longer serving any semblance of their original function; their breaking is their purification.

Fear is indeed nothing—vanity, without benefit—unless it proceeds through choice and willingness. Opposite it stand

Yoel Moshe - 1 - continued

the name of the configuration of Arikh, extending to the end of Atzilut.[TN020105] The two configurations Father and Mother clothe Arikh from his throat, as it were, to the middle of his navel; they are the mystery of YH. The two configurations Zeʿir and his female counterpart clothe Arikh to the end of the world and are expounded in the mystery of VH of Atzilut. Thus the Ancient of Days, extending throughout the whole world of Atzilut, sits upon the throne, a designation for the world of Beriah.

Yad Yehudah - א

(א) “It cannot be interpreted”: concerning the hardening of Pharaoh's heart and his punishment, Rambam discussed at length in the eighth of the chapters he prefaced to Avot the difficulty that the Holy One Himself hardened Pharaoh's heart, prevented him from sending Israel away, and afterward punished him when he did not wish to send them. The same applies to Sihon: Scripture says, “Sihon king of Heshbon would not let us pass through him, for the Lord your God hardened his spirit and strengthened his heart, to deliver him into your hand, as on this day.” His position, of blessed memory, is that the Holy One did not punish Pharaoh for failing to send Israel away [text missing]; He punished him for

Yad Yehudah - א - continued

harming Israel and for his violence through enslavement and decrees, as Scripture explains. [TN020106] Had Pharaoh sent Israel away according to the Lord's word, that would have constituted repentance for the injustice and violence he had done to them. The blessed Lord therefore withheld repentance from him and hardened his heart against sending them, in order to bring upon him the great punishments he deserved and return upon his head the suffering he had inflicted on Israel. Sihon's punishment likewise concerned his earlier deeds and sins; for this reason the blessed Lord closed the path of repentance before him and turned his heart against allowing Israel to pass through his territory, in order to deliver him into their hand. See there, where he treats the matter at length, and likewise chapter 6 of the Laws of Repentance.

Here the author says that the Sages' "he is not afforded the opportunity to repent" does not mean what occurred with Pharaoh and Sihon. Certainly they and their like are not within the provision for penitents; the Lord therefore left them subject to the judgment

Rema of Fano - continued

cold and heat [tsinnim paḥim] and their associated dangers, such as the belly of the wicked or a man whom women killed [so the supplied wording reads]. [TN020102] Whatever falls under "one who guards his life will keep far from them" may be called tsinnim paḥim. Scripture says, "in the way of the crooked": Heaven brings these only upon one whose fear of Heaven is incomplete, each according to the person he is, for He is awesome over all those around Him, as below.

Of one who strengthens himself in complete repentance and sanctifies himself with all his strength, it is said, "'Return to Me,' declares the Lord." Specifically "to Me," according to R. Yoḥanan in the final chapter of Yoma. There he explained the prophet's "Return, Israel, unto the Lord your God" as "unto, but not including," in accordance with R. Levi, who says "up to the throne of glory"—that is, including the throne of glory alone. But the One seated upon the throne said, "Return to Me," as we have said. We explained this in chapter 14; attend to it.

It is written, "You have prostituted yourself with many companions," corresponding to "Your gods were as numerous as your cities." Nevertheless, we do not apply to her "She went and became another man's," nor "after she had become defiled." Scripture testifies that alien worship is incidental to her. Therefore it says, "Return to Me," for His love for her is wondrous.

Yad Yehudah - א - continued

and punishment they deserved and did not allow them to repent. Israel, however, are within the provision for penitents: the Lord withholds no good from those who walk uprightly. This distinction apparently [so the supplied connective reads] emerges from Rambam, Laws of Repentance, chapter 6. [TN020107]

Yad Yehudah - ב

(ב) "Rather": "they do not afford him the opportunity" means that initially, when they wish to repent, the assistance from above is withheld. As the Sages said in chapter 3 of Yoma [the supplied reference], on "Sanctify yourselves and be holy": a person sanctifies himself a little, and they sanctify him greatly; below, and they sanctify him above; in this world, and they sanctify him for the world to come.[TN020108]

Yad Yehudah - ג

(ג) "One who plans": assistance from above is withheld because, by planning at the outset to sin on condition that he repent, he transgresses against his own soul, knowingly distancing himself from His assistance, blessed be He.

Yad Yehudah - ד

(ד) "Yet": the gates of repentance are not closed before him forever, as they

Yad Yehudah - ד - continued

were before Pharaoh and Sihon. Although he has no assistance from above, if he strengthens himself and repents on his own, without assistance, he is not prevented. For everything is in Heaven's hands except fear of Heaven, as R. Ḥanina said in chapter 5 of Berakhot, from "Now, what does the Lord your God ask of you, except to fear," and so forth. They objected: "Is fear a small matter? Did R. Ḥanina not say in the name of R. Shimon son of Yoḥai: the Holy One, blessed be He, has in His treasure-house only a store of fear of Heaven, as it is said, 'Fear of the Lord is His treasure'? Yes: for Moses it is a small matter," and so forth. This appears to apply to every wholly righteous person, as will be explained below in chapter 25.

Yad Yehudah - ה

(ה) "His asking": although for one who is not wholly righteous it is no small matter, nevertheless, since He, blessed be He, asks it of him, the matter must be entrusted to our hands.

Yad Yehudah - ו

(ו) "Concerning penitents it is written": this is also the intention of "Who can bring a pure one from an impure one? Not the One" (Job 13, as cited in the source).[TN020109] That is, who can bring a penitent from impurity, when the Unique One of the world does not undertake to purify him? This is "not the One." The midrash likewise interprets it concerning the Unique One of the world.

Yad Yehudah - ז

(ז) "With a broken and crushed heart": as it is written, "A broken and crushed heart, God, You will not despise."

Yad Yehudah - ח

(ח) "He stipulated": King David, peace be upon him, by saying "crushed," stipulated that the heart be utterly broken.

Yad Yehudah - ט

(ט) "Like fragments of earthenware": breaking purifies them of their impurity, provided they no longer serve anything like their original function, as explained in tractate Kelim. Likewise, if penitents' hearts are utterly broken and crushed, no longer performing anything like their original activity, then certainly "God, You will not despise." This is also explained in the Zohar, Pineḥas, page 232.

Yad Yehudah - י

(י) "For indeed": this returns to "His asking," and so forth. The reason is that fear itself confers merit only because it is accomplished through our choice and willingness.

Yad Yehudah - יא

(יא) "Opposite fear": stand cold and heat, as stated in chapter 3 of Ketubbot: "Everything is in Heaven's hands except cold and heat, as it is said, 'Cold and heat are in the way of the crooked; one who guards his life will keep far from them.'" Tosafot there say: "Our statement, 'Everything is in Heaven's hands except fear of Heaven,' does not concern this. There it concerns the fetus in its mother's womb, for whom it is decreed whether it will be poor or rich, strong or weak, foolish or wise, but not righteous or wicked. Here it concerns events that befall a person."

The author prefers to say that the statement concerning cold and heat and the statement concerning fear of Heaven are one matter. Whoever does not take care concerning fear of Heaven is as though he took care concerning cold and heat [so the supplied wording reads], for Heaven brings these only upon one who lacks fear of Heaven.[TN020110] Thus "everything is in Heaven's hands": all a person's circumstances and events are decreed for him from Heaven, except cold and heat, which are not decreed upon him, just like fear of Heaven. Both depend on his choice, and whoever chooses one erases its opposite.

Yad Yehudah - יב

(יב) "Such as the wicked": one who eats and drinks excessively, and a man whom his adversaries killed more than his fellows [the supplied wording is unstable].[TN020111]

Yad Yehudah - יג

(יג) "Heaven brings them only": upon one who follows a crooked way. [The following clause about fear of Heaven and the straight way is defective.] Heaven measures to him measure for measure, bringing him cold and heat and similar things, which he desired.[TN020112]

Yad Yehudah - יד

(יד) "Of him it is said": "If a man sends away his wife, and she goes from him and becomes another man's, may he return to her again? Would that land not be thoroughly polluted? Yet you have

Yad Yehudah - יד - continued

prostituted yourself with many companions; return to Me, declares the Lord” (Jeremiah 3).

Yad Yehudah - טו

(טו) “According to R. Yoḥanan in the final chapter of Yoma”: there R. Levi says, “Great is repentance, for it reaches the throne of glory, as it is said, ‘Return, Israel.’” R. Yoḥanan says, “Unto, but not including.” “Did R. Yoḥanan say this? Did he not say: great is repentance, for it overrides a prohibition in the Torah, as it is said, ‘If a man sends away his wife, and she goes from him,’ and so forth, ‘You have prostituted yourself with many companions; return to Me, declares the Lord’? There is no difficulty: here it concerns an individual; there, a community.” This is the reading in some books. Rashi explains the prohibition as “Her first husband may not,” and so forth.

Some books do not contain “R. Yoḥanan says, ‘Unto, but not including,’” nor the objection “Did R. Yoḥanan say this?” nor the answer distinguishing an individual and a community. R. Yoḥanan's “Great is repentance” is then a separate statement. The author apparently had a third reading: he read “R. Yoḥanan says, ‘Unto, but not including,’” while R. Yoḥanan's “Great is repentance” was an independent statement, without the objection and answer.

Yad Yehudah - טז

(טז) “According to R. Levi”: the author holds that R. Yoḥanan and R. Levi do not disagree. R. Levi said “up to the throne of glory,” including the throne. R. Yoḥanan explains his words, deriving this from “the Lord your God”: unto the Lord, but not including Him. Only the throne of glory is included, not above it, unto the Lord seated on the throne, who is not included.

Yad Yehudah - יז

(יז) “He said, ‘Return to Me’”: because repentance does not reach Him, blessed be He, as stated, the

Yad Yehudah - יז - continued

blessed Lord must say, “Return to Me.” This is R. Yoḥanan's statement, “Great is repentance,” and so forth.

Yad Yehudah - יח

(יח) “It is written, ‘You have prostituted yourself’”: [text missing] what pertains to his words here. [TN020113]

Yad Yehudah - יט

(יט) “Corresponding to ‘as numerous as your cities’”: they prostituted themselves after many idols.

Yad Yehudah - כ

(כ) “Nevertheless”: the blessed Lord said, “Return to Me,” and we do not apply to her “she went,” and so forth. Scripture says, “If a man takes a wife,” and so forth, “and sends her from his house, and she goes out, goes away, and becomes another man's,” and so forth, “her first husband who sent her away may not take her again as his wife after she has become defiled.”

Yad Yehudah - כא

(כא) “Nor ‘after’”: we also do not apply to her “after she has become defiled,” which the Sages said includes a suspected adulteress who secluded herself [with another man].

Yad Yehudah - כב

(כב) “Scripture testifies”: the reason we do not apply to her “she became another man's” is that idolatry was not [text missing] in the manner of marriage, but incidentally and as prostitution. This is what Scripture attests by saying, “You have prostituted yourself.” Nor does “after she became defiled” apply, since Scripture likens her to a divorced woman.[TN020114]

Yad Yehudah - כג

(כג) “For His love for her is wondrous”: the blessed Lord teaches [text missing] all upright ways, so that she may return to Him, blessed be He.[TN020115]

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Yoel Moshe - 1

“For a person's actions, the utterances of his lips”: we find only two formations. This is va-yitzer: two inclinations, with two paths, one on the side of purity and one on the side of impurity. Corresponding to them, the Torah gives positive commandments to strengthen the powers of holiness and negative commandments to diminish the powers of impurity. Even optional activities are reckoned commandments. “The reverse in the opposite case”: doing them idly is reckoned transgression. If one does not fulfill “Know Him in all your ways” [the source abbreviates the phrase], it is reckoned as though one serves [an unresolved abbreviated term].[TN020133]

“This is the meaning of blessings over enjoyment”: I discussed this at length in the expositions on Vayiqra. What is needed here is the premise of the kabbalists, of blessed memory: doubled enjoyment concerns the mystery that, through his sin, Adam the first human cast sparks of holiness into the mineral, vegetable, animal, and speaking orders [the source questions the verb].[TN020134] Thus even during bodily eating one's

Rema of Fano

For a person's actions, the utterances of the lips, and every inclination of the heart's thoughts, we have heard of only two formations, with two paths: one impure and one pure. Corresponding to them, the Torah said “Do” and “Do not do.” Even optional activities are reckoned as minor commandments for one who fulfills “Know Him in all your ways.” Such a commandment, in comparison with an obligation, is called optional; the reverse holds in the opposite case. This is the meaning of blessings over enjoyment, of which the Sage said to the Khazar that they are a preparation for enjoyment and double the enjoyment. This doubling is in the two worlds, in heaven above and on earth below [the supplied main-text abbreviation is uncertain].[TN020116] Of this it is said, “How beautiful and how pleasant you are, love, in delights!” For in such a case the enjoyment itself is reckoned a commandment, and it too awakens love between Israel and their Father in Heaven.

There is a great mystery here in the commandment of Sabbath delight: it gives pleasure to the additional soul so that the soul itself may perform a great commandment in honor of the Shekhinah below—namely, reciting the blessing after meals, a commandment not practiced among the beings above at all. Through its merit, the entire world is blessed throughout the six working days. This is the reason the priests ate the

Yoel Moshe - 1 - continued

proper intention should be that spiritual nourishment from those holy sparks goes to the soul and bodily strength to the body. This is the mystery of Solomon the king's knowing how to sweeten mustard: these holy sparks were from the world of Asiyah, called he, corresponding to the final he, which is poor, as below in chapter 24. This is the mystery that every animal came of itself to be slaughtered for Solomon's meal.

During the six working days, the additional soul has no repair through his animal, since the repair reaches only the world of Asiyah, while his soul is above in Beriah. The weekday soul enjoys the holy spark in the food, but through this one cannot repair the Sabbath soul. On the Sabbath, however, a soul descends from Atzilut, namely from Malkhut of Atzilut, and enjoys Sabbath delight. It thereby gains additional light and enjoys the animal, for it too enjoys the holy spark and raises them to Atzilut. See the Zohar, Vayaqhel. Thus on the Sabbath the additional soul too has its delight, as the author says. These sparks rise through the blessing after meals and blessings over

Yoel Moshe - 1 - continued

enjoyment.

This is the mystery of the source's abbreviated attribution R.Sh.Y., “He ate from its interior”: from the pure portion and the inward part, with the power to raise many holy sparks.[TN020135] In this way one may explain what the Sages said concerning Shammai [abbreviated B.Sh. in the source]: when he found a fine animal, he said, “This is for the Sabbath.” His attribute was on the side of Gevurah, following “Prepare the beautiful form for our meal,” and he feared to raise it during the weekdays, waiting until the Sabbath. Hillel, however, had “another attribute within him”—precisely “within him”—since he was from the side of Ḥesed, and “the kindness of God is all the day.”

“The whole world is blessed through its merit throughout the six working days”: as in the Zohar, “Jethro heard,” on “Remember the Sabbath day to sanctify it”: “Therefore manna is not written concerning the Sabbath, because through it all six days of the week are blessed.” They receive as follows: the Sabbath evening meal and prayer bless the first and second days; the morning meal and prayer bless the third and fourth; the afternoon

Rema of Fano - continued

showbread on the Sabbath. It includes its following night, according to the law governing the eating of consecrated food. Therefore a person should set his table after the Sabbath, even if he needs no more than an olive's bulk.

Concerning this mystery, Abraham said to the three men at the terebinths of Mamre, “Let me take a piece of bread, and sustain your hearts; afterward you may pass on,” in the manner we explained in Em Kol Hai, Part III, chapter 6; see there. “For this very reason you have passed by your servant”: he said that precisely for this purpose they too intended to dine with him. There is no need for the forced explanations offered by the commentators. The purpose of the meal was to make the invitation to bless as a group of three, together with the blessing after meals, a great commandment newly available to them. This is a sound and clear plain interpretation.

Not for nothing did the divine Creator bring forth the formation of evil wherever it exists, so that through it one might enjoy material things for the sake of a commandment. We thus learn that it was created only to accompany the good, as a lover and companion in attaining what it needs. Concerning it we learned in Avot, “Do not despise any person.” To dismiss it entirely is impossible, since it is a human portion from God in formation. He therefore warned: do not despise it. For wherever the likeness of a human being [adam] applies, one may expound, “I shall resemble [adammeh] the Most High.” Happy is one who waits

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meal and prayer bless the fifth and sixth. Likewise, Ari's writings state that on the Sabbath a person must concentrate on the Name HYH and the whole forty-two-letter Name: at night, Sh.Q.; in the morning, V.Y.N.; in the afternoon, B.Y.T. [The subsequent letter divisions are unstable:] corresponding to Sh.Q., the first two of the forty-two-letter Name; to V.Y.N., the middle two; to B.Y.T., the last two. On the first and second days the first two names rule, and so forth. This is their order of reception. See the holy Tiqqunim: this is “above what they shall gather day by day,” in the future; “day by day,” two days in each meal, and what the Sages said, “He blessed it through manna.” Examine it closely.[TN020136]

The mystery of the showbread is explained in several places: twelve loaves on Sabbath evening, eight in the morning, three in the afternoon, and three after the Sabbath, totaling twenty-three [so the supplied text reads].[TN020137] They allude to “the table which is before the Lord,” according to the numerical value of His Name. See the Zohar, Pineḥas, page 453.

“In honor of the Shekhinah below”: to understand the author, one needs the Zohar's premise in Vayaqhel: “The lower

Yoel Moshe - 1 - continued

point, when joined to the fathers," and so forth, "is called Sabbath." See the whole lengthy matter relevant here. Another premise from the Zohar, Vayaqhel, page 350: "R. Yose opened: 'Boaz ate and drank, and his heart was gladdened'—he blessed over his food," and so forth, as explained.

The resulting principle is that the Shekhinah is called "before the Holy One," specifically "before." As in the Zohar, Terumah, page 301: why is it said that sustenance is difficult "before" the Holy One, rather than "from before"? "Before" means that

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and attains resemblance to Him through love, until it desires. Although they said concerning it, "Let the left hand repel," there is no person who has no hour in which to bring satisfaction to the Creator through the right hand drawing near.

Since a person's place does not honor him, but he honors his place, he said that the person's perfection is at a time of favor. "Do not dismiss any thing": do not separate it in your thought from the purpose for which it was created, as though the Unique One of the world had no need of it. Go and learn from what the elders answered their questioners in the Mishnah, chapter "R. Yishmael": there is no thing that has no place in fulfilling His will, blessed be He.

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degree. The intention is that sustenance is difficult for the Shekhinah below, who is before the Holy One, since she has nothing of her own. The Zohar explains that throughout the weekdays the Shekhinah enjoys the words rising from satiety, which awaken supreme abundance for the glory of the Shekhinah below. On the Sabbath, however, she enjoys the food itself. The spirit extending from her, namely the additional soul, delights and feeds upon the food's spirituality. When that spirit is included in its root, the Shekhinah, she too consequently enjoys the

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food itself. This is "love in delights": varieties of delight from eating for the Shekhinah, as it were—one upper delight and one lower delight from the food's spirituality.

This is "it is found enjoying both, above and below." The Sabbath blessing after meals awakens still higher abundance from the open eye. Through the blessing after meals, the additional soul in a person has power in its blessings to awaken abundance from the Holy Ancient One of all ancients and draw that abundance upon the Shekhinah. Thus understand "to give pleasure to the additional soul": the spiritual food itself provides Sabbath delight to the Shekhinah through the spirit. In the additional soul's blessing after meals, that soul awakens supreme abundance from the head, from the Holy Ancient One. This differs from weekdays, when the body enjoys material food [the following connective concerning spirituality is compressed]. Through the blessing after meals the Shekhinah is blessed by supreme abundance from the Holy Ancient One, and also enjoys the spiritual food itself, since the additional soul is included in her, as stated. [TN020138]

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"A commandment not practiced": one needs to know that the principal intention of the blessing after meals is to repair Asiyah, the world of the ofanim. Concerning it the Zohar says that the Shekhinah, Malkhut of Atzilut, dwells in the ofan, Sandalfon of Asiyah. The principal governance of Asiyah is through Netzah, Hod, and Yesod, the last aspects of Malkhut of Atzilut, clothed in Asiyah and called poor [dal]. Thus the higher angels cannot perform this commandment to repair Asiyah, since they are above it. The angels in Yetzirah have bodies from Yetzirah and souls from Beriah; likewise the ofanim in Asiyah have bodies from Asiyah and souls from Yetzirah. So it was explained to us in Ari's teachings. They therefore lack power to perform this commandment: anyone who awakens something must be below that which he wishes to awaken. The additional soul, however, coming from a supreme root on the Sabbath, clothes itself in Asiyah within human beings, who are below them all. It thus has power to awaken great abundance to repair the aspect of Malkhut clothed in Asiyah, called dal.

These are the words of the work abbreviated H.K.Y., Part IV, section 48: "Abraham fed them three

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tongues in mustard because the tongue is the best of the priestly gifts. Michael is the high priest above and gave Raphael and Gabriel a share in his portion. Abraham hinted that the principal purpose of the meal is praising the Omnipresent, as in 'My tongue shall speak Your righteousness,' in the mystery of the blessing after meals: to repair through mustard [ḥardal], 'choose the poor [beḥar dal],' the poor youth, the world of Asiyah. This is ḤR DL, which requires sweetening from the bitterness of the 280 judgments of Sandalfon, whose numerical value is 280. They sweeten it through the tongue, which is the Shekhinah, with the numerical value of lashon [tongue]. She is fourth to every three, whether kindness, judgment, and mercy, in the mystery of Michael, Gabriel, and Raphael, or Daʿat, Tiferet, and Yesod, which are certainly three tongues."[TN020139]

The explanation is that Asiyah is called the mystery of DL, because the twice-expanded spelling of Elohim contains 34 letters, as follows: אלף למד פא למד מם דלת הי יוד יוד ויו דלת מם מם [the source questions the sequence]. These are 34 letters. Likewise, the twice-expanded spelling of Adonai is אלף למד פא דלת למד תיו נון ויו נון יוד דלת [questioned in the source], likewise 34 letters.[TN020140] For Adonai dwells in Asiyah, and Elohim is likewise called Elohim, the aspect of judgment. Furthermore, Adonai's substitution BWKW has the numerical value 34. Malkhut receives from BWKW in the mystery of the two tears descending into the great sea when the Holy One weeps, as is known; Malkhut dwells in Asiyah. Thus there are three kinds of DL, from Elohim, Adonai, and [the third is represented by DL in the supplied wording]. These required three tongues in mustard.

The mystery of ḤR is Isaac's attribute of judgment, numerically ḤR, joined to DL. ḤR DL is Adonai with its preceding letters, A G M Ṭ, and its succeeding letters, B H S K. The numerical value of Adonai, AG MṬ, and BHSK [the source marks the sequence uncertain] is ḤARDAL.[TN020141] The Targumic expression is ṬWR MSKN [as supplied], whose numerical value is Shekhinah. This is a great mystery: the three tongues repair Asiyah, where the mystery is ḤR DL, ṬWR MSKN, numerically Shekhinah, which dwells in Asiyah and is called poor because she has nothing of her own. These are

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the author's words, "a commandment not practiced," and so forth. You already know the mystery of "the good eye," referring to the Holy Ancient One: it arranges [the supply] for the spark of the Shekhinah extending among the beings below in Asiyah.[TN020142]

"For this very reason you have passed by your servant": see the Zohar, Vayera: "Therefore 'they ate,' like 'They beheld God and ate and drank.' They truly ate, being nourished from the Shekhinah. Therefore they ate, shining so as to be nourished from her through Abraham's side. They left none of what he gave them. Likewise, they sought to drink from the cup of blessing to merit that blessing above. They too ate what Abraham prepared." All the author's words concern the mystery explained there.

"The formation of evil": all worlds have right and left. From the holy left, actual evil extends below into Yetzirah and Asiyah. Without Adam's sin, the word raʿ, now pointed with a pataḥ, would have been pointed with a tzere as reaʿ, "companion." This concerns what the Sages said in Sanhedrin about two good serpents. Know that the vowel points of reaʿ have the numerical value of YHWH: two yods and a vav. The pointing of raʿ represents the removal of two yods from the vav within the alef, corresponding to the departure of direct and returning light.

"Do not despise"; "it is a portion": in va-yitzer, with two yods, are the good and evil inclinations. He says "Do not dismiss any"—one belongs to kindness and one to judgment. He therefore warned not to despise it.

"The likeness of a human being": the Zohar, Genesis, page 136, says, "'The Lord God formed,' with two yods, 'the human being': here they were perfected," and so forth. See the whole passage through "and she was placed between right and left." Its substance is that above there are five holy powers of judgment in utter holiness, and likewise throughout the holiness of Beriah, Yetzirah, and Asiyah. In Yetzirah and Asiyah, however, the dross of gold, the excess, emerged. Even this excess was close to good; it did not become actual evil through impurity until Adam came and, through his sin,

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made it actual evil. Before Adam sinned, judgments were actual and evil potential: the shells were not actual and were subdued to holiness. Afterward, through his sin, the shells emerged into actuality and accused holiness. All this is in the teachings of Atzilut.

Thus understand “wherever the likeness of a human being applies”: the five holy powers of judgment were within the human form; since this too proceeds from the holy powers of judgment, “I shall resemble the Most High” applies to it. Adam derives from adammeh, so that it too may return to the good. “Although they said concerning it”: concerning the inclination, a child, and a woman, let the left hand repel—that is, their evil portion, the impurity. Yet there is no person who has no hour to bring satisfaction to the Creator; the right hand draws near through the good portion within the evil inclination, the child, and the woman. Through the good portion, the shells and accusers are annulled; they will then be sweetened, like the sweetened shell of Nogah, and become holy and pure like us. This is “You brought the day You proclaimed; let them be like me.”

This is the mystery of the pig, destined to return and become pure. Likewise, it is written, “He will swallow up death forever,” not the angel of death: that angel will remain as a holy angel. Similarly, in Samael the letters SM will be swallowed up, leaving EL. This is the mystery that the Holy One will bring the evil inclination and slaughter it: He will remove its redness and the filth of its impurity, and it and its host will be sweetened. “They will neither harm nor destroy”; “You shall see the recompense [shillumah] of the wicked” means the perfection [sheleimut] within them, since evil is annulled from them and all good remains. Their existence returns, hidden and included in its holy root.

This is the mystery of “I shall remove the heart of stone.” A stone's nature is that when part becomes hot, all of it becomes hot. The evil inclination was created from the holy power of judgment. It awakens permitted love between a man and his wife, to increase the likeness, and not desire for a forbidden act [the source wording is irregular]. But because it is partly heated toward what is permitted, it also becomes hot in longing for what is

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forbidden. Therefore the left hand should repel the forbidden side, so that one does not desire through the impurity within the evil inclination; the right hand should draw near to desire what is permitted. “I shall give you a heart of flesh”: the side over the fire roasts, while the other remains cold. This is a heart of flesh.[TN020143]

Thus understand the author's “Do not despise”: it concerns the evil inclination itself. There is no person who has no hour, no repair in holiness. “Do not dismiss any thing,” separating it: do not say that since it becomes partly hot toward the permitted, it will also become hot toward the forbidden, and therefore wish to castrate the dog entirely [the source's image], distancing yourself even from what is permitted. Rather, let the left hand repel the forbidden side and the right hand draw near the permitted side. Concerning “Do not dismiss,” see the Zohar, Aḥarei Mot.

“What they answered”: when the elders were asked in Rome, “If the Holy One does not desire idolatry, why does He not remove it from the world?” they replied, “Should He destroy the world because of fools?” Here too, if you dismiss it altogether, the world will be destroyed. This is like the incident in which they sought a newly laid egg and found none.

“Dismissing it is impossible”: this answers why he uses one expression concerning a person and “dismiss” concerning a thing. Since dismissing it is impossible, no conditions are needed concerning dismissal; rather, beware even of the concealed [the source questions this word]: do not despise it by saying, “An arrow in Satan's eyes.”[TN020144]

“Since a person's place”: this explains why he says “hour” concerning a person and “place” concerning a thing. Place does not apply to a person here, since a person's place does not honor him. Rather, his perfection is at a time of favor; therefore “who has no hour.” In Emor, [the supplied reference gives] 76: “R. Shimon was walking on the road,” and so forth, through “and behold, very good.” These are the words of the work abbreviated K.Y., chapter 20: “‘Do not despise’: this means every upright creature included under adam, which includes the ordered generations [the intervening wording is uncertain], apart from one who has attained the image and

Yoel Moshe - 1 - continued

likeness of God. Nevertheless, the warning applies to all living beings: do not despise any lowly or inferior creature in the world. For ‘there is no person,’ and so forth: it may rise to a soul more esteemed than yours. Likewise, every inanimate thing is destined to settle in its place; therefore do not dismiss it.”[TN020145]

Yad Yehudah - א

(א) “For a person's actions”: after explaining repentance and the four divisions of atonement in the preceding chapters, it is fitting for the author also to explain atonement arising from occupation with Torah and prayer. To reach that purpose in the following chapters, he first speaks here of optional activities. He teaches that all human actions, and likewise speech and thought [the supplied connective wording is defective], have only two formations or inclinations. As the Sages said on “The Lord God formed [va-yitzer] the human being,” written with two yods: two inclinations, the good inclination and the evil inclination. Likewise, “With all your heart”—with both your inclinations, the good and the evil. But beyond these two formations [the source states that a passage was not deciphered], neither good nor evil, we find no separate inclination assigned to the human being. [TN020117]

Yad Yehudah - ב

(ב) “Therefore”: these two formations are the two paths, one impure and one pure. The good inclination comes from the side of good and is already ordered; the evil inclination comes from the side of evil. [A defective connective follows.] These two paths, arising from the two formations, were called good and evil even before the Torah was given; through them the blessed Lord made known to us what is good and evil in His eyes.[TN020118]

Yad Yehudah - ג

(ג) “Corresponding to them”: concerning these two paths, the Torah teaches the positive and negative commandments: through commandments to strengthen holiness, and through prohibitions to rescue from the forbidden and diminish its forces [the intermediate wording is defective]. As in ... the Tiqqunim, on “Make me delicacies,” and so forth. [TN020119]

Yad Yehudah - ד

(ד) “Even optional activities”: activities that are neither commandment nor transgression are nevertheless reckoned minor commandments if a person intends them for the sake of a commandment, following “Know Him in all your ways”—even in a matter of transgression, as they said. Rambam wrote in chapter 3 of the Laws of Character Traits: “One who conducts himself according to medicine, if he intends only that his whole body and limbs be sound, and that he have sons who perform his work and labor for his needs, this is not a good way. Rather, he should intend that his body be sound and strong so that his soul may be upright to know the Lord, since he cannot understand and contemplate wisdom while ill or while one of his limbs is painful. He should intend to have a son who may become wise and great in Israel. Thus one who follows this way all his days serves the Lord continually, even while conducting business,” and so forth. “Concerning this the Sages commanded, ‘Let all your actions be for the sake of Heaven.’ This is Solomon's ‘Know Him in all your ways, and He will make your paths straight.’” See there.

Yad Yehudah - ה

(ה) “We call it optional”: because it is not obligatory, although it is nevertheless a commandment. The source then reads, “Therefore these too are not the good inclination, but a separate inclination,” a statement whose wording conflicts with the surrounding argument.[TN020120]

Yad Yehudah - ו

(ו) “The reverse”: conversely, optional activities are reckoned minor transgressions for one who engages in them without the intention of a commandment, conducting his bodily needs willfully and solely for pleasure, and transgressing “Know Him in all your ways.” Compared with a full transgression, this transgression is optional.

Yad Yehudah - ז

(ז) “This is the meaning of blessings over enjoyment”: in the Kuzari, discourse III, section 17: “The Sage said: preparation for enjoyment, awareness of it, and thinking of its previous absence double enjoyment. This is one benefit of blessings for one accustomed to saying them with intention and understanding: they depict in the soul the kind of enjoyment and the praise due for it to the One who bestowed it. He had previously been

Yad Yehudah - ז - continued

prepared for its absence, and then his joy in it increases," and so forth. See there at length.

The Sage's straightforward intention is that one who takes care to remain mindful of worldly circumstances, natural hardship, and the differing conditions [the supplied phrase is defective], and of the good he receives and the lack of that enjoyment before it arrived, doubles the enjoyment through that reflection and rejoices in it more.[TN020121] This is one benefit of blessings over enjoyment: through the blessing he takes to heart and pictures to his soul that enjoyment, its previous absence, and the propriety of blessing the blessed Lord for it; thereby his joy increases. The author develops this in his own manner: because enjoyment must be for the sake of a commandment, the blessing doubles it, since enjoyment occurs above through those words of blessing, as explained in the Zohar, Vayaqhel, page 307, which we shall quote shortly. Although that passage concerns the blessing after meals, after one has eaten one's fill [the connecting abbreviation is defective], the same applies to all blessings over enjoyment. Thus the enjoyment encompasses below and above.

Yad Yehudah - ח

(ח) "In two worlds": see the Zohar, Terumah, which we shall quote below in Part III, chapter 3.

Yad Yehudah - ט

(ט) "Of this it is said": the same appears in Midrash Shemuel's explanation of "The reward of a commandment is a commandment."

Yad Yehudah - י

(י) "In such a case": when one engages in delights for the sake of a commandment.

Yad Yehudah - יא

(יא) "Awakens love": this is "love in delights."

Yad Yehudah - יב

(יב) "In the commandment of Sabbath delight": it too follows this pattern: the delight is a commandment, and the blessing doubles it.

Yad Yehudah - יג

(יג) "To give pleasure to the additional soul": as explained in the Zohar, Vayaqhel, page 365: "This lower point rises, appears, and adorns herself. Then all joy is found above and below, and all the worlds rejoice. On this night this point spreads out in light and extends her wings over the world; all other

Yad Yehudah - יג - continued

dominions pass away, and protection is found. Then on the Sabbath a spirit is added to Israel, to each and every one," and so forth. "This spirit is the extension of this point: it issues from her and spreads through the world. On this day the spirit enjoys Israel's enjoyments and delights. One gives it delight in food and drink three times, in the three meals of the three degrees of faith, as explained. It seeks joy and delight in those meals of Israel," and so forth. See the entire matter there at length. The point means Malkhut, the Shekhinah, from whom the additional soul extends and who enjoys Israel's delight.

Yad Yehudah - יד

(יד) "That the soul itself may perform": in the Zohar, Vayaqhel, page 307: "R. Yose opened: 'Boaz ate and drank, and his heart was gladdened'—he blessed over his food, as explained. Furthermore, this is the mystery: one who blesses over food gladdens his heart. What is it? As it is written, 'My heart says of You,' and 'the Rock of my heart,' and so forth. For the blessing after meals is beloved before the Holy One, blessed be He. Whoever blesses upon being sated brings goodness and joy to another place. At Sabbath meals, that other place enjoys the meal of satiety itself. Why? Because food is before the Holy One, blessed be He, in that place. When a person eats and drinks and then blesses, that blessing rises, and it enjoys those words of satiety. It is found enjoying nourishment from below and above. This is the mystery of the one who blesses: the weekday spirit enjoys only the words rising from satiety; all are crowned and sated, seeking a crown, and that place enjoys them. On the Sabbath, another mystery rejoices in the food itself, in that joy of Sabbath food, as explained," and so forth. See there. [TN020122]

This likewise refers to Malkhut, concerning whom it is written, "My heart says of You." She distributes nourishment to all, as explained in several places in the Zohar, particularly Terumah, page 9, on "A psalm of David: the Lord is my shepherd": "See the difference between 'A psalm of David' and 'Of David, a psalm.' Here the Shekhinah came first and rested upon him initially. 'The Lord is my shepherd': why did the Shekhinah come first here? David ought to have begun first, since he sought nourishment from the Holy One, blessed be He. Rather, certainly the Shekhinah came first, for this is

Yad Yehudah - יד - continued

required concerning nourishment. She desires that all people seek nourishment, since when the Holy One wishes nourishment to descend to the world, she comes first, and upon her nourishment descends for all worlds. Therefore she came first concerning nourishment and rested upon David," and so forth.

Further there, at the location given by the source's unstable page notation, concerning "A person's sustenance is difficult before the Holy One, blessed be He": "It does not say difficult for the Holy One, but for the one who stands before Him. There it is difficult, since it does not stand within his authority; although he acts, he acts under another authority," and so forth.[TN020123] This means that sustenance is difficult for the Shekhinah, who must request it from the Holy One [the following connective phrase is defective]. These are the Zohar's words here: since the Shekhinah oversees nourishment, she enjoys the blessing after meals, which gives her strength to receive the flow of the Lord's blessing from Him and give food and sustenance to all flesh. On the Sabbath, however, she enjoys the food itself as well as the blessing after meals.

This is the author's intention: through its Sabbath delight, the additional soul too performs the commandment of the blessing after meals and increases the Shekhinah's wealth twofold. She is blessed through enjoyment of food and the blessing after meals, thereby pouring supreme abundance and nourishment into all the world throughout the six working days. Thus Sabbath delight is a commandment that gives pleasure to the additional soul; the blessing after meals doubles that commandment in honor of the Shekhinah below. Since the additional soul is an extension of this point, it is fitting that it too give her honor and splendor.

Yad Yehudah - טו

(טו) "A commandment not practiced above": there is no bodily materiality there to occasion the fulfillment of this commandment [the supplied wording is compressed].[TN020124]

Yad Yehudah - טז

(טז) "Blessed through its merit": through the additional soul's merit, as the Zohar, Vayaqhel, page 365, quoted above, concludes: "Happy is the portion

Yad Yehudah - טז - continued

of one who merits it and gives it delight on this day. This spirit blesses all six days [the following phrase concerning the Ancient One, source of all blessings, is compressed]," and so forth.[TN020125] See also the Zohar, Yitro, page 147. As we said, the delight of the additional soul and the blessing after meals each constitute a commandment drawing another commandment; the merit of both benefits the world in nourishment.

Yad Yehudah - יז

(יז) "This is the reason": our explanation that the six working days are blessed through the additional soul's Sabbath delight is itself the reason the priests ate the showbread on the Sabbath. This follows the Zohar, Terumah, at the page given in the supplied source: "'Make a table of acacia wood,' and so forth. This table stood within the tabernacle. Why? Because nourishment issued from it to all the world. This table must not stand empty even for a moment, but must have food upon it, for blessing is not found in an empty place. Therefore bread must always be upon it, so that supreme blessing is always found in it. From that table blessings and nourishment issue to all other tables in the world, which are blessed through it," and so forth.[TN020126]

The author considers that this is why the priests ate the showbread immediately upon its removal: so that the entire world would benefit from it after its removal as it did while it stood upon the table, whence blessings and nourishment issued to the world. The priests therefore ate it on the Sabbath, and the additional soul delighted in it; from this the entire world benefited in nourishment throughout the six working days, as stated. The priests' eating it on the Sabbath is explicit in the chapter "The Two Loaves," in the Mishnah: "Once the incense bowls had been offered, the loaves began to be distributed to the priests."

Yad Yehudah - יח

(יח) "It includes its night": the Sabbath includes its following night concerning the time for eating the showbread. Thus, when Yom Kippur fell on the Sabbath, they ate it in the evening, as explained in the Mishnah there.

Yad Yehudah - יט

(יט) "According to the law of eating consecrated food": which may also be eaten at night.

Yad Yehudah - כ

(כ) “Therefore”: the Sages said that a person should always set his table after the Sabbath, and so forth. The additional soul's Sabbath delight and the eating of showbread on the Sabbath are one matter. The statement that the entire world is blessed on the other weekdays through the additional soul's delight teaches the reason for the priests' eating the showbread on the Sabbath. Conversely, the matter of the additional soul is learned from the eating of the showbread: since showbread was also eaten after the Sabbath, one may infer that the additional soul too delights in food and drink after the Sabbath. Thus the Sages rightly said to set the table after the Sabbath as well.

Yad Yehudah - כא

(כא) “Concerning this honor”: the honor we described in the blessing after meals, Abraham said, “For this very reason you have passed by your servant”—to dine with him and recite the blessing after meals. [The clause introducing their actual eating is defective.] As stated in the Zohar, Vayera, page 266: “[An unclear introduction naming Elazar:] ‘They ate’—certainly, because these are found eating ...” [the quotation's ending is defective].[TN020127] This is also the position of Tanna de-Vei Eliyahu.

Yad Yehudah - כב

(כב) “In the manner we explained”: in the treatise abbreviated Ḥ.K.H., Part III, chapter 6, that he recognized them as ministering angels.[TN020128]

Yad Yehudah - כג

(כג) “The commentators”: who interpreted “for this reason” as “since,” which they found necessary.

Yad Yehudah - כד

(כד) “Not for nothing”: this returns to the statement that even optional activities are reckoned commandments, for this was His intention, blessed be He, in creating evil: to enjoy through it for the sake of a commandment.

Yad Yehudah - כה

(כה) “A lover and companion”: thus, concerning the evil inclination, do not read raʿ, “evil,” but reaʿ, “companion,” as the author wrote below in [the supplied part abbreviation is unclear], section 28, and in the treatise abbreviated Ḥ.K.H., Part II, section 14.[TN020129]

Yad Yehudah - כו

(כו) “Concerning it we learned”: the author explains this Mishnah in Avot, chapter 4: “Do not despise any person, and do not dismiss any thing, for there is no person who has no hour, and no thing that has no place.” He explains it concerning the evil inclination. “Do not despise” anything called adam, a human being: even the evil inclination is part of that human form in the world of Yetzirah, which includes good and evil; it too is therefore called adam. Do not say—God forbid—[a defective clause concerning rejecting its existence follows]. Nevertheless, [the concluding clause concerning its future abolition and a reference to “Rejoice and be glad” is defective].[TN020130]

Yad Yehudah - כז

(כז) “To dismiss it—God forbid”: the reason he did not say “Do not dismiss any person,” as at the beginning, is that no warning about this is needed. Dismissing or abolishing it is impossible—God forbid—since it is part of the human form in Yetzirah. Therefore he says, “Do not despise any person”: do not despise it by saying, “An arrow in Satan's eyes.” This is “any person,” because it too is called adam.

Yad Yehudah - כח

(כח) “May be expounded”: adam denotes resemblance, as in “I shall resemble the Most High,” blessed be He. This applies also to the evil inclination when it is broken through love of the blessed Lord and its submission becomes good, as explained at length in the source's uncertain reference “Gilgulati,” on the verse mentioned and on “You brought the day You proclaimed” [the supplied quotation is defective].[TN020131]

Yad Yehudah - כט

(כט) “To resemble Him”: the Most High, blessed be He.

Yad Yehudah - ל

(ל) “Although”: this explains “there is no person who has no hour.” Do not despise it: even though one must repel it with the left hand [the supplied negative is uncertain], the right hand nevertheless draws it near. This is “there is no person”: the evil inclination too, called adam, has an hour [the following verb is defective] through the right hand drawing near.[TN020132]

Yad Yehudah - לא

(לא) “Since”: he did not say “there is no person who has no place,” as in the conclusion, because a person's place does not honor him; it would not be fitting to make human perfection depend on it. Therefore he said “who has no hour,” attaching human perfection to an hour, a time of favor, when one takes hold of His strength and perfection, blessed be He.

Yad Yehudah - לב

(לב) “Do not”: the conclusion, “Do not dismiss,” also concerns the evil inclination. The tanna warns against saying: even if I cannot dismiss and abolish the evil inclination itself, I can nevertheless dismiss and separate it from myself and my thought in everything. To this he says: do not dismiss it in every matter, for some things serve the world's purpose, such as procreation, for which the evil inclination was created. As in Yoma: when they

Yad Yehudah - לב - continued

imprisoned the evil inclination, they sought a newly laid egg throughout the Land of Israel and found none. You must not abolish it. This is “there is no thing that has no place”: even if a matter is not one you wish to bring to mind, such as sexual desire, it nevertheless has a place in fulfilling the Lord's commandments and His will, blessed be He, who desires the world's continued existence in the manner permitted to us.

Yad Yehudah - לג

(לג) “Their questioners”: if the Holy One, blessed be He, does not desire idolatry, why does He not abolish it? They answered: should He destroy His world because of fools? The same applies to the inclination toward transgression.

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“Had he avoided it, it would have been reckoned a great commandment”: we say that when a transgression presents itself and a person does not commit it, Scripture accounts it as though he performed a commandment. The author's “great commandment” follows the Mishnah's “the reward of a commandment is a commandment”: one who performs a commandment properly possesses two commandments—first, the commandment he performed, and second, that during that time he

Rema of Fano

It is well known that one who violates any of the Torah's prohibitions errs doubly: first, in the act of transgression; second, because avoiding it would have been reckoned a great commandment. This is besides neglecting another commandment that could have been fulfilled at that time, since, as we explained, even optional activities contain exacting aspects of commandments. Repentance was therefore required together with the other divisions of atonement, as mentioned. This is not only because regret is necessary as one of its first and essential conditions, but because repentance is itself a great and

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committed no transgression. The reverse applies to a transgression, whose reward is a transgression. This differs from some commentators who explain that when one acquires a commandment through money, he possesses two commandments: the commandment itself and giving the money. Likewise with a transgression, such as a prostitute's hire: first the illicit sexual act, and second the money paid as her fee. Thus even optional activities contain exacting aspects of commandments, since during that time he

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did not transgress.

“Repentance was therefore required”; “but because it is a positive commandment”: repentance is a positive commandment like the other Torah commandments, exceedingly beloved and equal to the entire Torah. It properly atones for neglecting positive commandments, whether combined with another transgression or through sitting idle. At that time he could have performed a commandment and did not; repentance is a positive commandment in its place. See there.

“Desecrating the Name has a particular severity: he is punished openly”: its mark is recognizable upon his face to those who know the wisdom of the lines. “Let no one think to escape punishment by pleading inadvertence”: inadvertence in desecrating the Name also applies, as deliberateness does in other punishments, following “an error in learning counts as deliberate.” One who acts inadvertently is likewise liable to punishment. The author raised the difficulty: if the inadvertent person's punishment is like the deliberate person's, there is no difference between them. Far be injustice! Rather, both come within

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exceedingly beloved positive commandment, preceding the world and equal to the whole Torah. It properly atones for neglecting positive commandments, whether combined with another transgression or through sitting idle.

Desecrating the Name, however, has a particular severity: one who desecrates it secretly is punished openly, since its mark is recognizable to those of clear sight and those skilled in reading the lines, and the like. Let no one think to escape punishment by pleading inadvertence, for inadvertence too occurs in desecrating the Name, as in “an error in learning counts as deliberate.” The tanna therefore said, “Whether inadvertent or deliberate, in desecrating the Name.” He did not mean to make the measures equal—far be injustice!—but that both come within the gravity of desecration, and “according to the camel is the load.”

Therefore, for one who profanes consecrated things, despises the festivals, and their fellows, unless they devote themselves extraordinarily to Torah study, repentance and good deeds do not suffice to complete their atonement. They and all like them who bear desecration of the Name need great strengthening, pleading for mercy to merit repairing doubly. Thus Daniel explicitly says, “We did not entreat the face of the Lord our God, to turn from our iniquities and gain understanding in Your truth.” From Eli's sons we learned that their iniquity is not atoned for through sacrifice and offering; yet these

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desecrating the Name, and “according to the camel is the load”: the burden differs between inadvertence and deliberateness.

“Unless they devote themselves extraordinarily to Torah study”: mifligin means setting themselves apart for Torah study, since Torah study must accompany repentance. “To merit repairing doubly”: the transgression, and the fact that at that time he did not perform a commandment. Therefore it is written, “We did not entreat the Lord our God, to turn from our iniquities”—through repentance—“and gain understanding in Your truth”—Torah.

“These come only”: sacrifice and offering necessarily come with repentance. “Without it”: bringing a sacrifice without repentance is called “the sacrifice of the wicked is an abomination.” Nevertheless, they are not atoned for through sacrifice and offering even together with repentance, but specifically through Torah words.

“Death is only concealment”: just as death is only concealment of the understanding soul, separated from the body, Torah study requires stripping away materiality, with the soul almost

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separating from the body. We find this among the early prophets, who cast off their garments, as Alshekh wrote in many places. Likewise, Rabbah son of Naḥmani's soul departed in purity. Through abundant engagement in Torah wisdom, materiality is stripped away, as we said.

“To give understanding and benefit others”: he should learn with others; through this the Torah proclaims him openly. He must, however, direct his heart to Heaven, without a motive of teaching so that it will proclaim him and publicize his distinction.

“Your will turns”: following the analogy brought in the Zohar, one must serve the Holy One from love through fear. A person has a beloved, and when passing before her he adorns himself especially to find favor in her eyes, fearing that otherwise she will not esteem him. So one must fear Him through love, to find favor in the Holy One's eyes, and the servant will please his Master.

“Then His will”: the Shekhinah is called will. YH times YH equals 225; VH times VH equals 121; the total is 346, the numerical value of ratzon, “will.” In the seventy-two-fold Name there is one Name whose initials are

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come only with repentance, and without it they are sacrifices of the wicked. Nevertheless, it is atoned for through words of Torah, as it is written, “This is the Torah: when a person dies in a tent.” Hence the tent of Torah atones like death.

Death is only the concealment of the understanding soul, which withdraws from dark ways. One must therefore increase Torah study in concealment, as “in a tent” implies, until the Torah itself proclaims him openly, to give understanding and benefit others when the many need him. He must direct his heart to Heaven without any other motive. Then “the Lord alone will guide him, and no alien god is with him.”

This is what Rabban Gamliel, Rabbi's son, expressed so wonderfully in Avot, chapter 2: “Make His will like your will.” Your will turns toward its Maker to know how a servant may please his master. Then His will will glory in its King, turn upward, and say before Him, “With this son I come before You.” Your intention in this should be “so that He may make your will like His will”: that you too benefit others as He does. This is a commandment for its own sake, not to receive reward; rather, the reward of a commandment is a commandment.

This is what Moses our teacher, peace be upon him, sought in saying, “If indeed I have found favor in Your eyes”: if through my effort Your will has become like my will, according to the meaning of finding favor that we shall explain in chapter 24, “make Your ways known to

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“He and His Name are one”; shemo [“His Name”], numerically ratzon [the source questions part of this sequence].[TN020153] Thus the Shekhinah too will glory before the Holy One in your good deeds and say, “With this son I come before You.” The Holy One will bestow great luminous abundance from above, entrusting you with orders of wisdom, so that you too may benefit others, learn with them, and impart to another as the blessed Lord imparts to you. More than the calf wishes to suckle, the cow wishes to nurse; more than you wish to receive abundance from above, the blessed Lord wishes to bestow upon you. Thus He makes your will like His: as He desires to bestow upon you, He makes your will like His, enabling you to benefit others too.

The resulting intention is: make His will—the Shekhinah—like your will. As your will is to find favor before Him, so act that the blessed Lord's will, the Shekhinah, finds favor before Him and says, “With this son,” and so forth. Then He will make your will to bestow like His will, which also bestows. Let this be your intention, with no other motive.

“Through my effort”: “I found” implies finding favor through effort. “Bearing favor” is

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different, arising of itself without effort. Thus Moses said, “If indeed I have found favor”: this occurred through my effort, making Your will, the Shekhinah, like my will, to say, “With this son I come before You.”

“Make Your ways known to me”; “the Sages explained how Thought”: Ḥokhmah is Thought extending through the attributes. “Through this I shall truly know You”: the substance of wisdom within the holy upper attributes. The purpose too is “so that I may find favor”: let my will be like Yours. As Your will is to bestow, make my will able to bestow and benefit others. My intention is not to glorify myself—God forbid—but see for whom I labor: “this nation is Your people,” so that I may teach and benefit them. Thus the whole verse, “If indeed I have found favor in Your eyes, make Your ways known to me, that I may know You, so that I may find favor in Your eyes; see that this nation is Your people,” is properly understood through this premise, despite its many repetitions. Examine it closely.

“The Book Bahir explains: more than three hours”: a known premise in the kabbalistic books is that the inner hands awaken complete mercy. The hand

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me.” The Sages explained that he asked to know how Thought extends through them, for through this I shall truly know You, and in no other way. The purpose is “so that I may find favor in Your eyes”: through Your goodness, my will should be like Your will. See for whom I labor and whom I seek to benefit: “this nation is Your people.”

He further said, “Set aside your will,” in the sense of “when he lowered his hand.” The Book Bahir explains that one may not remain with uplifted hands for more than three hours. The intention is not to trouble Heaven beyond the three blessings, “May He bless you,” “May He shine,” “May He lift”: one blessing and one hour for Abraham, a second for Isaac, a third for Jacob. Why all this? “Before His will”: so that He has leisure to bestow abundance and does not turn toward His Maker at that moment, for while occupied in emitting, one does not absorb. This is the meaning of “Turn your eyes away from Me.”

“So that He may set aside the will of others”: those seeking at that moment to prevail against the Lord and His anointed, as in “Amalek prevailed,” “when the wicked flourish like grass.” Their annulment follows “before your will,” whose intention is toward Heaven, “to destroy them forever.” Then the Name will be complete and the throne complete. This is the true intention of both parts of this Mishnah, not granting free rein to ordinary personal desire and canceling its opposite. We learn from it that a person is granted permission to resemble the Most High, if he sets his

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too has a small portion of judgment within mercy, but the surplus nails extending beyond the flesh contain shells. They objected: did they not say, “From the middle upward, Hormiz”—that is, the human being from the middle upward is entirely mercy? How can the shells grasp the hands, which are in the upper half of the body? They answered that since one sometimes lowers the hands, the shells have some grasp in them. The sign is “through lowered hands the house leaks.” Therefore our holy Rabbi was careful not to put his hands below his navel, as explained in the Gemara, and raised his ten fingers upward before his death; see there.

This is “Set aside your will before His will”: set aside your desire to increase abundance above through raising your ten fingers. During the lifting of hands, abundance increases in the upper world and is prepared to descend below. At that moment it does not descend, for while occupied in absorbing, it does not emit. Therefore set aside your will: do not raise your hands for more than three hours, so that He has leisure to bestow below. Preparing and sending down cannot occur simultaneously, for while occupied in emitting below, He does not absorb above. Hence manna did

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not descend on the Sabbath: then the Holy One prepared nourishment for all His

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heart toward Him.

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creatures for all the weekdays, each meal corresponding to two days, as explained above in chapter 21; see there. This is “before His will,” for His will is to send abundance below.

“So that He may set aside the will of others seeking to prevail”: at that time, through your good intention, the blessed Lord annuls their power—the power of the shells seeking to prevail over Israel. This is “their annulment follows,” to destroy them forever. “This is the intention”: this is the true explanation of “Make His will,” and likewise “Set aside your will.” “Not granting free rein to ordinary personal desire”: not the apparent meaning concerning ordinary desire; “canceling its opposite” likewise concerns ordinary desire [as this commentary phrases it].[TN020154] “Permission to resemble the Most High”: to desire to bestow upon others as the Holy One bestows upon others.

Yad Yehudah - א

(א) “It is well known”: the author returns to explain repentance on the basis of the preceding chapter's premise that even optional activities are reckoned commandments.

Yad Yehudah - ב

(ב) “A great commandment”: as the Sages said in the first chapter of Qiddushin, one who refrains and does not transgress receives reward like one who performs a commandment.

Yad Yehudah - ג

(ג) “Since we explained”: even if no commandment presented itself at that time, he could nevertheless fulfill a commandment through some optional activity.

Yad Yehudah - ד

(ד) “Repentance was therefore required”: the other divisions of atonement alone do not suffice. As in the final chapter of Yoma, concerning the four divisions of atonement expounded by R. Yishmael: repentance accompanies each one. We quoted this above in chapter 15.

Yad Yehudah - ה

(ה) “One of the conditions”: of the ways of repentance.

Yad Yehudah - ו

(ו) “But because”: repentance itself is a positive commandment. It is therefore required for every transgression a person commits, to atone for neglecting the commandment he would have performed by refraining from it.

Yad Yehudah - ז

(ז) “Great”: in years, since it preceded the world; and beloved to the point of equaling the entire Torah. Its importance makes it fittingly atone. Otherwise, there would be no reason for it to atone for neglecting some commandment merely because it too is a positive commandment: what makes this positive commandment stronger than that one?

Yad Yehudah - ח

(ח) “Whether combined with another transgression”: when he neglected the positive commandment through the transgressive act, or simply neglected a positive commandment.

Yad Yehudah - ט

(ט) “However”: he returns to the fourth of the four divisions of atonement, desecration of the Name. The baraita's statement that for one bearing desecration of the Name repentance lacks power even to suspend punishment, and so forth, reflects the severity likewise found in Avot, chapter 4: “R. Yoḥanan son of Beroqah says: whoever desecrates Heaven's Name secretly is punished openly, whether inadvertent or deliberate, in desecrating the Name.” The reason is that its mark is recognizable, as in the Zohar, Aḥarei, page 126: “[An uncertain introduction:] one who transgresses the Torah's words—it rises and descends and makes marks on the person's face, so those above and below may look at him.”[TN020146] Desecrating the Name is especially severe: for other transgressions repentance removes the mark, as in the accounts of that person and the disciple there; see there. With desecration of the Name, however, the mark is not erased. Thus his hidden condition is as though open [the following phrase is defective], until punishment is likewise exacted openly, and death completes the cleansing, as in Yoma.

Yad Yehudah - י

(י) “Not to make the measures equal”: not that the punishment for inadvertent and deliberate offenses is identical—God forbid.

Yad Yehudah - יא

(יא) “Therefore”: this is why there in chapter 3 R. Elazar of Modi'in says, “One who profanes consecrated things,” and so forth, “even though they possess Torah and good deeds, has no share in the world to come.” These offenses contain an element of desecrating the Name.

Yad Yehudah - יב

(יב) “Unless they devote themselves extraordinarily”: “even though they possess Torah” refers to ordinary Torah study. Extraordinary devotion to Torah, however—putting oneself to death over it—atones, as he concludes.

Yad Yehudah - יג

(יג) “Great strengthening”: and extraordinary devotion.

Yad Yehudah - יד

(יד) “Doubly”: for the transgression itself and for neglecting a commandment.

Yad Yehudah - טו

(טו) “Gain understanding in Your truth”: this is Torah, but it must be through extraordinary devotion. Attend to this: that is why he says “gain understanding.”

Yad Yehudah - טז

(טז) “From Eli's sons we learned”: the same follows from what the Sages said concerning “The iniquity of Eli's house shall not be atoned for through sacrifice and offering”: through sacrifice and offering it is not atoned for, but through words of Torah it is atoned for. “Sacrifice and offering” must mean together with repentance; otherwise, as stated in the first chapter of Shevuot, “If he did not repent, the sacrifice of the wicked is an abomination,” and so forth. Even with repentance they were not atoned for, because they bore desecration of the Name, as Scripture explains. The statement that they nevertheless are atoned for through Torah [the source questions the connective] applies in the manner we described.[TN020147]

Yad Yehudah - יז

(יז) “As it is written”: this verse supplies proof and a reason that extraordinary Torah study avails. The Sages expounded “when a person dies” as one who

Yad Yehudah - יז - continued

puts himself to death over words of Torah—that is, one who engages in it with exceptional devotion. Since it calls this death [the supplied transition is defective], what is atoned for only through death is also atoned for through extraordinary Torah study.[TN020148]

Yad Yehudah - יח

(יח) “Death is only”: it is counted as death because, just as actual death is only the soul's concealment as it returns to its Father's house and withdraws from this world, through Torah words the soul withdraws from dark ways.

Yad Yehudah - יט

(יט) “It proclaims him openly”: all the more so than a transgression, whose rule is likewise to become manifest, as the Sages said in the first chapter of Sotah. This manifestation certainly atones for desecrating the Name, and his reward is to give understanding, benefit others, and learn with them.

Yad Yehudah - כ

(כ) “This is what”: what we said concerning a person's great goodness, as it were, in benefiting others, is Rabban Gamliel's “Make His will like your will, so that He may make your will like His,” as he proceeds to explain.

Yad Yehudah - כא

(כא) “Then His will”: a designation for the Shekhinah, as is known.

Yad Yehudah - כב

(כב) “Will glory in its King”: as in the Zohar, Vayiqra, page 4, concerning one who merits rising at midnight to occupy himself with Torah: “That [text missing] adorns herself with that person, stands before the King, and says, ‘See: with this son I come before You; with this son I awaken before You,’” and so forth.[TN020149] This is “Make the Shekhinah's will”: enable her to glory in your deed and awaken the feminine waters before the King, just as your will is likewise to find favor before Him, blessed be He.

Yad Yehudah - כג

(כג) “Your intention”: it will follow that He makes your will like His. Just as the Shekhinah's will is to bestow abundance and benefit all, so your will will be to benefit another.

Yad Yehudah - כד

(כד) “This is a commandment for its own sake”: “so that He may make your will,” and so forth, does not mean receiving reward. It means that through this you merit performing a commandment for its own sake. This itself is the reward, for the reward of a commandment is a commandment.

Yad Yehudah - כה

(כה) “In saying”: “If indeed I have found favor in Your eyes, make Your ways known to me, that I may know You, so that I may find favor in Your eyes; see that this nation is Your people.”

Yad Yehudah - כו

(כו) “Through my effort”: in commandments, so that Your will, in awakening feminine waters, may glory and say, “See: with this son I come before You,” just as this is also my will.

Yad Yehudah - כז

(כז) “The meaning of finding favor”: this expression applies to something sought with intention and effort, as he writes below in chapter 24.

Yad Yehudah - כח

(כח) “The Sages explained”: in the Book Bahir: “Moses said: I know the ways of the powers, but I do not know how Thought extends through them. I know that Thought is one, but I do not know the divisions”—that is, I do not know the manner in which it extends through the attributes.

Yad Yehudah - כט

(כט) “The purpose”: the verse's sense is this: if I have found favor in Your eyes, causing Your will to become like my will, make known to me the ways of Your Thought and its extension through the attributes. Through this I shall truly know You. My request is not for myself, but “so that I may find favor in Your eyes”: that You also make my will like Yours, to teach this to others. “See that this nation is Your people”: all the labor I undertake is only for them; I seek to benefit them, teach them Your goodness, and make Your ways known to them. This is the request I made [the ending is questioned in the source].[TN020150]

Yad Yehudah - ל

(ל) “He further said”: the tanna's conclusion, “Set aside your will before His will, so that He may set aside the will of others before your will,” likewise concerns the bestowal of abundance. The tanna cautions concerning its measure, following the Book Bahir on “When he lowered his hand, Amalek

Yad Yehudah - ל - continued

prevailed”: “Did Moses cause Amalek to prevail, since it says ‘when he lowered’? Rather, a person may not remain for three hours with his hands spread toward heaven.”[TN020151]

The reason is that Malkhut bestows the abundance of favor, the Lord's blessing, upon the one raising his hands. While bestowing, she does not receive abundance from the sefirot above her, since she does not perform both at once: while occupied in emitting, she does not absorb. A person who remains with hands raised beyond the fitting measure troubles Heaven excessively, causing one of two things: either Malkhut remains without receiving abundance from above, or she stops bestowing. Therefore raising the hands beyond the measure was prohibited. This is “Set aside your will”: though you desire to remain with hands raised and receive abundance for a long time, set aside your will before the Shekhinah's will, whose whole desire is to bestow throughout the raising of the hands. Do not trouble her excessively, leaving her no leisure to bestow, for she will be compelled to stop bestowing in order to receive abundance from above.

Yad Yehudah - לא

(לא) “Only for the three blessings”: he interprets three hours as the three blessings of the priestly blessing, corresponding to the three patriarchs.

Yad Yehudah - לב

(לב) “So that He has leisure to bestow”: and does not interrupt to turn toward His Maker, uniting above to receive abundance, because while occupied, and so forth.

Yad Yehudah - לג

(לג) “This is the meaning of ‘Turn’”: the Holy One, blessed be He, tells the Shekhinah, “Turn your eyes away from Me,” so that she may bestow abundance below. As long as her eyes and heart are there with Him in the supreme union, blessed be He, she does not bestow. See the Zohar, Qedoshim, page 152. In this manner I propose that this too is the intention of “When you spread your hands, I shall hide My eyes from you; even when you multiply prayer, I do not hear.” Malkhut, to whom all turn in prayers [the source word is questioned] and raised hands, says to Israel, “When you spread your hands, I shall hide My eyes from you.”[TN020152]

Yad Yehudah - לג - continued

They might think this would not harm them, since by hiding her eyes from them she could instead turn upward, receive abundance, and return to bestow it upon them. She therefore concludes, “Even when you multiply prayer”: I do not hide My eyes for your benefit. Even if you consequently multiply prayer and stand with hands raised for a long time to receive much abundance—something permitted to you now that I have hidden My eyes in a way that allowed Me to receive abundance from above—nevertheless I do not hear. Your iniquities have separated Me from My Beloved, so that I neither receive abundance nor bestow upon you any longer.

Yad Yehudah - לד

(לד) “So that He may set aside”: the tanna's “so that He may set aside the will of others before your will” means that although all other sides are subdued while your hands are spread, as in the Zohar, Yitro, page 119, when you lower your hand and the wicked external forces thereby flourish like grass, as happened with Amalek, do not fear them or their multitude. On the contrary, this will cause their downfall, as he concludes.

Yad Yehudah - לה

(לה) “The will of others”: the other sides.

Yad Yehudah - לו

(לו) “Their annulment follows”: “before your will” means that the annulment of the will of others seeking to prevail follows from your will and intention for Heaven when you withdraw your hand, so that the Shekhinah may receive abundance from above. Even if this gives the external forces satisfaction for a brief moment, its end will nevertheless be bitter: to destroy them forever. Then the Name will be complete and the throne complete, unlike the war with Amalek, concerning which it is written, “For a hand,” and so forth.

Yad Yehudah - לז

(לז) “This is the intention”: this is the tanna's true intention in both the opening and conclusion of the Mishnah.

Yad Yehudah - לח

(לח) “Not”: unlike the apparent plain sense, in which “so that He may make your will” at the opening refers to ordinary personal desire.

Yad Yehudah - לט

(לט) “Canceling its opposite”: likewise, not as some interpret the conclusion, “so that He may set aside the will of others,” as canceling Heaven's will—as though it said “so that He may set aside His will,” substituting “others” out of respect. Rather, the truth is as we explained.

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Yoel Moshe - 1

“In the West they taught”: above, chapter 22, he brought the teaching that repentance does not suffice for desecrating the Name unless joined to Torah study. Here he brings service—that is, prayer—joined to repentance, which also atones. Afterward he

Rema of Fano

In the West they taught concerning the iniquity of Eli's house: it is not atoned for through sacrifice and offering, but it is atoned for through prayer, which comes from the depths of the heart. Its final refinement is falling upon one's face, acknowledging death as justly due to oneself. Thus we find concerning our father Jacob, who in his final exile was

Yoel Moshe - 1 - continued

brings acts of kindness joined to repentance, which likewise atone, following “The world stands on three things: Torah, service, and acts of kindness.”

“To acknowledge death as just”: falling upon the face in prayer means

Yoel Moshe - 1 - continued

surrendering oneself to death, as Ari's intention [the following word is uncertain]. Therefore it is written that it is good to say after falling upon the face, “A psalm of David: to You, Lord, I lift my soul.”[TN020166]

“Thus we find concerning our father Jacob in his final exile”: the Egyptian exile, which was his final exile [the source questions several words].

“They said that he was reciting the Shema when he encountered Joseph”: concerning this [an unclear abbreviated attribution follows], “six of their names,” and so forth. All twelve tribes were engraved and stood upon the breastplate, each upon its own stone and in its appropriate color, as is known. Joseph's stone was shoham. On the ephod's shoulder-pieces were two shoham stones: six of their names on the right shoham and six on the left. Therefore the midrash says that when his father's image appeared to Joseph in the episode of Potiphar's wife, he said: shall this man, destined to stand upon the ephod, do such a deed? Immediately he withdrew from her; see there. The difficulty is: why say upon the ephod, when he also stood upon the breastplate like the other tribes? This is what we explained: the ephod had

Rema of Fano - continued

wounded by the transgressions of earlier generations: they said that he was reciting the Shema when he encountered Joseph. There is no doubt that he also joined redemption directly to prayer. Immediately upon completing his prayer, he opened his mouth in wisdom and said, “Let me die this time,” in the sense of falling upon one's face, a mystery revealed in Scripture.

His saying, “After seeing your face, for you are still alive,” supports what later authorities wrote: a place containing a Torah scroll is required. However this is understood, consult Sefer ha-Roqeaḥ by R. Eliezer of Worms, of blessed memory. The intention is to awaken us to the fact that acknowledging death as justly due to ourselves is our house of life, in the sense of “Let us fall”: actual falling, not a deposit; “let us fall into the hand of the Lord,” specifically. For yad, “hand,” means a place; “the Lord” means a Torah scroll, certainly. This condition may be fulfilled in actuality or symbolically, for “he was a son of old age to him,” which we translate “a wise son.”

Besides this, it is explained in the language of truth that Joseph's attribute is the book of remembrance for our father Jacob's Torah. It is also redemption, which must be joined directly to prayer. We learn that for one who knows how to direct every necessary intention in this, his thought establishes for him the place of a Torah scroll. Not everyone who wishes to assume the distinction may do so. All this suffices as an indication.

Yoel Moshe - 1 - continued

no other stone but shoham, Joseph's stone, encompassing all the others—six names on this stone and six on the other. Joseph encompassed them all. On the breastplate, by contrast, each stood upon its own appropriate stone, not shoham. This is the allusion in the Shema [the linking wording is uncertain].[TN020167]

“After seeing your face”: Joseph was the mystery of the Torah scroll, for Jacob is Torah and Joseph the Torah scroll; this is the extension of vav. Examine it closely. The Targum says, “He was a wise son to him.” Therefore Jacob fell upon his face according to the rule requiring a Torah scroll specifically. “It is also redemption”: Joseph's attribute is Yesod, redemption; prayer is Malkhut. They are adjacent among the attributes, and must be joined directly to bestow from Yesod's mediation to Malkhut. Examine it closely.[TN020168]

“However this is understood”: however we understand “the place of a Torah scroll,” consult Sefer Roqeaḥ. “Actual falling”: actual surrender of the soul, not a deposit as at night. Therefore “he falls into the hand of the Lord,” specifically—not like “Into Your hand I deposit my spirit,” but actual surrender of the soul.

Yoel Moshe - 1 - continued

Concerning this mystery a kabbalist said, “Sarah died in Qiryat Arba.” Prayer, the eighteen blessings, reaches the world of Atzilut; examine Ari's prayer intentions carefully. This is a lofty roof, igra ramah, in the upper world. In falling upon the face, one surrenders oneself to lowest Sheol. This is hinted in ARBA, initials of igra ramah, bira ʿamiqta—“a lofty roof, a deep pit”—and there she died.

“One who knows how to direct intention, his thought establishes the place”: as though a Torah scroll were there. Yet “not everyone who wishes to assume the distinction”: not every person knows how to direct this thought.

“The governor of this cycle”: they said, seven times the world exists six thousand years and one thousand lies desolate, making forty-nine thousand. The sabbatical cycle in which we are is Isaac's. Therefore it is said, “Abraham does not know us,” and so forth, “for You are our father”: this is Isaac. Thus it is explained why he prayed for Israel, rather than Abraham and Jacob, as the Gemara relates. For this reason we are now in exile under his son Esau. Through Isaac's merit we shall therefore escape the Messiah's birth pangs.

Rema of Fano - continued

Other commandments too equal the entire Torah and, together with complete repentance, avail against desecrating the Name: for example, acts of kindness with great and constant diligence, and likewise observing the Sabbath and fulfilling the three meals for the sake of Heaven, as it is written, “Then you shall delight above the Lord.” In Ari's name, of blessed memory, they said that the Sabbath evening meal awakens the merit of Isaac, who governs this sabbatical cycle, as we shall explain in Em Kol Hai; it avails to save one from the birth pangs of our Messiah. The morning meal awakens the merit of Abraham, the pious elder, to save one from the judgment of Gehinnom. He stands at its entrance to save his descendants who keep the covenant. Circumcision and Sabbath are two halves of the body, as is known. The afternoon meal awakens the merit of Jacob, father of the seventy souls, to save one from the war of Gog and Magog, whose numerical value is seventy.

We already mentioned in chapter 21 the commandment to set one's table after the Sabbath, awakening the merit of King David, the fourth leg, to save one from the beating of the grave. Let Sabbath delight therefore not be slight in our eyes, for it is among the commandments equal to the entire Torah, as stated.

Above all is rejecting every kind of alien worship, like Manasseh son of Hezekiah, who dug passages through the firmament. The opening of repentance, hinted in the form of the letter he, as in

Yoel Moshe - 1 - continued

“David the king's merit, from the beating of the grave”: it is known that he is the fourth leg. Therefore “the Good One who does good” was instituted as the fourth blessing, corresponding to David, concerning the slain of Betar who were granted burial. It also appears to me that for this reason, in the future at resurrection, David will recite the blessing after meals at the Leviathan banquet. Examine it closely.

The matter of the beating of the grave is this: there are four worlds, marked by ABYA, corresponding to the four letters of the Name. Yod is Atzilut, where death and any evil have no place—God forbid—but by nature goodness benefits. In the other worlds, Beriah, Yetzirah, and Asiyah, some materiality applies; these correspond to H V H. Asiyah corresponds to the final he, and death and burial apply in Asiyah. David's attribute is from the final he, which has nothing of its own. David too had no life of his own, only what Adam the first human gave him. He therefore saves from the beating of the grave.

Thus the blessing after meals contains four blessings. “Who feeds” corresponds to Abraham: it says “with favor and

Yoel Moshe - 1 - continued

kindness," Abraham's attribute. The second concerns providing food and corresponds to Isaac, as stated above in chapter 2 concerning the source's unclear phrase "the substitution of ..."; it corresponds to Esau's attribute; see there. [TN020169] The third corresponds to Jacob, shepherd of Israel, and also "not into dependence on gifts of flesh and blood," everything Jacob requested. "The Good One who does good" corresponds to David, the fourth leg, instituted concerning Betar's slain who were granted burial. As we said, this concerns Asiyah, where death and burial apply. Thus the meal of David saves from the beating of the grave. The Gemara's statement concerning the future Leviathan banquet, "It is fitting for me to bless," is likewise resolved through this intention: the attribute of the beating of the grave does not pertain to Abraham, Isaac, and Jacob in the same way, as is known to us concerning all this.

"Terror for workers of iniquity": ḥet indicates this. When one merits, he tunnels through its roof: he has a suspended leg [the intervening wording is uncertain], so that one who returns may enter through it. See there.

Rema of Fano - continued

Menaḥot, had become closed before his eye. It stood before him in the form of ḥet, "terror [meḥittah] for workers of iniquity." He tunneled through it, broke through its roof, turned upward to the Unique One of the world, and was accepted.

Likewise we find concerning Jonathan son of Gershon, son of Manasseh: this is a true designation, because God caused the righteous man to be forgotten [nashshahu], so that his name would not be mentioned in connection with wrongdoing. David came, brought him back in repentance, and appointed him over the treasuries. Solomon came, changed his father's council, and he returned to his former ways, becoming a prophet of Baal in Bethel. At the end of his days he too was drawn near through hospitality, like the maternal grandfather of his father Gershom, who through hospitality merited entering beneath the Shekhinah's wings.

When Jonathan of his own accord contemplated complete repentance, the holy spirit rested upon him. He became a true prophet of the Lord, rebuking his fellow who transgressed his own prophecy. He likewise prophesied what his fellow had prophesied concerning the altar in Bethel; Jonathan's prophecy additionally encompassed all the high-place shrines in the cities of Samaria. When he published his prophecy and concealed nothing, there could be no greater rejection of alien worship or sanctification of Heaven's Name. See the end of Part III.

Yoel Moshe - 1 - continued

[TN020170]

"Because He caused the righteous man to be forgotten": although he descended from Moses, he is called Manasseh, causing the righteous Moses, peace be upon him, to be forgotten, so that his name is not mentioned in connection with the wicked person, like Jacob's "Let my soul not enter their council."

"Through hospitality": through food. Gershom's maternal grandfather is Jethro; see there.

Yad Yehudah - א

(א) "In the West": in the preceding chapter the author explained that desecration of the Name is atoned for through putting oneself to death over Torah words. This is our Gemara's teaching concerning Eli's house: sacrifice and offering do not atone, but Torah words do. He now explains that prayer too atones, as in the Jerusalem Talmud: "Rav Kahana was standing in prayer, and R. Ḥiyya son of Abba was praying before him. When R. Ḥiyya finished, he wished to pass before Rav Kahana. R. Ḥiyya son of Abba said to him: Is this how they behave in Babylonia, distressing their teachers? He replied: Does the master not know that I am from Eli's family, of whom

Yad Yehudah - א - continued

it is written, ‘The iniquity of Eli's house shall not be atoned for through sacrifice and offering’? Sacrifice and offering do not atone, but prayer does.” He prayed for him, and he lived so long that his nails became red like this wafer [as the supplied comparison reads].[TN020155]

Yad Yehudah - ב

(ב) “Its final refinement”: prayer atones for desecrating the Name like death because the final refinement of prayer is the worshipper's accepting death upon himself in falling upon his face. This acceptance atones like death. Thus in the Zohar, Bemidbar, page 238: “When night enters and the lower side containing death rules, it spreads its covering and covers everything. Therefore they are bound, and all people taste the taste of death. The person anticipates this, gives the deposit of his soul, and entrusts it into its hand as a deposit. Because it took it as a deposit, it returns the deposit to its owner when morning comes. When morning comes and his deposit returns to him, he must bless the Holy One, blessed be He, who is the supreme faithful One.

“After rising, he enters the synagogue, adorns himself with his wrapping, covers himself with the covering of tzitzit, and first enters and purifies himself. Then he accepts upon himself the yoke of kingship through David's praises,” and so forth. “Then comes the order of prayer, to sanctify the Holy One, blessed be He,” and so forth. “Come and see: once a person has prayed,” and so forth, “after completing the standing prayer, he must show himself as though he had departed from the world. He has separated from the tree of life and gathered his feet toward that tree of death which returned his deposit, as it is said, ‘He gathered his feet into the bed.’ He has confessed his sins and prayed over them. Now he must gather himself toward this tree of death, fall, and say to it, ‘To You, Lord, I lift my soul.’ At first I gave it to You as a deposit; now that I have offered unification, performed deed and speech fittingly, and confessed my sins, I truly surrender my soul to You.

“He should place himself as though departed from the world, surrendering his soul to this place of death. Therefore he is not afraid, for [the supplied connective is defective] the tree of life is this, and the tree of death is this.[TN020156] This teaches us

Yad Yehudah - ב - continued

that there are sins not atoned for until one departs from the world, as it is written, ‘Whether this iniquity shall be atoned for you.’ This person truly gives himself to death and surrenders his soul to this place, not as a deposit as at night, but as one who has truly departed from the world. This refinement requires intention of the heart. Then the Holy One, blessed be He, has mercy upon him and atones for his sins.”

Yad Yehudah - ג

(ג) “In his exile” [the supplied lemma is unstable]: “that is, his exile is not cities” [the explanation is defective and cannot be confidently construed].[TN020157]

Yad Yehudah - ד

(ד) “Immediately upon completing his prayer”: he fell upon his face to surrender his soul to death, and merited life this time [as the supplied conclusion reads].[TN020158]

Yad Yehudah - ה

(ה) “There is support”: falling upon one's face requires a place containing a Torah scroll. Therefore he said, “seeing your face,” which is like a Torah scroll, as he concludes.

Yad Yehudah - ו

(ו) “In Sefer ha-Roqeaḥ”: section 324.

Yad Yehudah - ז

(ז) “Is our house of life”: like a Torah scroll.

Yad Yehudah - ח

(ח) “In the sense of ‘Let us fall into the hand of the Lord’” (II Samuel 24): this alludes to falling upon one's face in a place containing a Torah scroll. This is “in the hand of the Lord,” for yad means place, as in “he set up a yad for himself.”

Yad Yehudah - ט

(ט) “Not a deposit”: as explained in the Zohar cited above.

Yad Yehudah - י

(י) “To fulfill”: in Torah sages, what applies to a Torah scroll, as an actual deed in the death one brings upon oneself through falling upon one's face [the supplied syntax is defective].[TN020159]

Yad Yehudah - יא

(יא) “For he was”: [the opening reference to what preceded is defective]. From “after seeing your face,” and so forth, there is also this allusion to a

Yad Yehudah - יא - continued

Torah scroll: Joseph is “a wise son,” and Torah is the light of his face.[TN020160]

Yad Yehudah - יב

(יב) “Besides”: through this reason too Joseph is regarded as a Torah scroll, because his attribute, Yesod, is the book of remembrance, while the Torah scroll is Jacob's attribute and Torah, as explained in the Zohar, Vayaqhel, at the source's uncertain page notation.[TN020161]

Yad Yehudah - יג

(יג) “It is also”: for this reason we said there is no doubt that Jacob joined redemption directly to prayer. Yesod redeems and brings redemption to Malkhut through bestowing abundance, as in the Zohar, Vayaqhel, page 183b, and Raʿaya Meheimna, Mishpatim, page 220. This must be joined directly to prayer, which is Malkhut, to connect and unite the bestowal without any interruption.

Yad Yehudah - יד

(יד) “We learn”: just as Joseph is regarded as a Torah scroll, so every good person who knows how to direct every required intention in falling upon the face may regard himself as a Torah scroll and fall upon his face. The author also wrote this in Yonat Elem, chapter 9. Concerning the intention, he wrote there in chapter 26: “One must intend this when saying, ‘To You, Lord, I lift my soul,’ and falling upon the face: one surrenders the soul to death, and in raising the soul raises with it light and sparks of purity within the shell.”

Yad Yehudah - טו

(טו) “Not everyone who wishes”: the author's words there, chapter 9, are: “It comes to teach us,” and so forth, “and what an admonition for everyone who comes to surrender his soul in prayer—whether in the Shema, falling upon the face, or any similar intention of the heart—not to do so under any circumstances until he knows within himself that at that moment his heart is whole, even the evil within it. As Scripture testifies concerning our father Abraham, peace be upon him: ‘You found his heart faithful before You.’ Otherwise [the supplied quoted wording is defective], he offers a blemished sacrifice.”[TN020162]

Yad Yehudah - טז

(טז) “Other commandments”: the author returns to his course concerning atonement for desecrating the Name.

Yad Yehudah - יז

(יז) “For example, acts of kindness”: as the Sages expounded concerning Eli's house: sacrifice and offering do not atone, but acts of kindness do.

Yad Yehudah - יח

(יח) “Likewise, observing the Sabbath”: the Sages said that even one who worships idols like Enosh is forgiven.

Yad Yehudah - יט

(יט) “Fulfilling the three meals”: the Sages said that one is saved from three calamities, from the judgment of Gehinnom, and so forth.

Yad Yehudah - כ

(כ) “As it is written, ‘Then you shall delight above the Lord’”: the delight reaches atonement for the sin committed against Him in desecrating the Name.

Yad Yehudah - כא

(כא) “In Ari's name”: incidentally, the author explains why fulfilling the three meals saves from three calamities.

Yad Yehudah - כב

(כב) [The supplied opening is defective.] It concerns Isaac's attribute; therefore at its appointed measure [the connective wording about the Lord, Isaac, and prayer is damaged] it awakens his merit to show us favor when we receive [the final expression is unclear].[TN020163]

Yad Yehudah - כג

(כג) “Two halves of the body”: both are signs of the covenant. Therefore Sabbath too awakens the merit of circumcision.

Yad Yehudah - כד

(כד) “Above all”: rejecting idolatry is like acknowledging the entire Torah, and atones for desecrating the Name.

Yad Yehudah - כה

(כה) “Like Manasseh son of Hezekiah”: who repented. The Sages said of him in the chapter Ḥeleq: “‘He heard him and tunneled for him [va-yaḥtor].’ Should it not say ‘He was entreated by him [va-yeʿater]’? This teaches that the Holy One made him something like a tunnel in the firmament to receive him in repentance, hiding him from the attribute of judgment.”

Yad Yehudah - כו

(כו) “For it became closed”: the author explains this through the Sages' words in chapter 3 of Menaḥot:

Yad Yehudah - כו - continued

“Why was the world created with he? Because it resembles a portico: whoever wishes to leave may leave. Why is its leg suspended? So that if one returns in repentance, they admit him. Let him enter through the other opening! It would not succeed, according to Resh Laqish, who said: what is ‘If to scoffers, He scoffs; but to the humble He gives favor’? One who comes to become impure is given an opening; one who comes to become pure is assisted.”

Through his many sins, Manasseh caused judgment to withhold assistance; even when he cried and pleaded, his prayer was shut out. Understand that thereby he became entirely closed before him, like ḥet, expounded as “terror for workers of iniquity.” Yet he persisted greatly until the blessed Lord dug a tunnel; it became he again, and He accepted his repentance, hiding him from the attribute of judgment.

Yad Yehudah - כז

(כז) “He turned upward”: tunneling through the roof of ḥet alludes to the height of the world, as stated there.

Yad Yehudah - כח

(כח) “Likewise we find concerning Jonathan”: that he rejected idolatry and was accepted in repentance.

Yad Yehudah - כט

(כט) “A true designation”: in the Jerusalem Talmud, Berakhot: “‘Jonathan son of Gershom, son of Manasseh.’ R. Shemuel son of Naḥmani said: the nun is suspended. If he merits, he is the son of Moses; otherwise, the son of Manasseh.” The author says that “otherwise, the son of Manasseh” does not establish a relationship with Manasseh son of Hezekiah, of which we know nothing. Rather, it is a designation concealing Moses our teacher, peace be upon him, so that he is not named in connection with it [the supplied connective wording is damaged].[TN020164]

Yad Yehudah - ל

(ל) “David came”: as in the chapter “There Are Those Who Inherit”: “They said to him: Do you not descend from Moses, yet become a priest of idolatry? He replied: this is what I received from my grandfather's house: a person should always hire himself for alien service and not depend on others.

Yad Yehudah - ל - continued

He thought it meant actual idolatry; it did not, but work alien to him,” and so forth. “When David saw that money was especially dear to him, he appointed him over the treasuries, as it is written, ‘Shevuel son of Gershom, son of Moses, officer over the treasuries.’ Was his name Shevuel? Was it not Jonathan? R. Yoḥanan said: this teaches that he returned to God with all his heart.”

Yad Yehudah - לא

(לא) “Solomon came”: in the Jerusalem Talmud there: “They objected to R. Shemuel son of Naḥmani: You say that Shevuel means he returned to God, yet it is written, ‘until the day of the land's exile.’ He replied: when David died, Solomon arose, replaced his father's entire council, and removed him. He returned to his former corruption. This is ‘An old prophet was living in Bethel.’ They say that it was he who held fast to idolatry. On that day he repented, and the holy spirit rested upon him. This is ‘The word of the Lord came to the prophet who had brought him back.’”

Yad Yehudah - לב

(לב) “Through hospitality”: in the chapter Ḥeleq: “Great is sharing food, for it distances those near and draws near those distant,” and so forth, “and causes His Shekhinah to rest upon prophets of Baal,” and so forth. “Drawing near those distant” is learned from Jethro: R. Ḥanan said that through the merit of “Call him, and let him eat bread,” his descendants merited sitting in the Chamber of Hewn Stone. “Causing His Shekhinah to rest upon prophets of Baal” is learned from the fellow of the prophet Iddo, as it is said, “He said to him, ‘I too am a prophet like you,’” and so forth, and “As they sat at the table, the word of the Lord came to the prophet,” and so forth.

Yad Yehudah - לג

(לג) “Like Gershom's maternal grandfather”: this is Jethro. His family was accustomed to being drawn near through hospitality.

Yad Yehudah - לד

(לד) “To rebuke”; “his prophecy additionally encompassed”: as explained in Scripture (I Kings 13) [the supplied intermediate word is defective]. [TN020165]

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Heqor Din - Part I (א) - Chapter 24 (כד)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח · לט · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב

Yoel Moshe - 1

“To escape calamities”: fearing punishment. “Or love of benefit”: because of the reward the blessed Lord will give. “Or the pleasure attained”: wisdom is pleasant to him, and the matter of wisdom is good in his eyes. “Love of goodness”: fearing the Lord through love. This attribute is proper and beautiful, as below.

“Of which he said ‘your folly’”: related to fool and wicked person. He therefore says that he has no share in true fear, only shrinking and worrying, as Job himself testified.

“Jacob feared Esau”: he was compelled to fear him with the fear described above. This is “he was distressed”: Jacob distressed himself over this. See there.

“An evil lash beneath the holy God”: below holiness, the other side has a hold, and the shells begin there. Thus literally beneath God there are evil calamities. Jacob and Joseph testified concerning themselves, “Am I beneath God?”—we are not beneath God, but with God, and so forth. See there.

Rema of Fano

In Torah, commandments, and every work of Heaven, some intend to escape calamities, others love the benefit or pleasure attained through wisdom and worthy action, and others love goodness absolutely. The latter fear the Lord and contemplate His Name. Eliphaz already rebuked Job: “Is not your fear your folly, your hope, and the integrity of your ways?” (Job 4:6). He criticized his fear of punishments, of which he said “your folly”: he had no share in fear beyond shrinking back and worrying that the fool's fate might befall him too, as he himself testified, “What I dreaded comes upon me” (Job 3:25).

Jacob too was distressed at being compelled to fear Esau: “Jacob was greatly afraid,” and because of this “he was distressed” (Genesis 32:8). He immediately sought deliverance and assistance through prayer. Fear of calamities is indeed an evil lash beneath the holy God, which Jacob and Joseph distanced from themselves. The Torah testifies in each one's name, “Am I beneath God?” (Genesis 30:2; 50:19). They meant: let our fear be only of God, His glory and greatness. Of it is written, “Your rod and Your staff comfort me” (Psalms 23:4), for the rod itself is the support, as in “I disciplined and strengthened their arms” (Hosea 7:15).

Yoel Moshe - 1 - continued

“Of it is written, ‘Your rod and Your staff’”: although there is some judgment above, it comes in mercy. Therefore the rod itself is the support, in mercy. “My tears were my bread”: the author asks, tears naturally harm the eyes; how could the prophet call them bread? He answers himself: “When they say to me all day, AYEH your God”—the source of mercy. AYEH comprises the first three attributes: alef, the wondrous one, is Keter; yod is Ḥokhmah; he is Binah, Mother. This is AYEH. Thus my tears became bread sustaining the human heart when they told me “AYEH is your God”: the afflictions come from Elohim, gentle judgment, your Judge.

“This is why Scripture joins them”: literally fearing God, inward fear, and turning from evil, external fear that brings evil upon oneself by provoking rebellion. It is therefore called evil.

“Both apply truly”: above he explained “your fear, your folly” as fear of punishment, lest the fool's fate befall him. Here he

Yoel Moshe - 1 - continued

says Job feared God with inward fear and turned from evil. Therefore both are true: initially he turned from evil through inward fear alone; finally he was caught in his net through his own admission, “What I dreaded,” and rebelled against afflictions. “Confining his sitting in ashes”: sitting in ashes like sand bounding the sea. “Obliged to strip off the garments of its desires”: through his sin he had made himself a garment from the side of the shells.

“His fear also”: Job's fear also anticipated reward. “Love of benefit”: the love of utility mentioned at the chapter's beginning. “It is pleasure”: the sweetness mentioned above—that peoples serve him and accord him honor.

“The plain sense is settled”: commentators treat “Is not your fear your folly” as rearranged, as though it read, “Is not your fear your hope, and the integrity of your ways your confidence?” Under the author's interpretation it is not rearranged: your fear means fear of punishment, lest the fool's fate befall you; your hope means expectation of reward; integrity of ways means pleasure in self-glorification, as above.

“It corresponds precisely”: a gentile does not bless “who did not make me a

Rema of Fano - continued

It is written, “My tears have been my bread day and night” (Psalms 42:4). Tears, by their nature exhaustion of the eyes and anguish of soul, became bread to me, sustaining the human heart, when they said to me all day: know that AYEH, “where,” the source of mercy, as known in the language of truth, is “your God,” your Judge. This is why Scripture joins “fearing God and turning from evil” (Job 1:1): turning from the external fear that brings evil upon oneself. Both accounts apply truly to Job, together with the doubt about providence that entered his heart. At first he turned from evil; when he began worrying about perverted judgment, however, he was caught in this net through his own admission. Finally he rebelled against afflictions and mocked them: “Am I the sea, or a sea monster, that You set a guard over me?” (Job 7:12).

It is known that from the waist downward he rolled in ashes to dry the moist eruption, like sand as the sea's boundary; from the waist upward he scraped the dry eruption with a potsherd, like the sea monster—the serpent condemned to shed its skin once every seven years. He said that he had not sinned bodily so as to require confinement in ashes, nor in his soul so as to be obliged to strip off the garments of its desires. There is no greater folly than fearing and trembling before afflictions and then rebelling against them.

He said “your hope” because his fear also arose from expectation of a limited reward, anticipated within human

Yoel Moshe - 1 - continued

gentile,” for a gentile serves from fear of punishment. “Who did not make me a slave” concerns receiving reward; “who did not make me a woman” concerns pleasure, self-glorification, and other motives.

“Similarly, ‘Whoever eats’”: this too is not rearranged, contrary to the interpretation “Whoever eats leaven from the first day to the seventh shall be cut off.” According to the author, excision belongs from the first day to the seventh, the seven days of construction: Gedullah, Gevurah, Tiferet, Netzah, Hod, Yesod, and Malkhut. The first three, Keter, Ḥokhmah, and Binah, are complete mercy, without judgment. They are called AYIN, BAYIT, ASHER. Keter is called AYIN, “nothing,” as in the Holy One's creating something from nothing, according to this mystery; within Keter there is also the head of Ayin. Ḥokhmah is called house, following “The wisdom of women builds her house.” Binah is called ASHER, since she is head and source of the seven days of construction, as known to those versed in hidden wisdom. Another reason: of the first two one cannot say asher, referring directly; only from Binah onward, as the Zohar states in several places. In the first three “there is no dead one there”: no death

Yoel Moshe - 1 - continued

or judgment—God forbid—only in the last seven.

“Lying means training”: “lying” denotes death, and prophecy requires stripping away bodily materiality, resembling death, as he prepared himself for prophecy. “The tree of death” [the source interrupts the explanation here]. “True fear”: inward fear is reckoned only when its purpose is perfecting oneself in the Omnipresent's ways, doing His will with no other motive, only that the servant please his Master. Specifically “My Torah,” and likewise specifically “My voice.” “The tree of death” means the final he, where death applies, as in “her feet descend to death”; see above. [TN020177]

“Walking with God”: as in “Noah walked,” and similarly Abraham, from height to height. “Fulfilling in wealth”: the final he is called poor because she has no abundance except what she receives from the first letters, just as the moon has light only from the sun. The Sages said she has nothing of her own. The first letters, by contrast, are called wealth, and inward fear reaches there. External fear is from Malkhut downward, where the shells have a hold, as in “her feet descend to death.” From her proceed four worlds,

Rema of Fano - continued

understanding. This is love of benefit, not hope for fear itself, as we shall mention. “The integrity of your ways” is the pleasure a person obtains from the perfection of human character: peoples serve him and nations bow to him. Thus the verse's plain sense is settled without rearrangement, contrary to the commentators' view. Its order corresponds precisely to the morning blessings concerning a gentile, a slave, and a woman; this will be explained in the Treatise on the Soul.

Similarly, “Whoever eats leaven shall be cut off, from the first day until the seventh day” (Exodus 12:15) requires no rearrangement. It teaches that excision occurs only in the court of the primordial days. Concerning the first three attributes, however, what is written? “AYIN, BAYIT, ASHER”—“no house in which” (Exodus 12:30)—essential divine designations known in the language of truth: “there is no dead one there.”

Likewise, “The lamp of God had not yet gone out, and Samuel was lying in the temple of the Lord” (I Samuel 3:3) requires no rearrangement. Before Eli's lamp had set, Samuel was “lying”—training himself to strip away sensory perception—in the Lord's temple known as the nonluminous mirror, the tree of death, preparing himself for prophecy. The commentators have been perplexed by many similar verses. Expound and receive reward.

Yet the perfected person is not reckoned to have attained true fear, the gate of

Yoel Moshe - 1 - continued

and below her is Asiyah, where death applies. Therefore no one is wealthy but one who rejoices in his portion, what is his portion. Israel has joy only in its Maker, for the Lord's portion is His people: when Israel merit, abundance comes to them from above, their portion of wealth coming from the first three letters. Examine it closely.

“The fourth is the aspect of unification” [the supplied lemma differs]: all the first three letters of the Name are [a defective clause concerning their source and a name follows]; she has no [the source questions the final word]. [TN020178] “When they move, she moves”: when the first three letters move, the final he follows them. “When Esther's turn came”: she is Malkhut; she requested nothing except from the first three. “Even when Esther clothed herself in royalty”: when she married Ahasuerus, Scripture testified that she bore favor of herself, without effort to find favor. Although Esther also says “If I have found favor,” implying effort, she said it only concerning the King of the world.

“If Torah”: this refers back to chapter 22, that Torah together with repentance atones for desecrating the Name only when practiced for its own sake, as

Yoel Moshe - 1 - continued

explained in this section; all the more the other commandments.

“One who fulfills Torah in poverty, after that pattern, without another motive, ultimately fulfills it in wealth”: Torah is in Zeʿir Anpin, Tiferet. Fulfilling it in poverty means so that abundance may come to the poor one, Malkhut, from above, since she has nothing of her own except what she receives from Tiferet. One fulfills Torah for this purpose alone. Ultimately one fulfills it in wealth: abundance comes from the first three letters, called wealth, as above. Thus if one's intention is to bestow abundance in the worlds above, one merits abundance coming below through oneself, fulfilling it in wealth. Therefore the righteous are called by the four letters: through fulfilling Torah, they join all four letters together, and are thus called by them.

“Son of Yoḥai expounds ‘what is crooked’”: one who withdraws from Torah, who can repair whenever he wishes. Son of Menasya expounds “cannot be repaired,” and therefore applies it to fathering a mamzer, interpreted as MWM ZR, “alien blemish.” Blemish is feminine, and alien is [the source reads an uncertain form apparently referring to the male]. Through

Rema of Fano - continued

Torah and wisdom, unless its attainment and purpose are to perfect himself in the Omnipresent's ways solely because this is His will. This is the Torah's beginning in Thought. One who withdraws from it withdraws from life. As the prophet asks, “Why has the land perished?” (Jeremiah 9:11), and the Lord replies, “Because they abandoned My Torah” (9:12). This is what is called “the Torah of the Lord, perfect.” It is likewise the intrinsic intention running through its commandments and prohibitions, as will be explained; therefore He said, “They did not heed My voice.” It is the highest possible hope: the reward of a commandment is a commandment. They “did not walk in it,” for it is walking with God from height to height, fulfilling in wealth what one fulfilled in poverty.

There is no wealthy person but one who rejoices in his portion, and Israel has joy only in its Maker, for “the Lord's portion is His people.” Among the manifest features of the Name's letters, the fourth is poor in vowel pointing. It watches the course of the whole Name through its first letters: when they move, it moves; when they stand, it stands. The allusion is “When Esther's turn came, she requested nothing” (Esther 2:15). She then bore favor of herself, without effort. Even when she clothed herself in royalty, Scripture testified that she “bore favor,” without having aimed at it. “Finding favor,” however, denotes something deliberately sought. Esther said, “If I have found favor in the king's eyes” (Esther 5:8), only toward the King of the world. We shall discuss this in Em Kol Hai, Part I; see there.

Yoel Moshe - 1 - continued

coming upon one who is not [the following relationship term is defective], he makes a blemish in the feminine [the ensuing clause concerning the upper letters is damaged]. Thus it resembles what was said above; see there and examine it closely. [TN020179]

“What Solomon stated severely in Ecclesiastes”: “What is crooked cannot be repaired” is explained in Proverbs, “My son, attend to my wisdom”; wisdom is Torah. “The statement belongs to its place and time”: in that generation there was not such repair, but now they may be repaired. “He will be appalled and acknowledge”: he will be astonished and acknowledge the judgment against him as just, why it happened thus, and so forth.

Yad Yehudah - א

(א) “Torah and commandments”: after explaining that Torah and those commandments that atone for desecrating the Name must be practiced for their own sake, the author now explains “for their own sake” and “not for their own sake.”

Yad Yehudah - ב

(ב) “To escape calamities”: the Zohar, Genesis, page 37, says: “R. Shimon opened concerning the Torah's commandments:

Yad Yehudah - ב - continued

the commandments the Holy One gave Israel are all written comprehensively in the Torah. ‘In the beginning God created’ is the first commandment of all. This commandment is called fear, fear of the Lord, and is called beginning, as it is written, ‘The beginning of wisdom is fear of the Lord,’ ‘the beginning of knowledge,’ because it is the beginning of all commandments. This is the gate for entering faith; every commandment is upheld through it.

“Fear divides into three aspects. Two have no proper root, and one is the root of fear. One person fears the Holy One so that his children may live and not die, or fears punishment of his body or possessions, and therefore continually fears Him. He makes that fear his root. Another fears the Holy One because he fears punishment in that world and punishment in Gehinnom. These two are not the root of fear. Fear that is the root means fearing one's Master because He is great and ruling, the root and source of all worlds; everything before Him is as nothing, as it is said, ‘All earth's inhabitants are reckoned as nothing’; and directing one's will toward that place called fear.

“R. Shimon wept and said:

Rema of Fano - continued

One who fulfills the Torah in poverty, after that pattern, with no other motive than walking in the Omnipresent's ways, will ultimately fulfill it in wealth. For the righteous are destined to be called by the four letters. If Torah, the model for all commandments equal to it, does not atone for desecration of the Name even with repentance unless genuinely practiced for its own sake in the manner explained, all the more does this apply to the other commandments mentioned in the preceding chapter. This is clear.

The chapter “Those Who Suffer Damage” (Gittin 59a) demonstrates that Torah and greatness were never united in one place except in Moses, Rabbi, and Rav Ashi, from whom a complete Torah issued to all Israel. Throughout their periods of authority, none was known to surpass them in wisdom. All three were humble, the sign and proof of those who engage in Torah for its own sake.

Concerning one who withdraws from Torah, R. Shimon son of Yoḥai applied this verse in the Mishnah, Ḥagigah 1:7: “What is crooked cannot be repaired” (Ecclesiastes 1:15). R. Shimon son of Menasya applies it there to one who fathers a mamzer. It appears that they do not disagree: son of Yoḥai expounds “what is crooked,” and son of Menasya “cannot be repaired”; from both, the matter is completed. What Solomon stated so severely in Ecclesiastes, he explained in Proverbs, in the passage “My son, attend to my wisdom” (Proverbs 5:1). There he explained the ways of repair through every possible

Yad Yehudah - ב - continued

Woe if I speak; woe if I do not speak! If I speak, the wicked will know how to serve their Master. In the place where holy fear abides, below is an evil fear that strikes, beats, and accuses. It is a lash to strike the wicked. Upon one who fears because of punishment, blows, and accusation, as stated, that fear of the Lord called ‘fear of the Lord unto life’ does not rest. What rests upon him? That evil fear. Thus that lash, evil fear, rests upon him, not fear of the Lord. Therefore the place called fear of the Lord is the beginning of wisdom,” and so forth. See there.

From this [text missing] the author's words in this chapter and their excellence. Fear of calamities also has two forms: fear of punishments in this world and in the world to come.[TN020171]

Yad Yehudah - ג

(ג) “Or love of benefit”: the useful reward of living peacefully in this world and enjoying the world to come.

Yad Yehudah - ד

(ד) “Or pleasure”: wealth and honor in this world and exaltation in the world to come are pleasing to him, as the author explains in the following chapter.

Yad Yehudah - ה

(ה) “Or enjoyment of goodness”: for its own sake.

Yad Yehudah - ו

(ו) “Because of this”: he was distressed by the fear itself that he was compelled to feel toward Esau.

Yad Yehudah - ז

(ז) “An evil lash”: explained in the Zohar passage cited above. It is beneath and below the holy God, the place called fear of the Lord.

Rema of Fano - continued

avenue, for Ecclesiastes' statement belongs to its place and time. Whoever knows what is related concerning Korah's punishment, after opposing his teacher and withdrawing from Torah, will be appalled and acknowledge the judgment against him as just.

Yad Yehudah - ז - continued

Yad Yehudah - ח

(ח) “Jacob and Joseph”: who said, “Am I beneath God?” This does not mean “Am I in God's place?” as the plain sense suggests. If that were all, it would be unnecessary: who is so foolish as to think they stand in God's place? Their intention was to admonish concerning fear of the Lord. Rachel said to Jacob, “Give me children” through your prayer, “or I am dead,” since she would be considered dead, as the Sages said. She feared that death. Jacob therefore replied, “Am I beneath God?”—am I an evil lash, that you fear me with an evil fear, bitterer than death? Know that this is not excellent fear; fear of the Lord is the beginning of knowledge. Joseph likewise answered his brothers when they feared him.

Yad Yehudah - ח - continued

Yad Yehudah - ט

(ט) “For the rod”: the Holy One's rod of discipline is itself the support. Anger from Him Himself, blessed be He, is only in mercy, unlike what comes through the other side, the evil lash. See the Zohar, Pequdei, page 426.

Yad Yehudah - י

(י) “As in ‘I disciplined’”: the Sages expounded in the first chapter of Avodah Zarah: I said that I would discipline them through afflictions in this world so that their arms would be strengthened for the world to come.

Yad Yehudah - יא

(יא) “It is written”: “My tears have been my bread day and night, when they say to me all day, ‘Where is your God?’” The author expounds that my tears became bread and support for my heart when they told me that the Name AYEH, a designation for the first three attributes, is your God, the One disciplining you.

Yad Yehudah - יב

(יב) “As known in the language of truth”: alef is Keter; YH is Ḥokhmah and Binah, as explained in Tiqqunim, Tiqqun 7.

Yad Yehudah - יג

(יג) “This is why Scripture joins them”: concerning Job.

Yad Yehudah - יד

(יד) “It means”: “turning from evil” explains “fearing God”: he feared the fear of God and turned from evil fear, the evil lash.

Yad Yehudah - טו

(טו) “Both apply truly”: although we said that Eliphaz criticized Job with “Is not your fear your folly,” rebuking his external fear [the supplied adjective is defective], this does not contradict our explanation of “turning from evil.” Both applied: initially he turned from evil, but afterward, when he doubted providence, another spirit was with him.[TN020172]

Yad Yehudah - טז

(טז) “It is known”: incidentally, the author explains this verse as it comes before him.

Yad Yehudah - יז

(יז) “He said he had not sinned”: this is “Am I the sea?” Does judgment require that I be [the supplied phrase concerning waters is unclear] and that my sitting be bounded by ashes like sand bounding the sea? I have not sinned bodily. “Or am I a sea monster?” Have I defiled my soul so as to merit such evil and bitter punishment, consuming the layers of my skin and stripping it like a serpent, instead of its being honorable garments for my soul?[TN020173]

Yad Yehudah - יח

(יח) “There is no greater folly”: the author further explains “your fear, your folly.”

Yad Yehudah - יט

(יט) “Not hope for it”: for fear itself.

Yad Yehudah - כ

(כ) “As we shall mention”: in the following chapter.

Yad Yehudah - כא

(כא) “The verse's plain sense”: your fear is your folly, your hope, and the integrity of your ways. There is no need for the commentators' forced rearrangement, as though it said, “Is not your fear your hope?”

Yad Yehudah - כב

(כב) “Rather”: under our interpretation the verse's sequence—your folly, your hope, and the integrity of your ways—corresponds precisely to the morning blessings that He did not make me an idolater, slave, or woman. Beyond their plain meaning, these blessings also allude to the impropriety of serving the Lord as an idolater does, through fear of punishment; as a slave does, for reward; or for the pleasure associated with a woman. This is exactly the verse's order.

Yad Yehudah - כג

(כג) “Similarly, ‘Whoever eats’”: the commentators call it rearranged, meaning, “Whoever eats leaven from the first day to the seventh shall be cut off.” Although this is its plain sense, along the author's path the words stand as they are, teaching that excision and judgment belong to the seven holy sefirot, the seven days of construction, of which it is said, “Ask now concerning the primordial days.” Correspondingly it says, “shall be cut off, from the first day to the seventh.” In the first three attributes, Keter, Ḥokhmah, and Binah, there is no excision. Scripture alludes to this in “There was no house in which there was no dead one”: the three words AYIN, BAYIT, ASHER allude to these three sefirot. AYIN points to Keter, called Nothing because of its great concealment; BAYIT points to Ḥokhmah, as in “the house of paths of wisdom” [the supplied phrase]; ASHER to Binah, as explained in the Zohar, Aḥarei, pages 177 and 157. See the work abbreviated Ḥ.Tz.Ḥ., Part III, section 3. In these three there is no dead one and no judgment at all. [TN020174]

Yad Yehudah - כד

(כד) “Essential divine designations”: for the three sefirot mentioned.

Yad Yehudah - כה

(כה) “Likewise, ‘The lamp of God’”: “The lamp of God had not yet gone out, and Samuel was lying in the temple of the Lord, where the ark of God was; the Lord called to Samuel.” In its plain sense it appears rearranged: “Samuel was lying in the temple of the

Yad Yehudah - כה - continued

Lord, where the ark of God was; the lamp of God had not yet gone out; the Lord called to Samuel.” The intention is that prophecy came to Samuel before God's lamp went out, not simply that Samuel was lying before it went out—what does that tell us? Nevertheless, in truth the whole sequence stands properly without rearrangement, as the Sages expounded: before Eli's sun set, the sun of Samuel of Ramah rose. This is “the lamp of God,” meaning Eli's prophecy, “had not yet gone out, and Samuel was lying.”

Yad Yehudah - כו

(כו) “Training himself”: this exposition of the Sages is derived not from the latter clause, “The Lord called to Samuel,” as might appear, but from “Samuel was lying” itself, which would otherwise precede “the lamp of God.” “Lying” means training in stripping away sensory perception, for bodily sensations cease in prophets when they prophesy, as Rambam explains in chapter 7 of the Laws of the Foundations of the Torah and other books. The prophetic disciples prepare themselves for prophecy by stripping away perception. Thus “Samuel was lying” without sensory perception, preparing himself for prophecy. Scripture says that prophecy came to him then: “The Lord called to Samuel.”

Yad Yehudah - כז

(כז) “In the Lord's temple”: in this interpretation, it refers to Malkhut, called the Lord's temple, as is known, and prophecy through the nonluminous mirror, as explained in Tiqqunim. It is the lower tree, also called the tree of death in several places in the Zohar. Thus “lying,” with sensory perception suspended, applies to this attribute.

Yad Yehudah - כח

(כח) “Similar verses”: there are many such verses whose commentators were compelled to describe as rearranged, with no fixed earlier and later order. Though their account is correct in the plain sense, expound them in a proper sequence and receive reward.

Yad Yehudah - כט

(כט) “Yet it is not reckoned”: the author returns to fear. After criticizing fear of punishments, he says that even a person possessing true fear, fear of the Omnipresent, blessed be He—the entrance and gate to Torah and wisdom, as in “The beginning of

Yad Yehudah - כט - continued

wisdom is fear of the Lord," and in the Zohar passage cited above and Tiqqunim—is not reckoned to have attained it unless his intention is to resemble Him through His ways. Above too, in every aspect of the supernal human form in Asiyah, Yetzirah, Beriah, and Atzilut, in every sefirah, there is this fear: each effect fears its cause, up to Ein Sof, blessed be He. This is explained in Reshit Ḥokhmah, Gate of Fear, chapter 8, concerning "Fear God and keep His commandments, for this is the whole human being"; see there.

Yad Yehudah - ל

(ל) "Because this is His will": to perfect oneself in His ways, as commanded, "You shall walk in His ways."

Yad Yehudah - לא

(לא) "For this fear": is the Torah's beginning, as explained in the Zohar passage cited above.

Yad Yehudah - לב

(לב) "In Thought": the Torah ought to have begun with "This month shall be for you," its first commandment, as the Sages said. Yet it preceded the world in His Thought, blessed be He: He desired, for His righteousness, to justify His creatures by their walking in His ways through true fear. He therefore magnified and glorified Torah, beginning with "In the beginning."

Yad Yehudah - לג

(לג) "This is what": He said "My Torah" because, with this intention, it is His Torah in Thought. Thus it is called the Torah of the Lord, and for the same reason perfect, beginning with Genesis and including everything written from Genesis to the beginning of the commandments.

Yad Yehudah - לד

(לד) "This": this fear.

Yad Yehudah - לה

(לה) "Therefore": the verse concludes, "They did not heed My voice and did not walk in it," seemingly redundant, since this is included in abandoning My Torah. Rather, it says that they abandoned My Torah, true fear, and consequently did not heed My voice in the commandments and prohibitions proceeding from it.

Yad Yehudah - לו

(לו) "It is the hope": "They did not walk in it" means that had they held the gate of Torah through true

Yad Yehudah - לו - continued

fear, they would certainly have gone from strength to strength, from degree to ever higher degree. This would be their reward, for the reward of a commandment is a commandment. But they did not do so.

Yad Yehudah - לז

(לז) "For it is": concerning this fear the Torah says, "He walked with God," since through it one walks from degree to degree.

Yad Yehudah - לח

(לח) "To fulfill in wealth": for this reason the tanna said, "Whoever fulfills Torah in poverty will ultimately fulfill it in wealth." The intention is fulfilling Torah through true fear, walking in the Omnipresent's ways, like Malkhut, the final he of the Name, which is poor, as is known. Ultimately one ascends until fulfilling it in wealth, in all four letters of the Name, as will be explained.

Yad Yehudah - לט

(לט) "There is no wealthy person": fulfilling it in wealth means rejoicing in one's portion, in being the Lord's portion. Thus Scripture says, "Let Israel rejoice in its Maker," who made Israel His portion. The tanna's intention follows the Sages' statement that the righteous are destined to be called by the Holy One's Name, since His Name befits them as His portion. This is ultimately fulfilling Torah in wealth, in all four letters of the Name, the name by which one is called as His portion, as the author shortly explains.

Yad Yehudah - מ

(מ) "Among the manifest features": "in poverty" refers to Malkhut, called poor because she has nothing of her own, as in many Zohar passages. Therefore the fourth letter of the Name, the final he, is poor and has no vowel point, but in reading follows the first three pointed letters.

Yad Yehudah - מא

(מא) "Esther's turn": an allusion to Malkhut.

Yad Yehudah - מב

(מב) "Of herself": this is what "bearing favor" indicates, corresponding to Malkhut above.

Yad Yehudah - מג

(מג) "Scripture testified": she did not aim at favor; therefore it says she "bore favor."

Yad Yehudah - מד

(מד) “One who fulfills”: this explains “Whoever fulfills Torah in poverty,” as already explained.

Yad Yehudah - מה

(מה) “For the righteous are destined”: this too was explained above.

Yad Yehudah - מו

(מו) “If Torah”: this concludes the exposition begun in the preceding chapter.

Yad Yehudah - מז

(מז) “Concerning one who withdraws”: incidentally, the author explains the disagreement between R. Shimon son of Yoḥai and R. Shimon son of Menasya concerning “What is crooked cannot be repaired,” showing that they do not disagree.

Yad Yehudah - מח

(מח) “He expounds ‘what is crooked’”: as stated there, “R. Shimon B.M. [so the supplied abbreviation reads] says: only one initially sound who became crooked is called crooked. Who is this? A Torah scholar who withdraws from Torah.”[TN020175]

Yad Yehudah - מט

(מט) “Son of Menasya expounds ‘cannot be repaired’”: [the opening connective is defective] one

Yad Yehudah - מט - continued

who steals or robs can return it and repair the wrong.[TN020176]

Yad Yehudah - נ

(נ) “From both, the matter is completed”: a Torah scholar who withdraws from Torah is also like one who fathers a mamzer, as Solomon explained in “My son, attend to my wisdom” (Proverbs 5). There he compares Torah to the wife of one's youth, “a loving doe,” and its opposite to an alien, foreign woman.

Yad Yehudah - נא

(נא) “Ways of repair”: in “Now, children, listen to me,” and so forth, “Distance your way from her,” and so forth.

Yad Yehudah - נב

(נב) “According to its place and time”: then he had been driven from his kingship and went from door to door, saying, “I, Qohelet, was king,” and so forth. This was because he transgressed three prohibitions, as the author wrote in Heqor Din, Part III, chapter 9. He therefore included himself in the general statement and explained no repair.

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Yoel Moshe - 1

“Fear of afflictions,” etc.: that is, the two kinds of fear mentioned in the preceding chapter each divide into two. Now every wise-hearted person will escape all the aforementioned kinds of fear, but will cleave to inward fear. Of this Moses said precisely “His fear”; as for other fears, “Do not fear.”

“The holy keys,” etc.: that is, these external ones.

Rema of Fano

Now it is well to understand and consider that fear of afflictions divides into two: punishments in this world and in the world to come. So too does expectation of reward, namely the benefit of dwelling in peace in this world and enjoying oneself in the world to come. Pleasure likewise comes from wealth and honor in this world, and from exaltation in the world to come—as with Jeroboam's arrogance, mentioned in the chapter Ḥeleq, which drove him out of the world. Henceforth every wise

Yoel Moshe - 1 - continued

Among the letters of YHWH, in the last he are the external keys; the vav is the outer chamber, and the first he is the inner chamber. Consequently, the external keys—the last he—“will be led with gladness and rejoicing” toward the lower governance, which is in Malkhut and the world of Asiyah. For one world corresponds to each letter: corresponding to YHWH

Yoel Moshe - 1 - continued

are ABYA, Atzilut, Beriah, Yetzirah, Asiyah. Thus through repentance and external fear one will reach the last he, which is "in poverty"; and this is the service within the Garden, etc.

"They will enter the King's palace," etc.: toward the upper governance, which is in the first three, and its maintenance "in wealth," as stated above, for they are called wealth. "This is the guarding in Eden": vav, with "knowledge" corresponding to vav, "understanding" to he, and "insight" to yod. This is "in wealth": the linking of the last he with the first three letters. For there are three numerical orders within the mystery of AIQ BKR: units, tens, hundreds. Afterward there is the order of thousands, corresponding to the four worlds ABYA. In the world of Atzilut there is complete unity, as He said, "I am the Lord; that is My name, and My glory I shall not give to another." In the world of Beriah below it, it is appropriate to speak of ten; in the world of Yetzirah, of a hundred; in the world of Asiyah, of thousands. Through occupation with Scripture one repairs the world of Asiyah; through Mishnah, the world of Yetzirah; through Gemara, the world of Beriah; and through instruction [horaʾah], the world of Atzilut.

"Behold, the singular one"

Rema of Fano - continued

person will escape all the kinds of fear we have mentioned, of which it is written, "Moses said to the people: Do not fear." But with these two he will make an alliance, as the verse there concludes: "So that His fear may be upon your faces" (Exodus 20:16). Precisely "His fear": the holy keys, which may appropriately be called external in relation to what lies within them. For these external ones will be led with gladness and rejoicing toward the lower governance, to which the tanna alluded in speaking of maintaining the Torah in poverty. This is the service within the Garden: just as He is gracious, so you must be gracious, and everything of that kind. From there, one in a thousand will merit to be like his Master with the internal keys: they will enter the King's palace, toward the governance of the Most High and the maintenance of the Torah in wealth. This is the guarding within Eden, with knowledge, understanding, and insight.

With this, the verse "The Lord God took the human" will be understood: He took the Shekhinah with him, "and placed him in the Garden of Eden, to serve her and to guard her" (Genesis 2:15). Thus the use of the feminine works well in its plain sense. We will speak further of this in Part II, chapter 17. Concerning these, certainly, they said that the merit of the many is preferable. For of a thousand who enter Scripture, a hundred of them enter Mishnah, and ten of them enter Gemara; behold, the singular one from among them and within them alone will attain instruction [horaʾah], for he will say, "Behold, this is our God." Such is his office in the court above, and the

Yoel Moshe - 1 - continued

of the ten "will attain instruction": according to the Gemara, this refers to the supernal mysteries, not literally to issuing rulings. For if you do not say this, but understand literal rulings, a difficulty arises: why did it not say, "From ten one emerges to issue rulings"?[TN020180] For one who has attained the discussions of Abaye and Rava, and of Rav and Shmuel, etc.—why should we not say that he has attained qualification to rule? Rather, it is certainly as we said: the statement concerns the supernal mysteries, not ordinary instruction.

"They begin at the he": this is explained by what I wrote above in chapter 22. Fear without qualification is the Oral Torah, hence intermediate for every person but small for Moses, since Moses is the Written Torah. Therefore he says, "To enter with them the outer courtyard," namely the vav, the Written Torah, the attribute of Jacob, the Glory [Tiferet] of Israel. "As far as the upper he": this is the first he in the Name, the complete, internal fear we mentioned. "From there, humility is bound with fear": the initial letters of ʿanavah qetira bi-deḥilu form ʿQB, in accordance with "At the heel [ʿeqev] of humility is fear of the Lord." That fear is no small matter for Moses, but intermediate.

Yad Yehudah - א

(1) “Now it is well,” etc.: the author returns to the exposition of fear.

Yad Yehudah - ב

(2) “With these two” aspects of fear “he will make an alliance” and strive to make his path exact: external fear, whose essence and root are in Malkhut, and internal fear, which is Binah, as he concludes.

Yad Yehudah - ג

(3) “The holy keys,” etc.: in the chapter Bammeh madliqin, Rabbah bar Rav Huna said: Any person who possesses Torah but does not possess fear of Heaven resembles a treasurer who has been given the internal keys but has not been given the external keys: by what means will he enter? Rabbi Yannai proclaimed: Alas for one who has no house but makes a gate for a courtyard! The author explains the matter according to what was established in the Zohar and Tiqqunim: external fear corresponds to the last he in the Name, which is fear of the Lord, that is, Malkhut, the lower he, as stated in the Zohar passage we transcribed in the preceding chapter. In the Tiqqunim, Tiqqun B”G [as supplied], they joined this to it, in these words: “Because she is the fear that comes forth from within Torah, which is the middle pillar,” namely YQW [יק”ו, as supplied],

Rema of Fano - continued

righteous man will hold to his path in the court below. For if you do not say this, what have those ten whom you said enter Gemara lacked in their apprenticeship, such that they are not qualified to issue rulings? They called the repeaters of teachings “destroyers of the world” only when they issue rulings from Mishnah or from undifferentiated Gemara (Sotah 22a), that is, from recited learning, whether the Mishnah taught by Rabbi or the baraitot arranged by his disciples after him. When a practical ruling emerges by the method of these repeaters, without further examination and appraisal, we do not listen to them. All these are included among those who enter Mishnah: they have not served scholars sufficiently and have not set mishnayot against one another to establish the matters thoroughly through dialectical inquiry. Such a person we call one who has learned but does not reason.

But one who has attained the discussions of Rav and Shmuel and the other masters of Gemara, such as Abaye, Rava, and their colleagues, and has served Torah scholars extensively—why should we not say that he has attained qualification to rule? He has learned, like “the wise man,” and reasons, like one who “knows the interpretation of a matter.” Certainly, even if others explain a matter to him and he understands it, he is included among those who have read Scripture, studied Mishnah, and served scholars. Why should he not judge or issue rulings? Rabbi Eliezer the Great never said anything in his life that he had not heard from his masters; could anyone imagine that he had not

Yad Yehudah - ג - continued

that is, Tiferet, the vav in the Name YHWH. It also hints at the righteous one, K”T [כ”ת, unclear], who is humility. These are its words: “Humility is bound with fear, as it is written, ‘At the heel of humility is fear of the Lord.’ For this humility, which is the upper Shekhinah, has fear of the Lord as its heel. This is the degree of Moses, of whom it is said, ‘The man Moses was very humble.’ For this reason, that fear should be here is a small thing in relation to Moses.” Thus far the quotation. [TN020181]

Concerning Ḥokhmah, the yod in the Name, the Zohar, Qedoshim, says: “Yod—fear of the Lord, which is holiness, is,” etc. [The following words, “צריכות” and the clause about “windows,” are damaged or unclear.] The author called external fear, from Malkhut to Tiferet, “the external keys.” Heaven forbid [that they should be understood as the evil fear mentioned in the preceding chapter]. Rather, it is fitting for these holy keys to be called external in relation to the yod and upper he, which are internal, as he goes on to explain at the end of the section.[TN020182]

Yad Yehudah - ד

(4) “Toward the lower governance”: Malkhut.

Yad Yehudah - ה

(5) “To which the tanna alluded” when he said,

Yad Yehudah - ה - continued

"Whoever maintains the Torah in poverty," as he explained in the preceding chapter.

Yad Yehudah - ו

(6) "This is the service within the Garden": that is, concerning this Scripture said of Adam, "He placed him in the Garden of Eden, to serve her and to guard her." It speaks of the two aspects separately: "to serve her" corresponds to the Garden, and "to guard her" to Eden. The Garden hints at Malkhut, as is known. [The next words, "ובכיה חייך," are unclear.] "To serve her" means that he too should become like her, in the manner of "Just as He is gracious," etc. See above, chapter 23. [TN020183]

Yad Yehudah - ז

(7) "And everything of that kind": just as He is merciful and holy, and similar expressions.

Yad Yehudah - ח

(8) "From there, one in a thousand," etc.: in Vayiqra Rabbah and Qohelet Rabbah they said of the verse "One man in a thousand I found": In the ordinary course of the

Rema of Fano - continued

attained qualification to rule? Heaven forbid. Rather, it is certainly as we have said. Let the wise hear and increase learning from what we have been helped to establish correctly in this exposition, in many places in this treatise.

The discerning will shine in reconciling Rabbi Yannai's words and Rashi's explanation in the chapter Ba lo (Yoma 72b) with the words of Rabbah bar Rav Huna in the chapter Bammeh madliqin (Shabbat 31b). For the external keys begin at the lower he: fear without qualification, neither inaccessible nor far away, but intermediate for every person and a small thing for Moses. With these one enters the vav, the outer courtyard, Torah without qualification. Within it the internal keys are kept, as far as the upper he, which is complete fear; from there, humility is bound with fear. This is certainly no small matter even for Moses, but a great matter for the people as a whole; for him it was intermediate and attainable. Yet these are still keys with which to enter the inner courtyard: the yod in the Name, truly called primordial Wisdom, to appear before the Ancient of Days, hinted at in the upper tip of the yod. There is the great fear, above which there is none.

Yad Yehudah - ח - continued

world, a thousand enter Scripture; a hundred emerge from them. A hundred enter Mishnah; ten emerge from them. Ten enter Talmud; one emerges from them to issue rulings. This is what is written, "One man in a thousand I found." Yet it is astonishing how to apply this literally to the many—that one of the thousand brings his learning to the point of being fit to rule. What was lacking in the training of those who entered Gemara with him, such that a man should not issue rulings when he comes [to that stage], as he says shortly? Therefore he explains that the statement is "from there": it concerns the supernal mysteries, in which one of the thousand merits through his Torah the internal keys, as he concludes.[TN020184]

Yad Yehudah - ט

(9) "Toward the governance of the Most High": the first three attributes, concerning which they said, "In the end he will maintain it in wealth," as explained in the preceding section.

Yad Yehudah - י

(10) "This is the guarding within Eden": concerning it "to guard her" was said. Eden is a designation for the first three, as is known.

Yad Yehudah - יא

(11) "He took the Shekhinah with him": the word et comes to include this.

Yad Yehudah - יב

(12) "Thus the use of the feminine," in the he of le-ʿovdah and le-shomrah, "works well." At first sight it has no suitable place, for it should have said le-ʿovdo and le-shomro, since gan, "garden," is masculine. But according to his approach it works well, referring to the Shekhinah hinted at by the word "Garden." They must serve her—accomplish her service within the Garden—and guard her within Eden, as stated.

Yad Yehudah - יג

(13) “Concerning these”: the upper keys. That is, the merit of the many—those thousand who enter Scripture and merit the upper keys—[the wording “דרבים כינאו” is unclear], for only one of them will merit the internal keys.[TN020185]

Yad Yehudah - יד

(14) “Will attain instruction”: the author adopts the wording of the commentators, who explained “Ten enter Talmud; one of them emerges” as concerning rulings in the revealed teachings. The author says, according to his own approach as well, that the one will attain instruction: to show “These are your gods” and “Behold, this is our God” in the academy above, and also to instruct in the internal keys in the academy below. The author also wrote thus in responsum 116, which we will transcribe shortly.

Yad Yehudah - טו

(15) “For if you do not say this,” but propose to interpret “Talmud,” etc., literally, a difficulty arises: why should not all those ten who entered Gemara be qualified to issue rulings? Once they have [advanced beyond] Mishnah and mastered the full course of the Gemara's questions and dialectical discussions, they can certainly rule from their learning. Our sages in Sotah called the repeaters “destroyers of the world” only regarding those who never entered into the Gemara's dialectical reasoning. But those who did enter Gemara certainly count as having learned, reasoned, and served sufficiently, and are fit to rule—even if one is not as accomplished in dialectic or as sharp as his fellow. So wrote the commentary Yefeh To’ar, Vayaqhel. It likewise explained the sages' description of Rav Yosef as “Sinai” and Rabbah as “an uprooter of mountains”: each possessed both Mishnah and Talmud, but Rav Yosef had greater breadth of knowledge and Rabbah greater sharpness. See there.

Yad Yehudah - טז

(16) “He has learned, like ‘the wise man,’” etc.: the wording of Qohelet Rabbah is: Another interpretation: “Who is like the wise man?”—this is a Torah scholar. “And who knows the interpretation of a matter?”—one who knows how to explain his Mishnah.

Yad Yehudah - יז

(17) “Rather, it is certainly as we have said”: the words concern instruction in the supernal

Yad Yehudah - יז - continued

mysteries through the internal keys. These are the author's words in the responsum there: “We have already explained [the words ‘דבקדושי כי עני תורה’ are corrupt or unclear]. Through it a person can issue rulings, yet he is still included among the aforementioned instructors, but [the purpose is] to magnify Torah and make it glorious, in the service of this master,” etc. “Of the thousand who all enter Scripture, the one of whom it will be said that he has attained instruction is he who has merited to see and to show in the supernal mysteries. [The continuation is severely corrupted: it appears to speak of those who have heard and of a deficiency, then ‘Behold over us, our king … among their mighty ones,’ followed by ‘and rely … on Your unifications’; the syntax and intended quotations cannot be recovered from this supplied text.] And the like is disclosed in the enduring apprehension.” Thus far the quotation.[TN020186]

Yad Yehudah - יח

(18) “The discerning will shine,” etc.: in Yoma, the chapter Ba lo, Rabbi Elazar said, adjacent to Rabbi Yoḥanan's statement: What is meant by “Why is there a price in the hand of a fool,” etc.? Woe to Torah scholars who occupy themselves with Torah but have no fear of Heaven! Rabbi Yannai proclaimed: Alas for one who has no courtyard but makes a gate for his courtyard! Rashi explained: Darta means courtyard; “but makes a gate for his courtyard” means that Torah is only a gate through which to enter fear of Heaven, and therefore fear of Heaven must precede it. This requires reconciliation: why does Rabbi Yannai say here, “Alas for one who has no courtyard,” whereas in the chapter Bammeh madliqin he says, “One who has no house”? Also, why does Rashi explain here the reverse of his explanation in Bammeh madliqin, where he wrote that fear of Heaven resembles the external keys? The author says that according to his approach everything is properly reconciled, with an interweaving of reason and knowledge. The discerning will know that Rabbi Yannai in Bammeh madliqin speaks of fear of punishment, from Malkhut to Tiferet, and therefore says, “Alas for one who has no house”: he has not even a house, since he lacks even external fear. Therefore Rashi wrote that fear of Heaven resembles the external keys: this is what is lacking here. “But makes a gate for his dwelling” means that he occupies himself with Torah, which is a gate to the house. But in Ba lo he

Yad Yehudah - יח - continued

speaks of internal fear, and therefore says, “Alas for one who has no courtyard.”[TN020187]

Yad Yehudah - יט

(19) “For the keys,” etc.: now the author explains from below upward.

Yad Yehudah - כ

(20) “At the lower he”: Malkhut, and from it as far as Tiferet.

Yad Yehudah - כא

(21) “And a small thing for Moses”: of this fear our sages said, “Is fear then a small matter? Yes: in relation to Moses it is a small matter,” as explained in the aforementioned Tiqqunim.

Yad Yehudah - כב

(22) “With them one enters the vav” in the Name: Tiferet. There is Torah—the Torah written in this Name. Of this Rabbi Yannai said, “And a gate for his courtyard.”

Yad Yehudah - כג

(23) “As far as the upper he”: Binah, the complete, upper fear.

Yad Yehudah - כד

(24) In the aforementioned Tiqqunim they said, “Humility is bound with fear,” etc.

Yad Yehudah - כה

(25) “For him it was intermediate”: fear has degrees, as stated there. Fear of the Lord without qualification, which is below it, is a small thing in relation to him.

Yad Yehudah - כו

(26) “The yod in the Name”: as explained in the aforementioned Zohar, Qedoshim.

Yad Yehudah - כז

(27) “To appear,” etc.: that is, the word yir’ah here has the sense of seeing, “to appear before the Ancient of Days,” which is the supreme Keter, the upper tip of the yod, as is known.

Yad Yehudah - כח

(28) “And there”: in Keter. There is great fear even for Moses.

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Yoel Moshe - 1

“And called Adam, numerically equivalent to the full Name,” etc.: that is, the Name of forty-five in its expansion with alefs. It is also “full YH, the letters Elohim” [the wording is unclear].[TN020189] “The plain sense of the word”: that is, Adam, from the expression “I shall resemble the Most High.” “The commandments of the Garden were withdrawn from him”: as stated above in chapter 25, “to serve her and to guard her.” External fear is the service within the Garden, in poverty; “to guard her” is internal fear, in Eden, called “in wealth.” See above.

Rema of Fano

Have we not known, if we have not heard, that our first father was formed with the full Name and called Adam, numerically equivalent to the full Name? The plain sense of the word is “I shall resemble the Most High” (Isaiah 14:14). He neglected the Torah in wealth, and by being expelled from the Garden of Eden he was permitted to neglect it in poverty, for the commandments of the Garden and the intellectual apprehensions of Eden were withdrawn from him. Of David too it says, “They have driven me out from sharing in the Lord's

Yoel Moshe - 1 - continued

“Of David too it says,” etc.: because he was a reincarnation of Adam the first. Therefore David said, “Had Your Torah not been my delight, I would then have perished in my poverty.” That is, through Adam's sin he consequently neglected it in poverty; then I would

Yoel Moshe - 1 - continued

have perished. Examine this carefully.

“So too we find Solomon,” etc., as far as “Jeremiah came,” etc.: the Zohar at the beginning of Tetzavveh explains that he is the letters YRMYH, from whom the letters YHW were lacking, and he maintained it only in poverty, namely the last he. He was a reincarnation of Solomon, and Hillel too was Solomon's reincarnation. Scripture hints at this in “For the Lord your God will exact [yashsheh]”: YSH? [יש”ה?, as supplied] forms the initials of Jeremiah, Solomon, Hillel. Although Hillel was a reincarnation of Moses—as hinted in “Moses … before the eyes of all Israel,” whose final letters form HLL, and also in the verse “He shall be a mouth for you,” whose initials form HYLL, and “He shall be for you as a servant” [the supplied abbreviated wording is “הי”ה ל”ך ל”עב”], whose initials form HLL, as stated in Megalleh ʿAmuqot—Solomon too was a spark of Moses.[TN020190] Solomon took a thousand wives, and of Moses it is written, “One in a thousand I found”: this is Moses. Likewise, what we say of Rabbi Tarfon, that he betrothed a thousand women, concerns this same mystery. Jeremiah too is a spark of Moses, as it is written, “A prophet from among you like me

Rema of Fano - continued

inheritance, saying: Go, serve other gods” (1 Samuel 26:19). Since a covenant is established with the lips, it is written, “David came to the summit [ha-rosh]” (2 Samuel 15:32); as they expounded (Sanhedrin 107a), he sought to worship but did not worship. Afterward he maintained it in poverty, as it is written, “In my poverty I have prepared for the house of God” (1 Chronicles 22:14; Jerusalem Talmud, Peah, fol. 21a). Likewise, King Messiah is initially crushed because of our iniquities, but is destined to maintain it in wealth, as it is written, “The spirit of the Lord shall rest upon him” (Isaiah 11:2).

So too we find Solomon sitting upon the throne of the Lord; afterward he neglected it in wealth, until he was driven from his kingdom and neglected it in poverty. Jeremiah came and neglected it in poverty, as it is written, “I am the man who has seen poverty” (Lamentations 3:1). In his days the warning given to Solomon in his tranquility was fulfilled: “If you indeed turn away from following Me” (1 Kings 9:6), “This house shall be elevated” (1 Kings 9:8), which we will explain shortly. He too maintained it in poverty, never ceasing throughout his life to protest and rebuke. Hillel the Babylonian likewise maintained it in poverty; afterward he became nasi of Israel in the Second Temple period and maintained it in wealth.

The commentators needlessly strained the verse we mentioned, “This house shall be elevated” (1 Kings 9:8), and took it out of its plain sense. For they said in the chapter Ḥeleq (Sanhedrin 96b), “The Sanctuary rose; they trod upon it from

Yoel Moshe - 1 - continued

He will raise up for you,” etc., hinting at Jeremiah: Moses saw them in their tranquility and Jeremiah in their recklessness. Likewise, one of the seventy-two Names, MHSh [מה”ש], has the letters of Moses [MShH]; with the inclusive unit, [its value is that of] the letters HLL.

“From David's words to the woman of Tekoa,” etc.: David took her; he said this to the woman, and Absalom, who was suspended by his hair, was born from him [so the supplied text reads]. [TN020191] “You have gone up, all of you, to the rooftops”: the priests took the Temple keys in their hands, as below.

“Evil consumes itself,” etc.: that is, “and it consumed their foundations” refers to the foundations of the fire. Once the fire had completed its work by kindling fire in Zion, it was immediately annulled and consumed. But the foundations of the city of Zion were never burned, as it is written, “Lay it bare, lay it bare, down to the foundation in it”—down to, but not including it. How much more the walls of the Temple, which departed to a place where the enemy's hand has no dominion: God took them to Himself. This is “When the Lord returns the return of Zion”: He will restore it to us. Hence “the Sanctuary rose” upward. What it says, “They trod

Yoel Moshe - 1 - continued

upon it from Heaven," seems to mean they trod on it and it [came] down; but it does not refer to the Temple, only to "treading" incidentally. For the Omnipresent has many agents: they brought stones and built something in the shape and pattern of the Temple. The enemies imagined they had burned the Temple, but in truth they burned only the likeness.[TN020192]

"For this is the name by which the foreigners will call it": the foreigner cannot direct his intention toward the upper Sanctuary, but only toward the sanctuary of King Solomon, which he made with his intention, whatever that intention may have been.

"He too will be told of kinds of happiness": that is, "Happy is the person," etc., is said of him because he directs his intention toward the paths in the hearts of the dwellers of Your house—the righteous, who are themselves the palace of the Lord—even though they themselves [the persons relying upon them] cannot direct their intention toward these intentions in themselves. This is like "God of Meir, answer us": that gentile did not know how to direct his intention toward the holy Names Rabbi Meir possessed for deliverance from the dogs. The gentile simply said, "God of Meir"—with all of Rabbi

Rema of Fano - continued

Heaven." Prophetic words always come with the utmost precision to establish the truth of the revealed account. Go and learn from David's words to the woman of Tekoa: "As the Lord lives, not a hair of your son's head shall fall to the ground" (2 Samuel 14:11). The words reach Absalom, who was suspended by his hair, as is known. There are many such instances, as we shall mention in Part II, chapter 13.

Here the understanding of the statement is completed by what is explained in the Zohar, Pequdei (Zohar II, 240b), concerning the foundations of Zion and Jerusalem: they were concealed, and the enemies had no dominion over them. We have a hint of this in Scripture: "What is the matter with you now, that you have gone up, all of you, to the rooftops?" (Isaiah 22:1). As for what is written, "He kindled a fire in Zion, and it consumed her foundations" (Lamentations 4:11), the meaning concerns the foundations of that external fire: evil consumes itself, and the completion of its mission is its annulment, as will be explained. If this is so for the city's wall, how much more for the Sanctuary itself! For the holy stones departed miraculously, to be raised aloft in a place beyond the reach of any hand. "The house was elevated" in its literal sense, for "the Sanctuary rose." The sages explicitly said that even the Temple keys were taken from the priests' hands by a palm of a hand that descended.

What the rabbis said, "They trod upon it from Heaven," refers to the verse, which testifies that what "the Lord trod" was merely a "winepress," for the crown-

Yoel Moshe - 1 - continued

Meir's intention, whatever its particulars—"answer us."

"Moreover, it is written bnti [בנתי]": an expression of understanding: I understood how to direct my intention in the Sanctuary toward the upper Sanctuary. This is "I understood for my fellow from afar": toward the Temple far away in heaven, with "fellow" in the sense of brothers and companions.

"Israel should direct their intention toward this," etc.: that is, even though they cannot direct their intention toward all the intentions and mysteries of the sublime, supernal secrets in prayer, as established by the Men of the Great Assembly, they should nevertheless direct their intention generally toward the intentions of those who established it, facing the upper Sanctuary.

Yad Yehudah - א

(1) "Have we not known," etc.: the author returns to expounding "Whoever maintains the Torah in poverty," etc., which he mentioned in the preceding chapters.

Yad Yehudah - ב

(2) "With the full Name": as it is written, "The Lord God formed the human." The name Adam itself also indicates this: its numerical value is forty-five, like the Name YHWH expanded with alefs: יו"ד

Yad Yehudah - ב - continued

ה"א וא"ו ה"א. Since he was created with the full Name, we know [that he belonged] to governance in the attribute of wealth—the first three, internal fear, as explained in the preceding chapter.

Yad Yehudah - ג

(3) "The plain sense of the word Adam" is the expression "I shall resemble the Most High": just as He is gracious, etc. This is the attribute of poverty, fear, Malkhut, as stated. Both of these things were in him, the two kinds of fear shining upon him. Afterward, when he neglected the Torah in wealth, his punishment was to neglect it in poverty too. [The connective "וכשנצל זה" is unclear.] He was expelled from the Garden of Eden, which hint at these two fears, as stated in the preceding chapter.[TN020193]

Yad Yehudah - ד

(4) "Of David too," who was a reincarnation of Adam, "it says: They have driven me out," etc. Like him he was expelled, through Absalom, and neglected the Torah in poverty. Afterward, to repair what he and his incarnation had made crooked, he maintained it in poverty, which is his attribute, as in "For I am poor and needy": he has nothing of his own, as is known from the Zohar.

Rema of Fano - continued

stones were raised aloft over His land. The Omnipresent has many agents, male and female demons, and they brought heaps of stones, lime-burnings, to satisfy that wicked man's eye. This is borne out by the precise wording addressed to him: "You burned a house already burned" (Sanhedrin 96b). There is a further inference from "six covered wagons" (Numbers 7:3), which endure forever, together with the Tabernacle's planks and fittings. This was the good news given to Solomon after his prayer: enemies would not have dominion over the work of his hands, by virtue of his intention and thought, while the house was being built, being directed toward the upper Sanctuary.

Consider his first words: "The heavens and the heaven of heavens cannot contain You; how much less this house that I have built" (1 Kings 8:27). He attached the limitation to himself: because it is a structure built by flesh and blood, it is too small to contain the glory of the Shekhinah. Concerning the foreigner too, when he sought mercy that God should hear and answer him by virtue of the consecrated house, he said, "To know that Your name is called upon this house that I have built" (1 Kings 8:43). For the foreigner will call it by this name: "The sanctuary of King Solomon."

This is like the meaning of "Happy are the dwellers of Your house" (Psalm 84:5), and "Happy is the person whose strength is in You," etc. (Psalm 84:6). It does not say "dwellers in Your house," but "of Your house," for they themselves are the palace and throne of the Lord. As it is written, "This is my God, and I will make Him a dwelling [ve-anvehu]"

Yad Yehudah - ה

(5) "Likewise, King Messiah," who is also a reincarnation of Adam, as is known from our sages, first repairs the sin of his incarnations by maintaining the Torah in poverty, as it is said of him, "Poor, and riding upon a donkey." In the future he will repair further by maintaining it in wealth.

Yad Yehudah - ו

(6) "As it is written" of him, "the spirit of the Lord": the Name YHWH, which includes the attribute of wealth.

Yad Yehudah - ז

(7) "So too we find Solomon": what happened to him and his incarnation was like what happened to Adam the first and his incarnations. Initially he was of the attribute of wealth; therefore it is written of him, "He sat upon the throne of the Lord," and our sages said that he ruled in the upper and lower realms. Afterward he neglected the Torah in wealth, and finally neglected it in poverty. Jeremiah came and repaired this.

Yad Yehudah - ח

(8) "And he too maintained it in poverty," since he was his reincarnation, as stated in the writings of the Ari, of blessed memory. See also the commentary on Avot there, [the supplied reference reads "כל"קצ"ל" and is unclear], section 24. [TN020194]

Yad Yehudah - ט

(9) “Hillel the Babylonian,” who was also a reincarnation of Solomon, peace be upon him, repaired further and maintained it both in poverty and in wealth.

Yad Yehudah - י

(10) “The commentators,” etc.: in passing, the author explains the verse “This house shall be elevated” (Kings 9).

Yad Yehudah - יא

(11) “And took it out of its plain sense”: some explain the word yihyeh, “shall be,” as hayah, “was”; others explain ʿelyon, “elevated,” as an expression of cutting down, like “through the lowering of hands.” See Rashi and Radak. All this is strained.

Yad Yehudah - יב

(12) “For they said,” etc.: that is, ʿelyon is literal. Scripture hints that at the time of the destruction the house will be elevated: it will rise upward to the firmament. As stated in the chapter Ḥeleq concerning Nebuzaradan: He kept killing until he reached the Sanctuary. He set fire to it. The Sanctuary rose; they trod upon it from Heaven, as it is said, “The Lord trod a winepress,” etc. His mind became arrogant. A heavenly voice came forth and said to him, “You have killed a people already killed; you have burned a Sanctuary already burned,” etc.

Rema of Fano - continued

(Exodus 15:2): I shall be a dwelling for Him, to complete the likeness for the glory of the Shekhinah. What is written of it? “Glory shall sing to You and not be silent” (Psalm 30:13). They too, in their righteousness, “will yet praise You, Selah.” “Happy is the person whose strength is in You”: he too will be told of kinds of happiness when his trust is in the Lord, even if he does not merit to be himself a chariot. Rather, the paths of his strength and trust are in the hearts of the dwellers of Your house. For otherwise it should say “in his heart”; rather, it is as we have said. This is in the manner of “God of Meir, answer me” (Avodah Zarah 18a), spoken by someone who did not know how to direct his intention beyond that measure.

But when Solomon prayed for Israel going out to war, he did not mention “this house,” but “the house that I have built for Your name.” Moreover, it is written bnti [בנתי]: authority belongs to the transmitted consonantal text. The meaning is that he understood his thought from afar [ben le-reʿi me-raḥoq]: this is the Temple above, which he saw and in whose pattern he acted. Therefore he added “for Your name”: the lower building and the contemplation of the upper one were both for the sake of Heaven, not out of pride or arrogance, Heaven forbid. Israel, a wise and understanding people, should direct their intention toward this so that their prayer may be accepted. When he sought mercy for the exiles of Israel, he said, “They shall pray to You toward their land,” etc., “and the house that You have built [read: I have built] for Your name” (1 Kings 8:48). Here too authority

Yad Yehudah - יג

(13) “The words reach Absalom”: the words of the woman of Tekoa to the king brought him to mind, and the saying fell into his mouth that none of his hair would fall to the ground. So it was, for he was suspended by his hair.

Yad Yehudah - יד

(14) “Here,” in the verse “This house shall be elevated”: although in the Gemara they spoke only of the Sanctuary itself, their statement is nevertheless supported by what is in the Zohar, Pequdei, page 232: “But the foundations of Zion and Jerusalem were concealed.” See there. [TN020195]

Yad Yehudah - טו

(15) “We have a hint”: as Scripture says, “to the rooftops”; the intention is the firmament.

Yad Yehudah - טז

(16) “As for what is written, ‘and it consumed,’” etc., this does not contradict it. For one can explain that “her foundations” refers to the fire, not to Zion. The meaning is that the fire consumed and exhausted itself upon completing its mission.

Yad Yehudah - יז

(17) As will be mentioned in the following parts.

Yad Yehudah - יח

(18) “What the rabbis said,” etc., does not mean that they brought it down, nor [does the following wording about ‘above’

Yad Yehudah - יח - continued

read clearly]. On the contrary, it explains the statement “the Sanctuary rose”: although it rose upward, below it nevertheless appeared to the enemies as if they had burned it. For they trod

Rema of Fano - continued

belongs to the transmitted consonantal text: bnyt [בנית] is written. For Israel is redeemed only by the merit of the Sanctuary of the Lord established by His hands. “The Lord shall reign forever and ever.”[TN020188]

End of Part I.

Yad Yehudah - יח - continued

only a winepress from Heaven, and [agents] brought lime-burnings from wall-bricks to satisfy their eyes. The expression “they trod upon it” there refers to Scripture's “The Lord trod a winepress.”[TN020196]

Yad Yehudah - יט

(19) “Which endure forever”: as stated in the Pesiqta.

Yad Yehudah - כ

(20) “This was the good news,” etc.: the expression “shall be elevated” is good news that the enemies will not have dominion over the work of his hands. Even when the house below is destroyed, it will remain built there in its holiness and completeness.

Yad Yehudah - כא

(21) “He attached the limitation to himself”: the words “that I have built” are superfluous, but his purpose in them is to limit the a fortiori argument, attaching the limitation to the builder as flesh and blood. It was not necessary [in itself], since, being built facing the upper Sanctuary, it cannot be confined by this a fortiori argument. This is his meaning: “How much less this house that I have built” below, which I, flesh and blood, have built. For that reason he did not say “that I have built for Your name,” as he said at the end.

Yad Yehudah - כב

(22) “The sanctuary of King Solomon”: named after his building of it.

Yad Yehudah - כג

(23) “This is like the meaning of ‘Happy,’” etc.: Solomon's intention here is to say: Please hear, Lord, the foreigner's prayer, and let the good intention by which he directs himself toward my house benefit him too. He knows that I am its builder, even though he does not know how to direct his prayer toward the upper Sanctuary. This matter is like what Scripture says, “Happy are the dwellers,” etc. (Psalm 84), as he concludes.

Yad Yehudah - כד

(24) Ve-anvehu is an expression of naveh, “dwelling.” The commentators explain: I shall make

Yad Yehudah - כד - continued

Him a dwelling. According to our approach, the meaning is: I shall be a dwelling for Him.

Yad Yehudah - כה

(25) “To complete the likeness” above: the Shekhinah is called the palace of the Lord, as is known. The righteous complete this likeness, for an awakening below brings an awakening above; therefore [he continues as follows].

Yad Yehudah - כו

(26) As it is said of the Shekhinah, “So that glory may sing to You”: the intention is that the Shekhinah, called Glory, will sing to His exalted name and not be silent. Here too he concludes concerning the righteous, “They will yet praise You, Selah.”

Yad Yehudah - כז

(27) “Happy is the person whose strength is in You; paths are in their hearts”: he said this (there) intentionally. Likewise, happy is even the person who is not so completely righteous as to be wholly a chariot and throne of the Lord, provided he is fit to be [attached] to the completely righteous. This is “paths are in their hearts”: he began in the singular, “Happy is the person,” and concludes in the plural, whereas he should have said “in his heart.”

Yad Yehudah - כח

(28) Rather, “in their hearts” certainly refers to the preceding verse, to the rank of the dwellers of Your house. The meaning is: happy is the person who is only paths toward what is in the hearts of the dwellers of Your house. These are the completely righteous, who themselves are the house of the Lord, and they know beforehand [or: first] with correct intention. This righteous person, who does not know so well how to serve the Lord as they do, will nevertheless also be blessed. This is like the two buildings Solomon built.

Yad Yehudah - כט

(29) “This is in the manner of” what is in the first chapter of Avodah Zarah: Rabbi Meir said to that guard, “Say, ‘God of Meir, answer me,’ and you will be delivered.” That guard did not know how to direct himself toward the divine intention; he simply said, “God of Meir, answer me,” with the same intention Rabbi Meir intended [the closing words “היו שכינתא” are unclear].[TN020197]

Yad Yehudah - ל

(30) “But,” etc.: this completes the earlier discussion.

Yad Yehudah - לא

(31) “When he prayed,” etc.: as it is written, “When Your people go out to war,” etc., “and pray to the Lord toward the city You have chosen and the house that I have built for Your name.” He omitted the word “this” and added “for Your name” to indicate his contemplation of the upper Sanctuary, as he

Yad Yehudah - לא - continued

concludes.

Yad Yehudah - לב

(32) “Moreover”: why is it also written bnti [בנתי], lacking a yod? To hint at this matter: it derives from ben, and means that he built it above.[TN020198]

Yad Yehudah - לג

(33) “Bnyt [בנית] is written,” lacking a yod: to indicate that the intention is the building above, which You, Lord, have established, by whose merit Israel will be redeemed. As it is written, “The Sanctuary, Lord, that Your hands established; the Lord shall reign forever and ever.” Now may the Lord's power be magnified, as You have spoken, saying—speedily in our days, amen.

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Yad Yehudah

“In the first chapter of Rosh Hashanah.” There, in the Mishnah: “At four periods the world is judged: at Passover concerning grain; at Shavuot concerning the fruits of the tree; at Rosh Hashanah all who enter the world pass before Him like bene maron, as it is said, ‘He who fashions their hearts together, who understands all their deeds’; and at the Festival they are judged concerning water.”

In the Gemara: “Whose view is our Mishnah? Neither Rabbi Meir's, nor

Rema of Fano

The course of the discussion in the first chapter of Rosh Hashanah is that a person is judged every hour for examination and mere scrutiny, in accordance with Rabbi Nathan; and every day he is judged for visitation, which is a scrutiny encompassing many examinations, in accordance with Rabbi Yose. Each of them states one aspect, and the Sages do not disagree with them. These two measures apply to the perfected, and of them Job said: “What is man, that You should magnify him, and that You should set Your heart upon him?” (Job 7:17); “You visit him every morning; You examine him every moment” (Job 7:18). A king and a

Yad Yehudah - continued

Rabbi Judah's, nor Rabbi Yose's, nor Rabbi Nathan's. For it was taught: ‘All are judged on Rosh Hashanah, and their sentence is sealed on Yom Kippur’ - the words of Rabbi Meir. Rabbi Judah says: ‘All are judged on Rosh Hashanah, and their sentence is sealed, each at its own time: at Passover concerning grain; at Shavuot concerning the fruits of the tree; at the Festival they are judged concerning water; and a person is judged on Rosh Hashanah, and his sentence is sealed on Yom Kippur.’ Rabbi Yose says: ‘A

Yad Yehudah - continued

person is judged every day, as it is said, “You visit him every morning.”’ Rabbi Nathan says: ‘A person is judged every hour, as it is said, “Every morning You examine him.”’ [TN030002]

“And if you say that it is indeed Rabbi Judah, and what the Mishnah teaches concerns the sentence - if so, the human being poses a difficulty. Rava said: ‘It is the tanna of the school of Rabbi Ishmael.’ For the school of Rabbi Ishmael taught: ‘At four periods the world is judged: at Passover concerning grain; at Shavuot concerning the fruits of the tree; at the Festival they are judged concerning water; and a person is judged on Rosh Hashanah, and his sentence is sealed on Yom Kippur.’ What our Mishnah teaches concerns the beginning of judgment.

“Rav Hisda said: ‘What is Rabbi Yose's reason?’ He stated his reason: ‘You visit him every morning.’ What we mean is this: why did he not say as Rabbi Nathan did? Examination is mere scrutiny. Visitation too is mere scrutiny! Rather, Rav Hisda said: Rabbi Yose's reason comes from here: ‘To execute the judgment of His servant and the judgment of His people Israel, the matter of each day on its day.’ Rav Hisda also said: ‘A king and a community: the king enters judgment first, as it

Rema of Fano - continued

community are likewise, as Solomon explicitly said: “To execute the judgment of His servant and the judgment of His people Israel, the matter of each day on its day” (1 Kings 8:59). That is, each and every matter within a single day, consisting of many examinations, is gathered that day into a visitation.

Of this comprehensive judgment they said: “No person spends the night in Jerusalem with a sin in his hand” (Numbers Rabbah 21). Concerning this it is said: “On his day you shall give him his wages” (Deuteronomy 24:15), which they interpreted of the reward for a commandment each day, lest his day pass with his offering annulled. They also said: “Every day give Him something corresponding to its blessings” (Berakhot 40a).

We come now to the Sages, all of whom hold that every person is judged on Rosh Hashanah and his sentence is sealed on Yom Kippur, as Rabbi Meir and Rabbi Judah teach their views, and so too the tanna of the school of Rabbi Ishmael. No one disagreed on this point. Concerning what did they disagree? Concerning the judgment of the world in general, as we learned: “At four periods the world is judged: at Passover concerning grain; at Shavuot concerning the fruits of the tree; at Rosh Hashanah all who enter the world pass before Him like bene maron; and at the Festival they are judged concerning water” (Rosh Hashanah 16a). [TN030001]

We concluded that the anonymous Mishnah follows the tanna of the school

Yad Yehudah - continued

is said, “To execute the judgment of His servant and the judgment of His people Israel.”’ Why? If you wish, say: it is not proper to seat the king outside. If you wish, say: before wrath increases.

“Rav Joseph said: ‘According to whom do we pray nowadays for the sick and infirm? According to whom? According to Rabbi Yose.’ Alternatively, say: indeed according to the Sages, and in accordance with Rabbi Isaac, for Rabbi Isaac said: ‘Crying out is beneficial for a person, both before the sentence and after the sentence.’”

Rashi explained: “‘And what our Mishnah teaches’ - the four periods - ‘concerns the sentence.’ ‘If so, the human being poses a difficulty,’ for the Mishnah teaches Rosh Hashanah, whereas Rabbi Judah says Yom Kippur. ‘What our Mishnah teaches’ - the four periods - ‘concerns the beginning of judgment’; the person's sentence, however, is on Yom Kippur. ‘What we mean is this’: this is our difficulty. He did not give Rabbi Nathan's reason because he holds that examination is not judgment but an inspection of one's deeds. Accordingly, concerning his own view too you should ask: visitation is mere scrutiny. ‘According to Rabbi Yose,’ who says

Yad Yehudah - continued

that a person is judged every day, and one should pray that they judge him favorably and not impose death upon him. For if it were according to the Sages, who say he is judged only on Rosh Hashanah, death has already been imposed upon him." Thus far his words.

The master understands that from Rabbi Nathan we may learn concerning Rabbi Yose. Since Rabbi Nathan necessarily speaks of mere scrutiny, not a sentence, Rabbi Yose too speaks of visitation and mere scrutiny. Rav Hisda's statement that Rabbi Yose derives it from "To execute the judgment of His servant," etc., likewise does not refer to a decisive judgment or a sentence, but merely to visitation. This is indeed the truth, since Job says, "You visit him every morning." The Sages too do not disagree with him, just as they do not disagree with Rabbi Nathan.

Initially, however, Rav Joseph held that the Sages and Rabbi Yose necessarily disagree, and that Rabbi Yose too speaks of a sentence; for if you do not say so, our present prayer for the sick and infirm would accord with no one. But according to what is subsequently said in the Gemara, "Alternatively, say: indeed according to the Sages," etc., the truth is

Rema of Fano - continued

of Rabbi Ishmael, and what it teaches concerns the beginning of judgment. Therefore our Mishnah does not mention that a person's sentence is sealed on Yom Kippur, as the baraita explicitly teaches. On this they disagree: Rabbi Meir does not accept four periods. Rabbi Judah teaches them concerning the sentence, each being sealed at its time: at Passover concerning grain, and likewise all the others. Rabbi Judah holds that the beginning of their judgment depends on Rosh Hashanah, whereas the tanna of the Mishnah removes all of them from the judgment of Rosh Hashanah except the human being.

Since we say that what it teaches concerns the beginning of judgment, we must know when the sentence for those three is given. In truth, these matters do not require different times to be assigned to them, one for the beginning of judgment and one for the sentence; rather, everything concerning them is decreed at once. A beginning and an end were stated only for the human being, so that if he repents in between, he is forgiven. To establish the Mishnah as contrary to Rabbi Judah, they said that what it teaches concerns the beginning of judgment, thereby excluding Rosh Hashanah as the beginning of the judgment of grain, fruit, and water.

Thus, of the four periods, three are both beginning and end, while the human being's period is specifically for the beginning of judgment, since his sentence is sealed on Yom Kippur according to everyone. On that day

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that they do not disagree, and Rabbi Yose speaks merely of visitation. He and Rabbi Nathan likewise do not disagree, for visitation too is a scrutiny consisting of examinations. Rabbi Nathan merely takes the verse in Job, whereas Rabbi Yose takes the verse "To execute the judgment of His servant," etc.

"These two measures," examination and visitation, apply to the perfected and righteous, with whom the Holy One, blessed be He, is exacting to a hair's breadth; He also scrutinizes their affairs at every moment.

"Likewise" - [gap] - these are the two measures.

"As explicitly stated," etc. For this reason too, "May these words of mine be near to the LORD his God" is placed adjacent to it.

"That is," etc. All the more, it is not Rabbi Yose's ... [gap] ... that he speaks of examinations. [TN030003]

"Of this comprehensive judgment": this is the daily visitation concerning the community. They said in Midrash Rabbah, portion Pinhas, as follows: "Rabbi Judah bar Simon said: Never was a person in Jerusalem with a sin in his hand. How so? The morning continual offering atones for the transgressions of the day,

Yad Yehudah - continued

and that of the afternoon atones for the transgressions committed at night," etc., as it is said, "Righteousness lodges in her." The master mentioned that this was

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Abraham was circumcised in the morning, according to some; on it Isaac was bound at the time of the afternoon offering; and on it the second tablets were given, which have endured in our hands, to keep us alive as on this day.

Yad Yehudah - continued

said concerning the visitation of each day's matter on its day. [TN030004]

"Concerning this it is said," etc. That is, so too on the

Yad Yehudah - continued

favorable side, concerning the reward of the commandments that a person performs every day, they expounded in Shoher Tov on the verse "Of David, a psalm: To You, LORD, I lift up my soul," and what is written, "On his day you shall give him his wages": "The Holy One, blessed be He, said to David, 'David, why do you lift up your soul to Me?' He said to Him, 'Because I am like a hired worker in Your world, as it is said, "Like a servant who longs for shade, and like a hired worker who waits for his pay." It is written in Your Torah, "On his day you shall give him his wages," and it is written, "To it he lifts up his soul"; therefore, "To You, LORD, I lift up my soul." In the usual way of the world, a worker does work with a householder and requests his wages from him; the Holy One, blessed be He, tells him, "The sun shall not set upon him." Why? "To it he lifts up his soul." We, whose soul depends upon Him - all the more so!'"

The master explains that the purpose is that, through the reward for a commandment the righteous man performs every day, a sin should be atoned for day by day, and he should not need the general atonement dependent upon an offering, lest the day pass and his offering be annulled. See what they expounded in the Zohar, portion Ki Tetze, page 536.

"They also said: Every day," etc. That is, concerning this our Rabbis of blessed memory also said in Berakhot, chapter 6, on the verse "Blessed is the LORD day by day": "Do they bless Him by day, and not bless Him at night? Rather, it tells you: every day give Him something corresponding to its blessings." This is as we have said: to reckon the reward of the blessings day by day in His visitation.

"We come now to the Sages," etc. The master sets out a preface to his answer; he proceeds to explain what stands in the Gemara: "What our Mishnah

Yad Yehudah - continued

teaches concerns the beginning of judgment."

"No one disagreed on this point": examination [gap].

"Concerning the judgment of the world in general": since we learned, at four periods, fruit and water.

"On this they disagree": Rabbi Meir does not hold like the Mishnah and the tanna of Rabbi Ishmael, that there are four periods; therefore he teaches, "All are judged on Rosh Hashanah." Rabbi Judah disagrees with Rabbi Meir and accepts four periods, applying the periods to the completion of judgment and Rosh Hashanah to its beginning. He disagrees with the Mishnah and the tanna of Rabbi Ishmael, who hold that the four periods concern the beginning of judgment.

"Concerning the sentence": that is, concerning the completion of judgment.

"He removes all of them from the judgment of Rosh Hashanah": they are not judged on Rosh Hashanah at all, neither at the beginning nor at the completion of judgment, except the human being, whose judgment begins on Rosh Hashanah.

"Since we say," etc. That is, given that we establish the Mishnah's four periods as the beginning of judgment, we must investigate when the completion of judgment occurs for those three, grain, fruit, and water, since our Mishnah does not speak of the completion of judgment. For the human being, it is well: we know from the baraita that all these Sages hold it to be on Yom Kippur. It is not so concerning those three.

"In truth," etc. That is, in truth these three have only one time in judgment, their beginning and end occurring at once.

Yad Yehudah - continued

"To establish," etc. That is, from the statement "What it teaches concerns the beginning of judgment" one cannot infer that all four periods also have a separate time for completion of judgment. Rather, since we hear Rabbi Judah hold that the judgment of these three begins on Rosh Hashanah, they said that what it teaches about the four periods concerns the beginning of judgment, contrary to Rabbi Judah. In truth, however, the Mishnah also agrees with Rabbi Judah's statement that the completion of judgment for these three occurs for each at its own time, because for them the beginning and end of judgment are one, with no different times. It is simply that the Mishnah does not speak of completion of judgment, whether concerning those three, for whom completion is included in the beginning, or concerning the human being, who has a separate time for the sentence. This is likewise evident if we examine the wording of the tanna of Rabbi Ishmael: those three have no separate time for the sentence.

"Thus, the four periods": those mentioned by the Mishnah are not equal, for three of them - grain, fruit, and water - have a beginning of judgment that is also its completion. The Mishnah, which speaks of the beginning, thereby includes their completion as well. This is not so concerning the human being, for whom the Mishnah speaks specifically of the beginning of his judgment, but not of its completion, which according to everyone is on Yom Kippur.

"On that day Abraham was circumcised," etc. Therefore the Holy One, blessed be He, wished to confer merit upon Israel by judging them on a day when our ancestors performed good deeds, to recall their merit and thereby vindicate us in judgment. For this reason this day was established for atonement and for atoning, as is known.

"According to some": as found in Pirkei de-Rabbi Eliezer. It derives this from what is written there, "You shall do no work on this very day," and what is written here, "On this very day he was circumcised," etc. It concludes that every year the Holy One, blessed be He, sees the blood of our father Abraham's covenant of circumcision and atones for Israel's sins, etc. This excludes what is said in Genesis Rabbah on "Knead and make cakes": "This tells you it was Passover"; that was on the

Yad Yehudah - continued

third day after Abraham's circumcision.

"On that day Isaac was bound": as is known from the saying of our Rabbis of blessed memory.

"On it the second tablets were given": this too is known from the words of our Rabbis of blessed memory, that the last forty days ended on Yom Kippur. Moses then received the second tablets, and it was said to him, "I have forgiven according to your word."

Yoel Moshe - 1

"Every hour for examination," etc., through "he is judged for visitation," etc. That is, from the wording of Scripture: "You visit him every morning; You examine him every moment."

"Concerning the judgment of the world in general," etc. That is, concerning grain, water, and the fruits of the tree.

"The tanna of the Mishnah removes them," etc. That is, the tanna of the Mishnah, who teaches that the world is judged at four periods, excludes them all - grain, water, fruit - entirely from the judgment of Rosh Hashanah. Rather, each is judged at its own time, and only the human being on Rosh Hashanah. All this concerns the beginning of judgment. If so, we must know when their judgment is completed. For the human being, it is well: the baraita says that their sentence is sealed on Yom Kippur. This is not so for grain, water, and fruit, which are mentioned only in the Mishnah, and it speaks of the beginning of judgment. He answers that the truth is that everything concerning them occurs at once, the beginning and completion all together.

"Contrary to Rabbi Judah, they said, R.," etc. That is, Rabbi Judah holds that even grain, fruit, and water begin their judgment on Rosh Hashanah, and R. comes to say that the human being alone begins judgment on Rosh Hashanah. [TN030005]

"The second tablets" correspond to Jacob, for there are 172 words in the Ten Commandments, and the Ten Commandments are Jacob. Therefore Eliezer gave Rebekah two bracelets, ten of gold, a beka in weight; and three there [?] - this alluded to the Ten Commandments and the two tablets, while beka alluded to Jacob together with ten of gold. Therefore

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the Written Torah alludes to vav, Jacob's attribute. This also explains the verse “His hand grasped Esau's heel”: do not read “his hand” (ve-yado), but “and yod” (ve-yod); thus he is called Jacob. It appears so to me, Moses; examine it carefully. [TN030006]

Historical summary from the index of the 1698 printing; this is not the beginning of the author's words.

Explanation of the discussion in the first chapter of Rosh Hashanah, that a person is judged every day and every hour, and that concerning this it is said, “On his day you shall give him his wages.” They also

Historical summary from the index of the 1698 printing; this is not the beginning of the author's words. - continued

said, “Every day give Him something corresponding to its blessings.” It explains the tannaim's views concerning a person's judgment on Rosh Hashanah and his sentence on Yom Kippur, and when the sentence concerning grain, fruit, and water is given.

Historical summary from the index to the Yoel Moshe commentary in the 1649 printing; this is not the beginning of the author's words.

When the judgment of fruit, water, and grain is completed. The second tablets correspond to Jacob. The allusion in what Eliezer gave Rebekah.

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Historical index: Heqor Din - II - Chapter 1

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Yad Yehudah - 1

“Since,” etc. The master raises the question that Ran asks there concerning “At four periods the world is judged,” etc. His words are: “It is difficult for me: since a person is judged on Rosh Hashanah, surely they judge him concerning all that happens to him - his grain, fruit, and other affairs. Since that is so, everything is judged on Rosh Hashanah. It was answered for me that three things are judged for the whole world at the three times taught in our Mishnah. Hence this is how we read: the Torah told the community to bring, at these times, things that procure favor concerning them, each at its time. But on Rosh Hashanah all who enter the world pass before Him

Rema of Fano

Since grain, fruit, and water exist only for the human being, we too may ask: perhaps everything is decreed on Rosh Hashanah and sealed on Yom Kippur, as we said concerning the judgment of the human being, and as Rabbi Meir holds in all matters. For what practical purpose, then, does this anonymous teaching state Passover, Shavuot, and the Festival? Ran answered that these things are judged at those times for the entire world, while on Rosh Hashanah they are apportioned among individuals. This is correct.

It is also possible that everything said concerning a person's judgment concerns himself in general, in respect of children, life, and sustenance, all of which depend upon mazal. On Rosh Hashanah, however, it is decreed concerning them whether the person

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one by one, and his share in these things is decreed for him.” Thus far his words.

“It is also possible” to answer the question differently. Namely, on Rosh Hashanah a decree is made concerning the person in this world, in respect of children, life, and sustenance, only in general, not in detail as to whether his bread, water, and fruit in the field will be blessed. For it is possible that it be decreed concerning the person that he should be judged favorably, while the decree ... concerning grain with blight, fruit with rot, and water with drought, each at its time. Then the hand of the LORD will not be too short to fulfill the

Yad Yehudah - 1 - continued

decree of sustenance concerning the person through miracles, as will be explained below. [TN030009]

"All of which depend upon mazal." That is, although these three do not depend upon merit - so that we could say that the decree of Rosh Hashanah, which follows a person's deeds and merits, causes them - but rather depend upon mazal, as they said in the Gemara, nevertheless the judgment of Rosh Hashanah affects them: whether they reduce for the person what is due to him according to mazal, or complete it for him. This will be explained below, at the end of chapter 28, where the master says: "Thus mazal performs its function, and the judgment of Rosh Hashanah is joined to it, to reduce what was decreed for one who emerges wicked in his judgment, and to complete for the righteous what mazal indicates," etc.; see there.

"One who merits both tables": favorable mazal and a favorable judgment on Rosh Hashanah, whereby it is decreed to complete for him what his mazal indicates, is called inscribed for life.

"Even in the last year," in which he will die: if he has filled his days and years in that year according to the

Rema of Fano - continued

deserves to have his allotment completed or reduced, as below in chapter 28. One who merits both tables, and whose allotment is completed abundantly, is called "inscribed for life" year after year, even in the last year, as will be explained, since he has filled his days and years. [TN030007]

Yet "man does not live by bread alone." For if, throughout the forty years when our ancestors were in the wilderness, blight had been decreed for grain, rot for fruit, and drought for water, there is nevertheless no doubt that on every Rosh Hashanah of those years it was written and sealed concerning Israel that they should eat heavenly grain to satiety and drink from Miriam's well. Conversely, it is related of the days of Rabbi Johanan that once four seahs cost a sela, yet many were swollen from hunger for lack of an issar.

Knowledge of the opposites that have already occurred before us thus requires us to say that the judgment of the human being is one thing and the judgment of grain another. Water and fruit are likewise. Go and learn from the carob tree and spring of water provided in the cave for Rabbi Simeon and his son Rabbi Eleazar, in the chapter Bammeh Madliqin. In such a case we certainly do learn from miraculous events, which are among the special workings of the supreme providence over all human ways, proceeding from Him who is great in counsel and abundant in action.

There is no respect in which grain differs from water and fruit except that

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indication of his mazal, he is called decreed for life in that year, since it was decreed that the indication of mazal be completed for him.

"Yet," etc., explains the matter. It means that the decree concerning a person in the judgment of Rosh Hashanah, even if for life, nevertheless does not necessitate the LORD's blessing upon grain, fruit, and water. The wilderness generation proves it: they ate manna for all forty years, without food for themselves in the arid land. What difference would it make if grain had been judged favorably or unfavorably on all those New Years? Either way, the inscription in the book of blessing and sustenance which Israel received on those New Years was fulfilled through heavenly bread, miraculously. This is what is written, etc.: "He fed you manna," etc., "to make known to you that man does not live by bread alone, but by everything issuing from the mouth of the LORD man lives." Its meaning is as we have said. The same applies to fruit and water. Thus Rosh Hashanah does not make the judgment of the person identical with that of grain and other things.

"Conversely," etc. That is, just as it is possible for a favorable judgment concerning the person to

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be decided on Rosh Hashanah while grain is judged unfavorably, so the reverse is possible: the decree concerning the person's sustenance may be unfavorable and that concerning grain favorable, as related in "25 of Bava Batra," from the days of Rabbi Johanan, etc. [TN030010]

"Knowledge of the opposites": when we know the opposites that occurred before us, when grain was cheap yet many were swollen from hunger, and similar cases, this knowledge requires us to say that the judgment of the person is separate, etc.

"In the chapter Bammeh Madliqin": it is stated there, "They went and hid in a cave. A miracle occurred: a carob tree and a spring of water were created for them."

"There is no respect," etc. That is, with regard to what has been stated, fruit

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it undergoes two judgments. At the Passover before sowing, it is judged concerning sowing and growth; at the Passover before harvest, it is judged concerning ripening and being gathered safely into the house. Its principal judgment, however, concerns the grain in the fields while it stands in its stalks: whether it will be blessed for eating and for sowing. In this it resembles all the others. Nevertheless, in the end it is consequently judged twice.

The reason may be that grain differs because it is the principal means of life. This also accords with the view that the fruit through which the first Adam sinned was wheat. It was called a tree because of the strength of its planting, which yields its fruit in its season, as will shortly be explained. Then it was said to him: "Cursed is the ground because of you" - as in "They ate of the produce of the land" (Joshua 5:11). He judged the food hidden in the earth. It was also said to him: "By the sweat of your face you shall eat bread" (Genesis 3:19). He judged it after its growth too, subjecting it to many labors. [TN030008]

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and water are equal to grain. There appears, at first sight, to be a difference because grain is judged twice, as said there in the Gemara on the Mishnah, "At Passover concerning grain": "Which grain? If you say the grain now standing, when was it judged concerning all the adventures that have befallen it? Rather, it is the grain that will be sown. Does this mean it undergoes one judgment? But was it not taught: Grain that suffered an incident or accident before Passover was judged in the past; after Passover it is judged for the future," etc. Rava said: "Infer from this that it undergoes two judgments." Even here, however, there is no difference between grain and fruit or water.

"Its principal judgment, however," etc. That is, although they said it undergoes two judgments - on Passover the standing grain is judged, as is the

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grain to be sown afterward in Marheshvan; and on the following Passover the standing grain sown the previous Marheshvan is judged, so that it is judged twice - nevertheless the principal judgment is only one judgment: that concerning the standing grain. When it is judged concerning ripening, that is, whether it will be fit for eating, it is also judged as to whether it will be fit for sowing as wheat, since they are rolled together from the sowing ... in this way [?], so that even the judgment concerning sowing is included in the judgment concerning ripening, and all is one judgment. [TN030011]

"It resembles all the others," fruit and water. Yet

Yad Yehudah - 1 - continued

since they are necessarily distinct judgments, it appears that it is judged twice, and for this reason they said it undergoes two judgments. In truth, however, the principal judgment is one judgment, as mentioned.

"This also accords," etc. That is, we find this in the judgment of the first Rosh Hashanah, when the first Adam was judged: grain too was judged twice in it, as he concludes.

"With the view": in Sanhedrin, chapter Ben Sorer, and in Genesis Rabbah, portion Bereshit, that it was wheat, and it was judged in that judgment.

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“It was called a tree”: although wheat is only an ear of grain, it was nevertheless called a tree because of the strength of its planting. The tree required a strong planting because of the fruit it would yield in its season, for that wheat was very large and already prepared, as it will be in the future. This comes from Genesis Rabbah there: “Rabbi Samuel bar Rav Isaac asked Rabbi Zeira: ‘Is it possible that it was wheat? But it is written “tree”!’ He answered him: ‘It towered like the cedars of Lebanon.’” This resembles what our Rabbis of blessed memory expounded in the last chapter of Ketubbot on the verse “May there be abundance of grain in the land”: “In the future wheat will tower like a palm.”

Further there, in Genesis Rabbah: “Rabbi Nehemiah and the Sages differed. Rabbi Nehemiah said: He said ‘Who brings forth bread from the earth’ because He has already brought forth bread from the earth. The Sages say: ‘Who brings forth bread’ concerns what He will in the future bring forth as bread from the earth, as it is said, ‘May there be abundance of grain in the land.’” That is, as they also expounded in the last chapter of Ketubbot on this verse: “In the future the land of Israel will produce ready-made loaves.” Rabbi Nehemiah holds that this was also so before the sin. The words of both are true, and this too will be explained in the next chapter.

“As in ‘They ate of the produce of the land’”: its meaning is “of the grain of the land.” This is “because of you” with the yield, namely grain: the grain that is sown and still ... in the soil [?], that it should be cursed ... every growth of blessing [?], and not be decreed ... on the day of eating [?], as he explains in the next chapter. Here is one judgment. [TN030012]

“He judged it”: the food, after its growth too. This is the decree concerning what stands and needs preparation, as it is written, through many labors: prepared loaves, which now require many labors for threshing, grinding, and baking. [TN030013]

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“Only for the human being,” etc. That is, they were created for the human being's need. If so, we may ask whether everything is judged on Rosh

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Hashanah, in accordance with Rabbi Meir, who does not accept four periods, as above in chapter 1. Ran answered that on Rosh Hashanah it is apportioned among individuals, to each what is fitting for him.

“It is also possible”: that is, another answer. Even though a decree is made concerning the person himself generally at Passover, Shavuot, and the Festival, nevertheless on Rosh Hashanah they judge the person as to whether he is worthy to have completed for him what was decreed concerning him. [TN030014]

“Even in the last,” etc. ... in the last lip [?], before his death, it too is called “days,” since he has filled his years. [TN030015]

“Yet man does not live by bread alone,” etc. That is, sometimes much grain is decreed, yet many are swollen from hunger; and sometimes drought, blight, and mildew, yet they are full and well, satiated with every good thing, as with Israel in the wilderness through heavenly grain. This is called knowledge of the opposites, the opposite that hinders, for the judgment of the person is separate and the judgment of grain is separate; likewise fruit and water are separate.

“We learn from miraculous events”: that is, although in the case of Rabbi Simeon ben Yohai it was a miracle, nevertheless in a case such as this we learn from it. [TN030016]

“There is no difference” between grain and other things except that grain undergoes two judgments, k-sh.

“It was called a tree”: that is, when they said it was wheat, why was it called a tree, which implies a tree? Rather, it was called a tree because of the strength of its planting.

“Because of you”: that is, concerning the grain still within the ground, namely before growth; “by the sweat of your face,” after its growth - two judgments.

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Heqor Din - Part II (ב) - Chapter 3 (ג)

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"This too," etc. That is, just as grain was impaired in the first Adam's judgment, discussed in the preceding chapter, so, correspondingly, it will be blessed in the future, in the days of the Messiah, and return to its first blessing, which it had in abundance before the first Adam's sin. In passing, the master explains their statement that the land of Israel will in the future produce ready-made loaves.

"For it is from the precious yield," etc. That is, that the land of Israel will in the future produce loaves is something reason requires. Since the sun ripens the luminous grain, as it is said, "From the precious yield of the sun," and we already know that the luminaries were diminished from what they were at the beginning of creation, surely when they return to their first magnitude the power of ripening grain will also increase, to the point of loaves baked and properly prepared, as before the sin. This will be explained below. [TN030019]

"According to Jonathan

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This too, corresponding to that, has been promised to us for the days of the Messiah: "May there be abundance of grain in the land" (Psalms 72:16). They expounded it (Ketubbot 111 b): "In the future the land of Israel will produce ready-made loaves and garments of fine fabric." For it is "from the precious yield of the sun" (Deuteronomy 33:14). The luminaries were already diminished through the first sin, and the sun came to stand at one of 343 parts of what it had been, according to Jonathan ben Uzziel; we shall recall him again.

The great luminary lacks the strength to ripen the grain, which remains only in the condition of initial formation. This is the reason for the name hittah, lacking a nun, with the dagesh indicating it. When the luminaries return to their former state, the wheat's outer covering, from which bran comes, will ripen thoroughly, while the flour within will have its parts joined together rather than separate. All together it will be, as at the beginning, a beautiful loaf as long as the heads of the ear. The measure of each loaf will be one tenth of an ephah, for it is written, "at the head of mountains" (Psalms 72:16), as in "From the first of your dough you shall raise a hallah offering" (Numbers 15:20). [TN030017]

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ben Uzziel": in three places which I shall recall again, in Em Kol Hai, Part I, chapters 25 and 78, and in Ha-Ittim, chapter 13. [TN030020]

"It lacks strength": apart from the sun after the diminution, to ripen the grain thoroughly as is fitting.

"In its work": then it was in that state of initial formation which preceded the diminution, and this is now its completed ripening. [TN030021]

"This is the reason for the name hittah": from hantah, except that nun is missing. In its place comes the dagesh in tet to complete the missing nun, for such is the indication of dagesh everywhere. Because in the chapter of the first Adam's sin the wheat from which he ate remained at the stage of initial formation, it is therefore called hittah.

"When the luminaries return," in the future, "to their former state," to the magnitude they had before the sin, as Scripture says, "The light of the sun shall be sevenfold," and as

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Jonathan ben Uzziel says there, there will then be nothing new under the sun when grain returns to its nature before the sin: producing properly prepared loaves through thorough ripening. Even the outer covering will ripen well, and the flour will not have separate particles as ... in the Garden of Eden [?], but will be joined together; all will be a beautiful loaf, as at the beginning before the sin. This also explains the view that it will tower like a palm, since it was so before the sin, as mentioned in the preceding chapter. [TN030022]

"One tenth of an ephah": the amount of dough liable for hallah.

"For it is written": "May there be abundance of grain in the land, at the head of mountains."

"As in 'From the first of your dough you shall raise a hallah offering.'" From here our Rabbis of blessed memory learned that hallah is called "first," and is called a heave offering. Here too the stalk is so called, in "at the head of mountains." The meaning accordingly will be: "May there be abundance of grain in the land," that it should produce loaves; "at the head of mountains," suitable for "first" and for a heave offering. This is

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It is called an omer after the gathering into sheaves, which alone will complete the work, leaving it ready to eat, just as bread is called pat among us after baking and the division preceding it, from a large kneading into pieces, thick loaves, so as to separate from them a whole hallah. The omer is one tenth of an ephah, and the ephah one tenth of a kor. Thus the first and the last nature, acting as the Omnipresent's emissary for the sake of His great name, shaped a form according to the Torah for the heave offering and the tithes: it itself is a hallah, a complete loaf, as we have said. This is what our Rabbis intended when they expounded "In the beginning": for the sake of hallah, for the sake of tithes, first fruits.

This is what we learned: "One who counts is praiseworthy," for this was the original intent: to separate from the loaves one in a hundred, ten as a tithe, all of them whole, not fragments. "One who measures is more praiseworthy than he," so as to offer from the best; "one who weighs is more praiseworthy than all three," so that the priests' portion may tip the pan of the balance.

The tenth-measure, however, is forty-three eggs and one fifth of an egg. These are 216 fifths, in the mystery of "my cup overflows" - revayah, that is, 216 and he. Remove nine fifths, the hallah measure, which is one in twenty-four: or, "light," remains, after "The commandment of the LORD is pure, enlightening the eyes." [TN030018]

The Holy One, blessed be He, will

Yad Yehudah - 1 - continued

the measure liable for hallah, one tenth of an ephah, as explained in the Gemara in Eruvin: the verse "From the first of your dough" speaks of the wilderness dough.

"It is called an omer," as it is written, "The omer is one tenth of an ephah," after the work of gathering, binding and collecting the ears of grain. At that time gathering alone will be the completion of work, and no other labor will be needed. As they also said there in the Gemara: "Perhaps you will say, I have the trouble of harvesting it? Scripture says, 'Its fruit shall shake like Lebanon,'" etc.; see there. It was thus before the sin.

"Just as bread": it is named after baking and after the division preceding baking. A large kneading and mass of dough must be divided into large pieces called geritzin in the language of the Mishnah. After this division and the baking it is called pat; the same applies to omer.

"So as to separate from them," etc., refers to what he said above, that the measure of each loaf is one tenth of an ephah. That is, to separate hallah from a whole mass of dough just as it is, for every loaf is liable for hallah. It is not so now: dough that stands ...

Yad Yehudah - 1 - continued

in the hallah [?] must afterward be broken and divided into pieces. [TN030023]

“The omer,” etc. That is, every loaf also has a measure suitable for the heave offering and tithes, for an omer is one tenth of an ephah and an ephah one tenth of a kor. As our Rabbis of blessed memory say in several places, an ephah is three seahs and a kor thirty seahs. Thus the omer is one hundredth of a kor, and one can separate by means of whole loaves the measure of heave offering and tithes required for a kor, without breaking them apart.

“Thus the first nature”: before the diminution of the luminaries; and the last nature, in the future, when they return to their former state.

“Shaped a form”: the

Rema of Fano - continued

likewise increase the strength of the silkworm, whose wondrous exemplary life-events our Rabbis mentioned. The one visible to everyone is the allusion to the resurrection of the dead, the rays of glory, and the wings that will be renewed for them like eagles'. Then it will make itself a large house entirely of pure silk, which will open of itself when its work is complete, as the worm emerges into the air of the world. “Its head-opening shall be within it,” as it is written, “at the head of mountains.” It resembles the making of the robe: “He prepares, and the righteous will wear it.”

According to everyone, in any case, a person is judged on Rosh Hashanah, on which he was created, and his sentence is sealed on Yom Kippur. It comes at the culmination of the ten days, which are a judging congregation for the intermediate who have not merited, and are also a rescuing congregation for those who have merited through them, as mentioned. We shall now begin with what was said concerning this.

Yad Yehudah - 1 - continued

particular hallah measure, namely a loaf of an omer's size.

“Whole”: needing no subsequent division into pieces.

“They expounded,” in Genesis Rabbah: “‘In the beginning’: for the sake of three things the world was created - for the sake of hallah, for the sake of tithes, and for the sake of first fruits. What is the reason? ‘In the beginning God created’; ‘first’ means none other than hallah,” etc. The master says that the reason for this exposition - that the world was created for these three things more than for others - is that the world's nature before the sin was to bring forth the hallah measure for the heave offering and tithes. This is a very wondrous matter. Therefore they said that the world was created for

Yad Yehudah - 1 - continued

these three things, for nature itself indicated this by producing a measure suited to them.

“This is what we learned,” in Terumot, chapter 4: “One who counts is praiseworthy; one who measures is more praiseworthy than he; and one who weighs is more praiseworthy than all three.” The master explains, on the basis of what was said, that counting is praiseworthy because this was the intention at the beginning of creation: the earth produced prepared, whole loaves so that a whole measure suitable for the heave offering and tithe could be separated by number. That is, one in a hundred, the measure of the heave offering from the tithe, and ten in a hundred for the first tithe.

Yad Yehudah - 1 - continued

“One in a hundred”: so it should read, not “two in a hundred,” for that is the measure of the great heave offering by rabbinic ordinance. This Mishnah is taught concerning the heave offering from the tithe and the first tithe. For concerning the great heave offering we learned in chapter 1: “One does not separate it by measure, weight, or number.”

“One who measures is more praiseworthy than he”: having explained the beginning of the Mishnah, the master also explains its end.

“The tenth-measure, however,” etc. Since he is discussing hallah, the master gives a reason for the measure of the dough and the measure of hallah. He says that the omer, one tenth of an ephah, is forty-

Yad Yehudah - 1 - continued

three eggs and one fifth of an egg, as explained in the halakhic authorities. When we put this into uniform units, namely fifths, it is 216 fifths.

“In the mystery of ‘my cup overflows.’” That is, kosi, my eating, as in “one who chews wheat” in Berakhot. Revayah means 216 fifths, alluded to by the letter he.

“Remove nine”: from these 216 fifths, nine fifths, which is one in twenty-four, for nine times twenty-four equals 216, and one in twenty-four is the hallah measure, as explained in the Mishnah, Hallah, chapter 3. There remain 207 fifths, the numerical value of or, “light,” corresponding to 207 worlds, the number of or, explained in the Zohar, portion Terumah, page 294, on the verse “For a commandment is a lamp and Torah is light.”

Its words are: “‘And Torah is light’: it illuminates that lamp and kindles it from the side of the primordial light, which is the right,” etc. “Beneath the concealed upper throne dwell those worlds, from the side of that right. They are 310:207 on the right side and 103 on the left side. Those are 310, and these the Holy One, blessed be He, continually prepares. From these spread many, many treasuries of delight, all hidden away for the righteous to take delight in them in the world to come. Of these it is written, ‘To cause those who love Me to inherit yesh, and I shall fill their treasuries’; and of these it is written, ‘No eye has seen, God, besides You,’ etc. Yesh: these are 310 worlds hidden beneath the world to come. Those 207 on the right side are called primordial light, for the left light too is called light; but the primordial light is ... and nourishes [?], to produce offspring for the world to come. If you say, for the world to come and no more: rather, it is for Him every day as well, for were it not for this light, the world could not endure,” etc. “This seed, however, never ceases. Similarly, ‘Torah is light’: Torah is thus continually sown in the world and produces offspring, and they ... and it never ceases. From its fruit the world is nourished.” See there. [TN030024]

Concerning these 216 worlds which produce fruit in the future through Torah and commandments, of which it is written, “No eye has seen,” etc., the master expounded “The commandment of the LORD

Yad Yehudah - 1 - continued

is pure, enlightening the eyes.” That is, the LORD's commandments are what increase the power of 216 worlds, the numerical value of barah, “pure,” and enlighten the eyes in the world to come concerning the reward of which it is said, “No eye has seen,” etc. See further in the Zohar, portion Bereshit, page 175. [TN030025]

“The Holy One, blessed be He, will likewise,” etc. After explaining the loaves in the aforementioned saying, the master now also explains the garments of fine fabric that our Rabbis of blessed memory said the land of Israel will produce. He says the intention is that the Holy One, blessed be He, will increase the silkworm's strength, so that instead of the small house it now builds, it will in the future make a large, spacious house, suitable for a human being to wear. This is their statement that the land of Israel will produce garments of fine fabric: the silkworm will then make a garment for a human being to wear.

The reason for this designation and great comparison is that the house it builds now alludes to the latter house it will build in the future. Thus all the affairs of this worm serve as an example concerning the world to come, as our Rabbis mentioned of its wondrous example. This is in the Zohar, portion Vayishlah, page 213, whose words are: “‘Do not fear, worm Jacob.’ What is a worm? No creature in the world is like this silkworm, from whose side ... [?] all royal garments of splendor come forth. Afterward it sows its seed and dies; afterward, from the seed remaining from it, it endures as formerly, and thus it continues in existence. So Israel are like this worm: although they die, they will return and endure in the world as formerly.” [TN030026]

“The one visible to everyone,” etc. That is, the aforementioned example is visible to everyone: certainly the allusion to the resurrection of the dead, as in the cited Zohar. It also alludes to the rays of glory which the Holy One, blessed be He, will restore to Israel, as our Rabbis said in Lamentations Midrash on the verse “In fierce anger He cut off every horn of Israel”: “There are ten horns,” etc., “and all were placed upon Israel's heads. When they sinned, they were taken from them,” etc. “When will He restore them to their place? When the Holy One,

Yad Yehudah - 1 - continued

blessed be He, exalts the horn of His anointed, as it is written, ‘He will give strength to His king and exalt the horn of His anointed.’”

It likewise alludes to the wings that will be renewed for them, as our Rabbis said in chapter Heleq: “During those thousand years in which the Holy One, blessed be He, will renew His world, what do the righteous do? The Holy One, blessed be He, makes them wings like eagles', and they float upon the face of the waters,” etc.

The nature of this worm indicates an example of all these things. It is indeed one of the wonders of Him who is perfect in knowledge, blessed be He. Thus the natural philosophers have related to us in their books concerning the worm something to which the senses testify and whose nature is visibly seen: [gap] the silkworm, living and crawling, feeds on the leaves of the tree livneh, called tut. It is nourished by them, growing until it reaches its proper full measure of growth. Then, because its belly is exceedingly full with abundance, its appearance gleams and shines, for the skin of its face radiates. After growing as it should, it makes around itself a house of silk the size of an olive. There it is enclosed and hidden until the day of its death. After its death wings are renewed for it, it lives anew, is fruitful and multiplies, and gives life to its ... and seed [?], for the preservation of the species. Thus the sages who write of the natures of living creatures; see there. [TN030027]

Since the LORD has wrought wonders in this worm's nature beyond those of other living creatures, thereby showing the example of resurrection, rays of glory, and wings that He will renew for them, as mentioned, it is no wonder that we should say of the house the worm regularly makes throughout this world that it will then become very large for the righteous. Especially since all the wonders indicated by the worm will then be fully realized, there is nothing new in this worm, as mentioned, except that it will then make a large house like clothing for the righteous, in place of the small house it made in this world.

“Then it will make”: the worm.

“Its head-opening shall be”: that of the house.

Yad Yehudah - 1 - continued

“As it is written, ‘at the head of mountains.’” The sense of the verse is: “May there be abundance of grain in the land,” that it should produce fine-fabric garments, silk clothing, “at the head of mountains,” whose head-opening will be within it.

“It resembles the making of the robe,” concerning which it is written, “Its head-opening shall be within it.”

“According to everyone,” etc. Having completed these expositions, the master returns to the first matter, above in chapter 1, that all the Sages hold that a person is judged on Rosh Hashanah, as mentioned there. The reason is that the first Adam was created on it, as is known.

Yoel Moshe - 1

“At one of 343 parts.” For Scripture says, “The light of the moon shall be sevenfold, like the light of the sun.” “Sevenfold” means seven times seven, which is 49; seven times 49 is 343, as in the translation of Jonathan ben Uzziel; see there. [TN030028]

“The great luminary lacks strength”: it is the sun, as it is said, “From the precious yield of the sun.” Now that the sun has been diminished, the grain remains only in the state of initial formation. In hittah the nun is missing; the indication of the dagesh indicates [?] the missing nun. And afterward, that is, this whole matter is as follows: hittah has numerical value 22, and hantah has value 72. For the Zohar writes of the mystery: the lamp strikes and brings forth fifty lights, paths. These are the fifty gates of Understanding. Afterward it strikes and brings forth twenty-two paths, lights. This alludes to twenty-two witnesses; K.G. [כ”ג, possibly “High Priest”]; breastplate, twelve; ephod: a total of 72. [TN070001] Its light comes from this, which is the Name of 72. The twenty-two paths are the Name of 22, the name T.D.H.D., the face of the name YHWH. [TN030029]

This is the mystery of our saying on Rosh Hashanah and Yom Kippur, “And so” (u-ve-khen): its numerical value is 72, corresponding to the Name of 72. And Y.T.V., twenty [?] - why does it allude to the Name of 72 in this manner? For first the lights come, twenty, corresponding to the three occurrences of u-ve-khen; afterward the twenty-two paths correspond to the b-b of u-ve-khen, all three occurrences of u-

Yoel Moshe - 1 - continued

ve-khen. This is the mystery, and this is 52 in the mystery of hittah; hantah amounts to 72 and 22. [TN030030]

“For it is written, ‘at the head of the mountains,’” etc. That is, harim has the sense of a heave offering, and consequently “at the head” too has the sense of “the first of your dough.” It is called an omer, as Scripture says, “The omer is one tenth of an ephah,” after gathering into sheaves, just as bread is called among us after division: it is three, a piece [?], and not whole. But the omer is whole, and a loaf is one tenth of an ephah, so that the tithe and heave offering will be whole. Therefore he says: “Thus the first nature,” before the sin of the first Adam [?], and the future one in the world to come. [TN030031]

“As the Omnipresent's emissary,” etc., so that it should be whole; therefore the Torah ... see there. [TN030032]

“The tenth-measure, however,” is forty-three eggs and a fifth; it is the measure 135 [?], the numerical value of hallah. These are 216 fifths, in the mystery of R.Y.H., that is, Y.R., Y.V., he; that is, he is a fifth. [TN030033]

“One who counts is praiseworthy,” etc. See K.A., M.A., chapter 24: “one who understands” is Gevurah, weight is Hesed, measure is Tiferet. [TN030034]

“Remove sixty fifths,” the hallah measure: or, “light,” remains, which is 206, after “The commandment of the LORD is pure,” which is 206, “enlightening the eyes.” In the name, that is, K.K., on the verse “enlightening the eyes,” numerical value ... Thus he wrote in S.G., chapter 50, as follows: “In the portion ‘And it shall be, if you listen’ there are three occurrences of YHWH; as far as ‘You shall place’ there are 72 words, and the Name is of 72, corresponding to it. Conceive each name YHWH in your mind as circles: three for yod, three for he, and sixty for each of twenty k-h-v [?]; thus 24 circles

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Yoel Moshe - 1 - continued

for each, and all together 72. These circles are twenty-eight [?], in the likeness of a human eye. Upon each circle are three crowns, thus three eyes of an eye [?], thus 72 crowns. Every YHWH, the combination of all three, yields 216: thus 72 and 216—crowns, combinations [the relation between the figures is unclear]. And Sh.B.R., ‘He said,’ ‘They shall dwell,’ twenty-nine words,” etc.; see there in chapter 4, M.B., as far as “and for each of them a YHWH of eyes.” [TN030035]

As above, except that the last he has only three circles, a small gimmel within it [?]. The number of all the crowns in these three occurrences of YHWH is or, “Light is sown for the righteous”; see there at length. Consequently here too it is so: the fifths amount to 216, the number of the crowns. Remove sixty fifths, that is, the three circles removed from three occurrences of YHWH: these are 450, and your mnemonic is or barah, as mentioned. Just as “light, enlightening the eyes” precisely, for the crowns are like a human eye, as he wrote there; therefore he brought this verse. For this reason too the hallah measure is one in twenty-four. Examine it carefully. [TN030036]

“In the silkworm, whose wondrous example our Rabbis mentioned”: this is in the Zohar, portion Vayishlah, whose words are, “Like this silkworm, from whose side come forth all garments of splendor,” etc., “and it sows seeds,” etc.; see there. This alludes to resurrection, for it dies and afterward lives of itself, and there are elders [?] and wings, etc. All are signs concerning the future. [TN030037]

“‘Its head-opening shall be within it,’ as it is written,” etc. That is, an opening is made naturally and of itself for the righteous man's head to enter. Therefore he says, “He prepares” - the worm - “and the righteous will wear it”: of itself, without any preparation, like the making of the robe.

Heqor Din - Part II (ב) - Chapter 4 (ד)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Rabbi Kruspedai said”: there in the first chapter of Rosh Hashanah.

“Since he says they are opened on Rosh Hashanah”: he does not say “they are written on Rosh Hashanah,” or simply “there are three books.”

“According to this division”: into three groups.

“Only opening”: which takes place on Rosh Hashanah.

“Do not suppose,” etc. That is, if he had simply said, “There are three books on Rosh Hashanah,” I might have said that there are two kinds of books above. One is made according to the people, to record all their deeds day by day, whether good or evil, as our Rabbis said, “An eye watches,” etc., “sees, and all your deeds are written in a book.” This implies one book embracing all people together, as the master says below in section 12, or one book for each individual. In any event, it is not made according to divisions among deeds, for then one book would not suffice even for a single person.

The second kind is made

Rema of Fano

Rabbi Kruspedai said in the name of Rabbi Johanan: “Three books are opened on Rosh Hashanah: one of the wholly righteous, one of the wholly wicked, and one of the intermediate. Those of the wholly righteous are inscribed and sealed immediately for life; those of the wholly wicked are inscribed and sealed immediately for death; and those of the intermediate remain suspended from Rosh Hashanah until Yom Kippur. If they merit, they are inscribed for life; if they do not merit, they are inscribed for death.” [TN030038]

Rabbi Abbahu said: “What verse is the source? ‘Let them be blotted out of the book of life, and let them not be written with the righteous.’ ‘Let them be blotted out of the book’ - this is the book of the wholly wicked. ‘Life’ - this is the book of the wholly righteous. ‘And let them not be written with the righteous’ - this is the book of the intermediate.”

Rav Nahman bar Isaac said: “From here: ‘Blot me out, please, from Your book which You have written.’ ‘Blot me out, please’ - this is the book of the wholly wicked. ‘From Your book’ - this is the book of the wholly righteous. ‘Which You have written’ - this is the book of the intermediate.” Thus far.

Since he says they are opened on Rosh Hashanah, infer that they are already written according to this division and lack only opening. Do not suppose that

Yad Yehudah - 1 - continued

according to people's merit and deeds, as appears here from “Three books,” etc.: the righteous people's deeds separately, the wicked people's deeds separately, and likewise those of the intermediate. I might have said that each individual's book is written at the time of the deed, while the books of the three groups are written on Rosh Hashanah when their deeds are weighed. That is, all the righteous people's deeds are then copied from the aforementioned private, individual book and written in one book, and likewise the deeds of the wicked and the intermediate.

Therefore, by saying “are opened,” he teaches us that it is not so. Rather, the books opened on Rosh Hashanah are those very individual books of each person; on Rosh Hashanah, however, they divide into three books according to the remembrance of those deeds, which follows the three divisions of the three groups.

“Below it will be explained”: section 12.

“The words according to their meaning”: contrary to one who holds that the

Yad Yehudah - 1 - continued

matter of the three books serves only to make the idea accessible to the ear; see there.

“It has already been noticed,” etc. That is, someone before me already noticed the great difficulty arising from the word “of” in “of the righteous,” etc.

“In these holy sayings”: those of Rabbi Kruspedai.

“Three times twice”: he says the word “of” three times at the beginning, in “Three books are opened: of the righteous, of the wicked, and of the intermediate”; and three more times at the end, in “Those of the righteous are inscribed,” etc. This is certainly puzzling. At the beginning, concerning “are opened,” it works well for all three groups to say “of,” since he speaks of the books that are opened and explains through “of” which book he means. At the end, however, when he says “are inscribed,” referring to the righteous, wicked, and intermediate themselves rather than to the books, there is no reason to say “of.”

“For one who has no palate”: to taste the meaning of the resolution of this difficulty. For us, however, the word “of” is sweet even at the end, as will be explained below, chapters 6-11.

Rema of Fano - continued

two kinds of books stand before Him, blessed be He: one corresponding to what we learned, “All your deeds are written in a book,” as though each person had a separate book written at the time of the deed, whether good or evil; while here it appears that all the righteous are written in one book, the wicked in one book, and likewise the intermediate. That would mean that when a person's deeds are weighed, they are copied from book to book. He teaches us that it is not so. Rather, on Rosh Hashanah the books already written are opened, and the remembrance of all the deeds comes before Him, blessed be He, to judge them for life or death.

Below it will be explained what these books are - the words according to their meaning - and the manner of their initial inscription in one book, and how and when they divide into three books.

The immense difficulty in the word “of,” repeated three times twice in these holy sayings, has already been noticed before us. It works well in all cases with “are opened,” but with “are inscribed and sealed” it has no flavor for one who has no palate. To us, however, it is sweeter than honey and the honeycomb. From it we have learned many meanings of Torah, all true, righteous together. For those who sit before the LORD, its gain shall be holy, a praise offering: to understand and comprehend, in different ways, the truth of this teaching, with the help of Heaven. Let lying lips be silenced, and those who seek the LORD will understand everything.

Yad Yehudah - 1 - continued

“In different ways”: namely, the eight ways he mentions there.

Yoel Moshe - 1

Since he says “are opened on Rosh Hashanah,” rather than “are written in a book,” infer that they are already written in the book and lack only opening.

“Do not suppose that there are before Him,” etc. That is, b-k-y-h-v-t [?]. It is not a question but a proof that they are already written and are only now opened, as though each person had a separate book. Here, however, it implies that all the righteous are in one book, and likewise the wicked and the intermediate. One would therefore have to force the explanation that “are written” means “are copied,” and this is not in accordance with the established interpretation. He teaches us that it is not so: rather, what was already opened is opened, as will be explained below. [TN030039]

“It has already been noticed before us”: people also ask what is meant by saying “of” three times - “of the righteous,” “of the wicked,” “of the intermediate.”

“It works well in all cases with ‘are opened.’” That is, after saying “three books,” one must say what those

Yoel Moshe - 1 - continued

three books are; he therefore had to say “of.” But with “are inscribed and sealed” he should have said, “The righteous are immediately inscribed for life,”

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Yoel Moshe - 1 - continued

and the wicked the opposite, without “of.” See there.

Heqor Din - Part II (ב) - Chapter 5 (ה)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“The end from the beginning”: to expound something concerning the first Rosh Hashanah.

“On the sixth day of the work of creation”: the world was created on 25 Elul, and Rosh Hashanah fell on the sixth day. Adam was created on it and judged that day.

“In the sense that all are surveyed,” etc. There in the Mishnah: “On Rosh Hashanah all who enter the world pass before Him like bene maron, as it is said, ‘He who fashions their hearts together and understands all their deeds.’” In the Gemara: “They are all surveyed in one survey.” Here too the intention is that “God saw,” in a single survey, “all that He had made” that day, for the first judgment.

“We learned,” etc. That is, the proof that these books were opened on that day of judgment comes from what the Gemara says concerning bene maron: “Here they translated it as

Rema of Fano

The opening of our words in this awe-inspiring exposition will illuminate for us the end from the beginning. For these books were first opened on Rosh Hashanah, on the sixth day of the work of creation, of which it is written, “God saw all that He had made,” in the sense that all are surveyed in one survey. We learned: “On Rosh Hashanah all who enter the world pass before Him like bene maron.” Here they translated it as “like lambs.” They explained it as one bringing sheep into the pen to be tithed.

These words correspond to the prophet's saying (Isaiah 40:11): “Like a shepherd He will tend His flock” - this is in general. The particulars are explicit: “With His arm He will gather lambs” - this is the measure of judgment for the wicked, whose bodily limbs are strong. “In His bosom He will carry” - this is lovingkindness for the righteous, the broken vessels of the Holy One, blessed be He. “He will lead the nursing ewes” - with mercy, for the intermediate. It is written, “He who fashions their hearts together” (Psalms 33:15): in the first Adam's full form, already then He “understood all their deeds,” except that He judges them only each year,

Yad Yehudah - 1 - continued

‘like lambs.’” This expression certainly indicates the opening of the three books. For they explained “like lambs” as sheep counted into the pen to be tithed. It is in the manner of Isaiah's saying, chapter 40: “Like a shepherd He will tend His flock; with His arm He will gather lambs, and in His bosom He will carry; He will lead the nursing ewes.”

By saying “Like a shepherd He will tend His flock,” he likens the Holy One, blessed be He, to a faithful shepherd, and Israel generally to His sheep. Afterward he specifies the three groups. “With His arm He will gather lambs” alludes to the measure of judgment for the wicked, for, as is known, the left arm is a designation for the measure of judgment. With it He gathers the strong lambs that can walk on their feet: the wicked, strong in their limbs. “In His bosom He will carry” the weak lambs unable to walk, namely the

Yad Yehudah - 1 - continued

righteous, weak in strength, sick and infirm, the broken ... of the Holy One, blessed be He. The faithful Shepherd, blessed be He, will carry them in His bosom, drawing over them a thread of lovingkindness. [TN030043]

“He will lead the nursing ewes”: the intermediate [gap], for the word “lead” indicates mercy. See concerning this the portion Ki Tissa. Thus “like lambs” in general alludes to a matter through which the particulars are included. The verse “He who fashions together,” etc., which he brings, must likewise be interpreted of the days of the first Adam, as he concludes. Infer that the books existed then too, as in our Mishnah.

“‘He who fashions,’ etc., on the day ... [?]”: to interpret the verse concerning the first Adam. This is the first Adam in whose full form all souls destined to exist were suspended, one in his head, another in his neck, as our Rabbis expounded in Exodus Rabbah, portion Ki Tissa, on the verse “Where were you when I founded the earth?” Then He understood, etc. [TN030044]

“Alternatively”: that is, the meaning is: “He who fashions their hearts together” from then, all ... the first [?], when He,

Rema of Fano - continued

according to the person's place and time. [TN030040]

Alternatively: “He who fashions their hearts together,” from then; behold, now He “gives understanding” to others, as a transitive verb. The intransitive is “You understood my thought” (Psalms 139:2). It means that He proclaims and makes known concerning all their deeds, through inscription and sealing.

Or their expression “like bene imrana” may be an embellishment from Greek, in which they call a day imra. It would mean that all pass before Him as though created today, in the sense of “Today is the world's conception.” [TN030041]

The three books, however, are what our first father was commanded, warned against, and threatened with, from His mouth, blessed be He.

For His saying, “From every tree of the garden you shall surely eat,” is a positive commandment, the book of the righteous and the granting of their reward. This is the meaning of the doubling: the reward of a commandment is a commandment. All the eating spoken of in this verse concerns Torah and commandments, for had we merited, that eating would have been reckoned for us like eating sacred offerings and putting on tefillin. David, who is alive in the Garden of Eden, now fulfills this commandment day by day; he continually goes forth and returns, to fulfill in himself, “He bore our illnesses and carried our pains” (Isaiah 53:4).

Yad Yehudah - 1 - continued

blessed be He, saw the deeds of all generations. Now, each year, He prepares and makes known their deeds to those responsible for inscription and sealing, whether for death or for life, for through this their deeds become known.

“As a transitive verb”: that is, mevin is not an intransitive verb but a transitive one, meaning that He gives understanding to others, as in “giving understanding to the simple.” The solitary, intransitive form follows the pattern “You understood my thought from afar”; it should have said l-h-v, and likewise “concerning all their deeds.” [TN030045]

“It means that He proclaims,” etc.: through this He gives understanding to others, by proclaiming and making known, etc.

“Or it may be,” etc. That is, one may also say that in this manner bene imrana indicates the opening of three books on the first Rosh Hashanah: imrana is Greek and means “day,” since in Greek a day is called ... one [?]. The intention accordingly is that on Rosh Hashanah all who enter the world pass before Him, blessed be He, like children of one day, as though created today. It is

Yad Yehudah - 1 - continued

for them as on the day they were created; here too, now, there is one judgment for them, as he concludes. [TN030046]

"In the sense of 'Today is the world's conception'": meaning, as though the world were created today.

"The three books, however," etc. The master now explains the three books opened on the first day of judgment. He says these are what the first Adam was commanded as a positive commandment, warned against as a negative commandment, and threatened with by a death warning from His mouth, blessed be He, in saying, "From every tree of the garden you shall surely eat; but from the tree of knowledge of good and evil you shall not eat, for God knows that on the day you eat from it you shall surely die," etc., as he proceeds to explain. [TN030047]

The positive commandment is the book of the righteous, who engage in commandments requiring action, and it is fitting that they be credited, for they do not need so much the reward of guarding against a negative commandment. The book of the intermediate is the negative commandment: the intermediate must be especially careful about

Rema of Fano - continued

"But from the tree of the knowledge of good and evil you shall not eat" is a negative commandment, the book of the intermediate, who must be especially careful. It is the granting of their reward, as it is written, "They also have done no wrong; they have walked in His ways." It was for them that it was necessary to say, "One who sits and does not commit a transgression is given reward as though performing a commandment," as will be explained.

"For on the day you eat from it, you shall surely die" is the punishment of transgressions, the book of the wicked.

The plain meaning of the doubling is that through eating from the tree of knowledge his stature was diminished that very day. Dissipation began immediately, and afterward he was given food corresponding to the replacement of what dissipated. His food at first had served to add strength within him and to perfect what was eaten, so that it would become like him. Moreover, through the excellence of his deeds he always had the capacity, without interruption, to add strength to the might above, without limit: as one accustomed to sanctifying the day merits and fills jars of wine. The saying does not depart from its plain meaning, and its hidden meaning concerns the wine preserved in its grapes. The same applies to a fine cloak for one accustomed to tzitzit.

This is "the refined utterance of God," concerning which in a time of wrath it is said, "He cut His utterance," translated

Yad Yehudah - 1 - continued

negative commandments, and guarding against prohibitions suffices for them in place of their laxness in fulfilling positive commandments. The death warning is the book of the wicked, who transgress even the prohibitions.

"This is a positive commandment": in saying "You shall surely eat," rather than "when your soul desires," as in "You shall spend the money on whatever your soul desires." This alludes to Torah and commandments, as in Midrash ha-Ne'elam; see there. It is like what is written, "Have you found honey? Eat what suffices for you."

"For had we merited," etc. That is, His saying, blessed be He, "You shall surely eat" is not permission but a commandment He commanded concerning eating from the garden's trees. Had we merited that the first Adam eat from the other trees of the garden and not from the tree of knowledge, that eating would have been reckoned for us as a positive commandment, like eating sacred offerings, which is a positive commandment. See below, chapter 17.

"David likewise," etc. That is, furthermore [gap] is the matter with David our anointed, Adam's

Yad Yehudah - 1 - continued

reincarnation, as is known, who still fulfills this commandment in the Garden of Eden and eats from the garden's trees; the eating is reckoned as a commandment.

"Who is alive in the Garden of Eden": as said in the Zohar, portion Lekh Lekha, page 232: "Therefore King David lives forever, and even in the days of King Messiah he is king," etc. Our Rabbis said something similar in chapter Heleq.

"He continually goes forth": always from the Garden of Eden, and sits at the entrance to Rome among the poor who suffer illnesses, as said in chapter Heleq, to fulfill in himself, "He bore our illnesses," etc. See concerning this the Zohar, portion Vayaqhel, page 379.

Rema of Fano - continued

as "He tore His purple robe." In a time of favor, the likeness of the righteous is engraved upon it, as we shall explain in Part V. One accustomed to mezuzah merits a fine dwelling, for mezuzah has the numerical value of the four letters of the spoken Name, the palace of the great Name that is not pronounced. [TN030042]

Our first father was destined, through that eating, to go from strength to strength and arrive, in body and soul, at Eden, where there is neither eating nor drinking, only enjoyment of the radiance of the Divine Presence. After the sin, however, dissipation continued every day, and food was no sufficient replacement - all the more when he labored for it - but only supported him for temporary life, until he reached expiration at the end of his days: to restrain transgression, bring sin to an end, and bring everlasting righteousness.

Yad Yehudah - 1 - continued

"Who must be especially careful": more than the righteous. Guarding against prohibitions is the granting of their reward: they are given reward as though performing a commandment.

"As it is written, 'They also have done no wrong,'" etc. The sage Ibn Ezra explained: "Even those who have not done wrong will be reckoned as having walked in the ways of the Name."

"For them": the intermediate. Since they are not righteous through positive action, it was necessary to say, "One who sits and does not commit a transgression," etc., as our Rabbis said in the first chapter of Qiddushin. The righteous do not need this.

Yad Yehudah - 1 - continued

"The meaning of the doubling" of mot tamut, "you shall surely die," according to its plain meaning, is that through the eating his stature was diminished, as our Rabbis said in Genesis Rabbah concerning the three things taken from him; see there. Just as his stature was diminished, his natural heat began to diminish through dissipation.

The matter follows what the natural philosophers wrote: natural heat is stronger in a person's childhood, and after growth in stature it weakens. Every day the natural heat decreases and some of it dissipates, as it is consumed at each time and moment, little by little, a little here and a little there, through the pores of discharge. To complete and replenish this deficiency and dissipation, a person and every living creature require food, so that the fine and choice blood formed from it may again

Yad Yehudah - 1 - continued

sustain and support, as far as possible, the weakened natural heat and diminished blood.

Since no food in the world has the power to produce blood as fine and good as the part that diminishes and dissipates, even after that part is replenished and completed, some distortion that cannot be corrected, and deficiency that cannot be numbered, still remain. It is too small a matter to be perceived. Indeed, the better the food's constitution, the better its replenishment of what dissipated. Nevertheless, even the purest and finest food in the world has only a correspondence and good resemblance to what dissipated, not equality in all its parts. Such equality is impossible, since some difference will always be found between natural things and artificial things made to resemble natural ones.

Yad Yehudah - 1 - continued

They further said that this is the cause of natural death. Even a person or living creature most strong and healthy, robust in its limbs: as the powers of natural heat decrease from youth, little by little, day by day, when those deficiencies become numerous in old age the person increasingly feels the loss, until strength fails, he weakens, expires, and dies. All this is explained at length in their books; see there.

Since this is so, from the moment a person bursts from the womb into the world's air, his life and death are found together: he is born for toil, and to replenish the natural heat that dissipates daily. Since it is impossible to fill the deficiency thoroughly and with complete equivalence, he is necessarily prepared for death immediately, which at the end of his days he will encounter in actuality. This is why the sage Seneca said in his sayings, “We die every day, and when I die I shall cease dying,” indicating this matter. The master says that this explains the doubling mot tamut: one part alludes to the preparation for death, namely the dissipation of natural heat, which prepares death, and the other to death itself. [TN030048]

“Corresponding”: resembling what dissipated, but not equal to it in every respect, so that food is no sufficient replacement, as he shortly concludes.

“His food at first”: before the sin, did not concern replacement of what dissipated, for there was not yet dissipation. His food was from the garden's trees, concerning which he was commanded, adding strength to his perfection through this commandment. It also perfected what was eaten, namely the garden's trees, to become like him in serving Him, blessed be He, as will be explained below in chapter 17; see there.

“Moreover”: he did not need to add strength to his body, but to his perfection, so as to add strength above. As is known, through an awakening below an awakening above is brought about. Thus he always had the capacity to add strength to the might above through the excellence of his deeds.

“As”: our Rabbis said in chapter Bammeh Madliqin, “One careful about mezuzah merits a fine dwelling; one careful about tzitzit merits a fine cloak; one

Yad Yehudah - 1 - continued

careful about sanctifying the day merits and fills jars of wine.” In passing, the master explains that the intention is also that one careful about these things correspondingly adds strength above. “He merits and fills jars of wine”: although the saying does not depart from its plain meaning, nevertheless in its hidden sense it concerns the wine preserved in its grapes from the six days of creation, mentioned by our Rabbis in tractate Heleq. It alludes to the attribute of Binah, Understanding, as is known. That is, the awakening he effects through careful sanctification of the day brings about an awakening above in the attribute of Binah.

“This is”: the fine cloak of which they spoke is the “utterance of God,” the purple robe of the Holy One, blessed be He, upon which the likenesses of the righteous are engraved, as explained in the Zohar in several places. Of it is said, “He cut His utterance.” The intention here is that one accustomed to tzitzit adds strength to the purple robe above for the LORD's day of vengeance, as will be explained below in Part V, section 8; see there.

Likewise, the saying of our Rabbis, “He merits a fine dwelling,” intends an awakening of the Divine Presence. The name of Adnut amounts to 65, the numerical value of hekhal, “palace,” since it is a palace for the name YHWH. It is therefore called “the palace of the LORD.” This is the fine dwelling, measure for measure, for being accustomed to and careful about mezuzah, since the Divine Presence is called mezuzah, whose numerical value too is 65, as is known.

“The four letters”: of the spoken Name.

“Our first father,” etc., concludes the preceding matter. That is, before the sin the first Adam's food added to his perfection. He was prepared and destined, through that eating, to go from the garden in which he was into Eden.

“Food is no sufficient replacement” for the dissipation, but only supports him for temporary life; all the more when he must labor for food, as he was told, “By the sweat of your face,” etc.

“Until he reached expiration”: this is mot tamut, one part concerning dissipation and one concerning

Yad Yehudah - 1 - continued

death, as mentioned.

Yoel Moshe - 1

“On the sixth day of the work of creation.” That is, on 25 Elul heaven and earth were created; T.M., the first Rosh Hashanah was on the sixth day of the work of creation, etc. [TN030049]

“‘All that He had made’: all are surveyed in one survey,” etc. He uses this expression because asah, “made,” alludes to sha'ah, “regarded,” “like conception” [ke-herayon, as supplied], and has the numerical value of seqirah, “survey.” This is the mystery concerning Abel: “He regarded Abel,” and concerning Cain, “He did not regard.” [TN030050]

“‘With His arm He will gather lambs’: this is the measure of judgment for the wicked.” That is, their limbs are strong and they must be gathered with an arm, meaning Isaac's left arm, which is judgment. Therefore he says “the measure of judgment,” whereas he could have said simply “this is judgment for the wicked”; rather, he alludes to this matter.

“‘In His bosom He will carry’: lovingkindness for the righteous, the broken vessels of the Holy One, blessed be He,” etc. In this world the righteous are broken and must be carried in the bosom, which is Abraham's lovingkindness.

“‘He will lead the nursing ewes’: with mercy, for the intermediate,” which is Jacob's attribute. This also resolves why he speaks once of lovingkindness and once of mercy: to indicate the three attributes we have mentioned. Therefore Jacob said, “The sheep and cattle nursing their young are upon me.” Rashi explains: to lead them slowly, etc., that is, with mercy.

“Behold, now He gives understanding to others.” The verse means: “He who fashions their hearts together,” from then, namely in the first Adam's full form, in whom all souls were suspended before the sin. “From then” alludes to that moment. “Behold, now He gives understanding” means to others: mevin is transitive, meaning that He causes understanding in others; that is, He proclaims and makes known concerning all their deeds through this inscription.

“The intransitive: ‘I established [?] my thought from

Yoel Moshe - 1 - continued

afar.’” That is, it is a present-state form and not transitive. [TN030051]

“They call a day imira”: an explanation of bene maron, as though we were created, in the sense of, etc.

“The three books are what he was commanded, warned against, and threatened with.” These three expressions allude ... in these three expressions [?]: it is a positive commandment, the book of the righteous; “warned against,” a negative commandment, is the book of the intermediate, as he says below and as they say in the Gemara, “A prohibition given as a warning,” etc.; “threatened with” is death, a warning of death, the book of the wicked. [TN030052]

“This is the meaning of the doubling: the reward of a commandment is a commandment.” The doubling of akhol tokhel, “you shall surely eat,” indicates that whoever fulfills one positive commandment is as though he had fulfilled two commandments: he performed a commandment and did not commit a transgression. See below, M.A., chapter 22. It is thus evident that the book of the righteous is alluded to in this warning. All the eating in this verse alludes to Torah and commandments, etc.; see there.

“And David is alive in the Garden of Eden and now fulfills,” etc. For David is the first Adam's reincarnation. “He continually goes forth and returns”: see the Zohar, Vayaqhel: he calls all Israel's pains and illnesses to come. See also Zohar Hadash, the portion on “He sent forth the raven,” which was always calling with them in help [?], alluding to Messiah son of David, a small servant through our sins, until “drying up” - this is Tishbi. See “The LORD sent you.” He used these expressions to allude to the verse in which it is written, “the waters dried up,” yevoshet, alluding to Tishbi, who is Elijah the Tishbite; and Messiah is David's reincarnation. [TN030053]

“To fulfill in himself, ‘He bore our illnesses,’” etc. That is, he suffers from our illnesses and pains, etc.

“As it is written, ‘They also have done no wrong; they have walked in His ways.’” That is, “They have done no wrong,” etc.: he did not perform a

Yoel Moshe - 1 - continued

commandment and did not commit a transgression, but merely sits idle. Scripture accounts it as though "they walked in His ways," that is, as though he performed one commandment.

"The meaning of the doubling": of mot tamut. Through his sin, dissipation began immediately, in ... when his strength was given [?]. Afterward he was given food in replacement of what dissipated, to strengthen his power. At first, by contrast, eating had added strength within him to the strength he already had. It also perfected what was eaten: that is, b-k-s, h-z ... another thing that he ate [?], to raise sparks of holiness through his good intention, for "man does not live by bread alone," as explained above, Part I, chapter 21. Before the sin he always had the capacity to add strength to the might above. [TN030054]

"The saying does not depart from its plain meaning, and its hidden meaning": although it does not depart from its plain meaning, its hidden sense concerns the wine preserved in its grapes, the attribute of Binah. "Preserved" means that it has been entirely removed from the lees, pure and clean, without lees.

Yoel Moshe - 1 - continued

"The same applies to a fine cloak": in the hidden sense, it is "the refined utterance of God," related to "He cut His utterance." For Eloah alludes to the Name of 42, which is a garment, as the Zohar says in several places. This is the mystery of the scholars' robes: the Name of 42 is a garment. This is the expression haluq, robe; yehaleq has the numerical value q-d-s. This is what Job says, "Who would grant me months of q-d-s, like the days when Eloah guarded me": q-d-s is the scholars' robe; this is the robe, "like the days of Eloah," which is 42. [TN030055]

"The same applies to mezuzah": in the hidden sense it corresponds to y-b-l, the four letters of the spoken Name, h-z-k; it is a palace for the great Name that is not enjoyed [?]. [TN030056]

"After the sin, dissipation continued." That is, his strength continually diminished and food did not suffice, especially since he had to labor for it, as it is said, "By the sweat of your face you shall eat," etc. It served only temporary life, until he should reach expiration and death at the end, to restrain transgression and bring sin to an end.

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Heqor Din - Part II (ב) - Chapter 6 (ו)

Yad Yehudah: 1

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Yad Yehudah - 1

"A good name," etc. To give another commendable explanation for the doubling of mot tamut, which the master discussed in the preceding chapter, he brings and explains this verse.

"Deserves," etc. That is, the blessed Name created the human being to be, of

Rema of Fano

"A good name is better than good oil, and the day of death than the day of one's birth." He said that the name in itself deserves to be considered unconditionally good: the human being's existence in the perfection in which he was first created, even without added merit, but simply with the capacity to become like the Most High. This is the sense of "a good name" being better than

Yad Yehudah - 1 - continued

himself and by his nature, perfect in the ways of the Name and ready to become like the Most High, blessed be He. His name proves this: adam derives from "I shall become like the Most High," as explained above, Part I, chapter 26, and as will be explained further in Em Kol Hai, Part II, k-y 32. For

Yad Yehudah - 1 - continued

this purpose no reward was necessary, since by nature he was compelled to do good, and compulsion is neither praised nor blamed so as to receive reward or punishment. [TN030058]

After Adam sinned and was enticed by the evil inclination, however, he needed the reward of Torah and commandments to increase his soul's excellence. Accordingly, the verse means that the name adam alone, assigned to his perfection as he was first created, is better than good oil - that is, better than the reward attained through Torah and good deeds which a person needs after sinning.

“The name in itself, unconditionally”: what the name adam, simply stated, determines, namely his existence in the mode of perfection, etc.

“Even without added merit”: that attained from Torah and commandments.

“But simply with the capacity”: to be prepared to become like the Most High, in the sense of the name adam, for which reason he is so called.

“This is the reward of commandments”: an introduction to “good oil.”

“Henceforth”: after Adam sinned and was diminished in worth.

Rema of Fano - continued

“good oil,” the reward for commandments over which he will labor henceforth, after being diminished in worth, although that reward too deserves to enter the category of good.

Even if we describe the reward of a commandment as the commandment itself, nevertheless, now its place and time are not favorable, so that our saying is justified: “All our deeds are formlessness.” This means something incomplete, in the sense of “The LORD will complete on my behalf.” For an Israelite praying outside the land is not like one praying in the land or in the Temple, and all the more in the Garden of Eden. There is likewise a great, obvious difference between a time of favor and times of distress.

What advantage does a person have in being under the sun, bent and subjected to the events perceived day by day, at every time and moment? In proportion to their number, they have wronged him by preventing him from attaining his perfection. Even if he continually occupies himself with Torah and commandments, there is no commandment in this world whose reward would not be fulfilled and more than fulfilled if its merit benefited him merely by restoring him to his natural condition as at the beginning. This is the meaning of “Renew our days as of old,” which the prophet repeated at the end of the scroll of Lamentations, as will be explained.

He added that the day of death is better - on it the name will endure forever, if he

Yad Yehudah - 1 - continued

sinned and was diminished in worth.

“Although”: the reward of a commandment too deserves, etc.

“Even if we describe it,” etc. That is, although the reward of a commandment is the commandment itself, as mentioned in the preceding chapter, it nevertheless does not have the same degree of good as the perfection before the sin. The reason is that now, after the sin, the commandment's place and time are not favorable as at first, when the place was the Garden of Eden and the time a time of favor. It is not so now.

“So that our saying is justified”: for this reason we say, “All our deeds are formlessness,” even in matters of commandments; because of the change of place and time, it is something incomplete.

“In the sense of” the verse “The LORD will complete on my behalf” (Psalms 138), meaning: may the LORD grant me to complete the commandments and perform them perfectly.

“For an Israelite is not like,” etc. Thus the place in which the commandment is now performed is unfavorable.

Yad Yehudah - 1 - continued

“All the more”: in the case of someone able to pray in the Garden of Eden, like the first Adam before the sin.

Even if one of the chosen few is found who merits both tables, and time does not treacherously prevent him from engaging in the service of the LORD, he nevertheless has no advantage by which his excellence would become greater than it naturally would have been had the first Adam not sinned. There is no commandment whose reward would not be fulfilled sufficiently and more than sufficiently if it could restore the human being to his original natural condition, before the first Adam sinned. But to increase his excellence beyond what he possessed is impossible. Therefore a good name is better than good oil.

“This is the meaning” of Scripture's “as of old”: as before the sin.

“As will be explained”: below, Part V, chapter 2.

“He added,” etc. That is, the end of the verse, “and the day of death than the day of one's birth,” also concerns the subject of its beginning. Its meaning is that for the name adam, which denotes perfection, the day of death too is better than the day of

Rema of Fano - continued

merits departing from the world with a good name - than the day of his birth, which contains no abiding assurance, for “He puts no trust in His holy ones.”

Or he says that the day of death, which reaches everyone when actualized, is better than the day of its birth: the day of sin, when death was born of itself and came into being only potentially. This too is among our explanations of the doubling in the warning mentioned in the preceding chapter. On that very day death was prepared, and it is destined to become actual for each person on his day.

Furthermore, on the day of sin the nullifier is born, and on the day of death the nullifier is nullified. “And behold, it was very good.” For this verse was said concerning the existence of the nullifier, whether the evil inclination, death, or Gehinnom - all are included. Their existence is additional to creation's purpose, since they are not intended for themselves; it is therefore fitting to say “very” of them.

Moreover, the entire world is in their power, to exact payment from the wicked - meaning to draw aside through them the screen separating the Divine Presence and the righteous, with the nullification of the nullifier. “And behold, it was very good”: when the evil inclination itself is purified, good increases from it and within it. Gehinnom too will be purified and added to the boundaries of the Garden of Eden, as will be explained. Everything goes to one place, upholding all the

Yad Yehudah - 1 - continued

birth, for on the day of death that name and its significance endure forever and ever. See Exodus Rabbah, portion Vayaqhel, and what Ha-Yefeh wrote there. [TN030059]

“Or he says,” etc. That is, it is also possible to explain that the end of the verse does not concern the name mentioned at the beginning but is a separate matter: the day of death is better than the day of death's birth. For when a person sins, he generates death potentially, since there is no death without sin, as our Rabbis said. When he dies, he brings that death from potentiality into actuality. He says that the day of death is better than the day of sin.

“This too is among our explanations” of the doubling mot tamut in the Holy One's warning to the first Adam. One part indicates potential death, prepared for him and all who enter the world on the very day the first Adam sinned; the second indicates its actualization for each person on his day.

“Furthermore”: another reason why the day of death is better than the day of sin. On the day of sin the nullifier is born: the evil angel formed from the sin, the evil inclination that seeks to nullify the

Yad Yehudah - 1 - continued

sinner through its accusation, as our Rabbis said, “It descends and entices; it ascends and accuses.” On the day of death the nullifier itself is also nullified. This is what is written of death: “And behold, it was very good.”

Rema of Fano - continued

words of the Sages. [TN030057]

Yad Yehudah - 1 - continued

“For this verse,” etc. What we find concerning this verse being expounded of the nullifier's existence also intends that in the future the nullifier will be nullified. For so, one ... [?] of what our Rabbis expounded in Genesis Rabbah on this verse concerns the existence of the evil inclination, death, and Gehinnom. The reason is that these three things' existence is additional to the general purpose of creation. Apart from that general purpose they are not intended for themselves at all: their existence is not intended for their own need, as other existing things are. It is therefore fitting to say of them “very good.” [TN030060]

There is another reason too for saying “very good,” in the manner we have stated. The matter is that the entire world, both righteous and wicked, is in the power of these three, in order to exact payment from the wicked, as the expression occurs in Genesis Rabbah concerning the death of the righteous: “to exact payment from the wicked twofold.”

The master explains “to exact payment” through the sense of “uncovered and revealed.” The intention follows the verse “Your iniquities have separated,” etc. Through their sins, the wicked cause and make a screen separating even the righteous and the Divine Presence. When the wicked perish, that screen is uncovered and removed, for the obstacle and nullifier - the evil angel formed from the sins - is nullified. Since this is so, it is certainly fitting to say “And behold, it was very good” of death and the nullification of the nullifier, which returns to become a good angel. This is also the reason concerning Gehinnom, which will be purified in the future.

“As will be explained”: below, Part V, chapter 5.

Yoel Moshe - 1

“That the name should be considered unconditionally good.” That is, the name adam, which is three [?], the Name of 45, YHWH spelled out with alephs. Had this alone been so - that he was designated by this name without merit, but only with the capacity to become like the Most High, from the expression “I shall become like the Most High,” alluded to in adam, as above, Part I, chapter 26 - it would have been better for him than good oil. [TN030061]

Yoel Moshe - 1 - continued

Now that he has sinned, he has been diminished in worth. Whatever he labors over henceforth, although it too deserves to enter the category of good, will nevertheless suffice only to restore his original excellence, as at the beginning. He cannot add strength to the might above, since he was expelled from the Garden of Eden after sinning. One praying outside the land is not like one praying in the land of Israel or in the Temple, all the more if he could pray in the Garden of Eden. Now he has been expelled from it and made subject under the sun, submitting to perceived events, a son of Cush [?]. [TN030062]

Therefore, even if he continually occupies himself with Torah and commandments, there is no commandment whose reward would not be complete and more - that is, sufficient and more than sufficient - if it benefited him by restoring him to his original condition, in the sense of “Renew our days as of old.” The prophet repeated this at the end of the scroll of Lamentations, in the verse “Bring us back,” which is repeated. This is the meaning of “A good name is better than good oil,” just as the day of death is better than the day of birth: now he has certainly departed with a good name, whereas at birth one does not know what a day will bring, for “He puts no trust in His holy ones.” So a good name would have been good for Adam had he not been diminished in his original worth and excellence.

“Or he says that the day of death is better than the day of its birth,” etc. This also refers to death's birth. At the moment the human being sinned, the power of death was immediately born, but it did not become actual until it performed its mission and

Yoel Moshe - 1 - continued

brought death about in him, even after many years. This is the meaning of the doubling, “For on the day you eat from it, mot tamut.” The first refers to the birth of death's power on the day of his sin; the second to the day of actual death. On the very day Adam sinned, death was prepared for him and destined to become actual for every person on his day - that is, for all the world, who came from the first Adam's comprehensive form.

“Furthermore, on the day of sin”: another plain interpretation of the verse “and the day of death,” etc. On the day of sin the power of death is born and grows stronger until the hour of death, when it performs its mission through death itself. Then, after performing its mission, the nullifier is nullified: the accuser and power of death. Therefore they expounded, “‘And behold, it was very good’: this is death,” or the evil inclination, or Gehinnom.

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Historical index: Heqor Din - II - Chapter 6

Yoel Moshe - 1 - continued

The verse concerns the nullifier's existence, whose existence - that is, whose creation - is additional to the purpose of creation for the world's need; they were not created for our own need. [TN030063]

They are therefore very good, for death is very good in that the nullifier is nullified, as above. They are also good because they cleanse a person's sins through suffering, so that through them the separating screen in their sin may be uncovered, with the nullification of the nullifier. That is, when it has performed its mission and is nullified, or the separating screen is uncovered, as above. Yet another good will occur in the future: the evil inclination will be purified and become a holy angel, and Gehinnom too will be purified and added to the boundary of the Garden of Eden.

Heqor Din - Part II (ב) - Chapter 7 (ז)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“The doubling of death”: in the expression “You shall surely die” [mot tamut]. “With a nature capable of everlasting life”: that he should live and endure forever. “As an enduring condition”: one that does not change. This is mot tamut: mot is an infinitive and a characterization, while tamut is the subject's action, as will be explained; because of this characterization it becomes true to say of him, and so forth.

“Concerning doubled verbs”: that is, when an infinitive appears with a

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Alternatively, the doubling of death pronounced upon Adam may be explained as follows. On the very day he was created with a nature capable of everlasting life, by his Creator's will, he was changed through sin by his own will and sentenced to death as an enduring condition, so that it became true to say of him, “A person's end is to die.” This is a general principle concerning doubled verbs throughout Scripture: the infinitive adjoining a past or future verb is a verbal noun by which the subject of that action is characterized. When the characterization is intensified, however, it precedes the action, as in “If you indeed listen” [shamoa tishme'u]. The reverse applies when it follows it, as in

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past or future verb from the same root, one after the other, such as paqod yifqod, yatzo yatza, and the like. The infinitive adds a characterization, although the past or future verb alone would have sufficed. The point, however, is that the infinitive is itself the verbal noun, for it characterizes the actor, the subject of the action. Sometimes the infinitive precedes the action, and sometimes the action comes first. These depend on the strength of the characterization: if it comes to emphasize the

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matter very strongly, the characterization precedes the action; if it does not reinforce it so strongly, it follows the action. “Sometimes” the infinitive and characterization itself is found to be the subject described by the action.

“As in ‘You have indeed thrust me,’” followed by “to fall”: this is said of the evil inclination, as appears in the Zohar and in Sh.H., as mentioned above. Dahoh is the infinitive and characterization, and it is itself the one described, for this is what the evil inclination is called. [TN040001]

“For these,” and so forth: that is, this verse and those before it—“All nations surrounded me; in the name of the LORD, I shall cut them down”; “They surrounded me; indeed, they surrounded me; in the name of the LORD, I shall cut them down”; “They surrounded me like bees; they were extinguished like a fire of thorns; in the name of the LORD, I shall cut them down”—speak of the evil inclination and its bands of destructive angels. Concerning them David said “I shall cut them down” in the plural.

“The first” time he said “In the name of the LORD,” and so forth, concerns its leading astray. As is known, Satan descends

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“And he insists on judging” [va-yishpot shafot]. Sometimes the characterization itself is the subject described in Scripture, and nothing else, as in “You have indeed thrust me” [dahoh dehitani]. For these three times King David, peace be upon him, spoke concerning the evil inclination, which is the old and foolish king, and concerning all those born in its household, its officers and servants: “In the name of the LORD, I shall cut them down.” The first concerns its leading astray through every form of incitement and enticement. The second concerns its accusing, going about as a talebearer, and testifying against a person in general, whether he is greatly sinful when the scales are weighed, and in particular concerning all his deeds. This is “They surrounded me; indeed, they surrounded me.” After obtaining permission, it collects its debt from him through various punishments, like those bees, with their honey and their sting. This is the reason for its three proper names, as is known.

What that elder taught Abaye is also known: “Whoever is greater than his fellow has an inclination greater than his.” This serves to complete the testing, which brings it about that “God has made this corresponding to that.” Such a person is called one who enjoys the fruit of his toil, and he is greater than one who fears Heaven whose inclination does not press him. The former, however, benefits and is rewarded for the effort and labor he expends in subduing his inclination. Thus it is written, “I shall remove the northern

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and incites, ascends and accuses, then receives permission and collects his debt. David spoke in correspondence to these three things. Concerning its incitement he said, “All nations”—namely the evil inclination and its camp, a multitude of nations—“surrounded me” to incite me; nevertheless, “in the name of the LORD, I shall cut them down” and destroy them. Concerning its accusation above, he said the second time, “They surrounded me,” and so forth. Concerning its collecting the debt, he said the third time, “They surrounded me like bees,” and so forth.

“In general”: when a person's transgressions are weighed against his merits. “In particular”: at the time the transgressions are committed. This is “They surrounded me; indeed, they surrounded me,” doubled, once corresponding to the general reckoning and once to the particular act. “It collects its debt”: corresponding to this he said the third time, “They surrounded me like bees,” those which give their stings to anyone who approaches them to eat their honey. Such is the way of the evil inclination and the members of its household, to entice toward their iniquity [gap], “what is sweeter than honey,” like those things;

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afterward, when it comes, its end is feared. [TN040002]

“This is the reason for its three names”: the evil inclination, Satan, and the Angel of Death. These are its proper names; as for the seven descriptive names, it has seven names, as is known. The master says that these three proper names correspond to the three functions already mentioned. In the aspect of incitement it is called the evil inclination; in the aspect of accusation it is called Satan; in the aspect of collecting the debt it is called the Angel of Death.

“It is known,” and so forth: he now explains “You have indeed thrust me,” and so forth. “What was taught here,” and so forth: in chapter 5 of Sukkah. “This serves to complete the testing” and trial, so that his reward will be very great if he subdues his great inclination. “God has made this,” and so forth: a person is created with two inclinations, each of which wishes to prevail. Thus, if the good inclination is great, the evil inclination is also great.

“Such a person”: someone whose inclination is great. He is called “one who enjoys the fruit of his toil,” as appears in chapter 1 of Berakhot: “One who enjoys the labor of his hands is

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one far from you,” because “he has done great things”; they expounded this as referring to Torah scholars more than to anyone else. Alternatively, “one who enjoys the fruit of his toil” may be understood literally: he acknowledges the justice of Heaven's judgment upon him and rejoices in the decree that he should eat only from the labor of his hands. He is greater than someone who relies on a miracle, who certainly fears Heaven and relies on the verse that says, “Those who fear Him lack nothing.”

From this, according to the first approach, a true, sound and clear plain meaning may be understood in the verse “May the LORD rebuke you, who chooses Jerusalem.” It says that it is fitting and necessary that Satan should be confounded by the first rebuke, in general, and by the final rebuke, in particular, because Satan chooses to prevail against his opposite in Jerusalem, the city of righteousness, the faithful city. Our master David had already feared that his words might be regarded as an arrow in Satan's eye, so that Satan would prevail against him, God forbid, for “he cannot contend with one who has become stronger than he.” Here the transmitted written form is authoritative: he has, as it were, strengthened himself, contrary to what was intended in his creation. Or he received his strength and might from the person who sins; how, then, could that person contend with him? Accordingly, in this verse David acknowledged to him that he possesses great power to thrust aside and is characterized by the force of his action, and that there is no escaping

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greater than one who fears Heaven; for concerning one who fears Heaven it is written,” and so forth. This saying is difficult, and the author of Ein Yaakov has already raised the difficulty. The master explains that “one who fears Heaven” is someone whose inclination does not press him so strongly, whereas “one who enjoys the fruit of his toil” is someone whose inclination is great, and who subdues it through the toil of his strength and the mighty hand of his piety. He is therefore greater than one who fears Heaven. See chapter 6 of Maimonides' Eight Chapters. “The former,” whose inclination is great, “benefits and is rewarded”: this is the meaning of “enjoys” in the saying; he explains it as “is rewarded.” “They expounded”: in chapter 5 of Sukkah.

“Alternatively”: incidentally, the master explains the saying “One who enjoys,” and so forth, in another way. “Literally”: he earns his living through the work of his hands. “He acknowledges the justice of Heaven's judgment”: that is, “enjoys” means that he rejoices in this, that he should earn his living specifically through the work of his hands. “He is greater than someone who relies on a miracle”: this is the “one who fears

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Heaven" of whom the saying speaks. He relies on "Those who fear Him lack nothing," sits idle and does not work to support himself, thinking that the blessed Name will perform a miracle for him. The author of Ein Yaakov explains it in a similar way; see there. "Who," relying on a miracle, "certainly fears Heaven": for we are not dealing with fools.

"In the verse": "The LORD said to Satan: May the LORD rebuke you, Satan; may the LORD rebuke you, who chooses Jerusalem" (Zechariah 3). According to the commentators, "who chooses" is joined to "the LORD," as though it were written, "May the LORD, who chooses Jerusalem, rebuke you." This is strained. Apart from having to say that the verse is transposed, it is also difficult to see what purpose the description "who chooses Jerusalem" serves here. The master therefore thinks it should be explained according to its straightforward order. The meaning is: May the LORD rebuke you, Satan, who chooses to prevail against the righteous, the people of Jerusalem. The verse names the place in place of its inhabitants, as is customary in figurative language. "It says": Satan should not have had the strength to accuse, for he ought to have been

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him except through the help of the LORD and His court, for the nullification of the nullifier is an act of judgment. This accords with "They were extinguished like a fire of thorns": the completion of its mission is its extinction.

The statement "You shall surely die" [mot tamut] also contains a positive commandment to which the prohibition "You shall not eat," earlier in the verse, is attached for its rectification. This commandment is surrendering oneself to death for the sanctification of the Name, and for no other purpose: either in an act fully carried out when the occasion presents itself, or in an act of imagination, as in the falling upon one's face to which we alluded above. This is the choicest of the explanations designated as the plain meaning, and completes them all. We have further true approaches to this, through which the doubling of death can be understood in the light of what happens among the components of a person's soul: when its parts depart, he is still alive, but when some become hidden from others, what remains is as though dead. We have explained this in the discourse Ha-Nefesh, with Heaven's help.

Above, in Part I, chapter 12, we already mentioned the reason for this doubling according to its plain meaning: it applies to Adam and to David. Adam was also informed that he would not continue to grieve thereafter, for our King Messiah will live forever and will not see corruption. Included in this was the revelation to Adam that "David is the youngest," smaller than every living

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confounded and affected by His blessed rebuke directed at him, first in general—this is "May the LORD rebuke you, Satan"—and then by the particular rebuke for choosing Jerusalem. This is the second "May the LORD rebuke you," and so forth.

"His words": what he said, "In the name of the LORD, I shall cut them down," might be considered an arrow in Satan's eye, and Satan might thereby prevail against him, God forbid. "The transmitted written form is authoritative": incidentally, the master explains the verse "He cannot contend with one who has become stronger than he" (Ecclesiastes 6). The reading is she-taqqif, without the he. The master says that the reason for the written tradition, which has the he, is to indicate something further beyond the plain meaning. That is: who could contend with the one who is strong of himself? This is the evil inclination; here mimmennu means "of himself," contrary, as it were, to His blessed intention in creating it, as above in the preceding chapter. Alternatively, mimmennu means "from him," from the sinner. The meaning is that the sinner cannot contend with the evil inclination, which is strong, when its strength comes from the sinner

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himself; sin gives it vigor and great strength.

“Accordingly”: so that his saying “I shall cut them down” these three times would not be regarded as an arrow in Satan's eye, he concludes, “You have indeed thrust me.” That is: it is true, I know very well that Satan has great strength to thrust me down. But “the LORD”—the form with the conjunction, meaning He and His court—“helped me.” For this reason I said, “In the name of the LORD, I shall cut them down.” “And is characterized”: by the characterization of the action. He therefore placed the characterization before the action, as mentioned. “For the nullification” of the evil inclination “is an act of judgment”; he therefore needed His court. “As in ‘They were extinguished like a fire of thorns’”: this too refers to the nullification of the evil inclination. It means that the evil inclination and its company were extinguished like a fire which, after doing its work, ceases of itself. They too cease after completing their mission. See above, Part I, chapter 23.

“The statement,” and so forth: the master returns to the verse “For on the day you eat from it, you shall surely die.” “A positive commandment”: in the Midrash ha-Neelam,

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person born, because he was destined to be born in the manner of miscarried infants who have no life even for a short time. For a person's future mazal corresponds to his previous merit. This is why his father Jesse expressed wonder when he said to Samuel, “The youngest still remains”: that is, he is still alive, contrary to nature. Samuel said to him, “Send and fetch him, for we shall not turn about [nasov] until he comes here.” For the word nasov is like na'or, or like “the wheel is broken” [ve-narotz ha-galgal]. He said that David's second circuit of that allotted hour had not been completed before he came to be anointed and the spirit of the LORD came mightily upon him. From this one may understand literally what they truly call our King Messiah in the chapter Heleq: Bar Nafli, “son of the fallen ones.” He is literally the son of two miscarried beings, for Adam became such a being on the day he ate from the Tree of Knowledge, namely the first day of his creation, and David did so as we have said.

To atone for both of them, the Messiah will “make his soul a guilt offering,” as is expressly written concerning him in the section “Behold, My servant shall prosper.” ASHAM, “guilt offering,” has the numerical value of MENAHEM BEN AMMIEL. What is written afterward? “He shall see offspring; he shall prolong his days; and the LORD's purpose shall prosper in his hand.” David looked toward him all his days, hoping that through his songs and psalms he might merit becoming the Messiah, as it is written, “And I shall hope” [va-ani

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Rabbi Beroqa says: “He was commanded concerning the Name and sinned concerning the name. He was commanded concerning the Name”—this is the unique Name, as it is written, “And the Tree of Life,” and so forth —“and sinned concerning the name”—this is the shared name, as it is written, “And the Tree of Knowledge of good and evil you shall not eat from.” On this basis the master also expounds the end of the verse, “For on the day you eat from it, you shall surely die,” as a positive commandment to surrender himself to death for the sanctification of His blessed Name. Thus the prohibition “You shall not eat” is a prohibition attached to a positive commandment for its rectification.

“Either in an act” in reality: that he should be killed rather than transgress if the occasion presents itself. Even if the occasion does not present itself, he fulfills the commandment through an act of imagination, surrendering himself to death through the intention of saying this in his mind at the “folly of faces” [uncertain source expression]. This is the reason for the doubling mot tamut: once for action and once for thought. [TN040003] “To which we alluded above”: Part I,

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chapter 22. “Through which the doubling” of the expression mot tamut “can be understood.”

“In the light of what happens,” and so forth: it is known that the parts of a person's soul which our sages, of blessed memory, called nefesh, ruah, neshamah, hayyah and yehidah correspond to the inanimate, the vegetative, the animate and the speaking. Nefesh names the vital soul, which is the

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AYAHEL]. AYAHEL is an acronym for “If he delays, wait for him” [Im Yitmahmah, Hakeh Lo], “for he will surely come; he will not delay.” The numerical value of the whole expression, with the verse counted as a whole, is BERESHIT, “In the beginning,” for this is the purpose of creation. None wait for him except ISRAEL, whose numerical value is that of “if he delays” [im yitmahmah]. What is written afterward? “Wait for him” [hakeh lo], in the singular, as in “The LORD alone shall lead him, and no foreign god is with him.”

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power of the inanimate; ruah corresponds to the speaking soul; neshamah corresponds to the soul of the living creature that moves from place to place; hayyah is the soul that grows and develops, and the rational soul unique to the human species alone. Concerning it, “The human became a living soul” was said. Our sages further said concerning “Let the earth bring forth a living soul”: this is the spirit of Adam the first human.

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Yehidah is very high and exalted; it has no dealings with us. The master has explained this in many places. [TN040004]

When these nefesh, ruah and neshamah are present in a person, these soul-parts are also considered in relation to a person in two respects. The first is a particular level, in which each of these parts is perceptible in the person and is present independently. Because vitality is found in a person, it is known that he has the vital soul, as in the inanimate. Because a person grows and develops until he reaches his proper measure, it is said that he has the vegetative soul. Likewise, because a person moves from place to place, it is evident that he has the animate soul; because he possesses intellect, it is said that he has the speaking soul. The second aspect is comprehensive: the living soul includes its other parts, neshamah, ruah and nefesh, which are the soul of every animate, vegetative and inanimate thing. Similarly, the soul of an animal includes the vegetative and inanimate soul, and the vegetative soul includes the inanimate soul, but not conversely, for the whole is greater than the part and contains it, and not the reverse.

Concerning this the master said, “When its parts depart, he is still alive.” That is, even if all the parts of a person's soul depart in their particular aspect, so that the vital, vegetative and moving powers no longer operate, the person nevertheless remains alive through the power of the soul unique to him,

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the living soul that includes all its other parts. But “when some become hidden from others”—that is, when one of the encompassing parts becomes hidden and separated from the parts encompassed, as when the vital soul becomes hidden and separated from the vegetative soul and the other parts—the remaining parts necessarily become as though dead. What can the vegetative, moving or speaking soul gain or add when deprived of vitality? All the more so if the vegetative soul, which includes vitality, is also separated from them; and likewise with them all.

Accordingly, at the time of his visitation, a person can die all at once, with the departure of the speaking soul that includes all the parts. He can also undergo a single death in two stages: the soul-parts depart in their particular aspect, and afterward his speaking soul also leaves him; or the other parts first become hidden and separated from the speaking soul, and afterward it too departs. The doubling mot tamut conveys this meaning.

“We already mentioned above”: another reason for the doubled expression of death, once for him and once for David, who was the reincarnation of Adam the first human. Through this warning, death was also decreed upon David, that he should be like a miscarriage hidden from the womb, carried to the grave; see there. “Adam was informed” through this that he would die only twice, but not in the third reincarnation. For King Messiah, who is his third

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reincarnation—as is known, ADAM is an acronym for Adam, David, Messiah—will live forever. “Included in this”: through His blessed saying mot tamut, Adam learned that David was destined and prepared to be miscarried. For the future mazal of the reincarnation corresponds to the merit of the first person. Since death had been decreed upon him on the first day of his creation, he knew that his reincarnation too would die on the very day of his birth. Thus they said in Pirqei de-Rabbi Eliezer: he saw David, whose life was inscribed for three hours, and so forth.

“David is the youngest”: incidentally, the master teaches us the reason for the verse's statement “David is the youngest”: by nature he was prepared to be a miscarriage, smaller than all the living. “When Samuel said,” and so forth: as it is written, “Samuel said to Jesse: Are the young men all here? He said: The youngest still remains, and behold, he is tending the sheep. Samuel said to Jesse: Send and fetch him, for we shall not turn about until he comes here” (I Samuel 16). The master explains Jesse's words as an expression of novelty and wonder: “The youngest still remains”—even the smallest of all those born alive, who by nature was not fit to live because he was Adam's reincarnation, has nevertheless survived and is still alive. Samuel answered that there was no reason for wonder: rather, “Send and fetch him, for he has not completed his circuit”—Adam's circuit, his reincarnation, was not yet complete, since Adam had already given him seventy years of his life —“until he comes here” to be anointed. For that reason Adam had allotted him those years.

“For the word nasov” is not a verb but a noun, as in “You are na'or,” and means a circuit. Or nasov is a verb, but its meaning does not indicate a future plural: it is a past passive, like “the wheel is broken” [ve-narotz ha-galgal]. It also resembles it in subject matter, since “the wheel is broken” is interpreted concerning the mystery of reincarnation, as is known. Either way, “for he has not completed his circuit” means that the circuit was not yet complete. “Of that allotted hour”: which David had to live.

“In the chapter Heleq”: there Rav Nahman said to Rav, “Have you heard when Bar Nafli will come?” He said, “Who is Bar Nafli?” He said, “The Messiah.”

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“Do you call the Messiah Bar Nafli?” He said, “Yes, for it is written: On that day I shall raise up David's fallen booth.” The master understands the statement “Yes, for it is written,” and so forth, in which the transmitted wording here also names Rav Nahman, as giving merely an appellation. It would have been more fitting to name him after the raising up than after the falling. In truth, however, he called him this according to the mystery of reincarnation: he was the son of Adam the first human and David, both of whom were miscarried beings. Adam was sentenced to death on the day of his creation, and David was a miscarriage by nature. Therefore he said nafli, “fallen ones,” in the plural. [TN040005]

“Will make his soul a guilt offering”: to nullify the prohibition. “In the section ‘Behold, My servant shall prosper’” (Isaiah 53): there it is said, “The LORD desired to crush him with illness; if you make his soul a guilt offering, he shall see offspring,” and so forth. “ASHAM has the numerical value,” and so forth: incidentally, the master brings an elegant subsidiary interpretation: ASHAM hints at the Messiah's name, which is Menahem ben Ammiel, as appears in the Zohar, section Shelah Lekha, page 22. Its numerical value is 341. “Toward him”: that is, toward the Messiah.

“Hoping that through his songs,” and so forth: it seems to me possible to say further that this is why Adam stipulated in making the gift that David should sing before the Holy One, blessed be He, as appears in Pirqei de-Rabbi Eliezer: perhaps through his songs he might merit becoming the Messiah. “As it is written”: “And I shall hope continually, and shall add to all Your praise” (Psalms 70, as cited here). The allusion lies in AYAHEL, whose acronym is “If he delays, wait for him” (Habakkuk 2), which our sages expounded concerning the Messiah. David asked that success should come through his songs; he therefore concludes, “And I shall add to all Your praise.” [TN040006]

“The numerical value” of these words is 912; with the verse as a whole counted as one, there are 913, the numerical value of BERESHIT. This hints that the Messiah is the purpose of the creation of the world, and he is one of the seven things that preceded the world, as is known. “None wait for

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him," and so forth: that is, the allusion of "If he delays," and so forth, in BERESHIT is also fitting because none wait for King Messiah except Israel. The sages' exposition is already known: BERESHIT means "for Israel, who are called reshit."

"Whose numerical value is 'if he delays'": that is, the whole language of this verse also refers to Israel. The allusion is that im yitmahmah has the numerical value 541, like ISRAEL. It means: if Israel delays in their exile; or if the Messiah delays because Israel delays in repentance, since the matter depends only on repentance, as the sages said—nevertheless, "wait," Israel: wait for him, the Messiah. "Wait" refers to Israel, as appears from the sages' exposition. This is also Abravanel's opinion, rather than its referring to Habakkuk, according to Rashi's explanation. "In the singular": as for telling Israel hakeh in the singular rather than haku in the plural, such is the manner of the language, as in "The LORD alone shall lead him," which does not say "shall lead them." Likewise, at the end of the verse, "and no foreign god is with him," according to the commentators' view that it refers to Israel, it does not say "with them."

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"Alternatively, the doubling of death may be explained": that is, MOT TAMUT. The explanation is that he was sentenced to death as an enduring condition for the future: a person's end is to die. "By which the subject of that action is characterized": that is, the person who acts in the world. "When the characterization is intensified, it precedes the action": as in "If you indeed listen." Shamoa is the infinitive and the subject of the action; it comes before the action, for tishme'u is the action.

"And the reverse, in its joining it": that is, when the action comes first and the infinitive afterward. This comes about because it is not so strong, and it follows the action. "Sometimes it itself is what is described": the one of whom the characterization is spoken is himself characterized by it. Thus dahoh is not a noun here, but the evil inclination itself is what is called "the one who thrusts me": you, evil inclination, have thrust me. The following abbreviated connective wording is uncertain: "אע"ב ... ומ"כל." For these three times he said, "In the name of the LORD, I shall cut them down": once corresponding to incitement and enticement, and

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once corresponding to its going about as a talebearer and testifying against a person. He therefore said, "They surrounded me; indeed, they surrounded me"—many surrounding forces. Afterward it collects its debt from him, as we say in the Gemara: it ascends and accuses, then descends and performs its mission. [TN040007]

"Therefore he said afterward, 'This is the reason for its three names'": that is, corresponding to the three matters already mentioned. These three names are the evil inclination, Satan and the Angel of Death; the three functions are hinted at in them. "Whoever is greater than his fellow has an inclination greater than his": that is, what really is the reason his inclination is greater? It is to complete the intended testing, so that his reward will be great. "Such a person is called one who enjoys the fruit of his toil": one who strengthens himself against the evil inclination is called one who enjoys the labor of his hands.

"And he is greater than one who fears Heaven": one who fears Heaven does not toil and labor as much as the first, and he relies on a miracle. Consequently, "enjoys" applies to both, as though it were written, "One who enjoys the labor of his hands is greater than one who enjoys [what comes] from fear of Heaven." That is, one who enjoys his toil is greater than one who benefits from being a fearer of Heaven, meaning that a miracle is performed for the latter from Heaven. The former is better to regard as greater than someone relying on the verse "Those who fear Him lack nothing."

"From this, according to the first approach, 'May the LORD rebuke you, who chooses Jerusalem' may be understood": that is, Satan should be confounded by the first rebuke in general—that is, by the Holy One, blessed be He—and by the final rebuke concerning Satan's choosing to prevail against his opposite in Jerusalem. These are the righteous, who are called "Jerusalem, whole," "the city of righteousness, the faithful city," after the Shekhinah, which is called this. "Fearsome in his eyes, that he would prophesy," and so forth: that is, through his songs and psalms. [TN040008]

"For he cannot contend with one who has become stronger than he": that is, the one who has become

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strong and prevails does so “from himself,” of himself. “As it were, contrary to what was intended in his creation”: the Holy One, blessed be He, has no share in his growing strong. “Or he received his strength and might from the person who sins”: consequently, “from him” refers to the sinner. Because that person once obeyed his stratagem, strength and might came to him. If it came from that person, how can the person contend with him, when he himself gives him strength? “Accordingly, in this verse he acknowledged”: King David, peace be upon him, acknowledged that the evil inclination's power to thrust aside is great, and there is no escaping it except through the help of the blessed Name. The following abbreviated wording is uncertain; the explanation continues from “The LORD helped me.” Wherever “and the LORD” is said, it means He and His court. Then he gives the reason: “The nullification of the nullifier is an act of judgment.” [TN040009]

“The completion of their mission is its extinction”: as we said above, Part I, chapter 26, concerning “He kindled a fire in Zion.” Once the fire had performed its work, it ceased. It is the same here: “They were extinguished like a fire of thorns”; once it has acted, it too ceases. When evil comes upon a person and has done its harm, the accuser then ceases.

“The statement MOT TAMUT contains a positive commandment”: that is, mot—you, human, who are called mot—tamut: you are now obliged to surrender yourself to death for the sanctification of the Name. This may be “in an act fully carried out when the occasion presents itself,” as with the ten martyrs executed by the kingdom, or “in an act of imagination, as in the falling upon one's face to which we alluded above,” in chapter 26 of Part I. There are three kinds of death: a person must surrender his soul as though he were being killed at that moment. The first is during the recitation of the Shema; the second is in falling upon the face; the third is actual death, in accordance with the doubling of death in Adam the first human.

“In the light of what happens among the components of a person's soul”: a person has nefesh, ruah and neshamah, with neshamah above

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them all. If a person sins, his neshamah departs, leaving nefesh and ruah; the adjoining wording about the person while still alive is uncertain. He says—that is, in the prayer—“My God, the soul You gave me is pure.” It is difficult: how can every person say his soul is pure, when not every person merits a pure soul? The answer is that it is certainly true that at the moment You gave the soul to the person, it was pure; but when the person sins, the neshamah leaves him, while nefesh and ruah remain, and there are impairments in these two. [TN040010]

“When some become hidden from others,” through “what remains is as though dead”: this is why he said mot tamut. First, when Adam the first human sinned, he began to die when his neshamah left him; afterward, tamut, you shall die again, the remaining death. “The reason for this doubling according to its plain meaning applies to Adam and to David”: this is why mot tamut is said twice, once for Adam and once for David, who belonged to Adam's reincarnation. “He was informed that he would not continue to grieve thereafter”: for the Messiah too is the reincarnation of ADAM, and the Messiah will live forever and will not see corruption.

“For we shall not turn about until he comes here”: the word nasov refers to David. It is not the passive form, like other words beginning with nun, but a past form in the third person. It means that David's second circuit was not completed until he came to be anointed and the spirit of the LORD came mightily upon him. [TN040011]

“The numerical value of the whole expression is BERESHIT, together with the verse as a whole, for this is the purpose of creation”: before the world, the Messiah had been created, as is said, “And the spirit of God was hovering”—this is the spirit of the Messiah, and so forth. “‘Wait for him,’ in the singular”: it is the Holy One, blessed be He; that is, wait for Him, as in “The LORD alone shall lead him, and no foreign god is with him.”

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Heqor Din - Part II (ב) - Chapter 8 (ח)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

"The nullification of the nullifier": the evil inclination, which we said in the preceding chapters is nullified through death. It "resembles what was said: Your corpses, you yourselves," and so forth, as appears in the Zohar, section Shelah Lekha, page 308. Its wording here is: "Thus, 'I said: You are gods,' and so forth; 'nevertheless, you shall die like Adam.' What was Adam's death to the world? It was so that the evil inclination within him should be erased; the evil inclination would become death and be completed within him [uncertain wording]. That elder said concerning them: Here Scripture writes, 'Your corpses, you yourselves, shall fall in this wilderness.' 'Your corpses' is the evil inclination, including male and female. 'They were diminished, for this is within you': the evil inclination descends first and does not ascend, from before the worlds, and they do not bring down [uncertain wording]. In the wilderness they always bring down and do not go up. Therefore 'your corpses' means the breaking of your hearts, as it is said, 'who were too

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The nullification of the nullifier of which we spoke resembles what was said to the generation of knowledge concerning the sin of the spies: "Your corpses, you yourselves, shall fall in this wilderness." Their greatness is known: at Sinai they merited seeing what is heard, and at the sea they said, "This is my God, and I shall glorify Him." From this Rabbi Akiva learned, in the chapter Heleq, that they have no need of the world to come. Although Rabbi Yohanan said of him, "Rabbi Akiva has abandoned his piety," this was because he expressed his statement in language admitting two interpretations, so that it might serve as atonement for them. For this same reason we also teach the statement concerning the three kings, and read and translate the first account of the calf.

What we said, that they have no need to return in the world to come, is because concerning it Scripture says, "On that day one shall say: Behold, this is our God." They had already pointed to Him with a finger in this world, as we have said. There Rabbi Eliezer already expounded concerning them, "Gather to Me My faithful ones": they acknowledged the justice of Heaven's judgment upon them and died willingly, as we shall mention. "Those who make My covenant over a sacrifice": either because they were able to be covenant partners of God in this world, in which

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exhausted to cross the stream,' and so forth. The end of the verse proves this, for it says 'they shall fall,' not 'you shall fall.' Therefore 'In this wilderness they shall be consumed' refers to these corpses, 'and there they shall die,' for the Holy One's will is to destroy these corpses from the world forever." [TN040012]

"Their greatness is known": this interpretation was offered because of the greatness of the wilderness generation, which, as is known, was very great. "They merited": incidentally, the master enumerates their greatness in order to expound its significance. "What is heard": as they expounded "All the people saw the sounds." "At the sea": they merited seeing the glory of the Holy One, blessed be He, eye to eye—what cannot ordinarily be seen and heard—as they said, "This is my God, and I shall glorify Him," which the sages expounded concerning their seeing the Shekhinah.

"In the chapter Heleq": the Mishnah there says, "The generation of the wilderness has no share in

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the world to come, as it is said, 'In this wilderness they shall be consumed, and there they shall die': the words of Rabbi Akiva. Rabbi Eliezer says: Of them it says, 'Gather to Me My faithful ones, those who make My covenant over a sacrifice.'" Since it would seem extraordinary for Rabbi Akiva to say of such a generation of knowledge that it has no share in the world to come, the master incidentally interprets Rabbi Akiva's words favorably as well: the wilderness generation's excellence was so great that they have no need of the world to come, as he shortly concludes.

"Rabbi Akiva has abandoned his piety," for it is said, "Go and proclaim in the ears of Jerusalem, saying: I remember for you," and so forth. Rashi explains: he abandoned his piety, for he customarily vindicated Israel, whereas now he condemns them. "For it is said, 'Go and proclaim,'" means that he could have expounded that they have a share in the world to come. The master says that one should not prove from this that Rabbi Akiva's words must be taken at face value. Rabbi Yohanan said he had abandoned his piety because he should not have spoken in language admitting two interpretations. His statement that they have

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there is slaughter and eating, in the sense of peace-offering sacrifices, which make peace among the company above and the company below; or because making the covenant consisted in the very act of slaughter, sacrifices of righteousness to atone for the entire world. In the baraita of Rabbi Eliezer, at the end of chapter 41, their excellence is greatly extolled; see there. In Midrash Rabbah, at the end of the section Ve-Hayah Ki Tavo, they said that worms did not rule over their flesh. This can be understood both leniently and stringently, for "according to the camel is the burden." See the Zohar, section Shelah Lekha, folio 162b.

However, the fact that the earth could not bear them resembles what the sages say concerning Elijah in the Zohar, section Va-Yiggash: the world could not bear him. Just as Isaac's soul flew away at the binding, so Israel's souls flew away at Sinai, and Phinehas's soul at Shittim, as is known. From the flight of Isaac's soul, the ram took bodily form. It had been created only potentially on the eve of the Sabbath at twilight; therefore it is called Abraham's ram, for it belonged to him, not to Isaac, since there is no acquisition in the grave. The intended purpose was not completed until Abraham offered it, since it was his property. He also bound it, as the daily offerings were bound, in the chapter "They did not tie it." See the discourse Em Kol Hai: the ram too was created through judgment. Skinning, dismemberment and complete burning in the fire were performed upon it; thus it was as though Isaac had been

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no share in the world to come can also be understood unfavorably according to its plain meaning; indeed, it is more readily understood that way than favorably, as saying they have no need of it. Rabbi Akiva should have explained his words.

"So that": Rabbi Akiva intended to use wording that also admits an unfavorable meaning, so that it would serve as atonement for them. "For this reason": this is also the reason concerning the three kings of whom the Mishnah there teaches that they have no share in the world to come. What practical consequence does that teaching have for us? Rather, it was taught for atonement, so that they might gain atonement through it. "And we read": similarly, we find that the first account of the calf is read and translated because Israel welcomes this as atonement for them, as appears in chapter 1 of Megillah.

"What we said, that they have no need of the world to come": the reason is that the purpose of the world to come is to behold the pleasantness of the LORD. Their excellence in that vision will be so great in the world to come that each Israelite will point to Him with a finger, as the sages say at the end of Taanit concerning "On that

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day one shall say: Behold, this is our God." The wilderness generation had already merited this distinguished level at the sea, pointing to Him with a finger when they said, "This is my God," as the sages say in Exodus Rabbah at the end of chapter 23.

"Rabbi Eliezer already expounded": all the more was the greatness of the wilderness generation considerable according to Rabbi Eliezer's words there. "They acknowledged the justice": "Gather to Me My faithful ones" was said of them because they acknowledged the justice of the judgment upon them and died willingly. This is explained in the Jerusalem Talmud, Taanit, and Rashi cites it at the end of Taanit: throughout those forty years in the wilderness, a herald would go out before Moses every eve of the Ninth of Av and proclaim, "Let everyone go out to dig." Each Israelite would go out and dig a grave for himself, and in the evening each would lie in his grave. The next day the herald would go out and proclaim, "Let the living separate from the dead." Whoever still had breath would rise and come out. Whoever was destined to die would have a worm emerge from his navel and enter his mouth, and he would die, and they would bury him. So it was every

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slaughtered, as though Isaac had been burned.

From what is said concerning Isaac, that the spirit returned from the upper world alone—see the Zohar at the beginning of the section Noah—while the spirit of the lower world took bodily form as stated, we learn concerning Phinehas and the generation of knowledge that they did not return to their former condition in the natural life of this world. The exceptions were "the kings assembled; they passed together," departing from the counsel of the spies: Caleb, who came from Judah, "because another spirit was with him," as in "May the LORD add another son for me," which he merited in Hebron; and "he fulfilled after Me," completing the aspect of the back together with the awesome face. From Joseph there was Joshua son of Nun, a youth, with whom Moses our teacher, peace be upon him, joined the Shekhinah, which precedes and comes to every gathering of ten. In her honor he "would not depart from within the tent."

Concerning all the rest of that generation, it is proper to say "your corpses" of the living who were still alive, since they were already bereft of the spirit of this world. He said "you yourselves" because they had the power to purify their matter, like Isaac and Elijah, so that it would be a throne of glory for that upper spirit. By their own will they became exhausted and slackened their hands from that rectification, as Moses our teacher, peace be upon him, reproved them for this. He

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year, and so forth; see there. "As we shall mention": in this chapter.

"Those who make My covenant," and so forth: the end of the verse is said of them either because "they were able," and so forth—that is, because they were covenant partners of the blessed Name even in slaughtering and eating meat to satisfy their appetite. Their slaughter was for the sake of Heaven, and enjoyment arose above from their eating, for when nourishment is found below, nourishment is found above, as explained in the Zohar, section Va-Yiqra, page 9. The verse means that they made a covenant with the blessed Name even over their slaughtering and eating in this world. "In the sense of peace-offering sacrifices": these are so named because they make peace among the company above and the company below, as explained in several places in the Zohar. In Va-Yiqra, page 15, it says: "Because peace is found among those above and those below." The reason is that the owners eat and raise a pleasing fragrance above. See also the Zohar, section Phinehas, pages 101 and 102.

"Or because making the covenant": alternatively, the verse means they made a covenant by sacrificing

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themselves through their death in the wilderness, to atone for the whole world. Israel had incurred destruction in the wilderness, as the LORD said, “I shall strike them with pestilence,” and so forth. This is “over a sacrifice”: over their own sacrifice, their willing death. “In Midrash Rabbah”: concerning “Your garments did not wear out upon you,” Rabbi Eliezer son of Rabbi Shimon ben Yohai asked Rabbi Shimon ben Yose, and so forth, “Did moths not eat them?” He answered: “If worms did not rule over them at their death, how much more so during their life.”

“This can be understood”: the claim that the wilderness generation's greatness was such that worms did not rule over them admits a lenient and a stringent aspect. The stringent aspect is that a person's sin is reckoned according to the abundance of his stature and excellence: “according to the camel is the burden.” The more perfect a person is, the more he ought to guard against sin. This is what the sages said: the Holy One, blessed be He, is exacting with the righteous to the breadth of a hair. Therefore the verse “Your corpses,” and so forth, may also be expounded both leniently and stringently. “See the Zohar, section Shelah

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informed them that indeed the corpses would fall, whereas “you yourselves” implies that they would endure, for they would live again after their bodies fell. The expression also includes the difficulty of separation, to complete their cleansing: you stand healthy and sound, and suffer the falling of your bodies. It also hints that it would be reckoned as great merit if they fell willingly in atonement for their souls. So they did: on the night of the Ninth of Av they went out to dig, as the sages say in the Jerusalem Talmud at the end of Taaniyot.

It is known that the affair of the spies was reckoned as the community's sin, a second offense, for the calf had preceded it. Concerning the calf they said in aggadah that from its middle toward its head it was in the form of an ox eating grass. This is a restrictive expression, for its mouth is discriminating: it selects what it eats, unlike a donkey which eats thorns, as appears in the chapter Tolin. Toward its tail it was a donkey. These are two powers in the qelippah, corresponding to Yunus and Yumbrus, Balaam's sons. Of this hybrid they said, “These are your gods, Israel.” Their counterparts in holiness are “Behold, Aaron and Hur are with you.” The latter, however, had mediation through the elders who sat at the place of assembly, for a court must not be evenly balanced. Even when the head of the court is elsewhere, the place of assembly is what matters. The former had no mediation and caused corruption.

When Hur died, Aaron built an altar

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Lekha”: there “your corpses” is expounded leniently concerning the nullification of the evil inclination, as mentioned; I copied its wording above.

“However”: the verse “Your corpses,” and so forth, may also be expounded stringently. From their praiseworthy qualities Moses our teacher, peace be upon him, reproved their fault, as he shortly concludes. Their dying before entering the Land of Israel was also because of their greatness: the land could not bear the immense light of their holiness. We find this concerning Elijah, of blessed memory, of whom the Zohar, section Va-Yiggash, page 426, says that the Holy One told him, “The world cannot bear you among human beings”; see there. “Just as”: the reason is that Israel's souls had already flown away at Sinai when the Torah was given, as the sages say in the chapter Rabbi Akiva concerning “My soul departed when he spoke.” Afterward, only their spirit from the upper world returned, and the world could not bear it. This is also the reason concerning Elijah, as will be explained.

“Isaac's soul flew away”: as it is said in Pirqei de-Rabbi Eliezer and in the Zohar, section Noah, cited shortly. “Phinehas's soul”: as

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explained in the Zohar, section Phinehas, page 398. “Know”: having mentioned the flight of Isaac's soul, the master also explains what is connected with it. “The ram took bodily form”: Isaac's soul, which had flown away from him, entered the ram created on the eve of the Sabbath at twilight, as we teach in Avot. The ram had been created only potentially; through Isaac's soul it took actual bodily form. “Therefore it is called” in the Mishnah there and elsewhere “our father Abraham's ram”: because his son Isaac's soul was in it, the ram was reckoned as his and as belonging to him. It did not belong to Isaac, who had already died when the ram came

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before himself to strengthen the aspect of holy lovingkindness. “Aaron proclaimed and said: A festival to the LORD.” He sought mercy for the fast of the fourth month, that it should become joy and gladness. There is nothing in the Prophets that is not hinted at in the Torah. Nevertheless, since the world is judged according to its majority, it was unquestionably the congregation's sin. From then on we became obliged to remove our ornament from Mount Horeb, for from it come the issues of life: freedom from the Angel of Death, as will be explained in the next chapter. That was only a preparation for death; here actual death followed, in the sense of mot tamut, “you shall surely die,” for the reward of a transgression is a transgression, and in the sense of “On the day I visit, I shall visit.” But He is merciful and will atone.

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into actuality; there is no acquisition after death, so it is inappropriate to call it Isaac's ram. “The intended purpose”: that is, the ram.

“As we teach”: they would not tie up the burnt offering, but bind it. The Mishnah there will be further explained, and the binding was fulfilled in Isaac son of Abraham. “See the discourse Em Kol Hai”: Part III, section 32. There the matter of the upper aspect in the binding is explained; the wording here is uncertain. Therefore Abraham also bound the ram, which, like Isaac, was created through judgment. [TN040013] “And there was performed upon it”: as the sages say in Genesis Rabbah, section

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Va-Yera, concerning “He offered it as a burnt offering in place of his son.” The citation also mentions section Shelah Lekha. What does “in place of his son” mean? Abraham said: “Master of the worlds, may You regard it as though Isaac's blood were sprinkled before You.” He took the ram and skinned it, saying, “Thus may You regard it as though I had skinned Isaac before You.” He took it and bent it over, saying, “Thus may You regard it,” and so forth; see there. The reason is that Isaac's soul was within it.

“From what is said”: the master now concludes the reason the world could not bear Elijah and the generation of knowledge. In the Zohar, section Noah, page marked קמ”ע in this source, it says: “Why is ‘Noah, Noah’ written twice? Every righteous person in the world has two spirits: one spirit in this world and one in the world to come. So you find concerning all the righteous: ‘Moses, Moses’; ‘Jacob, Jacob’; ‘Abraham, Abraham’; ‘Samuel, Samuel.’ The exception is Isaac, of whom it is not written as it is

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of them, because when Isaac was brought upon the altar, the soul he had in this world departed. When Abraham said to him, ‘Blessed is He who revives the dead,’ the soul of the world to come returned to him.” The reference is to Binah, the upper world, and Malkhut, the lower world. Every righteous person has two souls, one from Binah and one from Malkhut, the Shekhinah among the lower beings. The latter did not return to Isaac. [TN040014]

“We learn concerning Phinehas and the generation of knowledge”: after their souls left them and the spirit of this world departed, it did not return to them again. Only the spirit of the upper world returned and gave them life. Consequently they did not return to their former strength, to live according to the nature of this world, to the point that the world could not bear them. “The exceptions”: Joshua and Caleb, who did not participate in the counsel of the spies. Concerning them it is fitting to recite “The kings assembled; they passed together” (Psalm 48), which Genesis Rabbah,

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section Va-Yiggash, expounds concerning Judah and Joseph; see there. These two also attained the spirit of this world.

“Caleb” merited the spirit of this world, as it is written of him, “Because another spirit was with him, and he fulfilled after Me.” The meaning is that another spirit from the lower world, which he had at first, was now with him as well. “As it is said”: calling it “another” is along the lines of “May the LORD add another son for me.” Rachel intended by this her own quality, the mistress of the house, the lower world, from which [gap], and she would be built up further. See the Zohar, section Va-Yetze, pages 364–365. “Which he merited in Hebron”: when he went to pray at the graves of the patriarchs, as the sages say concerning “He came as far as Hebron.” In the Zohar, page 302, they also expound it concerning the Shekhinah, who entered there; see there. Both are true. There Caleb cleaved to the Shekhinah who entered there, just as Joshua also merited the spirit of this world, which came to him from her place.

“He fulfilled after Me”: the end of the verse therefore says this, because he completed the aspect of the backs, the levels of the Shekhinah called “after Me,” together with the awesome faces, Binah and Tiferet. Thus va-yemalle means that he filled and completed the aspect called aharai, “after Me.” “From Joseph”: this returns to the earlier statement, “The exceptions were the kings,” and so forth; that is, the further exception was Joshua, who came from Joseph. “Moses our teacher joined the Shekhinah with him” in the mission, as the Zohar, section Shelah Lekha, page 301, says concerning “Moses called Hoshea son of Nun Joshua”: “Rabbi Abba said: Since he sent him to enter there, he had to be complete. Through what? Through the Shekhinah. Until that time he had been called a youth, as we have established. At that moment Moses bound him to her,” and so forth; see there. Since the Shekhinah was with him, that spirit he had from her certainly returned to him.

“Which precedes every gathering of ten”: the Zohar means that he called him Joshua because of the Shekhinah to whom he bound him, through the yod that hints at her, as the sages say: to every gathering of ten she precedes and comes. “In her honor”—the

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Shekhinah's—“he would not depart from within the tent.” In the Zohar, section Be-Shallah, page 116, concerning “Your eyes shall see Jerusalem, a peaceful dwelling, a tent that shall not be moved,” it says: “The Jerusalem above, called ‘a tent that shall not be moved’ ... This is the mystery of ‘Joshua son of Nun, a youth’: certainly a youth, who would not depart from within that tent called ‘a tent that shall not be moved.’ This teaches that each and every day he would draw sustenance from the Shekhinah. Just as that youth above would not depart from within the tent and draws sustenance from it continually, so this youth below would not depart from within the tent and draws sustenance from it continually,” and so forth; see there. Just as Metatron, the youth above, would not depart from the Shekhinah, called Tent, Jerusalem, the quality of Malkhut, so Joshua below would not depart.

“It is proper”: the master now concludes the stringent exposition of “Your corpses.” It was proper to use this expression concerning them even while they were alive, because at Mount Sinai they had already become bereft of the spirit of this world, which did not return to them. “He said ‘you yourselves’”: you yourselves caused the condition of “your corpses,” for after the spirit of this world departed they had the power to become like Elijah as well. “As Moses our teacher reproved them for this”: his statement “your corpses, you yourselves” is a rebuke, the stringent interpretation already mentioned.

“He informed them” further that the corpses would indeed fall. He therefore said “they shall fall,” not “you shall fall,” as the cited Zohar asks. “They shall fall” refers back to “your corpses,” while “you yourselves,” said afterward, expresses endurance: your corpses shall fall, but you endure after the corpses fall. “The expression also includes”: the words “you yourselves” convey the difficulty of their separation, their bodies' falling while they were in great strength, healthy and sound, without illness. Thus “your corpses, you yourselves” emphasizes the difficulty of the separation: your corpses fall while you remain yourselves, in your strength and health, since “you yourselves” hints at endurance. “To complete their cleansing”: so that their iniquity would be completely cleansed. “It also hints”: secondly, “you yourselves” indicates that the

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meaning is as though it said, “Your corpses shall fall by your own will.” “In the Jerusalem Talmud”: I copied this above.

“It is known”: in expounding the affair of the spies, the master also expounds the calf, the first offense. “They said concerning it in aggadah”: in Tiqqunim, folio 160, its wording here is: “When they made the calf, Moses sat ... Israel made it,” and so forth; “immediately the spirit descended, a calf engraved with ox and donkey,” and so forth; see there. The Zohar, section Ki Tissa, contains a similar account, which will be cited shortly. [TN040015] “This is a restrictive expression”: the master explains why Scripture specifies “eating grass” in “They exchanged their glory for the form of an ox eating grass.” It indicates that from its middle upward it was an ox, not a donkey. “Eating grass” is restrictive: it does not eat thorns, excluding the donkey, which does eat thorns. As they say in Shabbat, chapter Tolin (folio 140), the teaching that one may remove food from before an animal with an indiscriminate mouth applies to a donkey, which does not select what it eats, and one may place it before an animal with a discriminating mouth, namely a cow, which does select what it eats. Rashi explains “does not select what it eats” as eating thorns and thistles.

“These are two powers in the qelippah”: as explained in the Zohar, section Va-Yishlah, page 323, concerning “I have ox and donkey”; section Shemot, page 7; and section Be-Shallah, page 114, concerning “those who send forth the feet of the ox and the donkey.” “These are the two crowns of the left. When Israel is worthy, they send them away, and they cannot rule over them. This is ‘those who send forth the feet of the ox and the donkey’: they do not rule over them. Rabbi Abba said: When they join together, the people of the world cannot stand against them. Therefore it is written, ‘You shall not plow with an ox and a donkey together’—‘together’ precisely,” and so forth. See also section Shelah Lekha, page 310.

“Corresponding to Yunus and Yumbrus”: the cited folio of Tiqqunim and several places in the Zohar, section Ki Tissa and section Balaq, page 359, explain that Yunus and Yumbrus were Balaam's two sons, chiefs of Pharaoh's sorcerers and leaders of the mixed multitude, who made the calf through their

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sorcery. In Ki Tissa, page 336, concerning “He took it from their hands,” the quoted wording here says: “Nullified, for corresponding to the side,” and so forth, [gap], “theirs, by their names, and they draw down workings of spirit from the side” [gap], “into the male, and one from the female, and he included both together.” He hinted at them all, saying “These are your gods,” as appears there. When the two forms emerged, it was written “These are your gods, Israel.” It does not say “this,” but “these”: there were two that became one. “Who brought you up from the land of Egypt”: it is written he'elukha, plural, rather than he'elkha, singular. [TN040016]

“Their counterparts in holiness are ‘Behold, Aaron’”: the aspect of lovingkindness; “and Hur”: the aspect of judgment, as explained in the Zohar, section Huqqat, page 345. “The latter had mediation”: the matter of mediation is known. Tiferet mediates between Gedullah and Gevurah, lovingkindness and judgment, includes both, and is the line of mercy. The same applies to the other mediating qualities. It is also known that Moses is the quality of Tiferet, in the mystery of mediation. At the end of the section Mishpatim it is written: “Moses arose, and Joshua his servant, and Moses ascended the mountain of God. To the elders he said: Remain here for us until we return to you. Behold, Aaron and Hur are with you; whoever has a matter should approach them.”

This needs explanation. Since Moses wanted anyone with a matter to approach Aaron and Hur, why and for what purpose did he tell the elders, “Behold, Aaron and Hur are with you,” as though they too participated in this? The master's resolution is that the elders would be the mediators, sitting in his place at the place of assembly, which is decisive. As we say concerning the court in the Mishnah in the last chapter of Rosh Hashanah, Rabban Yohanan ben Zakkai instituted another provision concerning testimony: even if the head of the court is anywhere else, the witnesses should go only to the place of assembly. Therefore he told them, “Behold, Aaron and Hur are with you.” A court must not be evenly balanced: you stand in my place at the place of assembly to decide every dispute and every affliction. The adjoining connective wording in this source is awkward; the point continues that one with a matter should approach them as judges,

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while you serve as mediators. In the hidden interpretation too, the elders, like Moses, mediate between Aaron, the quality of lovingkindness, and Hur, the quality of judgment. [TN040017]

But the former, Yunus and Yumbrus, had no mediation, for there is no mediation in the qelippah and impurity, as stated above. They therefore envied holiness and imagined becoming like it, and they caused corruption through a form combining ox and donkey, so that they too would have mediation. “When Hur died,” leaving Aaron alone, Aaron thought to strengthen his own quality, lovingkindness, thereby, and built an altar in its name. This is “Aaron saw”—he saw that Hur had been killed, as the sages say—“and built an altar before him”: that is, before himself, for the quality of lovingkindness.

“Aaron proclaimed”: incidentally, the master explains the verse “He said” and its words “A festival to the LORD tomorrow” as hinting at the future. He sought mercy for the following day, which, as is known, was the seventeenth of Tammuz, that in the future it should become joy and gladness, as it is written, “The fast of the fourth month shall become joy and gladness for the house of Judah.” “Nevertheless”: although Aaron and those accompanying him did not sin, as mentioned. “That”: the Angel of Death was only a preparation for death, whereas here, through the calf and the two qelippot, actual death followed. Therefore we became obliged to remove our ornament, through which we had been free of the Angel of Death. “In the sense” of the doubling in mot tamut, explained above in chapter 5: one expression indicates preparation for death, and the second indicates actual death. “And in the sense of ‘On the day I visit, I shall visit,’” said concerning the calf's sin: there are two visitations, one for the transgression and one for its reward, which is also a transgression, in that they incited the Angel of Death against themselves. But He is merciful, will atone for iniquity and will not destroy, as He promised us: “He will swallow up death forever,” and so forth. Amen.

Yoel Moshe - 1

“The nullification of the nullifier”: this is the accuser, as above. “Your corpses, you yourselves”: “your corpses” means the accuser; “you yourselves”

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means that you shall fall in the wilderness. The adjoining wording about diminution and the greatness of the wilderness generation is uncertain. They were called the generation of knowledge, for they merited, and so forth. “They merited seeing what is heard at Sinai”: in the sense of “All the people saw the sounds.” “At the sea they said, ‘This is my God, and I shall glorify Him’”: even little children saw the Holy One, blessed be He, and pointed with a finger. [TN040018]

“From this Rabbi Akiva learned that they have no need to return in the world to come”: they already saw the Holy One now, as will be stated below. “So that it might serve as atonement for them”: Rabbi Akiva therefore spoke of them in language admitting two interpretations, so that they might receive atonement. The same applies to the three kings, who “have no share in the world to come,” and to the first account of the calf, which we read and translate: this is so that it may serve as atonement for them. Afterward Rabbi Yohanan said, and so forth. “They pointed to Him with a finger in this world: ‘Behold, this is our God’”: Rabbi Akiva therefore said they have no need, since they had already seen God.

As related in the Gemara, Taanit, Rabbi Eliezer decreed the recitation of twenty-four blessings, but rain did not come. Rabbi Akiva stood and said “Our Father, our King,” and was answered. They said it was not because he was greater, but because he passed over his own qualities. That is, Rabbi Akiva came from the source denoted here by the uncertain word הכרא, as stated in the Ari's intentions. Therefore the Gemara says it was not because he was greater, but because he passed over his qualities. He came from a wicked person and passed beyond his qualities: the wicked quality from which he came became good. Rabbi Eliezer did not need this, for he was pious of himself. “Therefore he was answered first,” the source concludes; see there. [TN040019]

“Gather to Me My faithful ones, who acknowledged the justice of the judgment”: Heaven's judgment, and they died willingly. That is, they surrendered their lives of their own free will for the sanctification of the Name. “Those who make My covenant over a sacrifice”: how can “over” apply

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here, above Him? He therefore gives what the source calls three interpretations of these words. The first is that they were covenant partners of God in a world containing the slaughter of peace offerings, making peace among the company above through their good deeds. Alternatively, “those who make My covenant over a sacrifice” means that they sacrifice themselves to atone for the world. Consequently the meaning of slaughter here is the slaughter in which they sacrifice themselves to atone for the world. [TN040020]

“This can be understood leniently and stringently, for according to the camel is the burden”: for the righteous alone it is good in its ordinary sense, that they should have no suffering; for the wicked it is stringent. As written in the Zohar, section Shelah Lekha, as long as the flesh remains, they continue judging him above. He therefore says “according to the camel is the burden”: one application for the righteous, another for the wicked. Examine this carefully; the source appends the reference מ”א פ”ח. [TN040021]

“However, the earth could not bear them”: if the wilderness generation possessed such greatness, why did they not enter the Land of Israel, and why did the land not bear them? He answers that it resembles what the sages said of Elijah. “Just as Isaac's soul flew away at the binding, so Israel's souls flew away at Sinai”: the matter is as follows. When the Holy One, blessed be He, said “I am” and “You shall have no other,” their souls flew away. They could not bear the soul they possessed at that time, for the human being was full of the holy spirit. Afterward, when their bodily souls flew away, they were given a spirit from above. When they made the calf, “the pollution?” returned to them as at first; the following expression about cessation is insecure. They had surrounding light. Initially the body was a garment for the soul, and the soul was internal light for the body; afterward, when it flew away, the soul became surrounding light, “without ... without? blended” [uncertain wording]. Thus, in relation to the soul, its light surrounds the body. The surrounding light was greater than the internal light, so the land could not bear them because of the abundance of surrounding light. This also explains the word “bear”: the land could not sustain them because of their surrounding light.

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[TN040022]

But there is a difficulty: Elijah did not die, and his light was internal rather than surrounding; why could the world not bear him? He answers that Elijah had a mantle, as it is said, “He wrapped his face in his mantle.” Therefore the world could not bear him because of the abundance of his light. “From the flight of Isaac's soul the ram took bodily form”: when Isaac was bound upon the altar, the soul he then had departed and entered the ram, which had been created on the eve of the Sabbath potentially but not actually. Now, through his soul, it became actual. Concerning this, the eminent teacher designated here מו”רל מלבני explained, “God will provide for Himself the lamb for a burnt offering, my son”: the lamb that would be offered was literally his son, through the power of the soul that came to it at the binding. [TN040023]

“Therefore it is called Abraham's ram, which belonged to him”: Isaac at that time resembled a dead person, for his soul departed and entered the ram. Isaac has no acquisition in the grave, whereas it belonged to Abraham. “The ram too was created through judgment”: like Isaac, who belongs to the attribute of judgment. “Skinning and dismemberment were performed upon it, as with the daily offerings, as though Isaac were slaughtered and burned”: through the power of Isaac's soul, which made it resemble him. “The spirit of the lower world took bodily form as stated”: that soul entered the ram, as above.

“We learn concerning Phinehas and the generation of knowledge that they did not return” to the natural life of this world: when their souls returned after flying away at the giving of the Torah or at the incident of Zimri, this was not according to the nature of this world, but as an additional soul from the upper world. Although through their sin it became surrounding light, as above, they could not enter the Land of Israel, except for Caleb and Joshua. “‘Those who walk assembled; they passed together,’” as the lemma reads here: Caleb and Joshua, who were not in the spies' counsel. “Caleb, who came from Judah, and merited it in Hebron”: he went to Abraham's grave; Eliezer was there, and Caleb was Eliezer's reincarnation. Just as Eliezer was a faithful servant, so Caleb was a faithful envoy

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to the one who sent him. Therefore it says, “Because another spirit was within him.” In the Ari's intentions it is said that the ten tribes were reincarnated in the ten spies, as “heads of the children of Israel” says—“Israel” precisely. This refers to the soul he had, or to Eliezer's reincarnation, as mentioned. [TN040024]

“He fulfilled after Me, completing the aspect of the faces together with the awesome backs”: the latter is judgment from the side of the qelippot, while the face is mercy. “From Joseph there was Joshua son of Nun, until Moses our teacher joined the Shekhinah with him”: this is Metatron, who is called a youth; everywhere the Shekhinah clothes herself in Metatron. “To every gathering of ten she precedes and comes”: why, in truth, does the Shekhinah come first, or what is hinted at here? The explanation is written in Tiqqunim, tiqqun 20. Ten times ten is qof, one hundred; nine times nine is eighty-one; and similarly all of them, in the sequence the source describes as “up to the yod.” Their total is the numerical value of SHEKHINAH. Thus “every gathering of ten” means each grouping of the ten letters preceding the yod: the Shekhinah comes in her numerical value, the value of SHEKHINAH. [TN040025]

“In her honor he would not depart”: in honor of the Shekhinah. “It is proper concerning all the rest of that generation”: the generation of knowledge in the wilderness. The verse “your corpses, you yourselves” applies even while you are alive. Even while you are in this world, it is still appropriate to say “your corpses,” with respect to the spirit of this world, for they could have purified themselves, and so forth, but willingly became exhausted. Alternatively, the verse means: “your corpses”—although your persons become corpses, nevertheless “you yourselves”: we read “you yourselves” as meaning that you endure. Therefore he says, “Indeed the corpses shall fall, whereas you yourselves,” and so forth. “The expression also includes,” another interpretation, “to complete their cleansing”: the falling of “your corpses” comes from your own strength; you yourselves bear the falling of the bodies.

“Concerning the calf they said in aggadah that from its middle toward its head it was an ox, and toward

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its tail a donkey.” Why does it say “eating grass,” specifically grass? It is restrictive: its mouth is discriminating and selects what it eats, unlike a donkey, which eats thorns. “These are two powers in the qelippah”: in impurity. “Of this hybrid they said, ‘These are your gods, Israel’”: because the calf was ox and donkey, it is forbidden to plow with this mixed pair, as in “You shall not plow with ox and donkey together.” Concerning this, the abbreviated attribution here introduces an explanation of the Mishnah: “On the first of Adar they announce concerning the shekels and concerning mixed kinds.” These are hinted at in the shekels because of the calf, in the sense “Let the gold of the Tabernacle come and atone for the making of the calf”; the calf is also mixed kinds, as stated. These two matters are therefore mentioned together. [TN040026]

“Their counterparts in holiness are ‘Behold, Aaron and Hur are with you’”: the matter is this. Aaron is the aspect of lovingkindness, the high priest, which is Abraham's quality, and he corresponds to the donkey of the calf, for God made this corresponding to that. Abraham was first called ABRAM, equated here with נג”ס; afterward ABRAHAM is equated in the transmitted wording with “oven, womb?” and HMR, “donkey,” written without vav. [TN040027] Its counterpart in the qelippah is a harmful donkey, Ishmael. Therefore Rabbi Phinehas ben Yair's donkey was stolen, to rectify Ishmael's soul, among whose people there are thieves. Rabbi Phinehas was a spark of Abraham; consequently the donkey is on the right, with Aaron corresponding to it. This is also the mystery of Balaam's she-ass; see the Book of Creation. In holiness there is an ox corresponding to the left, “a bull with horns,” and “bulls,” in the source's expression. Why is there an ox on the left? Because PAR, “bull,” has the numerical value of MANTZEPAKH, and these are the 280 judgments, as is known to the sages of truth; it is therefore on the left. [TN040028]

This is in holiness. Its counterpart on the Other Side is a forewarned ox, from which one keeps as far away as the eye can see. Esau is the forewarned ox, for spelling out Esau's three letters, ayin, shin, vav, gives the numerical value of SHOR, “ox.” It consequently corresponds to Isaac. This is the mystery of what Jacob sent to Esau: “I have ox and donkey.” HUR, written without vav, has the

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numerical value of ISAAC.

“The latter had mediation through the elders”: the elders were also there; why then mention Aaron and Hur? Because the elders mediated, and so forth. “The former had no mediation and caused corruption”: mediation means the following. In the holy qualities, Hokhmah and Binah have Daat as mediation; Gedullah and Gevurah have Tiferet as mediation; Netzah and Hod have Yesod as mediation. On the Other Side, however, they have no mediation. The speaker designated here by an unresolved abbreviated attribution asked: Scripture says of Balaam, “He knows the knowledge of the Most High,” implying that they possess Daat; how then can we say they have no mediation? He answered: he knew “upper knowledge,” meaning when Daat ascended above into Keter and did not function as mediation. “Upper” is precise. Ordinary Daat functioning as mediation he did not know. [TN040029]

He further said: this is what we say in the Gemara, that if not for the vav in he'elukha, “who brought you up,” no survivor or fugitive would have remained of Israel's enemies. This too concerns that mystery. The word “these” is plural, as in “these ordinances,” “these words.” Had they, Heaven forbid, used the singular in “brought you up,” they would at that moment have given those powers mediation, and the powers would have ruled and prevailed over them, Heaven forbid, leaving none of their enemies, and so forth. This is the intention of “El, Elohim, the LORD,” and so forth: El is lovingkindness, Elohim judgment, and the divine Name is mercy, which mediates. This is “He spoke and summoned the earth,” giving them endurance. Therefore it says “from the rising of the sun to its setting”: Moses mediates and is called the sun, “Moses' face is like the sun.” The adjoining words א”ל משה are retained as an uncertain connective. [TN040030]

This is also the intention of the verse concerning Korah, who said, “For the entire congregation are all holy, and the LORD is among them; why do you exalt yourselves?” That is, the Name YHWH, which is mediation, is among them. He was contending against Moses, for Moses was the true mediation: Jacob on the outside, Moses on the inside. Moses' face is like the sun; he is Tiferet and mediation. Korah wanted to abolish this, saying, “All are holy, and YHWH,” the mediation, “is among them.” This is what Moses intended when he said, “Therefore you and all your congregation who gather against the LORD—and Aaron, what is he,” and so forth. He hinted that Korah was contesting the mediation, saying “the LORD is among them” to abolish Moses' mediation. If so, “Aaron, what is he that you complain against him?” Aaron belongs to lovingkindness, not mediation; why complain against him and speak in the plural, “you exalt yourselves”? Thus far.

I heard in the name of my teacher, Rabbi Jacob of Lublin, peace be upon him, that it is as follows. Moses is Abel's rectification, and Aaron is Cain's, as the Ari wrote. Moses therefore said: As for your contending against me, that is understandable, for we already contended as Abel and Cain. But “Aaron, what is he that you complain against him?” He is your own rectification. Examine this there carefully.

Therefore the sacred periods of the year also follow this arrangement in relation to them, without mediation. Nisan belongs to Israel, mercy; Iyyar is judgment; Sivan, the Twins, is our mediation. But Tammuz and Av belong to them and have no mediation. Elul belongs to our mercy, so that they should not have mediation. “From Aram Balak led me”: ARAM is an acronym for fire [esh], wind [ruah], water [mayim]. IM RA is given as an acronym for fire, wind, water and earth [afar]; its precise letter arrangement is not explained here. [TN040031]

“When Hur died, Aaron built an altar and said, ‘A festival to the LORD,’ seeking mercy for the fast of the fourth month, that it should become joy and gladness”: on the sixteenth of Tammuz the tablets were broken, according to this commentary's transmitted date. In the future the Ninth of Av will become a festival, and the sixteenth of Tammuz likewise. Therefore he prayed, “A festival to the LORD tomorrow,” in the world to come. [TN040032] “In the sense of mot tamut,” the doubling of death: before the calf they were sentenced to death initially [gap]; now, mot tamut, for the reward of a transgression is also a transgression. But He is merciful and will atone.

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"After they heard": having mentioned the removal of the ornament in the preceding chapter, the master further explains what relates to it here. After the calf episode, in Ki Tissa, Scripture says: "The LORD spoke to Moses: Go, ascend from here," and so forth; "I shall send an angel before you," and so forth; "for I shall not ascend in your midst, because you are a stiff-necked people, lest I consume you on the way. The people heard this evil word and mourned, and no man put his ornament upon himself. The LORD said to Moses: Say to the children of Israel: You are a stiff-necked people; were I to ascend in your midst for one moment, I would consume you. Now remove your ornament from yourself," and so forth. "The children of Israel stripped themselves of their ornament from Mount Horeb. Moses would take the tent," and so forth. This certainly requires explanation. Since Israel mourned on hearing the evil word and willingly refrained from putting on their ornaments, why did the divine word subsequently say, "Now remove your ornament"? What does "They stripped themselves" add, when they had already done so [gap], as "they mourned" says? Initially Scripture used the expression of removal; the concluding connective wording here is uncertain. The master explains all this in two ways. [TN040033]

"Yet they trusted": the master proposes, according to the first approach, that "no man put his ornament upon himself" applied only for the time being. The next clause is damaged: "for then [gap] they would remove them, a complete ornament, and did not bring it up [gap] only." Their intention was to adorn themselves with it again when their indignation passed. Therefore the blessed Name told them, "Now remove your ornament," entirely from your thought, without hope of adorning yourself with it again. [TN040034]

"For": Jonathan translated "For I shall not ascend in your midst" as "For it is impossible that I should

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After our ancestors heard the evil word spoken to Moses concerning the sin of the calf, "For I shall not ascend in your midst," it is written, "They mourned, and no man put his ornament upon himself." Yet they trusted that the indignation would pass and they would again adorn themselves with it. For from the translation of Jonathan ben Uzziel we have learned two things encompassed by a single statement. The first is his wording, "It is impossible that I should remove the Shekhinah of My glory from among you." This is also what Onqelos translated. It refers to "who dwells with them amid their impurities": a hiding of the face, through the Shekhinah's clothing herself in holy separate beings, who in turn clothe themselves in external powers. Therefore Scripture precisely says "amid their impurities." He does not dwell in their impurity, God forbid: who would put a nazirite among drunkards, or a priest among graves? Rather, He dwells in that inward part outside which impurity is present because of them. We have already hinted at this in Part I, chapter 15. The second statement is, "But My glory shall not dwell in the habitation of your camps."

They mourned over the second interpretation, while the first offered them some consolation. Therefore this

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remove the Shekhinah of My glory from among you; but My glory shall not dwell in the dwelling of your camps." From this we learn that He indicated two things in the single statement "I shall not ascend in your midst." "What Onqelos also translated": "For I shall not remove My Shekhinah from you." "It refers": to the statement in the Day of Atonement service, "Thus shall he do for the Tent of Meeting which dwells with them amid their impurities." This means that the Shekhinah is with Israel even when they sin, but with the face hidden: she dwells within the holy angels, and these angels clothe themselves in the external powers that come into being from the pollution of sins, which breaks through and rises. The meaning here is likewise, "It is impossible that I should remove the Shekhinah of My glory from among you." Although you sin against your souls, My Shekhinah will nevertheless be present amid your impurity with the face hidden, through clothing herself in separate beings. "Holy separate beings": angels separate from matter.

"Amid their impurities": it does not say "in their impurity." "Rather, He dwells in that inward part": within the impurity,

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was not reckoned as complete repentance, but as resembling the repentance of a hypocrite. For the essential mourning to which our sins and our ancestors' iniquities oblige us is not for fear of punishment. On the contrary, this very response provokes punishment against oneself and does not atone, in the sense of "I had no ease, and I had no quiet," said concerning Job. Rather, we must surrender ourselves wholeheartedly to death and desire it, to atone for the removal of the Glory from the house of our life. Then, from the moment of surrender, the statement "atonement for Me" applies truly to our souls in all its true interpretations. This is the meaning of "One who wishes to live should put himself to death," in the manner we have explained. When a person's resolve rests completely upon this, he both atones and receives atonement while still alive. All the more, after his death he can undoubtedly be numbered among those who bring righteousness to the many.

Therefore Moses our teacher, peace be upon him, warned them and informed them, through the LORD's compassion, that they should remove their ornament entirely from their thoughts, for their own good. Let every pious person reflect upon this and take it to heart: someone who, in a day of good fortune, did not know how to justify Heaven's mercies through right conduct—and of whose wrongdoing it is written, "I shall reprove him with the rod of men"—how good and pleasant it is if on a day of adversity he acknowledges the justice of the judgment upon himself, without any

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that is, within the angels, whose holiness forms a barrier, while the wicked walk about around them. The blessed Name dwells in that inward part, amid their impurities. "The second" thing learned from Jonathan's translation is his conclusion, "But My glory," and so forth: His blessed Glory itself was withdrawn from them. "They mourned over this second interpretation" [gap]; "there is no place from which I should remove the Shekhinah of My glory from among you" [gap], with the face hidden. They thought [gap] and would return to adorn themselves with their ornaments. [TN040035]

"Therefore their mourning was not reckoned as complete repentance": it concerned only the punishment, the blessed Omnipresent's withdrawal from them. The essential mourning that would help must be on account of the sin; the following expression concerning the Shekhinah is uncertain. As explained above, Part I, chapter 24, it must concern the sins that caused the punishment and be intended to atone for them. [TN040036] "In the sense of 'I had no ease,'" and so forth (Job 3): he said that because of terror and fear of punishment, "I had no ease," and so forth; from this "agitation came,"

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for I was provoking punishment against myself. “Rather,” on the contrary, we must desire the punishment and surrender ourselves to death to atone, and so forth.

“Then it applies” also to our souls, which we surrender for the sanctification of His blessed Name, as the Holy One, blessed be He, said concerning the moon's diminution: “Bring atonement for Me,” as mentioned in Hullin, chapter Ellu Terefot. Surrendering our souls is reckoned as atonement for the upper holiness distant from us through the impurities of the children of Israel. “In all its interpretations”: to be explained in the discourse Em Kol Hai, Part I. “This is the meaning” of the sages' statement in tractate Tamid: “One who wishes to live,” and so forth. “In the manner we have explained”: surrendering oneself to death for the atonement of one's transgressions, for the sanctification of His Name in any event. “Then he atones”: for the upper holiness, as it were, blessed be He, and he himself receives atonement. “Among those who bring righteousness to the many”: his merit will protect Israel even after death. The adjoining phrase about an offering is

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other mental image. Concerning the righteous who fulfill this in themselves, it is undoubtedly true that in their death they are called living. Of them it is written, “He satisfies every living being with favor,” according to their souls' ascent at that moment to cleave to the supreme Will. It is written, “But his flesh shall ache over him, and his soul shall mourn over him.” This teaches concerning someone who mourns not over himself but over his iniquities, and rejoices in afflictions for Heaven's honor, that his flesh will not ache in his life or in his death; Heaven will have compassion so that he does not feel his suffering.

Scripture records to their praise, “The children of Israel stripped themselves of their ornament.” This is more than taking it off, as Jonathan translates, “They emptied themselves.” They gave it up and no longer desired it at all, after seeing that their death was better than their life, along the lines of Isaiah's words, “Only through You shall we invoke Your name; the dead shall not live.” All the more so with the ornament's giving them up: this is the force of “their ornament” as the direct object, rather than “from their ornament.” Nahmanides has already explained this in connection with Genesis Rabbah, and it is the view of the first translator we mentioned, transmitted from Haggai, Zechariah and Malachi: that ornament made them free of the Angel of Death. Had they merely taken it off, this would have indicated accepting death lovingly if the LORD desired it, in the sense “with all your

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insecure; the point continues with one who wishes to live forever, atoning for the impurities of Israel even when he departs this world and is no longer here. [TN040037]

“Therefore”: this concludes the argument. Since Israel mourned only over the punishment and consequently did not remove their ornaments altogether, but merely “did not put them on,” Moses our teacher warned them and conveyed, from His blessed mouth and through His compassion, fitting counsel: they should remove entirely from their thoughts the ornaments through which they had been free of the Angel of Death. They should not return to adorn themselves with them, but surrender themselves through this to death for the atonement of their iniquity, for their own good.

“Upon this”: incidentally, the master mentions counsel for someone who faces the judgment of one of the four deaths or something similar: how he should think, for his benefit. “Through right conduct”: in the day of his good fortune a person must [gap] his deeds and walk in the LORD's ways with special care, to justify Heaven's mercies upon him—why the LORD has done so much good for him. Someone who did not

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do this, and did not serve the LORD with joy and a good heart [gap], when adversity falls upon him as punishment for this, as it is said [gap], “I shall reprove him,” and so forth [gap], must acknowledge the justice of the judgment he brought upon himself, reversing his earlier failure to justify Heaven's mercies. [TN040038] “Without any mental image”: or other thought.

“It is undoubtedly true” to say of them what the sages say: the righteous are called living in their death. In this very death, in which they die for the sanctification of the blessed Name, they are called living. “To the supreme Will”: the expression adjoining this is damaged. The recoverable explanation is that the blessed Name brings to every living being who surrenders for His Name's sanctification the will and influx from above, and the soul labors to cleave to it. [TN040039]

“In the sense of ‘But his flesh,’” and so forth (Job 14): “But his flesh shall ache over him”—when? When his soul mourns over him, that is, over his flesh crushed by afflictions. But someone who does not mourn over the afflictions and instead rejoices in them will find that his flesh no longer aches and he does not feel

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soul,” even if He takes your soul. But the emptying of which we spoke unquestionably means an intense desire to cleanse the iniquity through death in any event, like Rabbi Akiva, who longed for the occasion to arise when he could fulfill this verse.

This was not without reason. It was fitting for him to atone for the exile of the Glory in Joseph's sale, according to each master's view: either for beginning the corruption with the statement “Behold, the master of dreams,” from which he came to the trial and proved more righteous than his predecessor, according to the approach of the Ari, of blessed righteous memory; or for involving the Shekhinah in concealing the sale. Blessed is He who knows whose height reached heaven in this matter. That longing was what arose in His blessed thought, and it was not sent back empty, in the sense “Let us fall into the LORD's hand, for His mercies are many.” Of this the heavenly voice said, “Fortunate are you, Rabbi Akiva, that your soul departed with ‘One.’” So it is written, “He is in one, and who can turn him back? What his soul desires, he does” (Job 23:13); “for he will complete my allotted portion” (Job 23:14), and many such things are with him. This is a reward beyond which none is higher, for this is what was shown to Moses our teacher as the reward for Rabbi Akiva's Torah, so great is it; let an empty-headed man gain understanding.

A further explanation is possible. Initially, “no man put his ornament upon himself” referred to each Israelite's

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the suffering. See the discourse Yonat Elem, chapter 22. “Scripture records”: the master returns to explain the verse “They stripped themselves,” saying that Scripture seeks their good and praise. They did more than Moses had instructed. The wording here concerning the instruction to remove the ornaments is unstable; the argument is that they emptied themselves of them. Jonathan translates ve-itroqqenu, “they emptied themselves,” an expression used of something one does not desire at all. Once they saw that death was better than life, to atone for the removal of the Glory, they intensely desired death and entirely rejected the ornaments that made them free of the Angel of Death, as will be explained. [TN040040]

“Isaiah's words” (26): “LORD our God, other masters besides You have ruled us; only through You shall we invoke Your name; the dead shall not live,” and so forth. The Zohar, Shemot, page 14, expounds “Only through You shall we invoke Your name” concerning the removal of His blessed Glory from us; see there. The master says this is why the verse concludes, “The dead shall not live”: because of the Glory's removal, we are dead, and so forth. “All the more”: the

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source has a difficult negative formulation about Israel and the ornaments giving each other up; the following explanation makes the intended mutual abandonment explicit. [TN040041] “It does not say ‘from their ornament’”: according to the translation of “they stripped themselves” as “they emptied themselves,” it should have said “from their ornament.” Rather, they desired death with such extraordinary longing that their ornaments could no longer find them to adorn them.

“Nahmanides also explained” that removing their ornaments was accepting death. He writes: “Onqelos, who translates the ornament as equipment of arms, follows the opinion in Midrash Rabbah that He girded Israel”—that is, the Holy One girded them at the giving of the Torah with weapons to save them from every injury and from the Angel of Death, as they expounded harut, “engraved,” upon the tablets as herut, “freedom,” from the Angel of Death. These were the Holy One's names. “Israel willingly accepted death upon themselves because of the punishment for the calf,” and so forth. See the Zohar there, page 339. It is explicit in Midrash Rabbah, section Pequdei:

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crown and testimony of “We shall do” and “We shall hear,” which six hundred thousand ministering angels tied upon them. These correspond to the sixty mighty ones who stand as guardians with Michael over Israel. Israel voluntarily treated themselves as under rebuke, withdrawing from those angels, in the sense of the Jerusalem Mishnah in Taaniyot: Simeon ben Shetah sent to Honi the Circle-Maker, “You need to place yourself under a ban.” This means good advice: although he did not take a formal decision against Honi, Honi should observe a condition of rebuke upon himself. This version thus completes the Babylonian version, and combining the two completes the correction given to the person concerned. The listeners will find it pleasing, for no variant reading is without significance.

Similarly, at the end of Ketubbot: “All may bring others up, but may not bring them out, men and women alike.” Some teach “women and slaves alike.” Both are valid: one concerns those who bring others up, and the other those who are brought up. There are many such cases. Let us return to the wilderness generation, who fulfilled in themselves Simeon ben Shetah's counsel. Each individual was entitled to impose this disadvantage upon himself. The community's crown, however, bestowed through the merit of their saying together with one voice “We shall do” alone, on two occasions—we shall discuss these in the chapters on image and likeness in Part IV of this discourse, with Heaven's help—they had not yet

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Rabbi Shimon ben Yohai says, “He girded them with weapons, upon which the great Name was engraved. For as long as they possessed them, the Angel of Death could not rule over them,” and so forth. See the book Yefeh Toar there and in Ki Tissa. “The first translator”: Jonathan ben Uzziel, who translated the ornament as equipment of arms upon which the great and holy Name was engraved and expressly inscribed.

“Had they merely taken it off”: this would show their willingness that the ornaments which protected them from the Angel of Death should no longer help them. If the LORD wished to put them to death, they would be ready to accept death lovingly. It would not imply rejecting life even if the blessed Name did not decree their death. Their emptying, however, revealed the worthy resolve that they desired only to die for the atonement of their souls. “In the sense ‘with all your soul’”: the sages said, “even if He takes your soul.” If the blessed Name takes your soul, you should lovingly consent; but if He does not take it, you should also accept the good.

“Like Rabbi Akiva”: the exposition “even if He takes your soul” did not suffice for him. Rather, he

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longed for the blessed Name to take his soul in any event, saying, “All my days I was distressed over this verse ... When will the occasion arise for me to fulfill it?” as appears in the chapter Ha-Roeh. “Not without reason”: he desired death also to atone for the exile of the Glory, for the Shekhinah went into exile in Egypt with our father Jacob through Joseph's sale, as is known. Rabbi Akiva was one of the ten martyrs executed by the kingdom, reincarnations of the tribes, who bore their iniquities from Joseph's sale, as is known.

“According to one master's view”: Rabbi Akiva was Simeon's reincarnation, the Ari's approach. “According to the other master's view”: Rabbi Akiva corresponded to the Shekhinah, who assented to the ban imposed by the tribes. Either way, it was more fitting for Rabbi Akiva than for another to atone for the sale. Even if he corresponded to Simeon, Simeon required additional atonement because he initiated the corruption: “They said to one another: Behold, this master of dreams is coming. Now come, let us kill him,” and so forth. These were Simeon and Levi, as the sages say. “From which he came”: Rabbi Akiva came to the trial of being seized for

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removed. Through it they remained free of the Angel of Death until the divine word gave them fitting counsel, which they received graciously, as stated.

In this light, the singular wording “Remove your ornament” is precise, as is “They stripped themselves of their ornament from Mount Horeb”: only now, not previously, did everything they had received from Horeb cease for them. Therefore one million two hundred thousand destructive angels descended and stripped them, for they accepted the doubled death according to all its sound interpretations. See our discourse Ha-Nefesh, chapter 28. This is the reason for doubling the number of these angels, who carry out the word of the Name ELOHIM in its 120 permutations. Corresponding to them, we require 120 people in a single city for it to be fit for a Sanhedrin.

Moses merited and took them all, as it is written, “Moses would take the tent,” for he was the first to surrender himself to death on their behalf. Moreover, holy things are not handed over to destructive angels, God forbid, as Rabbi Yeiva the Elder was careful to explain in the Zohar, Mishpatim, concerning “If she is displeasing in her master's eyes”; see the end of that section. Here too Moses took them to bequeath them to everyone who walks in his ways. Scripture demonstrates this, saying, “Everyone who sought the LORD,” and so forth. Through Moses, who is true, and his Torah, which is true, the Holy One, blessed be He, will restore them to Israel, as the discussion concludes in the

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execution because Simeon had said, “Now come, let us kill him.” “For involving the Shekhinah”: they included her in the ban concealing the sale from Jacob, as is known. “Blessed is the LORD who knows” the truth: whose height reached heaven, whether Rabbi Akiva stood for the Shekhinah or in Simeon's place.

“That was what arose in thought”: as appears in chapter 3 of Menahot concerning Rabbi Akiva. Moses said, “Master of the universe, You have shown me his Torah; show me his reward.” He answered, “Turn backward.” He saw Rabbi Akiva's flesh being weighed in the market. He said, “Master of the universe, is this Torah, and is this its reward?” He answered, “Be silent: thus it arose in thought before Me.” The intention is the Shekhinah, Malkhut, called Thought: Rabbi Akiva's longing to die arose in the Shekhinah because of her exile in Egypt. Therefore be silent, for I shall not send his longing back empty. “In the sense ‘Let us fall,’” and so forth: because His mercies are many, He will fulfill our requests and our wish to fall into the LORD's hand.

“Of this it was said”: as appears there in Ha-Roeh, meaning that your soul departed for the sake of “One,” namely the

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Shekhinah's exile in Egypt. Then the union above was separated and was not called One, as appears in the Zohar, Va-Yiqra, at the page designated here אחד: "At the time male and female are called One," and so forth; "now the

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chapter Rabbi Akiva, from "The redeemed of the LORD shall return and come to Zion with song, and everlasting joy shall be upon their heads": the joy that was upon their heads from of old. We shall return to speak of these matters at the end of this Part, with Heaven's help.

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Holy One is not called One. The mystery is that the Congregation of Israel is in exile, and the Holy One rises higher and higher, and the union is separated," and so forth; see there. Rabbi Akiva desired to die for this; this

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is "with One." It accords with all opinions. There is no need to interpret "with One" as "for the Shekhinah, who is one," as in the Book of Intentions, for that interpretation accords only with the opinion that Rabbi Akiva corresponded to the Shekhinah. [TN040042]

"So it is written, 'He is in one,'" and so forth (Job 23): while discussing his own suffering, Job also mentioned Rabbi Akiva's afflictions and death. He said concerning him, "He is in one": he desired death for the sake of One, the union of Tiferet and Malkhut. Who could turn him back from it, when his soul desired to die for this and he acted accordingly? "For he will complete my allotted portion": that of Tiferet and Malkhut, for hoq is a designation of them. "And many such things" of reward "are with him." See Yonat Elem, chapter 60. "This is a reward": therefore he said, "Fortunate are you, Rabbi Akiva," since his death itself is the reward beyond which none is higher. The proof is that when Moses asked, "Show me his reward," he was shown Rabbi Akiva's flesh being weighed in the market. His death itself is that very great and mighty reward.

"A further explanation is possible": the master returns to resolve the stated difficulty in a second way. Why tell Israel "Now remove your ornament" when they had already done so of themselves, "no man put his ornament upon himself"? One can further answer that the ornament consisted of the crowns six hundred thousand ministering angels tied on each Israelite at the giving of the Torah. Initially, "They did not put" referred to these. The community's crown still remained, through which they were free of the Angel of Death, until they were told "Now remove your ornament"; this will be explained. "And testimony": he interprets adi,

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"ornament," as related to edut, "testimony."

"Which they tied upon them": in the Gemara, chapter Rabbi Akiva, Rabbi Simai expounded: when Israel placed "We shall do" before "We shall hear," six hundred thousand ministering angels came and tied two crowns upon each individual, one corresponding to "We shall do" and one to "We shall hear." Once Israel sinned, one million two hundred thousand destructive angels descended and stripped them, as it is said, "The children of Israel stripped themselves of their ornament from Mount Horeb." "Corresponding to the sixty mighty ones": as appears in the midrashim, with its mystery in several places. "Who stand as guardians": as appears in the Zohar Hadash, section Lekh Lekha. "Israel treated themselves as under rebuke": by not putting on their ornaments, withdrawing from the angels who had tied them.

"In the sense of the Mishnah": in chapter 3 of Taanit, the Mishnah relates that they told Honi the Circle-Maker, "Pray that rain may fall," and so forth. Simeon ben Shetah sent to him: "If you were not Honi, I would decree a ban upon you; but what can I do," and so forth. This is the version in our Gemara. The Jerusalem version, however, has Simeon ben Shetah send, "You need to place yourself under a ban." His intention in sending these words was to give good counsel, so Honi would know to observe a condition of rebuke upon himself, although Simeon had not placed him under a ban. Thus "you need to be under a ban" means by your own action.

"This version": at first sight the two versions appear to disagree. In our Gemara "If you were not," and so forth, implies that he did not ban him, whereas the Jerusalem version seems to imply that he did, by

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sending “You need to be under a ban.” According to our interpretation, however, he sent good counsel, and there is no dispute. According to both, Simeon ben Shetah did not ban Honi. What our version lacks, the Jerusalem version supplies. Together they complete Simeon ben Shetah's corrective message: by sending “If you were not Honi,” he revealed that the matter warranted a ban; by sending “You need to be under a ban,” he advised Honi to observe rebuke upon himself. Thus the master incidentally opens up the interpretation of these variant readings.

“Similarly, at the end of Ketubbot”: we teach, “All may bring others up to the Land of Israel, but not all may bring them out; all may bring others up to Jerusalem, but not all may bring them out, men and women alike.” The Gemara asks, “What does ‘all may bring up’ include? Slaves. According to the version explicitly teaching slaves, what does it include? From a good dwelling to a bad dwelling.” Rashi explains: “All may bring up”: a man may compel all his household to ascend and live with him in Jerusalem. “Men and women alike”: a wife too may compel her husband to ascend and dwell there, and so forth. “To include slaves”: if he has a Hebrew slave, the slave must follow him against his will.

The master says that both versions, the one that mentions slaves and the one that does not, are valid. One, our version which does not mention slaves, concerns those who bring others up; “all” refers to them. The tanna means that all may compel and bring others up to Jerusalem: men compel women, and women likewise compel men and bring them up. It is inappropriate to teach “slaves alike,” for Hebrew slaves cannot compel their masters to ascend. Otherwise every Hebrew slave could free himself from his master's authority by this means. The other version, explicitly mentioning slaves, concerns those who ascend. “All” means that everyone may be brought up to Jerusalem: men, women and slaves alike may be brought up and compelled to ascend. On this interpretation, “all” refers to those compelled to ascend, not to those compelling and bringing them up. These two versions therefore agree in substance, differing only in the interpretation of “all.”

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You can see for yourself that the master disagrees with Rashi's explanation, “‘All may bring up’: a man may compel all his household,” and so forth, which makes “all” refer to those compelled to ascend rather than those bringing others up. For the master, this is correct only for the version explicitly mentioning slaves. It seems to me that Rashi explains it this way because the Gemara says, “‘All’ includes what? Slaves,” meaning that one compels them. Thus “all” refers to those ascending. He explains “women alike” as referring to those bringing others up—“a wife too may compel her husband”—because the Mishnah's plain progression is “not only this, but also that.” If it concerned those ascending, it should have stated the reverse order, “women and men alike,” since women's being brought up is more obvious than men's.

The master considers it strained to explain “all,” the general rule, as concerning those ascending, while explaining the particulars, “men and women alike,” as concerning those bringing others up. He prefers to explain “all” also as referring to those who bring others up. According to him, the Gemara's “to include slaves” must mean “to include the law concerning slaves,” namely their master, who brings them up. For the version explicitly mentioning slaves, the entire Mishnah concerns those ascending; that version does not include “men alike.” If it does include those words, one must say the teaching uses the progression “this, and it goes without saying that.” All this is how Rashi's and the master's positions appear to me.

Maimonides, however, in chapter 8 of the Laws of Slaves, has another opinion. He holds that this concerns Canaanite slaves, who can also bring their master up. The master's reasoning also accords with him, but in reverse: the version explicitly mentioning slaves concerns those bringing others up, according to the expression's plain meaning; the version including slaves through “all” concerns those ascending, interpreted as “everyone,” as stated.

“Simeon ben Shetah's counsel”: they treated themselves as under rebuke and “no man put his ornament upon himself.” These were the crowns of each individual, for each had the right to act thus and impose this disadvantage upon himself. “On

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two occasions": in Yitro it is written, "All the people answered together and said: Everything the LORD has spoken we shall do"; in Mishpatim, "All the people answered with one voice and said: Everything the LORD has spoken we shall do." Undoubtedly through these pure utterances they merited the communal crown. "They had not yet removed it": for they were not entitled to impose a disadvantage upon the community. "Until the divine word gave them counsel": "Now remove your ornament from yourself." "They received it graciously": "They stripped themselves," translated as "they emptied themselves," which is more than removal, as stated.

"In this light, it is precise": Scripture says edyekha in the singular, not adiyyekha with two yods in the plural, to indicate that it concerns the one communal ornament, not the ornaments received by each Israelite. Likewise "from Mount Horeb" is precise and now makes sense. Scripture did not mention this initially in "no man put his ornament upon himself," although it could have said "his ornament from Mount Horeb." Rather, as we explained, only now, when they also stripped off the communal crown, did all the freedom received from Horeb cease. Therefore "from Mount Horeb" is said here to indicate this. "Not previously": when no man put on his ornament, not everything received from Horeb had yet ceased, for the communal crown remained.

"Therefore": Tosafot in the chapter Rabbi Akiva explains that the number of destructive angels was doubled because the measure of goodness is greater than the measure of punishment. A good angel could tie two crowns, whereas a destructive angel had power to remove only one; see there. This does not fit the master's approach, which interprets "they stripped themselves of their ornament" as the one communal ornament. Six hundred thousand destructive angels would have sufficed, one per Israelite. Therefore the master says that their number was doubled because the people accepted upon themselves the doubled death in "On the day you eat from it, you shall surely die," as explained at the end of the preceding chapter, according to the two interpretations mentioned above in chapters 5, 6 and 7; see there.

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"Who carry out His word": incidentally, the master mentions another reason. These one million two hundred thousand angels correspond to the 120 permutations of the Name ELOHIM, the attribute of judgment: its five letters produce 120 permutations. "Corresponding to" the Name ELOHIM's 120 permutations, we require 120 people, and so forth, as appears in the Mishnah at the end of chapter 1 of Sanhedrin. This is to sweeten the judgment of the 120 permutations: through 120 people, judgment and a Sanhedrin exist below; when there is judgment below, there is no judgment above, as is known.

"Moses merited them all": this is Rabbi Yohanan's statement there. The master says the reason was also that through the crowns Israel had been free of the Angel of Death. When the blessed Name desired to remove them from Israel and expend His arrows among them because of the calf's sin, Moses surrendered himself to death over this, saying, "If not, erase me, please," and so forth. Therefore, when they removed the crowns from themselves, Moses merited taking them. "Moreover, holy things are not handed over to destructive angels": Moses therefore had to take them. The Zohar, Pequdei, page 423, says concerning "Moses would take the tent": "Why? Because ... he was damaging among them," in a damaged wording here. Moses said, "The side of holiness must not dwell within the side of impurity." [TN040043]

"In the Zohar, Mishpatim": there the passage "If a man sells his daughter as a maidservant," and so forth, is expounded concerning a person's soul. At the end of that section, page 170, it says: "If she was not worthy, many foreign camps await on the road to Gehinnom. These are camps of destructive angels, ready to exact vengeance upon her. Scripture comes and teaches: 'He shall have no authority to sell her to a foreign people'—these are destructive angels. 'In his clothing her': this is a protection. The Holy One provides her with protection, so that a foreign people cannot rule over her, through the covering spread over her."

"To bequeath them": there Resh Laqish said that the Holy One will restore them to us, as it is said, "The redeemed of the LORD shall return," and so forth: the joy that was upon their heads from of old. The

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master explains that Resh Laqish comes to interpret Rabbi Yohanan's statement: Moses did not take them to remove them far away, but to bequeath them to all who seek the LORD and meditate upon His Name. Hence "the Holy One will restore them to us," through Moses and his Torah. "Scripture demonstrates this": "Moses would take the tent," and so forth, followed by "Everyone who sought the LORD would go out to the Tent of Meeting," and so forth.

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"Which is a hiding of the face": concerning their sin it is said, "I shall surely hide." "Through the Shekhinah's clothing herself in separate beings": these are the angels, who clothed themselves in the external powers. Therefore Scripture precisely says "amid their impurities," for He does not dwell, Heaven forbid, in their impurity: what has a priest to do in a cemetery? Rather, He dwells within; the inward part does not clothe itself in the impurity outside it. Within itself there is no impurity. Consequently "amid" means the inwardness, as stated. "Because of them": because of Israel, who sin.

"The second, 'But,'" and so forth: this is the second matter learned above from Jonathan ben Uzziel's translation. "They mourned over the second": that He told them His glory would not dwell in their habitation. The first statement, "It is impossible," and so forth, offered some consolation. Therefore their not putting on their ornaments was not reckoned as complete repentance but as hypocrisy and ulterior motive, for they consoled themselves with the first interpretation in the translation. In truth, the essential repentance and mourning over sins should not be like this, on account of punishment. On the contrary, this provokes punishment against oneself and does not atone, as stated above, Part I, chapter 24: fear of punishment is not repentance.

"To atone for the removal of the Glory": at the destruction, the Shekhinah ascended above and became distant from the house of our life. Moreover, "I am with him in distress": as it were, above she has no union. Through our good deeds below, feminine waters are formed and bring about union above. "Then the statement 'atonement for Me' applies": since she has no union except through

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the surrender of our souls, he literally brings atonement "for Me," as it were, enabling union above. "This is the meaning of 'One who wishes to live should put himself to death'": through surrendering his soul and intending death, he lives from it, as stated. "Then he atones and receives atonement": he atones for the Shekhinah, as it were, and he too receives atonement through that repentance at the same moment.

"Therefore Moses our teacher warned them to remove their ornament entirely from their thought": by surrendering his soul and removing alien thought, it is good for them. "Let every pious person reflect and take it to heart": he should perform this repentance, contemplating this union, as stated. "Someone who did not know in a day of good fortune": a day when he had not sinned. "To justify Heaven's mercies": bringing about union above through the right deeds he performed below. "Of whose wrongdoing": he then comes to sin. "How good it is if he acknowledges the justice, on a day of adversity": on that day of adversity when he sinned, he should perform complete repentance as though his soul were being taken from him.

"Concerning these righteous," through "in their death they are called living": in surrendering his soul he becomes dead at that moment, and in that death he is called living. "Of them it is written, 'He satisfies every living being with favor'": because he intends death in order to cleave to the supreme Will. The verse means: He satisfies every living being—which person? One who follows and cleaves to the supreme Will. Who is he? "The LORD is righteous in all His ways." This Will is that discussed above, chapter 32. "It is written, 'But his flesh shall ache over him'": it aches from afflictions when his soul mourns over himself rather than over his sins. Then his flesh aches. But if he mourns over his iniquities, his flesh will not ache and he will not feel his suffering, like the holy ones in the land, who feel no suffering, as is known.

"Had they merely taken it off": there is a difference between removal alone and emptying. Emptying is intense longing to surrender oneself to death for the cleansing of iniquity, like Rabbi Akiva, who longed for it. Rabbi Akiva's longing was not without reason; it was for the exile of the Glory, the Shekhinah, to

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Egypt through Joseph's sale. “Either for initiating the corruption”: Simeon first said, “Behold, this master of dreams is coming,” and so forth. Rabbi Akiva was Simeon's reincarnation, and from there he came to the trial; Rabbi Akiva was more righteous than he. The following phrase בפיי משמע? is uncertain. Rabbi Eliezer was Reuben's reincarnation; hence it is said of him that he was seized—the source has the insecure word כנירה—corresponding to Reuben's saying “Let us cast him into the pit.” Afterward Rabbi Eliezer was saved, just as Reuben saved Joseph from death, as below in chapter 15 on “He saved me from Pharaoh's sword”; see there. [TN040044]

“Or for involving the Shekhinah”: they involved her with them in the sale, and Rabbi Akiva stood in the Shekhinah's place, as it were, according to the Ari's view. “Fortunate are you, Rabbi Akiva, that your soul departed with ONE”—precisely One. Or he stood in Simeon's place; the following wording, שהפיר נחל לוי, is insecure, followed by “as it is said, ‘the one opened.’” Or the Holy One [gap] Yesod, “foundation,” and unique—the adjoining abbreviated wording is uncertain—[gap]. The phrase “whose height reached heaven” then turns to Rabbi Akiva and his longing to surrender his soul, which ascended before Him, as He said, “Thus it arose in thought before Me.” It was not sent back empty, and his request was fulfilled. [TN040045]

“Although he did not take a formal decision against him”: although Simeon ben Shetah did not act against Honi, being able to decree a ban upon him, he nevertheless teaches us good counsel: Honi should impose a condition of rebuke upon himself. “This version”: the Babylonian version is “If you were not Honi, I would decree a ban upon you,” implying that he did not actually ban him. The Jerusalem version has “You need to be under a ban.” Rather, it is as we said: good advice is included, that he should impose rebuke upon himself. The transmitted spellings in these connective clauses are unstable, but this distinction is explicit. [TN040046]

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“Similarly, at the end of Ketubbot”: the versions do not disagree; both are the words of the living God. Concerning men and women, “bringing others up” applies: just as a man brings his wife up, so she brings him up. This is not so with slaves, who cannot bring their masters to the Land of Israel against their will. Therefore they only ascend; they do not bring others up. “Simeon ben Shetah's counsel”: they treated themselves as under rebuke and removed each individual's ornaments separately. The communal crown, which the source here says was given to them “at the calf,” apart from the individual crown, had not yet been removed, until the divine word told them, as above. [TN040047]

“Your ornament,” in the singular, hints at the crown given collectively to the community. “Only now did everything they had received cease”: both each individual's diadem and the crown given to them collectively. “ELOHIM in 120”: previously there were six hundred thousand, one crown for each. But when they sinned against “We shall do” and “We shall hear,” the attribute ELOHIM came upon them. ELOHIM has 120 permutations. The opening permutation statement is damaged: the source says, “a word of two letters ... six ... two.” Four letters give four times six, twenty-four arrangements; a word of five letters gives five times twenty-four, with the numerical value 120. [TN040048]

This is the received interpretation of “You made him lack a little of ELOHIM”: meat, “a little,” has the numerical value 119, while ELOHIM in its permutations has 120. Consequently Moses literally lacked one, which is designated here by the letter ה׳; see there. [TN040049] “Moses merited all of them”: all the crowns Israel stripped off. “Holy things are not handed over”: in Mishpatim the passage concerns the soul, which is not handed over to evil; here too Moses took them.

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"The master said": after completing the expositions drawn from his initial explanation of Rabbi Keruspedai's saying above in chapter 4, the master now returns to that saying to explain it. "We already mentioned": in chapter 4. "Used three times": in the latter clause, "of the righteous," "of the wicked," and "of the intermediate people," followed by "are written," and so forth. The expression shel, "of," seems appropriate only in the opening clause concerning three groups.

"We add": two further difficulties concerning the intermediate people. The phrase concerning their being suspended has an unstable connective here; the explicit first difficulty concerns "If they merit, they are written for life; if they do not merit, they are written for death." It does not say "written and sealed," as concerning the others. Neither for good, "written for life," nor for its opposite, meaning evil, "written for death," does it mention sealing. [TN040050] "The other": the second difficulty and its answer will appear below, chapter 12: why

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The master said: "Those of the completely righteous are written and sealed immediately for life." This is the reading in some copies. We have already mentioned the difficulty others found in the word shel, "of," used here three times in connection with being written. We add two observations concerning the book of the intermediate people: first, sealing is not mentioned in it, whether for good or for its opposite; the other observation and its answer have passed together to chapter 12. If we agree to take it as established that the reading is precise, the first difficulty can be satisfactorily resolved in eight true ways.

Rabbi Yohanan, the author of this saying —concerning whom Rabbi recited "Before I formed you in the womb, I knew you" in the last chapter of Yoma, and whom he favored at the beginning of Pesahim because he was precise in his speech, like Hillel the Elder, discussed below in chapter 19—here too opened his mouth with wisdom, attaching the curse to the book rather than the person, along the lines of "Let sins cease," not sinners. He placed a safeguard around his words, seeing the end from the beginning.

Alternatively, he expressed his saying here according to the approach of the baraita concerning the Day of Judgment

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does it say of the intermediate people, "If they do not merit, they are written"? Let it say, "If they incur guilt, they are written for death"; see there.

"If we agree": some copies do not read shel in the latter clause. If we assume the correct reading includes shel there as well, we shall resolve the verbal difficulty in eight true ways. "For": the first way is that he says shel because of the wicked. He did not wish to attach the curse to them, saying, "The completely wicked are written for death." He chose refined language and said "of the wicked," referring to the book, attaching the curse to it like someone who attaches his curse to another object. Thus the wicked people's book is written and sealed for death. Rabbi Yohanan, the author of this saying—for Rabbi Keruspedai said it in Rabbi Yohanan's name —was careful to choose refined language.

Even from his mother's womb his nature showed that no stumbling should come through him. In the last chapter of Yoma (82b),

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a pregnant woman smelled food. They came before Rabbi, who told them, “Go and whisper to her that it is the Day of Atonement.” They whispered, and she was calmed. He recited concerning her child, “Before I formed you in the womb, I knew you,” and so forth. Rabbi Yohanan came from her. Rabbi further favored Rabbi Yohanan in chapter 1 of Pesahim (folio 3), because he was precise in his speech and did not utter an improper expression. There two disciples sat before Hillel, one of them Rabban Yohanan ben Zakkai; another version places them before Rabbi, with Rabbi Yohanan as one of them. One asked, “Why do we harvest grapes in purity and gather olives in impurity?” The other asked, “Why do we harvest grapes in purity but not gather olives in purity?” He said, “I am certain this one will issue rulings in Israel,” and so forth. Here too Rabbi Yohanan was concerned not to utter a curse upon the wicked and not to cause them harm through himself.

“Like Hillel the Elder”: who also said, in the wording transmitted here, “Why do we harvest grapes in purity and not gather olives in impurity?” as appears in chapter 1 of Shabbat (folio 17), and as will appear below in

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with which we opened this discourse. There the wording is appropriate, since it concerns groups: the group of these and of those is written as befits them and their corresponding patterns. It is correct to say that the group of the wicked—their binding together and association, like the case of ten who gather and steal a beam—or the way of the wicked, in the words of the king, the sweet singer, is what wholly perishes through the praiseworthy dispersal beneficial to them, as it is written, “All evildoers shall be scattered.” A conspiracy of the wicked does not count as a valid assembly. But the wicked themselves will benefit from cleansing at the end of days, as will be explained.

In this manner we must interpret everywhere the verses that threaten them, such as “For the wicked shall perish.” Their intention is as he explains elsewhere, “And the wicked are no more.” This follows the beginning of that verse, “Let sins cease”—not sinners—and they are no longer wicked. Rather, they will ultimately be rectified through righteous judgment, with a change of name, a change of place and a change of conduct, for it is no empty matter. Similarly, “Let the wicked perish before God”: to appease judgment they must indeed be made to perish, but once the Judge has been appeased, they become like a lost thing that is sought.

Even Gebal, Ammon, Amalek and that entire conspiracy of the wicked, concerning which Asaph alarmed the upper beings, saying, “God, do not be silent; do not be deaf and do not be still,

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chapter 19. [TN040051] “Along the lines”: as we say in chapter 1 of Berakhot, “Does it say, ‘Let sinners cease’? It says sins.” “Rabbi Yohanan placed a safeguard around his words”: initially, concerning the righteous, he likewise used shel. Although there it would have been preferable to say “The righteous are written,” without shel, attaching the blessing to them themselves, he nevertheless uses shel in the first clause because he must use it in the final clause concerning the wicked.

“Alternatively”: a second approach. He uses shel because this saying follows the baraita “There are three groups on the Day of Judgment,” taught first there. There shel is appropriate even in the later clause, because it concerns groups. The word refers to the group: the group of the righteous, the group of the wicked and the group of the intermediate people is written. Because it uses shel there, it uses it here too, carrying over the arrangement from there. “And their dogmatrin”: that is, their corresponding patterns.

“It is correct to say”: do not object that, although shel is appropriate there because it refers to groups, omitting it in the later

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clause would also have been acceptable. He could have said: “There are three groups on the Day of Judgment, of righteous, wicked and intermediate people. The righteous are written and sealed ... the wicked are written ...” This would indeed be good. One could also ask that he omit “groups” in the opening and say, “There are three on the Day of Judgment: wicked, righteous and intermediate people; the righteous are written ...” There is no difficulty in such wording. Yet what we say is correct because the intention there specifically concerns the group, not the righteous and wicked individuals themselves.

“Or”: the group may be interpreted as the way. “In the words of King David”: “The way of the wicked shall perish” (Psalm 1). “Through”: that is, by means of dispersal, as the sages say, “Dispersal is good for the wicked and good for the world.” “Does not count”: as the sages say in chapter 3 of Sanhedrin (folio 26) concerning Shebna and his company. “As will be explained”: in Part V.

“Such as” the verse “For the wicked shall perish” (Psalm 37): we must explain its intention as David explains elsewhere, “Let sins cease from the earth, and the wicked are no more.” Beruriah, Rabbi

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O God”—what is written concerning them? “Let them be ashamed and terrified forever; let them be confounded and perish.” Afterward it is written, “Let them know that You, whose name is the LORD, alone,” which is a great rectification for them. This suffices for the present purpose.

The righteous group, by contrast, is undoubtedly rewarded with surpassing excellence: “In a multitude of people is the king's glory.” This is the gathering of the righteous, good for them and good for the world. They form groups upon groups, companies upon companies, to enjoy the radiance of the Shekhinah in the great hall. Here one can say that the expression used there was carried over. The same must be said of “immediately” [le-altar] here: it is not exact. Otherwise Rabbi Yohanan would be speaking in accordance with no one, for no tanna disputes that each person's final judgment is sealed only on the Day of Atonement, as above in chapter 1 and as will be explained. Thus that day is called their “immediately” with respect to sealing. What is le-altar? It is like al atar, “at the place”; here too it means each at his proper station and place.

Therefore concerning the intermediate people, whose judgment remains pending until the Day of Atonement, he says they are then written for life, without mentioning sealing. He relied on the earlier clauses and on what is well known from the teaching of the four periods: sealing is the observance proper to that day. The only difference between the first two books and the

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Meir's wife, said: “Does it say sinners? It says sins.” Furthermore, once sins cease from the earth, it is obvious that the wicked are no more. Here likewise, “For the wicked shall perish”: this dishonorable designation is what they lose, not their own persons. “With a change of name,” and so forth: the sages said these changes tear up a person's decree. Here too there will be a change of name, for they will no longer be called wicked, and a change of place, for they will ascend from Gehinnom, through a change of conduct, returning to the good. “For it is no empty matter”: nothing will remain empty in the world without rectification; everything will be rectified in the future.

“Similarly,” the verse “Let the wicked perish before God” (Psalm 68) is explained in this way. The wicked perish through many kinds of punishment that come upon them. Nevertheless, this is only “before God,” to appease the attribute of judgment, and there is hope for their latter end. “Even Gebal”: and the others mentioned in Asaph's psalm (Psalm 83). “Which is a great rectification for them”: when they know and recognize the LORD. The following phrase וכמצליחיו יתפלו מאד is uncertain.

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[gap] “For the present purpose”: according to the first part of the explanation concerning the wicked in the baraita of the three groups—the group is written for death, but not the wicked persons

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intermediate people's book is the time of writing. So too in many places the Mishnah gives differing clauses, whether adjacent or separated, such as those in Qinnim, Horayot, Keritot and the like: one explains the other. Here it is the same.

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themselves. [TN040052]

“The righteous group”: shel in that baraita's phrase concerning the righteous being written also refers to the group. It does not exclude the

Yad Yehudah - 1 - continued

righteous persons themselves, God forbid, but adds to them: they receive their reward and recompense with greater excellence and strength when gathered in honor and multitude, in the sense of the sages' statement, “Gathering is good for the righteous,” and so forth, the opposite of dispersal, which is good for the wicked. “Here”: this concludes the argument. In the baraita of the three books, shel may be imprecise, carried over from the expression concerning the three groups.

“The same must be said” of “immediately” in “The completely righteous are written and sealed immediately for life,” and likewise concerning the wicked. It is not exact: they are sealed on the Day of Atonement. “As will be explained”: in chapter 26. “Thus that day,” the Day of Atonement, is called their “immediately,” for the righteous, wicked and intermediate people. Concerning writing, Rosh Hashanah is their immediate time; concerning sealing, however, the Day of Atonement is their immediate time. Since it does not say “written immediately and sealed,” but “written and sealed immediately,” placing “immediately” beside “sealed,” it is evident that “immediately” is not literal and does not mean at once. Rather, it means “at its place,” being a compound like al atar. The intention is that each is written and sealed in its proper place and time: the writing immediately on Rosh Hashanah, and the sealing on the Day of Atonement. See the further chapter2 reference as written here, where the master explains in general the meaning of “immediately”; its connective wording is uncertain. [TN040053]

“Therefore”: on this reading, the “immediately” said of the righteous and wicked is the Day of Atonement. The intervening formulation is awkward, but the stated reason sealing is not mentioned for the intermediate people is that the

Yad Yehudah - 1 - continued

tanna relied on the first clauses concerning the righteous and wicked, who are written on Rosh Hashanah and sealed on the Day of Atonement. The intermediate people, however, are written on the Day of Atonement. Although “written and sealed” is not stated, the tanna relied on what is well known from the teaching of the four periods: sealing occurs on the Day of Atonement. Here likewise, the teaching of the four periods explains the earlier clauses in general, and they explain the clauses concerning the intermediate people.

Yoel Moshe - 1

“The master said, ‘Of the righteous’”: see above, chapter4 of this Part. “We add two observations”: difficulties. The first is that it says they are written for life, and if they do not merit, and so forth, without saying “and sealed” concerning the intermediate people as it does concerning the righteous and the other group. “Whether for good or for its opposite”: the latter expression names evil, but he uses refined language, as also above in chapter2. “The other”: the other difficulty and its answer “have passed together to chapter12,” meaning that he will resolve them there.

The next lemma, ר’ דההווייתיהו?, is uncertain; its explanation is that Rabbi Keruspedai said it in Rabbi Yohanan's name. “He favored him”: he favored Rabbi Yohanan for being precise in his speech in that other place as well. [TN040054] “He opened his mouth with wisdom, attaching the curse to the book”: therefore he says “of the wicked,” meaning the wicked people's book is written for death, not the person. “He placed a safeguard around his words”: he also used shel concerning the righteous. There the reasoning would be the opposite: they themselves are written for life. But because he wished to teach shel in the later clause concerning the wicked, he also used it concerning the righteous, as in “because it teaches this at the

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end, it teaches it at the beginning." This is "seeing the end from the beginning"; understand this.

"Alternatively," through "with which we opened": before Rabbi Keruspedai's saying. "Of the wicked": shel refers to the group of the wicked. "It is correct to say": we properly say it refers to the group, for their association is bad for them and bad for the world. Or "of the wicked" refers to the wicked people's way, which is written for death. The wicked persons themselves, however, benefit from death and cleansing at the end of days. Therefore King David, peace be upon him, said, "The way of the wicked shall perish." In every place where a threat is pronounced against the wicked, it must be explained similarly: "Let sins cease from the earth," not sinners; "and the wicked are no more," for all will be righteous, as above and in the Zohar, Be-Har.

"With a change of name," and so forth: these correspond to three reincarnations—Abraham, a change of name; Isaac, a change of place; Jacob, a change of conduct. "Before God": He must make the wicked perish through afflictions, yet their hope is

Yoel Moshe - 1 - continued

not lost; they will become like a lost thing that is sought. "The group of the righteous": here too "of the righteous" refers to their group, which is good for them and good for the world. "Here one may say": what we said about its referring to groups is carried over from the beginning of the discourse, just as with "sealed immediately."

But sealing occurs on the Day of Atonement, not on Rosh Hashanah. Therefore "immediately" is certainly not exact; it is like al atar, each at its appointed time. Hence he did not say "sealed" concerning the intermediate people, who remain suspended until the Day of Atonement, because he relied on the earlier clauses concerning the righteous and wicked, which the closing wording here describes as "sealed on Rosh Hashanah." The observance of the day is sealing, and he relied on what is known. This resolves one of the two observations he added above; the final wording again mentions Rosh Hashanah. [TN040055]

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Yad Yehudah - 1

"Or, if you prefer": a third way of resolving the difficulty of shel, "of." Shel refers to the books: the books are written and sealed for life or death, not the righteous and wicked persons themselves. The tanna did not say this of the wicked merely as a refined expression, attaching the curse to their book while still intending the wicked themselves, just as with the righteous, according to the first

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Or, if you prefer, say: yes, certainly it is the book of the righteous and of the wicked that is written and sealed for life or death, not the person. This upholds the words of Tosafot that we shall mention in chapter21. For these lives—the true lives written in the book—may cause a person, for the moment, afflictions or death by way of cleansing. Conversely: "He repays His enemies to His face, to destroy it." This means that He immediately pays His enemies the reward for commandments they

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answer in the preceding chapter. Rather, yes: it is certainly and truly so. The reward of righteous and wicked is written and sealed, not the person. The reason is that those books contain only each person's life and death in the judgment of the world to come, not the judgments of this world. Some righteous people encounter what befits the deeds of the wicked, and are sometimes written for death in this

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world. Conversely, a wicked person is sometimes written for life in this world, as Scripture says, “He repays His enemies to His face, to destroy him.” Tosafot there in Rosh Hashanah accordingly explain that the death mentioned here for the wicked and the life for the righteous concern life in the world to come; see there and below, chapter21. Since this world's judgments are not written in the book at all, the tanna did not say “The righteous and wicked are written,” which would sound as though it also concerned their judgment in this world. He said “of the righteous” and “of the wicked”: their book is written and sealed for the purpose for which it was made, namely the judgment of the world to come—for life like the righteous, or death like the wicked.

“These lives”: those of the world to come. “Conversely”: death in the world to come can cause life in this world, as it is written, “He repays His enemies,” and so forth. This is the proof Tosafot bring there. “This means”: having cited the verse, the master explains it in several ways. “Immediately”: in this world. “This is ‘His face’”: it relates to “He repays”; the meaning is that He repays His enemies for

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perform to glorify themselves. This is “to His face”: their actions are only for appearances, to show themselves flatteringly before Him, blessed be He. As our sages said, in the future both these and those take a Torah scroll and come to receive their reward. He therefore anticipates His enemies and pays the reward for their deeds in this world, “to destroy it”—that payment of recompense—so that His liability to make payment will not be found written in the book of remembrances on high.

Concerning the worthy, by contrast, it says, “I shall be gracious to whom I shall be gracious.” For there is no reward for commandments in this world; in His ledger it is written: I shall favor so-and-so with such-and-such, and have mercy on so-and-so with such-and-such, after the manner of “He is gracious and gives.” We explained this in PartI, chapter2. In the Masorah, ve-hannoti occurs twice, the other occurrence being “and my entreaty to the children of my womb.” This teaches that this measure applies only to those borne from the womb. [TN040056] Alternatively, “I shall be gracious” means the good of the righteous, and “I shall have mercy” means giving them strength and a receptacle to bear those good things. This is truly the shared meaning of the word. But the reward of these others “shall not be stored or hoarded.”

Therefore it repeats, “He will not delay for His enemy,” here changing from plural to singular to teach that even if a single one of them at the world's end does a small deed, they hasten to give

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what they do to His face, blessed be He, in flattery, as will shortly be explained. “To destroy it” refers to the payments: not to bring their remembrance into the book above, since He gives their reward during their day in this world. Therefore it says le-haavido in the singular. On the plain reading, if it referred to “His enemies,” it ought likewise to say le-haavidam in the plural.

“I shall be gracious”: I shall be gracious in the world to come to the one of whom it is written in His book, “I shall favor him with such-and-such.” For this verse indeed speaks of the judgments of the world to come, as is known from “There is no reward for commandments in this world.” “This teaches that this measure”: the free gift applies only to Israel, borne from the womb. “Alternatively”: “I shall be gracious,” and so forth; “I shall have mercy,” ve-arahem, is from rehem, “womb.” I shall make for them, as it were, a womb and receptacle. The meaning is that I shall give them strength to bear all those good things, for Israel cannot endure an abundance of goodness, as our sages said. “This is truly”: the reason for the shared term rehem, used for the womb and for mercy and compassion: both involve expansion.

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“But”: this returns to what was said above of the wicked, that their reward should not be found written in the book of remembrances as it is for the worthy. For the reward of these wicked people “shall not be stored,” and so forth. “Therefore”: our interpretation of “He repays His enemies” explains why Scripture repeats, “He repays His enemies to His face, to destroy it; He will not delay for His enemy; to his face He will repay him” (Deuteronomy 7). Moreover, it changes from plural to singular in the closing clause. In the opening it says le-son'av, “His enemies,” with a yod, a plural; here it says le-son'o, “His enemy,” a singular. On this interpretation it is indeed entirely clear.

“To singular”: to teach that even for a single enemy, if some good thing is found in him, He pays him immediately in this world. The Holy One, blessed be He, withholds no creature's reward, even the reward for a small utterance, as the sages said about Lot's daughters. The next connective is uncertain; along our approach we may further say that the repetition explains the opening “to His face.” [TN040058] As he says: from the singular “His enemy” here, with

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him his reward. The Holy One, blessed be He, despises nothing, not even the reward for gracious speech. Furthermore, from the singular “His enemy” here, with which “to his face He will repay him” fits well, we learn that the earlier “to His face” does not speak of the enemy. If it did, it should say “to their faces,” since “His enemies” is plural. Rather, the opening “to His face” means the face of the Giver, as we explained. Just as their deeds are for appearances, so their reward is only for appearances, from this world's pleasures, a thing without substance. This is “to his face”—the recipient's—“He will repay him.” The deed came flatteringly before the Giver, but their heart was not steadfast with Him. We have thus escaped both the repetition and the change in number, and the parts of the verse are as utterly precise as they should be.

Alternatively, the opening of the verse may be explained of transgressors among those other than ourselves. “To His face” then means as long as they remain in rebellion and are still His enemies to His face. It is known that their prohibition is their death sentence; repentance does not suffice for them until they become full converts and enter the congregation, of whom it is written, “As the convert, so the native.” The reason is that repentance is a positive commandment with which Israel was uniquely favored out of compassion, and the convert joins them. One who is not commanded cannot on his own authority wipe away his transgressions like a thick cloud and his

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which singular “to his face” also fits, we learn, and so forth. Had Scripture not repeated “to his face He will repay him,” I would have said that the opening “to His face” referred to the faces of His enemies. As for the objection that it should say “their faces,” Scripture can change its language from singular to plural and conversely. But now Scripture has taken the trouble to repeat “to his face” in the latter clause, speaking of the face of His enemy, to indicate that the first “to His face” does not concern the face of His enemies.

“For ‘His enemies’ is written”: with a yod, in the plural. “Rather, the opening ‘to His face’”: it means the face of the blessed LORD, who gives and pays recompense. It relates to “He repays,” as we explained: what the wicked do to the blessed LORD's face in flattery. “For just as”: Scripture takes the trouble to repeat, “He will not delay for His enemy, to his face,” in order to indicate the nature of the payment. It too is only of this world's pleasures, for appearances. This is “to his face”—the enemy receiving recompense —“He will repay him,” just as he himself acts for appearances. “We have thus escaped”: this explanation removes the

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difficulty of the repetition and the change of language from singular to plural occurring in the verse.

“Alternatively”: the repetition may be explained another way. The opening, “He repays His enemies,” concerns gentiles; the closing “He will not delay,” and so forth, concerns Israelite transgressors. “Even Naaman, a resident alien”: he accepted upon himself not to practice idolatry. “They are, however”: their repentance helps them in this respect, bringing them closer to rectification than others who did not repent during their lives. “The people of Nineveh”: they were of the nations, yet their repentance saved them from the calamity decreed against them. “For 120,000 people”: as stated in Scripture. “To Torah law”: as the sages said in the second chapter of Taanit concerning “Let each turn from his evil way and from the violence in their hands”: even one who stole a beam and built it into a mansion tore the entire mansion apart. Since they acted according to Torah law, repentance too benefited them according to Torah law.

“They were not saved”: not completely from the calamity, but temporarily. Ultimately Nahum's prophecy was fulfilled in

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sins like a cloud. Even Naaman, a resident alien, and all like him will have to render judgment for the forbidden deeds they committed. They are, however, near to rectification, and this is easy in the LORD's eyes.

Do not find the people of Nineveh a difficulty, for there are many answers. First, their great population awakened mercy for them, on account of 120,000 people without sin and many animals: the city's destruction would have destroyed a large, distinct portion of the world. Second, the Ninevites subjected themselves to Torah law by returning stolen property itself, as will appear in PartIV, chapter13. Third, they too were not finally saved: He prolonged His patience toward them to pay the recompense for their outcry and their deeds in this world. Ultimately the whole vision of Nahum the Elkoshite was fulfilled in them, from “The LORD is a jealous and avenging God” to the end of the book.

But a convert who converts is like a newborn child. The parallel in the law of damages is an ownerless ox that causes damage—for these people are content with ownerlessness—and, before the injured party seizes it, another anticipates him and acquires it. Here the injured party is the accuser who exacts payment from him, and the acquisition is the court's converting him. He is exempt, as we said.

The latter part of the verse, “He will not delay for His enemy,” can be explained of an ordinary individual among us,

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them, as it is written, “The burden of Nineveh; the book of the vision of Nahum the Elkoshite.” Rashi wrote: “It was already written concerning it,” namely Jonah son of Amittai's prophecy; now Nahum the Elkoshite again prophesied this burden concerning it, and so forth. See there, and Jonathan's Targum.

“But a convert”: this returns to what was said above, that even Naaman the resident alien and all like him will have to render judgment. A full convert, however, is like a newborn child, and none of his former transgressions will be remembered against him. “The parallel in damages”: the law is that if an ownerless ox gores and someone acquires it before the injured party seizes it, it is exempt, as explained by the legal authorities, from the Gemara in Bava Qamma, folio13. The adjacent chapter abbreviation is unclear. [TN040059] Here too, though he is content with ownerlessness, if the court converts him before the accuser comes to seize him and exact payment, he is exempt. “It is the accuser”: made from the sin itself; his coming into existence is his injury.

“The latter part of the verse”: this concludes the earlier explanation that

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the opening concerns transgressors among those other than ourselves. “An ordinary individual among us”: Israelite transgressors, referring to an individual; therefore it says “His enemy” in the singular. “The parallel is an Israelite's ox”: if it gores and is subsequently consecrated, or gores and is subsequently declared ownerless, it is exempt, as stated there in the Gemara and ruled by the legal authorities. Here too, if an Israelite transgresses and afterward repents, he is wholly exempt. If he abandons himself by throwing off the yoke, he is exempt from this world's judgments, while the greater penalty remains for him in the judgments of the world to come. They also give him the reward of the minor commandments he performed in this world, since the Holy One, blessed be He, withholds no creature's reward. The verse means that the blessed LORD will not delay the recompense for minor commandments to His enemy, an Israelite who casts off the yoke of the kingdom of Heaven; He will repay him to his face while he is in this world. “The first”: where he subsequently consecrated it. “The second”: where he subsequently declared it ownerless. “Here”: in the latter clause it does not say “to destroy him,” as in the

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solitary and isolated, who throws off the yoke. Its parallel is an Israelite's ox that gores and is then consecrated, meaning that he repents completely; or it gores and he then declares himself ownerless, selling himself to do evil. The first is exempt by virtue of repentance. The second too is exempt from this world's judgments, for they give him the reward of minor commandments, as it is written, “To his face He will repay him.” Here it does not say “to destroy him,” for in the end the Holy One, blessed be He, collects what is His, in the manner explained in PartI, chapter9.

Alternatively, Rabbi Keruspedai may mean that the book is written for death, not the person, so that “You return man to crushing” may be fulfilled in him. Concerning the righteous it says, “Behold, He puts no trust in His holy ones.” Therefore the book is written for life, while they remain capable of choosing throughout their lives.

Alternatively, the book is written and sealed immediately for death, but not the warrants: these are written immediately and sealed later, as explained in the Zohar, Emor, and reproduced in the printed books in Vayehi. We shall discuss this in chapter25.

Alternatively, the wicked people's book, even their good deed, is all sealed for death, in the sense of “to destroy it” mentioned above, for their sacrifices are not accepted. The righteous people's book, both the good and the “made good,” is all sealed for life, in the sense of

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opening, because it concerns an Israelite. Even though he has sinned, he is an Israelite. The Holy One, blessed be He, will ultimately collect His own, His portion from on high—the soul—through its rectification and refinement from the impurity of its filth.

“Alternatively, Rabbi Keruspedai may mean”: a fourth way, likewise taking shel to refer to the books: they, not the person, are written. But the reason differs from the third approach. It is to leave a person free to choose throughout his life. After their evil decree the wicked may repent, as it is written, “You return man to crushing,” which the sages interpreted as “until the crushing of the soul.” The righteous may likewise do evil, as it is written, “Behold, He puts no trust in His holy ones.” Thus Rabbi Keruspedai teaches us that the books are written and sealed, but a person can escape through his choice.

“Alternatively”: the fifth approach. The books are written and sealed immediately on Rosh Hashanah, as distinct from the warrants mentioned in the Zohar, Emor, folio270, which are written on Rosh Hashanah and sealed on the Day of Atonement, as explained there. According to this, “immediately” is

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exact even concerning sealing, unlike the proposed interpretation at the end of chapter10. “In the printed books”: the small-format printing, Vayehi, folio217.

“Alternatively”: the sixth approach. By shel Rabbi Keruspedai means that the

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deliberate sins becoming merits. This is the precise implication of Rav Nahman bar Yitzhak's verse; examine it and you will find it. [TN040057]

Alternatively, the book is judged, and its owner with it, whether for death or for life. We shall explain this immediately below.

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books are written, for good or for evil, in accordance with everything written in them. For the wicked, even their good deeds are written for death; conversely, for the righteous, everything in the book is written for life, even their evil. “In the sense of ‘to destroy it’”: we

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explained that this means removing from the book the recompense for the wicked people's good deeds, because they perform them only for ostentation and their sacrifices are not accepted. “The made good”: that is, the evil. “In the sense”: the sages said concerning repentance that deliberate sins become merits; here too, even transgressions are written for life like merits.

“This is the precise implication of the verse”: “But if not, blot me, I pray, out of Your book which You have written,” in Rav Nahman bar Yitzhak's exposition there in the saying about the three books: “Blot me, I pray”—this is the book of the wicked; “out of Your book”—this is the book of the righteous; “which You have written”—this is the book of the intermediate people. Since he calls the righteous people's book “Your book,” where he could have said “out of a book,” it follows that the entire substance and essence of the book is acceptable and belongs to the Holy One, blessed be He. This is unlike Rabbi Abbahu there, who derives the book of the righteous from “life” in “Let them be blotted out of the book of life”; that provides no evidence about all the book's contents.

“Examine it and you will find it”: do not object that “Your book” may simply indicate that the blessed LORD owns the book, since all three books are His and are written on high with Him, as it concludes even of the intermediate people, “which You have written.” How, then, do we know that “Your book” indicates the book's nature? Examine it and you will indeed find that “Your book” speaks of the goodness of its nature with respect to everything written in it. The source continues: if “blot me” [gap] is expounded concerning the wicked, as appears, then “all this is the book of the wicked”—whence do we

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know? The ensuing clause about what must be added or, conversely, what “blot me, I pray” indicates is textually unclear. It asks how this can indicate the wicked people's book without the word “out of Your book,” which by itself would make no sense. [TN040060] It seems to me that the meaning is this: to complete “blot me, I pray,” it would suffice to say “out of a book.” Rav Nahman's intention is that “blot me, I pray,” together with its accompanying word “out of a book,” indicates the book of the wicked. From the kaf alone in “Your book,” addressing the blessed LORD, he further derives the book of the righteous: the entire content and nature of the book belongs to the blessed LORD. This proves what we said.

“Alternatively”: the seventh approach. Rabbi Keruspedai indicates through shel that the books too are judged. This does not exclude the person, as in the preceding approaches, but includes the books, which are judged together with their owners, as will be explained in the following chapter.

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“Or, if you prefer,” through “not the person”: the book is written for eternal life, and therefore the person himself must die and receive afflictions in this world so that his reward will be paid fully in the world to come. Thus the book is written for life, while the person is written for death and afflictions. This is a benefit, cleansing a measure of transgression. Conversely, enemies are written in the book for death in the world to come, while the person is written for life in this world.

“Only for appearances”: “before Him” refers to the blessed LORD. The wicked person performs a commandment as flattering display; therefore He

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pays His enemies a commandment's reward in this world “to destroy it,” meaning to destroy for him what would pass into the world to come. The exact word rendered “what would pass” is uncertain. [TN040061] He receives his reward, and the transgressions of this world are visited upon him to allot him Gehinnom in the world to come. Therefore he says “of the righteous” and “of the wicked,” referring to each one's book. “I shall be gracious to whom I shall be gracious”: that righteous person whom I have written in the book to favor in the world to come. “Those borne from the womb”: Israel.

“‘I shall have mercy,’ to give them”: the expression comes from the womb, the receptacle for a fetus. Therefore it says, “May God give you,” and so forth. The subsequent wording concerning an order, “giving,” and capacities or subduing is damaged: “in the order hen ve-khivush… that they should… give… and their khivushim.” Its stated conclusion is that you should be a receptacle able to bear the good, just as in the future He will give the righteous strength to bear their good, as the sages said. [TN040062] It concludes with “blessings of breasts and womb,” for Jacob stood between judgment and lovingkindness and was called mercy, rahamim, from rehem, “womb,” bearing both: some judgment and some mercy. “The shared meaning of the word”: the word rehem.

“He will not delay”: in paying good recompense to His enemy, a single person, even one at the world's end. This resolves why it begins with plural “His enemies”—le-son'av with a yod is plural—and concludes with singular “His enemy.” “With which it fits”: singular “to his face” fits the singular enemy. From this we learn that the opening “His face,” beside plural “His enemies,” does not refer to His enemies but to the blessed LORD: as above, what they do before Him flatteringly. This is “to His face He will give.” The second “to his face” refers to the recipient: He pays him a reward that is itself merely for appearances, this world's pleasure, a thing without substance, measure for measure. This resolves several precise points in the verse; examine it carefully.

“The opening of the verse, ‘He repays His enemies to His face’”: this concerns transgressors among the

Yoel Moshe - 1 - continued

nations. “His face” means to His face: they do evil deeds and remain rebellious before Him. The source's form at the next clause is uncertain; it states that the nations' prohibition entails their death, as explained in the Gemara concerning Noah's descendants. [TN040063] As for the people of Nineveh, whose repentance helped although they were of the nations, there are many answers: first, their great population caused it; second, they subjected themselves to Torah law; third, they were not saved forever, only temporarily.

“An ownerless ox that causes damage”: this is the wicked man who sinned and caused harm, for such gentiles are content with ownerlessness. Before the injured party seizes him—the accuser, who is injured through him, since completion of his mission is his annulment—if another seizes him and converts him, he is exempt, as above. Therefore it specifically says “to His face”: while he remains rebellious and does not repent and convert himself. The latter clause, “He will not delay in repaying His enemy to his face,” is explained of an ordinary Israelite who gored and sinned, then consecrated himself by repenting; or, conversely, transgressed and denied the God of Israel. The first, who repented, is exempt from the judgment of the world to come in Gehinnom. The second is exempt in the opposite direction, from this world's judgment: he remains in this world and is given the reward for minor commandments. Here it does not say “to destroy him,” for his soul will ultimately be rectified after judgment. It is otherwise with the wicked among the nations.

“Alternatively”: another answer concerning “of the righteous.” The righteous person's book is written for life, not the righteous person, since “He puts no trust in His holy ones,” and he may corrupt his deeds. Likewise for the wicked: the book is written for death, not the person, for he may correct his deeds during his year. “Alternatively”: another answer. The book is written and sealed, but not the warrants handed over to the agents of the Angel of Death: these are sealed only later.

Or another answer: the book as a whole—even the wicked person's good deed—is written for death, and his few merits become deliberate sins. With the righteous it is the reverse: their little evil is written

Yoel Moshe - 1 - continued

as merit. Thus his whole book includes both the good and the “made good,” meaning evil, as above. This is the precise implication of Rav Nahman's verse, brought above in chapter4, from the verse “blot me,” whose next abbreviated word is unclear. [TN040064]

“Alternatively”: another answer. The book is judged

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Historical index: Heqor Din - II - Chapter 11

Yoel Moshe - 1 - continued

together with its owners, as explained in the chapters immediately following, concerning the sword of the Sanhedrin and, conversely, the item called khistalin in this source reading. See below. [TN040065]

Heqor Din - Part II (ב) - Chapter 12 (יב)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“We already mentioned”: to explain the statement at the end of the preceding chapter that the book too is judged with its owner on Rosh Hashanah, he now explains what the books are, how they are written, and their division into three books, as he promised above in chapter4. “As the plain meaning of the Mishnah”: “All your deeds are written in a book” implies a single book, although three books are opened on Rosh Hashanah. This is certainly a difficulty.

“Know”: the master intends to resolve this difficulty and explain the books philosophically, bringing the statements, in their actual meaning, close to nature. He does not follow those who think these statements were said merely to make the matter comprehensible to the ear, because they found the

Rema of Fano

We already mentioned in chapter4 that all a person's deeds are written, at the time they occur, in a single book, as the plain meaning of the Mishnah at the beginning of chapter2 of Avot indicates, although three books are opened on Rosh Hashanah. We must determine the exact nature of these matters. Know that the comprehensive book, in which all a person's deeds are written immediately as they occur, is the transparent air, the surrounding air. In it every detail of human movement is engraved: whether a person moves an eyelid, opens his mouth and utters a sound for good or for the “made good”—all the more so with the other limbs. Therefore one who raises his hand is called wicked. Even his heart's thoughts cannot fail to produce joy or sadness on his face, and the like. “The LORD sees into the heart.” He immediately discriminates, gathering the good deeds in the air of the Garden of Eden, which clothes itself for them in the air of this world, and likewise the evil deeds in the air of Gehinnom. For “God has made the one corresponding to

Yad Yehudah - 1 - continued

need for books difficult when there is no forgetfulness before Him, blessed be His name. The master takes the statements according to their plain sense and meaning, as he wrote above in chapter4. This follows the unanimous agreement of the early natural philosophers that there is no vacuum in the world: the space between earth and firmament is filled with air, one of the four elements. Its nature is clear, fine and light, as Maimonides explains in chapter4 of the Laws of the Foundations of the Torah. Because of its fineness, everything displaces it and it resists nothing, even the finest movements. Nevertheless, it has the capacity and power to carry those movements, sometimes carrying them together with what moves them. We see that it carries flying birds, and likewise

Yad Yehudah - 1 - continued

vapors rising from the ground one by one in fine portions: the air carries them until they thicken and rise there according to their nature. The source then mentions rain, snow and vapor, [gap], and “they already perceive power,” [gap]. [TN040066]

Likewise, the air carries the natural movements within it from place to place, as we know from the manner of hearing: air moves from the speaker's mouth to the hearing ear. The sound issuing from the throat with the breath of the mouth moves the air until they reach the listener's ear together. Natural philosophers discuss this at length; this is not its place, except as needed for our subject. The master understood the books in this way too. The comprehensive book, of which it is said, “All your deeds are written in a book,” is the air that carries the movements made by a person in performing commandments or transgressions. This is their writing. For example, hands writing a Torah scroll or feet running to the synagogue, and similar acts, move the air; the commandment's movement from hands and feet is then engraved in it. Conversely, hands shedding blood or feet running to evil likewise engrave inscriptions of

Rema of Fano - continued

the other” in every place, in absolute equivalence.

For one whose majority is merits, on Rosh Hashanah the gates of the Garden of Eden open to his deeds, and the air within receives them and their air. This is “written and sealed for life”: a new writing with respect to the inner air, and a sealing with respect to the air entering. Even if the person subsequently turns sour, these are never lost, but follow the sages' statement: “If he merits, he takes his portion and his fellow's portion in the Garden of Eden.” We shall explain this in chapter14. The reverse applies in the opposite case.

As for the intermediate people's book: go here, and it is rejected; go there, and it is rejected. Therefore they remain suspended in the air clothed in this world until the Day of Atonement. If they merit, they are written for life, as stated. From this you learn that one whose majority is merits does not receive their reward in this world, since they have already been stored in the air of the Garden of Eden and are reserved for the world to come. Even before Rosh Hashanah, what will be stored is regarded as already stored. On the contrary, he must necessarily suffer and be scoured and rinsed in this world of the minority of his transgressions, which did not enter the air of Gehinnom: here is their place of atonement.

A precise question arises about the intermediate people's judgment. Why say, “If they do not merit, they are written for death”? Let it say, “If they

Yad Yehudah - 1 - continued

iniquity and transgression in the air. The blessed LORD recognizes the movements of a commandment and of a transgression so that the air carries each to its proper place: commandments to the air of the Garden of Eden, which clothes itself in this world's air outside the Garden's gates; transgressions to the air of Gehinnom, which likewise clothes itself in this world's air outside Gehinnom's entrance.

In terms of the air thus clothed together, they are three books. The air of the Garden of Eden clothed in this world's air is called the book of the righteous for one whose recorded majority is merits. Likewise, the air of Gehinnom is called the book of the wicked for one whose engraved majority is transgressions. For one whose transgressions and merits balance across the two, it is called the book of the intermediate people. This is his view in general; it will be explained further below.

“The transparent air”: clear and fine. Sefer, “book,” also suggests sappiri, “transparent,” alluding to air. “The surrounding”: around the person; physicians too call it “surrounding air.” “Therefore one who raises his hand”: against his

Yad Yehudah - 1 - continued

fellow is called wicked, even though he has not struck him, as the sages said. The reason is that immediately on raising his hand to strike, he makes an evil movement in the air. “Joy or sadness”: thoughts cause movement of the blood; the blood moves the flesh of a person's face, in which the thoughts' joy and sadness are impressed. The flesh moves the air. Thus if the thoughts concern a commandment, all the movements arising from them are movements of a commandment; the reverse is true in the opposite case. “The LORD sees into the heart”: He knows whether the thoughts were for a commandment or for a transgression. “Immediately”: as the act occurs, when the movements are inscribed in the air, whether good or evil, He discriminates, separating good movements from evil ones. “Gathering”: bringing into a treasury. “In the air of the Garden of Eden”: it comes out and clothes itself in this world's air to receive good deeds, remaining outside until the day of judgment. “One corresponding to the other”: He created the Garden of Eden and created Gehinnom, as the sages said. “In absolute equivalence”: therefore Gehinnom's air stores evil deeds as the Garden of

Rema of Fano - continued

incur guilt, they are written for death.” Otherwise, “abundant lovingkindness inclines toward kindness”; or let their judgment remain suspended even for a long time. Perhaps this period counts for them as a time of wrath, when punishment is inflicted even for neglect of a positive commandment, as the angel told Rav Qetina in the chapter Ha-Tekhelet. Therefore, if the ten days pass without their gaining any merit, they have caused their own loss. But if they merit some commandment in the intervening days, so that they cannot be judged as transgressors, then even if they sin correspondingly and the judgment returns to an equal balance on the Day of Atonement, it is entirely proper to say, “Abundant lovingkindness inclines toward kindness.”

Now this remembrance in the book of the completely wicked—whose end is utter destruction—is judged with them on Rosh Hashanah, as explained in the preceding chapter. We have investigated it and found it so in the stone used in the commanded stoning, the sword used for those executed, and similar things: they require burial or removal from use, “to still the enemy and the avenger.” Thus it is written, “You shall forget the shame of your youth”; and, “You shall kill the animal.”

We have already escaped the strangeness of the reading mentioned in chapter4 and at the beginning of chapter10 through seven other ways, all plain to one who understands. This last one too is dear to us. We shall expand its explanation as far as we can, for the

Yad Yehudah - 1 - continued

Eden's air stores good deeds.

“For one whose majority is merits”: the statement that three books open on Rosh Hashanah concerns the air inside the Garden of Eden and Gehinnom. Each, together with its air already clothed outside, is reckoned a book. Before Rosh Hashanah the inner portions were closed; now they open. The Garden's gates open to receive the merits together with their air outside; likewise Gehinnom's gates for transgressions. “A new writing”: “written” concerns the inner air receiving the deeds and their air. “Sealed” concerns the entering air: its writing occurred with the deed, and its entry now effects the sealing. “Even if the person subsequently turns sour”: and commits transgressions, the merits that already entered the Garden of Eden are not lost. Rather, his righteous fellow takes their reward, as the sages said. “The reverse applies”: Gehinnom's gates open for one whose majority is transgressions.

“The intermediate people's book”: the air from the Garden of Eden and Gehinnom clothed in this world for their evenly balanced merits and transgressions. Go here, to the Garden of Eden, and it is rejected: it cannot enter

Yad Yehudah - 1 - continued

because of Gehinnom's air. Go there, to Gehinnom, and it is rejected because of the Garden's air. “If they merit”: and their majority becomes merits, they are written for life and their deeds enter the Garden of Eden's treasury, as stated. “Does not receive reward”: he receives no reward for them in this world. Of these it is said, “There is no reward for commandments in this world.” “Already stored”: on Rosh Hashanah. “Before Rosh Hashanah”: although they have not yet entered the Garden, he still receives no reward for

Rema of Fano - continued

benefit flowing from this good measure is very great, as will appear in these chapters. The righteous people's book itself endures and is honored with them. This is the implication of Rabbi Abbahu's verse, readily understood. Go and learn from what the Torah testifies about the righteous, as written of Reuben: “In order to rescue him from their hand.” Moreover, the reward of thought as equal to the reward of action is written and repeated in the book in many places. Thus “The children of Israel did”: they accepted Moses and Aaron's commandment wholeheartedly, and Scripture credited them as if they had performed it. Afterward, “so they did,” at the time of actual performance.

Yad Yehudah - 1 - continued

them, because what will be stored is regarded as already stored.

“Why say”: “They are written for life; if they do not merit, they are written for death”? Even if they do not merit, their merits and transgressions are balanced. Let the measure “abundant lovingkindness inclines toward kindness” avail them, so that if they gain neither merit nor guilt they are written for life. He should have stated the reverse: “If they incur guilt”—committing a transgression in the meantime—“they are

Yad Yehudah - 1 - continued

written for death; if they do not incur guilt, they are written for life” by the measure of abundant lovingkindness, as stated of the intermediate people in the baraita of the three groups for the Day of Judgment.

“Or let their judgment remain suspended”: surely if they gain neither merit nor guilt, the measure of abundant lovingkindness avails to write them for life, according to the plain meaning of the baraita of the Day of Judgment. One cannot object: if so, why do they remain suspended from Rosh Hashanah to the Day of Atonement—let abundant lovingkindness write them for life immediately on Rosh Hashanah. One may answer that Rosh Hashanah is different. Since it is only the beginning of judgment, justice does not allow them to be written for life by this measure before final judgment, lest they incur guilt. Their judgment is therefore suspended until the Day of Atonement, the time of final judgment. This is the tendency of Sefer Hasidim, section608, in its first answer to this question; see there. But if you say that abundant lovingkindness does not suffice to write them for life, which is why they are not written so immediately on Rosh Hashanah, surely this measure at least suffices to suspend them for more days, until one of the scales inclines. At least it

Yad Yehudah - 1 - continued

should say: “If they incur no guilt, their judgment remains suspended.” Why say, “If they do not merit, they are written for death”?

“Perhaps”: the reason abundant lovingkindness does not help when they gain neither merit nor guilt in the interval, as it does in judgment for the world to come, is that the period from Rosh Hashanah to the Day of Atonement, when judgment abounds in the world, is considered a time of wrath. In a time of wrath they punish, as stated in Ha-Tekhelet. An angel encountered Rav Qetina, who was wearing a linen garment, and said: “Qetina, Qetina! A linen garment in summer and a cloak in winter—what is to become of fringes?” He replied: “Do you punish for neglecting a positive commandment?” The angel replied: “Yes, in a time of wrath we punish.” [TN040067]

“Without any merit”: without performing a commandment. They cause their own loss and are punished for neglect of a positive commandment, as though their majority were transgressions. This is “If they do not merit, they are written for death.” “But if they merit”: although “If they merit, they are written for life” seems obvious, it teaches that if they merit some positive commandment, so that

Yad Yehudah - 1 - continued

they cannot be judged as transgressors on this account, then, even if they also commit a corresponding sin and remain evenly balanced, they are written for life through abundant lovingkindness, which is revealed on the Day of Atonement as stated.

“In the book”: the surrounding air. “Judged with them”: it itself enters Gehinnom, as explained. “Require burial”: as stated in Sanhedrin, the chapter Nigmar Ha-Din: the stone with which he was stoned, the wood on which he was hanged, and so forth, are all buried with him. “To still the enemy”: born from the transgression, as is known. Therefore no remembrance or trace of the transgressions should remain in the world. “You shall kill the animal”: the sages said, so that the animal will not pass through the market and people say, “This is the one on account of which so-and-so was stoned.” “The strangeness of the reading”: the seemingly strange word shel in the closing clause of the baraita of three books. “This too”: the eighth approach.

“For the righteous people's book”: Rabbi Keruspedai used shel, referring to the book, on account of the book of the righteous: their book itself is written for life, meaning that it itself endures and is honored with the righteous. “Rabbi Abbahu's verse”: he derives it from “Let them be blotted out of the book of life”: the righteous people's book itself is a book of life and endures. “As written, ‘In order to rescue’”: the Torah testifies to this and is honored by it. As the sages said: had Reuben known that the Holy One, blessed be He, would write of him, “Reuben heard and rescued him from their hand,” he would have carried him on his shoulders and taken him to his father.

“Moreover”: further proof comes from the repetition. The Torah says many times, “The children of Israel did so; according to all that the LORD commanded Moses, so they did.” The repeated “they did so” and “so they did” allude to thought's power: Scripture credits them as though they had performed the act. This is the first “The children of Israel did so.” The later “so they did” refers to the act itself. The adjacent connective is uncertain, but the explanation is that Scripture praises them and records their thought and their

Yad Yehudah - 1 - continued

actions, all alike for good. [TN040068]

Yoel Moshe - 1

“As the plain meaning of the Mishnah”: they said, “All your deeds are written in a book.” “The exact nature of these matters”: he says three books, yet there are many books, belonging to each and every person. “The transparent air”: what they call transparent air is like a sponge; when one presses it with the hand, it forms a hollow. This is transparent air. The verb describing the hand's pressure is uncertain. [TN040069]

“The surrounding”: around the person. The source's abbreviated origin designation here is uncertain: transparent air comes forth into this world and surrounds the person. In it are engraved and written the commandments he performs in every movement, whether for good or for the “made good,” meaning evil. [TN040070] Therefore one who raises his hand is called wicked: immediately through his movement he makes an impression in his air. Even the thoughts of his heart, without moving any limb—since they bring joy to his heart—are visible on his face, and the LORD sees into the heart. Likewise, from Gehinnom comes surrounding light, in the wording of this occurrence, in which all the evil a person does is engraved. [TN040071]

“The air within”: within the Garden of Eden. It receives the good deeds and the airs in which they were impressed. This is called “written and sealed.” With respect to the inner air it is called a new writing, since they are now impressed and sealed in it. With respect to the entering air it is called sealing, since the writing already occurred. “They are never lost”: the good deeds impressed in the air are not lost; their reward is given to another righteous person, according to “He takes his portion and his fellow's portion in the Garden of Eden.”

“Even before Rosh Hashanah”: although the air has not yet been stored in the Garden of Eden, since it will be stored it is regarded as already stored. He must receive afflictions to erase the few transgressions impressed in Gehinnom's air. “Let their judgment remain suspended even for a long time”: even beyond the Day of Atonement. “For them, a time of wrath”: for the intermediate people this is a time of wrath. During the ten days of repentance they punish for a positive

Yoel Moshe - 1 - continued

commandment even when one has merely failed to fulfill it. Therefore he says “If they do not merit”: they have not fulfilled the positive commandments.

“Whose end is utter destruction”: the book is written for death together with its owners. This is the eighth answer given above in chapter11. “We investigated it and found it so”: this is the truth as we understand it concerning the objects used for those stoned, which are forbidden for benefit; the wording of the prohibition is damaged. [TN040072] “Through seven other ways”: seven other answers

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Historical index: Heqor Din - II - Chapter 12

Yoel Moshe - 1 - continued

to the preceding difficulty concerning “of the righteous.” “Concerning Reuben,” where “in order to rescue him” is written: the book is honored with him. “As written, ‘They did’”: this implies that they had already done it, yet it then concludes, “As He commanded… so they did,” a repetition. Rather, by “they did,” Scripture credits them as having already performed it once they accepted upon themselves to do it; afterward they actually did it.

Heqor Din - Part II (ב) - Chapter 13 (יג)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Yet”: this returns to the end of the preceding chapter, where the Torah testified to the children of Israel's performance of commandments. Therefore, when Moses our teacher could no longer testify afterward concerning his people Israel's mourning for him, he anticipated the event and made known his people's conduct in the eight verses from “Moses died” to “before the eyes of all Israel.” There it is written, “The children of Israel wept for Moses,” as will be explained at the end of this chapter.

“They said”: having mentioned the eight verses, the master explains that subject and everything belonging to it, then returns to the stated

Rema of Fano

Yet when the faithful lawgiver had no opportunity, after the deed, to bear witness and plead merit for his people, the flock of his pasture—“we seek him, but he is not”—he displayed wondrous wisdom at the time of the deed. He made known his ways in the eight verses at the end of the Torah. In the chapter Ha-Qometz Rabbah they said of them: “An individual reads them in the synagogue.” We explain this as permission to read them without an intermediary. Our explanation also includes Rashi's, that one does not interrupt them. The reason for all this is that Moses our teacher, peace be upon him, did not mediate these verses to Joshua or explain anything in them, to him or anyone else. Here there is no “order of teaching” from the chapter Keitzad Me'abberin requiring many to attend to them. Rather, the Holy One, blessed be He, said them and Moses wrote them in tears in

Yad Yehudah - 1 - continued

exposition. The Gemara in Ha-Qometz reads: Rabbi Yehoshua bar Abba said in Rav Giddel's name, in Rav's name: “An individual reads the Torah's eight verses in the synagogue.” According to whom—not Rabbi Shimon? For it was taught: “‘Moses, servant of the LORD, died there.’ Is it possible that Moses was alive and wrote ‘Moses died there’? Rather, up to here Moses wrote; from here on Joshua son of Nun wrote.” These are Rabbi Yehudah's words; some say Rabbi Nehemyah's. Rabbi Shimon said to him: “Can a Torah scroll lack one letter, when it is written, ‘Take this Torah scroll and place it,’ and so forth? Rather, up to here the Holy One, blessed be He, spoke, Moses repeated and wrote. From here on the Holy One

Yad Yehudah - 1 - continued

spoke and Moses wrote in tears, as it is said elsewhere, 'Barukh said to them: From his mouth he dictated all these words to me, and I wrote them in the book in ink.'" Shall we say the ruling is not Rabbi Shimon's? It may even be Rabbi Shimon's: since their manner changed, their reading changed. Rashi explains "an individual reads them" as one person reading them, without interrupting so another may stand and read.

"Without an intermediary": without an interpreter. The whole Torah was read through two people, reader and interpreter: the reader reads one verse and the interpreter follows him, as in Sotah, the chapter Ve-Ellu Ne'emarin. The Jerusalem Talmud, Megillah chapter4, forbids reading without an interpreter, because, as the Torah was given through an intermediary, we must handle it through an intermediary. The Gemara here teaches that these eight verses may be read by one person without an interpreter. "Our explanation also includes": Rashi's explanation concerning interruption, unlike Maimonides in chapter13 of the Laws of Prayer, who interprets "an individual" as reading outside a public congregation; see there.

Rema of Fano - continued

the book placed beside the Ark of the Covenant, from which copies are made, or readings given, for the king. It was concealed with the Ark in Josiah's days. Afterward doubt arose concerning the three books found in the Temple court, as stated in tractate Soferim, chapter6.

The plain meaning is that Moses' eye wept tears over what he knew: after his death they would surely corrupt themselves; they had not merited his entering the Land of Israel with them, to fasten them as a peg in a secure place and annul the decree of exile pronounced at the Covenant between the Pieces. Those tears had the color of ink, from the black within the eye's pupil. They descended drop by drop for each letter, their fluid gleaming like the very heavens, until the letters were perfectly matched. Neither Moses' eye nor the Torah scroll lacked anything.

There were eight verses: at that hour the seven letters of the Name as written and the Name as read, and all similar Names of unification, united with him. Correspondingly Moses' name occurs in them eight times. Their words number YBQ [112], whose mystery is known, and their letters number HShQ [408]. This suffices to awaken the discerning. [TN040073] But in the twelve books Moses wrote for the individual tribes, "He who tends a fig tree shall eat its fruit" was fulfilled: Joshua wrote these eight verses. Thus all the sages' statements stand.

There is no doubt that the entire Torah was worthy of being written in those

Yad Yehudah - 1 - continued

"Not to him": even Moses himself did not say the verses when writing them, as the statement distinguishes: up to here the Holy One spoke and Moses repeated and wrote; from here the Holy One spoke and Moses wrote in tears. Rashi wrote that Moses repeated after Him so as not to err in writing, then wrote. From here Moses wrote in tears and, because of his great distress, did not repeat after Him. Likewise, "From his mouth he dictated," and so forth: Barukh did not repeat after him because these were lamentations. End of quotation. There is another reading here too, as Tosafot wrote; see there, in Bava Batra chapter1, and Ritva there. The master follows Rashi's reading and explanation.

"The order of teaching": mentioned in Keitzad Me'abberin. The rabbis taught: how was the order of teaching? Moses learned from the mouth of the Almighty. Aaron entered, and Moses taught him his lesson. Aaron moved aside and sat at Moses' left. His sons entered, and so forth; all the people entered, and he taught them their lesson, and so forth. "Attend to them": to learn the eight verses. "Moses wrote them in tears": without saying anything about them.

Yad Yehudah - 1 - continued

"In the book placed": the master holds that Rabbi Yehudah's and Rabbi Shimon's words in Ha-Qometz are both true. Moses wrote the eight verses, as Rabbi Shimon says, in the Torah scroll beside the Ark. Rabbi Shimon objected to Rabbi Yehudah from that scroll: "Can a Torah scroll lack one letter, when it is written, 'Take this Torah scroll and place it beside the Ark of the Covenant'?" His objection is: how could Joshua write something in the Torah scroll Israel were commanded to place in the Ark, when the commandment's entire reason is to copy from the scroll Moses wrote from the mouth of the Almighty, as in Midrash Rabbah, Vayelekh, quoted below? In the other Torah scrolls Moses wrote that day for the twelve tribes, as also stated there in Midrash Rabbah, Rabbi Yehudah's words stand: Joshua wrote the eight verses, as the master concludes shortly.

"From which copies are made": when writing a Torah scroll for the king, as Maimonides says in chapter7 of the Laws of a Torah Scroll and chapter3 of the Laws of Kings. Likewise, when they read to the king, they read from this book. Possibly the king's reading of the Haqhel passage too was from this scroll. "Concealed in Josiah's

Rema of Fano - continued

tears, but we did not merit making use of them. For the man Moses, of whom it is written, "I drew him out of the water"—for those who know his mystery—returned to his foundation when he ascended from the mixed state to the heights of heaven; see the discourse Em Kol Hai, PartIII, section11. Nevertheless, "his eye did not grow dim" from the radiance of the skin of his face, like the appearance of fire, a dwelling for the Torah, which is berit esh, "a covenant of fire," the measure of judgment. The world could not have endured through it unless the measure of mercy joined it, as it is written of Moses, "He saw the first portion for himself." "His moisture did not flee," unlike water flowing downhill.

Of that ascent it is written, "Moses died there," and this was true at that very hour, in the manner we have described. For he had already been told, "Ascend Mount Abarim and die there": an actual command to die willingly. Here the Torah testified that he fulfilled this positive commandment as he fulfilled the others. Then the Holy One, blessed be He, was saying, "Moses died there," while Moses was undergoing death and writing in tears, in the sense of "Those passing through the valley of weeping make it a spring," which we shall explain in PartV, chapter6. This was to awaken mercy immediately for the dead of the wilderness, the people with him. No plain reading of "at the mouth of the LORD" is more exact than this. Of Aaron, however, it says, "He ascended at the mouth of the LORD, and died there." The difference between them is plain and manifest.

Yad Yehudah - 1 - continued

time": as in the Jerusalem Talmud, Sheqalim chapter6. "Afterward": once the Torah scroll Moses himself wrote was concealed, uncertainties concerning Torah scrolls began, as occurred with the three scrolls found in the Temple court: the Me'onah scroll, the Za'atutei scroll and the Hi scroll. One read me'on Elohei qedem, two read me'onah; they upheld the two and rejected the one, and so on. See there.

"The plain meaning": concerning the tears. Moses did not weep out of sorrow for his own death; he grieved over Israel's suffering. He knew that they would be carried captive into exile because they would corrupt their way after his death. Had he merited leading them into the Land of Israel, he would have led them into the Garden of Eden, as below in chapter16, and annulled the decree of exile. Over this his eye wept, as will be explained shortly. "The color of ink": lest one object that tears cannot be used to write, since every color except ink's black is invalid for a Torah scroll. The tears were indeed black, from the weakening of the light in his eye's pupil. "For each letter": he took from the drops, their number corresponding to the letters. "Gleaming": the tears gleamed like the

Yad Yehudah - 1 - continued

heavens because he wrote through his honored Torah-light, as will appear shortly; the final possessive wording in this phrase is unstable. “Perfectly matched”: complete. [TN040075]

“Moses' eye lacked nothing”: although “Moses was 120 years old at his death; his eye did not grow dim.” The sages said, “Even at his death,” joining “at his death” to “his eye did not grow dim.” One might think that at death the eye was damaged by the tears, so intense that they touched its pupil. Scripture teaches that Moses' eye lacked nothing because of this. “The Name as written and as read”: YHWH and Adonai; “and all similar ones,” such as Ehyeh. “Their words”: the eight verses' words number YBQ [112], whose mystery is known. It is the numerical value of YHWH, Adonai and Ehyeh, and also of YHWH and Elohim. It alludes to further wondrous matters, as explained in Pardes, the Gate of Epithets; see also Ra'aya Mehemna, Mishpatim, page206. “The value of HShQ”: its mystery is likewise known, as explained in the Zohar, Bereshit, page153.

“But in the twelve books”: this concludes the earlier statement that Moses wrote the eight verses in the book placed in the Ark.

Rema of Fano - continued

It is written, “Moses, servant of the LORD, died there.” Eved, “servant,” has the numerical value of nihoah, “pleasing.” Be-eretz Moav, “in the land of Moab,” has the numerical value of bosem, “fragrance,” namely ba-sefer, “in the book.” Al pi YHWH, “at the mouth of the LORD,” has the numerical value RYW [216]; the vav ascended to the Possessor of the Nose of his full stature, namely the foundation of the supernal Father. “In the land of Moab”: we expound Moav as me-av, “from the Father,” to be there a “pleasing fragrance,” whose numerical value equals be-eretz together with the word itself. Eved YHWH be-eretz Moav has the value TMD [444], twice barekh [222], “blessed.” Therefore Scripture doubles its wording: “This is the blessing with which Moses blessed.” See below, chapter15.

Aaron too was a pleasing fragrance to the stature alluded to by “Hor Ha-Har, at the mouth of the LORD,” namely the Possessor of the Nose of the Mother's foundation. It is called Hor Ha-Har after “a man of understandings.” The ascent was at the mouth of the LORD, and death followed from it, for he gives life to the living, the supernal bridal attendant. How could the LORD's mouth tell him to die? Rather, Moses became the Omnipresent's agent in this. With Miriam, “at the mouth of the LORD” was not stated concerning the stature alluded to by Qadesh, for she is a female burnt offering, permitted only to an individual at a private altar. The proof is Samuel's suckling lamb and the two cows the Philistines sent with the Ark of God.

Yad Yehudah - 1 - continued

“‘He who tends the fig tree’ was fulfilled”: in Joshua, as expounded of him in Sifrei, Pinehas. “All the sages' statements”: Rabbi Yehudah's and Rabbi Shimon's both stand and do not disagree. “In those tears”: gleaming like the very heavens in purity. We did not merit using them, so he wrote the rest of the Torah through the light of his garment, as stated shortly.

“For those who know his mystery”: according to the Zohar, Va-Era, page37, on “The LORD appeared to him in a flame of fire.” Rabbi Abba said: “Moses' matter requires contemplation in supernal wisdom. It is written, ‘I drew him out of the water.’ One drawn from water does not fear fire. For it was taught: Rabbi Yehudah said, ‘No other person was hewn from the place from which Moses was hewn.’” Rabbi Abba means that Moses was from lovingkindness, called water. He cites Rabbi Yehudah to explain that one should not take this merely as the measure of lovingkindness, but as “the lovingkindness of Father,” in a damaged phrase, [gap], followed by wording concerning the lovingkindness of Arikh. Of this it is said, “I, Wisdom, dwell with prudence,” ormah; the ensuing numerical comparison mentions “Noah's

Yad Yehudah - 1 - continued

descendants" and an abbreviated form, [gap], with a damaged continuation referring to the master's Yonat Elem, chapter44. [TN040076] This is "No other person was hewn from the place from which Moses was hewn." "Returned to his foundation": to the foundation of Father. Moses therefore wrote the eight verses through this stature, as below.

"When he ascended from the mixed state to the heights of heaven": Em Kol Hai, PartIII, section11, explains that the thousand generations before the giving of the Torah were in the mystery of the priestly offering, which is one fortieth. One fortieth of a thousand is twenty-five in number, plus one for measure and weight, as explained there: twenty-six. These are the twenty-six generations from Adam to Moses, the priestly offering. The other 974 generations passed away from the ordinary portion. Before the Torah was given, the world was still untithed and mixed, ordinary produce and priestly offering mingled, until Moses came and raised the offering from the mixture. For this he came into the world; afterward, when he too ascended, he returned to his foundation. "Nevertheless": though he returned to his foundation,

Rema of Fano - continued

We have learned that the righteous person's deed is actually written before Him, blessed be He, as it occurs: the commandment ascends and writes itself on high.

It is true that the Zohar indicates Moses our teacher departed on the Sabbath, and this is also found in the responsa of the Geonim. I, however, speak in accordance with Rabbi Yannai in Midrash Rabbah and the tanna of Seder Olam, cited by the Rosh in the chapter Arvei Pesahim, from which it follows that it was on Friday. I can infer that the Zohar does not disagree, for in Terumah it says that at the Sabbath afternoon prayer Moses' study house ceased its activity. It would not be correct to say this of someone whose hands were occupied at that very hour adding eight verses to the Torah scroll. Certainly this did not occur on the Sabbath, since one cannot apply "free among the dead" in such a case. What then must we say? On Friday he was writing while undergoing death, as we shall shortly mention, but he did not depart completely until the time of afternoon prayer on the Sabbath.

Support for this occurs in Yitro: "Come and see: on all six days of the week, when the time of afternoon prayer arrives, severe judgment rules and all judgments awaken. But on the Sabbath day, when the time of afternoon prayer arrives, the favor of favors is present. The Holy Ancient One reveals His favor; all judgments are subdued, and favor and joy are found in all. In this favor Moses, the faithful holy prophet,

Yad Yehudah - 1 - continued

his eye did not grow dim.

"The Torah, a covenant of fire": the world was created for its sake, as the Tiqqunim expound bereshit as berit esh. This is the measure of judgment, through which, the sages said, the world could not endure. He joined mercy to it, the merit of Moses, as they also expound bereshit: for Moses' sake, since he is called reshit, "first," as it is written, "He saw the first portion for himself." The skin of Moses' face shone from the Torah, the covenant of fire, and these two measures were included in him.

"His moisture did not flee": this gives the reason his eye did not grow dim. His eye, like crystal, did not dim from the radiance of his face's skin, the measure of fire, because his moisture—his faithful waters—did not flee, unlike other waters flowing downhill until they are exhausted and gone. His measure of mercy persists even in descent and at death; its strength is now as it was then. Therefore his eye did not grow dim, for one drawn from water does not fear fire. "Of that ascent": he ascended to his foundation, and "he died there" means in the place of his foundation. "This was true": he died in the very hour he wrote. "In the

Yad Yehudah - 1 - continued

manner described": he ascended to his foundation while still Moses, undergoing death, as will be explained. "He fulfilled": the positive commandment of "die there."

"In the sense of 'Those passing'": the tears he shed served to rectify the coming of the dead of the wilderness, as will be explained in PartV, chapter6, on "Those passing through the valley of weeping." There the meaning is that the wicked in Gehinnom will be rectified in the future by the tears the righteous shed for them. "Immediately": without waiting until the future general rectification. "Than this": "Moses, servant of the LORD, died there, al pi YHWH." On its literal construction al pi means the nose, which is above the mouth. The supernal allusion is to the foundation, called nose, above sovereignty, called mouth. "But of Aaron it says": in Masei, "Aaron the priest ascended Hor Ha-Har at the mouth of the LORD and died there." The difference is plain: with Aaron, "at the mouth of the LORD" is not attached to "he died," for the reason given shortly.

"It is written": the master incidentally expounds some appetizers of wisdom in this matter. "The value

Rema of Fano - continued

departed from the world, to make known that he did not depart through judgment. At that hour, in the favor of the Holy Ancient One, his soul went forth and was hidden in Him," and so on. End of quotation. Thus he was fit to depart on a weekday, but the completion of his departure was delayed until the Sabbath, "to make known," and so forth. We shall explain this shortly.

Moses our teacher called himself "the hidden lawgiver," mehoqeq safun. Had safun described the allotted portion, it would have had to say sefunah, in the feminine. For while he was inscribing the two verses "he died" and "he buried," he also underwent burial. The Holy One, blessed be He, says "He buried him," and Moses writes and buries in his tent, at the utterance, that stature of his garment's light through which he wrote the rest of the Torah. All this was on Friday. Thus both are correct: the Holy One buried him by the utterance, and he buried himself through the act. Through writing and surrender, "he is borne to the grave." We shall return to this again. From this point on, while writing the remaining verses to the Torah's end, he was already hidden, yet still inscribing in the particular book mentioned above. This honored stature, through which he wrote the eight verses, was not concealed until the Sabbath.

What we are explaining is readily understood in conjunction with what we fully explained in the discourse Ha-Nefesh, chapter15: every righteous Israelite has an upper image and likeness, which did not depart from our

Yad Yehudah - 1 - continued

of nihoah": Moses was a pleasing fragrance to this nose. "The value of bosem": he was received as spices giving a good scent. "Namely in the book": the supernal Father is called book, as explained in the Zohar, Terumah; foundation too is called book, as is known. "We expound 'from Father'": the supernal Father; therefore these numerical allusions fit well in be-eretz Moav. "The value of TSD [464]": which the commentary calls twice barekh [222], corresponding to the stature's two halves, from the appearance of its loins upward and from its loins downward, as explained below in chapter15; see there. The transmitted number here differs from the body's 444 and from twice222. [TN040077] "Therefore the wording doubles": otherwise "the blessing" would seem superfluous; it would suffice to say, "This is what he blessed."

"Aaron too was a fragrance": to his stature, the foundation of Mother, alluded to by Hor Ha-Har. Thus "Aaron the priest ascended Hor Ha-Har at the mouth of the LORD": to the Possessor of the Nose there. "After 'a man of understandings'": the master writes in Yonat Elem, chapter7: "The supernal Mother has three aspects. First, when she is

Yad Yehudah - 1 - continued

together with Father, having ascended to him for union, she is called Binah. Second, when in her place without union, alone, she is called Tevunah. This is also her name in the third aspect, when she descends into the Lesser Countenance to bestow upon him. When the Lesser Countenance ascends to the place of supernal Binah, she ascends with him from there to Father's place," and so forth. Of him it says, in this mystery, "A man of understandings draws her up": he raises her in her two lower aspects to Father. Then he rises from being a son and not a man; she rises from being Tevunah in both aspects to being Binah. Both are called binot, "understandings," and so forth; see there. Aaron is the man of understandings who rises to Father, the Matron's bridal attendant, bringing her to the King, as known from many places in the Zohar. Therefore his stature too is called Hor Ha-Har: har, "mountain," is an epithet of foundation, and ha-har alludes to Father, namely Binah's ascent to him.

"The ascent": the statement "at the mouth of the LORD" concerning Aaron's ascent is as though it were written of his death, since the ascent's purpose was death and death followed from it. It is

Rema of Fano - continued

master Moses until the Sabbath, and a lower image and likeness, which departed on Friday. Those whose inquiry is complete will not deem it remote that Moses' upper stature delayed leaving this world, with a form visible to the eyes refined for it, like the three men at the terebinths of Mamre. Or it was like Rabbi Nehunya ben Ha-Qanah and the others executed by royal authority: after they were sold and judgment was actually completed against them to atone for the children of Israel, they were redeemed through a likeness of their image descending and appearing to their ravagers, who carried out punishments upon it. In the end, "when their slain were slain, they were slain," as stated in Pirqei Heikhalot and explained by the Ari, of blessed memory. [TN040074] Or Moses' embodiment was in a more spiritual and perfect manner.

They will especially grow to love this exposition in light of Midrash Rabbah at the end of Vayelekh: after writing thirteen books, Moses rose early to Joshua's doorway. "Rising early" means the following morning. When they entered the Tent of Meeting, the pillar of cloud divided them, since one reign does not encroach on another, as stated there. We have said that Moses lingered only "to make known that he did not depart through judgment." Hence the Zohar calls him "the faithful holy prophet": by that hour he had already been sanctified for acceptance in the supernal favor, having shed his lower image and likeness on Friday, as stated.

From then on, all Israel perceived that

Yad Yehudah - 1 - continued

not attached to "he died," because that would not be correct in its plain meaning: how could the LORD's mouth tell him to die, when he is the Matron's bridal attendant, "giving soul to the people upon her"? Therefore the blessed LORD spoke of Aaron's death only to Moses, His agent in this, as explained in Huqqat.

"With Miriam 'at the mouth of the LORD' was not stated": the sages said that Miriam too died by a kiss, learned by comparing "there" with "there." Why was "at the mouth of the LORD" not written of her? Because the expression would be indecorous. Following his approach, the master says she too departed to her stature, sovereignty, as in the Zohar, Huqqat, page345. This stature is alluded to by Qadesh in "The people dwelt at Qadesh, and Miriam died there," for Qadesh is an epithet of sovereignty. Miriam too died at the mouth of the LORD, ascending to the Possessor of the Nose of her stature, namely the foundation within sovereignty. Scripture did not state this explicitly because she was a female burnt offering, permitted for an individual but not for a multitude. Foundation is called rov, "multitude," as explained in the Zohar, Toledot. Therefore Scripture did

Yad Yehudah - 1 - continued

not explicitly say she ascended to foundation. “The proof from the suckling lamb”: as in the chapter Ein Ma'amidin.

“We have learned”: from the Torah's testimony concerning Moses, “He died there,” that he fulfilled the positive commandment “die there,” as above. “It is true”: the master further explains Moses' death and burial in order to reach the exposition announced at the beginning of the chapter.

“The Zohar indicates”: in Terumah, page278, it says: “Moses departed from the world at the hour of Sabbath afternoon prayer, when a time of favor is present. At that hour there was favor above and sorrow below. Therefore the gates are closed from the time of afternoon prayer onward. Which gates are closed? The gates of the study house, to remember Moses, the faithful shepherd, for whose sake Torah study ceased at that time. Moses' study house ceased its activity; how much more others! Who sees the gates of Moses' study house closed without all the others closing? Moses' Torah is sorrowful over him at that time; who would not be sorrowful? Therefore all the study-house gates close, and everyone must

Rema of Fano - continued

shedding and departure, and agreed to weep for thirty days. From the moment of their agreement it is written, va-yittemu: the days received completeness from Israel's accepting them. Their agreement was accepted favorably before Him, blessed be He, to plead their merit, joined to action as though they had already performed it, and worthy of being written in the LORD's perfect Torah, whose faithful reading accords with its writing and language. Far be exaggeration from it. It is remote from equivocation and borrowed expressions: the Torah has seventy faces, and each face rises into many interpretations.

We do find, however, one verse explaining another differently from the sages' exposition. This is clear evidence that throughout the whole Torah a verse never leaves its plain meaning, as Rava says in Yevamot. In Chronicles, Amaziah killed his father's killers but did not put their children to death, “as written in the Torah of Moses: Fathers shall not be put to death for children.” There, however, this is required for the law of testimony: fathers shall not be put to death on their children's testimony. It is as we have said.

We have likewise explained “great cities fortified in the heavens”: it is literally true, since the external princes do not enter the Land's boundaries on high. Similarly, Abraham told his young men, “We shall worship and return to you.” Had Isaac been slaughtered, this would have been fulfilled at the resurrection of the dead, for Eliezer entered the Garden of Eden alive and Ishmael will merit it

Yad Yehudah - 1 - continued

acknowledge the Holy One's justice in the Sabbath manner. This is ‘Your righteousness is like the mountains of God.’ Three departed from the world at this time, and all are included in Moses: one is Moses, the supernal faithful prophet; one Joseph the righteous; one King David. Therefore there are three declarations of the justice of judgment here,” and so forth.

“Also in the Geonim's responsa”: for this reason they instituted acknowledgement of judgment at the Sabbath afternoon prayer, and it was customary not to establish a study session at that hour, because when a sage dies all study houses cease their activity. “Rabbi Yannai in Midrash Rabbah”: quoted shortly, says Moses wrote thirteen Torah scrolls on the day he died, which could not have been the Sabbath. “The tanna of Seder Olam”: on “On the seventh day the wall fell,” Rabbi Yose says it was the Sabbath, the twenty-eighth of Nisan. It follows that the first of Nisan was Sunday, the first of Adar was Sabbath, and the seventh of Adar, when Moses died, was Friday. The Rosh sets all this out in Arvei Pesahim.

“It would not be correct”: to say his study house ceased when he was

Yad Yehudah - 1 - continued

engaged at that very hour in the eight verses he wrote. Moreover, this could not have occurred on the Sabbath: how could he write on the Sabbath? We cannot say it was permitted because of “free among the dead”—that when a person dies he becomes free of commandments—since while writing he was not yet dead. We must therefore say what follows. “Support for this”: in the Zohar, Yitro, page129.

“He called himself ‘the hidden lawgiver’”: “He saw the first portion for

Rema of Fano - continued

because he repented. This is why he told them, “Stay here with the donkey”—but not with the donkey in the world to come.

Even David's words to Ahimelekh the priest, which appear to deceive for the saving of life, and the words he put in Hushai the Archite's mouth to appease Absalom, are all the language of wisdom, preserving truth forever, as we have fully explained in its place. They were included in the prophetic books to teach that truth saves its possessors. Whoever wishes to err may err; truth always stands. Likewise Micaiah's words to Ahab, “Go up and succeed”—we shall explain them.

Yad Yehudah - 1 - continued

himself, for there is the portion of the hidden lawgiver.” While inscribing and writing, he was already hidden and buried, as the master concludes. “Had safun described”: had it been an adjective joined to helqah, “portion,” as Rashi explains, “that portion is hidden and concealed from every creature, as it is said, ‘No one knew his burial place,’” it should say sefunah, feminine like helqah. Mizrahi's answer—that one cannot object from masculine safun to feminine helqah, since helqah means heleq, a

Yad Yehudah - 1 - continued

masculine “portion,” to which safun refers—seems forced to the master. He prefers to take safun as an adjective joined to mehoqeq, “lawgiver,” as Onqelos translates: “For in his inheritance Moses, the great scribe, is concealed.”

The master nevertheless changes the meaning. Onqelos would mean: there is the portion where the lawgiver is hidden, taking safun as a passive participle. But then the construct tav in helqat is difficult: it ought to say ki sham helqah, “for there is a portion.” This difficulty surely pressed Rashi into joining helqat and safun. The master therefore connects and arranges the wording like Onqelos, but says safun is an adjective, not a passive participle, of mehoqeq: there is the portion of Moses, who is a hidden lawgiver. This description fits because he was buried while writing the two verses “he died” and “he buried”; when he afterward wrote the remaining verses, he was already buried and hidden.

“For the Holy One says ‘He buried’”: as said above of his death: the Holy One said “Moses died,” while Moses wrote and underwent death. “At the utterance, that stature”: the burial consisted in ceasing to write through his garment's light. With

Yad Yehudah - 1 - continued

respect to that stature he buries, while writing the eight verses through this stature, the foundation of Father. “Thus both are correct”: the sages disagreed in explaining “He buried him in the valley,” one saying he buried himself and another that the Holy One buried him. Both are true: the blessed LORD buried him by the utterance “He buried him”; Moses buried himself by writing “He buried him,” as above in the Gemara: the blessed LORD speaks and he writes. “Through his writing”: Moses' writing and surrendering the stature of his garment's light. “From this point on”: the conclusion of the matter. “In the particular book”: the foundation of Father, called book. This stature was not concealed until the Sabbath; thus all the sages' statements are true together.

“Readily understood”: one may further say that Moses' lower image and likeness departed on Friday, and the upper on the Sabbath. “What we are explaining”: below in PartIV. “They will not deem it remote”: there is no objection that, if Moses' body died when his lower image departed on Friday, his upper stature could not remain below without a body until Sabbath afternoon. A form visible to the eyes could have been refined for it, as with the angels who came to Abraham our father, or the ten

Yad Yehudah - 1 - continued

executed by royal authority. “They were redeemed”: they disappeared from sight in body and soul, and the likeness of their image descended to receive the great blows inflicted by the ravagers. “In the end”: the ravagers and enemies were killed “when their slain were slain,” namely by those likenesses.

“They will especially grow to love”: those whose inquiry is complete will cherish this exposition reconciling the views about the time of Moses' death, because of Midrash Rabbah, Vayelekh, on “Behold, your days approach.” It reads: Rabbi Simai says: “The day complained before the Holy One: ‘Master of the world, I will not move or set while Moses lives.’” Once Moses knew he was to die that day, what did he do? Rabbi Yannai said: “He wrote thirteen Torah scrolls, twelve for the twelve tribes, and one he placed in the Ark, so that if they sought to falsify anything they would bring out the one in the Ark. Moses said: ‘While I am occupied with the Torah, which is wholly life, the day will set and the decree be annulled.’ What did the Holy One do? He signaled to the sun, which stood firm against him, saying, ‘I will not set while Moses lives in the world,’” and so forth. “‘Call Joshua’: Moses said before Him, ‘Master of the world, let Joshua take my office and let me live.’ The Holy One said, ‘Do for him as he does for you.’ Immediately Moses rose early and went to Joshua's house,” and so forth. It thus says he wrote the thirteen Torah scrolls on the day he died, which cannot have been the Sabbath. It further says that on the next day he rose early to Joshua's doorway, and departed that day. How can this be? Certainly as we have said.

“We have said”: the reason the upper image and likeness lingered is likewise as the Zohar says, “to make known,” and so forth. “He had already been sanctified at that hour”: from the previous day, to be received in the supernal favor of the Holy Ancient One. “From then on”: on Friday they agreed to weep. Moses could therefore properly write, “The children of Israel wept,” although it had not yet occurred, because their agreement and thought counted as action. Hence also “The days of weeping in mourning for Moses va-yittemu,” although they were not yet finished: va-yittemu here means completeness, not termination. The days received completeness and merit from the moment of agreement. See the master's Yonat Elem, chapter26.

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This also resolves the grammarians' observation that the tav of va-yittemu should have a patah, not a sheva, as in yittammu hata'im min ha-aretz, “Let sins cease from the earth,” as Radak writes in the Book of Roots. If it means completeness, the sheva is correct.

“As though they had already performed it”: as the master said at the end of the preceding chapter. Therefore it is worthy of being written, even though not yet done. “According to its writing”: the source adds, “the tav of va-yittemu has the numerical value KH [28],” a numerically problematic transmitted gloss. [TN040078] “Far be it from the Torah”: to say it speaks in exaggeration, as others do rhetorically. “Remote from equivocation”: speakers commonly embellish language with a shared name or a term borrowed from something else. But all the Torah's lovely words, although given to be expounded in seventy faces, are also true in their plain sense, all righteous together.

“As Rava”: in Yevamot chapter2, folio24, concerning levirate marriage: “‘In his brother's name’ means inheritance. You say inheritance; perhaps it means the actual name—if Joseph, call him Joseph; if Yohanan, call him Yohanan? Here it says, ‘He shall succeed in his brother's name,’ and elsewhere, ‘They shall be called in their brothers' names in their inheritance.’ As ‘name’ there means inheritance, so ‘name’ here means inheritance.” Rava said: “Although throughout the Torah a verse never leaves its plain sense, here the verbal analogy comes and removes it entirely from its plain sense.” Rashi explains “a verse never leaves its plain sense”: although we expound it homiletically, it does not wholly leave its plain sense.

“In Chronicles”: IIChronicles25, “but their children,” and so forth. “There”: in the Gemara, the chapter Zeh Borer, “They shall not be put to death” is expounded concerning testimony. “As we said”: the plain sense too is true. “We have explained”: in Eqev, “Hear, Israel: you are crossing the Jordan today to dispossess nations greater and stronger than yourself, great cities fortified in the heavens.” This is no exaggeration. As the Zohar says in Vayaqhel, page375, there are partitions above separating the territory of the Land of Israel from the lands of the nations. The other princes

Yad Yehudah - 1 - continued

appointed over the nations' lands stand outside the Land of Israel at a distance of a thousand cubits and may not enter it. Nor may any enter another's territory unless given permission to rule over him. See there. Galante accordingly expounds “The kings of the earth and all the world's inhabitants did not believe that foe and enemy would enter Jerusalem's gates”; see there. On this basis it properly says: you are crossing to possess the cities of the Land of Israel although they are great and fortified above in the heavens, where none of the princes may enter. You are now under the Holy One's kingship, not the princes'. In my opinion this is why it concludes, “Know today that the LORD your God is the One passing before you.”

“Likewise Abraham's words”: to his young men, “I and the lad… we shall worship and return,” in the plural, meaning himself and Isaac. Though he expected to slaughter Isaac, he spoke correctly and did not inwardly deceive. Had Isaac been slaughtered, the promise would still have been fulfilled when he returned to them at the resurrection. There is no need for Ibn Ezra's strained explanation here. The sages say in the midrashim that he said it prophetically, as Rashi too writes: he prophesied without knowing what he prophesied. This too is insufficient, as written in Yefeh To'ar. “This is why he says ‘here’”: specifically here with the donkey, but not in the world to come, when they will be with Isaac in the Garden of Eden.

“Even David's words”: when fleeing Saul, he lied to Ahimelekh, as stated in the scriptural narrative, cited here as “Kings21.” He was permitted to mislead him to save life. Likewise, the words he put in Hushai the Archite's mouth to Absalom, “I am your servant, O king,” and so forth (IISamuel15). Though permitted to do so to save himself and frustrate Ahithophel's counsel, he nevertheless spoke truth; they were all the language of wisdom. [TN040079] “To teach that truth saves”: not as if wisdom lay in falsehood. “Likewise Micaiah's ‘Go up and succeed’”: he spoke truth. “We shall explain”: in Em Kol Hai, PartII, section3.

Yoel Moshe - 1

“We seek him, but he is not”: Moses departed from the world. “Our explanation also includes”: we explain “an individual reads” as without an intermediary, and this includes Rashi's statement

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that one does not interrupt them to have them read through an interpreter. One must pause between verses for the translation's reading; therefore he says an individual reads them without an interpreter. “Afterward doubt arose”: after the Torah scroll Moses wrote in tears was concealed, uncertainties arose, because they no longer had Moses' scroll from which to learn.

“To annul the decrees of exile”: as below, chapter15, Moses' stature and that of the wilderness generation surpassed the Land of Israel's stature. Had he entered with them, they would have passed through the Land of Israel into the Garden of Eden; he would have annulled the turning sword guarding the way to the tree of life. See there. “Until the letters were perfectly matched,” through “neither Moses' eye nor the Torah scroll lacked”: this is “until their completion,” meaning both were whole—Moses and the Torah scroll.

“The Name as written”: YHWH; “the Name as read”: Adonai. Together they have eight letters, corresponding to the eight verses, in which Moses is mentioned eight times. For YHWH, filled with yods, has the value184. How? Yod; yod he; yod he vav; yod he vav he, in the spelled forms יו״ד, יו״ד ה״י, יו״ד ה״י ו״ו, יו״ד ה״י ו״ו ה״י: together184. Ehyeh in its filled form has the value161: alef he yod he, אל״ף ה״י יו״ד ה״י, is161. The source then says that184 and161 total “the value of HShQ,” followed by the obscure wording “in the name, meaning KQ.” The arithmetic and ending are not reconciled here. [TN040080]

“The words are YBQ”: the two Names Elohim and YHWH total112; YHWH, Ehyeh and Adonai likewise total112. It is also the initials of “He will answer us on the day we call,” ya'anenu be-yom qor'enu, and the numerical value of the initials of “May the LORD answer you on the day of distress,” ya'ankhah YHWH be-yom tzarah, is YBQ. “The letters number HShQ”: there are three kinds of love, listed here as hefetz, “desire,” hashiqah, “yearning,” and devequt, “attachment,” with the stated initials EHD, “one.” Thus Rabbi Aqiva's soul departed with “One.” I heard this in the name of R.Sh. son of R.Q., of blessed memory. They correspond to the four letters of YHWH. The listed initials and the three/four correspondence remain uncertain as transmitted. [TN040081]

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“All the sages' statements stand”: sometimes the text implies that Moses wrote the eight verses in tears, while elsewhere the sages say Joshua wrote them. Both are words of the living God: in the thirteenth Torah scroll, which Moses himself wrote, he wrote the eight verses too; in the other twelve scrolls Joshua wrote the eight verses. “‘I drew him out of the water’ is written of him”: Moses' level was the foundation within Wisdom, the supernal Father; now at death he returned precisely to that foundation, that level.

“When he ascended from the mixed state”: like one se'ah of priestly offering falling into a hundred se'ah of ordinary produce. This alludes to Moses, who had no inherent connection with this world and descended only to raise sparks of holiness from the world of Action, where they had descended through Adam's sin. The se'ah of priestly offering is Moses, falling into the hundred se'ah of ordinary produce, Israel. Afterward, when he died, he raised the mixture in101. “To the heights of heaven”: Moses ascended on high.

“Nevertheless his eye did not grow dim,” through “like the appearance of fire, a dwelling for the Torah”: bereshit is expounded as berit esh, “covenant of fire,” and also as beit esh, “house of fire.” The resh in the middle is Elohim in this progressive combination: alef; alef lamed; alef lamed he; alef lamed he yod; Elohim—א’ א”ל אל”ה אלה”י—totaling resh [200]. Moses' eye did not dim from that point indicating judgment; the source word for the point is unclear. The world could not endure except through joining “the measure of judgment,” as this occurrence reads, for Moses was also of lovingkindness. [TN040082] This is “I drew him out of the water,” in lovingkindness; and “He saw the first portion for himself,” through Moses' merit. Therefore it says his moisture did not flee like water, and so forth. Of the ascent whereby Moses rose on high at his departure it says, “Moses ascended,” and “he died there.”

“In the sense of ‘Those passing through the valley of weeping’”: in the world of Action, where wicked Israelites weep from the distress of being judged, and Moses rectified them. “No ‘at the mouth of the LORD’ is more exact”: Moses' root is in Father's

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foundation; each measure constitutes a complete stature and countenance. Moses died in foundation within Wisdom, in the measure of long patience, the nose. Hotem, “nose,” has the value63, where the Name of63 shines. This is the mystery of “For you I restrain My anger,” ehetom, and “To the Possessor of the Nose I pray.” The nose was above the mouth; the following wording about the sefirot and the place of Moses' departure is damaged. The next source fragment, בני יומא כירום נקם, is unresolved. It continues that this is the nose, and Moses was a male burnt offering, received there as a pleasing fragrance. [TN040083]

“Namely in the book”: the source states that yakhol is called book, with reference to “Joseph, a Torah scroll,” as above; the word yakhol is uncertain here. [TN040084] “We expound ‘from Father’”: alluding to the supernal Father, yod. “To the stature alluded to by Hor Ha-Har,” after “‘a man of understandings’”: Aaron's stature is in the foundation—the wording also inserts “Father”—of the supernal Mother. From the appearance of her loins upward she is called Binah, from the union of Wisdom and understanding, as mother over the children; from the appearance of her loins downward she is called Tevunah. The upper portion is called har and the lower ha-har. He ascended to Hor Ha-Har, to his stature up to the nose, to be a pleasing fragrance, as above. This too is “at the mouth of the LORD.” [TN040085]

“Death followed from it”: by itself. He did not decree that Aaron ascend and die, as He commanded Moses, “Die there.” Aaron was the supernal bridal attendant and the source of living water; how could He decree that he die? It was therefore told to him through an agent, Moses. “With Miriam”: she too died in the foundation of sovereignty. In that stature she departed as a pleasing fragrance to the nose, as above. But because a female burnt offering was permitted only “in the future,” in this transmitted reading, “at the mouth of the LORD” was not explicitly stated of her in the Torah. [TN040086]

“We have learned that the righteous person's deed”: this refers back to chapter12, where the righteous people's books are honored with them; see there. “It would not be correct”: to say his study house ceased, since he then added eight verses to the

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Torah. Moreover, it was not on the Sabbath, when writing is forbidden. “Severe judgment rules and all judgments awaken”: when judgments descend from above to sovereignty, they are severe. The word “awaken” suggests descending below; the intervening abbreviation is unclear. See there. [TN040087] “The completion of his departure was delayed until the Sabbath, to make known”: to make known that he did not depart through judgment, since weekday afternoon is a time of judgment, unlike the Sabbath.

“Had it described the portion”: if safun described helqah, “portion,” it should say sefunah in the feminine. Rather, it refers to Moses: he was hidden and buried, yet still inscribing the eight verses. The stature through which he wrote the rest of the Torah departed and was buried on Friday. The stature through which he wrote the eight verses did not depart until the Sabbath. “Upper image and likeness”: corresponding to neshamah and hayyah. “Lower image and likeness”: corresponding to nefesh and ruah. Yehidah, however, requires no garment; see above, chapters4 and5.

“Those whose inquiry is complete will not deem it remote”: they will not find it strange that the upper stature lingered until the Sabbath after the lower had departed. How could it remain in the world without a body? He therefore says that another form was refined for it, like the three men, Abraham's angels, who clothed themselves in bodies; or like those executed by royal authority, whose image-likenesses descended. Moses had a more spiritual embodiment than those righteous persons.

“They will especially grow to love”: those mentioned will agree with the exposition that he departed on Friday and on the Sabbath. After he wrote thirteen books on Friday, it says “he rose early to his doorway,” implying the next day, Sabbath, since rising early refers to the following morning. Thus the completion of his departure extended to the Sabbath itself. “From then on all Israel perceived”: he has explained Moses' death so that the sayings do not contradict one another, but it remains to explain

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how he wrote that Moses' mourning days “were completed” while he was still alive writing eight verses. He answers that once all Israel perceived the departure of Moses' lower image and likeness on Friday, they accepted thirty days of weeping. Those days acquired completeness, and Scripture credited them as already performed. Far be exaggeration from the Torah, God forbid: it has seventy faces, and each face rises into many interpretations.

“Differently from the sages' exposition”: a verse never leaves its plain meaning. The following connective is damaged; it refers to exposition and “words of the living God.” [TN040088] “There it is needed for testimony”: “Fathers shall not be put to death” was expounded concerning their children's testimony. How, then, does Chronicles say he did not put the children to death, when the Torah of Moses concerns children's testimony? Although this sentence's wording is damaged, its conclusion is that a verse never leaves its plain sense. [TN040089]

“Cities fortified in the heavens”: literally, for around the heavenly Jerusalem is a wall of fire. The names given to these enclosing powers, and the cited commentator's name, are damaged and uncertain. Samael and the upper powers cannot enter within them, as explained on “The kings of the earth did not believe that foe and enemy would enter Jerusalem”—the Jerusalem above. Thus there is no exaggeration in the Torah, contrary to the view attributed here to commentators and Rashi. [TN040090]

“Likewise with Abraham,” who said, “We shall return to you”: this alludes to the world to come. Isaac will endure for the resurrection of the dead, Eliezer entered the Garden of Eden, and Ishmael repented. Thus they are all together in one place. This differs from “here with the donkey”: now he resembles a donkey, but not in the future, after repenting. “They were included in the prophetic books”: they were written there to show that the words are not mere exaggeration; everything is in truth and integrity.

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Heqor Din - Part II (ב) - Chapter 14 (יד)

Yad Yehudah: 1

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Yad Yehudah - 1

"For this": connected with the end of the preceding chapter: everything in the Torah is the language of wisdom, even when its plain wording does not appear so. The master says the tanna prayed at the end of Avot, "May it be Your will… give us our portion in Your Torah," for what an accomplished student innovates and explains in such matters. The meaning is: let our portion, which we renew in Torah below, also be placed above in Your Torah, as will be explained.

"Just as": the LORD reveals the supernal mysteries to Israel and the sages, so the blessed LORD reveals above to the angels what the Torah scholars below renew in Torah. "Literally making His word": "By the LORD's word the heavens were made." The LORD's word is Torah, the Holy One's artisan's tool, as known from the beginning of Bereshit Rabbah. Likewise the righteous make new heavens through their words, their new Torah insights, day by day.

"As Rabbi Shimon says": Rabbi Shimon bar Yohai in the Zohar, Bereshit,

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For this the tanna of Avot prayed when he said, "Give us our portion in Your Torah." Just as He told His people the power of His deeds above, so the deeds of the righteous—mighty in strength, literally making His word through new insights in Torah law—are placed in the King of the world's treasury: the Torah above. It is His artisan's tool, with which He continually makes new heavens and a new earth each day from them, as Rabbi Shimon says in his aggadah.

Of this they said, "Everything depends upon mazal, even a Torah scroll in the sanctuary," in its plain sense: it lies closed in a corner until "water flows from Israel's buckets," as they orally renew the Torah's mysteries in it. This flowing does not cease throughout the days of willing activity. One generation raises a greater population of sages than another. With this intention Rabbi Zeira said when he went up there, "May it be His will that I say something that is accepted"—meaning in heaven above and on earth below.

The tanna says "our portion" in the plural, either to include all the sages and join himself to the merit of the many, or following the saying on "Then they spoke… and it was written": the words of two are written in the book of remembrances. This must concern the elevation of new Torah insights.

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page24: "Rabbi Shimon opened: 'I have placed My words in your mouth.' How greatly must a person labor in Torah by day and night! For the Holy One listens to the voices of those occupied with Torah, and with every word renewed in Torah through the one studying it, He makes a firmament. We have learned: when a Torah word is renewed from a person's mouth, it ascends and stands before the Holy One. He takes that word and kisses it," and so forth. "That word flies, ascends, descends and becomes a firmament," and so forth. "All the other Torah words renewed stand before the Holy One, ascend and become lands of the living," and so forth. "Therefore it is written, 'As the new heavens and the new earth which I make stand before Me.' It does not say 'I made,' but 'I make': He makes them continually from those new insights and mysteries of Torah," and so forth. See there.

"Until water flows": he explains a Torah scroll's dependence on mazal as what a scholar pours into it orally through his new insights. "Meaning": that

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the new Torah teaching is accepted above too. “He says ‘our portion’ in the plural”: not “my portion.” “To include all the sages”: either he asked this for all the sages in order to join himself to them, as the sages said, “A person should always join himself with the community.”

“Or following”: alternatively, following the sages' saying in Berakhot chapter1 on “Then those who feared the LORD spoke, each to his fellow; the LORD listened and heard, and a book of remembrance was written before Him.” They said: “Whence do we know that when two sit engaged in Torah the Shekhinah is with them? From ‘Then those who feared the LORD spoke, each to his fellow.’ Whence even one?” and so forth. “Since even one, need two be stated? The words of two are written in the book of remembrances; the words of one are not written in the book of remembrances.”

“This must concern”: new Torah insights: precisely two have their new insights written, not one. Otherwise, if it concerned ordinary Torah study, why would one person's words not be written? We learned, “All your deeds are written in a book”; is Torah study inferior to other commandments?

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Otherwise, is Torah study inferior to any other commandment, even a minor one, when all our deeds, including an individual's, are written in a book?

Or, if you prefer: Scripture, Mishnah and Gemara took the trouble to teach that precisely two have their words written, whether words of Torah or other commandments. These two are the good inclination and the evil inclination, specifically “each to his fellow.” Everywhere read not ra, “evil,” but rea, “companion”: it was created to serve us and assist us in Heaven's service. These are the two ministering angels who arrange a person's learning before him when he leaves the world, so he will not be ashamed before the Holy One, blessed be He, as the sages say on “The LORD will not let the righteous soul hunger.” It rests upon them to arrange before him the Torah they heard from his mouth throughout his life. Both were renewed through him, since he drew them to the study house. Who are the ministering angels? The rabbis.

In the Masorah, va-yagel occurs twice: “He rolled away the stone,” and “My glory rejoices.” This teaches that the stumbling stone rejoices when the righteous person moves it from the well's mouth, for the evil inclination intends to do its Maker's will. Again in the Masorah, req occurs twice: “The pit was empty,” and “It is no empty matter.” This teaches that everything serves the world's rectification. When the evil inclination obeys the good inclination, it too is made good, and their words are written. The words of one alone are not

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Tosafot there already noticed this difficulty. They explain that two have their words written with others, while one has his words written alone. The master finds that forced and prefers to explain it of the elevation of new Torah insights: two have their words written. Therefore the tanna too says in the plural, “Give us our portion”—our new Torah insights—to be written above in Your Torah, since the words of two are written.

“Or, if you prefer”: Scripture, the Mishnah of Avot and the Gemara of Berakhot all repeat this matter to teach that two are required not only for Torah words but also for commandments. The two are not two people, but a person's two inclinations, good and evil. A person must serve the LORD with both, as the sages explain “with all your heart”: with both inclinations, good and evil. They further said in Berakhot chapter1 that a person should always arouse the good inclination against the evil. Thus “two” means that the evil inclination too assists him and engages in Torah; their words are written. “One” means the good inclination alone engages in Torah, while he does not bring himself to prevail upon the evil inclination so that it too consents: his words are not written. “All

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your deeds are written in a book" concerns matters of commandments, [gap]; the Mishnah and Gemara likewise refer to Torah study because it is easier in Torah to compel the evil inclination too, as the sages said, "If that repulsive one meets you, draw him to the study house." [TN040091]

"Specifically 'each to his fellow'": in the verse, the evil inclination too is like a companion and brother to the good in Heaven's service. Read not "evil inclination," ra, but "companion," rea, as above, PartI chapter21, and Em Kol Hai, PartII section21. "As the sages say": in the midrash brought in Yalqut, Proverbs: "'The LORD will not let the righteous soul hunger'—this is a Torah scholar who studies Torah throughout his life. If a chapter or some part of his learning becomes hidden from him, he does not depart the world before the ministering angels come at his departure and arrange it before him, so he will not be ashamed before the Holy One in the future." The master's reading is "two ministering angels," which he explains as the good and evil inclinations; the task rests upon them. "He drew both": to the study house. Of these one can certainly say, "Who are the angels? The rabbis."

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written upon stones of pure marble, since they were not written in this world upon the heart of stone.

This is the meaning of "If he merits, he takes his portion and his fellow's portion in the Garden of Eden." He takes his reward and becomes a conduit for the reward due to his fellow, like one counted among the first ten, who takes the reward of all who come afterward. This does not diminish their share: they all merit through him, so he receives all their reward and gives it to them, while a reward equal to them all remains his. The others take from him and he loses nothing. Both formulations hold, as we shall mention below.

From this we learn that the bodies of the righteous, who eat to satisfy their soul, restoring the eaten thing's form so it becomes the substance of the eater—as we shall discuss in chapter17—never return to their dust after meriting resurrection, as our masters said. Although there is no eating or drinking in the world to come, the existence then of organs assigned to those purposes must not be considered useless. They served holy purposes in this world, as in eating commanded by a precept, "to eat bread before God." With every act of chewing, they added strength to the Might above to renew continually, every day, the work of creation. Through them an intellectual form was renewed in salt and water, whose form is inanimate, and all the more in things with vegetative or sensitive form.

These righteous people deserve two

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"This teaches": "He rolled away the stone"—when the righteous person lifts, moves and subdues the evil inclination, called stone, from the well's mouth, the stone itself rejoices. This is "my glory." "Intends to do its Maker's will": even while enticing a person toward transgression, it desires the LORD's righteous purposes; it wishes the person to subdue it to that end. "Everything": even the evil inclination serves the world's rectification. Its enticement aims for a person to overcome it and receive reward; the evil inclination itself too will ultimately be rectified. Thus "the pit"—the evil inclination—"is empty" of commandments; nevertheless "it is no empty matter," but the world's rectification. "When it obeys": this concludes the explanation of "the words of two are written." "One": the good inclination alone, without compelling the evil inclination to join its deeds.

"Upon stones of pure clay": above. This occurrence reads "clay," unlike the body's "marble." [gap] "The stone": in the evil inclination. [TN040092]

"This is the meaning": of the sages' saying in Hagigah chapter2, "If he merits," and so forth. If he

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merits by compelling the evil inclination too, the good inclination takes its portion and its companion's—the evil inclination's—portion. Because it enabled the latter to receive reward, it also takes this reward for having brought it to that merit. The evil inclination's reward is not diminished by this.

“Like”: in the chapter Sheloshah She-Akhelu, Rabbi Yehoshua ben Levi says: “A person should always rise early to the

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crowns upon each head, for windpipe and esophagus: each in its own way, one through rectifying the act and the other through rectifying the blessing over enjoyment, which became for each righteous person a blessing over a commandment. The radiance of the Shekhinah rises above them according to their daily purity of thought and refinement of intention. This is the radiance in which the Shekhinah delights, in the sense of “They ate of the produce of the land”; for “The LORD will not forsake His people on account of His great Name,” and it is written, “From Me your fruit is found.”

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synagogue, to merit being counted among the first ten. Even if a hundred come after him, he receives the reward of them all.” Their entire reward—could that be? Rather say, “They give him reward equal to them all.” Following his approach in many places, the master explains that “rather say” does not reject the first statement: both are true. “He receives their entire reward” means he receives it and gives it to them; he too loses nothing, but is also given reward equal to them all. “Below”: PartIII, chapter8.

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“We learn”: from the evil inclination's also receiving reward because it is needed for, and serves, holiness. All the more do the righteous people's organs receive reward in the world to come, even though they are then unnecessary, since they at least served holiness. “Restoring the form”: of what is eaten, whether inanimate, vegetable or living, and raising it into the substance of the human eater and his form, the speaking soul. “After they merit”: after the souls merit resurrection and eat the Leviathan feast, they will not again return to dust, but remain body and soul with all their organs. “As our masters said”: in the chapter Heleq.

“Useless”: we should not therefore say that in that world the body and organs perish, as some hold. The source continues that “the waters and stars are chosen to receive reward, since they served holiness for the angels in this world, for their eating.” The objects named in this clause are uncertain in context and are not silently replaced. [TN040093] “With every chewing”: they increased their reward by raising the eaten thing's form to the eater's level. “An intellectual form was renewed through them”: for the inanimate foods, salt and water, converting them into the eater. “All the more”: plants and animals, whose form more readily becomes the

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eater's form.

“Two crowns”: the Gemara in Berakhot chapter2 says, “In the world to come there is neither eating nor drinking, but the righteous sit with their crowns upon their heads and enjoy the Shekhinah's radiance.” “Their crowns” is plural, whose minimum is two, and refers to each righteous individual: one for the windpipe, one for the esophagus. “One”: the esophagus, in its way of eating and drinking, through which they rectified the eaten thing's form—practical rectification. “The other”: the windpipe, in its way of producing sound, through which they blessed over their food, “the exaltations of God in their throat,” in blessings over enjoyment. Therefore they merit two crowns. The saying means that, since the world to come has neither eating nor drinking, the organs for these purposes seem useless. Nevertheless the righteous retain them because they served holiness. Moreover, their crowns—the two crowns gained through eating in this world—are upon each one's head.

“Above them”: above the crowns. This is “they enjoy the Shekhinah's radiance.” As explained above, PartI chapter21, enjoyment in a commandment awakens love between Israel and their Father in heaven. The Shekhinah delights according to the

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purity and activity of the thought involved in that enjoyment. Thus “the Shekhinah's radiance” means the radiance and brightness of thought that delights the Shekhinah; it rises above them, so now the righteous themselves also enjoy that radiance.

“In the sense of ‘They ate of the land's produce’” (Joshua5): they ate of the fruit of the upper land, the Shekhinah. Similarly, “on account of His great Name” refers to this. Ba-avur is like me-avur ha-aretz, “of the land's produce”: through the fruit of His Name, the LORD will not forsake His people, but sustains them with the fruit of His Name. “It is written, ‘From Me your fruit is found’” (Hosea14): the Zohar, Lekh Lekha, page238, expounds it of the Shekhinah's fruit; see there.

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“Heavens and earth”: as explained in the Zohar on “which I make.” The cited authority's abbreviation is unclear. From studying Torah's hidden mysteries new heavens are made; it is written, “The heavens are the LORD's heavens.” This is “the hidden things”: through Torah's mysteries heavens are made for the LORD, for the heavens belong to Him. From studying the revealed matters new lands are made, as it is said, “The earth He gave to humankind.” Therefore he says, “The revealed things belong to us,” and so forth. [TN040094]

“Everything depends upon mazal”: from “Water flows from his buckets,” Israel's buckets. All the new insights Israel produces are placed in the King of the world's treasury, the Torah above. This is precisely “Give us our portion in Your Torah.” Dalyo, “his buckets,” has the value50, the fifty gates of understanding. Therefore the sages said, “Take care with the children of the poor, for Torah comes forth from them”: the fifty gates of understanding.

“The words concern new Torah insights”: “The words of two are written” concerns new Torah insights specifically. Otherwise, is Torah study inferior to other commandments, all of which, even an individual's, are written in a book, as “All your deeds are written in a book”? Why here say precisely two have their words written? It must concern new Torah insights. Or, if you prefer, it also refers to all other commandments: “precisely two” means the good and evil inclinations, both of which perform the commandments when one arouses the

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good inclination against the evil. Read not “evil” inclination but “companion,” as it is said, “Then they spoke, each to his fellow”: the good and evil inclinations.

“The evil inclination rejoices”: the stumbling stone is the evil inclination. When the righteous person moves it from the well's mouth, this means the person subdues it, for it intends to do its Maker's will: that the person subdue it and do his Maker's will. “The pit is empty”: the evil inclination. “It is no empty matter”: even the evil inclination serves the world's rectification. Thus the words of two are written, excluding one who does not subdue the evil inclination and has only the good inclination. That one person's words are not written upon the stones of pure marble above.

Its mystery is “to bequeath substance, yesh, to those who love Me.” Crown has620 lights, the value of keter, twice yesh [310]. It gives310 to Wisdom and310 to Understanding, with Crown between them. To Wisdom it gives by direct light, and to Understanding by reflected light. This is the mystery of “A wise one praises her afterward.” It is alluded to in “LORD, I have heard,” YHWH shama'ti, initials YSh; “Your report, I feared,” shim'akha yareti, initials ShY. YSh is direct light, ShY reflected light. This is shayish, “marble”: ShY and YSh, the yod serving in both directions.

“Both hold”: the Gemara objected, “Their entire reward—could that be?” and answered, “Equal to them all.” The author explains that both hold: first he takes all their reward, then gives each his portion, and a reward equal to them all remains his too. He loses nothing, like lighting one lamp from another.

“Restoring the eaten thing's form”: rectifying the item designated by the uncertain abbreviation HDQ, or any food, to raise the holy sparks within it that fell through Adam's sin, as above: they fell into animal, vegetable and inanimate things. Through the righteous person's eating with good intention, he rectifies that food and incorporates it into his substance, in which it has a root and substance. [TN040095]

“Although there is no eating or drinking”: one might

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object that, since there will be no eating and drinking, why should the resurrection recreate him with teeth and eating organs? He answers that they served holiness in this world through their eating and good intentions. An intellectual form sanctified water and salt, the inanimate things, all the more plants and sensitive animals. The righteous deserve two crowns, one corresponding to the windpipe and one to the esophagus. The windpipe produces the sound of blessings over enjoyment; with the esophagus one eats and rectifies what is eaten. This explains the Gemara: “In the future, in the world to come, there is neither eating nor drinking; the righteous sit, their crowns upon their heads, and enjoy the radiance of the Shekhinah.”

“Became for each righteous person”: his blessing over eating was like blessing over commandments, since his eating was for a commandment. The next connective is uncertain. “This is the radiance in which the Shekhinah delights”: “They enjoy the Shekhinah's radiance” means the radiance the Shekhinah herself enjoys, the measure of Beauty shining into Sovereignty, the Shekhinah. It is brought to the level designated in the source as zokher, apparently the male level, called the radiance the Shekhinah enjoys. [TN040096] See the Zohar, Bemidbar, page228: “He is called holy”; ziv alludes to this month and year illuminating the moon, for body and covenant are reckoned one.

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This is “As long as the righteous person”—Foundation—is “in the city”—Sovereignty—“he is its radiance.” The Tiqqunim give “Hod” in its ordinary sense, and “splendor, KLH,” as this source abbreviates it; this is its radiance. Likewise, “Its radiance departed”: when the righteous person leaves the city, the influx no longer comes from the supernal radiance, the righteous one, foundation of the world. It is known that these three—Hod, Foundation and KLH—together are one matter, as we shall explain in the next chapter. The abbreviations and wording are unstable. [TN040097]

This is the mystery of the Torah's being given in Sivan, which the source calls qodesh ziv and calls “Twins.” We said above that Torah is in Beauty and Joseph in Foundation, and we reckon them one: the radiance of Torah. The concluding letter-combination passage reads “ve-yihu, and the vav, meshekh, and the vav,” and is not secure; Jacob and Joseph, body and covenant, are reckoned one. [TN040098]

“From Him your fruit is found”: avur ha-aretz is the fruit of Sovereignty, called earth. This is ba-avur shemo, “through the produce of His Name,” Adonai. See the Zohar, Lekh Lekha, page433.

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Yad Yehudah - 1

“It can be explained”: the tanna's prayer, “Give us our portion in Your Torah,” means that You should mention above, in the academy on high, a legal teaching in the name of the one who stated it below.

Rema of Fano

“Give us our portion in Your Torah” can also be explained as a request of Him, blessed be He, that our portion in Torah be acceptable before Him, included in the teaching He studies in the academy above. Thus He sits and teaches: “My son Eliezer says: a heifer is in its first year, a cow in its second.” Rabbi Eliezer was

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“Thus”: in the midrash, Rabbi Aha says in Rabbi Yose bar Hanina's name: when Moses ascended on high, he heard the Holy One's voice, sitting and studying the passage of the red cow and stating a law

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in its author's name: “My son Eliezer says: a cow is in its second year and a heifer in its first,” and so forth. Moses said before Him, “Master of the world, may it be Your will that he issue from my loins.” The Holy One replied, “By your life, he shall issue from your loins.” This is “The name of the one was Eliezer”: the name of that distinguished one was Eliezer.

“Because Rabbi Eliezer was”: in chapter2 of Avot he used to say, “If all Israel's sages were on one scale and Eliezer ben Hyrqanus on the other, he would outweigh them all.” Abba Shaul says in his name: “If all Israel's sages were on one scale and Eliezer ben Hyrqanus with them, and Elazar ben Arakh on the other, he would outweigh them all.” The commentators explain that both statements [gap]. Rabbi Eliezer ben Hyrqanus outweighed all Israel's sages in his received teachings, as below; in this he was Sinai. Rabbi Elazar ben Arakh outweighed them in acuity and dialectical reasoning, uprooting mountains, as the Gemara in Horayot says of Rav Yosef and Rabbah.

This Rabbi Eliezer, who said “a cow in its second year,” is Rabbi Eliezer ben Hyrqanus, the unspecified Rabbi Eliezer of the

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“Sinai,” outweighing all Israel's sages in this respect, although together with them he was outweighed by his colleague who uprooted mountains. Therefore Moses desired that he should issue from his loins, and called his son by his name. See the end of PartIII.

One familiar with the sages' discourse concerning the supernal living creature, whose name is Israel—Israel from the appearance of its loins upward, Jacob from its loins downward, as it is written, “How shall Jacob stand, for he is small?”—will understand “May it be Your will that he issue from my loins.” He is therefore specifically Sinai. Of this mystery it is written, “The remembrance of a righteous person is for a blessing.” The Zohar at the beginning of Bemidbar implies a doubled blessing here: zekher, “remembrance,” has the numerical value of berakhah, “blessing,” like Moses' “May He add to you as many as you are,” followed by “and bless you.” For one who mentions the righteous person awakens his countenance before him. Partzuf, “countenance,” has twice the numerical value of barukh, “blessed”; therefore one must double the blessing to include the entire extent of his stature.

It is written, “Blessed is the LORD forever, amen and amen,” whose numerical value is “He alone guides him, and no foreign god is with him.” Thus the doubling applies also to one answering amen after his own blessings. Amen ve-amen has the numerical value of Ya'aqov spelled fully with vav, so that his full stature may be blessed. Likewise

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Talmud. The source then says he brought himself into the “pressures” mentioned in Avodah Zarah; the transmitted term is uncertain. [TN040099] The master says that because he was Sinai, Moses desired him to issue from his loins, although he was not so much an uprooter of mountains: Sinai is preferable, because all need the owner of the wheat, as stated there in Horayot. “His colleague”: Rabbi Elazar ben Arakh.

“See”: the end of PartIII, section33, where Eliezer was from the appearance of Moses' loins downward. “One familiar with the sages' discourse”: concerning the supernal living creature will understand Moses' request that Rabbi Eliezer issue from his loins, from the appearance of his loins downward. Moses' case parallels Israel and Jacob. There the meaning is the Lesser Countenance: from the midpoint of its Beauty upward it is called “the lad Israel”; from the midpoint of Beauty downward, Jacob, as explained in Yonat Elem, chapter23. Jacob's countenance is small; of it it is said, “How shall Jacob stand, for he is small?”

So too with Moses, for both are from Father's foundation, except that Jacob is outside and Moses

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within, as in the Tiqqunim. Jacob is from the outer aspect: what issued from the illumination of Father's foundation outward before the Lesser Countenance's stature wherever it is. Moses is from within, from the illumination that this foundation retained for itself within the Lesser Countenance, as also stated in Yonat Elem, chapter77. Moses too was "God" from his middle upward and "man" from his middle downward. His prophecy was clarified and explained through the Lesser Countenance's Victory and Splendor, corresponding to the tops of the loins, as also explained there. Therefore, when Moses saw the LORD's spirit stirring in Rabbi Eliezer to determine the law as received from Sinai, he requested that he issue from his loins, from their appearance downward.

"He is therefore": Rabbi Eliezer was for this reason specifically Sinai. The following sentence is unstable; it links law, possible superiority, Moses' prophecy and Sinai, without a secure grammatical connection. [TN040100] "Of this mystery": the stature from its middle upward and from its middle downward. It is written, "The remembrance of a righteous person is for a blessing": one must bless

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Ya'aqov without vav has the numerical value of malakh ha-Elohim, "the angel of God," namely amen amen. How good, therefore, for every person to have two companions listening and answering amen after his blessings.

According to the plain meaning, perhaps when the Holy One showed Moses each generation and its sages, Moses perceived Rabbi Aqiva's stature and knew that from the six days of creation it had arisen in thought that Aqiva should be descended from converts. He therefore requested that Aqiva's teacher issue from his loins. Perhaps Rabbi Eliezer was descended from Moses' daughters. When he was arrested by the authorities, "He rescued me from Pharaoh's sword" was fulfilled in him: Moses made this a symbolic act for Rabbi Eliezer's rescue.

Further, taste and see that the matter depends on us, obligating us to care and diligence in commandments according to our strength. This is "our portion in Your Torah." We have the LORD's festival on the day our Torah was given, a holy convocation at the end of fifty days after Passover. But the Egyptian Passover was on Thursday, and all agree that Torah was given on the Sabbath, at the end of fifty-one days. This itself is difficult.

Certainly, since Torah was given outside the Land, "the LORD desired, for the sake of His righteousness," to give us our portion in His Torah. The supernal mind agreed to celebrate, in His own person and glory, on the festival day of the diaspora, which Moses added on his own

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him with two blessings for the two halves of his stature. Zekher too is a blessing, since it has that numerical value.

"The Zohar at the beginning of Bemidbar": page226: "Come and see: one who praises his fellow concerning his children or property must bless him and acknowledge blessings upon him. Whence do we know? From Moses: 'Today you are as numerous as the stars of heaven.' What is written afterward? 'May the LORD, God of your fathers, add to you a thousand times as many as you are.' There were two blessings: 'May the LORD, God of your fathers…' is one; afterward, 'and bless you as He spoke to you,' acknowledging blessings upon blessings," and so forth. See there. The reason is that mentioning the righteous person awakens his countenance before the speaker. This is the Jerusalem Talmud's saying in Sheqalim chapter4: one stating a teaching in its author's name should see its author as though standing before him, as it is said, "Only in an image does a man walk."

"To include his entire stature": from the loins upward and downward. "The numerical value of 'He alone'": therefore the doubled amen does not imply two authorities, God

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forbid, as the rabbis say concerning “We thank, we thank.” “Thus the doubling”: amen ve-amen even after a blessing already saying “Blessed is the LORD.” The reason for doubling is that amen ve-amen equals Ya'aqov fully spelled with vav, alluding to his full stature, loins upward and downward, so all of it is blessed. “Namely”: numerically amen amen. “Two companions”: two who answer amen.

“According to the plain meaning”: “issue from my loins” implies Moses requested that Rabbi Eliezer issue from his seed. The reason may be that at the time described, and so

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initiative according to Rabbi Yose. There the words of the beloved are sweet to Him: they are the potters. “It is time to act for the LORD”; therefore “they have annulled Your Torah,” like the prophet Isaiah's complaint, “Through You alone we mention Your Name,” which bar Yohai expounded concerning this mystery.

For this reason Scripture nowhere states that the Festival of Weeks is the day of the giving of the Torah; the later authorities' struggles over this are unnecessary. If from the outset it was a temporary ruling from heaven, as the anonymous tanna in the baraita in the chapter Rabbi Aqiva says, happy is the Father whom they praise, as one speaking to a listening ear: blessed is He who chose them and their teaching.

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forth. “Descended from converts”: from Sisera's descendants. “His teacher”: Rabbi Aqiva's teacher, Rabbi Eliezer. “Perhaps”: perhaps this happened and Rabbi Eliezer descended from Moses' daughters; he could not descend through his sons, since he was not a Levite.

“When he was arrested”: Moses named his son for him as a symbolic act for his rescue. Just as his son Eliezer indicates Moses' rescue—“My father's God was my help and rescued me”—so Rabbi Eliezer would be saved from the sword. This occurred: when Rabbi Eliezer was arrested by the authorities,

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the symbolic act was fulfilled and he was rescued when he said, “The Judge is trustworthy to me.” The governor thought he meant himself, and so forth, and told him, “You are acquitted,” as in Avodah Zarah chapter1.

“Further, taste”: the master returns to “Give us our portion in Your Torah” and offers another explanation: the tanna requests the LORD's agreement with us in Torah and commandments. “Give us our portion”—what we do—“in Your Torah,” and agree with us. The matter certainly depends on us, obligating us to diligence and application in commandments; therefore we ask His agreement, as occurred at the Torah's giving.

“For we have”: the introductory wording of this gloss is damaged. It explains our observing the LORD's festival on the sixth of Sivan, when Torah was given, after forty-nine days of the Omer and fifty days from Passover—that is, the fifty-first day, the Festival of Weeks. This is certainly a difficulty, since the Egyptian Passover was Thursday, as in the

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chapter Rabbi Aqiva: fifty-one days ended on Friday, and Torah was given on Sabbath, the fifty-second day. Rivash already raised this in responsum96; see there. [TN040101]

“Certainly”: this is what we have said: the blessed LORD agreed with us concerning the two diaspora festival days. Declaring the end from the beginning, He foresaw Israel's future observance of two days of the Festival of Weeks outside the Land. He therefore gave Torah at the end of fifty-one days from Passover, the second diaspora festival day outside the Land.

“Which Moses added on his own initiative”: there the rabbis and Rabbi Yose disagree. According to the rabbis, Torah was given on the sixth of the month; according to Rabbi Yose, on the seventh. The Gemara says all agree it was given on Sabbath; they dispute the month's fixing. Rabbi Yose places the new month on Sunday, the rabbis on Monday. The Gemara objects to Rabbi Yose from “today and tomorrow,” and answers: Rabbi Yose says Moses

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added one day on his own initiative. For it was taught: Moses did three things on his own initiative, and the Holy One agreed with him: he added a day, separated from his wife and broke the tablets.

“He added a day on his own initiative”—what did he expound? “Today and tomorrow”: today like tomorrow. Just as tomorrow includes its night, today too must include its night. Today's night has already passed; thus two days besides today are meant. Whence do we know the Holy One agreed? Because the Shekhinah did not rest until Sabbath morning, and so forth. Through Moses' added day, Torah was given on Sabbath, the fifty-second day, the second diaspora festival day.

“There the words”: the reason is that the words of the beloved—the Torah scholars who would institute the two diaspora days for the Shekhinah's honor—were sweet to Moses. “They are the potters”: they drew this forth because “It is time to act for the LORD.” We are indeed expert in fixing the month; we observe two festival days only because of our ancestors' custom. Even during the Temple period they observed two days out of doubt where messengers could not reach. The master says their intention was “a time to act for the LORD,” for in exile separation is present above, and the supernal union ceases except on Sabbaths, festivals and new moons, as known from many Zohar passages. The sages therefore maintained the custom of observing two festival days for the supernal union's honor. This is “It is time to act for the LORD.” “Therefore they annulled”: the blessed LORD and Moses annulled His Torah on the fifty-first day, postponing its giving to the fifty-second, in agreement with a later generation.

“Like the prophet's complaint”: this explanation of “It is time to act for the LORD” follows the Zohar, Shemot, page15, on “Through You alone we mention Your Name”: “‘Through You alone’ is the mystery of the holy Name, the totality of twenty-two letters. The Congregation of Israel is blessed only through this Name, called bakh, as in ‘You swore to them by Yourself.’” The following clause about the Congregation of Israel and known mysteries is textually uneven. It continues: “When they completed love, one was not separated from the other. To separate one from the other, a wife from

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her husband,” followed by damaged wording concerning supernal will and the heart, “so as not to show separation. But now, in exile, through distress they cause separation, mentioning that Name apart from her husband because she lies in the dust. This is ‘Through You alone we mention Your Name,’” and so forth. [TN040102]

“For this reason”: because the Torah's giving was not on the fiftieth day from the day after the festival, Scripture nowhere states, and so forth. “The later authorities”: see the cited Rivash responsum. “It was a temporary ruling”: analogous to the diaspora's second festival day. “From heaven”: the Holy One agreed to give Torah on the fifty-second day from Passover, and the Shekhinah did not rest until Sabbath morning. “The anonymous tanna in the baraita”: of the three things Moses added on his own initiative, which undoubtedly accords with all views. “Happy is the Father”: to praise Him thus and say, “Blessed is He who chose them and their teaching,” as the sages say in Avot chapter6. This praise is like speaking to a listening ear, making the matter accessible to hearing.

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“Included in the teaching”: from “You shall teach them diligently to your children.” This is the study of the company above, which cites a statement in its author's name: “My son Eliezer,” and so forth. Thus our request is precisely “Give us our portion in Your Torah.” “Rabbi Eliezer was Sinai and outweighed”: as in Avot, if you place all Israel's sages on one scale and Rabbi Eliezer on the other, he outweighs them all. Although it also says there that Rabbi Elazar ben Arakh outweighs Rabbi Eliezer together with all the others because he uprooted mountains, Rabbi Eliezer's knowledge as Sinai outweighs them all except Rabbi Elazar ben Arakh, who uprooted mountains. “He called his son”: Moses named his son for Rabbi Eliezer. This is “the name of the one was Eliezer,” the distinguished one, as the sages said.

“Whose name is Israel”: in the upper stature, the first three measures—the shoulder, right arm and left, in the wording here—are Greatness, Might and Beauty, considered among the six extremities in the world of Creation. Corresponding to them is the mystery of the two countenances. From the appearance of the loins upward they are called

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Israel, with Leah's union. From the loins downward, the right and left leg and the covenant—Victory, Splendor and Foundation—they are called Jacob, with Rachel's union.

The upper three are called “uprooter of mountains”; the source abbreviates them GNT. “I lift my eyes to the mountains” was expounded of Abraham, Isaac and Jacob, called mountains, again GNT in the source. They uprooted the measures in impurity to restore them to holiness: this is “uprooter of mountains.” Consequently those from the loins downward are called Sinai. Rabbi Eliezer too is Sinai. Moses therefore said with great precision, “May it be Your will that he issue from my loins”: specifically from the lower half of the stature, called Sinai. He could not issue from the upper half, called uprooter of mountains, since Rabbi Eliezer is Sinai, not an uprooter of mountains. This is “a knob and a flower,” beautifully fitted, for Moses too was of that stature. [TN040103]

“The doubled blessing”: includes his whole stature, the two aspects just described. “Awakens his countenance before him”: as in the Zohar, Pinehas, page600, in the fragment “the place of this shade,” whose opening is uncertain. This is the saying that a person should always see himself as though the author of the teaching stands before him, as it is said, “Only in an image does a man walk”: that holy shade. Likewise in tractate Shabbat, “By God, my eyes saw, and not a stranger”: they said this from Rav's mouth because they saw him standing before them. This also is the Gemara's intention: one should part from a fellow only with a legal teaching, so that through it one remembers him. Whoever says something in its author's name has that form appear before him; therefore “through it he remembers him,” for his mazal sees that person. [TN040104]

“Partzuf is twice berakhah”: this lemma says berakhah, whereas the ensuing calculation says barukh. Thus one must double the blessing for the whole stature. This countenance contains two countenances, Israel and Jacob, one above the other. “How shall Jacob stand, for he is small?” means his countenance is smaller than Israel's. Partzuf has twice the value of barukh, and barukh is also rokhev, “rider.” This is “Behold, He rides upon a

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light cloud.” The two names are given in a damaged numerical phrase as KR, with a question mark; YHWH is26, together totaling rokhev. The next phrase is also unstable. Its discernible explanation is that the power of YHWH completes the number rokhev with av qal, “light cloud.” [TN040105]

Likewise, “Blessed is the LORD forever”: barukh is BR plus26; YHWH is26; le-olam is176. An intervening abbreviated phrase is unclear. The26 within barukh can belong above or below, as though it were written BR,26,26,176. At the beginning is BR; at the end, YHWH with le-olam likewise equals BR; in the middle is26, the Name YHWH. Thus there is a doubled blessing. The opening lemma of the next gloss, “benei barekh Ya'aqov,” and its repeated wording are damaged. Its explanation is: do not infer two authorities, God forbid, because amen ve-amen is doubled. The repeated wording teaches that, despite the doubling, there is no room for error; on the contrary, it indicates the Name's unity. Amen ve-amen equals Ya'aqov with vav; amen amen equals Ya'aqov without vav, alluding to the two statures described. [TN040106]

“He therefore requested concerning his teacher”: Rabbi Elazar, as this occurrence names him, was Rabbi Aqiva's teacher. Rabbi Aqiva could not issue from Moses' loins because he had to be descended from converts. Therefore Moses asked that his teacher Rabbi Eliezer issue from his loins. Perhaps Rabbi Eliezer was descended from Moses' daughters. The source then says that when Rabbi Aqiva was arrested by the authorities, he was rescued, as above in chapter9, and “He rescued me from Pharaoh's sword” was fulfilled in him. This Aqiva/Eliezer variation is retained. [TN040107]

“Further, taste and see”: another explanation of “Give us our portion in Your Torah”: that the Holy One agree with us concerning the diaspora festival day and the mystery of intercalation, in the matter of “This month is yours,” as will be explained. The Torah places the Festival of Weeks on the fiftieth day of the Omer count, but Torah was given on the fifty-first day according to the calculation: the first Passover day was Thursday; the second, the first Omer day, was Friday. Fifty days thus ended on Friday, and all agree Torah was given on Sabbath.

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This must be the day Moses added on his own initiative. On account of these two days, the Festival of Weeks has two diaspora festival days, since they were still outside the Land. The words of the beloved are sweet to Him: the righteous of every generation, “they are the potters.”

“Like Isaiah's complaint,” which bar Yohai expounded concerning this mystery: see the Zohar, Shemot, page15. In exile, “through You alone,” bakh, is the vav of the Name, with the stated value22. “We mention Your Name” is the final he alone. Through our diaspora festival observance we cause a separation in exile between vav and he. The quotation reads, “And at every time and time,” meaning each festival, “we cause separation.” “Through You alone” is Beauty, where the Name of twenty-two is; “we mention Your Name” is the crown. Thus outside the Land we observe two

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festival days, the second honoring the Shekhinah, who is with us in exile. Examine this closely; see Emor in Yalqut. The source's abbreviated relation of vav to22 is preserved without an invented expansion. [TN040108]

“The day of the giving of Torah”: throughout the Torah the Festival of Weeks is called the fiftieth day, but Torah was actually given only on the fifty-first. Therefore it does not say this is the day Torah was given. “According to the anonymous tanna in the baraita”: he holds that Iyyar that year was full, thirty days. “As one speaking to a listening ear”: “and their teaching” means that He agrees with the righteous people's teaching when they make months full or deficient.

Heqor Din - Part II (ב) - Chapter 16 (טז)

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“In the Jerusalem Talmud”: the master wishes to explain the tanna's request, “Give us our portion in Your Torah,” in another way, as he concludes. He therefore prefaces it with this Jerusalem Talmud statement. “Between each utterance”: it further concludes there that, on reaching this verse, Resh Laqish said: “Hanani, Rabbi Yehoshua's nephew, taught me well. Just as the sea has a small wave between each great wave and the next, so between each utterance and the next were the Torah's fine details and letters.” “However understood”:

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In the Jerusalem Talmud, Sheqalim chapter 6, Rabbi Hanina, Rabbi Yehoshua's nephew, expounds “filled with tarshish” (Song 5:14) concerning the tablets: between each utterance and the next were the Torah's fine details and letters, however this is understood. This agrees with the Babylonian Talmud's exposition of “the Torah and the commandment which I have written” (Exodus 24:12): all were given to Moses at Sinai, and from that moment “which I have written” could be read of them.

For us these matters have their plain meaning. Had it not been for the serpent's pollution, the entire Torah would already have been placed in the

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interpreting that statement is not the purpose here; let it be understood however it is understood.

“In the Babylonian Talmud”: Berakhot chapter1. Rabbi Levi bar Hama, or some say Resh Laqish, said: “What is the meaning of ‘Ascend to Me on the mountain, and I shall give you the stone tablets’? ‘Tablets’ is Torah; ‘and the Torah’ is Mishnah; ‘commandments’ are commandments; ‘statutes and ordinances’ are the laws; ‘which I have written’ are the prophets; ‘to teach them’ is Talmud. This teaches that all were given to Moses from Sinai.”

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This is the citation's transmitted sequence. [TN100002] "'Which I have written' could be read of them": upon the tablets.

"We hope from it, according to the promise": as Jeremiah promised in chapter31. The intention of "upon their heart" is explained next. "And the ease of recognition": this lemma reads "recognition"; its gloss is that it is liable to be forgotten. [TN100003] "In the brain, however": aligned above the heart, Torah will never move from there. This is "upon their heart": in the brain above the heart, "I shall write it," so it will not be forgotten. "Each calls to the other": heart and brain give and impart to one another through a path and passage hidden from the eyes of sages skilled in anatomy. "As is known": to physicians, who unanimously hold that a person has hidden paths and courses besides those visible to the eye.

"This is the mystery of tefillin": the hand-tefillin is opposite the heart, the head-tefillin at the brain's place. "Once we lost": through the serpent's pollution, the Torah that was our intrinsic perfection, placed within the human heart. We required perfection outside, at the heart's and brain's places, as a likeness

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heart of Adam and his descendants, as we hope from Jeremiah's promise: "I have placed My Torah within them, and upon their heart I shall write it" (Jeremiah 31:32). The intention is that Torah within our heart is a gift, readily removed. In the brain, however, which is aligned above the heart—each calling to the other at the sound of its channels, ascending and descending through a hidden path, as is known—"apple/ swelling" [?], God's writing, will never move from there. [TN100001] This is the mystery of tefillin at the heart's place and the brain's place: once we lost our intrinsic perfection, we needed its likeness outside. Of this it is said, "Set me as a seal upon your heart," as we explained in Em Kol Hai.

The pollution of Israel who stood at Mount Sinai ceased. Since it had not ceased from the world as a whole, they required the tablets of the covenant. Alternatively, once we became free from death, afflictions and kingdoms, our heart and intellect became like the very heavens in purity. We injured ourselves by telling Moses, "Let God not speak with us, lest we die." From then on Torah was given to be written on stone tablets, to remove the heart of stone from us. Therefore they said that, had the first tablets not been broken, Torah would not have been forgotten by Israel (Eruvin 54a).

Had we not sinned with the calf, the tablets would not have needed to be stored in the Ark. Moses' hands would have served their holiness as a throne of glory and an honored seat, to enter

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and substitute for inward perfection. "Of this": the external tefillin, "Set me as a seal upon your heart and as a seal upon your arm," which the Zohar expounds of tefillin. "As a seal upon your heart": the head-tefillin, corresponding to the brain above the heart. "As a seal upon your arm": the hand-tefillin. "In Em Kol Hai": PartI, section10; see there.

"Their pollution ceased": Torah should therefore have been engraved upon the tablet of their heart as at first. But because the world's pollution had not yet ceased, they required tablets. In the future, when pollution ceases from all creatures, "I shall write it upon the tablet of their heart" will be fulfilled, as in the days of old and former years.

"Alternatively": we required tablets, despite pollution having ceased, because we damaged our own conduct. After becoming free of the Angel of Death and so forth, as is known, we should not have feared death and said, "Let God not speak with us, lest we die." Therefore, although our intellect was like the very heavens in purity, because we spoke against God, asking Him not to speak with us, we required stone tablets to remove the heart of stone. "Therefore": since the tablets rectified the

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distortion brought upon us by the serpent's pollution, the sages correctly said in Keitzad Me'abberin, folio54, that had the first tablets not been broken, Torah would not have been forgotten by Israel. It would have been as at first, before the serpent introduced pollution.

“Had we not sinned”: why would the first tablets have prevented Torah's being forgotten, whereas the second did not achieve this? Had we not sinned with the calf, Moses' hands would have faithfully sustained the two tablets upon them continually, bringing Israel across with them, so that every accomplished student could look and understand all the Torah's fine details written upon them, as he concludes shortly. “For Moses' stature greatly exceeded”: thus one cannot say he desired the Land on account of its superior stature. “As explained in the Zohar”: Bereshit, page100; see there.

“He asked only to pass through”: through the Land of Israel, since he wished to go to the Garden of Eden's gates. He specifically requested passage through the Land in order to set his eyes upon it, resembling his Creator, of whom it is written, “The eyes of the LORD your God are always

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immediately with them, amid all Israel, into the Land and Zion, perfection of beauty. He would not have settled or even sojourned there, for Moses' stature and that of the wilderness generation greatly exceeded the stature of the Land of Israel, as explained in the Zohar. Even at the end of the forty years, when the wilderness generation had finished dying from among the people, Moses pleaded, “Let me cross over, please, and see.” He asked only to pass through and set his eyes upon it, in the sense of “The eyes of the LORD your God are always upon it,” for those who know his mystery. Moses greatly desired to reach the gates of the Garden of Eden, remove the cherubim and the flaming sword from there, and open the way to the tree of life for a righteous nation keeping faith.

Had we merited Moses our teacher, peace be upon him, going before us from elevation to elevation, with the tablets of testimony upon his two hands, every accomplished student drawing near could have looked and contemplated them, seeing according to his capacity the Torah's fine details engraved upon them, for everything was said to Moses at Sinai.

Our cry before Him, blessed be He, is one. Thus we have said: let our portion in Torah's labor, entrusted to our intellect to understand and comprehend, be placed and hidden within the LORD's perfect Torah, engraved upon the tablets. Let it not be despised or rejected like Doeg's Torah, of whom it is written: “God shall likewise tear you down

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upon it.” This alludes to the supernal Land of Israel, the measure of Malkhut, as explained in the Zohar and in the master's Em Kol Hai, PartII section8. Moses desired to set his eyes upon the lower Land of Israel, so that awakening below would awaken what is above.

“Had we merited”: this returns to the statement that, had we not sinned with the calf, Moses' hands would have served holiness as a glorious throne for the tablets. Had we merited this, Torah would not have been forgotten by Israel. Every accomplished student approaching the tablets would have seen their fine details directly, according to his capacity and apprehension for innovation and understanding. “Everything was said to Moses at Sinai”: even what an accomplished student would one day innovate, as the sages said. It was engraved on the tablets in a wondrous allusion, until that student's time came to contemplate them and bring wisdom's hidden things to light.

“Our cry”: for this the tanna prayed, “Give us our portion in Your Torah.” Our portion is what we now apprehend in Torah through labor and exertion of intellect, not by gazing upon the tablets. Place it in

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Your Torah, and let it too be engraved upon the tablets, as though we had attained it by contemplating them. “Like Doeg's Torah, of whom it is written”: as the sages said in the chapter Heleq. David asked that Doeg's Torah be effaced and rejected from the tent of the tablets.

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“Readily removed”: removal means it is easily forgotten. “Each calls to the other”: they impart to each other, like “receiving one from another,” which its channels”: from the heart a channel runs along a hidden path invisible to our eyes. “Intrinsic perfection”: Torah itself being in brain and heart.

When they stood at Mount Sinai, their pollution ceased. They became free of the Angel of Death and kingdoms; their heart became like the very heavens, and so forth, so they should never have been liable to forgetfulness. But we brought the injury upon ourselves. Had we not sinned with the calf, the tablets would not have been concealed in the Ark. Moses' hands would have served their holiness, carrying them forever. He would have entered the Land of Israel with them immediately, and from there the Garden of Eden, annulling the flaming, turning sword guarding the way to the tree of life. He would only have passed through the Land, as “Let me cross over, please, and see.”

“More than the Land of Israel's stature”: as the Zohar says: “All those600,000 were from the upper world, and in that likeness they walked in the wilderness; not one of them entered the Land.” See there. “His eyes seeing according to his capacity”: each person would have seen the Torah's fine details and the new insights belonging to his portion to renew, written between each utterance and the next—even what an accomplished student would one day innovate, as above, since all was said to Moses from Sinai. Our request of Him, blessed be He, is “Give us our portion”: the Torah innovations allotted to each of us, in Your Torah engraved upon the covenant tablets.

“Let it not be despised,” through “as though his eyes had seen”: as though they had seen his new insights in the tablets themselves, between each utterance, as above. Concerning this, as mentioned earlier, we say in the Gemara of Shabbat, “My eyes saw, and not a stranger”; see there.

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forever”—that he should not come to the world to come; “He shall uproot you and pluck you from the tent”—that no teaching should be said in his name in the rabbis' study house; “and root you out of the land of the living, selah”—that he should have no rabbinic sons. Whoever merits seeing during his life everything issuing from his mouth engraved upon the tablets is assured that he and his Torah live and endure in the light of the King's face. Now that the covenant tablets are concealed, everyone who studies Torah for its own sake will receive this glad assurance, as though his eye had seen it.

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we discussed above, PartI chapter14; see there. “Engraved, God's writing”: the expression is like “you shall engrave upon the stones” of the ephod. Thus Torah is engraved in the brain and never moves from it. But when we lost perfection and sinned, Torah was forgotten, and we required a likeness: corresponding to the brain, head-tefillin, the upper chariot; hand-tefillin, the lower chariot; and their connecting channel, opposite the heart externally. “At the sound of

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“Everyone”: after describing in the preceding chapter how everything an accomplished student would innovate was engraved upon the tablets, the master further explains the celebrated statement that some prohibit and others permit, yet all their words are the words of the living God. Everyone misinterprets it and removes it from its plain meaning, finding it difficult that contradictory statements could both be true. The master says the clear truth is literal. The Mishnah says every dispute for Heaven's sake will endure: both its parts will stand, as with Hillel and Shammai, both being words of the living God. It has a supernal mystery; in practical law too each is true for its time. “Will endure” means that if one part is true now, the other will stand at another time. A dispute not for Heaven's sake, such as Qorah's, will never stand in both its parts at any time: forever and ever Moses and his Torah alone are true.

“Thus”: the dispute over procreation in Ha-Ba Al Yevimto, folio 61b. The Mishnah: “A man must not cease procreating unless he has children. Beit

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Everyone knows, and misinterprets, the sages' celebrated statement that some prohibit and others permit, yet all are the words of the living God. The clear truth is that every dispute for Heaven's sake will endure, and its statements in all their parts will prove true. Thus the rabbis disagree concerning procreation in the chapter Ha-Ba Al Yevimto. Our Mishnah's tanna and one tanna of an external teaching agree in Beit Hillel's name that a male and female are required; another external tanna teaches this in Beit Shammai's name. This is certainly the clear conclusion, learned from the world's creation, Adam and Eve. Their corresponding pattern is the Name's first two letters, which include the entire Name, as is known. The fathers of the world did not disagree about this.

When students who had not served their teachers sufficiently multiplied, as below, one taught in Beit Shammai's name that two males are required. This is our Mishnah's tanna, deriving it from Moses' sons: otherwise Moses would not have separated from his wife. His pattern is the Name's yod and vav, which seek the lost thing they require. He does not wish to derive the rule from the world's creation, because one does not infer what is possible from what was impossible otherwise. Yet this poses a real difficulty: suppose you learn from Moses that a man who has fathered two males has fulfilled his obligation; have

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Shammai say two males; Beit Hillel say a male and a female, for ‘male and female He created them.’” The Gemara asks Beit Shammai's reason: they derive it from Moses, “Moses' sons: Gershom and Eliezer.” Beit Hillel derive it from the world's creation. Why do Beit Shammai not derive it from creation? One cannot infer what is possible from what was impossible otherwise. Why do Beit Hillel not derive it from Moses? They answer: Moses acted on his own initiative. It was taught that he did three things on his own initiative and his mind agreed with the Omnipresent's: he separated from his wife, and so forth. What did he expound? If Israel, whom the Shekhinah addressed only temporarily, with an appointed time, were told, “Do not approach a woman,” how much more I, appointed for speech at any hour, without a fixed time! His mind agreed with the Omnipresent's, as it is said, “Go tell them, Return to your tents.” Rashi explains: from Moses, who separated once he had two sons; from creation, Adam and Eve; “impossible otherwise,” since without creating Eve there would have been no

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other female, whereas someone with sons now has many females in the world.

It further teaches there: Rabbi Natan says Beit Shammai require two males and two females, Beit Hillel a male and female. Rav Huna explains Rabbi Natan's reason according to Beit Shammai: “She again bore his brother, Abel”—Abel and his sister, Cain and his sister—and “God has appointed another seed for me in place of Abel, because Cain killed him.” The rabbis reply that she was merely giving thanks. Another baraita: Rabbi Natan says Beit Shammai require a male and female, Beit Hillel either a male or female. Rava explains Rabbi Natan's reason according to Beit Hillel: “He did not create it for emptiness; He formed it to be inhabited,” and he has made it inhabited. Rashi explains that et before Cain and Abel is repeated inclusively to indicate females with them. “God appointed seed in place of Abel” implies replacement is required: fewer than two males and two females do not suffice.

“Rabbi Natan's reason according to Beit Hillel”: one male or female; he derives it neither from creation nor Moses. God did not create His world for emptiness, but for

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you heard from him that one does not suffice? Perhaps he would have separated even with one.

Rather, nothing can be derived from Moses. He exempted himself as one engaged in a greater commandment: he separated from his wife for the Shekhinah's honor, reasoning a fortiori from the separation at Mount Sinai, and the Omnipresent agreed with him. Moreover, it is written, “Your wife and her two sons with her.” Moses, the man of God, possessed something exceptional, as Chronicles says, “His sons shall be reckoned to the tribe of Levi,” as will be explained.

One external tanna teaches in Beit Shammai's name that two males and two females are required, forming the complete pattern of four letters. He derives it differently from the world's creation: Adam and Eve were commanded to procreate and bore Cain, Abel and their sisters. After Abel was killed and Seth born, it says “in place of Abel”; thus fewer do not suffice. The Gemara replies that this is simply an expression of thanksgiving: “God has appointed another seed for me.” Another external tanna teaches in Beit Hillel's name that one, male or female, suffices: we require inhabitation, and that exists. Its pattern is yod, male at the beginning of the written Name and female at the end of the read Name.

In truth, however, this is not the law. One alone is not called “inhabitation”: one alone sees and is harmed, and it is written, “When brothers dwell together.”

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inhabitation, for people to occupy themselves with settling it. “One of the external tannaim”: Rabbi Natan according to the two baraitot; “another external tanna”: Rabbi Natan according to the other teaching. “This is the clear conclusion”: the law, for Beit Hillel and Beit Shammai alike, requires a male and female.

“The corresponding pattern”: the Zohar, Tzav, page 28, explains that the Name's four letters correspond to man, woman, son and daughter; we quote it shortly. The master accordingly gives an excellent reason for each opinion through the Name's male and female letters: yod and vav are male, the two he's female. The view requiring male and female corresponds to the first letters, yod-he, male and female, Hokhmah and Binah. “Including the entire Name”: although the last letters, vav-he, are also male and female, one pair suffices because the first letters include the last. Sefer Ha-Orah, cited in Pardes, Gate of the Names chapter 3, says: “When you pronounce Yah, the Name's extremities are also included, without cutting off. Likewise the mystery of yod-he spelled out, יו”ד ה”א, equals the whole, and half equals the whole.”

“The fathers of the world

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did not disagree": Shammai and Hillel, according to the other tanna in Beit Shammai's name. "As below": chapter 19. "Yod and vav in the Name": two males, whose way is to seek their required lost thing, their females: yod seeks the first he, supernal Mother; vav the last he, lower Mother. "Yet": the master proves the law cannot follow the opinion requiring two males: how could Moses show that one does not suffice?

"Rather": nothing can be derived from Moses, who acted on his own initiative because someone engaged in one commandment is exempt from another. He knew from an a fortiori inference that the LORD's speech requires separation. Although it is not a complete inference—does being commanded once to refrain mean permanently abandoning procreation, as Tosafot ask there?—he was unconcerned about procreation because the greater commandment of the Shekhinah exempted him.

"Moreover": one cannot derive it from Moses because Torah attributes his sons to their mother: "her two sons." Moses had an exceptional quality: he came into the world only to sustain it, sweetening with his measure of

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What must we say? Scripture is precise: "Be fruitful," to beget a male, the principal fruit; "multiply," to beget a female, for multiplication. The pattern is completed, as the rabbis say, in himself, his wife, his son and his daughter.

The Torah explicitly commands that practical rulings follow the majority, for all its paths are peace. But one must not suppose the rejected minority opinions are false. Nothing imagined as false, God forbid, belongs to what was said at Sinai or engraved on the tablets, as we explained. On the contrary, that comprehensive contemplation, preserving truth forever, judges what is fitting or unfitting in human actions, according to conduct at that time. What was fitting before sin—the man and his wife being naked—became unfitting after sin. Fitting and unfitting nakedness, each at its proper time, are thus the words of the living God, who rules over opposites through changing times.

No Torah sage ever disputed to permit the raven and prohibit the dove. What did they dispute? A matter with two true, valid aspects, one on each side. Some show grounds for permission, others for prohibition, according to place and time. Permission and prohibition are both true, and the court's intention stipulates which is fit as practical law. Hence there is law that is not for practice: precisely as we have said. We have already shared the mystery, in matters of study, of Rabbi Yehoshua's statement in Berakhot: "The living cannot contradict the living."

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lovingkindness the judgment through which it was created, lest it perish, as below, Part III chapter 4. He did not come for his own need; therefore his sons were named for their mother. This also explains "man of God": he did not come for himself. Thus I Chronicles 23 says, "Moses, the man of God—his sons shall be reckoned to the tribe of Levi." Because he is the man of God, his sons are reckoned generally to Levi's tribe, not specifically to his name, as below, Part III chapter 5.

"Four letters": two males and two females, as stated. "The Gemara replied": therefore the law does not follow him. "The pattern in yod": male at the beginning of YHWH, as above, or female at Adonai's end: the yod in Malkhut, the mystery of lesser Wisdom, corresponding to YHWH's final he, as in the Zohar, Pequdei, and Pardes, Gate of the Names chapter 13.

"In truth": the master gives an excellent reason why this is not the law. "For": [gap] "are harmed," as in the chapter Keitzad Me'arvin. [TN100004] "It is written": further proof from the commandment of levirate marriage, "When brothers dwell together," meaning they share one dwelling in the world, excluding the wife of a brother who was not alive

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in his lifetime, as the sages said. Thus specifically two are called dwelling. “What must we say”: the law follows our Mishnah's Beit Hillel, a male and female. “Be fruitful and multiply” also indicates this: fruitfulness belongs to the male, the fruit; multiplying to the female, who is not the principal fruit but serves multiplication and growth.

“The pattern is completed”: earlier the master located the pattern in the Name's first two letters, which include the whole Name. After explaining every opinion this way, he says that according to the law requiring a male and female, the pattern is completed in all four letters through himself, his wife, his son and his daughter. This is in the Zohar, Tzav, page 27, Ra'aya Mehemna: “The arrangements of the letters are yod in man, he in woman, vav in the son, the bridegroom, he in the bride. Happy is one who pronounces YHWH's letters in himself, his wife, his son and his daughter,” and so forth. “Therefore a person is complete only with a son and daughter. One without a son, who is vav, has the yod depart. One without a daughter lacks he, the daughter; the upper he, the mother, departs from his mate, for the letters rest only one on

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From there we also learn the case in Bekhorot. Had the Temple been standing, we would distinguish a scrupulous associate from an unlearned person, since associates were not suspected of blemishing sacred animals. After the destruction we made no distinction. All the sages' words stand.

Likewise, meat was wholly forbidden to Adam, except meat descending from heaven, which the ministering angels roasted before him, or meat from an animal he himself killed for its blood or hide, as below, Part IV chapter 18. Meat was wholly permitted to Noah and his sons. Some was permitted to Israel within the renewed prohibition of other kinds. In the future, “The LORD releases the bound”: He will complete the signs of cleanness in some of those kinds.

The reason is that eating indicates the eaten thing's need and readiness to ascend to the eater and become incorporated into him. It also indicates the eater's perfection, from whom food issued. This is his fruit: to return the branch to the root. Before Adam's sin, however, his eating did not replenish what was consumed, since one part of his nature did not oppose another. He was commanded to eat from every garden tree except the tree of knowledge, as priests were commanded to eat various sacred offerings except the burnt offering. One eating a sin offering but not a burnt offering fulfills both a positive commandment and a prohibition through that eating. Likewise, we were commanded to eat the Passover offering except its blood

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account of another. Man, woman, son and daughter, properly constituted, have YHWH resting upon them and are called children of the Holy One: ‘You are children of the LORD your God.’”

“The Torah, however”: as each procreation opinion corresponds to the Name's letters, so every side in other legal disputes alludes to supernal mysteries. In practical law we follow only the opinion agreed upon by most sages; nevertheless the other opinion too is true even for practice, at another time when the sages agree upon it, as explained below and in the next chapter. Both parts will thus ultimately stand in practice at different times, just as both are true concerning the supernal mysteries they signify. “All its paths are peace”: Torah commands following the majority solely to settle disputes, not because minority views are false.

“Engraved upon the tablets”: everything an accomplished student would innovate, both prohibition and permission, was engraved there, as in the previous chapter. “On the contrary, that contemplation”: of the tablets, encompassing all parts of the law, judges according to a person's conduct at a given time: when one side is correct

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and fitting, and when the other is correct and the first becomes unfitting. Thus it preserves truth forever. We find this likewise with Adam's first action: what was fitting, and so forth.

“Rules over opposites”: not that the supernal mind changes, God forbid, because time changes. Both were in God's will from the beginning; both are true, neither superior. For thus [gap] He rules over opposites and changing time. Change exists only relative to us, dependent upon time's changes; all is one in His seal. [TN100005] “The court's intention stipulates”: and decrees concerning them. “Hence”: the expression “practical law” found in many Talmudic places implies what follows.

“We have explained”: mystically, the account in Berakhot chapter 4. A student asked Rabbi Yehoshua whether the evening prayer was optional or obligatory. He answered optional. The student asked Rabban Gamliel, who answered obligatory. He replied, “But Rabbi Yehoshua told me optional,” and so forth. When the shield-bearers entered the study house, the questioner stood and asked whether evening prayer was optional or obligatory. Rabban Gamliel

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and sacrificial portions, and there are many similar examples. Through such eating we enjoy His radiance: He spoke and His will was performed, bringing Him satisfaction.

The garden trees were ready at that time for Adam's service, which he was commanded “to cultivate it,” however understood: either the Shekhinah, as we explained above, or the living soul mentioned in preceding verses, despite an intervening passage, as another interpreter explains correctly. Living animals, however, still awaited their time and were unready to receive human form in the full perfection appropriate to them, because of their close participation in sensation and reproduction of their own kind.

After the sin—“You change his face and send him away”—Adam lacked the power to complete their deficiency. This is like the rule that the unlearned may not eat meat, for they themselves are beasts in relation to them. All the more after Eve fed every domestic animal, wild animal and bird from the tree of knowledge, as we expound from the inclusive “also” in “She also gave to her husband.” They were nevertheless subsequently rectified through the ox-bull Adam offered. Pesiqta says there is a bird called hol that refused to eat from it. It lives a thousand years; at their end its body wastes away and its feathers fall, leaving an egg-sized remnant, which grows limbs anew. Of it Scripture says, “Like the hol I shall multiply days.”

Another approach holds that something

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answered obligatory, then asked the sages whether anyone disagreed. He told Yehoshua, “Stand on your feet, and let them testify concerning you.” Rabbi Yehoshua stood and said: “Had I been alive and he dead, the living could contradict the dead. Now that I am alive and he alive, how can the living contradict the living?” Rashi explains: I am compelled to admit I told him it was optional.

Likewise in Bekhorot chapter 5, folio 36: Rabbi Tzadoq had a firstborn animal. He put barley for it in a basket; as it ate, its lip split. He asked Rabbi Yehoshua, “Do we distinguish a priest who is a scrupulous associate from an unlearned one?” Rabbi Yehoshua said yes. He asked Rabban Gamliel, who said no. “But Rabbi Yehoshua told me yes,” and so forth. When the shield-bearers entered the study house, the same occurred. Rashi explains: am I suspected, like an unlearned priest, of deliberately making a blemish? Rabbi Yehoshua answered: yes, we distinguish, and you are not suspected.

“Had I been alive and he dead”: I could have denied saying it. “How can the living contradict the living?” Certainly I said it, and I retract. Tosafot explain as Rashi does in

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Berakhot and add that the commentary's explanation, “Certainly I said it and retracted,” cannot apply in the chapter Tefillat Ha-Shahar, where the law follows Rabbi Yehoshua. End of quotation.

Either way this is very puzzling. If Rabbi Yehoshua retracted, as Rashi explains in Bekhorot, why say “Had I been alive,” and so forth? He should simply have answered, “I retract.” Why retract before hearing Rabban Gamliel's reason? If he did not retract, as Rashi in Berakhot and Tosafot hold, why did Rabbi Yehoshua deny disagreement, saying no when Rabban Gamliel asked whether anyone disputed it? Moreover, why formulate this identical expression twice, previously in Bekhorot and now in Berakhot? Rhetoric does not commend repeating one matter in identical words; it calls for varied expression.

These difficulties surely forced the master to interpret the expression mystically in responsum 14. Since his words there also came briefly, “as

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wholly perfected in its nature is not eaten: it does not wait for a human being to strip away its first form and clothe it in another. On this view, the complete rectification of animals was entrusted to Adam when he named them. We have already drawn attention to this in its place. Thus killing animals for meat was entirely forbidden to Adam, both before and after sin, until all animals corrupted themselves in the Flood generation. Noah found favor; therefore he was told, “Like green vegetation I have given you everything.” It does not say “like everything bearing seed”: this alludes to the reason for permission. Like the green plants that reasoned a fortiori not to emerge in mixed kinds, I give you for food every living moving creature, to rectify the mingling of powers corrupted by their kind through mating outside their kind.

When Israel's pollution ceased, their animals' pollution also ceased, in the sense of “Jacob separated the sheep,” and “The LORD shall distinguish between Israel's livestock and Egypt's livestock.” We learned there, at the end of Ha-Parah, that an ox and every domestic animal, wild animal and bird are alike for all these matters. In the future pollution will cease from all that is born: “Say to the prisoners, Come out.” We shall explain this.

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between them, an explanation” [?], I did not tire of copying them in their wording. Yet their general intention is as follows. [TN100006] Rabbi Yehoshua retracted and agreed with Rabban Gamliel in both rulings. Concerning evening prayer, since Jacob instituted it in exile, in this present exile whose end has not been revealed we must increase prayer. Initially he considered it optional, as during the Temple and even Babylonian exile, whose end was revealed. Immediately after the destruction he thought to leave things unchanged: if this exile's end was unrevealed, that was preferable, since salvation could come soon, depending only on us —“Today, if you heed His voice.” Rabbi Yehoshua wished to establish law oriented toward redemption: evening prayer optional, without fearing prolonged exile, since it depends on us.

When he later retracted and agreed with Rabban Gamliel, he justified the retraction with “Had I been alive,” a figurative

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saying as though the blessed LORD spoke. Our Redeemer and Savior lives and endures forever, but our sins, our fathers' sins, and the accuser and accusation created from them, which must be abolished through exile, still exist and have not died. Thus: “Had I, Israel's Redeemer, been alive

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while he, the accuser, was dead, I could contradict him and bring everlasting righteousness. But the accuser is alive and not yet removed from the world, because no one takes to heart abolishing him through fitting repentance. How can such imminent redemption contradict the measure of judgment

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and the accuser?" For this reason I agree that increasing prayer is preferable and making even evening prayer obligatory.

Likewise in Bekhorot, Rabbi Yehoshua first intended to distinguish the scrupulous priest from the unlearned one, as when the Temple stood, for an associate-priest is not suspected of deliberately blemishing his firstborn animal. He later retracted on discerning the length of this bitter exile, the subjection to kingdoms and their harsh yoke, until we are all guilty, [gap], amid exhausting labor and difficult servitude. I therefore know no distinction between the associate-priest and the unlearned one. [TN100007] On retracting he gave a reason: "Had I been alive," and so forth. I see sin and accuser still in the world; the blessed LORD does not contradict the accuser but lets him collect what is his through exile and servitude. Therefore no distinction should be made. This is the substance and intention of the master's concise words there. I have expanded the explanation because these are his words' meaning here: all the sages' statements stand. Rabbi Yehoshua's first and later rulings are all true and just at different times.

"Likewise with meat": sometimes eating it was forbidden, sometimes permitted, according to time. At first it was forbidden to Adam, as in Sanhedrin, the chapter Arba Mitot, folio 59b. "Except meat descending from heaven": also there. "Or meat from an animal killed by his hand": he himself killed it to benefit from its blood or hide; it did not die naturally. "Afterward permitted to Noah": derived there from "Like green vegetation I have given you everything." "Some permitted to Israel": clean species, within the new prohibition of unclean ones.

"In the future": the blessed LORD will permit some kinds now forbidden, as the sages expound in Yelammedenu: "The LORD releases prisoners"—He permits prohibitions. The author of Iqqarim, Part III chapter 16, interprets this of the future. Likewise the midrash asks why the pig is called hazir: because He will restore it, le-hahaziro, to Israel. "Complete the signs in some": not that Torah will be annulled in the future, as the author of Iqqarim holds there. Torah will neither change nor be replaced forever. Rather, the LORD will complete their signs of cleanness: the pig will also chew cud,

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so its permission too follows Torah law.

"The reason": for the four differing rulings on meat in these periods. Eating indicates that the human eater needs what is eaten to replenish what is consumed daily. It also indicates the eaten thing's readiness to rise to the eater's human level and become incorporated and attached to him, whether inanimate, like salt and water; vegetable, like fruits and greens; or sensitive, like animals. This also perfects the eater, "from whom food issued": many souls reincarnated in food are rectified by eating. This is his fruit: returning the branch, the captive holiness reincarnated in what he eats, to its root in holiness.

"Before the sin, however": Adam did not need food, since eating then did not replenish what was consumed, as it now replaces what natural heat consumes daily, explained above in chapter 5. "Since": consumption is caused by composition. Man is composed of four opposing elements—cold and hot, moist and dry—each acting by its nature against its opposite. Their interaction consumes some natural heat and radical moisture, as natural philosophers know. Before sin, man was unified so he might live forever without corruption; his nature did not oppose itself. Nothing was consumed and he did not need eating. See Bahya on Bereshit, who holds otherwise.

"Rather": before sin he ate only to increase his own strength and perfect the eaten thing to become like him, receiving human form without his needing it. For this it was enjoined as a positive commandment, as already explained in chapter 5. "Fulfills a positive commandment and a prohibition": so too Adam, as there. "His radiance": the enjoyment is not merely eating but performing His will. "The trees were ready": for this purpose the garden trees alone were ready for Adam's service of the blessed LORD, as "He placed him in the Garden of Eden to cultivate and guard it." "However understood": whether "cultivate it" refers to the Shekhinah, as above, Part I chapter 25, or to the soul mentioned earlier, "He breathed into his nostrils a living soul," either way it means serving Him.

"Living animals, however": were not ready, as His

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wisdom determined. Since Adam's eating was not then for replenishment, animals were unsuitable as nourishment for the stated purpose. Thus they still awaited their time and were not ready to ascend through eating to a higher level and receive human form for their full perfection, as would befit them. “Their closeness to man”: they share sensation and reproduction of their kind with him. Garden trees share with humans only growth and producing their kind, not sensation.

“After sin”: Adam no longer ate by way of commandment but to replenish consumption, and animals were suitable for that. Nevertheless they remained forbidden, since eating would not benefit them: they could not receive human form from the giver. Sin deprived man of the power and capacity to complete their deficiency and rectify them. “Like the rule”: in Ellu Overin, the unlearned may not eat meat, as “This is the Torah of animal and bird”: whoever studies Torah may eat, and so forth. They themselves resemble beasts and are like the animals, unable to rectify them because of their scant merit. “All the more”: Adam could not rectify them after sin, since through him they too stumbled by eating from the tree of knowledge. “As we expound”: in Bereshit Rabbah, from the inclusive gam, “also.” “Pesiqta says”: this too is there in Bereshit Rabbah.

“Another approach”: the preceding view makes animals unready for rectification before sin; another holds they then needed no rectification. “It does not wait for man”: fully perfected in its nature, it does not need a human being to eat it and strip off its original form, impressed at creation, in order to clothe it with human form and rectify it. “When he named them”: they were then properly rectified and needed no further rectification through human consumption. “In its place”: see Em Kol Hai, Part II, and so forth.

“Thus”: killing animals was forbidden before Adam's sin and afterward until they corrupted themselves in the Flood generation: “All flesh corrupted its way.” The sages said even domestic animals, wild animals and birds mated outside their kind. “Noah found favor”: he was fit to rectify them, so meat was permitted to him; “Like green vegetation” meant rectification through eating.

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“It does not say ‘like everything bearing seed’”: as Adam was told, “I have given you every plant bearing seed.” “Like green vegetation” also alludes to the permission's reason. In the chapter Ellu Terefot the sages said: when the Holy One said “according to its kind” of trees, the grasses reasoned a fortiori: if He says “according to its kind” of trees, which do not ordinarily emerge intermingled, how much more of us! Thus: like the grasses that did not emerge intermingled at creation, I give you everything for rectification, because the animals corrupted themselves by intermingling.

“When pollution ceased”: another reason underlies permitting some animals and forbidding others at the giving of Torah. Then Israel's pollution, introduced by the serpent into Eve, ceased, as in Ein Ma'amidin. They became fit to rectify animals and raise them to human level. Their animals' pollution likewise ceased, as His wisdom decreed, so they would be fit for rectification. Those whose pollution did not cease were forbidden, being unfit for rectification. “In the sense of ‘Jacob separated the sheep’”: he separated the clean animals whose pollution ceased from the unclean. This also explains “The LORD shall distinguish.”

“We learned”: although “livestock” includes only domestic animals, not wild animals or birds, the legal scope is not restricted accordingly. At the end of Ha-Parah the sages likewise say “an ox” and so forth, although Torah mentions neither wild animal nor bird for the listed matters; they include them there through superfluous scriptural wording. “In the future”: a new Torah will issue from Him to permit what is forbidden. The reason is that pollution will cease from all that is born: “Say to the prisoners, Come out” (Isaiah 49), like “releases the prisoners” above.

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“In all its parts”: both will stand, each at its own time, as stated. A dispute not for Heaven's sake ultimately sustains only one side, not the other, as with Qorah and his assembly against Moses, whose words stood. “Words of the living God”: EḤD, “one,” is an acronym for divrei Elohim hayyim, “words of the living God.” [TN100008] “A male and female are required”: to fulfill procreation. “In two letters that include”: yod-he spelled יו”ד ה”א equals 26, the full

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Name's value. Thus the poet says, “From its half its word is filled,” concerning this mystery.

“They seek”: the first yod seeks the supernal Mother; vav likewise seeks the last he, lower Mother, the Lesser Countenance's female. “One does not infer what is possible”: see all this in Ha-Ba Al Yevimto. At creation a female was indispensable. “Yet there is a difficulty”: we learn from Moses that two males suffice, since he separated from his wife after two sons were born. Perhaps one also suffices: had the Holy One appeared to him after one son's birth, he would have separated then too.

“Moses had something exceptional”: he had no belonging to this world but came from the world of lovingkindness, created to join with Israel, as below, Part III chapter 6. We wrote above: “‘B, her sons” [?], and not “his sons”; likewise, BKhʾ [?], they are named after Levi's tribe, not Moses himself. [TN100009]

“At the beginning of the written Name”: YHWH. “At the end of the read Name”: in YHWH the first yod is male; in Adonai it is female. The kabbalists wrote that yod is a glowing coal and the remaining letters of YHWH extending from it are the flame bound to the coal. The yod of Adonai is likewise a coal, and alef-dalet-nun the flame bound to it. Thus the Name becomes complete: a lengthwise line is vav, a crosswise line likewise gives dalet, and yod itself is the point within—thus the whole Name. Examine this closely.

“In himself and his wife”: as the sages said, man and wife allude to yod-he, so the Shekhinah rests between them; son and daughter allude to vav-he, completing the Name. Therefore a man fulfills procreation with a son and daughter. “As we explained”: even what an accomplished student would innovate was written upon the tablets. Thus the minority opinions not followed as law cannot be false, God forbid, since they were found there and were there. Rather, the One preserving truth forever judges each at its proper time, so both are true. “Hence you learn”: saying “practical law” implies another law whose place and time have not yet arrived, as he explains.

“In matters of study”: his responsa, composed

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through dialectical reasoning, are called shinnun, from ve-shinnantam, an expression of sharpening. “All the sages' words”: sometimes you hear associates are suspected of blemishing a firstborn animal, sometimes the opposite. The permissive authority [?] distinguishes the Temple's standing from the reverse condition. This proves his point: both are words of the living God at their proper time. [TN100010]

“Except meat descending from heaven”: the initials spell behemah, “animal.” MHRL TsQ [?]; Wings of the Dove, S. N., section KL [?]. [TN100011] Why specifically roasted? The angels are in the world of Formation and Adam in the world of Action. They roast meat for him, and wine, “pits” [?], the Garden of Eden. The meat Adam ate was the beast reclining upon a thousand mountains, from Creation; he enjoyed that light. [TN100012]

“Meat from an animal killed by his hand”: Adam killed it for blood or hide, not for eating. “Some for Israel”: unclean species outnumber clean, so the clean ones were written, as Rashi says. In the future more will become fit, possessing signs of cleanness they now lack. As the verse intends: “And grain/cud [?] it will not sift/chew [?],” which Onqelos translates, “And it is interpretation, not interpretation” [?], changing the verse from future to past, because in the future they will possess signs of cleanness. [TN100013]

I also heard an explanation through reincarnation. When someone enters an unclean animal, it indicates that he has not attained rectification: it has signs of uncleanness and requires further repair. If he enters a clean animal, its signs of cleanness indicate rectification through the blessing recited over it, and also through a Torah scholar's eating. Therefore the masters of truth wrote that eating fish at Sabbath afternoon is a commandment: righteous souls reincarnate in fish. Thus mere gathering is prescribed for them, and they are called “open eyes that do not sleep.” By this eating one raises their souls. See the extended discussion, “as a drug” [?]. [TN100014]

“For eating”: one must rectify and raise the holy sparks in the eaten thing, in animals and the like, so they acquire substance, returning the branch to the

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root. MHRL TsQ [?] explains: shoresh, “root,” equals 800; anaf, “branch,” equals 200; together 1,000. Through sin he squandered a fifth from holiness to impurity. Therefore the sages said, “One who distributes generously should not distribute more than a fifth.” One must restore the branch, the fifth, to holiness, the root. [TN100015]

I heard in the name of my teacher, RL MLBKh [?], that this is the mystery of “The thousand are yours, Solomon, and two hundred for those guarding its fruit.” One must guard the two hundred—that is, its fruit, the branch; a thousand, which is the root's 800 [?], for Solomon, who is sacred. That is, one must include the branch with the root in holiness. [TN100016]

It is also a known premise that before Adam's sin there were garments of or, “light,” spelled with alef: one channel in Emanation, a channel of favor. Afterward there were garments of or, “skin,” with ayin, which has two projections, alluding to two channels. An extended qof likewise has two channels; through the ayin the seventy princes also draw from holy sparks. Those souls required rectification through the mystery of “You shall consume all the peoples,” as in Reqanati on “Do not make your souls detestable through every living thing.” [TN100017]

This is the eaten thing's form and readiness. Sometimes holiness is present, but its time for purification has not arrived, since the shell still prevails. The unclean animal's signs indicate that the shell remains with it. “The eater's perfection” too is required, for not everyone raises equally, as above, Part I chapter 21. This is the mystery of Rabbi's calf, which came specifically to him for rectification; he therefore sinned by driving it away.

“One part opposed another”: man was created from four elements opposing one another. Cold nature desires food and hot nature drink. Not so Adam: why would his eating be natural, replenishing what

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is consumed? [?] He was therefore commanded to eat from the garden to rectify what was eaten, which was ready for that at the time. [TN100018] “Either the Shekhinah”: “cultivate it” refers to the Shekhinah, as above, Part I chapter 25; or it refers to the living soul in previous verses. Although something intervenes, it can still refer further back.

“Animals still awaited their time”: for rectification to receive human form. “And your equality according to sensation” [?]: the animal senses, whereas an inanimate thing does not sense. Their time to be as they ought had not yet arrived, so Adam was permitted only the garden's trees. [TN100019] After Adam's sin, although animals were ready for rectification, man was no longer worthy to rectify them, having become like a beast. Therefore an unlearned person may not eat meat: he is no better than the animal, cannot rectify anything, and should not kill a creature for nothing. All the more since they too sinned by eating from the tree of knowledge when Eve fed them: they remained unfit for rectification even on their own account.

“Another approach”: animals needed no rectification before sin, already perfected and not needing to be stripped of matter into form. How were they perfected? Through Adam's naming them. Thus both before and after sin, killing animals was wholly forbidden to him. “Until animals corrupted themselves in Noah's days”: they needed rectification, and Noah found favor and was fit to rectify them. He was told, “Like green vegetation”: as green plants reasoned a fortiori not to emerge intermingled, so I gave you everything, even animals, to eat and rectify their corruption through intermingling, MRShM [?], and they corrupted their way upon man [?]. [TN100020] The conclusion of this entire chapter is that both are words of the living God, each according to its place and time.

Heqor Din - Part II (ב) - Chapter 18 (יח)

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Yad Yehudah - 1

“These”: the conclusion of the preceding chapter. In sum, differing rulings permitting meat are all words of the living God, eternally from Him. “Before a court was appointed”: so too in the sages' disputes, both the prohibiting and permitting opinions are true at differing times, according to what the majority then decrees. Before Torah was given and the court below appointed, Torah issued from the court above, from the blessed LORD Himself, according to time—a time to prohibit and a time to permit. How good a word in its time, as His wisdom decreed! Now that Torah commands “incline after the majority,” differing rulings follow the changing majority, [gap], among each generation's sages. You have only the judge of your own days: Jephthah in his generation is like Samuel in his. [TN100021]

“A court may overturn”: as Maimonides writes in chapter 2 of the Laws of Rebels: “If a Great Court expounds through one of the measures, according to its judgment that the law is thus, and rules accordingly, and a later court sees another reason to overturn it, that court

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These opposites and differing rulings, such as permitting or prohibiting meat wholly or partly as times change, are all words of the living God. Before a court below was appointed, Torah issued from the court above: how good is a word at its proper time! Now Torah has been given, with the new rule “incline after the majority.” You have only the judge of your own days. A court may overturn an earlier court's ruling, even if smaller than it, when the disagreement concerns understanding Torah's interpretive methods: one expounds by one measure, another by another, such as inclusions and exclusions or general and particular terms.

Suppose an individual in the first court expounded as the second court would later expound, while an individual in the second expounded as the first had done. Each in his own generation becomes a rebellious elder if he instructs others to act on his opinion after his contemporary court has agreed on the opposite. We learn that both ways of ruling are true, while the desired practical act is what the majority agrees upon for that place and time—provided these are the occupants of the Chamber of Hewn Stone and their subsequent disciples, directing their hearts to the Omnipresent.

To abolish an enactment or custom, however, a greater court is required, as we learned in Behirata. If it fences off

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overturns it and rules as it sees fit. For it is said, ‘To the judge who shall be in those days’: you are obligated to follow only the court of your generation.” End of quotation.

“When disagreement concerns”: a law dependent on understanding Torah's methods. One expounds by a measure yielding permission or cleanness, the other by a measure yielding the opposite. “We learn the truth of ruling”: the ruling is legally true in both aspects; whichever the majority agrees upon according to place and time is alone desired in practice, although at another time agreement is opposite. “Directing their hearts to the Omnipresent”: who commanded following the majority.

“To abolish an enactment”: this qualifies the earlier statement that a court, even a smaller one, may overturn an earlier court when the dispute concerns Torah interpretation. To abolish an enactment or custom established by the first court and spread through Israel requires a greater court. Concerning this we learned in Eduyot that a court cannot

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overturn another's words unless greater in wisdom and number. Maimonides explains this there too. “If it fences off conduct”: likewise explained there by Maimonides.

“For”: the master gives an excellent reason enactments and fences are stricter than Torah laws. With Torah laws, each opposite is Torah at its time if the majority agrees; therefore each generation's court may judge by the majority of contemporary sages. This cannot be said of enactments and fences. They therefore remain under the prohibition “You shall not depart,” until the enactment is abolished by a court greater than the first.

“Therefore”: since the legal ruling is true in both ways but the agreed one is desired in practice, Rabbi Yehoshua rightly said in Bava Metzia, concerning the oven of Akhnai: a heavenly voice declared, “What have you against Rabbi Eliezer, whom the law follows everywhere?” Rabbi Yehoshua stood and said, “It is not in heaven.” What does that mean? Rabbi Yirmeyah said: we do not heed a heavenly voice, since You already wrote in the Torah at Mount Sinai, “Incline after the majority.” As we said: although law is certainly in heaven, practical law is not in heaven, because it

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conduct to prevent transgressing a Torah prohibition and has spread throughout Israel, even Elijah and his court cannot abolish it. For an enactment or protective fence does not allow saying that each alternative is Torah; rather, they stand under “You shall not depart.” Rabbi Yehoshua therefore rightly said that practical law “is not in heaven,” although all paths of dialectical reasoning are true and righteous together.

The heavenly voice saying that the law follows Rabbi Eliezer everywhere spoke truth: he never said anything he had not heard from his teachers. Everywhere there are courts of Beit Shammai's disciples ruling like him, without violating “Do not form factions,” as explained at the beginning of Megillah and in Yevamot chapter 1. Moreover, they are sharper. Nevertheless, courts ruling as Beit Hillel became more numerous, since they were humble and agreeable. We follow them, and many of Beit Shammai's disciples acted only according to Beit Hillel's words.

From our explanation the discerning will understand the gravity of Doeg's malicious speech, of which it is written, “He who blesses his fellow with a loud voice.” He told Saul, “I have seen a son of Jesse the Bethlehemite,” praising him extensively, as Scripture and the Gemara in Heleq recount. To each praise Saul replied, “My son Jonathan is likewise.” When Doeg concluded, “The LORD is with him”—the law follows him everywhere—Saul was disheartened and answered no more. This cannot be said

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depends upon the court below's agreement. “The heavenly voice”: also spoke truth, for Rabbi Eliezer received this from his teachers; undoubtedly it was agreed in their time.

“Everywhere there are”: further proof that every path of dialectical reasoning is law. Even at one time some courts rule as Beit Shammai and others as Beit Hillel, as in Eruvin chapter 1, Rosh Hashanah and Hullin: “The law always follows Beit Hillel, but one who wishes to act as Beit Shammai may do so.” Yevamot chapter 1 records Rav and Shmuel's dispute: according to Rav, Beit Shammai did not act on their own rulings; according to Shmuel, they did. The former reasons that Beit Hillel were the majority; the latter that we follow a majority where the sides are equal, but Beit Shammai were sharper.

“No violation of ‘Do not form factions’”: as stated there, the prohibition applies to a single court in one city, half ruling as Beit Shammai and half as Beit Hillel. Two courts in one city pose no such problem. “From our explanation”: that opposite rulings are true and practical law depends on the generation's sages' agreement, the discerning will understand what

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follows. “Of which it is written, ‘He who blesses’”: as in Heleq.

“This cannot”: one cannot award the same exclusive claim to two parties. If David and Jonathan dispute a law and David merits establishing it correctly, one cannot say Jonathan does likewise. Therefore Saul was disheartened and answered no more. Doeg intended malicious speech against the Great Court, upon whom it depends to decide freely between disputants: whoever they choose is the sanctified one

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of two disputants, only of the one who merits establishing the teaching according to the law.

Doeg thus spoke maliciously about the heads of the Sanhedrins and the Great Court: they determined the law according to David by their own choice, though authorized to decide either way. In truth, law is established only in accordance with custom. Whenever the people practice a thing, we do not protest; if it is a custom of the scrupulous, we instruct accordingly. Once the law is established, we expound it in public teaching. This is the meaning of “The LORD is with him”: He and His court, above and below.

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whose opinion is desired in practice. Yet they continually decided everywhere in David's favor.

It seems to me Doeg intended to distance David lest he take Saul's kingship. When Saul requested a skilled player, Doeg feared someone would first advise bringing David, who played well. He therefore blessed him loudly and maliciously: “I have seen a son of Jesse the Bethlehemite,” and so forth, multiplying praise in plain and homiletical senses. All this was to put

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fear in Saul: if he brought David near, he would have to fear him throughout his life. Therefore Doeg concluded, “The LORD is with him”: do not dismiss my words and suppose he can never become king because he descends from Ruth the Moabite and is disqualified from the congregation. “The LORD is with him”—the law follows him everywhere, since the Sanhedrin always decides as he wishes. Certainly here too they will rule “a Moabite male, but not a Moabite female.”

“In truth”: incidentally the master teaches that, although the court may decide freely, law should be established only by custom where the people practice one of the alternatives. This comes from Soferim chapter 14. “This is the meaning”: returning to the earlier point. Doeg intended malicious speech against the Sanhedrin for freely deciding as David did; therefore he said “the LORD,” ve-YHWH. Wherever this occurs it means Him and His court. Here it alludes also to the court below: upper and lower courts both agree with him in law. This is remarkable: although from the blessed LORD [gap] David to determine the law as the court above rules,

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the lower court's conduct is evil in my eyes—also deciding in his favor practically without compulsion, when it may decide the opposite, since practical law is not in heaven, as stated. [TN100022]

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“Wholly or partly”: in Adam's days all animals were forbidden; at the giving of Torah, some were forbidden for lacking signs of cleanness. Each according to its place and time, when they merited rectifying the reincarnated soul and spark, as in the previous chapter.

“This cannot be said”: one cannot say “the law follows him everywhere” of both. “Only he did not merit to establish” [?]. “Though authorized”: to rule whichever way they wished, they nevertheless ruled as David did. This is “the LORD is with him”: wherever ve-YHWH occurs, it means Him and His upper and lower courts. YHWH is the court above; “the Z’W” [?] is the court below in his stature. [TN100023]

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Heqor Din - Part II (ב) - Chapter 19 (יט)

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Yad Yehudah - 1

“The first dispute”: having explained in preceding chapters the paths of disputes for Heaven's sake in Torah law, the master now explains related matters. “Through five pairs”: Hagigah chapter 2: Yose ben Yo'ezer says not to lay hands; Yose ben Yohanan says to lay hands. Yehoshua ben Perahyah says not to; Nittai the Arbelite says to. Yehudah ben Tabbai says not to; Shimon ben Shetah says to. Shemayah says to; Avtalyon says not to. Hillel and Menahem did not disagree. Menahem departed and Shammai entered; Shammai says not to lay hands, Hillel says to. The first named were heads of the academy, the second heads of court. Rashi explains: not to lay hands on a festival; this was the first dispute among Israel's sages. “Because”: laying hands on an animal on a festival is prohibited only as a rabbinic restriction.

“In the earlier pairs”: the prohibiting authorities were the heads of the academy in the first three pairs according to Rabbi Meir, the first two according to the rabbis, as

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The Mishnah's sages' first dispute, over laying or not laying hands upon an offering, continued through five successive pairs of tannaim, one the nasi, presiding head, and the other head of the court. They did not take a vote, because it concerned only a rabbinic restriction on festival activity. In the earlier pairs the nasi prohibited it, and out of respect for them permission was not granted in assembly. Then Bava ben Buta, one of Beit Shammai's disciples, knowing the law followed Beit Hillel's permission to lay hands, found the Temple court empty on festivals. He brought three thousand inspected lambs from Kedar's flocks, stood them on the Temple Mount and said, “Hear me, house of Israel! Whoever desires, come and lay hands.” At that moment the law was established according to his words.

The earlier sages had no other dispute until Hillel and Shammai disagreed on three further matters: the quantity requiring hallah, invalidation of immersion pools, and retroactive reckoning of menstrual impurity. When they took a vote, the established law followed neither, as we learned in Behirata. They also disputed another matter in a baraita: “One harvesting grapes for the winepress—Shammai says they have been rendered susceptible to impurity.” That day Hillel sat bowed

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in the Gemara there. “Until Bava ben Buta arose”: as in Beitzah chapter 2, folio 20. “Three other matters”: Shabbat chapter 1, folio 15. Rav Huna says Shammai and Hillel disputed in three places: Shammai requires hallah from a qab, Hillel from two qab; Hillel says a full hin of drawn water invalidates an immersion pool, Shammai nine qab; Shammai says all women's impurity begins at discovery, Hillel from the previous examination. These appear in Eduyot chapter 1.

“It was taught”: Shabbat chapter 1, folio 17: one harvesting grapes for the winepress—Shammai says they are susceptible to impurity, Hillel says not. Hillel asked Shammai, “Why harvest grapes in purity but not olives?” He replied, “If you provoke me, I shall decree impurity even for the olive harvest.” They planted a sword in the study house, saying: whoever enters may enter; whoever would leave must not leave. That day Hillel sat bowed before Shammai like a student. It was as difficult for Israel as the day the calf was made.

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Shammai and Hillel decreed, but people did not accept it. Their disciples came and decreed, and people accepted. Rashi explains Hillel's question: why require pure vessels for gathering grapes, by saying they become susceptible, but not for gathering olives? “May enter”: the study house; “must not leave,” because they wished to take a vote. It was difficult because Hillel was the nasi and humble.

“They were distressed”: without Hillel's gentleness and lowliness of spirit, they might have feared Torah becoming two Torahs, God forbid, as happened later when insufficiently trained disciples of Shammai and Hillel multiplied, as in Sotah's final chapter. Shammai's winning through strictness when Hillel was nasi was therefore nearly a humiliation and distressed Israel. “Like the day the calf was made”: Israel then became two groups, and here Torah nearly became two Torahs. “Although”: Hillel was nasi and the court's head could not rule before him. “In Ein Doreshin”: the Gemara challenges the proposed assignment of Yehudah ben Tabbai and Shimon ben Shetah's offices: can a head of court rule before the nasi? It answers concerning Shimon ben

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before Shammai like a student, and it was as difficult for Israel as the day the calf was made, as in Shabbat chapter 1 (17a).

They were especially distressed that Shammai's strictness overcame Hillel's humility. Hillel asked why grapes were harvested in purity; Shammai replied, “If you provoke me, I shall decree impurity even concerning the olive harvest.” Without Hillel's lowliness of spirit, they might have feared, God forbid, that Torah had become two Torahs that day. Although the court's head may not issue a ruling before the nasi, who is reckoned his teacher—as explicitly stated in Ein Doreshin concerning Yehudah ben Tabbai and Shimon ben Shetah (Hagigah 16b)—here the nasi accorded him honor. Moreover, the matter was a protective fence for the purity of priestly portions and sacred offerings. Nevertheless, the community did not accept their decree out of respect for the nasi: he waived his honor, but they were concerned for it. Shammai's decree was not established that day; their disciples later decreed it and established it by a numerical majority.

Incidentally we must know that Sifrei, in the passage about the king, teaches that the sons of all Israel's leaders succeed them. Torat Kohanim derives from “who shall fill his hand,” concerning the high priest, that he must fill his fathers' place. Ha-Nose indicates that filling it in fear of Heaven suffices, even if not in wisdom. This applies to the crown of priesthood, the crown of kingship and similar offices, such as municipal authority.

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Shetah's lifetime, and so forth. “Here it differs”: Hillel himself honored Shammai by sitting before him like a student. “Until”: the disciples took a vote.

“Their sons succeed them”: derived from “he and his sons in Israel's midst”: whoever holds office in Israel's midst is succeeded by his son. “Fills his fathers' place”: he then precedes others even greater than himself. This is derived from “they had no sons”: had they sons, those would precede even if not equal to Eliezer. [TN100025] “In Ha-Nose”: concerning “My son Shimon is wise; my son Gamliel shall be nasi,” the Gemara says that although Rabban Gamliel did not fill his fathers' place in wisdom, he did in fear of sin. “Municipal authority”: as Maimonides writes in chapter 1 of the Laws of Kings, from the cited Sifrei and the king's “he and his sons in Israel's midst.” “This is not so”: Torah law does not require a nasi's son to succeed him.

“Until Hillel the Elder onward”: he descended from David through Shephatyah son of Avital, as in Ketubbot, Ha-Nose. He ascended from Babylon to Jerusalem, hence Hillel the Babylonian, and received leadership from the sons of Beteira, as is known. “The master said”: Shabbat chapter 1, folio 15.

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Rashi explains Hillel and Shimon: Rabban Shimon was Hillel's son; Rabban Gamliel was Rabban Gamliel the Elder; Shimon was the executed Shimon, one of those executed by royal authority. He fathered the Rabban Gamliel who distressed Rabbi Yehoshua ben Hananyah and disputed with Rabbi Eliezer ben Hyrqanus.

“This is Shimon ben Gamliel”: incidentally, after mentioning Hillel's lineage, the master explains everything pertaining to it. This Shimon ben Gamliel was executed by Titus at the destruction and spoke in Avot chapter 1, as stated. Abarbanel and the other commentators there likewise identify him as Shimon ben Gamliel the Elder. “Greater than Rabban is his name”: as the sages said. Maimonides writes in his introduction to the Mishnah commentary that this reflects their greatness and honored stature: no fitting epithet could be found to honor their names, as the prophets have no such epithet.

“At the end of Keritot chapter 1”: bird-offering pairs in Jerusalem cost gold dinars. Shimon ben Gamliel said, “By this Dwelling, I will not sleep tonight until they cost dinars,” and so forth; that

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With the nasi and head of court, however, the crown of Torah lies in a corner for whoever wishes to take it; Torah law does not prescribe such succession. Therefore we do not find the earlier heads transmitting their crowns to their sons until Hillel onward.

The master said: Hillel and Shimon, Gamliel and Shimon exercised their leadership during the Temple's existence for a hundred years. The latter is Shimon ben Gamliel, one of those executed by royal authority, who says in Avot chapter 1, “All my days I grew up among the sages.” He is not called Rabban to honor his leadership because “greater than Rabban is his name.” He appears once more in the Mishnah, at the end of Keritot chapter 1, where he fixed the price of bird-offering pairs in Jerusalem at quarter-coin prices (Keritot 1:7).

Perhaps, since the Hasmoneans' servants corrupted matters in the Second Temple period, and Herod and his sons arose and seized improper kingship over Israel, the court enacted that Torah's crown should supplement kingship's crown, seating a son on his father's throne. We mentioned at the end of Part I an exceptional quality Hillel possessed. The Holy One agreed with them: they merited a great genealogical chain, all worthy of leadership. Thus Rabbi asks at the end of Horayot, “What is my status concerning a goat-offering?” (11b). In Rabban Gamliel's time the baraita in Lifnei Eideihen was taught: as objects are burned in honor of kings, so they are burned in honor of the heads of the

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day their price fell to quarters. The master upholds this reading, unlike those reading Rabban Gamliel. It must be Shimon ben Gamliel the Elder, since the Temple was already destroyed in the days of the second, Rabbi's father. “Perhaps”: this explains inheriting leadership from Hillel onward, though Torah law does not require it.

“The court enacted”: Abarbanel writes in his introduction to Avot: “Jerusalem's custom was that, although the Hasmonean and Herodian houses went out and came in at war and governed the kingdom, there was always a nasi from David's house, together with the high priest and Sanhedrin, for all judicial matters and teaching Torah, statutes and laws.” End of quotation, from Yosippon. The reason is that the nasi mentioned by Torah concerning the offering is the king, as Horayot chapter 3 asks and answers: “Which nasi? The king.” In the Second Temple period the priests, followed by the Herodian house, unlawfully seized kingship. Therefore even from Shimon the Righteous's time, the greatest sage served as nasi for Torah, commandments, statutes and laws. The master says that from Hillel, who descended from David, the

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court gave the son priority for leadership, as with kingship, so its crown would complete the damaged crown of kingship.

“Hillel's exceptional quality”: he upheld Torah in poverty, then he and his sons became heads of the academy and he merited upholding it in wealth. “The Holy One agreed”: as the sages expound “a lawgiver from between his feet” of Hillel's descendants. “What is my status concerning a goat”: Rashi explains, is my leadership full leadership, so that were the Temple standing I would bring a goat, or not? The master explains Rabbi's reason for asking: since leadership was his inheritance, truly resembling kingship, he had grounds to consider himself liable for a goat. Rabbi Hiyya answered, “Your rival is in Babylon,” as there.

“In Rabban Gamliel's days”: the Elder, as the baraita concludes with his death, when Onqelos the convert burned seventy Tyrian maneh in his honor. “His son Gamliel was young”: the master holds that this explains why he did not immediately succeed his executed father Shimon. Sefer Yuhasin, however, says Gamliel the Elder died eighteen years before the destruction and his son

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academy.

When the second Shimon mentioned above died and his son Gamliel was young, ben Zakkai took his place. He requested of Titus “the line of Rabban Gamliel,” meaning that leadership should not cease from his house. [TN100024] He was called Rabban Yohanan, having established many disciples. The Sanhedrin had already been exiled in his time and Torah stood with weakened hands; therefore they no longer honored the heads by using their names alone as at first. After him they continued calling them Rabban, as with Rabban Gamliel; in his honor they called his grandfather Rabban Gamliel the Elder. After him was Rabban Shimon ben Gamliel, Rabbi's father, who was greatly concerned for the leadership's honor in tractate Horayot, although he was humble. He taught in Avot, “The world endures through three things.” After his name they called his grandfather in Keritot, as mentioned, Rabbi Shimon ben Gamliel. This is the true sequence, although some commentators were not precise about it.

I further say that Rabbi placed his own words at the beginning of Avot chapter 2 next to his father's words just mentioned, then his son's words: “Torah study is fitting together with worldly occupation.” Afterward comes “Do not separate from the community,” the words of Hillel, his grandson, who bathed at Kabul with his brother Yehudah in the chapter Maqom She-Nahagu (Pesahim 51a). Here Rabbi taught concerning himself, “They shall

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Shimon led for those eighteen years. On that account Gamliel would have been at least twenty-three or twenty-four when his father was killed. At Yevamot's end Gamliel recalls that victims were killed at Tel Arza and his grandfather permitted their wives to remarry on one witness's evidence. To remember his grandfather's teaching and act, he was surely at least five or six when his grandfather died.

I saw that Abarbanel in Avot thought Rabban Yohanan ben Zakkai was appointed after Shimon ben Gamliel the Elder because he was close to the authorities. Sefer Yuhasin says Gamliel was not yet fit for leadership when his father died. Perhaps the master means the same: “young” for leadership. It seems more likely to me, however, that Titus killed Shimon ben Gamliel from hatred of Davidic leaders, whose office resembled kingship. The sages could not appoint his son because of the oppressor's fury: what greater power had the son than the father? The king would be angrier upon seeing leadership hereditary like kingship.

They therefore appointed someone not of David's line: Rabban Yohanan ben Zakkai, the priest, greatest in Torah and wisdom of his

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generation, still remaining from Hillel and Shammai's disciples and receiving from them. He became nasi; being close to the authorities, he requested from the emperor Gamliel's lineage: that he remove his fury from David's house and allow their crown of leadership after him as before. His request had an opening because the ruling king's will had already been fulfilled through appointing a non-Davidic head. Moreover, that head himself requested it, refusing to leave the blessing of leadership to his own descendants. The emperor consented. So it seems to me, correct, pleasing and acceptable as truth.

“Ben Zakkai”: he was called this before his leadership, from Hillel's days, as in the chapter BM and Sanhedrin chapter 5. [TN100026] “Took his place”: became nasi. “‘Gamliel's lineage’”: as in Ha-Nizakin. Rashi explains: the head's family should not be killed, nor David's house's authority extinguished. “Rabban Gamliel”: of Yavneh, son of the executed Shimon, who became nasi after Rabbi Yohanan ben Zakkai.

“They called his grandfather”: Rabban too, although in his own time he was not called this, his name being greater than

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not depart from your mouth, your offspring's mouth, or your offspring's offspring's mouth.” After this Hillel he placed the words of Hillel the Elder, ancestor of the lineage: “An uncultivated person does not fear sin.” Those reciting the teachings were not precise, and recite “He used to say” before “An uncultivated person does not fear sin.” Many likewise confused the two Shimon ben Gamliels at the end of chapter 1 and recite “He used to say” for the second. The truth in both cases is as we have explained.

Disputes did not multiply in Israel until after the second destruction, in the days of Rabban Gamliel of Yavneh and his colleagues, Shammai and Hillel's disciples: the disciples of Rabban Yohanan ben Zakkai, Hillel's disciple, and their counterparts from Beit Shammai. Neither group had served their teachers sufficiently—not from negligence, God forbid, but because the Chamber of Hewn Stone ceased in their days. Ben Zakkai their teacher, who lived many years during the Temple, had learned even Abaye and Rava's dialectical discussions. He and his teachers had already merited establishing decided laws in all of them without dispute. But deteriorating times and the turmoil of the hour made law difficult for us and rulings doubtful, leaving two undecided sides, although both were received from Sinai and all engraved upon the tablets: between each utterance were the Torah's fine details and letters, as mentioned. This resembled the Urim and Tummim, each in its own manner.

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Rabban. To avoid implying any lowliness or inferiority in the second Gamliel, they called his grandfather Rabban as well. “After him”: after the second Gamliel came his son Shimon, the third Shimon, Rabbi's father. “Greatly concerned for the leadership's honor”: Horayot chapter 3 teaches that when the nasi enters everyone stands until he tells them to sit; when the head of court enters, they make a row on each side, and so forth. Rabban [?] Yohanan said: “In Rabban Gamliel's days this teaching was taught.” Shimon ben Gamliel was nasi, Rabbi Meir sage and Rabbi Natan court head. When Shimon ben Gamliel entered, all stood; when Meir and Natan entered, all likewise stood. He said, “Should there be no distinction between mine and theirs?” and taught that rule. Meir and Natan were absent that day. See the entire incident there. [TN100027]

“He taught”: at Avot chapter 1's end, Shimon ben Gamliel says “Through three things,” and so forth. Abarbanel and the others identify him as Shimon ben Gamliel of Yavneh, Rabbi's father. “After his name”: because they called him Rabban, they also honored his grandfather Shimon with Rabban, although the grandfather's name was greater than

Yad Yehudah - 1 - continued

Rabban, as with Gamliel. “In Keritot”: why then does Avot chapter 1 say only “Shimon his son says, All my days I grew up,” not Rabban Shimon? One must answer, as Maimonides does, that he said this as a young man before becoming nasi.

“I further say”: based on identifying Avot chapter 1's last Shimon ben Gamliel as Rabbi's father. “At chapter 2's beginning”: Rabbi says, “Which is the upright path?” After his own words he arranged his son Rabban Gamliel son of Rabbi Yehudah the Nasi's saying, “Torah study is fitting,” and so forth. Abarbanel asks how a saying uttered by Gamliel as nasi after his father's death entered the Mishnah Rabbi composed while alive. Either he said it while his father lived and Rabbi wrote it as Gamliel his son, with Rabban added after his appointment; or Rabbi did not write this Mishnah during his life, and it was added after death, as similar cases occur in Pesahim. The master prefers the first answer: Rabbi himself wrote his son's words.

“After him”: after his son Gamliel's words he placed Hillel's “Do not separate from the community.” The master identifies this Hillel as Rabbi's grandson, Gamliel's son. Maqom She-

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For this too the tanna pleaded before Him, blessed be He: let our portion in new Torah insights—the soul's portion specifically, hewn from the place of Torah and supernal Wisdom—be written with God's writing and sealed in His treasuries wherever they are. For He has allotted to those who fear Him a portion of His actual wisdom, in which He continually engages. Not so ordinary flesh and blood, over whom the blessing says He “gave of His wisdom”: either it is a gift to one unworthy, whereas a portion indicates a rightful claim; or what is given them is relinquished and abandoned by the Giver as something insubstantial. The portion given us, however, remains guarded for the Lord of all, blessed be He. From it comes the immortality desired by the perfected, for which King David prayed, “Let me dwell in Your tent forever.” Through Torah's letters Yah, the LORD, was the Rock of worlds. Whoever merits Torah to this extent undoubtedly becomes a partner in creation.

Likewise we bless Him who “allotted of His glory to those who fear Him,” for He is truly Israel's King and Redeemer, saying of David, “I have installed My king upon Zion.” Earthly kingship resembles heavenly kingship. For ordinary flesh and blood, however, He “gave of His glory,” for “Kingship belongs to the LORD, and He rules among the nations.” They explain moshel as ruling, or as uttering parables; both are good together. But as for the title melekh, take it as “May my counsel, malki, please you,” for the LORD's

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Nahagu, folio 51, describes Yehudah and Hillel, Gamliel's sons, bathing together at Kabul. Both were amoraim. Yehudah succeeded his father and was called Rabbi Yehudah Nesia; he and his court permitted gentile oil, as in Avodah Zarah. In his time they ceased calling the heads Rabban, using Rabbi instead, for Rabban is greater than Rabbi. He had a son called Rabbi Hillel who succeeded him, with whom leadership ceased until the nasi, King Messiah, comes speedily in our days. He established our system of calendrical intercalation. Rabbi placed his grandson Hillel's words beside the others to fulfill “They shall not depart from your mouth.” This differs from Abarbanel and the other commentators, who identify this Hillel as Hillel the Elder.

“Who said ‘An uncultivated person does not fear sin’”: the reading should be “Hillel the Elder says,” not “He used to say,” as those commentators read after “Hillel says, Do not separate,” identifying him with the Elder. “They recite”: at the second Shimon ben Gamliel, on “Through three things,” they read “He used to say,” deleting the name. They err: the previously mentioned Shimon ben Gamliel was the executed one, while this was Rabbi's

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father.

“In Rabban Gamliel of Yavneh's days”: the

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counsel is forever, His wonders and thoughts toward us.

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executed Shimon's son, appointed at Yavneh after Yohanan ben Zakkai, as stated. His disputes with

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Rabbi Yehoshua and Rabbi Eliezer are known. “Hillel's disciple”: Maimonides likewise says so in the introductions to his Mishnah commentary and code. Although Avot chapter 2 says ben Zakkai received from Hillel and Shammai, his principal learning must have been from Hillel. “Rather”: they could not serve sufficiently because the Sanhedrin was exiled; the Temple was destroyed, the Chamber of Hewn Stone ceased, and the Sanhedrin went to Yavneh.

“Even Abaye and Rava's discussions”: Sukkah chapter 2 says Yohanan ben Zakkai left nothing unlearned—Scripture, Mishnah and so forth, great matter and small matter; the small matter is Abaye and Rava's discussions. “As mentioned”: chapters 16 and17. “Like Urim and Tummim”: the questioning priest looks at them and their letters shine and combine into an answer, yes or no, since both are possible from their side. Likewise both disputed alternatives were engraved on the tablets, and an accomplished student saw according to his apprehension.

“For this too”: another explanation of “our portion” in the tanna's prayer, different from chapter 14. These are the mysteries of holy Torah arising from the roots of the student's soul, the soul's portion. The Zohar, Beha'alotekha, page 288, on “Uncover my eyes, that I may behold wonders from Your Torah,” says: “Come and see: a garment is visible to all. Fools seeing a person in a beautiful garment look no further. The garment's value is the body; the body's value, the soul. Likewise Torah has a body,” and so forth. “This body is clothed in garments, this world's narratives. Fools look only at that garment, Torah's narrative, knowing no more and not looking beneath. Those knowing more look not at the garment but at the body beneath it. The wise, servants of the supernal King, who stood at Sinai, look only at the soul, the root of all, Torah itself,” and so forth. Thus supernal mysteries parallel the human soul, and Israel who stood at Sinai contemplate them. The master therefore says the tanna calls these mysteries “our portion”: they arise

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from the soul, a portion of God above.

“Let his portion be written in the book”: the tanna means, place our portion of new Torah insights in Your Torah too. The prayer's reason is that the blessed LORD favored us with a portion of His wisdom, His Torah, through the soul He gave us. Let Him do this further thing: gather and place our innovations in that wisdom's upper treasury.

“To those who fear Him”: incidentally the master explains Ha-Ro'eh: seeing Israel's sages, one blesses Him “who allotted of His wisdom to those who fear Him”; seeing gentile sages, Him “who gave of His wisdom to flesh and blood.” For Israel's sages “allotted” certainly applies: He granted them a portion of His supernal wisdom. “In which He continually engages”: renewing creation, as above, chapter 14, from the Zohar on “the new heavens and new earth which I make”: He continually makes them from the ascending Torah innovations and mysteries.

“We bless ‘gave’”: not “allotted.” “Either”: the wisdom He granted them was a gift. “Allotted” would imply a rightful claim, as Israel's sages have through their soul. “Or”: their wisdom is something the blessed LORD has left behind, withdrawing from it as gift-givers do when a gift is regarded as insignificant. “But the portion”: hence the tanna says He allotted His wisdom. It is our portion allotted by the LORD, yet guarded for Him to renew creation continually. [gap] for eternal life. [TN100028]

“Through Torah's letters”: the blessed LORD created the world, as the sages say at Bereshit Rabbah's beginning, and continues creating new worlds through Torah innovations. Thus “Let me dwell in Your tent” means Your Torah's tent, sufficient for worlds, for creating worlds through it; let me too merit dwelling there as Your partner in creation through these Torah insights.

“Likewise”: this also explains the end of Ha-Ro'eh:

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for Israel's kings one blesses Him “who allotted of His glory to those who fear Him”; for gentile kings, Him “who gave of His glory to flesh and blood.” The blessed LORD is Israel's true King. From His full kingship He allotted to Israel's earthly kings, retaining His heavenly kingship over them. Concerning other mortals it says He rules among the nations. “But the title king”: He is not called this specifically over them. “Who would not fear You, King of the nations?” uses melekh in the sense of counsel and consultation, as Daniel's “May my counsel please you,” where malki means my counsel. The LORD's counsel is for the whole world, His wonders and thoughts for Israel, as all this is explained in the discourse HKhH, Part II sections 86 and 87. [TN100029]

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“They were in pairs”: as above, five tannaim dispute whether to lay hands or not, meaning hands upon the offering; see there. “As difficult for Israel as the day the calf was made”: at the calf they reversed mercy into judgment, lion into ox, since ox is on the left and lion on the right. Here too Hillel was mercy and Shammai judgment, his measure from the left, in the mystery of pushing him away with the builder's cubit in his hand. Hillel was lovingkindness, as in the Zohar, Pinehas. Shammai defeated Hillel, who was from the right and was his reincarnation, as we wrote above, Part I chapter 26. This is alluded to in the final letters of le-einei kol Yisrael, “before the eyes of all Israel,” spelling Hillel. In the Name of seventy-two they are likewise adjacent: MHSh and ALH are Moses and Hillel, corresponding to him. [TN100030]

Alternatively, those who made the calf said, “For this Moses, the man… who shall go before us,” turning Moses into a man. Here too they turned Hillel into Shammai. “The nasi accorded him honor”: Hillel himself honored Shammai.

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“Nevertheless they did not accept”: although Hillel was unconcerned for his honor, they were concerned and did not establish the law as Shammai that day. “He was not called Rabban because his name was greater”: being called by his own name was better than Rabban, as though it said, “Great is his name”; see below, chapter 26. “What is my status concerning a goat-offering”: in Horayot, KL [?]. [TN100031]

“Not so flesh and blood”: Berakhot says that one seeing Israel's sages blesses Him who allotted His wisdom to those who fear Him; for the nations' sages one blesses Him who gave, and so forth. The difference between allotment and giving is that allotment means He gives them one portion while the other remains His, continually engaging in it, for it is supernal Wisdom. To the nations He gave wisdom altogether inferior, retaining none of it for Himself, for it is a thing without substance.

“The soul's portion specifically”: as in the Zohar, Beha'alotekha, Torah has garment, body and soul; mysteries are the soul of the soul, attained by one in a thousand. For this he requests, “Give us our portion in Your Torah”; examine it closely. “Or because it is a gift”: a gift is given to one undeserving and unworthy; for one worthy of it, it is not called a gift, being rightly due him [?]. [TN100032] Therefore he says “portion.” The recipient intended these two approaches in “Let me dwell in Your tent for worlds”: specifically worlds, in the Torah through which the Holy One created worlds. “Or uttering parables”: mocking them, as “The LORD mocks them.” “King of kings”: melekh means counsel, as “May my counsel please you”; melekh is an expression of counsel, and so forth.

Heqor Din - Part II (ב) - Chapter 20 (כ)

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"Now we may understand": the master returns to the tablets. "It teaches there in the Jerusalem Talmud": Sheqalim chapter 6, cited above in chapter 16. This is the true wording: "How were the tablets written? Hananyah, Rabbi Yehoshua's nephew, says five on this tablet and five on that, for 'He wrote them upon two stone tablets.' The rabbis say ten on each, for 'He declared His covenant to you… the Ten Utterances.' Rabbi Shimon ben Yohai says twenty on each, for 'on both their faces.' Rabbi Simai says forty on each, for 'on this side and that they were written,' tetragonal." End of quotation.

Rabbi Ya'aqov ben Haviv, author of Ein Ya'aqov, explains this at length. He holds that all agree the utterances were written on the tablets' surfaces, each six long by six wide. The first tanna assigns five utterances to each; the rabbis ten; Rabbi Shimon ben Yohai twenty: ten from one end to the middle, ten from the opposite end to the middle, as the late craftsman depicted there, in HNHM [?]. [TN100034] Rabbi Simai agrees but adds twenty in the same arrangement on each

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Now we may understand still more concerning the tablets' writing. The Jerusalem Talmud teaches there: how were the tablets written? Hananyah, Rabbi Yehoshua's nephew, says five on this tablet and five on that. The rabbis say ten. Rabbi Shimon ben Yohai says twenty. Rabbi Simai says forty. The interpretation nearest the saying's plain sense and truth is that each tanna adds to the other's words, without disagreement. All agree that an area six by six holds the Ten Utterances, no fewer and no more. Upon a single surface they can be read from every direction and corner, so that anyone approaching from the four standards—Judah, Reuben from the south, and likewise all the others—can learn to study them. [TN100033] This was God's work, beyond our intellect's measure, not an ordinary artisan's work of the sort another depicted before us in the study house, which a boy could write.

The clear explanation is that the one who says five and five considers them when carried edgewise upon Moses' two hands. They matched and shone toward his face, and he looked and studied all the utterances, five on one and five on the other, since each tablet's thickness was three handbreadths, as is known. The one who says ten on each considers Moses opening them before all Israel, and how they lay in the Ark, as in Bava Batra, Ha-Shutafin (14b). There were twenty on each when both faces are

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tablet's other face. This is the author of Ein Ya'aqov's view. He labored to find fitting explanations for each authority's proof; see there.

The master does not accept this. It requires them also to dispute the writing's size: for the first tanna, large enough that a tablet holds only five; for the rabbis, finer, fitting ten; for Rabbi Shimon, finer still. If they do not dispute size, they must dispute whether writing filled the tablets. For the first tanna and rabbis, a tablet would not be entirely filled. All this is forced. The master therefore considers the writing equal for all, arranged so a six-by-six surface holds the Ten Utterances with no blank space. The tablets were written on all sides: the two six-by-six faces and the four three-by-six edges. Each authority speaks of one aspect, so each says something different without disagreement, as he explains.

"Six by six": the tablets were six long, six wide and three thick, as in Ha-Shutafin. "They can be read": there is no need for Ein Ya'aqov's proposal for Rabbi Shimon and Rabbi Simai, with utterances

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written from both ends to the middle so they can be read from two directions. All held that every inscription could be read from all four directions without repeating the utterances on one surface or writing from both ends. “God's work”: hence “The tablets were God's work,” and so forth, indicating writing from both directions on one surface. “Which another depicted”: the cited Ein Ya'aqov; “for a notable man; already a wise man will write them” [?]. [TN100035]

“The clear explanation”: five and five concerns the tablets' edges, three by six, each holding five utterances, since six by six holds ten. On Moses' hands they rested upon their thickness. The first tanna speaks of the five on each tablet facing Moses for him to study. “The one who says ten”: the tablets' main surfaces, each six by six, holding ten, counted when he presented and opened them before all Israel. “Twenty”: counting both main surfaces, written on both faces, gives twenty per tablet. “Forty on each”: adds the four edges. The two main surfaces hold twenty; each of the four edges holds five, another twenty, totaling forty per tablet.

“Examine the verses”: Hananyah's proof is from Va-Ethannan after the Ten

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counted. The one who says forty adds the side surfaces, four for each tablet, each with five utterances as stated. Examine the verses brought as proofs and you will find their words correct.

We prefer to say that the verse “God spoke” is not included in that measure, but belongs to the Torah's fine details and letters mentioned in chapter 16. Yet we are guilty: after sinning with the calf, the first tablets were broken, the second concealed, and we required a Torah scroll. Its letters were gathered from the impressions of the letters that flew away when the first tablets broke. Know that the wording of the utterances differs greatly between first and second; undoubtedly their fine details and letters, mentioned in chapter 16, differ too.

To rectify the broken tablets, Moses our teacher, peace be upon him, had to hew a deposit of sapphire-like stone for the second tablets: the inanimate realm. To rectify vegetation he brought gallnuts for the Torah scroll and a reed for a pen. For animals he had to prepare a clean animal's hide, even from their carcasses or torn animals: fallen and broken, for those knowing their mystery. Corresponding to them it says, “He cast” and “he broke” (Exodus 32:19). The finest portion of the letters' impressions remaining in the fragments is the human portion, rectified by Moses through writing a Torah scroll. Of the flying letters themselves, some returned in God's writing engraved upon the tablets.

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Utterances: “These words the LORD spoke… He wrote them upon two stone tablets and gave them to me.” God wrote the Ten Utterances on two tablets, five each, as given to me: on their edges. Hence “gave them to me.” The rabbis' ten per tablet comes from Va-Ethannan before the Ten Utterances: “He declared His covenant to you, which He commanded you to perform, the Ten Utterances, and wrote them upon two stone tablets.” They identify their proof from the verse's beginning, “He declared to you,” showing it is not the later “He wrote them upon two stone tablets,” which includes “gave them to me” and concerns their position in his arms. Rabbi Shimon derives his view from “written on both their faces”; Rabbi Simai from the verse's end, “on this side and that they were written,” meaning all four edges.

“We prefer to say”: “God spoke all these words, saying” was not written as part of the utterances upon the tablets. They began “I am the LORD your God.” “God spoke” was like the Torah's other verses, present among its fine details.

“Yet we are guilty”: above in chapter 16 the master said that, without the

Yad Yehudah - 1 - continued

serpent's pollution, the whole Torah would have been written in the human heart. Though Israel's pollution ceased at Sinai, it remained in the world; alternatively, because they said “Speak with us, God,” and so forth, we required tablets. Without sinning with the calf, the tablets would always have remained on Moses' hands, and each accomplished student near him could contemplate Torah's fine details. See there. [TN100036] After extending the exposition into other matters —“taking, took, to a purchase” [?]—the master returns here: because of the calf we needed a Torah scroll. That sin broke the first tablets, and He knew the second would likewise be concealed on this account in Josiah's days. [TN100037] “Flew away”: as known from the sages' saying, while their impressions remained discernible.

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The breaking of the tablets resembles what is said concerning the suspected adulteress: “Let My Name, written in holiness, be erased upon the water to make peace between husband and wife.” This means completing judgment or magnifying the Good and Beneficent. Shalom, “peace,” with the large final mem has the numerical value of thirteen times seventy-two. Therefore Moses wrote thirteen books in a Torah of lovingkindness. We corrupted ourselves again in the elders' and prophets' days. Their rebukes were written as a sign to the rebellious, and their consolations for those awaiting them. After the Second Temple's destruction everything was permitted to be written because “It is time to act,” according to Rabbi Natan. Alas: “I write for him the many things of My Torah; they are reckoned a strange thing.”

Now that we have found so many pearls beneath the potsherd others lifted in questioning Rabbi Keruspedai's saying, let us return to contemplating the three books and their writing, to understand their outcome.

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“To rectify”: Torah was the Holy One's artisan's tool for creating the world. When the tablets encompassing Torah with all its fine details and letters broke, the world and its course were undoubtedly damaged in its four ascending levels: inanimate, vegetable, living and speaking. Their upright nature had already been damaged by Adam's sin. What was rectified at Sinai through the pollution's cessation was reawakened for damage when the tablets broke. Therefore, to rectify again these seven things damaged by the breaking, Moses had to do what follows. [TN100038]

“Even carcasses and torn animals”: external powers had already prevailed over them, as in the Zohar, Mishpatim, page 134. Nevertheless their youth has rectification when they are prepared for a Torah scroll's holiness, for which they are permitted, as in

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the Gemara. [TN100039] “Fallen”: fallen in the field and dead, the carcass. “Broken”: the torn animal, which a beast tore and broke. Some external powers belong to a level seen as “generations and cast down to earth” [?]; these are “the fallen ones were on earth,” producing carcass impurity. Others are in the mystery of the kings' deaths in Edom through the vessels' breaking, known from the Ari's received teaching; these produce torn animals. [TN100040]

“Corresponding to them it says”: concerning the tablets, “He cast” and “he broke.” Israel's sin made the letters fly away, and the two groups of shells

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prevailed until the stones grew heavy on Moses' hands and he had to cast and break them. “Like what is said”: as the sages expound “He made the children of Israel drink,” to test them like a suspected adulteress. “Completing judgment”: upon them if they fail the test; or magnifying and completing with them “God's lovingkindness all day” if they withstand it. This is “peace”: testing them to make peace between Israel and their Father in heaven. The suspected adulteress passage has the same intention. “Peace” cannot be exact in every outcome, since if she was defiled and the water tests her, there is neither home nor peace.

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“Shalom with large mem”: the final-form mem of MNTsPKh, valued600, making shalom936, thirteen times72. These correspond to thirteen tribes, a book for each containing the Holy One's seventy-two eyes of wisdom, as above. [TN100041] “Because it is time to act for the LORD”: as in Gittin and Temurah. “According to Rabbi Natan”: at Berakhot's end he expounds, “They annulled Your Torah; it is time to act for the LORD.” “Alas, I write for him the many things of My Torah”: the sages in Gittin expound this of oral Torah: because it is time to act for the LORD, they annulled Your Torah; therefore “they are reckoned a strange thing.” “Now”: after completing the expositions arising from Rabbi Keruspedai's saying, begun in chapter 4, the master returns to that saying.

Yoel Moshe - 1

“Which another depicted”: Ein Ya'aqov's illustration of the Jerusalem Talmud; see there. Even a boy could write that illustration. The explanation is instead this: five refers to the tablets resting one upon the other, their thickness raised toward Moses' face. Each was three handbreadths thick, with five utterances written on that thickness: five on this edge, five on the second. Ten on each counts them opened before him, each six-wide face toward him, with ten utterances, likewise on the other. Twenty includes the opposite face: written on both faces, ten on each side, totaling twenty per tablet. Forty adds the edges: five on each, with four edges—east, west, north and south—giving twenty; the other twenty on the two broad faces make forty. This is clear.

“Falling and breaking”: mystically, vessels break when light exceeds their capacity. Nevertheless an impression remains in the vessel, like a broken oil vessel retaining drops. A carcass or torn animal is thus breaking in a carcass or the like, and a fallen animal falling from a roof or the like. Corresponding to falling it says Moses “cast”; corresponding to the broken, “he broke them.” [TN100042] Of the impression remaining in the fragments, the good and finest is the human portion rectified, the living speaker. The sapphire deposit already rectified the inanimate; gallnuts and reed, vegetation; hides for the scroll, animals; and the stated impression, the speaking human.

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LHA [?]: when the vessels mentioned in the teachings of Emanation broke, the light departed upward and was concealed in Binah. From “the broken of the fine” [?] the three heads' rectification was made; the remaining light returned below and made the rectification of the Lesser Countenance and its female, together with the six extremities. [TN100043] The light's impression remained in the vessels: as when oil is poured out of a vessel, some must remain adhering. From the finest impression too came rectification of the Lesser Countenance and its female with the six extremities. The remainder of the breaking's impression entered the shells—inanimate, vegetable, living and speaking. This is breaking's mystery.

There is also a mystery of falling that occurred earlier. Those sparks descended farther, to Action's remotest parts: “The fallen ones were on earth.” The tablets' event was exactly like this: their falling from him was falling and breaking, and the impression remaining in the first tablets parallels the vessels' impression. The second tablets were made from the finest of the fine. One may ask why the inanimate was rectified in the tablets while the other elements were rectified in the Torah scroll itself. He did not wish to reveal the reason, for it is a deep mystery—who can find it? [TN100044]

“Like the suspected adulteress”: here too, “Let My Name written in holiness upon the tablets be erased and broken to make peace between Israel and their Father in heaven.” Better that she be judged unmarried than as a married woman, since the tablets were the betrothal, as explained in the midrash. “Peace with large mem”: the final-form mem of MNTsPKh is600, according to HYQ, BKR, as mentioned many times above. [TN100045] “We corrupted ourselves again”: as in the saying that had Israel not sinned, only the Torah's five books and Joshua would have been given them. “They were reckoned strange”: since they sinned as strangers and transgressed, the many parts of His Torah needed to be written.

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Historical index: Heqor Din - II - Chapter 20

Heqor Din - Part II (ב) - Chapter 21 (כא)

Yad Yehudah: 1

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Yad Yehudah - 1

“Some commentators, including eminent ones”: Nahmanides in Torat Ha-Adam, at the opening of the Gate of Recompense. They sought to explain the apparent difficulty in Rabbi Keruspedai's saying: we visibly see the wicked living long lives, while some completely righteous people's days are swifter than a weaver's shuttle. They hold that Rabbi Keruspedai means those found righteous or wicked in that particular Rosh Hashanah's judgment, even if previously the opposite. A completely wicked person emerging righteous in his judgment according to that year's deeds is called completely righteous in Rabbi Keruspedai's saying. Conversely, a completely righteous person condemned in the last year in which he dies is reckoned wicked.

“Some carried it far”: saying even a slight transgression can make a person wicked in his judgment, even if he is greatest among the prophets. This is Nahmanides' view. “One must beware”: of considering their words

Rema of Fano

Some commentators, including eminent ones, say that even someone who is completely righteous because of the abundance of his meritorious good deeds may nevertheless be reckoned wicked in his judgment on the Rosh Hashanah preceding his death. Some have carried their rhetoric far—dominion and dread. [TN100046] One must beware of their words. We do not believe that the perfected, of whom it is written, “I shall fulfill the number of your days,” have their death attributed to Rosh Hashanah's judgment. Even Adam and Abraham, whose numbered days include “which he lived,” teaching that they did not complete the years allotted to them, as below, Part IV chapter 3, were undoubtedly written in their final year only in the book of the righteous. Nor can inscription for death on account of a slight transgression be conceived according to the plain meaning of Rabbi Keruspedai's saying.

We will not incline our heart toward Rabbi Yitzhaq Arama and many other proponents of novel opinions. Their statements on this subject neither help faith nor rescue us from doubts. Would that they did not multiply the earlier perplexities many times! Rather, Tosafot's approach is clear, and their interpretation naturally gives the teaching ample room. We have

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true. “Of whom it is written, ‘The number’”: the sages expound that the Holy One sits and completes the righteous people's years from day to day, and so forth. “Their numbered days say ‘which he lived’”: Adam's verse says “All Adam's days which he lived”; Abraham's, “These are the days of Abraham's years of life which he lived.” This is superfluous except to teach that they had further years to live had they not incurred liability, and so forth. “For a slight transgression”: as those commentators thought. “According to the plain saying”: it concerns the completely wicked. “Rabbi Yitzhaq Arama”: author of the Aqedah, Gate 67.

“Tosafot's approach”: there in Rosh Hashanah: “Sometimes the righteous are sealed for death and the wicked for life, as ‘He repays His enemies,’ and so forth. Here death is said concerning the wicked and life concerning the righteous, meaning life in the world to come.” End of quotation. “The Tosafists say”: they do not mean that no worldly matters are judged above on Rosh

Yad Yehudah - 1 - continued

Hashanah. Rather, “written for life or death” in the baraita concerns the world to come. The judgment extended over the righteous concerning this world is called inscription for life, life in the world to come. Likewise, what is decreed for the wicked concerning worldly life belongs to inscription for death: “He repays His enemies.” Thus one cannot object from the Mishnah's plain meaning, which concerns worldly judgments: they acknowledge that too.

“Concerning the teaching”: there, folio 39b, the Gemara challenges the Mishnah, “Whoever performs one commandment is treated well,” from the baraita, “Whoever has more merits than transgressions is treated badly,” and so forth. Abaye answers that the Mishnah concerns preparing a good day and a bad day for him. Rava assigns it to Rabbi Ya'aqov, who says there is no reward for a commandment in this world. Rashi explains: treating him badly in this world cleanses his transgressions so he receives full reward; treating him well pays his commandments' reward during his life in order to drive him away.

“They prepare a good day”: for one who performs an

Rema of Fano - continued

considerable, lofty support for their view in aggadic books, but brevity is fitting. Everything observed against them and every difficulty raised with their words, without our extending the discussion by copying it, will be properly resolved within our explanation.

The Tosafists say that whatever the court above decrees for the righteous on Rosh Hashanah concerning this world's judgments, even afflictions or death, is called life in the soul's judgment. Rashi holds this too, as shown by his explanation in Qiddushin chapter 1 of “Whoever has more merits than transgressions is treated badly,” and so forth; see there. Tosafot's objections there concern only the dispute between amoraim. As to the truth of the matter they agree: this is the measure, as we mentioned.

It is also possible that on Rosh Hashanah a person is simply written among the righteous, which we call inscription for life. This subsequently causes his deeds to be scrutinized during the year to a hair's breadth. This indeed seems reasonable: the Holy One examines the ledgers of those destined to merit the world to come, and for some, “God brings every hidden thing into judgment”; “reproofs of discipline are the way of life.” It is readily understood as belonging to the saying, “The dead inherit the living.” We have heard this concerning the Land's division and found it concerning inheritance of the world to come, as just stated, and Torah, of which it is written, “An inheritance of Jacob's congregation.” As the rabbis say,

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extra commandment and has a majority of merits, they prepare in this world a good day by exacting his transgressions from him. This prepares a good day for him in the world to come. “Whoever has more transgressions,” of whom it says “they treat him badly”: they prepare a bad day by paying his commandment's reward here, preparing a bad day for him. End of quotation. Thus he interprets good and bad days as days of the world to come.

Tosafot object that this requires even Abaye to assign Mishnah and baraita to Rabbi Ya'aqov. They therefore explain the Mishnah's good and bad days as both in this world. The baraita's “they treat him well” explains the Mishnah: sometimes they make him a good day to receive his commandment's reward here, but most of the righteous person's days are spent in goodness. Likewise, “they treat him badly” for the wicked: sometimes they make him a bad day to cleanse his transgressions here, but most of his days are spent in adversity. This differs from Rabbi Ya'aqov. [TN100047] Thus Tosafot and Rashi agree in the underlying matter, disputing only the passage's plain interpretation so that, according to Abaye,

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Mishnah and baraita do not follow Rabbi Ya'aqov.

“It is also possible”: according to Tosafot, Rabbi Keruspedai's inscription for life or death concerns the world to come, while this world's judgment follows naturally. Someone written among the righteous on Rosh Hashanah has his deeds

Rema of Fano - continued

Torah's words endure only in one who makes himself as dead for them.

These are the three good gifts the Holy One gave Israel, all through afflictions, for their attainment is not perfected in this life, since we are dust. In all three, afflictions come to one whose majority is merits, destined to merit them, cleansing his few transgressions to make him like the ministering angels.

Yad Yehudah - 1 - continued

examined during the year, since the Holy One scrutinizes the righteous, as is known. This causes his death within that year. “Those”: the righteous. “Brings into judgment”: during that year. “This belongs to”: the righteous die to inherit life in the world to come. “The Land's division”: the dead inherited the living, as

Yad Yehudah - 1 - continued

explained below in chapter 19. [TN100048] “Three good gifts”: the sages say the Holy One gave Israel Torah, the Land of Israel and the world to come through afflictions. Their attainment is not perfected in this world; through afflictions a person attains their perfection in the world to come.

Yoel Moshe - 1

“Dominion and dread”: because the Holy One scrutinizes the righteous to a hair's breadth, he is called wicked in his judgment on the Rosh Hashanah before his death. “One must beware of their words”: not interpret as they do. “They did not complete the years”: “which he lived” implies that he still had further life to live. We do not believe

Yoel Moshe - 1 - continued

that their death should be attributed to Rosh Hashanah's judgment for death like the wicked; they were written in the book of the righteous.

“Nor can it be conceived”: the second interpretation, the rhetorician's exaggerated claim that the Holy One scrutinizes, as above. This too is impossible on account of a slight transgression. “Tosafot's objection”: it was not written whether for life or death, only that he is righteous. “The dead inherit the living”: the righteous who undergo death and afflictions afterward inherit the world to come.

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Historical index: Heqor Din - II - Chapter 21

Heqor Din - Part II (ב) - Chapter 22 (כב)

Yad Yehudah: 1

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Yad Yehudah - 1

“Whoever performs”: Rashi explains “is treated well” as implying this world, “inherits the Land” as life in the world to come. “We understand”: unlike Rashi, it means meriting Torah, the world to come and the Land of Israel. “Treated well” corresponds to Torah, for

Rema of Fano

“Whoever performs one commandment is treated well, his days are prolonged, and he inherits the Land.” This is a Mishnah at the end of Qiddushin chapter 1. We understand it to mean that he merits the three gifts mentioned in the preceding chapter: Torah, called “good teaching”; the world to come, wholly long; and the Land of Israel in its plain

Yad Yehudah - 1 - continued

there is no good but Torah: “I have given you good teaching,” as the sages say in Avot. “His days are prolonged” corresponds to the world wholly long; “inherits the Land” means the Land of Israel literally.

“The conclusion”: the Gemara objects from

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"These are the things whose fruits a person eats in this world while the principal remains for the world to come: honoring father and mother, acts of lovingkindness, making peace between people, and Torah study equal to them all." Rav Yehudah answers that the Mishnah means one commandment additional to his merits: he is treated well and resembles one fulfilling the whole Torah. Rashi explains the objection: these specifically yield fruits and retain principal, not another commandment, whereas our Mishnah says he is treated well and inherits the Land. For the master, who reads this of Torah and the literal Land, the objection must concern "his days are prolonged."

"It says simply": why not explicitly say "one commandment additional to his merits"? To teach that it depends not on quantity and number of commandments and transgressions, but their quality and greatness in the blessed LORD's eyes. Sometimes one commandment counts against many transgressions, and conversely, as Maimonides writes in Repentance chapter 3, quoted above, Part I chapter 8; see there. One commandment may therefore outweigh many transgressions. "One

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sense. The conclusion is that it means one commandment additional to his merits. It says simply "one commandment" to teach that a single commandment alone, according to its perfection in fulfilling its conditions, boundaries and the needs of its time, may outweigh many transgressions on the scales of the God of knowledge mentioned by Maimonides in the Laws of Repentance. This applies both to fulfilling a positive commandment and to avoiding an opportunity for transgression that comes to one's hand: escaping it is reckoned as performing a commandment. The well-known proof is Joseph the righteous.

The conclusion there is that an additional commandment is required only for minor commandments unable to outweigh sins except by numerical majority. Otherwise he is merely intermediate. But if his commandments include one of those whose fruits a person eats in this world while the principal remains for the world to come, then even with the scales evenly balanced it certainly inclines toward merit. He is no longer intermediate but completely righteous. Sending away the mother bird is likewise, though one cannot say the tanna merely listed some and omitted others, since he said "These are the things." It produces no fruits because it is between the person and the Omnipresent: "If you are righteous, what do you give Him?"

Conversely, desecrating the Name inclines toward guilt even with evenly balanced scales. We also say there that

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commandment" teaches that it may count so greatly as to exceed the merits needed for an equal balance, tip the scale, and bring the stated good.

"According to its perfection": a commandment's greatness depends on fulfilling all conditions required for perfection and on the needs of the time. Sometimes the time makes its performance greater than at another time. "Both fulfilling a positive commandment": there the Gemara asks: the Mishnah says whoever performs one commandment is treated well—if he performs, yes; if not, no? Yet we learned that one who sits without transgressing receives reward like one performing a commandment. The answer is that an opportunity for transgression came to him and he escaped it. "The proof from Joseph": Rashi writes this in Ellu Hen Ha-Loqin.

"The conclusion there": after Rav Yehudah explains one commandment additional to merits, the Gemara asks whether one of the listed commandments suffices even alone. Rav Shemayah replies: if the scale is balanced, it tips it. Rashi explains the question: even if he fulfilled no other

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commandments? Yet he has a majority of transgressions! The answer concerns half transgressions and half merits, one of those merits being among the listed commandments. It tips the scale as though merits were the majority, without the Mishnah's additional commandment. Without one of these, an additional commandment is needed.

Tosafot ask: even otherwise, Rosh Hashanah says abundant lovingkindness inclines toward kindness when balanced. They answer: with other commandments balanced acts leave him intermediate, but these make him completely righteous. These are precisely the master's words here. I further think his explanation—that one commandment may outweigh many transgressions—also applies to "if balanced, it tips it." With those commandments yielding fruits, if he performed according to the commandment's greatness and quality so that it was balanced on the scales of the God of knowledge, its greatness nevertheless tips the scale [?]. [TN100049] Other commandments require a majority: if on those scales either few or many commandments balance the transgressions, another commandment is needed.

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one righteous toward Heaven and good to other people has principal and fruits in all his merits. The opposite is different: even for one wicked toward Heaven and bad to others, only a transgression producing fruits, such as desecrating the Name, has fruits. This resolves the difficulty concerning Jerusalem, "She received double for all her sins," according to the commentators' approach. Desecration of the Name causes this: "They said of them, These are the LORD's people, yet they have left His land." A transgression producing no fruits has no fruits.

Further, the Holy One joins a good thought to action. Even if prevented and unable to perform the intended commandment, a person is credited as though he thought and performed it. If he merits fulfilling it, he afterward receives reward for the act itself and for his intention at that moment. This makes "The children of Israel did… so they did" fully precise in the manner explained in chapter 13. An evil thought differs: if it produces fruits, meaning action is present, that thought alone joins the action, and he is punished for thought and deed. Without action, he is punished for the thought alone.

When someone commits a transgression and repeats it, however, its having become permitted to him causes his subsequent thought about it to join action. An idolatrous thought does so even the first time. This decisively explains our first father's punishment for his first sin, even according to the familiar principle: the warning against

Yad Yehudah - 1 - continued

Do not object to the master's interpretation of that answer: how does it distinguish the fruit-producing commandments from others, if other commandments too may count one against many sins and tip the scale [?]? Rather, as we said, these fruit-producing commandments tip the scale even after their greatness has already been reckoned to bring it into balance. This must be their nature and special property. Whether Maimonides too intended this in what he wrote is beyond my searching [?]. [TN100050]

"Sending away the mother bird": Rava challenged Rav Nahman: the listed fruit-producing commandments are taught, but sending away the mother bird also says, "That it may be good for you and your days prolonged." Let it too be listed. "He taught some and left others out." Rava said Rav Idi explained it: "Say of the righteous that he is good, for they shall eat the fruit of their deeds." Is there a righteous person who is not good? Good toward Heaven and others is a good righteous person; good toward Heaven but bad to others is a righteous person who is not good. Likewise, "Woe to the wicked who is bad, for the recompense of his hands shall be done to

Yad Yehudah - 1 - continued

him.” Are some wicked people not bad? Bad toward Heaven and others is the bad wicked person; bad toward Heaven but not toward others is the wicked person who is not bad.

“Merit has principal and fruits,” from “Say of the righteous that he is good.” “Transgression has principal but no fruits,” from “Woe to the wicked who is bad.” Then how is “They shall eat the fruit of their way and be sated with their counsels” fulfilled? A transgression producing fruits has fruits; one producing none has none.

Rashi explains Rav Idi's teaching: the listed commandments are alike in benefiting others; one performing them is good toward Heaven and people. Of him it says he eats his deeds' fruits during his life. Sending away the mother bird is good toward Heaven but provides no benefit to people; “eating his deeds' fruits” is not said of it, so it is not listed. “Bad toward Heaven and others”: murderer, robber or thief. “Bad toward Heaven but not others”: one engaging in forbidden sexual relations, despising festivals or eating prohibited fat. “No fruits”: he is not punished beyond his wickedness. “A transgression producing

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eating from the tree of knowledge involves an element of idolatry, as explicitly stated in aggadah in many places. Moreover, the serpent misled them concerning themselves by saying, “You shall be like gods,” as we shall mention in Part III chapter 17.

It is not difficult to believe that the serpent spoke with the woman in their language and lost that power through the curse “cursed above every animal.” Its fall corresponded to its greatness. It was originally endowed with speech so it could go on Adam's missions to distant ends of land and sea and report to its sender. Now all animals have some communication in their voice, such as birds' chirping and the ox's lowing, through which sages understand what they are permitted; the serpent has none. Alternatively, it too spoke with Eve by winks and signs, now abolished from it. Both approaches have support in the midrash.

Tosafot conclude that for one outside the covenant an evil thought joins action in every case, from Esau's “Because of violence against your brother Jacob.” Although they say there that an estranged son differs, concerning Esau's inheritance, “I gave Mount Seir to Esau,” meaning this is no proof that a gentile inherits his father, that was not the conclusion but an expansive argument. Even if we say so, it is derived from Lot's children: “I gave Ar as an inheritance.” Nevertheless the verse's plain meaning accords with Tosafot. A good thought among a foreign people does not join action: of Darius it does not say that he

Yad Yehudah - 1 - continued

fruits”: wrongdoing by an important person, whom others learn to imitate. End of quotation.

“It produces no fruits”: other people do not benefit from it. “If you are righteous”: Job 35. “Conversely, desecrating the Name”: they learned there, “They do not extend credit concerning desecration of the Name.” What does this mean? Among the explanations: when the scale is balanced, it tips it. “All his merits”: “merit has principal and fruits” concerns a good righteous person, as explained from Scripture. “The opposite”: a bad wicked person's transgressions yield no fruits unless the transgression produces them, as derived from “Woe to the wicked who is bad” and “They eat the fruit of their way.”

“This resolves”: Jerusalem received more than her wickedness merited: “Comfort… speak to Jerusalem's heart… she received from the LORD's hand double for all her sins” (Isaiah 40). It involved desecration of the Name: “They came among the nations… profaning My holy Name, when they said of them, These are the LORD's people” (Ezekiel 36). “According to the commentators”: who interpret this as receiving doubled punishment. See

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Rashi on the verses: “the difference of the two, proper in them, to take two for one… before…” [?]. [TN100051]

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saved Daniel, only that “he was striving to save him” (Daniel 6:15), although Daniel received a small measure of rescue through him until sunset.

Yad Yehudah - 1 - continued

“Further, He joins good thought to action”: “Then those who fear the LORD spoke, each to his fellow…

Yad Yehudah - 1 - continued

a book of remembrance was written before Him for those fearing the LORD and thinking upon His Name.” Rav Assi explains the last phrase: even if someone intended a commandment but was prevented from performing it, Scripture credits him as though he performed it. The Holy One does not join evil thought to action: “If I saw iniquity in my heart, the LORD would not hear.” How then is “I bring evil upon this people, the fruit of their thoughts” fulfilled? He joins thought producing action to action, but not thought without action.

Then what of “to seize the house of Israel in their heart”? Rav Aha bar Ya'aqov says it concerns idolatry, which is severe: whoever denies it is as though acknowledging the entire Torah. Ulla answers according to Rav Huna: once someone transgresses and repeats, it becomes permitted to him. Permitted—could that be? Rather, it becomes as though permitted. Rashi explains that fruit-producing thought means carrying out one's intention; it joins action, and payment is exacted for the thought too. Ulla says “the fruit of their thoughts” concerns repeating a transgression: later thoughts of it join action even without performance, because refraining is not for Heaven's sake but because he did not need it, as Rav Huna says it became as though permitted.

“As though he thought and performed”: thought joins the commandment, so performing it gives two commandments, for thought and action. If prevented, the thought is reckoned for both. “If he merits fulfilling it afterward”: thought's reward and action's reward are reckoned again a second time. This confirms the repeated Torah wording, “The children of Israel did according to all the LORD commanded Moses; so they did.” From what we learned, thinking to do, even without carrying it into action, is the first “they did”: Scripture awards reward as though performed. “So they did” concerns actual performance, as above at chapter 13's end; see there.

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“Without action”: for whatever reason, even constraint, he is punished only for evil thought, not as for action, unlike good thought. The favorable measure is greater, as is known. Nevertheless he is punished for thought itself. For this reason the master holds Rav Aha bar Ya'aqov's and Ulla's statements “in their differing method” [?]. [TN100052] “Causes subsequently”: from the second repetition onward, thought joins action, bringing punishment for both even without doing the act. “Even the first time”: before any repetition, according to Rav Aha bar Ya'aqov.

“A decisive explanation”: just as idolatry differs concerning thought, which joins action immediately without repetition, so it differs concerning a person's first sins. The familiar teaching at Yoma's end forgives a first and second offense. Where an element of idolatry exists, however, it is not forgiven. Therefore the blessed LORD judged Adam even for his first sin, as also above, Part I chapter 4. The warning against the tree of knowledge concerned an element of idolatry: lest he make himself a god over other living creatures.

“As explicitly stated in aggadah”: the Zohar, Be-Har, page 271, says at length that Adam transgressed “The LORD your God commanded,” interpreting “commanded” as idolatry. The matter follows the sages' statement in Bereshit Rabbah [?]: “The man has become like one of us,” like the Unique One of the world; as Rashi on the Torah says, lest he mislead creatures. “This is what they said concerning the blinded one in judgment, and under… there was judgment” [?]. [TN100053] Accordingly, the sages fittingly expound “I said, You are gods; yet like Adam you shall die”: like Adam who committed a transgression involving idolatry. After Israel worshipped the calf, “Like Adam you shall die.”

“Moreover”: even if the warning did not intend idolatry, Adam thought it did, since the serpent misled him with “You shall be like gods.” See below,

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chapter 14: “he raised HK… when they said, we desired the Holy One who created them” [?]. The serpent said, “Every craftsman hates his fellow craftsmen, for He ate from this tree and created the world,” and so forth. Whoever attributes this to his fellow also worships [?]. Hence one does not plead on an enticer's behalf, learned from the primordial serpent, since its guilt involved idolatry. [TN100054]

“It is not difficult”: incidentally the master explains the serpent after mentioning it. Taking the words literally is not difficult, as Ibn Ezra holds. “Its fall corresponded to its greatness”: Bereshit Rabbah chapter 19 teaches in Rabbi Meir's name: as great as the serpent had been, so was its fall—cunning above all, cursed above all. The master explains that it originally had speech, removed through the curse. The next connection, “when they erred… above all” [?], leads to Nahmanides' objection: the serpent now has no speaking soul; had it originally possessed one, its loss would have been mentioned as a penalty. Its curse did indeed distinguish it above them all. [TN100055]

“So it could go”: as said of it in Arba Mitot, “Alas for a great servant,” and so forth. Its greatness is recognizable in all matters: Adam would have sent it with a pack in his hand, and it would have gone, and so forth [?]. [TN100056] “SM” [?]: this is the view of the “some say” in Ibn Ezra there. [TN100057] “Support in the midrash”: there, section 24, on “A man of tongue shall not be established on earth”: the man of tongue is the serpent, which spoke maliciously about its Creator. Further, on “A man of perversities spreads strife”: the serpent, which distorted words about its Creator. The master explains that “tongue” implies speech. “Therefore they objected: today, tongue; and the person set a limit” [?]. According to the view that it spoke through winks and signs, “a man of perversities” describes twisting statements about its Creator through signs. [TN100058]

“Tosafot conclude”: returning to the original subject. Their words there are: “The Holy One does not join evil thought to action. Among gentiles He does, as ‘Because of violence against your brother Jacob, shame shall cover you and you shall be cut off forever.’ Do we find Esau doing any evil to Jacob? Rather, the Holy One joins his evil thought against

Yad Yehudah - 1 - continued

him to action. He does not join a gentile's good thought to action: Daniel says, ‘Until sunset he strove to save him.’ Darius did all he could to save Daniel from the lions' den. The verse indicates striving until evening. Had his thought been reckoned rescue, rather than seeking to rescue —‘Mordecai in his thought’ [?]—it would have written ‘he saved him.’” [TN100059]

“Although the sages say”: also in Qiddushin, of Esau, an estranged son differs. There, folio 18, Rabbi Yohanan says a gentile inherits his father by Torah law: “I gave Mount Seir to Esau as an inheritance.” Perhaps an apostate Israelite differs? Rather, derive it from “I gave Ar to Lot's children as an inheritance.” Tosafot's words raise a difficulty: how can one distinguish Esau as an apostate Israelite, when a gentile's evil thought joins action but an Israelite's does not? Esau is evidently no different from other gentiles. In Tosafot's view, “perhaps an apostate Israelite differs” is not a final distinction, only an expansive argument: even if this troubles you, gentile inheritance is derived from Lot's children. “Nevertheless the verse's plain meaning”: “I gave an inheritance to Esau” agrees with Tosafot, without distinguishing him as an apostate Israelite. “A good thought”: concludes Tosafot's words, as quoted.

Yoel Moshe - 1

“Sending away the mother bird likewise”: it too tips the scale, although not listed among the things whose fruits a person eats. One cannot say the tanna taught some and omitted others, since he says “These.” Nevertheless it tips the scale but produces no fruits, because it is only between the person and the Omnipresent.

“As though he thought and performed”: he receives reward for the act a second time. An evil thought differs: if he thought and acted, they join and he is punished for thought and action. Without action he is punished only for thought, not for action as though he had done it. “You shall be like gods”: this implies he misled him into idolatry, becoming other gods. “An estranged son differs”: an apostate whose acts became alien to his Father in heaven differs from a wholly foreign person. “Meaning there is no proof from there”: nevertheless this was not said as the conclusion. “Although some rescue occurred”: even so it says he strove, not that he saved him.

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Heqor Din - Part II (ב) - Chapter 23 (כג)

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Yad Yehudah - 1

“As is known”: as in Shabbat 29 [?], where Isaac says to the Holy One concerning Israel: How much have they sinned? How many are a person's years? Seventy. Deduct twenty, for which You do not punish, and so forth. Rashi explains: thus we find in the generation of the wilderness; see there. [TN100060]

“A reminder”: it is written of Ishmael in Va-Yera, “An angel of God called to Hagar from heaven and said, What is the matter, Hagar? Do not fear, for God has heard the boy's voice where he is.” “Where he is” requires examination: why is it needed in the plain meaning? Rashi explains: according to his present deeds. As in Bereshit Rabbah, the ministering angels rushed to accuse him: Master of the worlds, will You raise a well for someone destined to kill Your children by thirst? He said: What is he now, righteous or wicked? They replied: righteous. He said: I judge a person only at his time.

Re'em and Yefeh To'ar already objected from the sages' exposition of “She

Rema of Fano

The heavenly court does not punish someone under twenty years old, as is known. A reminder of this is “God has heard the boy's voice where he is.” The allusion concerns “God” and “heaven” mentioned there. For in the earthly court, where “God stands in the congregation of God,” it had already been said, “Whatever Sarah tells you, listen to her voice.” Since kinship does not disqualify a judge regarding a maidservant's son, Abraham's court sentenced him to expulsion for three grave transgressions, which the sages expounded from “playing” (Genesis 21:9). Although Abraham first freed Hagar, according to Jonathan ben Uzziel, before the giving of the Torah freeing slaves was effective only in making them resident aliens. Furthermore, she and he returned to the idols of her father's house. Yet she bound her opening and belonged to no man until Abraham took her a second time. From then onward her deeds were beautiful as incense.

The ministering angels also sought to judge Ishmael on account of his end. The righteous Judge told them that even a stubborn and rebellious son is judged thus only according to his deeds at that time: he is now a glutton and drunkard, and will ultimately rob people. What is done to him is for his benefit: let him die innocent rather than guilty. But if he has

Yad Yehudah - 1 - continued

saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing”: “playing” means illicit sexual relations, idolatry and bloodshed. Ishmael therefore was not righteous then! They strained to establish this exposition according to Rabbi Aqiva, who interpreted “playing” favorably. The master prefers to establish it according to all opinions. He was considered righteous because he was not yet twenty. He was seventeen then, as in Pirqei de-Rabbi Eliezer, and also Bereshit Rabbah according to the Yalqut's reading, as Yefeh To'ar writes. The master says this too is hinted in “where he is”: “he” connects with “God,” and “there” refers to heaven. Its meaning is: God heard the boy's voice and did not punish him for his end, because He is God there in heaven, in the heavenly court, where the boy is now considered righteous.

“For in”: Scripture needed this hint because the Holy One had already agreed to sentence Ishmael to expulsion for “playing”: “She said to Abraham,

Yad Yehudah - 1 - continued

Expel this maidservant and her son… God said to Abraham… Whatever Sarah tells you, listen to her voice." The judgments would appear, Heaven forbid, contradictory. To explain their reason, Scripture says "there": this judgment follows His being there in the heavenly court, whereas agreement to expulsion followed the law of the earthly court, Abraham's court. He is with earthly judges: "God stands in the congregation of God." He agrees with them even when judging those under twenty.

"Since": certainly Ishmael's dismissal was effected by a full judgment in Abraham's court, which, according to the divine utterance, agreed to Sarah's request because of "playing" in the three transgressions: idolatry, illicit relations and bloodshed. Abraham himself was qualified to judge, since kinship does not disqualify regarding a maidservant's son. Yevamot chapter 2 says: whoever has a son of any kind, and so forth, except one born of a slave woman or gentile woman. Admittedly, Alfasi's opinion in Yevamot chapter 4 differs concerning one's own slave woman. The master follows Maimonides, Laws of Slaves chapter 9, who makes no distinction; see there.

Rema of Fano - continued

no guilt in the very deed he will later commit, he is not punished even through inaction, such as withholding a well from him, although later he will stumble through active conduct, killing exiles like himself by thirst, who are children of the Omnipresent. Moreover, Ishmael differs: although the beginnings of corruption were present then, as we recalled in the exposition of "playing," he himself would not ultimately kill by thirst; his children would commit the sin. A stubborn and rebellious son is judged only for his own corruption, beginning and end.

Death for those under thirteen, however, comes only through their parents' sin. From thirteen to twenty, death by the heavenly court is always for good. If his merits predominate and he is close to becoming wicked, he is removed from the world to receive reward for commandments and to be renewed according to his merit, as will be explained in chapter 28. They did not say that the heavenly court does not put to death at that age, only that it does not punish. Such death is not by way of punishment, as stated. This too substantially supports Tosafot's opinion mentioned above. If his sins predominate and he dies, this comes under judgment accompanied by righteousness. Sometimes this happens even to someone over twenty: he is swept away without the judgment of his place and time, but in view of his end, to diminish wrongdoing and hasten his atonement. It is true judgment according to his wickedness. The stubborn and rebellious son in the earthly court is its

Yad Yehudah - 1 - continued

"Although Abraham first freed Hagar": before having relations with her, according to Jonathan ben Uzziel on "Sarai, Abram's wife." He would therefore have been unqualified to judge. "Furthermore": this freeing lacked substance because she and Ishmael returned, after it and before their expulsion, to her father's household idols, as the sages say in Bereshit Rabbah on "She went and wandered."

"Yet she bound her opening": also in Bereshit Rabbah, on "Abraham again took a wife, whose name was Qeturah": this is Hagar. Rabbi Berekhiah says: although you say "She went and wandered in the wilderness," would you say any person was suspected of relations with her? Scripture says "Her name was Qeturah," from a binding like this, which is sealed, and so forth. Yefeh To'ar similarly explains: although she turned her back, as the sages expound "She went and wandered" to mean returning to her father's household idols, she nevertheless did not break the boundary against promiscuity.

"From then onward": the reason given there in the midrash—that Qeturah was perfumed with commandments and good deeds, quoted by Rashi—does not disagree with the

Yad Yehudah - 1 - continued

exposition of “She went and wandered.” Rather, her name was favorably changed when Abraham took her again, for then her deeds were beautiful as incense.

Rema of Fano - continued

counterpart, as we said.

Yad Yehudah - 1 - continued

“The ministering angels”: incidentally the master explains the commentators' difficulty with the blessed LORD's answer to the angels: what of a stubborn and rebellious son, judged for his end, as in Sanhedrin? The master holds there is no objection, since that son has already begun accustoming himself to things drawing him toward the sin he will finally commit. Re'em writes likewise. “In that deed”: although he has other sins, as Ishmael did. “Even through inaction”: active punishment for a future sin is obviously unreasonable. See Yefeh To'ar. “Killing by thirst”: Israel when going into exile, when Ishmael's descendants brought them salted foods and inflated waterskins, as in the midrash. “Beginnings of corruption”: the sins of idolatry, illicit relations and bloodshed. “He himself would not ultimately”: Ishmael himself would not kill Israel by thirst; his descendants would commit that sin. Yefeh To'ar answers likewise.

“However”: returning above. Since the heavenly court does not punish anyone under twenty, an explanation is certainly required for the death we see heaven's judgment inflict below that age. The master says death for these comes only through their parents' sin. “From thirteen”: as in the Zohar, Va-Yera, page 291: Rabbi Elazar said, If so, whence is someone who departs the world before twenty punished? Before thirteen he is not liable to punishment, except for his father's sins; but above thirteen, what is the rule? He answered: the Holy One has compassion on him, so that he may die innocent, receive good reward in that world, and not die guilty and be punished there. We have explained this. He asked: if he is guilty and not yet twenty, what then? Once he departs, wherein is his punishment? He replied: then will be fulfilled..., and so forth; see there.

“And all the language, to say in what” [?]: this is the subject of the verses “Visiting the fathers' iniquity upon the children” and “Each man shall die for his sin.” [TN100061] The former concerns children under thirteen, not yet obligated in commandments.

Yad Yehudah - 1 - continued

“Each man shall die for his sin” concerns those who have reached thirteen but not twenty. This is not punishment: he is benefited thereby. If merits predominate and he is close to wickedness, he is removed while still righteous because of the future sin, so that “shall die for his sin” appropriately applies. If sins predominate, he is nevertheless benefited before adding more sins.

“To be renewed”: through reincarnation. “This too supports”: decisive evidence for Tosafot's opinion mentioned in chapter 21, explaining “written and sealed” as referring to the world to come. Those under twenty are not inscribed for death in this world by way of punishment, yet they die. It must therefore mean written and sealed for the world to come; those under twenty also enter that judgment. “Judgment accompanied by righteousness”: judgment for sins and righteousness in preventing him from adding transgression to his sin. “Its counterpart”: the reason for his judgment is “Let him die innocent rather than guilty,” as we said.

Yoel Moshe - 1

“A reminder... God and heaven”: the verse in Va-Yera says, “An angel of God called to Hagar from heaven.” “Where he is” refers to “God” and “heaven”: up there he is not yet liable to punishment until twenty, and therefore He heard his voice. Down on earth he is liable once thirteen; therefore, “Whatever she tells you,” and so forth, came. The expression “where he is,” in the mystery of AḤH, “for a dwelling for Him,” after the manner of a grave and burial beneath the throne of glory—this is “where he is there,” where the angel of death has no permission to enter [?]. [TN100062]

“Since kinship does not”: although Abraham was related to Ishmael, he nevertheless sentenced him to expulsion, since kinship does not disqualify in the case of slaves, and so forth. “From then onward”: before Abraham took her back she was called Qeturah because she bound her opening; her deeds were not beautiful, for she returned to her father's household idols. When Abraham took her back,

Yoel Moshe - 1 - continued

however, she was called Qeturah because her deeds were beautiful as incense.

“From thirteen to twenty”: nevertheless he sometimes dies, “because of punishment, but for his benefit” [?], when close to becoming wicked, to give him reward for commandments and to renew him —that is, to reincarnate him again in some body. [TN100063]

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Historical index: Heqor Din - II - Chapter 23

Heqor Din - Part II (ב) - Chapter 24 (כד)

Yad Yehudah: 1

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Yad Yehudah - 1

“On the New Year”: according to Rabbi Eliezer, the world was created on the twenty-fifth of Elul. The sixth day, when Adam was created, was the first New Year. “For the first sin”: he sinned that very day. “He informed him”: through this word, the first of Tishri, with the rest hinted by the remaining letters of ayyekah. “After it, on the tenth”: hinted by yod; this is the Day of Atonement and judgment's conclusion.

“From the day's sanctity”: from New Year to the closing of the gates on the Day of Atonement are about 243 hours, including the two additions from ordinary time to sacred. For nine days are 240 hours [?], with an hour added at New Year's beginning and an hour at the Day of Atonement's end at the closing of the gates, making 242. The hour of closing, the 243rd, is the conclusion of

Rema of Fano

When the Holy One came to judge Adam on the first New Year for the first sin, He entered into conversation appropriate to the occasion and said, “Where are you?”—ayyekah. He informed him that that day was the first of Tishri, the beginning of a person's judgment every year. After it, on the tenth of the month, comes the conclusion of judgment, at the end of the closing of heaven's gates. From the day's sanctity at the year's beginning, for one who adds from the ordinary to the sacred, until that time there are some 243 hours. After the twentieth of Tishri comes the sealing of judgment, on Hosha'na Rabbah's night, during the moon's dominion, as is known. In that first year Hosha'na Rabbah fell on Thursday; the moon rules at night in the fourth hour, and its indications become known to the many from the fifth hour onward, when judgment is entrusted to the messengers. Thus the day and hour were hinted to Adam by the he in ayyekah. This is another approximately 243 hours from the closing of the gates until then.

Yad Yehudah - 1 - continued

judgment. [TN100064] “For one who holds”: that on Sabbaths and festivals too one adds from the ordinary to the sacred. This is Alfasi's and Nahmanides' opinion. On their view we properly count an hour before New Year, unlike the view that only the Day of Atonement's addition is required by Torah law. This depends on the amoraim's dispute, as stated and explained by the legal authorities.

“After the tenth of Tishri” [?], hinted by the kaf in ayyekah, comes the sealing of judgment, as explained in the Zohar, Emor. [TN100065] “On Thursday”: as known in that year [?]. “On its night”: the preceding night. “In the fourth hour”: as is known, the seven planets govern the hours successively in this order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Accordingly their order at

Yad Yehudah - 1 - continued

the beginning of days is Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, beginning with Sunday. At the beginning of nights it is Mercury, Jupiter, Venus, Saturn, Sun, Moon, Mars, beginning with the night before Sunday. On the night preceding Thursday, "ḤL, KL," the moon is in the fourth hour [?]. [TN100066]

"Its indications": what its shadow indicates, as explained in the Zohar there, is not in the fourth hour but becomes known to the many from the fifth onward. He likewise hints this, as stated shortly, and then judgment is delivered to the messengers, as explained in the Zohar. "Another approximately 243 hours": the closing is in the second hour after the Day of Atonement, as mentioned. From the third hour to the beginning of the third hour of the twenty-first's night are 240 hours; at the fifth it is 243. "For both": the first and second 243 hours, together 486, when forgiveness is completed. The sign is be-tof u-mahol: at 486 hours comes forgiveness.

"This number is the numerical value of the great Name": emet, "truth," the Holy One's seal, interwoven with the Name YHWH filled with alefs, totals 486. "In reduced reckoning": the reason for this interweaving is that

Rema of Fano - continued

A mnemonic for both periods is "Praise Him with drum and dance," be-tof u-mahol: at the end of 486 hours forgiveness is completed. This is the numerical value of the great Name with the seal "truth," namely YOD–alef, HE–mem, VAV–tav, HE. In reduced reckoning it amounts to adam, "man," the tithe of emet, "truth," as explained in Tiqqunei Bereshit. Thus the sealing of judgment comes twenty-one days from Adam's birth: its sign is EHYEH; and twenty-six days from the beginning of creation: its sign is the unpronounced four-letter Name.

This testimony is known and accepted among many in Israel. It is fitting that, after each individual's judgment is concluded through writing, sealing and delivery, with no revocation, we multiply supplications the following day for the community's needs. The prophets' custom of beating the willow on this day without a blessing commemorates judgment's annulment and cessation from then onward, after it has been sweetened daily throughout the seven days by the willow's joining the lulav under Torah law. On that day too, one first circles the altar with it seven times, showing its roots' attachment to supreme holiness, from which come Netzah and Hod. Whatever is rooted in it cannot be described as annulled; only that which breaches its boundary will be trampled.

Therefore even one leaf on one branch suffices, showing that the remnants shall have no remnants and will ultimately be entirely annulled. The allusion is only to

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YHWH filled with alefs totals 45, the tithe of emet, as in the Tiqqunim, folio 98: "Its tithe is YOD HE VAV HE, a tenth of four hundred and forty-one, which… to forty-five" [?], and so forth. This too is the numerical value of adam, as is known. [TN100067] "From Adam's birth": on New Year. "From creation's beginning": on the twenty-fifth of Elul. "This testimony": the beautiful custom in Israel of multiplying prayers and supplications on Hosha'na Rabbah. "Through writing and sealing": on New Year and the Day of Atonement; "delivery": on Hosha'na Rabbah, when the slips are delivered to the messengers and revocation is impossible, as in the Zohar.

"The prophets' custom": while discussing Hosha'na Rabbah's judgment, the master also explains beating the willow, a prophets' custom. The Gemara concludes in Lulav va-Aravah, folio 44, that willow is a prophets' custom, not a prophets' institution; therefore no blessing is recited. The master gives the reason as annulling judgment, as in the Zohar, Tzav, page 22: "The festival's seventh day is the world's day of judgment. Slips leave the King's house; powers of severity stir and come to their end on this day. These brook willows: with

Yad Yehudah - 1 - continued

them we need to awaken powers toward water and circle this altar seven times, Isaac's waters... For on this day judgment ends. Therefore they must be beaten on the earth and brought to their end so they are no longer found, for this day is arousal and is on the day. Therefore it is arousal and on the day that we act with brook willows...” [?] See there. [TN100068]

The explanation is that brook willows correspond to Netzah and Hod, as in the Zohar, Emor, pages 201–202. Judgments attach there and the shells draw nourishment from them. Therefore the willow is

Rema of Fano - continued

the wielders of the scourge. Holy judgment lives and endures; it saves us through the Binding's merit, in the sense of “For You are our father, though Abraham does not know us and Israel does not recognize us,” explained in our treatise Em Kol Hay. Among the amoraim, however, someone says three moist branches are required. He wished the three Names constituting the court—El, Elohim, YHWH—to agree to its annulment. This is not the law, for the act does not signify the annulment's agents agreeing, but the cessation itself affecting that which undergoes annulment. Similarly, when sprinkling someone impure through a corpse, the commandment of hyssop requires three stalks; its remainder may be two and its stumps any amount.

Yad Yehudah - 1 - continued

beaten on the ground to end and annul judgment. “After it has been sweetened”: judgment, through the willow accompanying the lulav, for the lulav hints at mercy, as is known.

“On that day too”: the Mishnah there, folio 45, states the willow commandment: every day they circle the altar once, and on that day seven times. In the Gemara, folio 43b, the amoraim differ over what they circle with: one says willow, another lulav. All legal authorities rule thus. The master too means the willow in the lulav, since willow has one designation. Seven circuits

Yad Yehudah - 1 - continued

indicate that the shell's root is attached to the boundaries of supreme holiness, the seven days of building, through the two companions: Netzah and Hod beneath it, and so forth. What is rooted in holiness is not annulled. Rather, the impurity breaching holiness's boundary and drawing nourishment outside shall be trampled, subdued and become like the earth's dust. This is hinted specifically by beating the willow on the ground. Hence too it is a prophets' custom, for Netzah and Hod are their two levels, the two thighs of truth, as is known.

“Therefore”: the Gemara asks its required measure. Rav Nahman says three branches with moist leaves; Rav Sheshet says even one leaf and one branch. One leaf and one branch—could that be? Rather, say one leaf on one branch. The law follows Rav Sheshet. The master says this hints at diminishing the shell, so even that little is annulled. “Remnants shall have no remnants”: not even a small remnant will remain of the shell, called “remnants” because its existence and root derive from remaining sparks of purity descending from those companions, as is

Yad Yehudah - 1 - continued

known.

“The allusion”: what we said about future annulment of judgment refers to the shell, destructive angels wielding the scourge, who will be annulled in the future. Holy judgment—Gevurah and the other sefirot, Netzah and Hod, receiving from it—lives and endures forever. Not only is holy judgment not stretched out against us; it saves and protects us and takes our soul's ransom from judgment through the Binding's reward. This will be explained in Em Kol Hay chapter 29, on “For You are our father,” and so forth; see there.

“However, someone”: the master explains Rav Nahman's opinion: three branches correspond to three Names constituting a court that agrees to annul judgment. See the Zohar there, page 21, which adds a reason they should be moist: “Therefore all must be moist, not dry, to draw blessings to the world. When these below are moist, the two, Netzah and Hod, continually receive supplies of joyful waters, sated at this time.”

Yad Yehudah - 1 - continued

“For the act”: beating the willow does not hint at the annulling agents' agreement to annul judgment, requiring three branches for that reason. It signifies annulment and cessation themselves, concerning what is annulled: the shell undergoing annulment. Therefore the law requires one leaf on one branch. “Similarly”: the same law and reason apply to sprinkling someone impure through a corpse. Rabbi Yose says at the end of Parah chapter 1: the hyssop commandment is three shoots with three stalks; its remainder is two and its stumps any amount. If one stalk was removed, leaving two, or if they broke, leaving any amount, it is valid. As we said, this indicates that remnants shall have no remnants. Hyssop hints at the attribute of judgment, as Recanati writes in Bo. The master holds that dipping hyssop in water with the red cow's ashes for sprinkling corpse impurity annuls judgment's power, as commanded at the Exodus, “Take a bunch of hyssop.” The Zohar says: to annul the spirit of impurity; see there. Therefore its stumps may be any amount, as mentioned.

Yoel Moshe - 1

“On the first New Year, for his first sin”: ayyekah informed him that it was in Tishri. The sixth day on which he was created was the first of Tishri, for the world was created on the twenty-fifth of Elul, as is known. He hinted this with the alef in ayyekah. On the tenth of the month, the Day of Atonement, is judgment's conclusion, hinted by its yod. A hint to “judgment's conclusion”: from New Year, namely the hour added from ordinary to sacred at its entrance, to the end of the closing of the gates, also adding an hour at its departure, are 243 hours. At the 243rd hour comes the numerical value of “sealing” [?]. [TN100069]

Kaf hints at Hosha'na Rabbah, after the twentieth of Tishri, when there is a sign in the moon's shadow. From the Day of Atonement's seal to the fifth hour of Hosha'na Rabbah's night are another 243 hours. He hinted this by the he in ayyekah: Hosha'na Rabbah then fell on Thursday, hinting also at the fifth night hour. “Its indications become known to the many” means seeing the moon's shadow when the slips are delivered to the messengers.

“What he wrote, a sign for the matter, shoulder (KTF) and perversity/dance”: “it is written, S, three, in the verse, 243; at the end of three times 243 the

Yoel Moshe - 1 - continued

sealing is completed, namely not, grasped [?], hours; but reckon it for him. We find in several accurate books shoulder (KTF), book, but GL; what is written is according to Galante's interpretation” [?]. [TN100070] Since the author interprets mahol as forgiveness, so too, in this manner, according to Galante's interpretation of “In the four hundred and eightieth year after the children of Israel left Egypt,” “Then two prostitute women came to the king.” His explanation is that Lilith numerically equals 480, the number of her troops [?], and the second is Mahalath, numerically 478, the number of her troops. Over those two additional camps there is war between them in towns, and “HZ” did not draw near until the Day of Atonement [?]. On that day they come together and fight. Consequently Israel's prayers ascend without accusation, and the Holy One forgives sins, for Satan has no dominion that day.

As the sages explained, ha-satan has numerical value 364: there are 365 days in the year, and he governs 364 but has no dominion on the Day of Atonement. All the time Israel was in Egypt they had dominion, until Solomon came after 480 years and built the Temple; then they had no dominion. This too is the mystery of “Miriam the prophetess took the drum in her hand,” where ha-tof is written defectively, hinting at 480 shells. Thus “Praise Him with drum and dance” means that when Lilith, whose value is 480, comes to Mahalath, the Holy One forgives sins. U-mahol likewise hints at Mahalath. Thus far, “KL Moses” [?]. [TN100071]

I heard in the name of Maharal, “TZQ” [?], that this hints at Abraham, who belongs to the masculine world. There the Torah's twenty-six letters, including the doubled ones, sparkle and shine, like nine attributes shining and bestowing upon the tenth, Malkhut. Nine times twenty-six is 243, the value of Abram when the he is removed from his name [?]. Isaac belongs to the feminine world; therefore he had to be bound on the altar and his soul departed, as those knowing hidden wisdom know. There the Torah's twenty-two letters shine; nine times twenty-two is 198, and Isaac without the yod of the Name is 198. [TN100072]

Jacob comprises both, being mercy, as is known: twenty-two and twenty-six, together forty-nine [?],

Yoel Moshe - 1 - continued

so that, Heaven forbid, the righteous shall not totter before the wicked. Nine times forty-nine amounts to emet, “truth”: hence “Give truth to Jacob.” Jacob also rectified the feminine world with the five doubled letters. Nine times five is 45, and with “AḤM they are called adam”: emet and 45 total 486 [?]. Jacob also illuminated the feminine world: “twenty-six, twice twenty-six, twenty-four,” in the mystery of “unto the prayer of the destitute,” ha-ar'ar, numerically Israel, with the alef including them. Deduct twice twenty-six, since you count only the rectification, not what was already there; 486 remains, numerically adam atem [?]. Separate atem by itself, for it is the rectification of twenty-six and twenty-two; adam is what was added in the feminine world, nine times five, numerically 45. This is “Who gave man a mouth?” after the manner of “Give truth to Jacob”: nine times adam, the Name's four letters and emet have the value titten, “give” [?]. [TN100073]

This is the numerical value of YHWH spelled in full with the Holy One's seal, emet: YOD–alef, HE–mem, VIV–tav, HE [?]. The tithe of emet is adam, in Tiqqunei Bereshit, folio 29: the tithe of mem is dalet, of tav is mem, and alef remains as it is—thus adam. [TN100074] “From creation's beginning”: from the twenty-fifth of Elul to Hosha'na Rabbah are twenty-six days, the value of YHWH in the unpronounced Name.

“By joining”: the willow joined to the lulav every day; “a rectification of things in this” [?], for the lulav's leaves belong to holiness, while these belong

Yoel Moshe - 1 - continued

to judgments and impurity. Therefore one strikes them to the earth. [TN100075] “The roots' attachment to holiness”: willow indicates the shells, which have life only through an attachment and root in supreme holiness. Willow is a prophets' custom because their root is in the two thighs of truth, Netzah and Hod; they are called prophets of truth, and hence it is a prophets' custom. Moses, who looked through the luminous speculum, was in Tiferet above them.

“Whatever is rooted in it”: the root of holiness within impurity cannot be described as annulled or brought to cessation. Rather, impurity itself breaches the boundary. One beats the willow on the ground to bring these to cessation, “and it shall be trampled.” “Remnants shall have no remnants”: Samael will have no remnants, being entirely annulled in the future. “The wielders of the scourge” are the accusing shells, which will be annulled, whereas holy judgment itself lives, endures and saves.

“For the act does not signify agreement”: which would require the three Names El, Elohim, YHWH; it signifies cessation itself for that which undergoes it. “Similarly”: likewise “there is no precision concerning the willow: initially three, and afterward, if two remain, it is valid” [?]. [TN100076] “Its stumps”: remnants of remnants, even any amount, indicate the cessation of judgment and the shell.

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Historical index: Heqor Din - II - Chapter 24

Heqor Din - Part II (ב) - Chapter 25 (כה)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Rav Hai Gaon”: at the preceding chapter's end. The master intends to show that Rav Hai Gaon's words have support in the Gemara. “Lest one appear

Rema of Fano

Rav Hai Gaon said that, although the conclusion is indeed as we said—even one leaf on one branch—this is unsatisfactory for the choicest fulfillment of the commandment, lest

Yad Yehudah - 1 - continued

to despise it”: Tur, Orah Hayyim 664, likewise quotes him: one leaf on one branch is unseemly.

“Certainly”: the master

Yad Yehudah - 1 - continued

explains in his customary way that the Gemara's first wording, “one leaf and one branch,” is also true. It does not mean a leaf without a branch and a branch without a leaf; that certainly is inconceivable. It means we require two leaves and two branches: one leaf on one branch, and one branch with one leaf, for the choicest performance. It does not explicitly say “two leaves and two branches” because only one complete leaf and one complete branch are required, not two complete leaves and two complete branches. Thus there are two things, each with any amount: a complete leaf needs any amount of branch, and a complete branch needs any amount of leaf.

“This is why it says”: in the Gemara, “he beat, he beat,” twice: he beat with each, for the choicest performance. “We learn”: also from this wording, that the two things should be separate, not joined; the shells must not be connected and bundled. “The hint”: “Do not call it a conspiracy.” The sages say: a conspiracy of the wicked does not count. “Since he formulated”: because he wished to indicate the rule of diminution and “any amount” by saying “one leaf and one branch,” instead of explicitly stating it, we infer that he means the choicest performance.

Rema of Fano - continued

one appear to despise it. He spoke well, for the Gemara's wording is “even one leaf and one branch.” It then asks: One leaf and one branch—could that be? Rather, say even one leaf on one branch. Certainly one leaf alone and one empty branch are inconceivable. The first wording intends the choicest fulfillment: two things, each containing any amount. This is why it says “he beat, he beat,” implying with this and with that. We learn that they should not be tied together at all. The hint is “Do not call it a conspiracy,” which does not count, as will be explained. Since he formulated his initial statement in this manner of diminution, we infer that even one leaf on one branch is the indispensable minimum, for less is impossible.

It is indeed right that there should be two willow branches, after “his two brothers outside,” said of Ham, who saw, told and drew his father's nakedness toward them to strengthen the left power. But Shem and Japheth overcame their counterparts and covered their father's nakedness, their faces backward, to sanctify the attribute of the backs. These too are for the wise: “two men, spies.” They are the two external males of whom we spoke, like an ape before a human, going bound on Joshua's mission to conquer Canaan's land—Canaan, Ham's son—before Phinehas and Caleb. Of them it says heresh: whether read with sin, meaning their breaking purifies them like earthenware, or with shin, meaning they will become mute and deaf. They are remnants of the other two branches in the lulav; from then onward the

Yad Yehudah - 1 - continued

Had it been indispensable, he should have said so explicitly. We learn that at least one complete leaf and one complete branch are necessary: one leaf on one branch is indispensable. Less, such as a complete leaf with any amount of branch or the reverse, is insufficient.

“It is indeed right”: the master explains the choicest performance. Hosha'na's willow, hinting at the shell, appropriately has two branches corresponding to the two external males of whom Scripture says concerning Ham: “Ham, father of Canaan, saw his father's nakedness and told his two brothers outside.” This does not mean his brothers Shem and Japheth; otherwise why mention that they were outside? It means the two external males: his brothers outside, in impurity.

“Drew”: Bereshit Rabbah says, “Ham saw and told”—he told them and drew them: he said, Adam had two sons, and so forth. It expounds va-yagged as drawing, since “they drew” is translated u-negid, meaning he drew them with words, as Yefeh To'ar writes. The master expounds that Ham wished to draw the power of his father Noah's nakedness outside holiness toward his external brothers, meaning outside

Yad Yehudah - 1 - continued

Yesod, thereby strengthening the left power, the harsh shell. But they overcame them, and so forth. “To sanctify”: Bereshit Rabbah asks, From “they covered their father's nakedness,” do I not know their faces were backward? Rather, it teaches…, and so forth. The master expounds that their thoughts and actions faced backward to sanctify the attribute of the backs, two levels of the Shekhinah called “backs.”

“These too”: the Zohar, Bereshit, page 24, on “The sons of God saw the daughters of man”: this is “two men, spies, secretly, saying.” “The daughters of man”: “Then two prostitutes came to the king.” Concerning them it says, “For they saw that God's wisdom was within him.” “Then they came,” not previously. Further there, page 85: “The Nephilim were on earth in those days,” not after that time, until Joshua came. The sons of God were kept until Solomon came, and the daughters of man were included: “the delights of the sons of man.” The Zohar, Aharei, pages 18 and 118, calls these two males the spies of the land; see there.

The sage Galante explains in his teacher's name: Joshua's two spies were two external males who submitted to him

Rema of Fano - continued

remnants have no remnants, as stated.

Our explanation makes intelligible “Ham, father of Canaan, saw his father's nakedness”: he needed to join his son's power to his own to draw from both outward. Whoever has only one leaf on one branch also beats it without a blessing. This accords with our approach, corresponding to the levirate widow's son whom Solomon kept alive after the provocation, “Bring me a sword.” This is learned from its context: the two young spies who took Rahab out of the overthrow were brothers, husbands of the two prostitutes. No male remained of them except the living child, prepared for rectification, for existence will not be entirely annihilated.

Therefore, at the time of corruption, “Cursed be Canaan” was said of one doing Canaan's deeds, “in whose hand are deceitful balances,” excluding Tabi, Rabban Gamaliel's slave, and his like. “No Canaanite shall any longer be in the house of the LORD of hosts”: this is a designation; when purified of it, he will be favorably received. One accustomed to aggadah, gathering its scattered teachings with wisdom, understanding and knowledge, will greatly rejoice and exult in the sages' words and riddles.

Those who investigate out of love for the commandments, however, say that when the husk is removed from the willow's kernels, something like a serpent's body appears, stripped of skin and without a head. This indicates the concealment of that stature's head, in the sense of “Cruel venom of asps—is it not stored away

Yad Yehudah - 1 - continued

immediately upon his entering the land, saying, We are your servants. Joshua sent them to spy out the land; Phinehas and Caleb went with them and clothed themselves in them. These two spies of the land cast fear upon all its inhabitants, as Joshua had stipulated, so the land would be readily conquered. Therefore all its inhabitants melted away and no spirit remained in them as soon as the spies came to search the land, although they returned without searching it: those two spies had done their assigned work. Their wives, however, those two fires of lewdness, Lilith and Mahalath, had not yet submitted, being the harsh, fierce, impure attribute of judgment. Only when King Solomon came, ruling demons and “the delights of the sons of man, male and female demons,” did they too submit and fall on their faces before him. Thus “Then two prostitutes came to the king”: then, not previously. See there, folios 93b and 101.

“Like an ape before a human”: the external powers are so called because they resemble an ape imitating a human. Thus their two levels imitate adam, whose value is 45, as Galante writes, folio 95. The master calls them this because they

Yad Yehudah - 1 - continued

were bound before Joshua; qof interchanges with kaf, both belonging to the letters gimel, yod, kaf, qof. “Ham's son”: their brother outside. “Of them it says”: “Joshua sent two men, spies, secretly”—heresh. The midrash differs: one reads heres, earthenware, for they made themselves potters; another reads heresh literally, as deaf people. Accordingly, these external powers too are like earthenware vessels, whose breaking purifies them and removes their impurity. The external

Rema of Fano - continued

with Me?” according to our exposition. The stripping of the skin is the cessation of its activity, as is known; beating it on the ground corresponds to “The wicked are shaken out of it.” This is a pleasing reason for the prophets' custom mentioned above. What we learned, however—that its commandment throughout all seven days is to stand it at the altar's sides, its tops bent over the altar—is a law given to Moses at Sinai. Even in the Temple, its handling overrides the Sabbath only on the seventh day; with the four species, only on the first day, under Torah law. Let the wise hear and increase learning.

Yad Yehudah - 1 - continued

powers' breaking brings their cessation and purification. In the comprehensive rectification they too will be rectified. Heresh literally means they will become mute, unable to open their mouths in impurity, and deaf, not listening to their counsel.

“They”: those two external powers, corresponding to the two willow branches hinting at the shell, are remnants of the lulav's two branches, which correspond to holy

Yad Yehudah - 1 - continued

judgments, Netzah and Hod. Hence any amount suffices for this willow, unlike the willow in the lulav. From these onward there are no remnants, only cessation and annulment.

“The verse becomes intelligible”: “father of Canaan” seems unexplained: why identify him here by his son? Bereshit Rabbah says Canaan saw and told. Ran writes that “father of Canaan” hints that he participated in the transgression. The master expounds that he needed his son's power to join his evil intention. “Whoever”: the master also explains why one leaf on one branch is indispensable: it corresponds to the one child remaining to the two external males.

“The levirate widow's son”: Midrash Shoher Tov says of the two prostitutes: Rav says they were spirits; Samuel says actual prostitutes; the sages say levirate widows. All their words are true: they were spirits and female shells, lewd women married to the two male shells, the spies of the land. “After the provocation”: Solomon provoked them by saying “Bring me a sword,” then permitted him, since he was prepared for rectification, as concluded shortly. “Learned from its context”: the correspondence of one leaf on one branch to the living child follows from the two branches corresponding to the two external males, fathers of the prostitutes' two sons.

Yad Yehudah - 1 - continued

“The two young spies”: called “two sons” in the Zohar, Aharei. “Who took Rahab out”: the master teaches us that they took Rahab out on Joshua's mission.

“Prepared for rectification”: Solomon hinted this in his provocation, “Bring me a sword… Divide the living child,” indicating his death, his breaking purifying him. Then he kept him alive, rectified, and did not kill him, because existence will not be annihilated but rectified at the end of days. “Therefore”: because existence will not be annihilated and that child was prepared for rectification, Scripture likewise says “Cursed be Canaan.” Bereshit Rabbah asks: Ham sinned and Canaan was cursed—astonishing! Rabbi Nehemiah says: Canaan saw and told; attach corruption to the corrupt. This is the Yalqut's reading. The master explains that Canaan is inherently corrupt by nature: “Canaan, in his hand are deceitful balances” (Hosea 12). “Cursed be Canaan” hints that his deeds caused it; rectifying his deeds will rectify him too, as with Tabi, Rabban Gamaliel's slave. Likewise, “No Canaanite shall any longer be…” (Zechariah 14) uses the designation “Canaanite,” not “Canaan,” showing that the designation will cease but the person will remain. When purified of this designation he will be favorably received.

Yad Yehudah - 1 - continued

“However”: the master gives another reason for the willow. “The concealment of the head”: of the shell's stature. Its root and head are hidden, stored and rooted in holiness, “like the hand of the skull” [?], as explained in Galante on “They sit on the ground.” [TN100077] “According to our exposition”: our explanation of this verse, as below, Part V chapter 8, and in Galante there: “It is known that when the shell's foot rises and its stature is annulled, all its limbs and branches are absorbed in their root, the stored head. In this mystery he fittingly explained, ‘Cruel venom of asps—is it not stored away with Me, sealed in My treasuries?’ Akhzar, ‘cruel,’ is construed as akh zar, ‘only foreign,’ diminishing cruelty in its concealed place: there it is included in good and acknowledges the Head of all heads. It can therefore be counted in ‘My treasuries,’ for this asps' head is among the sealed treasures that will no longer spread outward. Its concealment there endures forever, for existence will not be entirely annihilated. It testifies that His kingship rules all, sanctifying everything through His holiness.” See below, where I quote more of his words.

“Corresponds to”: “The wicked are shaken out of it” (Job 38). “This is”: refers back to the preceding chapter's “The prophets' custom,” because prophecy derives from Netzah and Hod. The Temple's willow commandment—standing it beside the altar all seven days—is itself a law given to Moses at Sinai for this reason. The Zohar, Bereshit, page 71, says: “Therefore this Oral Torah commanded Moses concerning those ten saplings and willows encircling this altar, those brook willows corresponding to the two levels surrounding above, Netzah and Hod.”

“Even in the Temple”: the willow commandment overrode the Sabbath there only when the seventh day fell on the Sabbath. Likewise, the willow in the lulav, required by Torah law, is based on the two levels Netzah and Hod, as in the Zohar, Emor, yet is taken under Torah law only on the first day. All this has a mystery: “Let the wise hear and increase learning.”

Yoel Moshe - 1

“Two things, each with any amount”: even the initial wording, “one leaf and one branch,” likewise means one leaf on one branch, “and one branch, and indeed one leaf” [?]; see there. [TN100078] “His

Yoel Moshe - 1 - continued

two brothers outside”: in impurity there are two male shells and two female shells, the two prostitutes who came in Solomon's days. Female shells are stronger than male; see the book Vavei Ammudi [?]. [TN100079]

Corresponding to them are their two husbands, male shells, as there is, and there is, in holiness: in Yesod, uniting with the holy covenant, as is known. Ham wished to draw into impurity, called nakedness. “Told,” in “He told his brothers outside,” means drawing toward the shells, his impure brothers like himself, outside. Precisely “outside,” for “they are the five windows,” and they overcame him [?]. The premise is known—distinguishing a thousand distinctions—“From my flesh I behold hanging” [?]: there are two apertures in the organ of the covenant, one for urine, one for semen; in the world of Asiyah, two conduits, one for judgment and one for mercy. When Israel sins, Heaven forbid, it draws toward the left. See the Zohar, Aharei Mot, “ʿQW,” Pardes, Gate of the Conduits, and Galante on “They ravished women in Zion.” [TN100080]

“Shem and Japheth”: “Taking[?] the backs”—impurity behind holiness, “the one opposite the other,” and so forth. Likewise, the spies are called “two men, spies,” hinting at those two male shells, who went before Phinehas and Caleb and obeyed them. Through them they subdued the subsequent bands of impurity, to conquer Canaan, Ham's son, impure like him. They went unwillingly, against their preference, at the divine utterance.

“Their breaking”: the shells' annulment is their purification in the future. This hints at the two willow branches in the lulav that are beaten, indicating their annulment with no remnant. “Ham saw”: “these among the shells are called NS, in their kind of multiplication. This is the mystery of the haftarah: six verses beginning with them, five, the word KN, ḤWTY T, Shem, Ham, Japheth. ‘Neither mine nor yours shall he be’: this is nothing but an evil heart. ‘For this too is a son to you’; therefore I shall not come to me, ‘For a hand upon the throne of YH,’ ʿL, further interpretation; in the future it will be rectified, and nothing, one of them, will remain” [?]. [TN100081]

“Father of Canaan”: these words are entirely

Yoel Moshe - 1 - continued

superfluous; once it says Ham, do I not know he is Canaan's father? Rather, he needed to join his son's power to draw from holiness to impurity toward his two brothers outside, as above.

“After the ban”: according to the Gemara, the Men of the Great Assembly annulled the inclination to idolatry, but could not annul the inclination to sexual transgression, for He formed it to be inhabited, not desolate; not even an egg could be found in Nehardea. This was the ban by which Solomon provoked the day-old son, the evil inclination, the shell. Upon that grasshopper [?] was written the great Name, namely the known one, “which are from his father” [?]; see our explanation above, Part I chapter 12. Therefore it says, “And I swear by KH, and said, If I put you to death by the sword” [?], I Kings 20. The oath was by the sword, by the Name upon it, that he would not kill him. With that sword came the provocation: to paint the inclination's eyes; it helped so that it would not be aroused toward relatives. [TN100082]

One leaf on one branch hints at this inclination. His two brothers, the spies, were brothers and husbands of the two prostitutes, as above. The Men of the Great Assembly annulled them, leaving only

Yoel Moshe - 1 - continued

one inclination, the living child prepared for rectification. Entire annulment is impossible, lest the world's existence be absent or diminished, as above. One of them, the evil inclination to idolatry, was subdued. As for illicit relations, “AḤ, only” [?] painting its eyes: this is Solomon “HMKH” provoking it with a sword to gouge out its eyes. This is “uproot”: to uproot the shells after it; “break”: the evil inclination; “cast down”: bloodshed, which is needed by the Sanhedrin; “subdue”: evil speech, the nogah shell, for death and life are in the tongue's power, and it is subdued to holiness. Examine this closely, “ḤV” [?]. [TN100083]

“YQQ, power of what” [?]: that is, Hokhmah of that stature, meaning the shell and impurity mentioned above. “Cruel venom of asps” is the shell, akh zar, a little foreignness for rectification. “Is it not stored away with Me?” accords with the mystery of Esau's head in Isaac's bosom, “and the words, and stored, KS” [?]. [TN100084] “Increase learning”: in the Zohar, Bereshit 71, a law given to Moses at Sinai, “from this, errs from it” [?]; and Emor, page 201, see there. A prophets' custom: Netzah and Hod are called prophets of truth. [TN100085] [TN140001]

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Historical index: Heqor Din - II - Chapter 25

Heqor Din - Part II (ב) - Chapter 26 (כו)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Concerning the time of sealing”: incidentally the master explains the Zohar's statement in Va-Yehi in the small-format printing, corresponding to Emor, page 199, in the large-format printing. It concerns sealing after the Day of Atonement and explains what seems strange and astonishing: that its time appears to be

Rema of Fano

Concerning the time of sealing mentioned in the preceding chapter, the Zohar contains statements astonishing at first consideration. In the books before us, Va-Yehi, folio 220, it says that on New Year the slips are written. These are what Rabbi Kruspedai meant when saying the wicked's book is written and sealed for death. It adds that repentance can nevertheless annul them until the Day of Atonement. If the person has not

Yad Yehudah - 1 - continued

Shemini Atzeret. It reads:

“Come and see: on the day when judgment awakens in the world and the Holy One sits upon the throne of judgment to judge the world, a person must stir himself to repentance and turn from his sins. For on that day slips are written, all found in the bag, already written. If a

Yad Yehudah - 1 - continued

person merits returning before his Master, the slips against him are torn up. Afterward the Holy One appoints a day for the person, the Day of Atonement, a day of repentance. If he turns from his sins, well; otherwise the King commands the slips to be sealed. Woe, for repentance is about to depart from him. If he merits complete repentance as is fitting, they suspend his case until that last day of Atzeret, the festival's eighth day. If he performs complete repentance before his Master, they are torn up or delayed. If he does not merit it, slips leave the King's house and are delivered into the officer's hand. Once delivered to him, judgment is certainly executed, and the slips do not return to the King's house. Then the images depart from him and are no longer with him. Once they depart, the King's sentence certainly passes over him and he tastes death. On that night of the last festival the officers stand ready and take the slips. After they take them, the images depart and are not found among them; lesser judgments, or judgment and illnesses, will pass over him through their deficiency [?]. We have established and explained this." End of quotation. [TN100086]

Rema of Fano - continued

repented in the interval, the slips are sealed on the Day of Atonement. This is the correct reading, and the point we stated, over which no one ever disagreed, as explained in chapter 1.

Once the sentence is written and sealed, it is difficult to reverse even through repentance, unless the person strengthens himself greatly in it; then nothing stands in his way. Therefore, once the slips have been sealed, it says there: "Woe to him, for repentance is about to depart from him. If he merits complete repentance as is fitting, well." Once the Day of Atonement has passed, they do not afford him the opportunity—meaning they do not assist him—to repent. Nevertheless, if he strengthens himself unaided in complete repentance with all its conditions, as mentioned in Part I, it avails him.

"If not, they suspend his case until that last day of Atzeret, which is the eighth. If he performs complete repentance before his Master, they are torn up. If he does not merit it, those slips leave the King's house and are delivered into the officer's hands. Judgment is executed, and the slips do not return to the King's house, since the images have departed from him… On that night of the last festival, the officers are ready." It says that after the Day of Atonement's sealing, his case is suspended to see whether he will strengthen himself in complete repentance, as stated, "until that last day."

If we interpret "the last day" as Atzeret, which is the eighth, this is the

Yad Yehudah - 1 - continued

"It says that on New Year the slips are written": "On the day of judgment… on that day slips are written." "These": the wicked's books which Rabbi Kruspedai said are written on New Year for death; see chapter 11 above. "It adds": the Zohar's "If a person merits returning before his Master, the slips are torn up." "Over which no one ever disagreed": all tannaim and amoraim hold that the sentence comes on the Day of Atonement.

"Meaning they do not assist him": from above, in repentance, as with others who come to purify themselves. Nevertheless, if he strengthens himself without help and opens for himself a fitting opening of repentance, nothing stands before repentance, as explained in Part I chapter 20; see there. This is "If he merits complete repentance as is fitting, well."

"If not, they suspend his case": the master's reading is "If he merits complete repentance as is fitting, well; if not, they suspend his case until that last day." This means that complete repentance before that last day avails him immediately regarding the sealing: the slips sealed on the Day of Atonement are torn up before the last day. Thus repentance avails regarding writing, tearing

Yad Yehudah - 1 - continued

up the slips after New Year before the Day of Atonement. If he does not perform complete repentance, they nevertheless suspend his case until the last day to see whether he will strengthen himself unaided in complete repentance.

Our reading, however, is

Rema of Fano - continued

astonishing statement we mentioned. It can be reconciled only with great strain, intolerable to one walking uprightly. We cannot believe that the Zohar in any way disagrees with the tradition of truth transmitted to the many, supported by well-known experience. Therefore, people of understanding, hear me: how well ordered are that holy book's ways, and how mighty its chapter headings! Ponder its sayings, for they are pleasant.

Yad Yehudah - 1 - continued

“If he merits complete repentance as is fitting, they suspend his case,” and so forth. According to this, even if he repents completely unaided after the Day of Atonement, the sealed slips are not torn up until the last day. Sealing differs from writing: the slips are torn up before the Day of Atonement through repentance because they

Yad Yehudah - 1 - continued

are merely written.

“Until that last day of Atzeret, which is the eighth”: the Zohar's wording certainly means literally the last day, Shemini Atzeret. This would be extremely astonishing, as he concludes, since the final sealing is known to occur on Hosha'na Rabbah. “Which we mentioned”: at the chapter's beginning, that the Zohar's statement contains astonishing things. “Only with great strain”: one would have to say “until the last day” excludes that day itself, which is very strained. “We cannot believe”: the astonishment comes from not believing that the Zohar disagrees with the tradition transmitted to the many from ancient times, that Hosha'na Rabbah is the time of sealing. The well-known experience of

Yad Yehudah - 1 - continued

the moon's shadow on Hosha'na Rabbah's night also supports and proves this.

Yoel Moshe - 1

“Until that last day”: if we interpret the Zohar's words above to mean that the last day is Shemini Atzeret, this is “one of four” [?] astonishing matters we mentioned. [TN100087] We cannot interpret the Zohar as disagreeing with the tradition of truth transmitted to the many, that judgment is concluded on Hosha'na Rabbah's night, not Shemini Atzeret. The well-known experience, “appointed” [?] in the moon's shadow specifically at that time, supports the many, contrary to the Zohar's apparent meaning. [TN100088]

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Historical index: Heqor Din - II - Chapter 26

Heqor Din - Part II (ב) - Chapter 27 (כז)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“In Emor”: continuing the preceding section's end. The master interprets the Zohar's “last day” as Hosha'na Rabbah, and therefore first establishes that the Zohar statement comes from Emor. “Which are its subject”: there the

Rema of Fano

In Emor, folio 104, “You shall take for yourselves on the first day,” and so forth: there, without doubt, is the beginning of the discourse we are explaining. Although printed in Va-Yehi, these teachings certainly were stated together. The printers already noticed this and supplied a reminder in Emor. What

Yad Yehudah - 1 - continued

Zohar discusses sukkah and lulav, and the sealing concerns them. This is known by joining Va-Yehi and Emor, where the discourse begins at “You shall take for yourselves.” “There too”: apart from this, the subject in Va-Yehi

Yad Yehudah - 1 - continued

itself indicates the same.

“According to the law”: following the anonymous Mishnah, “Water libation, seven days,” excluding Rabbi Yehudah's statement in Lulav va-Aravah, folio 48b, that he poured one log throughout all eight days. “Lest”: the Zohar next says “Atzeret is eighth” to forestall an objection: why call Hosha'na Rabbah last when Shemini Atzeret is the last day? It answers: Atzeret is eighth, not the festival's last, because it is an independent festival. The last day is Hosha'na Rabbah. “Therefore”: it hints at the law explained in the Gemara. “On the day, without a connecting vav”: the festival's other days in the sacrifices passage say “and on the day,” with an added vav. Shemini Atzeret says “on the eighth day,” without “and,” because it is an independent festival.

“Just as Atzeret”: the midrash says that, just as Passover's Atzeret is fifty days distant, this one too should have been fifty days distant. Why is it adjoining the festival? Rabbi Yehoshua ben Levi said: a parable of a king..., and so forth.

“To indicate”: the seven weeks of the world's days are known from the Zohar: “Fifty years of Jubilee: fifty thousand generations for which the Holy One will

Rema of Fano - continued

appears to us to be this Torah teaching's truth is that the Zohar calls Hosha'na Rabbah “the last day” because it is the last for sukkah and lulav, which are its subject when the two passages are joined. There in Va-Yehi too, the entire teaching concerns sukkah and lulav. Thus Hosha'na Rabbah is fittingly “last.” It is also the last for the water libation according to the law, following the anonymous Mishnah at the beginning of Lulav va-Aravah.

Lest one object that the eighth day is last, it says this is not so: Atzeret is eighth, and constitutes a festival in its own right for several major laws, whose mnemonic is PZRKShB. [TN100089] Therefore in Pinehas it alone says “on the day,” without a connecting vav. Just as the first Atzeret is separated from Passover, this Atzeret too deserves to be counted by itself, as if separated from Sukkot, although adjoining it, to indicate the LORD's appointed times. All were equated with the first festival day in being festivals, while on the final festival day we ascend in holiness. We have a parallel in the sabbatical years, separated from one another and distant from the Jubilee; yet the seventh year and the fiftieth are adjacent.

Because it interrupted its statement, it returns to “If he performs repentance,” and so forth. It already said this once generally, but shortened it and broke off to explain the teaching so that we should not object; afterward it returns to the first subject's details. Furthermore, it subsequently specifies “on that night of the last festival,” certainly meaning

Yad Yehudah - 1 - continued

restore the spirit to it and cause it to dwell.” Nahmanides, Recanati, Bahya, Tziyoni and other great authors discuss this in Emor and Be-Har. The world lasts six thousand years and is desolate for one, as the sages say in Heleq. The six creation days hint at this, “which the Holy One rules [?], a thousand [gap]”; the seventh holy Sabbath day is the seventh millennium, entirely Sabbath and rest for the Life of the worlds. [TN100090]

The world will not remain desolate. After the seventh millennium the Holy One renews His world; that world's days again last six thousand years and one of desolation. This continues seven times, forty-nine thousand years, corresponding to seven sabbatical cycles. Each time the seventh millennium is holy: seven Sabbaths, the sabbatical years. In the fiftieth year the great Jubilee is most holy to the LORD, when the field returns to Him who acquired it. This is the mystery of sabbatical cycles and Jubilee. Rav Qatina therefore says in the Gemara: just as the seventh year releases one year in seven, so the world releases one millennium in seven thousand. This wording indicates release more than once.

Bahya writes that la-asot,

Yad Yehudah - 1 - continued

"to do," at the end of Va-Yekhullu hints that the Holy One will renew the world after the seventh millennium: "For in it the LORD rested," in the seventh millennium, "to do"—to make the world again afterward. Thus the festival's seven days correspond to seven sabbatical years, the seven sanctified years, and Shemini Atzeret to the year of the great Jubilee; see there. The master says this is why Shemini Atzeret is counted separately: to indicate the LORD's appointed times. The seven days, all festivals, correspond to the seven Sabbaths of the sabbatical cycles; this final festival day corresponds to the most holy great Jubilee. Thus we ascend in holiness on it and count it separately.

"We have a parallel": do not wonder why this Atzeret is not distant. In the sabbatical years, themselves the mystery of the world's sabbatical cycles, the forty-ninth and fiftieth years are adjacent. "Because it interrupted": the Zohar afterward says, "If he performs repentance before his Master, they are torn up," though already saying, "If he merits

Rema of Fano - continued

Hosha'na Rabbah. In a Zohar brought from the Land of Israel—may she soon receive compassion—a statement clearly agreeing with our explanation was found. The sage copied it in Or Yaqar, Part II of his commentaries on the Zohar's Bereshit, gate 5, section 3, saying it came from the Tiqqunim.

Hear my words, wise men: "Festival of Unleavened Bread" is not called a festival without qualification except for its first and seventh festival days. In Chronicles, concerning Hezekiah and Josiah, "the Festival of Unleavened Bread seven days" refers only to the congregation's rejoicing. Concerning Sukkot, however, the Torah explicitly says "A festival to the LORD seven days." Shemini Atzeret is not called a festival anywhere in the Torah or the received Scriptures. This is its excellence: all the others circle and revolve around the central point, its place. It hints at the completion and attainment of the goal of all the Torah's and prophets' promises, in heaven above and on earth below, before all Israel's eyes. On it death is swallowed up forever and ever. Here, silence is a fence for wisdom.

Therefore the Zohar in Emor, after finishing its account of judgment's sealing, says: "'On the eighth day you shall have an assembly': this day belongs to the King alone, His rejoicing in them, in Israel."

Yad Yehudah - 1 - continued

complete repentance as is fitting, well." It interrupted itself concerning Atzeret to explain that it is eighth, not last, and therefore afterward returns to explain the first subject. In this, nevertheless, "the Talmud" [?] was needed for his amended reading "If not, they suspend his case," as in the preceding chapter. According to the reading in our books, it works well without this. [TN100091]

"Certainly": the experience of the moon's shadow proves it, as in the preceding chapter. "Hear my words, wise men": the master expands incidentally upon the mystery of the festival's seven days and Shemini Atzeret. "Festival of Unleavened Bread" does not mean that all seven days of unleavened bread are individually called festivals. Only the first and seventh days are so called, each specifically receiving that designation because work is prohibited. The intervening days are not called a festival except when Scripture includes them with the first and seventh because of their unleavened-bread observance, as in "Keep the Festival of Unleavened

Yad Yehudah - 1 - continued

Bread." Then they are called festival collectively and inclusively, not unqualifiedly and specifically.

Therefore nowhere does Scripture explicitly say

Yad Yehudah - 1 - continued

"Festival of Unleavened Bread seven days." Where Chronicles says this of Hezekiah and Josiah, in chapter 35, it refers to the congregation's great rejoicing throughout the seven days, explicitly

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stated for Hezekiah; Josiah too says, “No Passover like it had been celebrated.” Because of this rejoicing, Scripture calls all the days a festival. The reason is that Passover's seven days do not hint at the seven Sabbaths of the sabbatical years, but at the seven weeks collectively. Afterward the number of the world's years is hinted at by counting forty-nine, and Passover's Atzeret hints at the fiftieth year.

“Sukkot, however”: its seven days hint at the seven holy sabbatical years. Therefore Torah says “A festival to the LORD seven days”: all seven are festivals belonging to the LORD. “Shemini Atzeret is not called a festival”: it should therefore not be counted with the festival's days, because of its greater excellence, not inferiority. “All circle”: he interprets hag from hug, circle, as also expounded in Tiqqunim, tiqqun 13. As the circumference circles its center, the seven festival days, hinting at the seven Sabbaths of the sabbatical cycles, circle the eighth day, the great Jubilee.

“It hints at their completion”: in the great Jubilee all good promises in Torah and prophets to Israel are fulfilled, physical on earth and spiritual in heaven above. Then the world is annulled altogether: even “the heavens dissolve like smoke and the earth wears out like a garment,” and will exist no more. During the seven Sabbaths of the sabbatical cycles, however, there is only desolation, not annulment of the world. Recanati writes that heaven and earth do not cease in those years. Only creatures composed of four elements are annulled; after the sabbatical years are fulfilled, they return as initially through a new creation. Thus the upper beings do not change their goal throughout those many years.

“Forever and ever”: unlike the sabbatical years, where it is only “forever,” since after the sabbatical cycle things return to corruption and dust returns to the earth as before. “Here, silence is a fence for wisdom”: concerning the great Jubilee the sages said not to ask what is above, and so forth, or what comes after. From that day onward is considered “after,” unlike the sabbatical years.

Yoel Moshe - 1

“Supplied a reminder in Emor”: they made a marker indicating something is missing from the discourse. This is what he wrote “in three days, 72/

Yoel Moshe - 1 - continued

b-side” [?], quoted above in chapter 26. [TN100092] “Lest”: the Zohar's “Atzeret is eighth” is an independent matter, incidentally answering another objection within its discussion: why call Hosha'na Rabbah last when the eighth is last? Therefore it is not so: Atzeret is an independent festival, unconnected with the earlier days. Hence “on the eighth day” lacks a vav. Similarly, as Atzeret, the Festival of Weeks, is separated from Passover, this Atzeret, Shemini Atzeret, is separate, counted alone to indicate the excellence of the LORD's appointed times. Even the intermediate festival days are equated with the first festival day, and certainly on the last we ascend in holiness.

“Separated from one another”: every seventh, sabbatical year is separated from another by six ordinary years. But the forty-ninth and fiftieth, Jubilee, are adjacent. In Pardes, Gate of the Paths, Ma'arekhet Elohut, folio 92, Recanati on Be-Har and Bahya there: in general, Sukkot's days hint at Abraham's sabbatical cycle, the second at Isaac's, and so forth. The forty-nine counted days include seven sabbatical cycles: each day indicates one millennium, each week one cycle. Therefore it is a commandment to count days and weeks.

Passover's days, however, indicate absolutely seven sabbatical cycles: the first indicates one cycle, the millennium of desolation in the first seven thousand years; the second, the second millennium of desolation, beginning from the first day [?]. Thus it is not unqualifiedly called a festival; it merely hints at seven sabbatical cycles through counting. Sukkot is actually called “to the LORD,” hinting at these seven cycles; Shemini Atzeret is the Jubilee, like Weeks in the counting of days. [TN100093]

“Thus all circle”: each sabbatical cycle has six surrounding it, the six thousand years, for circling indicates six extremities. All seven sabbatical cycles circle the Jubilee, when all Torah's promises are fulfilled. The seven cycles are Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David; hence these are the seven guests in the sukkah, in the Zohar, page 69. In Abraham's millennium the shells are subdued, and likewise all, as is known. The verse's interpretation is “in vain, I and the lad shall go thus far”: the shell ʿL and ʿL; examine closely [?]. [TN100094]

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“Because it interrupted”: refers above. The Zohar interrupted itself to explain “the last day,” then returned to “If he performs,” completing its words and returning to its initial subject's details. “Called a festival without qualification”: fixedly and continually, only the first festival day. Although it says “Festival of Unleavened Bread seven,” it is called so only for the congregation's rejoicing, for no other reason.

“Sukkot, however”: its seven days are called a festival, except Shemini Atzeret, never called a festival, because of its excellence. It is known that Passover's seven days hint at the millennium of desolation after six thousand years, when the world lies waste until the great Jubilee, the fiftieth millennium, when our Messiah will come. Those seven cycles correspond to Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David. We are now in Isaac's cycle, who governs this conduct in exile under his son Esau, as we wrote above. After that great Jubilee no creature is permitted to ask what is before; rather, silence is a fence for wisdom.

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Historical index: Heqor Din - II - Chapter 27

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Therefore the eighth day, hinting at the great Jubilee whose holiness is far, far above the festival's, is not called [a festival], after the manner of “Greater than Rabban is his name,” the essential name, as explained above in chapter 19 concerning “And Simeon.” By nature the holy center in every circle is like “ShK, central to the ordinary days” [?]. Thus the seventh year is the center of all seven surrounding years, and the great Jubilee the center and midpoint of all surrounding years. [TN100095]

This belongs above at “shells”: therefore seventy bulls were offered during the festival, corresponding to seventy shells, decreasing successively. On the first day, corresponding to Abraham's cycle, thirteen bulls; on the second, corresponding to Isaac's cycle, twelve; and likewise all. Abraham and Isaac thus rectified and sweetened twenty-five shells. This is hinted by “I and the lad shall go thus far,” ad koh: twenty-five shells.

Heqor Din - Part II (ב) - Chapter 28 (כח)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Rabbi Aqiva's teaching”: as in Tosefta chapter 2. It follows Rabbi Aqiva's own opinion concerning “BNM” and years [?], as explained below. [TN100097] “Five names”: the soul has five levels, named from below upward nefesh, ruah, neshamah, hayyah, yehidah, nefesh being lowest. They correspond to the four letters of [gap], as explained in the Zohar: nefesh to the final he, Malkhut, the Matron; ruah

Rema of Fano

We learned there in the Select Tractate: “A father merits for his son beauty, strength, wealth, wisdom and years. As for the number of generations, the appointed end is before Him, as it says, ‘Calling the generations from the beginning.’ Although four hundred years were stated, it also says, ‘The fourth generation shall return here.’” This is Rabbi Aqiva's teaching, instructing us in five good qualities corresponding to the five names of the father's soul, from the later to the earlier, to bequeath to his

Yad Yehudah - 1 - continued

to vav, Tiferet, her husband; neshamah to the first he, Binah; hayyah to yod, Hokhmah; yehidah to yod's tip, supreme Keter.

The master says the tanna teaches that the father merits these five things for his son, corresponding to his soul's five levels. He begins at the lowest: beauty corresponds to nefesh and its adornment, the Matron adorning herself beautifully for her

Yad Yehudah - 1 - continued

husband. Strength corresponds to ruah, Tiferet, called “the LORD's strength.” Wealth corresponds to neshamah from Binah, whence wealth comes, in the mystery “Whoever wishes to grow wealthy should turn north.” Wisdom corresponds to hayyah, Hokhmah. Years correspond to yehidah, the supreme mazal of which it says children, life and sustenance depend on mazal, as explained in the Zohar. He bequeaths these five things to his children after him, resembling the pattern above, the holy sefirot corresponding to his soul's five levels.

“It says ‘merits’”: not “the father transfers merit to his son,” because “merits” implies for himself. This teaches that a father does not transfer merit to a son, as Heleq says: a son transfers merit to his father; a father does not transfer merit to his son. The son attains through his father's merit while lacking merit of his own. The father loses nothing thereby, but remains in possession and acquires that merit. He does not transfer it to his son so that it entirely leaves his own possession for as long as the son has not attained his own perfection.

“Conversely”: when the father attains something through his son's merit, the

Rema of Fano - continued

children after him, resembling the pattern above. “Merits” teaches that the worthy father remains in possession of what his son attains through his merit. But a father does not transfer merit to his son until the son attains perfection himself. Conversely, a son transfers merit to his father but does not retain the merit himself.

Know that even where the sages said “The dead inherit the living,” the teaching precisely indicates that the living never acquired it until their inheritance returned to them from their fathers. Of these it says, “I praised the dead,” who are greater in death than in life. This explains the verse in Mas'ei naming the men “who will inherit the land for us”; it should have said “cause us to inherit.” Rather, they first inherit in all the tribes' name, acting as the patriarchs' agents. Wherever that passage says “for the tribe of so-and-so” without “children,” its prince was among those who left Egypt, like Caleb, who was not included in the decree. Elidad may have been over sixty at the time of the spies. Wherever it says “for the tribe of the children of so-and-so,” its prince belonged to the second generation, those entering the land.

Since Caleb was Joshua's companion, it was unfitting to call him prince of only one tribe; hence simply “Caleb.” Perhaps another man was prince of the tribe, relieving the elderly Caleb of the other burdens of leadership. Since Simeon and Benjamin bordered Judah's inheritance and were buried beside Caleb [?], their two heads are not called prince.

Yad Yehudah - 1 - continued

son transfers that merit to him and it entirely leaves the son's possession. He does not “merit” in such a way that the son too retains possession of that inheritance of merit.

“Know”: Yesh Nohalin says concerning inheritance of the Land of Israel: this inheritance differs from all others. Elsewhere the living inherit the dead; here the dead inherit the living. Rabbi said: I shall give a parable. Two priestly brothers lived in one town; one had one son, the other two. They went to the threshing floor. The one with one son takes one share, the one with two takes two shares. They bring them back to their fathers, who divide equally again. “The dead inherit the living” seems to imply that the living first acquired the inheritance and the dead inherit it. Yet the teaching there indicates that the living acquired it only after it returned to them from their dead fathers, because a father does not transfer merit to his son.

“More than in life”: while alive they did not inherit the Land of Israel; after death they inherited and bequeathed it. “This explains”: Mas'ei says, “These are the names of the men who will inherit the land for you: Eleazar the priest and Joshua son of Nun. Take one prince,

Yad Yehudah - 1 - continued

one prince, from each tribe to inherit the land. These are the names… for Judah's tribe," and so forth. Rashi explains "for you" as "on your behalf": each prince is his tribe's guardian, dividing its inheritance among families and individuals, choosing a suitable portion for each. What they do is effective as though appointed agents. "For you" cannot mean what it ordinarily means in Scripture, for then it should say "cause you to inherit." "Inherit" means they inherit for you, on your behalf and in your place, like "The LORD shall fight for you." End of quotation.

The explanation of his explanation: the princes divide each tribe's inheritance among families and individuals, as in Ha-Ish Meqaddesh, folio 42. Rava bar Rav Huna says in Rav Giddel's name, in Rav's name: how do we know that when orphans come to divide their father's property, the court appoints a guardian for them? From "Take one prince from each tribe." Accordingly it should use the transitive "cause to inherit." Since it uses the intransitive "inherit," "for you" necessarily means "on your behalf": they inherit as your agents so each can divide his tribe's inheritance as he sees fit. Since they are the inheritors, they also divide

Rema of Fano - continued

[TN100096] Scripture relies on the two initial occurrences of "one prince, one prince, from a tribe": apply them to these two. This appropriately explains the passage's arrangement.

Scripture calls an inheritance continuing in a straight line, like a stream of water, "according to their families, their fathers' houses," nahalah. Its first acquirer, for himself and his generations, is called mitnahel: he makes himself a flowing stream to confer entitlement on his descendants, or on those preceding him, to bequeath to their children in a straight line. For inheritance traces backward as far as Reuben. This is "The dead inherit the living," and explains "According to your ancestral tribes you shall constitute yourselves inheritors," said of the land's division. Likewise, "You shall take them as a hereditary possession for your children" concerns slaves, likened to land.

Succession, yerushah, comes from elsewhere: a son from his mother or a husband from his wife. "Every daughter succeeding to a lineal inheritance": for her it is nahalah, but for those claiming through her merely yerushah. Scripture warns us not to rely on ancestral merit to inherit the land by nature and inherent property. Rather, "Justice, justice shall you pursue, that you may live and succeed to the land": acquired through our own merit, as though coming from elsewhere. The Torah too says "a succession of Jacob's congregation": scholars do not bequeath their crowns to their sons. Rather, as

Yad Yehudah - 1 - continued

the inheritances.

This adjusts the wording to its intention, but the difficulty remains: why not write "cause to inherit," in its plain sense? The master therefore expounds that the intransitive "inherit" teaches they cannot bequeath and divide the land to Israel as its agents unless they first inherit it themselves as agents of the earlier ones, the holy dead in the land, from whom the inheritance returns to their children.

"Know": while discussing the twelve princes whom the LORD commanded to allocate the land, the master explains Scripture's variations. It says "children" for tribes and "prince" for the men: "For the tribe of Dan's children, Prince Buqqi son of Yogli"; "For Joseph's children, for the tribe of Manasseh's children, Prince Hanniel son of Ephod"; likewise all, except Judah and Benjamin: "For Judah's tribe, Caleb son of Jephunneh"; "For Benjamin's tribe, Elidad son of Chislon," without "children" or "prince." For Simeon it says "For the tribe of Simeon's children, Samuel son of Ammihud": "children," but not "prince."

The master says Judah and Benjamin lack "children" because their princes belonged to the first

Yad Yehudah - 1 - continued

generation itself, those leaving Egypt, not their children. Caleb was excluded from the spies' decree, as is known. Elidad must have been over sixty at that decree, for these were not included. Yesh Nohalin says in Rav Aha bar Ya'aqov's name: the decree applied neither below twenty nor above sixty. “The second generation”: the children of those leaving Egypt; hence “children.”

“Since”: see Bahya on why Scripture omits “prince” for Judah, Simeon and Benjamin. The master gives another reason throughout. Judah lacks “prince” out of respect for Caleb: calling him prince of one tribe alone would appear disparaging, since he was Joshua's companion in the spies' affair and Joshua was prince and leader of all tribes. Therefore Torah deemed it good [?] to omit the title. [TN100098]

“Perhaps”: possibly Judah's prince was another man because Caleb was elderly, seventy-eight, as in Parat Hattat, folio 118 [?]. They relieved him of public affairs, leaving him occupied only with the land's allocation, and therefore did not call him prince. To me, however, appointing another prince because of Caleb's age seems unlikely. At the conquest he was eighty-

Rema of Fano - continued

Aqavya told his son, “Your deeds will bring you near.” We already mentioned this in chapter 19.

Were it not written, one could not say it: “Behold, the LORD's inheritance is children,” after the manner of Moses' “Take us as Your inheritance.” “You are children of the LORD your God.” Before His works of old He merited for us the two crowns of “We shall do” and “We shall hear,” through His two crowns mentioned in the Zohar: “For in YH, the LORD, is the Rock of worlds.” All the more now, He will reign over us with a strong hand, lest—what would He do for His great Name? They truly call it the essential Name: the name of the very essence of will, which greatly desires our commandments. Those wise of heart will thereby understand why “If you walk in My statutes” adjoins the preceding passage.

“Years” follows his own opinion in the baraita in Ha-Holetz: “‘I shall fulfill the number of your days’: these are the years of generations. If he merits, they complete them for him; if not, they diminish them”—Rabbi Aqiva's words. He holds that Hezekiah's additional fifteen years came from his own allotment, which had been decreed diminished according to Isaiah's warning. The sages disagree: if he merits, they add; if not, they diminish. Tosafot already observed against them that life is among the three matters dependent on mazal, not merit—meaning merit to add to them.

Thus mazal does its own work, joined by

Yad Yehudah - 1 - continued

five and said, “I am still as strong today as when Moses sent me; as my strength then, so now, for battle, going out and coming in,” as Scripture records (Joshua 14). The first explanation is therefore preferable. [TN100099]

“Since Simeon”: Simeon and Benjamin lack “prince” because their inheritances adjoined Judah's. Benjamin's tribe: “Their allotted boundary lay between Judah's children and Joseph's children” (Joshua 18). Simeon: “Their inheritance lay within Judah's children's inheritance” (Joshua 19). Here in Torah too they are mentioned beside Caleb, so Scripture likewise omits their title, as with Caleb. “Scripture intended”: their princes suffer no diminution, for Scripture intended them in the initial repetition “one prince, one prince.” Since all other tribes' princes are already called princes, apply the repetition to these two tribes whose princes are not so named.

“Scripture calls”: the master incidentally explains nahalah from nahal, a stream. The first acquirer is a flowing stream from which the inheritance flows to his descendants like streams of water. “Called mitnahel”: the reflexive form means the inheritor

Yad Yehudah - 1 - continued

makes himself a stream. “Or those preceding him”: if he has no children, the inheritance traces backward. “Stream” still applies: although the inheritance goes backward, its purpose is to bequeath to the predecessors' children in a straight line. “For inheritance”: as in Yesh Nohalin. “This is”: the dead inherit the living, and the living constitute themselves inheritors for the dead. “This explains”: “According to your ancestral tribes you shall constitute yourselves inheritors,” using the reflexive form, means for their dead fathers. Likewise “Take them as a hereditary possession” regarding slaves (Leviticus 25), since slaves are likened to land, as in Qiddushin.

“Succession”: yerushah

Rema of Fano - continued

New Year's judgment: diminishing the allotment for one judged wicked, fulfilling mazal's indication for the righteous in quiet and rest, and treating intermediates appropriately. The reward for commandments does not exist in this world to add children, life and sustenance on their account: these are principal, remaining for the world to come, as will be explained. A person certainly eats fruits in this world: sustenance allotted from New Year to New Year, supplied generously, and additions for honoring Sabbaths and festivals and raising children in Torah, “for they shall eat the fruit of their deeds.” Sustenance dependent on mazal means ordinary sustenance decreed sufficient for us day by day. This is principal preserved for us now from prior merit. Present merit can sweeten this sufficiency and bring it from afar without toil or exertion. This is Rabbi Aqiva's opinion, “They complete,” concerning life, and the same applies to the rest.

Yad Yehudah - 1 - continued

does not apply to something coming straight along the family chain, but from elsewhere. A husband inherits his wife outside the sequence of generations. A son inherits his mother along a straight line, being her offspring; nevertheless, because this is not according to his paternal family, it is as though from elsewhere. “Every daughter succeeding to a lineal inheritance”: Scripture uses both terms. For her, inheriting her father, it is like the sons; for those claiming through and inheriting her, it becomes yerushah, coming from elsewhere.

“Scripture warns”: it uses yerushah in “Justice, justice shall you pursue, that you may live and succeed to the land,” not nahalah. We must not expect to inherit the land

Yad Yehudah - 1 - continued

from our fathers in the usual way, trusting in ancestral merit. Rather, pursue justice, and through your own merit succeed to the land: that succession comes from this merit. The Torah likewise uses yerushah, “a succession of Jacob's congregation.” Heleq says it is an inheritance from our fathers, yet it does not use nahalah, since it does not pass directly from father to son. Scholars do not bequeath Torah's crown and authority to their children as with other offices, as explained in chapter 19.

Rather, the crown of leadership depends on merit and deeds and comes through them by succession. At the end of Eduyot chapter 5, Aqavya ben Mahalalel's son says at his father's death: Father, commend me to your colleagues. He answers: I will

Yad Yehudah - 1 - continued

not. Have you found a fault in me? No; your deeds will bring you near and your deeds will distance you.

“Were it not written”: the master returns to nahalah. In a construct phrase it has two meanings. “House and wealth are an inheritance of fathers” means what fathers bequeath. “This is the inheritance of the tribe of Benjamin's children” means what they inherited. Thus the master interprets “The LORD's inheritance is children” (Psalm 127). Israel's commandments are the feminine waters producing arousal above, as is known. This is what the blessed LORD, as it were, inherits when Israel does the Omnipresent's will and is designated His children.

Yad Yehudah - 1 - continued

"After the manner": Moses said, "Forgive our iniquity and sin, and take us as Your inheritance," meaning that You inherit us, as Rashi explains. See the quotation from Yonat Elem below. "You are children": Moses tells Israel that the LORD granted them the merit of being children and, as it were, inherits. Previously He merited two crowns for us through our "We shall do" and "We shall hear"; all the more now, after they received the whole Torah.

"Through two crowns": inherited by Father and Mother, namely YH, yod and he. The master writes in Yonat Elem chapter 66: "Father and Mother bequeath two crowns to the Lesser Countenance; corresponding to them each Israelite merited two crowns at Sinai. 'Bequeath' has the sense of 'A father merits for his son,' and likewise 'These are the names of the men who will inherit the land for you': it does not say 'cause to inherit.' Likewise, 'Forgive our iniquity and sin, and take us as Your inheritance,' as explained in its place." See there; he means his explanation here.

"The name of the essence of will": His blessed Name is His will. "The preceding passage": the preceding section ends "I am the LORD." Its adjacency means: I, whose Name is YHWH, "if you walk in My statutes." Then the Name, My will which desires and inherits Israel's commandments, is complete.

"Years": returning to the Mishnah, "A father merits for his son." Rabbi Aqiva's "years" follows his view that, if deserving, they complete but do not add, because it depends on mazal. The father's merit becomes his children's mazal, as will be explained. According to the sages, who say merit brings additions and the matter depends on one's own merit, "A father does not transfer merit to a son" would be difficult.

"Tosafot": they ask from Mo'ed Qatan, where children, life and sustenance depend on mazal rather than merit. Although they answer that great merit clearly avails, as Shabbat says "Israel has no mazal," this answer is strained: "If he merits, they add" does not imply great merit. They themselves conclude that change of mazal is uncommon. "Does its own work": sin causes diminution. "Joined by New Year's judgment": this too is that judgment: the wicked are inscribed for death and lose part of

Yad Yehudah - 1 - continued

mazal's decree, the righteous for life and fulfillment of mazal's indication. Likewise intermediates, if they merit before the Day of Atonement, as in section 3 above. For the wholly righteous it is fulfilled without toil or vexation, in quiet and rest. For intermediates it is fulfilled according to each one's deeds; some live long with much distress, illness and anger. See chapter 20.

"The reward for commandments": Qiddushin's first chapter interprets "Whoever performs one commandment is treated well" as one commandment additional to his merits. He receives the fruits' reward while principal also remains. The Gemara objects from a baraita: whoever has more merits than sins is treated badly and resembles one who burned the entire Torah. Rava assigns that baraita to Rabbi Eliezer ben Ya'aqov, who says commandments' reward is not in this world. See Rashi. Apparently "Children, life and sustenance do not depend on merit" conflicts with the Mishnah; Rabbi Eliezer ben Ya'aqov also seems to disagree with the sages' rule for Sabbath and festival expenses: if he reduces, they reduce; if he increases, they increase. To avoid multiplying disputes, the master explains that the Mishnah and Rabbi Eliezer ben Ya'aqov agree. The latter and the baraita about being treated badly concern principal; the baraita about being treated well concerns fruits. This will be explained below.

"Certainly": the law does not follow the sages; rather, one eats fruits through present merit. "Additions": Festival chapter 2 says all a person's sustenance is allotted from New Year to the Day of Atonement, except Sabbath and festival expenses and his children's Torah education: if he reduces, they reduce; if he increases, they increase. This concerns fruits; sustenance depending on mazal concerns principal, ordinary sustenance narrowly sufficient. "This is principal": the principal set apart from the father's merit becomes the son's mazal, as the next chapter explains. "This sufficiency": "If he merits, they complete" means that through present merit they complete it generously; see the next chapter.

Yoel Moshe - 1

"Although it says": although four hundred years are stated, the reckoning runs from Isaac's birth. This is "Calling the generations from the beginning,"

Yoel Moshe - 1 - continued

explained by the other verse, “The fourth generation shall return here”: three generations are 210 years, seventy per generation; when the fourth begins they return. Thus far from the mouth of the Gaon, my master and teacher, “RL” [?]. [TN100100]

“Five names”: nefesh, ruah, neshamah, yehidah, hayyah. “From the later to the earlier”: beauty, as explained in Yonat Elem chapter 35: “Like a tree that gives it repose, in himself, his wife, his son and his daughter” [?], corresponding to the Name's four letters, through which the person is completed. [TN100101] Nefesh, from Asiyah, corresponds to the final he, Malkhut; ruah, from Yetzirah, to vav, Tiferet, comprising six extremities; neshamah, from Beriah, to the first he, Binah; hayyah, from Atzilut, to yod and Hokhmah, “power of what.” There one does not sit in the courtyard, but stands: “Those who had strength to stand in the king's palace.” Below it, sitting applies. This is the Gemara's meaning: “I saw Akhatriel YH, the LORD of hosts, sitting on a high and exalted throne.” Angels belong to Yetzirah, where sitting applies.

Yehidah is still lacking, corresponding to Keter, the Long Countenance. Through the Shekhinah's radiance He completes the Long Countenance's radiance in the righteous people's faces. Thus Yonat Elem explains: “He inherits for it NY, Keter” [?]. This correctly explains the author's words: the father's meriting beauty for his son corresponds to Keter. “I have seen those who ascend”: ascent hints at Keter, above YH, the tip of yod. “They are few”: very rarely is someone's soul from that level, which the Holy One completes from the Shekhinah's radiance. Thus “When he departed the city, its radiance departed, its splendor departed.” I wrote above, chapter 14; see the mystery there. [TN100102]

“Strength”: hayyah, yod, Hokhmah, “power of what,” and “glory, those having strength to stand in the king's palace,” as above, in Atzilut's Hokhmah. “Wealth”: neshamah, from Binah, on the north side. “From the north gold comes” hints at wealth. See the Zohar, Be-Midbar, page 229, expounding “Honor your wives so that you may grow wealthy”; a beautiful wife indicates neshamah. “Wisdom”: ruah, “which is the seventh” [?]; “whom I filled with the spirit of wisdom.” [TN100103] “Years”: nefesh, the final he, Malkhut, corresponding to Asiyah, where

Yoel Moshe - 1 - continued

each person's years are numbered, as is known. See the Zohar, Bereshit, and the Book of Intentions. This seems to me the explanation of “from the later to the earlier”; examine closely. Thus Maharal “BQ” explained; may his lips be kissed. [TN100104]

“It says ‘merits’”: “not from the power”—the father remains in possession, and so forth [?]. When the father transfers merit, immediately upon his intention to merit, a holy soul descends according to his attainment. That soul is “the owner of a deposit, AYW” [?] until his son is ready; then he gives him the deposits. In truth he loses nothing, like lighting one lamp from another. This is the Zohar's “he inherits for it, and thus for it” [?]: even when he inherits, it is not given until he merits. This resembles “taking the reward of them all,” above, chapter 14, “SH” [?]. All things of holiness are like lighting a lamp: the first loses nothing. “Until he attains perfection himself”: the son, or he merits that soul through his father's merit. [TN100105]

“Conversely, a son transfers merit to his father”: he does not merit for himself, but loses it, like inheritance of the Land of Israel, where the dead inherit the living. The living acquire only after their inheritance returns from the fathers. The Land was divided into twelve portions corresponding to the twelve diagonal boundaries in the Land above, the twelve permutations of YHWH. Jacob had twelve sons and sixty-five families, as Rashi explains “The LORD… fewer”: five fewer than all the nations' families. The nations are seventy, Israel sixty-five, corresponding to the pronounced Name Adonai; hekhal, “palace,” is also 65.

Thus they inherited the Land from the dead. Their inheritance is reckoned from the dead's inheriting the Land above, for the living acquire from the dead. Twelve portions correspond to twelve YHWH permutations; Adonai in full spelling likewise has twelve letters. “This is Jacob, QVV from THA; QVV numerically hekhal; Jacob QVV numerically MHA [?], initials YQM, the flock, and so forth [?]; and HY is the four banners of Israel's princes, initials Adonai” [?]. [TN100106] When they inherited the Land below and it was divided among tribes, the tribes above acquired twelve YHWH permutations and twelve diagonal boundaries. When they began dividing below potentially, the inheritance returned to the

Yoel Moshe - 1 - continued

fathers; there the twelve upper territories were divided actually. Then the inheritance returned actually to the sons. What was actual for the fathers was potential for the sons: this is “A son transfers merit to his father.”

“Who will inherit”: Eleazar the priest and the princes first took through the fathers' power, acting as their agents; afterward they caused Israel to inherit. “Like Caleb”: for Judah, Benjamin and Simeon it says “for the tribe,” while for the other tribes “for the tribe of the children” [?]. Since Caleb of Judah himself left Egypt, it does not say “children” of him. [TN100107] Elidad too is Eldad; he himself entered the land, having left Egypt. He was over sixty when the decree was issued, and it did not apply below twenty or above sixty. Where the prince belonged to those entering the land, it says “children, children of so-and-so.”

“Joshua's companion”: Joshua was prince over all tribes; calling Caleb prince of just one was unfitting. This resolves the difficulty that Judah, Simeon and Benjamin lack “prince,” unlike the others. Alternatively, Judah had another prince because Caleb was elderly, to lighten his burden; therefore it did not say “tribe” [?]. Benjamin and Simeon lack “prince” because they adjoined Judah. It relies also on the two initial occurrences, “one prince, a prince from a tribe, beneath him to inherit” [?]: one applies to Benjamin, the other to Simeon. [TN100108]

“Inheritance continues straight”: from one's father it is nahalah, from a flowing stream, by nature. The first, the father acquiring it, is called mitnahel, making himself a watercourse to confer entitlement on his descendants. “Or those preceding him”: if he has no children, his inheritance traces backward to Reuben, and the fathers bequeath to their children. “Succession comes from elsewhere”: what comes from someone other than the father is yerushah, not nahalah, such as a son inheriting his mother or a husband his wife. “Succeeding to a lineal inheritance”: both terms apply. For her, inheriting her mother [?], it is nahalah; for those inheriting from her, yerushah, coming from the side. [TN100109]

“The LORD's inheritance is children”: the Holy One's

Yoel Moshe - 1 - continued

children, as it were, are feminine waters below. Arousal below produces arousal above. This is “Take us as Your inheritance,” that we should inherit from Him. “For in YH is the Rock of worlds”: the two crowns are Hesed and Gevurah. Five mercies come from yod and five severities from he, as is known in the Zohar, Naso. This is “For in YH He forms worlds.”

“What would He do for His great Name?”: the essential Name is YHWH, the name of the essence of will, for ratzon, “will,” equals shemo, “His name,” as above, chapter 1. Feminine waters below cause arousal above and make the Name YHWH full. Because arousal above arises from arousal below, “What will we do for Your great Name?” is resolved: it means YHWH, not, as some explain, “Israel,” in which El is shared. YHWH too produces arousal above; see there. “The passages' adjacency”: the preceding section ends “I am the LORD,” followed by “If you walk in My statutes.” When am I the LORD, the great essential Name? When you walk in My statutes, producing arousal below.

“Years”: refers back to “A father merits for his son,” through “years.” “Joined by”: the father's merit, when he sanctifies himself during intercourse, becomes mazal for his son. The son is born under that mazal, indicating every good, and receives that holy soul by reincarnation, a pure soul. Conversely, if the father is wicked, his wickedness becomes his son's mazal. The son is born under bad mazal and receives an impure soul from some wickedness/ wicked person [?]. Thus merit, mazal and reincarnation are all one, and so forth. [TN100110]

Even when his mazal is good, New Year's judgment joins it: either fulfilling its good indication if he perfected his deeds or diminishing it if he is judged wicked. Thus, when the son merits for himself, principal remains for his children. He merits the fruits of his deeds for himself, so that this principal, also remaining to him from his father, comes with ease, not distress. “For the world to come, as will be explained”: for the generations coming after him. “Children, life”: likewise the rest, sustenance and so forth.

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Historical index: Heqor Din - II - Chapter 28

Heqor Din - Part II (ב) - Chapter 29 (כט)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“We conclude”: from the preceding chapter. “Its plain sense”: the father's merit becomes the mazal of his actual son, as “A father merits for his son.” “Its expository sense”: his son through reincarnation. “Whoever understands”: whoever understands that the father's merit becomes his son's mazal will acknowledge this, because through the continuation of this discourse we also know and understand the faithfulness of “Visiting fathers' iniquity,” as explained below.

“In the ordinary course”: each begets his like; if the father is wicked, the son is presumably like him. “It then says”: the worthy father merits for his righteous son. “The two depend”: if this holds for punishment, all the more for the favorable measure. Moreover, the latter is greater, benefiting even those already born before he performed righteous deeds. “If the father attains it”: the father who sinned can benefit those born even before the sin, because deliberate sins become merits. “Moreover”: know that this is so. “In between”:

Rema of Fano

We conclude that in every generation people consume their allotted portion from earlier principal and present fruits, for the enduring merit of the first generation becomes mazal for those following it. This applies from fathers to sons in its plain and its expository sense. Whoever understands this will give thanks for what the continuation of our discourse teaches: the truth and uprightness of the attribute stated among the attributes of mercy, “Visiting fathers' iniquity upon children.” This applies specifically to those born after the transgression, before the father repents of it. In the ordinary course of the world, these maintain their fathers' deeds. It then says, “Showing kindness to thousands, to those who love Me and keep My commandments,” for the two depend on one another. The favorable measure, however, is greater, benefiting also those already born, as justice requires.

Great is the power of the superior repentance mentioned in Part I chapter 14. If the father attains it, deliberate sins, which harmed only those born afterward, now become merits, bringing understanding and benefit even to those born previously, for they are his offspring. This approach is true and clear. Moreover, otherwise, what becomes of those born in between? They

Yad Yehudah - 1 - continued

between sin and repentance. “Certainly”: the father's merit and repentance benefit those born before the repentance, all the more those born before the sin, as stated. “Sweetens”: for the children, like their own merit, generously fulfilling what was decreed as narrowly sufficient, as in the preceding chapter.

“Wherever”: the discourse's conclusion. “Ancestral covenant”: which never ends, as the sages say. “No additions necessary”: no need to say “If he merits, they add,” for merit suffices to fulfill mazal's decree. “The difficulty”: as Tosafot objected, in the preceding chapter. “Hagigah”: concerning Miriam, the women's hairdresser. Tosafot object from this to Rabbi Aqiva, who rejects “If he merits, they add.” “Tosafot answer”: there in Hagigah they wrote nothing of this, but left the question requiring investigation.

“For us”: we interpret “If he merits” as referring to his fellow through reincarnation. “Of whom it says”: “He devises plans so

Yad Yehudah - 1 - continued

that no banished one be banished from Him" (II Samuel 14). According to the truth, this concerns reincarnation. "Devises," hoshev, comes from "a weaver's work," ma'aseh hoshev, which means weaving on two sides, as Rashi explains. "Here it is even more satisfactory": the days of the one swept away without judgment are added to a rabbinic scholar who is his reincarnation. He merits this by overlooking offenses. The years were initially decreed conditionally, either for the first or the second. There is therefore no objection to Rabbi Aqiva, who rejects additions through merit: here the addition comes from his own, as originally decreed. This resembles the Gemara's answer in Yevamot on his behalf concerning Hezekiah: they added from his own.

Yoel Moshe - 1

"From fathers to sons in its plain sense": the father's merit becomes the children's mazal. "Its expository sense": through reincarnation, the soul from another man within him is also called his son. "Through merit that was robbed" [?]: if the father is wicked and a son is born before his repentance, the son presumably follows the father's deeds by nature. This is "A wicked person for whom things go badly": a wicked son of a wicked father. [TN100111]

Rema of Fano - continued

were potentially with their father during the corruption but did not repent with him. Certainly, then, as we said, the father's merit sweetens the children's mazal.

Wherever you find ancestral merit, its principal remains theirs forever: this is truly the ancestral covenant. But what is set apart from them to benefit later generations, the children's mazal, may be exhausted through the son's sin. Thus the sages say, "Ancestral merit has ended": for him, at least, the principal is consumed. All this holds true according to Rabbi Aqiva, who assigns each son according to his mazal all he properly deserves, generously. No additions are then necessary. According to the sages, however, the difficulty is: if merit, why mazal; if mazal, why merit?

Their statement also presents a difficulty: its latter clause conflicts with the inference from its first, and its first with the inference from its latter. "If he merits, they add" implies that if he does not merit, they do not add, but never diminish unless he incurs guilt. If the latter clause is exact—"If he does not merit, they diminish"—it is enough for merit to prevent diminution, making the first clause itself difficult. Rabbi Aqiva's view is therefore preferable, and our discussion follows him.

Hagigah's first chapter says that if someone is swept away without judgment, his days are added to a rabbinic scholar who overlooks offenses against him. Tosafot answer in Rabbenu Isaac's name that what was decreed for

Yoel Moshe - 1 - continued

"Benefiting those already born": if he repented between transgression and birth, what becomes of her? That soul participated in the transgression but was not born then; afterward the son was born. Principal remaining for the world to come is called the ancestral covenant. Part of it comes to the person to benefit subsequent generations, becoming his son's mazal, as above; it may be exhausted through the son's sin.

"No addition is necessary": adding to his days, according to the sages, who hold, "If he merits, they add; if he does not, they complete for him" [?] the principal remaining from his father. [TN100112] "His days are added to a scholar": implies additions through merit, according to the sages.

"For us it is clear": the author clearly understands "If he merits, he takes his own share and his fellow's" as his fellow in the origin of their souls, a reincarnation whereby his fellow's soul is reincarnated in him. "A reincarnation turning from the opposite" [?], of which it says "to devise plans," like "a weaver's work," a woven lion on one side and eagle on the other. This hints at four

Yoel Moshe - 1 - continued

reincarnations: the first called the chariot's lion; the second eagle; the third ox; the fourth man. Then “For four I shall not turn it back.” [TN100113]

“Adam and David”: reincarnated one in the other. “Here it is even more satisfactory”: years of life were initially decreed conditionally for one, but he did not merit further, died prematurely and was reincarnated in another. Those years shortened for his fellow are added to him. Thus it

Rema of Fano - continued

one and diminished through his sin is not called an addition for the other, since it is a period appropriate to a human lifespan generally. For us, however, “If he merits, he takes his own share and his fellow's” clearly means his fellow in the soul's origin, among those of whom it says “He devises plans,” as in “a weaver's work.” We explained this in the Treatise on the Soul: “So that no banished one be banished from Him,” whose numerical value is “and from his fellow's soul”—as with Adam and David and their like. Here it is even more satisfactory: those years were initially

Yoel Moshe - 1 - continued

aptly says “They added from his own”—literally his own, since the first soul is now in this one, of whom it can be said, “This is he.” This is “Fear of the LORD adds days”: the righteous called those fearing the LORD receive an addition. Through what? Through “the years of the wicked”: years shortened from the wicked are given to the righteous; see there.

Rema of Fano - continued

decreed conditionally for one of them. When the other merits and takes them, we aptly say: they added to him from his own.

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Historical index: Heqor Din - II - Chapter 29

Heqor Din - Part II (ב) - Chapter 30 (ל)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“Further examine”: the master expands the preceding chapters' explanation that the father's merit becomes the children's mazal. “The baraita”: Rabbi Meir says a person should always teach his son a clean trade, and so forth, for poverty and wealth do not arise from the trade: everything follows his merit. “They interpret”: Tosafot take “merit” as inexact, meaning mazal. “We too say”: according to their

Rema of Fano

Tosafot further examine the baraita at Qiddushin's end, “Everything follows a person's merit”: sustenance depends on mazal, not merit, so they interpret it as “according to his mazal.” We too say that the tanna certainly spoke precisely, for the mazal of his hour follows earlier merit, even from creation's six days, in the sense of Adam's well-known “measure” in Shemot Rabbah, as hinted in the preceding chapter. This merit feeds its owner fruits at his time in every generation, preserving the principal for himself. That merit becomes the

Yad Yehudah - 1 - continued

approach, “merit” nevertheless remains precise, since mazal derives from earlier merit. It follows not only merit in his own generation or near it, but even merit from creation's six days.

This follows the sages' exposition in Shemot Rabbah of “Where were you when I founded the earth?”—eifoh—as Adam's measure, eifah. All future souls were suspended within him. Since all

Yad Yehudah - 1 - continued

incurred guilt through Adam's sin, each according to its enjoyment of that eating, according to how near its attachment was to the mouth that ate or how far away, so Adam's merits too were reckoned for all the souls emerging and his children [?]. According to that soul's measure of merit is the mazal of the body prepared for it after many generations. [TN100114]

“At his time”: whenever they come into this world. “For himself”: for the world to come. “The children's future mazal”: for them these are principal. “It brings him to birth”: through reincarnation. “Under a heavenly aspect”: the constellations' aspect toward one another inclines the newborn to various qualities—bloodshed, sexual indulgence, coveting wealth and the like. Thus the sages say one born under Mars will shed blood. “So that he may overcome”: the righteous person born under this bad mazal overcomes his inclination.

“This is the mystery of trials”: the blessed LORD sets a person's birth under mazal indicating bad qualities, testing whether he will follow His Torah with greater strength against mazal, to receive good reward, or, Heaven

Rema of Fano - continued

children's future mazal.

This mazal tests the righteous: it brings him to birth repeatedly under a heavenly aspect inclining his nature toward various qualities contrary to our Torah, so that he may overcome and defeat his inclination. This is the mystery of trials, of which it says, “To benefit you in your latter end.” It is also possible that a person already merited withstanding one trial, then returns to youthful days to be tested in a second, according to the indication of his birth-hour's mazal. This is “A son transfers merit to his father” when he withstands this new test, but not the converse. Abaye says in Tefillat Ha-Shahar, “We have a tradition: the good does not become bad.” Rava, however, does not agree. Even according to Abaye: you heard this of one matter; did he say it of two?

Through the final merit, however, the principal remains for the supreme mazal, which contains no test but is prepared for ultimate good. From it come children taught by the LORD, sitting forever upon His throne, living in the light of the King's face and nourished by the Shekhinah's radiance. We learn concerning the intervening generations that present merit cannot overturn mazal except with a strong hand. This was Abraham's power: Jupiter stood for him in the west and was set in the east.

Even here the discerning person should consider the condition made at creation to return all alterations of nature to their original condition. Perhaps Jupiter in the west was itself an alteration of nature

Yad Yehudah - 1 - continued

forbid, follow mazal. “Withstanding one trial”: against the bad quality flowing from his previous birth's mazal. “Returns to youthful days”: reincarnates again under another bad mazal indicating another bad quality, to be tested again. “This is”: the second incarnation, called “son,” withstands that trial and transfers merit to the first incarnation, which withstood its own test long ago. The “father,” however, withstanding the first incarnation's test, does not transfer merit to the “son,” who may fail the new trial.

“Abaye”: concerning Samuel the Small, whom they did not remove during the blessing against sectarians. “Rava does not agree”: he holds that even someone initially righteous may have reverted. Thus our statement that the father does not transfer merit to the son follows Rava, whose rulings prevail against Abaye except in Y'L QGM. [TN100115] “Two matters”: as in our case. Perhaps Abaye too agrees here that someone good may become bad.

“Through the final merit”: after explaining ancestral merit enduring for the first generation, even from creation, becoming mazal for physical offspring and children through reincarnation, the master

Yad Yehudah - 1 - continued

adds that the final incarnation's merit, or that of the final generation at resurrection, likewise becomes mazal for children, life and sustenance. That principal remains for supreme Keter, called mazal. Of it "Children, life and sustenance depend on mazal" is said, as in "ḤKḤ," Part III sections 1–2 [?]. [TN100116] This final merit strengthens supreme Keter regarding these three: children taught by the LORD, life in the King's countenance's light, and sustenance from the Shekhinah's radiance.

"The intervening generations": from the first at creation to the last, or between first and final incarnations. "With a strong hand": great merit, as Tosafot in Yevamot say great merit certainly avails. "Abraham's power": the Holy One said, Leave your astrology, for Israel has no mazal. What do you think—that Jupiter is in the west? I will turn it and place it in the east. His great merit achieved this.

"The discerning person should consider": whether placing it in the east overturned mazal. The sages in Bereshit Rabbah expound "The sea returned to its strength" as returning to the condition

Rema of Fano - continued

required for the trial, and its return east was its original condition. Alternatively, the condition may have applied only to universal creations, such as the sea splitting and returning to its strength, and the sun standing still for Joshua and resuming its circuit.

If we suppose that Abraham's Jupiter was originally in the west, we say that, without the merit of his offspring after him, which never ceases, mazal would already have returned to its original condition, making Abraham childless. This threatens us in every generation, but abundant kindness precedes it, remembering for the children all the patriarchs' merit, like a threefold cord not quickly broken. Their children too will forever add merits for those following them. No generation lacks someone like Abraham, and the world never has fewer than thirty-six righteous people outside the Land and as many within it, as aggadah states. Gid Ha-Nasheh has another reckoning concerning Hosea's homer and lethekh of barley.

Thus the sages' statement is understood literally: "Children, life and sustenance depend not on merit"—present merit—"but on mazal," the hour of birth, which itself depends on earlier merit, as stated. "The LORD's judgments are true, altogether righteous." We have further discussion in Em Kol Hay, Part I section 6 and the beginning of Part III; consult there.

Yad Yehudah - 1 - continued

the Holy One stipulated. When, then, did Jupiter return west? "Perhaps": it was originally east, moved west through an alteration of nature to indicate Abraham would have no offspring, as required for his trial. "Alternatively": Jupiter was originally west, as now, but the question of returning to its original condition does not arise, because the stipulated conditions concerned universal creations, not such an individual matter.

"If we suppose": another solution is that mazal did not return to its original western position because of his offspring's merit. "This threatens us": returning, Heaven forbid, to its condition [gap] and destroying Israel's enemies. "Like a cord": Abraham, Isaac and Jacob. "As aggadah states": in Tiqqunim, tiqqun 20, on "Happy are all who wait for Him." In Gid Ha-Nasheh, folio 92, the other reckoning divides the world among forty-five righteous people, thirty in the Land and fifteen outside; see there. "Thus it is understood": through what we said in these chapters. "Section 6": concerning whether Israel has mazal or no mazal; see there.

Yoel Moshe - 1

“Everything follows his merit”: concerns sustenance. Tosafot there say it depends on mazal, not merit, so the intention is really mazal. The author explains that “merit” is exact, for merit becomes mazal, as in the preceding chapter: the mazal of his hour follows earlier merit.

“It brings him to birth repeatedly”: he reincarnates repeatedly under a heavenly aspect inclining his nature through the evil inclination contrary to our Torah, so that he may overcome it and be tested: “The LORD tests the righteous.” The mystery of trial is like Rabbi Aqiva and his colleague, and Resh Laqish. This is the rabbinic scholar who overlooks offenses. “Not because this one is greater, but because he overlooks offenses.” Therefore Rabbi Aqiva said “Our Father, our King,” in the sense of “Whether as children or as servants”: children from Atzilut, servants from Beriah. Hence he said “We have sinned before You,” unlike Rabbi Eliezer, who is entirely good. See chapter 9 above.

“Withstanding one trial”: in one incarnation, then reincarnating a second time, returning to youthful days to be tested in a second trial. “A son transfers merit to his father”: the second incarnation is called son relative to the first when it withstands the second trial. The converse does not hold: if he failed the second trial, success in the first does not repair the failed second one. Thus a father does not transfer merit to a son. Although Abaye says the good does not become bad, Rava disagrees. Even Abaye may mean one matter: someone doing good does not spontaneously do evil by transgressing that very matter; in another matter he may become bad.

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Historical index: Heqor Din - II - Chapter 30

Yoel Moshe - 1 - continued

“Through the final merit”: referring above, the father's merit becomes the later son's mazal. At the end, “it became obligatory” [?] that all souls in the Body be exhausted: what becomes of the final merit in Israel, after which no person is born? [TN100117] He answers: its principal remains for the supreme mazal, prepared for ultimate good, likewise concerning children, life and sustenance. Children are the righteous taught by the LORD, “a servant shall sit upon His throne” [?]; life, in the King's countenance's light; sustenance, enjoying the Shekhinah's radiance. [TN100118]

“The intervening generations”: from Adam until rectification. Merit cannot overturn mazal except through great merit and a strong hand. This is Abraham's power. Perhaps an advance condition was made in creation's six days: Jupiter was initially created east, but “through Abraham's power mazal is overturned” [?] so that he would be tested; when he withstood the trial, it returned to its created eastern position. [TN100119] Alternatively, a condition of return applies only to universal creations such as sea and sun, not to an individual like Abraham.

“If”: so that it would not return to the original condition. Without their merit, the original western mazal would already have returned, making them childless. This threatens us in every generation: if we fail to do His will, He will return mazal west, making it “a head for the childless” [?], to destroy Israel, Heaven forbid. [TN100120]

Heqor Din - Part II (ב) - Chapter 31 (לא)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“We further examine”: the master returns to the Eduyot Mishnah begun above, section 28. “They already explained”: “In its time I shall hasten it”: without merit, in its time; with merit, I shall hasten it. “It will be in its time”: meriting does not mean hastening it outside its time. Rather, without merit salvation is merely in its time; with merit, “in its time I shall hasten it,” as explained shortly.

“Lamentations' midrash”: Rav Uqva said: on the night Abraham entered the Holy of Holies, the Holy One took him by the hand and walked with him along long and short paths. The Holy One said, What is My beloved doing in My house? He answered: Master of the world, where are my children? He replied: They sinned and I exiled them among the nations. The master interprets “long and short” as redemption: very long, after a time, times and half a time, without merit; short, with merit.

“Qohelet's midrash”: when Rabbi Bun son of Rabbi Hiyya died, Rabbi Zeira entered and expounded in his eulogy “Sweet is the worker's sleep.” Rabbi Bun resembled a king's worker.

Rema of Fano

We further examine the Mishnah's latter clause: “As for the number of generations, the appointed end is before Him.” It adduces proof from Egypt's redemption. Concerning salvation soon to come, they already explained: if they merit, “I shall hasten it,” and it will be “in its time.” These are the “long and short” paths in the midrash on Lamentations, “She became tributary,” where the Holy One walked with Abraham in the ruined Temple, and in Qohelet's midrash on “Sweet is the worker's sleep.” Both passages hint at the world's rectification through the third Temple's building, upon which resurrection depends. Its time is not fixed: without merit, long; with merit, short—“I shall hasten it.”

How can those very long periods become short, combining “in its time” with “I shall hasten it”? The verse's beginning explains: “The smallest shall become a thousand.” They will multiply exceedingly, quickly exhausting the souls in the Body—this is Tiferet, as the Ari explained. Then pollution ceases from all creation, encompassed in a thousand generations: sixty thousand myriads counted by their heads, even if all exist at once. Moses asked this: “May the LORD add to you a thousand times yourselves.” Its explanation will come in the next chapter. He then says, “And bless you,” beyond all reckoning, “as He spoke to you.”

Yad Yehudah - 1 - continued

The king owned a vineyard and hired many laborers; one accomplished far more than the proper amount. The king took his hand and walked with him along long and short paths. At evening the workers came for wages, and that worker came with them and received full pay. The others complained: we toiled all day; he toiled two hours and received full pay! The king said: why complain? In two hours he worked properly more than you did all day. Thus Rabbi Bun son of Rabbi Hiyya learned in twenty-eight years what a seasoned student cannot learn in a hundred.

At resurrection Rabbi Bun's reward will be exceedingly great, as though he had lived and studied a hundred years. The master explains that the parable's “long and short paths” is not redundant: the Holy One likewise walks with Rabbi Bun concerning resurrection's timing, which can be long, after a lengthy interval, or short, when he merits. “The Temple's building”: Lamentations concerns the building, Qohelet resurrection.

“How”: he explains “If they

Yad Yehudah - 1 - continued

merit, I shall hasten it in its time" through the sages' statement that David's son comes only when the souls in the Body are exhausted. "The smallest shall become a thousand… I, the LORD, in its time shall hasten it" (Isaiah 60): if they merit, the souls in the Body are quickly exhausted, and it is in its time. "This is Tiferet": incidentally the master cites the Ari's interpretation: Tiferet is called the Body, as is known.

"A thousand generations": the Zohar, Bereshit, page 161: "The whole earth will be renewed through Moses at the end of days, in the last generation, fulfilling 'What was is what shall be.' Of him, 'From His dwelling place He looked…'; of him, 'A generation goes and a generation comes,' and no generation is fewer than six hundred thousand. Of him, 'The word He commanded for a thousand,'" and so forth; see there. This is a thousand times six hundred thousand.

"As Moses asked": after asking for a thousand times as many as the six hundred thousand, he said "And bless you," hinting at pollution's cessation. "Always": incidentally the master explains Israel's number. Though reckoned six hundred thousand, they exceeded it: "Six

Rema of Fano - continued

There was always an additional amount above six hundred thousand, indicating emergence beyond numerical bounds. Thus "Let his men be number": he prayed that they themselves should be the number, increasing endlessly, rather than number defining them, as at their first growth. Jacob said of himself, "I am men of number." He did not say metai with patah, but metei with tzere, bound to the number and subordinate to it. Those leaving Egypt were not bounded by their number: they have a lower measure but no upper measure. Therefore they were always more than six hundred thousand. In the first census they numbered six hundred and three thousand, five hundred and fifty.

We have a gematria for this, learned from its context—certainly delicacies accompanying wisdom. The sages commonly say Moses equals all Israel. His name's letters, with the Shekhinah's yod that always shone in him, yield six hundred thousand. How? Mem times shin: 40 × 300 = 12,000; all multiplied by five = 60,000; all multiplied by ten = 600,000. The letters of Sinai, reckoned likewise, amount to 300,000. There is a Sinai above corresponding to Sinai below, hinted in Sinai's letters, whose fill is a second Sinai: together 600,000.

The great Name's letters, reckoned in this way, yield 1,500, the numerical value of melekh shalem, "king of Salem," in the large reckoning of the final letters mem, nun, tzadi, pe, kaf. The letters double in their full spellings, as is known: he doubles through another he. Double them: re'eh, "see," and aseh,

Yad Yehudah - 1 - continued

hundred and three thousand, five hundred and fifty." If exactly six hundred thousand, one might think number defined, limited and fenced them against increase, Heaven forbid. To show the reverse—that they define and limit number and may increase without limit—their number exceeded exactly six hundred thousand.

"Thus": in "Let his men be number," Moses prayed that they themselves should be the number. "At their first growth": number then bounded them. Jacob therefore did not say metai with patah, separate from "number," which would mean "my men are the number." To diminish himself, he bound metei to "number," subordinating his men to the number that limited them. "A lower measure": not fewer than three hundred thousand [?]. [TN100122] "We have": a fitting explanation of this number through gematrias, delicacies accompanying wisdom. "The Shekhinah's yod": the Shekhinah does not descend to fewer than ten, as in Tiqqunim, tiqqun 26. "Multiplied by five": Moses' he. "Multiplied by ten": the Shekhinah's yod shining in him.

"Reckoned likewise": samekh times yod yields 600, multiplied by nun

Yad Yehudah - 1 - continued

gives 30,000; multiplied by ten, “a myriad” [?]. [TN100123] “Its fill is a second Sinai”: samekh's fill is mem-kaf, totaling sixty; yod's is vav-dalet, totaling ten; nun's is vav-nun, and yod's fill ten. Twice Sinai yields 600,000 [?]. [TN100124]

“The great Name”: Israel's 600,000 is hinted by Moses and Sinai; the 3,000 is hinted by YHWH. “Reckoned in this way”: yod times he is fifty; vav

Rema of Fano - continued

“do,” whose vowel points to a visible quiescent letter; likewise double the letters, yielding 3,000. [TN100121] The best-known indication of this filling of the essential Name, consisting of the letters themselves, concerns the future, when the Name will be read as written.

Regarding the unification and equalization of the two upper luminaries, hinted in the Name's last two letters, we reckon another gematria: yod times he is fifty; fifty times vav-he gives 550.

Yad Yehudah - 1 - continued

times fifty is 300; he times 300 is 1,500. Melekh shalem also equals 1,500 under final-letter reckoning: final kaf follows tav, counting as 500, and final mem as 600. “Letters double in full spelling”: YOD, HH, VV, HH. “He doubles through another he”: although the great Name has other fillings—with alefs, yods or hes, as is known—its simple filling is this, because he with tzere draws another he, as is the rule for every tzere.

Yad Yehudah - 1 - continued

“Double them”: in the pattern of re'eh, “see,” and aseh, “do,” where tzere under alef and shin draws he after it. “The vowel points to a visible quiescent letter”: he is quiescent in pronunciation but visible in writing. “Likewise double the letters”: he doubles with he, vav with vav, and yod doubles through its fill vav-dalet. The full spelling thus doubles the Name, adding another 1,500 under the stated method, totaling 3,000. “The indication”: the proof that this filling is simplest is its indication that the holy Name will in the future be read by its letters as written. Therefore it is doubled: one for writing, one for reading its letters, speedily in our days.

“Regarding”: the additional 550 is also hinted by another gematria in the Name. The two great luminaries' unification, “The LORD is God,” is hinted by vav-he: vav is Tiferet, hinting at YHWH; the final he is Malkhut, hinting at Adonai. They should be reckoned as one letter. For the two “languages” [?], yod times he is fifty; fifty times eleven, the value of vav-he, is 550. [TN100125]

Yoel Moshe - 1

“Concerning salvation”: the appointed end refers to the future end. “If they merit, I shall hasten it, and it will be in its time”: as explained below, they multiply greatly and all souls in the Body are quickly exhausted. Then it is in its time, once the souls are exhausted, and “I shall hasten it” is fulfilled. “Long and short”: His walking with

Yoel Moshe - 1 - continued

Abraham means a long or short end, as above: with merit, hastened and short; without merit, long. “Encompassed in a thousand generations”: there in the Body are a thousand generations, “and in their reincarnation” sixty thousand myriads. Therefore Moses said a thousand times: sixty thousand myriads.

“More than sixty”: “Six hundred and three thousand, five hundred and fifty,” showing “ShK, servants of number” [?]. Number must not fence and limit them against increase; it must be subordinate to them, without bounds. They have a lower measure, not fewer than six hundred thousand, but no upper measure: they increase beyond it and therefore were always more. [TN100126] “Multiplied by ten”: for the Shekhinah's yod always shining in him.

“Reckoned likewise”: samekh times yod is 600; twice 600 is 4,000; ten times 3,000 is 300,000 [?]. Sinai above gives another 300,000, totaling 600,000. This is “God's chariots are twice ten thousand”: at the giving of Torah they were 600,000, “and remembrances, the LORD among them, Sinai in holiness” [?], meaning Sinai below and above; examine closely. [TN100127]

“The great Name's letters”: ten times five is fifty; six times fifty is 300; five times 300 is 1,500. “Large reckoning”: final kaf in melekh is 500, and “tav in shalem” is 600 [?]; the remaining letters have their

Yoel Moshe - 1 - continued

ordinary values, totaling 1,500. [TN100128] “Letters double in their full spellings”: yod's fill is likewise yod, as with HH, VV, HH.

“Double them, see and do; the pointing is combined with ‘also visible’” [?]: before us YHWH is written, while we read Adonai with YHWH's vowels. Thus YHWH's pointing implies another YHWH. Twice YHWH is the 3,000 remaining beyond the 600,000. This hints that the Name will in future be read as written, so the hidden part of YHWH is also YHWH. [TN100129]

I further heard from the Gaon Maharal, my master and teacher from Lviv: the sheva beneath the Name's yod consists of two yods. The holam above the first he is also a yod, making two hes. The qamatz beneath vav is patah and hiriq; patah is vav,

Yoel Moshe - 1 - continued

making two vavs. The hiriq is yod: place it under the final he, making two hes. Thus the vowels indicate YHWH doubled. Thus I heard.

“Hinted by the Name's last two letters”: vav-he. We reckon another gematria: twenty times vav-he, eleven, yields 550 [?], “the HYQ” added to the 600,000. Thus Israel's number is precisely indicated: 600,000 corresponding to Moses and Sinai; 3,000 to YHWH; and the last two letters, reckoned twenty times vav-he, yield 550 [?]. This is “God's chariots are twice ten thousand,” the 600,000. Why “the LORD among them”? It is YHWH, yielding 3,000 and 550 in the manner described. Also “Sinai in holiness”: Sinai below together with Sinai above number 600,000. [TN100130]

Return to chapter in contents

Historical index: Heqor Din - II - Chapter 31

Heqor Din - Part II (ב) - Chapter 32 (לב)

Yad Yehudah: 1

Yoel Moshe: 1

Yad Yehudah - 1

“The standards”: after explaining Israel's number through the gematria of His Name's letters, the master says the standards likewise corresponded to the Holy One's Names. “Squares”: yod × yod = 100; he × he = 25; vav × vav = 36; he × he = 25; total 186. “Each separately”: not multiplied with another letter as in the previous chapter. “The designation Maqom”: the blessed LORD is called Place because this square, 186, equals maqom, as in Tiqqunim, tiqqun 42; see there.

“Four full spellings”: with alefs, YOD HA VAV = 39;

Rema of Fano

All the standards our ancestors had in the wilderness were likewise sealed with His blessed Names. Judah's camp-standard stood east, numbering 186,400. The thousands are the squares of the Name's letters, each separately, as known through the designation Maqom, “Place.” They are also four different full spellings of YHW, and the fill of EHYEH, 140, together with YHWH's fill, 46, both with yods. The hundreds correspond to the substitute Name's four letters.

Reuben's camp-standard stood south, numbering 151,450. The thousands are the squares of EHYEH's letters in the stated manner. This is also its full spelling with hes, as above. The

Yad Yehudah - 1 - continued

another alef filling, YOD HA VIV = 48; a he filling, YOD HH VV = 42; a yod filling, YOD HY VIV = 57; total 186. “EHYEH's fill”: its hidden part, LF from ALF, Y from HY, VD from YOD, Y from HY, totals 140. “YHWH's fill”: likewise its hidden part, VD from YOD, Y from HY, YV from VIV, Y from HY, totals 46. Together 140 and 46 total 186. “Both”: EHYEH and YHWH filled with yods, as stated. “The hundreds”: the 400 beyond Judah's 186,000 correspond to Adonai's four letters.

“In the stated manner”: alef × alef = 1; he × he = 25;

Yad Yehudah - 1 - continued

yod × yod = 100; he × he = 25; total 151. “With hes”: ALF HH YOD HH = 151. “As above”: in the previous chapter, he doubles with he. “The additional amount”: Reuben's extra 450 hints at YHWH filled with alefs, YOD HA VAV HA, totaling 45. Multiplied by its ten letters, ten times 45 is 450.

“MTz–PTz”: YHWH's letters under atbash are MTzPTz. See the Zohar, Bereshit, page 125, and below, Part IV chapter 9. In final-letter reckoning after tav, tzadi, the last letter, counts as 900. Multiplying the letters within each half, the first is mem times 900 = 36,000; the second pe times 900 = 72,000; total 108,000. “The same division”: each of the Name's two halves. “Enoch's reduced reckoning”: mem counts four, tzadi nine: 4 × 9 = 36. Pe counts eight, tzadi nine: 8 × 9 = 72. Total 108. “The additional amount”: the hundred beyond the thousands hints at Malkhut's hundred gates. It comprises ten, each itself comprising ten: a hundred. Therefore it is called the LORD's gate.

“Which is in the north”: judgment's place, on the left, hinted by this standard's location. “YH male”: these are Elohim's letters. “Combine male with yod”: 81; with he: 76; total 157. Also Elohim is 86 and its two sources total

Rema of Fano - continued

additional amount hints at “What is His Name?”—MAH, forty-five—multiplied by its ten letters, yielding 450.

Ephraim's camp-standard stood west, numbering 108,100. The thousands hint at MTz–PTz, multiplying the letters in each half of the Name together, each flock separately. We count tzadi in both using the large final-letter values. Multiplying these letters in the same division according to Enoch's reduced reckoning also yields 108, the number of thousands. The additional amount teaches that this “gate of the LORD” has a hundred gates, as is known.

Dan's camp-standard stood north, numbering 157,600. The thousands hint at Elohim, which is in the north; its mystery is YH male, “full.” Combining the letters of male with yod separately and with he separately yields that number. Also Elohim and its two sources —the four-letter Name simple and filled with alefs—total 157. The additional amount is YH in the comprehensiveness of ten surrounding its full spelling from four directions. Alternatively, Elohim simple, squared and fully spelled, with the fill's letters and one for the whole Name, totals exactly 600, no more or less. All together precisely match Israel's number when first counted in Sinai's wilderness.

These were permitted to receive exposition from one master, Moses, and from Aaron after Moses withdrew, since the two were equal, Aaron repeating their lesson. Jesse, David's father, too was said to enter among a multitude and

Yad Yehudah - 1 - continued

71, together 157. These sources are simple YHWH, 26, and filled with alefs, 45: total 71, the value of alef-lamed-mem in Elohim. Yod-he remain, corresponding to this standard's additional 600.

The full spelling of YH is multiplied in the comprehensiveness of ten four times to reach 600. How? Double yod with yod and he with he, as in the preceding chapter. The first yod combines with the second yod and first he: ten times YH = 150. The second yod combines with the first yod and first he: ten times YH = 150. The first yod combines with the second yod and second he: ten times YH = 150. The second yod combines with the first yod and second he: ten times YH = 150. Total 600. Thus ten comprehensively surrounds YH's full spelling from four directions.

“Alternatively”: simple Elohim = 86; squared as A, AL, ALH, ALHY, ALHYM = 200; fully spelled ALF LMD HY YOD MM = 300. This full spelling has thirteen letters; the whole Name counts one. Thus 86 + 200 + 300 + 13 + 1 = 600.

“These”: incidentally the master explains the order of instruction described in Keitzad Me'abberin. Moses learned from the Almighty. Aaron entered and Moses

Yad Yehudah - 1 - continued

repeated his lesson; Aaron moved aside. His sons entered and Moses repeated theirs; they moved aside. The elders entered and Moses repeated theirs; they moved aside. All the people entered and he repeated theirs. Moses departed; Aaron repeated their lesson. Aaron departed; his sons repeated it. They departed; the elders repeated it.

The Gemara asks: why did they not all enter and learn from Moses? To honor Aaron, his sons and the elders. Why not let Aaron learn from Moses, his sons from Aaron, the elders from his sons, and all Israel from the elders? Since Moses learned from the Almighty, his teaching received assistance. The master adds that Moses taught because he equaled them all, as did Aaron, Moses' equal. No one else was entitled to teach them. His sons' teaching was like two interpreters, a model for future generations, and the elders likewise a model for proclaimers whom a sage appoints for a lecture.

“Entered among a multitude”: the master interprets this as expounding to all Israel, a multitude being 600,000. “Adding the Levites”: their count was 22,000. “The elders”: they too entered the order of instruction, making approximately

Rema of Fano - continued

depart among a multitude. In Ha-Ro'eh we hold that a multitude is no fewer than 600,000. Eleazar and Ithamar had two interpreters, with seventy elders as proclaimers beneath them. Adding the Levites to Israel's counted men—they certainly also entered the order of instruction—and those older than sixty, although their understanding resembled erased paper, it is reasonable to permit one proclaimer for 700,000.

The excellence of the generation of knowledge is known: each equaled a thousand men. “The word He commanded for a thousand generations” teaches that the Torah's recipients equaled a thousand generations. “One man among a thousand I found”: Moses, equal to them all. “But a woman among all these I did not find”: he found his spouse only in Midian. Aggadah says of him: “‘May He add to you a thousand times yourselves’: this is from my own.” It also says that before the calf his face shone a thousand times more brightly than the rays of splendor, and they needed no veil.

Of him it says, “As in the days of your going out of Egypt,” addressed to Moses. Before it, “Shepherd Your people with Your rod”; “I shall show him wonders” refers to the collective people already mentioned. It indicates the comprehensive equivalence we stated. See Part III, end of chapter 6.

From this the wise may understand “I shall leave seven thousand in Israel.” Its transmission preceded from Sinai, from their presence there, as explained in Em

Yad Yehudah - 1 - continued

700,000. It is proper to permit one proclaimer for 700,000 in later generations. “Like erased paper”: as the sages say.

“The excellence is known”: the master also explains incidentally that Moses equaled not merely 600,000 but sixty thousand myriads. Each member of the generation of knowledge equaled a thousand, as the Zohar quoted in the preceding chapter says. “Only in Midian”: see Part III chapter 6 below. “Aggadah says”: this explains “This is from my own.” As you potentially number a thousand times 600,000, may the LORD increase you to actually number sixty thousand myriads. This blessing is from my own, for I too, among you, count as sixty thousand myriads.

“It also says”: in the Zohar, “section 2” [?]: “Once Israel sinned below, the Holy One took five thousand portions from that radiance.” [TN100131] For this reason too, before the calf the generation of knowledge had such great power that each counted as a thousand, able to bear Moses' face shining a thousandfold brighter. After the deed Israel lost that thousandfold greatness; along with the thorn the cabbage was struck. Moses' radiance, equaling theirs,

Yad Yehudah - 1 - continued

necessarily diminished a thousand portions from its former measure. Despite this, sin made his face require a veil.

It also seems possible to explain Moses' blessing accordingly: “May the LORD add to you a thousand times yourselves,” so that you count as sixty thousand myriads as before the sin. “This is from my own”: like one praying for others while needing the same himself. “Of him it says”:

Rema of Fano - continued

Kol Hay, until Elijah prophesied it at Horeb. Its essential interpretation concerns ultimate good, to be fulfilled before the fiftieth year's sanctification; from then onward even thought is forbidden. Whoever has not been blemished by a trace of foreign worship is assured of being counted among them. The verse's plain meaning, however, concerns the men of valor of that generation. Those dwelling in their towns were never fewer than 600,000 and never will be.

End of Part II.

Yad Yehudah - 1 - continued

“Shepherd Your people with Your rod, the flock… as in days of old. As in the days of your going out of Egypt, I shall show him wonders” (Micah 7). The prophet addresses Moses: shepherd Your people in the future as in days of old. “Your going out” refers to Moses; “I shall show him” to the people already mentioned, indicating their equivalence.

“From this”: Israel's number is at least 600,000. The wise may therefore understand Elijah's verse, “I shall leave seven thousand in Israel who have not bowed to Baal” (I Kings 19). It does not mean they diminish from 600,000 to only 7,000. This prophecy was already entrusted potentially at Sinai, as explained in Em Kol Hay, Part II sections 3 and 5. At Sinai it concerned the seven thousand holy sabbatical years from the world's seven cycles, before the great Jubilee. As chapter 27 explained, the good promises will certainly be fulfilled in those seven thousand years.

The prophecy delivered at Sinai thus says: I shall leave for Israel, those who have not bowed to Baal, those seven thousand sabbatical years, in which they will merit being counted among the other righteous recipients of good reward, “which no eye has seen,” and so forth. “Even thought is forbidden”: as at the end of chapter 27. “The plain meaning”: likewise does not mean all Israel will contain only 7,000; the prophecy concerns the men of valor alone. All Israel will not fall below their number. May the LORD increase them, and may Israel's number be like the sea's sand. Amen.

Yoel Moshe - 1

“The thousands are the Name's squared letters”: 10 × 10 = 100; 5 × 5 = 25; 6 × 6 = 36; 5 × 5 = 25; total 186. Maqom likewise equals 186. “Four different fillings of YHW”: first, with yods, YOD HY VIV = 57; he filled with alef, YOD HA VV = 42 [?]; another filling with

Yoel Moshe - 1 - continued

two alefs, YOD HA VAV = 39; with hes, YOD HH VV = 42; total 186 [?]. [TN100132]

“EHYEH's fill”: LF from ALF, “YOD from HY,” and so forth, total 140 [?]. The hidden part without the root totals 140. [TN100133] YHWH filled with yods totals 72. Remove the root, 26, leaving 46. 140 + 46 = 186, hinting at Judah's 186,000. The remaining 400 correspond to the substitute Name Adonai's four letters.

“Reuben's camp, 151,000”: the thousands correspond to EHYEH's squared letters, alef times alef, he times he, yod times yod, he times he, totaling 151. “In the manner” [?] of its full spelling with hes, ALF HH YOD HH, likewise 151. [TN100134] Reuben's additional 450 hints at YHWH's full spelling, value 45, as above, chapter 1. Its ten letters hint at ten times 45 = 450.

“The thousands hint at MTzPTz”: YHWH under atbash. “Its two halves”: MTz separately and PTz separately. Under the large final-letter values tzadi is 900. Forty times 900 = 36,000; eighty times 900 = 72,000. Together 108,000. “Enoch's reduced reckoning”: mem is four, tzadi nine: 4 × 9 = 36. Likewise PTz, pe times nine—pe is eight in reduced value, so 8 × 9 = 72. Total 108, the number of thousands. Ephraim's additional hundred hints at a hundred gates.

Yoel Moshe - 1 - continued

I likewise heard from “RL BQ” [?]: this is the Gemara's dispute, one saying there were thirty-six pomegranates on the robe, another seventy-two. The former holds that the robe atones for evil speech, “and GH” [?] damages the first half of the Name, MTz, whose number is thirty-six pomegranates. The other says it damages the second half, PTz, seventy-two in reduced reckoning, requiring seventy-two pomegranates. Likewise the appearances of skin lesions are disputed, one saying thirty-six, another seventy-two. All share one intention, for lesions come through evil speech. [TN100135]

YHWH under atbash equals 300; Elohim's full spelling likewise equals 300. The righteous cause Elohim, judgment, to turn to “MDH” [?], or conversely YHWH's 300 to Elohim. This also concerns lashon, “tongue,” numerically 386, the value of Elohim simple and full. The wicked turn the tongue to evil, evil speech; the righteous reverse it, “the eighty-six to the three hundred of YHWH” [?]. Examine closely. [TN100136]

“Dan's camp, 157,000”: the thousands hint at Elohim, on the left, north. Its mystery, YH MLA, consists of Elohim's letters. Combining MLA with yod, MLA Y, gives “GA,” four [?]; MLA with he alone is another 157 [?]. [TN100137] Also Elohim and its two sources: one source is the four-letter Name, for kaf-vav, the hidden part of its numerical

Return to chapter in contents

Historical index: Heqor Din - II - Chapter 32

Yoel Moshe - 1 - continued

designation, is 86, Elohim's value; also the simple 26, and the second four-letter Name's full spelling, 45. Thus 45 + 86 + 26 = 157. [TN100138]

“The additional 600”: YH comprehensively multiplied by ten: ten times YH is 150, four times 150 is 600. Alternatively, simple Elohim is 86; squared as A, AL, ALH, ALHY, ALHYM is 200; full, ALF LMD HY YOD MM, is 300. The inclusive Name in its fill means the letters of the full spelling, ALF LMD HY YOD MM, which are fourteen letters [?]: total exactly 600, neither more nor less. [TN100139]

“One proclaimer”: seventy elders correspond to seventy proclaimers. Israel with the Levites and elders above sixty totals 700,000, giving 10,000 for each proclaimer. “This is from my own”: precisely his own, since he equaled them all.

“Before the Sabbath's sanctification”: the last sabbatical cycle before the great Jubilee, six thousand years and the final millennium of desolation. After that Jubilee even thought is forbidden, as above, “Silence is a fence for wisdom.” Throughout this there is ultimate good for those who did not bow to Baal, in that sabbatical cycle. “I shall leave seven thousand in Israel”: those who did not bow to Baal. The plain meaning concerns that generation's men of valor, of whom only 7,000 will remain; the rest of Israel will not fall below 600,000.

Heqor Din - Part III (ג) - Chapter 1 (א)

Yad Yehudah: כה · כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“Thus far,” etc.: after explaining in the two preceding parts the matters of judgment on Rosh Hashanah and the developments attending it, the author now explains the judgment of the world

Rema of Fano

Thus far the Lord has helped us investigate the judgments of this world, considering what we thought useful to one who has seen and knows the sages' words as firmly planted nails, so as to grasp their meaning truly and uprightly. But on the day of death, which the early

Yad Yehudah - א - continued

of souls after death. This is the second judgment mentioned at the beginning of the treatise.

Yad Yehudah - ב

“The early rabbis”: in the Zohar, Vayeḥi, page 477: “That day on which a

Yad Yehudah - ב - continued

person departs from this world—that day is the day of great judgment," etc.

Yad Yehudah - ג

"For each person on his own day": this judgment is unlike the judgment of this world, which takes place on Rosh Hashanah at one time for all the living. Rather, this judgment is sealed for each individual on the day of his visitation, when he departs from this world.

Yad Yehudah - ד

"And rest": without needing to undergo reincarnation.

Yad Yehudah - ה

"To return": through reincarnation.

Yad Yehudah - ו

"Concerning this": concerning this day of judgment Qohelet said, "Before the evil days come." In Qohelet's words "The wheel is broken," the mystery of reincarnation is hinted at, as is known.

Yad Yehudah - ז

"Our sages," etc.: in the Jerusalem Talmud, Sotah, the chapter Hayah mevi: Why are water, earth, and writing brought in the case of the sotah? Water: from the place from which she came. Earth: to the place to which she is going. Writing: before whom she will give judgment and account. There we learned: Aqavyah ben Mahalalel says, "Consider three things, and you will not come into the power of

Rema of Fano - continued

rabbis call, for each person on his own day, "the day of great judgment," the God of judgment will judge the soul's recompense: whether it will enter the Garden of Eden or Gehinnom, how it will be punished, and in what it will delight. Likewise, whether it will go to the end and rest, or whether it must return along this road again. Concerning this, Qohelet explicitly says, "Remember your Creator, before the evil days come" (Ecclesiastes 12:1), and "The wheel is broken at the pit" (Ecclesiastes 12:6). Our sages expounded it as "your well, your pit, your Creator," in accordance with what we learned: "Know from where you came, where you are going, and before whom you will give judgment and account" (Vayiqra Rabbah 18). Corresponding to these, in the sotah rite, are water, earth, and writing.

One of the commentators noticed the repetition that follows in the tanna's words. He was not content to say that the tanna first states the teaching and then explains it. Rather, in the first clause he gives weight to the soul's quarry, from which it came beneath the Throne of Glory, and to which it returns, according to the well-known teaching. He warns against treating it lightly, for she is a king's daughter. In the concluding clause he warns him concerning the body's lowliness and its vicissitudes. This is sound. Yet we must still consider the third clause, "Before whom you will give judgment and account," for he did not explain the reason for its repetition. According to his approach, one may say that the first clause concerns the judgment one will give concerning "do good": whether he

Yad Yehudah - ז - continued

transgression: know from where you came," etc. Rabbi Yehoshua of Sikhnin said in Rabbi Levi's name: Aqavyah expounded all three in one verse, "Remember your Creator": your well, your pit, your Creator. Your well: from the place from which you came. Your pit: to the place to which you are going. Your Creator: before whom you are going. The explanation is: "your well"—a fetid drop, semen; the water in the sotah rite alludes to it. "Your pit"—earth. "Your Creator"—in its plain sense; therefore in the sotah rite the passage containing the Name is written. The author brings this statement in passing in order to proceed from it to explain the Mishnah of Aqavyah ben Mahalalel.

Yad Yehudah - ח

"One of the commentators" on tractate Avot finds the repetition in this Mishnah difficult. At first the tanna says, "Know from where you came, where you are going, and before whom you will give judgment and account"; afterward he repeats these three things, "From where you came," etc. This is unnecessary length and repetition. He should have said at the outset: Know from where you came—from a fetid drop; where you are going—to a place of earth, maggots, and worms; and before whom you will give judgment and account—before the King of the

Yad Yehudah - ח - continued

kings of kings, the Holy One, blessed be He.

Yad Yehudah - ט

“He was not content”: that commentator was not content to say that the tanna first states the teaching without particulars and afterward explains it, as they say in many places in the Talmud.

Yad Yehudah - י

Rather, the commentator's view is to resolve the repetition as follows: in the first clause the tanna speaks from the standpoint of the human being's soul, the importance of its quarry and its place. Therefore he teaches the person to know “from where you came,” so that he will always remember the quarry of his soul beneath the Throne of Glory. “Where you are going” concerns the preciousness of returning [?]: the soul too returns after death to the place where its tent was at first. The tanna's intention is that a person contemplate

Rema of Fano - continued

has fulfilled the soul's prescribed duties. In the concluding clause he warns concerning “turn from evil,” so that the account will not come to discuss the body's filth and desires.

But what appears to us straightforward in the tanna's intention is this: when one who has kept his soul pure gives judgment and account, the Holy One, blessed be He, praises him before His entire retinue, as it is written, “Israel, in whom I shall be glorified.” He calls the fathers of the world, together with their children, and says, “Happy are you that this one came forth from your loins!” Therefore the tanna leaves the first clause unspecified, saying only “before whom,” and no more, for it is known that all the worlds rejoice with him. At the death of a wicked person it is not so: the Holy One, blessed be He, alone examines his judgment, for He knows hidden and manifest things. How much disgrace befalls the one who causes a great King over all gods to attend to a vessel full of shame and humiliation! Therefore he expands the titles only in the concluding clause; for if they were merely for their own sake, would that need to be said?

Yad Yehudah - י - continued

the importance of his soul's place and refrain from degrading it with the filth of transgressions. [TN110001]

Yad Yehudah - יא

“For she is a king's daughter”: a portion of God from above. Afterward:

Yad Yehudah - יב

“In the concluding clause” the tanna repeats “From where you came,” etc., concerning the bodily part. In contrast to the soul's importance, he mentions the body's baseness and lowliness: it comes from a fetid drop, and its end is earth, maggots, and worms. His intention is to warn a person to cleanse his heart, guard his soul, and not occupy himself [with the body]; for, since his body is low and base and its vicissitudes are sharp and slight [?], he can easily lose it.[TN110002]

Yad Yehudah - יג

Thus this interpretation accounts for the repetition.

Yad Yehudah - יד

“He did not explain”: the commentator remained silent concerning the third clause, “Before whom you will give judgment and account.”

Yad Yehudah - טו

“According to his approach”: that of the commentator who holds that the first clause concerns the soul and the concluding clause the body.

Yad Yehudah - טז

“One may say” this also concerning the reason for the third clause's repetition, namely what he teaches:

Yad Yehudah - יז

“In the first clause”: “Before whom you will give judgment and account.”

Yad Yehudah - יח

The tanna intended the judgment a person must give concerning positive commandments. If he sits idle and neglects one of them, and his soul has already undergone the appropriate number of reincarnations, so that it will not be reincarnated again, this will be a crookedness that cannot be repaired. Therefore in the first clause, which concerns the soul, the tanna warns about observing positive commandments, for these too are reckoned

Yad Yehudah - יח - continued

from the standpoint of the soul.

Yad Yehudah - יט

“Whether he has fulfilled the soul's prescribed duties”: namely, when it has already been reincarnated the appropriate number of times. If it still needs reincarnation, he can repair the neglect of the commandment in a subsequent reincarnation; for one of the reasons [?] for reincarnation is that a person may fulfill all the commandments. It is not so when his soul will not come into reincarnation again.

Yad Yehudah - כ

“In the concluding clause,” where the tanna again repeats “Before whom you will,” etc., his intention is to warn and admonish concerning negative commandments, which are reckoned from the standpoint of the body.

Yad Yehudah - כא

“But,” etc.: the author gives another, more straightforward reason for the repetition of the third clause. The first clause warns a person to remember the praise, honor, and greatness that will come to him when he gives judgment and account and is found to have kept his soul pure, without sin. Then the Holy One, blessed be He, and His entire retinue praise him, as stated in the Zohar. In the concluding clause the tanna repeats this clause and warns a person also to remember the opposite: the disgrace and lowliness that will come to him if he is found guilty in judgment. There is no greater disgrace than causing the King of the kings of kings, the Holy One, blessed be He, to attend to him. Thus, in the first part this clause resembles the first two clauses, which likewise mention the soul's importance; in the concluding part it likewise resembles those two clauses concerning the body's lowliness.

Yad Yehudah - כב

“Therefore”: to indicate the reason for the repetition, the tanna leaves the first clause here unspecified and does not explain, “Before the King of the kings of kings, the Holy One, blessed be He.” For [gap], by leaving it unspecified he includes everyone with Him: all the worlds rejoice with him, “as mentioned” [?]. It is otherwise in the concluding clause, where he specifies and says, “Before the King of the kings of kings, the Holy One, blessed be He,” for He alone, blessed be He, examines a wicked

Yad Yehudah - כב - continued

person's judgment.[TN110003]

Yad Yehudah - כג

“Therefore he expands” the titles too, saying, “Before the King of the kings of kings, the Holy One, blessed be He.”

Yad Yehudah - כד

“For if they were merely for their own sake”: if he mentions these titles only to indicate before whom one stands, the question arises: why elaborate the titles? Do we not know that the blessed Name is King of the kings of kings? This is what the author added, following the commentator's approach, concerning the reason for the third clause's repetition.

Yad Yehudah - כה

To me, according to the commentator's approach, it seems more straightforward that by repeating the clause the tanna indicated that both soul and body must give judgment and account in the future, as stated in the chapter Ḥeleq concerning Rabbi and Antoninus.

Yoel Moshe - 1

“What we thought useful,” etc.: that is, what we thought useful to one who has seen, etc. “The day of great judgment,” etc., is the second judgment, after death, of the two judgments we mentioned above at the beginning of the book. In the Zohar, Vayeḥi, page 472: “That day on which a person departs from the world—that day is the day of great judgment.” See Zohar, page 248, “times that pass”; see there. “Or whether it must return”: that is, undergo reincarnation.

“From where you came” corresponds to “your well,” which is a fetid drop; “where you are going” corresponds to “your pit,” a place of earth, the pit; and “before whom,” etc., corresponds to “your Creator.” “The repetition,” etc.: at first he said, “Know from where you came,” etc., and explained nothing; afterward he returns and explains, “From where you came,” etc. He should have said at once, “From where you came—from a fetid drop,” and likewise throughout. That commentator was not content to resolve this by saying that he states the teaching and then explains it. Rather, the first clause concerns the soul's quarry: know from where the soul came—from beneath the Throne of Glory; and where the soul is going—to its first place beneath the Throne of Glory. See that you do not treat it

Yoel Moshe - 1 - continued

lightly or spoil it. In the concluding clause, when he explains “From where you came—from a fetid drop,” he concerns himself with the body. Thus that commentator explained it, and it is sound. One who examines Zohar Ḥadash, Song of Songs, folio 72, will see that the Zohar explains it in this way. Its words are: “When he comes to know his body, then he begins to know his soul.” See there at length.

But concerning the third clause, “Before whom,” etc., he explained nothing. One may explain that at first he says, “Before whom will you give judgment and account—before the King of the kings of kings, the Holy One, blessed be He”; he voices a complaint concerning “turn from evil,” so that He will not bring them to account for their iniquities from the body's filth and desires.[TN110004]

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Historical index: Heqor Din - III - Chapter 1

Yoel Moshe - 1 - continued

“Only ‘before whom,’ and no more,” etc.: that is, he did not state His titles, “King of the kings of kings, the Holy One, blessed be He,” because all the worlds rejoice with him, not the Holy One, blessed be He, alone. It is otherwise in the concluding clause, which concerns the wicked: the Holy One, blessed be He, alone examines his judgment, and great disgrace befalls one who causes the great King, the King of the kings of kings, the Holy One, blessed be He, to attend to a vessel full of shame. Therefore he expands the titles, “King of the kings of kings, the Holy One, blessed be He.” For if these were needed merely for their own sake, the difficulty is: would that need to be said?

Heqor Din - Part III (ג) - Chapter 2 (ב)

Yad Yehudah: כח · כז · כו · כה · כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“We understand”: although the objection is raised, “Could you suppose everyone?”, the actual truth is nevertheless that everyone, even the righteous and intermediate, descends to Gehinnom. The objection “Could you suppose?” arose because the questioner thought Rabbi Ḥanina meant that everyone descends and does not ascend. Against this he objects, and the answer is that he meant everyone descends and ascends. See below, chapter 8.

Yad Yehudah - ב

“To rescue another”: that is, to save someone else. The righteous person

Rema of Fano

We read in the chapter Ha-zahav (Bava Metzia 58b): Rabbi Ḥanina said: Everyone descends to Gehinnom except three. Could you really suppose that everyone descends? Rather, all who descend ascend, except one who has intercourse with his neighbor's wife, one who publicly humiliates his fellow, and one who gives him a disparaging name, even though he is accustomed to it.

We understand this “everyone” to include the righteous and the intermediate. Some descend to rescue another, as will be explained concerning our father Abraham, peace be upon him, in chapter 17. Some descend for purification, to see how great is His goodness, blessed be He, in delivering them from the lowest Sheol—all the more in light of what we shall add in

Yad Yehudah - ב - continued

descends to Gehinnom and passes through it to bring up some wicked people with him, as explained in the Zohar, Pinḥas, page 405, on the verse “For there is no action or reckoning in Sheol, where you are going.” Its words are: “‘Where you are going’—do all people of the world go to Sheol? Yes, but they ascend immediately, as it is written, ‘He brings down to Sheol and brings up,’ except those sinners who never entertained repentance, who descend and do not ascend. Even the wholly righteous descend before Him, and [revive?] openings, drawing some sinners out from there and bringing

Yad Yehudah - ב - continued

them up above; there they cause them to entertain repentance," etc. [TN110006]

Yad Yehudah - ג

Some of the righteous descend "for purification," to purge some slight iniquity. Although judgment does not require descent to Gehinnom on its account, a person nevertheless descends to see how great is His goodness, blessed be He, in rescuing him and exempting him from Gehinnom's punishment. Meanwhile that iniquity is purged, and afterward he ascends.

Yad Yehudah - ד

"All the more": one may say that the righteous too descend for purification according to what will be explained below in chapter 16: the blessed Name decrees that righteous people who entertained transgression descend to Gehinnom to take with them wicked people who entertained repentance. See there.

Yad Yehudah - ה

"To see its cavity," etc.: as the sages said in the first chapter of Taʿanit: The world is one sixtieth of the Garden; the Garden one sixtieth of Eden; and Eden one sixtieth of Gehinnom. Thus the whole world is like a pot's lid in relation to Gehinnom. Since Gehinnom is a road to the Garden of Eden's gates, a righteous person follows

Rema of Fano - continued

chapter 16. Some descend to see its cavity, in relation to which the whole world is like the lid of a pot. It is a road to the gates of the Garden of Eden, like the wilderness of the peoples for those entering the Land; it will in the future be sanctified with the Garden's sanctity, as will be explained. We mentioned this in the treatise Ha-nefesh; see there. Concerning this, certainly, Rabban Yoḥanan ben Zakkai wept when he said, "I do not know by which road they are leading me." For even merely passing through it to go from there to the Garden of Eden is exceedingly terrifying. In addition, the perfected man's words contain an admonition to others by an a fortiori inference.

These two straightforward approaches will suit our explanation of our master Moses' words, peace be upon him: "Give ear, heavens," and "Let the earth hear," according to what they expounded: I do not know where my soul is going. It is written, "Who knows the spirit of human beings, whether it ascends upward, and the spirit of the beast, whether it descends downward to the earth?" I entrust it to both of them: wherever it goes, let it be well placed. This is an exceedingly astonishing statement for a man such as he, even if we suppose that he spoke only of the vital soul. Rather, it is as we have said. In Part IV, chapter 2, we shall hint at another way of understanding these words.

Or he may intend what King David said, peace be upon him (Psalm 141:10): "Let the wicked fall into his nets; together am I." That is, I willingly share their distress; far be it from him to fall. Rather, "until I

Yad Yehudah - ה - continued

his road, going from there to the Garden of Eden, although there are other roads to it. The reason is to see the "curse" of Gehinnom [?], which will in the future become holy with the Garden's sanctity. This is no degradation for the righteous person; on the contrary, by passing through there he weakens impurity's power and gives strength for it to become holy in the future. Likewise the wilderness was Israel's road for entering the Land of Israel. The Zohar, Terumah, page 250, explains that the Other Side rules in that wilderness, and Israel traversed it against its will and broke its strength for forty years.[TN110007]

Yad Yehudah - ו

"As will be explained": below, Part V, chapter 1; see there.

Yad Yehudah - ז

"Concerning this": certainly Rabban Yoḥanan ben Zakkai wept over this road, as stated in the first chapter of Berakhot. When Rabban Yoḥanan ben Zakkai became ill, his disciples came to visit him. When he saw them he began to weep. They said to him, etc., "Why are you weeping?" He said to them, etc., "Moreover, there are two roads before me, one to Gehinnom and one to the Garden of Eden, and I do not know along which they are leading me. Shall I not weep?" The author

Yad Yehudah - ז - continued

explains that this perfected man, Rabban Yoḥanan ben Zakkai, of whom they said that he left unstudied neither a small matter nor a great one, etc., was certainly assured that they would not lead him to Gehinnom. Rather, he feared lest they lead him to the Garden of Eden by way of Gehinnom, which is awesome, exceedingly alarming and terrifying. Thus he said there were two roads before him for going to the Garden of Eden: one by way of Gehinnom, and one to the Garden of Eden without passing through Gehinnom.

Yad Yehudah - ח

"In addition," etc.: Rabban Yoḥanan ben Zakkai's words, which in their plain sense suggest that he feared being led to Gehinnom, serve as an open admonition to others, so that they will fear Gehinnom by an a fortiori inference. If Rabban Yoḥanan ben Zakkai fears it, how much more should someone who has not attained his rank be afraid.

Yad Yehudah - ט

"These two straightforward roads" to the Garden of Eden, which we gave as the plain explanation of Rabban Yoḥanan ben Zakkai's words, will also suit the interpretation of what our sages expounded in Midrash Rabbah, Haʾazinu. Its words are: Another

Rema of Fano - continued

pass through," in the manner of "those passing through the valley of weeping," which we shall mention again. It is possible to explain "together am I" with reference to the upper David that the Holy One, blessed be He, has. He sits and teaches: "My son Meir says: When a person suffers, what expression does the Shekhinah use? 'Qallani from my head; qallani from my arm.'" This accords with the comprehensive stature given to Adam the first, which they expounded in Shemot Rabbah, chapter 40, on the verse "Where were you when I founded the earth?" Qallani will be a euphemism for its opposite, as Abaye explains there in the chapter Gemar ha-din. Rashi explains that he expounds qilelat Elohim as qal leit, "not light." He says that He suffers from the heaviness of the head and arm over the creation of a person suffering for his iniquity. On this interpretation, the head suffers over the thought of creating him and the arm over the deed.

Alternatively, this heaviness may be explained through the sweat of the living creatures when the Throne of Glory weighs upon them in an evil time. In a time of favor, it bears those who bear it, and the living creatures have neither labor nor toil. Therefore the river of fire flowing from their sweat falls upon the heads of the wicked who cause this to them. Or the expression may derive from "Your brother will be degraded"; or from "The world is light for me," as Rava explains there, intending anguish, as Scripture explicitly says, "My soul grew short through Israel's toil." Or it may derive from "whom the king of Babylon roasted," in

Yad Yehudah - ט - continued

interpretation: Why to heaven and earth? Rabbi Ḥ. said: To what may this be compared? etc. Likewise they said to Moses, "Why do you charge heaven and earth?" He said to them, "I am destined to die and do not know where my soul is going, whether to heaven or to earth" [gap], etc. [TN110008]

Yad Yehudah - י

"This is an astonishing statement": that Moses, the choicest of the human species, should say, "I do not know where my soul is going."

Yad Yehudah - יא

"Even if we suppose" and explain that Moses' words "I do not know," etc., concerned not his higher soul but only his vital soul, the astonishment nevertheless remains. At his exceedingly great rank, he would not be uncertain about his vital soul either. Rather, it is certainly as we said: the uncertainty was only lest he enter the Garden of Eden by way of Gehinnom.

Yad Yehudah - יב

"Or he may intend": Moses said, "I do not know where my soul is going," because my soul might go willingly, for good, to share with those descending to Gehinnom and be distressed in their distress, so as to rescue them. Thus the expression "my soul is going" is fitting, suggesting that it goes of itself, unlike

Yad Yehudah - יב - continued

Rabban Yoḥanan ben Zakkai, who said, “They are leading me.” This follows King David's statement, peace be upon him: “Let the wicked fall into his nets; together am I, until I pass” (Psalm 141).

Yad Yehudah - יג

The meaning of “together am I” is: I too shall be there, but only to share in their distress.

Yad Yehudah - יד

“Far be it from him to fall”: sharing with them does not include sharing their fall. The words “together am I” are not connected with “let them fall”; rather, they mean that I shall go together with them and share their distress, but only “until I pass” there to rescue them. [Gap.] “Those passing through the valley of weeping”: below, Part V, chapter 6.

Rema of Fano - continued

the manner of “The Lord is judged in fire,” which we mentioned in Part I, chapter 13. Likewise it is written, “I shall bear and deliver.”[TN110005]

Therefore David said, “Together am I, until I pass through” the way of the tree of life, when the guarding cherubim and the flame of the sword are removed from the gates of the Garden of Eden. For then the spirit of impurity will pass from the earth: it is what prevents the Shekhinah from dwelling below. The hint is in the Masorah: aʿavor occurs three times in full spelling. One is in the haftarah Shimʿu: “You said, ‘I will not serve,’ for upon every hill.” It is written with dalet and read with resh. Thus foreign worship obstructs, and Tyre was filled only through Jerusalem's destruction. “He has fenced off my path, and I cannot pass”: throughout the days of purification He too is a God who conceals Himself. “Together am I, until I pass”: this is the hoped-for repair, when the glory of the Lord will fill the Tabernacle, as we have said.

Yad Yehudah - טו

“It is possible to explain,” etc.: since this verse has come to hand, he explains it in further ways.

Yad Yehudah - טז

“With reference to the upper David”: in the Zohar, Qedoshim, page 152: “‘Turn to me and be gracious to me’—did the Holy One, blessed be He, have no one in the world as beautiful as David, that he says, ‘Turn to me and be gracious to me’? Rather, thus we learned: the Holy One, blessed be He, has a place called David, appointed over many supernal multitudes and camps. When the Holy One, blessed be He, desires to have mercy on the world, He looks upon it and shines His face upon it,” etc. “Because that upper David seeks the Holy One's mercy to cleave to Him, David said, ‘Turn to me and be gracious to me.’” Thus far. The

Yad Yehudah - טז - continued

intention is Malkhut, called David because it is his attribute, as is known. The author explains that David said “together am I” with reference to the Shekhinah, as though the Shekhinah were saying it, as he shortly concludes.

Yad Yehudah - יז

“He”—the Holy One, blessed be He—“sits and teaches,” as stated in the second chapter of Ḥagigah (15b). Rabbah bar Shila encountered Elijah and said to him, “What is the Holy One, blessed be He, doing?” He answered, “He is reciting teachings from the mouths of all the rabbis,” etc. He said to him, “Now He is saying: My son Meir says: When a person suffers, what expression does the Shekhinah use? ‘Qallani from my head; qallani from my arm,’” etc. This saying is in the Mishnah, in the chapter Nigmar ha-din (folio 46), on “For a hanged one is a

Yad Yehudah - יז - continued

curse of God”: Rabbi Meir said, “When a person suffers,” etc. Rashi explained “a person suffers”: punishment comes upon him for his iniquity.

In the Gemara there: How is this implied? Abaye said: Like one who says qal leit, “not light.” Rava said to him: If so, it should say, “My head is heavy upon me; my arm is heavy upon me.” Rather, Rava said: Like one who says, “The world is light for me.” But this [word] is needed for its own subject! If so, Scripture should say meqallel, “one who curses”; why qilelat, “curse of”? Say instead that it comes entirely for this purpose! If so, Scripture should say qallat; why qilelat? Infer both meanings. Rashi explained: Qal leit—“I am not light.” If so, the Mishnah's qallani is not a euphemism, but “light I am not”; it should say, “I am heavy.” “The world is light for me”: he uses a euphemism and does not

Yad Yehudah - יז - continued

wish to mention heaviness in himself. Thus far. [TN110009]

Yad Yehudah - יח

“In accordance with the comprehensive stature” mentioned in Shemot Rabbah. Its words are: While Adam the first lay as an unformed body, the Holy One, blessed be He, showed him every righteous person destined to arise from him. One was suspended in Adam's head, another in his hair, another in his forehead, another in his eyes, etc. Know this: when Job wished to dispute with the Holy One, blessed be He, etc., the Holy One, blessed be He, answered him: “You seek to dispute with Me? Where were you when I founded the earth?” What is eifo, “where”? Rabbi Shimon ben Laqish said: The Holy One, blessed be He, said to him, “Job, tell Me: in which place was your eifah suspended—in his head or in his forehead?” etc. With reference to this stature the author explains “Qallani from my head; qallani from my arm,” as he concludes.[TN110010]

Yad Yehudah - יט

“Qallani will be a euphemism for its opposite”: the intention is “I am heavy.”

Yad Yehudah - כ

“He says that He suffers,” etc.: the intention of the Shekhinah's saying “Qallani from my head” is that she, as it were, suffers over the wicked person's existence, since his eifah is suspended within the comprehensive stature. She suffers from the heaviness and pain in the stature's head and arm caused by the iniquity.

Yad Yehudah - כא

“On this interpretation,” etc.: he specifies head and arm, even though that wicked person's eifah might have been in another of the stature's limbs, because head and arm are its principal components. The head is the place of thought, and the arm the instrument of action. The Shekhinah, as it were, suffers and regrets the wicked person's creation in thought and deed.

Yad Yehudah - כב

“Alternatively, this heaviness may be explained”: the Shekhinah suffers from the heaviness of the comprehensive stature's head and arm because, through a person's iniquity, the head and arm weigh upon the entire stature.

Yad Yehudah - כג

“In the manner” found concerning the holy living creatures' sweat: the cause of the sweat is the iniquities of the wicked, which cause the throne to weigh upon the living creatures. In a time of favor, when Israel does the will of the Omnipresent, blessed be He, the living creatures have neither toil nor sweat; rather, the throne bears them.

Yad Yehudah - כד

“Therefore,” etc.: in the second chapter of Ḥagigah (13b), on the verse “A river of fire flowed and came forth from before Him,” etc.: From where does it come? Rav Yirmeyah bar Abba said in Rav's name: From the sweat of the living creatures. Where does it pour? Rav Zutra bar Tuvyah said in Rav's name: Upon the heads of the wicked in Gehinnom, as it is said, “Behold, the Lord's storm has gone forth in wrath, a whirling storm; it falls upon the heads of the wicked.” The author says that this is why the wicked are judged in the river of fire: they themselves are its effective cause, through causing the living creatures to sweat. This is their recompense.

Yad Yehudah - כה

Or “qallani from my head” may express degradation, as in “Your brother will be degraded.”

Yad Yehudah - כו

Or it derives from “whom he roasted,” meaning burned. The intention here follows what is written, “The Lord is judged in fire,” which they expounded in the Talmud: in the future He, blessed be He, will, as it were, descend with Israel's transgressors into Gehinnom to rescue them, as stated above, Part I, chapter 13. Thus the expression says, “Qallani from my head”: as it were, to descend with him at last into Gehinnom.

Yad Yehudah - כז

“Likewise”: this is also the meaning of Scripture (Isaiah 46), “I shall bear”—namely in Gehinnom —“and deliver” through this the transgressors within it.

Yad Yehudah - כח

“Therefore,” etc.: the author completes his explanation of the verse “together am I,” which David said in the Shekhinah's name, as though she were speaking: “Let the wicked fall into his nets,” in Gehinnom; “together am I”—I too, for I shall be there “until I pass,” to bring them into the Garden of Eden when the cherubim and the flame of the

Yad Yehudah - כח - continued

sword are removed from there.

The hint to this interpretation of “until I pass” is the Masorah's enumeration of three occurrences of aʿavor in full spelling: “You said, ‘I will not pass’” (Jeremiah 2); “He has fenced off my path, and I cannot pass” (Job 19); “Together am I, until I pass.” The intention in the first, where aʿavod is written with dalet but read with resh, is: I shall not pass to the gates of the Garden of Eden, but shall serve idolatry, “for upon every high hill,” etc. This is what prevents the Shekhinah from dwelling below, since the Shekhinah's presence below annuls impurity. Therefore our sages said, “Tyre was filled only,” etc.

In the second, as it is written, “He has fenced off my path, and I cannot pass,” the intention is: Although my heart is steadfast with God and I no longer have any share or inheritance in idolatry, nevertheless I cannot pass, for He has fenced off my path through [?] the sufferings and purification I bear for the iniquity of our fathers, who are no more. In this condition He, blessed be He, conceals Himself and the spirit of impurity rules until His indignation passes. But in the future, in the comprehensive repair, “I shall remove the spirit of impurity from the earth”; then, “Together am I, until I pass.”[TN110011]

Yoel Moshe - 1

“To rescue another”: that is, some wicked person has descended there, and the righteous person descends there; as he passes through Gehinnom, he takes that person with him. Concerning this King David, peace be upon him, said, “You will not abandon my soul to Sheol”—to descend to Gehinnom for my iniquity; “not … teach me to give Your faithful one to see corruption” [?]—to descend there to rescue him. This is “What man shall live,” like Abraham, “and not see death,” namely Gehinnom? Everyone must see it, in order to deliver the wicked person's soul from the hand of Sheol, Selah. Therefore Jacob said, “I shall descend to my

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Yoel Moshe - 1 - continued

son mourning, to Sheol.” That is, because of my son who was lost “from my company” [?] and is wicked, I must descend to Sheol, to Gehinnom, to bring him up from there.[TN110012]

“An admonition to others by an a fortiori inference”: if Rabban Yoḥanan ben Zakkai feared Gehinnom, how much more should we! “For a man such as he,” etc.: how could someone like Moses be uncertain whether his soul would ascend above? “Even if we bite [?]”: that is, if we interpret it concerning the vital soul, so that he did not speak of the soul in the full sense, it is nevertheless astonishing for a man such as he. Rather, it is as we say: he would descend to Gehinnom to rescue another.[TN110013]

The wording “together am I,” etc.: in the Zohar, Qedoshim, page 152: “Rather, thus we learned: David said to the Holy One, blessed be He,” [?]. [TN110014] “Far be it from him to fall,” etc.: that is, falling into Gehinnom to remain there for judgment. Rather, “until I pass,” to rescue other people, the intermediate, from their distress, as it is said, “Those passing through the valley of weeping,” etc. “Qallani will be a euphemism for its opposite”: qallani expresses heaviness, in the manner of calling a blind person “abundant in light.”

“For throughout the days of purification,” etc., “and Aram vowed [?]”: this follows what was said in Part II, chapter 25, that in the holy covenant there are two channels, one right and one left. When Israel merits, the right prevails and bestows influx; in the opposite case, the opposite occurs.[TN110015] “Qal leit”: that is, it is not light but heavy. “At a time of dripping” [?]: that is, when they do His will, blessed be He, the throne weighs upon them, and from that sweat the river of fire is made, to judge the wicked in it. This is their Gehinnom.[TN110016]

Heqor Din - Part III (ג) - Chapter 3 (ג)

Yad Yehudah: יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“Or it may be explained,” etc.: in the preceding section the author explained the midrash on “Give ear, heavens,” etc., in which Moses said, “I do not know where my soul is going,” etc., in an unfavorable direction: Moses feared lest he enter the Garden of Eden by way of Gehinnom. Now the author proceeds to explain it favorably. The expositor's intention is that Moses' excellence was so great that he was not concerned to receive the reward of his deeds. Even if his soul descended below to the earth without reward, like the beast's spirit, he was content. Therefore he charged heaven and earth concerning it and said, “I entrust it to you both,” as one uncertain where it would go: even if it went to the earth like a beast, let it be well placed. See the conclusion below at the end of chapter 7.

Yad Yehudah - ב

“He grasped the face of the Throne”: as our sages said in the ninth chapter of Shabbat.

Yad Yehudah - ג

“In the description of himself”: as it is written, “The man Moses was humble.” The vav of ʿanav is small and broken,

Rema of Fano

Or the statement “Give ear, heavens” may be explained according to the excellence of the one who said it: every created being above and below resembled him only in beauty. Even during his lifetime he grasped the face of the Throne, with what is above it [or: above him].[TN110017] He spoke thus because the spirit of human beings that ascends upward does so to receive reward, whereas the spirit of the beast descends below to the earth, since it does not belong to those receiving recompense, and returns to its element. But “the man Moses was very humble”: he did not expect payment of recompense and did not serve the Omnipresent on that condition. Moreover, in the written text he diminished the description of himself and gave it a broken vav, allowing it to be expounded as “very poor,” for he considered himself of no account. Therefore he said, “Wherever my soul goes, let it be well placed.” For wherever he turns, the will of Him who dwells in the bush prevails: His counsel will stand, and He will fulfill His desire.

Yet the Most High's intention agreed with that of our master Moses, peace be upon him, in the writing of the small vav we mentioned, because his world is not his place: it is too small to contain his reward. Of him it is said, “Sweet is the sleep of the laborer,” whose initial letters form MShH, Moses. Even in the grave he continually makes the lips of sleepers speak. “Whether he eats little or much”:

Yad Yehudah - ג - continued

allowing it to be expounded as if ʿani, poor, were written with a yod.

Yad Yehudah - ד

“Yet the intention agreed,” etc.: do not object to what we said—that ʿanav is written with a small vav to indicate that he was poor in the granting of reward. Granted that this was Moses' view, since he did not consider himself or his reward; but the Torah should not testify that he was truly poor in this respect, which would seem, Heaven forbid, as though he had no reward. The author therefore says that, on the contrary, it is truly so: his reward is exceedingly great, so that the world is too small to contain it. Even with the abundant goodness stored up for him, he is poor in comparison with the immense reward he truly deserves. The blessed Name's intention agreed with Moses' intention in calling him poor with respect to his reward, but with the opposite meaning. Moses meant that he did not insist upon reward and considered himself poor in it, having none. The blessed Name meant that all the reward is insufficient: even with the great reward, he is poor.

Yad Yehudah - ח

“His world is not his place”: he did not come into this world for his own need, to receive reward like other human beings, since the world is too small to contain that reward. His coming was for the world's need, to sweeten judgment, as will be explained in the following section.

Yad Yehudah - ו

“Of him it is said”: “Sweet is the sleep of the laborer, whether he eats little or much; but the rich man's satiety does not let him sleep” (Ecclesiastes 5). The initial letters of metuqah shenat ha-ʿoved form Moses. His sleep in the grave is sweet, for there his lips continually move when we occupy ourselves with his Torah, as our sages said: Whoever states a halakhic teaching in its speaker's name causes his lips to move in the grave.

Yad Yehudah - ז

“Whether little,” etc.: he served the Lord without the condition of receiving a reward. Even concerning the reward that came of itself, he did not claim credit for himself. As our sages said in the first chapter of Berakhot (10b): Whoever attributes a matter to his own merit, they attribute it for him to others' merit; whoever attributes it to others' merit, they attribute it for him to his own. Moses attributed it to others' merit, saying, “Remember Abraham, Isaac, and Israel,

Rema of Fano - continued

he does not claim credit for himself, but attributes it to others' merit. “But the rich man's satiety”—as with Hezekiah, who was rich in Torah and commandments, but satisfied himself and attributed things to his own merit —“does not let him sleep,” for they attributed it to others' merit.

The well-known opposite statement should not pose a difficulty for “very poor”: they said the Shekhinah rests only upon one who is wise, mighty, wealthy, and of stature, all learned from Moses. He became wealthy only from the tablets' offcuts. Let the hearing ear examine words: this wealth is not of the sort available to every person upon the earth. For all his salvation and desire lay in his mission concerning the ten things created on Sabbath eve at twilight. They were all miracles, prepared by divine lovingkindness, each to repair in its time the damage to the upright nature created through ten utterances: what the human being, who “does not remain overnight in honor,” had made crooked.

None of these was newly brought forth, “yielding its fruit in its season,” from potentiality into actuality, except through our master Moses, peace be upon him, and by his merit. All of them are matters that a schoolchild can read in Scripture, except the rainbow and the shamir, for which we need aggadic teachings. They have already expounded, “Be-shaggam—this is Moses”: his merit protected Noah and his sons, the parties to the rainbow's covenant. The shamir also served in his days, to engrave the names of the children of Israel upon the ephod stones.

To complete ten things expressly stated

Yad Yehudah - ז - continued

Your servants”; therefore they attributed it to his own merit, as it is said, “He said He would destroy them, had not Moses His chosen one,” etc. Hezekiah attributed it to his own merit, as it is said, “Please remember how I have walked before You”; therefore they attributed it to others' merit, as it is said, “I will defend this city for My sake and for the sake of David My servant.” Therefore the verse concludes, “But the rich man's satiety,” etc., referring to Hezekiah, who satisfied himself and attributed it to his own merit.

Yad Yehudah - ח

“Should not pose a difficulty” for our statement about the broken vav of “very humble,” as though “very poor” were written. Was not our master Moses, peace be upon him, wealthy, as is well known from the sages' statement that the Shekhinah rests only, etc.? Granted that according to our exposition this concerns his reward, as stated, we must nevertheless also resolve it according to its plain sense. “For there is no wise person, and one will precede [?]”. It will also be true here to say that if Moses paid no attention to wealth, the description poor truly applies to him. He became wealthy only from the tablets' offcuts, as they

Yad Yehudah - ח - continued

derive there: Wealthy—for it is written, “Hew for yourself”; their offcuts are yours. Of this wealth it is fitting to say that he was unconcerned with it, for it was not like the other kinds of wealth available to other human beings. Rather, all Moses' salvation and all his desire lay in His blessed Name's mission concerning the ten things created on Sabbath eve at twilight: to bring them from potentiality into actuality. In this way he became wealthy through the tablets, one of those ten things—by bringing them from potentiality into actuality. This was truly reckoned as wealth for him; the apparent wealth he also attained from them he considered nothing. [TN110018]

Rema of Fano - continued

in Scripture concerning this governance entrusted to him alone, the “some say” in the Mishnah of Avot added Moses' grave to the count. In the baraita in the chapter Maqom she-nahagu they added the cave in which Moses and Elijah stood. Even our father Abraham's ram, they said, served at Mount Sinai: He sounded its left horn, and in the future He will sound its right. And “tongs made with tongs”—for the work of the Tabernacle.

Yad Yehudah - ט

“Each to repair in its time,” etc.: before Adam the first sinned, these ten things were embedded in upright nature. After upright nature was damaged through Adam's sin, divine lovingkindness needed to repair them. Therefore He created them on Sabbath eve at twilight, only in potentiality, so that afterward each would come into actuality at its proper time. Thus the commentators explained, and so too it is in the Zohar, Vayera, page 293.

Yad Yehudah - י

“Through ten utterances”: through them the world was created in upright nature. Therefore these created things too came in the number ten.

Yad Yehudah - יא

“None was newly brought forth,” etc.: that is, they were repaired only through our master Moses, by whose merit alone each of them came into actual repair.

Yad Yehudah - יב

“All of them”: the earth's mouth, the well's mouth, the donkey's mouth, the manna, the staff, the script, the inscription, and the tablets. That they came about because of Moses and by his merit is something a schoolchild can read in Scripture.

Yad Yehudah - יג

“Except the rainbow and the shamir,” which were not in Moses' days. Therefore we need aggadic teachings to explain that they too came through Moses. Concerning the rainbow, the sign of the covenant for Noah, our sages already expounded “Be-shaggam he is flesh,” etc.: “Be-shaggam—this is Moses,” who protected Noah and his sons. Thus

Yad Yehudah - יג - continued

Moses, peace be upon him, was the cause of the rainbow. Concerning the shamir, they said in the chapter ʿEglah ʿarufah (48b): The rabbis taught: The ephod stones—one does not write upon these stones with ink, because it says “engraved like a seal”; nor does one cut them with a chisel, because it says “in their fullness.” How is it done? One writes upon them with ink, brings the shamir, and shows it to them from outside; they split of themselves, etc. Thus the shamir existed in Moses' days.[TN110019]

Yad Yehudah - יד

“To complete,” etc.: if you are more satisfied with what Scripture states explicitly, we find two other things created on Sabbath eve at twilight corresponding to the rainbow and the shamir, and it is written that they were in Moses' days: Moses' grave and the cave in which he stood. This is what is stated above in the fifth chapter, in the Mishnah there, and in the chapter Maqom she-nahagu. In this way we can complete the count of ten things explicitly stated in Scripture.

Yad Yehudah - טו

“Concerning this preparation”: the repair of the damaged upright nature, entrusted to Moses alone.

Yad Yehudah - טז

“Even our father Abraham's ram,” which they added there in the Mishnah, was in Moses' days, as they said of it in Pirqei Rabbi Eliezer: it served at Mount Sinai.

Yad Yehudah - יז

“And tongs”: the tongs taught there also existed in Moses' days, in the work of the Tabernacle.

Yoel Moshe - 1

“The one who said it” is Moses our master, peace be upon him. “He gave it a broken vav”: in the verse “The man Moses was very humble,” a broken vav is written; that is, ʿani, poor.

“Wherever he turns,” etc.: it is known that when a righteous person who has not blemished his soul dies, it returns to its source, the place from which it was taken. If he is an exceptionally great righteous person, his soul ascends above the place from which it was taken. Therefore Solomon said, “Who knows the spirit of human beings, whether it ascends upward?”—that is, above the place from which it fell. Or is it like the beast's spirit, which descends below to its source? In that way his soul ascends and returns to its first source, without any additional elevation. Therefore Moses said, “Wherever it turns, let it be well placed.” That is, if His will is that my soul should now attain no more, but simply return to its root, I am content with that

Yoel Moshe - 1 - continued

too.

“All of them are matters a schoolchild can read in Scripture”: that is, all ten things created on Sabbath eve were therein sanctified and repaired through Moses, for he is Adam's repair. The ten things created on Sabbath eve were in potentiality, not actuality; each emerged at its own time and through Moses, for he was not of the commonly found multitude.[TN110020] See the Zohar, Vayera, on the verse “Behold, another ram was caught,” etc., where it says, “All those things that were created on Sabbath eve,” except the rainbow, which was in Noah's days, and the shamir, in Solomon's days. He answers: “Be-shaggam—this is Moses,” for his merit protected Noah and his sons, and then there was the rainbow. The shamir too existed in his days, for the ephod stones.

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Heqor Din - Part III (ג) - Chapter 4 (ד)

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Yoel Moshe: 1

Yad Yehudah - א

“The foundation of this exposition”: concerning the statement “I do not know where my soul is going,” explained in the preceding section. Moses said this because he was unconcerned with receiving reward. Indeed, all the great reward prepared for him is as nothing compared with the reward fitting for him, for the world is too small to contain it.

Yad Yehudah - ב

“And Moses our teacher, peace be upon him, in a simple mystery” [?]: as

Rema of Fano

The foundation of this exposition, which we are explaining, is that the world was created through judgment, but Moses our teacher, peace be upon him, through unalloyed lovingkindness. He was not embodied for his own sake, but only to draw the world out so that it would not perish, as already hinted in the verse “For I drew him out of the water.” Therefore he was cast into the Nile to bring its waters into contact with his and purify them. The well too returned through his merit after Miriam died. Throughout the time when she was leprous, he, who was drawn from the upper waters, brought the well into

Yad Yehudah - ב - continued

stated in the Zohar, Shemot, page 36, on “The LORD appeared to him in a flame of fire.” Rabbi Abba said: “This matter of Moses must not be contemplated as an upper beginning [?]. It is written, ‘For I drew him out of the water.’ One drawn from the waters of upper power does not fear fire,” etc. See the explanation I wrote on this in Part II, chapter 13. [TN110022]

Yad Yehudah - ג

“He was not embodied for his own sake”: his soul did not come into this world

Yad Yehudah - ג - continued

for its own need.

Yad Yehudah - ד

"But only" for the preservation and drawing out of the world, which was created through judgment, so that it would not perish. For His blessed wisdom saw that the world could not endure through judgment unless Moses' mercy participated with it. This is what they said: 'In the beginning God created'—through the merit of Moses, who is called 'beginning,' etc. and Recanati's interpretation [?]; see above, chapter 3. Thus far.[TN110023]

Yad Yehudah - ה

He emanated and drew Moses from the upper waters. Therefore Moses was cast into the Nile, which was Pharaoh's object of worship, as is known, in order to bring the Nile's waters and its qelippah above into contact with his holy waters and purify them, extracting from them through holy intentions.

Yad Yehudah - ו

"The well too" returned through Moses' merit for this reason, as explained in the Zohar, Emor, page 126. Its words are: 'Miriam died; the well departed, as it is written, "There was no water for the congregation." At that [time], another well that was present with Israel wished to depart. When it saw six clouds that were bound over it, it bound

Rema of Fano - continued

contact with them, so that Israel should not drink from "a trampled spring and a corrupted source," heaven forbid. This is the reason for "God, please, heal her, please." He made counsel wondrous and wisdom great through this short prayer. My teacher, the honored Rabbi Ezra, may his light shine, explained it at length through the Torah's mysteries. For our purpose in this treatise at this point, it is enough to explain that he prayed for her healing immediately, for Israel's need, as stated. Furthermore, these words have the numerical value of "Heal Your children, God," in the manner of "the LORD your healer," said concerning the waters of Marah, and Elisha's "I have healed these waters" at Jericho. In addition, he foresaw that they would speak against God and Moses. He sought forgiveness for Miriam, who had spoken only against Moses, lest an a fortiori inference be drawn to increase the punishment of these others, heaven forbid. His prayer succeeded in having her judged only through an a fortiori inference, so that we might apply: "It is sufficient for what is inferred to be like that from which it is inferred." Therefore Miriam was not definitively declared impure; rather, she became pure after confinement. See the beginning of the treatise Ha-middot.

Let us return to Moses. Indeed, the Holy One, blessed be He, joined him to the whole creation, which would not have endured without him. No vacuum exists in the world, and no person touches what is allotted to his fellow. Therefore Moses our teacher, peace be upon him, had no portion or inheritance with his brothers in the world as a whole or in its

Yad Yehudah - ו - continued

itself to them. Aaron died; those clouds departed, and the cloud of the well departed with them. Moses came to restore them. Thus it is written: "You ascended on high; you took captives; you received gifts among men." "You received gifts," indeed—those gifts that were there at first: the well and the clouds.'[TN110024]

Yad Yehudah - ז

It appears that this resolves the difficulty Bahya wrote about what Israel sent to Sihon, king of the Amorites: "We shall not drink well-water," as Scripture says in Ḥuqqat. Certainly the intention is that we shall not drink water from his well, but "you shall give me water for money, and I shall drink," as the verse in Devarim explains. Rashi likewise explains "We shall not drink well-water," said concerning the king of Edom. One cannot say the intention is, "We shall not drink water from your well for nothing": all the more, it should have said "water from wells," as Rashi asks there concerning the king of Edom, "Was it not from their wells," etc. Moreover, this is not the sense of "we shall not drink," which means we shall not drink at all. Then the difficulty is: whence did Israel have the well? For [gap]. This message to Sihon was after Miriam's death and the Jordan [?], as the verses explain. Jonathan

Yad Yehudah - ז - continued

translates, “We shall not possess [?] cistern-water.” But the matter is “from our journey, for nothing” [?]. According to the Zohar's statement that Moses restored the well, the matter is properly resolved according to its plain meaning.[TN110025]

Yad Yehudah - ח

“Throughout” her affliction, Moses brought Israel into contact with it for this same reason, namely that he came from the upper waters. For this “brother-well” [?] likewise corresponds to the well above, as explained in the Zohar, in the section ... .[TN110026]

Yad Yehudah - ט

“So that Israel should not drink,” through Miriam's merit, from a trampled spring, God forbid, etc.; for the influx coming here from above into the water had ceased.[TN110027]

Yad Yehudah - י

This is why Moses prayed a short prayer. For Israel's need, so that the influx of water should not cease from them, as is known, he did not prolong his prayer, so that he might merit her healing immediately.

Yad Yehudah - יא

Furthermore, these words, “God, please, heal her, please,” have the numerical value of “Heal, God.” This hints that through his merit, this prayer was also for Israel, so that they might drink

Rema of Fano - continued

governance. His father was a perfectly righteous man: he was called Amram, from “pure wool,” and died through the serpent's counsel. His wife, who was his aunt—a relationship contrary to our Torah after the law was newly established—was also born in a manner unlike the world's custom: in a place belonging neither to the land of Egypt nor to the land of Israel, but between the walls. Since Egypt adjoins it, above and below, the place between the walls can already be counted within the Land's borders. She completed the number of seventy persons who descended to Egypt, together with the glory of the Shekhinah. Her name was Yokheved: do not read Yokheved but kevodi, “My glory,” whose numerical value is 42. A hint suffices for one who understands; how greatly a wise heart will rejoice!

His mother conceived Moses only after hope had been abandoned, in her old age. This occurred on the sixth of Sivan, when the Torah was given to Israel through him. It is called by his name: “Remember the Torah of Moses My servant.” His soul's quarry brings this about, for it and the Torah are twins; the month's zodiacal sign is an indication. Since Yokheved's pregnancy was not recognizable and her husband had no thought of it, he took precautions lest she conceive. Fearing the decree concerning the Nile, he sent her from his house for Tammuz and Av. This consequently provided atonement for the disruption we caused in the upper realms, in the sense of “I shall descend with you to Egypt.” Its initial letters have the numerical value YBQ, and its final letters yod-he-vav, spelled out.

Yad Yehudah - יא - continued

from the well as at first.[TN110028]

Yad Yehudah - יב

“In the manner of ‘the LORD your healer,’” etc.: that is, we likewise find the language of healing concerning water, at Marah through Elisha, and so here.[TN110029]

Yad Yehudah - יג

Besides, there is another reason: Moses needed to pray here for Israel too, to lighten their future punishment when they would speak against God and Moses.

Yad Yehudah - יד

“Lest they infer a fortiori” from Miriam: if she spoke not about Moses alone and was punished, how much more Israel, who spoke against God too! Therefore he prayed and sought forgiveness for Miriam.[TN110030]

Yad Yehudah - טו

“His prayer succeeded” in this matter: Miriam was judged only by “the law of measures” [?], as the sages said: “If her father had spat in her face, would she not be ashamed for seven days?” A fortiori, for the Shekhinah, fourteen days. Yet “it is sufficient for what is inferred to be like that from which it is inferred.” Thus, even if Israel should err in the future, great benefit would come from this to them—to increase their punishment [?] through an a fortiori inference from Miriam,

Yad Yehudah - טו - continued

because of “it is sufficient.”[TN110031]

Yad Yehudah - טז

“Therefore”: since her judgment concerns Israel, Miriam did not become impure through her leprosy. Rather, her status was that of a leper under confinement, and it was stated concerning her that she would become pure after seven days. This too lightens her punishment: the designation “impurity” should not apply to her. It is for Israel's sake, so that judgments upon her should not be made more severe.

Yad Yehudah - יז

“To the whole” creation of the world, which would not endure without him. For this purpose he came into the world, not for his own need.

Yad Yehudah - יח

“No vacuum exists in the world”: language borrowed from books of natural philosophy. The intention here is that nothing in the world is empty, for nothing is without its boundary. Therefore the land was divided among the tribes, apart from Moses, who has no portion in the land because he did not come into the world for his own need. No person touches what is prepared for his fellow, and he could not take a portion in the land in any manner.

Rema of Fano - continued

Furthermore, the initial letters of “I shall descend with you” have the value 72. Anokhi, “I,” has the value of kisse, “throne”; ered, “I shall descend,” has the value 200, the progressive expansion of Elohim, plus five letters. ʿImmekha, “with you,” has the value 130, the progressive expansion of the Tetragrammaton filled with alephs. Mitsraymah, “to Egypt,” has the value of Shekhinah. Thus all these holy names descended with them to Egypt. [TN110021]

At the same time he separated from her during the first months, when intercourse is harmful to the fetus. When they thought the decree concerning the Nile had ceased, he took her back in Elul, the season of love, whose initials are “I am my beloved's, and my beloved is mine.” In that month reconciliation begins, to atone for iniquity. Its sign is the Virgin, kept for her husband, for she returned to the days of her youth. Although several months of her pregnancy had passed, they did not recognize it, like a virgin whose womb is narrow: the substance of that fetus within her was from the light above, as the sages said concerning “She saw that he was good.” Her pregnancy was not recognizable because its place was not subject to measurement. She gave birth on the seventh of Adar, at the beginning of the tenth month, for he was perfected in ten degrees. Everyone supposed she had given birth before the full term. In truth, Tevet was the eighth month of his gestation, in which everyone is endangered. Its name derives from u-vat tevath, for equivalence in pronunciation permits

Yad Yehudah - יט

“His father,” etc.: incidentally, the author mentions Moses' lineage and birth, to explain his great eminence and expound everything belonging to this matter.

Yad Yehudah - כ

“He died through the serpent's counsel”: as stated in the chapter Bammeh behemah.

Yad Yehudah - כא

“After the law was sanctified”: before the giving of the Torah, marriage to one's aunt was permitted, as stated in the chapter Arbaʿ mitot. This law prohibiting one's aunt was newly established when the Torah was given.

Yad Yehudah - כב

“Also unlike the world's custom”: the nations too practiced this prohibition, although they were not commanded concerning it.

Yad Yehudah - כג

“She was born in a place,” etc.: in the chapter Yesh noḥalin, page 123, Abba Ḥalifa of Qeruya asked Rabbi Ḥiyya bar Abba: “In their total you find seventy, but in their individual enumeration you find seventy less one,” etc. Rabbi Ḥama bar Ḥanina said: “This was Yokheved, conceived on the journey and born between the walls, as it is said, ‘Whom she bore to Levi in Egypt’: her birth was in Egypt, but her conception was not in Egypt.” Rashi explains:

Yad Yehudah - כג - continued

"This was Yokheved," and therefore she was not individually specified, since she had not yet emerged into the air of the world; she was a fetus in her mother's womb when she entered Egypt. Thus far. He, of blessed memory, holds that her birth between the walls resolves the difficulty "in their individual enumeration you find," etc. But the difficulty is resolved by her conception—her conception on the journey alone. Rashi likewise wrote there, page 104: "She is not explicitly counted because she came to Egypt only in her mother's womb. Her birth was between the walls, that is, within Egypt. Because he said 'on the journey' concerning her conception, he also said 'between the walls' concerning her birth." One may add, following his approach, that "between the walls" is exact. He needed to conclude with her birth between the walls only because this is the truth and this is the tradition he received.

Yad Yehudah - כד

Etc.: Rashi explains "between the walls" as "within Egypt," because this is what the plain wording of the verse indicates: "Whom she bore to Levi in Egypt." See Vayyiggash. According to the author's proposal, the conclusion "her birth was between the walls" is needed to resolve the

Rema of Fano - continued

interchange of letters, and its meaning is affliction of the soul. Or it is a compound, tav bat: as though goodness had ceased and stopped giving birth. All the more so amid the severity of slavery, when the prosecution against Israel's savior was growing strong.

The Shekhinah "hid him for three months": Tammuz, Av, and Tevet, in which, as we said, the attribute of judgment is stretched over the world, according to the Zohar. Thus his merit would not protect against the Temple's destruction and delay it, so that He might pour out His burning anger upon wood and stones. When he was born, the house filled with light, as stated. The hint is be-shaggam, as we recalled in the preceding chapter. Here the bet is a prefix; the remainder is explained in Jonathan's Targum in three places: at the end of Deborah's song, in David's last words, and at the verse "The light of the sun shall be sevenfold." From the day of his birth, forty-nine gates of understanding shone, hinted at in "sevenfold": sevens multiplied by one another. These were closed to Abel on the fiftieth day after his birth, when he died, for he came as breath, without embodiment, as stated. At the end of 130 years it is written, "God has appointed for me another seed in place of Abel." He had to become embodied in actuality, by an act of placing, through complete lovingkindness, beyond the nature of his quarry. Since waters congeal only in the north, the place of the powers of severity, Elohim is mentioned here; and five Tetragrammatons for five powers of severity have the numerical value of 130 years.

Yad Yehudah - כד - continued

question. Had she actually been born in Egypt, Scripture would not have left the sum and total count at seventy merely because she was a fetus in her mother's womb before they came to Egypt. It would have been more appropriate to follow the birth, which was in Egypt. But since her birth too was not actually in Egypt, but on the border, in a place that is neither the Land of Israel nor Egypt itself, Scripture saw fit to include her in the count of seventy because of her conception. She cannot be counted among those born in Egypt, since her birth was not actually in Egypt. Nevertheless, since she also cannot be counted among those born in the Land of Israel, Scripture did not enumerate her individually. Accordingly, it appears to me that Scripture's "Whom she bore to Levi in Egypt" means on Egypt's border, not actually in Egypt.

Yad Yehudah - כה

"Since Egypt," etc.: that is, it is certainly so, that the border of the Land of Israel reaches Egypt. The name Mitsrayim indicates this, expressing adjacency, for it is second to the Land of Israel above and below. As Ha-Tsiyyoni wrote in Toledot: "The Land of Israel is the Holy One's portion and His people's portion out of the forty [?]; the land of Egypt is second

Yad Yehudah - כה - continued

to it. By this one understands concerning it that its name expresses borders. Egypt's prince is likewise second in the chariot of the Dweller in the bush, as it is said, 'He had him ride in the second chariot.'" See there. Since this is so, the place between the walls is reckoned as the boundary and border of the Land of Israel, and it is what bounds the Land of Israel and the land of Egypt. [TN110032]

Yad Yehudah - כו

"Together with the glory of the Shekhinah": in Bereshit Rabbah, in section R.Ḥ. [?], it is stated that the blessed Name completed the count. The author said that this does not disagree with the Gemara, for it is possible ... .[TN110033]

Yad Yehudah - כז

"Yokheved": its letters are the seal of kavod, "glory," a designation of the Shekhinah. The name Yokheved also has the numerical value 42: the glory of the forty-two-letter name explained in Tiqqunim, from which flows the forty-two-letter name of seven words in which the Shekhinah is comprised. Therefore she is called Bathsheba, "daughter of seven," as is known from the kabbalists' books. It is consequently understood that the repair was complete.

Rema of Fano - continued

He was called Seth when the fiftieth gate became embodied and extended. That gate itself is the name Ehyeh, which completes the forty-nine aspects of Torah to seventy. Moreover, in the small reckoning there are forty-nine aspects of purity and forty-nine aspects of impurity; in the large reckoning it is entirely pure. From them extended the seven hundred orders of Mishnah taught in the days of Rabbi Yehudah ben Beterah, in the chapter Ein dorshin, corresponding to the numerical value of Seth. We shall discuss them below in chapter 9. There too, some teach six hundred: Abel twice, namely, five times two is ten, and then ten times thirty is three hundred, as above at the end of Part II concerning Moses, who is second to Abel. For Moses our teacher, peace be upon him, that embodied seed was refined into something resembling the light above, so that he would be prepared for the hidden treasure and the need for food to replace what is dissipated would not trouble him. We shall discuss this below in chapter 9. Fifty gates of understanding less one were opened to him during his life, like the light of the seven days of creation gathered together; seven times forty-nine is 343.

Furthermore, "he was good": he was born circumcised. On the fourteenth of Adar they drew covenantal blood from him, to still the enemy in the days of Mordecai and Esther, just as his merit protected the Flood's generation for the number of years of his life. Throughout those years Noah occupied himself with building the ark. The Shekhinah called his name Moses, for he draws up and

Yad Yehudah - כח

"Only after hope had been abandoned": he had despaired of her bearing any more, since she was 130 years old.

Yad Yehudah - כט

"This occurred": she conceived on the ninth of Sivan. From then until the seventh of Adar, when Moses was born, are nine full months. He was born on the seventh day of the tenth month, as will be explained shortly. [TN110034]

Yad Yehudah - ל

"For the source of his soul is the cause": his soul has its root in Yesod of Abba in Zeʿir; hence his soul and the Torah were twins. As the author says at the beginning of Yonat Elem, chapter 6, Moses is therefore called "the man of God": from his middle downward, man; from his middle upward, God. For there is the Torah's principal place, as it is written, "Moses ascended to God"; he also merited the Torah. See there, and above, Part II, P.ʿZ. [?]. [TN110035]

Yad Yehudah - לא

"And the sign" of the month of Sivan is the Twins.

Yad Yehudah - לב

"Since," etc.: in the Gemara, Sotah, page 12: "'A man of the house of Levi went'—where did he go? Rav Yehudah bar Zevina said: He followed his daughter's counsel. It was

Yad Yehudah - לב - continued

taught: Amram was the greatest man of the generation. When he saw that wicked Pharaoh had said, 'Every newborn son you shall cast into the Nile,' he said, 'We are laboring in vain.' He arose and divorced his wife," etc. This was because her pregnancy was not recognizable and her husband did not imagine she was pregnant. Otherwise he would not have sent her away. Nevertheless, he thought she might conceive afterward, and our labor would be in vain.

Yad Yehudah - לג

"It was elevated" [?]: through this divorce, atonement would be found for the fact that the upper descending ones [?] had to become heavy and descend below.[TN110036]

Yad Yehudah - לד

"The disturbance": its meaning is shaking, as in be-tamuzo, Moʿed, page 19; see the Arukh. That is, this is hinted at in the name of the month Tammuz. [TN110037]

Yad Yehudah - לה

"In the sense of 'I shall descend with you to Egypt'": concerning this

Rema of Fano - continued

draws out Israel and the whole world from many waters. He annulled the decree concerning the Nile, which was fulfilled in him on the day of his birth. Some say he was cast there on the twenty-first of Nisan, after forty-four days. Therefore the Nile's waters turned to blood at his command, and on that very day, eighty years later, Israel was saved at the sea.

He too was punished only on account of water, because he sinned against the law of his own essence. So Saul sinned against the law of kingship according to the plain meaning, or against the law of his tribe according to the masters of aggadah: the eradication of Amalek was entrusted only to Benjamin, who had not bowed to Esau like his other brothers. He had not yet been born when "he passed before them," and Jacob bowed, together with all his wives, they and their children. Although they all bowed only to the Shekhinah, as the Zohar explains by expounding "He passed before them" in the manner of what we learned, "I and He, save, please," and then "they bowed"—all of them acting like him—nevertheless there is a matter of outward appearance here, like the rule concerning images that pour out water: one must not bend down and drink. The Holy One, blessed be He, is exacting with the righteous to a hair's breadth.

Yad Yehudah - לה - continued

they said in the Zohar, Shemot, page 6, that all the upper and lower holy ones and the chariots descended with Jacob. The author wrote about this verse by way of accompaniments to wisdom, for … .[TN110038]

Yad Yehudah - לו

Its initials are YBQ, whose mystery is known, as explained above in Part II, chapter 3.[TN110039]

Yad Yehudah - לז

Furthermore, the initial letters of "I shall descend with you" have the numerical value 72. This hints at the Tetragrammaton filled with four yods: yod-vav-dalet, he-yod, vav-yod-vav, he-yod, which totals 72, as explained in the Zohar, Vayyiqra, page 308, on "Behold, the LORD rides upon a swift cloud," etc.—a hint to His holy name with the aforementioned filling. Anokhi has the numerical value of "throne"; ered has the value 205. This is the progressive expansion of the name Elohim: א, אל, אלה, אלהי, אלהים, which together total 200; with the five letters of the name Elohim, they are 205. [TN110040]

Yad Yehudah - לח

"With the numerical value 130": this is the numerical value of the progressive expansion of the Tetragrammaton filled with alephs, the name of 45: יו"ד; יו"ד ה"א; יו"ד ה"א ואי"ו; יו"ד ה"א ואי"ו ה"א. It totals 130, as explained in the Zohar there.

Yad Yehudah - לט

"And with this": when he sent her away from his house for fear that she might become pregnant, it came about that he thereby separated from his wife for the first three months, when intercourse is harmful to the fetus, as the sages said in Niddah. [TN110041]

Yad Yehudah - מ

“When they thought that in the book” [?], etc.: the Gemara says he followed his daughter's counsel. When he removed them [?], they all arose and divorced their wives. His daughter said to him: “Father, your decree is harsher than Pharaoh's, for Pharaoh decreed only against the males,” etc. He arose and took his wife back; they all arose and took their wives back. Nevertheless, the author understands that the main reason was that he thought the decree had ceased.[TN110042]

Yad Yehudah - מא

“In Elul”: as is known from the Gemara there, that she could return three months into her pregnancy.

Yad Yehudah - מב

“And with the acceptance of reconciliation” [?]: each year Israel placates and seeks favor from the Holy One, blessed be He, our Father in heaven, and speaks in prayer and supplication to atone for iniquity.[TN110043]

Yad Yehudah - מג

“Its sign is the Virgin”: this indicates and hints concerning her that she returned to the days of her youth, in that they did not recognize her pregnancy, like a sealed virgin. The reason they did not recognize her fetus is that, furthermore …

Yad Yehudah - מד

“His substance” was from the light above, as stated in the Zohar, Shemot, page “L.K.Ḥ” b [?]: “Rabbi Yitsḥaq said: With Aaron and Miriam, their father's union is not written in the Torah. With Moses it is written, ‘He took the daughter of Levi,’ to teach that the Shekhinah is called by Levi's name. Amram was not fit to beget Moses until he took a share in the Shekhinah and begot Moses. Thus it is written, ‘He took the daughter of Levi.’ Therefore it is written, ‘She saw that he was good,’” etc. This means that even in respect of Moses' substance, He joined the Shekhinah with him. This is what the sages expounded concerning “She saw that he was good”: the whole house filled with light.[TN110044]

Yad Yehudah - מה

“The fetus was not recognizable,” as above: this was because its source was not from the woman, since the Shekhinah too had a share in the substance. See the end of Shelaḥ.[TN110045]

Yad Yehudah - מו

“She gave birth on the seventh of Adar”: the reason is that in Adar the nine months of gestation were

Yad Yehudah - מו - continued

completed, as above. The seventh day was at the beginning of the tenth month, to hint that he was perfected through all ten sefirot. As stated in the Zohar, Shemot, page 37, “Ḥ.R.” [?]: “He was perfected in ten degrees, as it is written, ‘In all My house he is faithful,’ not ‘the faithful one of My house.’ Happy is the portion of a person who merits having such things held concerning him.”[TN110046]

Yad Yehudah - מז

“Everyone supposed,” etc.: Rashi, of blessed memory, wrote in his Torah commentary on “She could no longer hide him”: “The Egyptians counted from the day he took her back, whereas she gave birth to him after six months and one day, for a woman who gives birth in the seventh month gives birth before it is complete. They inspected her at the end of nine months.” Yet the Gemara there says the Egyptians counted only from when he took her back, whereas she had already been pregnant for three months. R. Eliyahu Mizraḥi wondered about Rashi and wrote that Tosafot resolved it: the aggadic book Divrei ha-yamim states what Rashi says and differs from our Talmud. The author follows the Gemara. Because of what is written in Divrei ha-yamim, he holds that not only the Egyptians but everyone supposed she had given birth before the full term.

Yad Yehudah - מח

“In truth” it was not so: he was born after nine full months. Tevet, a month in which danger is common, as will be explained shortly, was the eighth month of his gestation. All fetuses in the pregnant womb are endangered then, since their strength is weak in the eighth month, as explained in medical books. The sages likewise said this, as above. Because of the double danger, the Shekhinah needed to hide him in this month, as he concludes shortly.

Yad Yehudah - מט

“It derives from u-vat tevath”: that is, the name Tevet indicates dangers, being like tevath, which means suffering and affliction, as in “u-vat tevath” (Daniel 6), meaning “he spent the night fasting.”

Yad Yehudah - נ

“For the two letters”: since they are alike in pronunciation and place of articulation, it permits the change and interchange. Therefore bet and vav interchange with one another.

Yad Yehudah - נא

“Tav bat”: that is, goodness ceased. Because of the month's danger, it is as though she stopped giving birth and would not give birth to Moses.

Yad Yehudah - נב

“All the more”: there was great danger because of the prosecution growing strong from Egypt's prince above during the gestation, against Israel's savior. Therefore, because of these great and mighty powers, “the Shekhinah hid him,” spreading her wings over him to protect him. This is explained in Shelaḥ lekha, page 330, in these words: “‘She hid him for three months’: these are three months when harsh judgments dwell in the world. Which are they? Tammuz, Av, and Tevet. What does this teach concerning him? For before Moses came into the world, he was present in the world [?]. Therefore the Shekhinah was appointed in him from the day he was born,” etc. It explains “She hid him for three months” as neither consecutive nor after the birth, as in the plain sense, but separate and before the birth.[TN110047]

Yad Yehudah - נג

“So that his merit would not protect”: that is, do not say Moses' merit was sufficient to protect against the attribute of judgment and the dangers occurring in these months. On the contrary, that very fact required the Shekhinah to conceal him and his merit, lest his merit later prevent the Temple's destruction, which occurred in these months. The destruction was for Israel's benefit, so that burning anger might be poured upon wood and stones, as the sages said on “The LORD has exhausted His wrath and kindled a fire in Zion.”

Yad Yehudah - נד

The hint to this Zohar passage is in the verse, “In that he is flesh.”[TN110048]

Yad Yehudah - נה

“Here the bet is a prefix”: in the preceding chapter he hinted at Moses through the letters be-shaggam, whose numerical value is Moses. Here in our exposition the hint is in the letters shin-gimel-mem alone; the bet is not a root letter but a prefix, and therefore it is not counted. That is, there shone in him the light of the seven days, which was 343 times as great, as will be explained shortly. This matter appears in the Zohar, Pineḥas, page 326: “In that he is flesh”—be-shaggam is Moses. “Why does he call him be-shaggam? Rather, Kohelet omitted bet from

Yad Yehudah - נה - continued

be-shaggam to conceal the matter. He said: ‘I said that this too is vanity [hevel].’” Etc. The intention concerns this matter; Sefer Ha-Peli’ah likewise explains it.[TN110049]

Yad Yehudah - נו; נה

“The remaining” letters of the name itself are explained in Jonathan's Targum. He translates at the end of Deborah's song, on “Those who love Him are like the sun going forth in its might”: “The righteous who love Him are destined to shine like glorious radiance, 343 times as much, like the sun going forth in its might.” He translates similarly in David's last words, on “Like morning light when the sun rises” (2 Samuel 23), and on “The light of the sun shall be sevenfold, like the light of the seven days” (Isaiah 30). See the treatise ḤKM, Part II, section “D.H.” [?]. The number 343 indicates that it belongs to Moses.

For from the day of his birth, forty-nine gates of understanding shone, as the sages said on “You made him a little less than God”: fifty gates of understanding, except one, were handed to Moses. They are hinted at in “The light of the sun shall be sevenfold,” for Moses' face is like the sun's face. His light is “sevenfold,” meaning seven times seven, which is forty-nine. The end of the verse, “like the light of the seven days,” means seven times forty-nine, totaling 343, as he concludes shortly. See the treatise ḤKM there.[TN110050]

Yad Yehudah - נז

“They were closed to Abel”: this is “shaggam—this is Abel,” for Moses was a reincarnation of Abel and Seth, hinted at in the initials of Moshe, as is known.

Yad Yehudah - נח

“When he died”: as stated in Bereshit Rabbah, “Abel was” [?]—Abel spent no more than fifty days in the world. This corresponds to the fifty gates of understanding; when he entered the fiftieth, he died.[TN110051]

Yad Yehudah - נט; ס

“Without embodiment”; and he was sweetened, for he was born from the aspect of light.

“By way of conversation” [?]: we expound “et” [?] as expressing firmness and strength. The nature of the quarry of Seth's soul, which had been Abel, could not be sweetened, as explained. But He who desires lovingkindness for the world, and seeks its benefit, brought Seth into the world in Abel's place, and his

Yad Yehudah - נט; ס - continued

soul was sweetened: that is, it descended through the openings of lovingkindness for the world's need. This is “God has appointed for me another seed,” unlike Abel's nature, “by way of conversation” [?] in his place.[TN110052]

Yad Yehudah - ס

“Since,” etc.: the Zohar's wording in Bereshit, page 13, is: “For from the north side the waters congealed.” That is, lovingkindness became judgment in the north. At the end the analogy is still more similar. Although this lovingkindness is great and abundant for the world, in that He brought Seth into the world, nevertheless for Seth himself and for his soul's quarry it is judgment, in that the waters congealed and the lovingkindnesses became material in him.

Yad Yehudah - סא

“Five Tetragrammatons”: that is, there were lovingkindness and judgment in this. It is known that the lovingkindnesses are five and the powers of severity five. Thus the five Tetragrammatons, which are lovingkindnesses, each totaling 26, the numerical value of the Tetragrammaton, total 130. This hints that after 130 years the lovingkindnesses increased and Seth became embodied.

Yad Yehudah - סב

“He was called Seth” for another reason too: to hint at “three orders of Mishnah above” [?], corresponding to the numerical value of Seth, which extends from him.[TN110053]

Yad Yehudah - סג

“The fiftieth gate”: it was upon entering this that he died.

Yad Yehudah - סד

“The name Ehyeh” has the numerical value 21; with the forty-nine gates preceding it, the total is seventy, namely the seventy aspects of Torah. “Moreover”: not only does it raise the forty-nine aspects to the number seventy; those forty-nine aspects included in it also ascend to become entirely pure. In the small count, forty-nine, there are forty-nine aspects of purity and, corresponding to them, forty-nine aspects of impurity. When they rise to seventy through the fiftieth gate, they are all pure, for among the seventy aspects there is no impure aspect corresponding to them.

Yad Yehudah - סה

“Six hundred orders of Mishnah”: namely, six orders for each aspect, as will be explained below in chapter 9, section 52. In the chapter Ein dorshin, page 14, concerning the eighteen curses Isaiah pronounced against Israel: “‘Support’ means masters of Scripture, and ‘sustenance’ means masters of Mishnah, such as Rabbi Yehudah ben Beterah and his companions.” Rav Pappa and the rabbis differ about this: one says six hundred orders of Mishnah, and one says seven hundred.[TN110054]

Yad Yehudah - סו

“Abel twice”: Abel totals three hundred, and twice that is six hundred. They hint at Moses, who is second to Abel, and from him the six hundred orders were sanctified.

Yad Yehudah - סז

“Concerning Moses”: his name totals six hundred thousand by this method.

Yad Yehudah - סח

“Who is second to Abel” refers back to what was said above, “Abel twice.”

Yad Yehudah - סט

“For Moses our teacher, peace be upon him”: for this reason too, so that he would be prepared for the Torah and the extension of six hundred orders of Mishnah, Adam the first, embodied through Seth, was needed for him, as stated.[TN110055]

Yad Yehudah - ע

“Fifty,” etc., from the day he was born: this is as stated above, “From the day of his birth, forty-nine gates of understanding shone.”

Yad Yehudah - עא

“Like the light of the seven days”: “M.Sh.Ḥ.” [?] of the verse “The light of the sun shall be sevenfold.” The word “sevenfold” means sevens multiplied by one another, hinting at forty-nine. These are “like the light of the seven days” together: we expound seven times forty-nine, which is 343, “in my recognition” [?] in the word be-shem; the bet is a prefix, as above.[TN110056]

Yad Yehudah - עב

“Furthermore,” the sages said there in the Gemara concerning “She saw that he was good,” that he was born circumcised. Consequently, his day of circumcision was the fourteenth of Adar. This is what stood for Israel on that day [?] in the days of

Yad Yehudah - עב - continued

Mordecai and Esther.[TN110057]

Yad Yehudah - עג

“Just as his merit protected,” at first, the Flood's generation for 120 years. As the sages expounded on “Be-shaggam he is flesh, and his days shall be 120 years”: this is Moses. The sages also expounded “his days shall be 120 years” concerning the Flood's generation: the Holy One, blessed be He, gave them 120 years while Noah occupied himself with building the ark, in case they should repent. Both expositions are true: Moses' merit caused the blessed Lord to grant the Flood's generation a delay equal to the number of years of his life.

Yad Yehudah - עד

“She called,” etc.: the intention also concerns the Shekhinah, who called his name Moses because he draws up and draws out Israel and the whole world from the upper waters of lovingkindness. This is “For I drew him out of the water,” for the sake of the whole world, as above.

Yad Yehudah - עה

“He annulled the decree concerning the Nile”: as stated in Pirqei Rabbi Eliʿezer, the magicians told Pharaoh that a man would be born who would bring Israel out of Egypt. Pharaoh answered: “Cast them into the Nile for three years.” “And also thus” [?] they cast them into the Nile until Moses was born. Once he was born, they said to him: “He has been born and is hidden among you.” He told them: “Since he has been born, from now on do not cast the children in,” etc. This accords with the Zohar's view that we mentioned: “She hid him for three months” was before the birth, whereas according to the plain sense he was not cast in until after three months.[TN110058]

Yad Yehudah - עו

“Some say,” etc.: there in the Gemara, from Rabbi Pappa [?]: “That day was the twenty-first of Nisan.” The ministering angels said before the Holy One, blessed be He: “Master of the world, shall one destined to sing before You at the sea on this day be stricken on this day?”[TN110059]

Yad Yehudah - עז

“After forty-four days”: the Talmud says: “Rabbi Aḥa bar Ḥanina said: That day was the sixth of Sivan,” etc. Granted, according to the one who says the sixth of Sivan, three months are found, for the master said Moses was born on the seventh of Adar, etc.;

Yad Yehudah - עז - continued

from the seventh of Adar until the sixth of Sivan are three months. But according to the one who says the twenty-first of Nisan, how are they found? That year was a leap year: most of the first month, most of the last, and the entire middle month. Thus according to everyone there were seventy-two days from the birth until the twenty-first of Nisan. Yet according to the author's exposition, it appears to me that the Gemara's need …[TN110060]

Yad Yehudah - עח

… to say that that year was a leap year follows their explanation that “She hid him for three months” was after the birth. According to the Zohar's view, which explains concealment before the birth, there is no difficulty. One may say Rabbi Ḥanina bar Pappa agrees with the Zohar, and there is no need to force the explanation and place it in a leap year. Accordingly, only forty-four days separate his birth from the day he was cast into the Nile: twenty-three of Adar and twenty-one of Nisan.

Yad Yehudah - עט

“To blood,” whose letters are mem-dalet.[TN110061]

Yad Yehudah - פ

“He too”: for this same reason that we stated, that Moses was from the upper waters, the hidden lovingkindnesses. He was therefore stricken on account of water at the waters of Meribah. He should have been especially careful in the matter of water, since his essence came from the upper waters. He did not do so, but sinned against the law of his own essence, as he concludes.

Yad Yehudah - פא

“Like Saul”: in Samuel, concerning this [?], the blessed Lord said to him, “I regret having made Saul king.” The sages said: “Saul sinned once, and it cost him; David twice, and it did not cost him.” In my view, this is because Saul's sin touched the law of kingship: his kingship's principal purpose was to cut off and strike out Amalek's memory. Therefore it cost him. This is according to the plain sense, as the author of Ha-ʿIqqarim and “MHR.A.” [?] wrote. They compared it to two of the king's attendants. One committed a breach by writing a forged document; the other sinned in a matter of “a stranger's nakedness” [?]. The king decreed that the first be removed from his rule, since he had acted falsely in it; he left the second in place, for although he had committed a transgression, he was trustworthy in

Yad Yehudah - פא - continued

judgment. Likewise Saul sinned in the matter of kingship, the very matter for which he was anointed king, and the blessed Lord said, “I regret,” etc. David was different: he sinned in another matter that did not touch kingship.[TN110062]

Yad Yehudah - פב

“Or from Samuel” [?]: since it was the law of his tribe Benjamin, according to the Torah, as the sages said: “We possess an aggadic tradition that this nation falls only by the hand of Rachel's children, who will not become entangled in flocks of sheep” [?]. The sages said in the Midrash concerning “Mordecai would not bow or prostrate himself” that it was because he came from Benjamin, who had not bowed to Esau: “he and his seed, he will destroy for his children” [?]. Benjamin alone was to erase the memory of Amalek, descended from Esau, to whom they had not bowed. As stated in the Zohar, Vayyishlaḥ, page 352, on “He passed before them and bowed to the earth,” etc.: “Rabbi Elʿazar opened: ‘You shall not bow to another god.’ Could Jacob, the perfection of holiness, chosen as the Holy One's perfect portion, bow and approach him still further? How could he bow to that wicked Esau, who is from the side of another god? Whoever bows to him bows to another god,” etc., to the end of the passage: “‘He passed before them’—what is ‘He’? This is the Shekhinah. When she went before him, he knelt,” etc.[TN110063]

Yad Yehudah - פג

He expounds the word “and He” in the manner of what we learned in Sukkah, “I and He,” etc., which hints at the Shekhinah.

Yad Yehudah - פד

“All of them”: Jacob's entire household, his wives and sons who bowed, did not bow to Esau but to the Shekhinah, like Jacob. If so, what was Benjamin's particular distinction?

Yad Yehudah - פה

“Nevertheless”: although all their bowing was to the Shekhinah alone and even the tribes did not truly sin in this, there is nevertheless a prohibition because of outward appearance. As we say in the first chapter of Avodah Zarah: “A spring flowing before an idol—one must not bend down and drink, because he appears to bow to the idol.” “Granted, if it pours water” [?], one must not place one's mouth upon their mouths and drink, because he appears to

Yad Yehudah - פה - continued

bow to an idol. Since their bowing involved outward appearance, and the Holy One, blessed be He, is exacting with the righteous, the eradication of Amalek's seed was entrusted to Benjamin alone.[TN110064]

Yoel Moshe - 1

“To bring its waters into contact,” etc.: for it was [?] Pharaoh's object of worship. This is “to bathe at the Nile”: she went to wash away the idols of her father's house. Thus “at the Nile,” which was her father's idol. “And ʿal,” etc.: he annulled its will [?], to extract sparks of holiness swallowed by the qelippot. ʿAl yam has the numerical value of Yosef, for Joseph too subdued the Nile's impurity. “God, please, heal, please,” in numerical value … . “So that Israel should not drink from a muddy spring,” etc., while she was leprous.[TN110065]

“They would speak,” etc.: Israel would speak against God and Moses. Lest an a fortiori inference be made from Miriam, who spoke only against Moses and became leprous—how much more Israel, who spoke against God and Moses!—he prayed for Miriam. His prayer succeeded in having her judged only through an a fortiori inference, as Rashi says: “‘If her father had spat in her face,’ etc.—a fortiori, for the Shekhinah, fourteen”; for “it is sufficient,” etc. Therefore Miriam was not definitively declared impure, with six for confinement and six for definitive impurity and then purification; rather, she became pure after confinement.[TN110066]

“No person touches what is allotted,” etc.: he teaches us something incidentally. The letters of be-mukhan are the letters following those of the name Elohim. “He was called Amram,” etc.: he had the entire drawing [?] of light from “pure wool.” “Contrary to our Torah,” etc.: at that time it was the cycle of “lovingkindness to Abraham,” and they were like angels; therefore those relations were not forbidden. It is stated in a manuscript that from the beginning of creation the world ought to have been founded upon Cain, for he was in the mystery of the point, namely inner light, whereas Abel was in the mystery of encompassing light, namely illumination. Therefore Cain, being inner light enclosed within a vessel more than Abel, was fit for “the repair of ʿ.H.O.” [?]. After Cain sinned, Abel came in his place. Moses includes both, and therefore he is called “man of God”: man from Seth's aspect and God from Abel's. This is also why his facial features resembled Abraham's, the cycle

Yoel Moshe - 1 - continued

of lovingkindness, in the manner of the sages' statement, “Cain married his sister; it is lovingkindness.” In his cycle, forbidden sexuality had no dominion and there was no prohibition of such relations. See there. I heard in the name of my teacher and father-in-law from the holy community of “Prisk” [?], peace be upon him, concerning the Gemara's intention in the sages' statement: “Cain married his sister—‘The world shall be built through lovingkindness.’” What does this resolve? According to the foregoing premise, it is well explained: at first the world was in the cycle of lovingkindness, the Torah had not been given, and there was no need for Torah, etc.; see there. [TN110067]

“Adjoins it”: Egypt above, on the side of the qelippah Nogah, adjoins the border of the holy Land of Israel above; so too below. “The month's sign”: the sign of Sivan is the Twins. “He sent her from his house for Tammuz and Av”: these are the two months when He hid him—Sivan, Tammuz, Av.[TN110068] “The disruption we caused,” etc.: Tammuz expresses disruption; we caused the Shekhinah's exile to Egypt, and separation occurred above when the Shekhinah descended to Egypt.

“The 200 of Elohim's progressive expansion,” etc.: Elohim progressively expanded is א, אל, אלה, אלהי, אלהים, with the numerical value 200. This is the resh in ered, with five more corresponding to the five letters of Elohim. The Tetragrammaton's progressive expansion is thus: י, יה, יהו, יהוד [?]; filled with alephs, its numerical value is 130.[TN110069]

“On the seventh of Adar, at the beginning of the tenth month”: that is, the first day, for she conceived on the sixth of Sivan, and on the seventh of Adar nine months were completed for him. Thus the seventh of Adar begins the tenth month. “He was perfected in ten degrees”: the Zohar, Shemot, says that ten degrees were perfected in him, as it is written, “In all My house he is faithful.” “In which everyone is endangered,” etc.: this means sheltering [?] at the turning of Tevet, when the body enjoys the body. It seems more likely that it expresses danger, as stated in the Zohar which he cites afterward —“marginal note” [?]. “It derives from,” etc.: from tabbaʿat, “ring” [?], from u-vat tevath, for vav and tet interchange in one pronunciation.[TN110070]

“The bet is a prefix”: the bet of be-shaggam is only an operation; the root of the word is shaggam. Concerning this King Solomon, peace be upon him,

Yoel Moshe - 1 - continued

said, “This too is vanity,” hinting at Moses, a reincarnation of Abel. Moses' face shone like the light of the seven days, which is 343 lights, as below: seven times seven is forty-nine, and seven times forty-nine is 343. When Abel entered the fiftieth of the gates of understanding, he died; therefore he died on the fiftieth day after his birth. See the Zohar, Pineḥas, page 356, at the end: “‘Be-shaggam’—this is Moses. Why does he call him be-shaggam? Qohelet removes the bet from be-shaggam to conceal the matter: ‘I said that this too is vanity.’” Thus far. There was light within and encompassing light outside as well. Cain, by contrast, had inner light. Moses was a reincarnation of Seth, who was in Abel's place; however, Seth was inner light. Moses was a reincarnation of Seth, and from the aspect of his encompassing light he was a reincarnation of Abel. This is “With Abel he was without embodiment”: encompassing light is called without embodiment, whereas Seth had to become concealed and was only inward.[TN110071]

“Beyond the nature of the quarry”: Seth's quarry, in Abel's place, although he was inner light, was unlike Abel, who was encompassing light. “Since the waters,” etc.: waters designated by lovingkindness, Moses' attribute, congeal and become frost and hail only through the north wind, the place of judgment and severity. Therefore he said, “God has appointed for me”: Elohim is judgment; five Tetragrammatons have the numerical value 130, five times 26.

“The fiftieth gate extended”: the fiftieth gate includes twenty-one, the numerical value of Ehyeh. Thus the forty-nine gates, together with the fiftieth gate, become seventy. Therefore it was said of Moses, “You made him a little less than God”: this is the fiftieth gate, which Moses did not attain. The ʿayin of meʿat is suspended, hinting that forty-nine becomes seventy. Impurity, by contrast, has only forty-nine aspects of impurity, from the aspect of Malkhut, in the mystery of “one wheel upon the earth.” This is “a righteous person, M.T., before the wicked”: impurity is called wicked.[TN110072]

“Therefore, in the small reckoning,” etc.: forty-nine aspects of purity also entail forty-nine corresponding aspects of impurity. In the large reckoning, however, when the fiftieth gate shines and is revealed, there are seventy aspects to Torah, as above. Corresponding to Torah's seventy aspects, seventy aspects of impurity are not stated, for impurity's qelippah has no place there.

Yoel Moshe - 1 - continued

“On the fourteenth of Adar they drew,” etc.: therefore I heard an exposition of the sages' words, “‘The Jews had light’—this is Torah; ‘joy’—this is circumcision,” for Moses' circumcision was on the fourteenth of Adar. “‘Honor’—this is tefillin,” as it is said, “You shall see My back,” which the sages expounded as the knot of tefillin. “His eye saw every precious thing,” etc.—this is Rabbi Aqiva.

“Which was fulfilled in him,” etc.: Moses comprised all Israel; therefore the decree concerning the Nile was annulled, for he corresponded to them all. “He sinned against the law of his own essence”: Moses' essence came from water, from lovingkindness—“For I drew him out of the water,” as above—and he sinned at the waters of Meribah. So Saul sinned against the law of kingship, for he struck [?] the priests' city too. As for “Saul sinned once, and it cost him; David twice, and it did not cost him”: he did not sin in a matter belonging to kingship, but in the law of the tribe, for he was of Benjamin. The eradication of Amalek was entrusted to him because he did not bow to Esau, Jacob's brother, when Jacob left Haran.[TN110073]

This is the intention of the verse, “There was a Jewish man in Shushan the capital,” etc., “a Benjaminite.” There is a difficulty: if lineage was needed, it should have been traced to Jacob; if lineage was not intended, it should not have been traced as far as Benjamin. Rather, the intention follows this premise: because [?] Jacob did not bow with all twelve of his sons—that is, Benjamin had not been born when he bowed to Esau. As stated in “K.N.L.A.N.T.” [?], had Benjamin been born when he bowed to Esau, no standing would have remained, heaven forbid, for “Israel's enemies.” Therefore Mordecai did not wish to bow to Haman: Haman

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Yoel Moshe - 1 - continued

was from Amalek, who was from Esau, and Mordecai was from Benjamin. Therefore Saul sinned, and it was reckoned as a sin for him, when he spared Agag, who was from Amalek; see “K.N.L.A.N.T.” [?]. Mordecai's lineage is therefore traced here to Benjamin, to make known that he did not bow because [?] he came from Benjamin, who did not bow to Esau. Thus redemption came through him, and he was Saul's repair; therefore he would not kneel or bow to Haman.[TN110074]

Concerning Saul, the Gaon said about “small of stature” [?], in connection with Saul's being “from his shoulders upward taller than all the people”: bowing involves the portion of a person's body from the shoulders upward. Through that distinction—that his ancestors did not bow to Esau—he merited kingship and was taller than all the people. “To the Shekhinah, as the Zohar says,” etc.: in the Zohar, Vayyishlaḥ, page 92. The seven bowings subdued the serpent's seven heads; see Zohar Ḥadash, Ki Tissa, page 89.[TN110075]

This belongs above, at the fiftieth gate: therefore afterward “son of Manasseh” is written with a suspended nun. Since his grandson was wicked, the fiftieth gate was not revealed to him during his life; examine this carefully. Through this is resolved what the kabbalists ask: is not nun mentioned more in the Torah, more than twenty times more? The answer is that when the forty-nine gates of understanding were revealed, forty-nine qelippot were subdued. When the fiftieth gate is revealed, “its name” [?] is subdued: eleven appearances of lesions, which are eleven qelippot. This is “I—eleven,” in which is “I—eleven” [?].[TN110076]

Heqor Din - Part III (ג) - Chapter 5 (ה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח

Yoel Moshe: 1

Yad Yehudah - א

“She opened,” etc.: the author interprets the latter part of the verse too as referring to the Shekhinah, as in the preceding section.

Yad Yehudah - ב

“She saw him,” etc.: concerning “She saw him, the child, and behold, a youth was weeping,” the Gemara asks: It should have said “child,” etc., since it calls him both youth and child. Besides this, “the child” also appears redundant: it would have sufficed to say, “She saw, and behold, a youth was weeping.” The author prefers to interpret each expression as a separate matter. “She saw him” refers to Moses, in its plain sense. “Et ha-yeled” means “with the child”; “there” [?], “child” is a collective term for all the newborn children. She saw Moses suffering with all Israel's newborn children, equaling them all and distressed by their distress. “Behold, a youth” refers to Metatron, the youth above, the prince of the world, as is known, weeping with Moses over all the newborn children. The Shekhinah had compassion upon Israel for Moses' sake, for the entire world is saved and sustained through his merit: for this purpose he

Rema of Fano

The Shekhinah opened the ark's confinement, “and saw him with the child”: she saw him suffering with all the newborn children, equal in weight to them all and distressed by their distress. “Behold, a youth”: the known one, the prince of the world, was weeping with him over them. Immediately “she had compassion,” for his sake, for the whole world is saved and sustained through his merit. Yet even his mother's milk came through the wages paid by Pharaoh's daughter, just as his portion was supplied from Pharaoh's house, outside what was allotted, and from the land of Cush. As mentioned in the aggadah, he reigned there for forty years, in the middle of his life. Although he did not forget his God's covenant, nevertheless, since throughout that time he did not occupy himself with Israel's needs, the middle forty days he spent on the mountain were in anger. This resembles Jacob, who was punished for the twenty-two years in which he did not occupy himself with honoring his parents, although he had their permission. Likewise, afterward he needed to eat bread from Reuel's daughters. The little he suckled without payment, according to either master's view, was for his mother's need, for her healing, as is known concerning the benefit of nursing for women generally in the first months. When he came to marry, he found no daughter of Israel without a mate, as also happened to Joshua son of Nun,

Yad Yehudah - ב - continued

came into the world, as mentioned in the preceding section. [TN110078]

Yad Yehudah - ג

“Yet he” was not sustained for his own sake; even his mother's milk came for wages. This is because he did not come into the world for his own sake. The same is the reason for the other cases the author goes on to enumerate.

Yad Yehudah - ד

“As mentioned in the aggadah”: in the chronicle of Moses.

Yad Yehudah - ה

“In the middle of his life”: he was twenty-seven years old when he became king over Cush, and reigned there for forty years. At the total of sixty-seven, he was expelled from his kingdom.

Yad Yehudah - ו

“He did not forget”: as mentioned there, he did not approach the Cushite woman, the queen, wife of Qoqenos, whom he had taken as wife. He feared the LORD his God, saying, “From the way in which Abraham, Isaac, and Jacob walked” [?]; see there. [TN110079]

Yad Yehudah - ז

“Therefore”: for this reason the forty days were,

Yad Yehudah - ז - continued

etc.

Yad Yehudah - ח

“Likewise”: for the reason we stated, that he had nothing in this world for himself, he needed the bread of Reuel's children. Even the little he suckled from his mother before Pharaoh's daughter came was not for his sake but for his mother's need, for her healing.

Yad Yehudah - ט

“According to either master”: according to the Gemara's approach, which holds that “She hid him for three months” was after the birth, in the plain sense, Moses suckled without payment throughout those three months. According to the Zohar's approach, mentioned in the preceding section, the three months were before the birth; nevertheless, he certainly suckled a little before he was cast into the Nile and before Pharaoh's daughter came.

Yad Yehudah - י

“As is known” from medical knowledge: nursing, besides being for the infant's need, is also healing for the woman during the first months after birth.

Yad Yehudah - יא

“When he came to marry”: for this same reason he needed to marry one of Jethro's daughters, because he found no mate among Israel's daughters, being

Rema of Fano - continued

though not for the same reason. Therefore Moses said, “I have been a stranger,” throughout all the days of my service, and now, in Jethro's house, “in a foreign land.” It is written, “Moses, the man of God—his sons shall be named after the tribe of Levi,” in the manner of what is written concerning the laws of converts in the future: “Whoever sojourns with you”—that is, in your poverty—“shall fall to you.” It is written, “In the tribe with which the stranger sojourns, there you shall give his inheritance.” When he came to sustain Israel in the wilderness, he fed them from what was his, the grain of heaven. In the Land, he had nothing with which to support them.

Just as his tent was outside the camp, so his grave is in the land of Moab—from his Father in heaven—in the sense of the “one desolate period” that preceded the world, according to the Ari, of righteous and holy memory. See the treatise Em Kol Hai, Part III, section 11. It is not from the earth that He gave to human beings. It is “opposite Beth Peor,” in the manner of “No prophet arose again in Israel like Moses,” but among the nations one did arise—and who was he? Balaam. The Zohar explains that he alone equaled all seventy nations, surpassing all masters of divination, just as Moses surpassed all the LORD's prophets.[TN110077]

From this the verse “Flee to your place,” which Balak said to Balaam, will be fully understood. Masters of the Torah's mysteries expound it exceedingly high above, in the mystery of “running and returning,” for it is great. The relation of the holy living creatures to the hidden root is the relation among the qelippot of

Yad Yehudah - יא - continued

deprived of a portion in this world, as above in the preceding chapter concerning inheritance in the Land of Israel.

Yad Yehudah - יב

“Joshua son of Nun”: he needed to marry Rahab because he too found no mate among Israel's daughters. Yet it was “not for the same reason”: Joshua found no mate because he was from the feminine world. The sages hinted at this by saying, “Joshua's face is like the face of the moon.”

Yad Yehudah - יג

“Therefore Moses said, ‘I have been a stranger in a foreign land’”: I have been a stranger throughout my days in the world, not a resident, because I have no hereditary possession in this world. For this reason I am now in a foreign land, in Jethro's house, to marry his daughter.

Yad Yehudah - יד

“It is written” (1 Chronicles 23), “Moses,” etc.: Moses is the man of God; in this world he is only a stranger in the land. Therefore his sons shall be named after the tribe of Levi, to take a portion with them in the division of the Land, namely in the manner ...

Yad Yehudah - טו

... “of what is written concerning converts: ‘Whoever sojourns with you shall fall to you’” (Isaiah 54). The sages expounded in the second

Yad Yehudah - טו - continued

chapter of Yevamot, page 24 b, that converts are not accepted in the future: one who sojourns with you in your poverty is the one who shall fall to you, but not the others. So too Moses is a stranger in the land in his poverty and within his tribe. Therefore his sons shall fall to them and take their inheritance with them.

Yad Yehudah - טז

“As it is written” also concerning the future division of the Land: “In the tribe where he sojourns,” etc. (Ezekiel 47).

Yad Yehudah - יז

“He fed them from what was his”: as stated in the Zohar, Behaʿalotekha, page 296; see there. In the Land of Israel, a land flowing with milk and honey, he could not support them, and he did not cross over with them. All this is because this world is not his place, as stated.

Yad Yehudah - יח

“Just as,” etc.: the same applies to his burial. Scripture says, “He buried him,” etc., “in the land of Moab, opposite Beth Peor”: in the upper land, from his Father in heaven, not in the lower land which He gave to human beings, according to the plain meaning, for Moses has no

Rema of Fano - continued

Balak, master of deed, to Balaam, whose strength is in his mouth and who equals all the possessors of the lower crowns. All the more wondrous was his eminence in Balak's eyes after he drew near to holiness, so as to bless Israel these three times. At that moment the LORD withheld from him the imaginary honor revealed to masters of divination, those who listen to soothsayers and diviners. Balak did not comprehend how high Balaam had ascended; therefore he was terrified on hearing and hid his face from him, like Israel's fear of the rays of Moses' splendor. See the treatise Ha-nefesh, chapters 8 and 16.

Thus at this point it is understood that Beth Peor is the utmost pollution, its center, where Af and Ḥemah were bound, as the sages said. Moses' grave is the utmost purity, before which Peor and those two sink down. It is Mount Abarim, to which all holiness's turnings and all its sides return. It is called Mount Nebo, from which all the prophets receive their influx, as they expounded in Sifrei, and in the sense of “all of them from Moses,” which we recalled in chapter 3. According to our approach, it may be explained from “hollow boards”: it was hollow beneath him, suspended upon nothing. Likewise the Ark of the Covenant, made in his name, as it is written, “Make for yourself an ark of wood”: its place is not subject to measurement, but it stood miraculously, as is known.

Yad Yehudah - יח - continued

portion in that land. For this reason his tent too was outside the camp. The intention in these two matters …

Yad Yehudah - יט

… is “in the sense of the one desolate period,” etc. He was from the preceding cycle, among the thousand generations, the one desolate period that preceded the world in the mystery of chaos. Thus it is written, “Moses was a shepherd.” Anyone of whom “was” is said comes only from this one desolate period, as stated in “AH L, ḤKḤ” [?], Part III, section 11. This is hinted at by his tent's being outside the camp: the intention is to place his tent in an inheritance [?] outside this cycle. There he returned and was buried, in the land from his Father in heaven alone.[TN110080]

Yad Yehudah - כ

“It will be,” according to this, that Scripture's “opposite Beth Peor” too is not according to its plain sense. Rather, “He buried him in the land of Moab” means in the place of utmost purity, which corresponds to and stands opposite Beth Peor, the utmost impurity. This is …

Yad Yehudah - כא

… “in the manner” of the sages' statement concerning “No prophet arose again in Israel like Moses”: among the nations one arose—and who was he? Balaam. The Zohar, Shemot, page 37,

Yad Yehudah - כא - continued

explains: “Moses employed the King's holy crown above, and Balaam employed unholy crowns below,” etc. “Just as Moses was distinguished from all prophets in upper holy prophecy, so Balaam was

Yad Yehudah - כא - continued

distinguished from the other prophets in lower unholy prophecy.” The intention is to relate Moses' eminence on holiness's side and Balaam's eminence on impurity's side to one another. Likewise here, Scripture relates the land of Moab in heaven, utmost purity, to Beth Peor opposite it, utmost impurity, as will be explained shortly.

Yad Yehudah - כב

“He equaled all seventy nations”: like Moses, who equaled all Israel.

Yad Yehudah - כג

“From this it will be fully understood,” etc.: in the Idra Zuta, Haʾazinu, page 588, concerning the Head that is not a head, it says: “Therefore it is called ‘Flee to your place’; ‘the living creatures run and return.’” Thus far. The author wrote concerning this in the treatise Yonat Elem, chapter 29: “Balak spoke this verse to Balaam, but the entire Torah consists of the Holy One's names. We learn how great was wicked Balaam's power among the lower impure crowns: he was intimate with his she-ass, corresponding to Zeʿir and Nuqba of the qelippah,” etc. “We hold that this wicked man, the central bar of the qelippot, apprehended their hidden root in their place, so that all the world's sorcerers could not prevail against him. Therefore the verse's initial letters are Balaam's letters, with aleph replacing ʿayin, for the seventy impure crowns were included with him in one root. This is what he said of himself, ‘One who hears the utterances of El’—of whom it is said, ‘You shall not bow to another god’—‘and knows the knowledge of the Most High’: the source exalted above that god of his. In holiness, however, no prophet or seer knows the knowledge of the Most High except one. The small living creatures of the chariot, together with the great ones in Emanation, all run and return before this root.” Thus far.

The author's difficulty was: how can this verse, “Flee to your place,” be expounded concerning the Head that is not a head, when it is Balak's statement to Balaam? Therefore he said there is no cause for wonder, since the entire Torah consists of the Holy One's names. Furthermore, he said that nevertheless this exposition also teaches that Balak intended the head and root on impurity's side, Balaam's place. This is the author's “We learn how great was his power,” etc. These are his words [?] here too: the masters of the Torah's mysteries in the Idra Zuta expounded this verse exceedingly high

Yad Yehudah - כג - continued

above, concerning the Head that is not a head and the mystery of “the living creatures run and return.” It is wondrous to expound the verse Balak spoke to Balaam concerning a place higher than high in holiness. Yet through our statement that Balaam's degree on impurity's side was like Moses' on holiness's side, the matter is fully and amply resolved [?]: Scripture incidentally shows how great was wicked Balaam's power on impurity's side, as stated.[TN110081]

Yad Yehudah - כד

“For the relation,” etc.: that is, the Idra fittingly expounds the matter through the mystery of “the living creatures run and return.” In holiness, the four living creatures of the chariot, called the small living creatures, and the sefirot in Emanation, called the great living creatures, run and return before the root of the Head that is not a head. Likewise, on impurity's side, all the lower crowns stand before their root and Balaam's place, which is their god.

Yad Yehudah - כה

“Of Balak, master of deed, to Balaam, whose strength is in his mouth”: as stated in Zohar Ḥadash, Balaq: “Balak's wisdom was stronger and greater than Balaam's wisdom. Balaam's wisdom was for a single moment; Balak's wisdom was at every time. But the keys to them all were in Balaam's hands, because he completed it with his mouth. Balak knew how to perform his sorceries but did not know how to complete them with his mouth.”

Yad Yehudah - כו

“After he drew near to holiness”: the LORD placed a word in his mouth, and he prophesied through the attribute of mercy three times, so that he would bless Israel from the mouth of the Most High, the source of blessings, as Ha-Tsiyyoni, Recanati, and Bahya wrote. Concerning this Balak said: “I called you to curse my enemies,” since you know how to complete sorcery with your mouth, “and behold, you have blessed”—the reverse, from holiness's side —“these three times.” Now, “Flee” from holiness “to your place” on the Other Side.

Yad Yehudah - כז

“At that moment,” etc.: this is what Balak concludes, “I said I would honor you greatly, but behold, the LORD has withheld honor from you”: honor on impurity's side, which is imaginary honor.

Yad Yehudah - כח

“How high Balaam had ascended”: in holiness.

Yad Yehudah - כט

“Therefore he was terrified on hearing”: as it is written, “He struck his hands together.”

Yad Yehudah - ל

“He hid his face from him” and told him, “Flee,” because he feared him.

Yad Yehudah - לא

“Like Israel's fear,” etc.: as Scripture says, “They were afraid to approach him.”

Yad Yehudah - לב

“Thus at this point it is understood”: the intention of that clause, “opposite Beth Peor,” is to relate Moses' grave, utmost purity, to Beth Peor opposite it, utmost pollution, etc.

Yad Yehudah - לג

“Where Af and Ḥemah were bound”: Moses concealed them there, as stated in Pirqei Rabbi Eliʿezer.

Yad Yehudah - לד

“And they,” Af and Ḥemah, “sink down before him”: as stated there, when they emerge to rise and see Moses' grave, they turn back.

Yad Yehudah - לה

“It is”: Moses' grave is for this reason also called Mount Abarim, expressing a side or direction, since all holiness's sides return to it. See the Zohar, Terumah, page 38: the Other Side has no dominion even over Mount Abarim below; see there.

Yad Yehudah - לו

“In the sense” of the sages' statement concerning “The Shekhinah rests only upon one who is wise,” etc., “and all of them from Moses.” Its intention is that the prophets' influx of prophecy must be from Moses at Sinai. See the treatise ḤKḤ, section 3. [TN110082]

Yad Yehudah - לז

“According to our approach”: Moses had no possession whatsoever in this world, so that even his burial was in the land of Moab in heaven. Nebo may be explained from navuv, “hollow,” to hint that his burial was not in the land below but above, suspended upon nothing, with a hollow beneath him.

Yad Yehudah - לח

“Likewise”: the same applies to the Ark of the Covenant, which stood miraculously, as the sages said. It is for this reason: just as Moses' place in this world is not subject to measurement, as stated above in the preceding chapter, so the ark made in his name has a place not subject to measurement.

Yoel Moshe - 1

“She saw him with the child,” with qamats, which refers to “D.” [?], the whole body of newborn children. She saw Moses suffering with them all; the word means “with.” “Behold, a youth”: this is Metatron, called youth in the manner of “I was a youth”; the prince of the world said it, as Rashi explains in the Gemara. From the remainder of Metatron, “prince,” they are M.T. [?].[TN110083]

“The world is sustained through his merit,” etc.: all sustenance is from “the duke” [?], as the sages said, etc., “the entire world is sustained,” etc. Yet even his mother's milk came for wages. See Zohar Ḥadash on “One who goes to the nut garden,” in Zohar Ḥadash, Song of Songs, page 71: “They weep, and they weep from these melodies,” in the manner of “You fed them bread of tears.” As reward for their blood [?], He fed them bread; through the power of that weeping too they are sustained for his sake. [TN110084]

“He did not find,” etc., one who had no mate. Indeed, why? Because he had no connection with this world, as above in the preceding chapter. “Not for the same reason,” etc.: Joshua was from the feminine world, and therefore found no mate; Moses, however, found no mate for the foregoing reason, that he had no connection with this world. “I have been a stranger,” etc.: in this world he was a stranger throughout his life; this is “my service.” Now, with Jethro, he was also a stranger in a foreign land. “There you shall give his inheritance,” etc.: therefore Moses' sons too would be named after Levi's tribe concerning inheritance. Moses himself, however, is the man of God and has no portion or inheritance in this world.

“In the Land he had nothing,” etc.: in an uninhabited place, namely the wilderness, he fed them from what was his. In a place where the world is settled, however, Moses' place is not there: namely in the settlement of “Ḥ.Y.” [?]. He had nothing with which to support them, since he has no connection there. “From his Father in heaven”: he expounds the word Moab as “from the Father” in heaven, in the sense of the one desolate period

Yoel Moshe - 1 - continued

preceding this cycle. Moses belonged there, and his soul was hidden there, not from the lower earth which He gave to human beings.[TN110085]

“In the mystery of running and returning,” etc.: the angels draw near to the Shekhinah, cannot bear the great light, and retreat. This is “running and returning.” “For the relation of the holy living creatures,” etc., “is the relation among the qelippot,” etc.: “God made this corresponding to that,” qelippot corresponding to the holy living creatures in holiness, corresponding to all Israel. He equaled in impurity all possessors of the lower crowns, namely the qelippot and the princes of the external powers, just as Moses equaled all Israel in holiness. When Balaam then drew near to holiness too, at that moment He withheld from him imaginary honor: his eminence in impurity, revealed to masters of divination. He only drew somewhat nearer to nourishment from holiness. Therefore he told him, “Flee to your place” in impurity. Its initial letters hint at BLAM, with aleph replacing ʿayin, to hint that Balaam's eminence was above the seventy external princes.

This is in the manner of “One who knows the knowledge of the Most High,” for there is knowledge in impurity. There is a point of nourishment, in the mystery of “Now He gives life to them all” [?], from the knowledge that is holiness,

Yoel Moshe - 1 - continued

and from there Balaam draws nourishment, for there is knowledge in impurity, etc. Just as the holy living creatures run and return to draw nourishment from holy light, so he went from Balaam [?]. “These three occasions”: its final letters are Moshe, for Moses is the mystery of knowledge, comprising Tif'eret. Therefore he answered Amen, in the manner of “Satan also came,” whose final letters are Amen. Satan and Peninnah intended their acts for the sake of heaven.[TN110086]

Therefore Balak was terrified of him when he drew near to holiness and reached this degree, like Israel's fear of the rays of splendor. “Thus it is understood,” etc., refers back to “It is opposite Beth Peor,” etc. “Peor and they”: Af and Ḥemah. “It is Mount Abarim,” etc.: for this reason the mountain is called Mount Abarim, to which all the turnings, etc. “It is called Mount Nebo,” etc.: know that the writings state: Mount Nebo is Moses, in the mystery of the five lovingkindnesses in Ḥokhmah; Mount Hor is Aaron, the five powers of severity in Binah, in the manner of “Many daughters have acted valiantly,” etc.—“Malkhut, around” [?]. Nebo derives from navuv, “hollow,” for the place of his burial is not subject to measurement, like the ark, which stood miraculously.[TN110087]

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Yoel Moshe: 1

Yad Yehudah - א

“He buried him in the valley,” etc.: the author concludes the exposition concerning Moses' grave from the preceding chapter.

Yad Yehudah - ב

“Therefore those above,” etc.: in the first chapter of Sotah, concerning “No man knew his burial place”:

Rema of Fano

“He buried him in the valley.” Therefore those above see him below, according to the plain meaning. Its numerical value is govhah, “height”; in Atbash, be-ram, “on high.” Therefore those below see him above. In truth, he is exalted above all, far beyond what they see, without measure. For in the Torah's mysteries we translate: “He buried him in the thirteen

Yad Yehudah - ב - continued

“The government once sent to the garrison at Beth Peor: ‘Show us where Moses is buried.’ They stood above, and it appeared to them below; below, and it appeared to them above,” etc. The matter has its plain meaning. Nevertheless, the author holds that the

Yad Yehudah - ב - continued

second clause hints at the truth: his grave is indeed very high above, exalted over all, as stated.

Yad Yehudah - ג

"Its": the word be-gai has the numerical value of govhah, "height." Likewise the letters gimel-yod become resh-mem in Atbash, hinting that his burial was at the height and elevation of the upper world, "as we translate," etc.

Yad Yehudah - ד

"No man knew," etc.: this is the conclusion there in the Gemara: Rabbi Ḥama bar Ḥanina said, "Even Moses our teacher does not know where he is buried. Here it is written, 'No man knew,' and there, 'This is the blessing with which Moses, the man,'" etc. It is because of the immensity of his holiness.

Yad Yehudah - ה

"If 'until' is explained" as not inclusive, so that it cannot be interpreted concerning Moses, we too may say that "No man knew" refers to the Holy One, blessed be He, called the Man of War. "He did not know" means the blessed Lord did not attend or give heed to Moses' burial, which had been potential since the six days of creation, to bring it into actuality until this day. The intention is that this realization was not completed until this day.

Rema of Fano - continued

measures of mercy." "No man knew"—even "this man Moses"—"his burial place, until this day," including this day. [TN110088]

If "until" is explained as excluding the day itself, we too may say: the Man of War, who puts to death and brings to life, had not attended to his burial place. Although it was created potentially at twilight, "He did not know" means its realization was not completed until this day. "He did not know" is precise, in the manner of "Now I know," said at the Binding: then the knowledge extended into actuality, hinted at by "now." Concerning this Qohelet said, "For everything, a season": its actual appointment, emerging from the potentiality of the submerged existence it had in the order of times, concerning which it is said, "And a time for every purpose." One who knows the difference between leil and laylah, and between naʿar and naʿarah, as explained in the Zohar, will explain by their approach the difference between ʿet and ʿattah. [TN110114]

Or it may mean: what you chose now is what I knew already, as we shall explain in the treatise Ha-middot and in Part IV of this treatise. Knowledge concerning human affairs concerns what they will choose; therefore His knowledge does not compel. Here too, he chose to slaughter but did not slaughter, and this is what was manifest before Him, blessed be He. Knowledge is needed only where choice exists. Otherwise, there is no praise in knowing the future: even the lowliest person knows what he wishes to do among all things within his power, even through an emissary, if it

Yad Yehudah - ו

"'He did not know' is precise": Scripture's expression "did not know" is exact, since the language of knowledge also applies to something now extending into actuality. Thus "Now I know that you fear God" does not mean the blessed Lord previously did not know his righteousness, heaven forbid. Even before He tested Abraham, He knew Abraham would withstand the trial, but the knowledge was potential alone; now it extended into present existence by coming into actuality.

Yad Yehudah - ז

"Hinted at by the word ʿattah," which expresses ʿet, "time." Qohelet said of it, "For everything, a season, and a time for every purpose under heaven." "For everything, a season" means when the thing is appointed in actual present existence; "a time for every purpose," when it was potential, as a purpose submerged under heaven in the order of times that already existed.

Yad Yehudah - ח

"One who knows," etc.: do not wonder at the added he in ʿattah. It is like leil/laylah and naʿar/naʿarah, explained in many places in the Zohar: at a time of favor, at the hour of the union [?] above, it is called laylah or naʿarah, with an added he. Here too, concerning the time of favor, he says ʿattah.

Yad Yehudah - ח - continued

[TN110091]

Yad Yehudah - ט

“Or it may mean,” etc.: incidentally, the author explains the statement “Now I know” in further ways.

Yad Yehudah - י

“What you chose now”: although it occurred through your choice, nevertheless I knew already. Choice does not contradict knowledge, as the philosophers supposed.

Yad Yehudah - יא

“Therefore”: knowledge also includes choice, in such a manner that knowledge does not compel. Otherwise two opposites would exist in one subject, as the Rivash wrote in a responsum. I copied his words there in the treatise Ha-middot and in the treatise ḤKḤ, Part II, section 35.[TN110092]

Yad Yehudah - יב

“Knowledge is needed only,” etc.: know that this is the truth, for the blessed Lord's praise in knowledge arises only together with choice: He knows the way a person will choose. Apart from this there is no need for praise in knowing. What distinction is there in His knowing what He wishes to do Himself or through His emissary? Every man ruling his own house knows what he wishes to do among things within his power and reach. Even if a person does something through an

Rema of Fano - continued

does not depend on another's judgment. These are straightforward matters in which those perfected in contemplation and upright in heart will rejoice and be glad.

We have another explanation according to the verse's plain meaning: Uriel, the angel speaking to him, is the one who says, “Now I know.” The words “from me” are also precise, for he is the master of the fire crouching like a lion upon the altar in a time of favor. Opposite him outside is Baladan, with a dog's face. Its meaning is “no lords”: “There is no God” in all his schemes. Therefore a dog's price was forbidden for the altar. He is the village dog, the prince of Babylon's kingdom, who, through our iniquities, forcibly mounted the lioness in the forests. Therefore a harlot's fee was forbidden. Yet when a dog mounted a young woman from behind, in the chapter Ha-ba ʿal yevimto, they declared her eligible for the priesthood and said, “Intercourse with a beast does not constitute harlotry”—meaning within humankind. The corresponding image above is that only the Matron's maiden is profaned; nevertheless, it is reckoned as though, etc. Enough of this.[TN110089]

It is known that from the dog and the lioness the leopard is born. This is what the prophet said, “I was to them like a lion”—in the First Temple—“like a leopard by the road I shall watch,” in the Second Temple, where the fire crouched like a dog. Concerning it Qohelet said, “A living dog is better than a dead lion”: meaning that he was removed from his office. There is also a leopard born from the lioness forcibly mounted by the forest boar, under the rule of the terrible

Yad Yehudah - יב - continued

emissary, when that emissary is compelled to do it, there is no praise in the sender's knowing the end from the beginning—heaven forbid, as we said. The Master of the world's praise is that He knows what a person will choose in its time, willingly, without any compulsion.

Yad Yehudah - יג

“We have another explanation according to the verse's plain meaning”: the angel said “Now I know,” not the blessed Lord. He speaks in his own voice, as will be explained shortly.

Yad Yehudah - יד

“It is also precise” that he says, “You did not withhold your son, your only one, from me.” If the speech were from the blessed Lord, “from me” would be superfluous. Since the angel speaks for himself, however, “from me” is fitting, for he is Uriel, appointed over sacrifices.

Yad Yehudah - טו

“For he is the master of the fire”: as is known, and as stated in the Zohar, Tsav, page 25, on “Fire went forth,” etc.: “This is Uriel, who descends in a lion's form in flame until he descends to the altar to receive the gift. He appears as a great lion crouching upon the sacrifice,” etc. On page 27 it concludes: “Then there was joy in all, for it was accepted with favor,” etc.

Yad Yehudah - טז

“Opposite him outside,” etc.: since he mentioned Uriel, master of the fire consuming sacrifices, he also mentions what stands opposite him outside, in impurity, and explains what belongs to this subject. It is from the Zohar, Bereshit, and I saw fit to copy it. These are its words there, page 28, on “He struck the lion within the pit on a snowy day”: “In earlier times, when this river drew its waters downward, Israel stood in perfection, slaughtering sacrifices and bringing offerings to atone for their souls. Then the form of a lion descended from above; they saw it upon the altar, crouching over its prey, consuming offerings like a mighty man. All dogs hid before it and did not emerge outside. When sins brought it about, he descended into the degrees below and killed that lion, for he did not wish to give it its prey as at first. As it were, he killed it: ‘He struck the lion,’ indeed, ‘within the pit,’ before their eyes, of the evil Other Side [?]. When that side saw this, it grew strong and sent a dog to consume offerings. What is that lion's name? Uriel, whose face is a lion's face. What is that dog's name? Baladan is its name, for it is not within humankind but is a female dog, with a dog's face. ‘On a snowy day’: on the day when sins caused

Rema of Fano - continued

beast. A boar's price was not forbidden, either because it is destined to return or because sacrifices ceased altogether under its kingdom, and the greater liability applies to it. In his dream Daniel saw the third beast like a leopard. King Solomon, peace be upon him, equated all four beasts under this description in the verse “With me from Lebanon, bride.” He proclaims that she will ascend with him “from lions' dens,” the host on high, and “from leopards' mountains,” upon the earth, because she was bold as a leopard amid the exiles to do the will of our Father in heaven. Thus he turns the curse into a blessing.

Just as there are a lion's face and a dog's face, in a time of war and a time of peace, at the acceptance of a sacrifice, so they exist at the reception of souls as they leave the world. Here Uriel says, “Now I know,” when Isaac's soul departed, as we mentioned above in Part II, chapter 8. He was ready to offer the burnt offering from our father Abraham's ram. He also served at the covenant between the pieces; through him Abraham's chariot was completed, together with the three men at the terebinths of Mamre. We have another approach to this in the treatise Ha-nefesh. But in the verse “By Myself I swear,” “from me” is not said, for it proves nothing.

Furthermore, “Now I know that you fear God” is like “Now I know that the LORD has saved His anointed.” That entire verse is spoken by the “day of trouble” mentioned at the psalm's beginning. Of it is written, “If you slacken on a day of trouble,” concerning one who does not prevail over his inclination and

Yad Yehudah - טז - continued

this and judgment was judged above by the upper court.”[TN110093]

Yad Yehudah - יז

“Therefore a dog's price was forbidden for the altar”: so as not to give the qelippah of the dog strength to rule over the sacrifice.

Yad Yehudah - יח

“He is”: the aforesaid Baladan is the village dog who was prince of Babylon's kingdom.

Yad Yehudah - יט

Etc.: for this Baladan, king of Babylon, was punished, as the sages said in the chapter Ḥeleq concerning Merodach-baladan son of Baladan: “They said: Baladan was a king; his face changed and became like a dog's.” Because of his attachment [?] to his prince above in impurity, his name was changed to Baladan, the prince's name. He was punished measure for measure, and his face changed to a dog's. The sages' statement concerning Nebuchadnezzar's name, that he barked like a dog, also indicates this matter. [TN110094]

Yad Yehudah - כ

“Mounted the lioness”: Malkhut of Creation, as will be explained shortly. He overpowered her against her will in the forest of Lebanon, the Temple, through Nebuchadnezzar, “that we may understand” [?].

Yad Yehudah - כ - continued

[TN110095]

Yad Yehudah - כא

“Therefore” the blessed Lord forbade a harlot's fee for the altar. One must not think that because the Torah forbade the fee for this reason, it is as though the Matron, Malkhut of Emanation, were profaned, heaven forbid. On the contrary, from this very verse the Gemara in Ha-ba ʿal yevimto derives that intercourse with a beast does not constitute harlotry. There, page 59 b: “A woman penetrated by a beast is not subject to the status of a harlot. A young woman was sweeping the house, and a village dog mounted her from behind; Rabbi declared her eligible for the priesthood,” etc. Rava of Parzaqya said to Rav Ashi: “Whence the rabbis' statement that intercourse with a beast does not constitute harlotry? For it is written, ‘You shall not bring a harlot's fee or a dog's price’; but a dog's fee and a harlot's price are permitted, since it says, ‘both of them’—two, not four.” Likewise here, concerning the likeness within the Human of Emanation, blemish and profanation have no place in her, heaven forbid.

Yad Yehudah - כב

“Yet”: the matter is as stated in the Zohar, Ki Tetse, page 536: “Opposite this Malkhut of Emanation there is Malkhut of

Rema of Fano - continued

strengthen himself in Torah and good deeds, “your strength is constrained”: this is the Shekhinah. Moreover, this verse is expounded from its end to its beginning: “Your strength, an adversary; trouble, on the day you slacken.” The external powers draw strength from her, and it is bitter for her. Through repentance and prayer, “May the LORD answer you” by means of him, compelling him to become an advocate. The letters of the Name are Torah, repentance, prayer, and good deeds, which tractate Berakhot says are four things requiring strengthening. What does the evil angel say against his will? “May the name of the God of Jacob exalt you”: this is “your strength,” which we mentioned.[TN110090]

Here too, “after these things”—the accuser mentioned at the section's beginning in the Zohar's words—became an angel of the LORD and acknowledged to Abraham that there was no room to question his trial. In conclusion, Moses our teacher, peace be upon him, was uncertain where his soul was going, because from the outset he had come only for Israel's need, as we mentioned in chapter 4. Know that when he prayed for them, his prayer never returned empty; for himself, even once it did not succeed. Therefore he repeated to himself, “Those who go out to rescue return to their place,” and no more, to diminish the reward of his commandments and not take credit for himself, as we mentioned at the beginning of chapter 3.

The Holy One, blessed be He, said to him: “Moses, do you not know that rulings are not issued directly from a

Yad Yehudah - כב - continued

Creation. She is the kingdom of Creation's angels and the Matron's maiden on her side. She is the image of her ‘revelation’ [?], comprised of ten. Through Israel's sins, this one can be profaned among the world's nations. But of the Holy One's Malkhut of Emanation it is said, ‘I am the LORD; that is My name, and My glory I shall not give to another,’ etc. Nevertheless, one who profanes the King's maiden is reckoned as though he profanes His Matron,” etc.; see there. From this the author copied the wording here, to say that what we depict through the village dog's mounting concerns only the Matron's maiden. Although a dog's fee is permitted, the Torah nevertheless forbade a harlot's fee because of this dog's mounting, since the profanation is so great that it is reckoned as though he profanes the Matron. [TN110096]

Yad Yehudah - כג

“It is known,” etc.: as the prophet says (Hosea 13), “I was to them like a lion; like a leopard by the road I shall watch.” He says “like a lion” concerning the First Temple, where the fire crouched upon the altar like a lion; concerning the Second Temple, where it crouched like a dog, as the sages said—that is, the Other Side grew strong to

Yad Yehudah - כג - continued

rule over the lion, “K.O.” [?]—he says “like a leopard,” which comes from lion and dog. “By the road I shall watch”: then above it is the village dog. [TN110097]

Yad Yehudah - כד

“There is” also another kind of leopard, born from the forest boar and the lioness. The author holds that this is the fourth beast Daniel saw, as it is written: “After this I was watching in the night visions, and behold, a fourth beast, terrifying, dreadful, and exceedingly strong,” etc. (there, chapter 7). He did not mention the animal's name because it too was a leopard, already mentioned in the third vision; therefore he gave it no other name. The difference is that the third beast was a leopard born from lioness and dog, and the fourth a leopard born from lioness and boar, as Scripture says, “The boar from the forest ravages it.”

Yad Yehudah - כה

“If” a boar's price was not likewise forbidden for this reason, to diminish that

Rema of Fano - continued

Mishnah? The Gemara says concerning it, ‘With their weapons upon them.’” Their weapons are none other than their ornaments, as in the Targum; these are unquestionably the reward of a commandment. Concerning the granting of his reward it is said, “I shall favor that which I shall favor.” It does not say “the one whom I shall favor,” but the reward that I shall favor. For all other righteous people's reward has been prepared since the six days of creation, whereas the treasury of favor destined to open before Moses is one to which the Holy One, blessed be He, adds favor every day. This is in the sense of “Before all your people I shall perform wonders”: he will receive the reward of all generations—or say, a reward corresponding to all generations. So it is written, “Which I am doing with you”: continuously doing, in the sense of the Zohar's “New heavens and a new earth, which I am making.” See above, at the end of the exposition of Part II. He said, “I shall have mercy upon that upon which I shall have mercy,” to provide him a vessel containing His blessed favor, “in the holy mountains, from the womb before dawn,” in the manner we mentioned. It is in the sense of “In wrath remember mercy.”

Yad Yehudah - כה - continued

upper prince's power, the reason is either that it is destined to return to permissibility, as stated above in Part II, chapter 16—the hint also concerns the prince, destined to return to good—or that the greater liability applies to it, because through it sacrifices were abolished altogether.

Yad Yehudah - כו

“In the verse ‘With me from Lebanon, bride; with me from Lebanon you shall come. Look from the summit of Amanah, from the summit of Senir and Hermon, from lions' dens, from leopards' mountains.’” Having mentioned the end of the exiles of the four kingdoms in “With me from Lebanon,” etc., he adds “from lions' dens,” for then the host on high, the seventy princes, will also come, and afterward the kings of the earth upon the earth. This is “from leopards' mountains”: they were bold as a leopard in executing judgments upon us, through our iniquities, by our Father in heaven's

Yad Yehudah - כו - continued

decree.

Yad Yehudah - כז

“Thus” Solomon turns “leopard” from a curse into a blessing, expounding it for good.

Yad Yehudah - כח

“So they exist,” etc.: as stated in the Zohar, Pineḥas, page 471, in Raʿya Mehemna. After mentioning the lion's form and the dog's form concerning these sacrifices, it says: “Likewise, when a person dies, if

Yad Yehudah - כח - continued

he merits, a lion's form descends to receive his soul; otherwise, a dog's form, of which David said, ‘Deliver my soul from the sword, my only one from the dog's hand.’”

Yad Yehudah - כט

“Here,” etc.: this concludes the matter. We said Uriel was the angel speaking “Now I know” because these are his two functions: to receive Isaac's soul, which flew from him at the Binding, as explained above in Part II, chapter 8, and to offer the ram prepared

Yad Yehudah - כט - continued

since the six days of creation.

Yad Yehudah - ל

“He also served,” etc.: “Now I know” means that this angel had already been with him twice: at the covenant between the pieces, over the sacrificial service, and he was also “among” [?] the three men at the terebinths of Mamre, who were Michael, Gabriel, and Raphael, etc. He too was with them, as stated in the Zohar, Vayyera, page 48, to complete the chariot.[TN110098]

Yad Yehudah - לא

“But in the verse ‘For I swear’”: there it says, “You did not withhold your son, your only one,” without saying “from me.” The reason is that it is not probative: it indicates nothing, unlike the first time, when “from me” was needed to show that Uriel was speaking to him.[TN110099]

Yad Yehudah - לב

“Furthermore”: one may say that the verse “Now I know” is like “Now I know,” etc., mentioned in the psalm “May the LORD answer you on a day of trouble.” There it concerns the accuser, who against his will becomes an advocate and says, “Now I know that the LORD has saved His anointed,” etc. So too here, as will be explained below.

Yad Yehudah - לג

“Spoken by the ‘day of trouble’” mentioned at the psalm's beginning: this designates the accuser. The verse “Now I know” is spoken by the accuser.

Yad Yehudah - לד

“It is written” (Proverbs 24), “If you slacken on a day of trouble, your strength is constrained.” They expounded this concerning the evil inclination in the Zohar, Vayyishlaḥ, page 397: “When a person slackens from Torah, as it were he presses the Holy One, blessed be He, together with that evil inclination, which becomes an accuser. ‘Your strength is constrained’: the strength of Koh is constrained, because it draws near before Him to accuse, and His strength is weakened.”

Yad Yehudah - לה

“Concerning one who does not prevail” and does not strengthen himself in Torah.

Yad Yehudah - לו

“Koh”: the Shekhinah is called Koh, as is known. This is koaḥ Koh, “the strength of Koh.”

Yad Yehudah - לז

“Moreover,” etc.: the matter becomes still clearer in another way when the verse is expounded from its end to its beginning: “The strength of Koh is constrained” because of “trouble,” on the day of the evil inclination, which takes the strength on the day they slacken from Torah.

Yad Yehudah - לח

“Through repentance,” etc.: “If you slacken on a day of trouble” concerns one who does not strengthen himself in Torah and good deeds. Here, “May the LORD answer you on a day of trouble,” concerns the opposite: someone who occupies himself with Torah, repentance, prayer, and good deeds. The intention is that through this, “May the LORD answer you” by means of the accuser, compelling him to become your advocate. Thus they are hinted at in his saying [?], “May the name of the God of Jacob exalt you”: he speaks here of one occupied with Torah, repentance, and the like, for these are … [TN110100]

Yad Yehudah - לט

… the four letters of the Tetragrammaton, roots of four divine activities. Yod is the wisdom of Torah, as explained in the Zohar, Qedoshim, page “Q.D.V.” [?]: “Torah is found in the upper thought; it stood” [?]; see there. He is Binah, the place of repentance, as is known. Vav is the middle pillar, the source of prayer; see the Zohar, Mishpatim, Raʿya Mehemna, page 205. The last he is Malkhut; all good deeds come and gather there, and from them her garment is made. This is “May the Name exalt you”: the Tetragrammaton's four letters will give you might and strength for these four good activities. “Exalt you” is said because Torah and the like require strengthening, as stated in Berakhot, in the chapter Ein ʿomdin, page 32 b, and they derive it from Scripture.[TN110101]

Yad Yehudah - מ

“May He exalt you,” etc.: against his will he will become the person's advocate and strengthen him in these four things.

Yad Yehudah - מא

“This is ‘your strength’”: the Shekhinah, which we mentioned.

Yad Yehudah - מב

“Here too”: we return to the verse “Now I know that you fear God.” These are the words of the accuser mentioned at the section's beginning: “After these

Yad Yehudah - מב - continued

things, God tested Abraham," etc. The Zohar, Vayyera, page 292, expounds "after these things" as a designation of the evil inclination: "'It was after': the lowest degree of all upper degrees. Who is it? 'Things,' as it is said, 'I am not a man of words.' Who is this after this degree? 'God tested Abraham': the evil inclination came to accuse before the Holy One, blessed be He," etc.; see there. The author says this was the angel who afterward called to Abraham from heaven and said, "Now I know." He became an advocate and acknowledged to Abraham that he should not be questioned further.

Yad Yehudah - מג

"In conclusion," etc.: the author returns to Moses' statement, "I do not know where my soul is going," according to his explanation mentioned in chapter 4.

Yad Yehudah - מד

"Know" that it is so, that he came into the world only for Israel's need, not his own. Every time he prayed for Israel, his prayer did not return empty. When he once prayed for himself, to enter the Land of Israel, his prayer was not accepted, because this had been the nature of his coming into this world from the outset.

Yad Yehudah - מה

"Therefore he repeated," etc.: the Mishnah in the fourth chapter of Eruvin says, "All who go out to rescue return to their place." The Gemara establishes that they return with their weapons. The author says this applied to Moses, who was uncertain where his soul was going and repeated the Mishnah's wording: "All who go out to rescue return to their district." He had left his upper world for this world to rescue Israel, and returns to his place.

Yad Yehudah - מו

"And no more": he curtailed the Gemara's "They return with their weapons." This was because of his humility: he was unconcerned whether his height would rise to heaven in a greater degree to receive reward. But the Holy One, blessed be He, answered him with the Gemara's wording, that they return with their weapons. So he would return and ascend to his place with his weapons and his ornaments, the reward of his commandments, for it is great.

Yad Yehudah - מז

"As in its Targum": "armed" [?], as the translator says on "They stripped themselves of their ornaments."[TN110102]

Yad Yehudah - מח

"Concerning the granting of his reward it is said," etc.: incidentally, the author explains "I shall favor," etc. He says it was spoken concerning Moses himself when he asked about the granting of the righteous people's reward. Therefore it does not say, "I shall favor the one whom I shall favor," but "that which I shall favor": Moses' reward, for the LORD will favor that treasury of reward and favor, adding favor to it every day.

Yad Yehudah - מט

"In the sense of 'Before all your people I shall perform wonders'": I shall perform wonders; I shall grant you to receive reward corresponding to all your people and all generations.

Yad Yehudah - נ

"Or say": as we say in the Gemara concerning one counted among the first ten in the synagogue, explained above in Part II, chapter 14; see there.

Yad Yehudah - נא

"So it is written," etc.: for this reason the verse concludes, "Which I am doing with you." It should also have said "I shall do," in the future tense. Rather, the intention is: I am continually doing with you, each day adding favor to your reward.

Yad Yehudah - נב

"In the sense" of the verse "For as the new heavens and the new earth which I am making": "from the saying" [?], that He continually makes them from those new Torah insights, as stated above in Part II, chapter 14; see there.[TN110103]

Yad Yehudah - נג

"He said, 'I shall have mercy upon that upon which I shall have mercy,'" although He already said, "I shall favor that which I shall favor." This does not repeat the matter in different words. Since "I shall favor" means He will add favor day by day, this blessing too was needed: the blessed Lord would provide him a vessel containing all these favors without limit. Thus "I shall have mercy" expresses a womb and a receptacle, as stated above in Part II, chapter 11.

Yad Yehudah - נד

“In the sense of ‘In wrath remember mercy’”: remember a vessel to contain the wrath, for they cannot receive an excess of calamity, as is known.

Yoel Moshe - 1

“According to the plain meaning,” etc.: he was buried in an actual valley, and therefore they see him below. “A miracle in the valley” [?], with the numerical value B.H.; B.H., initials N., “their reward,” the expression N.B.H. [?]. “In thirteen measures of mercy”: the thirteen attributes. Therefore “No man knew his burial place”: even this Moses did not know the immensity of his burial's eminence. “Until this day,” including the day itself: in its mystery it is concealed above, and he cannot comprehend the immensity of his perfection and his illumination within the light in which he was included there.[TN110104]

“The Man had not attended”: “did not know” is like “had not attended.” “The Man of War” is the blessed Lord. The realization of his burial, which had existed potentially alone, created at twilight, had not been completed; now it was completed in actuality. This is like “Now you knew” at the Binding, when knowledge extended into actuality, hinted at by ʿattah, “now.” For ʿattah expresses potentiality, not yet actualized, and when it is actualized it is called ʿattah. “The submerged existence it had”: already existing potentially alone. This is “A time for every purpose”: He purposes to act but has not yet acted. “For everything, a season” is when what had until now been ʿet, time in potentiality alone, for every purpose, is completed in actuality. It is in the manner of the commentators' statement that in Nisan the world was created potentially and in Tishri actually. This is the order stated earlier. Thus “Now I know”: what existed potentially in knowledge has now become actual.[TN110105]

“One who knows the difference between laylah and laylah,” etc.: the Zohar explains that until midnight, when there is no union, it is called leil; from then onward, when there is union, it is called laylah. Likewise naʿar: before she receives a male upon herself she is called naʿar; afterward she is called naʿarah. He has three lines: Ḥ.D.R., lovingkindness, judgment, mercy, corresponding to Abraham, Isaac, and Jacob. Therefore the sages said: [gap] “and take good,” only for one who makes her an empty vessel. Priest, Levite, Israelite: priest is lovingkindness, Levite is judgment, Israelite is mercy. All this, when

Yoel Moshe - 1 - continued

it emerges from potentiality to actuality, is called “with he” [?]. This is the difference between ʿet and ʿattah, as above.[TN110106]

“What you chose now”: Abraham chose to slaughter Isaac, and I already knew that you would choose it. For knowledge compels a person to act; rather, knowledge concerns what a person will ultimately choose. This removes the philosophers' perplexity: if it is knowledge, there is no choice. For if He merely knows what a person will ultimately do, there is no praise in knowing, since even the lowliest person knows, etc. Rather, knowledge concerns what the person will ultimately choose, evil or good. A lowly person cannot know this concerning his fellow, what he will choose in the future.[TN110107]

“Speaking,” etc.: to Abraham he said, “Now I know,” because concerning the blessed Lord one cannot say “now He knows”: it was already known to Him. “Like a lion upon the altar,” etc.: there, Kanfei Yonah explains that aryeh, lion, has the value 216. At each corner of the altar shines the light of the name BN, joined between two directions. The name BN is two Tetragrammatons: twice 26 is 52, and in them are eight letters, making 216. Therefore the fire crouched like a lion. At each corner BN is the numerical value of “all” [?], when He brings it from impurity into holiness at a time of favor. Outside, in impurity, when it is not a time of favor, Baladan has a dog's face: one name BN from the north side. As stated in the Zohar, “companions and mules” [?] raise smoke northward; they are the dogs of fierce appetite. As above, “there is no,” like “no lords.” Therefore a dog's price is forbidden for the altar, for it is in impurity.[TN110108]

It is known that the seventy princes are close to holiness, in the mystery of the lion's Malkhut, like the peel surrounding food. They correspond to the number of four letters. But through our many iniquities “they multiplied, working in clay” [?]: Babylon's kingdom ruled in the mystery of the qelippah Nogah because of our iniquities, and drew holiness toward itself. “The permission removes the” [?], etc. Therefore the sages said, “Nabal in evil, three” [?], which are the letters of “evil dog”: it changed from lion to dog, the illumination of Babylon's kingdom, called lion, when it takes a root from the letters. This is the village dog that mounted the lioness, the Shekhinah, as it were: drawing holiness toward itself is called mounting. Therefore

Yoel Moshe - 1 - continued

“a harlot's fee” is said corresponding to this harlotry.[TN110109]

“It is reckoned as though” he mounted her, as it were. “Like a lion”: the lion in the First Temple. “Like a leopard,” etc.: in the Second Temple it crouched like a dog; this is the leopard that comes from a dog. “He was removed from his office”: Uriel was removed from his office because of our iniquities, and the crouching fire became like a dog. This is the lion that died, that departed. The reason concerning Media: in its time there was the qelippah Nogah; then it drew near to holiness and drew it toward itself. Thus Esther said, “Deliver my soul from the sword”: its initial letters are Haman. “From the dog's hand”: the letters of mi-yad are those of Media; the lion became a dog. There is also a leopard born from a boar and a lioness. Then the difficulty is: why was a boar's price not mentioned? He answers: either because it is destined to return to its original permissibility, or because Edom's kingdom, compared to a forest boar, is subject to the greater liability, since it abolished sacrifices altogether. “Its designation” [?].[TN110110]

“The Matron's maiden,” etc.: the Zohar, Ki Tetse, says that the maiden is revealed “to the thinness of the backs” [?], in the mystery of the qelippot Nogah. “Thus he turns,” etc.: from dog to lion, “and it was, and he cursed,” into blessing [?]. Another explanation: “A living dog,” etc., is the lion, “from twenty-six he praises, also draws nourishment, and dog to lion” [?].[TN110111]

“At the reception of souls”: the offerings on the upper altar, and Uriel receives them. “Here Uriel,” etc.: at the Binding, “the LORD appeared” [?], “You did not withhold,” etc., “from me,” for he receives Isaac's soul when it flies out. Therefore he said,

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Yoel Moshe - 1 - continued

“Now I know,” when his soul departed, etc. “He also served,” etc.: Uriel served at the covenant between the pieces, and afterward there were the three men at the terebinths of Mamre. Thus the chariot was completed with four legs. Zohar, Terumah: at the terebinths of Mamre there were Michael, Gabriel, and Raphael. Concerning Uriel, “from me” is not said there at “By Myself I swear,” for it is not probative, meaning it teaches nothing. Therefore “from me” is not said, unlike “You did not withhold,” as above.[TN110112]

“Spoken by the day of trouble,” etc.: “day of trouble” is the accuser. The LORD will answer you through the accuser, who against his will will say, “May He exalt you,” etc., as below. “This is the Shekhinah,” called Koh; this is koaḥ-koh. “The external powers draw strength,” etc.: this is “your strength, an adversary,” for the adversary, the external powers, draw from the Shekhinah's strength. It is bitter for her, the Shekhinah: this is tsarah, trouble, for she is distressed by it. “It is the accuser,” etc.: “after these things” expresses the backs, and is the accuser.

“In conclusion,” etc., refers back to “B.K.Z., N.” [?], where Moses said, “Wherever my soul goes,” etc. “Those who go out to rescue”: Moses left his world to rescue Israel, as above; his soul returns to its first place, not to a higher degree. Moses was humble and did not take credit for himself, but the Holy One, blessed be He, told him he would merit a greater eminence. “A vessel containing His favor”: “I shall have mercy” expresses a womb and a receptacle, as above in Part II, chapter 11. [TN110113]

Heqor Din - Part III (ג) - Chapter 7 (ז)

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"Moses was further uncertain," etc.: the author returns to Moses' statement "I do not know where my soul is going," begun in chapter 2, to explain it in another way. Moses our teacher, peace be upon him, greatly desired to draw Israel near to their Father in heaven, [gap] three iniquities. He was uncertain which of these two ways would be needed for repair, and asked: "Who knows the human spirit that ascends above?" Who knows whether the repair will require that he offer himself as a sacrifice, thereby raising his soul higher and higher? "The beast's spirit that descends below to the earth": or whether the repair at that time will also require the spirit of the holy beast. She is the Shekhinah, Malkhut of Emanation, the mother and soul of all living, as an additional soul for the flock of His pasture, as is known. She descends below to the world of Creation to receive souls, as stated in the Zohar, Bereshit, page 54, which we shall copy below in chapter 10, section 2. Its words are: "In several places in the Zohar it is said: There is a beast that consumes a beast," a designation of Malkhut,

Rema of Fano

Moses our teacher, peace be upon him, was further uncertain whether he might still be needed, as there is need for the spirit of the holy beast, the mother of all living, for the holy flock. Of her it is said, "A beast consumes a beast." She descends below to the earth to fulfill the intention of "From the eater came food," which we mentioned above. Or perhaps he was needed as a sacrifice, like Isaac son of Abraham, or like Aaron and his sons, whom Moses our teacher, peace be upon him, offered to the Omnipresent. Afterward it is written, "He descended from performing the sin offering," in the manner of what was said concerning Abraham when he bound his son and brought him up: "You brought him up; bring him down." This is what Aaron foresaw through the holy spirit, concerning which the Torah testified beforehand, "He will see you and rejoice in his heart."

We find that Abel first opened the way to prepare himself as a sacrifice, as it is written, "Abel brought, he too," including his desire to offer his soul to heaven in its five known degrees. These are hinted to us in the verse "A burnt offering, it is, a fire offering, an aroma, pleasing," all of them "to the LORD." The letters of mitsvah occur among these initial letters: hu, mi-bekhorot, tsono, u-me-ḥelvehen—"he, from the firstlings of his flock and from their fat." This is in the sense of "the reward of a commandment," for this excellent intention is the true commandment, the

Yad Yehudah - א - continued

who consumes the souls of Israel's children. Moses would act likewise after his death: his soul would descend to the world of Creation to receive souls. Therefore, when his soul was departing, he said: "Wherever my soul goes"—whichever of these two ways of repair—I consent; let it be well placed for Israel's good, as the author concludes at the chapter's end.

Yad Yehudah - ב

"To fulfill the intention" of the verse "From the eater came food" (Judges 14), explained above in Part II, chapter 16, concerning human beings and beasts in the literal sense; see there. Here the intention is fulfilled by expounding it thus according to the mystery: "From the eater," the Shekhinah who consumes souls, "came food," the souls themselves.

Yad Yehudah - ג

"Like Aaron and his sons": concerning them it is written, "Aaron and his sons you shall bring near." For this reason it is also written concerning him, "He descended from performing the sin offering," meaning the sin offering of himself.

Yad Yehudah - ד

“You brought him up; bring him down”: as stated in Bereshit Rabbah.

Yad Yehudah - ה

“This” is what Aaron foresaw. He desired to be a sacrifice to the Omnipresent, and therefore remained silent.

Yad Yehudah - ו

“It is written, ‘Abel brought, he too, from the firstlings of his flock and from their fat’”: “too” includes his offering himself as well, [gap].

Yad Yehudah - ז

“All its degrees”: nefesh, ruah, neshamah, hayyah, yehidah, hinted at in the verse “A burnt offering, it is, a fire offering to the LORD.” The author likewise states this in Sod Neshamah Yeterah, printed at the end of Sefer Avodat Yom Kippur by the Gaon, our teacher Rabbi Moshe Cordovero, of righteous and holy memory. “A burnt offering” corresponds to nefesh, the last he of the Name, Malkhut, which ascends above, as is known.[TN110117]

Yad Yehudah - ח

“It” corresponds to ruah, the vav of the Name, Tif’eret. “A fire offering” corresponds to neshamah from Binah, the upper he: this is esh-he, “fire of he.” “Aroma” corresponds to hayyah from Ḥokhmah, from which comes the additional soul on the Sabbath for every Israelite;

Rema of Fano - continued

reward of all commandments. Furthermore, he is exchanged with ʿayin in the Albam alphabet, which is exceedingly praiseworthy, ascending without descending, like AḤS, BTʿ. These initial letters, which are the essence of sacrifice, can then be expounded again: “Abel brought himself too.”[TN110115]

Our first father too, when he offered to heaven “an ox, a bull, horned and hoofed,” made it an image of himself: its horns preceded its hooves. Therefore he called it ox first and then bull. In doing so he acknowledged the justice of his own sentence, for his stature had been diminished and the horns of the living creatures bearing the throne had become hidden from him. But Cain did not set his heart upon this intention and was rejected. “Abel brought, he too”: this also includes his completing Cain's deficiency through his intention, desiring to make him fit for heaven. When Cain fell defeated before him, at first Abel did not wish to kill him by piercing his throat in the open field, lest his service become alien. Cain arose, kicked him, and repaid him evil for good, until after several generations the Holy One, blessed be He, joined Abel's intention to a deed. We shall return to discuss this.

In the act of sacrifice there is indeed the human spirit, ascending through its favorable intention, and the beast's spirit, descending through receiving and sprinkling the blood, the accepted deed. The service at the Binding of Isaac son of Abraham was not completed by his soul's departure—the human spirit ascending above—until the deed was completed in the ram's body. Enough has

Yad Yehudah - ח - continued

this is “from it, dwellers in heaven” [?], as stated. “Pleasing” corresponds to yehidah from the tip of yod. All are “to the Tetragrammaton,” as stated.[TN110118]

Yad Yehudah - ט

Furthermore, one may say that these initial letters hint at the word “himself” [?], since the he of hu counts as ʿayin in Albam, as he teaches us. That alphabet is exceedingly praiseworthy, as explained in the Zohar, Terumah, page 234: “Therefore Atbash,” etc., “the first letters ascend in number, and the latter letters descend in number,” etc. “Atbash ascends as stated; Albam ascends and does not descend.” That is, Atbash's first letters ascend in their order, while the second descend in reverse, in the order tav-shin-resh-qof. In “Albas” [?], however, the first and second letters ascend in order. Likewise in the alphabet AḤS, BTʿ, all three ascend from below upward in order. [TN110119]

Yad Yehudah - י

“An image of himself”: he was initially complete in himself.

Yad Yehudah - יא

“Therefore he said ‘an ox, a bull’”: first he called it ox, whose horns are complete. He placed the horns first in order ...

Yad Yehudah - יב

… “to acknowledge the justice of his sentence,” in that the horns of the holy living creatures became hidden from him because of his sin. Before the sin his height extended from the earth to the firmament. Although the sages said in the second chapter of Ḥagigah, page 13: “From the earth to the firmament is a journey of five hundred years; the firmament's thickness is a journey of five hundred years, and likewise between each firmament and the next. Above them are the holy living creatures. The creatures'

Rema of Fano - continued

already been explained about this in Part II, chapter 8. Moses our teacher, peace be upon him, did not desire merely to offer himself as a burnt offering, but to act in whatever manner would help reconcile Israel with their Father in heaven. He sought only to be their atonement. “Happy is the people for whom it is thus”—she-kakhah: this is Moshe. The perplexity of inquiry concerning the judgment of death, about which Moses our teacher, peace be upon him, was uncertain for himself, has now come to rest through this exceedingly weighty statement. It is a word fitly spoken, which would not be fitting for another, in light of what has been explained.[TN110116]

Yad Yehudah - יב - continued

feet correspond to them all; the creatures' thighs correspond to them all; the creatures' horns correspond to them all. Above them is the Throne of Glory,” etc.—accordingly, the height from the earth to the creatures' horns, excluding them, would total 3,484 times a five-hundred-year journey; including the horns, which correspond to them all, their height would be 6,168 times five hundred years. Nevertheless, when Adam's height reached heaven, he had some relation to them and was

Yad Yehudah - יב - continued

included within that height. Not so after he sinned, when the Holy One, blessed be He, placed His hand upon him and diminished him. Then, “As the heavens are high above the earth”: they have no relation to one another whatsoever, since the heavens are high and the earth deep, not included in the category of elevation and height. Thus Adam's share in the heights above was taken from him, until the creatures' horns became entirely hidden from him, in utter concealment, with no relation in any respect.[TN110120]

Yad Yehudah - יג

“Upon this intention”: to offer himself to heaven. Therefore Cain was rejected, and He did not regard his offering.

Yad Yehudah - יד

“Abel brought, he too”: “too” can include something further. His intention to offer his soul to heaven concerned not himself alone; he desired this also for his brother Cain. Therefore when Cain fell beneath Abel, as the sages said in Bereshit Rabbah, expounding “arose” in “Cain arose against Abel his brother”—“arose” is unnecessary, but teaches that he was lying beneath him, etc.—Abel had compassion on him and did not kill him, lest his service become alien. Such a sacrifice would not be

Yad Yehudah - יד - continued

accepted, being in the open field and not upon the altar. Cain repaid him evil and killed him upon the ground, not in a manner fit for sacrifice. Abel died without even half his desire in his hand, his desire to be a sacrifice before the LORD. It is written in the commentary of Yoel Moshe that this is what the blessed Lord hinted to Cain by saying, “The voice of your brother's blood cries to Me from the ground”: that is, not from the altar. He interpreted it well.

Yad Yehudah - טו

“Until after several generations”: in the days of Moses and Aaron, who were reincarnations of Abel and Cain, as is known. The Holy One, blessed be He, joined Abel's intention, his desire to offer himself and his brother to heaven, to a deed: Moses offered Aaron and his sons.

Yad Yehudah - טז

“We shall discuss this again”: concerning Nadab and Abihu, below in Part IV, chapter 14.

Yad Yehudah - יז

“There is indeed,” etc.: besides what we said concerning the verse “Who knows the human spirit,” etc., one may further say that it concerns the deed and thought needed for a sacrifice. The offering person's thought is that he should imagine his own body burned and his ashes heaped upon

Yad Yehudah - יז - continued

the altar. This is the human spirit and its thought ascending above. The deed of sacrifice itself is the spirit of the slaughtered beast, descending below upon the altar in actuality through all the forms of service. All this occurred at Isaac's Binding: besides his proper intention, a deed was also needed. Therefore his spirit actually ascended above until afterward the deed was completed in the ram prepared for him since the six days of creation; then his soul returned to him. Moses, all of whose salvation and desire lay ...

Yad Yehudah - יח

... "in being Israel's atonement," said, "Who knows the human spirit," etc.: who knows which of them alone would suffice? Therefore I distinguish the two, for I consent to both, to complete the service in every manner of perfection and to be a sacrifice for Israel in actuality too.

Yad Yehudah - יט

"Happy is the people," etc.: the wording of R.Ḥ. in several places.[TN110121]

Yad Yehudah - כ

"Through an exceedingly weighty statement": "I do not know where my soul is going."

Yad Yehudah - כא

"Which would not be fitting for another": according to its plain sense, it appears arrogant for anyone except Moses; according to our explanation, the opposite is more reasonable.

Yoel Moshe - 1

"The spirit of the holy beast": Malkhut of Emanation, in the mystery of "one wheel upon the earth." She is the Shekhinah descending to the world of Creation, where she receives all the souls from below each night. She is called the beast crouching upon a thousand mountains, as stated in Part I, chapter 21, concerning Moses' blessing, "May the LORD add to you." This is "new every morning": each morning she returns the souls deposited there each night. This is the holy flock; the mother of all living is the Shekhinah descending below to the earth, to the world of Creation. This is "From the eater came food": she consumes the souls and then returns them; this is readily understood. See there, "Moses" [?], "Who knows the spirit," etc. Moses likewise comprised six hundred thousand souls. Therefore he was uncertain whether he would descend, as though to repair his soul: this is the

Yoel Moshe - 1 - continued

beast's spirit. "The beast's spirit that descends below" is the spirit of the human face, MH of Emanation. This is "Human and beast You save, LORD." See the manuscript, Part III, section 11, and "in the ʿayin, five thousand" [?], final letters. [TN110122]

"The engraving, like Isaac" [?], etc.: "Moses our teacher, peace be upon him, offered them to heaven," etc. By waving the Levites, Aaron, and his sons, Moses repaired them as though he offered them to heaven, as below. "It is written, 'He descended from performing,'" etc.: as said concerning Abraham, "You brought him up; bring him down," so Aaron ascended and afterward descended, as with Isaac. "He will see you and rejoice in his heart": Aaron will rejoice upon seeing Moses wave him and repair him as a sacrifice, as below.[TN110123]

"Burnt offering, it, fire offering, aroma, pleasing, to the LORD": five expressions corresponding to five soul degrees. "It" repaired spirit, soul, and he in the Name [?]. Therefore hu, "he," is written and hi, "she," is read: female and male. The first he is fire: this is isheh, fire offering. "Aroma" is hayyah, yod of the Name; "pleasing" is yehidah, the tip of yod. All are to the LORD: "all my souls ascend in the Name" [?].[TN110124]

"These initial letters are the essence," etc.: in the verse "Abel brought, he too, from the firstlings of his flock and from their fat," the initial letters are ʿG, MḤ, "radrim" [?]. That is, he brought himself, for ʿG, MḤ interchange through Atbash.[TN110125]

"Therefore he called it": it immediately had horns, and afterward was a bull. So he made it an image of himself: at first he had horns, and afterward his stature diminished. This is the intention of the Gemara: Cain saw where his father slaughtered the bull. The plain sense of this statement is that Cain did not know where to slaughter so that the soul would depart, until he saw his father slaughter at the neck. This is its plain sense, together with all this: Cain saw where he slaughtered, as above, that its horns came first. His intention was to offer himself, and afterward he saw him slaughter a bull, as stated.

"The horns of the living creatures became hidden from him," etc.: in the Ari's teachings it is stated that the upper chariot contains lion, ox, eagle, and human. The lion is Abba on the right, including five powers of severity within five lovingkindnesses.

Yoel Moshe - 1 - continued

The five lovingkindnesses' number rises to five hundred lights, as is known to the masters of truth, in the inclusions of yod, ten, in the mystery of “ten, ten, the spoon.” Likewise the ox on the left, upper Imma, is five lovingkindnesses, five hundred. The human and eagle likewise have five hundred lights each. The entire chariot totals two thousand, in the mystery of the two thousand cubits of the Sabbath boundary. This is the mystery of “The world exists for six thousand years”: two thousand in the world of Making, called two thousand of chaos; in the world of Formation, two thousand of Torah; and two thousand of the Messiah in the world of Creation, for redemption is revealed in Creation. In each of the two worlds the whole is a complete chariot; in the world of Emanation is the rider upon the throne.

Adam was the world's heave offering, and a heave offering is two out of a hundred; from two thousand it yields forty. Thus from three times two thousand, three times forty totals 150. He includes all the chariots, “from being” [?], in Adam's original stature, until He diminished him and twenty cubits were subtracted from his stature. “He sits upon his palms,” from kaf, “palm”: his stature was diminished from the third chariot, “which is a heave offering, these mem” [?]. The creatures' horns became hidden from him. This is the image of those bearing the throne, in the twenty by which his stature diminished. Moses repaired this; therefore 150 is written, including what was from the three upper chariots, not from the three lower ones, which are dropped. Two upper five hundreds were subtracted from him because of our iniquities, as above, unlike Moses our teacher, peace be upon him, who merited two shoulders: twice katef, twice five hundred. This is readily understood. From “MHRL NQ” [?].[TN110126]

“But Cain did not set his heart,” etc.: upon surrendering himself to death and sacrifice like Abel, and he was rejected. By this the sages' statement is properly understood. The sages said on

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Yoel Moshe - 1 - continued

the verse “They were finished, a little” [?]: Rabbi Elʿazar said, “When the Temple stood, they offered sacrifices. Now, what is it to occupy oneself with them? Should we not occupy ourselves with them, since the deed is not completed?” See the Zohar, Terumah, concerning the rabbis' garment: through the deed of commandments a garment for the lower Garden of Eden is made, and through intention a garment for the upper Garden of Eden. Torah provides nourishment for the soul: the revealed teaching for the soul in the lower Garden of Eden, and the hidden teaching in the upper Garden of Eden.[TN110127]

Let us return above. “He completed through his intention Cain's deficiency”: Cain had not offered himself. Abel desired to make Cain fit for heaven as a sacrifice. When Cain fell beneath Abel, as expounded on “Cain arose against Abel”—implying he had initially been beneath him—Abel did not wish to pierce his throat in the open field, but only upon the altar, lest his service become alien. Cain repaid him evil for good and killed Abel in the open field. It appears to me that this is the mystery of “The voice of your brother's blood cries to Me from the ground”: he should have offered him upon an earthen altar, not in the open field. This is “See what he did to him in the field”—specifically the field.

“Until after several generations, He joined Abel's intention”: this is Moses, Abel's reincarnation, joining it to a deed. He waved Aaron, Cain's reincarnation, for the nun of Cain hinted at him, and he repaired him. “Ascending through its favorable intention”: when a person sins, his spirit, because of his iniquities, “raises holiness” [?], goes somewhat into impurity; “and almost” [?], the sacrifice restores the holiness of his soul to its place. The beast's spirit is impurity descending into the sea's depths, as above in Part I, chapter 2, concerning the sprinkling of blood.[TN110128]

Heqor Din - Part III (ג) - Chapter 8 (ח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח

Yoel Moshe: 1

Yad Yehudah - א

“Rav Ḥanina's statement” in the chapter Ha-zahav: “Everyone descends to Gehinnom except three,” etc., which we began in chapter 2.

Yad Yehudah - ב

“It is needed in its own right”: “Everyone descends” refers to sinners, meaning all sinners descend. The unqualified “everyone descends” also comes to include the righteous and the intermediate. For this, the Gemara's “All who descend ascend” is not needed.

Yad Yehudah - ג

“First of all,” etc.: the Gemara's “Could you really suppose that everyone descends? Rather, say: All who descend ascend, except three,” is explained as we regularly explain every similar instance where the Gemara challenges the first expression with “Could you really suppose?” and answers “Rather, say,” etc. The intention is not that the speaker initially erred in his wording and, realizing it through the objection, withdrew and gave another formulation. The first formulation is always true and contains no error; the second merely explains the first.

Rema of Fano

We now return to Rav Ḥanina's statement, presented in chapter 2. It is needed in its own right concerning sinners, after we have explained what “everyone” comes to include. First of all, “the wise heart instructs its mouth” concerning what we regularly explain here and in every similar case: the speaker did not err in his first statement, so as to need to withdraw and reverse it because of our objection. Rather, one comes to teach about the other, and the first always remains fundamental. This is as we recalled concerning those counted among the first ten in the synagogue, and as will be explained concerning a completely righteous person and one who is not completely righteous. Here he says: since these three, if they descend, will not ascend, as he concludes, therefore everyone descends except these.

This is a true and necessary way to understand the Gemara in all statements following this pattern, without exception. Take it and set your eyes upon it, for it is wondrous. One such statement is found in the chapter Yetsi’ot ha-Shabbat, recurring and stirring again two or three times; all the more has it increased our love for explaining this principle. We read there: “It was taught: Hands affected by a scroll also invalidate terumah, because of Rabbi Parnakh's statement in Rabbi Yoḥanan's name: One who holds a Torah scroll bare is buried bare. Could you really suppose bare? Rather, Rabbi Zeira said: Bare, without

Yad Yehudah - ד

“As we recalled”: above in Part II, chapter 14, concerning the Gemara's statement about those counted among the first ten: “He receives the reward of them all. Could you really suppose the reward of them all? Rather, say: reward corresponding to them all.”

Yad Yehudah - ה

“As will be explained” also below in chapter 5. [TN110129]

Yad Yehudah - ו

“Here he says”: the statement “Could you really suppose everyone? Rather, say,” etc., is explained as follows. The questioner asks why these people's standing is better, so that they do not descend. Concerning this he says, “Could you really suppose?” The answer is, “Rather, say: All who descend ascend, except three.” They do not descend because all who descend ascend except them. Because of their iniquity's severity, justice requires that Gehinnom's fire consume them entirely. Since, if they descended, they would never ascend, He has compassion on them so that they will not descend [?]. Rather, He first devises for each of them [?] a means that none of them

Yad Yehudah - ו - continued

be banished, in another manner, as will be explained below in chapter 15; see there. “As stated, in the heavens” [?], his “Rather, say” does not withdraw the first wording [?], for it is fundamental; the later wording explains it.[TN110130]

Yad Yehudah - ז

“Necessary”: for one cannot say that the speaker initially failed to formulate his words precisely.

Yad Yehudah - ח

“Two or three times”: there the second wording too is challenged with “Could you really suppose?” and from it the passage moves to the third.

Yad Yehudah - ט

“For it is written,” etc.: the Gemara's “because of Rabbi Parnakh's statement” means that they decreed that hands affected by a scroll invalidate terumah because of the priest who eats it. This priest, having held the scroll bare and transgressed Rabbi Parnakh's rule, no longer has the presumption of being a ḥaver fit to eat terumah. Terumah is given only to a priest who is a ḥaver, as we derive in the chapter Ḥeleq from “You shall give from it,” etc.

Yad Yehudah - י

“One who is,” etc.: the first expression, “is buried bare,” is certainly fundamental. He is buried

Rema of Fano - continued

commandments. Could you really suppose without commandments? Rather, say: Bare, without that commandment.”

The intention is that the sages decreed that one who transgresses their words by touching a Torah scroll contemptuously should invalidate terumah. For it is written, “You shall give from it the LORD's terumah to Aaron the priest”: just as Aaron is a ḥaver, so his sons must be ḥaverim. One bare of commandments is entirely bare of those rabbinic garments known to those who fulfill commandments. Someone who dishonors a Torah scroll testifies against himself that he dishonors what is written in it. We consequently know that he performs commandments without their proper intention. Being bare of that particular commandment causes him to be bare of all commandments, since they are contemptible to him.[TN110132]

It follows that the anonymous Gemara, through the final expression, supplied an evidential demonstration for Rabbi Zeira's statement. Rabbi Zeira's statement itself supplies a causal demonstration for Rabbi Parnakh's statement, the root and foundation of the teaching, the most alarming and hyperbolic concerning one to whom commandments are contemptible. All three together are upright judgments and a Torah of truth. Once we explain in the following chapters the deepest of the statements cited in the Gemara in this manner—through a lack of understanding according to appearances, “until his fellow comes and examines him”—an exposition of great worth and much needed for the purpose

Yad Yehudah - י - continued

bare of the clothing and rabbinic garments made from commandments, as stated in the Zohar, Terumah, Shelaḥ lekha, and other places. Since he held the Torah scroll bare, he despised the LORD's word, everything written in the scroll; he does not perform commandments for their own sake and remains bare of their garments. Rabbi Zeira's “Bare, without commandments” explains the first expression.

Yad Yehudah - יא

“Being bare,” etc.: Rabbi Zeira's first expression, “Bare, without commandments,” is also true. “Rather, say: Bare, without that commandment” explains the first expression. It means: since he is bare of that commandment of honoring a Torah scroll, by holding it bare, we consequently know he is also bare of all other commandments and that they are contemptible to him, etc.

Yad Yehudah - יב

“It follows”: through the final expression, “Bare, without that commandment,” the anonymous Gemara supplies demonstration and evidence for Rabbi Zeira's “Bare, without commandments,” for this shows that commandments are contemptible to him.

Yad Yehudah - יג

“Rabbi Zeira's statement,” “Bare, without commandments,” is the cause of his being buried

Rema of Fano - continued

we are explaining, no doubt about the truth of this principle will remain in our hearts, upholding all the sages' words.

Yad Yehudah - יג - continued

bare of rabbinic garments.

Yad Yehudah - יד

“All three”: these three formulations.

Yad Yehudah - טו

“The statement”: at the end of Yoma, which will be presented at the beginning of the next chapter.

Yad Yehudah - טז

“In this manner”: they challenged the first formulation because they lacked understanding of it according to appearances and a cursory reading.

Yad Yehudah - יז

“Until his fellow comes”: the second formulation, which examines and explains the first.

Yad Yehudah - יח

“Upholding all the sages' words”: both formulations that occur in this manner.

Yoel Moshe - 1

“He changes his first expression,” etc.: the Gemara asks, “Could you really suppose that everyone descends?” Likewise, wherever the Gemara asks “Could you really suppose?” and answers in another way, it is not that he withdrew his first words and needed to retract them. Both are true, and the first explains the second. This is how “Everyone descends to Gehinnom,” above, is explained. [TN110131]

“If they descended, they would not ascend,” etc.: this implies that they are not yet repaired. If they

Yoel Moshe - 1 - continued

descended, they would not ascend; therefore they do not descend, but the blessed Lord exacts payment from them through something else. See chapter 16. “In this pattern,” etc.: where it asks, “Could you really suppose?”—would he withdraw his words? “All the more has it increased in us,” etc.: it agrees with the explanations of this principle wherever it asks, “Could you really suppose?”

“Just as Aaron is a ḥaver,” etc.: one who transgresses the sages' words, by contrast, is not called a ḥaver and invalidates terumah. “Through the final expression,” etc.: the answer “without that commandment” is a demonstration and evidence for Rabbi Zeira's statement that he is without commandments. As stated above, one who dishonors a Torah scroll testifies against himself, etc. Rabbi Zeira's words are true; they rise as a causal demonstration [?] and explanation of Rabbi Parnakh's statement that he is buried without commandments, entirely bare of rabbinic garments. This is the most alarming to a person in saying, “He is buried bare.” “Once they were repeated for the statement” [?]; thus he said two clauses and did not withdraw the preceding words each time. Rather, all are the words of the living God.[TN110133]

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Heqor Din - Part III (ג) - Chapter 9 (ט)

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Yoel Moshe: 1

Yad Yehudah - א

"At the end of Yoma we learned," etc.: this is the more profound teaching mentioned by the author at the end of the preceding chapter, as it was said concerning this too: "It became permitted to him." Does it enter your mind that it became permitted? Rather, say, etc. The author likewise explains that the first formulation is primary, and the second, "Rather, say," etc., explains it.

Yad Yehudah - ב

"The repetition": saying "I shall sin and repent" twice.

Yad Yehudah - ג

"The intention," etc.: to explain this teaching in the stated manner, the author sets out several expositions relevant to it. Further expositions develop from these in the following chapters, through chapter 14, where he concludes his explanation of this teaching.

Yad Yehudah - ד

"A commandment not for its own sake": his having intercourse by day caused it, for through this the evil inclination entered him, as will shortly be explained and in chapter 11.

Yad Yehudah - ה

"But that itself is difficult": how did he come to

Rema of Fano

At the end of Yoma we learned: one who says, "I shall sin and repent; I shall sin and repent," is not afforded the opportunity to repent. We have already mentioned this in Part I, chapter 19. The Gemara explained the repetition in our Mishnah in accordance with Rav Huna, who said: once a person commits a transgression and repeats it, it becomes permitted to him. Does it enter your mind that it becomes permitted to him? Rather, say: it becomes to him as though permitted. The intention is that God made man upright, so that he would desire nothing evil. Here the earlier authorities asked: if so, how did the evil inclination enter him, leading him to eat the fruit against which he had been warned? Our answer is that a commandment performed not for its own sake caused this. But that itself is difficult! Rather, the moon's accusation preceded everything, and it was a commandment performed not for its own sake. We discussed the event's plain meaning at length at the beginning of Em Kol Hai. Any defect in which human hands have not intervened can easily be repaired. The Ari, of blessed memory, likewise said that, had Adam kept one commandment as prescribed, everything would have been repaired immediately.

Of this King David, peace be upon him, said, "In my haste, all man is false." This

Yad Yehudah - ה - continued

perform a commandment not for its own sake, when he had been created upright in his actions?

Yad Yehudah - ו

Rather, its cause was certainly the moon, which accused the sun and said, "Two kings cannot," etc., as related in chapter A.T. This involved a commandment not for its own sake, as explained in Em Kol Hai, Part I. From this followed Adam's performing a commandment not for its own sake as well. However — [TN150003]

Yad Yehudah - ז

—the defect in the moon could easily be repaired, since human hands had not intervened. This is not so with the defect Adam caused by a commandment not for its own sake: it could not easily be repaired. On the contrary, he drew forth further iniquity, the evil inclination, with cords of vanity.

Yad Yehudah - ח

Had Adam kept the first commandment, procreation, as prescribed, without any aspect of its being not for its own sake, everything would have been repaired. This is as we have said: the evil inclination would not have

Yad Yehudah - ח - continued

entered him.

Yad Yehudah - ט

“Concerning the affair of Bathsheba”: she had been destined for him since the six days of Creation, but he ate her while unripe, as the sages said. This was his haste.

Yad Yehudah - י

“Which came with pain,” as it says, A.V.V. [?], “And my pain is continually before me.” [TN150004]

Yad Yehudah - יא

“Concerning his rashness”: that is, it is also an excellent confession concerning Adam's rashness, for David was his reincarnation. This is “all man is false,” meaning Adam.

Yad Yehudah - יב

“On a weekday”: also on the eve of the Sabbath; “when judgment intensifies,” at the afternoon hour; “publicly,” as related in Bereshit Rabbah concerning the serpent: because he saw them engaged in intercourse, he desired her. This caused—

Yad Yehudah - יג

—his begetting his foreskin, Cain. As the sages said in the chapter on the four judicial death penalties, Adam drew out his foreskin. The Zohar, Bereshit, page 109, explains that he clung to the foreskin, being enticed by the serpent's word. On page 113 it says of Cain that he was a son of

Rema of Fano - continued

is indeed an excellent confession concerning the affair of Bathsheba, which came with pain, and whom he ate while unripe; concerning Adam's rashness in the first commandment he received, “Be fruitful and multiply.” At the beginning of his intercourse he approached his wife on a weekday, in daytime, at the hour when judgment intensifies, and publicly. He begot “its foreskin”—this is Cain; “its fruit”—this is Abel. Concerning their analogue in the LORD's true judgments, we learned in Neziqin: “The dog and the kid that jumped from the roof”—they were born before their time and are premature births—“and broke the vessels.” That is, they damaged the soul's garments, explained in our discourse on the soul; consult it there. Strict law requires payment of full damages; therefore this one was killed and that one driven away.

We also learned there: “The dog that took a cake”—this is Abel's twin sister, certainly a free woman—“and went to the stack,” to raise a stack of descendants from her; “ate the cake,” as in “the bread which he eats”; “and set the stack alight,” becoming heated through transgression and impressing the evil inclination's fire upon his descendants. “For the cake it pays full damages,” as in “Call him, and let him eat bread.” For just as food came forth from the eater, so “she shall be called woman, for she was taken from man,” and to him she returns. This is the meaning of “Moses' father-in-law,” the first instance of this designation: he is a brother who gives a sister. A mnemonic is A-ni H-otenkha Y-itro, “I, your father-

Yad Yehudah - יג - continued

pollution. Still more was said in Pirqei Rabbi Eliezer: the serpent came to Eve, and she conceived Cain.

Yad Yehudah - יד

“Its fruit”: the author adopts the wording of the verse, “You shall regard its fruit as its foreskin,” written concerning the years of orlah.

Yad Yehudah - טו

“This is Abel”: he was holy fruit, praises to the LORD.

Yad Yehudah - טז

“Concerning their analogue,” etc.: incidentally, the author explains the matter according to law, for we learned there, in Neziqin chapter 2: “The dog and the kid that jumped from the roof and broke vessels pay full damages.” So too with Cain and Abel: he likened Cain to a dog and Abel to a kid. Both jumped from the roof, being born before their time through Adam's rashness, as stated. Through this they broke the vessels, the garments in which the soul clothes itself when entering this world. Their judgment is therefore to pay full damages, and they received their punishment: Abel was killed and Cain driven away.

Yad Yehudah - יז

“We also learned there”: in the concluding clause, “The dog that took a cake and went to a stack, ate the cake and set the stack

Yad Yehudah - יז - continued

alight: for the cake it pays full damages, and for the stack half damages.” This alludes to Cain's taking the cake, Abel's additional twin sister, over whom they disputed until Cain killed Abel, as related in Bereshit Rabbah.

Yad Yehudah - יח

“A free woman”: accordingly, he interprets ḥararah, “cake,” through ḥorin, “free.” Her soul was pure, clean, and free, and not subject to what the Zohar mentions in Mishpatim.

Yad Yehudah - יט

“Ate the cake”: he had intercourse with her, as related in the Zohar, Bereshit, page 109. Its words are: “What is se'et? Se'et here is like what he did against him: ‘To your fellow's wife you shall not give your lying,’ etc.; for he came to his twin sister and afterward killed her husband. The mystery of the matter is ‘He turned this way and that.’ The ancients said: what is ‘He turned this way and that’? He saw what he had done in the house and what he had done in the field. ‘Field’ means a woman, as it says, ‘When they were in the field.’” See there. The expression “ate” denotes intercourse, as in “the bread which he eats,” concerning Potiphera's wife. [TN150005]

Yad Yehudah - כ

“For the cake he pays full damages”: Jethro, Cain's

Rema of Fano - continued

in-law Jethro”: the initials form aḥi, “my brother.” Likewise, his mother-in-law, ḥotanto, is “a sister-giver,” in the sense of “her brother and her mother,” which Scripture mentions concerning Rebecca. All of them are likewise so called because they give their daughters to one who is a brother in the generations of souls and truly their mate. A man's parents are called, in relation to the bride, her ḥam and ḥamot: that is, a brother was conceived, from “my mother conceived me.” They are the brother's progenitors; giving does not apply to them. The woman's progenitors give her to her mate, whereas these take them into their household to marry her to him. [TN150001]

We establish, then, that Cain stole Abel's twin sister. Jethro seated Moses and Zipporah in a bridal canopy and told him at Horeb, “Come out for your wife's sake.” Concerning the blood of his descendants he told him, “And her two sons with her”: they had been reserved for her since the six days of Creation, and you have merited them. This is what we learned in Asarah Yuḥasin: one need not bring proof concerning either the wife or the children. He handed over his flock, which had remained with Cain at Abel's death. Moses considered them Jethro's flock, for the sages are displeased with anyone who accepts from such people. Nevertheless, he did not feed it the fruit of the ground: they went forty days and tasted nothing, as Elijah, remembered for good, went while the food remained in his intestines. Here Moses too was sustained in this way through the perfection of his body,

Yad Yehudah - כ - continued

reincarnation, had to give his daughter Zipporah, the reincarnation of that additional twin, to Moses, Abel's reincarnation, as he concludes at the chapter's end. From this it becomes clear that, when Jethro was to give his daughter to Moses, he also expressed the matter in terms of eating, saying—

Yad Yehudah - כא

“Call him, and let him eat bread.” As they expounded at the beginning of Shemot: “Let him marry one of you” ⟦print recovery of the frozen gap⟧, for the eating of bread spoken of here means only a woman, as it says, “Except the bread,” etc. Certainly these marriages fittingly resemble eating bread. [TN150006]

Yad Yehudah - כב

“For just as food came forth from the eater himself”: sometimes a soul is found reincarnated in food, and through eating, the branch returns to its root and is repaired, as explained above, Part II, chapter 16. The very same thing occurred with Zipporah, Moses' wife: she had first been taken from the man Abel by Cain, and needed to return to him and be given to Moses.

Yad Yehudah - כג

“This is the meaning”: Jethro is called Moses' ḥoten, father-in-law, and this is the first designation in the verse mentioning

Yad Yehudah - כג - continued

the term ḥoten in the Torah before Jethro [?]. The point is that ḥoten includes by notarikon these three words: brother, sister, and giver. All three certainly apply here to Jethro, who was Moses' brother and was giving him his sister Zipporah, Abel's twin. [TN150007]

Yad Yehudah - כד

“For his way,” etc., as also written in the book of the Ari's intentions, of blessed memory. [TN150008]

Yad Yehudah - כה

Likewise, the woman's mother is called his ḥotanto in relation to the husband, because she gives him his sister in the generations of souls. Every man and his wife are siblings and a single pair in the generations of their souls, as he shortly concludes. Zipporah and Moses, however, were siblings also through their reincarnation.

Yad Yehudah - כו

“In the sense of ‘her brother and her mother,’” etc.: although the daughter is under her father's authority, not her mother's, for which reason she would be called his ḥotanto, “a sister-giver,” nevertheless, if the father dies, the mother gives her to her husband. We find this concerning Rebecca: Bethuel died, and therefore it is written, “Her brother and her mother said: Let the maiden remain,” etc. Hence the

Rema of Fano - continued

represented by Moses' flock. These are indeed “apples of gold in settings of silver”: both the parable and its referent are true. But on the mountain it was not so; rather, it was through the soul's perfection. He first needed to purge away food and drink in order to enjoy the radiance of the Shekhinah.

We consider that he did not eat on the seventeenth of Tammuz, since he was occupied with Israel's atonement; nor did he eat when he descended to hew the second tablets. There were therefore 120 consecutive days, and no further purging was necessary. Go and reckon that, from then on, throughout his life he merely appeared to eat, and nothing more, in the manner stated concerning the three men at the terebinths of Mamre: each successive portion disappeared. This applied to Moses even when eating consecrated food, such as the portion raised from the installation offerings of Aaron and his sons. Reuel's daughters too recognized him and called him “an Egyptian man,” for with respect to them he possessed the right of an adjoining proprietor. He said, “Call him, and let him eat bread,” conceding to him some of his share of the ground's fruit. Moses consented to dwell, not to eat. Through this the first damage was repaired, when he had said to him, “Fly through the air,” in the sense of the letters flying away when the tablets were broken. For the letters by which he had been formed remained unembodied, as at first. We have mentioned this in chapter 4. [TN150002]

He judged him as one whose path to his

Yad Yehudah - כו - continued

mother is called his ḥotanto.

Yad Yehudah - כז

“All of them”: not only with Zipporah and Moses; everywhere the bride's father and mother are called ḥoten, since they give the bridegroom his sister in the generations of souls, as stated.

Yad Yehudah - כח

“A man's parents”: the bridegroom's father and mother are called, in relation to the bride, her ḥam and his ḥamot; she calls her husband's father ḥami and his mother ḥamoti. As it says concerning Tamar, “Behold, your father-in-law is going up,” and likewise, “Orpah kissed her mother-in-law.” The notarikon is “they are my brother” [?]: they are the progenitors of the bride's brother, her husband. [TN150009]

Yad Yehudah - כט

“From ‘conceived me’”: its sense is birth.

Yad Yehudah - ל

“Giving does not apply to them”: that they should be called ḥoten and totanet [?] after “a brother-giver,” as in the woman's case. [TN150010]

Yad Yehudah - לא

“For indeed”: this expression applies to the woman's progenitors because they give her to her mate; not so the husband's progenitors, who take the woman to

Yad Yehudah - לא - continued

marry her to him.

Yad Yehudah - לב

For this reason Jethro too gave his daughter Zipporah to Moses.

Yad Yehudah - לג

“He said to him at Horeb,” etc., as the sages expounded concerning “Your wife and her two sons”: if you will not come out for my sake, come out for your wife's sake.

Yad Yehudah - לד

“Concerning the blood of his descendants”: Abel's descendants, whose blood he shed, as the sages said concerning “The voice of your brother's bloods.” He told him: come out for her two sons' sake, to repair them. He called them her sons, since they had been reserved for her from the time Abel was killed, and to indicate to Moses that he had merited them; therefore he should come out for her sake.

Yad Yehudah - לה

“This is what we learned,” etc.: this resembles what we learned in the chapter Asarah Yuḥasin: one went overseas with his wife and returned with his wife and children, saying, “This is the wife who went overseas with me, and these are her children.” He need not bring proof concerning either the wife or the children. The Gemara establishes this concerning children who cling to her. Here too, her children had been

Rema of Fano - continued

field had been lost. We learned: Admon says, “Let him take the shortest route”; the sages say, “Let him purchase a path for a hundred maneh, or fly through the air.” There is no doubt that Abel had lost the path to his field, for he came in vapor, unembodied. Moreover, he leapt forth and was born like a premature birth, as we explained; we shall add instruction in Part IV, chapter 5. From the moment he gazed at the supernal glory when his offering was accepted, he lost the little that had been before him in transient life. It was decreed that his blood and that of his descendants be shed. This is what Admon, the master of judgment, ruled concerning him: let him depart with shortened years; he specified nothing concerning his repair.

Lovingkindness and mercy, however, said: “Let him purchase a path for a hundred maneh,” increasing his Torah and commandments so as to bring himself merit. This is the meaning of the seven hundred orders of Mishnah mentioned in chapter 4, alluded to in Seth's name: ten orders for each of the seventy aspects, each order containing ten tractates, each tractate ten chapters, and each chapter ten decided laws. These amount to a hundred maneh for each aspect of Torah, of which it is written, “Her ways are ways of pleasantness, and all her paths are peace.” “Or let him fly through the air”: let him endeavor to repair others, in the sense of “Moses ascended to God.” Cain, who said to him, “Fly through the air,” was forcing the end before its season. He subsequently became an executioner for Admon, who brings about liability

Yad Yehudah - לה - continued

reserved for her and had clung to her since the days of Creation.

Yad Yehudah - לו

“He handed over”: for this reason Jethro also handed over his flock to Moses, as it is written, “Moses was tending Jethro's flock.” Abel likewise tended flocks, and when he divided the world with Cain he took the flock as his share, as related in Tanḥuma. When he was killed, the flock remained as stolen property with Cain, and now he returned the stolen property. Scripture calls them Jethro's flock, although they were Moses' flock when he returned them, because—

Yad Yehudah - לז

—Moses himself considered them Jethro's flock and would not receive them so as to reckon them as his own. As the sages said in the first Ha-Gozel chapter: when robbers and lenders at interest return what they took, it is not accepted from them; the sages are displeased with anyone who accepts from them.

Yad Yehudah - לח

“Nevertheless,” etc.: this also explains what Midrash Tanḥuma relates in the name of Rabbi Sh. ben Yose: Moses' flock went forty days and tasted nothing, just as Elijah, of blessed memory, went; as it is said, “He arose and

Yad Yehudah - לח - continued

went in the strength of that meal forty days and forty nights.” See there. Moses did not wish to feed them the ground's fruit, which was Cain's share. [TN150011]

Yad Yehudah - לט

“The food remained in his intestines”: the midrash's “just as Elijah went” explains that the cause of their survival throughout those days without eating was the strength of the food they had already eaten. Throughout the stated period, the food remained within them and they did not hunger, as happened with Elijah, of blessed memory. Radak writes there: “‘He went in the strength of that meal’: this was not like the miracle of Moses our teacher, peace be upon him, of whom it says, ‘Forty days and forty nights he ate no bread and drank no water.’ It does not say that he endured through the strength of a meal. Concerning Elijah it says ‘in the strength of the meal’: the food remained in the stomach; the digestive faculty did not cook it, nor did the drawing faculty draw it away. The body was nourished by that food for forty days and forty nights.”

Yad Yehudah - מ

“Here,” concerning Jethro's flock, Moses himself likewise went forty days

Rema of Fano - continued

through one already liable. This itself is the beginning of repair, in the sense of “The LORD is righteous in all His ways and gracious in all His deeds.”

“He gave Zipporah his daughter to Moses”: truly a clean bird, fit for sacrifice, beautiful in her deeds, for she did not heed Cain and bound her opening, in the sense of “He had taken a Cushite woman.” She blackened and disfigured herself in relation to her captor. As for what we learned, “He ate the cake,” as above, it is possible that miracles were performed for her, as with Esther, concerning whom they expounded “I shall surely hide”: a she-demon was made ready in her place for Ahasuerus. If so, it became clear concerning Abel's twin sister that, from the beginning, her merit too helped his offering be accepted favorably. Thus, “The LORD turned to Abel and to his offering”: read it as “his resting-place.” Perhaps she is that maiden upon whom Shemhazai too set his eyes, as related in Midrash Avkir. She told him, “I shall not heed you until you teach me the Explicit Name.” He taught her; she uttered it and ascended to heaven without sin. Her name was Istahar. The Holy One, blessed be He, commanded that she be fixed among the seven stars, and they fixed her in Kimah. Thus far. Since through her righteousness her body escaped death, her soul was fit to return and clothe itself in a pure body. The robber himself restored a return to his brother. [TN150037] This is what we learned: “For the cake he pays full damages, and for the stack he pays half damages.” This is Tubal-cain and his offspring, who

Yad Yehudah - מ - continued

without eating, because the food remained in his intestines. This sufficed for him: abstention from eating here concerned only the body's perfection. Therefore he did not need first to purge away food and drink, as on the mountain.

Yad Yehudah - מא

“Represented by Moses' flock”: our statement that Moses too did not eat throughout those forty days is also learned from the cited midrash, “Moses' flock went,” etc., for Moses' body is represented by his flock. Nevertheless, its plain sense too is true: his flock tasted nothing throughout those days. Thus both the parable and its referent are true; these are “apples of gold in settings of silver.”

Yad Yehudah - מב

“It was not so; rather,” [gap] abstention from eating there concerned his soul's perfection; he therefore needed first to purge away, etc. [TN150012]

Yad Yehudah - מג

“We consider,” etc.: having mentioned the forty days during which Moses did not eat on the mountain, the author explains Moses' days [?] from then onward. [TN150013]

Yad Yehudah - מד

“On the seventeenth of Tammuz”: the day Moses descended from the mountain and the forty

Yad Yehudah - מד - continued

days ended. Nevertheless, he did not eat, being occupied with Israel's atonement, praying to the LORD to forgive their sin

Rema of Fano - continued

were dissolved in the Flood; his sister Naamah, Noah's wife, survived to build the world. These two events were the basis of instruction for the Mishnah's laws, as we have said.

Yad Yehudah - מד - continued

of the calf.

Yad Yehudah - מה

Nor did he eat on the twenty-ninth of Av, when

Yad Yehudah - מה - continued

the middle forty days ended and he descended to hew the second tablets, as the sages said. Thus, from the seventh of Sivan, when he first ascended, until the Day of Atonement, when he last descended, there were 122 consecutive days. The first day of ascent and the last day of descent are not counted, leaving 120 consecutive days in which he did not eat. From then onward his eating required no further purging.

Yad Yehudah - מו

“Go and reckon”: how many fasts these consecutive [days] amount to, with the measures[?] also combined.[TN150014]

Yad Yehudah - מז

“From then onward”: he no longer needed it; from that day onward he did not eat, but appeared to eat.

Yad Yehudah - מח

“Concerning the three men”: of whom “they ate” is written. The sages said that they appeared to eat; each successive portion disappeared.

Yad Yehudah - מט

“Such as the portion raised,” etc.: these portions belonged to Moses, as it is written, “Moses took the breast from the ram of installation that belonged to Aaron,” and “you shall wave it as a wave offering before the LORD,” etc., and “it became Moses' portion.” Nevertheless, he did not eat.

Yad Yehudah - נ

“Jethro's daughters too,” etc.: he returns to the first matter. [TN150015]

Yad Yehudah - נא

“Recognized him”: he was most ready, and from of old had found favor through his reincarnation. Therefore they told their father, “An Egyptian man saved us,” as an honorable designation, for he was prepared for them.

Yad Yehudah - נב

“He,” Jethro, answered for this reason, “Call him, and let him eat bread,” conceding to him some of Cain's portion, the ground's fruit.

Yad Yehudah - נג

“Not to eat”: he did not wish to benefit from his portion.

Yad Yehudah - נד

“Through this”: by consenting, at least, to dwell with Jethro, Cain's first damage was repaired, when he said to Abel, “Fly through the air.” Bereshit Rabbah and Tanḥuma relate that Cain divided the world with Abel: Cain took the land and Abel the movables. One said, “Take off what you are wearing”; the other said, “Fly.” Now, through Moses and Jethro dwelling together, the opposite of flying away, this distortion was repaired.

Yad Yehudah - נה

“In the sense of the letters flying away,” etc.: Cain's “Fly through the air” means, by way of the mystery, that the letters by which Abel was formed should fly into the heavens' air, to their source. Every person has particular letters that shine within him at his formation, and through them he is formed. This accords with what the sages said concerning the breaking of the tablets: the letters flew to heaven, for the letters are spiritual, as is known.

Yad Yehudah - נו

“For the letters remained,” etc.: Cain said this because those letters remained within Abel in their simple spirituality, as they had been before his formation. They had not attached themselves at all to his corporeality, as explained above in chapter 4. Cain therefore said of them, “Fly through the air.”

Yad Yehudah - נז

“He judged him”: Cain judged him in accordance with what we learned in the final chapter of Ketubbot: one went overseas and the path to his field was lost; Admon says, etc.

Yad Yehudah - נח

“There is no doubt,” etc.: apart from the plain, manifest meaning of Cain's claim, it is undoubtedly true according to the mystery. Abel had no hold upon this world, for he came unembodied: the letters through which he was formed had not

Yad Yehudah - נח - continued

become corporeal at all, as stated.

Yad Yehudah - נט

Moreover, he came into the world through Q.D.H.R.'s rashness [?], leaping forth and being born before his time, as explained above. This was like the births of the nefilim, as will also be explained below in chapter 4; see there also that Cain and Abel were originally six-month children. [TN150016]

Yad Yehudah - ס

“He gazed,” etc.: although Cain and Abel were alike in this respect, both being born prematurely and both sending forth complete power [?], as above, the reason is that Cain lost only his future descendants and those issuing from him, as will shortly be explained. Abel, however, certainly came in vapor and lost the path to his field: even his transient life was lost to him and his family. This was for the sin of gazing at the Shekhinah. [TN150017]

Yad Yehudah - סא

“This is what he ruled,” etc.: the author explains Admon's dispute with the sages in this manner. Admon says, “Let him take the short way”: Abel, who had lost the path to his field, should depart from the world with shortened years.

Yad Yehudah - סב

“The master of judgment”: the name Admon demonstrates this through the term adom, red, denoting judgment. Thus the attribute of judgment says this, being unconcerned with his repair: as he came, so let him depart by the short way.

Yad Yehudah - סג

The sages, however, the attribute of lovingkindness and mercy, are wise in devising his repair. They said: let him acquire a path of Torah for a hundred maneh, namely ten thousand, since one maneh is a hundred, and a hundred maneh are ten thousand. Torah has seventy aspects, as is known, and of them it is written, “Her ways are ways of pleasantness.” Ten orders for each aspect, and ten tractates for each order, make a hundred; ten chapters for each tractate make a thousand; and ten decided laws in each chapter make ten thousand for each aspect of Torah's paths. They are like a hundred maneh with which to repair what he distorted.

Yad Yehudah - סד

“This is the meaning,” etc.: for this reason the seven hundred orders of Mishnah are also alluded to in Seth’s name. Seth was Abel’s reincarnation;

Yad Yehudah - סד - continued

therefore he increased Torah in order to repair him through all seventy aspects of Torah, ten orders in each aspect, making seven hundred. See below, chapter 4. Here, then, is one remedy for Abel mentioned by the Mishnah. [TN150018]

Yad Yehudah - סה

“Or let him fly through the air,” etc.: that is, the latter clause indicates a second remedy, which came through Moses, who flew into the air of heaven, where he received the Torah and labored for Israel’s repair. ⟦Print recovery of frozen gap 1.⟧ Cain initially ruled concerning him in accordance with the sages, meaning, “Fly into the air,” to repair him immediately. He wished to force the end before its time, because the world was not yet fit to receive Torah. ⟦Print recovery of frozen gaps 2–3.⟧ From this he subsequently turned cruel and ruled like Admon: “Let him go by the short way,” etc., and killed him. [TN150019]

Yad Yehudah - סו

“Qostigar”: one who kills people.

Yad Yehudah - סז

“For Admon”: according to Admon’s view, liability is brought about through the guilty Abel, because he gazed upon the Shekhinah. ⟦Print recovery of the frozen gap.⟧ He has no concern for his merit and repair. One might therefore think that Admon does not desire— [TN150020]

Yad Yehudah - סח

—his repair, since the liability which he pronounced upon him would be pointless. “It itself was the beginning of repair”: by Abel’s departure from this world in few years, he received repair, which was completed afterward through Seth and Moses. ⟦Print recovery of the three frozen gaps.⟧ [TN150021]

Yad Yehudah - סט

“In the sense of ‘The LORD is righteous,’” and we shall say that the intention is that He, blessed be He, is righteous and gracious together. In judging a person, He performs righteous judgment and also acts graciously toward him, as stated in Part I, chapter 5. See there and understand the matter here.

Yad Yehudah - ע

“He gave Zipporah”: before the wording “Moses consented,” etc., he said “a virgin” [?]. In the midrash they expounded her name because she

Yad Yehudah - ע - continued

purified her father's entire household like a bird. The author adds that she herself was like a clean bird fit for sacrifice: that is, to convert and marry Moses. Baḥya likewise writes this. [TN150022]

Yad Yehudah - עא

“Fair in her deeds”: in this, that when he enticed Abel’s twin, she did not listen to Cain. [TN150023]

Yad Yehudah - עב

“In the sense,” etc.: that is, this is why it is truly said of her that “he took a Cushite woman”: she made herself ugly in relation to Cain, her captor. [TN150024]

Yad Yehudah - עג

As for what we learned, “He ate the cake,” as above: that is, it is possible that miracles were performed for her and a female demon appeared in her place. ⟦Print recovery of the frozen gap.⟧ [TN150025]

Yad Yehudah - עד

“They expounded concerning her”: in the Zohar, Ki Tetze, page 553: “For this reason Esther is an expression of concealment, which was hidden for him concerning the woman [?], for she was hidden from Ahasuerus; He gave him a she-demon in her place, and she returned into Mordecai's arm.” [TN150026]

Yad Yehudah - עה

“Read it as ‘his resting-place’”: this is his twin sister, as in “Shall I not seek a resting-place for you?”

Yad Yehudah - עו

“In Midrash Avkir”: cited in Yalqut, Bereshit; see there.

Yad Yehudah - עז

“In a pure body”: Zipporah's body.

Yad Yehudah - עח

“The robber himself”: Cain, reincarnated as Jethro, restored a dwelling to his brother Abel, reincarnated as Moses.

Yad Yehudah - עט

“This is what we learned,” etc.: this concludes the matter.

Yad Yehudah - פ

“He pays full damages”: Jethro had to give his daughter to Moses.

Yad Yehudah - פא

“For the stack”: for having kindled the evil inclination's fire in his descendants, he pays half

Yad Yehudah - פא - continued

damages, namely half his offspring. At the end of seven generations, Tubal-cain and his sister Naamah issued from him. Tubal-cain and his offspring were erased from that world [gap]; Naamah survived to build the world, with a cause [?] also in the net [?] [gap]. [TN150027]

Yad Yehudah - פב

“These two events”: first, Jethro's giving his daughter Zipporah to Moses; second, Tubal-cain and his sister. Because of them, some basis in the revelation to Moses, as stated [?]. [TN150028]

Yoel Moshe - 1

“We mentioned, chapter 9,” etc.: his words will be explained below, at the end of chapter 14, according to the author's approach, which did not retract the beginning of his foregoing words. “A commandment not for its own sake,” etc.: he had intercourse at an evil hour, as below. “But that itself is difficult”: how did he come to a commandment not for its own sake, since He made him upright? Rather, the moon's accusation. “In which hands had not intervened”: such as the moon's accusation. “Concerning the affair of Bathsheba”: he was rash as water, taking her before her time, eating her while unripe; this is “in my haste.” “Or concerning Adam's rashness”: he was his reincarnation; he said, “In my haste,” etc. “Judgment intensifies”: at the afternoon hour. “Publicly”: before everyone's eyes, for which reason the serpent was jealous of them, as it says, “The serpent was crafty,” as Rashi explains. “The dog and the kid”: the kid alludes to Abel and the dog to Cain. Accordingly, Abel was killed and Cain driven away; these are the full damages they paid. [TN150029]

“He begot its foreskin,” etc.: its numerical value is S.M.A.L. H.R.Sh.A., “Samael the wicked”; likewise, “They set their mouths in the heavens,” and likewise “Seth, they set, toward the gate” [?]. “Its fruit”—this is Abel—has the numerical value of K.R.Y.T. M.Y.L.H., “cutting of circumcision.” [TN150030] “Just as food came forth from the eater,” etc.: the blessed LORD makes available to each person the sparks of holiness fitting for that person to repair, for nothing below lacks a mazal above, as explained above, Part I, chapter 21, and Part II, chapter 17. Sometimes sparks of holiness are made available to a person; so Jethro repaired Cain, and the additional twin sister is Zipporah.

Yoel Moshe - 1 - continued

“So she,” etc.; “the first instance of this designation”: the first time it is mentioned in the Torah that he called a woman, etc. The Holy One, blessed be He, provides for one's mate in the generations of souls, which descended male and female, as explained in the Zohar, Pequdei: the mystery of souls' generations, male and female together. Therefore he said, “Call him, and let him eat bread”: he likened mating to bread, as above. “He is a brother, a sister,” etc.: the word ḥoten is interpreted as designations [?], “brother, sister, giver.” He is Moses' brother through Cain and Abel's reincarnation; Moses was given his sister, his mate in the generations of his soul. “Likewise his mother-in-law”: likewise, a sister-giver; in the word ḥotanto, “brother, her daughter,” who is [?] his sister, his mate in the generations of his soul. [TN150031]

“A man's parents”: a woman bears a son who marries a woman; her daughter-in-law calls her ḥam and ḥamot, from aḥ yeḥam, “a brother was conceived,” that brother being her husband. They bore him, and giving does not apply there: they are not called ḥoten and ḥotanta, as above concerning the male, since they take a woman for their son rather than give, etc. “Represented by his flock”: Moses' body is represented by his flock, which tasted nothing, Z.Y.V.Z. [?]; Moses likewise tasted nothing, like them—them. Although it says, “Moses was on the mountain forty days,” etc., implying that he did not eat specifically on the mountain, here it implies that he did not eat even on earth, because he did not wish to benefit from the ground's fruit, his brother Cain's portion. He answers: on the mountain it was not so, but through the soul's perfection; on earth, by contrast, through the body's perfection. “To dwell, not to eat,” Y.K.V. [?]: he did not need to eat, as above. [TN150032]

“He shall fly through the air,” etc.; “unembodied,” etc.: through their sin they made the tablets an encompassing light [?], and the tablets lacked the power to receive the letters; therefore they broke. Likewise, Abel was the mystery of encompassing light, and the world could not sustain them. The image that joins soul to body, as stated in Part IV, chapter 14, lacked the power to join the portions of his soul's lights, whose light was exceedingly subtle. It therefore had to fly away, and he told him, “Fly

Yoel Moshe - 1 - continued

through the air.” This is what Admon said: he lost the path to his field; he had no path on earth because he was unembodied, namely encompassing light. The vav, yod, and final nun of Q.Y.N. become final tsadi, and this is qets, the end: he anticipated the end; K.Y., sign 3, in the direction of 42 [?]. [TN150033] “Like the births of the nefilim”: as above concerning the Mishnah of the dog and kid that jumped, etc. “Admon, the master of judgment,” etc.: Admon derives from adom, red, which is judgment, Isaac's attribute.

“Lovingkindness and mercy”: they agree upon repair and said, etc. “In Seth's name”: its numerical value is six hundred. [TN150034] “Her ways are ways of pleasantness,” etc.: this is “Let him acquire a path” of Torah “for a hundred maneh,” as above, namely ten thousand. A maneh is a hundred, and a hundred maneh amount to ten thousand for each aspect. Ten orders for each aspect, and ten tractates for each order, make a hundred tractates; ten chapters in each tractate make a thousand chapters; and ten laws in each chapter make ten thousand laws. This is a hundred maneh. “Or let him fly through the air, endeavoring,” etc.: this is Moses, his reincarnation, who ascended on high, like flying through the air, and there repairs Abel. Cain forced the end before its season, as stated above. “Vav and final nun are final tsadi”: that is, an extended nun with a yod above it; with qof, it is qets. He wished to repair him immediately and told him, “Fly through the air.” He became an executioner, one who kills people, because already, as Admon said, “Let him take the short way,” with shortened years, as above. [TN150035]

“The beginning of repair”: but repair's end occurred through Moses, who ascended on high. “The LORD is righteous”: although gracious in His deeds, He is nevertheless righteous, for all His ways are judgment. “What we learned, ‘He ate the cake,’” etc.: this implies that he came to her; it is possible that miracles, etc., were performed, and another was given to him in her place. “Read it as ‘his resting-place’”: this is his wife. “And the worthy one himself” [?]: he is Jethro, the reincarnation—the reincarnation of Cain. “His sister Naamah,” etc.: therefore it is half damages, since Tubal-cain was dissolved and his sister survived. [TN150036]

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Yoel Moshe: 1

Yad Yehudah - א

"Therefore," etc.: the author returns to what he said in the preceding chapter: David's "In my haste, all man is false" concerns the affair of Bathsheba, whom he ate while unripe, and Adam's rashness [gap]. David also says of himself, "Behold, in iniquity I was brought forth, and in sin my mother conceived me," something like this, resembling his begetting [?]. [TN150039]

Yad Yehudah - ב

"He said," etc., according to its plain sense. But its interpretation is: behold, since Adam's time, "in iniquity I was brought forth," and I produced descendants in the iniquity of haste. This also caused "my mother conceived me in sin," resembling children of substitution: I entered the world through my father's thinking that he was coming to his maidservant. This was measure for measure, to atone for Adam's rashness, as will be explained. David mentioned this in his confession: from the beginning, Adam, my father, and I too sinned through the sins of Bathsheba.

Rema of Fano

Therefore David said, "Behold, in iniquity I was brought forth." That is, from the time I produced descendants in iniquity; measure for measure has not ceased, for "in sin my mother conceived me." The aggadah relates that his father Jesse, in his old age, separated from his wife. We have no doubt that this arose from piety: perhaps the Torah's "An Ammonite or Moabite shall not enter" means a Moabite even when female. This law was indeed uncertain in that generation, until Jesse's son-in-law Jithra the Ishmaelite came, sharpened and girded his sword like an Ishmaelite, and planted it in the study house to establish the ruling "a male Moabite, but not a female Moabite," from the court of Samuel of Ramah. Righteous Jesse, to remove himself from doubt and fulfill "In the evening do not let your hand rest," sought to come to his maidservant.

It appears reasonable to us that this occurred after he had freed her conditionally: if the Torah said "a male Moabite, but not a female Moabite," you are free; but if it means a Moabite even when female, my words have no effect. For those whose disqualification is certain are permitted to one another, as we learned in Asarah Yuḥasin. Although a mamzer is permitted a female convert or freedwoman, and the same applies to a male Moabite, since the community of

Yad Yehudah - ג

"We have no doubt," etc.: having cited Jesse's actual deed, the author explains it as well.

Yad Yehudah - ד

"Even a Moanite woman" [?]: he would thus be disqualified from entering the congregation, being the grandson of Ruth the Moabite, and therefore separated from his wife. Do not wonder how Jesse did not know the rule "a male Moabite, but not a female Moabite." We find that this law was uncertain in that generation, as related in Ha-Arel, folio 77, concerning Doeg's saying to Shaul about David: ask whether he is fit to enter the congregation or not, etc. [TN150040]

Yad Yehudah - ה

"To fulfill in himself": the sages' saying, "If he had sons in his youth, let him have sons in his old age," as it is said, "In the morning sow your seed, and in the evening do not let your hand rest," as related in Ha-Ba al Yevimto, folio 62b. Therefore, so as not to cease procreation, he wished to come to his maidservant.

Yad Yehudah - ו

"It appears reasonable to us," etc.: that is, only thus [?] did he first free his maidservant when he wished to come to her. Otherwise, just as he separated from his wife out of concern that "Moabite" includes a female, he should also have feared the opposite: perhaps it means a male Moabite but not a female, so that he is fit, and the maidservant is forbidden to him. It is also reasonable that he did not first free her in the manner, "If the law is a male Moabite but not a female, he is permitted to her" [?]. Rather, he freed her conditionally, if the law is a male Moabite but not a female, and said to her: if the Torah's intention includes a female Moabite and I am disqualified, my words of manumission shall have no effect, since I am permitted to you without manumission. All those disqualified from entering the congregation are permitted to one another when their disqualification is certain. [TN150041]

Yad Yehudah - ז

"Although," etc.: why do we establish this as conditional manumission, although he would be permitted to her even after unconditional manumission? A male Moabite is permitted a freedwoman, just as a mamzer is permitted a female convert, as

Rema of Fano - continued

converts and freed people is not called "the congregation," he preferred his sons to be slaves whom he could immediately free, so that they would not follow his disqualification. Had their mother been free, the children would have been like him, following the disqualified parent and forbidden to enter the congregation forever.

The faithful maidservant knew that the accepted law permits the women of Ammon and Moab to enter the congregation. She therefore passed the identifying signs to Jesse's wife, who at that time was hated by her husband because of her excellence, as will be explained concerning Leah in chapter 18. David was born from that act, like Reuben's birth. In both cases, to outward appearance, there is reason to fear the category of children conceived through substitution. But the Righteous One of the world knows the judgment of the lowly: these souls needed to enter the world's air secretly. Gad, Zilpah's firstborn, was similar, as we shall mention there. David was to atone for the publicity of Adam's rashness. The Ari explained that Reuben repairs Cain, as the sages said. She therefore said "son," not "man," for he is only a branch of the root. This one would build what that one destroyed. He is the first son, the world's firstborn, destined for the birthright, priesthood, and kingship.

Further, read Reuben as or ben, "light, son," after the hidden light. Gad is the appearance of the backs in which the light was concealed, for concerning Leah it is written, "She ceased bearing."

Yad Yehudah - ז - continued

Maimonides rules in chapter 6 of Laws of Forbidden Relations. This comes from the Gemara in Asarah Yuḥasin, folio 72b: "A convert may marry a mamzeret"—Rabbi Yose's opinion. The Gemara concludes that this is because the community of converts is not called "the congregation." Certainly the same applies to a freedwoman, since converts and freed people have the same law. Nevertheless, it is reasonable that the manumission was conditional for the sake of the sons to be born to him. For them, if the Torah said that "Moabite" includes a female, the reason is that unconditional manumission does not help them: everywhere the child follows the disqualified parent, as is known. This is not so with conditional manumission: if the Torah includes a female Moabite, the manumission has no effect, so the child is a slave like her and he can free him. He preferred this to his sons' following his disqualification, being Moabites like him through unconditional manumission, for then, etc. [TN150042]

Yad Yehudah - ח

"The faithful maidservant," etc.: she told his wife and gave her the identifying signs because she possessed the received ruling "a male Moabite,

Yad Yehudah - ח - continued

but not a female," so Jesse had no need to separate from his wife on that account.

Yad Yehudah - ט

"Because of her greater excellence": greater than his, since he was under a suspicion of disqualification. [TN150043]

Yad Yehudah - י

"Like Reuben's birth": Rachel passed the identifying signs to Leah,

Rema of Fano - continued

Therefore the alef was concealed in the word begad. David's soul was already finding it difficult to come forth and clothe itself in the drop his father emitted while drinking from this cup with his heart set upon another cup. The Holy One, blessed be He, assured him that his father was wholly righteous and all his deeds for Heaven's sake. He reassured him concerning his mother's intention, for she had performed a transgression for its own sake. We explained this in its place. [TN150038]

Yad Yehudah - י - continued

as is known.

Yad Yehudah - יא

"Children of substitution": he thinks he is coming to one woman and comes to another. See Rashi's commentary at the end of Nedarim, chapter 2.

Yad Yehudah - יב

"To outward appearance": in truth, however, this was from the LORD, so that their souls might emerge secretly, for "Indeed, He knows," etc. It also seems

Yad Yehudah - יב - continued

to me that this removes the surprise that this affair befell Jesse without need: according to the law, he had no need for it, and it is written, "No iniquity shall befall the righteous." Likewise with Jacob: God indeed brought it about for them intentionally and with wondrous providence. ⟦Print recovery of the three frozen gaps.⟧ [TN150044]

Yad Yehudah - יג

"David was to atone," etc.: this concludes what he said at the chapter's beginning, that measure for measure has not ceased. David, Adam's reincarnation, needed his soul to emerge secretly to atone for Adam's coming to Eve publicly.

Yad Yehudah - יד

Reuben likewise, being Cain's reincarnation, who stole Abel's twin sister publicly, as in the preceding chapter, needed his soul to emerge secretly to atone for this.

Yad Yehudah - טו

"She therefore said, 'See, a son'": he is a branch of the root, Cain's soul, and not "a man," meaning that his soul is not the root itself.

Yad Yehudah - טז

"This one will build": he further interprets ben, son, through binyan, building, for he will build and repair what Cain destroyed.

Yad Yehudah - יז

"He is the first son": another interpretation of Reuben is "See, this is the first son." The book of the Ari's intentions likewise writes: "'Reuben, you are my firstborn,' etc.: Cain was Adam's firstborn. Jacob

Yad Yehudah - יז - continued

wished Reuben to take Jacob's birthright, in the mystery of 'If you do well, uplift,' as mentioned in the Zohar. This is 'His name was called Reuben': see that this is the first son created in the world, namely Cain son of Adam. When Reuben sinned, it departed from him and was given to Jethro, for Cain's soul was repaired in Jethro, as is known. Thus, 'Reuben, you are my firstborn,' but 'excellence of uplift' means Jethro, possessor of the birthright called se'et; had you merited it, you would have taken it." End of quotation. This is what he said from the verse "If you do well, uplift." The Zohar there, Bereshit, page 113, says: "What is se'et? As it is written, 'excellence of uplift,' for the firstborn has preeminence in everything, and it depends on his deeds. Therefore, 'If you do well, uplift.'"

Yad Yehudah - יח

"Destined," etc.: Reuben was prepared for these three had he not sinned, as the sages said concerning "excellence of uplift and excellence of strength."

Yad Yehudah - יט

"Further, read it," etc.: this too explains why Reuben's soul needed to come secretly and in concealment. He too is named after the light hidden and concealed since the six days of Creation, as related in the Sava, Mishpatim, page 105: "Reuben: or ben, 'light, son,' for it is written, 'God said: Let there be light.'" The intention concerns the supernal light in Atsilut, shining in its first point, Keter, which the blessed LORD emanated. Of it, "God said: Let there be light" is said. That light was hidden: the

Yad Yehudah - יט - continued

light of that point was diminished, and a degree of opacity arose in it until it became a vessel, as the author explains in Yonat Elem, chapter 5. The Sava says that Reuben corresponded to that light, for he was the first of Israel's sons, as that light was first in Atsilut. He is therefore called Reuben, or ben: the son corresponding to that light. It is known and explained in many places that the lower ordering of Jeshurun's tribes corresponded to the upper ordering in Atsilut's structure. This seems to me the interpretation of this teaching.

I have seen someone think that the intention is the name B.N., the name YHWH spelled out with he letters. I do not know why Reuben should be named for this spelling more than for the other known spellings of the Name. The verse “God said: Let there be light” includes all four spellings, S.G., A.B., M.H., B.N., whose sum is yehi or, “Let there be light.” [TN150045]

Yad Yehudah - כ

Gad's soul too needed to come in concealment, for the supernal light was hidden and concealed in him, since he is an appearance of the backs. All four sons of the maidservants issue outside the arms and outside the thighs, and in them stands the female point. Of them it is said, “All their backs were inward,” as explained: the light was concealed, having already ceased in Malkhut. Gad's soul emerged secretly on this account more than those of the maidservants' other sons because, had he not been among the maidservants' sons, his hour would have stood firm, as will shortly be explained. [TN150046]

Yad Yehudah - כא

“For concerning Leah it is written”: when Leah bore Judah, corresponding to Malkhut, the structure's end, it is written that she ceased bearing: the light ceased. This appears in the Sava there: “In the book of Duqna [?], ‘she ceased bearing’ was said not of Leah but of Rachel: this which is written concerning the congregation, this which participated in Judah.” [TN150047]

Yad Yehudah - כב

“Therefore the alef was concealed”: in the Zohar, Vayeḥi, page 570, Rabbi Isaac said: “Had Gad not been among the maidservants' sons, the hour would have stood in fullness; it departed from him. This is ‘My brothers have betrayed like a stream,’ for that

Yad Yehudah - כב - continued

river which flows withdrew at that hour,” etc. [TN150048]

Yoel Moshe - 1

“From the time I produced,” etc.: David is Adam's reincarnation; Adam produced descendants in iniquity through his rashness, as above in chapter 9. Measure for measure has not ceased, so David too was born in iniquity: to outward appearance, he was like a child of substitution, as below, for his father thought that he was coming to his maidservant but came to his wife. “Even a female Moabite”: Jesse was Ruth's grandson and would be disqualified from entering the congregation. He therefore separated from his wife so that David would not be born disqualified. “To fulfill in himself,” etc.: he thought to fulfill both requirements, separating from his wife without ceasing procreation in old age, as it says, “In the evening do not let your hand rest.” “If a male Moabite,” etc.: it follows that I am fit to enter the congregation and you are free. “But if even a female Moabite” is forbidden, I am forbidden; my words have no effect, and you remain a maidservant, for he is certainly permitted to marry a maidservant. Although a Moabite is permitted to marry even a freedwoman, why did he say, “My words have no effect”? He acted like Rabbi Tarfon, who said in Asarah Yuḥasin: mamzerim can become purified. How? A mamzer marries a maidservant; the child is a slave like her, and when freed is fit for the congregation. Jesse did likewise. If she were free and he a disqualified Moabite, the child would follow him and be disqualified like him; he therefore said, “My words have no effect,” as above.

“The maidservant,” etc.: she knew the ruling “a male Moabite, but not a female,” permitting entry into the congregation. She therefore gave the signs to her mistress, Jesse's wife, so that he would come to his wife, not to her. “Because of her excellence”: he was disqualified from coming to her, being a Moabite. See below, chapter 18, concerning Leah. Likewise with Reuben: Leah was substituted for Rachel, and Reuben was born from the intercourse in which he thought she was Rachel, whereas she was Leah. “Children of substitution,” etc.: one of the nine categories, drinking from this cup while setting his eyes upon another; see the Zohar, Vayetse. “Gad too was similar”: he too was born secretly, for Leah did not first consult Jacob; rather, “She took her

Yoel Moshe - 1 - continued

maidservant and gave her to Jacob." See below, chapter 18. [TN150049]

"David was to atone," etc.: David needed to be born secretly to atone for the publicity, etc., of intercourse at an hour of judgment on Friday before everyone's eyes, as above in chapter 9. Reuben was the repair of Cain, who was born from public intercourse, as above. The branch is Reuben and its root Cain; he is the first son, hence "son," not "man." Reuben is also called ben because this one will build and repair what he destroyed. This is "What is the difference between my son and my father-in-law?" This is Esau; he too repaired and held fast to his first damage [?], as related in the Zohar: Jacob and Esau are Cain and Abel. [TN150050]

"Or ben," light-son, is Reuben, named for the hidden light, etc. The light created during the six days of Creation comprised A.B., S.G., M.H., the light of this world; the light of the world to come is the name B.N. The light of the world to come was hidden in this world's light. This is Reuben: light hidden in the name B.N.; and did not the Holy One, blessed be He, swear by His soul, in which He hid the light [?]? Soul is Malkhut. [TN150051]

"The appearance of the backs": for twelve tribes,

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Historical index: Heqor Din - III - Chapter 10

Yoel Moshe - 1 - continued

which it had [?], were upon twelve oxen, corresponding to the twelve tribes. It is written, "The face of an ox, for her, G.M., b-y-r-m" [?], alluding to the supernal completeness [?]. Three joints in each leg make "his legs pillars of six"; likewise, three joints in the right hand and three in the left make twelve. The appearance of the backs consists of the backs of his two hands projecting separately backward. Likewise, in the standards, four groups of three make four corresponding to four backs of the transparent ones [?]. Therefore light was concealed in the matter. After it descended, clean ones [?]: Q., "she drew out, gave" [?] to Jacob secretly. [TN150052]

"She ceased bearing": the influx and begetting ceased, and therefore the alef is concealed in the word Gad: B.G.D. is written. "To come forth and clothe itself," etc.: to descend from the upper world into David's drop, which his father emitted. "Upon another cup": upon his maidservant, as above; he thought he was coming to his maidservant, whereas she was his wife. "The Holy One, blessed be He, assured him": assured his soul that it should descend. "Concerning his mother's intention": David's mother. [TN150053]

Heqor Din - Part III (ג) - Chapter 11 (יא)

Yad Yehudah: יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"The first commandment": Adam was commanded by the saying "Be fruitful and multiply."

Yad Yehudah - ב

"We have mentioned": above, chapter 9, that Adam was rash in fulfilling this commandment, approaching his wife on a weekday, in daytime, etc.

Rema of Fano

The first commandment we have mentioned is a precedent for all commandments, which require great watchfulness and preparation, as King Solomon, peace be upon him, proclaimed: "One who watches over a commandment will know no evil thing." Go and learn from the eating of the Passover offering in Egypt, concerning which the haste of the Shekhinah is

Yad Yehudah - ג

"It is a precedent": from it we learn concerning all commandments that they require the watchfulness and deliberation appropriate to them.

Yad Yehudah - ד

"Great preparation": they require much preparation to subdue the Other Side, as related in the Zohar, Devarim, page 466,

Yad Yehudah - ד - continued

concerning the invitation to the blessing after meals, on the verse “And I shall bless the LORD.” See there.

Yad Yehudah - ה

“One who watches over a commandment”: shomer denotes waiting, as in “His father kept the matter.”

Yad Yehudah - ו

“One who watches the wind”: one who waits and performs the commandment as a commandment will know no evil thing through losing its reward.

Yad Yehudah - ז

“Concerning which it is written”: “Thus shall you eat it: your loins girded, your shoes on your feet, and your staff in your hand; you shall eat it in haste.” The sages disputed: one says the Shekhinah's haste, another Israel's haste. The author explains according to the one who says the Shekhinah's haste. To prevent the mistake of saying Israel's haste, the verse first places Sh.Sh. [?], these things: “your loins,” “your shoes,” “your staff,” etc., indicating that it is to be eaten with preparation and readiness, rather than haste. [TN150056]

Yad Yehudah - ח

The sages' saying in Nedarim is known: “A transgression for its own sake is greater than a commandment not for its own sake.” Although the saying has its plain meaning, as derived there

Rema of Fano - continued

written, for she was hastening to redeem her children. To warn against confusion and turmoil in fulfilling that commandment, teaching us that haste was stated only with this intention, Scripture first specified, “Thus shall you eat it,” with three kinds of preparation.

The sages' saying is known: “A transgression for its own sake is greater than a commandment not for its own sake.” This is a saying of great counsel. The creation of harmful beings is a transgression for its own sake, and great is its necessity for upright governance, caused by the commandment not for its own sake that our first father had previously performed in haste, as above in chapter 9. It requires purging, to raise a horn for His people through purity of thought and refinement of intention. When the harmful beings were created on the eve of the Sabbath at twilight, at an hour resembling haste, measure for measure, Adam feared for himself and cried a great cry: “For behold, Your enemies, O LORD!” The Holy Spirit in his mouth is truth; she too answered, “For behold, Your enemies shall perish,” and “You have raised my horn like that of a wild ox.” [TN150054]

For this reason they were created with a deficient creation at that hour: not during the day, lest their creation be completed; not at night, since no creation occurs with the day's holiness; rather, precisely at twilight, in the blink of an eye. We shall explain it. From the familiar mnemonic for the planetary hours—Ḥ.L.M. K.Ts.N.Sh. for the beginnings of days, K.Ts.N.Sh. Ḥ.L.M. for

Yad Yehudah - ח - continued

from Scripture, the author incidentally explains it rhetorically: the first mem in mi-mitsvah is causal. The intention is that a transgression for its own sake is great, and its cause is the commandment not for its own sake. The matter concerns—

Yad Yehudah - ט

—the creation of harmful beings, considered, as it were, a transgression for its own sake. It was—

Yad Yehudah - י

—great for the benefit of the world [?], for they are the collectors who continually go about [?] exacting the appropriate deductions from sinners. This is “A transgression for its own sake is great,” meaning the creation of harmful beings. Its cause was Adam's prior commandment not for its own sake, when he was rash in its fulfillment and approached his wife publicly. This commandment not for its own sake required purging, “to raise”: so that He would raise Israel's horn through purity of thought, the opposite of the sin. The harmful beings were created for this purging; this is “because of a commandment not for its own sake.” [TN150057]

Yad Yehudah - יא

“When they were created,” etc.: the author incidentally explains Scripture's “For behold,

Yad Yehudah - יא - continued

Your enemies, O LORD; for behold, Your enemies shall perish; all workers of iniquity shall be scattered. You have raised my horn like that of a wild ox," etc., in "A psalm, a song for the Sabbath day," which Adam said, as is known. Adam spoke "For behold, Your enemies, O LORD" as a question and cry when the harmful beings were created. "For behold, Your enemies shall perish," etc., is the Holy Spirit's answer. This explains the repetition.

Yad Yehudah - יב

"We shall explain it": in chapter 13.

Yad Yehudah - יג

"From the mnemonic," etc.: we understand that Jupiter serves at the end of the sixth day.

Yad Yehudah - יד

"Because," etc.: at the end of Shabbat, concerning "He brought him outside," He told him: "Leave your astrology, for Israel is not under a mazal. What do you think—that Jupiter stands in the west? I shall turn it and station it in the east." This is "Who awakened from the east? Tsedek calls him to its foot." Rashi explains: "Jupiter stands"—it is your planet, cold and unsuited to begetting, etc.; thus I found in the Talmud of Rabbenu ha-Levi—"in the east," in a warm place. Thus far. The author prefers to explain this through setting and rising rather than cold and heat. Abraham was unfit to beget when Jupiter stood in the west because it was near setting, and the Holy One, blessed be He, stationed it in the east so that it would rise favorably. Jupiter stood in the west because the harmful beings were created under it and weakened its power. The blessed LORD, however, ordered the planet so that the harmful beings would submit to it.

Rema of Fano - continued

the beginnings of nights—we understand that the harmful beings were created at the very end of Jupiter's rule. This was so that they would submit to it, for it is Abraham our father's planet, as it is written, "Tsedek calls him to its foot." Because the harmful beings were created under it, it originally stood in the west, near setting, until His mercy, blessed be He, prevailed for us, and He stationed it in the east, rising, springing up, and ascending from the horizon. Their creation was interrupted at the beginning of Mars's rule, for their Master cursed them with destruction and death. [TN150055]

This is certainly the completion of the work of Creation: to prepare a slaughter-place for the harmful beings, so that they shall perish, while the day's holiness shall stand forever for those who keep the Sabbath and call it a delight. From these two ministrants, those who accompany us on Sabbath nights receive assistance in seeking mercy for us, that we may persevere in honoring the Sabbath and that nothing hinder us.

Yad Yehudah - טו

"From the horizon": an astronomers' term. It is the line passing straight over the earth's surface and reaching the heavens, at which rising and setting are seen.

Yad Yehudah - טז

"Their creation was interrupted": the harmful beings' creation was not completed when the Sabbath entered, for there was not time to create their bodies. This occurred at the beginning of Mars's rule, which governs destruction and death. This is his saying that the Master of the harmful beings cursed them and brought destruction and death upon them.

Yad Yehudah - יז

"This is": interrupting their creation is no deficiency in the work of Creation. On the contrary, it completes His work, to prepare, etc.

Yad Yehudah - יח

"From these two ministrants": Jupiter and Mars assist the two angels who accompany a person on Sabbath night and say, "May it be Your will that the next Sabbath be likewise." They are therefore called by their names: Tsadqiel, prince of Jupiter, and Samael, prince of Mars. These angels [gap], and these words which instruct or point upon us [?] [gap] Sabbath. [TN150058]

Yoel Moshe - 1

“The first commandment,” etc.: “Be fruitful and multiply,” which Adam performed without preparation, as above in chapter 9. “It is a precedent for all commandments, which require watching”: waiting and deliberation, unlike the first Adam's haste. “One who watches over a commandment,” etc.: he should wait. “To warn against confusion”: he warned Israel concerning the commandment of eating the Passover offering that there should be no haste. Rather, “Your loins girded, your shoes on your feet, and your staff in your hand”: three kinds of readiness; the haste belongs to the Shekhinah.

“Creating harmful beings is a transgression for its own sake,” etc.: their creation is considered, as it were, a transgression because they harm a person; yet it was for its own sake, necessary for governance, as faithful agents of those who send them. This is upright governance. From where did such a transgression for its own sake arise? From a commandment not for its own sake: Adam hastened to come to his wife before his time, as above. Afterward he repented and remained in n-h-y-g-v-n [?], begetting spirits, demons and lilin for 130 years, as is known. This is “A transgression for its own sake is great,” arising from a commandment not for its own sake. That commandment requires repentance, purging and refinement of intention to make it for its own sake. [TN150059]

“For behold, Your enemies, O LORD,” etc.: concerning the harmful beings he saw, “For behold, Your enemies,” etc. The Holy Spirit answered him: do not fear, “For behold, Your enemies shall perish.” The matter is that in the 120 permutations of Elohim, sixty are on the right and sixty on the left. This is “For behold”: hinneh, hinneh, numerical value sixty. He feared the left-hand ones; He told

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Historical index: Heqor Din - III - Chapter 11

Yoel Moshe - 1 - continued

him there are sixty other, right-hand ones. This is “For behold,” etc., and “Behold, Solomon's bed; sixty mighty men surround it.” This is what is said concerning Ahithophel: “In God, behold, behold, God is among those who support me”; “God, You taught me from my youth, and until now”; and concerning Elisha, “The waters were healed,” hinneh and hinneh. [TN150060]

“At the end of Jupiter's rule”: at the end of the sixth day's rule. “Which was folded” [?], in Jupiter—in Jupiter the harmful beings were created. “Ascending from the horizon,” etc.: a boundary is called ofeqa. “At the beginning of Mars's rule”: at the beginning of Sabbath night. “D-merarehon”: his bitterness; “la'ati”: he curses them. It seems to me that one should read d-marehon, meaning that the Holy One, blessed be He, brings destruction and death upon them: through Mars He brings destruction and death upon the harmful beings. At the moment of the Sabbath's beginning, this is certainly the completion of the work of Creation, for at this moment He prepared a response and destruction for the harmful beings created in the preceding moment under Jupiter. This is through Mars. [TN150061]

“The ministrants”: Jupiter and Mars. Two angels there accompany a person on Sabbath night, one good and one evil. One says, “May it be Your will that the next Sabbath be likewise,” and the second angel answers “Amen” against his will. The matter of Tsadqiel and Samael: together their numerical value is 366, the number of the solar year's days, 365 days and a quarter; part of a day suffices as a whole day. [TN150062]

Heqor Din - Part III (ג) - Chapter 12 (יב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח

Yoel Moshe: 1

Yad Yehudah - א

“God completed,” etc. This follows what was said in the preceding chapter: the conclusion of the work of Creation is to prepare a slaughtering place for the harmful beings. The master interprets the verse “He completed,” etc., accordingly.

Yad Yehudah - ב

“He entered it by a hair’s breadth.” The wording of Bereshit Rabbah, chapter 10: Rabbi asked Rabbi Ishmael son of Rabbi Yose: “Did you hear from your father what ‘God completed on the seventh day’ means? It is astonishing!” He replied: “Like someone striking with a hammer,” etc. Rabbi Shimon bar Yohai said: “Flesh and blood, who knows neither his times, nor his moments, nor his hours, adds from the profane to the holy. But the Holy One, blessed be He, who knows His moments, His times and His hours, entered it by a hair’s breadth.” End of quotation.

Yad Yehudah - ג

The explanation of “a hair’s breadth of the sphere’s width” is that the sphere delimits time, as is known.

Yad Yehudah - ד

“Likewise, at the completion of the cessation.” That is, the

Rema of Fano

“God completed on the seventh day His work that He had made.” For, as He finished His work, He entered that day by a hair’s breadth of the sphere’s width. Likewise, at the completion of the cessation on the departure of the seventh day, it is written, “And He was refreshed”—vayyinaphash, whose numerical value is “death,” mavet. They expounded it: “Woe! The soul is lost.” The intention concerns the human soul, from which the additional soul has departed. Yet a verse does not depart from its plain meaning: “And He was refreshed” is written of the One who rested on that day, in the passive form. As it were, He clothed Himself in that ascending portion of the human soul, and asks it, “With what novelties of Torah did you occupy yourself?” Of this it is written, “Do not withhold good from its owners,” as is known. “Soul,” nefesh, is “good,” tov, through the Atbash substitution. This clothing must occur at the last instant of the cessation, before the weekdays take dominion; through it He adds strength to renew the work of Creation in the coming six days, during which the feet of governance descend to death. Similarly, on the eve of the Sabbath He was entirely stripped of weekday garments and entered holiness by a hair’s breadth. Of that infinitesimal interval it is written, “He completed,” in accordance with the words of the Sages, for this is the nullification of the nullifier, as we have mentioned. In it are the perfection of the whole work of

Yad Yehudah - ד - continued

entire matter concerns the eve of the Sabbath, as HWṚMŠ [unresolved abbreviation]; it will be explained below. [TN150064]

Yad Yehudah - ה

“The intention,” etc. The reverse[?] of what the master wrote concerning the departure of the additional soul: the intention here is not to say that the additional soul has fallen ill[?] with the body, but concerns what is mentioned of man’s soul when the additional soul departs from it. This is mentioned in the portion Vayaqhel, page 366, in these words: “It is written, ‘And He was refreshed,’ and they established: ‘Woe to the soul that has gone’; and it was fitting[?]. But if so, it should have said, ‘Woe to the body,’ from which the soul has been lost! Yet the secret of the matter is this: there is already a soul that takes and draws this additional spirit to itself. This spirit rests in the repose[?] of that soul and gives it fragrance[?] throughout the Sabbath. Then that soul is increased[?], as we said[?], and is raised higher than it had been. Therefore, again[?], all the souls of Israel are crowned on the Sabbath day; their crown is that this spirit

Yad Yehudah - ה - continued

dwells within them. Once the Sabbath departs—woe to the soul that has lost what it has lost: that crown, that kind[?] that had been within it. And this [gap], since this Sabbath has ascended above; afterward, the soul that has lost what it has lost."[TN150065]

Yad Yehudah - ו

Nevertheless, we still need a great clarification: how, according to this exposition, the plain meaning of "And He was refreshed" refers to the Holy One, blessed be He. He therefore said that, in accordance with this, the plain meaning of "And He was refreshed" is that the Holy One, blessed be He, clothes Himself in the additional soul—that is, in the new teachings of Torah in which it is renewed. This is "And He was refreshed," an expression in the reflexive form. ⟦Print recovery of the frozen gap and damaged introductory clause.⟧ This matter is explained in the Zohar, Shelah Lekha, page 348 or 328[reading uncertain], as follows:

"Come and see: when the Sabbath enters, souls descend to rest upon the holy people, and the souls of the righteous ascend above. When the Sabbath departs, souls ascend—those which rested upon Israel—and souls descend: these are the souls of the righteous. When all the

Rema of Fano - continued

Creation and the delight of its days.

Lest we err, Scripture is precise, saying first, "There was evening and there was morning, the sixth day," and immediately, "The heavens were completed." The work of Creation lacked nothing, and completion was therefore attributed to them. This was not merely at the day's end: once man, the last of all creatures, had been created, Creation was complete. For the rest of the day the Unique One of the world prepared a Sabbath meal before him; for "No shrub of the field was yet on the earth, and no herb of the field had yet sprung up"—the formation of man and his placement in the Garden of Eden were required. It has already been explained in the aggadah that, when God, blessed be He, raises clouds on the Sabbath and causes rain to fall upon the earth, He does not carry from one domain to another: He is like a householder whose whole courtyard lies before him as four cubits; the air of a private domain extends to the firmament. All the more so on the sixth day, from midday onward, the time suited to completing the preparation of the six days' work, so that it would be arranged in honor of the Sabbath, and to preparing for man a bridal canopy and a shelter of peace. Nevertheless, we also read concerning it, "The sixth day—the heavens were completed": He stopped these preparations while it was still day, Himself and in His glory fulfilling the addition to the Sabbath, so as to prohibit labors forbidden by Torah law. Yet even the final instant at the end of twilight, when everything had already been finished, brought Him, blessed be He, no satisfaction; the completion of His works

Yad Yehudah - ו - continued

souls which rested upon Israel ascend, they ascend and stand in their form before the holy King. The Holy One, blessed be He, asks them all: 'What new teaching of Torah did you have in that world?' Fortunate is the one before whom it spoke a new teaching of Torah! How much joy the Holy One, blessed be He, makes: He assembles His retinue and says, 'Hear the new teaching of Torah which this soul of so-and-so spoke.' They all establish that teaching in two academies: they below, and the Holy One, blessed be He, above seals that teaching. Come and see: when a teaching is newly expounded in Torah, and the soul which descended on the Sabbath engages in those new teachings and ascends above, all the retinue above listens to that teaching," etc.

"How much honor upon honor and crown upon crown they place upon the father of that person there, when the Holy One, blessed be He, says, 'Gather to hear a new teaching and new words of Torah in the name of so-and-so, son of so-and-so!' How many are those who kiss his head," etc. See there. [TN150066]

Yad Yehudah - ז

"Of this it is written," etc. In the Sava, portion Mishpatim, page 195:

Yad Yehudah - ו - continued

"Come and see: on the Sabbath day, when Israel sanctifies the day in the synagogue, souls issue from the Tree of Life and are breathed into the holy ones below, resting therein throughout the Sabbath day. After the Sabbath departs, all the souls ascend and are crowned with holy crowns above. When they are crowned with that good, these are indeed the owners of the good that he performed," etc.

"It is written, 'Do not withhold good from its owners while it is in your power to do it.' What is 'Do not withhold good from its owners'? It is the Holy One, blessed be He, and Knesset Israel who are here. For wherever words of Torah are spoken, the Holy One, blessed be He, and Knesset

Rema of Fano - continued

was not attributed to Him, although the creatures were in their proper condition, until the Sabbath came and rest came. Then it is written, "God completed," as they said: "The world lacked only the Sabbath." It is therefore fitting to say that He did not finish until He ceased—to put an enemy to rest, as stated. Matters of this kind were entrusted only to members of the covenant. Know this from the fact that they altered the wording for Ptolemy and did not explain it to him. Although they concealed the secret, they changed the expression only in accordance with the Torah of truth, as we have mentioned. Likewise, when they altered the beginning of the Torah to "God created Beginning," the intention was that supernal Elohim created the lower Beginning, of which it is written, "Solomon's wisdom increased," in the manner of the Jerusalem translator. So it is with all of them.[TN150063]

Yad Yehudah - ו - continued

Israel are there and listen to them. Then, as for that tree of good and evil, when they depart from there and listen to those words, that side of good grows strong and ascends above. The Holy One, blessed be He, and Knesset Israel are crowned with that good, and these are the owners of that good." ⟦Print recovery of the frozen gap.⟧ [TN150067]

Yad Yehudah - ח

"And this is nefesh": that is, there is a further interpretation here, as though it said, "Do not withhold a soul from its owners," for the word "good" is "soul" in Atbash, as is known. Pardes says likewise in the explanation of "Before"[?]. ⟦Print recovery of the two frozen gaps.⟧ [TN150068]

Yad Yehudah - ט

"This clothing," etc. This is the conclusion of the matter, explaining the eve of the Sabbath and the departure of the Sabbath in one manner.

Yad Yehudah - י

"At the last instant." To add strength to the work of Creation at the beginning of the weekdays; for through novelties of Torah the blessed Name continually makes new heavens and a new earth, as explained above, Part II, chapter 14, from the Zohar on Bereshit. See there.

Yad Yehudah - יא

"During which the feet of governance descend to death." During the six working days the feet of the Shekhinah, clothed in Metatron for the governance of the world, as is known, descend to the world of Asiyah. There are the side of impurity and the tree of death, as is known from many passages in the Zohar: on weekdays the qelippot and the Other Side rule. Therefore, corresponding to this, to weaken

Yad Yehudah - יא - continued

the power of the qelippot, He, as it were, adds strength through novelties of Torah to create new worlds.

Yad Yehudah - יב

"Was entirely stripped." From the supernal governance, the weekday garments of the impure side, all of which are hidden and suspended in the cloud of the firmaments[?], in the hollow of the great abyss, as stated in the Zohar on Bereshit, page 169.[TN150069]

Yad Yehudah - יג

"In accordance with the words of the Sages." In the aforementioned Bereshit Rabbah.

Yad Yehudah - יד

"For this is the nullification of the nullifier." On the Sabbath the evil inclination and the harmful beings, which had prevented man from His service, blessed be He, are nullified. The expression "He completed,"

Yad Yehudah - יד - continued

which is an expression of nullification, refers to the nullification of the harmful beings.

Yad Yehudah - טו

“As we have mentioned.” In the preceding chapter.

Yad Yehudah - טז

“In it is the perfection,” etc. For “He completed” is also an expression of perfection, as Onqelos translated “They were completed”: “They were perfected.” Through the nullification of the nullifier the work of Creation was perfected, together with the Sabbath, the delight of its days.

Yad Yehudah - יז

“Lest we err”—by saying that “He completed” was said of the seventh day itself, according to the plain meaning of the verse—“Scripture is precise,” etc.

Yad Yehudah - יח

“In the aggadah.” In Bereshit Rabbah, chapter 11, concerning the wicked Turnus Rufus, who asked Rabbi Aqiva: “If the Holy One, blessed be He, honors the Sabbath, let Him not blow winds on it; let Him not send down rain on it,” etc. His answer was that the whole world is before Him, blessed be He, as four cubits. See there, and in Shemot Rabbah, chapter 30.

Yad Yehudah - יט

“All the more so”—that it is permitted on the sixth day, so that the blessed Name did not need to cease these preparations while it was still day.

Yad Yehudah - כ

“The preparation.” For Sabbath needs.

Yad Yehudah - כא

“He stopped,” etc. As stated in Bereshit Rabbah: “‘There was evening and there was morning, the sixth day.’ Rabbi Yudan said: ‘This is the additional hour that one adds from the profane to the holy; in it the work of the world was finished.’”

Yad Yehudah - כב

“Yet,” etc. That is, do not object: if He stopped while it was still day, what does “God completed on the seventh day” mean, which is at least the last instant of twilight, as mentioned? For, indeed, what we say, that He stopped while it was still day, concerns satisfaction, which He, blessed be He, did not have until the seventh day.[TN150070]

Yad Yehudah - כג

“As they, of blessed memory, said.” There in Bereshit Rabbah, chapter 10.

Yad Yehudah - כד

“It is fitting,” etc. That is, the reason He had no satisfaction until the Sabbath came is as above, in the preceding chapter: when the Sabbath entered, the Master put the harmful beings to rest. It is therefore fitting to attribute the completion of the work of Creation to the Sabbath, and to say that beforehand the blessed Name had not completed His work.

Yad Yehudah - כה

All secrets of this kind, truly spoken concerning the nullification of the impure side, were entrusted only to members of the covenant, who are from the side of holiness. Therefore the seventy-two sages altered this[?] for King Ptolemy and wrote: “He completed on the sixth, and rested on the seventh day,” as stated in the first chapter of Megillah.[TN150071]

Yad Yehudah - כו

“Only in accordance with the Torah of truth.” For the truth was that He finished on the sixth day.

Yad Yehudah - כז

“The intention was”—to conceal[?] that Elohim, Binah, emanated and created Malkhut. For bereshit means wisdom, as the Jerusalem translation renders it: “With wisdom.” That is, the lower wisdom, Malkhut, of which it is written, “Solomon’s wisdom increased,” for it was his attribute. This is “Elohim created Beginning”; with that Beginning He created the heavens, etc. So it is stated in the Zohar on Bereshit, page 79; see there.[TN150072]

Yad Yehudah - כח

“So it is with all of them.” In all the other things that the seventy-two elders altered for Ptolemy, the alteration was likewise true.

Yoel Moshe - 1

“Concerning the human soul,” etc. In the manner explained by the Zohar, Vayaqhel, page 386[?]: why avdah, “has lost,” and not ne’evdah, “has been lost”? Because the soul that is continually in man every day has lost something of the additional soul that came to man on the Sabbath. “Do not withhold good,” etc. The explanation: Torah is called “good,” and the owner of the good is the soul, for nefesh in Atbash is tov. Do not withhold Torah from the soul on the Sabbath day. In the Zohar, Shelah: the Holy One, blessed be He, asks, “What holiness did you

Yoel Moshe - 1 - continued

have in Torah?" "The feet of governance," etc. The explanation: on the six working days governance is through Metatron and Sandalphon. On weekdays their heads are in the world of Beriah, their bodies down to their feet are in the world of Yetsirah, and their feet are in the world of Asiyah. This is "My foot descends to death," for death pertains to the world of Asiyah; see above, Part I. On the Sabbath they wash their faces and ascend above into the world of Atsilut. This is what is said in the Gemara: they said of Rabbi Yehudah bar Ilai that he would wash his face, hands and feet on the eve of the Sabbath—his face corresponding to the head in Beriah, his hands to his body in Yetsirah, and his feet to her feet in Asiyah. He resembled an angel of the Lord of Hosts: this is Metatron then. Therefore, on the eve of the Sabbath they alluded to the secret of the two aforementioned angels. Maharal, N.Q.[TN150073] "For this is the nullification of the nullifier," etc. The explanation: at the instant the Sabbath began, the slaughtering place and destruction of the harmful beings were created. This is the nullification of the nullifier, as above. Lest we err, thinking that they did not finish, and He did not finish His work, until the Sabbath day itself, he therefore said "The sixth day," and immediately, "They were completed," etc. "A shelter of peace": this is Sabbath, Bride, Queen; she is the Shekhinah.

Yoel Moshe - 1 - continued

"Only the Sabbath," etc. The explanation: the putting to rest of the harmful beings was what the world lacked. "It is therefore fitting to say," etc., as far as "To put an enemy to rest," etc., as above in the preceding chapter. "Matters of this kind." That is, this secret: at the first instant of the Sabbath of Creation, through creating the cessation of the harmful beings, He completed the work of heaven and earth. It was entrusted to be revealed only to members of the covenant. Know it from Ptolemy, for whom they altered the wording and wrote: "He completed on the sixth day." Nevertheless, they did not change the expressions so as to write a falsehood, for in truth He completed the work on the sixth day itself.

"Supernal Elohim," etc. The explanation: "Beginning" is Hokhmah; "Created Elohim" is Binah. They, who altered the wording and wrote "Elohim created Beginning," did not write falsely. For it was thus with direct light, as above; but with returning light, Elohim created the lower Beginning, which is Malkhut, likewise called Hokhmah, as it is written, "Solomon's wisdom increased." For Solomon is from the moon, which is Malkhut, and wisdom is written of him, in the manner of the Jerusalem translator, who translated bereshit: "With wisdom."[TN150074]

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Heqor Din - Part III (ג) - Chapter 13 (יג)

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Yoel Moshe: 1

Yad Yehudah - א

"In the dispute of the tannaim," etc. In the chapter Ba-meh Madliqin, folio 34b: "Our Rabbis taught: twilight is doubtfully part of the day, doubtfully part of the night," etc. "What is twilight? From sunset, and as long as the eastern face is reddened," etc. "Rabbi Yose says: 'Twilight is like

Rema of Fano

In the dispute of the tannaim over the duration of twilight, one master reckons the time of the creation of the ten things: from sunset and as long as the eastern face is reddened. Then one may tithe demai, for of each of them one may say, "What is this?"—din mai—for they did not know what it was until its day came for actualization, as above.[TN150075] One may establish courtyard eruvin,

Yad Yehudah - א - continued

the blink of an eye: this enters and that departs, and it is impossible to determine it.'" The master concludes his exposition of the preceding chapter with this teaching of the tannaim, saying:

Yad Yehudah - ב

"One master"—the first tanna, who holds "From sunset." His reason is the

Yad Yehudah - ב - continued

ten things created at twilight, whose creation was only potential, not actual, as explained above, chapter 3. This labor, which is like acting in an unusual manner, was permitted even after sunset, as he concludes shortly.

Yad Yehudah - ג

"Then one may tithe demai." That is, for this reason we also say in the Mishnah: "If it is doubtful whether it is dark or not, one may tithe demai, establish an eruv, and insulate hot food." Each of the ten things was demai in name—"What is this?"—since what it was had not yet become known until it came into actuality at its proper time. Since this labor was originally permitted at twilight, therefore one may likewise tithe [gap].

Yad Yehudah - ד

"As above." Chapter 3.

Yad Yehudah - ה

"One may establish an eruv." That is, what we learned, "One may establish an eruv," which the Gemara explains as courtyard eruvin, is likewise for this reason. The reason for courtyard eruvin is the ways of peace, as stated in the Gemara. Solomon and his court decreed against carrying in courtyards because of carrying in the public domain, and permitted it through an eruv for the sake of peace,

Rema of Fano - continued

which were instituted only for the ways of peace; all ten things are likewise, as we have explained. And one may insulate hot food, in the sense of Moses' grave. The allusion is "Water—fire makes it boil": to enjoy on the Sabbath what was prepared on its eve. Insulation was permitted in a substance that does not add heat, for his death was voluntary, the fulfillment of a positive commandment, and he buried himself, as we mentioned in Part II, chapter 13. All these ten things were created only potentially, which is like acting in an unusual manner. The other master reckons only the creation of the harmful beings, in the sense of instructing a gentile, which was permitted even at that hour, like the blink of an eye, and he acts immediately. But on his own initiative and for his own need, it is written, "They shall not cease"; if he ceased, he is liable to death, whether on the Sabbath day or on any other day of the week.

It is true that the ancient sages said that Enoch son of Jared, in his great wisdom and piety, devised religions and laws for all the ancient nations, according to what he knew of human constitutions and climates: food beneficial to one would not suit another. He forbade each of them foods harmful to the preservation of their bodily composition, kept them all away from the impurity of the dead and forbidden sexual relations, and taught them appropriate ways of conduct and sacrifices to the Master of all, blessed be He, as suited each country according to the needs of its place and its order, so that it would find favor before Him, blessed be He. This is a matter in

Yad Yehudah - ה - continued

so that householders could carry from their homes. Since the creation of the ten things was likewise for the ways of peace, as explained above, chapter 3, to repair what Adam had damaged in upright nature, and occurred at twilight, they therefore also permitted establishing courtyard eruvin at twilight.

Yad Yehudah - ו

"As we have explained." Above, there.

Yad Yehudah - ז

"One may insulate hot food." Just as Moses' grave was created at twilight, according to the "Some say" in the Mishnah of Avot. This resembles insulating hot food on the eve of the Sabbath in order to enjoy it on the Sabbath, as explained above, Part II, chapter 13: Moses would warm himself from the eve of the Sabbath and tarried until the time of Minhah on the Sabbath. At that time of the favor of the Holy Ancient One, his soul departed and was crowned in Him. Thus he enjoyed on the Sabbath what he had prepared himself for, to be interred, from its eve.

Yad Yehudah - ח

"The allusion" to what we have said, that Moses' grave is the reason for permitting insulation, is in the verse "Water—fire makes it boil" (Isaiah 64), whose meaning is that fire boils the water. Fire is the agent and water the

Yad Yehudah - ח - continued

patient; it would have been proper to reverse the wording, placing fire first and water afterward, and to say, “Fire makes water boil,” as the commentators wrote. Therefore it alludes: “Water” is Moses, as it is written, “For I drew him out of the water,” as above, chapter 4. “Fire makes it boil,” for he is the reason for insulation with fire on the eve of the Sabbath at twilight. Thus it fittingly places water, the cause, before fire, the effect.

Yad Yehudah - ט

“Insulation was permitted,” etc. That is, this is likewise why insulating was permitted only in a substance that does not add heat, not in a substance that does add heat, which is forbidden even while it is still day. For Moses’ death on the Sabbath was not an additional thing: he died voluntarily to fulfill a positive commandment when he was told, “Die on the mountain,” as written above, Part II, chapter 13. He began it from the eve of the Sabbath and completed it on the Sabbath. Likewise, the grave was not made in time, but [gap], toil and pursuit of wind, the vapor of desire. [TN150077]

Yad Yehudah - י

“All these,” etc. This concludes the matter. That is, those ten things were originally permitted after sunset because they are

Rema of Fano - continued

which someone other than us was not careful, as though he had strengthened the hands of transgressors to sacrifice to the gods of the lands—Heaven forbid. They said that he instituted festivals for them; this is what we are now discussing. Yet it is possible that his festivals were established for them only to rejoice in the service of Heaven, without the people ceasing from work, although there are many idlers in the marketplace. Such is still the law today among Qedar and Arabia, who will set no king over themselves unless he has learned a craft and the work of his hands is acceptable. At their festivals and Sabbaths they would celebrate and pursue their work. This is fitting for them, for they had cessation only in the supernal roots, which entered thought and were concealed. This is “Their prohibition is their death.”[TN150076] Yet with their expansion, they are born for toil. The toil of Torah, which is the reward of the Sabbath, was given only to members of the covenant. Although “They shall not cease” is not written until Noah, this does not mean that they were not previously commanded concerning it: all the commandments of the descendants of Noah are received tradition, and the Rabbis came and attached them to scriptural verses. Yet the righteous of all the generations undoubtedly kept the Sabbath. For them the Sabbath was a great commandment, after they had separated themselves to walk in Israel’s ways.

What we have said establishes that the creation of the harmful beings was a very inferior and deficient creation: He waited for it until the last instant, so that

Yad Yehudah - י - continued

like labor performed in an unusual manner, since they were created only potentially. The Rabbis therefore hold that twilight begins at sunset.

Yad Yehudah - יא

“The other master”—Rabbi Yose, who holds that twilight is like the blink of an eye before sunset. His reason is that he reckons only the creation of the harmful beings, and follows the twilight in which they were created. Their creation was therefore not after sunset, but as this departed and that entered, like the blink of an eye. Their creation was permitted at that hour because there is no—

Yad Yehudah - יב

—prohibition in instructing a gentile on the Sabbath other than shevut, and there is no shevut at twilight. That is, all creatures were created by an utterance: the Lord spoke concerning them, and they came to be. When He said this to the harmful beings, the rule was like that of instructing a gentile. Accordingly, this could not have been after sunset, for then even instruction is forbidden. [TN150078]

Yad Yehudah - יג

“And he acts.” That is, when the gentile performs the labor before sunset.

Yad Yehudah - יד

“But on his own initiative,” etc. Incidentally, the

Yad Yehudah - יד - continued

master explains the matter of a gentile's cessation from work. Connecting it to this, he says: instructing a gentile, which is forbidden on the Sabbath, applies when the labor is for Israel's need. But when it is for the gentile's own need, there is no prohibition in instructing him; on the contrary, he performs a commandment. As they, of blessed memory, said in

Rema of Fano - continued

time barely sufficed to bring forth for them a minimal form, once, without repeating it, only like a blink of the eye—keheref ʿayin, from the expression "He withdrew from him," vayiref mimmennu. As it were, it was as though the supernal eye had withdrawn from showing mercy to the world. This is what the prophet said: "For a small moment I abandoned you"; and with the holiness of the day, in which there is a shelter of peace: "With great mercies I shall gather you."

Yad Yehudah - יד - continued

the chapter Four Death Penalties: "A gentile who ceased from work is liable to death, for it is said, 'Day and night shall not cease.'" The master said: "Their prohibition is their death." Ravina said: "It was necessary only to include even Monday."

Yad Yehudah - טו

"Climates." The divisions of the inhabited world in which people dwell.

Yad Yehudah - טז

"This"—what we said, that he taught them sacrifices to the Master of all—"is a matter in which someone other than us was not careful." For there is someone who thought he taught them sacrifices so as to sacrifice to the gods of the lands, as though by this he had, Heaven forbid, strengthened the hands of transgressors. This is not so.

Yad Yehudah - יז

"This is what we are now discussing." For he instituted festivals for them, yet they are forbidden to cease from work!

Yad Yehudah - יח

"Although there are many idlers in the marketplace." Nevertheless, their idleness is not for the sake of cessation and festival.

Yad Yehudah - יט

"Only as the supernal roots." For the root of the qelippot is rooted in holiness.[TN150079]

Yad Yehudah - כ

"Which entered thought." For at first it arose in the thought of the Holy One, blessed be He, to create the world through the attribute of judgment, as is known. There, in supernal thought, they were concealed, for He, blessed be He, saw that the world would not endure. Therefore their cessation is there.

Yad Yehudah - כא

"This is their prohibition," etc. That is, of this it was said: "Their prohibition is their death." In supernal thought is their azharah, "prohibition," in the sense of zohar, "radiance"—their radiance and root—and

Yad Yehudah - כא - continued

likewise their death and nullification, for there they ceased raging.

Yad Yehudah - כב

"Yet with expansion." When the worlds expanded and the qelippot descended through the matter of the breakings, down to the world of Asiyah, "They are born for toil," to fulfill their mission; for they are the collectors who make the rounds. Therefore toil and labor are fitting for them as well. Although they are born for toil, it is nevertheless not the toil of Torah, as they, of blessed memory, likewise said there concerning a gentile who occupies himself with Torah. The reason is that Torah is the reward of the commandment of the Sabbath; since he is not included in the commandment, neither is he included in its reward.

Yad Yehudah - כג

"Although"—"Day and night shall not cease" is written concerning Noah, not before him, so apparently one could not derive from this a prohibition of Sabbath for a gentile—nevertheless, "This does not mean," etc.

Yad Yehudah - כד

"Attached them." That is, Abraham, Isaac and Jacob, the greatest of the righteous of the generations, kept the Sabbath, although before the giving of the Torah it was forbidden to the descendants of Noah. Their reason was that their status was that of Israel, since they had separated themselves to walk in Israel's ways. For this reason they likewise occupied themselves with Torah, as is known.

Yad Yehudah - כה

“What we have said.” The master returns to his exposition concerning the creation of the harmful beings.

Yad Yehudah - כו

“Barely,” etc. As is known from their saying, that He did not have time to create their bodies before the day became holy.

Yad Yehudah - כז

“Without repeating it”—to create a body for the form. Rather, the time was like the blink of an eye.

Yad Yehudah - כח

“From the expression,” etc. He explains “Like the blink of an eye”: the blessed Name withdrew the eye of mercy from the world in creating the harmful beings.

Yad Yehudah - כט

“This is what the prophet said: ‘For a small moment I abandoned you, and with great mercies I shall gather you’” (Isaiah 54). The intention is: in the small moment in which the harmful beings were created as an evil lash, “I abandoned you.” Yet time did not suffice to finish before “With great mercies I shall gather you,” through the holiness of the day, when the Shekhinah rests. As stated in the Zohar on Bereshit, page 129: “When the day is renewed on the eve of the Sabbath, the shelter of peace rests and spreads over the world. What is the shelter of peace? This is Sabbath. All spirits, whirlwinds and demons, and the whole impure side, are all hidden and enter the mill’s eye of the hollow of the great abyss,” etc. See there.

Yoel Moshe - 1

“They did not know what,” etc. All ten things created on the eve of the Sabbath were created only potentially, not actually, until the time when each was completed at its proper time, as above, chapter 3 of this part. “Only for the ways of peace.” The explanation: the ten things are to repair an extra uprightness[?] from upright nature. A courtyard eruv is the vav of the Name, for Yesod and Tiferet are the cause[?] of the mediations of Jacob and Joseph; vav and the extension of vav we count as one. Tiferet, which is the vav of the Name, made a joining between the supernal Mother and the lower Mother. The vav in the Name is called “a covenant of peace.” Consequently, this courtyard eruv makes peace between the supernal Mother and the lower Mother. This is the secret of the Gemara: “The

Yoel Moshe - 1 - continued

mother sent an eruv by the hand of the small son.” As stated, the son is Tiferet and Yesod; the mother is Malkhut.[TN150080] “In the sense of Moses’ grave,” etc. For Moses’ soul is from Yesod within Hokhmah, simple water; but for the governance of the world there was a participation of judgment, the element of fire. It resembles simple water heated by fire: so he is simple water, but for Israel’s sake, the element of fire. “The allusion is ‘Water—fire makes it boil.’” For Moses is “I drew him out of the water,” which is Hesed. This is the supernal image and likeness, which departs on the Sabbath. He also had a lower image and likeness, which is a covenant of fire from the side of judgment, as above, Part II, chapter 13; that image departed on the eve of the Sabbath. This is “To enjoy on the Sabbath”—from the supernal world—“what was prepared on its eve,” with the departure of the lower image. Mayim tivʿeh esh has the initials ʾemet, “truth”; and M.T., Moses, is the middle[?] of the letters ʿB.Y., which is Moses in Albas. This is the secret of “The covering[?] of water, clouds of the skies,” ʿavei shehaqim: in Albam, M.Š.H. is ʿB.Y. This is “water,” Moses’ attribute. Therefore, when three hundred thousand laws were forgotten after Moses’ death, Yaʿbets restored them: he is ʿB.Y., in Atbash, Moses; and thus in Atbash, Moses. For Albas is the secret of direct light and Atbash the secret of returning light; see page 1 in the Zohar.[TN150081] “And they were not created[?] for righteousness, they will be seized[?]”—for of him is written “righteous,” in Atbash, M.Ṭ.H.[TN150082] “Which does not add vapor.” The explanation: a staff[?] was not under punishment when the supernal KŠNBWRT [unresolved], his death[?]; rather, he died voluntarily.[TN150083] “The other master reckons,” etc. The explanation: the second opinion, the dispute of Rabban Shimon, says that it is like the blink of an eye, and in it is the creation of the harmful beings, in the sense of the sun[?]. Instructing a gentile—these are the harmful beings, and they were created through speech, as it is said, “By the word of the Lord the heavens were made.” Instructing a gentile is shevut, and there is no prohibition of shevut at twilight, unlike the Sabbath itself, when it is forbidden; specifically, at Israel’s direction. But concerning himself it is written, “They shall not cease,” and a gentile who ceased from work is liable to death.[TN150084] “In which someone other than us was not careful,” etc. One commentator explained that Enoch son of Jared

Yoel Moshe - 1 - continued

strengthened the hands of transgressors to sacrifice, etc.—Heaven forbid. “This is what we are now discussing,” etc. The explanation: this requires examination—how did he establish festivals for them, when a gentile who ceased from work is liable to death? Yet it is possible that he established festivals for them only to rejoice, not to cease from work. “In the supernal roots”—where the qelippot have the place of their azharah, that is, their shining, above in holiness. Only below, with their expansion downward, are they born for toil, so that they should not cease. For at first it arose in His will to create the qelippot, but when He saw that they would destroy the world, they were therefore concealed and returned to their root. Thought is supernal Hokhmah; there they were concealed. But after the expansion of the worlds, the qelippot became thickened, and there they have power to carry out their acts. This is “Their prohibition”: their radiance is from thought, supernal Hokhmah; there is their death, their nullification. And what is the

Yoel Moshe - 1 - continued

reason? The utterance concerning them, which depends on supernal thought—see the Zohar on Bereshit, page 15—is shevut. “Until Noah,” etc. The explanation: it implies that before this it was permitted to cease from work. “This does not mean,” etc. “All kept the Sabbath,” etc. For the patriarchs fulfilled the entire Torah, even an eruv of cooked foods. “For a small moment I abandoned you,” etc. The explanation: in[?] the moment of twilight, in the creation of the harmful beings; at the instant the Sabbath begins, “With great mercies,” with the holiness of the Sabbath day, in which there is a shelter of peace, namely the Shekhinah. “I shall gather you”: a slaughtering place was created for them, as above. “In which there is a shelter of peace,” etc. See[?] the Zohar on Bereshit, page 189: “Come and see: when the day is sanctified on the eve of the Sabbath, the shelter of peace rests.” See there.[TN150085]

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Heqor Din - Part III (ג) - Chapter 14 (יד)

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Yoel Moshe: 1

Yad Yehudah - א

“A great principle,” etc. After explaining the creation of the harmful beings, the master likewise concludes his exposition concerning a transgression for its own sake and a commandment not for its own sake. This follows from God’s deeds in creating the harmful beings, as he mentioned in chapter 9. Here he says that we too should act thus, being commanded to resemble Him, blessed be He, as they, of blessed memory, said concerning

Rema of Fano

The Torah stated a great principle: “You shall walk in His ways.” In the law of a borrower it is written: “Its owner is not with him”—that is, at the time of borrowing—“he shall surely repay,” even if he was with him at the time of the event. If its owner is with him at the time of borrowing, even if he was not with him at the time of the event, he shall not repay. The parallel is that every act done for its own sake, even if it is not desirable in itself, is called “Its owner is with him” in thought. It resembles the creation of the harmful beings, of which, as it were, it is said, “Its owner is not

Yad Yehudah - א - continued

“You shall walk in His ways.” In the course of this[?], he brings the laws of Heaven.[TN150089]

Yad Yehudah - ב

“In the law of a borrower.” It is written in the portion Mishpatim: “Its owner is not with him: he shall surely repay. If its owner is with him, he shall not repay.” In Bava Metzia we establish that this means at the time of borrowing, which is at the time of the work, not at the time it breaks or dies.

Yad Yehudah - ג

"At the time of the event." At the time it breaks or dies.

Yad Yehudah - ד

"The parallel." In the performance of commandments.

Yad Yehudah - ה

"Even if it is not desirable." Being itself a transgression.

Yad Yehudah - ו

"In thought." Although not at the time of the act.

Yad Yehudah - ז

"It resembles the creation of the harmful beings." Which is a transgression for its own sake, as mentioned above, chapter 11.

Yad Yehudah - ח

"Of which, as it were, it is said"—that its owner is with him in thought, but not at the time of the act. Since it was undesirable, it was not completed, and the creation remained deficient and inferior, as above, in the preceding chapter.

Yad Yehudah - ט

"Therefore." Likewise, one who commits a transgression for its own sake should walk in his Maker's ways and diminish the extent of the transgression as far as possible; he should not complete the transgression. For if he completes it, he does two things for the worse: he completes the transgression and nullifies the creation of the harmful

Rema of Fano - continued

with him" at the time of the act, since it is an inferior creation. Therefore he should not complete it, as it is written: "Do not say, 'I shall complete evil.'"[TN150086] From this we learn to save the pursued by means of one of the pursuer's limbs, wherever it is possible to choose the lesser evil. But every act not done for its own sake, even in the performance of commandments, has not its owner with him, for the beginning of thought is the end of action. Even though He is with him at the time of the act, since the commandment makes Him present to some degree, in the sense of its name, this commandment certainly requires a double repayment: a person must devote himself another time to fulfilling it for its own sake, in the sense of "From not for its own sake, he comes to for its own sake." Know this. If he did not do so, it would have been better for him not to have been created, or for his placenta to have turned over his face. Understand it, so that you will need neither the Tosafot's objections nor their answers. Now, the man who commits a transgression for its own sake, such as one who kills a pursuer in order to save a betrothed maiden, has a parallel for it in the ways of the Omnipresent. But for a commandment not done for its own sake there is no parallel at all in His deeds—far be it from God. If so, it is a grave transgression in the hand of the one who performs it. This is what people say: "Prayer without intention is like a body without a soul," which imparts severe impurity. Prayer without intention likewise arouses accusation, for the Shekhinah does not rest upon what is defective; consequently,

Yad Yehudah - ט - continued

beings, contrary to the intention. As stated in the Zohar, Miqqets, ʿWN[?] 445, on the verse "Do not say, 'I shall complete evil,'" in these words: "Come and see: therefore there is a good inclination and an evil inclination in Israel. They must strengthen the good inclination over the evil inclination through the direction of a person's deeds. If a person turns to the left, the evil inclination then gains strength over the good inclination. And whoever was deficient on this side, he consumed it[?] on this side; for this is not completed through that except through human sins. Therefore a person must take care that that evil inclination not become complete through his crookedness[?], and that he turn away[?] continually. For the good inclination must be continually brought to completeness, not the evil inclination. Therefore, 'Do not say, "I shall complete evil."'"[TN150090]

Yad Yehudah - י

"From this we learn," etc. For saving the pursued through the pursuer's body is a transgression for its own sake. Wherever it is possible to save him by one of the pursuer's limbs, one must not say, "I shall complete evil."

Yad Yehudah - יא

"Even in the performance of commandments." It is called "Its owner is not

Yad Yehudah - יא - continued

with him," because of thought, which we follow, for it is the end of action.

Yad Yehudah - יב

"The commandment makes present"—its owner.

Yad Yehudah - יג

It indicates this: that he is at the time of the commandment.

Yad Yehudah - יד

"In the sense of its name." The name mitzvah, "commandment."

Yad Yehudah - טו

"This commandment," etc. That is, although[?] such a commandment, not for its own sake, certainly requires repayment: he must complete the commandment on another occasion, so that the whole intention is for its own sake.[TN150091]

Yad Yehudah - טז

"In the sense"—of what our Sages, of blessed memory, said in the chapter The Place Where They Were Accustomed, folio 50b: "A person should always occupy himself with Torah and commandments, even not for their own sake; for from not for its own sake he comes to for its own sake." The intention is that, since he performed it not for its own sake, if that commandment did not come into his hand another time, he must reincarnate and come into this world to perform that commandment for its own sake.

Rema of Fano - continued

something impure has permission to rest there.

There is no doubt that Adam had intercourse and repeated it on the eve of the Sabbath, for a woman does not conceive from the first act of intercourse. Thus it is written, "The man knew Eve," and afterward, "She conceived," from the second intercourse. Through this, sexual desire was released for him. At first it had been bound by the cords of intellect, fettered by the bonds of upright nature, which causes a love of delights for our Father in Heaven. Once that desire was released from its bonds and its guard, it caused him to heed his wife's voice. So it is with the matter Rav Huna taught us, which we mentioned in chapter 9. All 365 prohibitions in the Torah guard those who guard them, and the evil inclination is bound within them by a permanent, double knot, in the sense of "My name," shemi, together with Y.H.: 365, besides what we mentioned from Rabbi Ibn Ezra's words in Part I, at the end of chapter 11. [TN150087] When a person committed one transgression, half the knot was loosened, on the side of matter, which was damaged by that act. Once he repeated it, the entire knot was immediately loosened, for the soul was weakened and the intellect corrupted. The masters of aggadah likened it to a vicious dog bound in fetters: the one who transgresses and repeats it releases it and sets it upon himself. His legal status is that he has not even grounds for complaint against the dog's owner.

Alternatively, Rav Huna means this: it has been released for him, and he will have to give an account for it. He himself

Yad Yehudah - יז

"If he did not do so"—in a second incarnation—"it would have been better for him not to have been created" on that occasion.

Yad Yehudah - יח

"Or it would have been better for his placenta to have turned," etc. As stated in the Jerusalem Talmud, beginning of the first chapter, P.L.ʻ.[?]: "One who learns in order not to act—it would have been better for him not to have been created." Rabbi Yohanan said: "One who learns in order not to act—it would have been better for his placenta to have turned over his face, and for him not to have emerged into the air of the world." The master teaches us that "One who learns in order not to act" there means one who learns not for its own sake, unlike their explanation in the Tosafot there. See there. [TN150092]

Yad Yehudah - יט

"Understand it, so that you will not need," etc. In the chapter He Was Reading we say that, if he acted not for its own sake, it would have been better for him not to have been created. The Tosafot objected from that passage in Pesahim in which R.L.[?] said: "A person should always occupy himself with Torah and commandments, even not for their own sake." They wrote that the former concerns someone who studies only to provoke,

Yad Yehudah - יט - continued

whereas there in Pesahim it concerns someone who studies so that people will honor him. The master says there is no need to make this distinction: R.L. [?] in Pesahim teaches that, if he performed a commandment not for its own sake, he must reincarnate and repair it. The chapter He Was Reading concerns someone who, even in reincarnation, did not repair it: it would have been better for him not to have been created or to have come into the world, etc.[TN150093]

Yad Yehudah - כ

“Now, the man,” etc. That is, this is why our Sages, of blessed memory, said: “A transgression for its own sake is greater than a commandment not for its own sake.” A transgression for its own sake has a parallel in the ways of the Omnipresent, blessed be He, namely the creation of the harmful beings, as mentioned. This is not so

Rema of Fano - continued

applied this verse to him in the chapter These May Shave: “Weep bitterly for the one who goes away, for he shall never return and see the land of his birth.” Here is a great admonition to one who is content with lawlessness. This is what his companions said to Job: “If your children sinned against Him, He delivered them into the hand of their transgression.” Alternatively, it has been released for him so that he may be judged for an evil thought, which from now on is joined to his act. Alternatively, it has been released for him so that, even if on another occasion he sits and does not transgress it, he receives a reward only like one who is not commanded and acts, until he returns in complete repentance and accepts upon himself the yoke of the kingdom of Heaven. Henceforth, one who repeats his folly should be anxious all his days, since he has inclined himself toward that forbidden disposition as though it were entirely permitted. This is the second wording we mentioned from the Gemara, which comes as an adjunct to the first; both are true, altogether righteous.[TN150088]

Yad Yehudah - כ - continued

with a commandment not for its own sake, which has no parallel at all, Heaven forbid, in His ways, blessed be He.

Yad Yehudah - כא

“This is what people say,” etc. For prayer without intention is a commandment not for its own sake.

Yad Yehudah - כב

“Without intention,” etc. The reason for the comparison is that prayer without intention, like an actual dead body, causes impurity to rest there, since it arouses accusations, as explained in the Beit Yosef, in Orah Hayyim.

Yad Yehudah - כג

“Something impure.” As explained in the Tiqqunim concerning invalid prayer, which returns to a dog—may the Merciful One deliver us.

Yad Yehudah - כד

“There is no doubt,” etc. Above, in chapter ʿ.[?], the master began explaining

Yad Yehudah - כד - continued

Rav Huna’s saying: “Whoever commits a transgression and repeats it, it becomes released for him.” By way of introduction, he said there that Adam’s intercourse, which was a commandment not for its own sake, caused the evil inclination to enter him. Incidentally, he expounded at length concerning a commandment not for its own sake. Now he returns to explaining the aforementioned saying. He says that Adam stumbled and repeated it; both caused his upright nature to be corrupted. At first intercourse was in him only for the preservation of the species, not as bodily desire, for desire was bound by a permanent knot to his nature, which was intellectual. This caused

Yad Yehudah - כד - continued

supernal love and union, blessed be He. Now, when he repeated his intercourse not for its own sake, desire was released from the knot and became free, as a sign[?] of the powers toward the corporeal[?]. This was apparent from his heeding his wife’s voice in eating the fruit.[TN150094]

Yad Yehudah - כה

“So it is with the matter,” etc. That is, just as it was with Adam, whose knot was released through transgressing and repeating it, so Rav Huna’s statement applies to every person: “Whoever commits a transgression and repeats it, it becomes released for him.” The intention is that the knot by

Yad Yehudah - כה - continued

which the evil inclination is bound is released for him, as he concludes.

Yad Yehudah - כו

“Which is double.” As stated concerning “One who bends[?] a permanent knot,” with regard to the Sabbath.[TN150095]

Yad Yehudah - כז

“In the sense of ‘My name’ together with Y.H.” It is double, for each one is the Name YHWH, numerically 325[?], as stated in the Zohar, Ki Tetse, page TQLM[?], in these words: “This verse: ‘This is My name’—Y.H.—‘forever, and this is My remembrance’—W.H. ‘My name,’ shemi, with Y.H. is 365; ‘My remembrance,’ zikhri, with W.H. is 248; all of them, 613.”[TN150096]

Yad Yehudah - כח

Etc. Besides what Rabbi Ibn Ezra wrote there: man has twice 365 sinews, the pulsating and the non-pulsating. Corresponding to these, according to what the master wrote above, Part I, chapter 18, the 365 prohibitions are likewise doubled: one in the aspect of “Turn away from evil,” in its plain sense, and the second with the intention of “Do good,” to remove the evil inclination. This is as here.[TN150097]

Yad Yehudah - כט

“When a person committed,” etc. That is why the matter depends on transgressing and repeating it: through one transgression he loosened half the knot, on the side of the body; when he repeated it, he loosened the other half, on the side of the intellect.

Yad Yehudah - ל

“To a vicious dog,” etc. The wording of the Raʿaya Mehemna, portion Pinehas, page 439, in these words: “The letter yod of Shaddai is a link of the chain upon the neck of the demon, shed, the evil inclination, so that it should not bite a person. Of it David said: ‘Deliver my soul from the sword, my only one from the power of a dog.’” See there.

Yad Yehudah - לא

“His legal status”—as in the Mishnah, chapter 2 of Bava Qamma: one who sets the dog upon himself, for whom the dog’s owner is exempt, as long as there is a grievance against him[?].[TN150098]

Yad Yehudah - לב

If so, “It has been released for him” can be interpreted in other ways: it has truly been released for him, since by repeating it he completely threw off the yoke of that transgression. Nevertheless, he will have to give an account for it. The objector who asked, “Could you think it has become permitted for him?” supposed that it had become wholly permitted, without punishment. The answer is: “It has become for him as though permitted,” for he is content with lawlessness, as though he had no punishment.

Yad Yehudah - לג

“He himself,” etc. That is, he extended the interpretation from what Rav Huna said in the Gemara, in the chapter These May Shave, folio 27b, on the verse “Weep bitterly for the one who goes away, for he shall never return.” Who is this? One who committed a transgression and repeated it. We say in the Gemara: “Rav Huna follows his own reasoning, for Rav Huna said: ‘Once he committed a transgression and repeated it,’” etc. Thus “It has been released for him” means that he is content with lawlessness and does not wish to return. There is no need for what the Ran wrote: “‘For he shall never return’—they do not instruct him in repentance.”

Yad Yehudah - לד

“Here is a great admonition.” For he made the punishment worse[?] for one who casts off the yoke.[TN150099]

Yad Yehudah - לה

“This is,” etc. For apparently there is a difficulty in this verse: it begins with sin and ends with transgression. But according to what we said, it means: if they sinned, and it was reckoned to them on the first occasion as inadvertent, nevertheless “He delivered them” afterward “into the hand of their transgression”—on the second occasion, which is reckoned as intentional.

Yad Yehudah - לו

“For an evil thought.” Ordinarily this is not joined to an act. But in this case, where he transgressed and repeated it, the transgression became released for him, and he removes awareness of it from his heart, as with a gentile, punishment applies even to thought, as stated in the first chapter of Qiddushin, from the Tosafot. We wrote of this above, Part II, chapter 23.

Yad Yehudah - לז

“Alternatively.” Ordinarily, anyone who sits and does not commit a transgression receives a reward as though he had performed a commandment. But in this case it has been released for him, as though he were not commanded, in the sense that he receives a reward for refraining from transgression only like one who is not commanded and performs a commandment.

Yad Yehudah - לח

“This is the second wording.” That if[?] twice, it becomes for him as though permitted.[TN150100]

Yoel Moshe - 1

“Every act.” That is, a transgression for its own sake: even if it is not desirable in itself because it is a transgression, it is called “Its owner is with him” because of the thought for its own sake, for its own sake; it resembles the creation of the harmful beings. “Therefore he should not complete it”: he should not finish and actually perform the transgression, as with a pursuer—he should not kill him completely, but save him by one of his limbs, to diminish the transgression in every possible way. “To choose the lesser evil.” Therefore the Holy One, blessed be He, created the harmful beings, which pursue the human soul, and created an inferior creation, without a body, which is a transgression for its own sake. For through the act of transgression the accuser’s body is made; its owner is with him at the time of thought. “But every act”—that is, a commandment not for its own sake—is called “Its owner is not with him,” even at the time of performing the commandment. “The commandment makes Him present.” That is, it makes its owner, the Holy One, blessed be He, present with him. Nevertheless, this is not called “Its owner is with him,” for the beginning of thought is the end of action, and it is not for its own sake. This is what he says[?]: he must complete, repair and fulfill the commandment for its own sake. This is double repayment. “From not for its own sake.” That is, he must reincarnate another time to fulfill it for its own sake. If he did not do so, and did not repair it in a second incarnation, it would have been better for him not to have been created. [TN150101] “Or for his placenta to have turned,” etc. In the manner of Midrash Rabbah, portion Reʾeh: the harmful beings have a covering[?] and a placenta over their faces, so that they will not harm Israel. If this person does not repair matters by fulfilling the commandment for its own sake, it would have been better for him, etc., to have become a transgression for its own sake; for a transgression for its own sake is greater than a commandment not for its own sake. This refers to the harmful beings, which are a transgression for its own sake, as above, and have a placenta over their faces. This is “It would have been better for his placenta to have turned over his face.” Maharal, N.Q. Concerning this secret he said, “Understand it.”[TN150102] “The Tosafot’s objections and answers,” etc. The explanation: they objected that on one occasion it says, “A person should always occupy himself with Torah, even not for its own sake, for from,” etc., and on another it says, “It would have been better for him not to have been created.” According to the author’s words there is no difficulty at all: at first he should occupy himself even not for its own sake, “For from,” etc.; but when he has reincarnated and does not repair matters by fulfilling it for its own sake, it would have been better for him not to have been created. “A parallel in the ways of the Omnipresent.” That is, He performed a transgression for its own sake, like the creation of the harmful beings. “By the cords of intellect,” etc. This is the soul. The explanation: although he had intercourse at first, it was not from sexual desire, but to fulfill the commandment. Afterward, when he performed a commandment not for its own sake, the knot was released. This is precisely: “He committed a transgression and repeated it: it has been released for him.” “Into the hand of their transgression.” That is, into the hand of the accuser himself. “Upright nature.” This is the body.

Yoel Moshe - 1 - continued

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Heqor Din - Part III (ג) - Chapter 15 (טו)

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Yoel Moshe: 1

Yad Yehudah - א

“Known and established.” The statement of Resh Laqish in the second chapter of Eruvin and at the end of Hagigah: “The fire of Gehinnom does not rule over the transgressors of Israel, by an inference from the golden altar,” etc. The Tosafot wrote in these words: “It seems to me that this does not concern those who transgress with their bodies, for we say in Rosh Hashanah: ‘Those of Israel who transgress with their bodies—Gehinnom comes to an end, but they do not come to an end.’ Rather, it speaks of those who transgress to some extent.” The master does not distinguish between those who transgress with their bodies and other transgressors; rather, he holds that in all of them the fire of Gehinnom does not rule so as to consume them utterly—Heaven forbid. This is what they, of blessed memory, said: “They do not come to an end,” for they will be repaired in the future, as will be explained below, chapter 5, chapter 6[?]. Nevertheless, they all descend to Gehinnom: some for fright alone, and some are scorched. This is what they said in Rosh Hashanah concerning those who transgress with their bodies: “Their soul is burned”—not that it is burned utterly, but it is scorched and judged through severe afflictions according to the measure of the sin.[TN150105]

Rema of Fano

We return to those who descend to Gehinnom, with whom we began in chapter 2. It is known and established that the fire of Gehinnom does not rule over the transgressors of Israel so as to consume them—Heaven forbid. Rather, they descend for fright alone; some are scorched according to their acts and the evil of their deeds. Then Abraham descends, who fulfilled all the commandments and went down into the fire of the Chaldeans for the sanctification of the Name. Through his merit he brings them up, to fulfill what was promised at the covenant between the pieces: the Holy One, blessed be He, showed him Gehinnom and the kingdoms so that he would choose the exiles for his descendants. Adam was an example for him, for they did what was good for him: they sentenced him to being sent outside the Garden of Eden and driven from climate to climate. Our fathers, too, were sentenced to being sent outside the Land and driven away—from Pharaoh to Abimelech, and from Laban’s house to Egypt. The exiles of Jerusalem were likewise sent outside the Land and driven from Babylon to Elam, and so in the other exiles, in the sense of “For they took flight; they also wandered.” It was not enough that natsu—meaning they wandered far away, from the expression “The hawk takes wing”—but they also wandered from place to place. Or natsu may refer to those cast away, the ten tribes; “They also wandered,” to those dispersed

Yad Yehudah - א - continued

Yad Yehudah - ב

“Then Abraham descends.” As stated in the second chapter of Eruvin concerning the saying of Resh Laqish: “But what of that which is written, ‘Those passing through the valley of weeping’? These are those who are liable at that hour to Gehinnom, and our father Abraham comes and brings them up,” etc. The master says that our father Abraham’s merit in having descended into the fire of the Chaldeans is certainly sufficient to bring them up from the fire of Gehinnom, measure for measure, in addition to his having fulfilled the entire Torah, as they, of blessed memory, said.

Yad Yehudah - ג

“To fulfill,” etc. Therefore Abraham strove in this more than anyone else.

Yad Yehudah - ד

“So that he would choose,” etc. This accords with the one who says in Bereshit Rabbah, portion Lekh Lekha: “He chose the kingdoms for himself.” The master says that, from the outset, His intention,

Yad Yehudah - ד - continued

blessed be He, in showing him both was that Abraham should choose the kingdoms. For, since the Holy One, blessed be He, was an example for him, he would certainly learn from Him; and so he did.[TN150106]

Yad Yehudah - ה

“Driven from climate.” Therefore, after writing “He sent him away,” it further said, “He drove out the man.”

Yad Yehudah - ו

“In the sense”—of what Scripture says: “For they took flight,” etc. (Lamentations 4).

Yad Yehudah - ז

“Meaning, they wandered far away.” Natsu is an expression of flight, like “The hawk takes wing.”

Yad Yehudah - ח

“Or it may mean,” etc. Incidentally, the master explains the expression in other ways.

Yad Yehudah - ט

“Because of strife,” etc. From the expression of quarreling, as in the Targum: “To the south[?], not to quarrel[?].”[TN150107]

Yad Yehudah - י

“In the sense”—of what Scripture says (Isaiah 40): “Doubles,” which are two doublings, namely four times.

Yad Yehudah - יא

“To four worlds.” A.B.Y.ʿ.

Rema of Fano - continued

through many displacements, Judah and Benjamin. Or it may be from the expression “Its blossom came up”: at the beginning of their sprouting they were moving and wandering, and the land vomited them out. Alternatively, they went into exile because of strife, as in the Targum.[TN150103] The exiles were four, as is known, in the sense of “Doubles for all her sins”: the first doubling is two simple units, and doubling the doubling makes four. This was “For all her sins,” for the rebellions reached four worlds, which are likewise counted two by two: Atsilut and Beriah separately, Yetsirah and Asiyah separately.

The Holy One, blessed be He, commanded our father Abraham, peace be upon him, to prepare for Him a symbolic act with the beautiful heifer, Egypt, and with the destroyers of the House on the first and second occasions. These were likened to small livestock, easily subdued; likewise, these are easily subdued for us, if we merit through the Torah that is now in exile with us. It was not so in Egypt. They came threefold because they resembled one another in evil thought. “He divided them in the middle,” for another broke the staff of the wicked.[TN150104] But the bird wandering from its nest he did not divide—the allusion is to Israel, who endure forever. They came under two names, “turtledove” and “young bird,” corresponding to Judah and Ephraim. “The bird of prey descended”: this is a company of ministering angels who sought to consume the pieces, namely the carcasses he mentioned, so that they would not enslave us—just as they

Yad Yehudah - יב

“Two by two.” That is, two doublings. For this reason he also wrote the world of Atsilut, although sins do not damage it, as will be explained below, Part IV, chapter 14; nevertheless, they damage the first double.

Yad Yehudah - יג

“Likewise, to Abraham,” etc. Incidentally, the master interprets the account of the covenant between the pieces. He says that “Take for Me a heifer” corresponded to the exile of Egypt, “a beautiful heifer”; a goat and a ram corresponded to the nations that destroyed the first and second Houses. All this was a symbolic act. For this reason the allusion also came specifically through animals, so that they should be easily subdued.

Yad Yehudah - יד

“Through the Torah revealed from him[?].” As stated in the holy Tiqqunim; see there.[TN150108]

Yad Yehudah - טו

“They came threefold.” A threefold heifer, a threefold goat, and a threefold ram: an allusion that in each one there is a resemblance to the other two things.

Yad Yehudah - טז

“Which is a collective noun.” The word “them” refers to “the bird of prey”: although it is singular, since it is a collective noun

Yad Yehudah - טז - continued

and a company, it is fitting to say “them” of it in the plural, as with the word “people” and the like. Thus there is no need for Rabbi Abraham Ibn Ezra’s correction, who wrote: “‘He drove away’—he sent away from the carcasses”; or he turned the carcasses to drive away the bird of prey.

Yad Yehudah - יח

“To prepare an aspect of sustenance.” That is, the allusion concerns those of whom they, of blessed memory, said in every case that they are judged for generations upon generations, whose minimum is four, as will be explained.

Rema of Fano - continued

accused Ishmael when he was parched with thirst. “Abram drove them away”: for the time being he made that bird of prey fly off. This is a collective noun, like “people,” “flock,” “bird,” and their like, for he wished to hear what the Lord would command concerning those carcasses. Then, between the evenings, He showed him “a dread, a great darkness, falling upon him,” as long as the carcasses existed. He made known to him the first exile, of four hundred years, bounded by the fourth generation, to prepare an aspect of repair even for those judged for generations upon

Yad Yehudah - יח - continued

generations—namely for four generations—and the rest from that point onward, so that they will be repaired.[TN150109]

Yad Yehudah - יט

“As he explained.” In Part V, chapter 8; see there.

Yoel Moshe - 1

“Because of strife,” etc. That is, the Targum of natsu is strife. “In the sense of ‘Doubles,’” etc. This implies two doublings, and each doubling is two: thus four. “According to all her sins,” etc. For these likewise reach the four worlds,

Yoel Moshe - 1 - continued

A.B.Y.ʿ., counted two by two: A.B.Y.ʿ.—Father and Mother, which are Y.H., namely Atsilut and Beriah; and Zeʿir and Nuqva, namely W.H., corresponding to Yetsirah and Asiyah. As the Zohar says: “Bare, bare”—evil, raʿ, between the attachments of Y.H. and between the attachments of W.H. These are four letters corresponding to the four A.B.Y.ʿ. [TN150110] “With the beautiful heifer,” etc. That is, at the covenant between the pieces: a threefold heifer, a threefold goat, a threefold ram, a turtledove and a young bird, etc. A calf corresponds to Egypt. In the Tiqqunim, New Tiqqunim, folio 12[?]: in Egypt they would occupy themselves not for its own sake, in these words: “There are those who do not occupy themselves with the Oral Torah for its own sake, and of them it is said: ‘They embittered their lives with hard labor’—this is a difficulty; ‘with mortar’—this is an inference from lesser to greater.” See there; end of quotation. [TN150111] The goat and ram, which are small livestock, correspond to the two kingdoms that destroyed the first and second Houses. They were likened to small livestock, easily subdued if we

Yoel Moshe - 1 - continued

occupy ourselves with Torah, unlike in Egypt, where they had not yet received the Torah. “They came threefold,” etc. The explanation: he took threefold from each species because the three kingdoms resemble one another in evil thought, and each includes the other two. “God broke the staff of the wicked”: this is the allusion in his dividing them in the middle.[TN150112] “They came”—that is, Israel —“under two names, turtledove and young bird.” “For the time being he made it fly off.” For Abraham chose the kingdoms for himself, not Gehinnom; he therefore made them fly off. “The bird of prey” is a collective noun for a company of angels, like “people,” “flock,” and “bird.” Moreover, “The bird of prey descended,” vayered ha-ʿayit, has the numerical value of Metatron, who is Enoch son of Jared; this is vayered. “Whose minimum is four,” etc. The explanation: the minimum of d.r. is two; “generations” gives another two: thus four. [TN150113]

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Historical index: Heqor Din - III - Chapter 15

Heqor Din - Part III (ג) - Chapter 16 (טז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג

Yoel Moshe: 1

Yad Yehudah - א

"He showed him," etc. This is "And behold, a smoking furnace and a flaming torch," an allusion to the two parts of Gehinnom: its cavity, created before the world, and its fire, created on the second day, as stated in chapter Maqom she-Nahagu.

Yad Yehudah - ב

"For it is written," etc. In the Gemara, chapter Osin Passin: "Gehinnom has three entrances," etc.; and the school of Rabbi Ishmael taught: "'Whose fire is in Zion'—this is Gehinnom; 'and whose furnace is in Jerusalem'—this is its entrance." The master interprets it of the fire and its cavity.

Yad Yehudah - ג

"Which we explained": the intention is to heighten the astonishment that Satan should be able to prevail against his opposite in Jerusalem, the holy city; see there. Here too it says, "And whose furnace is in Jerusalem"—even in Jerusalem, the city of righteousness. The reason is that the Holy One, blessed be He, is thus exacting with the righteous to a hair's breadth, as our Rabbis expounded concerning "Around Him it storms exceedingly."

Rema of Fano

"And the sun had set": at the beginning of the night He showed him the judgment of Gehinnom, both its cavity, which is a smoking furnace, and its fire, which is a flaming torch. Of these it is written, "Whose fire is in Zion and whose furnace is in Jerusalem," in the sense of "He who chooses Jerusalem," which we explained in chapter 7 of Part II, for "around Him it storms exceedingly." From there it is destined to be purified, as will be explained. He passed a spark of Gehinnom between the pieces, to destroy them forever; in His abundant lovingkindness He intimated to the elder that it is better for us to serve Egypt than to descend into the pit and remain immersed there, Heaven forbid. Rather, all descend merely to be alarmed, as we mentioned.

All the more is this so in conjunction with the Ari's exposition, may the memory of the righteous be for a blessing, of the verse "He brings down to Sheol and raises up." He said that there are wholly righteous people who stumble through thoughts of transgression, which none but He, blessed be He, who examines kidneys and heart, recognizes in them. There are also wholly wicked people who entertain repentance in their hearts amid the crushing of the soul; the secrets of their hearts are revealed to none but the LORD alone. Now a cruel messenger is

Yad Yehudah - ד

"From there it is destined to be purified": that is, the intention also concerns the purification of Gehinnom, which will take place in Jerusalem, as will be explained below in Part V, chapter 5; see there.

Yad Yehudah - ה

"He passed": the blessed Name.

Yad Yehudah - ו

"Rather, all descend," etc. Having completed the exposition of the covenant between the pieces, the master returns to what he said above, at the beginning of the preceding chapter: "Rather, they descend merely for a fright."

Yad Yehudah - ז

"Amid the crushing of the soul": at the time of death.

Yad Yehudah - ח

"Against the first people we mentioned": these are the righteous who stumbled through evil thoughts.

Yad Yehudah - ט

"He brings down to Sheol those righteous people": like what appears in the Zohar, portion Pinhas, page 405: "Even wholly righteous people descend there. Why do they descend there? Because they take several guilty people from there and

Yad Yehudah - ט - continued

bring them up above." See there, for it is close to this subject.

Yad Yehudah - י

"Indeed," etc. The master now concludes what he began in chapter 2 and returned to in chapter 8. He says that these three—one who goes in to his neighbor's wife, one who publicly humiliates his fellow, and one who gives him a bad name—do not descend because, in view of the severity of their punishment, strict justice requires that if they descended they would not ascend [gap] of Gehinnom altogether. Therefore the One abundant in lovingkindness has dealt very generously with them, so that they do not descend. Instead, a band of evil angels is sent against them to exact payment from them. For although Gehinnom is suspended for them, its judgment is not suspended. [TN120001]

Yad Yehudah - יא

"Tosafot there raised an objection." Their words are: "'Except for three who descend and do not ascend': this cannot mean that they do not ascend to the world to come, since shortly afterward we say that one who goes in to his neighbor's wife has a share in the world to come. Rather, this is its meaning: all who descend ascend immediately, and Gehinnom's fire does not rule over them, as stated in

Rema of Fano - continued

sent against them, to bring them down to the pit of destruction according to their deeds and the evil of their acts. Against the first people we mentioned, however, there is neither adversary nor evil occurrence. Yet the Rock's work is perfect: He brings down to Sheol those righteous people who harbored thoughts of iniquity; and, so as not to put them to shame, He decrees that they bring up from there those who entertained repentance in their hearts. There is no greater instance of judgment accompanied by righteousness than this.

Indeed, all who descend ascend, apart from the three whom Rabbi Hanina specified and excluded from the general rule. Because of the gravity of their iniquity, it would be fitting for Gehinnom's fire to rule over them and consume them, from soul to flesh. But the One abundant in lovingkindness does not desire this. Therefore Gehinnom is suspended for them, though the judgment of Gehinnom is not suspended: the Holy One, blessed be He, carries out His commission through everything, for His camp is very great.

Tosafot there, in chapter Ha-Zahav, raised an objection from David's saying to those who hated his soul: "One who goes in to his neighbor's wife is put to death by strangulation and has a share in the world to come; one who publicly whitens his fellow's face has no share in the world to come." They answered in their own way. What emerges from their words is that the three do not ascend immediately, and in this they are alike; but some of them never ascend at all,

Yad Yehudah - יא - continued

chapter Osin Passin through an inference a fortiori from the golden altar—apart from three who do not ascend immediately. But some of them are judged forever, as in the case of one who publicly humiliates his fellow, of whom we say shortly afterward that he has no share in the world to come."

Yad Yehudah - יב

"Therefore they did not descend": this is not part of Tosafot's words. Rather, the master establishes it as a necessary consequence of Tosafot's view, according to his aforementioned approach: since, if they descended, they would not ascend, they therefore do not descend.

Yad Yehudah - יג

"On our account," etc.: there is no difficulty at all. "Apart from three" concerns the reason itself, whereas David is speaking in relation to repentance [gap] repents. If he dies by the court's sentence, he confesses and returns; if he does not die by the court's sentence, as when he sinned without witnesses and prior warning, he nevertheless regrets it and repents because of the severity of the prohibition. He therefore has a share in the world to come, since nothing stands before repentance. This is not so with one who publicly humiliates his fellow: he

Yad Yehudah - יג - continued

regards the prohibition lightly and does not repent. [TN120002]

Yoel Moshe - 1

“In the sense of ‘the one remaining in Jerusalem,’” etc.: Zion alludes to T.T., those distinguished in halakhah; likewise Jerusalem, fear and peace. They descend a little into Gehinnom, for “around Him it storms exceedingly,” and the Holy One, blessed be He, is exacting with the righteous to a hair’s breadth. “They intimated to the elder”: this is Abraham. “To serve Egypt”: that is, the kingdoms, in preference to Gehinnom. Although they descend there, as above, it is merely to be alarmed. “Against the first people”: the wholly righteous, who entertained some thought of transgression, face neither adversary nor evil occurrence. But they are brought down because of the aforementioned thought; and, so as not to put them to shame,

Rema of Fano - continued

namely the one who humiliates and the one who gives a disparaging name. Therefore they did not descend; rather, their judgment is that they neither live in the world to come nor are judged in Gehinnom. In truth this is only an ad hoc answer, and we do not rely on it. You may know this because in chapter Homer ba-Qodesh they answered differently, in a way far removed from what we have stated in their name.

On our account, however, the objection has no basis. David means this: one who goes in to his neighbor’s wife is put to death by strangulation, and all who are put to death confess and have a share in the world to come. Even without witnesses and prior warning, he knows for himself that this is his sentence, since it is something even a schoolchild can read. He applies it to himself and remembers to repent. But publicly humiliating one’s fellow incurs no judicial death penalty; therefore one who stumbles in it regards it as a light iniquity, does not repent, and is driven from the world to come. May the Merciful One deliver us.

Yoel Moshe - 1 - continued

“conversion” [גיור?], etc. [TN120003]

“And there is no greater instance of judgment,” etc.: see the Zohar, Pinhas: “Even wholly righteous people die … [תיין?], because they take from there several living ones and bring them up above; and there they move them toward contemplating repentance.” [TN120004] “Therefore Gehinnom is suspended for them,” etc.: they do not descend to Gehinnom for this reason, as above in chapter 9. Although they do not descend to Gehinnom, its judgment is not suspended, for the Holy One, blessed be He, carries out His commission through everything, to exact payment from him. “And he has a share in the world to come,” etc.: surely all descend apart from these three—one who goes in to a married woman, one who humiliates, etc.—yet the distinction [?] is that this one has a share in

Yoel Moshe - 1 - continued

the world to come, and this one has none.

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Historical index: Heqor Din - III - Chapter 16

Heqor Din - Part III (ג) - Chapter 17 (יז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yoel Moshe: 1

Yad Yehudah - א

“On that day,” etc. Avot, chapter 5: “Ten generations from Adam to Noah,” etc.; “ten generations from Noah to Abraham, to make known how long-suffering He is, for all the generations continued provoking Him until our father Abraham came and took upon himself the reward of them all.” The master says this took place at the covenant between the pieces, as will necessarily follow below.

Yad Yehudah - ב

“It is known,” etc.: for the expression above, “the reward of them all,” is puzzling [gap]. [TN120006]

Yad Yehudah - ג

“Which also embraces,” etc.: that is, included in what our father Abraham, peace be upon him, rectified are the reward and worthiness of all the generations coming after him.

Yad Yehudah - ד

“Rather than ‘their reward’”: this shows that “all” comes to include the reward of the coming generations. It cannot mean to include his also taking upon himself the reward of the ten generations from Adam to Noah, since obviously these require no special inclusion. Certainly, if he

Rema of Fano

On that day when the LORD made a covenant with our father Abraham between the pieces, he took upon himself the reward of all the generations preceding him. It is known that “Children are the LORD’s inheritance; the fruit of the womb is a reward.” Thus, as regards all the worthy people destined to issue from the descendants of twenty generations, Abraham’s righteousness testified on his behalf, and he took upon himself their reward, which also embraces the reward of all the generations coming after him. The wording is precise: it teaches “the reward of them all,” rather than “their reward.” For if the intention were to include those from Adam to Noah, no additional expression would be necessary: obviously he had to rectify the earlier ones first, since Noah was not capable of this, but through his righteousness saved only his own soul and the souls of his household.

Abraham, however, God made “a father of a multitude of nations”; the initial letters give av ha-gan, “father of the garden.” This means a father to everyone destined to merit the Garden of Eden, after he had atoned for all who descend to Gehinnom by descending into the fire of the Chaldeans. [TN120005] In both cases the soul of the first Adam was entrusted to his keeping. This is what they said: “He had a daughter, and her name was Bakol.” She is also the precious stone that hung at

Yad Yehudah - ד - continued

rectified the ten generations after Noah, all the more did he rectify those before him.

Yad Yehudah - ה

“He was not capable of this”: he was not sufficiently righteous to rectify others. It was enough for him to deliver himself and his household.

Yad Yehudah - ו

“Abraham, however,” merited this, for ... [?] the blessed Name said to him, “For I have made you a father of a multitude of nations.” That is, to rectify as the rectified [?], and not also [gap]. [TN120007]

Yad Yehudah - ז

[gap] for Abraham to bring merit to all the generations at the covenant between the pieces [gap] the first Adam’s soul, with all [gap] the souls of all the generations, as is known. Therefore he also descended into the fire of the Chaldeans [gap]. [TN120008]

Yad Yehudah - ח

“In his flight to the fire of the Chaldeans”: measure for measure. [TN120009]

Yad Yehudah - ט

“In both cases”: the reason Abraham merited to bring merit to all the generations at the covenant between the pieces and in descending into the fire of

Yad Yehudah - ט - continued

the Chaldeans was that the first Adam's soul was with him, the mother of all living, embracing the souls of all generations, as is known. He therefore also descended into the fire of the Chaldeans, as will be explained.

Yad Yehudah - י

This is what our Rabbis said: "Our father Abraham had a daughter, and her name was Bakol." They allude to the first Adam's soul. She descended with him—all who descend to Gehinnom—and they were likened to the fire of the Chaldeans; and here [gap]. [TN120010]

Yad Yehudah - יא

"Which we have already mentioned": in chapter 2.

Yad Yehudah - יב

"Everyone sick," etc.: the first Adam's sin also involved a trace of idolatry, as mentioned and as the master also says in Part II, chapter 22. This is the principal pollution that the serpent imparted to him and his descendants, until it ceased at Mount Sinai. Abraham was [gap], for he cast himself into the fire of the Chaldeans and was saved [gap] was healed of his heat. [TN120011]

Yad Yehudah - יג

"For such is his judgment," etc. Their saying is known: "There is no Gehinnom in the future. Rather, the Holy One, blessed be He, brings the sun out of its sheath;

Rema of Fano - continued

his neck, which is her place in the comprehensive stature, the measure of Adam that we have already mentioned; see the discourse Em Kol Hai, Part III, section 27. Everyone sick in soul who sees her in her purity is immediately healed of the iniquity of alien worship, a trace of which he acquired through the serpent's incitement. When Abraham died, the Holy One, blessed be He, hung her in the sun's sphere. For such is the judgment of one sick in soul, as stated, and his healing remains suspended until that day when the Holy One, blessed be He, brings the sun out of its sheath. The wicked are judged by it: this is in exchange for their worship of it and their inflaming themselves through its power for all human sins—murder and adultery. The righteous are healed by it, for it testifies on their behalf to declare their uprightness.

When our father Abraham, peace be upon him, sought mercy for Sodom, he said, "I am dust and ashes." "Dust" means from the first formation, which had joined him as stated; "ashes," from the fire of the Chaldeans, through which he fulfilled in his own person "You shall burn the carved images of their gods with fire." This was because all creatures had wished to bow down to the first Adam, although he did not accept it. Their error followed from their eating of the tree of knowledge, which made them rebel against Heaven. The serpent and its rider had already imagined that they could cause Adam to rebel like themselves, Heaven forbid, in the sense of "You shall be like gods," meaning like this rider. Through the force of his

Yad Yehudah - יג - continued

the wicked are judged by it, and the righteous are healed by it." The master says this is what they mean: "When Abraham died, the Holy One, blessed be He, hung the precious stone, which heals the illnesses of souls, in the sun's sphere." That is, his judgment and healing remain suspended until that day when He brings the sun out of its sheath.

Yad Yehudah - יד

In opposition to their worship of the sun [gap] below, concerning this. [TN120012]

Yad Yehudah - טו

"And the whitening," etc. [gap] other transgressions. [TN120013]

Yad Yehudah - טז

"When our father Abraham," etc.: because the first Adam's soul was in him, he said, "I am dust"—from the first formation, which was from dust—"and ashes," from the fire of the Chaldeans, by which he rectified it. Therefore he mentioned this merit in his prayer for Sodom.

Yad Yehudah - יז

"He fulfilled in his own person," etc.: in order to rectify Adam's soul, which was with him, for they had damaged it through idolatry. As stated in Raaya Mehemna, portion Behar, page 276: "For on account of this sin of Adam, who transgressed 'The LORD commanded,' etc.—and

Yad Yehudah - יז - continued

they established that 'command' means only idolatry," etc. [gap] "He entered the fire to burn himself, to fulfill in himself 'You shall burn the carved images of their gods with fire.' Not only this, but 'to the sons of Terah' [?] he returned in repentance," etc. "Thus he was whitened like silver in a furnace, and the refiner went outside—Ishmael," etc. "Afterward Isaac came [gap] bloodshed. This caused Isaac's marking [?] with

Rema of Fano - continued

repentance, Adam exercised kingship over all those coming to bow down solely to restore them to goodness, and for no other purpose. He immediately commanded and urged them: "I and you —come, let us bow down and bend the knee; let us kneel before the LORD our Maker." Therefore the first Adam merited that throughout all the years of his life there was no alien worship in the world, and Enosh did not err after it during his lifetime. We have already mentioned this at the beginning of the discourse Ha-Nefesh; consult there.

Yad Yehudah - יז - continued

the knife; through him he was separated, like one who separates food from refuse, and the refuse went outside—Esau, a shedder of blood. Afterward Jacob came, and He placed him within Laban, and he became a servant to him. This is what is written: 'I shall serve you seven years for Rachel' [gap]." See the following chapter. [TN120014]

Yad Yehudah - יח

"From what they rectified," etc.: the idolatry that Adam practiced was not actual idolatry [gap]; rather, it was a trace of idolatry in the tree of knowledge, as our Rabbis expounded on "She took" [gap] into error, and they enticed Adam. [TN120015]

Yad Yehudah - יט

"And its rider": Samael, as stated in Pirqei de-Rabbi Eliezer: Samael rode the serpent as a rider rides a horse.

Yad Yehudah - כ

"Adam," etc.: as stated in the aforementioned midrash, in Yalqut on Psalms, concerning the verse "The LORD reigns"; see there.

Yoel Moshe - 1

"He took upon himself the reward," etc.: this is the wording of the Mishnah, "Ten generations," etc., "until Abraham came and took upon himself the reward of them all." "Reward" refers to the fruit of the womb: Abraham took upon himself the rectification of these sparks of holiness—all the holy souls that were fit to issue from the ten generations, and also all those coming after him. Therefore it says "all." "For if those from Adam," etc.: one cannot say that "all" means Abraham rectified the ten generations from Adam to Noah. That is obvious, since Noah was not capable of rectifying others. Rather, he certainly also rectified the generations coming after him; these are included by the additional word "all," as above.

Yoel Moshe - 1 - continued

"A father of a multitude of nations He made him": the initial letters give av ha-gan, for everyone destined to merit the Garden of Eden. This means all the worthy people he mentioned, since he endured Gehinnom in the fire of the Chaldeans for all of them. "In both cases," etc.: both in the Garden of Eden and in Gehinnom, the first Adam's soul was with him, for Abraham rectified the first Adam, as will be explained. "Abraham had a daughter," etc.: the first Adam's soul, named Bakol, since the first Adam encompassed all the souls destined to exist from his measure. "At his neck, which is its place," etc.: Abraham hung at the first Adam's neck, which is his place, as explained in the midrash: Job in his hair, etc., David in his heels, etc. Therefore this precious stone hung at Abraham's neck.

"For such is the judgment of one sick," etc.: as stated in the Gemara, "There is no Gehinnom in the future. Rather, the Holy One, blessed be He, brings the sun out of its sheath; the wicked are judged by it, and the righteous are healed by it." This is "He hung her in the sun's sphere." "Their worship of it," etc.: they worship the sun. "He fulfilled in his own person 'the carved images of their gods,'" etc.: they wished to say "Holy" before Adam, for ... [?] he was a god. Just as punishment is exacted from those who worship, etc., Abraham rectified this sin. See what is said above at the beginning of chapter 18; it belongs here. "The serpent and its rider," etc.: as explained in Pirqei de-Rabbi Eliezer, Samael rode the serpent as a rider rides a horse, etc. The rider is Samael, and

Yoel Moshe - 1 - continued

this is “You shall be like gods.” [TN120016]

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Heqor Din - Part III (ג) - Chapter 18 (יח)

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Yoel Moshe: 1

Yad Yehudah - א

“When Isaac was bound,” etc. In the preceding chapter the master explained that our father Abraham rectified the first Adam’s nefesh, “which was ... his sin [?],” from the iniquity of the idolatry he had committed. Here it is included that Isaac rectified his ruah from the iniquity of bloodshed, and Jacob rectified his neshamah from the iniquity of forbidden sexual relations. [TN120017]

Yad Yehudah - ב

As stated in Raaya Mehemna, which we copied there.

Yad Yehudah - ג

It resembles the bloodshed the first Adam committed through the serpent’s incitement, in causing death for himself and for the generations.

Yad Yehudah - ד

“The iniquity of forbidden sexual relations”: Adam sinned in the commandment of procreation by hastening to unite with his wife on a weekday, in the daytime, at the hour of the binding,

Rema of Fano

When Isaac was bound upon the altar, Adam’s spirit was bound with him, and his covenant with death was annulled with respect to the iniquity of bloodshed included in the serpent’s incitement. As for the iniquity of forbidden sexual relations, we have already mentioned that it was given an enacted likeness in Adam’s haste to unite with his wife. From this another mishap followed for him: for 130 years he begot nocturnal demons, spirits, and demons, as our Rabbis said, before establishing offspring to lay the world’s foundations from Eve, mistress of the household. For “she was the mother of all living”: these are the righteous, who live forever, as you say, “Which a person shall do and live.”

That iniquity was rectified through Jacob’s beauty, which resembled the first Adam’s beauty. What was entrusted to him was Adam’s neshamah, which went into exile with him to Haran when he went out to seek his lost possession. There two sisters were permitted to him in holiness, with preparation and great deliberation, the opposite of haste. The elder was taken in secret, hated, and weary through her husband’s service, on account of her exalted degree; the

Yad Yehudah - ד - continued

the time when judgment grows strong, and publicly. All this was enacted as a likeness in King David, peace be upon him, who also acted hastily in heat with Bathsheba, as all this was mentioned above in chapters 9 and 10; see there.

Yad Yehudah - ה

“From this,” etc.: that is, Esau transgressed forbidden sexual relations by casting two drops into an alien place, among the shells, in the aforementioned Raaya Mehemna. That means he begot offspring from Lilith. This mishap also followed from his sin of haste, which caused idolatry, “cutting off amiqin” [?], as above in chapter 8. Without this, Lilith would not have come into the world at all. [TN120018]

Yad Yehudah - ו

“As our Rabbis said”: in chapter Osin Passin. There it concludes that this came from semen that escaped him involuntarily.

Yad Yehudah - ז

“Before establishing offspring”: the mishap also

Yad Yehudah - ז - continued

arose through precedence, in that he begot offspring from Lilith before establishing offspring from Eve for the world's foundation.

Yad Yehudah - ח

"These are the righteous": the master designates Eve by the expression "mother of all living," meaning the mother of all the righteous, who are called living.

Yad Yehudah - ט

"And there" [?], etc.: Jacob rectified this iniquity, as mentioned in Raaya Mehemna. The rectification was incumbent on him because the first Adam's neshamah had been entrusted to him; concerning it our Rabbis said, "Jacob's beauty resembled the first Adam's beauty." All this was when he married his wives, as the conclusion explains. [TN120019]

Yad Yehudah - י

"To seek his lost possession": to marry Leah.

Yad Yehudah - יא

"With preparation": and extensive preparation, through his service to Laban for them.

Yad Yehudah - יב

"And great deliberation": all those years he served; he was also eighty-four years old.

Yad Yehudah - יג

"The opposite of haste": the first Adam's haste, which was rectified through this.

Rema of Fano - continued

younger, openly, for she was fitting for him. From this one can understand Jeremiah's saying, "For I have been a father to Israel, and Ephraim is My firstborn." Reuben was Jacob's firstborn in deed, and Joseph was the firstborn in relation to Heaven, because of the thought.

Likewise, "I am Esau your firstborn," which they interpreted as "I and Esau," just as "sun, moon." How so? The Sages explained it by a parable of a tube of reeds: Jacob entered first, and Esau opened the womb. Yet this is challenged by what is said in the Zohar at the end of the portion Metzora: Esau was the first drop, so that Isaac's seed might first be separated from the dross of gold. This seems supported by Abraham's first being refined through Ishmael's issuing from him when he was eighty-six years old, when judgment prevailed over him from the name Elohim, whose numerical value is the number of his years at that time. Nevertheless, the parable is true of the chain of lineage above: Jacob's soul was emanated first, and he is the firstborn in relation to Heaven, in the sense of "Israel is My son, My firstborn." In the corporeal realm Esau was Isaac's firstborn even in insemination, according to the Zohar, and he also opened the womb. Thus all the Sages' words stand.

Zilpah, Leah's maidservant, was likewise given to Jacob secretly, as it is written, "She took" and "she gave." Leah did not first consult Jacob as Sarah and Rachel did. This is the sense of bagad, which Leah said: the transmitted spelling is

Yad Yehudah - יד

"In secret": he did not know of her. Through this, the publicity of the first Adam's intercourse was rectified.

Yad Yehudah - טו

"And weary": he interprets Leah's name through weariness.

Yad Yehudah - טז

"Through her husband's service": he served seven years before the marriage, unlike the case with Rachel. All this was on account of Leah's exalted degree, as stated in the Zohar, portion Vayetze, page 397: "'The LORD saw that Leah was hated': was she indeed hated? Surely the sons of a hated woman are not worthy sons; yet we see that all these worthy sons came from Leah, and you say 'Leah was hated'! Rather, Jubilee is always the concealed world; its matters are not revealed. Therefore all its workings were hidden from Jacob. Come and see: the lower world is revealed, and it is the beginning of everything in ascending through its degrees. Just as supernal Wisdom is the beginning of everything, so the lower world is wisdom and the beginning of everything. Therefore we call it 'You,' because it is heard [?] and revealed. The upper world, which is Jubilee, we call 'He,' because all its matters are concealed. The mystery of the matter is Leah, of whom it is written, 'He lay

Yad Yehudah - טז - continued

with her on that night'—hu, 'he.' Therefore it is written, 'The Levite shall serve—hu,' in order to draw blessings from it above. Hu is the upper world, always concealed. Jacob did not attach himself willingly to what is concealed, but to what is revealed. This is the mystery of 'Leah was hated': from here a person hates the nakedness of his mother and sister. A person may be alone with his mother anywhere without concern. It is all for concealment from the eye, for the upper world is not revealed at all."

The intention concerns Binah, which is Leah, the first he in the Name. Rachel, by contrast, is Malkhut, the final he: all her deeds are revealed. Through this Jacob rectified the two drops the first Adam cast into an alien place, mentioned above from Raaya Mehemna. The intention concerns the two letters he in the Name: "glory"—eryah and ervah; ra, "evil," between yod-he, and ra between vav-he. "And glory shall be clothed ... other ... the two letters he" [?], as stated in the Tiqqunim. For through his union with wicked Lilith there was separation of the union between the two letters he; Jacob rectified them. [TN120020]

Rema of Fano - continued

authoritative. Therefore Reuben and Gad did not merit a share in the land "which the LORD our God continually attends to," but only across the Jordan. A different measure applied to half the tribe of Manasseh, because his mother Asenath was Dinah's daughter by Shechem the Hivite; Potiphar merely raised her, and she was called by his name. Manasseh opened the womb, and half of him was blemished, for his mother traced her descent after her father, a Hivite, son of Hamor. The Torah had not been given in his days, and the ruling that your daughter's son by a Hivite is called your son had not yet been introduced.

Even now, they said that the child is legitimate only by Torah law, while he is blemished by rabbinic law. We say to him, "Conceal yourself, or go into exile, or marry a woman of your own kind," as stated in chapter Ha-Holetz. If the child is a daughter and she marries a priest, we do not remove her from him, and her offspring is fit for the priesthood. Therefore only half of Manasseh was blemished. Since half of him was made fit, as regards Ephraim, at least, what had happened had happened. Those who expound hints made mnemonic signs for themselves in the verse "He made recesses for the house round about, outside": Manasseh, Gad, Reuben give the initials M.G.R. Because of the distortion in them, as stated, they remained outside the chosen land.

David too, because of what we mentioned in chapter 10, afterward said for that occasion, "They have driven me

Yad Yehudah - יז

"From this one can understand," etc. The master explains "Ephraim is My firstborn" (Jeremiah 31). Although he was not the firstborn, since Jacob thought, "I shall come in to Rachel," and afterward brought his thought from potentiality into actuality by marrying her, Joseph became the firstborn. From the beginning he had been the firstborn in relation to Heaven, which knows thoughts, as explicitly stated in the Zohar, Vayetze, page 348, and Vayishlah, page 400.

Yad Yehudah - יח

"Likewise," etc.: so it is with Jacob and Esau, both of whom were firstborn—Jacob in relation to Heaven, Esau corporeally. This is Jacob's "I am Esau your firstborn": he means "I and Esau," and Jacob did not lie, Heaven forbid. On this account Rashi's resolution is unnecessary: he wrote, "'I' am the one bringing it to you, and Esau is your firstborn."

Yad Yehudah - יט

"Zilpah likewise," etc. [gap] to what was said above [gap] secretly, to rectify [gap]. He says that even Leah's maidservant was given to Jacob for this reason. [TN120021]

Yad Yehudah - כ

"Yet this is challenged," etc. In the Zohar, Metzora, page 29, it says: "Of Esau it is written, 'The first emerged red.' If you say Jacob was the first drop, why is this

Yad Yehudah - כ - continued

so? For it is written, 'The first emerged.' Rather, thus: 'and b' ... first' [?]; [it was required?] that Isaac come from the side of harsh judgment, so Esau emerged red, ruddy. But Jacob was the firstborn: how did that first drop emerge so red? Rather, it was the second drop, and therefore it did not emerge thus, since that drop was from the side of mercy, on this side and on that side. Esau's drop was not like Jacob's, for this one was strong and this one was not. At that moment Isaac intended the completion of harsh judgment, to bring it forth at his sides through pure engravings, as we know and have learned. Thus Esau was the

Rema of Fano - continued

away from joining the LORD's inheritance." And these initial letters give gam bi (גם בי), "with me also," in "The LORD was angry with me also," which Moses our master, peace be upon him, said concerning his being prevented from entering the land. His father had attained an exalted degree enabling him to establish offspring from his aunt. His conception and birth thus became hidden from the eyes of every living being until the time of its visitation. The entire generation of knowledge, like him, did not enter the land because of their exalted degree: they needed it only as a passage to the gates of the Garden of Eden, to remove from there the cherubim and the flame of the sword, in the sense of "Let me pass over, please," which we have explained.

Yad Yehudah - כ - continued

pollution melted from gold," etc.; see there. This wording certainly challenges the parable the earlier ones asked concerning the tube. [TN120022]

Yad Yehudah - כא

"The mention is fitting" [?]: that is, "I awakened" [?]—the matter is indeed as the Zohar says. Thus we find with Abraham, who was mentioned "from the tamei" [?], as stated in the aforementioned Raaya Mehemna: Ishmael first issued from him, and afterward he begot Isaac. The allusion is that Abraham was eighty-six when Hagar bore Ishmael. Judgment prevailed over him from the name Elohim, whose numerical

Yad Yehudah - כא - continued

value is eighty-six; therefore Ishmael issued from him at that time, and Abraham remained clean and refined of the admixture of judgment. [TN120023]

Yad Yehudah - כב

"Nevertheless": we shall resolve the aforementioned difficulty so that the Zohar and the tube parable do not contradict one another. We can only say that, even according to the Zohar, the parable is also true. Its meaning is not that Jacob was known first from the first drop, as Rashi wrote, but that the matter concerns the portion above. There are three partners in a person, and the blessed Name gives the soul. In respect of the soul, Jacob was the firstborn, since his soul was emanated first. This is the sense of Scripture's "Israel is My son, My firstborn," for the designation "son" concerns the soul, as is known, and as the Zohar says in several places about "You are children of the LORD your God": "of the offspring ..." [?]—this is what it says, "Jacob the firstborn"; "and his fat parts could also ... like him" [?]. [TN120024]

Yad Yehudah - כג

"Corporeally": from the corporeal aspect of semen, Esau was the firstborn.

Yad Yehudah - כד

"All the Sages' words stand": the Zohar and the aggadah using the aforementioned tube parable do not disagree.

Yad Yehudah - כה

"Zilpah likewise," etc.: he returns to what was said above, that Leah was taken secretly to rectify the publicity of the first Adam's intercourse. He says that even Leah's maidservant was given to Jacob for this reason.

Yad Yehudah - כו

"As it is written": "She took Zilpah her maidservant and gave her to Jacob as a wife." She did not first consult him as Sarah and Rachel did. Sarah said, "Behold now, the LORD has restrained me from bearing; come in, please, to my maidservant"; likewise Rachel: "Here is my maidservant Bilhah; come in to her," etc.

Yad Yehudah - כז

“This is the sense of bagad”: as one word, which Leah said when Zilpah gave birth. Although it is read as two words, ba gad, the transmitted spelling is authoritative. It expresses betrayal, as Rashi wrote: “Why is it written as one word? As in ‘You betrayed me when you came in to my maidservant,’ like a man betraying the wife of his youth.” Yet this is difficult: why should she say this of her husband when she gave her to him voluntarily, without his asking? Therefore the master explains that she said it of herself, meaning, “I betrayed him by giving him my maidservant secretly.”

Yad Yehudah - כח

“Therefore”: because Leah and Zilpah were given to Jacob secretly, their sons Reuben and Gad did not merit a share in the land. This is measure for measure: just as they were conceived secretly, so they were to have no inherited share in the land “which the LORD our God attends to,” along with His attending to the upper land; this is its publicity.

Yad Yehudah - כט

“Half the tribe of Manasseh,” who did not take their share in the land: their reason [gap] in the matter, namely because of his mother Asenath. [TN120025]

Yad Yehudah - ל

“She was Dinah’s daughter”: as Jonathan the translator says in the portions Miqqetz and Vayiggash.

Yad Yehudah - לא

“Manasseh opened the womb”: because he was the firstborn.

Yad Yehudah - לב

“Half of him was blemished”: through his mother Asenath, who traced her descent after her father.

Yad Yehudah - לג

“That your daughter’s son,” etc., as our Rabbis derived [frozen-source gap; recovered from print: “from the verse, ‘For he will turn your son away.’”] [TN120026]

Yad Yehudah - לד

“Not from Torah law”: he is not a mamzer, but blemished by rabbinic law, as above in chapter Ha-Holetz (45): “When he came before Rav Judah, he said to him: Go, conceal yourself, or marry a woman of your own kind. When he came before Rava, he said to him: Either go into exile, [or] marry a woman of your own kind.” Rashi explains: “‘Go,

Yad Yehudah - לד - continued

conceal yourself’: go to a place where they do not recognize you, and ‘you shall sit ... a daughter of Israel’ [?]; ‘because they do not recognize you, they will not give you’ [?], etc. ‘A woman of your own kind’: like one disqualified by rabbinic law [gap], and he will entrust you with a legitimate daughter of Israel.” Thus far. This is because he is blemished for priesthood by rabbinic law, as we say there in the Gemara, “that all of them” [gap], “that the child is blemished” [gap], as in Rashi there. [TN120027]

Yad Yehudah - לה

“We do not remove her,” etc.: this also appears to be Nahmanides’ view.

Yad Yehudah - לו

Because half of him was made fit, the remaining Ephraim, who came after him, was wholly fit.

Yad Yehudah - לז

In the verse “He made recesses” (1 Kings 6), the word migraot is an expression like M.G.R.–ʿWT, “M.G.R.–distortion.” M.G.R. consists of the initials of Manasseh, Gad and Reuben. Because of the distortion in them owing to the womb, therefore “He made [recesses] for the house outside.” [TN120028]

Yad Yehudah - לח

“David too”: he also was born secretly, according to the account before us, that he came to his maidservant. Therefore this was said, etc.

Yad Yehudah - לט

“And these initial letters”: the allusion to David’s becoming estranged because of his secret “blindness/skin” [?] consists of the initial letters of— [TN120029]

Yad Yehudah - מ

“They have driven me away from joining the LORD’s inheritance,” which David said: these are the letters G.M. [TN120030]

Yad Yehudah - מא

“With me”: an allusion [gap]. [TN120031]

Yad Yehudah - מב

“For he attained an exalted degree”: just as David’s mother and Leah were praised on account of their exalted degree, so it was with Amram, who took a degree appropriate to his elevation. This was told to him by a heavenly voice, as explained in the Zohar, Shemot.

Yad Yehudah - מג

“Hidden from the eyes of every living being”: they did not know of his conception and birth, as explained above in chapter 4.

Yad Yehudah - מד

“The entire generation of knowledge,” etc.: as explained in the Zohar, Bereshit, page 100: “If you say it was by Moses’ wish, it was not so. Rather, when Israel went out of Egypt, it was from the side of Jubilee, and all these sixty Rabbis were from the upper world. In that likeness they went through the wilderness. Not one of them entered the land; only their sons, their offspring, were in the land, since they were from the place of the moon. All the acts of the land were rectifications of the moon. Moses served the moon while still in the body,” etc.; see there. [TN120032]

Yad Yehudah - מה

“Which we have explained”: in Part II, chapter 27; see there.

Yoel Moshe - 1

“The first Adam’s spirit,” etc.: the parable concerns a king’s daughter who was liable to burning, but the king foresaw that a daughter fit for royalty would issue from her. Here too Jacob redeemed Abraham, for Abraham also became liable to burning on account of “the carved images of their gods,” etc., as above. Thus Abraham rectified the first Adam’s nefesh. The rectification did not take place until the sixty-six souls descended and were descending with Jacob, in the manner of “Abraham had a daughter,” which was the first Adam’s soul. He hung her in galgal, whose value is sixty-six. This too is “He hung her in the sun’s sphere”: galgal has the numerical value sixty-six, and the sun is Jacob, as it is said, “Behold, the sun and the moon,” etc. Therefore the Egyptian exile lasted 430 years, the numerical value of nefesh; Abraham and Jacob together also have the numerical value 430. Isaac rectified Adam’s ruah: Isaac has the numerical value 208, and through the binding a ruah came to him from the supernal Vayiqra.

Jacob rectified Adam’s neshamah, as in “He poured oil upon it”: shemen, “oil,” has the letters of neshamah. They did not rectify it until Moses and David came, in the mystery of M.Sh.H.—David; Moses merited “The voice is Jacob’s voice,” a doubled voice, the voice of Torah and the voice of prayer. The songs David instituted were likewise a

Yoel Moshe - 1 - continued

rectification of Jacob and the first Adam, making one [whole?]. “He poured oil upon it,” upon its head: the final he, and it becomes neshamah. Examine this carefully. [TN120033]

“And great deliberation,” etc.: he was eighty-four and had never experienced a seminal emission—the opposite of the first Adam’s haste. “Hated”: “and all loves—the expression concerning Leah—is holy” [?]. “Through her husband’s service, on account of her exalted degree,” etc.: the first Adam’s two sins became eryah and, the other, ervah; Jacob rectified them. Leah corresponded to eryah, and Rachel to ervah. At the first he the shells have no hold, but only at the final he, in the sense of “Her feet descend to death,” as stated several times above. Thus Leah did not need so much rectification as Rachel; therefore she was hated because of her exalted degree. Rachel was different: there the shells have a hold, so she needed great rectification. “Z.” [?], Zohar, Behar: “To bring forth ... eye/ fountain ... drops,” etc., “into a created place,” and not forbidden sexual relations [?]; see there. For Adam sinned “in all drops, with fringes” [?], in the mystery of eryah and ervah. The sparks of the first he were rectified through Leah, and the second through Rachel. [TN120034]

“The true parable,” etc.: the parable of the tube, as mentioned below. Jacob’s soul was emanated first in the upper world, whereas corporeally Esau was born first. This is “my father [?] and Esau—we are both firstborn.” [TN120035] “The transmitted spelling is authoritative”: bagad expresses betrayal. “Reuben and Gad”: “in beds” [?], among children of substitution, as above, so as not to receive a share in the land. “Half the tribe of Manasseh”: they did not merit a share in the land of Israel because they came from Asenath, Dinah’s daughter by the Hivite, and half of him was blemished. “The Torah had not yet been given”: so that he would be called your son. Even now that the Torah has been given, they said the child is legitimate only by Torah law; by rabbinic law he is blemished.

Ephraim was wholly fit, for what had happened had happened. This is what is said of Jacob: “He crossed his hands, for Manasseh was the firstborn.” Since Manasseh was the firstborn, he crossed his hands, placing his right upon Ephraim, who had not been

Yoel Moshe - 1 - continued

blemished at all, unlike Manasseh. Therefore he said, “I know, my son, I know; nevertheless his younger brother shall become greater than he.” “Because of the distortion,” etc.: to outward appearance they were children of substitution. “David too,” etc., “they have driven me away,” etc.:

Return to chapter in contents

Yoel Moshe - 1 - continued

his father intended to come in to his maidservant, and he became a child of substitution, as above in chapter 10. “To the gates of the Garden of Eden”: see above, Part II, chapter 16.

Heqor Din - Part III (ג) - Chapter 19 (יט)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה

Yoel Moshe: 1

Yad Yehudah - א

“Behold Adam,” etc. The master returns to his exposition of the Mishnah’s wording, “Until our father Abraham came,” etc., which he began above in chapter 17.

Yad Yehudah - ב

“Garments of light” [gap]. [TN120037]

Yad Yehudah - ג

“From one God”: light, or, with aleph, indicates this.

Yad Yehudah - ד

“He will complete his roots”: the souls of all the generations destined to come were included in him. [TN120038]

Yad Yehudah - ה

“He drew out the foreskin”: as our Rabbis said. This means that he came in to Lilith, as stated in the Zohar, page 117, and explained above in chapter 9.

Yad Yehudah - ו

“They became garments of skin”: for the skin benefited from them, as mentioned. The ayin also indicates the foreskin,

Rema of Fano

Behold Adam, the one father of us all, was clothed in garments of light in the Garden of Eden, with the intention expressed in “One God created us”: that the quarry of his soul should send out its roots, all holy, with one heart, to serve Him with one accord. From there the divination of rebellion scattered them, drawing out the foreskin, and they became garments of skin, in the sense of the suspended ayin in the verse “To grasp the corners of the earth, and the wicked are shaken from it.” For the impure was mixed with the pure. From the root of the serpent, who came in to Eve and imparted pollution to her, there issued a viper, a flying fiery serpent: wicked Cain, a nest of impurity. When supernal Lovingkindness saw that the world could not endure through him, it added to the offspring his brother, Abel. Cain arose and killed him, to the grief of the world’s soul over his blood and the blood of his descendants, until Seth was born in image and likeness, as we shall explain in Part IV.

From then on, the holy souls came in disguise through select individuals

Yad Yehudah - ו - continued

orlah.

Yad Yehudah - ז

“In the sense of the suspended ayin” [gap]. [TN120039]

Yad Yehudah - ח

For then, when the first Adam drew out the foreskin, it became mixed, etc.

Yad Yehudah - ט

“From the root of the serpent,” etc.: the wording of the Zohar, Bereshit, page 149.

Yad Yehudah - י

“And the foreskin,” etc.: this is explained in the aforementioned passage; see above, chapter 4.

Yad Yehudah - יא

“Sometimes they crouch,” etc.: holy sparks fell among the shells.

Yad Yehudah - יב

“Until our father Abraham came”: he refined all the holy souls.

Yad Yehudah - יג

“Of him it is said” [gap]. [TN120040]

Yad Yehudah - יד

"In Sefer ha-Bahir": these are its words concerning the verse "Because ..." [gap]. [TN120041]

Yad Yehudah - טו

"The first": that is, the first quality.

Yad Yehudah - טז

"This is 'gracious'": from the expression "a free gift."

Yad Yehudah - יז

"Even if they become liable," etc. [gap]. [TN120042]

Yad Yehudah - יח

"In the sense of 'without payment'" [gap]. [TN120043]

Yad Yehudah - יט

"Ishmael was separated": as mentioned in Raaya Mehemna, which we copied above in chapter 18.

Yad Yehudah - כ

"The people of Sodom": their overthrow also occurred one year before Isaac was born [gap]. [TN120044]

Yad Yehudah - כא

"Of Zoar": it was settled one year later, as stated there, B.A.M. [?], concerning "Let me escape there, please": the numerical value is fifty-one, and Sodom's was fifty-two. The intention was to hasten Isaac's birth. [TN120045]

Yad Yehudah - כב

"Therefore": because Zoar's measure was not yet full.

Rema of Fano - continued

throughout all twenty generations. Sometimes "they crouch, bring forth their young, and deliver them" over the cobra's hole and over the viper's den, until our father Abraham came and took upon himself the reward of them all. Of him it is said, "Light dawned in darkness for the upright": these are the souls we mentioned, when his lamp shone upon them through three kinds of perfection, "gracious, compassionate, and righteous." These are the three good qualities attributed to him in Sefer ha-Bahir, all resembling the lovingkindness of God, which had no need to serve in his days, as also stated in the Jerusalem Talmud. The first is to bring merit to the world: this is "gracious," a free gift from him to them. The second is that even if they become liable, he acquits them, in the sense of "In wrath remember compassion." The third is that he turns them back and puts into their hearts the desire to do their Maker's will: this is "righteous," one who makes others righteous.

In his days the earth divided into seventy branches, and the LORD chose him to restore the garments of light to their unity. Ishmael was first separated, as an unfit offering from sacred things; and Isaac was not born until all the presumptuous and all workers of wickedness who rose against the Omnipresent's right hand had come to an end: the generation of Enosh, of the Flood, and of the Dispersion, and their bitter conclusion in the people of Sodom. For the LORD watched over the evil and brought it upon them one year before Zoar's measure was full. Therefore

Yad Yehudah - כג

"He advanced the argument": that the righteous should not die a degrading death.

Yad Yehudah - כד

"The blessed God informed him": incidentally, the master explains Sodom's judgment.

Yad Yehudah - כה

"Complete forgiveness": this is "I shall forgive the whole place."

Yad Yehudah - כו

"But through combining His Divine Presence": if forty-five are found there, nine in each city, they make ten through combining the Divine Presence, as Rashi says. This suffices only that He not destroy, as it says, "I shall not destroy"; their judgment, however, would involve sufferings.

Yad Yehudah - כז

"Likewise, for the majority of the cities": if forty or thirty righteous people are found, ten in each city, then, because they constitute the majority of the cities, He will do nothing to them, not even sufferings, as it says, "I shall not do," etc.

Yad Yehudah - כח

"Combination": if nine are found in each city, no explicit explanation was necessary, for the judgment is already written concerning forty-five. It implies that combining the Divine Presence protects against decreed annihilation, but

Yad Yehudah - כח - continued

they will be judged through sufferings.

Yad Yehudah - כט

“For the minority, however”: if twenty or ten are found, they would require sufferings even without combination. Therefore Scripture also says of them, “I shall not destroy.” This differs from Rashi, who equates the judgment of twenty and ten in one or two cities with that of thirty and forty; see there. Jonathan ben Uzziel the translator also has a different approach; consult him.

Yad Yehudah - ל

“The change of verbs”: concerning forty and thirty He says, “I shall not do,” while in all the others He says, “I shall not destroy.”

Yad Yehudah - לא

“Nevertheless,” etc.: this is the conclusion. Although Zoar’s measure was not full, the LORD nevertheless watched over Sodom’s evil, for the time of love—Isaac’s birth—had come, and their sin was to be brought to an end before his arrival, so that the whole world might be purified through him.

Yad Yehudah - לב

“After the refuse had been separated from Isaac”: as explained in Raaya Mehemna, which we copied above in chapter 17. This is Esau, a hairy man, the mystery of the scapegoat, as explained in the Zohar, Aharei, page

Rema of Fano - continued

Abraham stood in prayer and sought mercy, so that the righteous should not die with the wicked. Although the judgment is true according to the majority, he nevertheless advanced the argument that the righteous should not be put to shame at the resurrection of the dead. For it is established that they rise with their blemishes and are healed. Why should they die through brimstone and salt, so that they must rise with burnt bodies? There is no greater humiliation. Therefore he repeated, “So that the righteous should be like the wicked—far be it from You!” As they expounded: the first refers to this world, and the second to the world to come, as we have said.

The blessed God informed him that if fifty righteous people were found there, they would deserve complete forgiveness. But through combining His Divine Presence with nine in each city, it would suffice that He not destroy them; He would instead bring sufferings upon them. Likewise, for the majority of the cities, four or three, with ten righteous people in each, He would do no evil at all. The possibility of combination in their case is understood of itself, protecting against decreed annihilation. For the minority, however, even without combination, He would not destroy but would chastise. The change of verbs in these verses accords with what we have explained with the utmost precision.

Nevertheless, a decree against them had already been issued. The time of love had come to visit Sarah, and the intention was to refine the whole dough

Yad Yehudah - לב - continued

129, and as will be stated in the discourse A.B.T., Part III, section 30. [TN120046]

Yad Yehudah - לג

“Supernal Justice desired”: although in our eyes this seems strange, such was the desire of supernal Justice, blessed be He, who desires the peace of His servant Jacob, so that the Holy One, blessed be He, should be justified—that he should bear the iniquity of the whole world.

Yad Yehudah - לד

“Like the righteous”: they suffer sufferings of love for the generation’s iniquity, as is known; and through their merit, our righteous Messiah. See measure 9 in the discourse Ha-Middot.

Yad Yehudah - לה

“Through this,” etc. The master interprets ve-nivrekhu, “shall be blessed,” in the manner of our Rabbis’ exposition: “I have two good shoots to layer from you,” etc. It refers to the layering performed with a tree’s branch. According to the master, the intention is that the whole world should greatly desire to layer from you, “beautiful in elevation, the joy of all the earth,” and join you: this is its fruit. This will be fulfilled through the sufferings borne by the holy seed, bringing it [?] to the ground as is done when layering a branch, from which its fruit is found. [TN120047]

Yoel Moshe - 1

"From one God," etc.: or, "light," with aleph, indicates this. "He sends out his roots," etc.: he included all the souls destined to issue from him. "The wicked are shaken": the ayin of reshaim, "wicked," is suspended, alluding to the seventy princes; these are the letters of reshaim. If they merit, the seventy become princes; if they do not merit, they have a hold on holiness, and the impure is mixed with the pure. "He took upon himself the reward of them all": all the holy souls, when Abraham's lamp shone upon them. This is "the soul they made in Haran," which Abraham and Sarah rectified. "Coming through select individuals," etc.: the heads of the generations were righteous, but the generations were wicked.

Rema of Fano - continued

through Isaac; therefore Sodom's judgment was completed first. After the scapegoat had been separated from Isaac and sent to another land, having no share in the promised rewards or in their toil, supernal Justice saw fit that Jacob's seed should suffer sufferings of love and be held accountable for the iniquity of all the generations, like the righteous in each generation and the Messiah himself: "He bore our illnesses, and carried our pains." Through this the saying would be fulfilled, "All the families of the earth shall be blessed through you and through your seed." For havrakhah, layering a branch, means lowering it to the dust of the earth, in the sense of "Let my soul be as dust to all," so that everyone may find contentment, produce a branch, and bear fruit by joining it. This holy seed is assured that it will put forth blossom and bud: the LORD's planting, in which to take glory. [TN120036]

Yoel Moshe - 1 - continued

"Attributed": to Abraham, in Sefer ha-Bahir, in Avodat ha-Qodesh. Although his attribute was Lovingkindness, all the others also resemble Lovingkindness; only Lovingkindness had no need to serve in Abraham's days, since Abraham was Lovingkindness. "In his days": Abraham's; he was forty-eight when the earth divided among seventy princes. "Against the Omnipresent's right hand": Ishmael comes from the shells of the right, Esau from those of the left.

"Therefore he repeated": "Far be it" twice, for complete forgiveness. Therefore He said, "If I find fifty righteous people, I shall do nothing," not even sufferings. For forty-five, through combining

Yoel Moshe - 1 - continued

the Divine Presence with each group, He said, "I shall not destroy," but I shall bring sufferings. Likewise for four cities and for three cities—thirty—which are the majority of five: "I shall not do" is also said, implying nothing at all, not even sufferings. He did not ask about combining the Divine Presence with four cities or with three, for that is understood of itself, since he had already asked through combination. "For the minority, however": twenty in two cities, the minority of five. Even though there are ten in each city without combination, He said, "I shall not destroy," but I shall bring sufferings, since most of them are harsh.

Yoel Moshe - 1 - continued

"Therefore Sodom's judgment was completed," etc.: consequently the same angel who brought tidings to Sarah went to Sodom, as it is said, "The men arose from there and looked toward Sodom." Sarah's visitation depended specifically on its occurring after Sodom's overthrow, to refine through Isaac—through Isaac. "The scapegoat," etc.: Esau, a hairy man. "In the promised rewards": the reward of the world to come; "nor in their toil": subjection to the kingdoms.

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Historical index: Heqor Din - III - Chapter 19

Heqor Din - Part III (ג) - Chapter 20 (כ)

Yad Yehudah: כה · כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"It is clear," etc. The master returns to the Mishnah's wording, "Until our father Abraham came and took upon himself the reward of them all," which he mentioned in the preceding chapter.

Yad Yehudah - ב

"It is precise": as he says below concerning "upon himself."

Yad Yehudah - ג

"For good and for its opposite": for the reward and the burden bound up with it.

Yad Yehudah - ד

"In the sense of 'They shall return to you'": the intention is that in their latter end they will return to you so that you may rectify them; see Part I, chapter 18. Here likewise, he accepted the task of inclining them all toward merit, so that they might merit through him and he might rectify them.

Yad Yehudah - ה

"In the sense of 'Who delivered your adversaries'": Rashi explains asher miggen as "who handed over," likewise amaggenkha Yisrael. There is no need for this, since "freely" [?] in both can be interpreted through "shield, freely" [?]. The intention is that He made a shield for your

Rema of Fano

From this it is clear that the tanna of the Mishnah uses precise language. This is what it teaches: "He took upon himself the reward of them all," for good and for its opposite—specifically "upon himself," upon the shoulder he bent to bear the burden of refinement for them all. This is in the sense of "They shall return to you, but you shall not return to them," said to Jeremiah; and in the sense of "Who delivered your adversaries into your hand," for their being delivered into Abraham's hand is their shield and their salvation at the end of days. Likewise, "How shall I deliver you up, Israel?" The sufferings that come upon us from Him, blessed be He, are a refuge and shelter from Gehinnom's judgment. As it is written, "I shall appoint peace as your visitation," concerning the sufferings of a person's body, "and righteousness as your taskmasters," concerning his property. Hosea likewise said, "The days of visitation have come, the days of peace [or recompense] have come," for one person is struck and another pays.

The Sages have already said that all the taxes and levies the kingdoms collect from us are reckoned to us as great charity. He must give them recompense in this world, since something good is found in them, for all His ways are judgment. He has acted righteously toward us: through this He redeemed us from descending to the pit, finding a ransom. Moreover, He reckons it as

Yad Yehudah - ה - continued

adversaries by placing those adversaries under him, for through this they would be rectified. "I shall deliver you up, Israel" (Hosea 11) means that I shall deliver you to sufferings which will be a shield for you. [TN120049]

Yad Yehudah - ו

"As it is written": "I shall appoint peace as your visitation, and righteousness as your taskmasters" (Isaiah 60).

Yad Yehudah - ז

"Concerning the sufferings": through them the blessed Name will be a shield for him.

Yad Yehudah - ח

"For one person is struck": corresponding to this [gap], "I shall appoint peace as your visitation." Another pays; concerning this He said, "And righteousness as your taskmasters," as the Sages said, etc. [TN120050]

Yad Yehudah - ט

"In ATBaSh": there is another aspect of charity, in which he is exchanged with dalet, and qof with gimel, and conversely. This alludes to the recipient also doing charity for the giver by bringing him the merit of this commandment. Here likewise, through the charity the Holy One,

Yad Yehudah - ט - continued

blessed be He, does with him, redeeming his "fear" from the "blow" of Gehinnom [?], "they said, they also act with Him as recompense, N.H." [?], and conversely. [TN120051]

Yad Yehudah - י

"In the sense of": what Ruth said, "The man with whom I acted," as though she had done charity for him.

Yad Yehudah - יא

"In addition to": the allusion in tzedakah, "charity," in the Ari's intentions, that its numerical value is two hundred less one. This indicates that if he has two hundred zuz less one, he may receive, etc., as our Rabbis say in the Mishnah at the end of Peah.

Yad Yehudah - יב

"And a third" [?]: the giving of charity alludes to the name Havayah. The giver's arm alludes to vav; the five fingers of his hand to he; the little finger to yod; and the recipient's hand to the final he. In this order, "all —have compassion on us" [?], Havayah: "And the work of charity shall be peace." [TN120052]

Yad Yehudah - יג

"There, in the visions," etc.: the master returns to what he said above, to explain the covenant between the pieces in another way.

Yad Yehudah - יד

"Inauguration offerings are destined," etc.: as is demonstrated in Ezekiel.

Rema of Fano - continued

charity from us to Him, since He pays His debts with our money. This is one of the pleasing allusions in the doubling of tzedakah, "charity": in ATBaSh it is another tzedakah, and it does not return empty from the recipient to the giver, in the sense of "The man with whom I acted." This is in addition to the familiar numerical value: someone who has only two hundred zuz less one may receive charity, even a thousand zuz at once.

There is also a third aspect: combine the giver's arm and his outstretched hand with its five fingers, representing vav-he, and the issar coin, a small yod, to be placed into the poor person's hand. Then "And the work of charity shall be peace," ve-hayah: these are the four letters of the great Name. [TN120048]

There, in the visions between the pieces, the mystery of the sacrifices was intimated to our father Abraham, peace be upon him. At the redemption from Egypt, the priesthood was inaugurated through Aaron with the inauguration offerings. Those who returned from Babylon also offered inauguration offerings in Ezra's days; and inauguration offerings are destined to be offered at the dedication of the third House, speedily in our days, through the righteous priest whom our Rabbis mention in tractate Sukkah among the four craftsmen Zechariah saw. He is one of the priests descended from Aaron, like Ezra, although others did not interpret it this way. Priesthood always returns to its lodging. Ezra did not ascend from Babylon until he had traced his own lineage, and then ascended. Examine the

Yad Yehudah - טו

"Through the righteous priest" [gap]. [TN120053]

Yad Yehudah - טז

This is in Scripture: "Ezra, son of Seraiah," etc., "son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the priest, H.R.M. [?]—this Ezra went up from Babylon," etc. A wise person perceives that Aaron the priest is Ezra himself, by reincarnation. [TN120054]

Yad Yehudah - יז

"The saying," etc.: incidentally, the master mentions Aaron's reincarnation in the prophet's soul.

Yad Yehudah - יח

"Fulfilled in Samuel of Ramah": an Aaronic spark was in him, and also in Jeremiah, and not a priest. [TN120055]

Yad Yehudah - יט

"To establish two men": Ezra and the righteous priest who will come from Aaron's reincarnation. They are called "men" because they are high priests, since we find the expression ish concerning a high priest. See Megalleh Amuqot, approach 33.

Yad Yehudah - כ

"And which is the heifer," etc.: he returns above to the visions between the pieces.

Yad Yehudah - כא

"A reward which," etc.: as they said, "The reward of a commandment is a commandment."

Yad Yehudah - כב

"He broke them": to indicate their cessation, since the sacrifices will cease in the future. [TN120056]

Yad Yehudah - כג

"To save," etc.: incidentally, the master explains why they will cease in the future: "that ... my doors" [?], as stated [gap], "to him ... from trouble [?] ... indeed, to him" [?]. The sacrifices serve to save from Gehinnom; conversely, their cessation is brought about by the cessation of the cause. [TN120057]

Yad Yehudah - כד

"Apart from thanksgiving offerings": these do not come on account of sin [gap]. [TN120058]

Yad Yehudah - כה

"A reward which," etc.: as they said, "The reward of a commandment is a commandment."

Yoel Moshe - 1

"The burden of refinement": all the souls from the first Adam until the completion of all twenty generations. "They

Rema of Fano - continued

verses closely, join them and recite them, and you will find a pearl.

Ben Parhi, the teacher and disciple of Rabbi Solomon Molkho, interpreted "Is not Aaron your brother, the Levite?" as fulfilled in Samuel of Ramah. On this account his mother's request was completed when she said, "Give Your handmaid seed of men": seed to establish two men, as in what we learned, "My lord, High Priest." The heifer, goat, and ram were each threefold, to make the intention and purpose alike in these inauguration offerings on these three occasions, when the LORD's glory would fill the LORD's House. "He divided them in the middle": the aim and end of all the sacrifices in this world is to save their offerer from Gehinnom's judgment. Just as there is no Gehinnom in the world to come, so all sacrifices will cease at that time, apart from thanksgiving offerings. We return to the iron furnace that our father Abraham, peace be upon him, accepted, to refine all the banished souls in it and himself alone receive the reward of a commandment—a reward which in truth consists of Torah and commandments, and nothing else.

Yoel Moshe - 1 - continued

shall return to you," etc.: you will refine them, so that all the generations may be rectified through him, according to the mystery of impregnation; not the reverse, Heaven forbid. "For the one who needs," etc.: the Holy One, blessed be He, must give the wicked their reward in this world. Thus we discharge Y.H. [His obligation?] through the taxes we give the wicked. Since something good is found in the wicked, He gives them their reward in this world, and through this redeems us from descending to the pit. "Another charity": tzedakah in ATBaSh—M.Ts.P.Ts.—is likewise tzedakah. "It does not return empty," etc.: from the recipient to the giver. "Two hundred less one": tzedakah has the numerical value two hundred less one, as cited by the Ari in the name of A.L.Q.W.T. [TN120059]

The giver's outstretched arm is vav; the five fingers give he; the issar he gives

Yoel Moshe - 1 - continued

him gives yod; and the poor person's hand into which he places it, with five fingers, gives the second he. Thus there is the name Havayah. This is "And the work of charity shall be," etc. Therefore "Do not close your hand," but "You shall surely open it," so that your five fingers may be outstretched, alluding to he. Also stretch out your arm toward him, like a vav: "Lest he call against you to the LORD, and there be sin in you"—like "I and my son Solomon shall be offenders," an expression of deficiency, meaning N.Q. [TN120060]

Yoel Moshe - 1 - continued

"Like Ezra": he was Aaron's reincarnation. "Examine the verses closely, join them and recite them," etc.: the juxtaposition, qerish [?], concludes just before this, "Son of Aaron the priest—this Ezra who ascended from Babylon": Ezra is Aaron the priest. This is "Join them and recite them together." See the end of Nishmat Adam. "Fulfilled in Samuel," etc.: he too was Aaron's reincarnation, and the writing "Levi" alludes to the prophet Samuel and his sons. "To establish two men": when Samuel's

Yoel Moshe - 1 - continued

sons sinned, their soul also departed, “as Nadab—the soul of Nadab and Abihu”—and they entered Samuel. [TN120061] “The heifer, goat, and ram”: an allusion to Aaron, for each one is equivalent to two

Return to chapter in contents

Historical index: Heqor Din - III - Chapter 20

Yoel Moshe - 1 - continued

others, as above—Ezra and Samuel; therefore they are threefold.

Heqor Din - Part III (ג) - Chapter 21 (כא)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · מא · מ · לט · לח · לז · לו · לה

Yoel Moshe: 1

Yad Yehudah - א

“Jacob shall not now be ashamed,” etc.: this connects with the end of the preceding chapter.

Yad Yehudah - ב

“Which is Egyptian, as its name”: see above, chapter 2. The master mentioned this here to indicate that through this their rectification draws near. [TN120064]

Yad Yehudah - ג

“To make blossom,” etc.: the language of the Zohar, Ki Tissa, page 337, on the verse “Like a rose among the thorns.”

Yad Yehudah - ד

“The he”: the intention of holiness [?]. [TN120065]

Yad Yehudah - ה

“With a serpent in one basket”: that is, with the shells, which are the thorns.

Yad Yehudah - ו

“Rolling”—upon the thorns. [TN120066]

Yad Yehudah - ז

“Previously”: from the time of the passing of the nine hundred and seventy-

Rema of Fano

“Jacob shall not now be ashamed” when he sees his children exiled to Egypt, which borders the Land of Israel. For the Shekhinah descended with them, to make this rose—a complete household—blossom among the thorns, and to gather Israel’s banished ones to it. These are the sparks of holiness that had remained until then with a serpent in one basket. Through the iron furnace they attached themselves to the house of Jacob, from among those who had joined them previously, from those “who were snatched away before their time.” They were judged again with a double measure: first in the decree concerning the Nile, and in their scattering to make bricks, as we shall mention again. But in the Flood and the Dispersion their ember was extinguished without repentance, whereas here Pharaoh brought them near their Father in heaven. Whoever was there but was not worthy to be redeemed died in repentance and outcry, which avail until the soul’s final crushing. Likewise, during the days of darkness, when many of the transgressors among us died, it is written, “But all the children of Israel

Yad Yehudah - ז - continued

four generations, of whom he says, “Who were snatched away before their time.”

Yad Yehudah - ח

“They returned and were judged” in Egypt with a double measure, kla’ukhah [?], as they had been judged at first in the generation of the Flood and the Dispersion, in whom were the souls of the nine hundred and seventy-four generations. Therefore the furnace in Egypt: the decree concerning the Nile corresponded to the Flood, and the scattering [?] to make bricks corresponded to the Dispersion. [TN120067]

Yad Yehudah - ט

“We shall mention”: in the following chapter.

Yad Yehudah - י

“But they were reincarnated,” etc., and had to come again into the iron furnace on account of repentance.

Yad Yehudah - יא

"The inclusive expression comes"—in his saying, "And all." [TN120068]

Yad Yehudah - יב

"They had light": the Shekhinah.

Yad Yehudah - יג

"And they beheld God ... and released," etc., as stated in chapter 2 of Avodah Zarah, folio 20b. [TN120069]

Yad Yehudah - יד

"Their particulars number thirty": incidentally the master explains the matter of the Noahides' thirty commandments.

Yad Yehudah - טו

"As stated in the chapter Gid ha-Nasheh," folio 92: "They weighed out my wages, thirty pieces of silver." Ulla said: These are thirty commandments that the Noahides accepted, but they fulfill only three: they do not write marriage contracts for males; they do not weigh out flesh of the dead in butcher shops; and they honor the Torah. Rashi explains: "Thirty commandments"—they were not specified, and it is from here that we hold this. "They do not write marriage contracts for males"—although they are suspected of intercourse with males and set a male apart for themselves, they do not treat this commandment so lightly as to write them a marriage contract. "Flesh of the dead"—of a human being.

Rema of Fano - continued

had light in their dwellings." The inclusive expression teaches that even those unworthy to be redeemed, since they died in repentance, as we said, had light in their dwellings in the Garden of Eden; not one was missing. Alternatively, "in their dwellings" means that those worthy to become settled and to be redeemed had light. These are the six hundred thousand whom the Omnipresent brought before Mount Sinai. Then "He saw and released" all others from seven general commandments, whose particulars number thirty, as stated in the chapter Gid ha-Nasheh. They are as follows. [TN120062]

First: idolatry. Associated with it are passing through fire, divination, soothsaying, interpreting omens, sorcery, casting spells, ov, yidoni, and consulting the dead, in accordance with Rabbi Yose, who said that a Noahide is admonished concerning everything stated in the passage about the sorcerer. These are ten commandments. Second: forbidden sexual relations. Associated with it are "Be fruitful"—one—and "multiply"—two positive commandments; the prohibition of intercourse with a male, even if one sets him apart through a marriage contract; interbreeding animals; castration; and grafting trees. These are seven; see below. Third: bloodshed, with slapping an Israelite's jaw associated with it. These are two. Fourth: "blessing the Name," with honoring the Torah associated with it, and also studying the Torah given to them, for a Noahide who studies it is like a High Priest. These are

Yad Yehudah - טז

"In butcher shops": publicly, for they do not eat it so publicly, even if they slaughtered him. "Flesh of the dead": flesh of an animal that died of itself. End of quotation. The master's view is that the thirty commandments of which Ulla speaks were specified in the amoraim's statements in the chapter Arba Mitot. For there, folio 56, they said: Our Rabbis taught, the Noahides were commanded seven commandments: courts, "blessing the Name," idolatry, forbidden sexual relations, bloodshed, theft, and a limb from a living animal. The amoraim disagree from this point, each adding to these seven. The master rules in accordance with all of them and with Ulla; together they reach the number thirty. The usual statement "the seven Noahide commandments" is because these are general categories, within which several particulars are included. [TN120070]

Yad Yehudah - יז

"First, idolatry" [frozen-source gap; recovered from print: "includes the ten commandments of which Rabbi Yose said there: 'A descendant of Noah is warned against everything stated in the passage of the sorcerer,' as it says, 'There shall not be found among you one who makes his son or his daughter pass through fire,' etc. He subsequently

Yad Yehudah - יז - continued

mentions the whole subject. This is because those things also involve an association with idolatry.”] [TN120071]

Yad Yehudah - יח

“Second: three among the general categories” [gap]. [TN120072]

Yad Yehudah - יט

“Be fruitful and multiply,” etc.: there Rabbi Hidqa says, “Also concerning castration” [gap]. In the Gemara, from the words “And you, be fruitful and multiply; swarm upon the earth,” etc. [gap], merely as a blessing. Thus according to Rabbi Hidqa, in accordance with whom the master rules below, Noahides are commanded to be fruitful and multiply. But R.M.H. is difficult [?], for according to the course of the Gemara there it appears that Noahides are not commanded to be fruitful and multiply. For there, folio 59, Rabbi Yose bar Hanina says: Every commandment stated to the Noahides and repeated at Sinai was stated to both; one stated to the Noahides and not repeated at Sinai was stated to Israel and not to the Noahides. We have only the sciatic nerve alone. The Gemara objects: But circumcision was stated to the Noahides, as it is written, “And you shall keep My covenant,” and repeated at Sinai, as it is written, “On the eighth day he shall be circumcised,” yet it was stated to Israel

Rema of Fano - continued

three. Fifth: theft, with the prohibition of studying the Torah bequeathed to us associated with it. These are two. Sixth: the administration of justice for the world’s habitation, with “they shall not cease” associated with it. These are two. Seventh: a limb from a living animal, with blood from a living animal, carrion, and flesh of the dead associated with it. These are four. Their total is thirty. [TN120063]

Although “Be fruitful and multiply” is one commandment for us in the enumeration of the six hundred and thirteen, it is no difficulty that it is divided into two here, for one does not derive the Torah of the Noahides from the Torah of Moses our teacher. Alternatively, “Be fruitful and multiply” is indeed reckoned as one for both us and them, and it is the commandment concerning courts that divides into two, a positive and a negative commandment, as stated in the Gemara and explained by Rashi: administer justice and do not commit injustice. Sacrifices for all the earliest generations were like the deeds of someone who acts without being commanded. This seems to me to uphold all the Sages’ words. All these are taught in the chapter Arba Mitot, apart from three found in the chapter Gid ha-Nasheh. Our discussion accords with all the tannaim and all the amoraim: one stated one matter, another another, and they do not disagree. The three we mentioned are intercourse with a male, human flesh, and honoring Torah. There is also the flesh of carrion, explicitly taught in the Pesiqta from the words “Every creeping thing that is

Yad Yehudah - יט - continued

and not to the Noahides. That passage comes to permit it on the Sabbath: “on the day,” even on the Sabbath. But procreation was stated to the Noahides, as it is written, “And you, be fruitful and multiply,” and repeated at Sinai, as it is written, “Go, say to them: Return to your tents,” yet it was stated to Israel and not to the Noahides. That comes to teach that anything prohibited by a counted decision requires another counted decision to permit it [gap].

“And we have only the sciatic nerve alone”—these too were not repeated. This is what we say: “because, generally, they were not taught ... all ... fathers [?] ... fire [?] ... circumcision,” which was addressed to Abraham. For the Merciful One said to him, “And you shall keep My covenant, you and your seed throughout their generations”: you and your seed, yes; other people, no. See Rashi’s explanation. Tosafot wrote: “But procreation”—it is puzzling: how do you know that it was not stated to the Noahides? If because it was not taught among the seven commandments, did we not say above that affirmative duties are not counted? It may be answered that it also includes abstaining from an act, for whoever is commanded concerning

Yad Yehudah - יט - continued

procreation is commanded not to waste seed. End of quotation. [TN120073]

Thus it is explicit that both the questioner, who objects "But procreation," etc., and the answerer take it for granted that procreation was stated to Israel and not to the Noahides. What seems to me to accord with the master's position is that he holds that procreation was repeated at Sinai, as it says, "Go, say to them: Return to your tents." This is also the plain implication of Rabbi Yose bar Hanina's language, "We have only the sciatic nerve alone." The master holds that all the answers the Gemara gives are answers to the immediate objections, not the essential matter. Consequently, once we have answered concerning circumcision, and since procreation was repeated at Sinai, we return to the rule that it was stated to both. The questioner's assumption that it was not stated to the Noahides is because it was not counted among the seven commandments, as Rashi wrote concerning circumcision and as

Rema of Fano - continued

alive," excluding carrion, namely an animal that died of itself. This is contrary to Tosafot in the chapter Arba Mitot, who said that such a case was permitted to the first Adam, from the words "You may surely eat," but not a limb from a living animal. All agree, at any rate, that he was not permitted to kill a domestic animal, wild animal, or bird in order to eat its flesh. It follows that he was permitted to kill for healing or to benefit from their skins, after which their flesh became permitted.

As for what we say concerning "He saw and released," do not infer from it that we may lead a person into sin in this matter. For it was taught that a person must not hand a limb from a living animal to a Noahide; and the Torah explicitly said, "You shall throw it to the dog." Rather, they were released, yet are destined to be brought to judgment, like someone who transgressed and repeated the transgression, as we explained in chapter 14. Alternatively, they were released in the sense that even if they fulfill the commandments, they receive reward only as someone who acts without being commanded. For there are no longer banished souls on whose account He originally devised means not to leave them without Torah even for a single hour.

Yad Yehudah - יט - continued

Tosafot objected. But they have already also said that affirmative duties are not counted. As for Tosafot's statement that procreation too includes an obligation to abstain from an act, "there is no ... their consideration of this" [?], in order to resolve what the Gemara took for granted. In truth, however, we adopt Rabbi Yose bar Hanina's general rule. This seems to me the master's view, and it is correct. [TN120074]

Yad Yehudah - כ

"Even if he designated him through a marriage contract": although the Gemara in the chapter Gid ha-Nasheh and Rashi's explanation there imply that the prohibition is more severe when a marriage contract is involved, the master wrote "even." For although, after they were commanded concerning intercourse with a male, the prohibition is certainly greater when they treat it lightly in public by writing a marriage contract, nevertheless, before they were commanded, there was also greater permissibility through

Yad Yehudah - כ - continued

marriage and a marriage contract. [TN120075]

Yad Yehudah - כא

"And interbreeding animals": in accordance with R.E. there, who says, "Also concerning mixed kinds." Noahides are permitted to wear mixed fabrics and to sow mixed seeds; they are prohibited only from mating animals of different kinds and grafting trees.

Yad Yehudah - כא - continued

[TN120076]

Yad Yehudah - כב

"And castration": in accordance with Rabbi Hidqa there, who says, "Also concerning castration."

Yad Yehudah - כג

"And slapping an Israelite's jaw": in accordance with Rabbi Hanina there, folio 58b, who said, "One

Yad Yehudah - כג - continued

who slaps an Israelite's jaw is as though he slapped," etc.

Yad Yehudah - כד

"And honoring the Torah": as stated in the chapter Gid ha-Nasheh, etc. It seems to me that this accords with Maimonides, chapter 8 of Laws of Kings, as follows: "Anyone who accepts the seven commandments and takes care to perform them is among the righteous of the nations of the world and has a share in the world to come, provided that he accepts and performs them because the Holy One, blessed be He, commanded them in the Torah and informed us through Moses our teacher that the Noahides had previously been commanded concerning them. But if he performs them because of reason's determination, he is not a resident alien, nor among the righteous of the nations of the world, nor among their wise." End of quotation. The Kesef Mishneh wrote: "His statement 'provided that he accepts,' etc.—it seems to me that our master says this from his own reasoning, and it is correct." End of quotation. In my opinion, however, he derived it from what our Rabbis said in the chapter Gid ha-Nasheh: they are commanded to honor our Torah. He explains that the reason is that through our Torah they will know in what respect they are commanded concerning their commandments, which were commanded in the Torah, whether explicitly or by allusion [?], and they will learn what [gap]. If they do not heed our Torah in this, they have no share or inheritance even in their own commandments, although they fulfill them by reason. [TN120077]

Yad Yehudah - כה

"And also studying the Torah given to them": there Rabbi Johanan said, "A gentile who studies Torah is liable," as it says, "Moses commanded us Torah, an inheritance": an inheritance for us, not for them. They objected: Rabbi Meir used to say, "Whence do we know that even a gentile who studies Torah is like a High Priest? Because it says, 'Which a human being shall do and live by them.' It does not say priests, Levites, or Israelites, but 'a human being.' Thus you learn that even a gentile who studies Torah is like a High Priest." That refers to their seven commandments.

Yad Yehudah - כו

"And not studying Torah": there it objects to Rabbi Johanan's statement, "Then count it among the

Yad Yehudah - כו - continued

seven commandments." According to the one who says morashah, "inheritance," he is stealing it from them; according to the one who says me'orasah, "betrothed," his judgment is that of a betrothed maiden, by stoning. R.Y. explains: "He is stealing"—and theft is already counted; likewise the betrothed maiden, since this is included in forbidden sexual relations. The master considers it preferable to count it with theft, "according to the reason for returning the Torah below, under forbidden sexual relations" [?] [gap]. [TN120078]

Yad Yehudah - כז

"They shall not cease": from labor, for we say there that a gentile who ceases is liable, as it says, "Day and night shall not cease."

Yad Yehudah - כח

"Blood from a living animal": there Rabbi Hanina ben Gamaliel says, "Also blood from a living animal."

Yad Yehudah - כט

"And in all of it" [?]: it will be explained below. [TN120079]

Yad Yehudah - ל

"And multiply—one": we found this above, Part II, chapter 11.

Yad Yehudah - לא

"As stated in the Gemara": there, concerning the statement, "What it counts are obligations to abstain from an act; affirmative duties are not counted." But courts are an affirmative duty, and it counts them! They comprise both an affirmative duty and an obligation to abstain. See Rashi's explanation.

Yad Yehudah - לב

"And the sacrifices": that is, we do not count sacrifices, and do not avoid the difficulty by saying that "Be fruitful and multiply" are two, or that courts are two, because Noahides were not commanded concerning sacrifices; they offered them of their own accord, such as peace offerings and birds. As for what we say at the end of the first chapter of Avodah Zarah, "Whence do we know that an animal missing a limb is prohibited for Noahides? Because it is written, 'Of every living thing, of all flesh, two of each': the Torah said, Bring an animal whose limb extremities are alive"—one must not infer from this that they were commanded concerning sacrifices. Rather, when they wished to bring a sacrifice, they were not to bring one missing

Yad Yehudah - לב - continued

a limb.

You may object: why did the master not count an animal missing a limb within the number thirty? He would then not have to force the reckoning by counting "Be fruitful and multiply" as two, or courts as two. Even if he does not regard this as forced, the difficulty remains: there are thirty-one! One cannot say, as Tosafot wrote there, that an animal missing a limb is not counted among the Noahides' seven commandments because it is an affirmative duty—if he vowed an animal missing a limb, we tell him, "Get up and bring a whole sacrifice," and affirmative duties are not counted. For in the enumeration of thirty we do count affirmative duties. Nor can one say that the master holds that the rule concerning a missing limb is not the halakhah because it is not counted among the seven commandments, and that Tosafot's answer "as above ... not forced" [?], as the wording about the matter appears, "a negative commandment, of S.H." [?]. It is difficult that the master should decide this. Moreover, if so, "from the other ... from Joseph ... of K.H., as halakhah, because holy" [?] would be difficult; and in several places in the Talmud it is raised as an objection without qualification. [TN120080]

It would seem more likely that this matter of a missing limb did not escape the master. Since the rule concerning a missing limb is brought in several places, he held that it should be counted among the thirty, and correspondingly that "Be fruitful and multiply" should count as one, as it does for us, and courts likewise as one commandment. For "D.L.T.S., that they do not contain a positive and a negative commandment" [?]—nevertheless, they are courts alone. [TN120081]

Yad Yehudah - לג

"And our discussion accords": in the chapter [gap], thirty commandments in accordance with all the tannaim and amoraim of the chapter Arba Mitot.

Yad Yehudah - לד

"And there is also the flesh of carrion": that is, although we explain "flesh of the dead," etc., in the chapter Gid ha-Nasheh as human flesh, according to Rashi's first explanation, there is nevertheless also the flesh of carrion, which likewise was not taught in the chapter Arba Mitot, since it is taught in the

Yad Yehudah - לד - continued

Pesiqta.

Yad Yehudah - לה

"Contrary to Tosafot": there, concerning "You may surely eat"—but not a limb from a living animal. What we say below, that flesh was not permitted to the first Adam for eating, means killing and eating it; but if it died of itself, it is permitted. This comes to exclude a limb from a living animal, which is prohibited even if it fell off by itself.

Yad Yehudah - לו

"All agree," etc.: that is, Tosafot's exposition from "You may surely eat" is no proof. For even according to them, the statement that flesh was not permitted to the first Adam for eating means killing and eating. But killing for commerce, "that if" [?] for healing, or in order to benefit from their skins and the like—"as ... it died afterward" [?]—also to eat [gap], if he did not originally intend it for this purpose. Since this is so, we apply "You may surely eat," "as the addition ... to an animal ... an animal, from its skin" [?], and the like, rather than to an animal that died of itself. [TN120082]

Yad Yehudah - לז

"And what we say," etc.: since the master discusses the seven Noahide commandments, he explains what pertains to them. In the first chapter of Avodah Zarah we say: Rav Joseph taught, "He stood and measured the earth; He saw and released the nations." What did He see? He saw the seven commandments that the Noahides had accepted but had not fulfilled. Since they did not fulfill them, He arose and released them. The master said that nevertheless one can infer from this that a person may cause them to stumble in their commandments, since He released them. For it was explicitly taught there, folio 6: Whence do we know that a person must not hand a limb from a living animal to a Noahide? Scripture says, "You shall not place a stumbling block before the blind." [TN120083] Rashi likewise wrote there: "Although we say that He arose and released them, they must nevertheless not transgress through you, for they are destined to be brought to judgment for not fulfilling them, even though they receive no reward if they fulfill them. Therefore an Israelite transgresses 'You shall not place a stumbling block before the blind.'"

Yad Yehudah - לח

“And explicitly,” etc.: that is, there is further proof, for the Torah said, “Flesh torn in the field you shall not eat; you shall throw it to the dog.” This is an admonition concerning flesh from a living animal, as mentioned in the chapter Gid ha-Nasheh and in Maimonides, chapter 4 of Laws of Forbidden Foods. The Torah did not permit giving it to a gentile, because of “You shall not place a stumbling block before the blind,” for he too is commanded concerning flesh from a living animal. This is explicitly mentioned in the verse “But flesh with its life, its blood, you shall not eat,” which the Rabbis bring there in the chapter Arba Mitot as an admonition concerning a limb from a living animal. “A limb from a living animal,” in relation to Noahides, is not exact: even mere flesh from a living animal is included in “S.H. in the Merciful One, which we derive through the reason M.T.” [?] [gap]. “Therefore, not to conceal” [?], since there is no objection to the Pesiqta and its position, which the master rules to be the halakhah, that even an animal that died of itself is prohibited to Noahides, whereas the Torah said, “You shall give it to the resident alien within your gates, and he shall eat it, or sell it to a foreigner.” [TN120084]

One may answer that the term “carrion” includes both an animal that died of itself and one that died through improper slaughter. The entire intention is only to teach that a person may benefit from carrion: by giving it to a resident alien or selling it to a foreigner where this is possible, as when it became carrion through slaughter. But with an animal that died of itself, “according to Tosafot ... a prohibition concerning all of it is absent” [?]; nevertheless it is prohibited because of “You shall not place a stumbling block before the blind.” Therefore Scripture concludes “and he shall eat it,” to say that it permits only a case in which the gentile is fit to eat it; where he is not, giving or selling it is also prohibited. [TN120085]

Yad Yehudah - לט

“Like someone who transgressed and repeated it”: of whom we say that it becomes as though permitted to him.

Yad Yehudah - מ

“Alternatively”: as the Gemara itself establishes it. There they objected concerning “He arose and released them”: Does he gain thereby? If so, we find

Yad Yehudah - מ - continued

that a sinner profits! Mar son of Ravina said: This means that even if they fulfill them, they receive no reward for them. But was it not taught: Rabbi Meir used to say, “Whence do we know that even a gentile who studies Torah is like a High Priest,” etc.? Rather, it tells you that they do not receive reward for them as someone who is commanded and acts, but as someone who acts without being commanded.

Yad Yehudah - מא

“For there are no longer,” etc.: that is, the reason the Holy One, blessed be He, annulled their reward is that originally the LORD intended to rectify the souls that had fallen among the shells. At the standing at Mount Sinai they had all already been rectified; the cause departed and the effect ceased.

Yoel Moshe - 1

“With a serpent in one basket”: the Egyptians—that is, “with.” This is the Gemara’s expression, “A person cannot dwell with a serpent in one basket.” In the Zohar, Shemot, there is the excellence of the rose among the thorns. “And they attached themselves,” etc.: those sparks of holiness attached themselves to the house of Jacob. “From those who were snatched away”: this refers to the nine hundred and seventy-four generations; before, in the Egyptian exile, they rectified them. “To make bricks”: the Egyptians’ straw [?], as it is written, “The people scattered to gather stubble for straw.” This was to rectify the generation of the Dispersion through the building of the tower. “The inclusive expression”: the word “all” in “all the children of Israel.” “Released all others”: the Noahides; He released them from the seven commandments once Israel accepted the Torah. “And the sacrifices for all,” etc.: this is an objection, for Noahides also offered sacrifices, so that there are more than seven commandments. He answers that they were like one who is “not commanded—commanded—and acts.” [TN120086]

“But not a limb from a living animal,” etc.: this implies that if it died of itself it is permitted. Such is the implication of Tosafot, but his view is contrary to Tosafot. “For there are no longer souls”: sparks of holiness, on whose account He commanded them the seven Noahide commandments, so as not to leave them without Torah. For they all attached themselves to the house of Jacob: “They emptied Egypt.” Therefore He did not take the

Yoel Moshe - 1 - continued

commandments away from them altogether, since they are still not dwelling among them, and at the time of the calf sparks fell anew. In any event, they are like someone who acts without being commanded. [TN120087]

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Yoel Moshe: 1

Yad Yehudah - א

“When Israel went out,” etc.: the master returns to his exposition at the beginning of the preceding chapter concerning the totality of the holy elements rectified in the iron furnace. Incidentally he explains the journeys of the children of Israel.

Yad Yehudah - ב

“Below, Shekhinah” [?]: as explained in the Zohar in several places. [TN120090]

Yad Yehudah - ג

“And it is written”: “The children of Israel journeyed according to all that the LORD commanded Moses; so they encamped by their banners, and so they journeyed.” The words “so they encamped,” etc., do not connect well with what precedes. The master’s view is that the reference is to the Shekhinah’s camp: just as the banners are above, so they encamped below by their banners; likewise, in their journeys they traveled forty-two stages

Rema of Fano

When Israel went out of Egypt, out of the iron furnace as stated, we immediately became a kingdom of priests and merited the banners, which are an actual likeness of the Shekhinah’s camp. It is written, “So they encamped by their banners, and so they journeyed.” For the journeys numbered forty-two, corresponding above to outlets of life for those entering the upper land and Jerusalem built on high. Of this it is said, “Moses wrote their departures according to their journeys, by the word of the LORD.” It says that the writing was essentially and primarily an explanation of their departures, which are the true cause of their journeys, in a wondrous correspondence. “And these are their journeys according to their departures”: they too directed their journeys toward those outlets and their likeness. Thus the repetition and reversal in this verse become both beautiful and pleasant. From it we infer concerning the whole Torah that it speaks essentially of the things above and alludes secondarily to the things below. Although Nahmanides did not write this in the portion Bereshit,

Yad Yehudah - ג - continued

corresponding to the forty-two-letter Name, as stated in the Zohar Hadash: “Come and see: when the Holy One, blessed be He, brought Israel out of the land of Egypt, He brought them out through the mystery of the Name of forty-two letters, in the manner in which He created heaven and earth through it. Therefore, when Israel went out of the land of Egypt, they traveled twelve stages until they reached Mount Sinai, as it is written, ‘On this day they came to the wilderness of Sinai.’ The Holy One, blessed be He, wished them to complete the other thirty stages in three days, as it is written, ‘They journeyed from the mountain of the LORD a journey of three days’: ten stages each day. Because they sinned, they caused these not to be traveled in conjunction with the first twelve. Therefore they did not enter the land until they had traveled another

Yad Yehudah - ג - continued

thirty stages, completing the mystery of the Name of forty-two letters, as in the work of creation." [TN120091]

Yad Yehudah - ד

"Corresponding above": the forty-two letters of the holy Name, which are outlets of life for the influxes that the sefirot impart and pour into Malkhut. It is "that of all, in the introduction of" [?] the upper land and Jerusalem, as is known. For the forty-two-letter Name consists of seven words, and the sefirot are included in them, as explained in the Tiqqunim, Tiqqun 4, "to Malkhut" [?]. The forty-two letters cause the outflow of the powers' influxes to the upper land; therefore the journeys to the Land of Israel, the lower land, were also of this number. [TN120092]

Yad Yehudah - ה

"Of this it is said": in the portion Masei, "Moses wrote their departures according to their journeys, by the word of the LORD; and these are their journeys according to their departures." The repetition is difficult: after saying that Moses wrote their departures according to their journeys, what need is there to say again, "These are their journeys"? All the more so since it already began, "These are the journeys." Moreover, why does it first say "their departures according to

Rema of Fano - continued

since he followed the familiar dictum "The Torah spoke in human language," we too shall say, "Human beings spoke in the Torah's language." All is true to a listening ear. [TN120088]

It would have been fitting to accept no further converts at the departure from Egypt, fulfilling "The LORD alone will guide him." If they convert of their own accord—we conclude in tractate Yevamot that after the fact even a woman's immersion for her menstrual impurity or a man's immersion for his seminal emission is effective for someone who lacks only immersion, although initially we require immersion before three—we should arrange for a son of theirs to marry a daughter of the Nethinim and Solomon's servants. For in the days of David and Solomon, too, they did not accept converts, yet one hundred and fifty thousand converted of their own accord, and they decreed that these should not enter our congregation. So it will be in our Messiah's days if many of the peoples of the land become Jews. But Moses sought to sever the impurity from the mixed multitude that went up with us. He therefore accepted and circumcised them; most attached themselves to the tribe of Simeon. It was reckoned to him as righteousness, since the Torah had not yet been given. He also kept Micah alive, as we shall mention below. Because he brought distress through the sea, and, as it were, the bed was too short for two companions to rule upon it, Moses and the children of Israel were heavy of speech at the end of the Song at the Sea, when they said, "The LORD will reign for

Yad Yehudah - ה - continued

their journeys" and afterward change to "their journeys according to their departures"? The master says that the reference is to the forty-two holy letters, which are the outlets and the cause of Israel's journeys. The writing's primary purpose was to explain these outlets; afterward it writes likewise concerning what is below, so that their journeys were according to their departures.

Yad Yehudah - ו

"And the reversal": at first it says "their departures according to their journeys," whereas there it writes the reverse.

Yad Yehudah - ז

"And the inference," etc.: from this, where the Torah explicitly says that the writing's primary purpose concerned their outlets above, one may learn concerning the whole Torah, etc.

Yad Yehudah - ח

"Did not write this": his view is the reverse, that the Torah speaks of things below and alludes to things above.

Yad Yehudah - ט

"It would have been fitting," etc.: he returns to the matter that when Israel went out of Egypt we became a kingdom of priests, and it would also have been fitting not to accept converts.

Yad Yehudah - י

"And with this," etc.: incidentally, the master explains the arrangement for those who convert of their own accord.

Yad Yehudah - יא

"In tractate Yevamot," chapter Ha-Holets, folio 45b: A certain person was called "the son of an Aramean woman." Rav Assi said: Did she not immerse for her menstrual impurity? A certain person was called "the son of an Aramean man." Rabbi Joshua ben Levi said: Did he not immerse for his seminal emission? Rashi explains: "The son of an Aramean woman"—his mother had not immersed when she converted. "Did she not immerse for her menstrual impurity?"—that immersion counts for her conversion, since it is an immersion prescribed by Jewish law; "and since ... did not immerse for his seminal emission" [?]. End of quotation. "And what we have learned ... the force of the difficulty" [?]: what we say there in the Gemara, "Learn three things from this: a convert requires three; he is not a convert until he is circumcised and immerses; and one does not immerse a convert at night," applies initially. After the fact, however, even if she immersed at night without three, it is effective, for immersion from menstrual impurity occurs only at night and without three. This is also

Rema of Fano - continued

ever and ever," rather than "The LORD reigns." For a condition of true kingship is the destruction of every challenger and accuser, as will happen at the end of days.

At that time, however, the matter did not succeed. On the contrary, these people attached themselves to us in a mixture until they led us into sin, and the accusation grew strong, for the idols became as though permitted. Measure for measure it was decreed to bring us to this place, tending vineyards in purity, until our Maker has mercy upon us. Come and see how much sin causes: had we not sinned with the calf, the kingdom of the house of David would not have divided, nor would we have strayed after Jeroboam's sins, on account of which we were exiled from our land and honor was taken from the house of our life. Here the son asks: Had this not occurred, how would the vision between the pieces have been fulfilled? For in it is written "terror, darkness, great, falling upon him," and the Sages expounded four kingdoms from these four words. Do not answer me that He, blessed be He, is "awesome in His dealings," for this does not suffice for those who understand knowledge. Rather, all was certainly said concerning the Egyptian exile. "Terror": in the refining of the generation of Enosh, for in his days the Ocean flooded a third of the world. "Darkness": in the generation of the Flood, when the luminaries did not function. "Great": the Dispersion, when rebellion grew great in the building of the tower. "Falling": the overthrow of Sodom. "Upon him": within the

Yad Yehudah - יא - continued

the master's view. Some have another view, as explained by the legal decisors. [TN120093]

Yad Yehudah - יב

"But in the future," etc.: this refers back to the point that if they convert of their own accord in the future, by an enactment concerning their servants and their remainder [?], they are like the Nethinim, as stated in the chapter Asarah Yuhasin; in the future the enactment will likewise apply to their children. [TN120094]

Yad Yehudah - יג

"And the conversion—one hundred and fifty, these" [?]: as stated in the Gemara, chapter He-Arel, folio 79. [TN120095]

Yad Yehudah - יד

"But he took," etc.: this refers to what was said above, that it would have been fitting not to accept converts. Yet Moses accepted the mixed multitude in order to bring them under the Shekhinah's wings.

Yad Yehudah - טו

"Because he brought": Micah brought distress through the sea, namely his idol, as stated in the chapter Heleq, folio 103b.

Yad Yehudah - טז

"As an eruption, these": the mixed multitude, "in our valuations, as the name" [?], until they led us into sin with the calf. [TN120096]

Yad Yehudah - יז

"To this place": he said this with reference to it.

Yad Yehudah - יח

"Tenders of vineyards": he became a priest for Micah.

Yad Yehudah - יט

In the refining and rectification of the generation of Enosh [gap], so that the Ocean did not flood the whole world.

Yad Yehudah - כ

"Had this not occurred": and we had not sinned with the calf.

Yad Yehudah - כא

"Causing a dealing": He brought it about thus to fulfill the decree of subjection to the kingdoms.

Yad Yehudah - כב

"For this does not suffice": because it is known that everyone has the freedom to choose good and reject evil, "and the way of holy ones to merit it" [?]. [TN120097]

Yad Yehudah - כג

"Had it not": although they alluded to four kingdoms in this vision, all was nevertheless stated concerning the Egyptian exile, so that even if Israel had not made the calf it would have been fulfilled in the Egyptian exile alone. This was to rectify the sin of the generation of Enosh, the Flood, the Dispersion, "and apart from Sodom" [?]. Corresponding to these four rectifications, he said concerning Egypt, "And he struck ... its Nile" [?], etc. [TN120098]

Rema of Fano - continued

boundary of his inheritance, since he was a great king of the Land of Israel. We bore their iniquities.

For the earliest generations caused us the decree "You shall throw him into the Nile," fulfilled in Moses: "Every son that is born," for he is equivalent to all Israel. The confinement of the ark was darkness to him, as though sun and moon had grown dark, and as though he had been struck with blindness like the people of Sodom. His mother coated it with clay and pitch to purify the clay that the tower's builders had for mortar, and the pitch that fired the kilns to burn brick into stone. In place of their confounded language, Moses our teacher, peace be upon him, had to be heavy of mouth and heavy of tongue. The smallness of the Dispersion generation's punishment, in comparison with the greatness of their sin, is well known: they stretched their hands toward the upper habitation, but they were of one language, joined to idols; therefore He did not stretch His hand against their bodies. Their sin was also near in time: it was in our father Abraham's forty-eighth year, when his recognition of his Creator was completed, although he had begun investigating it through reflection at the age of three. Therefore their punishment weighed heavily upon us. We had to endure harsh labor on their account, in mortar and bricks, and some of us had to be crushed in the courses of building.

Micah, who was saved in Egypt from the judgment of the Dispersion to become pricks in our eyes and thorns in our

Yad Yehudah - כד

"In the refining and rectification of the generation of Enosh": "which was in their days, in his days" [?], so that the Ocean would not flood the whole world. [TN120099]

Yad Yehudah - כה

"For from his days," etc.: as is known from the Zohar, of blessed memory.

Yad Yehudah - כו

"Doubling bitterness" [?] refers to the overthrow of Sodom. Therefore it is written "upon him": "lost ... N.B. of his inheritance" [?], for Abraham was a great king of H.Y., and Sodom was one boundary. [TN120100]

Yad Yehudah - כז

"We bore their iniquities": those of these generations, in the Egyptian exile, to rectify them. This was through us and through Moses our teacher, peace be upon him.

Yad Yehudah - כח

"For the earliest generations": Enosh and the Flood.

Yad Yehudah - כט

"And darkness": there was great darkness, corresponding to the darkness of the Flood generation.

Yad Yehudah - ל

"To purify the clay," etc., and refine it like purification water: hofet [?], which fired the kilns. [TN120101]

Yad Yehudah - לא

"They were not so": as stated in Bereshit Rabbah, the portion Toledot.

Yad Yehudah - לב

"Against their bodies": they were not made liable to destruction by death.

Yad Yehudah - לג

Moreover, their punishment was lightened because A.Z. protected them, through his merit, and "a son, a son of forty-eight years," as stated in Seder Olam. Then he recognized his Creator, and this was what stood in their favor. [TN120102]

Yad Yehudah - לד

"And this is the completion," etc.: incidentally the master explains that all our Rabbis' words are true. The one who says that Abraham recognized his Creator at three and the one who says at forty-eight each states a different matter, and they do not disagree. At three he began, through reflection, to investigate his Creator; at forty-eight his recognition was completed, and he knew through wisdom that there is a God who judges on earth.

Yad Yehudah - לה

"Therefore": because the Dispersion generation's punishment was small in comparison with their sin, their rectification weighed heavily.

Rema of Fano - continued

sides, made a division in the kingdom of heaven and in the kingdom of the house of David. As our Rabbis said: It was taught, Micah, Nebat, and Sheba son of Bichri are one and the same. He caused scattering for us and our children, and concerning Egypt it is written, "The people scattered." Moses, who saved him, was punished by having his grandson stray into his company. His smoke mingled with the smoke of Shiloh, whose numerical value is Moses; and he has the numerical value of "other gods," to subdue them for us. This is haron af, "fierce anger," with the same number as Moses. For Moses' grave submerges Peor, whose numerical value is Moses plus the eleven shells that we mentioned in the treatise Ha-Nefesh. It also submerges Af and Hemah, which accompany him, according to our Rabbis' words. [TN120089]

This Levite, Micah's priest, was Gershom's son. His father had bound Gershom, by a condition of the marriage contract, to work that was foreign to him, as David explained it to Shebuel. For he foresaw that Jethro would convert first, and "the rod of wickedness shall not rest upon the lot of the righteous." Nevertheless, a covenant is made with the lips, and "around Him it storms exceedingly." Gershom was from the appearance of his loins upward. Therefore, when he turned outward he encountered other gods; when he returned and was rectified, the Shekhinah rested upon him. Eliezer was from the appearance of his loins downward. We have already alluded to this concerning both of them in Part I,

Yad Yehudah - לו

"And Micah," etc.: that is, know that it is so, for Micah too was crushed in the building—on this account his name was called Micah—and Moses brought him out through his prayer. The rebellion of the Dispersion reawakened in him. Therefore he now acted against the kingdom of heaven, by worshiping idols, and against the kingdom of the house of David, "as our Rabbis said," etc., there in the chapter Heleq, folio 101b.

Yad Yehudah - לז

"And with bricks," etc.: that is, the compulsion concerning bricks was to atone for the Dispersion's sin.

Yad Yehudah - לח

"His grandson": Jonathan son of Gershom, who was priest to Micah's idol.

Yad Yehudah - לט

"His smoke mingled," etc.: as stated in the chapter Heleq. This was Moses' punishment for saving him; they alluded to it in the letters of Shiloh, whose numerical value is Moses.

Yad Yehudah - מ

"And they were": Moses has the numerical value of "other gods," to bend and subdue them. They also alluded to this in the words qeren af, which likewise have the numerical value of Moses, indicating that he subdues fierce anger. [TN120103]

Yad Yehudah - מא

"Son of Gershom," etc.: as stated in the chapter of Bava Batra.

Yad Yehudah - מב

Peor has the numerical value of Moses plus eighteen: an allusion to Moses subduing Peor together with eighteen shells. [TN120104]

Yad Yehudah - מג

We went to Peor.

Yad Yehudah - מד

"This disclosure," etc.: the master explains here what pertains to his subject.

Yad Yehudah - מה

"Which we mentioned": concerning Gershom.

Rema of Fano - continued

chapter 23, and Part II, chapter 15.

We return to the refining of our fathers in Egypt. Because the people of Sodom were near in time and belonged to the border of our land, their hand weighed heavily upon us, and many of Israel's transgressors died during the three days of darkness. This is what is written, "falling upon him"—specifically upon him. So too the tanna of Avot is precise when he teaches, "He took upon himself the reward of them all": specifically "upon himself," as stated. Whoever did not understand this corrupted the reading. The truth is what we have explained.

End of Part Three.

Yad Yehudah - מו

"By a condition of the marriage contract, and work that was foreign to him": as stated in the Mekhilta midrash. When Moses said to Jethro, "Give me your daughter Zipporah as a wife," Jethro said to him, "Accept one thing that I shall tell you, and I will give her to you as a wife." Moses said, "What is it?" He said, "Your first son shall be for idolatry; from then onward, for the sake of Heaven." He accepted it, etc. The master explains that it is impossible that Moses should have consented to beget a son for idolatry. Moses' intention, however,

Yad Yehudah - מו - continued

differed from Jethro's: he did not intend actual idolatry, but work that was foreign to him. Moses bound his firstborn son to all his tasks, even stripping a carcass in the marketplace, in accordance with the intention of his words.

Yad Yehudah - מז

"As he opened," etc.: that is, consequently the matter unfolded measure for measure, so that his grandson stumbled through this expression. As our Rabbis said in Bava Batra on the verse "They turned aside to him and said to him, 'Who brought you here?'": They said to him, "Do you not come from Moses?" etc. He said to them, "Thus have I received from my grandfather's house: A person should always hire himself out to avodah zarah and not depend on other people." He thought it meant actual idolatry, but it is not so; rather, work that is foreign to him. As Rav said to Rav Kahana, "Strip a carcass in the marketplace, and do not say, 'I am Kahana, I am a great man, and the matter is beneath me.'" When David saw that money was exceedingly dear to him, he appointed him over the treasuries, as it says, "Shebuel son of Gershom son of Moses was ruler over the treasuries." Was his name Shebuel? Was it not Jonathan? Rabbi Johanan said: It teaches that he

Yad Yehudah - מז - continued

returned to God with all his heart. End of quotation. The reason Moses did not fear that Jethro might force his son into actual idolatry, in accordance with Jethro's intention, is that Moses foresaw and knew that Jethro would convert first, before Gershom was born. [TN120105]

Yad Yehudah - מח

Nevertheless, a covenant is made with the lips, and therefore his grandson came to this. Moreover, "around Him it storms exceedingly": the Holy One, blessed be He, is exacting with the righteous to a hair's breadth, all the more so concerning speech that is not light. There is also a third matter: Gershom was from the appearance of Moses' loins upward. For Moses is "the man of God": man from his middle downward, and God from his middle upward, as stated in the Midrash. The master has already explained this in the treatise Yonat Elem, chapter 24. Gershom was from his father's attribute, "and to pass from the stature of M.Sh." [?]. Therefore, when Jonathan son of Gershom strayed outward, he encountered other gods. [TN120106]

Yad Yehudah - מט

"And when he returned and was rectified": he came to the attribute of the holy God, and the Shekhinah

Yad Yehudah - מט - continued

rested upon him. For he was the prophet at Bethel, who afterward became a true prophet, as above, Part II, chapter 23.

Yad Yehudah - נ

“For the people of Sodom”: although it was overthrown as in an instant, they were nevertheless not purified of their sin, “for like an impure woman, it ceased to be” [?]. From there it was still near to the aspect of Egypt. Moreover, they sinned, etc., in the King’s palace, as will be explained below, Part IV, chapter 5. Therefore their rectification weighed heavily upon us. [TN120107]

Yad Yehudah - נא

“Upon him”: pressing upon the burden of his inheritance [?], etc., etc.; “upon him”—upon his seed. [TN120108]

Yad Yehudah - נב

“So too it is precise”: in the word “upon himself” in the Mishnah’s language, as explained above, chapter 20.

Yad Yehudah - נג

“Corrupted the reading”: he did not retain the word “upon himself,” but “did not cut off, and the halakhah will make its way” [?], as we mentioned. The truth of the LORD is for ever. Amen and amen. [TN120109]

Yoel Moshe - 1

“Corresponding above,” etc.: corresponding to the forty-two-letter Name. Just as the banners corresponded to the Shekhinah’s camp, as above, Part II, section 32, so the journeys correspond to the Shekhinah’s camp. This is “the mystery [?], our God, apart from You,” corresponding to the forty-two-letter Name. “Jerusalem built,” etc.: this is Malkhut above, and there are the forty-two journeys, “from when a person is below on earth, and he will flee in miracles, they were called; and according to the knowledge of their conquest, Israel below; and from their mouths, everything ... he gave understanding concerning them?” [?]. See Zohar Hadash, folios 118 and 112: “When the Holy One, blessed be He, brought Israel out of Egypt, He brought them out through the mystery of the Name of forty-two letters. Therefore they traveled twelve stages until they reached Mount Sinai.” Further: “They

Yoel Moshe - 1 - continued

journeyed, tomorrow, thirteen days; a crown of stages [?] for each day”—thus forty-two. [TN120110]

“To explain their departures,” etc.: the Torah speaks first of the things above. These are their outlets on high, which are the cause and purpose of their journeys below. Therefore Moses our teacher, peace be upon him, wrote “their departures”; afterward he said, “These are their journeys” below, according to their outlets, the likeness above, “for they too directed,” etc. This resolves the repetition and variation in Scripture: at first “their departures” comes first, and afterward in the reverse order, “the laws” [?]. “Did not write this”: rather, he explains that the Torah speaks first of things below and alludes to things above; but the essential interpretation is as he explained. “At that time, however,” etc.: because Micah’s idol passed with them “on the day of distress.” [TN120111]

“Tending vineyards in purity”: as stated in the Gemara, Israelites outside the Land are idolaters in purity, etc. “Had this not occurred,” etc.: had they not sinned, how would the covenant between the pieces and subjection to the four kingdoms have been fulfilled? The answer is that all was said concerning the Egyptian exile. “Terror, darkness, great, falling”: as he explains, in Egypt they rectified the generation of the Flood and the Dispersion. “Within the boundary of his inheritance,” etc.: the king of Sodom was from the Land of Israel. Peor has the numerical value of Moses, with eleven left over, alluding to eleven shells. This is the mystery of the eleven steps on Mount Nebo, all of which Moses traversed in a single step, for Moses subdued them. “The rod of wickedness shall not rest,” etc.: if so, it must mean work that was foreign to him, not actual idolatry, as explained in the Gemara, Bava Batra, chapter Yesh Nohalin. “From the appearance of his loins,” etc.: those of Moses; whereas Eliezer issued from Moses’ loins from the appearance of his loins downward. See above, Part II, chapter 15, where it is explained, and examine it closely. “He corrupted the reading” and deleted the word “upon himself”: see the book Midrash Shemuel.

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Heqor Din - Part IV (ד) - Chapter 1 (א)

Yoel Moshe: 1

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Yoel Moshe - 1

"Upon the wholly righteous," etc.: corresponding to the image; penitents correspond to the likeness. Servants correspond to the likeness. Likewise, children correspond to the image, servants to the likeness. Likewise, strangers correspond to the likeness, settlers to the image. Likewise, the LORD corresponds to the image, God to the likeness. Likewise, knowledge corresponds to the image, free choice to the likeness. Likewise, study, which is contemplation, corresponds to the image, and action to the likeness. All will be explained below in the chapters marked before us, line upon line, command upon command. "Their degrees," etc.: those of penitents. "The truth of the matter," etc.: in truth their degree is higher than that of the wholly righteous, just as what is pure for sacred food is impure for the purification offering. We also find the reverse: the purification offering is less stringent concerning one who has immersed that day, etc. Certainly, then, the truth is that in one respect it is more stringent and in another less. Likewise

Rema of Fano

The image and the likeness are good degrees that the Omnipresent has bestowed upon us: upon the wholly righteous and upon penitents. Through them we have merited to be numbered before Him, whether as children or as servants. This is the meaning of "You are strangers and settlers with Me" (Leviticus 25:23), for "the LORD is God"; knowledge is free choice, and study is action. The Sages have already said: "In the place where penitents stand, the wholly righteous cannot stand." There is indeed a figurative expression in these words, to make their degree dear in their eyes. It accords with the truth of the matter, as in what we learned: "Purity for sacred food is like tread-impurity in relation to the purification offering." Although by Torah law someone who has immersed that day invalidates priestly gifts and sacred food, all the rites of the purification heifer were performed by a priest and with vessels that had immersed that day. [TN120112]

Likewise, peace from heaven comes first to the distant and afterward to the near. This is fitting judgment, in the sense of "I shall not enter the city" (Hosea 11:9), which they expounded to mean that He will not enter the upper Jerusalem first. The Shekhinah likewise may say to the Holy One, blessed be He, "I am not maintained above, since I do not effect

Yoel Moshe - 1 - continued

here, penitents are higher in respect of turning away from evil, while the righteous are higher in respect of doing good, as he says at this chapter's end.

"In the sense of 'I shall not enter the city,'" etc.: see the Zohar, the portion Be-Shallah: "The praise that rises from this world, which is farther away, is more pleasing to the Holy One, blessed be He, than all." See there. Through awakening below there is awakening above, as explained in several places. Therefore He does not enter the upper Jerusalem until Israel enters the lower Jerusalem. The general point is that he brings proof that sometimes what is lower in degree is more important—sometimes. "I am not maintained," etc.: the influx does not come from above, "Sh." [?]; through the awakening of those below their good is brought about. [TN120115]

"The verb": "iniquity" is the noun, and the word "shall befall" is derived from iniquity. Thus "shall not befall" means that he will not come to a transgression. "With cattle

Yoel Moshe - 1 - continued

dung," etc.: this is cattle excrement, which he accepted and acquiesced in, whereas he refused human excrement. What is the difference? His intention was that human excrement comes from the carrion and torn animals that people eat, and therefore he refused it. Although it is merely refuse, he kept away from ugliness and what resembles it. This excludes cattle dung, which comes from the green vegetation that the animals eat there. "For the serpent's instigation caused," etc.: for there is no righteous person on earth who does good and does not sin.

"Concerning a righteous son of a righteous person," etc.: the Gemara answers that a righteous person who fares badly is a righteous son of a wicked person; a righteous person who fares well is a righteous son of a righteous person. The Gemara gives another answer: a righteous person who fares well is wholly righteous, etc. The author's view is that each of the two answers states a different matter, and they do not disagree: the son of a righteous person is wholly righteous. "Son of a righteous person" means in respect of reincarnation, for he is the reincarnation of a righteous person; therefore he fares well. This is unlike a righteous

Rema of Fano - continued

rectification below," when the generation is unworthy of it. Always the Shekhinah's principal dwelling is among those below, to settle those above in their tents. Nevertheless, this too belongs to the Torah's perfection and truth: all its figurative expressions are true in their plain meaning, as we explained above. The reason here is that penitents do not trust themselves until the day of their death, and guard their souls very carefully.

It is true that concerning the wholly righteous it is written, "No iniquity shall befall the righteous" (Proverbs 12:21)—specifically this verb, derived from the noun. This is a great promise, that no transgression will come to his hand. For whence should it come, since he walks in his integrity? A righteous person will neither think nor dwell upon any evil thing. On the contrary, he separates himself and keeps far away even from the gates of what is permitted, so as not to touch so much as a hair's breadth of one of the gates of what is prohibited. So we find Ezekiel continually praising himself for not having eaten carrion or an animal torn to death. With this he sought exemption from His command, blessed be He, to bake a barley cake on human excrement. When He exchanged it for cattle dung, Ezekiel accepted and acquiesced. This was not from fastidiousness, but from keeping away from what resembles ugliness.

Thus Ezekiel said: Master of the universe, it is revealed and known before You that the people of my generation eat carrion, torn animals,

Yoel Moshe - 1 - continued

son of a wicked person in respect of reincarnation, who fares badly. This is the intention of the Midrash on the verse "Behold, Milcah too has borne sons," etc., "Uz," etc., which our Rabbis expounded: Abraham feared sufferings, and therefore He showed him Uz, who is Job. "To him he feared" [?] —rather, this is the matter we have discussed. Abraham supposed that because he was a righteous son of the wicked Terah, he would need to undergo sufferings. But as we said, the matter depends on reincarnation: one who was wicked at first and reincarnated to rectify his deeds, rather than an actual wicked father. Job was Terah's reincarnation, as is known to those versed in esoteric wisdom; he would endure the sufferings. So I heard. [TN120116]

"Which means now," etc.: hear now, immediately, as you are destined to hear. "In the rectification of his deeds": he rectified Ahaz's deeds. "By the term 'place'": they said, "In the place where penitents stand," as Rabbi Yoha indicated, "in the same place and with the same woman," etc. If so, the righteous person cannot stand there. [TN120117]

Yad Yehudah - א

"The image and the likeness," etc.: the Zohar, the portion Bereshit, page

Yad Yehudah - א - continued

13, says: “The ninth commandment is to show grace to the poor and give them sustenance, as it is written, ‘Let us make a human being in our image, according to our likeness.’ ‘Let us make a human being’—in partnership, comprising male and female. ‘In our image’—the rich; ‘according to our likeness’—the poor. The mystery of the poor is this: from the masculine side, the rich; from the feminine side, the poor. Just as they are in a single partnership and in lovingkindness, so this one gives to that one and bestows good upon it. Thus a human being below must have rich and poor in one partnership, each giving to the other and bestowing good upon the other,” etc. Thus image is a designation of the masculine, Tiferet; likeness of the feminine, Malkhut. These are good degrees for the wholly righteous, who possess the image, and for penitents, who complete the likeness.

Yad Yehudah - ב

“Through which we have merited,” etc.: the designation “children” belongs to Tiferet, and “servants” to Malkhut, as stated in the Zohar, the portion Behar, page 215: “There are two degrees above with which a human being must be crowned. They are the mystery of faith, and they are one: one is the mystery of a servant, and one the

Rema of Fano - continued

detestable things, and creeping creatures, as stated in the chapter Heleq; and these become human excrement. Although their prohibition has lapsed and they are merely refuse, nevertheless, just as I have avoided an animal of which one cries “Slaughter, slaughter!” because it is close to becoming carrion, so shall I avoid dung that comes from carrion. He was glad of cattle dung, which comes from green vegetation. [TN120113] There is no doubt that the commandments performed through a man like him are in the utmost perfection, with integrity of heart and innocence of hands. He who examines hearts and kidneys alone observes and beholds their excellence, as we expound concerning them, “No eye has seen, O God, apart from You.” All the prophets prophesied only concerning penitents, for the serpent’s instigation caused even the perfected to be reckoned with them. It is plain that breath containing sin is not like breath containing no sin.

The Sages have already drawn our attention, in the first chapter of Berakhot, to a righteous person who is the son of a righteous person, whom they call wholly righteous; and to a righteous person who is the son of a wicked person, who is not wholly righteous. This follows our accustomed approach, that any two formulations of this kind do not contradict one another. With this figurative expression, for someone who knows it and is accustomed to it, a splendid verse will delight our soul: what is said of King Josiah, “Before him there was no king

Yad Yehudah - ב - continued

mystery of a son. This servant is called ‘lord of all the earth,’” etc. See the following chapter.

Yad Yehudah - ג

“This is the meaning of ‘strangers and settlers’”: a stranger belongs to Malkhut and a settler to Tiferet. This likewise concerns the two holy Names.

Yad Yehudah - ד

“The LORD is God”: comprising male and female. So too with knowledge and free choice, and study and action. All this will be explained in the coming chapters. Here he explains the first matter mentioned: the degree of the wholly righteous and penitents.

Yad Yehudah - ה

“The Sages have already said,” etc.: Rabbi Abbahu’s statement in the chapter Heleq, folio 99. He brings proof from the verse “Peace to the distant and to the near”: first the distant, afterward the near. What is “distant”? Distant originally. What is “near”? Near now. Rashi explains: “Cannot stand”—the power of penitents is so great that no creature can stand within their domain. “First the distant”—one who became distant from the Holy One, blessed be He, and afterward returned to Him in repentance; afterward, peace to one who was near from the beginning. [TN120118]

Yad Yehudah - ו

"A figurative expression": the matter is not literally as Rashi explained, for it is a hidden parable and figurative expression, intended to praise [?] their degree: in one degree they are greater than the wholly righteous, while in another the wholly righteous are greater than they, as will be explained at the chapter's end. The matter resembles purity for sacred food, which is like tread-impurity in relation to the purification offering because the latter's sanctity is more stringent. Yet in another respect the purification offering is less stringent than purity for sacred food: someone who has immersed that day, and likewise vessels that have immersed that day, are fit for the purification offering and unfit for sacred food.

Yad Yehudah - ז

"Likewise": concerning the difficulty in Rabbi Abbahu's proof from "Peace to the distant," etc., that penitents are greater than the wholly righteous. Rather, the matter is as Galanti wrote on the verse "The ways of Zion": "'And she is embittered within

Rema of Fano - continued

like him who returned to the LORD." We do not know what his transgression or sin was that required this repentance. Rather, he was a righteous person who was the son of a wicked person—King Ahaz, to whom Isaiah said, "Hear now, house of David" (Isaiah 7:13). Since he said na, meaning "now," we learn that he would hear at a later time. Even at that time he was ashamed before his reprovers, as they supported from the verse "To the highway of the fuller's field": he pressed his face toward the ground before Isaiah. Iddo prophesied concerning the altar at Bethel, "Behold, a son shall be born to the house of David, Josiah by name," and speaks greatly of the rectification of his deeds, as is known. [TN120114]

The general principle is that the wholly righteous are undoubtedly greater in doing good, while penitents are greater in turning away from evil. This is the division between Rabbi Abbahu and Rabbi Hiyya bar Abba in the chapter Heleq. It does not mean that one annuls his colleague's words, but accords with the rendering of "And the half was" as "And the division was": each stated half the matter, and both hold true. As for the designation of the penitents' excellence by the term "place," this accords with what Rav Judah indicated; we shall explain it.

Yad Yehudah - ז - continued

herself.' You already know that there are two kinds of influx. The first is to impart to those below. This is imparted to this attribute according to the deeds of those below: if they improve their ways, that influx will increase or diminish. The second is the influx imparted by Him, blessed be He, for their own sustenance as well. This does not depend on the deeds of those below, but always flows and issues from before Him and never ceases. Nevertheless, during exile Tiferet does not wish to receive that influx, so as to suffer in Israel's distress. This is 'In all their distress, He was distressed.' This is the Holy One's oath not to enter the upper Jerusalem, which is an upper union, to draw nourishment from the mystery of its splendor, until He enters the lower Jerusalem, Malkhut. Likewise, the influx of Malkhut, from what reaches it then: because of its exile it did not wish to receive it for itself. This is 'And she is embittered within herself': she willingly embitters herself on seeing the greatness of Israel's distress." End of quotation. Thus, in any

Yad Yehudah - ז - continued

event, she benefits only through transmission. He said that the Holy One, blessed be He, swore not to enter the house until He first enters her. So too with the wholly righteous person and the penitent, etc. [TN120119]

Yad Yehudah - ח

"Likewise": as the Sages said, a woman may say to her husband, "I am not maintained, and I do not work." According to the mystery, the Shekhinah, Malkhut, may likewise tell Tiferet that she does not wish to be maintained and receive the influx from above for herself, in order to suffer in Israel's

Yad Yehudah - ח - continued

distress, since she cannot impart it to them, as explained. Is it then from this that the Shekhinah is among those below for Israel's sake? In truth, its chief purpose is a need above. The matter is as our Rabbis said: the Shekhinah among those below is a need above, for through awakening below there is awakening above. So too here: the chief degree is that of the righteous.

Yad Yehudah - ט

"Nevertheless": although the expression "In the place where penitents stand," etc., is merely figurative, it is nevertheless also true in its plain meaning. The penitent must rectify the place he damaged in the upper worlds. This is "In the place where penitents stand," not that they are greater than the wholly righteous, as Rashi explained. It will be explained at the end of the section.

Yad Yehudah - י

"Above": Part III, the end of chapter 13.

Yad Yehudah - יא

"The verb": it is "shall be acquitted" [?], which is derived from the noun; its meaning is that no transgression will come to his hand. [TN120120]

Yad Yehudah - יב

"So we find," etc.: incidentally the master explains Ezekiel's matter. The LORD, blessed be He, said, "You shall eat it as a barley cake, and you shall bake it on human excrement before their eyes," etc. Concerning this he said, "Alas, Lord GOD! Behold, my soul has not been defiled, and I have not eaten carrion or a torn animal from my youth," etc. The LORD, blessed be He, answered him, "See, I have given you cattle dung instead of human dung, and you shall make your bread upon it," etc. (Ezekiel 4). It requires explanation: what is his argument from carrion and torn animals to human dung, in which there is no prohibition at all? If his argument is an argument from disgust, "and what?" [?], heating with cattle dung would likewise be included. The master's view is that his argument concerned the prohibited foods from which the dung came, for his generation was accustomed to prohibited foods. Our Rabbis already expounded in chapter 2 of Hullin, folio 37b, concerning "I have not eaten carrion or a torn animal," that he had not eaten meat of "Slaughter, slaughter!" "And the force of this, he was answered?" [?]: "Behold, my soul has not been defiled"—I have not eaten meat from an animal in

Yad Yehudah - יב - continued

danger of dying, since it is close to carrion and torn-animal flesh is mingled in its meat. How, then, shall I eat from the dung of people who ate actual carrion and torn animals? Therefore He exchanged the dung for cattle dung, which contains nothing from carrion. [TN120121]

Yad Yehudah - יג

"And what is said," etc.: as stated there in the Gemara, Rabbi Hiyya bar Abba said in Rabbi Johanan's name: All the prophets prophesied only concerning penitents; but concerning the righteous themselves, "No eye has seen, O God, apart from You." We also say, "This differs from Rabbi Abbahu," etc.

Yad Yehudah - יד

"For it read," etc.: that is, the statement that they prophesied only concerning penitents is always from the standpoint that there is no righteous person who does good and does not sin; for the heavens [gap] testify to a stain. In this respect we are all penitents, but nevertheless the wholly righteous are greater. [TN120122]

Yad Yehudah - טו

"And it is plain": that it is so, that the righteous are greater than penitents.

Yad Yehudah - טז

"The Sages have already informed us," etc.: that is, there is proof that a wholly righteous person is greater than a penitent, since a righteous son of a wicked person, in respect of his reincarnation, is not called wholly righteous and is inferior to him. All his good deeds serve to rectify his reincarnation —D.M.?—when he himself was wicked. Thus our Rabbis informed us, as stated there, folio 7, concerning Moses: He said before Him, "Master of the universe, why is there a righteous person who fares well and a righteous person who fares badly?" etc. He said to him, "Moses, a righteous person who fares well is a righteous son of a righteous person; a righteous person who fares badly is a righteous son of a wicked person," etc. It objects: Is it not written, "Visiting fathers' iniquity upon children," and also, "Children shall not be put to death for fathers"? We answer that there is no difficulty: this is when they hold fast, etc. Rather, this is what it says: a righteous person who fares well is wholly righteous; a righteous person who fares badly is not wholly righteous. The master explains that the Gemara's

Yad Yehudah - טז - continued

"Rather, this is what it says" explains what it initially supposed. Its statement "a righteous person who fares well is a righteous son of a righteous person" means the son of a righteous person in respect of reincarnation. He is called wholly righteous, for his good deeds do not go toward rectifying his reincarnation. Its statement "a righteous son of a wicked person" likewise concerns reincarnation, as stated. He is a person who is not wholly righteous, for all the righteous deeds he performs are reckoned as righteousness and as rectification of his earlier reincarnation. [TN120123]

Yad Yehudah - יז

"According to the approach," etc.: as explained above, Part III, at the end of the chapter. [TN120124]

Yad Yehudah - יח

"King Ahaz": who reincarnated in him. Isaiah alluded to this when he told him, "Hear now," etc. (there, chapter 7): you will hear—hear now what you will hear in the future when you reincarnate.

Yad Yehudah - יט

"He was also among his reprovers": therefore he had to say, "Hear now." [TN120125]

Yad Yehudah - כ

"As they supported it," etc.: in the chapter Heleq, folio 104: Why did they not count Ahaz? Rav Joseph says: Because he was ashamed before Isaiah, as it

Yad Yehudah - כ - continued

says, etc. What is this "fuller"? That he pressed down his face.

Yad Yehudah - כא

"The general principle," etc.: the master now explains the matter: "In the place where penitents stand" refers to the degree of turning away from evil.

Yad Yehudah - כב

"This is their division": when the Gemara says, "This differs from Rabbi Abbahu," the intention is that Rabbi Hiyya's statement concerning the righteous person's excellence pertains to doing good. It differs from Rabbi Abbahu's statement, which explains the penitent's excellence in turning away from evil.

Yad Yehudah - כג

"And also that it was designated," etc.: this too explains the master's earlier statement that the figurative expression is also true.

Yad Yehudah - כד

"As Rav Judah indicated": in the same place, according to what is explained below, chapter 14, that repentance belongs to one of two worlds. The penitent must rectify the upper place he damaged; this too is the intention here.

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Yoel Moshe - 1

"Also": he comes—this comes to explain the distinction between sons and servants. "This designation in its essence": to say "son" in the singular only of the collective of Israel. This is "except to the collective." "And the saying 'The LORD said,'" etc.: it says "My son" in the singular. "If we interpret,"

Rema of Fano

Behold, our merciful Father is "one, and there is no second; He has neither son nor brother," in Ecclesiastes' words. This designation does not properly apply in its essence except to the collective, in the sense of "Israel is My son, My firstborn" (Exodus 4:22). As for "The LORD said to me, 'You are My son'" (Psalms 2:7), if we interpret it plainly concerning King David, peace be upon him, he too came

Yoel Moshe - 1 - continued

etc. "From his soul": David's, for he was the first Adam's reincarnation and comprised all souls, all of which depended upon the first Adam's eifah [?], as stated in the Midrash. "Yet he did not open," etc.: this is another answer to the difficulty of the singular expression "My son." "Begins with ashrei," etc.:

Yoel Moshe - 1 - continued

for “Happy is the man” and “Why do the nations rage” are a single passage, as is known. “Concerning Solomon it is written,” etc.: another difficulty, for it says “a son to Me” in the singular. “This is the kingdom of Israel”: Israel Sava, who rules over those above and those below, as is known to those versed in esoteric wisdom. [TN120127]

“There is no doubt,” etc.: now he explains the degree of servants mentioned above, for anyone who dwells outside the Land is called a servant. “For these matters follow the heart’s intention,” etc.: sometimes a discerning servant—one who engages in the plain meaning with good intention—rules over someone who engages in the Torah’s mysteries. See the Zohar, Behar: “This servant is called lord of all the earth,” meaning the attribute of the crown. “Son, as we have established: Israel is My son, My firstborn”—he is called a shameful son when he engages in it without intention. “Except perfecting another,” etc.: like Moses, who had no connection to this world and was created only for Israel, as stated above; he is called a faithful servant, a degree higher than a son. “A man of God,” etc.: man is Tiferet, and God is Malkhut. “Concerning

Rema of Fano - continued

forth to teach concerning the whole collective, declaring the end from the beginning. This is known from his soul, through which he indicated an obligation greater than that of any other to contemplate creation’s wonders, as he said, “Your works are wondrous, and my soul knows very well” (Psalms 139:14). For it saw and apprehended them before the primordial sin, in their radiance and their form; it surveyed them all in a single glance, from one end of the world to the other.

Yet David did not open his book with that beloved, praiseworthy psalm, which begins with ashrei and ends with ashrei, through his own person or through one of the ten singing elders. Rather, its unstated attribution is as clear as an explicit one: it concerns the congregation of Israel. His words “The LORD said to me, ‘You are My son’” thus correspond to “Israel is My son, My firstborn” (Exodus 4:22). Concerning Solomon it is written, “I shall be a father to him, and he shall be a son to Me” (1 Chronicles 17:13), on account of what was to come, as said of him, “Solomon sat on the throne of the LORD” (1 Chronicles 29:23). Our Rabbis said that he ruled over those above and those below. This is truly the kingdom of Israel. There is no doubt that princes walk as servants during their sojourns outside the Land. It is written, “You are strangers and settlers with Me” (Leviticus 25:23)—as it were, actually with Me, in the sense of the exile that Rabbi Simeon ben Yohai expounded in the chapter Bene ha-Ir, and His returning with them from the exiles.

Yoel Moshe - 1 - continued

these,” etc.: concerning Malkhut being called a servant they said, “It is a woman’s way to serve her husband”; concerning the male servants, they said, “It is children’s way,” etc.

Yad Yehudah - א

“Behold, our Father,” etc.: after explaining in the preceding chapter the distinction between the wholly righteous and penitents, the master now explains the distinction between the previously mentioned designations “sons” and “servants.”

Yad Yehudah - ב

“One, and there is no second,” etc. (Ecclesiastes 4): in Midrash Rabbah this is expounded concerning the Holy One, blessed be He.

Yad Yehudah - ג

“It does not properly apply”: to use the designation “sons” except concerning all Israel. So it is stated there in Midrash Rabbah: “He has neither son nor brother,” but the Holy One, blessed be He, loved Israel and called them sons.

Yad Yehudah - ד

“And the saying ‘The LORD said,’” etc.: do not object from David, who said of himself “The LORD said to me, ‘You are My son,’” in the passage “Why do the nations rage.” This too properly applies to him from the collective aspect within him, namely his soul, for he was the first

Yad Yehudah - ד - continued

Adam's reincarnation and comprised all the generations within it. It is known that all the generations destined to exist depended upon the first Adam's eifah [?]. [TN120128]

Yad Yehudah - ה

"Declaring from the beginning": the LORD, blessed be He, said this concerning him in the first Adam's days.

Yad Yehudah - ו

"As is known from his soul": which was the first Adam's soul.

Yad Yehudah - ז

"Through which he indicated," etc.: the intention of his words "The LORD said to me," etc., is to show that upon him lies the obligation to contemplate the wonders of the One perfect in knowledge, blessed be He, more than upon anyone else. For his soul too saw and apprehended His wonders, blessed be He, in their proper state, before the first Adam's sin. Therefore David said this verse, "The LORD said,"

Rema of Fano - continued

[TN120126]

One who contemplates the Torah's mysteries, however, is called a son, while one who engages in the plain meaning of matters is called a servant. It is written, "A discerning servant will rule over a shameful son" (Proverbs 17:2), for these matters follow the heart's intention. Whoever has perfected himself in hidden and revealed matters, and has no business in his world except perfecting another, tending to him according to the needs of the time, is called a faithful servant, in recompense for his service to increase Heaven's honor. This too gives a praiseworthy explanation of the saying "I do not know where my soul is going," which we explained above. For the spirit of human beings is the attribute of sons, whereas the animal soul, with all the elevation expounded concerning it, is the attribute of servants. Such a person is also called "a man of God," meaning a servant who is the son, like Moses, Elijah, Elisha, and their companions, as will be explained with Heaven's assistance. Concerning these the Sages said: It is a woman's way to serve her husband, and children's way to serve their father.

Yad Yehudah - ז - continued

etc., as an introduction to the book of Psalms. That is: it befits me more than anyone else to utter songs and praises before Him, blessed be He, because of my soul, which comprises all the generations and knows His wonders very well. On its account, "The LORD said to me, 'You are My son.'"

Yad Yehudah - ח

"Yet": we do not need to say that "You are My son" was said of him because of his soul, since the truth is that David did not say this of himself, but of all Israel. It is not fitting that David should have opened his book with this psalm, by himself or another of the singers, concerning himself. Although this verse occurs in the second psalm, our Rabbis already said in the first chapter of Berakhot that "Happy is the man" and "Why do the nations rage" are a single passage. Moreover, it is a very beloved psalm, as they said there: every passage that was dear to David he began with ashrei and ended with

Yad Yehudah - ח - continued

ashrei. Certainly, then, he said it concerning the congregation of Israel, and the designation "You are My son" properly applies.

Yad Yehudah - ט

"Concerning Solomon," etc.: likewise, one cannot object from Solomon, of whom it is written, "He shall be a son to Me." This too was said concerning him from the standpoint of the entire kingdom of Israel, since he was king over those above and those below, as is known.

Yad Yehudah - י

"This is the kingdom of Israel": of which Jonathan said to David, "The kingdom of Israel shall be established in your hand."

Yad Yehudah - יא

"There is no doubt," etc.: this too proves that the designation "son" does not properly apply to an individual. Even our holy fathers, the LORD's chosen ones, were in the aspect of servants, as Ecclesiastes said, "Princes walking as servants upon the earth." This was fulfilled in them when they went outside the Land, concerning which—

Yad Yehudah - יב

"It is written, 'For you are strangers,'" etc.: the Shekhinah too goes with them, and they are with her—strangers with them outside the Land, and settlers in the Land.

Yad Yehudah - יג

"Which Rabbi Simeon ben Yohai expounded," etc.: "How beloved Israel is before the Holy One, blessed be He, for everywhere they were exiled, the Shekhinah was with them," etc. "Even when they are destined to be redeemed, the Shekhinah is with them, as it says, 'The LORD shall return,' etc. It does not say, 'shall bring back,'" etc.

Yad Yehudah - טו

"It is written, 'A discerning servant,'" etc. (Proverbs 17): engaging in the Torah's mysteries is superior only when one's intention is for Heaven's sake, to know the LORD, His honor and greatness. One who engages in them other than for Heaven's sake is inferior to someone who studies the plain meanings for their own sake.

Yad Yehudah - טז

"Whoever has perfected," etc.: this is explained in the Zohar mentioned above: he must not remove himself from the category of servant, in order to be included in the mystery of faith.

Yad Yehudah - יז

"Except perfecting another": see there in the Zohar, where this too is explained, as it says, "A servant performs his master's service and effects an upper rectification."

Yad Yehudah - יח

"In recompense for his service": to establish the mystery of faith above, Tiferet and Malkhut, so that both are included as one.

Yad Yehudah - יט

"This too," etc.: with this reasoning we can also explain the statement of Midrash Rabbah on the verse "Who knows the spirit of human beings," etc. Moses said, "I do not know where my soul is going. I entrust these upon her [?]; rely, wherever she goes she is well secured." The master has already explained this saying in different ways above, in Part III. Here he finds it fitting to explain it concerning the attribute of sons, Tiferet, which is called "the spirit of human beings"—specifically bene, sons—and concerning the attribute of servants, Malkhut, which is the holy animal spirit: "I

Yad Yehudah - יט - continued

am more brutish than any brute," as above, Part III, chapter 7. Moses was uncertain whether his soul's portion belonged to Tiferet or Malkhut. [TN120129]

Yad Yehudah - כ

As in the Midrash mentioned in Part III, chapter 7.

Yad Yehudah - כא

"A man of God": a designation of these two degrees —name, Tiferet; God, Malkhut. [TN120130]

Yad Yehudah - כב

"Concerning the two": Tiferet and Malkhut, the Sages said, etc. For Malkhut in relation to Tiferet is in the aspect of a handmaid to her husband; likewise Tiferet, in relation to the attributes above it, is in the aspect of a son to a father.

Yad Yehudah - יד

"One who contemplates," etc.: the master further explains the distinction between the degree of son and the degree of servant. This is from the Zohar, the portion Behar, page 215: "When a human being knows the Holy One, blessed be He, in a general way, he is called a servant, who performs his master's command but has no permission to search [?] the treasures and mysteries of his house. When a human being knows Him in a particular way, he is called His beloved son, like a son who searches the treasures and all the mysteries of his house. Although he is called a son, a firstborn son to the Holy One, blessed be He, as it is said, 'Israel is My son, My firstborn,' he must not remove himself from the category of servant, serving his father in all the services that are his father's honor," etc. "The mystery of the matter: there are two degrees above with which a human being must [?] be crowned. They are the mystery of faith, and they are one: one is the mystery of a servant, and one the mystery of a son. This servant is called lord of all the earth; the son is as we have established, 'Israel is My son, My firstborn.' All is the mystery of faith. A human being must be crowned with these degrees, to be included in the mystery of faith," etc. He also says there: "One who labors in Torah to know the Holy One, blessed be He, in a general way is to be called a servant. When he labors to know Him in a particular way, through the mystery of wisdom, he is called a son," etc. See there.

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Yoel Moshe - 1 - continued

reincarnated in them, as stated in the Zohar in several places.

"Joseph had to enter," etc.: this is stated in the Zohar, Va-Yishlah, which gives another reason for Joseph entering in Isaac's place. But according to both explanations I find a difficulty: why were only twenty-eight years counted for Jacob, up to Abraham's years? Why not count another five, to reach the years of his father Isaac, as with Abraham? This requires examination. "The solar days": three hundred and sixty-five days. "Counts as a year": that distinct portion, a quarter of a day, is reckoned as a year. Thus there are three hundred and sixty-six days, the numerical value of shem YHVH, three hundred and sixty-six. "And Havayah with a filling equal to its root"—this is how it should read. It is the Name of fifty-two, thus: yod-vav-dalet, he-he, vav-vav, he-he. Shaddai and the Name of fifty-two total three hundred and sixty-six.

"Between donim [?], shin-yod and dalet?": these allude to the Name revealed and concealed, for within the name Shaddai too are included "Sh.K., yod" [?]. Between the letters "shin-dalet" [?] there is dalet, alluding to Havayah revealed and concealed, namely the

Rema of Fano - continued

value of ta'anit, "fast." This was on that day at the time of the afternoon offering, concerning which it is written, "Let my prayer be established as incense before You": its initial letters are T.T.Q.L., nine hundred and thirty; its final letters are nittakh, "melted." For he decreed upon himself the melting of his blood through fasting, as stated. Nine hundred and thirty, together with dam, "blood," has the numerical value of the nine hundred and seventy-four generations "who were snatched away before their time." He labored for their rectification, in the sense of "I shall teach transgressors Your ways, and sinners shall return to You." Thus he bore the sin of many, like someone who seeks mercy for his fellow while needing the same thing himself: justice requires that he be answered first. Likewise, tefillati, "my prayer," has the numerical value nine hundred and thirty, for the dagesh in the lamed comes in place of a yod, as is known. It is written, "The lifting of my hands, an evening offering." This was the first prayer of those who came into the world; therefore our Rabbis particularly admonished us concerning the afternoon prayer. We learned in the chapter Ha-Tekhelet that the golden altar is inaugurated only with the incense of the late afternoon. Incense is a service performed quietly and by individuals, as is known, alluding to service of the heart and concentration of thought: to direct one's intention well and be alone with it. [TN120132]

Before the sin, these seventy years were fitting for our first father to complete the thousand, living them as a wholly

Yoel Moshe - 1 - continued

name Havayah with its filling as well, and its four letters: "seventy-eight, shin, K.H., Sh.K." [?]. See the book Olam Qatan, which pertains to this, and you will find satisfaction. "For My name is within him": its final letters have the numerical value twenty-six, like the name Havayah, "giyonot?" [?]. [TN120135]

"A settler like Enoch": through the patriarchs he merited the degree of stranger, which corresponds to likeness; through Enoch, the upper radiance, image. This is called a settler. Henceforth there is no difficulty as to why he needed two gifts, from the patriarchs and from Enoch and his companions. Examine it closely. "Sprang upon them": see the Zohar, Bereshit.

Yad Yehudah - א

"The known," etc.: the master now explains the distinction between stranger and settler, which he mentioned in chapter 2. He says that from the sense [?] of stranger he also intended the term settler. The matter is that through the first Adam's sin holy powers fell among the shells, as did the souls of converts, "which accompany and beget?" [?]. "And the distinctive Name is what returns to us" [?], as the master wrote in the treatise E.K.H., section 8? This is indicated by the

Yad Yehudah - א - continued

term stranger: it is so called because of its sojourning in this world with the shells. Nevertheless, by the term settler he intended "the Holy One, blessed be He" [?], which never fell among the shells. [TN120136]

Yad Yehudah - ב

"In the sense of" what is written, "You know the stranger's soul, for you were strangers in the land of Egypt": the intention is that you too, in respect of your souls, were strangers in the land of Egypt, since they were captive in Egypt's shell, as he wrote in the treatise H.Q., section 3, chapter 26? As our Rabbis similarly said, every— [TN120137]

Yad Yehudah - ה

"And David's soul": included and honored [?] through stranger and settler.

Yad Yehudah - ז

"That Adam is traced to Jared," etc.: they gave him his seventy years, as will be stated below. [TN120138]

Yad Yehudah - ח

"Who were settlers": everything is in accordance with what our Rabbis said. [TN120139]

Yad Yehudah - י

"He set aside from these": as will be stated below.

Yad Yehudah - יא

"When he sought": this was when he sought repentance [?] and sought mercy. Incidentally, the

Rema of Fano - continued

righteous person: "He shall yet live for ever; he shall not see the pit." After the sin they too were his, through the LORD's compassion for him, for He desires lovingkindness: He would forbear until the end of a thousand years, together with twilight, but in the manner of a penitent. Although he reconsidered and set them aside for David, he nevertheless required assistance, for a prisoner cannot release himself, and David's guarantor himself needed a guarantor. They said in the aggadah that the gift was written in a book, and the Holy One, blessed be He, Metatron, and Adam signed it. Thus far.

This book is the book of the righteous, opened on the first Rosh Ha-Shanah. The Holy One, blessed be He, and Metatron signed as witnesses to the matter; Adam acknowledged it by his signature, as though their testimony had been examined in court. Alternatively, the Holy One, blessed be He, signed—He in whose hand is the soul of every living being, of whom it is written, "You give life to them all"—to give David life after his falling, owing to the character of his birth, as is known. Metatron signed for what Enoch and his companions set aside, and Adam for what the patriarchs set aside, since he was in trust with them.

The patriarchs, as strangers, yielded to David from their own years: Abraham five years, falling short of Isaac's years; Jacob twenty-eight, falling short of Abraham's; and Joseph, in Isaac's place, thirty-seven, falling short of Jacob's. Together they numbered seventy years,

Yad Yehudah - יא - continued

master explains his repentance.

Yad Yehudah - יב

"But in the Holy One's day": which is a thousand years. He sought to prolong the time of the decree so that he could repent.

Yad Yehudah - יג

"At the hour when He set him up?": for in the tenth hour he fled, and in the eleventh he was judged.

Yad Yehudah - יד

"With the judgment?": its numerical value is nine hundred and seventy-four, corresponding to the nine hundred and seventy-four generations decreed "to the chamber, which?" were snatched away before their time. [TN120140]

Yad Yehudah - טו

"In the sense of" what David said to Solomon, etc.: this corresponds to the first Adam, from whom many [?] came, namely the generations before him. [TN120141]

Yad Yehudah - טז

"And it may also be?": that is, what he intended at the time when he burned the late-afternoon incense [?] was that the incense alludes to prayer.

Yad Yehudah - יז

"In secret"—inside the Sanctuary, and with a single priest. [TN120142]

Yad Yehudah - יח

"Service of the heart": this is prayer.

Yad Yehudah - יט

"And before," etc.: one cannot object, How did Adam set aside all seventy years for David? Surely they were not his to give. Even according to his prayer, he surely had to die within the Holy One's actual day, before the thousand years were completed, as it says, "On the day you eat," etc. In fact they were his, for he prayed to the LORD that it should be the entire day [?], including twilight, like the blink of an eye, so that he could live all thousand years. The reason is that Adam initially was to live a full thousand years without dying, and afterward live for ever. For it is written, "On the day you eat from it, you shall surely die": its meaning is, if you eat from it within the day, namely within a thousand years, you shall surely die afterward, when the day has passed. It follows that if he did not eat from it throughout the day, he would afterward live for ever. Therefore his repentance and prayer achieved half: to live the whole day and die afterward.

Yad Yehudah - כ

But the seventy years were his only as they belong to a penitent.

Yad Yehudah - כא

"Nevertheless, he needed": its confirmation, as will be stated below, namely that the Holy One, blessed be He, and Metatron signed

Rema of Fano - continued

as explained in the Zohar. Joseph had to enter in Isaac's place because Isaac accepted the judgment of death upon himself at the binding, in his thirty-seventh year; consult the end of the treatise Em Kol Hai. Likewise, among the settlers we mentioned, who were the choicest of those generations, we find that Jared yielded thirty-eight years to him, and Methuselah thirty-one—the years each lacked from a thousand. As for Enoch, to complete his days and years, since he is the prince of the world, it was sufficient for them to complete the solar days, a day for a year. The sun's circuit is completed only in approximately three hundred and sixty-five days and a quarter. This is a distinct portion and counts as a year in what Enoch set aside, for he was fit to live as many years as the numerical value of shem YHVH, "the name of the LORD," in the sense of "His name is like his Master's," said concerning Metatron. This means Shaddai, and Havayah with a filling equal to its root, which we mentioned in Part II, chapter 31. It is written, "For My name is within him": be-qirbo has the numerical value shin-yod, with dalet in the middle alluding to four letters. These, like the name Shaddai, are concealed and revealed in a full name, as we said. [TN120133]

Of this it is said concerning David: a stranger like Abraham and his companions, a settler like Enoch and his companions—thus, "like all my fathers." He said, "I am a stranger with You," indicating the present; but "a settler" will be fulfilled in our Messiah. Alternatively, "with You" serves both

Yad Yehudah - כא - continued

this document; likewise, that his fathers, Isaac and his companions, should confirm it for him. Without this reason, how could he be required to rectify David and give him seventy years as a gift, when he himself was confined and needed this? [TN120143]

Yad Yehudah - כב

"In the aggadah's account": in Yalqut Bereshit on the verse "This is the book of Adam's generations." He passed all the generations before him and showed him David, for whom three hours of life were inscribed. Adam said before Him, "Master of the universe, is there to be no remedy for this one?" He said, "Thus it arose in thought before Me." He said, "How many are the days of the years of my life?" He said, "A thousand years." He said, "Is there a gift in heaven?" He said, "Yes." He said, "Let seventy of my years belong to this destiny." What did Adam do? He brought the document and wrote a deed of gift upon it, and the Holy One, blessed be He, Metatron, and Adam signed it, etc. This is "Behold, I have come; in the scroll of a book it is written concerning me."

Yad Yehudah - כג

"This book," etc.: the master explains that this document, of which it says "This is the book of Adam's

Yad Yehudah - כג - continued

generations” and also “Behold, I have come; in the scroll of a book,” was the book of the righteous opened for him, for that day was Rosh Ha-Shanah.

Rema of Fano - continued

what precedes and what follows. So too he says of himself, “I was young”: like Enoch, who was chosen in his youth to serve on high; “I have also grown old”: like the fathers of the world, upon whom old age sprang.

Yad Yehudah - כד

“Witnesses”: Adam’s signature was to confirm the matter, and the signatures of the Holy One, blessed be He, and Metatron were to confirm it by signature.

Yad Yehudah - כו

“It is written, ‘And life,’” etc.: even those upon whom death has been decreed, You give life. [TN120144]

Yad Yehudah - כז

“As what Enoch set aside”: he is Metatron, who together with his companions also set aside the seventy years for David, as will be stated.

Yad Yehudah - כח

For the first Adam, in respect of his nefesh, ruah, and neshamah, was to bestow upon them, as mentioned.

Yad Yehudah - כט

“As strangers,” etc.

Yad Yehudah - ל

He yielded five years to Abraham; Abraham lived one hundred and seventy-five. [TN120145]

Yad Yehudah - לא

Jacob, who lived only one hundred and forty-seven years, yielded twenty-eight years.

Yad Yehudah - לב

Joseph, who lived one hundred and ten years.

Yad Yehudah - לג

“Seventy years,” which the upper David needed in order to subsist through them: explained in the Zohar, Va-Yishlah, page 168; see there.

Yad Yehudah - לה

“Likewise, the settlers”: Jared, Enoch, and Methuselah.

Yad Yehudah - לו

“Who were of the number of those generations”: each should have lived a thousand years, like Adam. Jared lived nine hundred and sixty-two years, and Methuselah nine hundred and sixty-nine. They yielded to David the years remaining to complete a thousand.

Yad Yehudah - לז

Enoch, who lived three hundred and sixty-five years, certainly had enough with these and was not

Yad Yehudah - לז - continued

fit to be in this world for more than the number of the solar days. The sun circuits the world in three hundred and sixty-five days and a quarter. His years were a day for a year, since he was prince of the world. Yet corresponding to the quarter-day, which is reckoned as a whole day because part of a day is like its entirety, he should have lived one more year. This he yielded to David. The total set aside by these three is seventy.

Yad Yehudah - לח

“In what Enoch set aside”: his years were a day for a year, and he should have had more.

Yad Yehudah - לט

“For he was”: know that the number three hundred and sixty-six was fitting for the completion of his days, for this is the number “as written, YHVH” [?]. He too is called by the Name, as it is written of him, “For My name is within him.” Our Rabbis said: this is Metatron, whose name is like his Master’s and has the numerical value of Shaddai. [TN120146]

Yad Yehudah - מא

“Equal to its root”: the filling likewise totals twenty-six.

Yad Yehudah - מב

“And the M.?” etc.: the reason it is reckoned this way is that all is alluded to in “For My name is within him.” Be-qirbo has the numerical value shin-yod; “My name” is dalet, which points [?] to the four letters of the name Havayah. When you place dalet between shin and yod, there is Shaddai concealed, as in the words “My name is within him.” Also reckon the Name’s revelation [?], Havayah, for Scripture does not depart from its plain meaning. In “For My name,” the intention is the name Havayah, whose full spelling totals alephs [?], as below. [TN120147]

Yad Yehudah - מג

“Concerning this, in his saying?” etc.: this concludes the earlier matter, David’s words “For I am a

Yad Yehudah - מג - continued

stranger with You, a settler like all my fathers." Namely, "a stranger like Abraham," etc., for all these were his fathers, from whom his days and years were allotted.

Yad Yehudah - מד

"But a settler": "I am with You" was not said concerning it, because it was not fulfilled in David himself, "because not the attribute of his fathers?" [?]. Nevertheless, it was fulfilled in the Messiah, "who will finish, as touching my days?" [?]. [TN120148]

Yad Yehudah - מה

"Alternatively": David himself too is a settler, through "days in his name?" [?], called Enoch and his companions. According to this, the word "with You" would also be referred [?] forward to the word "settler." [TN120149]

Yad Yehudah - מו

"Likewise": concerning this matter David, peace be upon him, said, "I was young; I have also grown old," etc. (Psalms 37). The intention is: I was like Enoch, who walked with God while still a youth. As is known, this is why Metatron too is called a youth. "I have also grown old": I was like the fathers of the world, who were old and advanced in days. For from all these come the generations of my life. See the Zohar, Hayyei Sarah, page 67.

Yad Yehudah - ג

One who dwells outside the Land is like someone who has no God [gap].

Yad Yehudah - ד

[Frozen-source gap; recovered from print: "One who desires"] to dwell thus—[frozen-source gap; recovered from print: "that is[?] the wicked one of whom our Rabbis said in the Passover Haggadah, 'Had he been there, he would not have been redeemed.'"] [TN120150]

Yad Yehudah - ו

"These matters reach," etc.: this was already explained above, Part III, chapter 17 [gap].

Yad Yehudah - ט

"A righteous son of a righteous person": in its plain meaning and also in respect of his soul's reincarnation, as stated on the verse "Good?" etc. (Ecclesiastes 7). See the Zohar that he quotes below, Part IV, chapter 18 [gap]. See also the Zohar, Terumah, page 229, in Sitrei Torah.

Yad Yehudah - כה

For then too [gap].

Yad Yehudah - לד

"For Isaac," etc.: there in the Zohar [gap]. The master explains this matter: from the binding onward, Isaac was regarded as dead, for he accepted the judgment of death upon himself. Moreover, his soul actually flew away. From then onward he had nothing to set aside for David. Therefore Joseph entered in his place and set aside thirty-seven years on Isaac's behalf, corresponding to the thirty-seven years before the binding.

Yad Yehudah - מ

This means Shaddai [gap].

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Heqor Din - Part IV (ד) - Chapter 4 (ד)

Yoel Moshe: 1

Yad Yehudah: א · ב · ה · ו · ז · ט · י · יא · יב · יג · יז · יט · כ · כא · כד · כז · כח · כט · ל · לא · ג · ד · ח · יד · יח · כב · כג · כה · כו

Yoel Moshe - 1

"For He chose," etc.: because the LORD chose, etc., through this we know that Jerusalem is the choicest place, the opposite of the stranger's soul and dwelling outside the Land, as above, chapter 2. For

Rema of Fano

"For the LORD has chosen Zion; He desired it as His dwelling." We know that Jerusalem is the choicest inhabited place for attaining the divine favor and the holy spirit. The people dwelling in it had their iniquity borne away, as befits a

Yoel Moshe - 1 - continued

one who dwells in the Land of Israel merits the aspect of settler: this is the gate of heaven for attaining the LORD's favor, blessed be He. "In the king's palace": even when one sins against him, one

Yoel Moshe - 1 - continued

does not commit a great sin, because of shame before him. So Jerusalem bore away iniquity, which is deliberate sin, because it is the palace of the King, the Holy One, blessed be He. “In his sojourning”: outside Jerusalem. “The blind and the lame”: these were two powers of impurity that he brought among them when they gathered, “prototha of sin” [?], as in the parable of the lame man: he sets the lame man upon the blind man. Both were in Balaam, lame and blind, “with a closed eye” and “shefi.” “Leading contemplation astray” corresponds to the image; “destroying action,” to likeness. “Its impurity,” etc.: that of dam tevusah, which defiles; therefore we take care not to render ourselves unfit through impurity. [TN120154]

What he writes on the reverse of the page, “all the configurations,” etc.: all souls depended upon him, as in “You are My son” in the preceding chapter. Therefore they could not dispossess them, for this action was assigned specifically to David. “All his curses,” etc.: the curses David pronounced against Joab were fulfilled in David’s seed when Joab was killed, as stated in the aggadah of Heleq. “They will not be able” is written, in the future tense: they would not be able, for although they dispossessed

Rema of Fano - continued

king’s son in the king’s palace. As long as David our king was in his state of sojourning, the Jebusite dwelling in Jerusalem prevailed against him, together with the blind and the lame, hated by David’s soul, whom the intermediary of sin brought among them, as is known from the parable of the lame man. Both were present in Balaam. The blind led contemplation astray, and the lame destroyed action; they are great obstacles to completing the image and likeness of which we spoke. There is no doubt that the name Jebusite derives from dam tevusah: a mixture of blood that issued during life and blood that issued after death, in the sense of the doubled death of which the first Adam was warned, which we explained. Its impurity, which is rabbinic, contains a great admonition to all of us not to injure ourselves. This suffices as an indication. [TN120151]

Once David reigned over all Israel, which is the unification of all the configurations, he trusted that both this and that would be established in his hand, as Ezekiel promised, “I shall make them one nation, and one king shall be king over them all.” This completes the promise we mentioned in chapter 2, “The LORD said to me, ‘You are My son,’” concerning both the collective and the individual, as above. Therefore King David, peace be upon him, proclaimed throughout Israel’s camp: “Whoever strikes a Jebusite shall reach the channel.” He did not need to specify the reward, for whoever strikes the Jebusite will certainly reach the channel of favor, to carry out His mission and succeed;

Yoel Moshe - 1 - continued

them, it did not remain in our hands, since the Temple was destroyed.

“For knowledge,” etc.: an introduction to this is what the master Rabbi Ezer wrote in Imrei Binah: intellect, the intellectual knower, and the intelligible object are the first three. Cognition is K.E., in the mystery of nothingness; the knower is Hokhmah, in the mystery of something from nothing; and the known is Binah, where the six extremities are present in potential, in the mystery of something from something. Knowledge, which is Tiferet in its inclusion of the six extremities, is in all this a connection and union, “and the known,” for there everything is in the mystery of “Your people are all righteous.” It is written, “He knows what is in darkness,” etc. From this he brings proof that Atsilut is called knowledge. “He set the wicked person’s way far away”; therefore there is coupling and connection there. But through the diminution of the moon, which is Malkhut in the mystery of “one wheel upon the earth,” the damage done by sins causes separation of knowledge from free choice, which belongs to Malkhut. Through the new-moon goat offering, it returns to cognition. His mention of the designation

Yoel Moshe - 1 - continued

cognition accords with the Zohar, Ra'aya Mehemna: ascend with him as far as Keter. [TN120155]

In truth, knowledge is for good; it is true, so that no banished one remains banished from Him, and all is destined to be rectified. If you say, Then free choice is not unrestricted—L.A.—the truth is indeed so, for unrestricted free choice is the attribute of the foolish servant. But before it, it is written, "I shall reign over you," in any event. "Let the righteous be called," etc.: in any event, honor is the comprehensive rectification, as below, chapter 11. At first, through sins, she diminishes herself. See the treatise Em Kol Hai, section 17. [TN120156]

Yad Yehudah - א

"For it was chosen," etc.: the master now explains knowledge and free choice, mentioned in chapter 2, and prefaces this with Jerusalem's excellence.

Yad Yehudah - ב

"In the king's Zion": it is more fitting at the outset as a site for a palace. So it was with David: as long as he was outside, outside Jerusalem, when he reigned in Hebron over Judah and not in Jerusalem, the Jebusite opposed him.

Yad Yehudah - ה

"In Balaam": who was lame and blind, as our

Rema of Fano - continued

there is no greater reward. Therefore they gave him what was his, to become chief and commander. Since Joab merited this, all his curses reawakened retroactively and were afterward fulfilled in the curser's seed, after he himself had specified his reward.

In Joshua's days it is written, "The children of Judah could not dispossess the Jebusites dwelling in Jerusalem." In the Sifrei, the portion Re'eh, Rabbi Joshua ben Qorhah said: They could, but they were not permitted. The reason is that this commandment was assigned specifically to David and his men. Still, "they will not be able" is written, although "they could not" is read, for it has not remained established in our hands because of our sins and our fathers' iniquities. [TN120152]

Just as that place is a gathering place for those who possess image and likeness at a time of favor, so knowledge and free choice were first united there, in the sense of "Now I know," said at the binding, for which we already opened gates of light in the preceding part. This too belongs to what we are explaining. For knowledge itself is a connection and union with cognition, the knower, and the known. It is written, "He knows what is in darkness, and light dwells with Him." For He is the place of light, and light is not His place: someone in the light does not see what is in darkness. But through the moon's diminution, free choice became distinct. Atonement through the sin-offering goat avails to return free choice to cognition.

Yad Yehudah - ה - continued

Rabbis said in the chapter Heleq, from "with a closed eye" and "he went shefi."

Yad Yehudah - ו

"To complete the image and likeness": damage to contemplation prevents image, and damage to action prevents likeness.

Yad Yehudah - ז

"There is no doubt": the Jebusite was a mixture of those two powers of impurity, for the name indicates this, corresponding to the expression dam tevusah, a mixture of blood from before death with blood from after death, as explained in the Gemara, Keritot.

Yad Yehudah - ט

"And with bihehato?" [?], etc.: the master explains the intended reason why the Rabbis decreed impurity upon dam tevusah: to admonish through it concerning "Guard your souls very carefully," so that we do not cause our own death when it is not for the sake of a commandment. [TN120157]

Yad Yehudah - י

"Once David reigned," etc.: he returns to the earlier statement that while David was in Hebron the Jebusite opposed him, but once he reigned in Jerusalem over all Israel—

Yad Yehudah - יא

"Which is the unification of all the configurations": when they were one

Yad Yehudah - יא - continued

nation, he did not fear him; his heart was firm and trusting.

Yad Yehudah - יב

“That this is, and this is the kingship?”: when they were one nation, it would be established in his hand.

Yad Yehudah - יג

“For this is the completion of the promise” that the Holy One, blessed be He, made to him, “You are My son,” etc. Above we expounded it concerning the collective, the congregation of Israel, and concerning the individual, David himself, since he possessed the first Adam’s soul, upon whom all Israel’s souls depended. Certainly a man with these qualities is fit to unify the configurations, so that they become one nation for him.

Rema of Fano - continued

Unrestricted free choice, without the rod of discipline, is the attribute of the foolish servant, who serves when sent [?] and intends his own benefit. If he rebels against his master, his master will sell him permanently, as happened to the generation of the Dispersion, and as in the saying “He saw and released,” when He shone from Seir and appeared from Paran and released them from the seven commandments. To sons, however, it is said, “He will teach him the way he should choose”; and it is written, “I shall reign over you,” in any event, for “the LORD is a God of knowledges, and by Him deeds are weighed.” This is the meaning of “Go and diminish yourself,” and “Let the righteous be called by your name,” as we shall explain adequately in the treatise Ha-Me’orot ha-Gedolim, with Heaven’s assistance. [TN120153]

Yad Yehudah - יג - continued

Yad Yehudah - טו

“And according to the approach,” etc.: their saying in chapter 3 of Sanhedrin, folio 48b, is known: the curses David pronounced, “May there never fail from Joab’s house one with a discharge, or a leper,” etc., were all fulfilled in David’s seed. The master explains the intention of what Scripture says: because “at the time of ascending rams?” [?]—Joab’s reward for striking the Jebusite, “which are raised?” [?]—he reached the channel of favor; therefore his curses reawakened against himself. [TN120158]

Yad Yehudah - טז

“In Joshua’s days,” etc.: the master also explains the intention of the Sifrei’s statement.

Yad Yehudah - יז

“They could”: although the written future form “they will not be able” implies that they were not able.

Yad Yehudah - יט

“Just as,” etc.: he returns to Jerusalem’s excellence. Just as it is a place for those who possess image and likeness—that is, the wholly righteous and penitents—so knowledge and free choice were united there at first, before the moon’s accusation, when Tiferet and Malkhut adhered as one. So it was the place of knowledge and free choice, image and likeness, as mentioned above, chapter 2. Jerusalem was prepared for this because it corresponds to Malkhut, the upper Jerusalem, as is known.

Yad Yehudah - כ

“In the sense of ‘Now I know,’” which we mentioned in the preceding part, chapter 10: now, at this binding, “I know,” for knowledge has extended into

Yad Yehudah - כ - continued

the present. See there.

Yad Yehudah - כא

“This too,” etc.: it can also be explained according to our approach: Abraham said this because he stood on Mount Moriah, which is the site corresponding to the upper Jerusalem. [TN120159]

Yad Yehudah - כד

“But through the moon’s diminution,” etc.: this refers back to the statement that knowledge and free choice were first united in Jerusalem, before the moon’s accusation, when the luminaries adhered as one, as explained in the treatise H.K.M.?, Part I, chapter 5. After the accusation, however, the moon diminished in the mystery of free choice, becoming a womb for agents; free choice required [gap] good and evil. See the treatise Ha-Middot, M.D. [TN120160]

Yad Yehudah - כז

“To the generation of the Dispersion,” whom the blessed Name destroyed; this was explained above. [TN120161]

Yad Yehudah - כח

“And they stretch?” [?]: “He saw and released the nations,” which they expounded: He saw that they had not fulfilled their seven commandments, so He arose and released them. The reason is that even at a time of proper conduct they intend only their own benefit. [TN120162]

Yad Yehudah - כט

“To sons, however”: whose way is not to serve in order to receive a reward, “as in, they will sing?” [?], etc. This is also what Scripture says, “Surely with a strong hand and with wrath poured out I shall reign over you.” [TN120163]

Yad Yehudah - ל

“This is the meaning”: after the moon made her accusation, the Holy One, blessed be He, told her, “Go and diminish yourself.” Afterward He appeased her, saying, “Let the righteous be called by your name,” as stated there, 60b. The diminution also concerned choosing good, “that it should be, that she should be?” [?]—this choice too would be other than for Heaven’s sake. This is “Diminish yourself,” specifically yourself. The intention of this appeasement was that the righteous, who choose good for Heaven’s sake, would be called by your name. [TN120164]

Yad Yehudah - לא

“In the two luminaries”: this is in the treatise H.K.M.?, Part I, from chapter 5 onward; see there. [TN120165]

Yad Yehudah - ג

“With the blind and the lame”: the master explains the intention of what Scripture says: “The king and his men went to Jerusalem, to the Jebusite dwelling in the land. He said to David, ‘You shall not come here unless you remove the blind and the lame,’ saying, ‘David shall not come here.’ David captured the stronghold of Zion, which is the City of David. David said on that day, ‘Whoever strikes a Jebusite shall reach the channel, and the lame and the blind, hated by David’s soul,’” etc. (2 Samuel 5). He says that the blind and the lame were two powers of impurity. The Sages gave a parable for the matter in the chapter Heleq concerning body and soul on the day of judgment: A king had an orchard and placed

Return to chapter in contents

Yad Yehudah - ג - continued

two guards in it, one lame and one blind, etc. What did he do? He mounted the lame man upon the blind man and judged them as one, etc. The parable too is true; “to understand a parable and a figurative expression,” the intention concerns two powers of impurity [gap].

Yad Yehudah - ד

[gap]

Yad Yehudah - ח

In the sense of the doubled expression “You shall surely die,” said to the first Adam, which we learned above, Part III, chapter 5 [gap].

Yad Yehudah - יד

“He did not need,” etc. [gap], and he will reach above, to the channel of favor that desires this, so that the person who strikes the Jebusite is an emissary of favor, above which there is nothing. The influx in this world naturally follows, to become compassion and lovingkindness.

Yad Yehudah - יח

“And still, behold them, whom David dispossessed” [gap].

Yad Yehudah - כב

“For knowledge,” etc. [gap].

Yad Yehudah - כג

“It is written, ‘He knows,’” etc. (Daniel 2) [gap].

Yad Yehudah - כה

“And the atonement” [gap].

Yad Yehudah - כו

“However,” etc.: here the master explains that there are two kinds of free choice. The first is choosing good and rejecting evil out of self-love, so that the LORD will treat him well [gap]. The second is a person’s choosing good because the LORD desires it, intending solely to do His will, blessed be He, without regard for reward [?] [gap], the rod of discipline, for “whom the LORD loves He reproves.” This free choice is not unrestricted like the first, for He has already given him, from the standpoint of free choice, the choice of the opposite. [TN120166]

Historical index: Heqor Din - IV - Chapter 4

Heqor Din - Part IV (ד) - Chapter 5 (ה)

Yoel Moshe: 1

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Yoel Moshe - 1

"If in the utmost unity," etc.: an introduction from the treatise Olam Qatan is needed. In the world of Atsilut, although the name Elohim is used there for Binah and Malkhut, this is borrowed usage. Elohim itself appears only through the name Havayah. In Havayah filled with he letters, thus yod-vav-dalet, he-he, vav-vav, he-he, the concealed part consists of five letters, corresponding to the five letters of Elohim. Thus the concealed part of Havayah is the source of Elohim. This is the mystery of the five knots in the fringes. See Bahya, who at its end wrote concerning the four kings against the five, and concluded there, "The LORD is God"; examine it closely. Thus in Atsilut, image alone is revealed, while Elohim, corresponding to likeness, is not revealed at all. In Beriah there is greater revelation, and the name Elohim, corresponding to likeness, appears. Nevertheless, Havayah, which is image, prevails over it. Therefore it is called the world of the throne, ha-kisse, with the numerical value of Elohim. Since it is a masculine world, Havayah prevails.

Rema of Fano

Concerning the saying "Let us make a human being" (Genesis 1:26), the Sages explained in Bereshit Rabbah: "He consulted His heart; He consulted the ministering angels; He consulted the souls of the righteous; He consulted the work of heaven and earth." For our Rabbis all is true, because He considered every manner of employing image and likeness. If in the utmost unity, as we shall mention, then concerning the perfection of this governance, He consulted His heart. When image rules over likeness, He consulted the ministering angels, in the sense of the living creatures that bear the throne—not through toil or exertion, but the throne rejoices and bears its bearers, as is known. When likeness rules, through which penitents become beloved, with image accompanying it, He consulted the souls of the righteous: the mystery of each person's forms, as explained in the treatise Ha-Nefesh. Alternatively, "He consulted the souls of the righteous" may concern the first icon that we explained there; this would be image's rule over likeness. "He consulted the ministering angels" would then concern likeness's rule, with image accompanying it in its work. This is more correct; consult chapter 15 there. When likeness alone rules, He consulted the work of heaven and earth.

Come and see: when God, blessed be He,

Yoel Moshe - 1 - continued

In Yetsirah, Elohim, likeness, prevails; nevertheless Havayah is also revealed there, although likeness, Elohim, prevails over it, because the feminine world begins there. In Asiyah, which belongs wholly to the feminine world, only the inclusion of Elohim, likeness, is revealed. A second introduction: in Atsilut are the illuminations of the first icon—nefesh, ruah, neshamah, hayyah, yehidah. This is called the soul of the soul, the upper arrangement, the upper image. There is another degree below this, called the second icon, the form of the upper likeness: nefesh from Asiyah, ruah from Yetsirah, neshamah from Beriah. There is a third degree called the lower image, comprising two shadows, in the sense of "and like the shadows" [?]. It is a garment of the neshamah, attached to the body. One shadow is a garment of ruah, and one a garment of nefesh, so that these parts adhere completely to one another. Since one is subtler than another, an intermediary is needed. A fourth degree is called vital spirit: the

Yoel Moshe - 1 - continued

sensing, growing, and inanimate soul. This is called the lower likeness. Thus there are upper image, lower image, upper likeness, and lower likeness—four degrees. See chapter 12 on how the surrounding lights and "o." [?]. [TN120168]

"He consulted His heart": this is the Shekhinah, in the mystery of "He was grieved at His heart." It is the highest degree, where even likeness is reckoned as image and Elohim is included in Havayah. This is called the utmost unity, where the name Elohim is not revealed, as above. "When image rules," etc.: this is in Beriah, where Elohim is revealed but Havayah rules over it. "He consulted the ministering angels": these are the living creatures that bear the throne, for Beriah is the world of the throne. "When likeness rules": this is Yetsirah, where the name Elohim, likeness, rules over image, Havayah; yet Havayah accompanies it in any case. "He consulted the souls of the righteous": it is the reverse, for the ministering angels are in Yetsirah. Therefore he says, "Alternatively, 'He consulted the souls of the righteous' may concern the first icon," with image ruling over likeness. Although he says "first" and it is the second, one may answer that for the

Rema of Fano - continued

alone undertook to create the human being in His own person and glory, He consulted His heart and created him in His image. Likeness was not mentioned by name at all; it too was included in its root. This is the reason for the verse's repetition, "In the image of God He created him." When He consulted the souls of the righteous, He said, "Let us make a human being in our image, according to our likeness." On account of the consultation with the ministering angels, it is said at Seth's birth, at the height of the first Adam's repentance, "He begot in his likeness, according to his image" (Genesis 5:3). From the consultation with the work of heaven and earth it is said, "God created a human being; in the likeness of God He made him" (Genesis 5:1), in the sense of "On the day you eat from it, you shall surely die" (Genesis 2:17): he was delivered to the celestial arrangement on the very day of creation, in the manner we explained at the beginning of chapter 21 of the treatise Ha-Nefesh. This is why Scripture placed it beside the book of Adam's generations: since it wished to say what the measure of his days was, it also began by showing that the sin on the day of his coming into being caused the human being's end to be death.

At Cain's and Abel's births, however, none of this was mentioned; no consultation applied to them at all. The Torah did not speak of those dead from the outset. The Rabbis attached all these consultations to the verse "Let us make a human being," which is a governing model for the whole subject, explicitly

Yoel Moshe - 1 - continued

first Adam, the handiwork of the Holy One, blessed be He, it is reckoned the second icon, whereas for us it is the first. See chapter 14 and you will understand this explicitly.

"And the ministering angels," etc., "when likeness rules," etc.: this is Yetsirah, the world of angels. "This is more correct," etc.: according to this, the ministering angels are in their own place, in Yetsirah; there is no need for the strained explanation that the living creatures bear the throne, etc., as above. "The work of heaven and earth," etc.: this is Asiyah. "In the verse's repetition," etc.: it indicates likeness included in image—specifically, "in the image of God." "The souls of the righteous," etc.: according to the second interpretation we gave above, alluding to Beriah, it says, "In our image, according to our likeness": image rules over likeness. "He begot in his likeness, and according to his image": likeness rules over image in Yetsirah. "According to the likeness of God," etc.: image is included in likeness. [TN120169]

"On the day you eat," etc.: just as it says here "on the day of creating," on that very day he was sold to the celestial arrangement in Asiyah. This is specifically "He made him," asah. This

Yoel Moshe - 1 - continued

too is alluded to in "you shall surely die": he was placed under nature, to be judged day by day. "Scripture placed it beside," etc.: the verse "on the day of creating" is placed beside "This is the book of Adam's generations," etc., to tell and recount the measure of Adam's days, which the sin caused, on the day he was created. Hamalakhah, consultation, comes from nimlakh, consulted. "The Rabbis attached," etc.: our Rabbis expounded "He consulted His heart," as well as the souls of the righteous and the work of heaven and earth, all concerning the verse "Let us make a human being," as stated at this chapter's beginning. Although each exposition concerns its own verse—"in the image of God" and all the other verses brought above—this is a governing model. "In it agreed": in image and according to likeness, the created being's cognition, namely the souls, agreed with the higher cognition.

"Image is the thing itself," etc.: it says be-tsalmenu with bet, and likeness with the kaf of comparison, ki-demutenu with kaf. "You are gods" first corresponds to image; afterward "sons of the Most High" corresponds to likeness. In relation to "sons of the Most High," Elohim is higher, whereas in relation to Havayah it is called

Rema of Fano - continued

mentions image and likeness, and expresses the created being's agreement —comprising the souls of the righteous —with the higher cognition. Through this we know how precious the saying "Let us make a human being in our image, according to our likeness" is in its revealed plain meaning: image is the thing itself, while likeness is by analogy. It is like "I said, 'You are gods'" first, and afterward "all of you sons of the Most High" (Psalms 82:6), as it is written, "I shall be like the Most High" (Isaiah 14:14). Image and likeness were then fit to rule over those above and those below.

Concerning this we learned: "Beloved is the human being, who was created in an image." It brings the verse written later, in the portion Noah. For from image alone in the portion Bereshit one can expound something higher, as we said, and the tanna does not discuss it, for "No eye has seen, O God, apart from You." There in the portion Noah, Scripture reveals that it speaks of both, image and likeness, by first saying, "Whoever sheds the blood of the human being, by a human being" (Genesis 9:6). All the interpretations truly stated concerning the doubled death of which our first father was warned, as above in Part II, properly apply to this doubling.

It is readily understood that for sons, who are the wholly righteous, repeated study is absolutely greater. This is the hidden treasure in which Israel rejoices in its Maker, as in what we learned: "Beloved are Israel, who are called the Omnipresent's sons." For servants, who

Yoel Moshe - 1 - continued

likeness, as above. "Later, in the portion Noah," etc.: it says, "In the image of God He created the human being." This differs from the verse in Bereshit, "In the image of God He created him," from which something higher can be expounded: Elohim is included in image, and likeness is not revealed at all, as above. The tanna of the Mishnah does not discuss this great reward, for "No eye has seen," etc. The verse he brings and explains in the portion Noah, however, concerns both image and likeness, by first saying, "Whoever sheds blood," etc. Some death pertains to likeness, in the manner of "Her feet descend to death."

"All the interpretations," etc.: this is what he wrote in Part II, chapter 5, and the reason for the doubling, "that the hand began" [?], etc.; see there. Likewise, "Whoever sheds the blood of the human being, like a human being": while he is in the world he dies every day, through the power of the lower likeness, the vital spirit. [TN120170] "Repeated study is greater," etc.: study and contemplation are greater than action, according to an introduction from the Ari's teachings. On the first day one must rectify more through thought, corresponding to Beriah; on the second through

Yoel Moshe - 1 - continued

speech, corresponding to Yetsirah; on the third through action, corresponding to Asiyah. Of this he said, “It is time to act for the LORD; they have annulled Your Torah.” At first they needed only speech, orally, rather than action. Now, after the sin, we need to rectify through action and writing. This is “I shall write for him the many things of My Torah,” but

Rema of Fano - continued

are penitents, action is absolutely greater. Here belongs “Beloved are Israel, to whom a precious instrument was given.” It afterward says, “Through which the world was created,” to indicate its ordering through the explicit matters alone. For its hidden matters belong to the LORD our God, and His instrument of craftsmanship in them is the treasure itself. All is explained in the passage “The LORD acquired me at the beginning of His way.” Examine it closely and you will find it. [TN120167]

Yoel Moshe - 1 - continued

“they were reckoned as foreign” after the sin. Therefore writing and rectification through action became necessary and unavoidable. A wholly righteous person’s damage reaches only as far as Beriah; therefore he rectifies through thought. See what is written below, chapter 10, concerning the mystery of thought. The penitent rectifies through action, corresponding to Asiyah.

“The hidden treasure,” etc.: this excludes the precious instrument, which is the revealed aspect, as below, at the beginning of chapter 6. “Its ordering through explicit matters,” etc.: this is the world’s revealed conduct, order, and habitation. Without judgment, truth, and peace the world would not endure. This excludes hidden matters in the world’s conduct, such as knowledge and free choice, or a righteous person who fares badly, which are explained in the Torah’s mystery, the treasure. The author intends to explain the Mishnah: “Beloved are Israel, who are called the Omnipresent’s sons,” corresponds to image, as above; “Beloved are they, to whom a precious instrument was given,” is likeness, the servant’s degree.

Yad Yehudah - א

“Concerning the saying ‘Let us make a human being,’” etc.: the master returns to image and likeness, with which he began the treatise.

Yad Yehudah - ב

“For He considered,” etc.: chapter 1 already explained that image designates Havayah, and likeness the name Elohim. According to the arrangement of these two great luminaries there were four aspects, corresponding to the four worlds, Atsilut, Beriah, Yetsirah, and Asiyah. First was complete unity, in Atsilut, for the LORD is God. Second was image’s rule over likeness, in Beriah, where the name Elohim is revealed. For the upper Mother nests there in the three upper sefirot;

Yad Yehudah - ב - continued

therefore it is called the world of the throne, ha-kisse, whose numerical value is Elohim. Nevertheless, Havayah prevails there. Third was likeness’s rule over image, in Yetsirah, where Elohim prevails, for the lower Mother nests in Metatron. The fourth aspect was likeness’s rule alone, in Asiyah, whose entire basis comes from judgment; all judgments are also powerful there. Elohim alone is revealed, and Havayah is included within it. The master explains that the four consultations mentioned in Bereshit Rabbah corresponded to these four aspects, as will be explained below.

Yad Yehudah - ג

“Concerning the perfection of this governance”: in Atsilut, He consulted His heart, which designates Atsilut, from which come the generations of life for all emanated and separate beings, as explained above, Part I, chapter 3.

Yad Yehudah - ד

“When image rules”: in Beriah. Concerning this they said, “He consulted the ministering angels.” The throne is called ministering angels because it serves its Maker and bears its bearers.

Yad Yehudah - ה

“When likeness rules”: in Yetsirah, where penitents, who correspond to likeness as mentioned in chapter 1, are transformed through it. There, “there the souls of the righteous, great” [?]; concerning this they said, “He consulted the souls of the righteous.” The intention is each person’s forms, which include penitents too. [TN120171]

Yad Yehudah - ו

“Alternatively”: their saying “He consulted the souls of the righteous” concerns actual righteous people and the aspect of the first icon, according to what is explained in the treatise Ha-Tselem, the treatise Olam Qatan, and other places. The souls of the first icon are from Atsilut, comprising all five parts of the soul: nefesh, ruah, neshamah, hayyah, and yehidah. It comprises the three forms in which we were imaged. The lower icon comprises nefesh, ruah, and neshamah, extending from the three worlds Beriah, Yetsirah, and Asiyah: nefesh from Asiyah, ruah from Yetsirah, and neshamah from Beriah. This, however, includes the natural nefesh and ruah, the vital soul; see there. Although the first icon is from Atsilut, its revelation could occur only through diminution in the successive unfolding of those worlds, in the aspect of image’s rule over likeness, as in Beriah. Accordingly, “He consulted the ministering angels” corresponds to Yetsirah, the world of angels.

Yad Yehudah - ז

“This is more correct”: according to this, “the souls of the righteous” and “the ministering angels” mean actual righteous people and ministering angels. We do not have to force an interpretation concerning the throne and penitents.

Yad Yehudah - ח

“When likeness alone rules”: in Asiyah. This is “He consulted the work of heaven and earth.”

Yad Yehudah - ט

“Come and see”: this reasoning resolves why, at the human being’s creation, it sometimes mentions image alone, sometimes likeness alone, sometimes both with image first, and sometimes likeness first. These correspond to the four aspects mentioned.

Yad Yehudah - י

“This is the reason for the repetition in the verse”: after saying “God created the human being in His image,” it says again, “In the image of God He created him,” to include likeness, which is comprised within image.

Yad Yehudah - יא

“When He consulted the souls of the righteous”: according to the second interpretation, image precedes likeness, as in Beriah, where Havayah prevails.

Yad Yehudah - יב

“On account of the consultation with the ministering angels”: in Yetsirah, where Elohim prevails; therefore likeness comes first. This was in the sense of “the Ts.R.Y., repentance” [?], and penitents are transformed through it, as mentioned. [TN120172]

Yad Yehudah - יג

“From the consultation with the work of heaven and earth”: likeness rules in Asiyah; therefore likeness alone is mentioned in the verse “On the day of creating,” etc.

Yad Yehudah - יד

“In the sense of ‘On the day you eat’”: “on the day of creating” is to be interpreted like “on the day you eat”: on that day he passes under the arrangement and the natural constellations, and this is his death. This occurred on the very day he was created. Even without sin, Elohim alone created him, the name of judgments; “Elohim spread beneath him” [?], for the judgments were powerful in him and he was delivered to the celestial arrangement. [TN120173]

Yad Yehudah - טו

“This is why Scripture placed it beside,” etc.: the verse “This is the book of Adam’s generations; on the day of creating,” etc., “Adam lived,” etc., seems difficult. It should have said only “This is the book of Adam’s generations; Adam lived,” etc. Why interrupt with “On the day God created”? What does it come to inform us, since it already mentioned the human being? According to what we said, it is fitting: when Scripture comes to mention the first Adam’s allotted days, it first says, “This is the book of Adam’s generations; on the day of creating.” On the day he was created, this caused his days in the world to come to an end.

Yad Yehudah - טז

“At their births, however,” etc.: Scripture does not mention that Cain and Abel were born in his likeness, according to his image, as it does concerning Seth, because they were destined for death from the outset, as is known.

Yad Yehudah - יז

“The Rabbis”: although the verse “Let us make a human being” mentions only image’s rule over likeness, they nevertheless attached all four consultations to this verse for the following reasons: it is a governing model for consultation itself, in saying “Let us make”; and another reason is that in

Yad Yehudah - יז - continued

this verse—

Yad Yehudah - יח

“Both are mentioned”: image and likeness. This differs from the other verses, where only one is mentioned concerning Adam himself. Third, because the entire intention of this verse is to say—

Yad Yehudah - יט

“The created being’s cognition agreed”: namely, the throne, the ministering angels, and the souls of the righteous agreed with the LORD’s cognition, blessed be He, that He should make a human being.

Yad Yehudah - כ

“In the revealed plain meaning”: it says “in our image” from the standpoint of the human being’s entire soul, which is a portion of God above. “In our image” refers to the LORD Himself, blessed be He. It says “according to our likeness” from the standpoint of the speaking, intellectual soul included in the human being’s essence, in which he resembles the ministering angels; “according to our likeness” refers to the angels. Thus it says “in our image” with bet and “according to our likeness” with the kaf of comparison. This is a very precious and honorable designation.

Yad Yehudah - כא

“In the sense of” the verse (Psalms 82), “I said, ‘You are gods’”—in our image; that is, “in our image” first, and afterward “sons of the Most High,” by analogy, for [gap] an expression of comparison, as it is written, “I shall be like the Most High.”

Yad Yehudah - כב

“Over those above and those below”: image over those above, likeness over those below. So the verse “Let us make a human being” concludes: “Let them rule over the fish of the sea, the birds of heaven, and all the earth.” The fish of the sea are the greater and lesser retinues, and the birds of heaven are the angels.

Yad Yehudah - כג

“Concerning this we learned,” in chapter 3 of Avot: “Beloved is the human being, who was created in an image,” etc., as it says, “For in the image of God He made the human being.”

Yad Yehudah - כד

“For image alone,” etc.: that is, he ought to have brought the verse “God created the human being in His image,” written at the beginning of Bereshit. The

Yad Yehudah - כד - continued

reason is that the tanna discusses the totality of the human soul, which was in the image of God in the plain meaning, rather than the first icon among the upper beings, dependent upon what is alluded to in “God created the human being in His image,” concerning which “No eye has seen,” etc.

Yad Yehudah - כה

“There,” etc.: do not object that this verse too concerns those sins, as mentioned. This must mean that it necessarily concerns also “the completeness of knowledges” [?], for the beginning of the verse reveals it to us by saying, “Whoever sheds the blood of the human being.” The he corresponds to image and the he to likeness. The intention concerns the parts of the soul: when the he withdraws from them, the nefesh remains alive, as explained above, Part II, section 46. Therefore the doubled “you shall surely die” is also written concerning the first Adam; see there. All the interpretations mentioned there apply here too. Alternatively, from here we alluded to the human being, when he is killed, being a living human being from the soul’s standpoint; thus both image and likeness are alluded to in this. [TN120174]

Yad Yehudah - כו

“It is readily understood,” etc.: the master here explains what is further stated there in Avot: “Beloved are Israel, who are called the Omnipresent’s sons,” etc.; “Beloved are Israel, to whom a precious instrument was given, through which the world was created,” etc. This accords with our Rabbis’ discussion at the end of the first chapter of Qiddushin, whether study or action is greater. His view is that for the wholly righteous, study is certainly greater, from the standpoint of the hidden aspect. This is the subject of the first clause, “Beloved are Israel, who are called sons.” For penitents, action is greater. This is the subject of the last clause, where “a precious instrument” designates the Torah’s revealed aspect, which serves action. See the following chapter.

Yad Yehudah - כז

“This is the hidden treasure”: as our Rabbis said in chapter 9 of Shabbat, the angels said before the Holy One, blessed be He, “A hidden treasure is Yours,” etc. This is Torah from the hidden standpoint.

Yad Yehudah - כח

"It afterward says, 'Through which the world was created'": the intention concerns the world's order and habitation, all of which is revealed in the revealed Torah, which establishes and sustains the world. It does not refer to the world itself, for the Holy One's instrument of craftsmanship in creating the world was the treasure itself, rather than the precious instrument, as stated above, Part II, chapter 14.

Yad Yehudah - כט

It is written, "The LORD acquired me" (Proverbs 8). From there through "I was beside Him as a craftsman," etc., it speaks of the hidden treasure before the world was created, through which the LORD, blessed be He, created the world. Afterward it says, "Playing in His inhabited earth, and my delights were with human beings," from the standpoint of the precious instrument. It is easy to understand.

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Heqor Din - Part IV (ד) - Chapter 6 (ו)

Yoel Moshe: 1

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Yoel Moshe - 1

"Moses spoke to the LORD": it is not respectful toward the One above to say that he spoke to the LORD. Therefore zaqef qatan marks a pause: Moses spoke between himself and himself, and it was thereby heard by the LORD. "Requires proclamation," etc.: he asked that a man and leader be appointed over the congregation. A leader is not appointed over the community unless proclaimed above. This is one of three matters in the Holy One's hands alone; their mnemonic is P.Sh.R.: parnas, leader; sova, plenty; ra'av, famine. With Aaron, even when the LORD speaks to him, there is a separating zaqef qatan, for He spoke face to face with Moses, not with Aaron. Likewise, "Moses entreated" lacks the separating tipha, for it is not respectful, as above.

Rema of Fano

Thus you have learned that the treasure is one thing and the precious instrument another. Concerning them we learned, "Moses received Torah from Sinai." It does not say "the Torah," for the statement does not concern the Torah's essence and hidden aspect, to which the language of receiving or transmitting does not apply, but intellectual apprehension. At Sinai, however, he engaged in the treasure itself and was not permitted to transmit it to others, as stated in the Sifrei: "The LORD commanded me at that time"—He commanded me matters to utter between me and myself. This is the meaning of "The LORD spoke to Moses": what befits him alone, deep and hidden matters; "saying": what falls under "Go and say." Likewise, in the passage "Let the LORD, God of spirits, appoint," it is written, "Moses spoke to the LORD": what he spoke for Heaven's honor; "saying": what requires proclamation in the court above, without which a leader is not appointed over the community

Yoel Moshe - 1 - continued

"From that very instrument," etc.: from the revealed matters he answered the ministering angels: What is written in it? "You shall not murder," etc. In its hidden aspect, however, the entire Torah is the Holy One's names, and its letters have another combination. Their complaint concerned the hidden aspect, the treasure itself rather than the precious instrument, when they said, "A hidden treasure which You have had since the six days of creation." Nevertheless, Moses undertook to explain that study is action and everything is for Israel, even the mysteries. "What we learned," etc.: here it appears to be the reverse, that study is higher, since it is called image and action likeness, the one hidden and the other revealed. "Is

Yoel Moshe - 1 - continued

understood," etc.: iqqar means the root of the thing, while study is the planting.

"In the Tiqqunim," etc.: the vav of the Name is the tree's fruit; the first he consists of three lines, like branches in either direction, and the vav is the trunk, as an acronym: "branch, branch, trunk, fruit." The final he, Malkhut, blessed be He, is the foundation and root; the roots too extend into the earth in either direction, three lines. "One who acknowledges the other letters but not it": the final he; he denies the root. "Repeated study in itself": study and contemplation through Moses, the face of the sun. "Left ownerless in the earth": action, the revealed aspect, which he transmitted to Joshua, the lamp of commandment. This differs from Moses, Torah as light, whereas Joshua's face is the face of the moon. [TN120177]

"One attends to the work of creation," etc.: we must rectify Asiyah; therefore we sometimes have to suspend study for it. "Until rectification is completed," etc.: this is in the future, when all will become one people, as stated below, chapter 11, the comprehensive rectification. "If for himself," etc.: he studies for himself. He comes to explain the commentators'

Rema of Fano - continued

below.

We must not overlook the master of the accents' precision in the verse "The LORD spoke to Moses, saying," wherever it occurs: it contains no disjunctive accent apart from tipha on the word "the LORD." In "Moses spoke to the LORD, saying," however, there is zaqef qatan on "Moses" and tipha under "the LORD." Likewise, in "The LORD spoke to Aaron, saying" and "The LORD spoke to Joshua, saying," there is zaqef qatan at "the LORD" and tipha at "Aaron" and "Joshua." In "Moses entreated the face of the LORD his God," the tipha before the etnahta is absent, contrary to the usual practice; there are many such cases. Anyone accustomed to our manner of chanting the accents in synagogues and houses of study will understand all these and their many weighty counterparts with complete simplicity; therefore an indication suffices. [TN120175]

It is clearly manifest that Moses has no essential business with the precious instrument except for others' sake: he received it as a deposit and transmitted it to Joshua. From that very instrument he answered the ministering angels, although their complaint concerned the treasure itself. Through this he undertook to explain that repeated study is action, and that all is for Israel at appointed times, in the sense of "I shall show him wonders," which we mentioned at the end of Part II.

What we learned, "Exposition is not the root, but action," is understood through what they said in the Tiqqunim: the root

Yoel Moshe - 1 - continued

difficulty: surely action is the end. He answers that study, which causes it, is greater as an efficient cause. This is "His deeds are more numerous through the power of his wisdom," the study that brings him to them. "They all apply to him": sometimes the explanation is Tiferet receiving influx from Binah, which is called Elohim; or he is the Matronita's husband, as stated above, chapter 2, being man and God, son and servant. All are justified together. [TN120178]

Yad Yehudah - א

"Thus you have learned," etc.: this connects with the end of the preceding chapter.

Yad Yehudah - ב

"Concerning them": concerning the precious instrument.

Yad Yehudah - ג

"It does not say 'the Torah'": the language indicates that it does not concern the treasure itself, but the precious instrument, which he received for others' sake, so that they would know what to do, and transmitted to Joshua. It was not for his own need, for he did not need to raise his soul to a higher degree through good deeds, as explained above, Part III.

Yad Yehudah - ד

"At Sinai, however": although it also says "from

Yad Yehudah - ד - continued

Sinai" rather than "at Sinai," he received the precious instrument from Sinai and carried it away for others' sake. At Sinai he himself engaged in the treasure itself.

Yad Yehudah - ה

"This is the meaning" of "The LORD spoke to Moses, saying." They expounded "saying" as saying to Israel. The intention is not that Moses and Israel are equal in the speech: He tells each what befits him, Moses in the hidden aspect, Israel in the revealed.

Yad Yehudah - ו

"Likewise, concerning 'Let Him appoint,'" etc.: our Rabbis expounded that "saying" need not have been stated, but Moses said, "Answer me whether You appoint leaders over them or not." This was because the word "saying" was difficult for them, since here it cannot be explained as instructing others either. According to our approach, the intention was to say it to the court above, to proclaim concerning him. Moses spoke to the LORD what befitted Him concerning the appointment of the leader, which depends on His proclamation to the court above. This is one of three things concerning which our Rabbis said in the first chapter of Ta'anit that the Holy One, blessed be He, makes proclamation.

Rema of Fano - continued

of four letters and ten letters is the kingdom of heaven. They said that one who acknowledges it but not the other letters cuts the plantings, while one who acknowledges the other letters but not it denies the root. From this we learn that repeated study in itself is "Torah, light," the face of the sun, "the LORD's planting, for adornment." Its root is entrusted in "the earth He gave to human beings," to put forth a branch and bear fruit. Action is "the lamp of commandment," entrusted to each generation and its expounders among those entering the Land, where the root of fulfilling the commandments lies. Their governance begins with Joshua, the face of the moon. [TN120176]

Since even the good and upright among us are reckoned as penitents through the serpent's instigation, as we mentioned in chapter 1—for this reason the prophet said, "We have all become like the unclean"—they said in the Jerusalem Talmud that where study raises concern that action will be neglected because of it, one attends to the action and suspends study for it. This is also an established teaching in the Babylonian Talmud, in the first chapter of Mo'ed Qatan: Torah study is suspended for a commandment that cannot be fulfilled by others. It is already known that the cessation of impurity from Israel will not suffice for the entirety of existence until rectification is completed for all who come into the world. Therefore they took a vote and concluded: study is greater, for it leads to action, however this is understood.

Yad Yehudah - ז

"We must not overlook," etc.: from the disjunctive accents in "The LORD spoke to Moses, saying," we also understand that Moses has no business with the precious instrument, as he concludes.

Yad Yehudah - ח

"And one accustomed to us," etc.: he explains the matter through the melody too, by which one understands all this. In "The LORD spoke to Moses," there is no zaqef qatan over "The LORD spoke," for one must not separate Him, blessed be He, from His speech: He and His speech are one in His essence. Likewise, at Moses' hearing ear nothing intervened or separated Him, blessed be He, from His speech, as it is written, "He heard the voice speaking." For Moses' prophecy was through the luminous speculum, from Tiferet, as it is said concerning this, "Mouth to mouth," etc., and as the author wrote, Part III, section 20; see there. "This is in the emergence of human speech in his prophecy, for to separate between two names," as mentioned [?]. This differs from "Moses spoke to the LORD," where zaqef qatan comes over "Moses spoke," for flesh and blood and his speech are not one thing. With Aaron and Joshua, zaqef qatan comes at "the LORD": although the LORD, blessed be He, and His

Yad Yehudah - ח - continued

speech are one in His essence, with respect to the hearing ear their prophetic power was through the nonluminous speculum, from Malkhut through a succession from Tiferet. To indicate this, zaqef qatan comes. At "to Moses" there is tipha, for one must not separate there between the two names. [TN120179]

Yad Yehudah - ט

"It is clear," etc.: this is why there is no accent at "Moses, saying": the speech within the aforementioned instruments is to be said to Israel, not to himself, since he has no need of it, as explained. This differs from Aaron and Joshua, where tipha separates their names, and there is no accent on "saying," because the speech is also for his own need.

Yad Yehudah - י

"Which he received," etc.: he returns to "between," mentioned above. [TN120180]

Rema of Fano - continued

If it concerns the learner himself, action is the end, and what leads to it is greater as an efficient cause. We derive from this that action is greater only so long as contemplation leads to it. This is what we learned, "His deeds exceed his wisdom": in the tipping of the scales, they are more numerous because of his wisdom and contemplation, through which action is perfected. It is written, "I have held fast to my righteousness and will not let it go." This teaches that whoever is engaged in one commandment and encounters another, if they are of equal weight, "the righteous shall hold to his way," and the other will be fulfilled by others. Otherwise, this is obvious: are upright people suspected of abandoning their uprightness? Heaven forbid! If it concerns others, so that his study leads to action in the manner of perfection we explained, he is among those who make the many righteous and has ascended from the degree of son to become a man of God. We have explained this in all its usages, so that you may be justified; they all apply to him.

Yad Yehudah - יא

"And he sets down," etc.: from the precious instrument he answers the statement "What is written in it? 'You shall not murder,'" etc. "Is the evil inclination among you?"—as stated in chapter 9 of Shabbat.

Yad Yehudah - יב

"Concerning the Torah itself" [gap], as in their saying, "You have a hidden treasure," etc.

Yad Yehudah - יג

This reasoning, which he attained from the precious instrument, showed you that study is greater because it leads to action, as stated there in Qiddushin. He brought them in for Israel's sake, namely in the future, "obligated to L.A.L. in the H.P.Q.Y." [?]; but "the earth shall be filled with knowledge," in the upper light. [TN120181]

Yad Yehudah - יד

"In the sense of" what is written, "As in the days of your coming out of the land of Egypt, I shall show him wonders" (Micah 7), in the manner of what is said in the Zohar, Be-Ha'alotekha: the Torah's wonders in the future will reveal the fifty gates of Binah.

Yad Yehudah - יד - continued

Yad Yehudah - טו

"Which we mentioned": above, at the end of Part II and chapter 3.

Yad Yehudah - טז

"What we learned," etc. [gap], that action is more a root. They explained the reason as stated in the Tiqqunim and at the end of the Zohar, Bereshit, page 190, as follows: [gap] "denies the root," namely the attribute Malkhut [gap], and a root; the other sefirot are branches. In this manner our Rabbis said, "Exposition is not the root," etc., for study belongs to Tiferet, and action to Malkhut.

Yad Yehudah - טז - continued

Yad Yehudah - יז

"The face of the sun": as our Rabbis said, Moses' face was like the sun's face, and Joshua's face like the moon's face. Moses, the face of Tiferet, engaged in the upper treasure, as above.

Yad Yehudah - יח

[Frozen-source gap; recovered from print: "The face of the sun,"] as our Rabbis said, [frozen-source gap; recovered from print: "'Moses' face was like the face of the sun, and Joshua's face like the face of the moon.' This means that Moses was the countenance

Yad Yehudah - יח - continued

of Tiferet, for he was occupied with the upper Delight, which is 'the planting of the LORD, to be glorified.' The explanation is that he occupies himself with it and renews through it the work of Creation every day continually."] And Joshua's face —[frozen-source gap; recovered from print: "from whom the beginning of practice derives"—is] the face of Malkhut. [TN120182]

Yad Yehudah - יט

"And according to 'they merited,'" etc.: he returns to the preceding chapter's statement that action is greater for penitents. [TN120183]

Yad Yehudah - כ

"And for," etc. (Isaiah 64).

Yad Yehudah - כא

In the first chapter of Mo'ed Qatan, folio 9: it is written, "Weigh the path of your foot, and all your ways will be established"; it is also written, "Lest you weigh the path of life; her paths wander, you do not know." There is no difficulty: here it concerns commandments that cannot be performed by others, there those that can. They again sat and raised the question: it is written, "She is more precious than pearls, and all your desires cannot compare with her"—thus Heaven's desires can compare with her. Yet it is written, "All desires cannot compare with her," even Heaven's desires! There is no difficulty: here it concerns commandments that cannot be performed by others, etc. Rashi explains this concerning suspension of Torah study; see Rashi there.

Yad Yehudah - כב

"Therefore they took a vote," etc.: in the first chapter of Bava Qamma, "We say that he fulfilled, but we do not say that he taught." But did the master not say, "Great is Torah study, for it leads to action"? One concerns learning, the other teaching. Rashi explains: "Leads to action"—thus action is superior. For learning on one's own, action is superior; but teaching others is superior to action. Therefore we do not say that he taught. Tosafot wrote: The commentary explains "thus action is

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Historical index: Heqor Din - IV - Chapter 6

Yad Yehudah - כב - continued

superior." Rabbenu Tam finds this difficult, for on the contrary, in the first chapter of Qiddushin it derives from here that study is greater, etc. Rabbenu Tam says that this is the meaning: Did the master not say that study leads to action? Since we say that he fulfilled, we are saying that he learned, for if he had not learned, how did he fulfill? etc. It answers that this concerns teaching: we certainly do not say that he taught, for this is certainly superior, since through his study he leads the many to action.

The master's view accords with Rabbenu Tam: necessarily study is greater. Yet for the learner himself, who in his study follows action, action is the end, while the study that brings him to it is the agent; in this respect it is greater [gap]. Where it concerns teaching others, it is certainly greater, as he concludes.

Yad Yehudah - כג

"This is," etc.: the mem in me-hokhmato is the causal mem; that is, his deeds become more numerous because of his wisdom.

Yad Yehudah - כד

"It is written, 'I have held fast to my righteousness'" (Job 27): the intention is that I have held fast to the commandment to which I am already accustomed, because another that I encountered was greater than it. How would we know this without study and contemplation? [TN120184]

Yad Yehudah - כה

"Otherwise": if you wish to explain the verse in its plain meaning, the difficulty arises: would it need to be said? etc.

Yad Yehudah - כו

"If for others," etc.: this refers back to "If for himself," etc.

Yad Yehudah - כז

We explained it above, section 13 [gap], what was said concerning the hidden and the revealed; see there.

Heqor Din - Part IV (ד) - Chapter 7 (ז)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא

Yoel Moshe - 1

“A decree of the watchers,” etc.: a decree of the court above is not necessarily fulfilled unless it first issues in an enactment in likeness, like a dream, which is fulfilled only through interpretation: all dreams follow the mouth. “For the end of deliverance,” etc.: it is a verse. “That is, to merit, it is,” etc.: as explained, the Holy One, blessed be He, said to Abraham, “You are a sign for your children,” etc.; go and conquer the way before them, and the like. “Through the truth of the matter”: when we believe and establish the truth of this matter. “The deed of the lion,” etc.: this too was an enactment in likeness by David, through which he afterward weakened the powers of impurity. [TN120187]

“The three they said”: digging a river, bringing seed, and pigs. He was not to bring them himself, but to appoint servants over them. This was Nebuchadnezzar’s intention. But the man greatly beloved is Daniel; his thoughts were not like Nebuchadnezzar’s. His intention concerned honor. “A designation,” etc.: as stated in the Zohar, Be-Shallah: “Come and see: rock everywhere is

Rema of Fano

Nahmanides wrote in his Torah commentary that every decree of the watchers, once expressed through an enactment in its likeness, will afterward necessarily be fulfilled, as with “An arrow of the LORD’s deliverance” and “Thus shall Babylon sink.” Therefore the Holy One, blessed be He, made likenesses for the fathers of what was to come for the children. This is the substance of his words at the beginning of the portion Lekh Lekha. All aggadic expositions together become complete through the truth of this statement. For us, a similar example is the deed of the lion and bear that David struck, which we explained in the treatise Em Kol Hai.

In the chapter Heleq there is a statement that strongly accords with this exposition, in the opinion of all the greatest amoraim. They asked there: Where did Daniel go, so that he was not cast into the fiery furnace with his companions? This was by the counsel of the LORD, Daniel himself, and Nebuchadnezzar, as stated there. Rav said: to dig a river in a mountain. Samuel said: to bring lucerne seed. Rabbi Johanan said: to bring pigs from Alexandria. It is possible that Nebuchadnezzar commanded him to oversee these three assignments in a single journey, appointing many servants over them, in accordance with the great king’s means and the needs of his work. But he, the man greatly beloved, would intend in his deed that

Yoel Moshe - 1 - continued

Gevurah,” etc. At the end of the page it says: “Rabbi Simeon said: ‘The Rock, His work is perfect’—the rock changes to become ‘His work is perfect’; ‘and ... Abraham’ [?], of whom it is written, ‘Walk before Me and be perfect.’” End of quotation. Digging a river signifies mercy, for water designates Hesed, in a mountain, which is rock, judgment. [TN120188]

“Upon its four quarters,” etc.: see “Your implements and your bow,” etc. This is explained from what they expounded concerning the four kingdoms, which Isaac wished all to be under Esau. Likewise, Nebuchadnezzar, the head of gold, is Babylon; he made all of it gold, alluding to all being in his hand. This is “upon its four quarters”: four kingdoms. “Which was not cut off”: Theudas said that no cow or sow ever went out of Alexandria in Egypt unless its womb had been removed. He commanded that they be brought with their wombs. “The great officer was killed”: he was Pompey. “Obstructed”: the rule of Julius Caesar, who sought the governance of Rome’s kingdom. “The first”: he was the first to be called Caesar. “Whose pronunciation is close to

Yoel Moshe - 1 - continued

the beast's name": that is, to hazir, pig. Thus I heard. [TN120189]

A further allusion, N.K.: in mi-ya'ar, "from the forest," the ayin is suspended; R.M.Y. remains, which is G. [gematria?] Rome. "He went with Ezekiel," etc.: to perform an enactment in likeness. [TN120190]

Yad Yehudah - א

"Nahmanides wrote," etc.: the master returns to explain the mystery of knowledge and free choice "and the coming chapters?" To this end he prefaced them with this chapter concerning an enactment in likeness, mentioned by Nahmanides at the beginning of the portion Lekh Lekha on the verse "Abram passed through the land."

Yad Yehudah - ב

"Once it issues in an enactment in likeness": the prophet performs some action resembling that decree, and it is fulfilled as a necessary decree, whereas without this it could have been annulled.

Yad Yehudah - ג

"As with": it is written concerning Joash king of Israel that Elisha told him, "Take a bow and arrows," etc.; "Place your hand upon the bow," etc. It is written, "Elisha said, 'Shoot,' and he shot. He said, 'An arrow of the LORD's deliverance, an arrow of deliverance against Aram; you shall

Rema of Fano - continued

"The Rock, His work is perfect"—a designation of the attribute of judgment, from which a stone was cut without hands, according to the interpretation of Nebuchadnezzar's first dream—should clothe itself in the attribute of mercy, bringing from the flinty rock a spring of water that never ceases, and a river continually increasing. This enactment in likeness was for Daniel to awaken the Omnipresent's mercies, that He might hasten the destruction of the statue that Babylon's king set up upon its four quarters. [TN120185]

Samuel said: to bring lucerne seed. This is fodder for animals, which is sown and ready to be cut every thirty days, as mentioned at the beginning of the chapter Hezqat ha-Battim. Nebuchadnezzar needed much of it for his horse stables and his forces, for his camp was exceedingly great. Daniel's intention in his deed would be to make the four beasts' growth sprout like grass, so that they might speedily be cut down for ever.

Rabbi Johanan said: to bring pigs from Alexandria, with the wombs of their females intact, at the mighty king's wish, contrary to the rule to which Theudas the physician testified in tractate Bekhorot. It is known that through the Egyptian kingdom, by Ptolemy, the great officer was killed who had obstructed his fellow's rule—the first bearer of the title whose pronunciation is close to the name of this forest beast, from which the earliest rulers drew nourishment, as is known. The earliest bearers of that title possessed abundant might and great

Yad Yehudah - ג - continued

strike Aram in Aphek until it is consumed.' He said, 'Take the arrows,' and he took them. He said to the king of Israel, 'Strike the ground.' He struck three times and stopped. The man of God was angry with him and said, 'You should have struck five or six times; then you would have struck Aram until it was consumed. Now you shall strike Aram three times'" (2 Kings 13). Likewise, it says to Baruch (Jeremiah 51), "When you finish reading the words of this book, tie a stone to it and cast it into the Euphrates. Say, 'Thus shall Babylon sink,'" etc. [TN120191]

Yad Yehudah - ד

"Likenesses for the fathers": everything decreed for them was an enactment in likeness of what was destined to come upon his children.

Yad Yehudah - ה

"All aggadic expositions": they are constrained within this approach. It seems to me that this is also what was said, "An omen has significance," and our Rabbis said that a person should always be accustomed to eating things such as qara? and the like. All is because of enactment in likeness. [TN120192]

Yad Yehudah - ו

"The deed of the lion and bear": it was an enactment in likeness concerning Nebuchadnezzar, as he

Yad Yehudah - ו - continued

also says afterward, section 22; see there.

Yad Yehudah - ז

“Concerning these three assignments” [gap], a dispute in kingship.

Yad Yehudah - ח

“That he appointed servants over them”: not that Daniel in his own person should engage in these matters.

Rema of Fano - continued

strength on behalf of the fourth beast Daniel saw. He knew that the decree could not be annulled, for it too was part of the statue we mentioned, and intended to attend diligently to it so as to weaken its strength. [TN120186]

The Sages further said that Daniel, at the Holy One’s command, blessed be He, went with Ezekiel to revive the dead in the valley of Dura. Through this he prevailed against its opposite, by an enactment in likeness of the end of days.

Yad Yehudah - ט

“He would intend in his deed”: other matters, because of enactment in likeness, for his heart was not directed toward these, since [gap]. In digging a river in a mountain he intends the attribute of judgment and Hesed, for mountain and rock designate judgment, while water designates Hesed and mercy. His thought was above: just as he was prepared to do it [?],

Yad Yehudah - ט - continued

digging a river in a mountain, so might he merit to bring water from the Rock of the worlds [gap], upon A.B. [TN120193]

Yad Yehudah - י

“From which a stone was cut,” etc.: Daniel was especially moved to intend this as an enactment in likeness, since this was the interpretation of the dream in the wording in which he dreamed it. As it also says, “You were looking until a stone was cut out without hands and struck the image,” etc. Concerning this Daniel said, “In the days of those kings, the God of heaven will establish a kingdom that shall never be destroyed,” etc.; “it shall crush and bring to an end all these kingdoms,” etc.

Yad Yehudah - יא

“Intact”—and not removed, contrary to the rule written there, as they objected there in the Gemara: “But was it not taught: Theodosius the physician testified that no cow,” etc. As for the answer, [frozen-source gap; recovered from print: “He brought small ones without their knowledge”; the master is content that this was by the will of the mighty king (N.N.[?]).] And who could say to him, “What are you doing?” The intention was thus [frozen-source gap; recovered from print: “to hasten from Egypt the success of”] the first ruler; and as he interpreted, so it happened, for there [frozen-source gap; recovered from print: “in Egypt his associate was killed, who had been”] obstructing his kingship, as written in the ancient books of records. [TN120194]

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Heqor Din - Part IV (ד) - Chapter 8 (ח)

Yoel Moshe: 1

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Editorial reading note: 1

Yoel Moshe - 1

“He will descend; they will surrender”: he asked the Urim and Tummim whether Saul would descend there and Qeilah's inhabitants would surrender them. They answered, “He will descend; they will surrender.” It passed from simple potentiality in the watchers' decree to what lies between, and so forth. Actuality is the other extreme from simple potentiality in the watchers' decree; the Urim and Tummim's speech mediates between them. “For there is no”: no symbolic act in the Urim and Tummim to embody and establish it in actual deed; that occurs only through its symbolic act.

“Lent to them”: it is not intrinsic to the angels. On the contrary, for them hearing precedes doing, as below; they merely also use this mystery, like Israel. “Moses My servant”: the servant's rank, precisely as with the ministering angels, unlike Israel. “Children of the Most High”: they are called children. “It is intrinsic”: therefore they said “we shall do” corresponding to image, and “we shall hear” corresponding to likeness.

Rema of Fano

Everything is foreseen, yet permission is given; the world is judged in goodness, and everything accords with the abundance of deeds. Thus Rabbi Aqiva taught in Avot, chapter 3. What we mentioned at the beginning of the preceding chapter makes it plainly apparent that simple existence in the decree of the watchers does not necessitate the future act. Further proof comes from the Urim and Tummim concerning Qeilah. Although it said there, “He will descend; they will surrender,” and the matter had already passed from simple potentiality into what lies between it and actuality, he nevertheless did not descend, nor did they surrender him. For there was no symbolic act in which the intended thing would become embodied. Everything decreed concerning human affairs is undoubtedly conditional.

Accordingly, it is entirely correct to say that the Torah written before the blessed One on high two thousand years before the world, however this is understood, is the holy ones' utterance concerning commandments destined to be fulfilled through us. At the encounter at Mount Sinai it issued into a symbolic act through everything done there. Consider closely our saying, “Everything the LORD has spoken we shall do and we shall hear,” at the reading of the Book of the Covenant in Mishpatim. This is a

Yoel Moshe - 1 - continued

“One in honor of the likeness”: this also resolves why initially six hundred thousand descended, but finally one million two hundred thousand descended and removed them. Initially they said “we shall do and we shall hear”: hearing was included in doing, likeness in image, after the manner of “He took counsel in His heart,” above, chapter 5. Thus one angel sufficed for two ornaments. At the sin, image and likeness separated; therefore 120 destroying angels descended and removed them.[TN160002]

“With strength in hearing”: for hearing he used masculine language, “You approach and hear”; for speech, feminine language, “And you speak to us.” Thus the Zohar, Va-Ethannan: “We do not desire the supernal strength above, but the female place, and no more”; see the beginning of page 439. Hearing consequently follows as likeness, the female place, as below. By giving strength to hearing they brought it first, before doing: “We shall hear and we shall do.”

Yoel Moshe - 1 - continued

"The doing": although in the preceding chapters he explained likeness as deed and contemplation as image, as above, "Study is not the main thing," here it is reversed. He proves his words from man's creation through the name Elohim: thirty-two occurrences of Elohim are written in the creation passage, yet this is for the King, the name YHWH. For the name HWYM [?]—thirty-two YHWHs are hidden in the thirty-two Elohims of creation. Its sign is "The glory of Elohim is to conceal a matter": KBWD, glory, equals 32. Correspondingly, "May the glory of the LORD be": KBWD equals 32. See Zohar, Mishpatim, page 169.[TN160003] Thus "we shall do and we shall hear" is image and likeness; "we shall hear and we shall do" is likeness and image, with likeness prevailing over it to hear.

"What He commands": angels need hearing before doing. Although Scripture says of them first "doing," then "to hear," this is only lent to them, to use the mystery at times. "Another commandment": this explains the verse: we shall do now so that we may hear afterward, for the reward of a commandment is a commandment. Likewise, "doing His word" so as to merit hearing every word of His. "Until all agree":

Rema of Fano - continued

mystery used by the ministering angels, lent to them insofar as they serve the Most High, after the manner of "Moses My servant"; intrinsically it belongs to the children of the Most High, for whose sake the world was created. We shall say more shortly. Six hundred thousand ministering angels tied two crowns upon each of us, one in honor of the image and one in honor of the likeness. We already mentioned this at the end of Part II, chapter 9; consider it there.

We still hoped to bear the utterance from the mouth of Power. Trembling seized us, however, and we told Moses, "You approach and hear, and you speak to us," with strength in the hearing and weakness in the speech. Thus the order was reversed: "We shall hear and we shall do." The doing mentioned here applies to the image, just as in man's creation the name Elohim is the craftsman of the work of creation for the King, the four-letter Name hidden within it, as we shall mention. Hearing applies to the likeness. "We shall do and we shall hear" is thus like "in Our image, according to Our likeness"; the grammatical reference is to Elohim named in the verse and to the unique Name always with it. "We shall hear and we shall do" is like "in his likeness, according to his image," said at Seth's birth after his father had completed an excellent repentance, as mentioned in chapter 5.

This is the servants' measure, intrinsic to the ministering angels. They form a separate precinct, are restricted from performing two missions, and must hear

Yoel Moshe - 1 - continued

angels do not say "Holy" until they give one another permission to sanctify their Maker: "They receive from one another," as servants do. Israel, called the Omnipresent's children, instead all answer together, "Hear, Israel."

"As Amasa did not guard himself": here too nishmaʿ means that their saying is heard, that others heed our voice. "This itself provides": another explanation of nishmaʿ, as a future that will continue. "Great praise": Israel's praise, "Who revealed this mystery to My children?" is not that they use a mystery used by ministering angels. Israel's rank is higher; this mystery is merely lent to angels, while intrinsically belonging to Israel. The praise is that all Israel possess this degree, using the mystery entrusted to the individual, as above. That is the praise.

"In this exalted unification": as it says, "all the people together." Hearing, likeness, is unnecessary, coming of itself because image rules likeness. Therefore it says, "Moses returned," from Binah, then "Moses told," language of drawing forth, from Hokhmah, whose rank exceeds Binah. Return belongs to Binah; "told," to Hokhmah. He has not yet specified the

Yoel Moshe - 1 - continued

additional excellence, but here [?] he explains the image's activity alone, with likeness included within it. One verse says “we shall do and we shall hear”; once, “we shall hear and we shall do”; once, “we shall do” alone; once, “we shall hear” alone—like image and likeness above in chapter 5.[TN160004] “Corresponding to them”: corresponding to the twice-repeated “we shall do” alone, creation likewise twice says “in His image” alone, with likeness included. In one, likeness is included without being revealed at all; in the other, it is included, image rules it, and likeness is somewhat revealed.

“Future in form”: nishmaʿ without vav is future, whereas ve-shamaʿnu with vav is past converted to future. “Past and active for the feminine”: in the vernacular, “she has become …” [?]. “And you speak to us”: we do not find Israel telling Moses “and you speak” in feminine language, but ve-nishmeʿah in Yitro is feminine; they alluded to the feminine that is heard —in the vernacular, “we are heard” [?].[TN160005] “Whose fathers are unknown”: who instituted them. Moses, with the word itself, numerically equals ShMY, “My Name.”[TN160006]

“In its absence”: in the

Rema of Fano - continued

what the LORD commands before doing it. Yet they use that mystery entrusted to the children, who await the reward of a commandment—another commandment, and nothing else. The difference is that a son among the sons has his words upheld; servants do not, until they all agree. The children are further beloved in that all worlds are entrusted to their hands to change nature as they will: for example, the earth's mouth, and “Sun, stand still in Gibeon.” Thus “we shall do,” and afterward “we shall be heard,” as in “Amasa did not guard himself.” This is what is written: “The LORD hearkened to a man's voice.”[TN160001] This itself provides that we too shall hear in the future, continuing the melody that adds strength to the Power above. Great praise was bestowed on Israel: each person would resemble the ministering angels by using this mystery, entrusted only to chosen individuals, as stated.

Great for us also is our twice being distinguished in accepting the yoke of Heaven's kingship. Once, in Yitro: “All the people answered together,” with all countenances and opinions equalized, “Everything the LORD has spoken we shall do.” In this exalted unification hearing is unnecessary, for it comes of itself. Of this it says, “Moses returned,” then again “Moses told”: a voluntary telling, greater than a return, the drawing-forth of Wisdom, as is known. It does not specify what it was. Once again, in Mishpatim: “All the people answered with one voice.” Here we carried unification further, with one answer and one voice, the activities of image and

Yoel Moshe - 1 - continued

absence of doing, giving ear is written in its place, the measure of Tiferet, for heaven. “Hearing to earth”: as the heavens answer, explained below, chapter 18 of this part. After the sin each was assigned the other's: hearing to heaven, belonging to Tiferet, and giving ear to earth. Thus the Tiqqunim say: “Angels of Elohim ascend”—first the Matron's camps ascend, then the upper camps descend below. That is, rectification and awakening below are needed first; likewise, “Return to Me and I shall return to you.”

Yad Yehudah - א

(1) “Everything is foreseen”: after first discussing symbolic action in the preceding chapter, the master returns to expound knowledge and choice.

Yad Yehudah - ב

(2) In straightforward revelations, without need [?] of a symbolic act.[TN160007]

Yad Yehudah - ג

(3) “Further proof from the Urim and Tummim”: David consulted them at Qeilah, as written in I Samuel 23: “Will Qeilah's inhabitants surrender me into his hand? Will Saul descend?” The blessed LORD answered, “He will descend; they will surrender.” Nevertheless, when David fled Qeilah and Saul was told, he did

Yad Yehudah - ג - continued

not descend, nor did Qeilah's men surrender David. The condition was that David remain in Qeilah. In a matter of choice and condition, they are like the movers [?] between potential and actual, like an image; the simple was not removed from them to the movers [?], except within the simple itself.[TN160008]

Yad Yehudah - ד

(4) “For there is no”: concerning these matters of choice and condition there is no symbolic act through which the thing becomes embodied and established, because those deeds are conditional, and so forth.

Yad Yehudah - ה

(5) “To be fulfilled through us”: everything will be fulfilled in the future nevertheless. See the adjoining explanation.

Yad Yehudah - ו

(6) “Consider closely our saying”: therefore they put “we shall do” before “we shall hear,” to place doing beside the LORD's word. Everything the LORD spoke before the world's creation is destined to be fulfilled through us, and we shall do it.

Yad Yehudah - ז

(7) “A mystery”: as in Shabbat, chapter 9, folio 88. Rabbi ʾA said: [TN160026] when Israel put “we shall do” before “we shall hear,” a heavenly voice issued and said,

Rema of Fano - continued

likeness in complete, wondrous union. Again we said only, “We shall do.”

Corresponding to these: “Elohim created man in His image”—one creation by the name Elohim; “in the image of Elohim He created him”—a second creation, without specifying the creator, for it is the hidden Name, blessed forever. This is in addition to our explanation in chapter 5. What we mentioned there is also correct: the likeness was included in the image and repeated in the verse, just as hearing was twice included in doing in our words. This is the meaning of “Elohim said”: He took counsel in His heart, the blessed four-letter Name, apart from whom there is no Elohim. This is one of the wondrous, profound correspondences between creation and the giving of Torah. Hear it and know for yourself: “We shall do” alone corresponds to Elohim's image, “for His Name alone is exalted”; the likeness is included in its root and resembles it. “We shall do and we shall hear” expresses the image's rule over the likeness; “we shall hear and we shall do,” the likeness preceding the image.

When they said, “You speak with us and we shall hear, but let Elohim not speak with us,” the image became hidden and the likeness remained. This caused our ornaments to be taken down from Mount Horeb and our being emptied of them, as mentioned in Part II, chapter 9. Here is a place to contemplate the distinction between our saying ve-nishmeʿah, future in form, and ve-shamaʿnu, a past converted into future. We shall allude to this at the end of

Yad Yehudah - ז - continued

“Who revealed to My children this mystery used by the ministering angels?” For it is written, “Bless the LORD, His angels, mighty in strength, doing His word, to hear the voice of His word”—first doing, afterward hearing.

Yad Yehudah - ח

(8) “Lent to them”: the meaning is not that this mystery intrinsically belongs to the ministering angels rather than Israel, and that the Holy One therefore asked who revealed it to His children so they too could use it. Rather, this mystery intrinsically belongs to Israel, and the angels also use it by borrowing. The Holy One means: who revealed to My children what belongs to them? Its natural basis is that angels serve the Most High and are called servants; thus the mystery belongs to them only by borrowing. Hence “ministering angels use it,” as an attendant before a sage. Israel are superior as children of the Most High, eternally children; thus the mystery itself belongs to them. This is His saying, “Who revealed to the children?”

Yad Yehudah - ט

(9) “Shortly”: there he will explain why this mystery applies [?] more to children than to servants. [TN160009]

Yad Yehudah - י

(10) “With strength in hearing”: it uses attah,

Yad Yehudah - י - continued

masculine “you,” and weakness in speech, using at, feminine “you.” See Zohar, Va-Ethannan, pages 458 and 459 [?].[TN160010]

Yad Yehudah - יא

(11) “The order was reversed”: they first said, “We shall hear.”

Yad Yehudah - יב

(12) “The doing”: above, chapter 5, the master explained image and likeness in man's creation and their changes of precedence. Corresponding to these, he explains here “we shall do and we shall hear” and their changes.

Yad Yehudah - יג

(13) “To the image”: the name YHWH.

Yad Yehudah - יד

(14) “As the name of divinity”: in man's creation Elohim is primary, the matter of creation [?], and is related to YHWH through the latter's being included and hidden within Elohim. Thus in Tiqqunei Miqdashi [?], thirty-two names Elohim, “in sides” [?], thirty-two YHWHs. Here likewise YHWH is primary. [TN160011]

Yad Yehudah - טו

(15) “As we shall mention”: “we have heard” said here applies [?] to the image. [TN160012]

Yad Yehudah - טז

(16) “To the likeness”: the name Elohim.

Rema of Fano - continued

chapter 10. The wonder is in ve-nishmeʿah, fittingly interpreted as feminine passive past, “and she was heard.” This is what Moses later rebuked when they said to him, “And you [feminine] speak to us,” as mentioned in this chapter. If we interpret the vav of ve-nishmeʿah as converting the word from past to future for the feminine that is heard—the mouth of Power—this too belongs to the seventy faces, like “she shall be cleared and shall be sown with seed.”

Here Israel also accepted the oral Torah: its contemplative part, such as midrash and aggadah, and its practical part, such as rabbinic commandments and prohibitions. For some we know who arranged them: Solomon instituted eruvin because of Jerusalem's populousness in his days, and handwashing because of the many sacrifices eaten throughout the city. For others we do not know their fathers: Sabbath restrictions, muqtzeh, secondary forbidden sexual relationships, and the like. These, then, are the very body of oral Torah, all from Moses' court, “from the mouth of Power,” MPY GBWRH, numerically equivalent to “rabbinic,” MDRBNN. Likewise MShH, “Moses,” together with the word itself, is ShMW, “His Name,” the Holy One's Name.

Concerning hearing alone, however, it is written, “I shall call heaven and earth to witness against them”: hearing and giving ear, the latter replacing doing in its absence. Before the sin, giving ear was assigned to heaven and hearing to

Yad Yehudah - יז

(17) Here “we shall do and we shall hear” is like “in Our image, according to Our likeness” in man's creation. There it refers to the two names, YHWH and Elohim, indicated by this:

Yad Yehudah - יח

(18) The concealed plural, “in Our image, according to Our likeness,” refers to these two names. Elohim is expressly written before it: “Elohim said”; YHWH is included within it. Here “we shall hear and we shall do” is like “in his likeness, according to his image.”

Yad Yehudah - יט

(19) This measure of “we shall hear and we shall do” is the servants' measure, appropriate to the ministering angels.

Yad Yehudah - כ

(20) Yet they too borrow the mystery “we shall do and we shall hear,” entrusted to children. This measure suits children because they receive and hope to merit another commandment conditionally, as the sages said, “The reward of a commandment is a commandment.” We shall do the commandment, and its reward will be to hear another commandment afterward.

Yad Yehudah - כא

(21) The distinction between angels and Israel: although angels too use this mystery and receive another commandment,

Yad Yehudah - כא - continued

they lack the complete freedom possessed by Israel, where “every living one shall be” [?] given permission to perform a commandment before hearing it. Of those angels

Rema of Fano - continued

earth, according to the teacher's words: “I shall answer the heavens” first, “and they shall answer the earth.” After the sin, hearing was assigned to heaven and giving ear to earth, according to the disciple's words: “Return to Me, and I shall return to you.”

Yad Yehudah - כא - continued

it is written, “mighty in their strength”; “they receive one from another and say,” needing permission by everyone's agreement, as the sages said.[TN160013]

Yad Yehudah - כב

(22) Further, the children are beloved: in His eyes [?] the mystery “we shall do and we shall hear” applies more to Israel, for the children preceded, and so forth.[TN160014]

Yad Yehudah - כג

(23) Thus “we shall do”—past, before “we shall be heard” [?], [gap]; the intention is toward [gap], on the pattern “he did to her as he had vowed” (II Samuel 4), “borrowed from a fetter” [?], as explained above, ḤQ, PYʿ [?]. Here nishmaʿ follows what is written in Joshua about the sun in Gibeon: “There was no day like it before or after, when the LORD hearkened to a man's voice” (there, chapter 10).[TN160015]

Yad Yehudah - כד

(24) “This itself provides”: nishmaʿ can additionally be interpreted in its normal order: the Holy One [?] is heard above by everyone decreeing concerning Him, so that we merit also hearing the LORD's voice below, continuing the matter and adding strength to the Power above, as is known.[TN160016]

Yad Yehudah - כה

(25) “Great praise”: accordingly we may say this mystery intrinsically belongs to the angels themselves and also to righteous, chosen individuals whose mouths have power to produce the influx [?]. The LORD's “Who revealed to My children?” concerns all Israel: who revealed that they too could use this mystery? For every dwelling and dwelling it is a mystery whose strength is fine, and one who brings merit to the many can incline the influx as they will [?].[TN160017]

Yad Yehudah - כו

(26) This is well explained by Israel's twice saying only “we shall do,” without “we shall hear.” Yitro says, “All the people answered together and said, Everything the LORD has spoken we shall do; Moses returned the people's words to the LORD,” and

Yad Yehudah - כו - continued

“Moses told the people's words to the LORD.” In Mishpatim, before the Book of the Covenant was read: “All the people answered with one voice and said, Everything the LORD has spoken we shall do.” In these two answers hearing was effective [?], being included beneath—as the verse's plain meanings imply [?]—so that they were heard above and would themselves hear in the future. Thus they did not need to say “we shall hear.” This also explains what is written in Yitro.[TN160018]

Yad Yehudah - כז

(27) “Moses returned,” followed again by “Moses told”: the repetition seems difficult. “Told” is more significant, both openly and mystically, than “returned.” In its plain sense the latter is a lesser expression for one carrying out a mission and returning the words. Not so “told,” which means:

Yad Yehudah - כח

(28) Of his own mind, without a mission. Mystically too, “returned” alludes to Binah, “told” to Hokhmah. Return is in Binah, telling in Hokhmah, as is known; it is an expression of:

Yad Yehudah - כט

(29) Drawing from upper Wisdom to lower Wisdom. Accordingly, it should have said only “told.” If you say these are two things, why:

Yad Yehudah - ל

(30) “And he told” was not explained—what was the telling, “where is it for the sage?” [?] According to our approach, surely this is the intention: Moses returned their “we shall do” to the LORD as a return from below [?]. The “we shall be heard” above, in potentiality, he told of his own accord: “ShKhM [?]—that they would increase their preparation, companions above” [?]. Therefore it says “and he told,” wording that alludes to the drawing-forth of Wisdom.[TN160019]

Yad Yehudah - לא

(31) “With one answer”: therefore it did not say “they answered,” as in Yitro, but “it answered,” in the singular.

Yad Yehudah - לב

(32) “The activities of image and likeness”: voice is the image's activity, the name YHWH; answering is the likeness's activity. Voice is in Tiferet and answering in its female, as is known.

Yad Yehudah - לג

(33) And already [gap] in this chapter.

Yad Yehudah - לד

(34) This explains the sages' statement about “Elohim said, Let us make man”: He consulted His glory, referring to YHWH hidden within Elohim; apart from Him there is no Elohim.

Yad Yehudah - לה

(35) “This is one”: the conclusion and sum. In creation, concerning man's creation, once it says “image of Elohim,” once “according to the likeness of Elohim”; also “in Our image, according to Our likeness,” then “in his likeness, according to his image,” as explained above, chapter 5. So too at the giving of Torah: once Israel said “we shall do” alone, once “we shall hear” alone; both, “we shall do and we shall hear”; afterward, “we shall hear and we shall do.” By “we shall do” alone they intended Elohim's image, the blessed unique Name that does and effects everything, whom alone it befits to serve, keeping and performing His commandments. As likeness, the name Elohim, is included within it, as explained there, so hearing was included in doing. By “we shall do and we shall hear” they intended the whole and the likeness, and the image's eternal rule; by “we shall hear and we shall do,” the likeness's eternal rule; by hearing alone, likeness alone.

Yad Yehudah - לו

(36) “This caused us”: all their salvation and desire was to cleave to Him, as explained above there.

Yad Yehudah - לז

(37) “Here is a place”: therefore they said ve-nishmeʿah rather than ve-shamaʿnu. Ve-shamaʿnu is itself past, converted to future by conversive vav, whereas ve-nishmeʿah is itself future, “its power” [?]. They did not know what, for thus was the Holy One when they stripped themselves of their ornaments.[TN160020]

Yad Yehudah - לח

(38) “The wonder in nishmeʿah”: it has another interpretation. Final he marks the feminine; nishmeʿah is passive past. The intention is: “Speak that which is from Him, and we shall be heard,” as though she had already been heard [?]. Because they did not say ve-nishmaʿt, second person, but ve-nishmeʿah, third-person feminine, Moses rebuked them as if they had said “and you speak” in feminine language. It likewise concludes there with “we have heard”—past language, “referring not to us” [?]—which they said to him; rather, certainly, their ve-nishmeʿah is resolved in this matter. [TN160021]

Yad Yehudah - לט

“If we interpret,” etc.: that is, the word ve-nishmeʿah can also be interpreted as future through the conversive vav, and it will be a feminine passive form, like “she shall be sown with seed.” The intention is: “You speak with us, and then the blessed Power will be heard.” The master could also establish this interpretive meaning according to his first explanation, in which ve-nishmeʿah refers to Moses. The intention would be, “You speak, and then you will be heard.” Yet he prefers to expound that they intended the feminine passive, so that what Moses said to Israel in his rebuke, “and we shall hear,” will also be justified. [TN160022]

Yad Yehudah - מ

(40) MPY GBWRH, “from the mouth of Power,” numerically equals ShMW, “His Name,” like MDRBNN, “rabbinic,” and with the inclusive unit it alludes to the Holy One's Name.[TN160023]

Yad Yehudah - מא

(41) “Concerning hearing alone”: the likeness's eternity. It says, “Call heaven and earth to witness against them,” meaning Tiferet and Malkhut. Then, “Give ear, heavens, and let earth hear”: hearing is likewise assigned to Malkhut, opposite Tiferet, “which intrinsically these” [?]. In place of the absent answer it says only “giving ear.” Do not object: why, then, does Isaiah fittingly say, “Hear, heavens, and give ear, earth”? For the perfect ones—[TN160024]

Yad Yehudah - מב

(42) Before the sin it suffices to assign only giving ear to heaven, as Moses the teacher says, after the manner of “The LORD will open His good storehouse, heaven, to give rain to His land,” and concerning the descent of the world's influx of

Yad Yehudah - מב - continued

blessings.

Yad Yehudah - מג

(43) Thus: “On that day, says the LORD, I shall answer the heavens, and they shall answer the earth” (Hosea 2). YHWH bestows on Tiferet, and Tiferet on Malkhut. Not so after sin: the influx ceases, and awakening below is required to join Malkhut, “prayer” [?], to Tiferet. Thus “the speaking was in These are the generations of Jacob” [?], as is known. Isaiah the disciple therefore fittingly rebuked, “Hear, heavens,” assigning to Tiferet the hearing of Malkhut, necessarily required there to receive the influx.[TN160025]

Yad Yehudah - מד

(44) Thus, “Return to Me,” and so forth (Zechariah 1): return to Me; then, as you awaken below, I too shall awaken above to receive the influx and return to you.

Editorial reading note - 1

The 5458 (1698) printing: “For ‘let us make’ alone is directed toward the image”; the 5618 (1858) printing: “For ‘let us make’ alone, between [?], toward the image.” The reading of 5618 is uncertain; the wording of 5458 is retained in the main text, and no new decision is made here. [TN000059]

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Heqor Din - Part IV (ד) - Chapter 9 (ט)

Yoel Moshe: 1

Yad Yehudah: כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe - 1

“The nature of the source”: the soul's source above is from the good, after the manner of “Your people are all righteous.” Stumbling in sin is the fool's momentary accident, which does not persist; all will be rectified in the comprehensive future rectification. Zakhor is present language, like arukh, “arranged”: remembering Sabbaths and honoring father and mother, for all will be rectified. “According to its likeness”: when the interpretation resembles the dream, as in the Gemara.

“In the order of times”: see chapter 5, DṬ [?]. The six extremities in Hokhmah

Rema of Fano

Set your hearts upon the general character of the Torah's passages: their commandments do not come in imperative language but as declarations of the future—“You shall not have,” “you shall not bow,” “you shall not bear.” The intention is: it is revealed and known before Me that you will have no other gods; likewise all of them. For the nature of the source from which one is hewn cannot endure an act of transgression. Whoever stumbles into it undergoes the fool's accident, which will not persist. The positive commandments too occur as a descriptive form encompassing all times: “Remember the Sabbath day,” zakhor with qamatz, not with sheva as in “Remember the days of old.” Rather, it means: I shepherd you through the power alluded to by these descriptions, “remember” and “honor”—you are still

Yoel Moshe - 1 - continued

are called the order of times relative to the six extremities in their own place. Likewise the six extremities in Binah are called the order of times relative to the six thousand included in Creation, Formation and Action, through the mystery of countenances, as above, Part II, chapter 6: “and the living creatures' horns were hidden away and concealed” [?]. Our lower world is called time's duration relative to Creation, Formation and Action; these are called time's duration relative to the six extremities in their own place. Those six are time's duration relative to Binah's six, which are Torah's two thousand

Yoel Moshe - 1 - continued

years before the world was created.[TN160028]

“The chosen thing”: everything a person chooses is revealed and known before Him beforehand; knowledge does not annul choice. “Which is known”: foreseeing concerns what one will choose, not the act's conclusion. Thus at Isaac's binding it was revealed before Him that he would not slaughter. For the whole exposition see Zohar Hadash, Tiqqun 47, folio 45, at the end. Know that at the beginning of folio 46 there, in the Tiqqun, “D-L-KhNBUʾTYH” must be corrected to “D-L-Moses the prophet.”[TN160029]

“Not only”: not merely that His knowledge is unrestricted, but also this, although impossibility has “a fixed nature.” For the philosophers in the Book of Principles said: although He can alter nature, He cannot alter what is known and what human reason admits, such as saying the part is larger than the whole, contrary to reason; likewise, saying something that already was never existed. “One cannot conceive”: canceling the past does not appear possible—to say what existed did not exist, when we know it existed.

“Nevertheless nothing”: even this is not beyond the

Rema of Fano - continued

remembering Sabbaths and honoring parents.

The utterances also assist that power and bring it into symbolic action, helping us complete it, as interpretation does a dream, provided it is interpreted according to its likeness. All the more when the utterance is God's writing, engraved on the tablets. Hence everything is foreseen in the order of times, while permission is given in time's duration. Foreseeing concerns the chosen thing, which is what is known; choice is our gift from the supernal Will. Knowledge does not, God forbid, annul will. We expanded this explanation in the Treatise on the Measures, in the fourth, fifth, and sixth measures; consult it there.

Further, not only is His blessed knowledge of the future unrestricted in relation to choice: although impossibility has a fixed nature for human intellect, and one cannot conceive the past's cancellation, so that what was should be as though it had not been, nevertheless nothing is impossible for the Lord of all. The contraction of His Shekhinah is evidence: by nature it is wholly impossible for the One truly described as infinite. Yet He rules over what occupies a place, placing it where no place could contain that occupant. His net extends over the cancellation of time, for His kingship rules over everything. He is the possessor of will, prolonging nature's time as He wishes; existence does not revert to absence in Him. If He gathers His spirit and soul to Himself, what account is to be made of nature and

Yoel Moshe - 1 - continued

blessed LORD. Contraction is proof: all the earth is full of His glory, yet He contracts His Shekhinah into a small place that cannot contain Him. “His net extends”: this concerns the aforementioned cancellation of the past. Nature, intellect and existence are all in the Holy One's hand as clay in the potter's hand. “Does not revert to absence”: it is inapplicable to say of existence that it was absence and lack; everything is in His hand. For if the Holy One gathers a person's spirit and soul to Himself, everything in that person is nullified—nature, intellect and time, and so forth.

“Not entrusted to ministering angels”: annulling the LORD's vow, entrusted only to righteous Israelites or their souls, as he goes on to explain. “A personal interest”: in annulling the vow not to consume Israel, for there is no king, and so forth, until He said, “I shall make you a great nation,” giving you another people in their place. This is “Leave Me.” When he saw [?] that it depended on him—as he said, “Was I holding You?”—he annulled His vow.

“The vav includes Joseph”: see BKhQ, Part II, section SQ [?]. The lamed of “Israel,” NLMD [?], the floating tower, is Binah,

Yoel Moshe - 1 - continued

hovering over the patriarchs' chain, the six extremities, and bestowing upon them. Aaron was not counted because he had a share in the calf. [TN160030] “Ratui for him”: this is the Gemara's language in Hagigah, the Mishnah “One does not expound.” Ratui for him, as though written B-G, L [?], for “like KRTʾ before Him” [?].[TN160031] “Their speaking in running and returning”: from the Shekhinah's living creatures, all the more must we bear reverence for the Shekhinah when contemplating what is before, and so forth.

Yad Yehudah - א

(1) “Set your hearts”: the master returns to explain the Mishnah “Everything is foreseen,” which he began in the preceding chapter.

Yad Yehudah - ב

(2) “In imperative language”: to say in wording, “Take care not to do such-and-such,” and in substance with an imperative verb, “Do this.” Yet every command in the holy language is in future language alone, [gap], indicating the preceding chapter's explanation: Torah is destined to be fulfilled and is repeated [?] at Mount Sinai as symbolic action. Thus: I know you will not do this—for example, idolatry: it is revealed before Me that you will have no other gods. Even if initially you

Rema of Fano - continued

time? The past is abolished from its root: neither impossibility nor persistence remains here.

Likewise no design is beyond Him: He can enlarge the part until it exceeds the whole, as in “I shall make you a nation mightier and more numerous than it.” It will please listeners to interpret this literally once this exposition is established. This promise to Moses was needed so that he could annul the vow as an individual expert for the heads of the tribes: nothing of this kind was entrusted to the ministering angels. The same must be said of Jeconiah, of whom it was said, “Childless, a man who will not prosper”; in the end the vow was annulled. This was through righteous souls that had an opportunity, or through righteous people themselves who never tasted death and entered the Garden of Eden alive.

Moses, however, had a personal interest in his own case: “He became king in Jeshurun,” and there is no king without a people. The Holy One said, “Leave Me,” and I shall enlarge your dominion: “A king's splendor is in a multitude of people.” When Moses learned the matter depended on him, immediately “Moses entreated,” ve-yaḥal—as though he said, “Pardon him,” meḥol lo. “I shall consume them,” WʾKhLM, was reversed into “the angel,” WMLʾKh: “The angel of His presence saved them.” Further, “leave,” HNYḤH, equals three YHWHs. He hinted that Moses should arouse assistance below for the three upper measures, El, Elohim, YHWH, so that all agree in mercy. Moses immediately said,

Yad Yehudah - ב - continued

take counsel [?] at some time to break this boundary, nevertheless HH [?], you will sweeten it by restraining yourself [?], for a nature implanted in you from an ancient place will not act [gap]. In the end, fear Elohim and keep His commandments. [TN160032]

Yad Yehudah - ג

(3) Not the beginning of the explanation up to “imperative language”—the imperative wording was not determined [?], as in “Remember the days of old.” Rather this is descriptive language, referring back to the beginning of the utterances: “I am the LORD your God, for your unification” [?], after which “they included” [?] “Remember the Sabbath day” and “Honor,” and so forth. Likewise throughout Torah, if it arises, perhaps in descriptive language, it refers back to the utterances' beginning. [TN160033]

Yad Yehudah - ד

(4) “The utterances also”: therefore we said Torah gave birth [?] to symbolic action, as the sages said, “All dreams follow the mouth,” when one gives a fitting interpretation. Speech leads it into symbolic action; all the more when speech is God's writing, which is a strong nature.[TN160034]

Yad Yehudah - ה

(5) “Hence it is clear”: everything is foreseen in the category of times before the world. It is revealed before Him that Torah preceded the world and will nevertheless be fulfilled. All this also concerns time's duration: in every world permission and choice are given. Foreseeing [?] does not annul choice, nor the reverse, because foreseeing includes the condition of choice. From the beginning the LORD knows the path a person will traverse, so knowledge includes choice within itself. See above, Part III, chapter 16; also Mʿ [?], ʿB, section 5, and the commentary on the Measures.[TN160035]

Yad Yehudah - ו

(6) “Choice”: the Will, blessed Supernal Crown, desires human choice and gave it to us; knowledge [gap] does not annul Will, as in the commentary on

Rema of Fano - continued

“Remember Abraham, Isaac and Israel,” not “Jacob,” to strengthen the middle line's mercy. Israel numerically equals Moses, Jacob and David. The vav includes Joseph; the lamed includes the tower floating in the air, hovering over the chain of the patriarchs and present with them. The discerning will understand.

We return to the general principle: first intelligibles have no entry before the simple Will that brought them into being. They are in His hand as clay in the potter's hand. One who rushes to object to this is ratui, as though he had not come into the world, for he comes to contemplate what is before and what is after; the world shudders and trembles before him. This is the precise meaning of ratui, from trembling and shaking. [TN160027] From the holy living creatures we may infer a fortiori: they are silent more than they speak; their speaking is in running and returning, and when they stand they let their wings fall.

Yad Yehudah - ו - continued

the Measures, measure 5.

Yad Yehudah - ז

(7) “Further”: here the master reveals his view of impossibilities. The category [?] of knowledge and choice, though opposites, is built together within His Power. The same holds for other opposites which philosophers say cannot be attributed to His capability; this is no deficiency in power, since they have a fixed nature as impossibilities—odd and even, white and black in one subject, a square oval, or something already done being undone. “For the living” [?], it is not so: all these are not impossible, “except to the wealth of all, blessed” [?].[TN160036]

Yad Yehudah - ח

(8) “The place of His Shekhinah is evidence, and for eternities” [?]: all the earth is full of His glory at every moment, through

Yad Yehudah - ח - continued

the place of His Shekhinah between the Ark's two poles. He is the world's place, whereas the world is not His place, God forbid; rather the world is His occupant [?]. The world is called a place only in relation to those filling it, who are its occupants [?]. He rules over the world and its bounds, so that what it cannot contain may occupy it.[TN160037]

Yad Yehudah - ט

(9) “His kingship”: so it is with the multitude of His host from these natures [?]; He is “a cause like absence” [?], not absent. He possesses will in time, at every moment as He wills, that existences should not stand within it but be absent and enduring nonetheless. At the great Jubilee, when the LORD gathers His spirit to Himself, as in the Zohar and above, SʿB SKW [?], the heavens will disperse like

Yad Yehudah - ט - continued

smoke. All appointed times and times will be abolished from their root before creation, without “movement” [?] or persistence, but complete absence from their beginning.[TN160038]

Yad Yehudah - י

(10) “Likewise”: so too with whole and part. Philosophers ruled that He cannot be described as capable of making a part the whole while it remains a part. “And toward my words” [?], rightly, for it is not beyond Him to enlarge the part beyond the whole. Thus the LORD wished to make Moses a nation larger than Israel, so as to preserve the entire whole. This is the master's view of impossibilities. Yet Mʿ, “this answer” [?] that the master obtained from the part's enlargement, is strange to me. Philosophers too would not deny it;

Yad Yehudah - י - continued

sense [?] testifies to it in natural things. When one takes [?] a part from a vine and plants it in the earth, who has not seen or known that it grows as large as the vine from which it was taken, and twice [?] as large? The philosophers, however, speak of a part while it is still a part, before it grows. Likewise one may question the master's aforementioned proof concerning past time.[TN160039]

Yad Yehudah - יא

(11) “It is known”: this promise was not to Israel's harm, as seems [?] its plain meaning, but to their benefit, so Moses would have no personal interest when annulling His vow, as it were. Thus Berakhot, chapter 5: “Moses entreated”—Rava said he annulled His vow; here it says ve-yaḥal, and so forth.[TN160040]

Yad Yehudah - יב

(12) “As an individual expert”: he annuls a vow, and we derive it from three laymen, as in the Gemara.

Yad Yehudah - יג

(13) “Not entrusted to ministering angels”: they cannot annul it. RBḤ [?] heard a heavenly voice [?] saying, “Now that I have sworn, who will annul it for Me?” Thus in Ha-Sefinah, in the incident of Rabbah bar bar Ḥana.[TN160041]

Yad Yehudah - יד

(14) Likewise Jeconiah: Jeremiah prophesied, “Thus says the LORD: Write this man childless, a man who will not prosper in his days, for none of his seed will prosper, sitting on David's throne and ruling again in Judah” (there, chapter 22). Pesiqta, cited in Yalqut there, says: great is repentance, which annulled the decree and the oath. How did it annul the decree? “Thus says the LORD: Write this man childless,” yet “Jeconiah's sons: Assir, Shealtiel.” Rabbi Tanhum said: Assir, because the Holy One bound Himself by an oath; Shealtiel, because He consulted the court above and they annulled it for Him. Since it was permitted, “for they do not profane the Name and annul a vow” [?], it seems to me that consulting the court above means the Sanhedrin of righteous ones there, or righteous people themselves, “in the souls of the life of N‘” [?], not ministering angels. [TN160042]

Yad Yehudah - טו

(15) Without the Holy One's promise to make Moses a mighty nation, Moses could not have annulled His vow, having a personal interest: he was king of

Yad Yehudah - טו - continued

Israel, and there is no king without a people. The Holy One therefore promised a mighty nation would come from him, removing that interest. Thus He said, “Now leave Me,” and so forth; Moses thereby knew it depended on him, as the sages said, “Was I holding Him?”

Yad Yehudah - טז

(16) The word WLKhM [?] was reversed, when the Holy One said “and who, and an angel” [?], and so forth. Thus the Zohar there, the undetermined portion, page 233: “The angel of His presence saved them”—this is the Shekhinah, “for thus” [?] with you in exile.[TN160043]

Yad Yehudah - יז

(17) He further hinted through “leave,” HNYḤH, numerically equal to three YHWHs mentioned in the chapter [?]. Corresponding to them are three vavs at the centers of YHWH, the mystery of 72: “The name of the LORD is called over every LORD, and a soul” [?], as in Ra'aya Mehemna, Pinehas. Likewise the “side of nun in Binah” [?], through three vavs, receives from right, left and middle—lovingkindness, judgment and mercy. The Holy One hinted that he should arouse three YHWHs to assist these three measures, so all agree in mercy. Therefore Moses said, “Remember Abraham,” mentioning these three patriarchal measures. “Israel” rather than “Jacob” adds strength to his measure, Tiferet, the middle line.[TN160044]

Yad Yehudah - יח

(18) The vav of “and Israel.”

Yad Yehudah - יט

(19) Lamed: in their joining Jacob to Israel, it appeases Binah, for lamed alludes to Binah, the tower floating in the air, as is known, which adds to TWQ [?].[TN160045]

Yad Yehudah - כ

“Before the simple Will,” as stated at the beginning of this part; the reader who examines it will understand how and what. [TN160046]

Yad Yehudah - כא

(21) “One who rushes to object”: this falls under the sages' statement in Hagigah, chapter 2, Mishnah: one contemplating four things is ratui not to have come into the world—what is above, below, before and after. Anyone unconcerned for his Maker's honor is ratui not to have come into the world. One contemplating the Omnipresent's essence, TsB [?],

Yad Yehudah - כא - continued

does not care for his Maker's honor, all the more if this leads him to investigate what precedes and follows time.[TN160047]

Yad Yehudah - כב

(22) “The precise meaning of ratui”: literally, from trembling. The world's trembling is on his account: it trembles before him as though he had not come into the world. Rashi's explanation is unnecessary: ratui from mercy, meaning he would be pitied had he not come into the world, and so forth. See there and in the Arukh.

Yad Yehudah - כג

(23) “From the holy living creatures we infer a fortiori”: our words should be few, as Qohelet says, “For Elohim is in heaven,” and so forth. They are

Yad Yehudah - כג - continued

silent more than they speak. Hagigah, chapter 2, folio 13: what is ḥashmal? Rav Yehudah said: living creatures of fire that speak. A baraita taught: at times silent, at times speaking. When speech issues from the Holy One's mouth, they are silent, and so forth.

Yad Yehudah - כד

(24) “Their speaking”: a word or two is needed, not determined [?], beneath the firmament designated [?] above their heads. They return and bend their vitality within the Shekhinah for songs [?]. Even when they stand silently their wings fall away from speech, as Rashi explains there.[TN160048]

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Yoel Moshe - 1

“Preventing contemplation”: knowledge and choice contradict one another; on the contrary, those very verses indicate their truth, that all is one. The first verse, “For My thoughts are not”: My thoughts are “not,” in Emanation, where nothing and naught are the simplicity of His blessed thoughts—the first three, the mystery of thought, and naught, the Infinite. “General absence”: Keter, where one cannot say “something” at all. Or “the particular investigation” [?]: Hokhmah and Binah, united in absence, the two thousand before the world, where one can speak

Rema of Fano

Taste and see: the verses Maimonides cited to prevent contemplation in expositions of knowledge themselves indicate its truth. The prophet said, “For My thoughts are not your thoughts.” This means that the simplicity of His blessed thoughts at their beginning, being as nothing and naught—like the absence, general or particular, preceding every thing—are themselves our fitting thoughts when directing intention in the commandments. This is the measure of good. Concerning evil's measure he said, “Nor are your ways My ways”: the cessation of our material ways and their remaining in absolute nonbeing—“Do not murder,” “do not commit adultery,” “do not steal”—are the Omnipresent's ways, for He commanded their cessation and annulment.

Yoel Moshe - 1 - continued

somewhat of something. Yet nothing precedes all degrees. These themselves are the thoughts fitting for our intentions in commandments. Thus “for not—your thoughts”: there your thoughts should be.[TN160049]

“Nor your ways My ways”: where your ways are “not,” in turning from evil—“Do not murder,” “do not commit adultery”—these themselves are the Omnipresent's ways. Although B-YHKh, YṬ, MSh [?], this is from its last six; its first two belong to the mystery of absence, where they were in the mystery “Your people are all righteous.”[TN160050]

Yoel Moshe - 1 - continued

"As heaven is higher": he explains the end of the previous verse, "For My thoughts," namely, "For heaven is higher than earth." Heaven's height is apparent only through earth's manifestation: this is "from earth." In the nature of anything round and spherical, height is perceptible only through the central point of earth, for its circuit is equal on every side; height applies only from earth's center. In this respect earth preceded. Although heaven preceded potentially, in this actuality earth preceded. Thus Torah's beginning: "In the beginning Elohim created heaven and earth"; "created" is potential alone. Later, "On the day YHWH Elohim made earth and heaven," is actual making.

"Likewise My ways are higher," in knowledge, "through your ways," in choosing to turn from evil: "They also do no iniquity; they walk in His ways." This resolves why He did not say "nor My ways as your ways," as He said "My thoughts—your thoughts." "Weekday governance": in understanding this, K'L [?], the final he has two lines and receives influx from the first he's two lines; see Zohar, Va-Era. This explains "Her ways are ways of pleasantness," the first he, "and all her paths

Rema of Fano - continued

As heaven is higher than earth: the concavity of the firmament's vault was not naturally constituted to rise in a uniformly elevated circuit from the center except through the earth's form becoming manifest. Thus earth preceded in this respect, although heaven preceded in its potential creation, stated at Torah's beginning. Likewise My ways in knowledge are elevated and strengthened through your ways in choosing to turn from evil, after the manner of the Master of the World's tefillin, which contain weekday governance, as explained in our Treatise on Tefillin. And My thoughts through your thoughts in doing good for Heaven's sake, as explained in chapter 8, after the manner of the LORD's Sabbaths.

Their common feature is that the world is judged in goodness. His judgment contains only just balances regarding the quantity of good reaching His creatures, whether little or much. The reward of a commandment is a commandment: one choosing it chooses its reward, inherent in and from it, for the LORD's Name is called upon it. This is known from dividing the letters two by two, hidden and revealed: the latter in speech and deed, the former in thought and the heart's desire. These and their substitutions are holy in the perfected person whose inwardness matches his outwardness. An allusion: "For in Yah, YHWH, is the Rock of worlds"—YH, YH twice, once independently and once at the beginning of the unpronounced Name. These are

Yoel Moshe - 1 - continued

are peace": through Yesod, called Peace, she merits her path, Hokhmah. [TN160051]

The tefillin laid on weekdays belong to influx from Binah, the mystery of garments of skin, ʿWR, with ayin. On Sabbath, through Yesod: "Peace, on Sabbath you shall be blessed," whose initials are ShBT. Influx comes from Hokhmah, garments of light, ʾWR, with alef. Thus "I considered my ways and returned my feet to Your testimonies." On weekdays influx comes from Binah through her two lines; on Sabbath she is called Thought. "I considered my ways": what was Ways becomes Thought, Hokhmah. Through this "I returned my feet," for throughout the weekdays the Shekhinah is in the mystery "her feet descend to death." Thus Shabbat: shin's three heads correspond to he's three lines; "the pupil of the eye," bat ʿayin, is yod, Hokhmah. This also explains the author: weekday governance is called Ways, while the LORD's Sabbaths are called Thought.

"The LORD's Name is called upon you": upon the commandment. MTs corresponds to YH in the division of letters into hidden and revealed. The latter, WH, correspond to revealed speech and deed

Yoel Moshe - 1 - continued

—“speech and action.” The former, MTs, are YH by atbash, corresponding to hidden thought and desire, where YH is hidden by exchanging letters. “They”: YH and their substitutions, MTs; all is holy for the righteous person, all in his deeds, ShNKh [?], inwardness matching outwardness, everything holy.[TN160052] “Or their traces”: the hidden YWH HB [?] also equals YH. Thus “From its half its word is filled.”[TN160053]

“Said concerning cancellation”: as in Bereshit Rabbah, “Behold, it was very good”—the angel of death. “Months containing no year”: pregnancy's months, when a person is sworn before entering the world's air, “Be righteous,” and so forth, as in the Gemara. “Pervert his way”: a person will sin before entering the world's air; immediately, “He was grieved in His heart.” Thus “his heart will rage against the LORD” in the inner chambers, where sadness belongs, as in the Gemara, “This is in the inner chambers,” according to Rashi's reading.[TN160054]

“Everything accords with abundance”: he explains the entire Mishnah. Everything is foreseen and revealed before Him—knowledge; nevertheless human beings have choice—“permission is given.”

Rema of Fano - continued

the letters and their substitutions, or their traces, for those knowing His mystery.

Sufferings, death and Gehinnom's punishments contain only doubled goodness, like “Behold, it was very good,” said concerning the cancellation of the canceler, as we explained. One choosing transgression chooses its reward, which comes of itself. Hence there is no waiver in Him, only patience; that is part of the goodness by which the world is judged. Every person has already been warned of this in months containing no year. From the moment it was foreseen that “his folly would pervert his way, his heart would rage against the LORD,” this accords with the inner chambers, which the rabbis in “One does not expound” say contain sadness, according to Rashi's reading and the sage's interpretation in Pardes Rimmonim, contrary to Rabbi Todros ha-Levi's reversal of it.

“Everything accords with the abundance of deeds” means the world as a whole is judged according to its majority. It also alludes to “Through sloth the roofing sags”: the potential existence of performing commandments in the souls' roots does not, God forbid, disappear, but remains low and unilluminated throughout the sloth. “Through lowering the hands,” when the instruments of action occupy themselves with low and shameful matters, “the house leaks” temporarily, and will again be built. For it says, “You shall choose life,” past in place of future. Both apply: we already chose life when we were with the King

Yoel Moshe - 1 - continued

Therefore the world is judged in goodness, justly, since people have choice. “Does not disappear”: existence will not disappear but remains low, and so forth. “It will again be built”: everything will be rectified in the comprehensive rectification explained in chapter 11. “And you shall cut,” ve-kharatta [?]: vav converts it to future. “Both”: past and future both apply. We already chose in the world of souls before being created, when we were with the King at His work; at Sinai, where all souls were present, those here and those not here. We are assured of choosing in the future, when everything will be rectified.[TN160055]

Yad Yehudah - א

(1) “Taste and see”: joined to the preceding chapter.

Yad Yehudah - ב

(2) “The verses Maimonides cited”: in Laws of Repentance, chapter 5, when he raised the exposition of His knowledge and human choice. Who is wise and understands this? If there is knowledge, where is choice? His view is that we cannot understand His knowledge, for it differs from ours. Our knowledge and essence are two things; He and His knowledge are one. Just as His essence is unattainable, so is His

Yad Yehudah - ב - continued

knowledge. He says the prophet spoke of this: “For My thoughts are not your thoughts.” Although, on his view, these verses teach a person to refrain from contemplating knowledge —deep, deep, who can find it?—they also establish and necessitate knowledge according to our interpretation.

Rema of Fano - continued

at His work, and likewise at Sinai; we are assured that we will choose it at its proper times, in perfected actuality. This is a great general rule in Torah: whenever future occurs in place of past or past in place of future, you must expound both, joined in truth and uprightness. My son, beware of these: you have no business with them except through serving sages, command upon command, line upon line, and according to the Torah they teach you.

Yad Yehudah - ג

(3) “The prophet said, For My thoughts are not your thoughts”: and thus its interpretation [?]: My thoughts as they were initially, before choice's existence [?], were “not,” for they were then utterly simple, abstracted from every determination of choice—your thoughts themselves [gap], and the like.[TN160056]

Yad Yehudah - ד

(4) “Like”: it is appropriate [?] to designate His simple thoughts by the designation [?] “not,” as absence is called a beginning relative to—thus the philosopher explained. Both general absence before the world and particular absence arising in the world daily are called beginnings, although they are absences.[TN160057]

Yad Yehudah - ה

(5) “This is the measure of good”: [gap].

Yad Yehudah - ו

“Concerning the measure of evil”: in another wording, as Scripture says, “Nor are your ways My ways.” That is, in the material ways which you perform and do—those very ones— My ways and My will are not present. On the contrary, I desired to put an end to the ordering of the materiality of your limbs. What it says afterward, “For”— [TN160058]

Yad Yehudah - ז

(7) “Heaven is higher than earth”: heaven's height is perceptible only from earth. The heavens are the spheres continually revolving in a circle, opposite [?] earth, which is like the center within their spherical circle. From it heaven is assigned elevation: it is higher relative to its measure, “relative to what?” [?]. If earth [gap], height would not be attributed to heaven. Thus the sages dispute whether heaven or earth preceded in creation. Both are true: heaven was created first potentially, so Scripture first says “heaven and earth.” But actually —[TN160059]

Yad Yehudah - ח

“Earth was created first,” as it is written, “On the day YHWH Elohim made earth and heaven.” For heaven is considered only in relation to the earth. The construction of the verse is: just as heaven is high above earth, so My ways, in which I commanded the turning away from evil, have risen [frozen-source gap; recovered from print: “in knowledge and have become stronger in this”] than your ways, which you have thus chosen. For from them even the seers[?] and gratuitous decreers who impose necessity on what is voluntary may learn—all the more My knowledge, which does not compel. My simple thoughts, too, will be recognized from your thoughts within yourselves, as befits them for the sake of Heaven. Thus this verse establishes and confirms knowledge together with choice. [TN160060]

Yad Yehudah - ט

(9) “Like tefillin,” “as B-YWSQYN” [?], of the Master of the World. Thus Berakhot, chapter 1: what is written in the Master of the World's tefillin? The reason is because—[TN160061]

Yad Yehudah - י

(10) “They contain weekday governance”: as known from the Tiqqunim and Zohar, Noah, on weekdays the Shekhinah clothes herself in Metatron, through whom union occurs and she receives influx from above. Thus the prophet: “The gate shall be shut the six working days.” On Sabbath union is without an intermediary: “On Sabbath day it shall open.” We know that the arm-tefillin signify union through Metatron; Zohar, end of Be-Shallah, and Metzora, page 36, “see” [?]: “When he lays the arm-tefillin, he

Yad Yehudah - י - continued

must extend his left arm toward his heart and bind a knot with the right, to join one to another in the union [?] above," and so forth. Adorned with the Holy One's tefillin [?], [gap], as also stated there, they too signify union. Thus the rabbis fittingly say "the Master of the World's tefillin," meaning Metatron, the world's prince, through whom union occurs on weekdays.

Sabbath, however, is not the time for tefillin: all gates then open, and "the recognized ones, hope" [?], for "the soul to be illuminated" [?] without intermediary, [gap]. Here too, "My ways are higher through your ways": the LORD's ways designate the Shekhinah. Through what are these raised from Israel's upright ways below [?]? Especially in turning from evil [?], whereby the shells are subdued [?] around below [?], in the supernal servant Metatron, who clothes himself in them. Likewise—[TN160062]

Yad Yehudah - יא

(11) His thoughts in their simple sense[?], without entering into the exclusion of the alternatives[?]. Thus far; see there, on side b. [TN160063]

Yad Yehudah - יב

(12) "Precious powers" [?] are also acted upon by Israel's deeds, "intentions" [?], as is known: through awakening below, awakening is stirred above. [TN160064]

Yad Yehudah - יג

(13) "Their common feature": knowledge and choice agree that the world is judged in goodness, the Mishnah's latter clause. Although this was explained [?] above in chapter 1, here both are equal in the world's being judged from the LORD's foreseeing, to give reward and punishment. The Holy One does not deprive any creature of its reward or reckon a commandment's reward against [gap], as in Midrash Shoher Tov, chapter 23, and Rabbenu Bahya, Eqev. Choice likewise causes this: one choosing good merits its reward, which follows of itself. It itself indicates, "there is no being above its agents" [?].[TN160065]

Yad Yehudah - יד

(14) "The LORD's Name is called upon" a commandment: YH are the letters TsM [?] in atbash; with the last two, WH, they form mitzvah. Torah writes the first letters alone because they are more

Yad Yehudah - יד - continued

fundamental than the last: YH encompass the first three sefirot, WH the seven building-days, as is known. Speech and action correspond to the last letters, thought and the heart's will to the first, as in Ra'aya Mehemna, Qedoshim, page 182 [?], [gap]. In concealment, a hint that "they are their world and their drum" [?], in letters [gap]; thus again a commandment [?].[TN160066]

Yad Yehudah - טו

For Him in the name YH itself; and the two letters YH in the name YHWH point to their substitution, the letters MTs. [TN160067]

Yad Yehudah - טז

(16) For him, in their traces, in the letters in full, 25 [?]: WD from YWD, H from HH [?], total 26 [?]; thus YH once more.[TN160068]

Yad Yehudah - יז

(17) "No sufferings": even through retribution the world is judged in goodness. Punishments contain no evil at all, only doubled goodness: to cleanse sin and consume BYLʿD [?] with us.[TN160069]

Yad Yehudah - יח

(18) "Said concerning cancellation": BYLʿD [?], canceling exile, as above, Part II, chapter 6. [TN160070]

Yad Yehudah - יט

"One who chooses transgression," etc.: that is, choice is also good for him, since one who chooses transgression chooses its punishment and the reward that follows from the punishment, even without His action. [TN160071]

Yad Yehudah - כ

(20) The Holy One does not waive it altogether. Even though He "labors" [?] in goodness, He "suspends it" [?], merely prolonging His patience. This too is "the LORD" [?], from the goodness by which the world is judged.[TN160072]

Yad Yehudah - כא

(21) Every person has already been instructed [?] and sworn, [gap], before entering the world's air to choose good, as in Ha-Mappelet, folio 30b. [TN160073]

Yad Yehudah - כב

(22) Therefore it was foreseen before Him that it would be "in the cheek of" [?] evil, and that the world would likewise be judged in goodness, as written: "A person's folly perverts his way, and his

Yad Yehudah - כב - continued

heart rages against the LORD" (Proverbs 19). "Against/above the LORD" means Binah, as explained in several Zohar passages, from which judgments awaken, [gap], for indeed [gap]. As judgment flows through the degrees it diminishes, as in Pardes, Gate of Essence, "and against her also" [?].[TN160074]

Yad Yehudah - כג

(23) "In One does not expound": and as we conclude [?], it is in chapter 1, folio 5b: "If you will not hear, My soul will weep in secret," and so forth. Rabbi Shemuel bar Yitzhaq said: the Holy One has a place where He weeps, called Secrets. Is there weeping before the Holy One? Rav Pappa said there is no sadness before Him: "Majesty and splendor are before Him; strength and joy in His place." No difficulty: this concerns the inner chambers, that the outer chambers. None in the outer chambers? But it is written, and so forth. Rashi's reading gives sadness in the inner chambers.

The great master Rabbi Moshe Cordovero [?] wondered in Pardes there: the inner chambers designate Binah, where there is no sadness, and judgment descends from it; in the other [?] sefirot, the outer chambers, there is no sadness or judgment—"whence their world?" [?]. He disagrees with Rabbi Todros ha-Levi, who reads the reverse, that there is none in the inner chambers; see there. [TN160075]

Yad Yehudah - כד

(24) "Everything": here he explains the Mishnah's final clause, "Everything accords with the abundance of deeds." According to our interpretation it is explained [?] as the majority of deeds of the entire world, "for their sake" [?]. [TN160076]

Yad Yehudah - כה

(25) These also hint at the inwardness of the name "deed," rising potentially above into the sefirot, the souls' roots. The commandments below are the female waters, giving strength above for the supernal union, TsH [?], to produce the host of souls. This is the initial "according to the abundance of deeds": when commandments cease below, [gap] the power rising from them. Thus Qohelet 10: "Through sloth the roofing sags, and through lowering the hands the house leaks." Sloth in commandments lowers and "can" [?] above the power roofing souls, [gap].[TN160077]

Yad Yehudah - כו

Union will not, God forbid, be annulled. Yet through slackness of hands, when hands are folded, and through the occupation[?] of the organs of action with low things—that is, when this sloth is added as well— [TN160078]

Yad Yehudah - כז

(27) The house already built will also leak: the souls already come into the world. He said "leak," not "be destroyed," indicating that it will not be consumed; this is for the moment [?], and it will be built again in the future when they are rectified.[TN160080]

Yad Yehudah - כח

(28) Past in place of future, but for conversive vav, hinting that both apply.

Yad Yehudah - כט

(29) "With the King": in the world of Creation, as the sages said, He took counsel with the souls of the righteous.

Yad Yehudah - ל

(30) Likewise all souls were at Sinai, those here and those not here. We are assured that they will be there in the future, "in their meritorious ones" [?]. [TN160079]

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Heqor Din - Part IV (ד) - Chapter 11 (יא)

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Yoel Moshe - 1

"A blessing to Elohim," etc.: wherever "Blessed" is said, the name LORD is used, unless something resembling the event precedes it—namely, the comprehensive rectification, when all will be rectified. Then "Blessed" is said concerning Elohim, for all will call upon the name of the LORD, and the LORD will be one and His name one. Otherwise one could err, since an idol too is called elohim. "It means in the latter clause," etc.: the second clause concerns blessing a name by a name. "Learned from its context": from the blasphemer, who also appears in this Mishnah. The blasphemer says, "May Yose strike Yose," namely a name by a name; likewise here, in blessing, one blesses the Name by a name. "The heavens will answer," etc.: heaven is Tiferet and earth is Malkhut. "Which is in Sefat Emet": in the book Sefat Emet written by this author. [TN180004]

"In such a case": when one blesses the Name by a name, we suspect association of the name of Heaven with another thing, as he says, he has no business with Moses'

Rema of Fano

The comprehensive rectification of which we spoke, through the cessation of impurity from all creatures, is what we continually hope for. You will not find in Scripture a blessing addressed to Elohim rather than to the LORD alone, unless something resembling this event precedes it explicitly or by allusion. So too with the sons of Gad and Reuben, when they cleared themselves of suspicion of foreign worship concerning the altar they had built. For this blessing is fitting only where there is a trustworthy clarification that it is the holy God who is blessed, and none other.

Therefore they said in the Jerusalem Talmud: If a Noahide blesses the Name, one answers amen after him; if he blesses by a name, one does not answer. In explaining the matter, it seems to us that the latter clause concerns blessing one name by another, as something learned from its context. It is derived from the blasphemer, for knowledge of opposites is one. It resembles Hosea's saying, "The heavens will answer the earth," which speaks in the same language as David our king's statement, "For You, LORD, I have awaited; You will answer, Lord my God": the first is written with yod-he, the second with aleph-dalet. In such a case we suspect him of associating the name of Heaven with another thing, since he has no business with the Torah of Moses our teacher and is liable to death for it: he

Yoel Moshe - 1 - continued

mysteries, etc. But when he simply blesses the Name, one answers amen after him. "All peoples, clap your hands": all will be rectified —specifically all peoples. "He will subdue peoples under us": they will all be righteous; then "He will choose for us," etc. "You will bring them and plant them," etc.: You will bring and rectify the peoples mentioned, for at first they were dismayed, etc. "More than all gods": Jethro knew that the LORD is great more than all the worshiped gods did. Had the divinities known that retribution is exacted from those worshiped, they would not have been enticed into being worshiped. Thus, in any event, they do not know, while he knew it. This is "For in the matter in which they acted presumptuously": the divinities enticed into being worshiped acted presumptuously in this.

"In the sense of 'What king of the nations,'" etc.: in the Zohar the verse is reversed, "What king of the nations would not fear You?" All acknowledge Your divinity. "To purify themselves like him," etc.: the nations of the world should have purified

Yoel Moshe - 1 - continued

themselves like Jethro. “What his tongue left short,” etc.: he said “The LORD will reign,” in the future, rather than “reigned,” in the past. He completed his prayer in Moses’ song by petitioning for the present: then there will be “a site for Your dwelling,” when all are rectified in the future. This is “You will bring them and plant them,” etc., “a site for Your dwelling,” etc. “God reigns over the nations,” etc.: they too will be rectified, and then God will sit upon His holy throne.

“Like the appearance of a human being,” etc.: it is explained in Kanfei Yonah that Ezekiel saw in Yetsirah and Isaiah in Yetsirah? He saw that all would be rectified in the future, and all peoples would become a site for the throne. This is “You will bring them”—the nations of the world; then they will make a site for Your dwelling, as above. [TN180005] “The whole soul,” etc.: in Olam Qatan, all the soul’s parts are five degrees: nefesh, ruah, neshamah, hayyah, yehidah. Each order has fifty aspects; thus Yah. This is why it does not say “shall praise to Yah”: the one praising is the praise and is Yah, and the person praising is also called Yah. “As stated”—that is, N.B.H. [TN180006]

Rema of Fano - continued

does not penetrate its depth and alters its meaning. But simply blessing the Name is permitted to him under the Torah of the Noahides, in relation to which he is like a High Priest. [TN180001]

Concerning this comprehensive rectification the sons of Korah said, “All peoples, clap your hands,” and the whole psalm, as its plain meaning shows. It says, “He will subdue peoples under us”; then “He will choose our inheritance for us, the pride of Jacob which He loved for ever.” For it is written, “I yearn for the pride of Jacob.” It is not pleasing to their Master to interpret this as “I abhor,” Heaven forbid, but in the sense of “My soul is crushed with longing.” As it were, He yearns for what He cannot obtain, for everything is in Heaven’s hands except the fear of Heaven. [TN180002]

Moses our teacher, peace be upon him, said with these intentions, “You will bring them and plant them on the mountain of Your inheritance.” Certainly the plural expression in this verse refers to the peoples he mentioned first, who were dismayed before the LORD’s terror and the splendor of His majesty. They should have learned from Jethro, who was at first priest to all the gods, which are no gods, and afterward came under the Shekhinah’s wings. From all the gods, concerning whom it is written, “I shall execute judgments,” he knew that the LORD is great, like light’s superiority to darkness. Alternatively: I know more than all the worshiped gods that the LORD is great. Their deficient knowledge concerns the matter in which they acted

Yad Yehudah - א

“The comprehensive rectification”: through which the entire world will be rectified, as we said in the preceding chapters.

Yad Yehudah - ב

“You will not find in Scripture”: a blessing attributed to the name Elohim, saying “Blessed is Elohim.” Rather, all blessings are attributed to the name LORD alone, and Scripture says in them, “Blessed is the LORD.”

Yad Yehudah - ג

“Unless”: something concerning comprehensive rectification is mentioned beforehand, explicitly or by allusion. For example, “Peoples, bless our God”; “Blessed is God, who has not removed my prayer” (Psalms 66). The whole preceding psalm speaks of comprehensive rectification, saying, “All the earth shall bow down to You,” etc. Likewise, “In assemblies bless God” (there, 68) speaks of the splitting of the Sea of Reeds, which belonged to this matter. Further there, “The God of Israel gives strength and might to the people; blessed is God,” after mentioning, “Kingdoms of the earth, sing to God,” etc. [gap]. This is when comprehensive rectification has already been mentioned, when all who come into the world will recognize and know that the LORD is one and His name one, and there

Yad Yehudah - ג - continued

will no longer be idolatry in the world. See the Zohar, Mishpatim, page 110b, concerning “Ask God,” as follows: [gap] “For You are great and perform wonders; You alone are God” [gap], etc. See there.

Yad Yehudah - ד

“Likewise”: the reason it says in Joshua 22, “The children of Israel blessed God,” is that this concerns the sons of Gad and Reuben when they cleared themselves of suspicion of idolatry. Here there is no room for error.

Yad Yehudah - ה

“For this blessing is not fitting”: for the name Elohim, unless, etc.

Yad Yehudah - ו

“Therefore they said in the Jerusalem Talmud”—this is how it should read, etc. According to its wording, the meaning is that if he blessed the Name itself, we do not suspect an idolatrous intention and answer amen after him. If, however, he blessed a human being or the like by a name, we suspect that he intends to bless him by that idol.

Yad Yehudah - ז

“It seems to us”: the latter clause too concerns blessing the Name, but he mentioned it by a name, and we suspect association of the name of Heaven with another thing. This is what it says: he blessed the Name by a name, etc.

Rema of Fano - continued

presumptuously against themselves, allowing themselves to be enticed into being worshiped, so that retribution would be exacted from them in the future. Alternatively: I know from them that the LORD is great, for all acknowledge the divinity of the First Cause, in the sense of Rav Yeva Sava’s “What king of the nations would not fear You?”

Had the surrounding peoples been wise and understood this, they should have purified themselves like him when Israel dwelled beside them in the wilderness. In Moses our teacher’s days, peace be upon him, what he longed for in saying “The LORD will reign for ever and ever” would have been fulfilled. Although he did not say “The LORD reigns; the LORD reigned,” he nevertheless completed in the intention of his prayer what his tongue left short, as we mentioned at the end of the preceding part. He asked that the present endure in the future manner, and also for rectification of the past, in the sense of “Gladden us according to the days You afflicted us,” explained earlier at the beginning of the treatise. [TN180003]

The sons of Korah said, “God reigns over the nations; God sits upon His holy throne.” This is the throne Ezekiel saw: upon its likeness was a likeness like the appearance of a human being, above it. Concerning this wondrous likeness it is written, “I said, ‘You are gods, and all of you sons of the Most High.’” Now, at any rate, the serpent spoke truly to Eve in saying “You shall be like gods,” for we lost the essential perfection and only

Yad Yehudah - ח

“Something learned from its context”: which speaks of blessing the Name.

Yad Yehudah - ט

“It is derived from a blasphemer”: who curses a name by a name, such as “May Yose strike Yose,” as stated in the Mishnah, chapter 7 of Sanhedrin.

Yad Yehudah - י

“For knowledge of opposites” [gap], and thus he receives [gap], and this matter is—

Yad Yehudah - יא

As Hosea says (chapter 2), “On that day, says the LORD, I shall answer the heavens, and they shall answer the earth,” etc. Heaven designates Tiferet and earth Malkhut, as is known. The intention is that the name Havayah will answer the heavens, for it is the name particular to Tiferet, as is known; Tiferet will answer and impart influx to Malkhut.

Yad Yehudah - יב

“Which is”: the language David too used.

Yad Yehudah - יג

“The first”: “For You, LORD,” is the name Havayah; the second, “You will answer, Lord,” is the name of lordship. The intention is: You, the name Havayah, Tiferet, will answer and impart influx to the attributes and Malkhut.

Yad Yehudah - יד

“In such a case,” when “I blessed” [?], one blesses a

Yad Yehudah - יד - continued

name by a name, and one does not answer amen after him, for we suspect association of the name of Heaven [gap], so as to prohibit him from engaging in Torah. [TN180007]

Yad Yehudah - טו

"But one who simply blesses the Name": there is no basis to infer that he intends idolatry. For from the Torah of the Noahides, who are commanded

Rema of Fano - continued

resemblance remained. Likewise, "Behold, the human being has become like one," contrary to the will above, for He desired him to be actually one. This is the sense of "The whole soul shall praise Yah": it does not say "every soul" or "all souls," but "the whole soul." Know Him and serve Him, and you will understand "shall praise Yah," for the praise, the one who praises, and the One praised are one. "Gods" and "sons of the Most High" concern image and likeness, as we explained.

Yad Yehudah - טו - continued

concerning cursing God, he knows from it to bless Him. His Torah admonished him to engage in it; moreover, in relation to it he is like a High Priest, as is known.

Yad Yehudah - טז

"All my bones," etc. (Psalms 35).

Yad Yehudah - יז

"I yearn," etc. (Amos 6): it does not mean abhorrence and loathing, as those commentators "look

Yad Yehudah - יז - continued

against them" [?]. Rather, yearning is an expression of desire and longing, "as fitting" [?]: He desires and longs to avenge and afflict those who afflict Israel. So it is written, and as stated, "a nation, in all that he longs, for ever" [?]. [TN180008]

Yad Yehudah - יח

"Concerning these intentions": comprehensive rectification and Israel's perfection. [TN180009]

Yad Yehudah - יט

"For those ways": as He says, "You will bring them and plant them," indicating that He is not speaking of Israel. This accords with our Rabbis' view: it does not say "You will bring us," etc.; rather, they prophesied without knowing what they prophesied. Therefore he mentioned a little, "D.K.L." [?], "You will bring them and plant them," in the singular. Thus He speaks of "seventy ... worship, Edom and Moab" [?], in the matter mentioned just before: "Trembling seized the inhabitants of Philistia; then they were dismayed," etc. Concerning them He said, "You will bring them and plant them," in the King's manner, for they will be rectified in the future. [TN180010]

Yad Yehudah - כ

"They should have learned from Jethro": they were not near rectification, and therefore were dismayed. Scripture says that nevertheless in the future "You will bring them," etc.

Yad Yehudah - כא

"From all gods," etc.: in any event, the master comes to explain what was said concerning Jethro, "Now I

Yad Yehudah - כא - continued

know that the LORD is greater than all the gods." The language is difficult to accept, for Heaven forbid, Heaven forbid, there is no substance in idolatry; rather [gap], "to bless, his general rule" [?]: he said, "Now I know from all gods that the LORD is great." This is "in his praise, with a name of praises" [?], as it is written, "And from all gods, the idols of the peoples." [TN180011]

Yad Yehudah - כב

Alternatively, Jethro's intention in saying "The LORD is great" is: I know more than all the worshiped gods. For it is known that "this is God" [?], and they were enticed into being worshiped, so that retribution would be exacted from them, as retribution is exacted from those worshiped. They did not know or understand this, for had they known that retribution was destined to be exacted from them, they would not have been enticed into being worshiped. [TN180012]

Yad Yehudah - כג

"If so": I knew from the gods themselves that the LORD is great, for they acknowledge His divinity.

Yad Yehudah - כד

"In the sense of 'Who would not fear You, King of the nations?'": the Elder expounded in Mishpatim, page 175, "What king of the nations would not fear You?" For all acknowledge Your divinity.

Yad Yehudah - כה

To purify themselves and convert like him, like Jethro.

Yad Yehudah - כו

“It would have been fulfilled”: immediately, the comprehensive rectification for which Moses longed in saying “The LORD will reign.” Although he did not say “The LORD reigns; the LORD reigned,” because he foresaw what would be with them, as stated at the end of the preceding part, he nevertheless did not refrain from saying “The LORD will reign,” because of his great yearning for it.

Yad Yehudah - כז

“He nevertheless completed”: even for the future, “above” [?], he said “The LORD reigns; the LORD reigned; the LORD will reign.” That is, concerning comprehensive rectification he said “You will bring them and plant them,” etc.; through this he completed what his tongue left short of saying, “The LORD reigns; the LORD reigned.” [TN180013]

Yad Yehudah - כח

“For he asked,” etc.: as He says, “You will bring them and plant them”—the peoples—now, “already as hanging” [?], in the manner that will be in the future. That is: You, LORD, will reign, and through this the matter will endure for ever and ever. [TN180014]

Yad Yehudah - כט

“And concerning the rectification mentioned”: he also asked in saying “A site for Your dwelling,” and the throne will be complete, which You have made. “And a sanctuary, and they will build” are the two upper princes involved in building the throne. As long as the peoples below are not rectified, the throne is not complete. [TN180015]

Yad Yehudah - ל

“In the sense of ‘Gladden us,’” etc.: at the beginning of the psalm, which is a prayer concerning the rectification mentioned; see there.

Yad Yehudah - לא

“The sons of Korah also said”: this matter at the end of the psalm, “God reigns over the nations,” etc., as stated in the Midrash there, “M.R., T.Sh.R.Y., king” [?]: As long as the wicked are in this world, in the world, the Holy One, blessed be He, as it were, does not sit upon His throne. So it says, “I shall overturn the throne of kingdoms”; and it is written, “I was

Return to chapter in contents

Yad Yehudah - לא - continued

looking until thrones were set down, and the Ancient of Days sat.” When does He sit? “Saviors shall ascend Mount Zion,” etc. [TN180016]

Yad Yehudah - לב

“Like the appearance of a human being”: with the kaf of comparison; it does not say “the appearance of a human being.” Likewise it says “above it,” not “sitting upon it.” All this is because the throne was not complete in the prophet’s time, during exile.

Yad Yehudah - לג

“Concerning this likeness and amplification”: as stated above.

Yad Yehudah - לד

“It is written,” etc.: so it was in the first Adam’s case, of whom it is written, “I said, ‘You are gods’” (Psalms 82). This was in potential, “for he did not say ‘surely’” [?]. “You shall be like gods”—he spoke truly, indicating the diminution of perfection. [TN180017]

Yad Yehudah - לה

“Like one”: with the kaf of comparison.

Yad Yehudah - לו

“For He desired him to be actually one”: as will be adequately understood.

Yad Yehudah - לז

“The whole soul”: the letter heʾ alludes to the five parts—nefesh, ruaḥ, neshamah, ḥayyah and yeḥidah. Otherwise it should have said “all souls” in the plural, or “every soul,” but here there is heʾ, according to ordinary linguistic usage. It is already known that the neshamah is a portion of God above. [TN180018] [TN220001]

Yad Yehudah - לח

For the praise adds strength and soul [gap]. This is “The whole soul shall praise Yah.” See also Yonat Elem, chapter 25, where the master explains this verse through the expression “fifteen crowns.” The matter is one; see there.

Yad Yehudah - לט

“As we explained”: above, chapter 2; see there.

Historical index: Heqor Din - IV - Chapter 11

Heqor Din - Part IV (ד) - Chapter 12 (יב)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט

Yoel Moshe - 1

"Like Adam you shall die," etc.: this belongs to the mystery of falling upon the face. "A servant who longs for shade" is Metatron. See the Zohar, Terumah, page 222? concerning reflected light, as stated in the Ari's teachings on Atsilut: in the mystery of reflected light, in Malkhut is K.E., in Yesod Hokhmah, and in Hod Binah, and so with all of them. Shemhazai: his head on earth and his feet in heaven. [TN180021]

"Those who mourn with the community": this is Shemhazai, who mourned over the Flood, as above. Therefore his sons saw the community's consolation in Noah's and his sons' rescue. "For You shall inherit," etc.: in the vernacular, "You will be inherited?" Among all the nations—they will accept His kingship upon themselves. "For those entering," etc.: to enter the Garden of Eden and nullify the flame of the turning sword. This is "the cutting off of the obstacle," the sword's flame. [TN180022]

Am zu qanita: the initial letters total one hundred and seventy-seven, the numerical value of "Garden of Eden." The

Rema of Fano

We have already recalled the first Adam's praise from within his disgrace: through his sin he died at that very moment of his own will, so as not to lead astray the image and likeness within him. He accepted death's judgment upon himself, in the sense of "My heart is slain within me," and all his days were in complete repentance. It is therefore fitting that his deed should be an example for us. Thus the psalmist said, "Indeed, like Adam you shall die, and like one of the princes you shall fall." This is Shemhazai, the distinguished one of the two princes who fell from the place of their holiness. They said of him in the aggadah that his two sons told him they had dreamed of the world's destruction; Metatron also sent and informed him of the Flood's decree. He stood weeping and grieved for the world. Through this merit the gates of repentance opened for him, and he suspended himself between heaven and earth, his feet in heaven and his head on earth. This too is an excellent likeness for "a servant who longs for shade." Concerning his constancy they said that he remains suspended, standing in repentance before the Holy One, blessed be He.

In chapter 9 of tractate Niddah the master said: Sihon and Og were brothers, sons of Ahiah son of Shemhazai. They take it for granted

Yoel Moshe - 1 - continued

remaining letters, monith, have the numerical value of betom, "in completeness." [TN180023] "Who complete likeness," etc.: therefore it says am zu qanita, in feminine language, concerning those who complete likeness, which is Elohim, the feminine. "Until He grants us grace," etc.: "You will bring them" alludes to the exile beyond the River Sambatyon, and "You will plant them" to the sea crossings, wherever, etc. "Metatron," etc.: Metatron is in Yetsirah and Sandalphon in Asiyah. Likewise, the living creature is in Yetsirah and the wheel in Asiyah. This is "His beasts, all beasts of the forest," in Yetsirah, which will complete the world of Asiyah, and all will be one. Although Asiyah's feet descend to death, nevertheless all the earth's kings will thank You.

Yad Yehudah - א

"We have already recalled," etc.: since at the end of the preceding chapter the master expounded the verse "I said," etc., he also explains its conclusion here, "Indeed, like Adam you shall die," etc., connecting it with the preceding

Yad Yehudah - א - continued

chapter's comprehensive rectification.

Yad Yehudah - ב

"Through his sin he died": immediately, in his thought, by accepting death's judgment upon himself.

Yad Yehudah - ג

"In the sense of 'My heart is slain within me'" (Psalms 109): my heart is slain and killed within me, "and as I overturned" [?]. [TN180024]

Yad Yehudah - ד

"Therefore the psalmist said": as an admonition to repent, "Indeed, like Adam you shall die." The expression "you shall die" means "with complete lamentation" [?], that you surrender yourselves to death in the mystery of "To You, LORD, I lift my soul," as is known. Likewise, "And like one of the princes you shall fall" is an awakening to repentance, like Shemhazai, the one distinguished among the two princes because he repented. Not so his companion Azael. As stated in the record brought in Yalqut Bereshit: in the Flood generation, Shemhazai and Azael descended from heaven to dwell with creatures, "he devised" [?] that they should commit no sin or injustice. After descending, they could not subdue their inclination and corrupted themselves with the daughters of the earth. Metatron informed

Rema of Fano - continued

there that Og was the fugitive who escaped the Flood; Tosafot inferred by analogy concerning Sihon that he too shared that rescue. Go and learn the reward of those who mourn for the community: they and their children see the community's consolation.

When the conditions of repentance are fulfilled among us, we shall hope for the promise to which Asaph alluded in saying, "Arise, God; judge the earth," in the manner of "Be vindicated when You judge," which we explained. "For You shall inherit among all the nations": had he said "all" as a direct object, it would imply that they would perish and their inheritance would endure for ever. Now that he says "among all the nations," it means that they too will accept the yoke of His kingship and, through their righteousness, become a site for His dwelling, as we explained in the preceding chapter.

The end toward which this great promise looks is "Until Your people cross, LORD": the Jordan, to enter the Land of Israel; "until they cross" a second time, from there to the Garden of Eden, the hoped-for end for those entering the Land at that time. Likewise, "this people You acquired," am zu qanita, in numerical value, its initial letters separately and the remainder separately, is "Garden of Eden, closed." Then it will be open with the obstacle's removal. Alternatively, "Until Your people cross, LORD" is the first entry, for those who possess image, the wholly righteous; "until this people You acquired cross" is the second entry, for

Yad Yehudah - ד - continued

Shemhazai that the Holy One, blessed be He, was going to bring a flood upon the world. Shemhazai also understood this from his sons' dreams and repented. Azael, however, still remains in his corruption, leading human beings into transgression. See the lengthy account there. [TN180025]

Yad Yehudah - ה

"This too": his feet being in heaven is a likeness of repentance [gap], of tractate Niddah, folio 61.

Yad Yehudah - ו

"Tosafot inferred," etc.: "according to their life" [?], also in the Midrash on Moses' passing, brought in Yalqut, Va-Yelekh: "Thus, son of Amram," etc.; "I waged war against Sihon and Og, two logs of life, for at the time of the Flood the waters did not reach their ankles because of their height," etc. [TN180026]

Yad Yehudah - ז

"We shall hope for the promise": of comprehensive rectification. This is the concluding "Arise, God; judge the earth." The intention is not "Judge and punish them," but save them from judgment.

Yad Yehudah - ח

In the manner we mentioned above, Part III, chapter 3, the expression "Be proved when You judge"; "for You shall inherit among all the nations," for they too will

Yad Yehudah - ח - continued

accept the yoke of Your kingship and be rectified.

Yad Yehudah - ט

"The end," etc.: he returns to the verse "You will bring them and plant them," which in the preceding chapter we explained concerning comprehensive rectification. Here he says that "Until they cross," etc., continues into the next verse, "You will bring them," etc. After the LORD brings Israel over to the Garden of Eden, then "You will bring them," for the end toward which this promise looks is the Garden of Eden. See the explanation of "the end toward which" also in H.K.M., Part II, section 13. [TN180027]

Yad Yehudah - י

"Likewise, this people": he alluded to aspects for them in am zu qanita [gap], with the numerical value of maqom, "place." Namely, He will bring Israel over there to the Garden of Eden, and "in the place that he leaves for him" [?], open wide. [TN180028]

Yad Yehudah - יא

"With the obstacle's removal": the cherubim and the flame of the turning sword.

Yad Yehudah - יב

Alternatively, the first "Until they cross" also concerns the Garden of Eden, "and two" [?], for the wholly righteous who possess image, as stated above. This is the first

Rema of Fano - continued

penitents, who complete likeness. Afterward, "You will bring them and plant them"—all the nations—"on the mountain of Your inheritance," as stated. [TN180019]

We likewise find a first and second entry explicitly explained in different ways: Onkelos renders them concerning the crossings of the Arnon and Jordan, while tractate Berakhot explains them concerning those entering the Land in Joshua's days and Ezra's days. What we have explained too belongs to the mystery. We too look to Him until He grants us grace at the crossings of the River Sambatyon, to gather Israel's banished, and at crossings of the sea wherever they are, to gather Judah's dispersed.

After Isaiah proclaimed repentance in the passage "Seek the LORD while He may be found," and promised the foreigners who join themselves to the LORD, "I shall bring them to My holy mountain," he concluded the discourse in his Sender's name: "The utterance of the Lord GOD, who gathers Israel's banished: I shall yet gather to him, to his gathered ones." Thus far, a visitation of peace upon the earth. Afterward he proclaimed concerning the host of heaven on high: "All beasts of the field, come to eat all beasts in the forest," in the sense of "From the eater came food." We found it in "the fields of the forest," sedei ya'ar, whose numerical value is Metatron and Sandalphon, for the spirit of the living creature is in the wheels. The bet of ba-ya'ar, "in the forest," is like the bet of "among all the nations."

Yad Yehudah - יב - continued

entry [gap]. The verse concerns penitents, who complete likeness; therefore it says am zu, "without a reed, like likeness" [?]. This is the second entry. [TN180029]

Yad Yehudah - יג

"Afterward, 'You will bring them'": this concludes the earlier statement that the end toward which the promise looks is "Until they cross," etc., and afterward "You will bring them."

Yad Yehudah - יד

"We too," etc.: for H.G.M., one can further explain this entire verse concerning the final redemption, speedily in our days. The doubled "Until they cross" alludes to the Sambatyon crossings and the sea crossings. [TN180030]

Yad Yehudah - טו

Isaiah also promises comprehensive rectification [gap]: "I shall yet gather to him, to his gathered ones." These, in their completion, will be rectified into the holy people Israel.

Yad Yehudah - טז

"Thus far": he speaks of the rectification of perfection below, among earth's inhabitants. What he says afterward, "All beasts of the field, come to eat ... forest," likewise concerns comprehensive rectification, directed toward the princes above, who too will be rectified. It

Yad Yehudah - טז - continued

is well known that Metatron and Sandalphon, the two princes of the Presence, are called sedei

Rema of Fano - continued

[TN180020]

Yad Yehudah - טז - continued

ya'ar, "fields of the forest." Metatron has the numerical value of Shaddai; he is in Yetsirah,

Yad Yehudah - טז - continued

where "beasts of the field" are the holy living creatures, the world of angels. Sandalphon has the numerical value of ya'ar, forest; he is in Asiyah, where is the abyss, "all beasts of the forest," the shells. "And as ḥalot" [?], His kingship rules over all through Sandalphon, concerning whom it is said, "He gathered one handful upon the earth," "that above, sathalah [?], is received within him." Scripture says, "All beasts of the field," the angels in Yetsirah, "come to eat all beasts of the forest," the shells in Asiyah, to rectify them through eating. This is their ascent into holiness, their refining, and the rectification in their completion. "To eat" means to rectify, as in— [TN180031]

Yad Yehudah - יז

"From the eater came food": concerning the rectification of souls, as stated above, Part III, chapter 7 [gap].

Yad Yehudah - יח

"We found it in the fields of the forest" (Psalms 132): these are Metatron and Sandalphon [gap], for the spirit of the living creature in Yetsirah is in the wheels in Asiyah.

Yad Yehudah - יט

The bet of "in the forest" is like the bet of "For You shall inherit among all the nations," meaning that they too will accept the yoke of His kingship, blessed be He, as stated above. So too is the intention here.

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Historical index: Heqor Din - IV - Chapter 12

Heqor Din - Part IV (ד) - Chapter 13 (יג)

Yoel Moshe: 1

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Yoel Moshe - 1

"Penitents," etc.: Israel, sent into exile to preserve life, to purify the places, etc., to draw near the sparks of holiness and their places. This is Joseph's saying, "God sent me to preserve life," etc., as explained in its place. This is the meaning of "Everywhere they were exiled, the Shekhinah was with them." "In a place where great princes," etc.: Abraham, Isaac, and Jacob, who were exiled, but only to inhabited places, where impurity was not so great as for Israel in the wilderness. This resembles

Rema of Fano

Happy are penitents, for God sent them to preserve life, to purify the places to which they were dispersed. Beloved were Israel, who kept Torah and commandments in a place where great princes did not withstand their trial. This is certainly the place where penitents stand under trial. It is an essential cause of all exiles, the first of which was "He expelled the human being." Then an outlying ground outside the Garden of Eden came into being for him, so that he might rectify the outer air through his breath and prepare a throne of glory for the Shekhinah's dwelling everywhere. This is the meaning of "God did not lead them by

Yoel Moshe - 1 - continued

the penitent, who subdues his inclination and withstands trial more than a wholly righteous person. This is the place where penitents stand. See the Zohar, Terumah, that Israel broke the strength and power of the other side for forty years. "For it was near," etc.: near holiness, so that it did not need rectification. He therefore led them through the wilderness to sanctify the wilderness of the peoples. [TN180035]

"The Kenites, Kenizzites, and Kadmonites," etc.: God

Yoel Moshe - 1 - continued

made one corresponding to the other. Opposite Malkhut in holiness is wicked kingship in impurity. Opposite Yesod, the holy covenant in holiness, there is in impurity "uncircumcised, va-zat va-zanu, uncircumcised" [?]. Opposite keter, crown, in holiness is karet, excision, in impurity, and so with all ten sefirot. None of the sefirot of holiness belonging to the seven days of building has the power by itself to subdue the corresponding shell in impurity, except through awakening an influx from above, from the first three. Hesed is the exception: it has the power to subdue the shells by itself. This is Michael on the right, who can subdue the shell. We find that the ten plagues corresponded to the ten sefirot: blood to Malkhut, and so with all, from below upward, until hail, corresponding to Hesed. Therefore only at the hail plague did they say, "The LORD is righteous," etc.

Likewise, the Kenites, Kenizzites, and Kadmonites are close to holiness, corresponding to Q.Q.Q., three qofs: qadosh, qadosh, qadosh, "holy, holy, holy." "On account of the purification of a dog, like Jethro" [?], their egg would not have had to be torn down. This is "The Girgashite withdrew of his own accord," for he

Rema of Fano - continued

the way of the land of the Philistines, for it was near": the wilderness of the peoples would not have been sanctified. Israel had already sought, while passing through, to perfect the lands of Edom, Ammon, and Moab, who had dispossessed the Kenites, Kenizzites, and Kadmonites and dwelled in their place. Had these three nations, close to Israel in lineage, been wise, there would have been no need to tear down their palace, as happened to the land of Sihon and Og.

For someone who has no merit in relation to thoughts of repentance has no share in the enactment for penitents. If a man stole a beam and built it into a palace, he tears down the entire palace and returns the beam to its owner. This is Torah law. Therefore the people of Nineveh acted well: they are not included in the Sages' enactment, and less than this would not have sufficed for them. This alludes to "the time when a person ruled"—a worthless person —"over a person" who found wisdom. For the external powers have no palace except through our beam. "To his harm": to the worthless person's harm, for it is the building of youths, those shaken free of commandments, and it is their demolition when the lost object is sought for its owners. If there is hope of bringing out some good fledgling, such as Ruth, Naamah, or Obadiah the Edomite convert, for these they enacted that he should return the beam's value to its owner: sufficient for its worth in the Shekhinah's rectification, for a convert who converts is like a newborn child. [TN180032]

Yoel Moshe - 1 - continued

corresponds to the shell beneath Hesed, which itself has power to subdue. All the places were impure and needed purification, as it says, "changed in name." When they conquered them, they gave them other names in holiness, as stated above, Part I, chapter 3. [TN180036]

"Close to Israel in lineage": Ammon, Moab, and Edom came from Abraham. Had they allowed Israel to pass through their land, their egg would not have needed to be torn down. For by Torah law, someone who stole a beam and built it into a palace tears down the entire palace and returns the beam to its owner. But for the enactment for penitents, our Rabbis said that he pays the beam's value to its owner. Someone without ancestral merit has no share in the enactment for penitents, but is subject to Torah law: he tears down the whole palace and returns it to its owner.

"At the time when the person ruled," etc.: it is a verse, "A time when the person ruled over a person to his harm." The author explains it concerning the worthless person in impurity. Ha-adam, "the person," has the numerical value of tame, impure; in holiness, adam has the numerical value forty-five, the Name of forty-five. When Israel sins, the other

Yoel Moshe - 1 - continued

side prevails: the shell of Nogah, which snatches a little from holiness, as it were. This is the mystery of the tears of the oppressed, for impurity has life only from holiness, in the manner of "You give life to them all." This resembles robbery: he stole a beam and built it into a palace, for impurity's foundation and building come from holiness. This is "The external powers have no palace except through our beam." When the worthless person rules over the person who found wisdom and snatches sparks of holiness from him, afterward, through repentance, the Holy One, blessed be He, breaks him and draws the portion near to holiness, its root. Therefore it is called teshuvah, return: it returns the portion of repentance to its place in holiness. Through this the whole palace is torn down, and all impurity has no power to live. See this in Part I, chapter 3. This is "to his harm": to the worthless person's harm, for it is a building. "When the lost object is sought": when holiness returns to its place.

"If there is hope": in some nation, such as among Ammon and Moab, Ruth and Naomi, or from Edom, Obadiah the Edomite convert, some holiness will remain there. There is no

Rema of Fano - continued

We return to Israel's exiles. Since those exiled from Samaria were not people of Torah, it was enough for them to sanctify one corner of the world: Halah and Habor, the River Gozan, and the cities of Media. Those exiled from Jerusalem, however, dispersed from there to the world's four directions, so that their springs might spread abroad for the benefit of the whole. This is the enactment for penitents, as it is written, "I shall teach transgressors Your ways." What follows? "And sins shall return to You." It does not say "sinners," but "sins," in the sense of deliberate transgressions becoming merits, which we explained. It is written, "Who can discern errors? Cleanse me from hidden things. Also withhold Your servant from the presumptuous." The evil inclination leads astray little by little; a person sins at first under compulsion and finally willingly. Therefore he said, "Who can discern errors?" since nature is corrupted through Eve's writ. Thus I asked these two things: "Cleanse me from hidden things," but with judgment, to cleanse me of the damage of hidden things, in the sense of "I shall surely hide My face"; "also from the presumptuous," who arise from deliberate transgressions, in the sense of "he acquires for himself one accuser," "withhold Your servant; let them not rule over me," to sin further. [TN180033]

"Then I shall be complete": they explained, I shall be complete with them and make them complete, for what exists will not return to nonexistence and must be purified. It is like the purification of the pig, whose creation

Yoel Moshe - 1 - continued

need to tear down the whole palace, only to return the beam's value to its owner, as the Sages enacted. This is the Shekhinah's rectification through a convert who draws near under her wings, for a convert who converts, etc. "Which we explained": see above, Part II, chapters 10 and 11. [TN180037]

"At first under compulsion": the Ari's teachings say that the first Adam initially sinned under compulsion when Eve brought him some of the fruit. Immediately afterward the evil inclination began corrupting his inward parts, until he ate willingly. Therefore he said, "Who can discern errors?" No one can discern whether this sin was inadvertent or not. Concerning "Withhold Your servant from strangers," see the Zohar Hadash, folio 88. "But with judgment, to cleanse," etc.: as explained in the Zohar, Balaq, "I shall discipline you, but with judgment." The Holy One, blessed be He, disciplines the world during the year, to cleanse it through judgment. Here too, through the judgment of sufferings, one becomes clean for the day of judgment from the hiding of the face.

"Then I shall be complete": I shall exchange the deliberate transgressions

Yoel Moshe - 1 - continued

themselves for purity, so that they are reckoned as merits. The existence of the sin and the accuser generated by it will not return to nonexistence. It cannot be annulled from its root, since it has already been created; it must be returned and purified. "Like the purification of the pig," etc.: to return it to holiness. God will purify it from the accusing power, and then it will have this power. Perhaps this is why David concludes, "May the words of my mouth be acceptable." If he is liable through sin, however, his

Rema of Fano - continued

the Holy One, blessed be He, will renew with two signs: now it only has a split hoof, while in the future it will bring up cud. Scripture's testimony concerning it, "It does not bring up cud," does not use a future verb, as Qimhi says, but a past verb on the pattern of "My father chastised." The Targum supports us. The noun follows the pattern of de'ah, knowledge, from a verb like "You made the dawn know its place." Along with this will follow the purification of the souls our fathers made in Haran, who at first were only converts of the gate and in the future will be righteous converts; likewise the multitude of servants who will grasp the corner of our fringed garment. [TN180034]

Yoel Moshe - 1 - continued

speech creates ruah for the accuser. Likewise, "the meditation of my heart" is thought before You, for contemplating a transgression creates neshamah for the accuser. Therefore they said that thoughts of transgression are worse than transgression, for through thought one gives the accuser neshamah, the essential part. Examine it closely. "The Targum supports us," etc.: it explains the verse "It did not bring up cud" as pishra la pishar, in the past tense, unlike the future, when it now has this sign too.

Yoel Moshe - 1 - continued

[TN180038]

Yad Yehudah - א

"Happy are," etc.: the master further admonishes concerning comprehensive rectification.

Yad Yehudah - ב

"Penitents": Israel, whose exile atones for transgression.

Yad Yehudah - ג

God sent them into exile to purify the places from every impurity, all the sides of defilement, and "to bend/refine the fineness of worlds" [?]. [TN180039]

Yad Yehudah - ד

"Beloved were Israel," etc.: that is, in B.E.Z., the saying, "In the place where penitents stand, the wholly righteous cannot stand." [TN180056]

Yad Yehudah - ה

"This is an essential cause of all exiles": to purify the places to which they were exiled. The first exile, too, of the first Adam, who was expelled from the Garden of Eden, was for this reason. When his contamination became mixed into the world, therefore "He set migdam before him" [?], to rectify what he had distorted. [TN180040]

Yad Yehudah - ו

"This is the occasion of 'He did not lead them,'" etc.: the intention is that had He brought them through the land of the Philistines, the wilderness among the peoples would not have been sanctified. Therefore before them He set the great and terrible wilderness, "serpents [?] and burnings," for there is the strength of "the blue/whole, a saying is it" [?], and Israel saw upon it; therefore its strength returned, as stated in the Zohar, Terumah, page 279. [TN180041]

Yad Yehudah - ז

Israel had already sought to pass through the land of Edom, Ammon, and Moab, to bring them in and rectify them. These lands especially needed rectification, because they had belonged to the Kenites, Kenizzites, and Kadmonites, as stated in Bereshit Rabbah, the section Lekh Lekha, in Rashi's wording, of blessed memory.

Yad Yehudah - ח

"Had they been wise," etc.: that is, the matter of the shells that snatch sparks of holiness resembles one who steals a beam and builds it into his palace. By Torah law the entire palace is torn down and the beam returned to its owner. But for the enactment for penitents, they enacted that he should pay its value, as stated in chapter 5 of Gittin and in Bava

Yad Yehudah - ח - continued

Qamma. So too the nations, where holy souls were exiled, sank, and were swallowed within them, need them as the foundation of their building, their life, and their existence. The strict line of Torah law likewise requires their palace to be torn down to return the holy souls to their place. Nevertheless, under the enactment for penitents, the beam's value would have sufficed for them.

Namely, to repay the holy things stolen[?] that they seized, through the souls of converts, as above, who come to take refuge beneath the Shekhinah's wings, in exchange for the oppressed souls. Their exchange, their replacement, shall be holy, so that the external powers will not need to tear down their palace. But they are far from salvation with regard to this redemption and exchange. Because they have no merit that would give them a share in the enactment for penitents, they must therefore return the stolen thing itself, according to Torah law. From this [B/K…Y?], as Israel did to Sihon and Og, according to the master: utterly to tear down their palace, below and above, for it was from the LORD that this came about: He hardened Sihon's heart not to allow Israel to pass within his border, to withhold rectification from him, as it says, "In order to give him into your hand," etc. This was because of his lack of merit.

So it will be in the future with the land of Edom, Ammon, and Moab, which Israel will inherit, as stated in Bereshit Rabbah. Their palace will be torn down, so that they may return alive to their home in peace, in exchange for their rejection of these [Israelites] in their territory[?], when Israel sought to pass through their land. For these three lands are close to Israel in lineage: Ammon and Moab from Lot, their father's brother's son, and Edom from Esau son of Isaac. This kinship could have given them useful merit for a share in the enactment for penitents; companions and brothers would tell it for their merit. Therefore, had these three nations understood and allowed Israel to rectify, there would have been no need in the future to tear down their palace. [TN180042]

Yad Yehudah - ט

"Therefore the people of Nineveh acted well": they tore down a palace to return the beam itself to its owner, as our Sages, of blessed memory, said in chapter 2 of Ta'anit, folio 16. They acted rightly,

Yad Yehudah - ט - continued

since they did not have the merit to be included in the enactment for penitents, and paying the beam's value did not suffice for them.

Yad Yehudah - י

This is alluded to in the verse "The time when a person ruled," etc. (Ecclesiastes 8).

Yad Yehudah - יא

As stated in the Zohar, Mishpatim, page 177, in these words: "There are no oppressed souls when a person rules over a person," as it is written, "The time when a person ruled over a person to his harm." "'To his harm,' certainly [gap], to the harm of this alien person," etc.; see there. In the world too, as we said, because afterward "a sefirah/counting is needed" [?] to tear down its palace. [TN180043]

Yad Yehudah - יא

"Found wisdom": the external powers have no existence or foundation except through holiness—that is, the holy souls, which are our beam. This is wondrous wisdom, so that it should be [like / recognizable as[?]] a falling foundation, and its cutting down, as our Rabbis said, "The building of youths is destruction." This is what is meant. [TN180044]

Yad Yehudah - יב

At the time when the soul is lost and seeks to return to its source.

Yad Yehudah - יג

"If there is hope," etc.: this concludes the earlier statement, "Had Edom, Ammon, and Moab been wise, there would have been no need to tear down their palace," since paying the beam's value would have sufficed for them. "These have hope," etc., for according to their being swallowed there, they have merit, and for their continued existence it would have sufficed to return the equivalent value of the soul, when the Shekhinah is rectified through a convert who converts, who is like a newborn child. "And sufficient as a seal, purified for them, born" [?], for now they have converted. [TN180045]

Yad Yehudah - יד

"The law concerning Israel's exile": they needed it for the rectification of the places to which they would be exiled. [TN180057]

Yad Yehudah - טו

The exiles of Samaria were exiled to Halah and Habor, as explained in Scripture.

Yad Yehudah - טז

But Jerusalem's exiles were from among people of Torah. These are purified in the manner of what they said in the first chapter of Berakhot concerning "Let sins cease," etc. That is, "among those valued" [?], which will come into actuality, transgressions are atoned for: "To You they shall return." [TN180046]

Yad Yehudah - יז

In the sense of what our Sages, of blessed memory, said: deliberate transgressions became like merits. The intention is likewise that the evil inclination, which causes sin through deliberate transgressions, turns to good and to merits, as it says, "Who can discern errors?"

Yad Yehudah - יח

"Little by little": as our Sages, of blessed memory, said, "Today it says to him, 'Do this'; tomorrow," etc.

Yad Yehudah - יט

"At first under compulsion": his inclination compels him. "And finally," after he has become accustomed, he becomes "one who strays" [?] willingly, without "a stirring" [?] concerning the evil inclination. [TN180047]

Yad Yehudah - כ

"Through the writ": concerning how he did not cast contamination into her, B.K.Sh. This caused harm to nature, which was corrupted to the point that the sinner's nature compels him, and there is nothing here but errors. [TN180048]

Yad Yehudah - כא

"Therefore I asked two things": one, "From hidden things," concerning the damage that availed above in the hidden things on high, "in the power of the strict one, clean" [?], since in any case he was inadvertent on the day of "a hiding from above me" [?]. The second, "Also from the presumptuous": that is, the separate accusers who arise from deliberate transgressions, "withhold Your servant." [TN180049]

Yad Yehudah - כב

In the sense of what our Sages, of blessed memory, said: one who commits one transgression acquires one accuser. That is, the intention is that the accuser is acquired and comes into being from the transgression, as stated in H.M., chapter 5. [TN180050]

Yad Yehudah - כג

"Or, with them": the commentators explained according to their approach that the word ettam [gap].

Yad Yehudah - כד

Make them complete through good deeds, "to crush" [?] and bring them back to good. For such is the nature of all exiles: then they will stand beside, be rectified, and "be stopped up/be rewarded" [?]. [TN180051]

Yad Yehudah - כה

The Holy One, blessed be He, will in the future restore it by causing another sign of purity to precede in it, as stated above, Part III, chapter 17.

Yad Yehudah - כו

"Scripture's testimony," etc.: that is, Scripture does not speak of it there in future language, but in the customary way of language, which regularly uses the present tense. Nevertheless, "it did not bring up cud; at the end, in the future its weariness will be lacking" [?]. Rather, "from the way" [?] of the verb yigar there is a hint for us that it is past tense. [TN180052]

Yad Yehudah - כז

On the pattern of yaqar in the verse "The fleet, precious to a wise man, spices/heavens," etc. (Kings 11), which too is past tense. It will follow precisely that in the future it will bring up cud. [TN180053]

Yad Yehudah - כח

"The Targum supports us": it translated it as past, in past-tense language.

Yad Yehudah - כט

"And the noun comes": gerah has the pattern and weight of deʿah, in the second person, from the verb "You made dawn know its place" (Job 38); its pointing is like the pointing of the verb yisser. [TN180054]

Yad Yehudah - ל

"Along with this will follow," etc.: he returns to the earlier statement that in Jerusalem's exile Israel was scattered to the world's four directions for the benefit of the whole. Along with this, it also benefits the converts who had already converted in the days of their journey, for [gap] to be Israelites completely, since "the one who turns aside has not yet been consoled" [?]. In the future, however, they will be righteous converts. [TN180055]

Yad Yehudah - לא

So it will be in this matter in the future, in the expression “And the foreigners who will grasp,” etc., as it is customary in Scripture (Zechariah 8), and as our Rabbis, of blessed memory, said in chapter 2 of

Return to chapter in contents

Yad Yehudah - לא - continued

Shabbat.

Heqor Din - Part IV (ד) - Chapter 14 (יד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח · לט · מ · מא · מב

Yoel Moshe: 1

Yad Yehudah - א

(1) “It is written,” etc.: the author further warns concerning what belongs to repentance. He says that “its beginning” [?] is as it is written, “Gather yourselves, and gather” (Zephaniah 2). The sages said, “Adorn yourself,” etc. They hinted in hitqosheshu at the notarikon “remove” [?], etc.[TN110138]

Yad Yehudah - ב

(2) “What is adorning yourself?” As stated in the eighth chapter of Yoma, “D.D.,” page 78 [?], etc.: Rabbi Yehudah indicated, etc. The words have their plain meaning, and by way of ...[TN110139]

Yad Yehudah - ג

(3) “In the same”: these also hint at the three worlds, Creation, Formation, and Making, blemished by the three kinds of transgression: rebellion, deliberate wrongdoing, and inadvertence. Inadvertence blemishes Making, which is a power for blemish; deliberate wrongdoing blemishes

Rema of Fano

Concerning the repair of those who repent, it is written, “Gather yourselves, and gather.” A fine notarikon has already been given for hitqosheshu: “First remove a basket of creeping things”; afterward, “gather,” as the rabbis said, “Adorn yourself, and afterward adorn others.” What is adorning oneself? As Rav Yehudah indicated: in the same place, at the same stage, with the same woman. The plain meaning is true, and the allusion is fitting for the three upper worlds blemished by rebellion, deliberate wrongdoing, and inadvertence, and for three essential parts of the human being: body, soul, and image, which mediates between them. We shall discuss them in the treatise Ha-nefesh.[TN110134]

The soul standing with us at this stage comprises the likenesses that are throne, palace, and dwelling for the first indivisible image, as explained there. The image is truly the joint binding and joining the separate to the sensible, namely the body, which is acted upon and shaped by everything above it, like a woman acted upon, shaped, and perfected by another, as is known. [TN110135]

Whoever merits in his lifetime the

Yad Yehudah - ג - continued

Formation; one who rebels to provoke blemishes Emanation. Yet in its Emanation there is no blemish whatsoever, heaven forbid, [as I mentioned above in Part III, chapter 10]. This is “in the same place”: one must return in the same world blemished by one's transgression, whether Making, Formation, or Creation. “At the same stage” and “with the same woman” hint ...[TN110140]

Yad Yehudah - ד

(4) ... at three essential parts within a person: the body, soul, and image joining them together. [Gap.] Corresponding to the soul and image he said, “At the same stage and time” when he sinned. The matter follows what is explained in the Zohar, in the section “and how, a small world” [?], [gap]. In these expositions, Adam's soul was undivided, and it is neither affected nor punished by them. [TN110141]

Yad Yehudah - ה

(5) “The soul standing with us” in this chapter: “two parts” [?], [gap], which does not participate in transgression or receive punishment, for this punishment had been appointed for Adam; not so in the way with us. [TN110142]

Yad Yehudah - ו

(6) “Which are,” etc.: the first likeness clothes itself in a likeness within a likeness. The nefesh within it is like a dwelling and habitation, these for the lower likeness. Ruah is like a palace, and neshamah like a throne.

Yad Yehudah - ז

(7) “The image,” etc.: pereq may also be interpreted as a joint, as in a lampstand made of sections, and “up to the joint” concerning handwashing, meaning the joints and connections of the fingers. The word pereq hints at the image binding and joining the soul, which is a separate thing, to the sensible body.

Yad Yehudah - ח

(8) “Which is acted upon”: the substance in that expression hints at the sensible body, which is acted upon, [gap].

Yad Yehudah - ט

(9) “And by everything that unfolds from it”: nefesh, ruah, and neshamah.

Yad Yehudah - י

(10) “Whoever merits,” etc.: he returns above to matters of repentance. Whoever merits during his

Rema of Fano - continued

attribute of long-suffering, until the crooked can be repaired—happy is his old age that atones for his youth! All the more if he prevails over his inclination while still a man in his strength and might, before he grows old, as they expounded, “Before gray hair, arise.” Then he will adorn his countenance when old, adorned by early repentance, and will merit fear, as it is written, “You shall fear your God; I am the LORD,” faithful to grant reward. We have no reward for fear greater than humility, as Rabbi Pinḥas ben Yair teaches in the chapter Lifnei ʿeideihen. He disagrees with Rabbi Yehoshua ben Levi there only concerning piety, which Rabbi Pinḥas ranked higher because he stood at that degree, as explained in the Zohar: Abraham's degree.

Likewise, Ginai nahara, “the river Ginai,” with the inclusive unit, has the numerical value of eshel. Rabbi Pinḥas divided it through Abraham's merit three times—another reading: cubits. First, for himself, as he was going to ransom captives; your mnemonic is “Aleph—understanding,” the mystery of redemption. Second, for guarded matzah: its sign is shin. Third, for traveling companions: its sign is lamed. [TN110136]

The sages have already said that repentance helps even at the hour of death, as it is written, “You return a human being to crushing.” We have a notarikon here too: a beautiful dwelling in the heart's thought; beautiful vessels in the limbs, the instruments of action; a beautiful wife in the human soul. When the perfection of these three parts combines, they certainly broaden a

Yad Yehudah - י - continued

life to repair what he has made crooked and repent, through the attribute of long-suffering, whereby the Holy One, blessed be He, is patient with the wicked so that they may repent, “after his old age” [?], etc.[TN110143]

Yad Yehudah - יא

(11) “All the more” if he prevails over his inclination through repentance while still alive, as the sages said on “Happy is the man who fears the LORD.”

Yad Yehudah - יב

(12) “As they expounded”: in the Zohar, Qedoshim, page 187: “‘Before gray hair, arise’: it warns a person that before youth departs, he should stand in a good standing in the world [?], because [gap]. Then, ‘also in our toil he shall pass’ [?], etc., as is known to her [?]; it is written, ‘Remember your Creator in the days of your youth.’” It interprets “Before gray hair”: before you reach old age and gray hair, arise and awaken to repentance. Thus “Adorn the countenance of an old man”: when you are old, “upon his eyes” [?]. For it will not be your splendor and adornment if you delay repentance until the years of which you will say, “I have no pleasure in them.” “Therefore the rulers will hasten; he went before them when he was clean in his completeness” [?].[TN110144]

Yad Yehudah - יג

(13) “… in repentance until the years of which you will say, ‘I have no pleasure in them.’ Therefore the rulers will hasten; he went before them when he was clean in his completeness” [?]. “By early repentance,” which he performed in his youth. [TN110145]

Yad Yehudah - יד

(14) “He merits fear”: as written afterward, “You shall fear your God,” for through repentance you come to fear. Repentance “to build” [?] is needed, bringing one to fear, as it is written, etc.[TN110146]

Yad Yehudah - טו

(15) “Only concerning piety”: for Rabban Shimʿon ben Gamliel, humility is greatest of all. Rabbi Pinḥas ben Yair says one comes from humility to piety, and certainly it is greatest of all, as stated there, page 7 b, [gap]. As stated in the Zohar, Aḥarei, page 118: “Rabbi Pinḥas ben Yair, the crowns of the sides of the upper head,” etc. See Bereshit, page 31. [TN110147]

Yad Yehudah - טז

(16) “Likewise the river Ginai,” etc.: there in the first chapter of Ḥullin, Rabbi Pinḥas ben Yair was going to ransom captives and encountered the river Ginai. He said: “Ginai, divide your waters for me, and I shall pass through you,” etc. It divided for him. There was a man carrying wheat for Passover. He said: “Divide

Rema of Fano - continued

person's mind so that he may be accepted in complete repentance. Even of one who expires in his iniquity, know that “with the LORD is lovingkindness, and with Him abundant redemption.”[TN110137]

“As we have heard, so we have seen” in the nobles of Israel, in whom the LORD's words were fulfilled: concerning purification, “Through those near Me I shall be sanctified”; concerning redemption, “Before all the people I shall be honored.” Concerning both it is written, “It shall be sanctified through My glory,” for Heaven's honor increases when He collects what is His, in the manner we explained in Part I. Yet “around Him it storms exceedingly,” and “the redemption of their soul is costly.” To teach concerning the entire class, the sages tell of their corruption and repair, so that an example may be taken from them for the generations. One of understanding will acquire counsels, to save his soul from the pit and be illuminated by the light of life.

It is written, “Against the nobles of Israel He did not stretch out His hand.” Rabbi Pinḥas said: This shows that they deserved the stretching out of a hand, for they grew presumptuous toward the One above: “They ate and drank.” Even according to Onqelos' translation, “They rejoiced in their sacrifices,” this was Abel's iniquity. Although from the outset he was an addition in creation for others' needs, nevertheless all the conditions of the cycle were fulfilled in him. His love of the commandment caused him to gaze and die, and the likeness and image were diminished in him. Afterward he returned with the

Yad Yehudah - טז - continued

for this one too, for he is occupied with a commandment.” It divided for him. There was an Arab traveling with him. He said: “Divide for this one too, lest they say, ‘Is this how one treats traveling companions?’” It divided for him. Rav Yosef said: “How much greater is this man than Moses and six hundred thousand, for there it was once, and here three times!” Perhaps here too it was only once? Rather, “like Moses and six hundred thousand.” [Gap.]

Yad Yehudah - יז

“Three times”: [gap in the frozen source]. That is, the river divided its waters to a width of three cubits for the passage of the three people. We must also say that they were walking beside one another, not one behind another as travelers do. [TN110148]

Yad Yehudah - יז

(17) “Your mnemonic is L.A.F.” [?], [gap]. As is known, the Exodus from Egypt occurred through the fiftieth gate of understanding. This is hinted at here concerning ransoming captives, for this attribute is to bring a nation out from within a nation, concerning which he already explained “his source” [?].[TN110149]

Yad Yehudah - יח

(18) “Its sign is shin,” of shalosh, “three,” a notarikon for shemurah, “guarded”: guarded matzah, hinting at the man

Yad Yehudah - יח - continued

carrying wheat for Passover.[TN110150]

Yad Yehudah - יט

(19) “Its sign is lamed,” of levad, “alone,” a notarikon for levayah, accompaniment, hinting at the one traveling with him. [TN110151]

Yad Yehudah - כ

(20) “The sages have already said,” etc.: he returns to “Whoever merits in his lifetime,” etc., above.

Yad Yehudah - כא

(21) “To crushing”: we expounded it as “until the crushing of the soul.”

Yad Yehudah - כב

(22) “We have here”: D.K.A. is a notarikon for dwelling, vessels, wife, of which the sages said they broaden a person's mind. This means being accepted in complete repentance, [gap]. See Sefer Yonat Elem, “B.Sh.ʿ.” [?].[TN110152]

Yad Yehudah - כג

(23) “Even one” who has not returned properly—his condition is nevertheless near [?]; redemption will

Rema of Fano - continued

repair of the likeness, as we mentioned above; he returned again and completed the image for himself and others. “For four, I shall not bring him back,” since his father rested in him, for he stopped the pollution from His near people.

They said concerning Abel that he became presumptuous and gazed at the Glory when his offering was accepted and his brother's was not. His sentence was suspended until they were in the field. There too he did not guard himself against “the mercies of the wicked are cruel”; “Cain arose.” Here too, long-suffering suspended their sentence from Sinai until the Tent of Meeting, and He collected what was His. They were first initiated into priesthood as befitted them, before their death. There is no doubt that on Rosh Hashanah before the consecration they were inscribed and sealed in the book of the righteous. This caused the Holy One, blessed be He, to be exacting with them to a hair's breadth. On the eighth day of consecration they acted presumptuously toward their father and teacher, as we shall mention. The Holy One, blessed be He, demands redress for His pious ones' insult more than for His own honor.

Yad Yehudah - כג - continued

come to him through his soul's reincarnation. [TN110153]

Yad Yehudah - כד

(24) “In the nobles of Israel”: Nadab and Abihu, who died while their error remained, yet were repaired after death through reincarnation, as is known.

Yad Yehudah - כה

(25) “He was sanctified through them”: as it is written, “Moses said to Aaron: This is what the LORD spoke: Through those near Me I shall be sanctified, and before all the people I shall be honored.” The sages said, [gap].

Yad Yehudah - כו

(26) “In Part I”: chapter 9.

Yad Yehudah - כז

(27) “Yet around Him it storms exceedingly”: they also needed judgment as a soul, through Pinḥas and Elijah, as is known.

Yad Yehudah - כח

(28) “It is written,” etc.: incidentally, the author discusses the sin of Aaron's

Yad Yehudah - כח - continued

sons, “for the sin of the company” [?], as presented in the sages' midrashim.[TN110154]

Yad Yehudah - כט

(29) “Rabbi Pinḥas said,” etc.: in Midrash Rabbah, Aḥarei.

Yad Yehudah - ל

(30) “For they grew presumptuous,” etc.: Rabbi Tanḥum's statement there.

Yad Yehudah - לא

(31) “Even according to” the translation, “They rejoiced in their sacrifices, which were accepted

Yad Yehudah - לא - continued

with favor, as though they ate and drank”: this disagrees with it, as appears from Rashi's explanation, [gap].

Yad Yehudah - לב

(32) “For although he was an addition” in creation, as it is said of him, “She continued to bear his brother Abel,” he did not need to come to this world for the perfection of his own soul, but only for the sake of others and for the establishment of the world, as stated above in Part III, chapters 4 and 6, etc.[TN110155]

Yad Yehudah - לג

“All the conditions of the cycle”: that his soul had to reincarnate as Seth and Moses; and at first, when he gazed upon the glory of the Most High, blessed be He, out of love for his offering. [TN110156]

Yad Yehudah - לד

(34) “Afterward he returned” through Seth's reincarnation, to repair the likeness, as a penitent, as it is written, “He begot in his likeness, according to his image.”

Yad Yehudah - לה

(35) “Above”: chapter 5.

Yad Yehudah - לו

(36) “He returned again” through Moses' reincarnation and repaired the image as a completely righteous person, “as his noble one” [?] among Israel's nobles.[TN110157]

Yad Yehudah - לז

(37) “For four,” etc.: the wording of the Zohar, Bereshit, page 108: “Concerning him it is said, ‘For four I shall not bring him back’: I shall not bring him back in further reincarnation, since also in him, for his former sins” [?]. Explanation: [gap]. [TN110158]

Yad Yehudah - לח

(38) “It was suspended” for the doer of this deed until they were in the field, and payment was exacted measure for measure. There too he became presumptuous when he prevailed over Cain, so that he did not guard himself against him, “in his deceiving him” [?]. As stated in Bereshit Rabbah: “Abel was stronger than Cain. Why does it say ‘Cain arose’? It teaches [gap]. He was filled with compassion for him; immediately Cain arose against him and killed him.”[TN110159]

Yad Yehudah - לט

(39) “Here too”: so it was with Nadab and Abihu. They were completely righteous, but because they grew presumptuous, they feasted their eyes upon the Shekhinah's radiance at Sinai. Their sentence was suspended until the eighth day of consecration. Then they grew presumptuous again, failing to honor Moses and Aaron, and received their punishment.

Yad Yehudah - מ

(40) “There is no doubt”: they were completely righteous.

Yad Yehudah - מא

(41) “Toward their father”: they did not honor him. “And their teacher,” Moses: they did not seek his counsel.

Yad Yehudah - מב

(42) “As he mentioned”: in the next chapter.

Yoel Moshe - 1

Inadvertence blemishes nefesh; deliberate wrongdoing, ruah; rebellion, neshamah. “The three upper worlds”: they are Creation, Formation, and Making. Rebellion blemishes Creation, deliberate wrongdoing Formation, inadvertence Making. The image mediates between body and soul, binding and joining them together. His nefesh corresponds to “the same woman”; neshamah to “the same place”; the image to “the same stage.” “At this stage,” etc.: unlike at another stage and time.

“A dwelling for the first image”: “K.A.L.” [?], a premise from the treatise “Q.” [?]. Each person has three degrees: nefesh from Making, ruah from Formation, neshamah from Creation. When a person merits nefesh of Emanation, that nefesh becomes encompassing light for his nefesh, ruah, and neshamah. When he merits ruah of Emanation, the nefesh becomes encompassing light for his nefesh and ruah, and ruah becomes encompassing light for his neshamah. When he merits neshamah of Emanation, nefesh of Emanation becomes encompassing light for nefesh of Making, ruah of Emanation for ruah of Formation, and neshamah of Emanation for neshamah of Creation. When he merits hayyah and yehidah, the nefesh, ruah, and neshamah of Emanation become inner light, and hayyah and yehidah encompassing light.[TN110160] Thus “dwelling” describes nefesh, distant from the king, namely Making; “palace” describes ruah, which is nearer, namely Formation; and “throne” is neshamah in Creation, where hayyah and yehidah of Emanation dwell, called the first image. This is “the same place”: the throne, a receptacle for yehidah and hayyah. “The same stage” is the image with its two shadows, as above in chapter 5. “The same woman” is the spiritual nefesh, counted within the body. “Indivisible,” etc.: Adam, being the handiwork of the Holy One, blessed be He, merited nefesh, ruah, neshamah, hayyah, and yehidah as inner light and encompassing light. The light, namely hayyah and yehidah, was not divided among all his limbs; rather, from it a crown and diadem were made for him. “Joining the separate”:

Yoel Moshe - 1 - continued

the neshamah, “to the sensible”: the body. “The body which is acted upon,” etc., hints at “the same woman,” as above.

“Whoever merits in his lifetime,” etc., refers back to the repair of penitents: whoever merits returning and repairing in his lifetime, rather than after death through reincarnation, as below. “As they expounded, ‘Before gray hair’”: see the Zohar. “In Lifnei ʿareihen” [?], etc.: its words are, “Humility brings to piety; piety is greatest of all and brings to the holy spirit.” Rabbi Yehoshua ben Levi disagrees with Rabbi Pinḥas and says humility is greatest of all. “For he stood,” etc.: Rabbi Pinḥas ben Yair stands in lovingkindness, Abraham's degree, as explained in the Zohar, Aḥarei Mot, page 111. Through Abraham's merit he divided the river three times.[TN110161]

“The mnemonic ‘Aleph—understanding’”: the aleph of eshel hints at aleph-binah, for in Binah is the name Ehyeh, upon which redemption depends; “a ram, N.K.” [?], for ransoming captives. The shin of eshel has three lines and is likewise an aspect of Binah, for the first he also has three lines. It is called black bile from a blemish of the world's veins [?]. Although Malkhut is called black bile, it is also in the aspect she receives from Binah. The second time, he divided the river for someone carrying a bed [?] for Passover, as the sages said. The lamed of eshel is a tower flying in the air, as above in chapter 9 of this part, in the mystery of encompassing light for bodies. Thus through the merit of Abraham's eshel he divided the river, as above.[TN110162]

“The sages have already said,” etc.: this refers back. Someone who merits repentance during his life obviously merits abundant goodness. Yet even with the soul's departure, “to crushing” means the soul's crushing. Moreover, even someone who expires and dies in his iniquity has repair through reincarnation, as he proceeds to explain. “Dwelling, vessels, wife,” etc.: see the old Tiqqunim, Tiqqun 6, page 18 b. “They broaden his mind” means that the human beings included in the upper Human are then perfected. Adam spelled in full, aleph-dalet-mem, has the numerical value ha-keter, “the crown.” Of this he says, “You say, ‘Return, children

Return to chapter in contents

Yoel Moshe - 1 - continued

of Adam.’” Specifically “his knowledge,” for knowledge is in Keter. “Dwelling, vessels, wife” also has the numerical value ha-keter.[TN110163]

“The redemption is costly,” etc.: the degree of their souls came from a place of great worth. Therefore they needed “T. of reincarnation” [?] through Pinḥas and Elijah, as will be explained. “In the nobles,” etc.: Aaron's sons. “Concerning purification”: they died. “Concerning redemption”: they were repaired through reincarnation. “Of their corruption and repair,” etc.: Nadab and Abihu.[TN110164]

“Abel's iniquity,” etc.: he grew presumptuous because his offering was accepted and Cain's was not, and he gazed at the Shekhinah, as below. “An addition in creation,” etc.: Abel, who is Moses, had no connection with this world and was created only for the world's foundation, as is known. “All the conditions of the cycle”: the reincarnation he needed to undergo. “He gazed and died,” etc.: this hints at the four who entered the orchard. Adam denied the root, like Aḥer; Abel gazed and died, like Ben Azzai; Noah gazed and was harmed, like Ben Zoma, through drinking wine he had planted—“and their interpretation” [?], see the Zohar, Bereshit. Abraham entered and departed in peace, like Rabbi Aqiva.[TN110165]

“He returned with the repair of the likeness”: at Seth's birth, Abel's soul reincarnated. This is the meaning of “God has appointed for me another seed,” etc. “He returned again,” etc.: this is Moses. “For four I shall not bring him back”: he would not reincarnate again. “His father rested in him”: Adam, Abel's father, rested in Moses his son. Adam's soul entered Moses by impregnation; there Adam's soul was repaired. See the Zohar, Bereshit, page 110. “He stopped the pollution”: through dead people [?] at Mount Sinai. “There too, in the field, he did not guard himself against the mercies of the wicked,” etc.: he had compassion upon Cain. As they said on “Cain arose”: it teaches that he had initially been beneath Abel, and Abel had compassion upon him. “Here too”: concerning Nadab and Abihu, He suspended their sentence, etc.[TN110166]

Heqor Din - Part IV (ד) - Chapter 15 (טו)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח

Yoel Moshe - 1

“Further”: the intention is to show all Nadab and Abihu's sins, one by one, finding an account through the end of their corruption [?] and rectification. “Calculating the end”: as below, chapter 16, they calculated the end before its time, to rule in place of Moses and Aaron, who delay redemption, as will be explained.

“And the unspecified, as we taught” [?]: Joshua thought their prophecy came from the blessed LORD Himself, unlike the elders who received spirit from Moses. This appears from Moses' answer: “Would that all the LORD's people were prophets, that the LORD would put His spirit upon them!” Eldad and Medad had their own spirit and light from the LORD, like Moses; therefore Joshua was jealous. Examine this. [TN190001] “Joshua's saying accords”: see Rashi there, citing this Mishnah.

“The counterpart in the New Moon goat”: Moses and Aaron corresponded to the great lights; Moses and Joshua, to the great and small lights. When Aaron and Miriam spoke against Moses, corresponding to the moon's accusation, it was

Rema of Fano

The sages further said that Aaron's sons died for drawing near and for offering; for not honoring their father, not taking counsel from Moses, and not consulting one another; for ruling on the law in their master's presence, entering intoxicated with wine and lacking garments, and without sanctifying hands and feet; for preparing outside and bringing inside, according to the Sadducees' interpretation; and for having neither children nor wives. The rabbis supported all these with verses. Beyond all this we heard their perverse speech: “When will these two elders die, so that we may lead the congregation?” The opposite was true of King David, peace upon him, who said, “I rejoiced when they said to me, Let us go to the LORD's house,” although he heard with his own ears—as “when they said to me” implies—“When will this elder die, so his son may arise and build the Temple?”

It is plausible that Aaron's two sons were also among those calculating the end. Joshua already thought Eldad and Medad sinned in this when he said, “My lord Moses, restrain them”: prevent them from using his scepter while he was still alive with them below. Joshua's saying accords with our teaching: let your student's honor be as dear to you as your own, your companion's honor as reverence for your master, and reverence for your master as reverence for Heaven. The first clause comes from Moses, who honored Joshua by saying,

Yoel Moshe - 1 - continued

not enough that he became leprous; he also had to appease him by saying “Please, my lord.” Like the New Moon goat, which the moon brings to appease above, so it is expounded here.[TN190002]

“I shall not enter the city”: Jerusalem below is WH, above YH. When Jerusalem below is incomplete and receives no illumination from Binah, called Rider in Aravot—for Daʿat is called Aravot, the seventh firmament, as explained in its place—YH likewise receives nothing from the Long Countenance, called the ancient highest heavens. This corresponds to “reverence for your master as reverence for Heaven.”

“To a degree beyond”: Enoch is Metatron; Elijah is clothed as Sandalphon in Action. Moses and Aaron merited Creation, where there were right and left. Thus “you, in H, as an appearance” [?], the letters of Aaron; joining the letters ʾT H to LKhMH [?] numerically gives ʾHRʾL [?]. They thus looked upward, for Moses and Aaron to be above in the upper worlds, while they would lead on earth below.[TN190003]

“He was a craftsman for

Yoel Moshe - 1 - continued

battle” [?]: “Moses, Aaron and Hur ascended the hilltop.” Initially there were Aaron, Hur, Joshua and Moses; their sign is “How good ... brothers dwelling together”—ʾḤYM, brothers, precisely. They saw that Joshua alone would remain of them all and would need “to assist” [?], so they thought they would be the ones. This explains the chapter's end. [TN190004] But the matters would fall to Eliezer, Phinehas, Joshua and Caleb. The sign is “In the time of Your anger act against them”: ʾPYKh, the initials of Eliezer, Phinehas, Joshua and Caleb.[TN190005] For Nahshon's replacing Hur see Zohar, Be-Haʿalotekha, page 296.

“Phinehas and Caleb, delivered from the lion's mouth and the dog”: see BKh, chapter 4 [?]. The shells are called Lion, ʾRYH, illumination from four names BN, the living creatures' four horns, when fire lay like a lion, as we explained at length above, Part II, chapter 6. Phinehas also equals four times BN, while Caleb equals BN once, subduing the fire lying like a dog on the north: the name BN. In three YHWHs there are 100 letters [?]; Phinehas equals 208, thus Lion, 216. Therefore Phinehas subdued the shells called Lion, and Caleb subdued BN once, the fire lying like

Rema of Fano - continued

“Choose men for us.” Its counterpart is “For a hand upon the throne of Yah”: because the throne is incomplete, the Name is incomplete. The middle clause comes from Aaron's saying to Moses, “Please, my lord.” Its counterpart is the New Moon goat: sun and moon are beloved companions, and atonement was needed for appeasement above. The last clause certainly comes from Joshua, as stated. Its counterpart is “I shall not enter the city”: He equated reverence for the Rider in Aravot with reverence for the Rider in the ancient highest heavens, as explained in its place.

We must nevertheless plead for Nadab and Abihu. Love of a commandment first caused them to break through toward the LORD to see. In the incense episode too they were startled and hurried to seize a commandment for themselves. Yet every holy thing requires preparation, as mentioned above. Their sin was grave in idle speech about their father's and master's death; they exalted them according to their greatness. Foreseeing afar the elders' degree at the end of days, they said: when will they depart like Enoch and Elijah, and to a degree beyond theirs, ascending higher to minister in splendor in the heights of heaven, while we lead on earth below?

They had grounds for error from being anointed together with their father, and from Moses' appointing Joshua over the Amalek war while himself preparing for the battle above, to bring down the prince on high. He joined Aaron and Hur with him. From the day the calf was made, Hur departed and Nahshon

Yoel Moshe - 1 - continued

a dog.[TN190006]

Yad Yehudah - א

(1) “The sages said”: all in Vayiqra Rabbah and Torat Kohanim [?].[TN190007]

Yad Yehudah - ב

(2) “For drawing near”: they offered alien fire in the innermost sanctuary.

Yad Yehudah - ג

(3) “For offering”: they offered a sacrifice they had not been commanded to offer.

Yad Yehudah - ד

(4) “Preparing outside”: the warning “For in a cloud I shall appear above the cover” was spoken before Aaron's sons died.

Yad Yehudah - ה

(5) “The Sadducees' interpretation”: they interpret “For in a cloud I shall appear” literally, not concerning the smoke-raising ingredient, as in Yoma.

Yad Yehudah - ו

(6) “They said, When”: in Vayiqra Rabbah.

Yad Yehudah - ז

(7) David did the opposite: he was unconcerned, and indeed rejoiced at such words. Thus Makkot, chapter 2, “I rejoiced when they said to me”: Rabbi Yehoshua B-L [?] said, David said: I heard people saying, “When will this elder die, so his son Solomon may come, build the chosen house, and we may ascend on pilgrimage?” And I rejoiced, and so forth.

Yad Yehudah - ז - continued

[TN190008]

Yad Yehudah - ח

(8) “When they said to me”: to myself, “and in my gate” [?].[TN190009]

Yad Yehudah - ט

(9) “Among those calculating the end”: they calculated when Israel would enter the land.

Yad Yehudah - י

(10) “In this”: prophesying that Moses would die and Joshua would bring them in. Joshua therefore said “Restrain them”: prevent them [gap] from prophesying concerning you.

Yad Yehudah - יא

(11) “Joshua's saying accords”: as in the Mekhilta, [gap] of Rabbi Natan. Rashi cites it in Be-Shallah on “Moses said to Joshua, Choose men for us,” [gap]: choose for us, for me and you; he equated him with himself. Hence they said: let your student's honor be as dear to you as your own.

Rema of Fano - continued

entered; he too died that year. A decree was pronounced against Aaron, and from then Moses decreed upon himself to atone for Israel. Nadab and Abihu knew that Joshua's face was the moon's face, requiring assistance to deliver our soul from the sword in the war against the seven peoples: “He shall stand before Eleazar the priest,” the high priest. Moreover, a priest anointed for war was commanded to be beside him. Thus both could have led those entering the land then, with Joshua and Nahshon—eleven days from Horeb to Qadesh Barnea. Then the two elders and the generation of knowledge together would be perfect, feeding in the gardens and in Eden of old.

They did not know that these matters would fall to Eleazar and Phinehas, with Joshua and Caleb, after forty years. Nahshon was needed only to protect against the fiery serpent at their first entrance into the wilderness. Phinehas and Caleb came afterward to deliver those entering the land from the dog's hand and the lion's mouth.

Yad Yehudah - יא - continued

Whence your companion's honor as reverence for your master? “Moses said to Aaron, Please, my lord.” Was Aaron not older than his brother? He treated his companion as his master. Reverence for your master as reverence for Heaven: “My lord Moses, restrain them,” and so forth. The master mentions this incidentally here to explain their counterpart above.[TN190010]

Yad Yehudah - יב

(12) “The counterpart, For a hand”: the sages expounded that the Holy One's throne and Name are incomplete until Amalek is erased from the world. Thus the Omnipresent holds the throne's honor, analogous to His student's, as dear as His own honor.

Yad Yehudah - יג

(13) “The counterpart in the New Year goat”: the moon accused [?] the sun, saying, “Two kings cannot,” and so forth, as in

Yad Yehudah - יג - continued

the chapter ʾṬ [?]. The Holy One said, “Bring an offering for Me.” Thus the New Year goat is “a sin offering to the LORD.” They explained that the offering concerns the moon's diminution [?] and appeasing the blessed LORD [?]. This is “to the LORD,” [gap], because he was shamed in the honor of companions; her companionship touches the honor of the Master, the blessed LORD [?]. [TN190011]

Yad Yehudah - יד

(14) “The counterpart, I shall not enter the city”: the sages expounded that the Holy One swore not to enter Jerusalem above until He enters Jerusalem below. The intention is [gap] and His kingship.

Yad Yehudah - טו

(15) He equated reverence for Malkhut, Rider in Aravot—for Aravot is the throne, the world of Creation, with Malkhut above it, called its master in relation to the throne—with reverence for Heaven, Binah [?], called Above Heaven, as in the holy Zohar [?], portion W-D [?]; this is the highest heavens. [TN190012]

Yad Yehudah - טז

For, as to their presumption and their gazing at the Shekhinah, we already said above that [frozen-source gap; recovered from print: “love of a commandment”] caused it for them. This was also the cause of their thought concerning the incense: they thought [frozen-source gap; recovered from

Yad Yehudah - טז - continued

print: “to snatch”] a commandment, so that they had only an inadvertent transgression, for—[TN190013]

Yad Yehudah - יז

(17) [gap] and much giving, as mentioned above, Part III, chapter 30 [?].[TN190014]

Yad Yehudah - יח

(18) [gap] their lips, saying, “When will these two elders die?” Although this speech of their lips appears grave [?], nevertheless we must overlook it for them: they did not desire the elders' speedy death so they could rule the community. Rather—[TN190015]

Yad Yehudah - יט

(19) They exalted these worthy [?] elders for their very, very great degree, saying: when will he ascend to heaven, [gap], the LORD's wings and His supernal servants, as befits their honor? Their saying “We shall lead the congregation” depended on the elders' death; all [gap].[TN190016]

Yad Yehudah - כ

(20) They had grounds to err and suppose they would lead the community, from being anointed with their father and knowing that Joshua would enter the land and replace Moses. He was more prepared and designated for this than anyone else; thus Moses appointed him over the Amalek war. They also knew Joshua needed help, for which reason Moses finally [?] took Aaron and Hur with him. Nadab and Abihu consequently supposed they would be his assistance and support as high priest and priest anointed for war, bringing Israel as priests [?] into the land, just as Joshua was indeed finally [?] commanded to have these two, a high priest and priest anointed for war.[TN190017]

Yad Yehudah - כא

(21) “He prepared for battle above”: being a prince above, as in Zohar, Be-Shallah, page 116 [?].[TN190018]

Yad Yehudah - כב

(22) “Hur departed”: he was killed, as is known. Nahshon [?] entered and became prince of Judah's tribe. He too died at that time, and Caleb replaced him.[TN190019]

Yad Yehudah - כג

(23) Nadab and Abihu knew from the Amalek war that Joshua needed help, [gap].

Yad Yehudah - כד

(24) It is written of him, “You shall put of your majesty upon him,” and “He shall stand before Eleazar the priest.” Thus the sages: “Of your majesty,” not all your majesty; hence Moses' face is like the sun's, Joshua's like the moon's. It also says, “He shall stand before Eleazar the priest.”

Yad Yehudah - כה

(25) If Joshua needed a high priest and a priest anointed for war to help him, Nadab and Abihu, anointed with their father, could have been these two: high priest and priest anointed for war.

Yad Yehudah - כו

(26) “Eleven days”: they desired only to lead them from Horeb into the land of Israel as high priest and priest anointed for war, [gap], as above, Part III, chapter 56 [?].[TN190020]

Yad Yehudah - כז

(27) To protect against the fiery serpent, [gap], because Israel made the calf, [gap].

Yad Yehudah - כח

(28) Phinehas and Caleb, whom Joshua sent as spies, as is known: his intention was [?] that they should deliver [?] those entering the land from the dog's shell and the external lion's shell. For [gap], and Phinehas [gap], the external, because Phinehas spelled fully with yod, including the letters and the word, numerically equals Lion.[TN190021]

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Heqor Din - Part IV (ד) - Chapter 16 (טז)

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Yoel Moshe - 1

"Ephraim's descendants": they departed before their time and were killed; their souls were gathered into impurity. Thus they actually delayed redemption for themselves, and all Israel lacked complete redemption, for these sparks remained among the shells until Ezekiel came and revived the dry bones. "The son of Ephraim": the future Messiah son of Joseph, for their calculating the end before its time. "Another matter": another reason he will be pierced is Jeroboam's sin of making calves; see Zohar, Ki-Tetze, page 534.

"Recalling what he did": they will recall Hadadrimmon's evil act of killing Ahab and saying "Our hand is exalted." They will lament only that declaration, not Ahab's death. This explains why it does not say "like the lamentation of Ramoth Gilead," as it afterward names the valley of Megiddo. Here it names the king, there the place. Examine this: when lamenting Josiah they will lament this too.

"As explained in the Zohar": see Shemot, page

Rema of Fano

Indeed, this is the judgment of those calculating the end: they actually delay redemption for themselves, as happened to Ephraim's descendants when Israel left Egypt. Redemption is not complete if any of your banished remain at heaven's edge. Thus the sages rightly said that they delay redemption generally. Therefore, just as the son of David is wounded through our transgressions, so the son of Ephraim will be pierced for this and for another matter. When he reaches death's gates and considers repentance in his heart, the son of David and all the holy ones with him will seek mercy for him and restore his life. Thus: "I shall pour upon David's house and Jerusalem's inhabitants a spirit of grace and supplications, and they shall cause the one whom they pierced to look toward Me," after the manner of "Their Rock sold them."[TN190022]

Abraham and Jacob likewise said, "Let their sins be erased for the sanctification of Your Name," as explained in the Zohar's Midrash Eikhah: when they surrender themselves for the sanctification of Your Name, their sins are immediately erased. Here too David's house and Jerusalem's inhabitants are the Great Court, guardians of the city, occupied with settling it above and below. They pierced the son of Ephraim by agreeing to his judgment. Now, through their prayer, he will merit, even to crushing, complete

Yoel Moshe - 1 - continued

6. A living creature in the firmament called Israel descended to Egypt with all its chariots; there were males and females. Thus they could not delay, because the LORD's hosts departed; "you departed in haste" means the Shekhinah's haste. "And these," W'LH, equals 42. The initials of "names of Israel's children," Sh-B-Y, equal 312: 312 permutations of YHWH [?] descended into Egypt. [TN190024] "Rather, as we said": the lament concerned "Our hand is exalted."

"In Joseph's lament too": just as Josiah's lament recalled another lament, so the Messiah son of Joseph's lament recalls Jonathan and Saul, who were not properly lamented. Thus "One grieving excessively over his dead weeps for another dead person": someone who died before without proper lament, then reincarnated a second time and died. Nature causes excessive grief over him because he was not properly lamented the first time. I heard this from my teacher, MHRL of Lviv.[TN190025]

"Descended from Leah": kingship belongs to Leah's

Yoel Moshe - 1 - continued

children, deputyship to Rachel's. Jonathan told David, “You shall be king, and my father, I shall be your deputy” [?], for David descends from Judah, Leah's son, and Jonathan from Benjamin.[TN190026] Saul therefore told him, “You choose for Jesse's son, to your shame and the shame of your mother's nakedness.” “The shame of her two sons”: Joseph and Benjamin; Jonathan was of Benjamin, his mother of Joseph. “They would not have consumed it unripe”: before its time. “King and deputy”: David, king from Leah; Jonathan, deputy from Rachel. “Enduring”: when they said, “Like all the nations.”

“The lost she-asses”: the shells gained strength, after the manner of “sending forth the feet of ox and ass.” Micah's image resembled an ass. Saul should have returned and broken their strength, being wholly righteous and unblemished. Thus “Saul was a year old when he reigned”: as a one-year-old has no sin, Saul was clean of all sin. He should have returned them to holiness. This did not happen: he was told the she-asses were found of themselves. All this was because Saul came from the female world. His mother Rachel was told, “This too is a son for you”—“for you,” precisely.

Rema of Fano - continued

repentance: “They shall cause to look toward Me,” in the causative stem, whose intransitive form is “One shall look toward earth.”

It is written: “On that day the lamentation in Jerusalem shall be great, like the lamentation of Hadadrimmon in the valley of Megiddon.” We translate: like the lamentation for Ahab son of Omri, killed by Hadadrimmon at Ramoth Gilead, and like the lamentation for Josiah son of Amon, killed by Pharaoh the Lame in the valley of Megiddon. Yet this short verse contains double the insight conveyed by the Targum's lengthy wording. Ahab and Josiah both died by arrows: “As the good, so the sinner.” Ahab was not lamented by Israel's pious, only by his wicked attendants, as at the end of the chapter Four Primary Categories. On the contrary, “The joyful cry was caused to pass through the camp,” like “When the wicked perish there is joy,” as in the chapter One Monetary Judgment. The spelling supports this: ve-yaʿaver lacks vav, like “Elohim caused a wind to pass over the earth,” a transitive verb. They expounded there: He does not rejoice Himself, but causes others to rejoice at the wicked's destruction.

Those lamenting Josiah in Megiddon's valley enlarged their lament upon recalling Hadadrimmon's deed. Their lament concerned his saying, “Our hand is exalted,” not Ahab's death. For Micaiah told him, “Go up and cause success,” a transitive verb, whose intransitive is “Prosper, ride”: he said Ahab would cause others to prosper.

Yoel Moshe - 1 - continued

“He clothes them”: a verse in David's lament for Jonathan and Saul: “Daughters of Israel, lament Saul, who clothes you in scarlet with luxuries,” for he too was from the female world. “Rabbi Ishmael was like him”: see Nedarim, chapter 9, Mishnah 10, “Daughters of Israel, lament Rabbi Ishmael,” and so forth.

“True, accurately determining”: it is a known premise that Jacob had two mates, Rachel and Leah. Rachel was his mate decreed at the souls' birth, as in the next chapter; Leah came through mercy. “Leah's eyes were tender,” for she supposed she would fall to Esau's lot, until great mercy joined her to Jacob. Rachel's union is from Malkhut, the tenth measure relative to Keter, Wonder, PLʾ, the letters of ʾLP, alef, from which Leah's union is illuminated. David's tens of thousands belong to this aspect, for he descends from Leah. Saul consequently has thousands, a tenth of David's. Thus “Only kingship remains for him”: the initials of “for him, only, the kingship” are LʾH, Leah. He is the Messiah son of David destined “to judge Mount Esau,” whose initials are LʾH. Therefore Jonathan told David, “Your love was wonderful to me,” from the mystery of

Yoel Moshe - 1 - continued

Wonder. Understand this.

“At that final lament”: when the Messiah son of Joseph is killed, for Jonathan's soul is in him. Rachel weeps over “her sons,” plural: Jonathan from Benjamin and the Messiah son of Joseph. “Because he is no more”: this is the Messiah son of Joseph, now arousing the weeping. “From you, thus” [?] is also a cause concerning the first son, as though both died that day [?], as Jacob said about Benjamin: “It seems to you” [?].[TN190027] “What Tosafot wrote”: in Bava Metzia, Ha-Meqabbel, there the Zarephath woman [?] is the Messiah son of Joseph; see there. [TN190028]

Yad Yehudah - א

(1) “Indeed”: the master explains those calculating the end, mentioned [?] incidentally in the preceding chapter. [TN190029]

Yad Yehudah - ב

(2) “For themselves”: for their souls, so they cannot be redeemed.

Yad Yehudah - ג

(3) “Ephraim's descendants”: they counted toward Egypt's exile-end and erred, [gap]. They are also the dead Ezekiel revived, as in Heleq. Before this their souls had not reached rectification.

Rema of Fano - continued

“The LORD will give”—without specifying who gives, out of decorum —“into the king's hand”: Hadadrimmon. [TN190023] He certainly spoke truth. Others' success is what he afterward explained: “Let each return home in peace.” Why should the good and upright lament Ahab, if the wicked man's death removes wrath from the world? Then “each man and his household,” entering Egypt with Jacob, as explained in the Zohar, will return with the crown his mother placed upon King Solomon. Rather, it is as we said.

Hezekiah likewise refused to lament King Ahaz. On the contrary, he dragged his bones to purify them, after foreseeing unworthy children for himself, unable to refine his father's dough until the third generation. In the lament for the son of Joseph too, delivered into Gog and Magog's hand for Jeroboam's sin, they will recall Saul's and Jonathan's deaths. They were wholly righteous. Jonathan “chose for Jesse's son”: he chose to surrender kingship to David, descended from Leah, to the shame of Rachel's two sons. Jonathan descended from Benjamin, while his mother descended from Joseph, of Manasseh's tribe, from Jabesh Gilead.

Had Israel not improperly requested a king, they would not have consumed the first kingship unripe. David and Jonathan, king and deputy, were prepared to establish enduring kingship over Israel. But their rejecting Heaven's kingship and the stumbling block of Micah's image among them caused King Saul to be raised up. As his name

Yad Yehudah - ד

(4) Israel's redemption is incomplete while one of them remains unrectified. Thus the sages rightly said: may the spirit of those calculating the end expire, for they delay redemption. Delaying their own redemption necessarily delays Israel's too.

Yad Yehudah - ה

(5) As they delay the Messiah son of David's coming—“wounded through our transgressions,” as said [?] —so they cause the Messiah son of Joseph to be killed [?].[TN190030]

Yad Yehudah - ו

(6) Further, they collect “another” [?] for his ancestor Jeroboam son of Nebat's sin, as in the Zohar, “for indeed with him MQWR” [?].[TN190031]

Yad Yehudah - ז

(7) “When he reaches”: the master explains “I shall pour upon David's house … they shall look toward Me, the one whom they pierced, and lament him … on that day the lament in Jerusalem shall be great, like Hadadrimmon's lament in Megiddon's valley” (Zechariah 12). In Ha-Halil, folio 22 [?], the sages expounded this of the Messiah son of Joseph's killing. The master explains that he will not actually be killed: he will be deputy [?] to the Messiah son of David, as below. Rather his sentence will be completed “from the side, as great, that he

Yad Yehudah - ז - continued

be killed" [?]. They will also seek mercy for him and return in complete repentance. This is "They shall look toward Me, whom they pierced."[TN190032]

Yad Yehudah - ח

(8) As written, "Their Rock sold them" (Deuteronomy 32): the blessed LORD decreed their sale. "There is not here the one whom they pierced with their sword" [?], and their judgment was decided. [TN190033]

Yad Yehudah - ט

(9) "Even to crushing": the crushing of his soul, which he poured out to death.

Yad Yehudah - י

(10) "They shall cause to look": a causative form that can apply to others [?], meaning they will raise his eyes [?] toward Me in repentance, "for because of him" [?].[TN190034]

Yad Yehudah - יא

(11) The intransitive, standing by itself, [gap]: "One shall look toward earth" (Isaiah 5).

Yad Yehudah - יב

(12) "It is written": the master explains the verse's latter part, "On that day," and so forth.

Yad Yehudah - יג

(13) "What the Targum conveyed": apparently [?] it is difficult: what has lamenting Ahab and Josiah to do with lamenting the Messiah son of Joseph? Moreover, why lament wicked Ahab so greatly? It

Rema of Fano - continued

signifies, he was lent the royal crown temporarily. The lost she-asses allude to the generation's corruption: the shell broke its boundary with none to restrain it. It befitted him to return them, for he was wholly righteous, without blemish, as the sages said. Yet he belonged to the female world, descending from Benjamin, of whose mother it was said, "This too is a son for you."

The young women led him to the seer's house, conversing with him at length and looking at his beauty. This was not without reason, for they were righteous women; their mazal saw that he was the one clothing them in scarlet with luxuries. Rabbi Ishmael was like him, as the Mishnah in Nedarim teaches. Saul was consequently greatly angered with them for assigning David tens of thousands rather than thousands. Yet the LORD's word in their mouths was true, accurately determining the matter: little Benjamin's measure is a tenth of the supernal Wonder, of which it says, "Your love was wonderful to me," as below. In the matter of Amalek's war, even one offense did not succeed for him; Samuel's prophecy was fulfilled, "Both you and your king shall be swept away." Moreover Saul and Jonathan were not properly lamented.

At that final lamentation Rachel weeps over her sons' sin, one from Joseph, one from Benjamin. She refuses consolation for them "because he is no more"—the one arousing the weeping—as Jacob said: it seems to me as though both died on one day. This is sufficient indication for the discerning.

Yad Yehudah - יג - continued

therefore appears that the matter [?] is—[TN190035]

Yad Yehudah - יד

(14) Ahab and Josiah died the same death [?]. Ahab was not lamented at all; when Josiah was lamented, [gap] [gap], and formerly Hadadrimmon, king from Megiddo [?], also killed Ahab "in his raging" [?], [gap] [gap]. They wished [?] to prepare in their lament an allusion to the Messiah son of Joseph, and to mention Saul's and Jonathan's deaths too, descendants [?] of Rachel. Accordingly: on that day Jerusalem's lament for the Messiah son of Joseph will be so great that they will lift [?] a dirge for Saul and Jonathan, who already perished and died in ancient days and former years. This will be like the lament the mourners for Josiah recalled in Megiddon's valley: they also recalled Hadadrimmon's earlier killing of Ahab. This interpretation is correct, R' [?], for the entire phrase "like Hadadrimmon's lament in Megiddon's valley," [gap], has "like the lament" stand for two, as though saying "like Hadadrimmon's lament, and like the lament in Megiddon's valley."[TN190036]

Yad Yehudah - טו

As it is written, "As the good, so the sinner" (Ecclesiastes 9); in Tanḥuma they expounded

Yad Yehudah - טו - continued

it concerning Josiah and Ahab. [TN190037]

Yad Yehudah - טז

(16) As in Bava Qamma, chapter 2 [?], concerning Hezekiah: “They honored him at his death,” [gap], thirty-six thousand with bared shoulders. But was this not done for Ahab? It says there that they made a great lament, as stated, [gap], “like Hadadrimmon's lament,” translated “like the lament for Ahab son of Omri.” It was during battle, with many people present; they all lamented him, [gap] [gap]. As written, “When the wicked perish there is joy”: at Ahab son of Omri's destruction, joy, [gap]. His servants and friends lamented him. In Megillah, chapter 1, the sages wrote that since Israel were gathered there for the battle, they had to lament him because of his friends and relatives. See there and at the end of Moʿed Qatan.[TN190038]

Yad Yehudah - יז

(17) As in the chapter ʾDM [?], folio 39b: “The joyful cry passed through the camp.” Rabbi Aha B-RḤ [?] said: “When the wicked

Rema of Fano - continued

It is known that Jonah son of Amittai is the Zarephath woman's son whom Elijah revived. When Elijah came to her at the LORD's command, he began questioning her about cleanness, for he ate hallah portions. Scripture is precise: “Please take me a piece of bread in your hand.” “In your hand” is superfluous, allowing this exposition. She suspected he intended to investigate intercourse, only concerning uncleanness issuing from her body, as mentioned in Pirqei Rabbi Eliezer, and was punished for this. What Tosafot wrote about the Zarephath woman's son is not thereby contradicted.

Hence we know why Jonah was angry that Nineveh's overthrow did not occur in his days: he was concerned for them because of Gog and Magog's war. We also understand Taʿanit concerning the twenty-four blessings: because the conclusion must be “Who has mercy upon the land,” Jonah was placed before David and Solomon. After this one's measure is poured out like water, David's throne will bud and blossom. We too shall acknowledge Heaven's just judgment, considering how many times the deputy reached death's gates. Faithful is the Judge, blessed is He, who shows no favoritism.

Yad Yehudah - יז - continued

perish there is joy”—at Ahab son of Omri's destruction, joy. Does the Holy One rejoice at the wicked's downfall? But it says, “When going out before the vanguard,” and so forth. Rabbi Yose bar Hanina said: He does not rejoice Himself, but causes others to rejoice [?]: “As the LORD rejoiced,” and so forth. The wording supports it: yasis, causative, not yasus; infer this.[TN190039]

Yad Yehudah - יח

As it says, “He caused to pass”: this is a transitive verb, meaning that the blessed Name caused the joyful cry to pass. It seems to me that this is why they asked, “Does the Holy One, blessed be He, rejoice at the downfall of the wicked?” For apparently [frozen-source gap; recovered from print: “there is no question here: where did they learn”] that the Holy One rejoices from their saying [gap in the frozen source]? [Frozen-source gap; recovered from print: “For the rejoicing of others at the wicked’s downfall is explicitly stated in ‘When

Yad Yehudah - יח - continued

the wicked perish there is a joyful cry.’ If so, why did he need to derive this from”] “the joyful cry was caused to pass,” instead of objecting from the verse itself, “When the wicked perish there is a joyful cry”? According to the master’s explanation, “He caused to pass” is a transitive verb and can refer to Him. But no objection can be raised from the verse “When the wicked perish there is a joyful cry,” since it is possible to say, as stated, that although there is

Yad Yehudah - יח - continued

no joy before Him at their downfall, [frozen-source gap; recovered from print: “He nevertheless causes others to rejoice at their death.”] [TN190040]

Yad Yehudah - יט

(19) They said of Hadadrimmon, “Our hand is exalted”; this was what the lament concerned.

Yad Yehudah - כ

(20) Micaiah initially “showed” [?] that Ahab would die. Thus, when asked, “Shall I go to Ramoth Gilead for war, or refrain?” he replied, “Go up and cause success, and the LORD will give into the king's hand” (I Kings 22). Commentators think he spoke mockingly, but it is not so [?]. Micaiah's mouth and heart agreed: he meant others' success, not Ahab's, causing [?] Israel to return each to his home in peace. Therefore he said “cause success,” a transitive verb; the verb—[TN190041]

Yad Yehudah - כא

(21) In its independent, intransitive form is tzelaḥ [?]: “Prosper, ride” [?] (Psalm 45). He did not [?] intend Ahab's success, as above; “go up,” and likewise—[TN190042]

Yad Yehudah - כב

(22) “The LORD will give”: Ahab would be delivered by the LORD into King Hadadrimmon's hand. Not specifying who gives was out of decorum, honoring kingship, [gap]. The king understood that he had not spoken rightly and supposed he mocked; thus he said, “How many times must I adjure you?”[TN190043]

Yad Yehudah - כג

(23) He spoke truth, not mockingly as the commentators think.

Yad Yehudah - כד

(24) What he explained afterward: “I saw all Israel scattered on the mountains like sheep without a shepherd. The LORD said, These have no masters; let each return home in peace.”

Yad Yehudah - כה

(25) Wrath departed, as in Heleq.

Yad Yehudah - כו

(26) “And there is no man in his house,” and so forth [?]: “Let each return home in peace” concerns upper degrees, holy “hidden ones” [?], after the Zohar's explanation in Shemot of “Each man and his household came,” [gap].[TN190044]

Yad Yehudah - כז

(27) “Rather, as we said”: returning to “Why should they lament him?” The lament mentioned in Megiddon's valley was certainly for Hadadrimmon's downfall [?], as stated. Know this is so, for—[TN190045]

Yad Yehudah - כח

(28) Wicked King Ahaz was not lamented by Hezekiah's sons [?], [gap].[TN190046]

Yad Yehudah - כט

(29) “In his lament too”: supporting the point. As Josiah's lament recalled Ahab's earlier fate, the future lament, “Rachel” [?], will recall the matter of Saul and Jonathan.[TN190047]

Yad Yehudah - ל

(30) “Jonathan chose”: “Saul's anger burned against Jonathan. He said, Son of rebellious perversity, do I not know that you choose for Jesse's son, to your shame and the shame of your mother's nakedness?” This needs explanation, especially “for Jesse's son”; it should be “for choosing” [gap] Jesse's son. The master explains: you choose the kingships [?], to sell them to Jesse's son. “To your shame” hints at the shame of Rachel's two sons, Joseph and Benjamin, from whom Jonathan came. By surrendering your kingship to David, DMTY GNLH [?], you shame Rachel's two sons, [gap].[TN190048]

Yad Yehudah - לא

(31) “From Jabesh Gilead”: the virgins were given as wives to Benjamin's men; she was one given to Saul, as the sages said [?] concerning “son of rebellious perversity.” It seems to me he called him this for that reason, toward [gap] [gap], concerning her honor.

Yad Yehudah - לב

(32) “Had they not”: it would indeed have been as Jonathan chose [?], had Israel not improperly asked for a king.[TN190049]

Yad Yehudah - לג

(33) “Lent the royal crown”: temporarily, to repair the generation's breach.

Yad Yehudah - לד

(34) The she-asses' initial loss and later discovery when Saul was anointed allude to the generation's corruption. Then the wild-ass shell [?] grew strong and overcame [gap]; what stands [?] against it is Torah and good deeds, as is known. See Zohar, Va-Yiqra, page 506, [gap], for earth's inhabitants “that the ass should raise them” [?], except Saul, wholly righteous. Thus “Saul was a year old when he reigned”: like a sinless one-year-old. They also said his kingship did not endure because he had no blemish. When he was anointed the she-asses appeared, hinting that kingship suited him and that he should return [?] the she-asses under restraint.

Yad Yehudah - לד - continued

It seems to me this is Samuel's saying: “Do not concern yourself with the lost she-asses, for they are found. To whom belongs all Israel's desire? Is it not to you and all your father's house?” Apparently the difficulty is [gap], two separate matters for him, [gap]. For the she-asses appeared, and thereby kingship became known: “To whom belongs all Israel's desire?”[TN190050]

Yad Yehudah - לה

(35) “Yet he was”: there is no need to say his kingship failed to endure because he had no blemish. Rather, the reason is “those subdued ones” [?], that he came from the female world, as in Zohar, Va-Yelekh, page SSṬ [?]. Therefore—[TN190051]

Yad Yehudah - לו

(36) Rachel was told, “Do not fear; this too is a son for you.” “For you” appears superfluous [?], but indicates that he is of the female world, like you, the household's mistress.

Yad Yehudah - לז

(37) “The young women”: this is also hinted by their leading him to the seer's house. The sages further said they prolonged conversation to look at his beauty, [gap], for Israel's daughters were presumed [gap]. Were they not righteous women? All likewise alludes to his being from the female world, [gap]. David also hinted at this in the lament: “Daughters of Israel, weep over Saul.”

Yad Yehudah - לח

(38) “Who clothes you in scarlet with luxuries”: because [?] he too was from the female world. [TN190052]

Yad Yehudah - לט

(39) “Rabbi Ishmael was like him”: Nedarim, chapter 9, says that when Rabbi Ishmael died, Israel's daughters lamented, saying [?], “Daughters of Israel, weep over Rabbi Ishmael”; likewise it says of Saul, and so forth. [gap] Israel's daughters lamented him more than another, [gap]. Its “likewise it says” means: “in those” [?] his path continues, for Rabbi Ishmael too belonged to this female world.[TN190053]

Yad Yehudah - מ

(40) Saul was angered with the women celebrating, “Saul has struck his thousands and David his tens of thousands.” Thus: “Saul was very angry; it displeased him. He said, They gave David tens of

Yad Yehudah - מ - continued

thousands and me thousands” (I Samuel 18). This too was for that reason: since Saul belonged to the female world, they should not diminish him [?] and lower him beneath him [?].[TN190054]

Yad Yehudah - מא

“The word of the LORD in their mouths was true.” Yet this still needs [frozen-source gap; recovered from print: “explanation: on the contrary, they raised Saul to a lofty degree, since they gave him the thousands, which are a tithe of the myriads. For the degree of kingship is likewise that of Benjamin the youngest, and he is joined to the Wonder above him; it is the degree of Nothing. The master will explain it below, near ‘Your love was wonderful to me.’”] [TN190055]

Yad Yehudah - מב

(42) “In the matters”: returning to what was said above, [gap], and so forth. Therefore even with one offense he did not succeed, as the sages said.

Yad Yehudah - מג

(43) “They too,” and so forth (I Samuel 12).

Yad Yehudah - מד

(44) At the final lament for the Messiah son of Joseph, which will also recall Saul's and Jonathan's deaths, the saying will be fulfilled, “in a voice” [?]: “Rachel weeps for her sons; she refuses consolation, because he is no more” (Jeremiah 31). It begins in the plural, “her sons,” and ends in the singular, “he is no more.” She weeps for her two sons: Saul, who comes [?] from Benjamin, “for also she ended with him” [?], and the Messiah son of Joseph. She refuses consolation [?] for them. “He is no more” refers to the Messiah son of Joseph, the chief subject of that lament, arousing [?] the weeping. Saul, dead since ancient years, is recalled only incidentally. [TN190056]

Yad Yehudah - מה

(45) “As Jacob said”: when the distress of one of Rachel's two sons recalls what already happened to the other [?], it is like Jacob's “It seems” [?], and so forth, as the sages said about “You will bring my gray hair down,” where he mentioned [gap]. [TN190057]

Yad Yehudah - מו

(46) As though both [gap]; nevertheless it was included. See R’M [?] on this in Va-Yiggash. [TN190058]

Yad Yehudah - מז

(47) “It is known”: incidentally the master gives a fine reason for Jonah son of Amittai's anger that the LORD relented concerning the evil He had declared against Nineveh.

Yad Yehudah - מח

(48) He is the Zarephath woman's son, as in Pirqei Rabbi Eliezer [?].[TN190059]

Yad Yehudah - מט

(49) “When he came”: the master incidentally [?] explains why Elijah needed to say, “Please take me a piece of bread in your hand” (I Kings 17). This was to test her, [gap], in her hand—whether she was clean from all uncleanness [?] toward him, for he ate hallah portions in cleanness.[TN190060]

Yad Yehudah - נ

(50) From menstrual uncleanness and uncleanness from her body.

Yad Yehudah - נא

(51) As mentioned in Pirqei Rabbi Eliezer, on “You came to me to recall my sin”: she said, “Before you came to me, [gap],” and so forth. The reason was that [gap] him about this, that they were strict [?] concerning her cleanness.[TN190061]

Yad Yehudah - נב

(52) She was punished for this: her son died.

Yad Yehudah - נג

(53) [gap]. These are its words: Seder Eliyahu Rabbah records a disagreement about him. Some said he descended from Leah. He told them, “I descend only from Rachel.” They asked: did you not tell the widow, “Make me a small cake from it, and make for yourself and your son afterward”? [gap]. He told them: that child is the Messiah son of Joseph. My teachers hinted “forever, that this is not the word, and thus” [?]. To uphold all the sages' words, it seems to me he was Jonah and will reincarnate in the future Messiah son of Joseph. How pleasant [?], and so forth.[TN190062]

Yad Yehudah - נד

(54) [gap] in Jonah, but for the coming time [?] of Nahum the Elkoshite's days, as above, Part II, chapter 30 [?].[TN190063]

Yad Yehudah - נה

(55) When Jonah saw [?] that not [gap] Gog and Magog, which was in his days, and he would be the Messiah son of Joseph, [gap], for he would die, [gap]: “I am rightly angry unto death,” [gap]. He meant: until my death; thus I shall die in the war.[TN190064]

Yad Yehudah - נו

(56) “And because of twenty-two” [?]: what is said in the tractate [?], chapter 2 [?] of Taʿanit, on the verse, “he was” [?]: “He who answered Jonah in the fish's belly, may He answer you.” At the seventh he says, “He who answered David and his son Solomon in Jerusalem, may He answer you,” concluding, “Blessed are You, LORD, who has mercy upon the land.” The Gemara asks: Jonah lived after David and Solomon; why put him first? Because it must conclude, “Blessed, who has mercy upon the land.” The explanation [?]: all the blessings must end with that blessing, so David and Solomon are needed in that conclusion, since they prayed for the land of Israel. Thus I heard. Alternatively, because they established the Temple, the land's principal thing. End of quotation.

And [gap], they rightly said it must conclude “Blessed, who has mercy upon the land”: through the Messiah son of Joseph, who comes first, followed by the Messiah son of David and all holy ones with him. Therefore they put “who” [?], Jonah, first, for he will reincarnate in the Messiah son of Joseph.[TN190065]

Yad Yehudah - נז

(57) The deputy Jonathan reached death's gates: he himself was killed in battle, and Jonah, his reincarnation, the Zarephath woman's son, [gap], until Elijah revived him [?], [gap], until “in the name” [?] Messiah son of Joseph, his reincarnation. They will pierce him and initially sentence him to death, but afterward, through his repentance, He will heal him, as stated.[TN190066]

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Yoel Moshe: 1

Yad Yehudah - א

(1) “The discerning will shine”: through “knows” in “You shall reign” (I Samuel 23). We know from the preceding chapter that Jonathan's soul will reincarnate [?] in the Messiah son of Joseph. [TN190067]

Yad Yehudah - ב

(2) “Knows” applies only, “except” [?], to a true thing destined [?] to be fulfilled in any case, if not already done. This indicates that Jonathan will in his future reincarnation be David's deputy.[TN190068]

Yad Yehudah - ג

(3) These are three expressions [?] of kingship: malokh, timlokh, mamlokh, corresponding to Messiah's three reincarnations. Adam, David and Messiah form the acronym ʾDM, Adam, “that in” [gap] kings. Thus malokh is an infinitive in place of past, corresponding to Adam; timlokh addresses David; “Saul's kingdom shall be established,” future through YShW [?], “in honor” [?], corresponds to Messiah.[TN190069]

Yad Yehudah - ד

(4) “We mentioned”: the master explains here [?]

Rema of Fano

The discerning will shine through Jonathan's words to David: “You shall reign over all Israel, and I shall be your deputy; my father Saul also knows this.” Knowledge applies only to true things destined to be fulfilled in every case. Saul too, when appeasing David after David cut his cloak's corner in the cave as proof that he would not harm him, said, “I know that you shall surely reign, and Israel's kingdom shall be established in your hand.” These are three kingships, for Adam, David and Messiah. Israel's kingdom will be established only in Messiah's hand, as the sages said: a lowly kingdom, the deputy's portion, will be established in the hand of Messiah, possessor of true sovereignty, with the deputy entirely obedient to him.

We mentioned Jonathan's joy and desire to be David's deputy. Jonathan's soul was bound to David's, the lesser depending on the greater. Thus David lamented, “Your love was wonderful to me.” Natural reason cannot accept that a king's son would so love his father's servant as willingly to seat him on his father's throne and become his deputy. Rather, David said, “From women's love”: our mothers' love for one another. Rachel gave Leah the signs and did not envy her sister's marriage-bed. There began your love for me, without envying

Yad Yehudah - ד - continued

David's lament concerning Jonathan: David's soul was bound—who depends on whom? Say: the lesser upon the greater. [TN190070]

Yad Yehudah - ו

(6) From the supernal Wonder, Keter, Glory. Thus “Your love was wonderful,” [gap], depends on the supernal Wonder.

Yad Yehudah - ז

(7) It has no reason, for Supreme Crown is called Will, and there is no reason [?] in will. It also satisfies every living thing with favor, in which there is no [?] envy or rivalry.

Yad Yehudah - ח

(8) The younger, Rachel, seats the elder, Leah, in the bridal pavilion.

Yad Yehudah - ט

“Likewise in the king’s law”: by the supernal will, Jonathan, who was of Benjamin, [frozen-source gap; recovered from print: “the youngest,”] establishes the royal throne for David. This is “Your love was wonderful”: [frozen-source gap; recovered from print: “the Wonder”] above made your love wonderful to me through the love of the

Yad Yehudah - ט - continued

women, our mothers, for one another, who likewise did thus. [TN190071]

Yad Yehudah - י

(10) “Thus there are”: the master here [?] explains union above and below.

Yad Yehudah - יא

(11) From the Holy One's and Congregation of Israel's union—Tiferet and Malkhut—“they changed” [?], souls come into being, as is known. The union of Jacob's and Rachel's souls “holds” [?] Tiferet and Malkhut, as is known. [TN190072]

Yad Yehudah - יב

(12) Of this it says “a help corresponding to him”; Leah, [gap].

Yad Yehudah - יג

(13) Like Leah's union with Jacob.

Yad Yehudah - יד

As it says, “I shall lift my eyes to the mountains; from where shall my help come?” These are the words of Yesod, designated for the supernal union of Ḥokhmah and Binah, as is known. [Frozen-source gap; recovered from print: “He speaks during Israel’s exile, when there is no”] union with Malkhut, as is known. “I shall lift my eyes”—they are Netsaḥ [frozen-source gap; recovered from print: “and Hod, which are over him—to”] the mountains, the three over them called mountains, as is known; “from Nothing”—from the Supreme Crown, which is

Rema of Fano - continued

me. Both came from the supernal Wonder, which has no reason, satisfying every living thing with favor, without envy or rivalry. He did what He wished: the younger seated the elder in the bridal pavilion and served as her bridal attendant. Likewise in the king's law, little Benjamin established Judah's throne.

Thus a person has two kinds of pairing. One is like Rachel's with Jacob: she was his actual mate at the souls' generation from the union of the Holy One and the Congregation of Israel. Of this it says, “My help is from the LORD,” like “I shall make him a help corresponding to him.” The other follows not the law of generation but mercy, like Leah's union: “From where shall my help come?” For the supernal Wonder is called Nothing, ʾayin, as is known; likewise, “Wisdom is found from Nothing.” Let the Righteous One of the world, of whom it says “The righteous one is lost,” say: “I shall lift my eyes”—the two measures above him —“to the mountains,” the three above them; “from Nothing,” the Wonder encompassing three, “shall my help come,” as stated.

This is indeed a wondrous unification, simple and clear in truthful language. Whoever recites this psalm with intention at the end of all his prayers, before moving his feet, is provided a fitting mate, whether through generation or mercy. One seeking mercy for the supernal union according to our stated intention, while needing that same thing himself, is answered first, so he may merit arousing below and being

Yad Yehudah - יד - continued

called Nothing [gap in the frozen source]. [TN190073]

Yad Yehudah - טו

(15) [gap] of the world is Yesod, of which it is written, [gap], union from the world, “as against them” [?]; Zohar, Shemot, page YS [?].[TN190074]

Yad Yehudah - טז

(16) “Encompassing three”: as in the Tiqqunim, Nothing encompasses [?] three sefirot: alef, Keter; yod, Hokhmah; vav, Binah. [TN190075]

Yad Yehudah - יז

(17) In truthful language, [gap].

Yad Yehudah - יח

(18) Therefore his union will be remembered [?]. [TN190076]

Yad Yehudah - יט

(19) “The reason”: returning to Jonathan's desire to be David's deputy. It did not happen in David's days because of the blemish of Lot's two daughters, upon whom David's house was borne [?]. The blemish was not yet rectified and prevented David from having a deputy under him, [gap], until Rehoboam was born “in times” [?], completing the two daughters' rectification.[TN190077]

Yad Yehudah - כ

(20) “When he was an infant”: in Midrash Rabbah [?], on “Many things have You done, LORD, Your wonders and thoughts toward us.” Not “toward me” but “toward us”:

Yad Yehudah - כ - continued

Rehoboam sat in David's lap, and David said, “Concerning me and you” [?] two verses were spoken, [gap], Lot's two daughters. Concerning the rectification's completion in his days, KYZ [?]. [TN190078]

Yad Yehudah - כא

(21) David gives praise and thanks: “Then I said, Behold, I have come,” and so forth. The sages expounded: “then” signifies song.

Yad Yehudah - כב

(22) Alternatively Rehoboam was not born [?] in David's days; his mother Naamah the Ammonite was born then. Rehoboam's sitting in his lap means [gap], who would issue from him, KhʿS [?], in the chapter Ḥʾ QY [?]. Thus, foreseeing [?] that rectification was near through Rehoboam's birth, he said of him, “Your wonders,” and so forth. [TN190079]

Yad Yehudah - כג

(23) “Afterward”: as in Heleq, “After this matter Jeroboam did not return.” After what? Rava [?] said: after the Holy One grasped his garment and told him, “Return, and I, you, and Jesse's son shall walk in the Garden of Eden.” He asked, “Who is first?” He answered, “Jesse's son.” He said, “I do not want it.” This too is the reason: before Rehoboam, while Lot's two daughters' rectification was

Rema of Fano - continued

a bridal attendant above.

Until Rehoboam was born, however, David's house had not completed its refinement from Lot's two daughters. When Rehoboam was an infant in the cradle, David praised and thanked God that this had been completed in his days. Alternatively, he foresaw this rectification drawing near, as we explained in the Treatise Em Kol Hay. Concerning Rehoboam and himself he said, “Your wonders and Your thoughts toward us.” Afterward the Holy One wished Rehoboam and Jeroboam, Judah and Ephraim, to be together king and deputy, removing the cherubim's guard and the flaming sword east of the Garden of Eden, and fulfilling there “I shall walk among you,” as in Heleq. We did not merit it; may we merit it, live, and see.

Yet it is written, “Through those near Me I shall be sanctified.” When Glory was sanctified through Nadab and Abihu, they were near the Omnipresent: despite all this they had considered repentance in their hearts. After their price had been far beyond pearls, they were redeemed through Phinehas, who did not become a priest until he judged Zimri by zealots' striking. Then his soul fled in sudden fear, and Nadab's and Abihu's souls came to him as two halves of a body and revived him. Because he was zealous for his God, arousing himself to that act, he merited “I give him My covenant of peace,” BRYTY ShLWM, numerically equal to “Blessed be the glory of YHWH from His place,” with the large kaf of the final letters

Yad Yehudah - כג - continued

incomplete, David was unfit for a deputy. Once Rehoboam was born and refinement completed, the Holy One wished Rehoboam to be king and Jeroboam deputy. [TN190080]

Yad Yehudah - כד

(24) “To remove”: His “We shall walk in the Garden of Eden” follows Zohar, Bereshit, page 83 [?]: “He stationed” [?] east of Eden the cherubim—these are Messiah son of David and Messiah son of Joseph. [gap] to Jeroboam [gap], two Messiahs overshadowing east of Eden; remove the obstacle [?], and we shall walk in Eden. “And what” [gap], “were—he” [?].[TN190081]

Yad Yehudah - כה

(25) To fulfill “I shall walk among you.” The sages expounded: the Holy One will in the future stroll in the garden [?] as the righteous, and so forth. [TN190082]

Yad Yehudah - כו

(26) “Therefore it is written”: the master returns to Nadab and Abihu after interrupting with the end-calculators and related matters.

Yad Yehudah - כז

(27) “Their price was far beyond pearls” [?]: their souls were naked, without a male.[TN190083]

Yad Yehudah - כח

(28) “His soul fled”: Zohar, Pinehas, page 338: when Phinehas was zealous for

Yad Yehudah - כח - continued

the holy covenant, entered among many crowds, and lifted the adulterers [?] on his spear before all Israel, all Simeon's tribe [?] with the crowds that came [?] toward him, his soul fled. Two souls that had been naked without a male were included in it; two spirits approached and strengthened themselves within him. Then the spirits “of cleanness” [?], to become high priest, which had not been fitting beforehand, and so forth. See there.[TN190084]

Yad Yehudah - כט

(29) “Two halves of a body”: Zohar, Aharei, page 113 [?]. Rabbi Elazar asked his father [?]: are there not two [?], and were there not two; why were two not found? He answered: two halves of a body, because they had not married; therefore they were included in one. [TN190085]

Yad Yehudah - ל

(30) “Because he was zealous for his God”: he was zealous for the holy covenant, which was appeased, and union [?] above. Thus he merited “I give him.” Zohar, Aharei, there: “My covenant itself shall be [?] with him in peace.” This concerns the world's Foundation [?], designated for the blessed supernal union and making peace in His heights; hence the name covenant of peace, as is

Rema of Fano - continued

MNTsPKh. This is the acronym of “They were weeping,” BWKhYM, at the Tent of Meeting's entrance, for the gates of tears were not closed before them. He arose with a great deed, equal to them all.

Because he atoned for Israel with these souls' assistance, he merited for himself and his seed after him the covenant of eternal priesthood. He was then traced to Aaron the chief priest, outside the usual law of priesthood: Aaron's anointing did not benefit Phinehas, only what he merited through his own deed. For he acts as their strong redeemer [?] for the anointed priests,[TN190095] and he turned wrath away from Israel. It says, “Phinehas stood and va-yefallel.” It does not say va-yitpallel, the reflexive stem, for he is the LORD of Hosts' angel. Thus the sages expounded “The woman took the two men and hid him”: she hid Caleb alone from them; Phinehas hid himself.

In the plain sense, however, “she hid it” can refer to that act: even her household should not perceive her taking them, for afterward it says “she brought them up” and “she concealed them,” plural. Concerning va-yefallel, what we mentioned fits the verse's plain sense, in addition to our explanation at the end of Part I of Em Kol Hay. He needed no adhesion or attachment above. Rather, he bound crowns for the Master of kings from Moses' and his companions' prayer. They were weeping at the Tent of Meeting's entrance, acknowledging Heaven's just judgment, to cleanse the upper roots of Zimri's blemish. This is like the lower waters, for those knowing

Yad Yehudah - ל - continued

known.[TN190086]

Yad Yehudah - לא

(31) Numerically, “Blessed be the glory of the LORD from His place.” This verse contains the mystery of Yesod and supernal union, ZH [?]. Malkhut is called Glory in the mystery of Yesod [?], as in Bereshit; Tiferet is called Place, as in the Tiqqunim. He sustains the world, [gap]. [TN190087]

Yad Yehudah - לב

(32) The initials of “Blessed be the glory of the LORD from His place”; that is, [gap]. Nevertheless, although all Israel [gap], Phinehas alone received the covenant of peace, because he was—

Yad Yehudah - לג

(33) Alone in the great and awesome deed.

Yad Yehudah - לד

(34) “He was then traced to Aaron”: wherever “Phinehas son of Eleazar” is written, “son of Aaron the priest” is written too. Although priesthood did not come to him from Aaron, “son of Aaron” alludes to Aaron's sons Nadab and Abihu, whose souls were included in him. All this is mentioned in Aharei and Pinehas.

Yad Yehudah - לה

(35) “For the anointed priests”: Nadab and Abihu.

Yad Yehudah - לו

(36) “Phinehas stood”: the master here [?] explains why Scripture changes to va-yefallel, found nowhere

Yad Yehudah - לו - continued

else, rather than the usual va-yitpallel, expressing prayer in the reflexive stem. Phinehas is the

Rema of Fano - continued

their mystery, weeping and saying: we too wish to stand before the King.

Yad Yehudah - לו - continued

LORD's angel; since an angel is not acted upon, it does not say va-yitpallel. Likewise—

Yad Yehudah - לז

(37) They expounded in the Mekhilta [?] concerning Rahab: the sages say “she hid them,” plural. [TN190088]

Yad Yehudah - לח

(38) “And hide it”: that act, not the angels, but [gap] them [gap]. “She brought them onto the roof and concealed them,” plural.

Yad Yehudah - לט

(39) In the verse's plain sense, reflexive language cannot be used of an angel.

Yad Yehudah - מ

“At the end”—that is, of Part I of Em Kol Ḥai, where we mentioned that, because of the binding of crowns, the Princes of the Presence are reckoned as binders. All this language concerning prayer is in the reflexive form, for the person praying attaches himself to his Maker so that crowns may be bound for Him from his prayer. This is not so with Phinehas, because he is an angel. [TN190089]

Yad Yehudah - מא

(41) He needs no adhesion above; he himself binds crowns for his master [?], from places of ascent [?]. Therefore va-yefallel is transitive.[TN190090]

Yad Yehudah - מב

(42) From Zimri's blemish, which blemished the eternal covenant.

Yad Yehudah - מג

(43) “This is like”: their weeping concerns the separation [?] of the upper ones, like the lower waters' weeping, [gap], in Tiqqunim, ḤS [?]. Its words: because the lower waters weep [?] and say, “We wish to be before the King, Cause of causes,” and seek to ascend, the firmament separates them until the Cause of causes “created” [?] them equal: yod on this side [?], yod on that [?], vav in the middle, like this, YWY. Therefore (alef), “these in the gate” [?], we call Cause of causes, [gap]. “Elohim placed the two great lights,” and they are “in yod” [?], [gap], in the verse [gap]. It is written concerning this:

The two yods in alef are upper Wisdom and lower

Yad Yehudah - מג - continued

Wisdom [?]. Those concealed in alef [?] are there “brides as receivers” [?], and upper Wisdom [?] bestows upon lower Wisdom [?], as stated [?] in Bereshit, folio 26 [?]. The firmament separates water from water, upper waters from lower, indicating the flashing and movements [?] in the influx descending from upper Wisdom's presence to lower Wisdom [?]. These lower waters are called weeping waters [?], for “from the bestower, which she” [?], and she continually receives [?] from above, because they are through BKhT [?], [gap]. Therefore they are weeping waters [?] until the Holy One in the future makes [?] them equal: alef stands upright [?] in this manner [?], YWY, all drawing equally from Keter, [gap]. End of quotation.[TN190091]

Yoel Moshe - 1

“Destined to be fulfilled”: Messiah son of Joseph will be deputy to Messiah son of David, and Jonathan's soul is in Messiah son of Joseph, as in the preceding chapter. Otherwise, how could knowledge be annulled altogether? Jonathan died before David reigned; how could he say “I shall be your deputy”? How sweet, accordingly, is “They wept for one another until David became great”: precisely until David is king and Messiah son of Joseph—Jonathan—is his deputy. Their weeping extends until then. Examine this. My teacher MHRRL of Lviv. [TN190092] The counterpart is knowledge above: it must be actualized, although temporarily unfulfilled because Jonathan died before David's kingship. It will be fulfilled later, as in the preceding chapter.

“Three kingships”: three kingship expressions Saul addressed to David—malokh, timlokh, mamlekhet—correspond to three reincarnations: Adam, David, Messiah. “A lowly kingdom”: see Zohar, Bereshit, page 27. Kingdom, mamlakhah, includes right and left and is therefore called lowly; sovereignty, melukhah, is right alone. Initially, because they draw from two crowns; in the future, “Sovereignty shall be the LORD's.” Three kingdoms are alluded to here, and the third uses mamlekhet. The heard meaning is that kingdom, lower than sovereignty, will be in your hand: Messiah son of David will be

Yoel Moshe - 1 - continued

king, Messiah son of Joseph, Jonathan's reincarnation, deputy.

“And in Gʾ, Saul” [?]: “They gave David tens of thousands; only sovereignty remains for him.” Henceforth no superior degree remains except that he shall have sovereignty, while I have kingdom—Jonathan becoming deputy. Thus the Holy One is described as making other kings reign: He gives them a lower degree, but sovereignty is His, for “Sovereignty belongs to the LORD,” the upper degree, blessed is He.[TN190093] This explanation seems clear. He wrote there that “the One making reign,” HMLYKh, equals HQM, the sixteenth of the seventy-two names, by which kings are enthroned; see there. Thus “Israel's kingdom shall be established,” WQMH, in your hand, like “raising kings and removing kings.” Joseph's brothers said, “Will you surely reign over us?” There he asks: who mentioned sovereignty? Their mazal saw when he told them, “My sheaf arose,” QMH. Thus David: “Establish,” HQM, Your word for Your servants. See what was written on this in Heqor Din, Part I, chapter 1.

Alternatively, “Will you surely reign?” is astonishment: can you reign over us, when you descend from Rachel, whose offspring have only deputyship? “Will you merely rule us?”—only as deputy, for sovereignty belongs to Leah's sons. Thus I heard; understand this. See the preceding chapter on the LʾH initials of “for him, only, sovereignty,” and “to judge Mount Esau.”

“From women's love”: one may also explain according to chapter 16, that Saul belonged to the female world, like “This too is a son for you”—“son,” precisely. David therefore said “Your love was wonderful to me from women's love,” precisely. Mem may express cause. “From the Wonder”: Supreme Crown is called Wonder; thus “your love was wonderful,” precisely. “Favor to every living thing”: the supernal Will.

“A help corresponding”: the mystery of two countenances. At the souls' generation they come male and female from Tiferet and Malkhut's union, descending from the palace of Sapphire Pavement. This is “I shall make him a help corresponding to him,” and countenances. “The world's Righteous

Yoel Moshe - 1 - continued

One”: Yesod, called righteous, the world's foundation, as in “The righteous one is lost.” See Zohar, Shemot, page 15, and Tiqqunim, Tiqqun Tʿ [?], folio 126.[TN190096] Yesod says “I shall lift my eyes”: Netzah and Hod, the two measures above Yesod. “To the mountains”: the patriarchs, the three higher measures, Hesed, Gevurah, Tiferet. “From Nothing”: the supernal Wonder, the first three, Keter, Hokhmah, Binah.

“To arouse below”: one who is half a body cannot arouse and unify the supernal union, as is known. This was Nadab and Abihu's sin: they did not marry. Phinehas rectified them, meriting the yod in the full spelling of Phinehas. See Zohar, Aharei Mot, page 102. “To fulfill I shall walk”: Heleq's Gemara says the Holy One told Jeroboam, “Return, and I, you and David shall walk in Eden.” Thus “I shall walk among you.” This makes Jeroboam's question “Who is first?” precise: he knew one would be king and head, the other deputy. He was answered: Jesse's son first, being from Leah.

“Yet it is written”: returning above to “the turning” [?] of Nadab and Abihu. Glory was sanctified when they were burned; they were near, having considered repentance in their hearts for their sin. They were redeemed through Phinehas in the mystery of soul-impregnation, after the wording “concerning redemption and substitution.” “After it was far”: as explained above, “Around His glory it storms greatly.”[TN190094]

“Two halves of a body”: Zohar, Aharei Mot, page 102, asks how two souls could be bound in Phinehas's one body. They were two halves because they had not married; thus they were included as one. This is “Phinehas did not become a priest until he killed Zimri.” The large kaf among the final letters equals 500, because its position is after tav. BWKhYM, “weeping,” has the initials of “Blessed be the glory of the LORD from His place.”

“It does not say va-yitpallel”: that expresses adhesion; it does not say he attached himself, but va-yefallel—he attached others. Being an angel, he needed no awakening above: Phinehas is Elijah, and Elijah is clothed in Sandalphon, binding crowns for his master from Israel's prayers. “Afterward it says”: thus “she hid it” refers to that act, not to them.

Yoel Moshe - 1 - continued

“Zimri's blemish”: he blemished Yesod, the holy covenant, the small yod. See Binat Adam.

“The lower waters weep”: Tiqqunim, Tiqqun 5, folio 15. The explanation follows “Elohim made the two great lights,” equal in one illumination of the blessed Infinite. After the accusation the moon diminished and must receive through an intermediary, the six extremities, clothing and thickening the influx. Thus alef's form, (alef): one yod above, upper Father, Hokhmah; one yod below, lower Wisdom; the vav between is Binah's garment. Influx from above comes through an intermediary

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Yoel Moshe - 1 - continued

between upper and lower waters. Therefore the lower waters weep to be before the King without an intervening garment. This will be rectified in the future through the name YWY, with alef thus, YWY. See Galante on “What shall I testify to you?” Through this Phinehas received everyone's reward: “My covenant of peace,” numerically “Blessed be the glory of the LORD from His place.” Accordingly Rashi's saying is precise: the law was hidden from Moses so Phinehas could come to his fitting reward.

Heqor Din - Part IV (ד) - Chapter 18 (יח)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב · נג · נד · נה · נו · נז · נח · נט · ס · סא · סב · סג · סד · סה · סו · סז · סח · סט · ע · עא · עב · עג · עד · עה · עו · עז · עח · עט · פ · פא · פב · פג · פד · פה · פו · פז · פח · פט · צ · צא · צב · צג · צד · צה · צו · צז · צח · צט · ק · קא · קב · קג · קד · קה · קו · קז · קח · קט · ר · רא · רב · רג · רד · רה · רו · רז · רח · רט · ש · שא · שב · שג · שד · שה · שו · שז · שח · שט · ת · תא · תב · תג · תד · תה · תו · תז · תח · תט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב · נג · נד · נה · נו · נז · נח · נט · ס · סא · סב · סג · סד · סה · סו · סז · סח · סט · ע · עא · עב · עג · עד · עה · עו · עז · עח · עט · פ · פא · פב · פג · פד · פה · פו · פז · פח · פט · צ · צא · צב · צג · צד · צה · צו · צז · צח · צט · ק · קא · קב · קג · קד · קה · קו · קז · קח · קט · ר · רא · רב · רג · רד · רה · רו · רז · רח · רט · ש · שא · שב · שג · שד · שה · שו · שז · שח · שט · ת · תא · תב · תג · תד · תה · תו · תז · תח · תט

Yoel Moshe - 1

“A duty upon each”: the lost thing is a soul that sinned and reincarnated in a person, who is called its holder. He must gather it into his house and rectify that soul, cleansing it of all leprosy: “You shall cleanse him of his leprosy.” It seems to me this explains the verse's conclusion, “It shall remain with you until your brother seeks it.” The Gemara, These Are the Finds, explains: until you investigate your brother, whether he is dishonest. One must purify it of every blemish and trace of transgression, examining the soul lest any aspect of deceit remain. Thus “You shall return it to him”: see how you return it, as the sages expounded concerning “vessels of

Rema of Fano

Through the praise of Phinehas and Elijah, rectifying Nadab's and Abihu's souls in every detail of their errors, measure for measure, He guides sinners in the way: how faithful repentance may be completed for them. The Masorah alludes to this: ve-asafto occurs twice, once “You shall gather him into your house,” once “You shall cleanse him of his leprosy.” Hence the holder of a lost thing must pity and cleanse it, like Torah's compassion for the stranger's soul. All the more must the sinner himself, granted patience, do so.

Although some of our rabbis simply say “Phinehas is Elijah,” this does not mean, as many scholars think, that Phinehas never died and personally changed his name. Elijah descended from Rachel's children. His father's name was Abijah, of Becher's sons, a Benjaminite

Yoel Moshe - 1 - continued

dirt” [?].[TN190097]

“All the more the sinner himself”: when the sinner is born a second time to rectify his first wrongdoing and the Holy One has been patient, he must completely purify himself. “From Rachel's descendants”: according to MHRN in his book Mʿ, “To Jerusalem I shall give a herald,” initials MKhBY BYṬR QLW [?]. Thus Moses said, “Please send by whom You will send”: Phinehas is included in Elijah, who indeed rectified Phinehas concerning Jephthah's days, as below. Within them are Nadab's and Abihu's souls, the initials Nʾ, “please.” They will be heralds in the mystery of

Yoel Moshe - 1 - continued

Elijah: BYD, “by the hand,” initials of two Messiahs, Joseph and David. Understand this. [TN190098]

“Merely dialectic”: since Elijah is not literally Phinehas and was not a priest, why ask, “Is the master not a priest?” It is merely dialectical discussion. Moreover, he actually became a priest at Carmel. “Israel's nobles”: Nadab's and Abihu's souls. “They grew presumptuous”: he enumerates how Elijah rectified their souls and sins, measure for measure. “Eli replaced him”: Eli descended from Aaron's son Ithamar.

“Rebuilding Jericho”: he disregarded Joshua's ban as a mere threat [?]. Torah says that if they worship idols, “He shall shut heaven”; they worshiped idols, yet rain fell. Elijah therefore said scribes' words are stricter than Torah's: the blessed LORD lives forever, is patient, and collects His due much later. One born of woman, however, must immediately substantiate his words. Thus “There shall be no dew or rain these years except by my word.”

“His honor was revealed,” and so forth: his father's honor departed from them, as the Zohar explains “She bore”; see

Rema of Fano - continued

mentioned at the beginning of Chronicles; Elijah too is named nearby. Rabbah bar Avuha's question to him in Ha-Meqabbel, “Is the master not a priest?” is merely dialectical discussion. Moreover, he became a priest on Mount Carmel. Rather, Phinehas's deeds complete Elijah, and Elijah's deeds complete Phinehas. Between the two, rectification was completed for these nobles of Israel whom we are discussing.

They grew presumptuous toward Heaven; of Elijah it says, “He wrapped his face in his mantle.” They transgressed and were punished for approaching beyond their precinct; Phinehas withdrew from the high priesthood for many years, and Eli replaced him. Elijah too served on Carmel only by the LORD's command, as a temporary ruling: “At Your word I have done.” For their offering unconsecrated things in the courtyard, he offered consecrated things outside by divine utterance, as stated. Before meriting this, he rectified Phinehas's error in Jephthah's days: Phinehas would not go to him to annul his vow, and the Shekhinah departed from him. Now Elijah went to visit Hiel the Bethelite, Ahab's companion, as in Heleq; the holy spirit rested upon him to sanctify Heaven's Name publicly.

Hiel mocked the sages' words, disregarding Joshua's ban when rebuilding Jericho. He argued that even Torah's words seemed mere threats, like someone threatening without acting: he and Ahab worshiped Baal, yet heaven was not shut as Torah states. Elijah,

Yoel Moshe - 1 - continued

Va-Era.[TN190099] They were now traced to Phinehas. Although Tetzavveh records their priesthood independently, they were later traced to Phinehas according to his end, when he inherited them in Zimri's episode. Between these times Phinehas was a Levite. Thus, although Tetzavveh attributes priesthood to them, they had not become priests and were considered Levites until Phinehas's deed.

“A priest is a minister”: for others. “Had he been accepted”: Cain. “Let the innocent come”: if you improve your deeds, “lifting,” you shall atone for others. “Enoch”: Enoch, Jared and Methuselah inherited Adam's supernal radiance as residents, as above, chapter 3. The hint is “Every shrub of the field before it grew, and there was no man”: SYḤ, shrub, initials of Shem, Jared and Enoch, who rectified the supernal radiance. Abraham, Isaac and Jacob inherited Adam's souls as residents. Enoch rectified Adam: had Adam not sinned, he would have become a chariot for the Shekhinah. After the sin Enoch rectified this—the Youth, Metatron, called the Shekhinah's bird's nest, a clean bird. Shem rectifies Abel, through the initials Moses, Seth, Abel.

My sign is “There is vanity

Yoel Moshe - 1 - continued

beneath the sun”: Abel, Seth, Moses, Shem; understand this. “Not for building,” and so forth [?]: Zohar, Bereshit, page 150, because he rectified Abel, who is Moses.[TN190100] “Moses brought Aaron near”: in the mystery of raising him and lowering him, he waved Aaron; this was his offering, literally offering Aaron, as mentioned above, chapter 6, “a complete part” [?]. [TN190101]

“His world is not his place”: Moses has no belonging in this world, as stated repeatedly above. “Comparing the verses”: they are adjacent. Here “Fire issued”; immediately before, concerning the sin offering, “Fire issued from before the LORD and consumed the burnt offering.” Thus Moses said to Aaron, “Today they offered their sin offering and their burnt offering”—precisely their own, for they themselves are sin offering and burnt offering. Thus “Such things befell me”—precisely “such.” Recalling their death on the Day of Atonement: Zohar, Aharei, page 78, at the end. “Through an act”: Moses said, “Please send by whom You will send,” refusing four times; priesthood was taken from him and given to Aaron: “Is not Aaron your brother the Levite?” “Hear and know”: joined to the

Rema of Fano - continued

remembered for good, taught him that scribes' words are stricter than Torah's, as in Ha-Neheṇaqin and many similar places. Heaven's honor remains in its place: He is patient and collects what is His, as we explained in Part I. Thus Elijah told him, “As the LORD, Israel's God, lives, before whom I stood”: He lives and endures forever, and His word will not return empty, whereas I, born of woman, must substantiate my words. This is the reason for the aforementioned greater strictness of scribes' words. Therefore, “There shall be no dew or rain these years except by my word.”

They did not honor their father, and his honor departed from them: their priestly genealogy was recorded only in connection with Phinehas. Thus the Zohar, II, 26b, explains “She bore him Phinehas; these are the heads of the Levites' fathers.” Phinehas was a Levite until then; priesthood was returning to its lodging. Likewise, “Is not Aaron your brother the Levite?”—he was not yet a priest. A kohen is simply a minister. The Mishnah teaches, Zevahim 14:10, “There is no priestly service at a private altar”: an individual offering for himself is not called a priest. What, then, does Melchizedek's “He was priest to God Most High” mean? He is Shem son of Noah, who became a priest for his father. Noah wished to offer burnt offerings upon the altar but had a blemish, having been bitten by a lion in the ark. He told his son Shem to offer them for him.

Onqelos's rendering of “Preeminence in dignity and preeminence in strength”

Yoel Moshe - 1 - continued

following chapter's beginning.

Yad Yehudah - א

(1) “Through their praise”: the master further reveals that Elijah, of blessed memory, also rectified Nadab and Abihu's matters [?]. From Phinehas's and Elijah's rectification of their souls, entirely measure for measure as shortly explained, other sinners against their own souls may learn how to be rectified and complete repentance, through soul-impregnation and reincarnation, merit through a meritorious person. As above, chapter 14, “to teach concerning the whole,” and so forth; see there.

Yad Yehudah - ב

“They hinted at it in Scripture”: that is, gather the leprous soul into your house through the mystery of soul-impregnation, in order to rectify it and finally to cleanse [?] it of its leprosy and the filth of its impurity. [TN190102]

Yad Yehudah - ג

“From here [we learn] that it is incumbent”—upon the finder of the soul that was captured and is found naked, without a place to rest, and so forth; this is the stranger.[TN190103]

Yad Yehudah - ד

(4) Torah's compassion for the stranger's soul: it warned to purify it. “You know the stranger's soul”; see above, chapter 3.

Yad Yehudah - ה

(5) If another person must purify and rectify the transgressor through soul-impregnation, properly returning it to its place, all the more the sinner himself, granted patience and a further entrance into this world through reincarnation. He must rectify his soul lest his remedy become his ruin, God forbid.

Yad Yehudah - ו

(6) Elijah descended from Rachel's children, as in Bereshit Rabbah, Va-Yiggash, and Tosafot, Ha-Meqabbel, citing Seder Eliyahu Rabbah.

Yad Yehudah - ז

(7) “We find”: there in Bereshit Rabbah, concerning “the turning [?] of Tamar from all” [?], as written: “Jareshiah, Elijah and Zichri, sons of Jeroham ... all these are Benjamin's sons” (I Chronicles 8). Seder Eliyahu Rabbah, cited by Tosafot there, concludes: they told him, “Give a sign for your words.” He replied: thus is written Benjamin's genealogy, “Jareshiah and Elijah,” and so forth.[TN190104]

Yad Yehudah - ח

(8) “Merely dialectic”: in Ha-Meqabbel, Rabbah bar Avuha found Elijah standing in a gentile cemetery and asked, “Is the master not a priest?” He replied: gentile graves do not convey uncleanness. This does not show he was a priest.

Rema of Fano - continued

(Genesis 49:3) teaches that the firstborn's service is the law of priesthood. Thus Cain first aroused himself to it: had his offering for himself been accepted, he would also have been inaugurated for others. Of him it says, “If you do well, lifting”: Torah says, let the innocent come and atone for the guilty. A sage may now understand that Enoch son of Jared and Shem son of Noah were attendants for Adam and Abel. In chapter 3 we mentioned Enoch among those completing David's years and Adam's relinquished years, together with Jared and Methuselah. He merited rectifying what the other had perverted, seeing it with his own eyes, after the mystery of the bird's nest, for those who know it.

Shem likewise merited becoming Abel's guardian and tutor after the world was founded from him in Seth. His establishing study houses was not for nothing, as in the Zohar, Tiqqunim, Tiqqun 69, folio 117b. From there Moses merited serving as priest in a white tunic. Moreover, he fulfilled “A person who offers from among you”: “Moses brought Aaron and his sons near,” as mentioned above. Moses compared himself with Abraham in two places, concerning priesthood and kingship, as in Bereshit Rabbah on the binding and at the beginning of Va-Ethannan. Abraham was brought near; Moses was distanced.

Adam, the world's firstborn, should have ministered splendidly for himself and all who entered the world, according to priesthood's law, serving God Most High for his children. He offered only an ox-

Yad Yehudah - ח - continued

Elijah's answer was merely dialectic, putting him off: even if he were a priest, a gentile cemetery would be permitted. Thus, KhPG [?], Tosafot wrote there concerning R. ʿA [?]; conversely, Rabbah bar Avuha did not ask because he recognized him as a priest, but to debate the law of gentile graves. [TN190105]

Yad Yehudah - ט

Alternatively, it may be said that he decided between them: the one who says “from Shittim[?]” and “he became a priest on Mount Carmel.”[TN190106]

Yad Yehudah - י

(10) “Rather, Phinehas's deeds”: Elijah, with the intention that both aimed at one thing, completing Nadab and Abihu's rectification. Their souls also entered Elijah in impregnation, as in the Idra.

Yad Yehudah - יא

(11) “Toward Heaven, to raise” [?], as written; Elijah rectified this by wrapping his face.[TN190107]

Yad Yehudah - יב

(12) “For drawing near”: Nadab and Abihu offered unconsecrated things in the courtyard. Elijah rectified this by offering consecrated things outside at divine command, the opposite.

Yad Yehudah - יג

(13) Before Elijah merited rectifying Nadab and Abihu's “skulls” [?], he had

Yad Yehudah - יג - continued

to rectify Phinehas's matter. Since Phinehas would not go to Jephthah, as the sages said, Nadab's and Abihu's souls fled him. In his zeal for the LORD's vengeance, Elijah aroused himself to rectify "the dog, Phinehas's faces" [?], by "forgetting in silver" [?] and visiting Hiel. [TN190108] Thus Heleq, folio 113, on "In his days Hiel the Bethelite rebuilt Jericho." Ahab was his companion; he and Elijah came to the house of ṬʿMʾ [taste/reason?]. He sat and said: perhaps Joshua cursed rebuilding Jericho under another city's name or another city under Jericho's name? Elijah answered yes. He said: Moses his master's curse is not fulfilled, but his own is? "You shall turn aside and serve other gods ... He shall shut heaven and there shall be no rain." That man erects an idol on every furrow to worship them, yet rain will not let him go; Joshua his disciple's curse is fulfilled? Immediately Elijah said, "As the LORD, Israel's God, lives, before whom I stood, there shall be no dew or rain these years except by my word."

Yad Yehudah - יד

For even the words of Torah concerning idolatry, "He will shut up the heavens," are only a threat. This is what he said: "Now the curse of Moses, his master, is not fulfilled." [TN190109]

Rema of Fano - continued

bull for himself. His kingship too was diminished: had he not sinned, but ruled his world, Cain and Abel would not have divided it between themselves or quarreled. Abraham merited rectifying both as guardian and tutor to Adam's soul, as mentioned above. Moses thought to resemble Shem son of Noah, king of Salem and priest to God Most High. He was told, "Do not approach here," for his world is not his place, as we explained in Part III.

In truth he was distanced from both only so as not to bequeath them to his sons. He himself was king and priest, no gate closed before him in heaven above or earth below. Moreover, he ruled the chosen people at the degree of Jeshurun, a kingship no other person merited, of which it says, "Riding heaven to help you, and in His majesty the skies." This kingship belongs distinctively to blessed God: the verse begins, "None is like God, Jeshurun." In priesthood too Moses offered people to Heaven, Aaron and his sons, as stated.

Nadab's and Abihu's souls were burned like limbs of the burnt offering and sacrificial portions of the sin offering, by comparison of the adjacent verses, "Fire issued from before the LORD." They said recalling their death on the Day of Atonement atones like sacrifices. Eleazar and Ithamar were like remnants of consecrated offerings, for they are called "those remaining." This teaches a great, excellent temporary priesthood for Moses our teacher, peace upon him. Through an act, eternal priesthood returned to Aaron, older than him in

Yad Yehudah - טו

(15) "Elijah taught him": Elijah's "As the LORD lives, there shall be no dew or rain these years" was not said to substantiate Moses' curse in the matter, "as said in the bitter, KhR" [?], as apparently seems. Otherwise the difficulty would be, "establish what Elijah establishes—is it fulfilled?" [?]. Moreover Elijah made it depend on himself, "except by my word," not Moses. Rather: you cannot "rescue" [?] proof from Torah's words for scribes' words. On the contrary, scribes' words are stricter here: humans are a passing spirit that carries them off, so the Holy One guards their honor by especially fulfilling their words within their lifetime. The blessed LORD, however, is not a man to lie; He is patient and collects His due.

Thus: certainly a sign and wonder for you—there shall be no dew or rain these years except by my word. This is knowledge "that according to them" [?]: although Moses' curse in this very matter is not fulfilled, mine is; hence we judge Joshua's ban. [TN190110]

Yad Yehudah - טז

(16) This is itself the reason for "Scribes' words are stricter."

Yad Yehudah - יז

(17) "They did not": returning to Nadab and

Yad Yehudah - יז - continued

Abihu. They did not honor their father; this was rectified by their father's honor departing from them.

Rema of Fano - continued

years. Hear this and another matter, and know for yourself.

Yad Yehudah - יח

(18) As in Zohar, Va-Era, page 46 [?]: “Eleazar son of Aaron took one of Putiel's daughters as wife; she bore him Phinehas. These are the heads of the Levites' fathers.” “These are heads”—was he not alone? Rather “these,” and so forth: at the verse's beginning we find it, “and what” [?]; what they impaired and rectified he completes, gains their priesthood, and it rests in him. In the verse of both, “the deed of the beginning of what is not” [?] was found in him. Who are they? Nadab and Abihu. See there. It called them Levites: they did not become priests until Phinehas did, “at the hour we cleansed for the master” [?], and priesthood was returning to its lodging.[TN190111]

Yad Yehudah - יט

(19) He had not yet become a priest, so it was unfitting to call him [?] priest, which is a designation of affiliation.

Yad Yehudah - כ

(20) Kohen means service: ministering in sacrificial matters. Before appointment to that service it is inapplicable to call him thus. Hence they said—

Yad Yehudah - כא

(21) There is no priest at a private altar: a non-priest is fit there, as in the Mishnah at the end of Zevahim. Even the offerer himself is not called priest here, for a priest serves others, not himself.

Yad Yehudah - כב

(22) “What, then, does He was priest mean?” We do not find Melchizedek offering sacrifices for others. But there [?], Melchizedek is Shem son of Noah, as is known; he offered for his father Noah, who had a blemish and was unfit to offer.[TN190112]

Yad Yehudah - כג

(23) On “Preeminence in dignity” he translated: you were fit to receive three portions—birthright, priesthood and kingship.

Yad Yehudah - כד

(24) The firstborn served before the Tabernacle was erected, as in Zevahim. The law of birthright caused this; therefore he translated “priesthood.”

Yad Yehudah - כה

(25) Cain, firstborn and principal offspring, first aroused himself to bring an offering. Do not object: “the birthright was Abel for others” [?]; for there [?], had he been accepted and his offering received, he would have been inaugurated for others too. Thus—[TN190113]

Yad Yehudah - כו

(26) “Lifting”: “If you do well, lifting”—language of lifting, Moses our teacher to priesthood, and so forth, and there shall be birthright. If you do well, birthright will be fitting for you. Thus the Zohar there, page 103 [?]: what is lifting? “Preeminence in lifting”—this is birthright, for the firstborn has “in all of it” [?], and so forth.[TN190114]

Yad Yehudah - כז

(27) “Now”: the master inwardly reveals Moses' priesthood, coming to him from Shem son of Noah, and Aaron's priesthood.

Yad Yehudah - כח

“They were attendants” to Adam and Abel, the primordial king [?], as stated in the Zohar on the Song of Songs: when Adam sinned, those glorious garments of the light of the Garden of Eden flew away from him, and the soul of the radiance [frozen-source gap; recovered from print: “of the supernal speculum”] that had descended into him departed from him. When Enoch came, the supernal radiance, a holy soul, descended into him, and Enoch was in that supernal radiance that had left Adam; see there. Shem son of Noah was likewise an attendant to Abel’s soul, as stated in the Zohar that we shall cite shortly. [TN190115]

Yad Yehudah - כט

(29) “Among those who completed for David” the seventy years that the first Adam relinquished to him, for he needed assistance in the matter, and David’s guarantor himself needs a guarantor. Enoch, Jared and Methuselah completed them and agreed with him concerning the relinquishment, for they too relinquished years to him in this way, as explained there.[TN190116]

Yad Yehudah - ל

(30) Enoch is known to have merited rectifying Adam's sin, [gap].

Yad Yehudah - לא

(31) “Like a nest”: Tiqqunim 69 expounds Metatron as the Shekhinah's nest. Thus, as we said, Metatron, Enoch, was initially also a nest for the world's formation.

Yad Yehudah - לב

“Shem had already merited,” and so forth. These are the words of the Zohar, Bereshit, page 150: “Be-shaggam—this is Abel. But we established that be-shaggam is Moses. Moses is Seth, and he is Shem, and he is Abel,” and so forth; see there. Further there: “The breath of Torah alone,” of which it was said, “The voice of the LORD hews flames of fire”; this is the secret of Moses being from Shem, for of him it says, “For I drew him from the water.” Above, Shem was establishing houses of exposition in Torah. He was there the completion of the HKPSh TsHYṬ [?]; therefore “You placed everything beneath his feet.” [TN190117]

Yad Yehudah - לג

(33) From there, “as the words of a priest” [?], Moses in his reincarnation merited high priesthood, serving in a white tunic without priestly garments during the seven inauguration days, or throughout Israel's forty years in the wilderness, according to each view, as in Zevahim and Shemot Rabbah. [TN190118]

Yad Yehudah - לד

(34) Moreover, by bringing Aaron and his sons near to the Omnipresent, he fulfilled “A person who offers from among you”—literally.

Yad Yehudah - לה

(35) Above, Part III, chapter 6.

Yad Yehudah - לו

“In two places”: that is, as it says, “Here I am, here I am”—for priesthood and kingship, like Abraham, and so forth, as it says, “Lord GOD”; see there. [TN190119]

Yad Yehudah - לז

(37) According to priesthood's law, serving there for others, and so forth.

Yad Yehudah - לח

(38) “They would not quarrel”: through dividing the world they disputed with one another, as is known.

Yad Yehudah - לט

(39) Above, chapter 2, and Part III, chapter 7.

Yad Yehudah - מ

(40) “And a fine hour” [?], see there: priesthood and kingship would be his portion from Shem son of Noah, being paired with Adam's soul.[TN190120]

Yad Yehudah - מא

(41) “Do not approach here”: approaching means priesthood; here means kingship, as in Bereshit Rabbah. “His world is not his place”: he did not come into the world for his world's sake, to bequeath priesthood and kingship to his sons. “Do not approach here” refers to this.

Yad Yehudah - מב

(42) “In truth”: in Zevahim, Tevul Yom, and Midrash Rabbah, we initially raised Moses' priesthood. Some there say priesthood ceased only from his seed: why should he be diminished from being Israel's priest and king because he did not come into this world for their need? On the contrary, who is greater to serve as priest for others and govern kingship? This is why he came. “Rather, bald in this world, not against his will” [?]; his distancing means only not bequeathing them to his sons. Thus the conclusion there: it means for him and his seed. “But after a world Moses avenged kingship, and they did not give it to him” [?]. See above, Part III, chapter 5. [TN190121]

Yad Yehudah - מג

(43) At Jeshurun's degree: “He became king in Jeshurun.”

Yad Yehudah - מד

“Which none merited,” and so forth. In the Zohar, Va-Yishlaḥ, at the reference ḤB [?], on the verse “And now hear, Jacob My servant, and Israel whom I have chosen,” and so forth, “Do not fear, My servant Jacob, and Jeshurun whom I have chosen,” its words are: “There are three degrees in all: first Jacob, then Israel, then Jeshurun. Come and hear: Jacob we have established; Israel—Kʿ [?]. Although they are degrees, they are one. Jeshurun: why is Israel called by this name? Israel and Jeshurun are all one. Jeshurun, as it says, ‘He looks upon men,’ because he takes a line to this side and to that side, and because of those two lines he is called Jeshurun,” and so forth.

The intention is Tiferet in the aspect of its receiving from the right and the left without inclining toward

Yad Yehudah - מד - continued

either of them, as explained in Pardes, in the Gate of Epithets. Concerning this Scripture says, “There is none like God, Jeshurun, who rides heaven to your help,” and so forth; see there. As is known, heaven is a designation for Tiferet. The intention is that He who rides heaven, bestowing upon Tiferet in the aspect of Jeshurun without inclining to either side, will Himself be your help. By this Moses merited reigning over Israel at this degree, in the attribute of One. [TN190122]

Yad Yehudah - מה

(45) Nadab and Abihu were already in the aspect of an offering, there in the burnt offering's limbs, meaning “their KSMT” [?]. This is indicated in Shemini concerning inauguration sacrifices, “Fire rose,” beside Nadab and Abihu's death, where it again says “Fire issued”: they too were an offering to the LORD.[TN190123]

Yad Yehudah - מו

(46) Zohar, Aharei, page 100, says recalling their death atones as sacrifices.

Yad Yehudah - מז

(47) We learn that as Moses' kingship was at the upper degree, so was his priesthood.

Yad Yehudah - מח

(48) “Through an act”: because he said “Please send by whom You will send,” priesthood returned to Aaron after the seven inauguration days, as in Shemot Rabbah.

Yad Yehudah - מט

(49) “This and another”: their blessing, Nadab and Abihu's, is included; we heard it in the adjoining chapter.

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Yoel Moshe - 1

“The world's tranquil ones,” etc.: Nadab and Abihu sinned in not taking counsel. I heard this from my master, the eminent Rabbi Elhanan, ShN [?], the divine man, the great kabbalist.[TN190124] I asked why the author began with this verse and how the verse belonged to this matter. He answered me thus, in these words: “One who enters and leaves this wisdom knows that the complete stature has three thirds, which are nefesh, ruaḥ and neshamah. The conjunction of the right and left brains includes

Rema of Fano

“The world's tranquil ones attained wealth”: they did not take counsel with Moses in a matter requiring many counselors. Phinehas at Shittim consulted Moses in a matter admitting no consultation. On the contrary, a difficulty arises: in such a case one does not consult a court, and someone who comes to consult is not instructed. Rather, Phinehas said this to Moses: “Our master, you have already taught us the zealot's law; now I need only to fulfill in myself wise instruction, to appease the lowly, the souls of the needy.” With this, his soul's desire drew in the spirit of these two survivors. Moses too said only, “You have spoken rightly,” since they had already stated the law: “Let the

Yoel Moshe - 1 - continued

between them a cavity of the skull containing no brain. This is the glorious dwelling of Daʿat, the agreement of the two together. Thus the skull has three cavities, two full and one empty, from the participation of the two full ones; from there the right's power goes to the right hand, and likewise for the left. What is called neshamah in the head as the higher Daʿat is called ruaḥ here in the heart. Immediately it descends to the central channel between the two kidneys, the lower third. There counsel is completed, for

Yoel Moshe - 1 - continued

the kidneys advise from what mediates between them, and one is called nefesh. You already know that Yesod is named Peace, establishing peace, etc.: after both full ones made peace, being two halves of a body, they must take counsel with one another. In their general conjunction they are called Netzah, Hod and Yesod. Shalwei has the numerical value of the three Elohim within them, sweetened by three YHWH names, as known from the mystery of ShWL, TShWLW as initials, in the mystery of the Qaddish, as above.[TN190125] This is shalwei; when Yesod's action is completed, completed through itself, it is called shalom. This is 'Peace within your rampart, tranquility within your palaces.' Now KH [25/ thus?] remain under the name 'the world's tranquil ones.' 'From whose [MI] womb did it come out?'—the awesome ice, Dʿ [?], entered in actual peace, etc.; these are ancient matters.[TN190126]

"But Nadab and Abihu are Adam the first man's nefesh and ruaḥ, and are literally called sanctified ones, for they attained the wealth swallowed by the shell, which it shall vomit up. Its mystery is forty-eight permutations of the nun of MNṢPN, where the holy sparks are gathered. Had they brought the incense to bind the higher

Rema of Fano - continued

reader of the letter be its messenger." What Phinehas received from Moses was confirmation of the law, not permission, so that the disciple might be justified in his speaking and the master acquitted in his judging.

They did not consult one another; here both came with one counsel to Phinehas, to add strength to the might above. They issued a ruling in their master's presence; Phinehas fled from giving rulings and did not agree to sit at the head after Joshua's death throughout the elders' and judges' days. They entered drunk with wine; of Elijah it is written, "He shall drink from the brook"; he asked the Zarephath woman only for water, and the angel prepared a flask of water for him, according to the law of the priests of the paternal house. They entered lacking garments; Elijah mourned this and had a leather belt instead of a sash, fulfilling in himself, "The skin of the burnt offering which he offered—to the priest it shall be his." Of Abraham it is written, "You are a priest forever": he offered Isaac, who is the whole world, in the sense of the reward of them all that we explained, and of what we intimated concerning him in the treatise Em Kol Hay. Elijah said, "As the LORD lives, before whom I stood"; this was on Mount Moriah, for his celestial counterpart was there. He offered to the priest—Abraham—the ram caught in the thicket. Therefore the Torah said, "The skin of the burnt offering shall be his." This also accounts precisely for the extra "his" in the verse: it could have said "shall be the priest's," but it is as we said. "A man's burnt offering," too, is sweeter than honey and

Yoel Moshe - 1 - continued

union with the woman who fears the LORD, not with alien fire, an alien woman, they would necessarily have taken counsel with one another, through participation in the completion of counsel dwelling there in that place. They would also have taken counsel with Moses, who occupies higher Daʿat, for Daʿat descends and becomes counsel, as above. Corresponding to this counsel, which is nefesh, it is said, 'And to you, guard yourself—to his soul.' Examine it and you will find.[TN190127] Therefore Phinehas, Yesod, performed the actions of YWʿB [?], for a spirit of zeal passed over him for the LORD God of hosts, precisely. To rectify their damage he had to repay their unnecessary approach through one who took counsel where counsel was unnecessary, for 'the zeal of the LORD of hosts shall do this.' Examine it. Therefore the covenant of peace was given him. This is the abridgment, and this needs no delay."[TN190128] End of his words.

"To fulfill in myself," etc.: I need no advice; what I ask now is to rectify Nadab's and Abihu's souls. This is "to give merit to the lowly," etc. "The disciple might be justified" is Phinehas; "the master acquitted" is Moses, for both spoke rightly. "Who is the whole world":

Yoel Moshe - 1 - continued

Isaac is weighed against the whole world; Abraham offered him as a burnt offering, as a priest. This is precisely “You are a priest for the world.” “He offered,” etc.: Elijah offered the ram as an offering to Abraham at the binding. Hence “before whom I stood”: he had already stood before Him at Mount Moriah. See the writings of the Ari, according to interpreters: at the binding there was an accusation between Michael and Satan. Michael brought the ram near so Isaac would be saved; Satan pushed it away so Isaac would be slaughtered. His argument concerned the calf's sin: if Isaac were slaughtered, Israel as a whole would cease. This is the mystery of ‘And behold, a ram’ having Michael's numerical value. ‘Behind’—three caught in the thicket [?]: take the letters after S-B-Kh and they are ʿ-G-L, calf; after samekh, ʿayin; after bet, gimel; after kaf, lamed. [TN190129] Michael defeated him—by what? ‘By its horns’: HShṬ [?] has the numerical value 368 [?]. The incense measures are 365, with three the high priest added on the Day of Atonement, as known: 368. For the calf's sin, afterward He took Nadab and Abihu: ‘The LORD was also angry with Aaron’ means the destruction of sons. With

Rema of Fano - continued

dripping honeycomb to one who has a palate.

They were negligent in sanctifying hands and feet; Elijah sanctified his whole body in the brook Cherith for many days. They prepared fire outside and brought smoke inside; he said, “I shall put no fire,” and there was no smoke-producing ingredient there: the entire trench was full of water. They did what He had not commanded them; he said, “At Your word I have done it.” They had no sons and were redeemed by their brother's son, resembling the law of the son of a woman in levirate marriage. In the sense of “the raven wants children,” ravens sustained Elijah. They had no wives, for Israel's virgins were not praised by them; they desired kings' daughters. They were redeemed through the son of a woman of Putiel's daughters, who acted zealously against Simeon's prince when he sinned with a princes' daughter. Likewise Elijah acted zealously against Ahab, whom his wife Jezebel, daughter of the Sidonians' king, incited. They said, “When will these two elders die?” Elijah said, “Take my soul.” They also calculated the end-times; he said, “I am no better than my fathers,” as Rabbi Zeira said: “The land that Moses and Aaron did not merit entering—who says I shall merit it?” They sought to lead the congregation and presumably hoped to exercise authority in the Land of Israel. He said, “I alone remain,” asking that others lead Israel, until he was commanded to anoint Jehu as king and Elisha as prophet. He ascended in the storm to heaven only across the Jordan. Even then he raised to its place above the fire that had come out from the

Yoel Moshe - 1 - continued

this the calf's sin would be atoned for.[TN190130]

“The midrash is known: nothing of the ram was wasted. Its skin became a belt for his loins; it shall be his. The priest is Elijah, offering ‘a man's burnt offering,’ for Isaac's soul flew away and entered the ram, as above, part II, chapter 30. Thus the offering itself is a man. ‘The skin of the burnt offering which he offered to the priest’—the righteous priest Abraham —‘shall be his,’ Elijah's, who made himself a belt from it and gathered them from it [?], as in the midrash.[TN190131] There is an allusion: ‘God will see for Himself the lamb’; the initials of Elohim, yir’eh, lo are ELYH. Although Elijah had not yet been born, his celestial counterpart was there, for Elijah brought it near and Satan pushed the ram away.”

“Of Putiel's daughters”: she was not distinguished by lineage, whereas they had intended precisely kings' daughters. This seems to me to follow from the tribes' disparaging him: “This son of Puti,” etc. Therefore he was traced to Aaron, to show Nadab and Abihu were within him; he had to rectify matters by not marrying a great man's daughter. Examine it. “By their brother's son”: Phinehas son of Eleazar, Nadab's and Abihu's brother. “The raven wants children”: they had no

Yoel Moshe - 1 - continued

sons. “From the LORD on their account”: when they were burned on the eighth day of the installation rites,

Rema of Fano - continued

LORD on their account on the eighth day of the installation rites.

Yoel Moshe - 1 - continued

that fire now ascended with him. Thus of Elijah: “And behold, a chariot of fire,” etc.

Yad Yehudah - א

(1) “The world's tranquil ones,” etc.: the master returns to explain further the reincarnations of Nadab and Abihu and their rectification through Phinehas and Elijah. The world's tranquil ones, Nadab and Abihu, [gap] that they offered without consulting their master. Phinehas rectified this by consulting Moses, as in Ha-Nisrafin: “Phinehas saw”—he saw the deed and remembered the law. He said, “My father's father's brother, did you not teach me on descending Mount Sinai: one who has intercourse with an Aramean woman [?]—zealots strike him?” He answered: “Let the reader of the letter be its messenger.”

Yad Yehudah - ב

(2) “On the contrary, a difficulty”: why did Phinehas need to say to Moses, “Did you not teach me thus?” One does not consult a court. Moses's words, “Let the reader of the letter,” etc., are also difficult: we hold that one who comes to consult is not instructed, as stated there.

Yad Yehudah - ג

(3) Rather, this is the thing he said [gap], to rectify Nadab and Abihu's failure to consult their master. To show that he did not need his ruling, he said, “Did you not teach me thus?” I am not asking you what the law is: you taught it to me when descending Mount Sinai, and I know that one who comes to consult is not instructed. Necessarily, then, I am not mentioning the law before you today—

Yad Yehudah - ד

(4) —but wise instruction, to appease the lowly, Nadab's and Abihu's souls, and atone for their error.

Yad Yehudah - ה

With our explanation, we need not say that the souls of Nadab and Abihu entered Phinehas [gap in the frozen source; recovered from print: “without his awareness”]. For indeed Phinehas’s soul desired this from the beginning, in order to rectify them. [TN190132]

Yad Yehudah - ו

(6) Moses too, answering “Let the reader of the letter,” etc., did not intend to answer Phinehas “in

Yad Yehudah - ו - continued

this camel/recompense” [?] by a particular ruling about his battle, but about zealots in general. He meant: “You have spoken rightly, and HNWT [?], that is what I taught you, for they said as law: ‘Let the reader of the letter,’” etc.[TN190133]

Yad Yehudah - ז

(7) “And the law,” etc.: that is, according to this, Moses did not give him permission to kill, but acknowledged the law to him; and he appeased Moses and Phinehas concerning the matter he mentioned.[TN190134]

Yad Yehudah - ח

(8) “To add strength”: these matters above, as already stated above.

Yad Yehudah - ט

(9) “According to the law of the priests of the paternal house”: they are forbidden to drink wine.

Yad Yehudah - י

(10) “He fulfilled in himself” what is written: “And thus you shall offer the burnt offering of fire [?]; the skin of the burnt offering,” etc.[TN190135]

Yad Yehudah - יא

“He offered Isaac”: thus he was priest to Isaac, who received the reward of the whole world and became a conduit through which the whole world was nourished. [TN190136]

Yad Yehudah - יב

In the sense of what the sages, of blessed memory, said concerning intention: the lower beings strengthen the Holy One, blessed be He, who receives the reward of them all, in the manner explained above, Part II, chapter 14. [TN190137]

Yad Yehudah - יג

(13) “And from what we intimated” [gap].

Yad Yehudah - יד

(14) “He offered,” etc.: the word “to the priest” in the verse about the burnt offering's skin is not joined upward to “his,” but downward to “offered.” It means Elijah, who offered to Abraham.

Yad Yehudah - טו

(15) Therefore the Torah says the ram's burnt-offering skin shall be his: Elijah's leather belt came from Isaac's ram, as known.

Yad Yehudah - טז

“But as we said”: that is, “to the priest” and “it shall be his” are connected together. [TN190138]

Yad Yehudah - יז

(17) “And a burnt offering of water,” as the sages say, “who offered the burnt offering,” and “WNH ṢʿM [?] to fill with water,” is also sweeter than honey. It alludes to Isaac's being [?], literally a burnt offering of water, as explained above, part II, chapter 18: Isaac's soul, which flew from him at the binding, entered the ram.[TN190139]

Yad Yehudah - יח

“They were redeemed by their brother’s son,” Phinehas. This was like levirate marriage: one who departs without sons returns and emerges in his brother’s son. Therefore Elijah was sustained by ravens, which desire offspring, as the sages, of

Yad Yehudah - יח - continued

blessed memory, said. [TN190140]

Yad Yehudah - יט

(19) “They had no sons,” etc.: as in Midrash Rabbah, Aḥarei: they said, “Our father's brother is king; our mother's brother a prince; our father high priest; we deputies of the priesthood. What woman suits us?” Rabbi Menaḥama, in Rabbi Joshua ben Nehemiah's name, said: “Fire consumed his young men.” His young men consumed fire because “his virgins were not praised.”[TN190141]

Yad Yehudah - כ

(20) “Calculators of end-times” [gap], for “I am no better than my fathers,” Moses and Aaron, who did not merit this.

Yad Yehudah - כא

(21) “Even then,” etc.: the chariot and fiery horses in which Elijah ascended were those [?] in which Nadab and Abihu were burned.

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Historical index: Heqor Din - IV - Chapter 19

Heqor Din - Part IV (ד) - Chapter 20 (כ)

Yoel Moshe: 1

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe - 1

“I have not seen him,” etc.: he comes to explain the whole passage, “Who said to his father and mother, ‘I have not seen him’; he did not recognize his brothers, nor know his sons, for they kept Your sayings and shall preserve Your covenant; they shall teach Your laws to Jacob,” etc.; “Bless, LORD, his strength,” etc., as far as “so they do not rise,” etc. Study it, precept upon precept, line upon line. “His mother caused his exclusion”: Phinehas would not be a priest, for such is the judgment of the

Rema of Fano

“Who said to his father and mother, ‘I have not seen him’” (Deuteronomy 33:9): this is certainly Phinehas, for whom Moses our master, peace be upon him, sought mercy: “Bless, LORD, his strength, and accept the work of his hands” (Deuteronomy 33:11). He says to his father—Eleazar—and to his mother, literally, “I have not seen him,” Aaron, mentioned in the preceding verse: “Your Thummim and Your Urim belong to Your faithful man” (Deuteronomy 33:8). “I have not seen him” means: I derived no benefit from his anointing, for Phinehas became a priest solely by his own merit. On this reading “to his father” is readily

Yoel Moshe - 1 - continued

priest of On. Although Jethro was Midian's priest, all is one mystery, in one whole: first Joseph's father-in-law was called priest of On, then Moses's father-in-law was called priest of Midian, for Joseph and Moses ascend in one mystery. See Zohar, Yitro, ʿQYṬ [?], and there you will understand. Their saying “from Joseph and Jethro” is all one mystery: he was from the idolatrous priests, the priest of On and the priest of Midian, and both are one. Examine it. “To bring a pure thing from an

Yoel Moshe - 1 - continued

impure one": Phinehas and Jethro.[TN190142]

One may further explain "I have not seen him." Moses and Aaron are known to have been the likeness and reincarnation of Cain and Abel: Moses—Seth, Abel; Aaron—Cain. His mother was from Jethro the Kenite, also Cain's rectification, as known. Concerning this he says: Do not say my priesthood, which I took from Nadab and Abihu, came from the merit of my father and mother, who rectified Cain, the world's firstborn, who should have been priest. It came from my own self.

"He withdrew from the conduct": Phinehas withdrew from worldly conduct and lifted responsibility for his sons from himself when they had already kept Your Torah. This is "he did not recognize his sons," to direct them any longer. When was this? "For they kept Your sayings." "Continual repetition": reviewing study so it is not forgotten. As the young stag turns backward while running, every Torah scholar must look backward at what he already learned, lest he forget. "Fit to teach": "They shall teach Your laws to Jacob," the revealed part; the hidden is "Your Torah," the LORD's Torah, "to Israel." "Such as incense": "They shall put incense in Your nostrils." "Vindicating His judgment in two

Rema of Fano - continued

understood, and "to his mother" is also necessary. According to the view "of Joseph's daughters"—Joseph who mastered his inclination—Joseph was the firstborn in intention, and we already recalled that priesthood belongs to the rights of primogeniture. It teaches us that the matter depended on his own merit, not others'. According to the view "of Jethro's daughters"—Jethro who fattened calves for non-gods—both accounts apply: her father was from Joseph, her mother from Jethro. This too is what Elijah told the sages: "I am of the sons of Rachel's sons." Her father's mother may also have belonged to Gad's tribe, so all the sages' words stand.

One might suppose his mother caused his initial exclusion, for that is the judgment of the priest of On: his sons are kept far from salvation. Alternatively, heaven might favor bringing a pure thing from an impure one. Thus we find that Jonadab son of Rechab produced high priests from his daughters' sons, and eight priests who were prophets descended from the daughters of Rahab, who married Joshua. One might say that Phinehas's mother likewise caused his present admission. It teaches us otherwise. "He did not recognize his brothers, nor know his sons": he withdrew from the world's conduct to be alone in his Creator's service. Since a person may not throw off responsibility for children and relatives before fulfilling his obligation to them, training them in Torah and fear of heaven, it says he did this only when they had already "kept Your saying" in their hearts, having learned the whole Torah. "They shall preserve Your

Yoel Moshe - 1 - continued

worlds," etc., etc.: until now man's judgment has been settled under two judgments, namely the New Year judgment and the soul's judgment after death. The obligation remains for us to explain the third judgment, after resurrection. See part I, chapter 1.

Yad Yehudah - א

(1) "Who said," etc.: the master explains these verses [?] concerning Phinehas, "who emerged, ṢYT" [?], in the preceding chapters.[TN190143]

Yad Yehudah - ב

(2) "I have not seen him": it does not mean "I have not seen" his companion, for it would then have said "I have not seen you." It refers to the preceding verse, "and did not say [?], Your Thummim and Your Urim belong to Your faithful man," Aaron. Phinehas speaks of him to his own praise: "I have not seen him," Aaron, from whom I neither became priest nor obtained lineage at all, for I did not become a priest until I killed Zimri.[TN190144]

Yad Yehudah - ג

(3) All this readily explains why he said it to his father, indicating that Phinehas's priestly lineage would not be his.

Yad Yehudah - ד

"To his mother is also necessary": this must be said so that you do not wonder why he mentioned

Yad Yehudah - ד - continued

his mother thus. Who would imagine that the priesthood came to him from her? It is therefore necessary to say this: according to the one who expounds “of the daughters of Putiel” as “of the daughters of Joseph,” one might say that Phinehas became a priest on her account. For priesthood belongs to the rights of primogeniture, as mentioned above in chapter 18, and Joseph was the firstborn in intention, as explained above, Part III, chapter 18. Therefore it was necessary to say that this is not so. And likewise — [TN190145]

Yad Yehudah - ה

(5) —according to the interpretation “of Putiel's daughters” as Jethro's daughters, he who fattened calves for idolatry, one might suppose “his father-in-law caused him” [?], as concluded shortly. [TN190146]

Yad Yehudah - ו

(6) “Both accounts apply”: as they say in the chapter of Sotah, folio 23 [?]: if his father-in-law's father was from Joseph, his father-in-law's mother was from Jethro; and if his father-in-law's mother was from Joseph, his father-in-law's father was from Jethro. “And the wording is right,” etc., the main “DKHYḤ” [?] here, of Elijah's saying “I am of the sons of Rachel's sons,” as above, chapter

Rema of Fano - continued

covenant” is continual repetition of study. Even a Torah scholar who sits studying all his days must beware of forgetting one thing he learned, as we learned in Avot. He should learn from the young stag, which runs forward while constantly looking behind.

They too are fit to teach its revealed part, such as the laws known to the multitude, and its hidden counterpart, passed in whispers to the wise. This is the LORD's Torah, a need on high, as written, “And Your Torah to Israel.” They are also fit to be trained in priesthood, even its inner services, such as incense, which is entirely consumed on the inner altar. Even a burnt offering has its skin given to the priests, unlike incense. This altar in the sanctuary is devoted to the Most High: it permits nothing to another. The bronze altar differs: priests and owners benefit from it after the permitting portion has been offered as commanded. Hence “Your altar.” Then, when the children and relatives have been perfected in heaven's service, “Bless, LORD, his strength”—that of the head of this holy paternal house, who withdrew from worldly ways to stand before the LORD in constant solitude, as in “As the LORD lives, before whom I stood.” In its plain sense he asked that his sons be blessed by the Most High, after placing his trust in the LORD concerning them. “Accept the work of his hands”: when Elijah builds an altar before You and offers on Mount Carmel. “Crush the loins of those who rise against him”: Baal's prophets; “and of those who hate him, so they do not rise”: Asherah's prophets, who eat at Jezebel's table. But Ahab humbled himself and was rectified.

Yad Yehudah - ו - continued

18. He did not say his father-in-law was from Joseph, but “of the sons of her sons.”[TN190147]

Yad Yehudah - ז

(7) It is also possible that the mother of his father-in-law's father was from Gad. Thus the sages said in Bereshit Rabbah, Vayyiggash, that Elijah [?] was of Gad's tribe.

Yad Yehudah - ח

(8) “One might suppose” refers back to “according to the view: of Jethro's daughters.” One might suppose Phinehas was initially kept from priesthood because of his mother, Jethro's daughter, the priest of On who fattened calves for idolatry. He therefore also had to say to his mother, “I have not seen him,” Aaron: I did not merit priesthood by being Aaron's son, so that someone could say, “As being Aaron's son was mine, against it I was of Jethro's sons, priest of On, whose lineage deserves exclusion.” What earned me priesthood was my own merit, “and my father's lineage, but,” while my mother's lineage does not detract [?]. [TN190148]

Yad Yehudah - ט

(9) Alternatively, the opposite: one might suppose that his mother's descent from On's priest caused his admission, since there is no pure thing except from an impure one [gap]. “I have not seen

Yad Yehudah - ט - continued

him," Aaron: even his pure and prior lineage availed me nothing, "except your unity" [?].[TN190149]

Yad Yehudah - י

(10) Jonadab son of Rechab was of Jethro's descendants. Jeremiah prophesied about him, "Jonadab son of Rechab shall never lack a man standing before Me all the days." Sifrei expounded this about their daughters, who married into

Rema of Fano - continued

Thus Moses our master's blessing, peace be upon him, encompassed the priesthood's law for its two heads of lineage, Aaron and Phinehas. This is a sound, clear plain reading. Along our path we have learned that for Nadab and Abihu, through Phinehas, who is Elijah, change of name, change of place, and change of deed were completed. We have already extended the discourse sufficiently for our intention in vindicating His blessed judgment in two worlds.

Yad Yehudah - י - continued

priesthood, etc. See MY HM-M [?], part II, section 7. [TN190150]

Yad Yehudah - יא

(11) "His brothers," etc.: he further explains the verse's end, "He did not recognize his brothers, nor know his sons, for they kept Your saying and shall preserve Your covenant. They shall teach Your laws to Jacob and Your Torah to Israel; they shall put incense in Your nostrils

Yad Yehudah - יא - continued

and a whole offering on Your altar." He withdrew from his brothers and sons for the Omnipresent's service. It must be said: "he said, in teaching them" [?] the whole Torah, so that they could teach the LORD's revealed laws and expound them in the hidden sense, and also perform priestly service with all its laws and ordinances.[TN190151]

Yad Yehudah - יב

(12) As we learned in Avot, chapter 3: "Whoever forgets one thing from his learning," etc.

Yad Yehudah - יג

(13) "And they reason" [?], etc., as stated in Zohar, Shemot, page 23.[TN190152]

Yad Yehudah - יד

(14) "To see for instruction": this is "They shall teach Your laws," etc.

Yad Yehudah - טו

"And in the hidden analogy": in the secrets of the Torah. [TN190153]

Yad Yehudah - טז

(16) "Such as incense": this is "They shall put incense in Your nostrils," etc. Incense is entirely an inner service, and all the more so the other services; this is "and a whole offering on Your altar." In mentioning incense he hinted that it is more entirely consumed than a burnt offering.

Yad Yehudah - יז

(17) The one who mentions is a man.

Yad Yehudah - יח

(18) "Of the head" [gap].

Yad Yehudah - יט

"When Elijah builds an altar": when mentioning his sons, nevertheless [?], first, "the work of his hands," because it was for the supernal need, as is known. [TN190154]

Yad Yehudah - כ

"Those who eat at Jezebel's table": this is "that they rise not" (min yequmun), meaning "from" [gap in the frozen source; recovered from print: "the lowly ones who will rise and stand against them, excluding Ahab,"] of whom it is written, "Have you seen that he humbled himself?" [TN190155]

Yad Yehudah - כא

(21) "We learned" that they refined three changes [gap], a measure, as in Zohar, Bereshit, page 109. All were fulfilled in Nadab and Abihu through the mystery of soul-impregnation, and Elijah in Phinehas: their name, place and deeds changed for the better. "And they shall be merciful; he shall atone" [?] for all Israel. Amen.[TN190156]

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Historical index: Heqor Din - IV - Chapter 20

Heqor Din - Part V (ה) - Chapter 1 (א)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב

Yoel Moshe: 1

Printed annotation: 1

Yad Yehudah - א

“The LORD's day,” etc.: having set out thus far the LORD's true judgments in two worlds, this world and the world to come, the master saw fit to discharge his obligation to explain the third judgment, the world of resurrection, as promised at the treatise's beginning. He said that the LORD's great and awesome day, mentioned at the end of Malachi's prophecies —“Behold, I send you Elijah the prophet before the LORD's great and awesome day comes”—is judgment day at the resurrection of the dead. The LORD will see and judge between righteous and wicked.

Yad Yehudah - ב

“And their crowns,” etc.: as in S2 [?] of Berakhot. [TN190158]

Yad Yehudah - ג

“They will renew their strength,” etc.: in the Gemara, Heleq: the school of Elijah taught that the righteous whom the Holy One, blessed be He, will revive do not return to their dust, as written, “He who remains in Zion and is left in Jerusalem shall be called holy,” etc. Just as the Holy One endures forever, they too endure forever. If

Rema of Fano

The LORD's great and awesome day is the judgment day at resurrection. Judgment belongs to God: whether a person can be numbered with the righteous who sit with their crowns on their heads, enjoying the radiance of the Divine Presence. Through their righteousness they will renew their strength during the years in which the Holy One, blessed be He, will renew His world. All the great sages have agreed, in explaining the teaching of three classes on judgment day, taught in the additions to Sanhedrin, chapter 13, and in Seder Olam, chapter 3, that these are the LORD's judgments concerning the world of resurrection. Their divisions are six, explained in the Gemara, the first chapter of Rosh Ha-Shanah, as follows.

First: the completely righteous, for everlasting life.

Second: intermediate people who are not bodily transgressors—He who is abundant in mercy inclines toward mercy.

Third: intermediate people who are bodily transgressors descend for a time and meṣafṣefin, meaning “hidden/north” [?], or cry out, or emerge and ascend to their rest.[TN190157]

Fourth: those whose sins are the majority, who are not bodily transgressors. Some apply to them what we learned in the Select Tractate: “The judgment of the wicked in Gehinnom is

Yad Yehudah - ג - continued

you ask what the righteous do in those thousand years when the Holy One, blessed be He, will renew His world, as written, “The LORD alone shall be exalted on that day,” He makes them wings like eagles, and they float over the water, as written, “Therefore we shall not fear when the earth changes.” Perhaps you will say they suffer: Scripture says, “Those who hope in the LORD shall renew their strength; they shall mount wings like eagles.” Tosafot, first chapter of Rosh Ha-Shanah, says: “Three classes on judgment day, when the dead revive, as the verse proves. Although they were already judged after death for the Garden of Eden or Gehinnom on account of the soul, another judgment will still determine whether one merits the life of the world to come, which endures forever. Some have already received their judgment in Gehinnom and may thereby merit it.” End of quotation.

Yad Yehudah - ד

“All the great sages,” including Tosafot, agreed that the teaching of three classes concerns judgment

Yad Yehudah - ד - continued

in the world of resurrection, unlike the interpreters who think it concerns judgment in the world of souls.

Yad Yehudah - ה

“First chapter of Rosh Ha-Shanah” (folio 16b), in these words: “It was taught: the school of Shammai says there are three classes on judgment day: one of the completely righteous, one of the intermediate, and one of the completely wicked. The completely righteous are immediately inscribed and sealed for life in the world to come; the completely wicked are immediately inscribed and sealed for Gehinnom, as written, ‘Many of those sleeping in the earth's dust shall awaken, these to everlasting life and those to reproach, to everlasting abhorrence.’ The intermediate descend to Gehinnom, cry out, and ascend, as written, ‘I shall bring the third through fire and refine them as silver is refined.’ Of them Hannah said, ‘The LORD kills and revives, brings down to Sheol and raises up.’ The school of Hillel says: ‘Abundant in mercy’—He inclines toward mercy. Of them David said, ‘I love, for the LORD hears my voice’; the whole passage was said of them: ‘I was brought low, and He saved me.’ Israel's bodily transgressors and the nations' bodily transgressors descend to

Rema of Fano - continued

twelve months,” after which they ascend to their rest. Others explain more leniently, equating intermediate people who are bodily transgressors with those whose sins are the majority but who are not bodily transgressors, since they are alike. Their term is not fixed: they are judged for a time, meaning as much as cleansing requires, and their judgment will in no case reach twelve months. Nevertheless, their faces resemble the bottom of a pot, scorched by Gehinnom's fire. It is somewhat difficult to be so severe toward the intermediate, even if they are bodily transgressors, since ultimately the scale of guilt does not outweigh the other in the weighing of the God of knowledge.

Fifth: those whose sins are the majority and who are bodily transgressors. All agree that their judgment in Gehinnom lasts twelve months. Afterward their bodies are consumed and their souls burned; Gehinnom casts them out, and a wind scatters them beneath the righteous people's feet, as in Malachi's prophecy. This is the judgment of resurrection. Those like them at the judgment of death are cast out by Gehinnom after twelve months and handed to Dumah. Even there they have no rest, but await the testing Elihu revealed to Job.

Sixth: those who spread their terror in the land of the living, withdraw from the community's ways, and lead the many to sin. Gehinnom closes upon them and they are judged there for generations of generations. At the judgment of death, after generations of generations—at least to the fourth—it is possible that these too will be tested through hidden

Yad Yehudah - ה - continued

Gehinnom and are judged there for twelve months. After twelve months their bodies are consumed, their souls burned, and a wind scatters them; they become ash beneath the feet of the righteous, as written, ‘You shall tread upon the wicked, for they shall be ash beneath your feet.’ But sectarians, informers, heretics, those who denied Torah, those who denied resurrection, those who withdrew from the community's ways, those who spread their terror in the land of the living, and those who sinned and led the many to sin, such as Jeroboam son of Nebat and his companions, descend to Gehinnom and are judged there for generations of generations, as written, ‘They shall go out and see the corpses of the men who transgressed,’ etc. Gehinnom ends, but they do not end,” etc.

“The master said: ‘Of them Hannah said, The LORD kills and revives,’ etc. Rabbi Isaac bar Avin said: ‘Their faces resemble the bottom of a pot.’ Rava said: ‘They are among the very fairest people of Meḥoza, and are called the children of Gehinnom.’ The master said: ‘The school of Hillel: abundant in mercy—He inclines toward mercy.’ But it is written, ‘I shall bring the third through fire’! That concerns the sin of Israel's bodily transgressors. Yet you said

Yad Yehudah - ה - continued

they have no remedy! There their sins are the majority; here half are sins and half merits. This is what it means: if half are sins, including the sin of Israel's bodily transgressors, 'I shall bring the third through fire' cannot be avoided. Otherwise, 'Abundant in mercy'—He inclines toward mercy. Of them David said, 'I love,' etc. Who are Israel's bodily transgressors? Rav said: a head that does not put on tefillin. The nations' bodily transgressors? Rav said: through sexual transgression. 'Those who spread their terror in the land of the living': Rav Hisda said: a leader who imposes fear on the community for something other than heaven's sake."

Yad Yehudah - ו

"Second: intermediate people," etc.: according to the school of Hillel, as the

Rema of Fano - continued

wisdom, by Him who devises plans so none banished remains banished from Him. This is the meaning of "Gehinnom ends, but they do not end." We explain it according to the sages' interpretation of "I shall exhaust My arrows upon them." There, "My arrows are exhausted" is the end of afflictions; here too, "Gehinnom ends" is the end of punishment. For the arrows and Gehinnom will not cease, throughout their existence, from raging against them and rebuking them. Yet ultimately they do not end. Gehinnom itself is so called because its numerical value equals ḥinnam, 'for nothing': a deep pit into which people descend for matters of ḥinnam. Purified souls are brought up to the Garden of Eden's messengers, and they say, "Hinnam—here they are; they have been whitened." Of souls merely examined, which need no whitening, they call, "Hinnam—here they are; take them and go," as explained in the Zohar. In truth, nothing is everlasting except in the quality of goodness.

Yad Yehudah - ו - continued

Gemara establishes, where half are sins and they lack the sin of bodily transgressors. We must say that the school of Hillel and the first teacher each spoke of a different case and do not disagree.

Yad Yehudah - ז

"Third: intermediate people who are bodily transgressors": according to the teaching's unqualified statement, the intermediate descend to Gehinnom, cry out and ascend, and the Gemara's conclusion: if half are sins, including the sin of Israel's bodily transgressors, "I shall bring the third through fire" cannot be avoided.

Yad Yehudah - ח

"For a time": Rashi explains thus: "They cry out"—they cry out from suffering for one hour, then ascend.

Yad Yehudah - ט

"Or cry out": as Rashi explains.

Yad Yehudah - י

Or the reading is "emerge," meaning "ascend."

Yad Yehudah - יא

"Fourth: those whose sins are the majority," etc.: this is the teaching's plain sense, "The completely wicked are immediately inscribed and sealed for Gehinnom." Rashi explains "completely wicked" as those whose sins are the majority.

Yad Yehudah - יב

"Some explain" that the judgment in Gehinnom of wicked people who are not bodily transgressors lasts twelve months; afterward they ascend to their rest. Of them we learned in Eduyot, "The judgment of the wicked in Gehinnom is twelve months." Other interpreters do not explain it thus: wicked people

Yad Yehudah - יב - continued

who are not bodily transgressors are judged like intermediate people who are bodily transgressors, for a time. They explain the teaching that distinguishes intermediate from wicked and says "the completely wicked," etc., as referring to those whose sins are the majority and who are bodily transgressors. Etc.: according to them it may also be said that "The judgment of the wicked in Gehinnom is twelve months" concerns those whose sins are the majority and who are bodily transgressors, at judgment after death. After twelve months their judgment in Gehinnom ends and they have some rest. For this it brings proof from "From new moon to new moon, all flesh shall come to bow down." At the judgment of resurrection, however, we say that after twelve months their bodies are consumed and their souls burned; how could it bring a proof that

Yad Yehudah - יב - continued

contradicts this?

Yad Yehudah - יג

“Meaning as much as cleansing requires”: it does not mean a brief hour, as with intermediate people who cry out and immediately ascend. They are not equal in this: the latter are intermediate after all, and severity toward them is difficult; those whose sins are the majority need cleansing corresponding to their many sins. Nevertheless, they resemble the intermediate in that their judgment in no case reaches twelve months.

Yad Yehudah - יד

“Nevertheless, their faces,” etc.: Rabbi Isaac bar Avin's statement that their faces resemble a pot's bottom was said of this class.

Yad Yehudah - טו

“From Gehinnom's fire”: these wicked people are judged in Gehinnom for a duration appropriate to their many sins.

Yad Yehudah - טז

“It is somewhat difficult to be so severe” toward the intermediate that their faces resemble a pot's bottom. Granted they are bodily transgressors; nevertheless, even with this gravity they remain intermediate. The weighing of a person's sins and merits follows their magnitude in the God of knowledge's understanding, not their number, as above, part I, chapter 8. Although they descend to Gehinnom because bodily sin is grave and are not treated by “abundant in mercy” like other intermediate people, ultimately they are intermediate. Reason does not allow their remaining in Gehinnom as long as the wicked whose sins are the majority. Accordingly, it seems to me that Rabbi Isaac bar Avin's explanation, “Their faces resemble,” etc., applying to the intermediate, means wicked people who resemble the intermediate.

Yad Yehudah - יז

“Fifth: those whose sins are the majority,” etc.: as taught, Israel's bodily transgressors descend to Gehinnom and are judged there for twelve months, etc. The Gemara establishes that their having no remedy applies where sins are the majority.

Yad Yehudah - יח

“All agree”: even those who hold that wicked people without bodily sin are not judged for twelve months, as mentioned, agree here.

Yad Yehudah - יט

“As in Malachi's prophecy”: “You shall tread upon the wicked, for they shall be ash beneath your feet,” as in the Gemara.

Yad Yehudah - כ

“Those like them,” etc.: these wicked people are judged in Gehinnom for twelve months also at judgment after death. Afterward Gehinnom casts them out; they do not ascend to rest but are handed to Dumah. Their bodies are not consumed nor their souls burned; otherwise there would be no returning to judge them on resurrection day.

Yad Yehudah - כא

“They await” and are ready to be reincarnated again, thereby to be tested. This is the mystery of reincarnation.

Yad Yehudah - כב

“Which Elihu revealed to Job” (33), saying: “Behold, God does all these things twice, three times, with a man.”

Yad Yehudah - כג

“Those who withdraw from the community's ways”: this includes sectarians, informers, heretics, those who denied Torah and those who denied resurrection. The Gemara counts them and then enumerates “these withdrawers” [?] from the community's ways.[TN190159]

Yad Yehudah - כד

“For generations of generations”: Gehinnom ends, but they do not end. Do not object: since their judgment is to remain in Gehinnom for generations of generations, who removed them from it at judgment after death, so they must descend again at resurrection's judgment? It is possible that also—

Yad Yehudah - כה

—“these at the judgment of death” are rectified through reincarnation after being in Gehinnom for four generations. This is the Gemara's expression “generations”: the minimum of dori is two, and of dorot two, thus four. Since after four generations they ascend from Gehinnom for rectification, they return to Gehinnom for resurrection's judgment if they were not rectified at the judgment of death.

Yad Yehudah - כו

“To the fourth”: four generations.

Yad Yehudah - כז

“Through hidden wisdom”: although they are not ready for reincarnation as the fifth class is.

Yad Yehudah - כח

“We explain it”: not in its plain sense to the transgressors' detriment, meaning their punishment has no end and it is easier to attribute an end to Gehinnom than to their punishment. Our explanation favors them: Gehinnom, the wicked people's punishment, ends; the wicked are not consumed in their sin, but have hope for their latter end.

Yad Yehudah - כט

“According to the interpretation”: R. Ḥ. bar Pappa, first chapter of Sotah (folio 9): “I, the LORD, have not changed”—I have not struck a nation and repeated it. “You, sons of Jacob, have not ended,” for it is written, “I shall exhaust My arrows upon them”: My arrows are exhausted, but they are not. Tanḥuma, Niṣṣavim, concludes: thus the congregation of Israel said, “He bent His bow and set me as a target for the arrow.” To what is this likened? A warrior set up a beam and shot arrows at it. His arrows are exhausted; the beam remains. Likewise Israel: whenever afflictions come upon them, the afflictions end, while they remain in their place and do not end.

Yad Yehudah - ל

“The arrows and Gehinnom” will not cease fulfilling their commission throughout their existence; thus one cannot say punishment will end while they still exist.

Yad Yehudah - לא

“Gehinnom itself”: its name indicates that all who descend into it ascend. Although Ha-Zahav says “except one who has intercourse with a married woman,” etc., nevertheless even they do not end; they will be rectified in the future. It is called thus from “the valley of hinnam”: people descend into it for matters of ḥinnam, as in Eruvin, meaning sexual prohibitions. Secondly, it is so called because after the souls are whitened their overseers say, “Hinnam—here they are.” Both occur in the word Gehinnom. Learn from this that even those descending into it for matters of ḥinnam will be rectified and called “Hinnam—here they are.”

Yad Yehudah - לב

“As explained in the Zohar,” Vayyakhel, page 379, in these words: “Why is it called Ben Hinnom? There is one place in Gehinnom; there souls are refined, a refining to whiten them before they enter the Garden of Eden. Certainly those souls are worthy

Yad Yehudah - לב - continued

when they are brought there. Two angels are stationed in the Garden of Eden, standing at the gate, and give toward [?] those overseers in that place of Gehinnom, to receive that soul. Before it has been whitened in fire, those overseers descend to them and say, ‘Hinnam—here they are.’ At times when it has been whitened, those overseers go out with it from that place and prepare it for the Garden of Eden's entrance, where those ascend, saying to us, ‘Hinnam—here are the souls that have been whitened.’ Then they bring that soul into the Garden of Eden,” etc.[TN190160]

Yoel Moshe - 1

“At resurrection”: one of the three judgments mentioned at the book's beginning. “They will renew their strength”: see the Gemara, Heleq, folio 92. When the Holy One, blessed be He, renews His world, what do the righteous do? He makes them wings like eagles, as written, “Those who hope in the LORD shall renew their strength; they shall mount wings like eagles.” “These are the LORD's judgments”: all agree that the teaching of three classes concerns the future world of resurrection. “Their term is not fixed”: at twelve months; rather they are judged for a time. “Somewhat difficult”: it is improper to be severe toward the intermediate, since the scales are balanced and liabilities do not outweigh merits in the weighing of the blessed LORD, called “the LORD, God of knowledge.” “Those like them at the judgment of death”: he means to compare resurrection's judgment to death's judgment, as in the Gemara, first chapter of Rosh Ha-Shanah. “People like these”: those whose sins are the majority and who are bodily transgressors, after twelve months, etc. “As in Malachi's prophecy”: “You shall tread upon the wicked, for they shall be dust beneath your feet.” “Await testing”: prepared for rectification through reincarnation. “Which Elihu,” Job's companion, “revealed to Job”: “God does all these things twice, three times, with a man.” A person is reincarnated three or four times, and afterward, “For four, I shall not turn him back.” “Generations of generations, at least”: the minimum of dori is two, and dorot also two, thus four; this is “to the fourth.” See above, part II, chapter 15.

“These too may be tested”: they too may be rectified through the reincarnation of their souls. “From the resident,” etc., we explained above at the end of part II, chapter 29, ʿṬ [?].[TN190161] “The arrows

Yoel Moshe - 1 - continued

and Gehinnom": ḥiṣṣai, 'My arrows,' has Gehinnom's numerical value. They are arrows that are exhausted, so all will be rectified in the comprehensive rectification. "Take them and go"—his intention, etc.: its place is in "the blessing of Vayyakhel," page 359; see it at length. "They gesture it toward the Garden of Eden's entrance, where tables are stationed, and say to them, 'Hinnam,'" etc. [TN190162] "An everlasting thing": enduring forever, only in the quality of goodness; afflictions and Gehinnom, by contrast, end.

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Yad Yehudah

"The LORD's day," etc.: having explained thus far the LORD's true judgments in two worlds, this world and the world to come, the master saw fit to discharge the obligation to explain the third judgment, the world of resurrection, as promised at the treatise's beginning. He said that the LORD's great and awesome day, mentioned at the end of Malachi's prophecy—"Behold, I send you Elijah the prophet before the LORD's great and awesome day comes"—is judgment day at the resurrection of the dead. The LORD will see and judge between righteous and wicked.

"And their crowns," etc.: as in the second chapter of Berakhot.

"They will renew their strength," etc.: in Heleq, the school of Elijah taught that the righteous whom the Holy One, blessed be He, will revive do not return to their dust, as written, "He who remains in Zion and is left in Jerusalem shall be called holy," etc. Just as the Holy One endures forever, they too endure forever. If you ask what the righteous do during those thousand years when the Holy One, blessed be He, will renew His worlds, as written, "The LORD alone shall be exalted on that day," He makes them wings like eagles, and they float over the water, as written, "Therefore we shall not fear when the earth changes." Perhaps you will say they suffer: Scripture says, "Those who hope in the LORD shall renew their strength; they shall mount wings like eagles." Tosafot, first chapter of Rosh Ha-Shanah, says: "Three classes on judgment day, when the dead revive, as the verse proves. Although they were already judged after death for the Garden of Eden or Gehinnom on account of the soul, there will still be 'a judgment, he said' [?], whether one merits

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

the life of the world to come, which endures forever. Some already received their judgment in Gehinnom, and from 'all' [?] may merit it." End of quotation.[TN190163]

"All the great sages," including Tosafot, agreed that the teaching of three classes concerns judgment in the world of resurrection, unlike the interpreters who think it concerns judgment in the world of souls.

"First chapter of Rosh Ha-Shanah" (folio 15b), in these words: "It was taught: the school of Shammai says there are three classes on judgment day: one of the completely righteous, one of the intermediate, and one of the completely wicked. The completely righteous are immediately inscribed and sealed for Gehinnom, as written, 'Many of those sleeping in the earth's dust shall awaken, these to everlasting life and those to reproach, to everlasting abhorrence.'[TN190164] The intermediate descend to Gehinnom, cry out and ascend, as written, 'I shall bring the third through fire and refine them as silver is refined.' Of them Hannah said, 'The LORD kills and revives, brings down to Sheol and raises up.' The school of Hillel says: 'Abundant in mercy'—He inclines toward mercy. Of them David said, 'I love, for the LORD hears my voice'; the whole passage was said of them: 'I was brought low, and He saved me.' Israel's bodily transgressors and the nations' bodily transgressors descend to Gehinnom and are judged there for twelve months. After twelve months their bodies are consumed, their souls burned, and a wind scatters them; they become ash beneath the righteous people's feet, as written, 'You shall tread upon the wicked, for they shall be ash beneath your feet.' But sectarians, informers, heretics, those who denied Torah, those who denied resurrection, those who withdrew from the community's ways, those who spread their terror in the land of the living, and those who sinned and led the many to sin, such as Jeroboam son of Nebat and his companions, descend to Gehinnom and are judged there for generations of generations, as written, 'They shall go out and see the corpses of the men who transgressed,' etc. Gehinnom ends, but they do not end," etc.

"The master said: 'Of them Hannah said, The LORD kills and revives,' etc. Rabbi Isaac bar Avin said: 'Their faces resemble a pot's bottom.' Rava said: 'They are among the very fairest people of Meḥoza,

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

and are called the children of Gehinnom.' The master said: 'The school of Hillel says: abundant in mercy—He inclines toward mercy.' But it is written, 'I shall bring the third through fire'! That concerns the sin of Israel's bodily transgressors. Yet you said they have no remedy! There their sins are the majority; here half are sins and half merits. This is what it means: if half are sins, including the sin of Israel's bodily transgressors, 'I shall bring the third through fire' cannot be avoided. Otherwise, 'Abundant in mercy'—He inclines toward mercy. Of them David said, 'I love,' etc. Who are Israel's bodily transgressors? Rav said: a head that does not put on tefillin. The nations' bodily transgressors? Rav said: through sexual transgression. 'Those who spread their terror in the land of the living': Rav Hisda said: a leader who imposes fear on the community for something other than heaven's sake."

"Second: intermediate people," etc.: according to the school of Hillel, as the Gemara establishes, where half are sins and they lack the sin of Israel's bodily transgressors. We must say that the school of Hillel and the first teacher each spoke of a different case and do not disagree.

"Third: intermediate people who are bodily transgressors": according to the teaching's unqualified statement, the intermediate descend to Gehinnom, cry out and ascend, and the Gemara's conclusion: if "in heat/wrath" [?] are sins, including the sin of Israel's bodily transgressors, "I shall bring the third through fire" cannot be avoided. [TN190165]

"For a time": Rashi explains, "They cry out"—crying from suffering for one hour, then ascending.

"Or NŴʿQYM" [?]: as Rashi explains.[TN190166]

"Or the reading is 'emerge'": meaning "ascend."

"Fourth: those whose sins are the majority," etc.: this is the teaching's plain sense: "The completely wicked are immediately inscribed and sealed for Gehinnom." Rashi explains "completely wicked" as those whose sins are the majority.

"Some explain" that the judgment in Gehinnom of wicked people who are not bodily transgressors lasts twelve months, after which they ascend to their rest. Of them we learned in Eduyot, "The judgment of the wicked in Gehinnom is twelve months." Other interpreters explain otherwise: wicked people who are not bodily transgressors are judged like intermediate people who are bodily

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

transgressors, for a time. They explain the teaching distinguishing intermediate from wicked, saying "the completely wicked," etc., as referring to those whose sins are the majority and who are bodily transgressors. It seems that on their view, "The judgment of the wicked in Gehinnom is twelve months" also concerns those whose sins are the majority and who are bodily transgressors, at judgment after death. After twelve months their judgment in Gehinnom ends and they have some rest. For this it brings proof from "It shall be a measure [?], new moon in its new moon: all flesh shall come to bow down."[TN190167] At resurrection's judgment, however, we say that after twelve months their bodies are consumed and their souls burned; how could it bring a proof that contradicts this?

"Meaning as much as cleansing requires": not a brief hour, as with intermediate people who cry out and immediately ascend. They are not equal in this: the latter are intermediate after all, and severity toward them is difficult. Those whose sins are the majority need cleansing according to their many sins. Nevertheless, they resemble the intermediate in that their judgment in no case reaches twelve months.

"Nevertheless, their faces," etc.: Rabbi Isaac bar Avin's statement that their faces resemble a pot's bottom was said of this class.

"From Gehinnom's fire": these wicked people are judged in Gehinnom for the duration appropriate to their many sins.

"It is somewhat difficult to be so severe" toward the intermediate that their faces resemble a pot's bottom. Granted they are bodily transgressors; nevertheless, even with this gravity they remain intermediate. A person's sins and merits are weighed by their magnitude in the God of knowledge's understanding, not their number, as above, part I, chapter 8. Although they descend to Gehinnom because bodily sin is grave, and are not treated by "abundant in mercy" like other intermediate people, ultimately they are intermediate. Reason does not allow their remaining in Gehinnom as long as wicked people whose sins are the majority. Accordingly, it seems we must say that the Gemara's discussion, which appears to apply Rabbi Isaac bar Avin's "Their faces resemble," etc., to the intermediate, means wicked

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

people resembling the intermediate.

“Fifth: those whose sins are the majority,” etc.: as taught, Israel's bodily transgressors descend to Gehinnom and are judged there for twelve months, etc. The Gemara establishes that their having no remedy applies where sins are the majority.

“All agree”: even those who hold that wicked people without bodily sin are not judged for twelve months, as mentioned, agree here.

“As in Malachi's prophecy”: “You shall tread upon the wicked, for they shall be ash beneath your feet,” as in the Gemara.

“Those like them,” etc.: these wicked people are also judged in Gehinnom for twelve months at judgment after death. Afterward Gehinnom casts them out; they do not ascend to rest but are handed to Dumah (Gehinnom's prince). Their bodies are not consumed nor their souls burned; otherwise they could not be judged again on resurrection day.

“They await and are ready to be reincarnated again”: thereby they are tested; this is the mystery of reincarnation.

“Which Elihu revealed to Job” (Job 33), saying, “Behold, God does all these things twice, three times, with a man.”

“Those who withdraw from the community's ways”: this includes sectarians, informers, heretics, those who denied Torah and those who denied resurrection. The Gemara counts them, and the expression includes other withdrawers from the community's ways.

“For generations of generations”: Gehinnom ends, but they do not end. Do not object: since their judgment is to remain in Gehinnom for generations of generations, who removed them from it at judgment after death, so they must descend again at resurrection's judgment? It is possible that “these too at the judgment of death” are rectified through reincarnation after being in Gehinnom for four generations. This is the Gemara's expression dori dorot: the minimum of dori is two, and dorot two, thus four. Since after four generations they ascend from Gehinnom for rectification, they return to Gehinnom for resurrection's judgment if they were not rectified at death's judgment.

“To the fourth”: four generations.

“Through hidden wisdom”: although they are not ready for reincarnation as the fifth class is.

“We explain it”: not in its plain sense to the

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

transgressors' detriment, meaning their punishment has no end and it is easier to attribute an end to Gehinnom than to their punishment. Our explanation favors them: Gehinnom, the wicked people's punishment, ends, while the wicked are not consumed in their sin, but have hope for their latter end.

“According to the interpretation”: R. Ḥ. bar Pappa, first chapter of Sotah (folio 9): “I, the LORD, have not changed”—I have not struck a nation and repeated it. “You, sons of Jacob, have not ended,” for it is written, “I shall exhaust My arrows upon them”: My arrows are exhausted, but they are not. Tanḥuma, Niṣṣavim, concludes: thus the congregation of Israel said, “He bent His bow and set me as a target for the arrow.” To what is this likened? A warrior set up a beam and shot arrows at it. His arrows are exhausted; the beam remains. Likewise Israel: whenever afflictions come upon them, the afflictions end, while they remain in their place and do not end.

“The arrows and Gehinnom” will not cease fulfilling their commission throughout their existence; thus one cannot say punishment ends while they still exist.

“Gehinnom itself”: its name indicates that all who descend into it ascend. Although M. Ha-Zahav says “except one who has intercourse with a married woman,” etc., even they do not end, but will be rectified in the future. It is so named from “the valley of hinnam”: people descend into it for matters of ḥinnam, as in Eruvin, meaning sexual prohibitions. Secondly, it is so called because after the souls are whitened their overseers say “Hinnam—here they are.” Both occur in the word Gehinnom. Learn from this that even those descending into it for matters of ḥinnam will be rectified, and it is said of them, “Hinnam—here they are.”

“As explained in the Zohar,” Vayyakhel, page 211b, in these words: “Why is it called Ben Hinnom? There is one place in Gehinnom where souls are refined in a refining to whiten them before they enter the Garden of Eden. If those souls are worthy when brought to that place, two angels are stationed in the Garden of Eden and stand at the gate. They call toward those overseers in that place of Gehinnom to receive that soul. Before it has been whitened in fire, those overseers call to them and say, ‘Hinnam—here they are.’ At times when it has

Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

been whitened, those overseers go out with it from that place and prepare it for the Garden of Eden's entrance, where those messengers are, and say to us, 'Hinnam—here are the souls that have been

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Yad Yehudah V.1 - earlier digital witness; its printed source has not been established - continued

whitened.' Then they bring that soul into the Garden of Eden," etc.

Heqor Din - Part V (ה) - Chapter 2 (ב)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד

Yoel Moshe - 1

"From the statement," etc.: here he explains in the reverse direction from above, part I, chapter 9: although He is gracious, etc., He is nevertheless righteous in all His ways and all His matters. Here he explains: although He is righteous and executes judgment, it will nevertheless end in the last generation, so they will be rectified. "Repeated in Isaiah's prophecy": "From new moon," etc.; "They shall go out and see the corpses of the men who transgressed against Me, for their worm will not die and their fire will not be quenched, and they shall be an abhorrence to all flesh"; "From new moon," etc. It is repeated for this reason: although there will be abhorrence for rebels and transgressors, afterward they will still be rectified. This is "From new moon," etc.; hence these verses adjoin. YTQQ means Isaiah, the Twelve, Ecclesiastes and

Rema of Fano

From the statement "The LORD is righteous in all His ways and gracious in all His deeds," we learn that at resurrection's judgment too, the judgment of these wicked people ends in the last generation. We find a hint in the second occurrence of "From new moon," repeated at the end of Isaiah's prophecies. The interpreters said this was to conclude with consolation. We say both apply: rebels and transgressors too, after becoming an abhorrence to all flesh—however this is understood—still have a vision for their appointed time, when they will come to bow down to the King, the LORD of hosts. The same applies to the other similar verses. All are repeated at the ends of four books, designated YTQQ, and can be expounded in their own right.

At the end of the Twelve it says He will send Elijah the prophet. Its adjacency to "Remember Moses's Torah" teaches that he will come to teach Israel the Torah's closed matters and resolve doubts concerning its rulings, for he is Moses our master's foremost disciple, peace be upon him. The following verse explicitly says he will establish peace in the world.

Yoel Moshe - 1 - continued

Lamentations—that is Eikhah—in all of which the final verse is repeated.

At the end of the Twelve: "Remember the Torah of Moses My servant," etc.; "Behold, I send," etc.; "He will turn fathers' hearts toward sons and sons' hearts toward their fathers, lest I come and strike the earth with utter destruction." Then they repeat "Behold, I send you." It means HNʾ, initials "KNS, twenty-two, Abihu [?], Aaron's sons."[TN190168] "He will come to teach": Elijah will come to teach Israel, etc.; therefore it adjoins "Remember Moses's Torah," etc. "For he is his foremost disciple": see Zohar, Ki Teṣe, Raʿaya Mehemna, page 46: "Who will be your disciple?" etc.; everything will be left until Elijah comes. "Moses undertook to explain": hoʾil has the letters of Elijah.

"In the following verse": "Behold, I send you," adjoins a second time "He

Yoel Moshe - 1 - continued

will turn fathers' hearts," etc., to establish peace in the world. "Which is principal": resolving doubts or making peace. "So too in the house of Israel": because of peace in the house he says "house of Israel." At the end of Lamentations: "Why do You forget us forever?" etc.; "Bring us back, LORD, to You," etc.; "Even if You have utterly rejected us," etc.; "Bring us back, LORD," etc. "According to the days You afflicted us, which we explained": in chapter 1 of the treatise MH, part I. At Ecclesiastes' end: "The end of the matter, all has been heard," etc.; "For every deed," etc.; "The end of the matter, all has been heard," etc. This too has that intention: do not say nothing follows Gehinnom's judgment and they will have no hope. Therefore "The end of the matter," etc., adjoins, "for this is every man": he will return and be rectified, as in the chapters ahead.

Yad Yehudah - א

"In its sense, that is," etc.: after explaining in the preceding chapter that those who spread their terror in the land of the

Rema of Fano - continued

I still do not know which is his principal mission; even if peace is principal, we do not know its power. Therefore it says, "Lest I come and strike": this is why I send him beforehand. We learn that peace in the household saves from calamity; so too in the house of Israel, all of whom are brothers and friends.

The end of Lamentations follows this chapter's intention: "Even if You have utterly rejected us and been exceedingly angry with us"—even if anger reaches the utmost rebellion—"bring us back, and we shall return." Had Scripture not repeated it, I would have said this applied during life, as implied by the earlier "Why do You forget us forever?" It therefore repeats it, teaching that even after Gehinnom's judgment Israel's transgressors have hope: they will return and be renewed as though one had never sinned. This is "Renew our days as of old," in the manner of "Gladden us according to the days You afflicted us," which we explained. Ecclesiastes concluded his book with "The end of the matter, all has been heard," for "God will bring every deed into judgment." Perhaps you will say that after judgment is concluded nothing remains. "The end of the matter: fear God"—vindicate His judgment and bless Him always, "for this is the whole of man." This is what we will explain in the following chapters, with heaven's help.

Yad Yehudah - א - continued

living and the like have rectification at death's judgment after four generations, the master explains here that so too at resurrection's judgment they have a remedy after the fourth generation. "The LORD is righteous in all His ways," etc., indicates this. Its meaning, "as ShW [?], he grasps the word/quality of righteousness and graciousness" [?], is that when He treats creatures graciously He executes righteous judgment, as above, part II, chapter 9. Conversely, when He executes righteous judgment upon them, He, blessed be He, is gracious. We learn that even at resurrection the Holy One, blessed be He, will show mercy toward the wicked people's judgment in the last generation after four generations: their punishment will stop and end, and they will be rectified.[TN190169]

Yad Yehudah - ב

At the book's end it is written: "From new moon to new moon and Sabbath to Sabbath all flesh shall come to bow before Me, says the LORD. They shall go out and see the corpses

Yad Yehudah - ב - continued

of the men who transgressed against Me, for their worm will not die and their fire will not be quenched, and they shall be an abhorrence to all flesh. From new moon to new moon," etc.

Yad Yehudah - ג

"Both apply": to conclude with consolation, and also to say that the transgressors too, after becoming an abhorrence, will come to bow before Me, and their pains will end.

Yad Yehudah - ד

“The same applies” to the other verses repeated at the books' ends: repeated not only to conclude with something good, but also for exposition.

Yad Yehudah - ה

“The designation YTQQ”: Isaiah, the Twelve, Ecclesiastes, Lamentations.

Yad Yehudah - ו

At the end of the Twelve it is written: “Behold, I send you Elijah the prophet before the LORD's great and awesome day comes. He will turn fathers' hearts toward sons and sons' hearts toward their fathers, lest I come and strike the earth with utter destruction. Behold, I send you,” etc. The repetition's reason follows what we learned at the end of Eduyot about Elijah's coming: R. Sh. holds that it is to reconcile disagreement, meaning the sages' disagreements in Torah matters; the sages say it is to make peace in the world, as written, “He will turn fathers' hearts,” etc. The verse itself explicitly follows the sages. Its repetition indicates the intention of R. Sh.'s view, because it is—

Yad Yehudah - ז

—adjacent to the preceding verse: “Remember the Torah of Moses My servant, which I commanded him at Horeb for all Israel, statutes and laws. Behold, I send,” etc. From this adjacency we learn of Elijah's day [?], to teach, explain and reveal the Torah's hidden things, open its closed matters and resolve its doubts. “For in him these, it is said” [?]: he is Moses our master's foremost disciple, peace be upon him.[TN190170] As in Raʿaya Mehemna, Ṣav, page 26: “All arose and said: Certainly your portion is fortunate, Faithful Shepherd, to be joined to you! Moses received Torah from Sinai, and from then onward all are your disciples, from Joshua to the end of all generations. BGH [?], ‘and transmitted it to Joshua, and Joshua to the elders, and the elders to the prophets,’ to the end. All are your disciples. Who will there be? For we see that it is said of everything: ‘This is left until Elijah comes,’ who will tell them. Thus this Elijah is your disciple's disciple, a colleague,” etc., as far as “Elijah shall be my mouth; he shall come to resolve all these doubts and untie them ‘as in Zeira's house’ [?].”[TN190171] See Raavad's commentary, to which I also directed my eyes: “called to this” [?]. In Raʿaya Mehemna they derive it from adjacency to “Remember Moses's Torah.”[TN190172]

Yad Yehudah - ח

“In the following verse” itself, “He will turn fathers' hearts toward sons,” it is explicit, etc.

Yad Yehudah - ט

“Therefore” it concludes, “Lest I come and strike the earth with utter destruction,” and repeats “Behold, I send you,” etc. This shows that his principal mission is to make peace in the world, and peace's power is great, saving the house of Israel from calamity. The verses' sense is: “Remember Moses's Torah,” etc., and for its sake “Behold, I send you Elijah the prophet,” to resolve its doubts. He will also do this: “turn fathers' hearts toward sons,” so there will be peace in the world. This will be his principal mission, for “lest I come and strike the earth with utter destruction,” I send a cure before the blow; “Behold, I send you,” etc., to make peace in the world and save it from calamity. There is no need for Raavad's statement that “Lest I come” refers back to “Remember Moses's Torah.”

Yad Yehudah - י

At Lamentations' end: “Bring us back, LORD, to You and we shall return; renew our days as of old. Even if You have utterly rejected us and been exceedingly angry with us. Bring us back, LORD, to You,” etc. The repetition's reason follows this chapter's intention: even after Gehinnom's severest judgment there is hope for the transgressors' latter end. “Even if You have utterly rejected us” with exceedingly great wrath, the wrath and punishment of abhorrence suited to the utmost rebellion, nevertheless, “Bring us back,” etc.

Yad Yehudah - יא

Had Scripture not repeated “Bring us back,” we would not learn from it an intention concerning Israel's transgressors' hope after their punishment in Gehinnom. We would instead say it meant hope for redemption in this world, learned from the context of “Why do You forget us forever?” which speaks of the exile's length. It therefore repeats “Bring us back,” indicating that the first occurrence joins the preceding “Why do You forget us forever?” and speaks of this world's redemption, while the second teaches that even, etc.

Yad Yehudah - יב

This is “as of old”: before we sinned.

Yad Yehudah - יג

“We explained”: in part I, chapter 8; see there.

Yad Yehudah - יד

Ecclesiastes, concluding his book, said: “The end of the matter, all has been heard: fear God and keep His commandments, for this is the whole of man. For God will bring every deed into judgment, concerning every hidden thing, whether good or evil.” Then it repeats “The end of the matter, all has been heard,” etc. As we said, this tells you that even after the last judgment, “Fear God.” Thus “God will bring every deed into judgment, whether good or

Yad Yehudah - יד - continued

evil,” yet do not say, “Only in vain did I purify myself and rectify my deeds.” Even “the end of the matter,” after the last judgment, when the commandments no longer apply, is “Fear God”: vindicate His judgment and bless Him, “for this is the whole of man,” who will be rectified in the future.

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Yoel Moshe - 1

“Contempt for commandments”: for example, a head that does not put on tefillin, despising this commandment, saying, “What have the rabbis benefited us?”[TN190173] “Someone commanded in them”: Israel is commanded in the commandments. “Selling oneself to transgression”: sexual prohibitions, uncommon except among gentiles whose ancestors did not stand at Mount Sinai. “In actuality”: their ancestors at the giving of Torah did not stand at Mount Sinai—these are the gentiles; “KY’ [?], Israel alone,” in the sense of “An inheritance of Jacob's congregation,” etc.[TN190174] “From elsewhere”: explained above, part II, chapter 28. Naḥalah is called inheritance from fathers to sons; yerushah comes

Rema of Fano

The sages gave identifying marks for the “bodily transgressors” they mentioned: contempt for commandments, which applies only to someone commanded in them; or selling oneself to transgression, which is uncommon except among those whose ancestors' feet did not stand at Mount Sinai. This may be in actuality, for of them it is written, “An inheritance of Jacob's congregation”: an actual inheritance, though not from fathers to sons but from elsewhere, namely master to disciple, as we already explained. Or it may be in potentiality, for we read it as “betrothed,” the mystery of the souls yet to be created. Thus Rabbi Nathan, of blessed memory, expounded: “Therefore Sheol has enlarged its soul”—for neglect of positive commandments—“and opened its mouth”—for prohibitions—“without statute.” Resh Laqish in Heleq expounded: for one who left out even one statute. Rabbi Yoḥanan told him: this is not pleasing to their Master; rather, for one who kept not even one statute. Both are Israel's bodily

Yoel Moshe - 1 - continued

from elsewhere, as a husband inheriting his wife. See above. “Or in potentiality”: morashah, “as one plain sense, betrothed,” etc.; for to them too the Torah was betrothed, whose souls did not stand at Mount Sinai. This is unlike Israel: “Those who are here and those who are not here”—all stood there potentially in their fathers at Mount Sinai.[TN190175] “For prohibitions”: neglecting positive commandments does not give the destroyer as much power as prohibitions, “so that he does not open his mouth and say ‘Give, give’” [?].[TN190176] “Even one statute as commanded”: this too concerns Israel's transgressors, who kept commandments, but not as commanded, only as a learned human commandment. “If you reject My statutes”: against

Yoel Moshe - 1 - continued

this stands “I have not rejected them”; against “If My laws,” etc., “I have not abhorred them”; against “not doing all My commandments,” “to destroy them”; against “breaking My covenant,” “to break My covenant with you.” Thus against not doing all the commandments, according to Rabbi Yoḥanan that he kept not even one statute, stands “to destroy them.”

“The order of confession”: whether to say “QṬʾTY [?], I acted iniquitously, I transgressed,” or the reverse.[TN190177] “This statement is difficult”: Daniel's four expressions, “We sinned, acted iniquitously, acted wickedly, rebelled.” Why so much? He should have said only “acted wickedly,” as David, and not “rebelled.” The answer is that there are two rebellions. One is a person to whom commandments are contemptible, as one eating carrion without appetite. His judgment is more severe than that of one eating from appetite, who is somewhat constrained, acting to fill his soul when hungry. It is lighter than that of one eating to provoke, knowing his Master and intending to rebel against Him. Therefore Daniel said “acted wickedly and rebelled” for these two rebels: in those days they were so brazen in both rebellions. In David's days

Rema of Fano - continued

transgressors: one left out a statute because its commandment was contemptible to him, as we shall mention; the other kept not even one statute as commanded, only as a learned human commandment.

The passage supports Rabbi Yoḥanan. It says, “If you reject My statutes”—“I have not rejected them”; “if your soul abhors My laws”—“I have not abhorred them”; “so as not to do all My commandments”—“to destroy them”; “to break My covenant”—“to break My covenant with them.” Why all this? “For I am the LORD their God.” Here there is room to examine what was taught in Amar Lahem Ha-Memunnah: “Transgressions are rebellions,” etc. Rabbi Meir and the sages differ concerning the order of confession. Both recognize three divisions of transgression, differing only in their order: whether sin precedes iniquity and transgression or follows them. A teacher supports the sages from Daniel's confession: “We have sinned, acted iniquitously, acted wickedly and rebelled.” This statement is difficult: these are four. If David's “we have acted wickedly,” also brought as support for the sages, means rebellion, why did Daniel need all this? Here one certainly cannot say “he states it and then explains it,” for there is no specification of the sin: both are general expressions.

The conclusion is that there are two kinds of rebellion, in earthly kingship and in heavenly kingship. One is as we find with Saul: “Worthless men said, ‘How will this one save us?’ and despised him.” Likewise toward heaven is one to whom the commandments are

Yoel Moshe - 1 - continued

they were not so brazen and confessed one lighter rebellion, without appetite, despising commandments. “He greatly increased guilt”: it is written of Manasseh's son in II Chronicles 33; his grandson too sought to provoke more than he. Moses's “transgression,” without “acted wickedly and rebelled,” includes both: rebellion, provoking in its plain sense, and contempt for commandments, also called transgression, as “Israel's bodily transgressors,” explained as a head that does not put on tefillin, despising the commandment. “All this”: selling oneself to transgression is uncommon in Israel, for they are few in sexual transgressions; rebellion, however, has no application at all to Israel. [TN190178]

Yad Yehudah - א

“The sages gave identifying marks”: Rav's “Israel's bodily transgressors: a head that does not put on tefillin; the nations' bodily transgressors: through transgression” uses these as a sign and example, and the same applies to similar cases. Tefillin is an example of—

Yad Yehudah - ב

—“contempt for commandments,” for their concern was contempt, as Tosafot says there: “A head that does not put on

Yad Yehudah - ב - continued

tefillin: Rabbenu Tam explains that here the commandment is contemptible in his eyes, the straps on his head being repulsive to him," etc. This applies only to an Israelite commanded in them, not to a gentile. Why should the commandments matter to him when he is not commanded in them? The "transgression" they mention means—

Yad Yehudah - ג

—he sold himself to it and regards the prohibition of sexual relations lightly, or says the Merciful One did not command concerning it. This is uncommon in an Israelite, who has shame because his ancestors stood at Mount Sinai, as at this chapter's end. See there and in the following chapter.

Yad Yehudah - ד

"In actuality": his ancestors, the nations present at the giving of Torah, did not stand at Mount Sinai. Thus of Torah: "An inheritance of Jacob's congregation." In Sanhedrin, chapter 7, they differ: one says morashah, inheritance; one meʾorasah, betrothed. Above, part III, chapter 28, we explained that yerushah applies only to inheritance coming from elsewhere—

Yad Yehudah - ה

—not inheritance from fathers to sons, which is called naḥalah, not

Rema of Fano - continued

contemptible, who says: "What does the Merciful One care whether one slaughters from the neck or from the nape?" He does not accept "God's saying is refined." Rather, he eats carrion even when not driven by appetite, as Ran mentioned at the beginning of Hullin. One may say he learned his statement from here. His judgment is more severe than that of one eating from appetite, who is also deliberate but eats from hunger, to fill his soul when hungry. This one, even when not hungry, "despises the word and will be ruined by it": he leaves permitted food and eats forbidden food. Yet he is less severe than one eating to provoke, intending to arouse anger, like the one of whom it is written, "He greatly increased guilt." Moreover, his grandson sought to provoke more than he. Daniel therefore elaborated his confession, knowing the hour's need. Earlier generations did not display all this brazenness toward heaven, and it sufficed to confess the lighter kind of rebellion, as David said, "We have sinned with our fathers, acted iniquitously and acted wickedly."

Moses's "transgression" includes both: rebellion in its plain sense, as "Moab's king rebelled against me," and contempt, as taught, "Israel's bodily transgressors." The sages said this is a head that does not put on tefillin. Rabbenu Tam explained that they say, "What use are these straps?" Likewise sexual transgressors who consider their prohibition light, or say the Merciful One did not command concerning them. Certainly all this is uncommon in Israel, as we said.

Yad Yehudah - ה - continued

yerushah. So too with Torah, according to the view that morashah is literal: had it also meant inheritance from fathers to sons, his brothers, Edom and the Ishmaelites, might have a share in Torah, descending from Abraham and Isaac, who studied Torah. Rather, inheritance here is only master to disciple: the blessed LORD gives Torah to Israel, who stood at Mount Sinai, not the nations, who did not. The sense is "Moses commanded Torah to us," not the nations; even by inheritance it belonged only to Jacob's congregation, without another seed like him.

Yad Yehudah - ו

"Or in potentiality": the nations' souls did not stand at Mount Sinai like Israel's souls, including future generations, which were present at Mount Sinai, as in the midrashim and Zohar, Lekh Lekha, folio 247, from "Those who are here," etc., "and those who are not," etc. This is the reason for the view meʾorasah: the Holy One, blessed be He, betrothed all Jacob's congregations to the end of all generations at the giving of Torah, since all their souls were there.

Yad Yehudah - ז

"Therefore she enlarged," etc. (Isaiah, etc.).

Yad Yehudah - ח

“Both”: one who left out one statute and one who kept not even one statute are Israel's bodily transgressors. The former left it out because the commandment was contemptible to him; Resh Laqish addresses this. Without intended contempt for a commandment one certainly could not say it, since he is completely righteous. Resh Laqish teaches that where there is contempt, although in all other matters he is completely righteous, one sin of bodily transgression entails descending to Gehinnom, as above, chapter 4, concerning the intermediate. Rabbi Yoḥanan, saying “It is not pleasing to their Master,” etc., holds this can be said only of the intermediate, not of a completely righteous person, even with one bodily transgression. He therefore said: only one who kept not even one statute. Rabbi Yoḥanan does not mean to exempt from Gehinnom someone who kept only one statute, for he is completely wicked, his sins overwhelmingly the majority. Rather, he kept not even one statute as commanded, with all proper intention and for His blessed name, but by habit, as in Isaiah: “Their fear of Me was a learned human commandment.” Even if he kept the whole Torah in this way, he is among bodily transgressors, judged in Gehinnom. If he kept one statute, “a gift” [?], for His blessed name, that certainly shields him from Gehinnom, for ultimately his merits are the majority.[TN190179]

Yad Yehudah - ט

“The passage supports Rabbi Yoḥanan”: it says, “If you reject My statutes, and if your soul abhors My laws, so as not to do all My commandments, breaking My covenant.” At the passage's end: “Yet even then, when they are in their enemies' land, I have not rejected or abhorred them to destroy them, to break My covenant with them, for I am the LORD their God.” This ending corresponds to “If you reject My statutes.” Even though you reject My statutes, and I ought to reject you measure for measure, nevertheless “I have not rejected them.” Though your soul abhors My laws, “I have not abhorred them.” Although it would be proper to destroy them for not doing all My commandments, “I have not abhorred them to destroy them,” nor to break My covenant with them in exchange for their breaking Mine. “For I am the LORD their God,” and have mercy on them nevertheless. This follows Yoḥanan: only one who kept not even one statute is judged in Gehinnom. It therefore rightly says

Yad Yehudah - ט - continued

destruction would be proper for “not doing all My commandments.” According to Resh Laqish, why “all My commandments”? Leaving out even one would suffice to destroy him.

Yad Yehudah - י

“Here,” in saying that one to whom commandments are contemptible is among bodily transgressors, we have room to examine and resolve the apparent difficulty in what was taught, etc., as concluded shortly.

Yad Yehudah - יא

“Transgressions,” etc.: there (folio 36), the rabbis taught: “How does one confess? He says, ‘I acted iniquitously, transgressed, sinned.’ Of the dispatched goat too it says, ‘He shall confess upon it all the Israelites' iniquities and all their transgressions, all their sins.’ Of Moses too: ‘Bearing iniquity, transgression and sin.’ These are Rabbi Meir's words. The sages say: iniquities are deliberate sins, as ‘That soul shall surely be cut off; its iniquity is in it.’ Transgressions are rebellions, as ‘Moab's king rebelled against me.’ ‘All their sins’ are inadvertent sins, as ‘If one sins inadvertently.’ After confessing deliberate sins and rebellions, does he return to confess inadvertent sins? Rather, he confessed thus: ‘I sinned, acted iniquitously, transgressed.’ Of David too: ‘We sinned with our fathers, acted iniquitously, acted wickedly.’ Of Solomon too: ‘We sinned, acted wickedly, rebelled.’ Of Daniel too: ‘We sinned, acted iniquitously, acted wickedly, rebelled.’ As for Moses's ‘Bearing iniquity,’ etc., Moses said before the Holy One, blessed be He: ‘Master of the universe, when Israel sin and repent, treat their deliberate sins as inadvertent ones.’”

Yad Yehudah - יב

“There are three divisions of transgression”: inadvertence, deliberateness and rebellion.

Yad Yehudah - יג

But Rabbi Meir and the Rabbis did not agree on their order.[TN190180]

Yad Yehudah - יד

“A teacher”: the teacher of this teaching.

Yad Yehudah - טו

“The difficulty”: for the sages there, how can they bring proof from Daniel? Daniel necessarily did not address their number or order, for he specifies four, and all agree there are no more than three. Furthermore, if David's “we acted wickedly,” from

Yad Yehudah - טו - continued

which the Gemara supports the sages, means rebellions, Daniel himself presents a difficulty: why did he need to say “we acted wickedly”?

Yad Yehudah - טז

One could say he stated “we acted wickedly” generally and then specified it by “we rebelled,” as we say in Yoma's final chapter that one must specify the sin: “Please, this people sinned a great sin and made themselves gods of gold”—a general statement followed by a particular. Likewise our practice is to say generally “But we have sinned,” the confession's essence, then specify the sins. Here, however, it is different: there is no particular; both “acted wickedly” and “rebelled” are general. But—

Yad Yehudah - יז

—“the conclusion,” following our approach that contempt for commandments is like bodily transgression, teaches two rebellions toward heaven. One eats carrion even without appetite because commandments are contemptible to him, without intending to provoke. The other eats carrion to provoke. These two kinds are also found in earthly kingship. This settles, as it were, these difficulties, as explained shortly.

Yad Yehudah - יח

“He does not accept” what the sages said in Tanḥuma, Shemini: “God's saying is refined”—to refine His creatures. What does the Holy One, blessed be He, care if Israel eats without ritual slaughter? It is to refine Israel. So they expounded in Midrash Rabbah there. This rebel does not hold thus; see Yefeh Toʾar there.

Yad Yehudah - יט

“As Ran wrote” at the beginning of Hullin, concerning an Israelite apostate who eats carrion from appetite: an Israelite checks a knife and gives it to him. He distinguishes appetite, absence of appetite, and provocation.

Yad Yehudah - כ

“But he is hungry”: when permitted food is unavailable, he eats forbidden food.

Yad Yehudah - כא

“This one,” eating carrion without appetite, “despises the word”: commandments are contemptible in his eyes.

Yad Yehudah - כב

This is the second rebellion, intending to provoke, like Amon: “For he, Amon son of Manasseh, greatly increased guilt” (II Chronicles 33). The sages said in Heleq (folio 103) that he had intercourse with his mother. She said, “Is there pleasure in the place from which you came?” He said, “Am I doing it for anything but provocation?”

Yad Yehudah - כג

“Moreover,” his grandson Jehoiakim sought to provoke more than he, as also there: when Jehoiakim came he said, “The earlier ones did not know how to anger Him. Do we need anything but His light? We have Parvaim gold that we use,” etc.

Yad Yehudah - כד

“Therefore Daniel elaborated his confession” because of his time's and generation's need: these kings were close to his days. He said “acted wickedly and rebelled” for their two kinds of rebellion. Earlier generations, in David's and Solomon's days, were not so brazen in provoking in the world; confession of their lighter rebellion sufficed, namely without appetite. David therefore said only one, “acted wickedly.” Solomon similarly said only “rebelled”: where they do not occur together, each signifies only the lighter rebellion.

Yad Yehudah - כה

Moses's “transgression” in “Bearing iniquity, transgression and sin,” recounting the blessed Omnipresent's praise, certainly includes both rebellions, for it is impossible, heaven forbid, that he should diminish His blessed praise. He therefore did not need to specify wickedness and rebellion, as Daniel, who spoke them in confession. Transgression expresses rebellion to provoke, as “Moab's king rebelled against me,” and also the rebellion—

Yad Yehudah - כו

—of contempt for commandments, as in the sages' language, “Israel's bodily transgressors,” “the nations' sexual transgressors”: both concern contempt, as above and as explained ahead.

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Heqor Din - Part V (ה) - Chapter 4 (ד)

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Yoel Moshe - 1

“Lighter than rebellion, as we said”: in the preceding chapter. “Know this, for the sages said”: this implies Israel too stumbles in sexual transgressions, but they are few. Here, concerning the three classes, they exclude them entirely from Israel and count the nations' sexual transgressors. Rather, precisely acting without appetite and to provoke is called bodily transgression. Among Israel there are few in sexual transgressions who consider their prohibition light; among the nations, sexual transgression is to provoke. “They transgress with their bodies”: despising commandments without appetite, but not to provoke heaven. “To lighten the intermediate people's case”: they are bodily transgressors in a portion of their sins, without appetite and not to provoke. It would differ if they acted to provoke. Of them it is said, “Do not have compassion,” etc.

“What does it mean?”: the fathers have already died; how can he say he can sin with the fathers? Moreover, “caused iniquity” and “caused wickedness” are transitive:

Rema of Fano

In Sanhedrin, Zeh Borer, Abaye and Rava differ concerning “Do not appoint a wicked person as a witness.” Rava agrees with Abaye that a wicked person guilty of dishonest gain is disqualified from testimony. One who eats carrion from appetite resembles him: just as he eats when hungry, so too when hungry he consumes four zuz and testifies falsely. But regarding a wicked person who acts to provoke, Abaye says he is disqualified and Rava says he is qualified. The law follows Abaye: this is the last case in the mnemonic Y'L QGM. Nevertheless, how could we suppose Rava would qualify for every Torah testimony the grave provocateur intending to rebel against the Omnipresent? Even such a wicked person in one minor matter is wicked and alienated from the whole Torah. Rather, he certainly calls someone “wicked to provoke” merely because he acts without appetite: more severe than deliberate sin, lighter than rebellion, as we said.

We learn for our discussion that all who act from appetite are not called bodily transgressors. Know this: the sages say “a minority in sexual transgressions,” whereas here they exclude them entirely from Israel. When “bodily transgressors” is taught, it is to lighten their case: they transgress with their bodies, but not against heaven. Thus where merits are

Yoel Moshe - 1 - continued

we made others act iniquitously and wickedly. When he holds to his fathers' deeds in transgression, he is called a sinner with his fathers; others also learn from him and do the same. This is “we caused others iniquity,” the plain explanation. “But the truth is clear”: through soul-impregnation the father's soul reincarnates in the son and was with him at the sin. This is “We sinned with our fathers.” “Retrospectively, what we sinned”: the children's souls' sparks were hidden in their fathers when the fathers sinned. This is “We sinned when we were with our fathers.” Those sparks could then have overcome the evil inclination misleading them and saved their fathers from sinning: the father is one in his lifetime, while his sons, the sparks, are many. They could have overcome it but did not. Therefore sons are guarantors for fathers and pledged on their fathers' behalf, as written, “From infants' and sucklings' mouths You founded strength,” as explained in the midrash. According to the author's two explanations, the

Yoel Moshe - 1 - continued

midrash said: “Honor your father”—honor him in his life, honor him after his death.

Yad Yehudah - א

In Sanhedrin, Zeh Borer (folio 27), we say: “An apostate who eats carrion from appetite: all agree he is disqualified. To provoke: Abaye says disqualified, Rava says qualified. Abaye says disqualified because he is wicked, and the Merciful One said, ‘Do not appoint a wicked person as a witness.’ Rava says qualified: we require a wicked person guilty of dishonest gain.” Rava equates eating carrion from appetite with dishonest gain for Rif's reason: if when hungry he eats carrion, so too when hungry he consumes four zuz and testifies falsely. There is no need for Rashi's explanation that one eating carrion from appetite acts for money, since carrion is more readily available cheaply than permitted food.

Yad Yehudah - ב

“The law follows Abaye” against Rava in Y'L QGM, including an apostate who provokes. Although the law does not follow Rava—

Yad Yehudah - ג

—we must nevertheless explain Rava's statement. How could we suppose he would qualify one intending to rebel against the blessed Omnipresent? Although we conclude at Hullin's beginning that an

Rema of Fano - continued

the majority we need not require that their minority of sins lack bodily transgressions. Even if such sins occur, we follow the majority. This is what we said to lighten the intermediate people's case, even if they are bodily transgressors. If they intended to provoke, they would be wholly withdrawn from the community's ways, and their judgment would not be examined, for “together they are lighter than breath.” Their sacrifices are unacceptable, no offering is accepted from their hands. Of them Scripture says, “Do not have compassion and do not conceal.” They can in no way be described as having a majority of merits. To revive them, it is therefore impossible “to rise in the scales”: none of their righteous deeds will be remembered, unless they repent fully of rebellion itself, with complete regret and no reservation. The LORD sees into the heart. Whoever knows R. Y. Niqtilya's explanation of these two kinds of bodily transgressors should not say he disagrees with us: both apply, and a wise heart knows the matter's resolution. [TN190181]

We must still learn from David's confession: what does “We sinned with our fathers” mean, and why are “we caused iniquity, we caused wickedness” transitive verbs? By the verse's plain sense one may explain: when we hold to our fathers' deeds in a transgression that bears fruit, others learn from our deeds. But the clear truth is this: had we sinned by ourselves, without our fathers literally within us through soul-impregnation, the sin would have been light. Yet we sinned with them, when

Yad Yehudah - ג - continued

apostate in one matter is not an apostate toward the whole Torah—except an apostate to idolatry, one who pours wine libations, and one who publicly desecrates Sabbaths—nevertheless an apostate who provokes in even one matter is an apostate toward the whole Torah, as Ran wrote there. This is also proved by Horayot, chapter 3 (folio 11).

Yad Yehudah - ד

“Rather, certainly,” Rava's qualification of an apostate who provokes does not concern someone intending rebellion, but one eating carrion without appetite, leaving permitted food and eating forbidden food because commandments are contemptible to him. Compared with eating carrion from appetite, he calls this “to provoke.”

Yad Yehudah - ה

“More severe than deliberate sin” from appetite.

Yad Yehudah - ו

“As we said” in the preceding chapter.

Yad Yehudah - ז

“We learn from this for our discussion” of Israel's bodily transgressors: any apostate acting from appetite, not because commandments are contemptible to him, is not included among bodily transgressors.

Yad Yehudah - ח

“Know this”: the sages said, “Most in robbery, a minority in sexual transgressions.” Here in our discussion they said the nations' bodily transgressors act “through transgression,” as if Israel had no sexual transgressors. Certainly the minority in sexual transgressions acts from appetite and is not bodily transgressors.

Yad Yehudah - ט

When Israel's “bodily transgressors” is taught, it is not to make their case severe, saying they transgress actually to provoke, but to lighten it. Their leniency gives them this designation: they transgress with their bodies, without appetite, but do not intend to provoke heaven.

Rema of Fano - continued

they were already righteous: this begins the damage. Then we caused them iniquity through deliberate sins and wickedness through transgression. It is a great sin and a great confession.

There is also a retrospective confession: we sinned with our fathers in their lifetimes, while our souls' sparks were hidden within them, in the sense of “Those who are not here.” Had those sparks overcome the misleader then, they would have saved the fathers from sinning. Therefore children are guarantors for fathers, since the father during his life is one among many, those sparks, and “according to their multitude, so they sinned.” Thus we caused their iniquity and wickedness from then, and their fault depends only on us. We must therefore rectify doubly, for ourselves and for them. This is undoubtedly the meaning of “A son gives his father merit.”

Yad Yehudah - י

This resolves the apparent difficulty: above it was clear that those with a majority of merits count as righteous even if their minority of sins contains bodily transgressions. If bodily transgressors are rebels who provoke, how can they stand in the congregation of the righteous? We would have had to stipulate that a majority of merits counts as righteous only if the minority of sins contains no bodily transgression. But on our explanation that bodily transgressors are not provoking rebels, it is clear: even if these bodily transgressions occur among their minority of sins, they are nevertheless righteous.

Yad Yehudah - יא

“What we said”: above, chapter 4.

Yad Yehudah - יב

If bodily transgressors were simply rebels who provoke, the law would not allow them to count as righteous or intermediate when they possess one bodily transgression. Those intending provocation withdraw entirely from the community's ways. Of them we say that Gehinnom closes upon them; their judgment is not examined to see whether they possess a majority or half of merits.

Yad Yehudah - יג

“Of them Scripture said”: in sins and rebellions, “You shall not forgive or atone for him,” because he is a rebel who provokes.[TN190182]

Yad Yehudah - יד

When he wishes to return: nothing stands in the way of repentance.

Yad Yehudah - טו

“We must still consider” David's confession, “We sinned with our fathers, caused iniquity, caused wickedness” (Psalm 106). Why associate his sins with his fathers' sins, and why use transitive “caused iniquity, caused wickedness,” as though we intentionally made others act iniquitously and wickedly? He should have used the simple forms, “acted iniquitously, acted wickedly.”

Yad Yehudah - טז

“One may explain”: when we hold to our fathers' deeds, in a transgression others learn from us. The verse's sense is: we sinned in the same sin as our fathers; moreover, in the sin by which we caused others, learning from us, to act iniquitously and wickedly. It is a grave transgression. As the sages said in Qiddushin's first chapter: “A transgression bearing fruit has fruit.” Rashi explains, for example, desecration of the Name: an important person transgresses and others learn to do so from him.

Yad Yehudah - יז

“Through soul-impregnation”: like Nadab's and Abihu's souls, which impregnated Phinehas, as known.

Yad Yehudah - יח

Our sin would have been light to atone for, since we alone sinned, without involving others.

Yad Yehudah - יט

But we sinned with our fathers while their souls were within us through soul-impregnation. They were already righteous, and our sin was a grievous evil for them. This is “sin”: what we damaged in them merely inadvertently. Then we caused our fathers iniquity also deliberately and intentionally, and further made them wicked through transgression. Thus he says transitively “caused iniquity, caused wickedness,” referring to our fathers.

Yad Yehudah - כ

There is a further possible explanation of the verse there, “We sinned,” etc.

Yad Yehudah - כא

In the sense of “Those who are not here,” which the sages expounded of future generations' souls, all present at Mount Sinai, as above, chapter 3. They were hidden in our holy fathers who were at that assembly.

Yad Yehudah - כב

“Over” the evil inclination that causes sin.

Yad Yehudah - כג

“Therefore,” because the children sinned with their fathers, they became the fathers' guarantors. Thus the sages expounded in Midrash Shoḥer Tov, on “My son, if you guaranteed your neighbor,” etc.: at the giving of Torah the Holy One, blessed be He, said to Israel, “Give Me guarantors that you will fulfill it.” They said, “Heaven and earth.” He said, “They will cease; rather, give Me your children,” etc.; see there. Even though the fathers themselves sinned, the children must pay more than they.

Yad Yehudah - כד

The children's inclusions hidden within the fathers are a majority relative to the fathers' souls, and we follow the majority.

Yad Yehudah - כה

“Thus we,” etc.: the verse means that we sinned with our fathers long ago, while our souls were hidden with them, and did not save them from the evil inclination though we could have overcome it. Moreover, we actually made our fathers act iniquitously and wickedly in their sin, since our souls' inclusions within them were the majority relative to their souls.

Yad Yehudah - כו

This is the reason and meaning of the sages' saying, “A son gives his father merit”: through proper repentance the son rectifies himself and his father.

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Yoel Moshe - 1

“Blessed is He of great knowledge, righteous in all His ways”: according to our explanation in chapter 2, although righteous He is nevertheless gracious, and in the future it will be rectified. “The LORD's enemies, rebels and

Rema of Fano

Blessed is He of great knowledge, righteous in all His ways and gracious in all His deeds. The LORD's enemies, rebels and transgressors against Him, are described by “Their worm shall not die”: it is death that it lacks throughout punishment's duration. Death means

Yoel Moshe - 1 - continued

transgressors”: one must state what we introduced, “third of the first part” [?]. The accuser's vitality is in the mystery of “You give life to all”: they have life only through attachment to holiness, through man's sin. The worm is the

Yoel Moshe - 1 - continued

accuser, as the author mentions.[TN190184] For other people who are not rebels, death applies to that worm, the accuser. Immediately after their twelve-month judgment of the wicked in Gehinnom, the holy spark within the filth is hidden away in its place, its original root. This is death, which is only concealment and withdrawal from darkness's paths. But for these transgressors and rebels, the Living One, the Holy One, blessed be He, does not contradict the living. While it has life, meaning attachment to light from holiness, He does not deny it but lets it collect its debt. As it collects, holiness's light departs from it: the annulment of the annuller, until it has no life at all and is annulled of itself. Thus although "their worm shall not die," it will nevertheless be subject to the annulment of the annuller, after which they will rise again. Likewise the sages' statement that Gehinnom's fire has no worldly quenching: "already NTN-NW" [?], etc.; rather, it means its own world. In Gehinnom's world it has no quenching, but afterward it will. [TN190185]

"It is a formula established by King David," etc., etc.: it is a known premise that "world" and "world" are Binah and Malkhut. In the First Temple they said

Rema of Fano - continued

only being hidden away, as known in its place. As long as the accuser acquired through sin—the worm mentioned—is engaged in collecting its debt, it is not described as dead. The Living One does not contradict the living, as we mentioned above. Yet after the sinner is sold into the hands of a harsh master, he will have redemption through the worm's complete annulment, which is far more than death, as written, "Behold, Your enemies shall perish." Destruction and death are two things, for Scripture distinguishes them. "Their fire shall not be quenched": as the sages say, Gehinnom's fire has no worldly quenching.[TN190195]

The Mishnah already censured those who say there is only one world. In the First Temple they concluded blessings "from the world unto the world," a formula established by King David, peace be upon him, and his court: "from the world," from Adam the first man's time, "unto the world," the messianic days. In the Second Temple, because it lacked five things, they initially concluded only "from the world." Later they restored the former practice so as not to imitate deniers. Initially they followed the sages' saying that until Abraham the Holy One, blessed be He, was called only God of heaven, after Nimrod and his companions corrupted things and caused the Divine Presence's departure from below. Through Abraham they additionally called His name God of earth. Understand this. It follows "Where are His mighty deeds and His awesome deeds?" said by Jeremiah and Daniel: one diminished the title "mighty," the other "awesome," until

Yoel Moshe - 1 - continued

"Blessed is the LORD," Tiferet, "from the world," whose influence comes from Binah: ʿ [?], "with the crown with which his mother crowned him"; W [?], "the world," Malkhut. Tiferet is like the middle bar, bringing influence from Binah to Malkhut. [TN190186] The allusion is Adam, the first world; Messiah, the last world; David between. In the Second Temple it was not so; hence they said only "Blessed is the LORD from the world," not "unto the world." Later they restored the crown to its former state. The allusion is that at first He was called only God of heaven: Elohei is Binah, heaven Tiferet, but not earth, since influence did not pass from Binah through Tiferet to Malkhut. Afterward influence reached earth, Malkhut. This too alludes to restoring the crown to its former state, as in Zohar, Aḥarei Mot, page 111: "The Matron returned to the King and all returned to the King's celebration; therefore they are certainly called Men of the Great Assembly." End of quotation. "Awesome" is Tiferet; they restored the crown to its former state, its original place. "To its former state" follows Zohar, Ki Teṣe: "Days, because all," etc. This explains the author's words in their proper manner and order.

"One diminished 'mighty'":

Yoel Moshe - 1 - continued

Daniel removed it so they should not say “mighty”; Jeremiah removed “awesome,” saying the nations dance in His sanctuary—where are His awesome and mighty deeds? As in Yoma's Gemara. “Until they came and restored in both”: in “from the world unto the world” and in “mighty and awesome” they restored the crown to its former state. “No alien god shall be within you”: through annulling the alien god, so only “I, the LORD your God” shall have My dwelling among you. This comes only through annulment of the annuller. Then might is unnecessary to prevail over the evil inclination, in the sense of “Who is mighty? He who conquers,” etc. Thus here too, “The LORD your God is within you” means no alien god is within him; therefore the title “mighty” is unnecessary. “The Almighty—we have not found Him”: there is no need for power and might as titles, as above. “We have learned that His fire”: this returns to “Their fire shall not be quenched,” which the sages explain as having no worldly quenching. At the ending of worlds it will be quenched, for all will be rectified.

“It too was prepared for the King”: the verse begins, “Topheth was prepared from yesterday; it too was prepared for the King,” etc.

Rema of Fano - continued

the Men of the Great Assembly and their disciples came and restored the crown to its former state in both matters.

They never answered Amen in the Temple. This concerned prayer's blessings; in blessings of praise and other commandments they did not lengthen the blessing formula, and all the people answered Amen, as R. YBD [?] explained, bringing “Ezra blessed the great LORD, and all the people answered Amen.”[TN190183] Here the son asks: Moses our master, peace be upon him, at the beginning of the section Ve-Hayah ʿEqev, said “a great and awesome God,” omitting “mighty”; these are Daniel's very words! You too should tell him that Moses expressly prefaced his words there with the condition “For the LORD your God is within you,” in the sense of “There shall be no alien god within you.” We explained it in the treatise Ha-Nefesh, chapter 28. What follows it? “I am the LORD your God,” for the couch is too short for two companions to stretch upon. There is then no need for “mighty,” since His way is to strengthen those who fear Him over their inclination. With the annulment of the annuller mentioned above, “The Almighty—we have not found Him abundant in power.”

We have learned that Gehinnom's fire lacks worldly quenching, but is quenched when this world ends. This follows all the more from what they expounded concerning goodness: “All the earth's days”—the covenant with Noah's descendants is made only for all the earth's days. When earth ends, the covenant ends, as written, “The earth shall wear out like a garment.” Thus the

Yoel Moshe - 1 - continued

The sages expounded it of NB [?]. On that interpretation “it too” has no explanation. On ours it refers to the Holy One, blessed be He, who will be ready to rectify in the future; “for the King” is the King of kings, the Holy One, blessed be He. [TN190187] “Abhorrence will no longer apply to rebels”: Zohar, Terumah, page 288, explains diraʾon as a compound: that they see enough of them. This is their chief punishment, the righteous looking at them, and their chief pain. Afterward the righteous will not wish to see evil. The author calls this “too pure-eyed to see evil”: they will not wish to look, for sins will end and all will be righteous and whole. They will no longer be in an inferior existence, doing wickedly wherever one turns, but will exist quietly, etc.

Yad Yehudah - א

(1) “Blessed,” etc.: in chapter 4 [?], etc., he already explained that even rebels and transgressors have hope at the end of their due punishment. He returns here to argue in their favor and explain thus the end of Isaiah: “Their worm shall not die and their fire shall not be quenched.”

Yad Yehudah - ב

(2) “Righteous in all His ways,” etc.: this verse indicates that it comes only to offer consolation

Yad Yehudah - ב - continued

concerning the wicked, as stated in chapter 3. [TN190188]

Yad Yehudah - ג

(3) “It is death that it lacks”: the meaning is not that punishment, called the worm, never stops, as the plain sense suggests. On the contrary, it proves that punishment is annulled. “Worm” designates the accuser. It lacks death but has annulment, which is more than death: death is concealment and hiding, not annulment.

Yad Yehudah - ד

(4) “As known in its place”: above, part IV, chapter 22; see there.

Yad Yehudah - ה

(5) “Acquired through sin”: the sages said, “One who commits one transgression acquires one accuser.” That very transgression creates a destroyer to harm the transgressor, the accuser, also the worm mentioned above.

Rema of Fano - continued

world to come's governance contains no evil at all. The sages further said, “There is no Gehinnom in the future.” This means its fire, created on the second day. Its hollow, created before the world, will be sanctified with the Garden's holiness, as mentioned. There the righteous will dance, with the Holy One, blessed be He, leading the dance; it is written, “It too was prepared for the King.”

Having explained the worm's destruction and the fire's quenching, abhorrence still endures for all flesh. Yet the righteous will be purified in body and soul, as we shall explain in the treatise Resurrection of the Dead, with heaven's help. The good promise conceived in thought will be fulfilled in them, as written, “I said: you are gods.” Each will then resemble his Maker, who is too pure-eyed to see evil; abhorrence will no longer apply to rebels. Rather, “Let sins end,” not sinners; or, as “In this wilderness they shall end,” which they expounded as wholeness. “The wicked are no more” in that inferior existence, doing wickedly wherever they turn. They do exist in quiet and tranquil existence, as written, “You shall see the wholeness of the wicked.”

Yad Yehudah - ו

(6) “To collect its debt”: from the sinner, against whom it was sent to exact payment.

Yad Yehudah - ז

(7) The accuser is not described even as dead, which means only concealment and hiding. The sinner's punishment is the accuser's life and sustenance; when punishment is annulled, the accuser is wholly annulled.

Yad Yehudah - ח

(8) As above, part II, chapter 17; see there.

Yad Yehudah - ט

(9) “He will have redemption” after receiving his punishment by measure and weight: the accusing worm will be entirely annulled.

Yad Yehudah - י

(10) “As written: Behold, Your enemies shall perish”: expounded above, part III, chapter 18, of harmful beings.

Yad Yehudah - יא

(11) “Scripture distinguishes them”:

Yad Yehudah - יא - continued

“Destruction and death said,” etc. (Job 28).

Yad Yehudah - יב

(12) “Their fire shall not be quenched”: the verse's continuation also implies something favorable, an end to the wicked people's punishment. As the sages say in Maqom She-Nahagu: the fire the Holy One, blessed be He, created on the second weekday has no worldly quenching, as written, “Their fire shall not be quenched.” Worldly quenching it lacks, but at this world's end it is quenched, as shortly explained.

Yad Yehudah - יג

(13) “Already censured,” etc.: incidentally the master explains some expositions belonging to this matter.

Yad Yehudah - יד

(14) In the Mishnah, Ha-Ro’eh: “All who concluded blessings in the Temple said ‘from the world.’ After sectarians corrupted matters, saying there is only one world, they instituted saying ‘from the world unto the world.’” The master explains that the Mishnah concerns the Second Temple. In the First Temple they certainly said “from the world unto the world,” David's established formula: “Blessed is the

Yad Yehudah - יד - continued

LORD, the LORD, God of Israel, from the world unto the world." This differs from Rashi, who explains the Mishnah as all who concluded blessings in the First Temple, and that after sectarians corrupted matters, Ezra and his court instituted it; see there. Rashi seems to derive this from Yoma, chapter 7: "Ezra blessed the LORD, the great God"—what is "great"? Rav Giddel said, "Blessed is the LORD God of Israel from the world unto the world." This implies they did not say so before Ezra; otherwise, what was Ezra's distinction? Yet David's case remains difficult for Rashi. Moreover, sectarianism was not introduced into Israel until after Ezra, in the days of Antigonus of Sokho. This requires examination.

Yad Yehudah - טו

(15) "And unto the world—the messianic days." Rashi explains this concerning the resurrection of the dead. However, according to the master's approach, that the Mishnah speaks of the Second Temple, it cannot be explained thus: for what reason would it teach us the matter of the resurrection of the dead? He prefers to explain it concerning the messianic days. For five things were lacking in the Second Temple, as stated in the first chapter of Yoma, and there was a hidden heart, as stated in the treatise Em Kol Hai, part II, chapter 28. Thus their redemption was [recovered from print: incomplete; therefore they did not merit, and they instituted "from the world until Messiah"]. [Frozen-source notice: the ending of the sentence had not yet been resolved.][TN190189]

Yad Yehudah - טז

(16) Afterward, when sectarians corrupted matters, they restored the former practice, concluding "unto the world" as in the First Temple, "so as not to strike" [?] the deniers "BHShYM" [?].[TN190190]

Yad Yehudah - יז

(17) At first, before sectarians corrupted matters, they thought "not alone" [?], like the sages' statement in Bereshit Rabbah, Ḥayyei Sarah: "I adjure you by the LORD, God of heaven and God of earth." Rabbi Phinehas said: "Before I made Him known to His creatures, God of heaven; once I made Him known, God of earth." Rashi likewise explains "The LORD, God of heaven, who took me from my father's house," etc.; see Yefeh Toʾar. The midrash and Rashi's plain intention is that before earth's inhabitants recognized His blessed divinity, the

Yad Yehudah - יז - continued

worthy in the generation did not call the LORD God of earth. But the master apparently found this difficult: why should it matter to Abraham and that generation's pious? They knew the LORD truly ruled all earth, even if His divinity was not yet known there. Why be ashamed to describe Him as God of earth? On the contrary, they should call Him so to make it better known. He therefore prefers to explain the midrash by the Divine Presence's withdrawal, as in Bereshit Rabbah: "'They heard the voice of the LORD God walking in the garden.' Rabbi Abba bar Kahana said: it does not say holekh, walking, but mithallekh, leaping and ascending. The Divine Presence was chiefly below. When Adam the first man sinned, it withdrew to the first heaven; Cain sinned, to the second; Enosh's generation, to the third; the Flood generation, to the fourth; the Dispersion generation, to the fifth; the Sodomites, to the sixth; the Egyptians in Abraham's days, to the seventh. Against them arose seven righteous men: Abraham, Isaac, Jacob, Levi, Kohath, Amram and Moses. Abraham arose and brought it down to the sixth," etc. For this reason they did not wish to say God of earth: since they sinned [?], the LORD abandoned earth and withdrew His Presence [gap], until Abraham came and began bringing the Presence down below. Then they again called Him God of earth.[TN190191]

Yad Yehudah - יח

(18) Nimrod was a cause [?] of the Dispersion generation, as known. The master singled him out because "Therefore it is said, 'Like Nimrod,'" etc., is written of him.

Yad Yehudah - יט

(19) It follows what the sages said in Yoma, chapter 7. R. YBL said: "Why are they called Men of the Great Assembly? They restored the crown to its former state. Moses said, 'The great, mighty and awesome God.' Jeremiah came and said, 'Nations dance in His sanctuary; where are His awesome deeds?' He did not say 'awesome.' Daniel came and said, 'Nations enslave His sons; where are His mighty deeds?' He did not say 'mighty.' The Men of the Great Assembly came and said: on the contrary, this is His might and these His awesome deeds. His might is restraining His anger and being patient with the wicked. His awesome deeds: without them, how could one nation endure among seventy nations?" How could the sages rely on their own

Yad Yehudah - יט - continued

understanding and uproot Moses's words? Rabbi Isaac son of Rabbi Eliezer said: “They knew the Holy One, blessed be He, is truthful; therefore they did not lie to Him.”

Yad Yehudah - כ

(20) This one, Daniel, diminished and did not say “mighty”; that one, Jeremiah, diminished “awesome.”

Yad Yehudah - כא

(21) “In both”: in the title mighty and the title awesome.

Yad Yehudah - כב

(22) “Never,” etc.: incidentally the master explains everything belonging to the Mishnah about those concluding blessings.

Yad Yehudah - כג

(23) They did not answer Amen in the Temple, as explained in the Gemara there and in Taʿanit.

Yad Yehudah - כד

(24) At the beginning of ʿEqev he said: “Do not be terrified of them, for the LORD your God is within you, a great and awesome God.”

Yad Yehudah - כה

(25) Because he omitted “mighty,” he first said “The LORD your God is within you.” There is then no further need for “mighty,” namely—

Yad Yehudah - כו

(26) —in the sense of “There shall be no alien god within you; do not bow to a foreign god. I am the LORD your God who brought you up from Egypt” (Psalm 81). The sages said in Shabbat, chapter 13: “Which alien god is inside a person's body? Say: the evil inclination.” Understand accordingly: no sin or iniquity shall appear to you, all the more those who prevail through an alien god; for “I am the LORD your God who brought you up from Egypt,” and the Holy One is within you, and the couch is too short to stretch upon. Here too the meaning is: do not be terrified of them, since the LORD your God is within you. The evil inclination certainly cannot prevail against Him; therefore do not be terrified of them.

Yad Yehudah - כז

(27) With this intention there is no need to add “mighty” afterward. “The LORD your God is within you” suffices, since His way is to strengthen, etc.; this is His might.

Yad Yehudah - כח

(28) When the evil inclination is annulled, “The Almighty—we have not found Him abundant in power” will be fulfilled. The Jerusalem Talmud, Ha-Roʾeh, says: “We did not find the Holy One's power and might, blessed be He.” This is in the future, when the evil inclination is annulled. When it seeks to prevail, His blessed might is known through His strengthening those who fear Him over their inclination, “what is not LʾH” [?] to say at its annulment.[TN190192]

Yad Yehudah - כט

(29) “We have learned,” etc., returns to the earlier sages' saying that Gehinnom's fire has no worldly quenching.

Yad Yehudah - ל

(30) All the more from the exposition in Bereshit Rabbah, Noah: “All the earth's days, sowing and reaping,” etc. Rabbi Yudan in Rabbi Samuel bar Naḥmani's name: “Noah's descendants, as their established covenant stands forever—but as long as heaven and earth exist, their covenant exists” [?]. When the day comes of which it is written, “The heavens shall dissolve like smoke and the earth wear out like a garment,” then “My covenant shall be broken on that day,” etc. If they said this concerning goodness, all the more Gehinnom will be annulled when the world ends.[TN190193]

Yad Yehudah - לא

(31) Thus, from Gehinnom's quenching we learn that there is nothing evil in the world to come.

Yad Yehudah - לב

(32) They also said in Nedarim's first chapter and in Avodah Zarah: “There is no Gehinnom in the future; rather, the Holy One, blessed be He, takes the sun from its sheath.”

Yad Yehudah - לג

(33) “Created on the second day,” after the world's creation; therefore it is annulled when the world is, as we said. But Gehinnom's hollow is one of the seven things created before the world, as answered in Maqom She-Nahagu. Its existence does not depend on the world's: even after the world is annulled it endures forever. It will be sanctified with the Garden of Eden's holiness, as we shall mention in chapter 7; see there.

Yad Yehudah - לד

(34) There will be the dance the sages spoke of in Taʿanit, chapter 4: the Holy One, blessed be He, will

Yad Yehudah - לד - continued

make a dance for the righteous in the Garden of Eden, sitting among them, and each will point to Him, as written, “They shall say on that day: behold, this is our God, for whom we hoped,” etc. This dance will not be in the Garden of Eden itself but in Gehinnom's hollow, which will be sanctified in the future with the Garden's holiness. For thus—

Yad Yehudah - לה

(35) —it is written of this: “Topheth was prepared from yesterday; it too was prepared for the King.” It was prepared for the world's King to be there leading the dance. Jonathan too translated, in his way, “king in the world”; see there.

Yad Yehudah - לו

(36) After explaining above that the worm is destroyed and Gehinnom's fire quenched at the world's end, one may still say the punishment of abhorrence, mentioned at the verse's end, “They shall be an abhorrence to all flesh,” endures even after the world's annulment.

Yad Yehudah - לז

(37) We must nevertheless say abhorrence too will be annulled. They will be so purified in body and soul that their blessed Maker's quality will begin [in them], and they will be too pure-eyed to see evil. They will not look at the wicked or behold their punishment; abhorrence's annulment follows. Diraʾon is a compound, as in Midrash Ha-Neʿelam, Vayera, page 268: “What is diraʾon? Dai raʾon”—all will say, “Enough of seeing them.” Jonathan likewise translated: “Until the righteous say of them, ‘We have seen enough.’” See Zohar, Terumah, page 228. Since the pure-eyed no longer look at the wicked at all, they can no longer say of them, “We have seen enough.”

Return to chapter in contents

Historical index: Heqor Din - V - Chapter 5

Yad Yehudah - לח

(38) “The good promise”: resemblance to his Creator.

Yad Yehudah - לט

(39) “Conceived in thought”: before Adam the first man's sin.

Yad Yehudah - מ

(40) What, then, must you say? The righteous will be pure-eyed because the wicked and rebels will repent and be rectified, as above, chapter 3, and explained below, chapter 7. There will be no evil or wickedness in the world, as written, “Let sins end from earth”; “are no more,” as Beruriah said to Rabbi Meir in Berakhot's first chapter: does it say “sinners”? It says “sins.” When sins are absent, the wicked are no more.

Yad Yehudah - מא

(41) Or yittammu may be explained from wholeness, in the manner of their exposition in Zohar, Shelaḥ Lekha, page 318, of “In this wilderness they shall end”; see there. The meaning here of “Let sins end from the earth” would be that the wicked will repent and be whole with the LORD. Then “the wicked are no more”: they will no longer undergo the turns [?] of reincarnation and the measure of punishment, since the cause for which they acted wickedly and were reincarnated has already been removed. For [recovered from print: henceforth these men will be] whole; [recovered from print: in their recompense] too there will be quiet and wholeness, recompense corresponding to the deed: “He grants quiet, and who will condemn?”[TN190194]

Heqor Din - Part V (ה) - Chapter 6 (ו)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט

Yoel Moshe - 1

“We learned there,” etc.: his intention is to explain why the Holy One, blessed be He, will rectify everything in the future. Is He not righteous in all His ways? Strict justice would allow their worm neither death nor destruction. He therefore says: because He enabled their damage, in the sense of “I caused evil,” as he proceeds to explain. “Attach to himself”: saying “I was obligated,” “I enabled,” etc. “The damager is liable”: ḥav rather than ḥayyav, because as a Jerusalem teacher he teaches concise language. “His land above”: in the mystery of “He who dwells with them amid their uncleanness,” the mystery of “one wheel on earth”; this will be atoned for through our good deeds. “His soul shall lodge in goodness”: although the material soul will pay, in the sense of death cleansing, his higher soul will nevertheless lodge in goodness.

“I diminished the moon”: there was a commandment performed not for its own sake; see below, Em Kol Hay, part I, section 13. From this followed Adam the first man's sin, as above, S3, chapter 9 [?]. [TN190196] The moon's diminution and accusation will be explained in their

Rema of Fano

We learned there in Damages: “Whatever I was obligated to guard, I enabled its damage. If I enabled part of its damage, I am liable to pay for its damage as though I enabled all of it.” How astonishing that this teacher should attach others' curse to himself! Certainly, who is this teacher? The Holy One, blessed be He, who wished to give Israel merit. He is a Jerusalem teacher, teaching concise language, as the Gemara says of the first clause's end, “The damager is liable,” using ḥav. Its sense is lenient, not severe. Thus He told them: “My children, do not be troubled by what I taught you, that the damager must pay damages, for I said only ‘with the best of the land.’” The intention is to pour wrath upon wood and stones, in the plain sense of “His land shall atone for His people.”

We have a plainer and more necessary reading: it should have said “His land shall atone” in the feminine, or “He shall atone through His land for His people.” Rather: His people shall atone for His land above through repentance and good deeds, as we explained in part I, chapter 13, on “He shall atone for the holy place.” Both are knop and flower. Even if “the best of the land” concerns man's body, certainly the world's separated dough-offering, there is nevertheless hope for his latter end, and his soul shall lodge in goodness. For “I, I am He who erases your transgressions for My sake”: “I caused evil,” putting leaven in the dough, as expounded in

Yoel Moshe - 1 - continued

place. How did He enable part of its damage? “A sin offering to the LORD,” in the sense of “Bring atonement for Me because I diminished the moon.” “The second is liable”: Israel is the second, the Holy One, blessed be He, the first. Our saying “We transgressed” is an excellent confession: we say we cause the damage, not the blessed LORD. He answers: on the contrary, “in MṬW [?], the second properly,” etc.[TN190197] “They possess no celestial fortune”: as in Bava Qamma's Gemara, “A human has celestial fortune.”

Yad Yehudah - א

(1) “We learned there,” etc.: after explaining in preceding chapters that rebels and transgressors have a remedy, the master gives the reason. The blessed LORD forgives transgressions for His own sake, because He created the evil inclination. He begins explaining all this through the Mishnah at Bava Qamma's beginning: “Four primary categories of damage,” etc.; “When it causes damage, the damager must pay damages with the best of the land. Whatever I was obligated to guard, I enabled its damage. If I enabled part of its damage,

Yad Yehudah - א - continued

I am liable to pay for its damage as though I enabled all of it," etc.

Yad Yehudah - ב

(2) How astonishing that the teacher speaks in the first person, "Whatever I was obligated to guard," directing the damager's curse and disgrace toward himself. He should have used the third person: "Whatever he must guard, he enabled," etc.

Yad Yehudah - ג

(3) "This is the Holy One, blessed be He," master of the Mishnah.

Yad Yehudah - ד

(4) He is a Jerusalem teacher: dwelling in Jerusalem.

Yad Yehudah - ה

(5) As in the Gemara on the first clause's end: "When it causes damage, the damager is liable," ḥav. The Gemara objects: should it not say ḥayyav? Rav Judah said in Rav's name: this teacher is a Jerusalemite, teaching concise language.

Yad Yehudah - ו

(6) This ending does not mean severity, as its plain sense suggests, requiring payment specifically with the best; it means leniency in payment. The words allude to Israel: when they cause damage through their sins, "they bring" [?] payment for that damage with the best of the land—Jerusalem and the Temple—but not with their souls. The leniency is pouring

Rema of Fano - continued

Sukkah. Thus "I was obligated to guard it; I enabled its damage," for "the inclination of man's heart is evil from his youth," as there. Originally too, "I enabled part of its damage," diminishing the moon; "I am liable to pay for its damage as though I enabled all its damage," in the sense of "one male goat for a sin offering to the LORD." Therefore "The sun shall no longer be your light by day, nor shall the moon shine for you in brightness, for the LORD shall be your everlasting light."

The rabbis taught: "A pit belonging to two partners—the second is liable." Indeed "we transgressed and rebelled": an excellent confession, awakening the Omnipresent's mercy. The Holy One, blessed be He, said: "My children, the rule is otherwise: the second covered it properly"—these are the sages' ordinances, making a fence for Torah—"and an ox or donkey fell there and died: he is exempt." As the sages said, "An ox, but not a human," from those possessing the first image explained in the treatise Ha-Nefesh. The fallen one falls from those lacking the full endowments of birth, who are beasts unto themselves. "A donkey, but not vessels": they did not merit the holy likenesses mentioned there, which truly constitute the second image. Thus these lost ones possess no celestial fortune. Therefore the second is exempt. "I am He who diminished their endowments, through the LORD's judgments, true and altogether righteous; I shall complete them for them," as we shall explain in these chapters. In Heleq they already expounded "Gilead is Mine, Manasseh is Mine" concerning the Omnipresent's

Yad Yehudah - ו - continued

wrath upon wood and stones, as written, "The LORD spent His wrath and kindled fire in Zion."[TN190198]

Yad Yehudah - ז

(7) As in "His land shall atone for His people": in its plain sense, the land atones for Israel.

Yad Yehudah - ח

(8) We have another plain reading of this verse, clearer and more necessary than the first. The first leaves a difficulty: it should have used the feminine we-khipperah, speaking of the land [?], a feminine noun; or "He shall atone through His land," meaning the Holy One, blessed be He, atones for His people through His land. Necessarily the verse's order is rearranged: "His people shall atone for His land." His people atone for the land above and the upper holy place through repentance and good deeds below.

Yad Yehudah - ט

(9) "Even if you say," etc.: he returns to the Mishnah. Even if you do not wish to explain "with the best of the land" as Jerusalem, the Temple and the holy house, as we said, but wish [?] to apply it to man himself: he is the world's separated dough-offering, the dust lifted into Adam the first man's body, certainly the best of the land.

Yad Yehudah - י

(10) Nevertheless, the Mishnah implies only leniency, teaching hope for his latter end. It precisely says man must pay in

Rema of Fano - continued

love for Israel's transgressors after the affliction is washed from their garments and they are purified. It also occurs in Rabbi Eliezer's teaching, chapter 17.

Yad Yehudah - י - continued

respect of his body, the best of the land; in respect of his higher soul, “his soul shall lodge in goodness.”

Yad Yehudah - יא

(11) Thus it is written, “I, I am He who erases your transgressions for My sake”: because I created the evil inclination and put leaven in the dough, I therefore treat you leniently.

Yad Yehudah - יב

(12) As expounded on “I caused evil” and related verses in Sukkah, chapter 5.

Yad Yehudah - יג

(13) “With this,” etc.: the teacher adjoins “Whatever I was obligated to guard,” etc. These are the Holy One's well-reasoned words, blessed be He: I lightened payment to the best of the land because I created the evil inclination and became obligated to guard it. Therefore I also enabled payment for its damage on the side of mercy.

Yad Yehudah - יד

(14) As there in Sukkah.

Yad Yehudah - טו

(15) “Originally too,” etc.: the Mishnah's ending, “I enabled part of its damage,” teaches that the Holy One, blessed be He, told Israel: this event, My causing you damage, had already occurred with the moon's punishment. As known from the sages' statement in ʾṬ [?], the moon accused: “Master of the universe, can two kings use one crown?” He told her, “Go and diminish yourself,” etc., until He said, “Bring an offering for Me because I diminished the moon.” Thus R. Sh. said: “How does the New Moon goat differ, that ‘to the LORD’ is said of it?” etc. His blessed words in the Mishnah, “I enabled part of its damage,” mean that earlier I also enabled and prepared some damage for the moon by telling her to diminish herself. I therefore became liable to pay for the damage and commanded atonement on New Moon.[TN190199]

Yad Yehudah - טז

(16) Therefore, besides the atonement commanded for the moon's diminution, God also did this: He Himself, in His blessed glory, will shine for us as everlasting light, as written, “The sun shall no longer,” etc. (Isaiah 60). This pays for the light we

Yad Yehudah - טז - continued

lost through its diminution and is included in “I am liable to pay for its damage,” etc.

Yad Yehudah - יז

(17) “The rabbis taught,” etc.: the master similarly explains the Mishnah in Shor She-Nagaḥ: “A pit of two partners: the first passed it without covering it, and the second without covering it; the second is liable.” The teacher addressed the evil inclination and the leaven of man's materiality [?], called a pit. It belongs to two partners: the Holy One, blessed be He, who created it, and Israel, who sin against their souls and strengthen the alien god, as in the preceding chapter. We are liable.

Yad Yehudah - יח

(18) “These are the sages' ordinances”: when they were “rectifiers of children” [?], nothing is deducted from their reward in the world to come, as explained in Zohar, Vayeshev, page TKhL [450?]. [TN190200]

Yad Yehudah - יט

(19) “As,” etc.: the treatises Ha-Nefesh and Olam Qaṭan explain four soul-images. The first image is called “man to man” and belongs to the world of Emanation. The second includes three likenesses—neshamah, nefesh and ruaḥ—and belongs to Creation. The third is from Formation; the fourth from Making. See there. Corresponding to these he says “fell there” of those lacking endowments: one whose soul comes neither from Emanation nor Creation. “An ox”: not those of the first image, called human. “A donkey”: not those of the second image, including three holy vessels, but those of the other two images, who are beasts, like beasts relative to the first. They therefore lack celestial fortune like theirs. “Children, life, one from merit, these—is it?” [?], depending on the higher fortune, as explained in Em Kol Hay, part VI, section 5. “And wise, learned men said” [?] that Torah protects them “to annul concealment” [?], as explained in the Zohar there. [TN190201]

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Historical index: Heqor Din - V - Chapter 6

Heqor Din - Part V (ה) - Chapter 7 (ז)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז

Yoel Moshe - 1

“You shall tread upon the wicked”: the verse means that the righteous are commanded to make dough from the wicked through tears, the water; thereby they become dough beneath the righteous people's feet. This water is the oppressed people's tears, “which are placed upon them” [?], and the righteous people's tears; “and as the name of the crushed ones of the Holy One, blessed be He” [?], as below.[TN190202] “Will not be trodden with shoes”: thus Moses is told, “Remove your shoes from your feet,” etc. Hence MṬṬ is called a sewer of shoes: separating the shell, to which “ShLKh shoes” [?] alludes, separating holy from impure. This is the mystery of someone with no shoes on his feet. [TN190203] “For those who know a ladder” [?]: see above, part III, end of chapter 16.[TN190204]

“My supplications in My house of prayer”: the Holy One, blessed be He, also prays. What is His blessed prayer? “May it be Your will that My mercy conquer My anger.” In My house of prayer they will bring Israel, called “the daughter of My scattered

Rema of Fano

“You shall tread upon the wicked, for they shall be ash beneath your feet” (Malachi 3:21). This is a wondrous promise containing mercy and truth for the other class, numbered fifth. This ash will not be trodden with shoes, for ultimately it will become holy ground. It can be kneaded through the gates of tears, which have not been closed. This is surely a positive commandment for the righteous to pass through the Valley of Weeping—Gehinnom—to revive these lost ones, as Ezekiel revived the dead, and it is written, “He led me around them, round and round” (Ezekiel 37:2). So too the righteous who fear His blessed name, mentioned by Malachi at his prophecy's end, will pass through the Valley of Weeping. For the general intention of this verse, its plain explanation suffices: they weep there in prayer and supplication. Through their abundant tears and those of the sinners against their own souls, stirred to weep with them, they make that valley a spring, like the trickling waters Ezekiel mentioned, which will emerge beneath the sanctuary's threshold, as we learned in Sheqalim and Middot. This is Gehinnom's purification that we spoke of.

With this awakening God will send a generous rain and sprinkle pure water upon them from the upper waters suspended by utterance, for those who

Yoel Moshe - 1 - continued

ones,” from wa-yafeṣ, ‘He scattered’: they will be scattered ash, afterward contentment before Me. “Three partners”: the oppressed people's tears, the righteous people's tears, and the blessed LORD's own prayer. Thus the blessed LORD, called Teacher, will robe and clothe Himself in blessings; blessings means prayer. “Including what we mentioned”: “also” includes the blessed LORD, as above. On this verse see the book KY [?], part III. [TN190205]

Yad Yehudah - א

(1) “You shall tread,” etc.: the master also explains this verse at Malachi's end, cited in the teaching above, chapter 8, about the fifth class, those whose sins are the majority and who are bodily transgressors. He takes it as a good promise for this class, showing how they too will be rectified, rather than the bad promise suggested by its plain sense.

Yad Yehudah - ב

(2) Though this ash is said to be “beneath your feet,” and the sages say their souls are burned, Gehinnom casts them out

Yad Yehudah - ב - continued

and a wind scatters them beneath the righteous people's feet, the intention is not harm or disgrace, saying the righteous will tread on it, as wa-ʿassotem, a term for trampling, also seems to imply according to the interpreters. Ultimately it will become holy ground, when these wicked people shed tears like a stream in complete repentance. Then this scattered ash—

Yad Yehudah - ג

(3) —can be kneaded into fine dough with those tears and rectified, for the gates of tears have not closed. It certainly would not be fitting to say they trample it. Wa-ʿassotem instead expresses dough-making: the wicked people's ash will become fit dough. "Beneath your feet"—

Yad Yehudah - ד

(4) —is a positive commandment for the righteous to pass through Gehinnom, reviving with their tears too the burned souls of these wicked people. "Beneath your feet" thus favors and

Rema of Fano - continued

know their secret. From there come the treasuries of resurrection's dew. Then the Teacher will robe Himself in blessings from these lost ones too. They will go from strength to strength until, after a long time, they come to be numbered with the righteous, the chosen host that appears before God in Zion. One may explain "also" as including Zephaniah's saying in the LORD's name: "My supplicants, the daughter of My scattered ones, shall bring My offering" (Zephaniah 3:10). It means My supplications in My house of prayer—"May My mercy conquer My anger"—and the rest of the prayer: these will bring "the daughter of My scattered ones," for they will be despised, scattered ash, afterward becoming contentment before Me; this is "My offering."

Thus three partners awaken mercy upon rebels and transgressors after they waste away in their iniquity: the righteous people's tears as they pass through the Valley of Weeping; the tears of the oppressed themselves, as expounded of them in ʿOsin Passin (Eruvin 19a); and "also the Teacher will robe Himself in blessings," including what we mentioned.

Yad Yehudah - ד - continued

consoles the wicked: the ash will be rectified when the righteous people's feet pass through the Valley of Weeping. So it was with the dead Ezekiel revived: the Holy One, blessed be He, led him round, as written, "He led me," etc. (Ezekiel 37).

Yad Yehudah - ה

(5) Here too the righteous pass around the wicked, walking in Gehinnom to revive them. Thus Malachi at his prophecy's end: "For you who fear My name, a sun of righteousness shall shine, with healing," etc.; "You shall tread upon the wicked," etc.

Yad Yehudah - ו

(6) It may also be explained plainly: wa-ʿassotem as trampling. The righteous people's footsteps will be upon the wicked as they too pass through the Valley of Weeping. Likewise wa-ʿassotem may derive from ʿasis, pomegranate juice, the liquid emerging from them, as interpreters also explain. On our approach it designates tears: the

Yad Yehudah - ו - continued

juice and tears of those fearing His blessed name will be upon the wicked, "for they shall be ash," etc., when the righteous pass through the Valley of Weeping.

Yad Yehudah - ז

(7) "They make it a spring": "Passing through the Valley of Weeping, they make it a spring; also the Teacher robes Himself in blessings. They go from strength to strength, appearing before God in Zion." The sages in ʿOsin Passin explained those passing through the Valley of Weeping as the wicked; the

Yad Yehudah - ז - continued

master prefers applying it also to the righteous.

Yad Yehudah - ח

(8) "Which Ezekiel mentioned" (47).

Yad Yehudah - ט

(9) Sheqalim, chapter 6, and Middot, chapter 5.

Yad Yehudah - י

(10) "It is of" [?]: this spring is Gehinnom's purification, which we said in chapter 5 will occur in the future, sanctifying it with the Garden's holiness; this spring rectifies the wicked within it.

Yad Yehudah - י - continued

[TN190206]

Yad Yehudah - יא

(11) “With this awakening”: the wicked are stirred to weep with the righteous.

Yad Yehudah - יב

(12) “Suspended” by the Holy One's utterance, blessed be He, as known from the sages' statement in Bereshit Rabbah.

Yad Yehudah - יג

(13) “For those who know their secret”: this means higher Hokhmah, as explained above, part IV, end of chapter 17. See Pardes, Gate of Epithets.

Yad Yehudah - יד

(14) From there come the treasuries of dew and the influx of life descending to Tiferet, as written, “My head is filled with dew.”

Yad Yehudah - טו

(15) What is written (Zephaniah 3): “Beyond Cush's rivers, My supplicants, the daughter of My scattered ones, shall bring My offering.” Interpreters explain that the nations bring Israel as an offering, called “My supplicants, the daughter of My scattered ones” because the Holy One, blessed be He, answered them in their exile, where He scattered them. The master, on his approach, explains ʿatarai as “My prayer.” In Berakhot's first chapter: “How do we

Yad Yehudah - טו - continued

know the Holy One, blessed be He, prays? ‘I shall gladden them in My house of prayer.’ It does not say ‘their house of prayer,’ but ‘My house of prayer,’ teaching that He prays. What does He pray? Rava said: ‘May it be My will that My mercy conquer My anger, that My mercy prevail over My attributes, that I treat My sons with mercy and enter for them beyond the strict line of judgment.’” The verse thus means: My supplications and My prayer will bring the scattered ash of the wicked as an offering; this is “the daughter of My scattered ones.”

Yad Yehudah - טז

(16) “Three partners,” etc.: first, the righteous people's tears; second, the wicked people's tears. As in ʿOsin Passin on “In the Valley of Weeping they make it a spring,” etc.: “Those passing”—people who transgress the Omnipresent's will; “valley”—Gehinnom is deepened for them; “weeping”—they weep and shed tears like a spring of shittin, channels, etc. There is also a third: the Holy One's prayers, blessed be He. Thus it concludes, “Also the Teacher robes Himself in blessings.”

Yad Yehudah - יז

(17) Including the prayers we mentioned.

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Historical index: Heqor Din - V - Chapter 7

Heqor Din - Part V (ה) - Chapter 8 (ח)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל

DRAFT / Yoel Moshe - 1
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“He will judge among the nations, full of bodies”: one may find a fine allusion here. The initials of yadin ba-goyim maleʾ gewiyyot are GShM BYW [?]; likewise geshem nedavot yaʿṭeh moreh has the initials GShM BYW [?]. [TN190207] “Of which it is written, He tore His

Rema of Fano

The word “robe” here is not far from their exposition of “He will judge among the nations, full of bodies.” By the merit of the holy ones, dead from the world for the sanctification of His blessed name, engraved upon His purple robe—of which it is written, “On the day of evil He tore His garment”—He will then, at a favorable time, robe Himself in it, because they shed tears like a stream.

DRAFT / Yoel Moshe - 1
Not source-checked - continued

garment”: know that this garment is the garment of Creation, insofar as it includes all names, and the mystery of three times yearly, as said, “Just as one comes to see, so he comes to be seen,” etc. This is the mystery of “According to the standing of those

DRAFT / Yoel Moshe - 1
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entering, they would come out", etc., concerning firstfruits.[TN190208] In this respect it is His purple robe: at vengeance He judges the nations with this garment, upon which all the holy ones' souls then are. This is "full of bodies": from their power comes His vengeance. At that time He will also make a garment from them.

"Of which it is said, All My garments ʾegʾalti": it is a shared word with two senses. ʾegʾal derives from "stained with stains," and from the language of redemption; it is also a composite of past and future. Gaʾalti is past; adding aleph, ʾegʾalti, turns it to the future.[TN190209] At the killing there were two meanings: stained with the victims' blood, and thereby redeemed from the accuser standing against the whole community. Likewise in the future I shall stain/ redeem it with the blood of the slain, their slayers, and it will also be redeemed from the fathers' covenant, ḤYY [?], pledged with us; if He fulfills His promise it will be redeemed. [TN190210]

"From Isaiah's words": to understand this, examine the book Qinat Setarim, on "They sit on the ground, silent," at the end of folio 22b. Esau includes the shell's stature; its first three, called head, do not

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Their righteousness stands forever before Him, blessed be He, to advocate for all the faltering. This purple robe includes all His attributes, the garments of higher providence, and vindicates its judgments. Of it it is said, "All My garments I will have stained/redeemed," ʾegʾalti: I shall redeem them in the future as I have redeemed them already. At first they were stained with the blood of those killed by royal decree and thereby redeemed from the accusation directed against the whole community. They also had to be stained with their killers' blood and redeemed from the covenant of the fathers, to whom they were pledged. Thus in this distinguished verb we learn the meaning of shared senses and composition, preserving truth forever.

From these words of Isaiah we know faithfully that He will also judge the "full of bodies": Esau, the beloved son of Isaac, master of judgment, because Esau is full of bodies, in the sense of "game was in his mouth." Our interpretation has already benefited many through the mystical commentator on Lamentations, which he named Qinat Setarim, on "They sit on the ground, silent." Consult it: this is a deep exposition, much needed here to complete the explanation of Amalek's seed being erased, following this judgment. When the entire stature gathers as game in Esau's mouth, as explained there, Amalek will be judged by two additional erasures, one from the mouth and one from the nose, whose mystery is heaven, with the mouth below it, as known to one familiar with the Idra. This is intended in "I shall surely erase Amalek's memory from

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belong to them, for it is close to holiness: "the head/poison of serpents"—ʾakh zar, "only alien," this limiting expression—and they are included in holiness from judgment's side, Isaac's attribute. This is "Is it not concealed with Me?" No aspect of the head approaches holiness more than the mouth. Already "He crushed a head over a vast land," for the head is included in holiness through the mystery of Esau's head buried in Isaac's bosom. Thus far are the words of his writings[?]; see there. [TN190211] The explanation is that the game, all the nations, will be rectified in his mouth. Therefore he is called full of bodies: Esau's head is near holiness, in Isaac's bosom, and all the nations, the game, will be rectified through the head's mouth or nose. Amalek, however, will be judged by two deaths: one from heaven, the nose, called Tiferet in Pardes, Gate of the Values of Epithets; also from the mouth, which is beneath heaven, from which he will be erased[?]. Amalek will have no rectification except in the ear, as will follow.[TN190212]

"Stoning, burning, execution and strangulation in order": this matter is very deep, and the author's intention is difficult to understand.

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He wrote that Amalek in its four permutations signifies the four court-imposed deaths. First, any four-letter word has twenty-four permutations, yet he wrote four. Furthermore, where do these permutations hint at the four deaths? I asked my master, the holy man, the great kabbalist, may he live, Rabbi Elhanan, ShN, and he gave me this answer. But I, the small Moses, will also express my weak opinion below, after the answer Rabbi Elhanan gave. His words are as follows. It appears to my humble judgment, Elhanan's[?]—to anyone who examines well, with sound reflection and deep understanding: level, proceeding straight[?]—this is the King's Valley, above all those who arise, the divine ones of the higher academy; and it is easy to understand[?]. In these all the places indicated by the author, of blessed memory, will be explained—especially in NLḤ, etc., concerning Esau's head buried in Isaac's bosom, etc. [TN190213]

In truth, this entire chapter and the next are wholly incomprehensible to someone unversed in the exalted teachings in the highest heights, higher and higher. Especially what we shall mention, the beginning from the end of

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beneath heaven." The attribute of patience, entrusted to the possessor of the nose, does not apply to Amalek at all, neither any of it nor any part.

His name causes this: Amalek, head of adversaries, is named for ʿamal, ʿamaq, malaq and ʿalaq, four harsh shells—stoning, burning, execution by the sword and strangulation, in that order. All were fulfilled in Balaam, as expounded in Heleq. Here we need the masters of Torah's secrets: just as in holiness Moses is within and Jacob without, so Balaam is within and Amalek without. When bet is exchanged for qof in a known alphabet, their names are equal. Thus Balaam corresponds to Moses, as we explained. Therefore Moses wrote Balaam's section: a scroll he delivered to Joshua, beginning "Moses gave to the tribe of Reuben's sons" and ending "To Levi's tribe Moses gave no inheritance," etc. It contains "Balaam son of Beor, the diviner, the Israelites killed with the sword among their slain." From here they expounded four deaths concerning him; his sin and punishment are specified in this verse. Since this section was small, Joshua attached it to his book, as Isaiah did two verses prophesied by Beeri, Hosea's father. See Em Kol Hay, part II, section 1.

Amalek's name hints at the four shells mentioned through the composition we shall discuss in the treatise Resurrection of the Dead concerning ruṭafash, encompassing the healing of every wound, bruise and fresh blow through its four operations known in manual practice. This too is among our language's wonders, holy of holies. It is written, "For a moment is in His anger":

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this chapter, which concludes, "It is written: a moment in My anger," etc.; "the external powers first take root in the nose," etc. What is this, and why specifically the nose? This conclusion actually explains the whole chapter, and it is very deep, as the author emphasized here: "we learn, for it is" [?] a deep exposition, etc. I shall therefore explain generally a short introduction to this matter for one accustomed to studying, entering and leaving the extended teachings of Emanation.

Before the first emanation, the ten sefirot as ten points, there was the Man of Creation, Adam Qadmon before all primordial beings. He is called "of Creation" relative to the revelation of the preceding garment, called the Man of Emanation: the revelation of YHWH's yod. This Adam Qadmon is the revelation of YHWH's he. From him emerged ten points, to become Emanation, Creation, Formation and Making, thus: every human configuration has four breaths. One emerges from his head's hair, from the skull, the aspect ḥayyah, the power of YHWH's yod, the Name of 72, YHWH filled with yods. The second breath emerges from the ear-holes. It is more perceptible: closing the ear, one hears a sound within,

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since the breath is prevented from emerging. Breath from the hair-channels is less perceptible. This second is neshamah, the power of YHWH's he, the Name of 63. The third, from the

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the external powers first take root in the nose. They will be annulled below, but their existence in holiness endures forever. Amalek will be erased, both himself and his rooting there; nothing will remain of him except a thin trace, sealed and concealed above the nose, as explained shortly.

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nostrils, is more perceptible than the first two, visible to the eye; it is ruaḥ, YHWH's vav. The fourth, from the mouth, is more revealed than the first three: nefesh, YHWH's final he.[TN190214]

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Although this Adam Qadmon cannot at all be described as a human configuration because of his subtlety and exaltedness, we liken him to a human configuration insofar as human understanding can grasp. It is thus: concerning these points, we have no teaching whatsoever about the first breath from the skull. It begins only at the ear-holes: one breath emerges and clothes itself below, within the nose's breath when it reaches it. Both descend from there, and reaching the mouth's breath, clothe themselves within it. Then this mouth-breath emerges, making from “its expansions/firmaments” [?] ten vessels, ten points. The ear-breath ends at the beard's tip; thereafter only the two breaths, nose and mouth, descend. Keter therefore receives its illumination, when formed, from the point at the beard's tip; shattering can in no way rule it. Hokhmah and Binah also receive their illumination there. Keter, however, receives the ear's light itself directly, without the mixing of two breaths, whereas Hokhmah and Binah receive the ear-light in a mingling and participation of two breaths. Thus Hokhmah and Binah have no shattering in their faces, only in their backs. The seven extremities were made from Adam Qadmon's navel downward, where ear-light is wholly absent; therefore they shattered and fell.[TN190215] It must also be said: a very subtle first existence was made for the first three from ear-light, so they received illumination from it. The six extremities, Lesser Countenance, begin their root in nose-light; his feminine counterpart begins hers in mouth-light. Therefore all possessing the breath of life in their nostrils—precisely their nostrils—died, fell and shattered.[TN190216]

The reason for their shattering was that the external powers had gradually been separated from all their holiness through the many descending

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links of all the worlds in the world of Ein Sof, a thousand thousand worlds beyond number, and likewise this Adam Qadmon. After Binah's vessel emerged, the time had come for the external powers to separate from the holy ones: their externality was already recognizable and perceptible, called the green line, “at the opening, sin, this crouching.” Shattering therefore occurred “to strip vessels” [?] emerging from Binah, to which the green line clung intensely. It is called green because at first there was only complete whiteness, but here whiteness's deviation became discernible, and its beginning was green. It was not yet actually green, only slightly greenish; it is called the line of chaos, and this whole emerging world is accordingly called the world of chaos.[TN190217] It had to fall from a high roof into a deep pit, to burst and break, like wheat whose grinding separates bran from fine flour.

As soon as the fall separated external powers from holiness, a new existence immediately arose above. The 72 in Adam Qadmon, which had initially given no share, now joined the 63 in this Adam Qadmon to produce holy existence, called King Hadar—splendor is certainly his. This encompasses the Ancient One, containing several configurations, one within another in rectification: the Ancient One, Long Countenance, etc. Then the Ancient One's feet extended to the fallen fragments' place. With his feet he gathered the holy ones in Edom's land and raised them above, where they were rectified. For they fell because Adam Qadmon's 72 had no share in them, and they did not adhere together, remaining separate points. The first three were not linked to the lower seven; head and body were not together. Therefore they shattered; for this reason Adam Qadmon's 72 did not participate initially, so that they would shatter and the shells separate, as

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we said.[TN190218]

After separation, holiness was raised above and rectified, becoming a garment for the extension of the first three, the three heads of L-L', of 'YN, and of Long Countenance [?], as explained at length in its place. Thus head and body adhere together.[TN190219] Therefore the external powers left below, not raised and not rectified in this rectification, remained in their first aspect. Their head is wholly unattached to their body; it is concealed above, earlier, in the higher degree preceding them from which they emerged: the tenth vessel, Malkhut's point, the end of the ten holy vessels, the aspect of the vast land containing all lower things, in the sense of "QL [?], great is Your faithfulness," explained everywhere. This is "He will judge among the nations" the head over them all, Esau, as known. He is called full of bodies: his garments depicted all the world's statures, all chariots of the external powers, all wild animals, cattle, snakes, fiery serpents and the like. They are garments for souls, for Esau, who is their inwardness and life. This full-of-bodies Esau is "He crushed a head": his head is his whole self, and it is over a vast land, as above.[TN190220]

Thus "The LORD rebuke," etc.—rebuking Satan, "even GSh, 72" [?], which flows and is poured out. Nothing, even among shells, lacks holiness's life. In holy configurations, however, the holy life above adheres literally within them. This is "I shall dwell within them," literally: the soul's 248 limbs in the body's 248 limbs.[TN190221]

Their head too, the passage for all life coming from above, adheres essentially to the body, so holiness itself dwells within the body. But the shells' head is concealed above. All their life coming from above must pass through their head, since every upper light descends into the body in order, first to the head, thence to the body. Since the body is not attached to the head, how can light descend from head to body? All the light remains in the head, which casts and shines an illumination from afar into the body, apart from its own essence. Understand. Thus "NB [?] which flows," yet until their bodily vessels are emptied of holiness, their life, as above.[TN190222] Therefore they are dead while alive: "Cut off its head, and will it not die?" This is the separation between the Pavement of Sapphire, the last aspects of Malkhut, the vast land,

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in whose palace are all souls, as known, and the opening of the great abyss, the chariot of all external powers, as known.

How their Ein Sof together with their skull is unattached to the rest of the body is a lengthy matter, in the mystery of the dragon, as written, etc. These are secrets; one must spare his Maker's honor. Thus among the shells whoever adds diminishes: their Ein Sof is unattached to their ten, making eleven, one added to holiness's ten. Yet this—since their deficiency is in them[?]—will, with God's help, be the clarification of their future rectification.[TN190223] Then all souls in Adam the first man's body will already have been exhausted, as stated[?] in the midrash. No holy spark will remain below needing elevation, since all holiness will have emptied from the external powers below. They will have no existence at all, for no existence is without holiness, SW [?].[TN190224] What remains becomes ash. Evil consumes itself; the fire ceases by burning what clings to it, ending when its operation is complete. It leaves only fine ash, nothingness and chaos, translated ṣadya, empty of all holiness. That ash adheres to the holy righteous people's feet, their final refinement, so nothing of evil's existence remains, only its root remaining in holiness.

It happens thus: this ash again becomes dough through tears from the spring made by those passing through the Valley of Weeping, explained in the preceding chapter. One examining Zohar, Shemot, page 28—"Everything the Holy One, blessed be He, does below alludes to what is above," etc.—should see wondrous matters there. The field-stone decays, returns and is consumed by fire, becoming ash; in that same fire it then becomes pure, sapphire-like matter: glass, named for the final purification by which dark matter becomes a sapphire-like body. Likewise the wicked person's body becomes glass from ash, for man is literally a field-stone, specifically after decay, "and HKL [?] after this," since it is stained/redeemed in earth's dust, as known from Zohar, Terumah. Examine this wondrous matter if you understand.[TN190225]

Thus Abraham said, "I am dust": when he returns to dust and decays into dust, it returns and is consumed, and becomes ash; this is "and ash." He therefore merited the suspected wife's dust, because she conceives iniquity: they make iniquity a male for the shell, which has been castrated[?] and has no

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male potency; she carries it through fornication.[TN190226] With this dust it is somewhat rectified: decayed and dissolved, “its food is dust” within water in which the Name was erased; the holy Name rectifies thereby. Likewise the red heifer's ash, source of judgments, as known: PR, PRH. This is ʾPR, ash: aleph sweetens the judgments, in the mystery of ADNY, where aleph sweetens DYN, judgment, as known in the mystery of “ʾKh, H, DYN”; this too is “ShKH, H, ADNY.”[TN190227]

This is “You shall tread upon the wicked, for they shall be ash,” etc. All four breaths in holiness's rectification, as above, assist this refinement; the four occurrences of hevel have the numerical value of qemaḥ, flour, made from this dough, refined by the mouth's teeth grinding. The mouth is nearer revelation than nose and ear; therefore its initial emergence was from the mouth-breath, as above. From there they emerged, and there they return, into the mouth, where all are sweetened.[TN190228] To understand this, examine R. Y. [?] Sarug's booklet printed in Novelot Hokhmah. It derives from Sifra di-Ṣeniʿuta: the snake's tail, the end of all evil judgments, is in the snake's own mouth; see there.[TN190229] Then their flesh dissolves entirely, leaving only their head concealed in holiness, together with the little refined at the end, remaining after all this world's refinements, where we lacked power to refine further to a hair's breadth. The Holy One, blessed be He, enters to a hair's breadth; likewise He is exacting with the righteous to a hair's breadth.

Therefore the righteous have no rest even in the world to come: they constantly ascend degree after degree, refined again and again. Garments unfit to ascend to their lofty place are stripped from them in the world below it, where spiritual subtlety is less. This is the offering the high priest above offers on the altar above; that burnt offering's skin remains his, “it shall be the priest's.” At its initial descent to this world it was not as bright and pure as now, when the righteous person made it, merited it and purified some of its dustiness. This rewards the high priest's service: “that a righteous man was sent” [?], and they gave strength to God, adding strength and might to the heavenly retinue.[TN190230] This offering—the high priest above offers literally a man's burnt offering, the righteous person. The high priest's reward: the skin of this burnt offering,

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which he offered and raised above to the priest, “and also ʾBH, certainly a high priest”; that skin will belong to the high priest who offers it. Enough of this.[TN190231]

All external statures gather their spirit, soul and life into Esau's mouth, the root of all external powers, becoming his game in his mouth. This means “full of bodies”, all the forms of statures of wild animals, cattle and the like: game in his mouth. It is also HVQ[?], which in AT-BaSh is ṢD[?]. Esau's head, hidden in holiness upon the vast land, is also concealed with what depends upon it, becoming an expression of game in Isaac's mouth. Understand, including the sages' words and riddles found in Galanti. Although this never was Galanti's intention, nor the speaker's there concerning this, these words are nevertheless true: from whose womb did they emerge?[TN190232] Rabbi Moses Cordovero, of blessed memory, speaks literally like Moses at Sinai, while the Ari, of blessed memory, establishes them clearly, as above, for one knowing R. M.'s greatness concerning his not understanding TRʿM teachings in the heavenly academy. They are explained in their place; see there.[TN190233]

From all the foregoing comes a weighty, hidden mystery concerning the skull of Jehoiakim king of Judah, which Rabbi Perida's ancestor found outside Jerusalem's gates. He buried it, but it emerged again, until he hid it in his chest; his wife found and burned it, since “This, and yet another” was written on it. See Heleq.[TN190234] He said: the earlier ones did not know how to provoke above. For while the bucket was tied by the cord of his folly, he would only[?] draw stored water from broken cisterns; rather, he said to abandon that fountain of living waters and cut the shoots: do we need Him in the stature of the man above? His light is Ein Sof’s light, giving life to all. Anyone believing one of His blessed creatures is separate from Him, even vermin and creeping things, cuts the shoots, heaven forbid; see Sefer Ha-Berit.[TN190235] Thus his statement, “⟨We have⟩ gold of Parvaim”[?]: it is the image’s head of gold, also encompassing all the statures of all shells, in Isaac’s bosom. This is Parvaim, resembling bulls’ blood: PR, PRYM, from MNṢPKh, as known. It is reckoned as Ein Sof in relation to the external powers, as explained in the words of the book Limmudei Aṣilut. Therefore he takes its light, saying that their own Ein Sof suffices

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for their influx, and there is no need for Ein Sof itself, heaven forbid.[TN190236]

He was therefore punished measure for measure: his skull was not buried, “there it was hidden,” because their head never descends to their body. His body is literally buried with a donkey's burial, or in dogs' intestines, according to the respective views—two shells, a braying donkey and barking dogs. Of the skull, however, it is written, “Cast outside Jerusalem's gates,” the entrance of the Pavement of Sapphire's palace, the vast land, as above, indicating his cutting. Thus even the skull was uprooted from its root, until “yet another” was fulfilled in it through a woman speaking with her husband. It returned and was consumed through the righteous woman mentioned above, becoming burnt ash to be made into the dough of “You shall tread upon the wicked,” mentioned above. Through these righteous people the skull was in any event rectified. Because of these fools, should the Holy One, blessed be He, destroy His world? Rather, with poured-out wrath the Supreme King will reign over all Israel.[TN190237] The skull necessarily had to remain in holiness, but his body was nevertheless not rectified and remained there for all the external powers' statures. Examine it.[TN190238]

Therefore he was not numbered among those lacking a share in the world to come, since he merited rectification through these righteous people. It was unlike what Hillel said to the skull floating on water, likewise denied burial and separated from its body. By the holy spirit Hillel saw that it resembled Jehoiakim's skull: he cut the shoots and rejected the blessed Ein Sof's light. This is ʾaṭefta, translating “You extinguished his lamp”—“you extinguished the light,” saying “Light of Ein Sof, depart from us.” He was therefore judged by precisely this measure, like Jehoiakim, but was not rectified like them. Rather, “In the end those who drowned you will be drowned,” also in the manner of the last rectification mentioned above. As for “one who consults the dead,” our sages, of blessed memory, explained: one consulting a skull, in their root hidden in holiness. These are certainly dead: “Cut off its head, and will it not die?”[TN190239] These precious observations suffice, inclusive, hinted, bound with cords of love.

Now let us return to the author's intention, of blessed memory. As stated above, those

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rectifications were made for the world of rectification of the six extremities that emerged on the first day from the nose, as above; for they became the mystery of ʾerekh ʾappayim, patience: Arikh Anpin, Long Countenance. This is the attribute of patience entrusted to the possessor of the nose, Tiferet.[TN190240]

In the words' plain sense, and in our matter, Lesser Countenance encompasses the six extremities; its hidden aspect is the Name of 45, King Hadar, splendor to him, extending in its way and clothing itself in all the holy ones raised and linked together, head with body, as above. All this is explained in its place on many sheets, beyond thought's grasp, for these matters are deep, exalted and lofty, requiring a strong mind to receive them. The author, of blessed memory, elucidated in this intention what he said earlier. Everything is clear to one understanding the foregoing; there is no need to repeat it. Thus his conclusion is well understood: “It is written: a moment in His anger,” for the external power first takes root in the nose and will be annulled below in the mouth. Enough of this.

Now, my brothers and friends, having understood this chapter's essentials, let us also explain the author's expositions, of blessed memory. He follows his own reasons and arguments, expounding and receiving reward. He says: after the whole external stature becomes game in Esau's mouth, its flesh ended, what extraordinary force does Amalek's erasure have beyond theirs? Thus he says Amalek is head of adversaries: his name contains four shells, the power of the four court-imposed deaths, opposite holiness's four YHWH letters, as known in the confessions. He thus stands against Lesser Countenance in holiness, just as the four YHWH letters within it[?] came from the nose, as above, in the mystery of life's breath in its nostrils—its vitality. Although holy Lesser Countenance was rectified by patience, Long Countenance, Amalek has no portion or inheritance in this. He is therefore also erased from Esau's nose, and the same applies higher in the degrees mentioned above.[TN190241]

Every heaven is Lesser Countenance and every earth his feminine counterpart. Thus heaven is nose, beneath heaven is mouth, the feminine counterpart's revelation, as above. Of the righteous, however, it says they were hidden “at the LORD's mouth”: within the nose above the mouth, for their

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life-house is there even after death, having been rectified in the first rectification. Enough of this.

This is his statement that Amalek and Balaam have one name, in one of the alphabets of the 231 gates, in which bet exchanges with qof. They correspond to Moses and Jacob in holiness, the configuration of Lesser Countenance; likewise Balaam and Amalek are the shells' Lesser Countenance, of the worthless man.[TN190242] Moses therefore had to transmit Balaam's section to Joshua, several verses containing Balaam's death. They are unnecessary in Joshua's book too, as explained in the book ShLH. “Likewise, behold, in Balaam literally”: therefore it was also given to be written in Joshua's book, transmitted to him like the transmission of Amalek's erasure. Only because it was small did Joshua append it to his book.[TN190243] This section is Balaam's section, unlike the interpreters' plain explanation, since it is obvious that the Torah must contain all of Balak's and Balaam's section. Understand.

Amalek's four forms are explained thus: first without the last letter, then without the letter next to the last; then without the first, then without the letter next to the first. The form ʿamal: “You behold trouble,” everywhere; from it comes the cooks' ʿamilan, absorbing every impurity, “and by its power, exertion and scouring the impurities, even of ʾR” [?], like what we learned, “One does not exert oneself,” etc.[TN190244] The form ʿamaq is the white drop of seminal emission. Jonathan's Targum of ⟨“sprawling upon their couches”⟩ is “stretching out upon their couches”[?]: they were stained with wicked whiteness—semen that was not theirs, etc. So too the white ʿamaqi raven; consult the Arukh. This is Laban, whitened in wickedness, from whom Balaam is whitened in wickedness—this defilement[?] is in Zohar, Balak; see there. Therefore he is judged by it.[TN190245]

The form malaq is pinching off, breaking the neck and killing. The form ʿalaq: “The leech has two daughters,” etc.; this is Gehinnom's fire. As for his words “in order,” implying the order set out here, I do not know their explanation, for ʿalaq would allude to burning, Gehinnom's fire; killing to malaq; stoning to ʿamaq, a troubled valley, etc., since those stoned are thrown “from beyond” [?] into the valley. This suffices: the author's expositions follow their custom, “to walk in them” [?], wherever they occur.

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[TN190246]

He also says the word ruṭafash in Job 33 has four compositions: “His flesh shall be softer than in youth; he shall return to his youthful days.” The whole passage concerns resurrection; see there. The Arukh and the concordance skipped its place, for this word has no companion in Scripture. The Arukh instead brought it under ṭarafas, explaining it by its Targum, “His flesh became thin,” like ṭarfesha, with letters reversed, meaning soft.[TN190247] The author means that four operations must be performed on a wound, hinted by four words, like a skilled physician. First he cleans the wound itself, then applies dusting[?], binding and softening with oil or something else, each corresponding to another.[TN190248] A bruise, a wound not open, needs softening with oil, as known in this craft. A fresh wound needs binding, a dressing made like a wick, which they put into it to draw off filth. An open wound without pus needs sprinkling: fine, well-ground powder is scattered on it, then it is tied with a piece to bring it together. These are skilled remedies.[TN190249] There is another: washing the wound with clear water, like what we learned, “They bathe [it] with cold [water]”. Ṭaraf and raṭaf are one matter in the Arukh; see there. Raṭaf is like raṭav, which Ralbag explained as moisture: they are dampness. This is one form; three remain, raṭash, refesh and ṭafash.[TN190250]

In truth, explaining them is not obligatory: perhaps he has another reversed substitution, since each has six “houses”. I am neither prophet nor prophet's son, and no one tells me what the four forms are, as explained for Amalek. Here he left them unspecified; in my humble view, he therefore gives them only generally because they are fitting expositions in his opinion. Understand.[TN190251] Readers may find it somewhat laughable: who has given each a heart to understand so much? He therefore relied on the reader examining that treatise on resurrection, and left it unspecified[?], he of blessed memory. Nevertheless, these four forms too seem to follow exactly the order of the four made from Amalek, precisely. They are raṭash, refesh and ṭafash, as above. The form ṭafah is softening with oil or honey; consult the concordance in its place. Raṭash clearly means crushing the sprinkling-powder. As for the term

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refesh, its explanation is like muck and mud, turbid waters, which is a fresh purulent wound; conversely, clear water without muck and mud—therefore it is sometimes open. Consult the Arukh. [TN190252] There is no need to prolong it pointlessly, writing upon paper and writing upon time. He calls it a wonder of the holy tongue that one word includes four forms belonging to it. [TN190253]

If Amalek has an additional erasure from the nose, “upon P” [?], his existence must remain as a fine trace higher up, in the ear above the nose. This is “Place in Joshua's ears,” explained in the next chapter. It is easy for one who has attained to understand, yet who can encompass it [?]? It is exceedingly deep and can be explained only mouth to the questioner's ear. I shall set chapter-headings before you, “from the mother to the tradition which is with you”: Joshua, Moses's attendant, a youth, did not depart from Moses's tent, with everything said of him, in the likeness of MṬṬ.[TN190254] “Train a youth according to his way,” Lesser Countenance's way; “even when he grows old,” being Abraham's servant, the elder of his household, “he will not depart from it,” precisely: the actual tent. They merited three aspects: his head in Creation, where Mother nests, rooted in the ear; his belly, the middle third, in Formation, where the Holy One, blessed be He, Lesser Countenance, nests, rooted in the nose; his feet, the lower third, in Making, where the feminine counterpart and Lesser Countenance nest, rooted in the mouth.[TN190255]

When Rachel and Leah unite with Jacob, atonement is effected[?] through Joseph’s remembrance, as one of the two lower [ones]; nevertheless, there is some smoke in the LORD’s nose, and breath blazes from Him, as explained in the Idra, even though at the time of union everything brings contentment before Him, blessed be He. Therefore, for Amalek’s many evils, the Holy One’s nose will smoke, and he will be erased from the book of life, as above. But in the upper union no smoke is seen, only very subtle breath; there is complete contentment, and sparks flare[?]. Enough of this. And study it with doubled wisdom[?]. Thus far. The above eminent master’s explanation is exceedingly sharp and deep, and requires much examination and study.[TN190256]

But I, the small Moses, offer my weak opinion. The interpreters too explain “Amalek is the first of nations, and his latter end is utter loss” thus. At first [?] it is difficult: why is he head of adversaries more than all other nations? He saw four righteous men hinted in his name: Amram, Moses, Levi and Kohath. Scripture therefore says “first of nations”: he saw his name in their initial letters but did not see the ending, for the ends of their names are “death”: Amram's mem, Levi's yod, Kohath's tav, Moses's he. Thus “his latter end is utter loss” hints at the final letters MYTH, death, as they explained. [TN190257] It is known that the Name's four letters atone for the four court-imposed deaths, as the Ari, of blessed memory, wrote in Tiqqun Shabbat: yod atones for stoning, the first he for burning, vav for execution by sword, the second he for strangulation. Thus I said concerning Cain, “The LORD placed a sign upon Cain”: the Zohar explains that He marked the Name's vav on his forehead. Why specifically vav, or why all this? According to this it is well resolved: vav atones for execution by sword; Cain owed that death because he killed his brother Abel. Thus Scripture says, “Anyone who kills Cain,” etc., implying he was liable to execution. The Holy One, blessed be He, therefore marked vav on his forehead to atone for it. I already wrote this above, part I, chapter 18, but here our exposition's path is clearer.

We must preface one small introduction, “in a man's palm.” Amalek combines two names: ʿM from Balaam, LQ from Balak. They are also “ʿamal and ʾawen,” “and divination from Israel”. For my relative, MHRN [?], peace be upon him, of Kraków, wrote on “You made man ride upon our head; we entered fire and water,” expounding great matters briefly: “You made man ride”—combining two sexual transgressions; “we entered fire and water” for idolatry, “Their gods' images you shall burn with fire,” and also for carrion and torn flesh, whose death is croup, strangulation. This is what they said in the midrash—[TN190258]

—when a Gentile saw a Jew in the market, the Persian said, “Tomorrow I shall strangle you.” Therefore Esther said, “I am poured out like water,” “and all my bones came apart.” Because they sinned at that wicked man's banquet, they were liable to strangulation, their death being in water, as stated: the judgment of the four deaths has not ceased. Someone liable to strangulation may drown in a river. Therefore she said “like water.”[TN190259]

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Because they bowed to the image, they were liable to stoning. As said, “stoning includes ... [abbreviation unresolved]”; hence “all my bones came apart,” falling from two statures high. And M’ [?] said, “My only one from a dog's hand”: one eating carrion reincarnates as a dog. Therefore Amalek is called “he licked a people like a dog,” and the best butcher is Amalek's partner.[TN190260]

Let us return to Balak and Balaam. Through the power of the endings of Balak and Balaam comes the subjugation [?] of Samael and his company. Raʿaya Mehemna says there are four shells, two males and two females. Awen, iniquity, and ʿamal, trouble, are the males; naḥash, augury/snake, and qesem, divination, the females.[TN190261] Balak and Balaam saw Amalek, first of nations, joined with ʿamal and qesem: the letters of ʿamal plus qof from qesem. SM remains from qesem, the SM of Samael; naḥash is there, and ʾL remains from Samael, the alien god. Balaam took ʿM from Amalek and Balak LQ from Amalek. Haman also took the shell ʿamal; therefore it is said concerning him, “His trouble shall return upon his head”: ʿamal heads the shells; qesem is his feminine counterpart. “Upon his crown, his violence”: the two letters remaining from qesem, of qesem which Amalek took. Amalek's qof is expounded upon qodqod, crown: through his image Haman drew from the crown above, “as he completed Amalek entirely.”

Accordingly Balak's shell was awen, male; opposite it naḥash, its feminine counterpart. Balaam is the shell ʿamal, opposite his feminine counterpart, as is known concerning the four faces: Israel and Jacob, Israel with Leah, Jacob with Rachel. See Zohar, Ki Teṣe, page 545.[TN190262] They hint at the four deaths, for these four men hinted in his name atone for them. He wished to arrange the four deaths in order; hence: ʿamal lacks Kohath, ʿamaq lacks Levi, malaq lacks Amram, ʿalaq lacks Moses. We begin where he ended.

The midrash says Pharaoh told Shiphrah and Puah: as soon as she sits on the birthstool, strangle the children. Moses protected against strangulation, for immediately when Moses was thrown into the sea, might was annulled. Zohar, Bereshit, page 139, says: “Therefore, ‘For from the water I drew him’—shin, three fathers; this is ⟨mem-shin⟩ from Moses; he, the lower Divine Presence,” etc.; see there.[TN190263] Thus Moses is he, the Divine Presence; the final he

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atones for strangulation. Hence he removed mem from Amalek's name for strangulation.

Amram atones for execution by sword. Amram is called man: “A man of Levi went.” Literally it is man, from “a whole man,” Jacob, the Matron's husband, Tiferet, the Name's vav. Vav atones for execution. Thus the Zohar says, “A man of Levi went and took Levi's daughter”: she is the Divine Presence, “MKhL this” [?]. Man is therefore Tiferet; see Zohar, Shemot.[TN190264] We then say in the midrash: because Levi's tribe had no share in idolatry, they are the upper King's troops, and the Holy One, blessed be He, chose them for Himself. Of idolatry it is written, “Their gods' images you shall burn with fire,” as above. Levi therefore atones for burning; this permutation lacks lamed, hinting at Levi, who atoned for burning. Thus of Levi: “This time my husband, ʾishi, will join me.” She did not say baʿali but ʾishi, the mystery of two fires, Torah's fire and the offerings' fire. Likewise in the Gemara the supervisor says, “My lord, high priest”; he specifically used this wording. That mystery is there. Therefore she repeated the two letters in “will join, my husband” [?]: yod at the beginning and he at the end; yod hints at stoning and he at burning.[TN190265] Thus Levi has yod within his name, at its beginning and end he is also called Levi; he lacks he, for he hints at and atones for burning.

Then he said ʿamal, lacking Kohath's qof: Kohath atones for stoning through yod. The interpreters asked why the LORD's chosen holy tribe was fewer than all tribes when the reverse was fitting. R. ʾM [?] answers: they were not under hard labor in Egypt, so they were not included in “As they afflicted them, so they multiplied,” etc.[TN190266] But was the LORD's hand too short to multiply Levi's tribe? Rather, they explained that Levi's tribe had been honored[?] since Egypt because of their holiness, studying Torah handed down from their father Jacob through the tradition of Abraham, Isaac, Shem and Eber. This was especially true of Kohath, who gathered assemblies to expound the LORD's Torah publicly. This is Kohath: “to him shall be the peoples' obedience”. Solomon too is called Qohelet after Kohath, doing like Kohath, wise in Torah and gathering assemblies like him. Lamed is because he was king with thirty distinctions. See Ṣeror Ha-Mor, Vayeṣe, Vayeḥi and Bemidbar.[TN190267]

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Because they studied Torah, called tushiyyah, it weakened them. They had no sons because they constantly studied day and night. The Holy One, blessed be He, gave them custody of the sanctuary; because of this[?], they had no sons. Therefore Kohath was counted first, before Gershon's sons: they possessed Torah and wisdom more than all his brothers. Levi's sons excel all tribes, and Kohath excels Levi's whole tribe.[TN190268] Thus "Do not cut off the tribe of the Kohathite families": ha-Qehati begins with he and ends with yod. Yod is called a stone, as the Zohar wrote in Shofeṭim: "To judge Samael by stoning, with a stone—this is yod." In Pineḥas, Raʿaya Mehemna, page 432, on "May He bless you, shine, lift," it says: "From the right side, called stone, and many moist stones," etc., "from which are Torah's waters. Therefore Rabbi Aqiva told his disciples: when you reach stones of marble, do not say 'Water, water,'" etc. "These are Torah's waters, of which it is said, 'Torah is light.'" See the entire passage until "He beheld no iniquity in Jacob, nor trouble in Israel," etc.: "Immediately one stone was revealed from three stones which are like the segolta sign, of which it is said, 'In the thirtieth year'; they are yod, yod, yod." See there.[TN190269] Thus Kohath atones for stoning: wise in Torah, the stone of stoning, Torah being higher Hokhmah, called yod, Father. Hence it says, "He saw no trouble, ʿamal, in Israel."[TN380071] Thus the four deaths are hinted in these permutations, in order: ʿamal, stoning, lacking Kohath; ʿamaq, lacking Levi, burning; malaq, lacking Amram, execution; ʿalaq, lacking Moses, strangulation. Examine well and it will bring satisfaction. Anyone with a brain in his skull will understand more of this matter on this premise. Thus far is what seems to me, Moses Levi.

"Here we need Torah's secrets": Tiqqunim asks: Jacob is Tiferet; how do they say Moses is? It answers: Moses within, through Daʿat's mystery, when Tiferet ascends between Hokhmah and Binah and mediates between them. This encompasses Tiferet in its head. Jacob is without, Tiferet in its own place. Likewise Balaam and Amalek: Balaam within, as "knowing the Most High's knowledge"—examine it—and Amalek without. Writing Balaam and Amalek, Balaam appears on one side above, from above downward; Amalek on the second side below and from above downward, thus:

(BL) (ʿM)

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(ʿM) (LQ)

Likewise fear, yirʾah, and love, ʾahavah: fear above and from above downward on one side, love on the second side below and from above downward, thus:

(YR) (ʾH)

(ʾH) (BH)

"His sin and punishment": "the diviner" is his sin; "killed with the sword" is his punishment. "The word ruṭafash": we explained above.

"For a moment in His anger": regaʿ has the initials of reʾshit goyim ʿAmaleq, first of nations, Amalek. This follows the words of the Zohar, "He makes clouds His chariot": ʿBYM has the initials Amalek, Balaam, Jacob, Moses. Likewise "Behold, the clouds are high"; Balaam and Amalek have the numerical value of Egypt.[TN190270] This is what the LORD did in Egypt: there Balaam came in Amalek's power to obstruct Israel, as in Zohar, Balak, page 392, 303. With that hand the Holy One, blessed be He, came and confused their counsel, in the mystery of "They came to Goren Ha-Aṭad"—[Ha-Aṭad] having the numerical value of "the hand"— as in Zohar, Vaʾera, page 21. This is the hand He employed in Egypt.

"To be annulled below": below the neck they will be annulled, for the external powers have no holiness there. Their existence in the head, in holiness, through the mystery of Esau's head, etc., as above, endures forever. Amalek, however, will be erased from there too. "Concealed above the nose": in the ear, from its rear, as below, chapter 9. Examine it.

Yad Yehudah - א

(1) The word "robe" in "Also the Teacher will robe Himself in blessings," mentioned in the preceding chapter, is not far from the sages' exposition in Tanḥuma, quoted in Yalqut Psalms, on "He will judge among the nations, full of bodies." They said: "Every soul Esau killed from Israel—as it were, the Holy One, blessed be He, takes each soul's blood and dips His purple robe in it until it is dyed with blood. When judgment day comes and He sits over him on the tribunal to judge him, He wears that purple robe and shows him every righteous person's body inscribed upon it, as written, 'He will judge among the nations, full of bodies.' Then He takes vengeance upon him," etc.; see there. It is also in Zohar, Bereshit. Here it means that the blessed LORD will wear that purple robe, as explained ahead.

Yad Yehudah - ב

(2) Of it is written “On the day of evil,” at the destruction, “He tore His garment.” The sages explained: He tore His purple robe. The blessed LORD did not stir on its behalf then, but tore His robe.

Yad Yehudah - ג

(3) Then, at a favorable time, when the blessed LORD has mercy on the wicked in Gehinnom, He will wear it because those holy, pious people shed tears like a stream over the wicked, as in the preceding chapter, advocating for them. Thus “also blessings,” words of advocacy, “the Teacher will robe Himself in.”

Yad Yehudah - ד

(4) “Including,” etc.: the purple robe also includes providence's garments, His blessed attributes. This robe vindicates providence's judgments, as “Who is this coming from Edom?” etc.; “Why is Your clothing red?” etc.; “Their lifeblood spattered My garments, and all My garments ʾegʾalti” (Isaiah 63). The verb ʾegʾalti combines past and future: ʾegʾal is future, gaʾalti past. It is not as the interpreters thought, as though he said higʾalti, “for only aleph is missing in place of he” [?]. Furthermore, the verb shares the senses of staining and soiling and of redeeming. The reason follows.[TN190271]

Yad Yehudah - ה

(5) It means I shall stain/redeem them in the future as I did in the past, meaning—

Yad Yehudah - ו

(6) —at first His blessed garments were, as it were, stained and soiled with the blood of those killed by royal decree: the holy ones on earth who died sanctifying His blessed name. Thus providence's garments, His blessed attributes, were also redeemed from the accusation the heavenly princes brought against Israel, since the holy ones atoned for them. So it will be in the future at vengeance.

Yad Yehudah - ז

(7) The garments had to be stained and soiled with the killers' blood. Thus the garments and His blessed attributes were also redeemed from the fathers' covenant: His attributes were pledged to them to execute judgment and vengeance under the LORD's covenant with them. As the sages said in Bereshit Rabbah on “And also the nation they serve I shall judge”: “also” includes the kingdoms' subjugation. When the LORD fulfilled His word

Yad Yehudah - ז - continued

then, the garments were redeemed. This is “All My garments ʾegʾalti”: I shall stain and soil them in the future, and also redeem them, as in the past, when they were stained and soiled and also redeemed. The staining sense hints at the purple robe engraved with the holy ones' souls; redemption hints at higher providence's garments and His blessed attributes' governance. As we said, the robe includes both.

Yad Yehudah - ח

(8) In ʾegʾalti we learned the reason for shared meaning, belonging to two senses, and for composition, combining past and future, etc.—a true and firm reason.

Yad Yehudah - ט

(9) “This is Esau,” etc.: Galante explains this on “They sit on the ground, silent, the elders of Zion's daughter; they put dust upon their heads.” He says: “‘Their heads’: the skull's mystery descends through all worlds. Since all worlds descend from ten, every ten has a skull. So too their particular aspects, each including ten and ten from ten, contain the skull's mystery. As my master, of blessed memory, said in the Idra concerning ‘How many skulls sit as reward for the threshing floors [?] of the Ancient of Days.’ One of the companions explained it through ‘The reward of a commandment is a commandment’: it is first in emanation to its Maker, exalted above all blessing and praise. ‘And for his reward,’ all longings [?] from many skulls are received by him and may not enter without him. This is wondrous. [TN190272]

“Our masters' tradition already teaches that even harsh shells have a skull's mystery concealed in holiness, like Esau's head buried in the Cave of Machpelah in Isaac's bosom, as Jonathan ben Uzziel says in his Torah translation. Hence the wicked are called dead while alive: their head is cut off, hidden and rooted in holiness, while the remainder of their stature is separated from holiness, in the mystery of the separations between the Pavement of Sapphire's palace and the opening of the great abyss. In Eglah ʿArufah: they bring the head to the body, Rabbi Eliezer's words, in the mystery of holiness ‘stretching’ [?] downward to sanctify all the links. Rabbi Aqiva says the body to the head, in the mystery of the rectification handed down to us. [TN190273]

“It is known that when the shell's foot slips and its

Yad Yehudah - ט - continued

stature is annulled, all its limbs and branches are swallowed into their root, the concealed head. Through this mystery 'The cruel head/venom of serpents—is it not concealed with Me, sealed in My treasuries?' can be expounded beautifully. 'A stranger already suffices you' [?] to diminish alienness at its hidden place: there it is altogether modest and acknowledges the Head of all heads. [TN190274] No aspect of the skull is nearer revelation than the mouth. There 'He gathers to Himself his spirit and soul,' causing the powers extending throughout the days of desire to be concealed. This is a wondrous, soul-sweet reason for 'Isaac loved Esau, for game was in his mouth': it attributes the righteous man's love for that son to his future purification of himself and the whole world.

"For head [gap], the entire shell's ten sefirot, RMQ [?], in his ordering, is yod, aleph, BYM [?], closed and concealed in the act of 'that flies' [?], skull, the head of serpents mentioned. This is the meaning of 'sealed,' so it can be numbered 'in My treasuries': among all closed treasuries not destined to extend again is this head of serpents. Its concealment there forever is necessary, since its emanation will not disappear entirely. It testifies to His kingdom's rule over all, sanctifying everything with its holiness."[TN190275]

"Thus far, a wise man's gracious words, from the mentioned one, as mentioned" [?]: knop and flower. Likewise these elders, "all explanations," contain the skull's mystery. Thus "They put dust upon their heads," etc.; see there.[TN190276]

Briefly, all this means: as holiness contains the stature's mystery, head, skull and other parts, so does the shell, for God made this opposite that, as known. The shell's head is rooted in holiness, unlike the rest of its body. In the future, when the shell is annulled and rectified through its head's holy root, the rest of its stature and limbs will be swallowed into its head, specifically its mouth, the aspect nearest revelation. This is "Isaac loved Esau, for game": the shell's annulment will occur in Esau's mouth. The "one of the companions" Galante mentions is the master. Accordingly the master here calls Esau "full of bodies": in the future he will include the shell's stature's bodies, all its branches and limbs swallowed into his skull. The blessed LORD will judge him to rectify him, as explained below, chapter 11.

Yad Yehudah - י

(10) "According to our interpretation": the interpretation we set forth of this verse, spread among many through the commentator Galante in Qinat Setarim.

Yad Yehudah - יא

(11) "To complete the explanation," etc.: that exposition explains the erasure of Amalek's seed commanded by Torah.

Yad Yehudah - יב

(12) When the shell's stature gathers from all the body and limbs into the head and mouth, to become sweetened game included in Esau's mouth in the future, after he is purified.

Yad Yehudah - יג

(13) "Additional" to the judgment of Esau's other sons: all are rectified in the holy stature's mouth, the aspect nearest revelation in the whole skull, after acknowledging the Head of all heads. Amalek differs: he is wholly expelled from there, from mouth and nose, the two erasures. His rectification is only from the ear, through the mystery of the backs, as explained below, chapter 11.

Yad Yehudah - יד

(14) "Whose mystery is heaven": heaven designates Tiferet, as known. The nose too is Tiferet; the mouth is Malkhut below the nose, Tiferet, as all mentioned in the Idra.

Yad Yehudah - טו

(15) This is intended by "I shall surely erase": two erasures, from heaven and beneath heaven. Erasure from heaven means the attribute of patience, entrusted to the nose's possessor, will not apply to Amalek. Patience is Tiferet; Rav Hamnuna said of it in the Idra, "To the possessor of the nose I pray."

Yad Yehudah - טז

(16) Amalek, first of the nations to distress Israel, dared this because he belonged to harsh shells. He is named for four combinations from his name: ʿamal, ʿamaq, ʿalaq, malaq, removing one letter in order from below upward. These four names correspond to stoning, burning, execution and strangulation, four harsh shells. Zohar, Pequdei, page 463, says: "When the Other Side arouses its palace to rule through accusation [gap], the four court-imposed deaths—stoning, burning, execution, strangulation—are all the commission of evil accusation. Stoning, because it is a stumbling stone; burning, a fire of stumbling, fierce fire; execution, 'a

Yad Yehudah - טז - continued

sharp sword shall eat flesh,' fit to rule flesh: this is the end of all flesh; strangulation, because it is God's curse, ruling strangling and swallowing," etc.; see there. Stoning is explicitly the harsh shell Samael, a stumbling stone. From Zohar, Balak, page 390, we know it is called "trouble in Israel," ʿamal. ʿAmaq is burning's shell, Gehinnom's fierce fire, deep Sheol. ʿAlaq is execution's shell, ruling flesh, like the worm growing in rivers, desiring human and animal flesh and attaching to their feet when they pass through water. This worm is called ʿalaq, mentioned by our masters "because of the danger of a leech." Malaq is strangulation's shell, for malaq means strangling, as in Zohar, Ṣav, page 49, Raʿaya Mehemna, on "He shall pinch off its head"; see there.[TN190277]

Yad Yehudah - יז

(17) As expounded in Heleq (folio 106): "Balaam son of Beor, the diviner, the Israelites killed with the sword among their slain." Rav said they fulfilled four deaths upon him: stoning, burning, execution and strangulation.

Yad Yehudah - יח

(18) "Here," etc.: our association of Balaam's four deaths with Amalek follows their equal degree on impurity's side. Moses and Jacob are both on holiness's side, differing only in Moses being within and Jacob without, as in Tiqqunim, explained in Pardes and Yonat Elem. So too Balaam and Amalek.

Yad Yehudah - יט

(19) Balaam is within in impurity, like Moses within in holiness.

Yad Yehudah - כ

(20) We explained above, part III, chapter 9.

Yad Yehudah - כא

(21) Because Balaam corresponds in impurity to Moses's degree, Moses wrote Balaam's section, as in Bava Batra's first chapter.

Yad Yehudah - כב

(22) It begins "Moses gave," etc.; it is in Joshua (13).

Yad Yehudah - כג

(23) "From here": from "among their slain."

Yad Yehudah - כד

(24) This verse specifies his sin: "the diviner." They said there: a diviner? Was he not a prophet? Rabbi Yoḥanan said: first a prophet, finally a diviner, when he set his eyes on cursing Israel.

Yad Yehudah - כה

(25) As Isaiah attached to his book two prophetic verses prophesied by Beeri: "When they say to you," etc.; "To Torah and testimony," etc. (Isaiah 8).

Yad Yehudah - כו

(26) "The hint comes," etc.: the combination mentioned in Amalek's name, hinting at four shells, resembles that in ruṭafash, "His flesh shall be fresh more than youth" (Job 33). Likewise four: raṭav, raṭash, rafas, ṭafash, hinting at four operations needed to heal wounds. These are sprinkling a wound with powdered medicaments, binding it with anointed dressings as customary, cleaning it, and softening it with oil. These three tasks occur in "They were not sprinkled, not bound, not softened with oil." There is also a fourth: bringing healing skin over it as before. Raṭav, moisture and dampness, hints at softening; raṭash, scattering, at scattering medicaments, a merchant's powder; rafas at spreading dressings resembling mud, from refos ṭiṭ, trampling mud; ṭafash, blockage, at completing and closing the skin.

Yad Yehudah - כז

(27) "In manual practice": medical scholars divide into two parts. One treats things arising inside the body, where the hand cannot reach. The other treats bruises, wounds and fresh blows usual in outer limbs, where the practitioner uses both hands to heal them with a plaster, ointment and the like. Hence it is called manual practice.

Yad Yehudah - כח

(28) This too is among our language's wonders, including and hinting at everything.

Yad Yehudah - כט

(29) "It is written," etc.: he returns to the earlier statement that patience, entrusted to the nose's possessor, does not apply to Amalek at all. Thus "For a moment is in His anger" (Isaiah 54): the external powers' initial rooting, like a moment and the blink of an eye at twilight, as known, occurred in His blessed nose, the nose's possessor. Although they will be annulled below in the body, their existence remains in holiness at their root, when the whole stature gathers in His mouth. Amalek differs, being erased from there by two erasures, as mentioned.

Yad Yehudah - ל

(30) Above the nose, in the ear from the rear, as in the next chapter.

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Yoel Moshe - 1

“He has already mentioned, the sage,” etc. That is, the author of Pardes; see Or Neʿerav, chapter 2, section 5. “His soul was grieved[?]”: he distressed himself over someone who asked him a question, called “poor[?]” because he had not yet attained the depth of the mystery. He made himself heavy[?] because he could not answer him the mystery. He said that he did not answer him because the questioner's mind could not bear it; he answered the question only for himself, and we do not know what the answer is. The difficulty was: the things that we wrote in the book—KNS[?]—it is written, “this as a memorial in the book”; how can he place them in Joshua's ears?[TN190278]

“With what is said, ‘The Kenite withdrew,’” etc. Briefly, the intention is that the nations' rectification will be through Metatron, characterized as the Tree of Knowledge of Good and Evil, who is between the world of Creation and the world of Formation, where a little evil begins. They will have rectification both in his mouth and in the nose, wherever it is. That

Rema of Fano

“The Lord said to Moses: Write this as a memorial in the book, and place it in Joshua's ears.” The sage has already mentioned, in the chapters that he placed before the brief preliminaries he wrote for beginners in wisdom—“place it in their mouths”—what grieved his soul concerning a poor questioner: since a scriptural verse does not depart from its plain meaning, is it possible, in this commandment, after it was given to be written in a scroll of a book, that it should be placed literally in Joshua's ears? He said that he answered this question for himself and his peers, because that questioner's mind could not bear it; we have not merited his explanation until now. As for what Rashba ha-Levi copied, in his explanation of the passage beginning “Jacob, Moses, and Joseph go as one,” from the words of Ibn Farḥi, consult it there.

Consider this place: how exalted are Joshua's ears for this designation, together with what is said, “The Kenite withdrew from among Amalek.” For the ears of the stature of Joshua son of Nun, a youth in the world of that supernal Youth who is characterized as the Tree of Knowledge of Good and Evil, are the particular receptacle above the nose in which, through Moses our master, peace be upon him, the true unification is engraved and written. This is “this, a

Yoel Moshe - 1 - continued

is, it is obvious that, from the aspect of their vitality above, they will have rectification even in the mouth as well, except for Amalek. This is the mystery of “Happy is he who repays you your recompense,” by the sword and strangulation, by every kind of suffering; through this they will have rectification. “And dashes your infants against the rock”: Metatron is called a rock. Amalek will have two erasures, as above, from the mouth and from the nose; only in the ear, which is a subtle impression and is above the nose, will he have rectification.

This is what Moses our master, peace be upon him, said: “Write, and ʾet”—that is, take the influx from “and ʾet,” which is Malkhut; “and memorial,” which is Yesod; “in the book,” Tiferet. This is Rachel, Joseph, Jacob: Rachel is Malkhut; Joseph, Yesod; Jacob, Tiferet, which is the principal unification. Place that influx in Joshua's ears, which is Metatron: there he will therefore have rectification. “For I shall surely erase the memory of Amalek from beneath the heavens”: from

Yoel Moshe - 1 - continued

heaven, which is Tiferet, the nose, and beneath heaven, which is the mouth; thus precisely in Joshua's ears. This is the mystery of "The Kenite withdrew"—he is Jethro—"from among Amalek," for he does not need rectification through the ear alone. This explains the verse "Strong is your dwelling, and place your nest in the rock," which is Metatron, called the rock. [TN190279]

"Qadlohu[?]," etc., etc.: in the manner of Midrash Rabbah, portion Jethro, "I did not rest, and I was not at ease, and agitation came"—this is the agitation[?] of Amalek. Also, because he has no rectification in wrath and rising[?], which is the nose, it is called agitation. [TN190280]

"Numerically Maṣpan": this is the Name YHWH in atbash, as above in part II, chapter 32.[TN190281]

"Rather, what was permitted to other prophets," etc. For there, in that passage in Bereshit on page 100, he explains Moses's superiority to Joshua, excluding Elisha. See the Zohar, Beshalah, on page 77, for he is in Moses's grade—under the name of Elijah his master—and therefore they had greater power than Joshua. "By the designation 'my sister, my companion,'" etc. His meaning is: the attribute Malkhut is called "my sister, my companion,"

Rema of Fano - continued

memorial, in the book"; its mnemonic is Rachel, Joseph, and Jacob, as is known in the language of truth. When it is stored away there, "there the wicked cease from agitation, and there the weary of strength rest."

From there we may also learn a praiseworthy explanation of what is said to Joshua: "Every man who rebels against your mouth, in everything that you command us, shall die." The sages said: Could this apply even to a matter of transgression? Scripture teaches: "Only be strong"—in Torah—"and courageous"—in commandments. Joshua is not suspected, heaven forbid. Rather, what was permitted to other prophets as a temporary instruction, such as Elijah on Mount Carmel, concerning whom it is written, "To him you shall listen"—anything of this kind was forbidden to Joshua, lest people say, "Moses has not yet died, and we have abandoned his teaching." Moreover, Joshua's face is the face of the moon, and the moon has nothing of its own. This is raq, "only," numerically Maṣpaṣ: the female surrounds the great Name. Concerning her it is written of Israel, "You shall be only above," by the designation "my sister, my companion." Likewise, "be strong and courageous" numerically equals 252, the limbs of the weak female, who has two hinges and two doors and needs strengthening; as it is written, "For He has strengthened the bars of your gates"—the mystery of modesty—and then, "He has blessed your children within you." We explained this in the Treatise Em Kol Hai.

Therefore the elders of that generation said, "Alas for that shame," and were

Yoel Moshe - 1 - continued

in the mystery of the two faces before the diminution of the moon. "Yokhti[?], my perfect one," above—this itself is "my sister," kevor[?] the two great lights—when she rises to resemble the male. "My dove, my perfect one" is below. This is "You shall be only above": the Name Maṣpan has the numerical value of raq.[TN190282]

"In speaking and saying," etc. See the Zohar, portion Shemot: speaking is Malkhut, and saying is also this, but above; these are two good grades. Speaking is Malkhut's aspect in her place, and her equality with Tiferet is called saying. There is no need to explain further; see Pardes, the Gate of the Entries of Appellations.

Yad Yehudah - א

(a) "He said," etc., "to Moses," etc. The master further explains what pertains to his exposition concerning Amalek.

Yad Yehudah - ב

(b) The pious R. Moses Cordovero, of blessed memory, has already written in Or Neʿerav, part III, in the preceding chapters, before part VI, which orders the preliminaries needed by beginners in the wisdom of Kabbalah, and part V, which orders the special qualities of the wisdom of Kabbalah. There, chapter 2, he wrote as follows: "The plain qualities are words in the Torah that

Yad Yehudah - ב - continued

are not well formed and not exact according to the plain meaning. That is, in the Torah: ‘Write this as a memorial in the book, and place it in Joshua's ears.’ And setting them up[?], one of those who philosophize in worship asked me and said: What is ‘place it in Joshua's ears,’ and why ‘to Joshua’? It should have said—because

Rema of Fano - continued

remiss in his eulogy, for they were occupied with another commandment: dividing the land among the men and determining its boundaries. Nevertheless, they should have considered that, in its division among the tribes, Scripture equated Joshua's prophecy with his master's in speaking and saying. Know this. We have already mentioned some of this in part IV, chapter 6; consult it there.

Yad Yehudah - ב - continued

‘place,’ as it is written, means that he would write it in a section and Moses our master would put it into his ears. I answered him according to the plain meaning: the Torah speaks in human language, for a person says to his fellow about a matter, ‘Strengthen so-and-so, and make him swear.’ Do not believe that there will not come here a

Yad Yehudah - ב - continued

matter that we do not know—a mystery by which the language will be rectified. I told someone that it is known in wisdom. Of these he said, ‘the tears of the oppressed, and they have no comforter’: these are mysteries of Torah, deep and hidden from the intellect's eye. And I established [it] according to the way of truth in this, as will be explained in its place, with the help of Heaven.”[TN190283]

Yad Yehudah - ג

(3) “And his peers”: those who know the mysteries of the Torah. He did not write “and the sages” [?], out of his humility.[TN190284]

Yad Yehudah - ד

(d) “For the questioner's mind,” etc. As happened to him: “the tears of the oppressed,” etc.

Yad Yehudah - ה

(e) “And what he copied,” etc. The master's intention is to explain this difficulty by the way that Rashba ha-Levi wrote in Ṣofnat Paʿneaḥ, in the explanation of the Haʾazinu passage in Raʿaya Mehemna, page 100, beginning “Moses and Jacob,” etc. The explanation of passages concerning the ear is not in our possession.

Yad Yehudah - ו

(f) “Have you understood this”: that is, blessed be He, “Write this as a memorial in the book,” etc. [TN190285]

Yad Yehudah - ז

(g) “With what is said, ‘The Kenite withdrew,’” etc. For these two verses spoke the word of the Lord.

Yad Yehudah - ח

(h) For indeed, what is said, “Write this as a memorial,” etc., intends the supernal unification

Yad Yehudah - ח - continued

[gap] Malkhut, Yesod, and Tiferet. For “this” is an appellation of Malkhut, “memorial” of Yesod, and “book” of Tiferet. What is said, “in Joshua's ears,” intends Metatron of Joshua, as it is written, and in the manner of sapphires[?], in saying, “Joshua son of Nun, a youth, would not depart from within the tent.” The intention is Metatron, the supernal Youth. The matter is that Metatron is called:[TN190286]

Yad Yehudah - ט

(i) “The Tree of Knowledge of Good and Evil”: for two princes[?] also draw nourishment from him, and through him they will be rectified in the future by cutting off power. This is not so for Amalek, who will be judged by two deaths, from the throne and from the seal, to erase the subtle impression that he had. This will be the rectification for the sides, through the death of other gods, for “the Lord is good to all, and His mercies are upon all His works.” According to this, the verse's sense will be: “Write this as a memorial in the book” is the true unification, and place it in the ears of Joshua—Metatron—[gap] designated for this, so that through this the subtle impression that will remain for Amalek will be rectified there. “For I shall surely erase the memory of Amalek from beneath the heavens,” from the throne and from the seal, etc. That is, precede in the ear[?]: in these two aspects they will never be rectified, and nothing will remain for them except a subtle impression fit to be handed over for rectification through this unification. “Place it in Joshua's ears”—the supernal Youth. This also is the intention of “The Kenite withdrew from among Amalek,” so that he will have rectification in these two worlds; that is, this—Amalek's legs[?]—which will need the two in the ear, in the lobes, a subtle

Yad Yehudah - ט - continued

impression[?].[TN190287]

Yad Yehudah - י

(j) “Its mnemonic is Rachel, Joseph, Jacob”: appellations of Malkhut, Yesod, Tiferet.

Yad Yehudah - יא

(11) When the Name Elohim—the stature of the supernal Youth—is concealed: the wicked of Amalek, “and there they cease from turmoil” and rest.[TN190288]

Yad Yehudah - יב

(l) “And from there”: from his mouth you will learn the aforesaid stringency.

Yad Yehudah - יג

(m) “The sages said”: in the chapter Nigmar ha-Din, folio 49.

Yad Yehudah - יד

(n) For Joshua is not suspected of commanding Israel to transgress the words of Torah without cause, so that it would have been necessary to say “only.” Rather, the intention is a temporary instruction: for one might have said that it is forbidden to Joshua to annul words of Torah by a temporary instruction, as “tomorrow we shall fight”[?]. Therefore he restricted it and said “only.” The reason that it is forbidden to Joshua is “lest people say,” etc.[TN190289]

Yad Yehudah - טו

(o) “Moreover”: herein is a reason for permission[?], namely, that they needed what is to be learned —“from his mouth you will learn the aforesaid stringency,” etc. This is because Joshua's face is the moon's face, Malkhut, and Moses's face is the sun's face, Tiferet. The moon has nothing of its own, only what it receives from the sun. Therefore Joshua may not do anything against Moses's Torah, even by a temporary instruction.[TN190290]

Yad Yehudah - טז

(p) This is in the restrictive designation in the verse's word raq, for raq numerically equals ʾLPṢ, which is a Name particular to Malkhut, as NQṢṢ, ḤSh, treasure[?]. But the Name YHWH, which is ṢLT ṢM ʾLPṢ, occurs in the Zohar, Bereshit, page 172. Thus in the word raq the matter of the moon's face opposite the sun's face is intimated, and this caused Joshua to strengthen himself in words of Torah even for a temporary instruction.[TN190291]

Yad Yehudah - יז

(q) “Concerning her it is written,” etc. It is in the Zohar, portion Terumah, page 234, as follows: “Come and see: BSh, etc. The first letters rise in their number, and the last letters descend in their number, in order to direct the eye from above downward,” etc.; see there. In Pardes, the Gate of Combination, chapter 7, he objected and said: according to this, the alphabet of LBGD, which indicates ascent, would be in the mystery of returning light, to receive the influx; and the alphabet of TShRQ would be in the mystery of direct light, to transmit below. Yet this is not what R. Simeon bar Yoḥai, peace be upon him, says in the Zohar on the Song of Songs, saying TShRQ in Emanation and LBGD in Tiferet. He, of blessed memory, explains the matter through the mystery of the two faces of Tiferet and Malkhut, before the severing, while they adhered back to back: “the living one”[?] of Tiferet supported upward toward Keter, and “the living one,” BSh, Malkhut, lay below[?]. Therefore now, after the severing, when they turn face to face, the male bestows and illuminates downward toward the female, and the female [turns] upward toward the male to receive from him; see there. According to this it is beautifully expounded, like a string of pearls: “You shall be only”—numerically ʾLPṢ—letters that rise upward, indicating YHWH, Tiferet, to receive an influx of mercies from him.[TN190292]

Yad Yehudah - יח

(r) “By the designation ‘my sister, my companion,’” mentioned in the passages: when she was before the severing she is called “my sister,” and after the severing, “my companion.”

Yad Yehudah - יט

(s) Likewise, what is written, “be strong and courageous,” also indicates this matter: these words have the numerical value 216, 22, Adonai, in the female. Corresponding to this, the twenty-two kings of praise ascend with her when she joins her husband, as is in the Tiqqunim, and it was explained in Pardes, the Gate of Essence and Governance, chapter 23; see there.[TN190293]

Yad Yehudah - כ

(t) “Therefore”: because the moon has nothing of its own, when the blessed Lord said to the moon, “Diminish yourself,” the elders of the generation said concerning her, “Alas for that shame.” This was their complaint: that they should walk before the

Yad Yehudah - כ - continued

moon and be appeased by her receiving from Tiferet, and no longer feast their eyes on the sun's face upon them. This is “Who shall stand”[?]. [TN190294]

Yad Yehudah - כא

(u) “They were remiss in his eulogy”: for it was forgotten by them that the division of the land also corresponds to the supernal land.[TN190295]

Yad Yehudah - כב

(22) Scripture states it in language indicating that his excellence was greater than the excellence of

Yad Yehudah - כב - continued

dividing the land.[TN190296]

Yad Yehudah - כג

(w) “In speaking and saying”: for thus it is written of him, “The Lord spoke to Moses, saying.” As the Zohar states, speaking is attributed to Malkhut in the aspect of her ascent, and saying in the aspect of their being poor[?] toward Tiferet. See Pardes, the Gate of Appellations.[TN190297]

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Yoel Moshe - 1

“In the sense of a beast,” etc. Until now he explained “full of bodies” concerning Esau, who includes all the nations, up to “for game was in his mouth.” Now he makes “from holiness, opposite”[?], and explains it concerning Behemoth on a thousand hills. This is Malkhut of Creation, which is a garment for Malkhut of Emanation. From the aspect that she includes all the souls, they are called “a beast devours a beast,” from the aspect of the offering of souls, as explained above. He will then judge that one “full of bodies,” namely the holy souls; then even Esau's head will be purified, as it were—and silence is fitting —in the manner of “For by fire the Lord is judged”: it is not written “judges.” See the Zohar, Bereshit, page

Rema of Fano

Happy are all who wait for Him, the God of judgment, for He will also judge the one full of holy bodies, in the sense of “a beast devours a beast,” which we mentioned above. This is what the prophet intends when he says, “For by fire the Lord is judged.” From this will follow “He crushed the head” for Esau, the serpents' head, just as his head was crushed by Hushim son of Dan. They have already said that Isaac foresaw that he would eventually ponder repentance in his heart; therefore he said, “It shall be when you grow restless,” from the expression “I am restless in my complaint,” as one regretting his sins, “that you shall break his yoke from upon your neck.” For then he broke the yoke of the goat that bears upon itself all the iniquity of the blameless man, away from the part of his stature that rises specifically above the neck. But the rest of the body did not escape, as it is written, “To take hold of the earth's

Yoel Moshe - 1 - continued

95: “Great is Your faithfulness”—certainly, that she can[?] take all the inhabitants of the world; see there.[TN190298]

“That rises in his stature,” etc. This is his head, which is in holiness, as above; this is specifically “from upon your neck”—the head above the neck—as opposed to the rest of the body, which will remain in impurity.

“Upon a great land,” etc. See the Zohar, Bereshit, page 98, and you will find it explained as an exposition concerning Malkhut of Creation, with which we are occupied. It is in the manner that she is all the souls, and from this aspect the little contains the much. “The good and that which has been made good” means the souls that were rectified; from this

Yoel Moshe - 1 - continued

aspect she is called “Great is Your faithfulness,” for each night the souls are deposited there. Therefore we say “True and faithful” in the evening service. He will have purification through this, and then “from the stream on the way,” as he proceeds to explain. This is what the verse concludes: “Therefore he shall lift up his head.” Thus someone said to the mixed multitude, “Severed of neck,” in the manner of “He crushed the head,” for in impurity they have no head at all. This is the mystery of ʿal ken, “therefore, he shall lift up his head”: now she has ken, which is numerically from the seven lower ones, without a head; then everything will be rectified, and they will have a head, and from ken he will make ʿal, which are numerically one hundred with the head. See above what I wrote on the verse “David came up to the head.” Therefore they said, “Let us appoint a head, and return to Egypt,” for sinners have no head. [TN190299]

“It is written, ‘Your ears shall hear,’” etc. In the known manner: eyes and the whole stature, such as mouth and nose, are called the face, and ears are in the mystery of the back. He says here that even the ears, which are in the mystery of the backs, will be rectified. This is

Rema of Fano - continued

skirts, and let the wicked be shaken out of it.”

The head became rooted in holiness “upon a great land,” of which it is written, “Great is Your faithfulness.” It is the special property of places that the little contains the much, the good and that which has been made good. Corresponding to this, Esau's head was stored away in the lap of Isaac his father, and the father's right hand seals the son's mouth, “with bit and bridle, his trappings, to restrain.” After that head was crushed, as stated, “He shall drink from the stream on the way”: this is the inheritance of Shittim[?], which the spring from the Lord's house watered. [TN190320] “Therefore he shall lift up his head,” through the merit of his holy ancestors, who in their righteousness will bring forth the precious from the vile. This establishes a general principle for all those lacking atonement: to prepare a pool of purification for them.

It is written, “Your ears shall hear a word behind you, saying: This is the way; walk in it.” For even those stored away in the Youth's ears in the attribute of the backs, as we mentioned, are capable of rectification at the end of days. Its counterpart in the world is a righteous shoot that came forth from them—and who is it? Rav Samuel bar Shilat, from Haman's descendants, just as R. Meir came forth from Nero Caesar, and Onkelos the convert, Titus's sister's son; Shemaiah and Avtalyon from Sennacherib; and from Sisera, R. Akiva. The letters of his name are the final letters of “Light is sown for the righteous, and joy for the upright in heart.” He is from the foundation of the

Yoel Moshe - 1 - continued

Amalek's lowliness, that he will have no rectification in the face but only in the backs. Although we explained above that it is a subtle impression, sealed and hidden, nevertheless there is in it [scope] to make light and conceal[?]. [TN190300]

“From the foundation of the Oral Torah,” etc. Malkhut is called the Oral Torah, and R. Akiva had [it] from the aspect of the illumination of Keter within her. This is what they intimated in saying ʾayin, “none,” from Keter, which is Ein-Sof. His question, “Is there a man here?”—this is R. Akiva—may be explained according to the known matter that Moses numerically equals R.ʿ, with 25 also R.ʿ[?]. Therefore they answered him, “None,” from the supernal Wonder, as above. This is “Be silent; thus it arose in thought”: R. Akiva is from that supernal thought, which is Keter, ʾDR and ʿQB[?], letters of Rabbi Akiva; see BGLʿ[?]. Therefore they sometimes exchange he for aleph, for sometimes Akivah is written and sometimes Akiva. [TN190301]

This is what is said in the Gemara: one said shoham (onyx), and one said yashfeh (jasper). Shoham —there is Moses, the Written Torah, for shoham is Joseph's in the breastplate, and Moses and

Yoel Moshe - 1 - continued

Joseph go as one. Yashfeh —there is R. Akiva, the Oral Torah; in the breastplate Benjamin has yashfeh, and all ten martyrs executed by the kingdom were from

Rema of Fano - continued

Oral Torah, from the source that it has in the supernal Wonder, through its illumination in her. This is what Sisera said to Jael: “Is there a man here?” And she said, “There is none.” To intimate this, they exchange the he for an aleph.

Yoel Moshe - 1 - continued

Benjamin. This is “The mandrakes wrote fragrance”[?]: these are the mandrakes that Reuben brought, and from this Issachar was born, “a strong-boned donkey.” R.

Yoel Moshe - 1 - continued

Akiva was partly from Issachar; therefore he said, “Who will give me a Torah scholar, that I may bite him like a donkey?” See the Treatise ʾBḤ, section 3. He said, “New, also old, my beloved, I have stored away for you.” Yeshanim, “old,” is an acrostic: Yose, Shimon, Nehemiah, Yehudah, Meir. Dodi, “my beloved,” numerically equals twenty-four, intimating the twenty-four thousand disciples who died in one period, of whom only the five mentioned remained. This is “I have stored away for you.” See below, in the adjacent chapter, that R. Akiva came from Sisera's intercourse; examine carefully.[TN190302]

Yad Yehudah - א

(1) “Happy are all who take refuge,” etc. The master again returns to the verse “He will judge among the nations, full of bodies,” etc., which he mentioned above in chapter 5; there he called Esau “full of bodies.” We likewise find this designation in holiness for Malkhut of Creation, on account of what is stated in the Zohar, Bereshit, page 54: “He makes grass grow for the beast,” etc. “This is the beast that lies upon a thousand mountains, which grow that grass for her every day. This grass is the living creatures and angels that rule for their hour, that were created on the second day, and stand as food for this beast, since there is fire that consumes fire,” etc. “The image of man below [recovered from print: takes form in their images in a garment], and not in another manner. Therefore they endure for a time and season. Each and every night the spirit strips itself [recovered from print: of this garment and ascends; and that consuming fire consumes it]. Afterward they return as before and take form in their garments. Therefore they do not endure like those images and likenesses above. Concerning this it is written, ‘New every morning.’ Human beings are new every day. What is the reason? ‘Great is Your faithfulness’: she is great and not small. ‘Great is Your faithfulness’ indeed—great, [recovered from print: able to bear] all the inhabitants of the world

Yad Yehudah - א - continued

and encompass them within her, upper and lower: a great and ample place, encompassing everything without becoming overfull,” etc.; see there.

The intention is Malkhut of Creation: she is the spirit of the holy beast upon a thousand mountains, which consumes the fire of the angels each day and human souls each night as they ascend above; they return new each day. Here the master says of this, “He will judge among the nations, full of bodies.” The intention is that, because of nations—the princes called gods—who are destined to descend to Gehinnom, the blessed Lord will also judge and “rescue to Gehinnom” [?] the one full of holy bodies, angels and souls, namely Malkhut of Creation. As stated in Midrash Shoher Tov, brought above in part V, chapter 3: in the future the princes of the nations will come to accuse Israel: “These worship idols and those worship idols; these descend to Gehinnom and those do not descend.” The Holy One, blessed be He, will say [recovered from the frozen gap: “Each and every nation shall descend with its god,” for thus it is written: “For by fire the LORD is judged”—“judges” is not written here, etc.]. It is known that “the God of Jacob” is Malkhut of Creation, as stated in the Zohar, page 536. [TN190303]

Yad Yehudah - ב

(b) In the sense of what he says in several places: “A small one; there is a small one; a small palace.” This also intends the present matter, as explained above in part III, chapter 6.[TN190304]

Yad Yehudah - ג

(c) And what is said at the verse's end will be understood: “He crushed the head upon a great land.” It refers to “a snake, for them snares,” of the side[?], whose head is stored away and hidden in holiness, in the mystery of the skull; not so the body, as stated above in chapter 8. The appellation intends “He will judge among the nations, full of holy bodies”; through this Esau's head will be

Yad Yehudah - ג - continued

rectified and will be crushed and separated entirely from the body, for the waters will be in holiness[?], "upon a great land," which is itself "full of bodies," as mentioned.[TN190305]

Yad Yehudah - ד

(d) Just as his head was crushed also in this world by Hushim son of Dan, this was a sign and an enacted likeness that the head of his stature would also be crushed and separated from the rest of his stature.

Yad Yehudah - ה

(5) "They have already said," etc.: the master explains it according to the Targum's rendering of "And it shall be when you grow restless," etc. [TN190306]

Yad Yehudah - ו

(6) From the expression "I am restless in my complaint," as Rashi explained according to his approach; our eye is on the Youth. The intention is: when you grieve over your sins and regret them in repentance.[TN190307]

Yad Yehudah - ז

(7) "The iniquity of the blameless man": as stated in the Zohar, Pinehas, page 430, "The goat shall bear upon itself all their iniquities"—the expression "their iniquities" means "the iniquities of the blameless one," of whom it is said, "Jacob was a blameless man." See the Zohar, Aḥarei, page 114. [TN190308]

Yad Yehudah - ח

(8) "From the part that ascends": namely, the head, which is the superior part of his stature. This is "above your neck." But the rest of his stature, which is the body, did not escape, since the neck forms a division, in the mystery of the separation between the Palace of Sapphire Pavement and the opening of the great abyss, as stated there in Galanti, which we copied above in the first chapter.[TN190309]

Yad Yehudah - ט

(9) As it is written, "To grasp," etc. (Job 38). He means the skirts of the great earth, which is an appellation of the body, for the head is above the earth, as will be stated before us. The skirt of that earth is the body, which has not yet escaped its impurity: "And the wicked are shaken out of it."[TN190310]

Yad Yehudah - י

(j) "And in them," etc. The conclusion of the preceding matter is also in the verse: "He crushed the head upon a great land; he shall drink from the stream on the way; therefore he shall lift up his head."

Yad Yehudah - יא

(k) "The special property of his place," etc. As is there: "He said: great, abundant vision, which includes everything," etc. This is the reason that she is Malkhut, poor and small in relation to the other sefirot, as is known. What he said, "the special property of the place," is that the little contains the much: all the angels and all the souls that are nourished, and also those that rub themselves, without iniquities[?].[TN190311]

Yad Yehudah - יב

(l) "Corresponding to this": that the rectification of the head of Esau's stature—he stored away his head "because"[?], in Isaac's lap, as above in chapter 8, in the name of Targum Jonathan—they intimated its rectification.[TN190312]

Yad Yehudah - יג

(13) "Seals the mouth": for he thus alluded to the aspect of the mouth in the head, which is called "the hidden El," as stated there in Galanti.[TN190313]

Yad Yehudah - יד

(n) This is the stream of Shittim, concerning which [is] "the greatness"[?], "and a spring shall come forth from the Lord's house and water the stream of Shittim" (Joel 4); see the commentators there. The verse here is to be interpreted as saying that Esau also will drink from this stream after rectification, and therefore will lift up his head through his ancestors' merit, etc.[TN190314]

Yad Yehudah - טו

(o) "It is written," etc. That is, concerning this intention, which we mentioned above in the preceding chapters and which is intimated in the erasure of Amalek, it is written, "Your eyes shall be," etc. (Isaiah 30). That is, even someone of whom nothing remains except a subtle impression, such as the attribute of the backs in Amalek—"your eyes shall be behind you"—will be rectified through Torah scholars, and he will say, "This is the way," etc. We have already disclosed [it].[TN190315]

Yad Yehudah - טז

(16) The counterpart in this world: "Shiloh, a staff of strength from his stock."[TN190316]

Yad Yehudah - יז

(q) Thus what is said on the verse “Light is sown,” etc. (Psalms 37): “Nor, princes of Akivin”[?]—he is the righteous one for whom light is sown. For he is from the foundation of the Oral Torah, that is, from Malkhut, and “is called rectifiers, all Supreme Crown, all”[?]; from its aspect he came, namely from Keter within Malkhut.[TN190317]

Yad Yehudah - יח

(r) For this reason language of grace fell into Sisera's mouth, when he said above, “Stand at the tent's entrance, and if a man asks you and says, ‘Is there a man here?’ you shall say, ‘There is none’”—from above. “And you shall say to her”[?]: a covenant is

Yad Yehudah - יח - continued

made with the lips. He expounds ʾayin, “none,” which is an appellation of Keter, as is known; “there is here”—this is R. Akiva, whose foundation is from Keter.[TN190318]

Yad Yehudah - יט

(s) To intimate this, they write Akiva with an aleph in place of he. According to his allusion in “Light is sown for the righteous,” etc., it ought to be written with he; they write aleph to intimate the foundation of Abba, KWḤ[?], which is called aleph, as is known. [TN190319]

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Historical index: Heqor Din - V - Chapter 10

Heqor Din - Part V (ה) - Chapter 11 (יא)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז

Yoel Moshe - 1

“Guard the Torah,” etc.: like the skin of garlic.

“Which is a fruit suited,” etc. “Cursed is the man who makes a carved or molten image,” for “from my flesh I behold God.” Just as garlic draws and increases the power of seed from thought into actuality—distinguishing thousands upon thousands of distinctions—the supernal shum, numerically ShTW, numerically raṣon, “will,” is His will from the supernal source. From there is the illumination and influx of the Supreme Crown; it is from Malkhut in the aspect of shum, which draws from above, from the supernal thought, and is the fruit itself. See the Zohar, Bereshit, page 134: “R. Akiva entered in

Rema of Fano

Ben Azzai did not, however, transgress the rules of proper conduct when he said, in the last chapter of Bekhorot, “All the sages of Israel seem to me like the skin of garlic, except for this bald one.” Rather, all the sages of Israel were greatly honored by him, with R. Akiva at their head. For the snake is eager for garlic, as is in Bereshit Rabbah, and crushed garlic is dangerous when left uncovered, in the first chapter of Yom Tov. From this we learn Ben Azzai's intention: all the sages of Israel guard the Torah and save it from Sadducean interpretations and discreditable aggadot, as the skin does for garlic, which is a fruit suited to increasing the image, while its skin protects it from snakes. Except for R. Akiva: “he is bald”—pure from the impure—for he possesses the fruit itself, the Oral Torah, shum ha-dayyanim, “the judges'

Yoel Moshe - 1 - continued

confidence[?],” etc. The other sages of Israel are like garlic's skin, protecting the garlic. This is “except for this bald one,” in the manner of “If a man's head loses its hair, he is bald, he is pure”: he is pure from the impure. Therefore his power to subdue the shell is greater when he is pure from the impure, in the manner of “In the place where penitents stand,” etc. R. Akiva was pure from the impure—this is Sisera; examine carefully. [TN190321]

“And all follow R. Akiva”: he is from the mystery of the Oral Torah, Malkhut, and therefore merited more than Moses, for Moses's illumination was specifically from the Written Torah, from

Yoel Moshe - 1 - continued

Tiferet; therefore it was not from the Oral Torah. This is what I heard in the name of one sage: “His eye has seen every precious thing”—this is R. Akiva. Moses saw only the knot of the tefillin, as it is written, “You shall see My back,” whereas R. Akiva saw all the tefillin. Yeqar, “preciousness,” also [means this], as is in the Gemara: “and joy, gladness, and honor”—these are tefillin. This is specifically “every.”

“He lay with her on that night”: the Holy One, blessed be He, assisted him. Issachar, “a strong-boned donkey,” is R. Akiva —KL’[?]—“Who will give me a Torah scholar,” etc., as above.[TN190322]

“Refinement after refinement”: literally other acts of intercourse apart from that act in which “he returned, he”[?], the filth. This is “beginning and end”: before that act of intercourse and after it. [TN190323]

“Why is his chariot so long in coming,” etc. It may be explained in the manner of the Yalkut midrash: three did not wait six; six[?], among them, Sevara[?]. According to this it will be well explained, for from among six acts of intercourse R. Akiva was born.[TN190324]

“They are maidens beating timbrels”: according to the mystery of “the seven maidens fit to be given her from the king's house.”

Rema of Fano - continued

appraisal.” Shum in atbash is B-P-Y; this is his strength for his God, “a law [given] to Moses at Sinai,” for everything was said to Moses.

The sages, of blessed memory, truly said: matters revealed to Moses only as general principles, general principles, were revealed to R. Akiva, who merited to expound them from his own understanding and to accord with the law. For just as the soul of Moses our master, peace be upon him, is from the quarry of the Written Torah, and it is called “the Torah of Moses,” so R. Akiva's soul is from the quarry of the Oral Torah, and, in our opinion, it is called by his name. For an anonymous Mishnah is R. Meir; an anonymous Tosefta, R. Nehemiah; an anonymous Sifra, R. Judah; an anonymous Sifrei, R. Simeon; an anonymous Seder Olam, R. Yose; and all follow R. Akiva. The Holy One, blessed be He, established him in the generation of the destruction, to protect the world and the Torah so that it would not be forgotten.

Therefore the Shekhinah looked out through the window so that Sisera would not perish, on account of the chain of descent stored away within him, until Jael conceived from him in the third of Sisera's seven acts of intercourse. “These six the Lord hates”: only this one is mentioned with praise, for of it is written “he lay,” an honorable expression, as you say, “He lay with her on that night.” The Shekhinah wailed over the delay of refinement: “Why is his chariot so long in coming?” For that wicked man burdened it with much refinement through the great filth that he cast into her at the beginning and at

Yoel Moshe - 1 - continued

“He will divide spoil”: see S.Y.[?], who wrote that shalal, “spoil,” numerically [is] the pillars of the shell: they are six, fifty, encompassing all[?]. Each one is composed of ten, and fifty, all, two[?]; the seventh is the shin, which includes them all in the aspect of ten, namely shin. [TN190325]

“And he is merciful,” etc. He explains the verse “a womb, two wombs, for a man's head,” etc.: “thus three” intimates the third act of intercourse. [TN190326]

“Of these,” etc. That is, of the six acts of intercourse it is said, “So may all Your enemies perish, O Lord.” “Those who love Him” is R. Akiva, “as loving”[?], “like the sun going forth in its might,” when he recited the Shema with the sun's dimming, at the time of the Shema. It is in the Ari's Kavvanot that R. Akiva is Jacob. Because Jacob became angry at unity[?] when he sent Joseph to his brothers, he therefore recited the Shema when he saw Joseph. Because R. Akiva also came from Zimri, who is Shechem son of Hamor, as above and in the Treatise ʾBḤ, section 2, and in Zimri's episode it is written, “Impale them before the Lord, facing the sun,” R. Akiva rectified this through reciting the Shema with the sun. Therefore in Targum Jonathan, concerning the episode of Shechem, it is

Yoel Moshe - 1 - continued

said: “’alifun[?], they weep and recite the Shema.”[TN190327]

Yad Yehudah - א

(a) “However,” etc. It continues the matter of R. Akiva in the preceding chapter.

Yad Yehudah - ב

(b) “When he said,” etc. For apparently [it was] to praise themselves and increase his own honor.

Rema of Fano - continued

the end. “The wise among her princesses answer her”—they are maidens beating timbrels—“she also repeats her words to herself: Surely they find, they divide spoil,” to strip off the filthy garments in refinement after refinement. This is “a womb”—one; “two wombs”—two: thus three “for a man's head,” “whose way is hidden, and God has hedged him in.” Of these it is said, “So may all Your enemies perish, O Lord”; concerning R. Akiva and his companions it is written, “But those who love Him are like the sun going forth in its might.”

Yad Yehudah - ג

(c) And R. Akiva is among them and greater than they.

Yad Yehudah - ד

(d) From this we learn Ben Azzai's intention, for this is what he says: all the sages of Israel seem to me, and in my eyes, like the skin of garlic. Just as the skin protects the garlic from corrupting agents, so the sages of Israel protect the Torah from Sadducean interpretation. He mentioned garlic because

Yad Yehudah - ד - continued

its power in the union of human beings is strong; similarly, the Torah's special property, when people occupy themselves with it for its own sake, is to add power to the supernal union of male and female.

Yad Yehudah - ה

(e) Except for R. Akiva, from a higher aspect: he possesses the garlic itself, that is, he possesses the Oral Torah, and does not need guarding from aspects[?], as he wrote the reason.[TN190328]

Yad Yehudah - ו

(f) “Bald,” after the verse “He is bald, he is pure.” By this he indicates his attainment: that he is from the side that has no hair and is all exposed skin, and is superior in subduing impurity.

Yad Yehudah - ז

(g) “The Oral Torah”: for garlic is practiced in the mouths of the holy rabbis[?]; also, the letters of shum are the letters of Moses.[TN190329]

Yad Yehudah - ח

(h) This is R. Akiva: his power is great to attain secrets from the foundation of the Oral Torah, Malkhut, as mentioned, without the QWLN[?]; he merited a law from Sinai toward the one who remembers[?]. Therefore in his attainment he accords with the law and does not need guarding against the Sadducees.[TN190330]

Yad Yehudah - ט

(i) “For everything was said,” etc. The master explains: no—the attainment of Moses our master, peace be upon him, was not less, heaven forbid,

Yad Yehudah - ט - continued

than R. Akiva's attainment, as appears at first sight from their words, of blessed memory. Rather, the matter is that all the supernal mysteries destined to be newly disclosed throughout the Torah were revealed to Moses our master, peace be upon him, in general form, but he did not expound where they were intimated in the writings. R. Akiva merited length of life above, to understand from his own mind that in each and every stroke are intimated heaps upon heaps of laws. Thus it is explained in the Ari's Kavvanot.[TN190336]

Yad Yehudah - י

(j) “From the quarry of the Written Torah”: from Tiferet.

Yad Yehudah - יא

(k) “The Oral”: Malkhut.

Yad Yehudah - יב

(l) To explain what is said in ShB[?], in Deborah's song: “Through the window she looked out, and Sisera's mother wailed through the lattice: Why is his chariot so long in coming? Why are the steps of his chariots delayed? The wise among her princesses answer her; she also repeats her words to herself: Surely they find, they divide spoil, a womb, two wombs for a man's head; spoil of colored garments for Sisera's womb,” etc. “So may all Your enemies perish, O Lord; but those who love Him are like the sun going forth in its might.” Its explanation is also according to the aforesaid way: “Sisera's mother” is an appellation of the Shekhinah.

Yad Yehudah - יב - continued

She was a mother to this wicked man and watched over him with particular providence, so that he would not perish before Jael conceived from him, on account of R. Akiva, who was destined to come forth from him.[TN190331]

Yad Yehudah - יג

(m) Of seven acts of intercourse that this wicked man had with her, as it is said, “Between her legs he bowed,” etc., as is in ṢBM of Yevamot.[TN190332]

Yad Yehudah - יד

(14) Concerning the severity of the refinement and rectification, since R. Akiva did not arise until the latter days: the wickedness thus required him to undergo much refining, because of the great amount of filth this one cast in before the conception and afterward.[TN190333]

Yad Yehudah - יד - continued

Yad Yehudah - טו

(o) Likewise, “maidens beat timbrels”: kings of the Shekhinah.[TN190334]

Yad Yehudah - טז

(16) “To strip off the filthy garments”—one by one, to arrive at a reckoning, through two refinings, refined in the millstones[?], on account of the filth of two acts of intercourse that preceded the conception, and not because of the impurity after it. This is “a womb, two wombs”—that is, three; in the third she conceives.[TN190335]

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Historical index: Heqor Din - V - Chapter 11

Heqor Din - Part V (ה) - Chapter 12 (יב)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא

Yoel Moshe - 1

“Who are the ministering kings? The rabbis,” etc. See the Treatise Em Kol Hai: from ten classes of angels[?] the world was perfected. Each class [has] twenty rows; GM KT[?], numerically dor, “generation”; to this, from ten, to the rabbis, they ascend as one[?]. They correspond to the first class, of the completely righteous.[TN190337]

“At this the soul shall tremble,” etc. That is, that she perfect the world in five aspects: Nefesh, Ruah, Neshama, Yehidah, Hayyah —vital soul, spirit, higher soul, unique soul, living soul. He began with the lower he, there in the aspect of Nefesh in

Rema of Fano

After God has made all this known to us, come, and I will teach you the outlines of the counterparts of the three classes, for they have a sign in the Gemara; the discerning will shine from it and within it, like the radiance of the firmament. They said in tractate Nedarim: Who are the ministering angels? The rabbis. Consult the Treatise Em Kol Hai, part III, section 11. Rabbah bar Naḥmani, in the chapter Ha-Roʾeh, used to say, “Such as we are intermediate,” for “He does not trust in His holy ones,” and we do not know how far the ultimate testing extends. The days of the third class “were shriveled before their time,” as is in the chapter Ein Dorshin, for Gehinnom comes to an end but they do not come to an end; rather, “a river is poured as their foundation.”

Yoel Moshe - 1 - continued

Malkhut. “House of Aaron, bless the Lord” is the aspect of Ruah, for the waw in the word shalom, which is Aaron's attribute, indicates this. Although Aaron is the aspect of the right, which is Hesed, nevertheless in Hesed all six days are included, as in “For in six days the Lord made.” See the Zohar, Vaʾera, page 24. On this account Yesod is called El Ḥai. El is Hesed, for its illumination is from there. Therefore it is called Ḥai, for it is ninth from above downward and from below upward, in the mystery of returning light and direct light: the number eighteen.

“House of Levi, bless the

Yoel Moshe - 1 - continued

Lord” corresponds to Neshama, the first he, for the Levite is the one who stirs the powers of judgment toward their root's place, to Binah, so that they may be sweetened there. For this he brings proof: “The Levite shall serve, he.” That is, the Levite's whole service is only that the powers of judgment come to the attribute hu, “he,” Binah, in the mystery of “and the Lord”—He is Binah, and His court is Tiferet and Malkhut, as in “and he will strike them[?], our adversaries,” the mystery of redemption; see KY[?], part II[?], section 2.[TN190338]

“Those who fear the Lord, bless the Lord”: yod corresponds to Yehidah. “Blessed is the Lord” corresponds to the point of yod, the first head and source, will. This is barukh, “blessed,” rukh[?], corresponding to Hayyah[?]. Thus there are five grades. He said, “from Zion”—this is Yesod—“the perfection of beauty, God”—this is Malkhut—“has shone forth,” and illuminates through these five grades. Then “the mother of children rejoices,” and she says, “Bless the Lord, O my soul,” numerically Nefesh, Ruah, Neshama, Yehidah, Hayyah. Blessed is the Lord forever; amen and amen.[TN190339]

Rema of Fano - continued

At this the wise soul shall tremble greatly; she will understand her end, watching the ways of her house in awe, fear, and humility, like a beautiful and gracious bride. She will rejoice with trembling within her bridal canopy, and the king will desire her beauty. “House of Israel, bless the Lord”—in the lower he. “House of Aaron”—the matron's bridal attendant—“bless the Lord,” in the waw of shalom, “peace,” which completes Hesed and transmits it into the world, and is called El Ḥai, “Living God,” after it. “House of Levi, bless the Lord”—in the upper he, of which it is written, “The Levite shall serve, he.” “Those who fear the Lord, bless the Lord”—in yod, for there is fear. “Blessed is the Lord”—in the upper point, head and source of all blessings—“from Zion,” “the perfection of beauty, God has shone forth,” for all are included in the Shekhinah. “The mother of children rejoices.” “Bless the Lord, O my soul; Hallelujah.”

May the Lord's glory endure forever.

End of the Treatise Heqor Din.

Yoel Moshe - 1 - continued

Yad Yehudah - א

(a) “Who?” A Torah scholar, fresh[?]. This corresponds to the class of the righteous.[TN190340]

Yad Yehudah - ב

(b) Consult the explanation HKḤ[?] concerning the ten classes of ministering angels and the rabbis' statements on the law of the amount of the heave offering.[TN190341]

Yad Yehudah - ג

(c) Because these are intermediate: here is the class of the intermediate.

Yad Yehudah - ד

(d) The days of the wicked class we also find in the Gemara, chapter 2 of Hagigah, concerning the 574 higher generations, which “were shriveled before their time.”[TN190342]

Yad Yehudah - ד - continued

Yad Yehudah - ה

(e) “At this”: at the final judgment.

Yad Yehudah - ו

(f) “In the lower he”: Malkhut, “house,” etc.

Yad Yehudah - ז

(g) “House of Aaron”: for thus he is from the side of Hesed, and he is the matron's bridal attendant. “Bless the Lord,” in the waw of shalom, “peace,” which is Yesod, uniting Tiferet and Malkhut. It completes what is lacking, by deciding among them all toward the side of Hesed.[TN190343]

Yad Yehudah - ז - continued

Yad Yehudah - ח

(h) “After it”: after Hesed, El.

Yad Yehudah - ט

(i) “In the upper he”: Binah, Levi's attribute, as it is written, “The Levite stood, he.” “He”—this is Binah.[TN190344]

Yad Yehudah - י

(j) “In yod”: in them is Hokhmah, for there is fear, as stated above in part IV, at the end of chapter 29.

Yad Yehudah - יא

(k) “Blessed is the Lord from Zion,” etc., is said of the point of yod, the Supreme Crown. As is in the Zohar, Vayiqra, page 13, ʿM[?], and page KSh[?], as follows: “R. Yose said: When Aaron takes, they all take with him, until the Community of Israel is blessed, and those above and below are blessed.

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Historical index: Heqor Din - V - Chapter 12

Yad Yehudah - יא - continued

Then it is written, ‘Blessed is the Lord from Zion, who dwells in Jerusalem; Hallelujah.’ And blessed be His glorious Name forever, and may His glory fill the whole earth; amen and amen.”[TN190345]

Em Kol Hai - Part I (א) - Chapter 1 (א)

Yad Yehudah: כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“Here”: in the verse “And the LORD attended.”

Yad Yehudah - ב

“An act of mercy”: therefore the Name YHVH is written here. Nevertheless, since there is no righteous person on earth who does good and does not sin, He had to consult the attribute of judgment; therefore “and the LORD” is written.

Yad Yehudah - ג

“This word”: “and the LORD.”

Yad Yehudah - ד

“For them”: for our Sages, of blessed memory.

Yad Yehudah - ה

“A letter of mercy”: for it is one letter of the Name YHVH, blessed be He.

Yad Yehudah - ו

“We suppose / it seems to us [?],” etc.: that is, although the added vav [?] indicates that He, blessed be He, added His court, and it would be reckoned [?] a diminution of mercy, nevertheless [?], this too,

Rema of Fano

Treatise Em Kol Hai.

To expound publicly at the moon’s concealment, on our festival day. [TN200001]

“And the LORD attended to Sarah as He had said, and the LORD did for Sarah as He had spoken” (Genesis 21:1). Our Rabbis, peace be upon them, said: wherever “and the LORD” occurs, it means He and His court (Jerusalem Talmud, Berakhot 9:5, the chapter Ha-Ro’eh). The intention is clear here: although attending to Sarah was an act of mercy, He had to consult the attribute of judgment, because the Holy One, blessed be He, is exacting with the righteous to a hair’s breadth. But the way of deriving how this word indicates that His court is joined to Him comes to us from another general rule, which for them is a measure in the Torah: an inclusion following an inclusion serves only to exclude. For the great four-letter Name, blessed be He, is well known to be specific to the attribute of mercy. The additional vav in “and the LORD” is itself

Yad Yehudah - ו - continued

after the agreement of / bringing in [?] the heavenly court for this act, is an increase of mercy [?]. Thus the vav remains [?] within its scope [?] of mercy. [TN200004]

Yad Yehudah - ז

“In Midrash Rabbah”: on the verse “The LORD spoke to Moses, saying, ‘And I, behold, have taken the Levites.’” The Rabbis say: wherever “And I” is said, etc. The reason is that it is an utterance of the Name YHVH, as it is written, “The LORD spoke,” and the additional vav indicates the court.

Yad Yehudah - ח

“And the ruling”: the Jerusalem Talmud, chapter Ha-Ro’eh; Midrash Rabbah, Numbers; and the Jerusalem Talmud, Sanhedrin. [TN200005]

Yad Yehudah - ט

“And the LORD has spoken evil concerning you” (I Kings 22).

Yad Yehudah - י

For Israel's benefit and for mercy; therefore the Name YHVH is mentioned. He, blessed be He, had, as it were, to consult the court because of the severe judgment He began with him. After they agreed, it was all mercy for Israel.

Yad Yehudah - יא

As it is written there, Micaiah said to Ahab, "I saw all Israel scattered over the mountains like sheep without a shepherd; and the LORD said, 'These have no masters; let each return to his home in peace.'" The master expounded: because "these have no masters," since Ahab would die, thereby "let each return to his home in peace."

Yad Yehudah - יב

Likewise, in Job it is written, "The LORD gave, and the LORD took; may the Name of the LORD be blessed." This too follows the same approach: He gave through pure lovingkindness, and therefore the Name YHVH is written. "And the LORD," He and His court, took through righteous judgment, to exact payment in this world. Both are reckoned as mercy, since the world is sustained through them and the continuance of the work of Creation depends on them. Therefore the name called Yehi, which is one name from the Name of seventy-two, is the name in the work of Creation.

Rema of Fano - continued

a letter of mercy; it comes to restrict mercy's scope and add His court. We suppose this to be a diminution of mercy, but it is nothing other than an increase of mercy, for the court too agrees to this act. [TN200002]

In Midrash Rabbah on the Book of Numbers, section 3, "And I" means He and His court; it is an utterance of the unique Name. At the beginning of Sanhedrin in the Jerusalem Talmud, they said, "'LORD God': He and His court" (Jerusalem Talmud, Sanhedrin 1:1). All three brought a general precedent from the verse "And the LORD has spoken concerning you" (I Kings 22:23), which Micaiah said to Ahab. Ahab's death was for Israel's benefit, as it is written, "These have no masters; let each return to his home in peace" (I Kings 22:17).

Likewise, in Job it is written, "The LORD gave" through pure lovingkindness, "and the LORD took" through righteous judgment (Job 1:21). Yehi, "may it be," which is the Name of the LORD, one of the combinations of His letters, as is known to have served in the work of Creation, is "blessed" in any case; for both sustain the work of Creation. As we learned, "Through ten utterances the world was created," to exact payment and to give reward (Mishnah Avot 5:1). We explained this in the Treatise on the Measures, measure 7; examine it. [TN200003]

Always, the LORD is God, and it is known that elohim denotes none other than a judge. Therefore there is no assurance for the righteous in this world. They

Yad Yehudah - יב - continued

For yehi is written in the work of each and every day: "Let there be light," "Let there be a firmament," "Let there be lights." As explained in the Zohar, Va-Yehi, page 233, this name, Yehi, which is the Name of the LORD, is blessed.

Yad Yehudah - יג

"One of the combinations of the Name's letters": Yehi is one name from the letter combinations that emerge from the verses "And he journeyed," "And he came," and "And he stretched out." See the Zohar, Be-Shallah and Be-Ha'alotekha.

Yad Yehudah - יד

"Blessed": from judgment and mercy.

Yad Yehudah - טו

"To exact payment" is judgment; "to give reward" is mercy.

Yad Yehudah - טז

As in the Treatise on the Measures, measure 6. [TN200006]

Yad Yehudah - יז

"Examine it": "and support it" [?]. It is explained that even in judgment He, blessed be He, acts with mercy, "and this power is upon the complete foundation" [?]; see there. [TN200007]

Yad Yehudah - יח

"Always, the LORD is God," etc.: even in mercy He is a judge.

Yad Yehudah - יט

Therefore “there is no assurance” [?] for the righteous, who fear judgment even within the attribute of mercy. [TN200008]

Yad Yehudah - כ

“And they / also [?] said,” etc.: as explained in the Zohar, Be-Shallah, see page 89 [?], in these words: “Like a king who is complete in everything; his understanding is complete

Rema of Fano - continued

said, “He is a complete king: when He judges for good, He judges for ill, and therefore one must beware of Him” (Zohar II, 89a). All the more so in the reverse direction, for the favorable measure is greater. Thus it is written, “Seek the LORD, all the humble of the earth, who have performed His judgment” (Zephaniah 2:3). The Sages said, “Where His judgment is, there are His deeds” (Yevamot 78b): their merits are recalled at the time of judgment.

Yad Yehudah - כ - continued

in everything. What is that king’s way? His face is always radiant like the sun / in the sun / with joy [?], because he is complete. When he judges for good [?], he judges for ill; therefore one must beware of him. A fool sees the king’s face and does not take care / does not take care to beware [?] of him. A wise person sees the king’s radiant face and

Yad Yehudah - כ - continued

says, ‘The king is certainly complete. He is complete in everything, and his understanding [?] is complete. But see: within that radiance judgment sits concealed, though it is not visible. Otherwise the king would not be complete. Therefore one must beware.’ So the Holy One, blessed be He, is always complete in this [?] manner, but is seen only in radiance of countenance. Therefore those fools are beguiled [?]; radiant, judgment is concealed within him. Therefore one must beware of him.”

“Rabbi Judah said: hence, ‘I, the LORD, have not changed.’ I am not divided into another place. In Me all is included; in Me are two aspects, in Me they are included. Therefore everything appears in a straight course,” etc.; see there. It is explained before us that even within the kindly countenance [?] of mercy, judgment / as judgment [?] is concealed in Him, as mentioned / as above [?]. [TN200009]

Yad Yehudah - כא

“All the more so in the reverse direction”: when He judges for ill, He judges for good, for the favorable measure is greater than the measure of punishment. If He shows judgment within mercy, all the more does He show mercy within judgment, as we said.

Yad Yehudah - כב

Likewise it is written, “Seek the LORD,” etc. (Zephaniah 2). Resh Laqish said in the first chapter of Yevamot, folio 78 [?]b: “Where His judgment is, there are His deeds.” Rashi explained: in the place where a person is judged, there they recall the deeds of his righteousness. [TN200010]

Yoel Moshe - 1

“We suppose,” etc.: you will also find this in Sefer Ha-Peli’ah. Its explanation: where “and the LORD” occurs, the LORD indicates His court, which is Malkhut; “and the LORD” is male. Thus it will be He and His court in order. Support for this is in the Zohar, Va-Yaqhel, page S.M.H. [?], in these words: “For seventy-two [?], these letters of the holy Name: this is the name included below, for this is included above and included below. When it is included below, these letters ascend to receive this one letter. From that letter these letters are nourished, and that letter is the letter vav.” Thus far the passage. The explanation is that although this name is revealed in Tiferet, nevertheless it is in Malkhut, and the additional vav in “and the LORD” is the male; examine closely. [TN200011]

The author, of blessed memory, found this difficult: if so, why does it come after an inclusion following an inclusion? “It should have said, as one [?], ‘He and His court,’ L.” [?] This is what he says, “We suppose,” etc. In truth it is not so, but an indication of turning [?] judgment into mercy. [TN200012]

“‘And I’ is an utterance of the unique Name,” etc.: this is the Name Ehyeh [?], mentioned among the seventy-two names in the section Be-Ha‘alotekha, which is the tree’s trunk, as explained there. But when the vav occurs at its beginning, the explanation is that “and I” is Malkhut, which includes the name of T.D., H.D., and K.V.V. [?], whose numerical value is sixty-one, the value of ani, “I.” The vav is an image of the mercy of the Name YHVH. All this returns to the Name YHVH, as is

Yoel Moshe - 1 - continued

known. [TN200013]

“For Ahab’s death,” etc.: there too, judgment is joined with mercy for Israel’s benefit. “Yehi, which is the Name of the LORD,” from its letter combinations: one of the Name of seventy-two. This

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Historical index: Em Kol Hai - I - Chapter 1

Yoel Moshe - 1 - continued

is explained in Pardes, in the explanation of the Name of seventy-two and the combination’s operation. “For both,” etc.: the Name YHVH and His court, which is Elohim.

Em Kol Hai - Part I (א) - Chapter 2 (ב)

Yad Yehudah: יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Printed annotation: 1

Yad Yehudah - א

What we said concerning the conjunction of judgment and mercy: it is entirely mercy.

Yad Yehudah - ב

“What the Rabbis praised in him”: in Bereshit Rabbah, section 4, there are four whose jars the Holy One, blessed be He, tapped and found to be jars of urine. They are Adam, Cain, Balaam, and Hezekiah. Adam: “The man said, ‘The woman whom You gave to be with me,’” etc. Cain: “The LORD said to Cain, ‘Where is Abel your brother?’ He said, ‘I do not know,’” etc., etc. But He found Ezekiel cleanest of them all, as it is said, “Son of man, will these bones live?” He said, “Lord GOD, You know,” etc.; see there. [TN200015]

Yad Yehudah - ג

Ezekiel answers the LORD, blessed be He.

Rema of Fano

From this comes a remarkable lesson concerning what the Rabbis praised in Ezekiel (Bereshit Rabbah 19:11)[1]. When He, blessed be He, asked him, “Will these bones live?” he answered with discerning instruction, “Lord GOD, You know” (Ezekiel 37:3). At first sight, it appears that he evaded the matter and did not explain what he himself wished to judge concerning them. What was so great about making his decision depend on the Omnipresent’s knowledge?

Rather, Ezekiel said this: Master of the world, I know from the conjunction of Your attributes that You are the sole Lord, ruling over all opposites and governing Your world through them, in the sense of “He makes peace in His heights” (Job 25:2). Therefore, if You ask me through the attribute of judgment, “You knew”: You chastised them, from “He made the people of Succoth know through them” (Judges 8:16). He made their offense known through punishment, and Scripture does not depart from its plain sense. Today You

Yad Yehudah - ד

“What was so great about it?”: that the Rabbis praised him for this.

Yad Yehudah - ה

I know from the conjunction of Your two attributes, judgment and mercy, that You rule over all opposites, for judgment and mercy are two opposites.

Yad Yehudah - ו

“In the sense of ‘He makes peace in His heights’” (Job 25): our Rabbis, of blessed memory, expounded this concerning Gabriel, prince of fire, and Michael, prince of water, which are opposites; the Holy One, blessed be He, makes peace between them.

Yad Yehudah - ז

“Therefore,” etc.: that is, Ezekiel said, “LORD, my God, You know.” He mentioned the attribute of mercy through the Name YHVH and the attribute of judgment through the Name Elohim.

Yad Yehudah - ז - continued

Corresponding to them, he said / says [?] "You know" in three ways: one [?] for judgment, one [?] for mercy, and one [?] for the conjunction of judgment and mercy together. Corresponding to judgment, "You know" is interpreted [?] as chastisements, in the manner of Scripture / what is written [?] concerning Gideon: "He took the elders of the city, the thorns of the wilderness, and the briers, and through them made the people of Succoth know" (Judges 8). Its Targum / as its Targum [?] is tavar / u-tevar [?], "he broke / and he broke," through them. There are many instances of this sense in the verses.

Corresponding to mercy, he explains "You know" as in "God knew." In this sense he explains "Is not Boaz our acquaintance?" and its like [?], meaning one of those who love us [?] and show us mercy. Corresponding to the conjunction of judgment and mercy together, he explains "You know" as

Rema of Fano - continued

have made Your providence and knowledge of the particulars of their deeds known to these people. Behold, You have struck; who will heal them?

If You ask me through the attribute of mercy, You have shown mercy from eternity to eternity, and Your mercies are over all Your works, from "God knew" (Exodus 2:25). His providence and knowledge are always only for the good as their end. If so, certainly, in the conjunction of these two Names, "You knew," from "The man knew" (Genesis 4:1), means You united Your attributes to judge with mercy. Therefore, "From the dead, by Your hand, LORD": although they are now "dead from the world," "their portion is in life" in the future (Psalms 17:14). [TN200014]

Here, concerning the attending, it says "and the LORD," whereas when it is put into effect, it says "the LORD did." There is no need to mention an act of the court in it, fulfilling what is said: "The LORD is righteous in all His ways and gracious in all His deeds" (Psalms 145:17). For attending is the way toward attaining the desired object, while the deed is the completion of the end. This is clearly manifest.

Yad Yehudah - ז - continued

union, like "The man knew," meaning he was united with his wife. See all this in Radak's Book [?] of Roots, under the root yada, know. [TN200016]

Yad Yehudah - ח

Gideon made known the offense / foulness [?] of the people of Succoth, that is / by means of [?] the punishment [?] they suffered in the city / he inflicted on the city's elders [?], with the thorns of the wilderness and the briers [?]. Radak likewise writes there: "'He made them know through them': as its Targum, 'and he broke,' etc. It can also be explained in its ordinary sense: he made their transgression known to them with the thorns." Thus far. [TN200017]

Yad Yehudah - ט

"Scripture does not depart from its plain sense": although we explain / he explained [?] "he made known" as chastisements, the essence of the explanation is nevertheless that Scripture does not depart from its plain sense. It is an

Yad Yehudah - ט - continued

expression of knowing and understanding something, but the intention here is that he informed them through the matter of chastisements / through chastisements [?]. "This is a question concerning Radak" [?], who wrote, "It can also be explained in its ordinary sense," as though they were distinct explanations. "So, on this, there are two explanations" [?]: the plain sense [?] remains, while the intention changes according to the matter, sometimes to chastisements, sometimes

Yad Yehudah - ט - continued

to mercy, and sometimes to union / to unite [?]. All these [?] were Ezekiel's intention [?] in "You know." [TN200018]

Yad Yehudah - י

"And to these, on the day," etc.: the master returns to Ezekiel's words. If through the attribute of judgment, he said, "You knew and chastised them." "And to these," meaning these very people, You made Your providence and knowledge known through chastisements at the beginning and

Yad Yehudah - י - continued

chastised them. Who can say to You, “What are You doing?” [TN200019]

Yad Yehudah - יא

“For His providence and knowledge,” etc.: the master explains the reason why an expression of knowing can be interpreted as mercy.

Yad Yehudah - יב

“Therefore,” etc.: Ezekiel prayed for them, since He was / would be [?] bound [?] to judge with mercy. Therefore, although they are dead now, nevertheless in the future their portion will come in life. This prayer needed [?] the formulation [?] of the one who says in the chapter Heleq that they were wicked, especially according to Samuel, who said [?] that they denied the resurrection of the dead; see there. [TN200020]

Yad Yehudah - יג

“From the dead, by Your hand”: “For from the dead of the world, their portion is in life” is Scripture (Psalms 17). The master took up that expression here to expound it in this way.

Yad Yehudah - יד

“And here, a priest [?],” etc.: the master returns to his course concerning the attending to Sarah. [TN200021]

Yad Yehudah - טו

“The LORD did”: it does not also say “and the LORD,” for there is no longer any need, etc. The deed is the completion of the end and is entirely mercy, as he concludes.

Yad Yehudah - טז

“The LORD is righteous in all His ways” [gap] [gap]. He is righteous [?] in His ways, in attending to each and every person to be exacting with him through righteous judgment. “And although [?] He arranges [?] his judgment with him”; “and gracious in all His deeds”: when bringing the deed into effect, which is the completion of the end, He, blessed be He, acts graciously and does not join [?] “as a court” [?] with Himself. [TN200022]

Yad Yehudah - יז

“For attending is the way,” etc.: this is “in all His ways.”

Return to chapter in contents

Yoel Moshe - 1

“He evaded and did not explain,” etc.: Ezekiel withdrew himself and did not explain an answer to the question “Will they live?” etc. He only said to Him, “You know.” “You know”: if so, the difficulty is, what was so great about making it depend on the Omnipresent’s knowledge, without asking that they should live?

“Through the conjunction of Your attributes,” etc.: therefore he said, “Lord GOD, You know,” in the sense of “You shall cut off” [?], and in the literal sense of knowing. You knew them and thereby made punishment known; if so, “You have struck,” etc. “You have shown mercy,” etc.: the word “You knew” will mean “You showed mercy” [?], from the expression “You united,” like “The man knew,” etc. Therefore their portion will be in life: these bones will live. It follows that he truly prayed for them. [TN200023]

“The LORD is righteous in all His ways”: the way is the attainment of the end, and this is “The LORD is righteous,” judgment and mercy; this means He and His court. But “gracious in all His deeds”: here there is only the LORD, who is complete mercy. Examine closely.

Reference or explanatory note; its editorial source and attribution of authorship have not yet been determined.

There are four whose jars the Holy One, blessed be He, tapped and found to be jars of urine. They are Adam, Cain, Balaam, and Hezekiah. Adam, as it is said, “The man said—the woman ...” Cain: “The LORD said to Cain, ‘Where is Abel,’” etc.; “he said, ‘I do not know’” (ibid., chapter 4). Wicked Balaam, as it is said, “Who are these men with you?” “Balaam said to God ...” (Numbers 22). Hezekiah: “What did these men say ...” (Isaiah 39). But He found Ezekiel the most knowledgeable of them all, as it is said, “Son of man, will these bones live?” He said, “Lord GOD, You know!” (Ezekiel 36). [TN200024]

Historical index: Em Kol Hai - I - Chapter 2

Em Kol Hai - Part I (א) - Chapter 3 (ג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא–יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג

Yoel Moshe: 1

Printed annotation: 1 · 2

Yad Yehudah - א

"Attended": after the master expounded the word "and the LORD," he returned to the word paqad and said that its meaning, etc. That is, the verb paqad serves all these expressions, and all are present here: providence, counting, etc. See Radak's Book of Roots on this, under the root p-q-d.

Yad Yehudah - ב

"As in 'according to their numbered ones'"; likewise, "Saul counted the people" (I Samuel 13).

Yad Yehudah - ג

"Command, as in 'The LORD's precepts are upright'"; likewise, "He commanded me to build Him a house" (Ezra 1).

Yad Yehudah - ד

"Appointment, as in 'Let the king appoint'"; likewise, "May the LORD, God of the spirits, appoint," etc. It would have been better for the master to bring this example, since it too belongs to "the general/light" [?], unlike "let the king appoint," which belongs to the heavy form. [TN200027]

Yad Yehudah - ה

"And from it": from this sense of appointment he

Rema of Fano

"Attended," paqad (Genesis 21:1).

This verb has the senses of providence, counting, command, appointment, and absence. The first we mentioned, providence, is as in "I have surely attended to you" (Exodus 3:16). Counting is as in "according to their numbered ones." Command is as in "The LORD's precepts are upright" (Psalms 19:9). Appointment is as in "Let the king appoint officers" (Esther 2:3), and from it comes "the deposit that was deposited with him" (Leviticus 5:23). Absence is as in "David's place was missing" (I Samuel 20:25).

Although this attending is essentially and primarily a matter of providence, as we shall explain, all these senses are nevertheless present in it. For someone barren is not worthy to be numbered among the legions of the King of kings, unless he fulfilled his obligation on another occasion, like Ben Azzai (Yevamot 63b)[1], as will follow. For this reason, those counted by Moses were heads of families only. Concerning them it is said, "By their skulls" (Numbers 1:2): Moses our teacher, peace be upon him, foresaw through the holy spirit the number of drops in each one's head, as the Sage, of blessed memory, wrote in his commentary on the Torah. He said that anyone who was destined by

Yad Yehudah - ה - continued

also explained "the deposit that was deposited with him" (Leviticus 5). That is, he was appointed "to recognize it with him" [?]. [TN200028]

Yad Yehudah - ו

"Although": the verb paqad stated here needs to be explained as providence, and this is the hidden and remote explanation. Nevertheless, all the explanations are possible [?] in it. [TN200029]

Yad Yehudah - ז

"Is not worthy," etc.: therefore he said "And the LORD attended" in the sense of counting, for He numbered Sarah among His legions.

Yad Yehudah - ח

"Unless he fulfilled his obligation": he fulfilled the commandment of being fruitful and multiplying once, for he had already existed formerly and now returned by way of reincarnation.

Yad Yehudah - ט

"Like Ben Azzai": as stated in the chapter Ha-Ba 'al Yevimto, anyone who does not engage in it—Azzai said—is as though he sheds blood and diminishes the image. They said to Ben Azzai, "You expound well

Yad Yehudah - ט - continued

but do not fulfill well." He said to them, "What shall I do? My soul longs for Torah. It can be sustained through others." That is, he had already fulfilled the commandment of being fruitful and multiplying when he was in the world before.

Yad Yehudah - י

"As will follow": below, Part III, section—[section number is not securely visible]. [TN200030]

Yad Yehudah - יא–יג

"And what is the reason?" Those counted by Moses in the wilderness of Sinai and the plains of Moab were only heads of families; they were not counted as heads of ancestral houses, because Moses knew of them [gap] worthy of this. "And concerning them / and elevated [?]": that is, in the wilderness census, "every male by their skulls [?]," the number of drops [gap] each one, how many descendants each and every one would produce. They merited that none of them died. [TN200031]

Yad Yehudah - יד

"From him, Machir and Gilead alone": this is the reason why fathers and grandsons were marked as families, as explained in the verses of Pinehas. [TN200032]

Yad Yehudah - טו

"More than this": our teacher, peace be upon him, also foresaw and perceived how many times

Rema of Fano - continued

himself to produce six hundred thousand was counted as a head of a family. Therefore Machir and Gilead were counted as two, although Machir was Gilead's father. Gilead alone had the power to produce six hundred thousand; Machir still had another six hundred thousand from his other sons, apart from Gilead. [TN200025]

He also foresaw and perceived more than this in each one of them. It is a mystery manifest in the word mentioned, for whoever pays attention to it. All is included in what the Sages said: the Holy One, blessed be He, showed Moses each generation and its sages, each generation and its leaders (Va-Yiqra Rabbah 26:7).

From this one can understand what Rashi wrote in the section Pinehas, near the verse "The sons of Korah did not die" (Numbers 26:11), in the name of the Jerusalem Talmud (Sotah 1:10). During the war with the Amalekite after Aaron's death, some of the people sought to return to Egypt. The Levites pursued them, and people from both sides died, until four families of the tribe of Levi ceased to exist. Rashi said that two are the Shimeite and Uzzielite families; the third is the Izharite family, of which only the Korahite family was counted in the plains of Moab. He said that it was not clear to him which was the fourth. What is the difficulty? In the section Va-Era it is written, "The sons of Izhar: Korah, Nepheg, and Zichri" (Exodus 6:21). Since only the Korahite family is counted later, here are Nepheg and Zichri, who ceased to exist.

Yad Yehudah - טו - continued

each one of them would need to be reincarnated.

Yad Yehudah - טז

This is manifest in the word le-gulgelotam, "by their skulls," which is an expression of gilgul, reincarnation.

Yad Yehudah - יז

"What Rashi wrote in Pinehas": concerning the plains of Moab and the sons of Simeon, in these words: "I found in the Jerusalem Talmud that when Aaron died, the clouds of glory departed. The Canaanites came to fight Israel, and they set their minds on returning to Egypt and went backward eight stages," etc. "The Levites pursued them to bring them back and killed seven families among them. Among the Levites, four families fell: the Shimeite and Uzzielite families; of Izhar's sons, only the Korahite family was counted here. I do not know what the fourth was." Thus far.

Mizrahi wrote, in these words: "That is, of the eight Levite families—Gershon's Libnites and Shimeites; Kohath's Amram, Izhar, Hebron, and Uzziel; and Merari's Mahli and Mushi, as stated in the section Be-Midbar—neither the Shimeite nor the Uzzielite nor the Izharite family is mentioned here. Izhar had three sons: Korah, Nepheg, and Zichri, but only the

Yad Yehudah - יז - continued

Korahite family is mentioned. Since most of the families were removed, it is as though the entire Izharite family was removed. Thus three families of the Levite family are missing." Thus far his words.

Yad Yehudah - יח

"What is the difficulty?": for Rashi, of blessed memory, who said about the fourth, "I do not know."

Yad Yehudah - יט

"Since Libni was counted," concerning Pinehas, in the census of Levi: here are Nepheg and Zichri, two families; together with the Shimeites and Uzzielites, these are the four that were missing. Mizrahi raised the same difficulty. [TN200033]

Yad Yehudah - כ

[gap] For it is true that the Jerusalem Talmud counts [gap] and Zichri as two families, in order to increase [gap] these two families.

Yad Yehudah - כא

Rashi, who did not think it appropriate to count [gap], since in the wilderness census neither they nor the Korahite family were counted, but all were included under the name [gap] the Izharite family. Since in the section Pinehas the Korahite family is mentioned explicitly [gap], and they had already been included [gap] two families [gap]. This is what Rashi wrote

Rema of Fano - continued

Certainly, the Jerusalem Talmud counts them as two to increase the distress, to make known how much sin causes. Rashi, however, in accordance with our premise, saw that these two were nowhere counted separately so that one could say of them "the Nephegite family" and "the Zichrite family." Thus they are called by their father's name, and the Izharite family was diminished by their loss. All the Sages' words stand.

Let an empty-headed person gain understanding concerning the census of Moses and Aaron in the wilderness of Sinai: "its numbered ones, by the number of names" is said only of the tribe of Simeon. The holy spirit grieves over them: those whom I nurtured and reared are all my enemies. For many of the mixed multitude attached themselves to them, afterward married women from the daughters of Simeon, and fathered children by them (Zohar III, 237a)[2]. This resembles what happened to Dinah daughter of Jacob: the Hivite cast contamination into her before she married Simeon, and she bore him Zimri son of Salu, who is Saul son of the Canaanite woman. These, then, sinned and caused others to sin; the hand of the LORD too was upon them. Those who died in the plague numbered as many as those killed at Shechem after entering the covenant of circumcision without acting for its own sake.

It is known from the census of Moses and Eleazar in the plains of Moab that Simeon's tribe was very much reduced

Yad Yehudah - כא - continued

[gap] only the Korahite family. Mizrahi too wrote something close to this in answering such a difficulty; see there [gap], according to our premise that no family was counted for them except one fit to produce six hundred thousand [gap].

Yad Yehudah - כב

[gap] That is, Rashi [gap] destined to produce six hundred thousand [gap] a family. Therefore the master's intention [gap], and he did not establish his words [gap] upon these matters.

Yad Yehudah - כג

[gap] By the number of names [gap] their generations according to their families, according to their ancestral houses, by the number of names, etc. [gap] Simeon [gap] by the number of names [gap], since the tribe of Simeon would be diminished through [gap] in the affair at Shittim [gap] the holy spirit [gap]. He said, as written, in the manner of [gap] its numbered ones [gap].

Yad Yehudah - כד

[gap] Zohar, Pinehas [gap] "I did not consume the children of Israel in My zeal" [gap] "Those who died in the plague," etc. [gap] "I did not consume the children of Israel" [gap] the tribe of Simeon [gap] the mixed multitude [gap] "Those who died in the plague" [gap] those

Yad Yehudah - כד - continued

already dead from before, etc. [gap].

Yad Yehudah - כה

"This resembles what happened," etc.: that is [gap] upon the tribe of Simeon, since Simeon married Dinah and Shechem son of Hamor the Hivite cast contamination

Rema of Fano - continued

in that count. "Its numbered ones," said there, includes counting to the soul's grief because of the loss that was destined and foreseen for them. But Sarah our mother, through the attending, "and Hannah's understanding within it" [?], entered the number of the hosts above and below, in the manner of "He brings out their host by number" (Isaiah 40:26). [TN200026]

Yad Yehudah - כה - continued

into her [gap] Simeon [gap] Dinah [gap] Saul son of the Canaanite woman, Dinah's son, for she had been sexually possessed by a Canaanite.

Yad Yehudah - כו

"She bore him Zimri," etc.: Jonathan rendered it this way in the section Va-

Yad Yehudah - כו - continued

Yiggash, on the verse "The sons of Simeon: Jemuel," etc., "and Saul son of the Canaanite woman," in these words: "Saul is Zimri, who performed the Canaanite woman's deed at Shittim" [gap]. He had five names, etc. [gap], and they do not disagree.

Yad Yehudah - כז

[gap] In the affair at Shittim.

Yad Yehudah - כח

"The hand of the LORD too was upon them": they died in the plague, but not one of the children of Israel was missing, as it is written, "I did not consume the children of Israel," and as explained in the Zohar passage mentioned.

Yad Yehudah - כט

"Those who died in the plague": twenty-four thousand [gap] those killed at Shechem, who likewise numbered twenty-four thousand [gap] the sons of Simeon [gap] for Heaven's sake [gap] on account of Dinah [gap] of Simeon [gap].

Yad Yehudah - ל

"Very much reduced" [gap] the families of the Simeonites [gap] and twenty thousand and two hundred; in the wilderness of Sinai [gap] for the tribe of Simeon, fifty-nine thousand and three hundred [gap] Rashi, of blessed memory, in the section Pinehas [gap] twenty-four thousand fell from the tribe of Simeon [gap], in accordance with the Zohar.

Yad Yehudah - לא

"Its sense includes" [gap]. It has already been explained [gap] that paqad means counting [gap] the words of the Jerusalem Talmud and Rashi concerning the four families [gap] the tribe of Levi [gap] concerning the loss from the tribe of Simeon.

Yad Yehudah - לב

"But," etc. [gap] the master's explanation of the word paqad [gap] counting. He said that Sarah our mother [gap] through this attending, and entered the number; this is "And the LORD attended" [gap].

Yad Yehudah - לג

[gap] She said in her prayer, "LORD of hosts, if You will indeed see," etc. [gap] From the day the Holy One, blessed be He, created His world, no person called the Holy One, blessed be He, "Hosts" until Hannah came and said before Him [gap]: neither eating nor drinking, neither being fruitful nor multiplying, nor dying, but living forever [gap]. She too entered the number of the hosts above and below, etc.

Yoel Moshe - 1

"The number of drops in the head," etc.: this is le-gulgelotam, "by their skulls," meaning in each skull. This is "You shall raise the head of the children of Israel." Concerning this, Midrash Tanhuma says, "'This they shall give, everyone who passes among the numbered': even a fetus in its mother's womb." "Like Ben Azzai," etc.: he had already existed formerly and rectified himself through the commandment of being fruitful and multiplying. He came into the world only to study Torah. This is his statement, "My nefesh longs for Torah": specifically nefesh. [TN200034]

"More than this": it is obvious that he perceived how many people would arise from him, as the word le-gulgelotam explains: the drops in each skull. He saw how many generations would arise from him. But Moses our teacher, peace be upon him, also foresaw and perceived how many times each and every Israelite would be reincarnated. This mystery is included in the word mentioned,

Yoel Moshe - 1 - continued

namely le-gulgelotam, which the author mentioned as an expression of reincarnation and impregnation.

"'Its numbered ones, by the number of names,'" etc.: this is an expression of absence, for twenty-four thousand of the tribe of Simeon were lost through Zimri's deed. "For they attached themselves to them," etc.: to sweeten the mystery, Ts.A.L. [?]: impurity has no desire for holiness unless it has some connection with holiness. Sometimes it is in order to be purified, for that holiness has a connection with impurity. This is the mystery of the beautiful captive woman in the section Ki-Tetse. Since he desires her, she is certainly fit [?] to be purified. The Torah commanded bringing her into your house and seeing: if he hates her after her disfigurement, she has not yet reached purification from filth and contamination. See the Ari's intentions for everything needed on this matter. Therefore here too, Zimri did not go to Cozbi for nothing. [TN200035]

When Dinah was with Shechem, he cast contamination into her, and she had an attachment from the contamination of his impurity. The men of Shechem who were circumcised had some rectification and connection with Dinah. Because it was not for its own sake, twenty-four thousand of them were killed. Therefore it is written, "My son Shechem's nefesh longs for your daughter"—specifically nefesh. When she later married Simeon, she bore him Zimri son of Salu, who is Shechem's reincarnation. See Jonathan's Targum in the section Va-Yiggash, that Saul son of the Canaanite woman, Simeon's son, is Zimri. That is, Shechem's neshamah too was compounded with his pure neshamah. Cozbi had light from Dinah's neshamah; therefore Zimri desired Cozbi. Through this, twenty-four thousand were killed, corresponding to those killed at Shechem, for those killed had some connection with Dinah.

For this reason the mixed multitude, who were reincarnations of those twenty-four thousand killed at Shechem, desired to take wives from the tribe of Simeon. Those twenty-four thousand were born and killed until they were rectified. In connection with this, Rabbi Akiva's students equaled the men of Shechem and the sons of Simeon in number.

Yoel Moshe - 1 - continued

Because they did not honor one another, for each recognized his fellow, they all died between Passover and Shavuot, as explained in the Gemara. Then they were truly purified. For Rabbi Akiva had a spark of Zimri's neshamah in the mystery of impregnation, and he is Shechem son of Hamor. This is the mystery of Rabbi Akiva's saying, "Who will give me a Torah scholar, that I may bite him like a donkey?"—hamor, donkey, specifically. The wife of wicked Turnus Rufus, whom Rabbi Akiva married, is Cozbi. This is what the Gemara says concerning Rabbi Akiva: he laughed, wept, and spat. He spat because of attachment to impurity, laughed because of rectification, and wept because of corruption. [TN200036]

This is a hint in the final letters of A.H.Y.R., A.P.Y.M., K.V., E.Z.: their final letters are Z.M.Y.R.Y. [?] "Let my soul not enter their council": this is Zimri's deed. "For in their anger they killed a man": our Sages, of blessed memory, expounded this as Shechem son of Hamor, on account of which Zimri came into the world. See the Zohar, Pinehas, page 438. One can explain "those dead from before" as meaning that they were dead at first, as the author says: the twenty-four thousand of Shechem. This is ha-metim, "the dead"—already dead. The Zohar, Pinehas, explains, "dead from before"; see there, page 438. [TN200037]

Concerning this, I heard an explanation of what Jacob's sons said: "Shall he make our sister like a prostitute?" The difficulty is that "shall he make" suggests the future, whereas he had already made her a prostitute. Rather, they alluded to this mystery concerning Cozbi, who became a prostitute afterward and is a reincarnation of Dinah's neshamah, as above. How sweet, with this, are the words of the verse in the section Pinehas: "Concerning Cozbi daughter of the prince of Midian, their sister." The word "their sister" refers to Israel, for through the reincarnation of Dinah's neshamah she was the tribes' sister. Examine closely. I heard this from my teacher and master, MaharaL of L.B.N. [?]. [TN200038]

"Among the number of the hosts," etc.: the stars number six hundred thousand, as is known in the Gemara. This is "And the LORD attended," etc., in the sense of counting.

Printed annotation - 1

(Yevamot 63b.) It was taught: Rabbi Eliezer says, “Anyone who does not engage in being fruitful and multiplying is as though he sheds blood, as it is said, ‘Whoever sheds a human being’s blood, by a human being shall his blood be shed’ (Genesis 9:6); and afterward it is written, ‘And you, be fruitful and multiply.’” Rabbi Jacob says, “It is as though he diminishes the image, as it is said, ‘For in the image of God He made the human being’ (ibid.); and afterward it is written, ‘And you, be fruitful,’ etc.” Ben Azzai says, “It is as though he sheds blood and diminishes the image, as it is said, ‘And you, be fruitful and multiply.’” They said to Ben Azzai, “Some expound well and fulfill well; some fulfill

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Historical index: Em Kol Hai - I - Chapter 3

Printed annotation - 1 - continued

well but do not expound well. You expound well but do not fulfill well.” Ben Azzai said to them, “What shall I do? My soul longs for Torah. The world can be sustained through others.”

Printed annotation - 2

Zohar, the section Pinehas, folio 237a: “Heaven forbid that even one Israelite died. Rather, the tribe of Simeon: when those of the mixed multitude came, they mingled with the women of the tribe of Simeon after converting and fathered sons. Some died at the calf, some died in the pestilence, and others died here, those who remained,” etc.

Em Kol Hai - Part I (א) - Chapter 4 (ד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד

Yoel Moshe: 1

Yad Yehudah - א

“The intended meaning,” etc.: the master now explains the verb paqad in the sense of command, which he mentioned in section 3. Namely, the Holy One, blessed be He, did not decree that Sarah should have the basis of pregnancy, as stated in Bereshit Rabbah: “The LORD did for Sarah as He had spoken.” That is, she did not have the very womb, and the Holy One, blessed be He, decreed a womb for her. [TN200040]

Yad Yehudah - ב

“Lacked the tube” [gap]. A barren woman has no child; she did not even have a child’s chamber. [TN200041]

Rema of Fano

The sense of command, however, certainly means a new creation in the righteous woman’s nature. She was not merely barren in the ordinary way, but from the beginning of her formation lacked the sac within which the fetus is formed. Concerning this the Sages said that she did not have the very womb (Yalqut Shim‘oni on Genesis 17, remez 82). The Holy One, blessed be He, had to command the miraculous formation of this vessel in her. In her nature, this was a renewal of the work of Creation, of which it is written, “For He spoke and it was; He commanded and it stood” (Psalms 33:9). There it is written, “spoke” and “commanded”; here it is written, “He attended to Sarah as He had spoken” (Genesis 21:1).

As for the sense of appointment, it is simple and clear: just as Abraham was

Yad Yehudah - ג

The Holy One, blessed be He, had to command this change in nature, which precedes the work of Creation, just as He commanded the work of Creation itself.

Yad Yehudah - ד

“As for the sense of appointment,” etc.: he explains paqad as appointment, for the LORD appointed Sarah to be mother to all Israel’s seed and those who join them, just as Abraham too was appointed to this.

Yad Yehudah - ה

[gap] Between the pieces [gap]. That is, so it is in this matter too, as stated at the covenant between the pieces, “If you can count.” Concerning Ishmael it is written, “It will not be

Yad Yehudah - ה - continued

counted because of its multitude" [gap]. "For through Isaac shall seed be called yours"; our Rabbis, of blessed memory, said, "But not all Isaac" [gap]. "Look toward heaven and count the stars, if you can count them"; He said to him, "So shall your seed be" [gap], for the Holy One, blessed be He, counts them, as it says, "He counts the number of the stars" [gap].

Yad Yehudah - ו

[gap] As in "If you lend money" and "If you make Me an altar of stones" [gap], "If Balak gives me his house full of silver and gold" [gap], "If it is your wish" and "If you do not listen to us" [gap], for He is the unique Person [gap], for just as the LORD, blessed be He, can count the dust of the earth [gap].

Yad Yehudah - ז

"In the necessity of its existence": the statement will hold, for it is indeed necessary that a person should be able to count the dust of the earth.

Yad Yehudah - ח

"And its subsistence": the statement "If a person can count" holds; this is the LORD, blessed be He, who is the unique Person.

Rema of Fano - continued

appointed "father of a multitude of nations" (Genesis 17:5), so Sarah our mother was mother of all living. That is, mother of every living person: these are the righteous, who are called living even in their death (Berakhot 18a). All converts destined to convert are included in this, as we shall mention again.

At the covenant between the pieces, Abraham was told that his seed would resemble the stars, which only their Creator counts (Genesis 15:5). Earlier too, after Lot parted from him, he was told, "If a person can count the dust of the earth, your seed too shall be counted" (Genesis 13:16). This is an affirmative statement directed toward the Primordial One, in the necessity of His existence and subsistence, the unique Person who depends on no other, blessed be He, who cherishes them and counts them. But concerning the handmaid's son, the angel speaking to her states categorically that his seed "will not be counted because of its multitude" (Genesis 16:10; Yalqut Shim'oni on Numbers 4, remez 695). For there is no desire for a multitude whose individuals lack perfection, in the sense of "Will the LORD take pleasure in thousands of rams?" (Micah 6:7). These are the rams of Nebaioth, Ishmael's firstborn (Genesis 13:14). [TN200039]

Yad Yehudah - ט

"Not dependent on his merit": that is, the saying "Your seed too shall be counted" does not depend on merit [gap]. "If a person can" [gap], in an affirmative manner. [TN200042]

Yad Yehudah - י

"Blessed be He": the Name, blessed be He, who prepares, as our Rabbis, of blessed memory, said concerning the wilderness census: because of "what is established" [?] before Him, He counts them. [TN200043]

Yad Yehudah - יא

"But the handmaid's son" [gap]. "The angel of the LORD said to her" [gap] "your seed, and it will not be counted because of its multitude" [gap]. Therefore [gap], it will not be counted on account of multitude [gap].

Yad Yehudah - יב

"For there is no desire for a multitude," etc.: the whole has no nature other than what is in the individual.

Yad Yehudah - יג

"In the sense of 'Will the LORD take pleasure,'" etc.: the word elim, rams, is in the sense of "the mighty ones of the land," for the

Yad Yehudah - יג - continued

LORD, blessed be He, has no desire for Ishmael's mighty ones.

Yad Yehudah - יד

These are the mighty ones of Nebaioth, Ishmael's firstborn, and his brothers, the twelve princes written at the end of the section Hayye Sarah.

Yoel Moshe - 1

"The very womb," etc.: as our Sages, of blessed memory, said concerning the verse "She has no child": she did not even have a child's chamber. "Which is an eternal [?] statement," etc.: "If a person can"—this is the LORD, blessed be He, the world's Primordial One. He can count the dust of the earth,

Yoel Moshe - 1 - continued

and your seed too will be counted by the LORD, blessed be He, Himself. Thus “if a person can” is not a question, as it might seem, but an affirmation. This is “affirmative toward the Primordial One,” meaning the LORD, blessed be He. He said “the dust of the earth”: this is Malkhut below, upon which all souls depend. More hidden still, the mystery of Israel will truly be counted by the Holy One, blessed be He; this is not so for the other nations. [TN200044]

As for his saying “Not dependent,” etc., I do not

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Historical index: Em Kol Hai - I - Chapter 4

Yoel Moshe - 1 - continued

know its meaning.

“But the handmaid’s son” is Ishmael. His seed will not be counted, for there is no goal of perfection in them, unlike Israel, His children. “In thousands of mighty ones”: these are the nations, from the expression “and the mighty ones of the land,” the mighty ones of Nebaioth, who was Ishmael’s firstborn son, as he said at the end of Hayye Sarah.

Em Kol Hai - Part I (א) - Chapter 5 (ה)

Yad Yehudah: יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“The sense,” etc.: the master now explains paqad as absence, the last sense mentioned in section 3. He says that this sense follows the moon’s diminution, as our Sages, of blessed memory, said in the chapter Ellu Terefot: Rabbi Simeon ben Pazi posed a contradiction. It is written, “God made the two great luminaries,” and it is written, “the great luminary” and “the small luminary.” The moon said before the Holy One, blessed be He, “Master of the world, can two kings use one crown?” He said to her, “Go and diminish yourself,” etc. Rashi, of blessed memory, wrote in the Pentateuch on “and the stars”: “Because He diminished the moon, He multiplied her hosts to appease her.” Thus far.

Rema of Fano

The sense of absence follows the manner of the moon’s diminution: He appeased her by multiplying her hosts. For when a man and woman do not produce offspring, neither has an advantage over the other in completing the common end. In this respect both luminaries were called great at the beginning of their formation. As they said in the Zohar on the Song of Songs (Zohar Hadash 86b): “The lights were joined as one and were of one balance, so that both were called great. It is not that the moon was great and elevated, but whenever the moon is with the sun in one mystery, on its account she is called great together with it. A lion’s tail is a lion, and is called a lion.” Likewise, the tribe of Dan was equated with Judah in being called a lion, on account of the Messiah, whose father is from Judah and mother from Dan, as stated in Midrash Rabbah (Bereshit Rabbah 97).

Yad Yehudah - א - continued

“And as it were, this is L.H. [?], K.B.Y.” [?] So here too, Sarah, who was on Abraham’s level [gap], “became his daughter.” As will follow shortly, therefore the LORD too attended to her and diminished her level through her producing descendants. For the receiving female’s level is always below that of the bestowing male; insofar as she had not borne children, she was equal to him. This will be explained further below, section 13; see there. [TN200046]

Yad Yehudah - ב

“In completing the common end”: which is offspring.

Yad Yehudah - ג

In this respect the sun and moon too were both called great from the beginning

Yad Yehudah - ג - continued

of their formation, before the moon produced her offspring. See below, section 6.

Yad Yehudah - ד

"As stated in the Zohar on the Song of Songs," etc., through "and is not called": know that in this part the master explains the moon's smallness and diminution, mentioned in the chapter Ellu Terefot, in the midrashim, and in the Zohar. Sometimes it is in its plain sense, concerning the sun and moon; sometimes in the hidden sense, concerning Tiferet and Malkhut; and sometimes through the revealed and hidden together. For so it is fitting to expound, to understand a proverb and a figure, the Sages' words and their riddles. Here he set out evidence that even according to the mystery, both luminaries were originally called great, for the reason, etc., which he will explain shortly. [TN200047]

Yad Yehudah - ה

"Likewise, the tribe of Dan," etc.: incidentally the master adjoins the matter of Dan, the lowliest tribe, which was equated with Judah in being called a lion. This too is for the reason, etc.: a lion's tail is a lion.

Yad Yehudah - ו

As stated in Midrash Rabbah, Va-Yehi: "'Judah is a lion's cub': this is Messiah son of David, who will come from two tribes,

Rema of Fano - continued

Behold, this we have investigated, and so it is with these two luminaries: equality of siblinghood alone, like a brother and sister supported at their father's table, where he makes no distinction at all among the children. This figurative understanding gives pleasant meaning to the splendid verse in which Abraham said of Sarah, "She is my sister, my father's daughter" (Genesis 20:12). Through this kinship he was not greater than she, nor the reverse. "But not my mother's daughter": Abraham's mother was great among women, according to what is related of her to those versed in esoteric wisdom, while Haran, Sarah's father, was from another woman.

It is known that the world is built through lovingkindness, for the first generation could not suffice except through a brother marrying his sister. Here too, after this pattern, it was lovingkindness that Abraham encountered his brother's daughter, whom one does not refrain from calling one's sister. Likewise, concerning Lot it is written, "His brother had been taken captive" (Genesis 14:14). Jeremiah called Hanamel, his uncle's son, his uncle (Jeremiah 32). She was suited to him in her deeds, and it is written, "She became my wife" (Genesis 20:12), of her own will. By nature and inherent disposition a woman prefers one qav and intimacy —like the joining of a man and entwined forms (I Kings 7:36)—to nine qavs and separation (Sotah 20a), in the sense of siblinghood, for ah, brother, totals nine. The sister, half a body, is dalet. [TN200045]

Yad Yehudah - ו - continued

his father from Judah and his mother from Dan. Both are called lions, as it is said, 'Judah is a lion's cub.' Dan is called a lion's cub, as it is said, 'Dan is a lion's cub, Judah [?].'" [TN200048]

Yad Yehudah - ז

"Behold, this," etc.: the master explains the Zohar's saying that the luminaries were joined and of one balance according to what is also known from the Zohar: Tiferet and Malkhut were originally two faces. Concerning this our Sages, of blessed memory, said that Adam and Eve were created as two faces. As Pardes explains in chapter 4 [?] of the Gate of the Moon's Diminution, these luminaries were two faces while still above, within Binah. In relation to Hokhmah and Binah they are united in complete union. "How was Hokhmah revealed [?]?" Only from within Binah. Therefore he explained the saying [gap]: "Binah established heaven; understanding from its shoulder [?], and bringing forth in the world Tiferet and Malkhut together," in the mystery of two faces. Examine carefully there in Pardes. [TN200049]

These are the master's words: at first, when these two luminaries were in Binah, they were not in the aspect of male and female, but only in that of

Yad Yehudah - ז - continued

siblinghood. Tiferet, the brother, and Malkhut, the sister, were equal in level and included, supported at their father's table; this is "as Hokhmah," etc. They were not in the aspect of marriage until they emerged from Binah's womb and descended below to the place of their emanation.

Yad Yehudah - ח

"This figurative understanding," etc.: that is, this explanation is beautifully hinted at in the

Rema of Fano - continued

When her eyes lift imploringly on high, it is written, "You have given Me heart, My sister, bride" (Song of Songs 4:9), in the sense of removing the heart of stone so that a heart of flesh is renewed, and they become one flesh, as we shall explain. This is the reason livavtini, "You have given Me heart," is repeated twice. The soul of that righteous woman knew very well that there was no righteous man like him in that generation. She became his wife without her father's consent, for he was among those of little faith, as is known.

Yad Yehudah - ח - continued

verse "She is my sister, my father's daughter." According to its plain sense, Abraham's intention is also to hint [gap].

Yad Yehudah - ט

"It is known," etc.: that is, the LORD, blessed be He, pairing Abraham with his sister's daughter as a wife follows the manner of "The world is built through lovingkindness." He also alluded to it above in the mystery of Hesed. For in the attribute of Hesed, Tiferet and Malkhut

Yad Yehudah - ט - continued

encountered one another from their attachment and became mates for each other, as stated in the Zohar, Ahare, where it says "lovingkindness and mighty ones" [gap], "lovingkindness is a mystery"; see there. So is the matter here: "vows of lovingkindness" [?] for Abraham and Sarah. [TN200050]

Yad Yehudah - י

Likewise it is written concerning Lot, who was Abraham's brother's son, yet Scripture called him his brother.

Yad Yehudah - יא

"She became my wife": he did not say "He took her as a wife," but "My sister, my father's daughter, my mate [?] for me, and also suited to me in her deeds." That is, she diminished herself, and of her own will became my wife. [TN200051]

Yad Yehudah - יב

"By nature and inherent disposition," etc.: that is, every [gap] woman prefers one qav and tiflut to nine qavs and separation. Incidentally, he also teaches us that tiflut is an expression of joining and coupling, like tafel, "attach," and the word "you attached" too. Separation has its ordinary meaning. The intention is that a woman prefers a qav with coupling, that is, "and to be a man" [?], to nine qavs and separation from him. Bertinoro explains it this way too, and it likewise accords with Tosafot's opinion there. This excludes some interpreters who

Yad Yehudah - יב - continued

explain tiflut as disgrace and impropriety, and separation as piety. [TN200052]

Yad Yehudah - יג

[gap]

Yad Yehudah - יד

"When," etc.: that is, when Malkhut merits union with Tiferet through Tiferet, He says, "You have given Me heart, My sister, bride." He calls her "My sister" in the aspect she had before union and "bride" in the aspect of union. This will be in the future, when what is said in Ezekiel 36 is fulfilled: "I shall remove the heart of stone from your flesh and give you a heart of flesh." It is already known that "the shells concern the removal of the evil inclination" [?] and Tiferet and Malkhut becoming one flesh, "for four letters [?] cleave," etc. This is the matter of "You have given Me heart with one." [TN200053]

Yad Yehudah - טו

This is why he said livavtini twice: "You have given Me heart, My sister, bride; You have given Me heart with one of your eyes," etc. It hints at two hearts: the heart of stone, which will be cut away, and the heart of flesh, which will be sanctified.

Yad Yehudah - טז

"The soul," etc.: this concludes the statement above, "She became my wife," of her own will—that is, on her own and without her father's consent.

Yad Yehudah - י

He was among those of little faith when Abraham our father was cast into the fiery furnace, as is known from Midrash Rabbah, Noah.

Yoel Moshe - 1

“The sense of absence,” etc.: paqad means absence, as above, section 2. It follows the manner of the moon’s diminution, for the bestower necessarily has a greater level than the recipient. Therefore a man and woman cannot produce offspring unless one has an advantage over the other. When He diminished the moon from the sun’s level, she then produced hosts, and He multiplied her hosts. So too concerning Sarah: He attended to and diminished her, then appeased her through offspring and multiplied the hosts coming from her.

“In this respect they were called the great luminaries”: to understand this mystery, the depth of the author’s words, examine the mystery of the two faces in Pardes and be attentive. To present it briefly, however, one must know a familiar premise: a person was warned [?] against making a graven or molten image. Rather, “From my flesh I shall behold God.” This is in the manner of a representation, no more than a likeness from above to below, and He, being merciful, will atone. [TN200054]

At first the female was emanated together with him as one, two faces, front and back. She was then in the mystery of a point, from between his breasts downward, in the form of a small yod: only the light of Keter. That is, opposite his breasts in front was the point at his back. This is terdohi, meaning breasts. This she had of herself, and no more. Afterward He gave her a greater influx from above downward through her entire length; she had a complete stature at his back down to his feet. But the stature began from between the breasts, opposite the breasts, receiving influx from nine measures like him, in the mystery of a human form at the back, as below. Afterward, in the mystery of the sawing apart, when “He sundered” [?] the two faces and divided them, she returns to Binah, having been in the mystery of a small yod. [TN200055]

Further, Ts.A.L. [?]: the light of Hokhmah, which is Father, descends to Tiferet over its entirety. The light of Binah, which is Mother, is clothed only from above down to between the breasts. There the light

Yoel Moshe - 1 - continued

of Hokhmah is clothed together with Binah, as far as between the breasts. This is not so from there downward to the feet: it is unclothed, only the illumination of Hokhmah alone, without Binah. These are the two premises, briefly.

From this we come to the author’s intention and wording. He said that when it was back to back, with the faces joined, both were equally great luminaries. For the male had no advantage over the female at that time, since he was not bestowing upon her. Although she was small, like a yod, nevertheless, in the mystery of “a lion’s tail is a lion,” etc., as below, on this account “a tree” [?] was called—both of them great. Incidentally the author interrupted the matter: Dan is the lowliest of the tribes, while Judah is the head, yet Dan was equated too [?] with Judah, because a lion’s tail is called a lion. The sign is “For a hand upon the throne of Yah”: Y.D., Judah–Dan. [TN200056]

He then said, “A brother and sister supported at their father’s table”—their father, specifically. Through Hokhmah, which reached over its entirety as above, Malkhut received light as he did; Hokhmah is called Father. But through Binah she had nothing, for it reached only as far as his breast, and from there she begins. Thus she does not receive from it as he does. This is what Scripture said, “She is my sister, my father’s daughter.” Concerning Abraham’s mother’s name, our Sages, of blessed memory, expounded: Amatlai daughter of Karnebo. The sages of truth applied this to great matters. The intention in the present matter is that she had light from Binah, and through this she bestowed upon Abraham, who is Hesed.

This is the representation, so that you may have a general rule: although we expound Abraham as Hesed, Isaac as Gevurah, and Jacob as Tiferet, nevertheless each includes male and female. Sh.A.: Abraham is Tiferet’s governance through Hesed, and Sarah is Malkhut’s governance through Hesed. Likewise, Isaac and Rebekah are the governance of the powers of judgment, and likewise Jacob. Therefore he said, “She is my sister,” in the mystery of when the two luminaries were equal at the back. “Through this kinship he was not greater than she,” etc.: “my father’s daughter” means Hokhmah. This is hinted in the Masorah: “Please say you are my

Yoel Moshe - 1 - continued

sister”; “Say to wisdom, ‘You are a sister.’” Thus far. [TN200057]

“But not Mother’s daughter”: from Binah she had no light. This was the actual likeness, for Haran was from another woman. He concluded, “She became my wife,” for a woman prefers one qav and intimacy. This follows what we explained above: at the sawing apart she was in the form of a yod. This is “one qav,” a small amount, “and intimacy,” meaning union and joining. This is “in the joining of a man and entwined forms”: a small joining, as at first. She prefers this to what she originally had in the mystery of two faces and separation, in the sense of siblinghood. Ah, brother, totals nine, indicating the nine lights she initially had from the male when she was at his back. For his Malkhut is reckoned only in the mystery of the crown; therefore he counted only nine for the mystery.

“Siblinghood, half a body, is dalet,” from the word ehad, one, because it extended opposite four sefirot: Tiferet, Netzah, Hod, and Yesod, from the breasts downward, as is known. See the Zohar, Bereshit, the matter where he expounded N.B.: ah separately and dalet separately. Another reason she is called dalet is that her eyes lift imploringly. The verse’s meaning is: first, “You have given Me heart, My sister, bride,” back to back in the mystery of two faces; afterward, “You have given Me heart with one of your eyes,” face to face after the sawing apart. [TN200058]

Know that before she received influx from the male, the five powers of judgment in her were sweetened only through the male’s five lovingkindnesses. This is the mystery of a man emitting white, which is lovingkindness, and a woman emitting red, which is

Return to chapter in contents

Historical index: Em Kol Hai - I - Chapter 5

Yoel Moshe - 1 - continued

judgment. Silence is fitting. This is what the author wrote in the sense of removing the heart of stone. It is explained in Tiqqunim, explanation 65: “‘Vinegar’ [?] from the side of bone, the side of judgment hard as bone; ‘vinegar’ [?] from the side of flesh, a soft heart.” Thus far. This is the sweetening of the five powers of judgment, which resemble stone, through the five lovingkindnesses. Understand. [TN200059]

“In the Zohar, Song of Songs,” etc., folio 22a: the five attributes on the right are called five lovingkindnesses. Their sign is K.H.N. [?]: Keter, Hokhmah, Hesed, Tiferet, Netzah. The five on the left are five powers of judgment: Gevurah, Binah, Hod, Yesod, Malkhut. [TN200060]

In the likeness below, he said, “She is my sister, my father’s daughter,” for both came from Terah in one kinship, “but not my mother’s daughter.” Abraham’s mother was of distinguished lineage, Amatlai daughter of Karnebo, whereas Haran’s mother was another woman. “For the first generation did not build” [?], etc.: there were in the world only Cain and his sister, Abel and his sister, and they had to marry their sisters. “For Abraham, his brother’s daughter”: Sarah was the daughter of Haran, Abraham’s brother, and grandchildren are like children. Thus it is as though Sarah were the daughter of his father Terah, and she is his sister. [TN200061]

“‘You have given Me heart’ twice,” etc.: as it is said, “You have given Me heart, My sister, bride,” etc., “You have given Me heart with one of your eyes,” etc.

Em Kol Hai - Part I (א) - Chapter 6 (ו)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י–יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז

Yoel Moshe: 1

Printed annotation: 1 · 2 · 3 · 4

Yad Yehudah - א

Sarah's life depended on Abraham's life, for after Abraham's death Pharaoh's household would treat her as ownerless.

Yad Yehudah - ב

"Heaven forbid for a vessel": meaning Sarah.

Yad Yehudah - ג

Therefore Abraham feared for her when he said, "But keep you alive." At first sight this is superfluous wording; on the contrary, to make the matter more grave, he should have been silent about this. The master expounded that he feared she might become profane. This is "But keep you alive."

Yad Yehudah - ד

The two evils are that they would kill Abraham and use a vessel of holiness.

Yad Yehudah - ה

Corresponding to these evils is denial of providence over particulars. Pharaoh denied divine providence over particulars and would therefore do deeds that ought not be done, thinking that the Holy One, blessed be He, did not attend to them.

Yad Yehudah - ו

"In the sense of Pharaoh's saying, 'I do not know the LORD'": his intention is

Rema of Fano

Because her life depended on his life, and Heaven forbid that a vessel used by holiness should become profane by being taken into Pharaoh's house, Abraham feared for her in Egypt and said, "They will kill me, but keep you alive" (Genesis 12:12). These are two evils, corresponding to denial of the One who exercises providence over particulars, in the sense of Pharaoh's saying, "I do not know the LORD" (Exodus 5:2), together with acknowledgment of general governance through the natural order, in the sense of "It is the finger of God" (Exodus 8:15). The word etsba, finger, has the numerical value of alef–he–vav–he spelled out, the great seal of the work of Creation, which is formed from the initials of et ha-shamayim ve-et ha-arets, "the heavens and the earth." [TN200062]

They may have acknowledged creation from preexistent matter, following Plato's view, but not particular providence through recompense or through absolute will, as we believe it on the basis of the Torah. These are upright, corresponding modes of governance, concerning which it is written, "Is the LORD among us, or is there nothing?" (Exodus 17:7). Had we not interpreted it as a test, it would have been reckoned a great commandment for us. This is the meaning of "Israel has mazal" and "Israel has no mazal" (Shabbat 156a):

Yad Yehudah - ו - continued

that he does not believe in particular providence. It cannot mean that he denied the existence of God, for he said, "It is the finger of God." What, then, must we say? In saying, "I do not know the LORD," he denied particular providence. In saying, "It is the finger of God," he acknowledged general governance: how the LORD, blessed be He, governs the world through the nature He arranged for it.

Yad Yehudah - ז

The word etsba, finger, has the numerical value 163, like the Name A.H.V.H. spelled out thus: alef–he–vav–he, which also totals 163. This Name is the great seal of the work of Creation, formed from the initials of et ha-shamayim ve-et ha-arets. As stated in the Zohar, Bereshit, page 43: "'In the beginning God created the heavens and the earth': the initial letters are A.H.V.H., through which heaven and earth were created. Through A.H. the heavens and everything in them were created; through V.H. the earth and everything in it were created," etc.; see there. Thus Pharaoh's mention of the word finger shows that he believed in

Yad Yehudah - ז - continued

the world's creation.

Yad Yehudah - ח

Despite all this, one should not object: how could he not believe in particular providence, since belief in creation also entails providence over particulars? For when creating the world, the LORD, blessed be He, attended to each and every particular, as explained in the Guide of the Perplexed, Part III, chapter 17. This is no objection, because Pharaoh may have held Plato's opinion: he believed that the LORD, blessed be He, created His world from preexistent matter, not from nothing. Thus belief in creation does not entail providence over particulars.

Yad Yehudah - ט

"Through recompense": to repay a person according to his deed.

Yad Yehudah - י–יא

"Or through absolute will": that He, blessed be He, should, as it were, thus attend to human beings' ways. These two aspects are upright modes of governance, through which the LORD, blessed be He, governs and attends to the world. For absolute will too bestows an influx of abundant favor upon every living being through Hokhmah and Binah. These are the first three, included as one. As is known, the influx descends to the seven days of building, and they give

Rema of Fano - continued

one master said one thing, and another said another. Penitents have mazal; the wholly righteous have no mazal.[1] See the beginning of Part IV of the Treatise Heqor Din. [TN200063]

Here Abraham held to the attribute of siblinghood, of which these people are not jealous. On the contrary, he said, "So that it may go well with me because of you" (Genesis 12:13). They explained, "They will give me gifts" (Rashi). This saying is astonishing, given what is well known: in truth and uprightness, throughout his life he despised gain through oppression more than anyone else. It necessarily follows that these gifts are none other than a name of impurity, which he took from Egypt to bequeath afterward to the sons of the concubines, under the law of the male-children ketubbah provision. Of them it is written, "Abraham gave gifts" (Genesis 25:6). His ruling over a name of impurity and enumerating with it an order of separations, to keep it far from Isaac and his sons, bring life to his soul in the light of the King's face, in his saying, "My soul will live because of you" (Genesis 12:13). [TN200064]

It is written, "He treated Abram well"—the Good One who does good, blessed be He—"because of her" (Genesis 12:16), as the Rabbis said, "Honor your wives, and you will grow rich" (Bava Metzia 59a). "He had sheep and cattle," etc. (Genesis 12:16): their particulars are seven.[2] Concerning Isaac it says, "He had flocks of sheep," etc. (Genesis 26:14): here are six.[3] Jacob said, "I have ox and donkey, sheep," etc. (Genesis 32:6): these are five.

Yad Yehudah - י–יא - continued

each person recompense according to his deeds.

Yad Yehudah - יב

"Corresponding": each needs the other, and they are included in one another.

Yad Yehudah - יג

"Concerning them it is written, 'Is the LORD,'" etc.: yesh, being, is a designation for the seven days of building, whose actions are manifest. Ayin, nothing, designates the first three, for they are hinted in the word ayin: alef hints at Keter, yod at Hokhmah, and nun at Binah, as explained in Tiqqunim. Relative to the other sefirot, these three are on the level of nothing with respect to revelation, for they are not revealed so much. The verse's intention is that Israel wished to know whether their governance was through yesh or ayin.

Yad Yehudah - יד

"Had we not," etc.: had they not asked in a testing manner, their question would have been proper and a commandment. This is not so now, since they said it in testing the LORD. So it is stated in the Zohar, Be-Shallah, page 113; see there.

Yad Yehudah - טו

This is why some of our Rabbis, of blessed memory, said Israel has mazal, while others said Israel has no mazal. In truth they do not disagree. The intention

Yad Yehudah - טו - continued

is that the attribute of yesh is the mazal and bestows upon penitents; the attribute of ayin causes influx to flow and bestows upon the wholly righteous.

Yad Yehudah - טז

"Here," etc.: the master returns to expound Abraham and Sarah, and incidentally explains the verses following the verse with which he began this section.

Yad Yehudah - יז

"The attribute of siblinghood": when he said, "Please say you are my sister."

Yad Yehudah - יח

These Egyptians are not jealous of it, as they are of the marital relationship, of which the powers of impurity are accustomed to be jealous, as we find with the primordial serpent.

Rema of Fano - continued

[4]

From here you learn whence these possessions came to the fathers of the world. No human hands initiated their giving, but Greatness, Might, and Beauty, which among the divine attributes are fifth, sixth, and seventh in reverse order, as is well known. They are the great hand, the strong hand, and the exalted hand, in their straight order from above downward. Jacob guarded against this when he told Laban, "You shall give me nothing" (Genesis 30:31), in the sense of "Seek the peace of the city to which I have exiled you," etc., "for in its peace you will have peace" (Jeremiah 29:7). The intention is that in its peace we should draw sustenance specifically from the holiness clothed outside, and from nothing else, as we mentioned there, Part II, chapter 9. It needs assistance from the worthiness of our deeds. Therefore he said, "I too shall work for my own house" (Genesis 30:30).

Yad Yehudah - יט

Of them it is written, "To the sons of Abraham's concubines, Abraham gave gifts." Our Sages, of blessed memory, explained that he transmitted a name of impurity to them. The master says these are the very gifts he received from Egypt, to bequeath to the concubines' sons, for this is fitting for them on account of their mother's ketubbah, under the male-children ketubbah provision.

Yad Yehudah - כ

"In his saying": this is why he said, "My soul will live," etc.

Yad Yehudah - כא

It is written, "He treated Abram well," without specifying who did good. The master finds it fitting to interpret this as the LORD, blessed be He.

Yad Yehudah - כב

"But Greatness": this is Hesed, belonging to

Yad Yehudah - כב - continued

Abraham; its hand is seventh from below upward. Therefore seven possessions were specified concerning him, to indicate his attribute, which supported the seven days of building and made all this wealth for him. So too with Gevurah, the Fear of Isaac, which supported six sefirot; therefore he had six possessions. Tiferet belongs to Jacob; its hand is fifth, so Scripture specified five possessions concerning him.

Yad Yehudah - כג

"They are the hand," etc.: human hands were not involved in the patriarchs' possessions, but only the hand of the King of kings, blessed be He: the great hand for Abraham, the strong hand for Isaac, and the exalted hand for Jacob. Their attributes are called by these names in many places in the Zohar and Tiqqunim.

Yad Yehudah - כד

Jacob guarded against this: benefiting from Laban, rather than only from what his attribute above would bring him.

Yad Yehudah - כה

"In the sense of 'Seek,'" etc. (Jeremiah 29): the intention is likewise along this line. The master explains the word peace as the Shekhinah. Therefore he said, "Seek," through your good deeds, "the peace of the city": the Shekhinah clothed in the prince of the city of Babylon. "For in its peace": when the city's peace is attained, "you will have peace," and you will draw sustenance and be satisfied from the breast of her consolations, but not from Babylon's prince.

Yad Yehudah - כו

"As we mentioned there": Part IV. [TN200065]

Yad Yehudah - כז

Therefore Jacob said, “When shall I too work,” through my exalted hand, “for my own house?” Section.

Yoel Moshe - 1

“Two evils [?],” etc.: after Abraham’s killing, there would be profane use of a holy vessel. “Corresponding to denial of the One who exercises providence,” etc.: a premise, it seems to me. At the Flood it is written, “The LORD sat at the Flood,” etc. Yet the LORD is the attribute of “alef” [?]. We expound the Name YHVH as male, and the Name Elohim as female and judgment. Nevertheless, within the Name Elohim too there is an inwardness of YHVH. At the Flood, the inwardness of YHVH within the Name Elohim withdrew above to its roots in the Name YHVH, and there was only the operation of Elohim alone, whose numerical value is ha-teva, nature, without providence through changing nature. For YHVH’s governance is called particular providence, and the Name Elohim is general providence. Pharaoh denied particular providence, the Name YHVH, and acknowledged only the Name Elohim. This is “I do not know the LORD,” as is known. [TN200066]

“They acknowledged,” etc.: the difficulty is that Pharaoh acknowledged only the Name Elohim, whereas etsba, finger, has the numerical value of the Name Ehyeh. Therefore he answered that they acknowledged creation from preexistent matter. This is the view of some philosophers: they acknowledge that the Holy One, blessed be He, created His world, but found matter already prepared beforehand and created the human being from it, following Plato, one of the philosophers. [TN200067]

“Through recompense,” etc.: from the side of the six extremities, where it is in the mystery of yesh. Through absolute will is in the mystery of Keter, ayin; the first three are called ayin. Here too he feared lest they “kill me,” which is the governance of YHVH, the male, “but keep you alive,” she being female, the Name Elohim; they would have a hold on you. This was Pharaoh’s intention in “Every son who is born,” etc., “and every daughter”—female—“you shall keep alive,” for he denied particular providence, as above.

“Concerning them it is written, ‘Is the LORD among

Yoel Moshe - 1 - continued

us, or is there nothing?’ Had they not said it in a testing manner”: that is, as a question. It would have been reckoned a great commandment. Yesh is from the side of the six extremities, where it is in the mystery of yesh, and it concerns recompense. Absolute will is in the mystery of ayin. In truth, we should not have believed it by way of testing, for it is true that His governance is through recompense and through will, which is miraculous and changes nature. This is found in the Zohar. See the end of page 112 of the Zohar, Be-Shallah, concerning “one who makes a separation,” etc. See the Zohar, Shelah Lekha, page 301, E.S., “Is there a tree in it, or not?” See the places in the section Be-Shallah where he decided in favor of the Zohar’s words; see there. [TN200068]

“Israel has mazal,” etc.: from the side of Elohim. “Has no mazal,” etc.: from the side of the LORD. “The attribute of siblinghood, of which these,” etc.: the attribute of siblinghood, when he said, “You are my sister,” is in the mystery of two faces, as above, section 5, without union or joining. These are jealous only when they see union, like the serpent, who saw them engaging in intercourse and desired them, as Rashi explained in the section Bereshit.

“Honor your wives,” etc.: in the manner of “From you He gives wealth.” “But Greatness, Might, and Beauty”: these are the attribute of ayin—Greatness for Abraham, Might for Isaac, Beauty for Jacob.

“Which among the divine attributes,” etc.: among the ten sefirot, “the sixth” [?] is counted in reverse, from below upward. Tiferet, belonging to Jacob, is fifth from below upward: Malkhut, Hod, Yesod, Netzah, Tiferet. Gevurah, belonging to Isaac, is sixth from below upward; Greatness, belonging to Abraham, is seventh from below upward. Likewise, the great hand is “in Greatness” [?]; the strong hand is Gevurah; the exalted hand is Tiferet, in the straight order from above downward. He wished to adorn the expression: their giving did not depend on human hands, but on these hands. From this one can explain one name, A.Z. [?], B.V., G.H.: the first of the patriarchs, Abraham, is the seventh attribute, hence A.Z. [?]; the second patriarch, Isaac, is the sixth attribute, hence B.V.; the third patriarch, Jacob, is the fifth attribute, hence G.H. Examine closely. [TN200069]

Yoel Moshe - 1 - continued

“Jacob guarded against this,” etc.: he was careful to take nothing from Laban. “In the sense of ‘Seek,’” etc.: as explained in the book Qol Bokhim, Israel is B.A.H., in purity, through the Shekhinah’s clothing in the shells. Therefore Jacob did not want it to be through impurity, as we now receive the influx. This is seeking the city’s peace through the external powers. Therefore he said, “When shall I too work for my own house?”—and not through you. [TN200070]

Printed annotation - 4

I have ox, donkey, sheep, a male servant, and a female servant.

Return to chapter in contents

Historical index: Em Kol Hai - I - Chapter 6

A passage explicitly attributed to Yad Yehudah in the digital source; its wording has not yet been compared word for word with the printed edition.

(Yad Yehudah): the attribute of yesh is the mazal and bestows upon penitents; the attribute of ayin causes influx to flow and bestows upon the wholly righteous.

Printed annotation - 2

He had sheep, cattle, donkeys, male servants, female servants, she-donkeys, and camels.

Printed annotation - 3

He had flocks of sheep, herds of cattle, and much service. [TN200071]

Em Kol Hai - Part I (א) - Chapter 7 (ז)

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז–ה · ד–ג · ב · א

Yoel Moshe: 1

Printed annotation: 1

Yad Yehudah - א

“And he honored” [?], etc.: this continues the end of the preceding section, where the master explained Jacob’s words, “You shall give me nothing,” and “When shall I too work.” Here he explains them further in another manner, prefacing this with Daniel, Nehemiah, and Esther. [TN200074]

Yad Yehudah - ב

“The Sages taught us”: in chapter 4 of Shevuot, every “king” mentioned in Daniel is profane except, etc. Some say this too is sacred, as it is said, “My Lord, may the dream be for Your haters.” To whom does he

Rema of Fano

The Sages have already taught us concerning Daniel’s words when he stood before Nebuchadnezzar and said, “My Lord, may the dream be for Your haters and its interpretation for Your enemies” (Daniel 4:16): he said this with reference to the glory of the Shekhinah. So I say concerning Nehemiah, when Artaxerxes asked him, “Why is your face troubled?” etc. (Nehemiah 2:2), and it is written, “I prayed to the God of heaven” (Nehemiah 2:4). Could there have been time between the king’s question and Nehemiah’s answer to pray inwardly, even a brief prayer? What, then, was his prayer? The very words he was saying before the king, while his heart was directed toward heaven. So too with

Yad Yehudah - ב - continued

say this? If you suppose he says it to Nebuchadnezzar, who are his haters? Israel. Would he be cursing Israel?

Yad Yehudah - ג–ד

“So I say concerning Nehemiah”: he was speaking to the king, while those words were in the manner of prayer before the LORD, blessed be He. For it is written, “The king said to me, ‘Why is your face troubled, though you are not ill?’” etc. “The king said to me, ‘What is it you seek?’ I prayed to the God of heaven and said to the king, ‘If it pleases the king, and if your servant is pleasing before you, send

Yad Yehudah - ג–ד - continued

me to Judah, to the city of my fathers' graves, that I may build it'" (Nehemiah 2).

Yad Yehudah - ה–ז

The difficulty is: could there have been time between the king's question, "What is it you seek?" and Nehemiah's answer, "If it pleases the king," etc., for Nehemiah to pray even only a brief prayer? Not merely with his lips outwardly, but even inwardly, in his heart, he could not have had hours / time [?] to pray. Necessarily, "I prayed to the God of heaven" does not mean that he prayed between the question and his answer. Rather, the words he answered, "If it pleases the king," were themselves the prayer he prayed to the LORD, although they appeared to answer the king's question. [TN200075]

Yad Yehudah - ח

Likewise, concerning Esther it is written, "Queen Esther answered and said, 'If I have found favor in your eyes, O king,'" etc. Onkelos translated: "Esther lifted her eyes toward heaven, and Queen Esther answered and said, 'If I have found mercy before

Rema of Fano - continued

Esther. This is plain, to teach the children of Judah to devise counsels within our souls, so that the LORD is always before us and our words flow before Him in appeasement, petition, and all our needs.

Here too, for the supernal Glory, Jacob said, "I shall serve You seven years for Rachel, Your younger daughter" (Genesis 29:18), of whom it is written, "There is reward for your work" (Jeremiah 31:15), and "There is hope for your future" (Jeremiah 31:16). Therefore they were in his eyes like a few days (Genesis 29:20). He pleaded with Him, "You shall give me nothing" (Genesis 30:31), that He should select his portion from the choicest, without any blemish in it—not for love of wealth, but for Heaven's glory. As it is written, "I shall return, pasture Your flock, and guard it" (ibid.), as we shall explain shortly. [TN200072]

His saying, "When shall I too work for my own house?" (Genesis 30:30) will thus be in the sense of "If I am not for myself, who is for me?" (Mishnah Avot 1:14), and the entire mishnah. The initials of these words contain eg'al, "I shall redeem," my house. For his possessions from outside the Land were all for redeeming his eternal house, as our Sages, of blessed memory, said on the verse "In my grave, which I acquired for myself" (Genesis 50:5).[1] [TN200073]

Yad Yehudah - ח - continued

You, exalted King,'" etc. [TN200076]

Yad Yehudah - ט

"And all our needs": even when speaking of them with human beings, it should be in the manner of prayer to the LORD, blessed be He, as it is written, "I have set the LORD before me always."

Yad Yehudah - י

Here too, concerning Jacob it is written, "Jacob said, 'I shall serve You seven years.'" Later too, when Laban asked him, "What shall I give you?" it is written, "Jacob said, 'You shall give me nothing. If You do this thing for me, I shall return, pasture Your flock, and guard it.'" In all these his speech was directed to the LORD, blessed be He, not to Laban. It seems to me that for this reason Scripture did not say in either passage, "Jacob said to Laban." Likewise, with Daniel, Nehemiah, and Esther, Scripture was careful not to mention the name Artaxerxes, to indicate that the speech's intention was not directed to them. [TN200077]

Yad Yehudah - יא

"For the supernal Glory Jacob said, 'I shall serve You,'" etc.: as stated in the

Yad Yehudah - יא - continued

Zohar, Va-Yiqra, page 33, in Ra'aya Mehemna: "This is Malkhut, the letter he "of an arrow" [?], as we call it, as in 'I shall serve You seven years for Rachel, Your younger daughter.'" In the Zohar, Va-Yetse, page 356: "What was Jacob's intention, that he did

Yad Yehudah - יא - continued

not say ten months or one year? Why, rather, seven years? Jacob acted with wisdom," etc. "All seven supernal years rested upon Jacob," etc. "The mystery of the matter is what is written, 'They were in his eyes like a few days.' What does 'like a few

Yad Yehudah - יא - continued

days' mean? He weighed all seven years in his eyes like those supernal ones, which are united and not separated. All are one, joined to one another." Thus far. He therefore expounds "I shall serve You seven years" as corresponding to the seven supernal sefirot, and "for Rachel, Your younger daughter" as corresponding to Malkhut. [TN200078]

Yad Yehudah - יב

Of her it is written, "Rachel weeps for her children," etc. "Thus says the LORD: restrain your voice from weeping and your eyes from tears, for there is reward for your work," etc. In the Zohar, Va-Yiqra, page 34: "Rabbi Hiyya said to him, 'What is "Rachel weeps for her children"?' He said to him, 'We have learned that this is the Assembly of Israel, and this is Jacob's wife [?],'" etc. That is, Malkhut, which is called the Assembly of Israel. The master's intention is that the expression "I shall serve You" is like the expression "work" used there. [TN200079]

Yad Yehudah - יג

"Therefore they were," etc.: this has already been explained in the Zohar passage from Va-Yetse mentioned above.

Yad Yehudah - יד

"He pleaded with Him": Jacob's words, "You shall give me nothing," etc., were not an answer to Laban. Rather, through them Jacob pleaded with Him, blessed be He, to choose his portion from the choicest of the flock.

Yad Yehudah - טו

"Without any blemish," etc.: he expounded me'umah, "nothing," through mum, blemish. That is, do not give me blemished sheep, but the choicest. Jacob did not ask for this out of love of wealth, so that his flock would be of superior monetary value.

Yad Yehudah - טז

Rather, for Heaven's glory, because the act with the rods among the flock was a symbolic act for separating the holy souls, as will be explained shortly, section 9. Therefore in this symbolic act his soul desired whole sheep, without blemish.

Yad Yehudah - יז

"As it is written, 'I shall return,'" etc.: the intention is, if You do this thing for me, giving me unblemished sheep, "I shall return and pasture Your flock," meaning the souls. These I shall guard, to bring them out of the iron furnace through this.

Yad Yehudah - יח

"His saying, 'When shall I work,'" etc., which Jacob said earlier, is in the sense of the mishnah in the first chapter of Avot: "He used to say, 'If I am not for myself, who is for me? And when I am for myself, what am I?'" etc. Its hidden meaning is: if I do not have the attribute of Malkhut, called Ani, "I," as explained in many places in the Zohar, particularly Ki-Tetse, who is for me? So they explained in the Zohar, Bereshit, page 70, what Hillel used to say: "If I am here, all is here; if I am not here, who is here?" See there. "When I am for myself" means when this attribute is mine alone, without my also benefiting another, what am I? See the Treatise Heqor Din, Part I, chapter 22.

Here too Jacob said, "When shall I too work for my own house?" That is, when shall I also benefit another and make the attribute of Malkhut too, called Anokhi, "I," as explained in the Zohar, Yitro, for my house, the house of Israel, for the holy souls?

Yad Yehudah - יט

"It contains," etc.: the master further expounded "When shall I work," etc., in another way. The initials of e'eseh gam anokhi le-veiti are the letters eg'al, "I shall redeem." The intention is that Jacob said, "Send me away, that I may go to my place and my land," etc., for when shall I redeem my house, my eternal house? The intention is his grave, his share in the Cave of Machpelah, which he had to redeem and buy from Esau. The master could have expounded the verse this way without the acrostic mentioned, but he found it fitting to derive from the initials the expression redemption, which applies to a house or field held as an ancestral possession.

Yad Yehudah - כ

His possessions from outside the Land, which Jacob brought from Laban's house, were his instruments for redeeming his share in the Cave of Machpelah. [TN200080]

Yad Yehudah - כא

As our Sages, of blessed memory, said in Bereshit Rabbah, the section Va-Yehi. Rashi's wording there is: "'Which I kariti': in its plain sense; its midrashic meaning," etc., "is like 'which I acquired.' Another midrashic meaning is from keri, a heap: Jacob took all the silver and gold he had brought from Laban's house, made it into a heap, and said to Esau, 'Take this for your share in the cave.'" Thus far.

Yoel Moshe - 1

"With reference to the Shekhinah," etc.: mari, "my Lord," refers to the Shekhinah. "I prayed to God," etc.: he did not pray at all between the king's question and his answer. Rather, the very words that he intended toward heaven were the prayer, as with Daniel. So too Esther, "K.Z.A., and he said" [?], "If it pleases the king": she alluded to the holy King. They did not expound without reason that he said it with reference to the Shekhinah, for the Zohar, Balaq, page 374, explains, in these words: "'He said: the children whom He graciously gave,' etc.—the holy spirit said it. Therefore the word 'He said' has a zaqef gadol, in a hidden manner." Thus far. It is explained in K.Y. that zaqef gadol has the form of YHVH: two yods with a vav between them, like this: יוי. Likewise, in the verse "We shall see [?] what will become of his dreams," the holy spirit says this, as Rashi, of blessed memory, explained. It too has a zaqef gadol on "we shall see," as does the word mari in Daniel. Examine closely. [TN200081]

"For the supernal Glory Jacob said," etc.: having brought "When shall I work," etc., above in the preceding section, he explains it. He explains "for the Glory," which is Hokhmah: glory has the numerical value thirty-two, the paths of wisdom. Jacob said to Laban—"lavan, white, a voice to Hokhmah" [?], which is from the side of Hesed, like white snow, the supernal Father—that he wished to serve seven years, alluding to the six days of building and sefirot, "for Rachel, Your younger daughter," who is Malkhut, to attain the attribute of Malkhut. Do not object: how could he say seven years when there are only six before Malkhut, since he said "for Rachel, Your younger daughter," which is Malkhut? One can answer that the male too has the attribute of Malkhut, in the mystery of the crown. [TN200082]

This matter is explained in the Zohar, Va-Yetse, page 340: "What does 'like a few days' mean? He weighed all seven years in his eyes like those supernal ones, which are united," etc.; see there. That is, the seven days of building. This is why he concluded,

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Historical index: Em Kol Hai - I - Chapter 7

Yoel Moshe - 1 - continued

"Therefore they were in his eyes like a few days." This is the mystery of the verse "Do you know Laban son of Nahor?" It indicates Hokhmah, called lavan, white, complete mercy, thirty-two paths. "And with vav, L.N.V." [?] indicates the fifty gates of Binah, from the side of Binah's inclusion with it, for the companions above do not separate. Through this, Hokhmah is designated by the name Yah, "son of supernal Hokhmah." This is what is mentioned in Laban son of Nahor: "nun, like white snow" [?], who is the son of the supernal one concealed in Keter, as is known. This is "son of Nahor" in the supernal likeness. Jacob our father, peace be upon him, spoke with this Glory. [TN200083]

"'I shall return, pasture Your flock,'" etc., is said concerning the holy souls, as below in the next section and in section 9. "In the sense of 'If I am not for myself,'" etc.: Hillel said, "If Ani"—which is the attribute of Malkhut—"is not for me, who is for me?" Everything depends on her; a person cannot cleave above except through her, in the mystery of "If I am here, all is here." "If I am for myself" means that I have not perfected another, but have acquired perfection from the levels of Ani only for myself: what am I? "If not now, when?" So too were Jacob's words: "When shall I too work"—Anokhi being the attribute of Malkhut—"for my house," whose bed was complete, to perfect them too at this level. "When shall I work" parallels "If not now, when?"

"To redeem his eternal house": this is the grave, the share in the Cave of Machpelah that he bought from Esau with the possessions from outside the Land that he took from Laban.

Printed annotation - 1

(Rashi.) Its midrashic meaning is from keri, a heap: Jacob took all the silver and gold he had brought from Laban's house, made it into a heap, and said to Esau, "Take this for your share in the cave." Thus far.

Em Kol Hai - Part I (א) - Chapter 8 (ח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא

Yoel Moshe: 1

Printed annotation: 1

Yad Yehudah - א

"Alternatively," etc.: the master further expounded "I shall redeem my house," mentioned in the preceding section, in another way: when shall I redeem the twelve tribes, for they are his house? As it is said, "Thus says the LORD to the house of Jacob, who redeemed Abraham" (Isaiah 29), followed by "When he sees his children," etc. Our Sages, of blessed memory, said on this that through their merit Abraham was saved from Ur of the Chaldeans, as explained in Midrash Rabbah, Toledot, and Tanhuma there, and especially in the Zohar, Ahare, page 101 [gap]. They themselves needed redemption because they were born outside the Land. Therefore Jacob provided the ransom of their souls through the possessions he acquired in Laban's house. Concerning this he said, "When shall I work," etc.

Yad Yehudah - ב

The LORD's intention agreed to Jacob's purchase of Shechem, because it was manifest before Him, blessed be He, that Joseph would be sold in Shechem. It was good in God's eyes for Jacob to buy Shechem first, so that Joseph would

Rema of Fano

Alternatively, "I shall redeem my house" means the house of Jacob "who redeemed Abraham": I mean the twelve tribes, as it is written, "When he sees his children," etc. (Isaiah 29:23), through whose merit he was saved from Ur of the Chaldeans. Since they were born outside the Land, he provided the ransom of their souls through the labor of his hands. From it he sent a gift to Esau; from it he bought Shechem from Hamor's sons. The supernal intention agreed to this, so that Joseph should not be sold as a slave in another domain among the nations' cities. Rather, his brothers would first rule over him in the domain of holiness, and afterward he would rule throughout Egypt, as a shelter and hiding place from Israel's subjugation under Egyptian hands, as explained in the Zohar (I, 184a).[1]

For the decree "They shall serve them," pronounced between the pieces, required actual slavery. It was fulfilled in Joseph, whose person belonged to Egypt. Had he descended there with his person enslaved, without his brothers first ruling over him, but instead been captured by Midianites or Ishmaelites and sold there, he might have remained absorbed among them forever. A tribe would have been diminished from Israel, Heaven forbid; who would raise it up? For the law allowing a Hebrew slave sold to an eqer, "rootstock," to go free

Yad Yehudah - ב - continued

not be sold outside the Land.

Yad Yehudah - ג

As explained in the Zohar, Va-Yeshev, page 414: "'Israel said to Joseph, "Are not your brothers pasturing in Shechem?"' etc. Jacob the complete, who loved Joseph more than all his sons and knew all his brothers hated him —why did he send him to them? He did not suspect them, for he knew they were all righteous, and did not suspect them. Rather, the Holy One, blessed be He, caused all this to fulfill the decree He pronounced between the pieces. We found in the books of the ancients that these sons of Jacob had to rule over him before he descended to Egypt. Had he descended [?] to Egypt without their first ruling over him, the Egyptians could have ruled over Israel forever. It was fulfilled in Joseph, who was sold as a slave, and they ruled over him. Although Joseph afterward became king and the Egyptians were his slaves, it followed that Israel ruled over them all." Thus far. These are the master's words before us. [TN200085]

Yad Yehudah - ד

"For the law of a Hebrew slave," etc.: the master gave a fitting explanation for the Zohar's words. He said that the law of a Hebrew slave sold to a gentile—concerning whom the section Be-Har says, "He shall reckon with his purchaser," and "He shall return his purchase price to him," etc.—means that he goes free through a reduction of the price. He deducts from his redemption price the money that the calculation assigns to the years already elapsed. This applies only when an Israelite is the seller, for the law concerns one who sells himself or whom the court sells, not one whom a gentile sells. Such a person is only a captive sold, who does not go free through a reduction of the price or through the other means by which a Hebrew slave goes free. So it would have been with Joseph, had he been sold by Midianites or Ishmaelites without their having purchased him from his brothers.

Yad Yehudah - ה

"Although," etc., is from the Zohar passage

Rema of Fano - continued

through a reduction of the price applies only when an Israelite is the seller. [TN200084]

Although Joseph afterward became king, and the Egyptians were his slaves through a small measure of ownership of their persons, since he kept them alive with bread, nevertheless people could say it was a chance occurrence: a slave ruling over princes. They said, "We shall be slaves to Pharaoh" (Genesis 47:25), not to you. Needless to say, after Israel was enslaved in Egypt, even Joseph's kingship would neither benefit nor save them.

Now, however, since his brothers sold him within their hereditary possession in the Land of Israel, redemption would be available to him, and he would reckon with his purchaser. Thus he reduced his redemption price and went free for sustenance and provision. In all other arrangements of kingship too, he exercised authority throughout his life in Egypt. Yet he was always subject and submissive to the awe of the community, in the congregation of the LORD. For concerning his brothers it is written, "They commanded Joseph" (Genesis 50:16), even while they were submitting to him. It followed that Israel ruled over them all.

Yad Yehudah - ה - continued

mentioned. The intention is that although Joseph became king and his bondage was broken—for there is no greater emancipation than this—and the Egyptians too were his slaves, since he bought them with bread, so that one cannot say he remained submerged forever, nevertheless people could say Joseph became king only by chance [gap] to rule over them. The Egyptians too did not become his slaves, as they carefully specified in their wording: they did not say "We shall be your slaves," but "Pharaoh's."

Yad Yehudah - ו

V.A.L.: since it was to be reversed afterward and the Egyptians enslaved Israel, what benefit is there for us in saying Joseph was king? For all these reasons Israel would have remained submerged in Egypt had Joseph been sold through anyone other than his brothers. [TN200086]

Yad Yehudah - ז

But now, since his brothers sold him, he had the status of a Hebrew slave sold by an Israelite to a gentile. Secondly, the sale was in

Yad Yehudah - ז - continued

the Land of Israel. Redemption would be available to him, etc.

Yad Yehudah - ח

"He went free for sustenance and provision": to sustain Egypt and his brothers in the famine years, as Scripture says, "For the preservation of life God sent me before you."

Yad Yehudah - ט

"Always," etc.: nevertheless he was subject to his brothers, and the awe of the community rested upon him.

Yad Yehudah - י

Even while submitting, when his brothers humbled themselves before him and pleaded for their lives, it is written of them, "They commanded."

Yad Yehudah - יא

“It followed that Israel,” etc.: the wording of the Zohar passage mentioned.

Yoel Moshe - 1

“The house of Jacob, who redeemed,” etc.: see the Zohar, Ahare, page 108. It is explained there that the children of Jacob’s house, whose bed was complete, saved Abraham from Ur of the Chaldeans through their righteousness. It is known from the Zohar, Lekh Lekha, that, on the contrary, in proportion to holiness’s great strength, impurity dwells there first. This is its test, as with the Land of Israel first in Canaanite hands, and Bathsheba in Uriah’s hands, and likewise with all. These children, whose bed was complete, were born outside the Land. Afterward Jacob redeemed them with his money, “and they struck, from Esau’s hand” [?]. This is “I shall redeem my house.” [TN200087]

“As explained in the Zohar,” etc.: its location is the Zohar, Va-Yeshev, page 414, “We found in the books of the ancients.” See there, and you will see that the author added a little to sweeten the mystery. “Only when sold by an Israelite,” etc.: this would not be so if Joseph had been sold through Midianites and not through his Israelite brothers; he would not have

Yoel Moshe - 1 - continued

gone free through a reduction of the price. “They commanded Joseph,” etc.: they commanded him after Jacob’s death, although they were submissive under him.

Printed annotation - 1

(Zohar I, Va-Yeshev, folio 184a.) “Israel said to Joseph, ‘Are not your brothers pasturing in Shechem? Come, and I shall send you to them.’” Jacob the complete, who loved Joseph more than all his sons and knew that all his brothers hated him—why did he send him to them? He did not suspect them, for he knew they were all righteous, and did not suspect them. Rather, the Holy One, blessed be He, caused all this to fulfill the decree He pronounced between the pieces. We found in the books of the ancients that these sons of Jacob had to rule over him before he descended to Egypt. Had he descended to Egypt without their first ruling over him, the Egyptians could have ruled over Israel forever. It was fulfilled in Joseph, who was sold as a slave, and they ruled over him. Although Joseph afterward became king and the Egyptians were his slaves, it followed that Israel ruled over them all.

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Historical index: Em Kol Hai - I - Chapter 8

Em Kol Hai - Part I (א) - Chapter 9 (ט)

Yad Yehudah: א · ב–ג · ד · ה · ו · ז–ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yoel Moshe: 1

Yad Yehudah - א

“The act with the rods,” etc.: the master returns to his exposition mentioned in section 7. He says that the act with the rods that Jacob set in the troughs, and the entire matter, was a symbolic act to bring what it hints at above from potentiality into actuality. Through this action of the rods, he separated the holy souls and brought them out of the shells into which they had fallen. See the

Rema of Fano

The act with the rods performed by Jacob our father contains a symbolic act for separating the holy souls from the iron furnace. As it is written, “He set the flock’s faces”—in the sense of the “human flock” spoken of by Ezekiel —“toward the bound/streaked one”: this is Isaac. Alternatively, he intended through them the meaning of the sacrifices, as we learned: one does not truss the lamb, but binds it. [TN200088]

Yad Yehudah - א - continued

Zohar, Va-Yetse, page 371.

Yad Yehudah - ב–ג

“As it is written, ‘He set,’” etc.: therefore he set the flock’s faces toward the bound/streaked one. This is in the sense of the “human flock” stated in Ezekiel 36: “For this too I shall be entreated by the house of Israel to do for them: I shall multiply them like a human flock,” etc.; “so the ruined cities will be

Yad Yehudah - ב–ג - continued

filled with a human flock," etc. They can beautifully be expounded in the lofty manner concerning the holy souls destined to emerge from the place into which they fell. Here too Jacob set the flock's faces toward the bound one, Isaac, who had been bound upon the altar, to hint that the holy souls would return to Isaac's seed, or to recall Isaac's binding, through whose merit the souls would return.

Yad Yehudah - ד

Alternatively, by setting the flock's faces toward the bound one, he intended through them the meaning of sacrifices, in accordance with Nahmanides' words in the section Va-Yiqra. Their reason is that when performing the sacrificial act, a person should consider that he sinned against his God with body and soul. His blood ought to be shed and his body burned, were it not for the Creator's lovingkindness, taking a substitute from him and atoning through this offering, so that its blood stands for his blood, life for life, and the offering's principal limbs correspond to his principal limbs.

Rabbeinu Bahya brought evidence for this reason from our Rabbis' exposition of "He offered it as a burnt offering in place of his son." What does "in

Rema of Fano - continued

We return to Abraham, who said to Sodom's king, "If I take anything of yours." He accepted gifts from Abimelech only as a sign of reconciliation and on condition of returning them. For the thousand pieces of silver that he mentioned to Sarah must certainly be understood as the equivalent value in silver. These are the very sheep and cattle Scripture mentioned in the giving itself. Otherwise, why did Abimelech not mention them to Sarah, to appease her further? Afterward too, Abraham returned them to Abimelech when making the covenant. He did not, however, return the male and female servants, who had undergone circumcision and immersion and were included among the souls they had made. How could he return them to their former waywardness?

Rather, they were Isaac's servants mentioned in the passage about the wells they dug in the wadi of Gerar, for they were local people and knew the sources of water. Gerar's shepherds sought to oppress them as Midian's shepherds did Jethro's daughters, since they had departed from their ways. Our Rabbis have already mentioned that when they oppressed them concerning the first well, it dried up in their hands; when they returned it, it sprang up by itself. The second dried up and never sprang up again. They did not oppress them at all concerning the third. Isaac's shepherds, however, at his command rescued the servants from the Philistines. Thus we learn that Isaac's shepherds and Isaac's servants were

Yad Yehudah - ד - continued

place of his son" mean? At every act of service Abraham performed with the ram, he prayed: "May it be Your will that this service be as though performed upon my son: as though he were slaughtered, as though his blood were sprinkled, as though he were burned and reduced to ashes." Accordingly, the master expounded "He set the flock's faces toward the bound one" as hinting that the offerings look toward the human being who ought to have been bound in their place. They may also have hinted at bound Isaac, who is evidence for this reason.

Yad Yehudah - ה

"As we learned": at the beginning of chapter 4 of Tamid, the offerings must be bound. According to Rabbeinu Bahya's words, it appears that this is what the Gemara says there: "It was taught: hand and foot, like the binding of Isaac son of Abraham," to indicate the sacrifice's reason.

Yad Yehudah - ו

We return to Abraham, whom we left in section 6.

Yad Yehudah - ז–ח

He said to Sodom's king, "If I take," etc., because he hated gifts. The gifts he accepted from Abimelech —as it is written in Va-Yera, "Abimelech took sheep and cattle, male and female servants, and gave them to Abraham"—were

Yad Yehudah - ז–ח - continued

a sign of reconciliation, to show him that he was appeased.

Rema of Fano - continued

separate groups. This is a sound close reading of Scripture.

Yad Yehudah - ט

“On condition of returning them”: as will be explained shortly.

Yad Yehudah - י

“For the thousand pieces of silver”: do not object, why did Abraham not also return to Abimelech the thousand pieces of silver he gave him, as the verse’s plain sense appears to indicate: “To Sarah he said, ‘Behold, I have given a thousand pieces of silver to your brother’”? In fact, he never gave him a thousand pieces of silver. The correct interpretation of the thousand pieces of silver mentioned to Sarah is their equivalent value in silver: the sheep and cattle he gave him. Nahmanides, of blessed memory, likewise explained it; see there.

Yad Yehudah - יא

Otherwise, if you wish to explain it as an actual thousand pieces of silver besides the sheep and cattle, the difficulty is: why did Abimelech not also mention the sheep and cattle before Sarah? A.Z., as we said. [TN200089]

Yad Yehudah - יב

“Afterward he returned them”: as it is written in Va-Yera, “Abraham took sheep and cattle and gave them to Abimelech, and the two of them made a covenant.”

Yad Yehudah - יג

“He did not return the servants”: the reason he did not also return to Abimelech the male and female servants received from him is that he had already circumcised and immersed them, bringing them under the Shekhinah’s wings.

Yad Yehudah - יד

They are included among “the souls they had made,” concerning which our Sages, of blessed memory, said Abraham converted converts, etc.

Yad Yehudah - טו

“Mentioned in the passage about the wells”: as it is written in Toledot, “Isaac went from there and encamped in the wadi of Gerar,” etc. “Isaac’s servants dug in the wadi and found there a well of living water. Gerar’s shepherds quarreled with Isaac’s shepherds, saying, ‘The water is ours.’ He named the well Esek, because they contended with him. They dug another well, and they quarreled over that too,” etc. “He dug another well, and they

Yad Yehudah - טו - continued

did not quarrel over it,” etc. The master explains incidentally that Gerar’s shepherds therefore sought to oppress Isaac’s servants: because they had converted and departed from their deeds.

Yad Yehudah - טז

“As Midian’s shepherds did Jethro’s daughters”: it is written, “The shepherds came and drove them away.” Our Sages, of blessed memory, said in Shemot Rabbah, as Rashi brought, that it was because of the ban they placed on Jethro for abandoning idolatry.

Yad Yehudah - יז

“Our Rabbis have already mentioned,” etc.: as stated in Jonathan’s Targum on “Gerar’s shepherds quarreled,” etc. See there; Nahmanides mentioned [gap] what was done through Isaac’s servants after they converted.

Yad Yehudah - יח

“When they returned it”: to Isaac.

Yad Yehudah - יט

Gerar’s shepherds, however, were not the servants who dug the three wells [gap]; they were righteous converts. Not so these shepherds: they did nothing except rescue the servants at Isaac’s command. [TN200090]

Yad Yehudah - כ

This is a sound close reading of Scripture: it began with servants, saying, “Isaac’s servants dug,” and concluded with shepherds, “They quarreled with Isaac’s shepherds.” It is as we said.

Yoel Moshe - 1

“The act with the rods,” etc.: see the Zohar, Va-Yetse, page 341. You will find there that Jacob’s making rods and peeling them in the troughs—“I passed by the field of a lazy man [?],” the initials of “over Laban’s flock”—was only a symbolic act below corresponding to above. He peeled them in the troughs to establish the flock of Israel, who are called a flock, the holy souls, separately, and Laban’s flock separately. The manner of his rectification is explained to those who know the mystery in the verse “My God [?],” which is called holiness [?];

Yoel Moshe - 1 - continued

there it is explained at length. [TN200091]

“In the sense of a human flock,” etc.: these are holy souls. Alternatively, he intended the reason for the sacrifices. It is known that the binding of the offering involved its feet and hands, like the binding of Isaac son of Abraham. So was his binding, and it is a symbolic act. Just as we say, “Through the lowering of hands, the hands leak”: through lowering the hands below, one causes impurity, as mentioned above concerning the lifting of hands. In the offering mentioned, through the feet’s rising to the hands above, there is a rectification that includes the attribute of the feet in the hands. Here too Jacob said “bound ones” with this intention. [TN200092]

“Otherwise”: if he gave an actual thousand pieces of silver as well as sheep and cattle, why did Abimelech not mention them when he said to Sarah, “Behold, I have given your brother a thousand pieces of silver”? Why did he not mention the sheep and cattle he gave him? Certainly, then, the sheep and cattle he gave him were worth a thousand pieces of silver: these are the very thousand pieces of silver he mentioned. Afterward they were

Return to chapter in contents

Historical index: Em Kol Hai - I - Chapter 9

Yoel Moshe - 1 - continued

returned to him when making the covenant.

“For they were local people,” etc.: the servants Abraham converted had previously belonged to Abimelech; therefore they knew the places where water emerged and the wells that had existed earlier. “As Midian’s shepherds,” etc.: they drove them away because Jethro had abandoned idolatry, and they put him under a ban. Likewise here, because they converted, Gerar’s shepherds oppressed them.

“Our Rabbis have already mentioned,” etc.: in Jonathan’s Targum. It is a hint at the three sanctuaries they established. The first Temple was destroyed and they restored it; it lay destroyed for only seventy years, and afterward it was built. The second was built and destroyed, and has not been built again. The third will be built speedily in our days, and they will never oppress it. “Isaac’s shepherds separately, and the servants,” etc.: those who converted were called Isaac’s servants. Isaac’s shepherds rescued the servants mentioned above.

Em Kol Hai - Part I (א) - Chapter 10 (י)

Yad Yehudah: יט · יח–יז · טז · טו · יד · יג · יב–י · ט · ח · ז · ו · ה–ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“A woman, however,” etc.: above, in section 5, the master compares Sarah’s visitation with the moon’s diminution. Until now he has elaborated on expositions drawn after this; here he returns to the first subject.

Yad Yehudah - ב

“As our Sages said”: at the end of the chapter Ha-ba al Yevimto, they compel him to divorce her on the

Rema of Fano

A woman, however, has an especial need for children, who are staffs for her hand, as our Sages, of blessed memory, said. Through them she will be beloved by her husband, as they said, “A woman is only for children.” It is written, “Your sons shall possess you,” for the drops of seed from which the children are formed continually impregnate her throughout the pregnancy and bring her perfection from potentiality into actuality. The children themselves thereby

Yad Yehudah - ב - continued

grounds that “I need a staff for my hand.”

Yad Yehudah - ג–ה

“Beloved by her husband”: for he married her with this in view, as they said, “A woman is only for children.” This is “Your sons shall possess you” (Isaiah 61). At first sight this expression is unintelligible, since the language of intercourse applies only to a husband.

Yad Yehudah - ג–ה - continued

The point, however, is that the drops of seed continually tend her, act in her, and benefit her; hence the language of intercourse. Scripture teaches us that the children themselves thereby fulfill the stated purpose in her. For apart from producing descendants, a woman has no perfection in herself as a man does, who is commanded in the commandments. For this reason they said, "A woman is only for children"; they likewise said that women's understanding is light because they have no perfection in themselves. [TN200094]

Yad Yehudah - ו

"Through them": the children.

Yad Yehudah - ז

"Although she is not commanded": a man is commanded concerning procreation, but not a woman, as explained at the end of the chapter in Yevamot; all the decisors ruled accordingly. She said "Give me children" only to bring her perfection into actuality through them.

Yad Yehudah - ח

"When there joins her," etc.: since this is so, and the children themselves fulfill the purpose, there are three here: the father's understanding, the understanding of the children who complete

Rema of Fano - continued

unquestionably fulfill the purpose in her, since she has no perfection of her own as the man does. Therefore they said that her understanding is light; she seeks her completion through them, like Rachel, who said, "Give me children," although she is not commanded. When the father's understanding, the children's understanding, and the understanding of the Giver of forms join her—as we shall explain, they are all described in terms of visitation—their saying concerning "He built the rib" is most fitting: He gave woman more understanding than man. [TN200093]

It is known that binah is the treasury of daat, as Maimonides explained at the end of chapter 3 of Avot. The objection of Nahalat Avot is void from the outset, for the tanna speaks of the human dimension, not the divine, according to the words' plain meaning. Here too, when the supreme understanding of the Giver of forms and the understanding of the children, Israel—certainly her builders, as we expound from the verse's redundant wording—join the moon, they observe the sun's courses at His command and reckon by her, the moon, in faithfulness with Him. Through this, without doubt, additional love is made known to her.

The stars adorned the rule of night, so that we may rightly say that both luminaries were great from the beginning of their creation: the sun through greatness of structure, the moon through greatness of number. Through their shared governance in complete equality, the purpose of their creation

Yad Yehudah - ח - continued

their own being, and the understanding of the Giver of forms, which is His supreme understanding, blessed be He. These join the woman's understanding in bringing the child's potentiality into actuality.

Yad Yehudah - ט

"As we shall explain": in part III, around section 6.

Yad Yehudah - י–יב

"Their saying is most fitting": in the chapter Yotse Dofen and in Bereshit Rabbah, that the blessed LORD gave woman more binah than man. This is because all the stated understandings join her; this is the place of binah, which is the treasury of daat, as is known from the sages of truth. Maimonides too, in the revealed teaching according to his approach, explained the mishnah there, "If there is no binah, there is no daat," etc. See there: his explanation is very obscure and itself requires explanation. According to the master's words, Maimonides means that daat is the power of intellection, namely the judging intellect, and binah is the judgment concerning what is understood. Thus binah is the treasury of daat, gathering the intellect. The tanna says, "If there is no daat, there is no binah": without intellect, whence would the intelligible object come? "If there is no

Yad Yehudah - י–יב - continued

binah, there is no daat": without an intelligible object, concerning what

Rema of Fano - continued

will be achieved, as will follow.

Yad Yehudah - י–יב - continued

would intellect instruct? This explanation is the reverse of what the sage

Yad Yehudah - י–יב - continued

Abravanel wrote in his book Nahalat Avot concerning Maimonides' intention; see there.

Yad Yehudah - יג

The objection that the book Nahalat Avot raised there against Maimonides—saying that if he mentioned intellect and intelligible object, he ought also to have mentioned the one who understands—is void from the outset and is no objection.

Yad Yehudah - יד

"For the tanna speaks of the human dimension": if the tanna's words concerned the divine, this would certainly be an objection. Since he speaks only of the human dimension, it is inappropriate to say that if there is no one who understands, there is no intellect or intelligible object. Even in the absence of the human species as understander, intellect and intelligible object nevertheless remain among the separate beings, namely the angels. Know that Abravanel there challenged Maimonides with another objection as well; the master does not mean that objection.

Yad Yehudah - טו

"As we expound from the verse's redundant wording": "All your sons shall be taught by the LORD, and great shall be your sons' peace." The second "your sons" is redundant, and our Sages expounded: read not "your sons" but "your builders." Here too Israel are the moon's builders.

Yad Yehudah - טז

"At His command": the Holy One, blessed be He, commands them to reckon by the moon. Nevertheless they observe the sun's courses, when it enters Aries, so that spring may arrive at its time, as the command concerning these matters came in His saying, "This month shall be yours," and "Observe the month of spring."

Yad Yehudah - יז–יח

"The stars, however," etc.: above, in section 5, the master wrote according to the hidden teaching that both luminaries were great from the beginning of their creation. Now he says this according to the plain meaning, concerning the actual sun and moon. The moon's initially being called great too

Yad Yehudah - יז–יח - continued

was not because of its dimensions and magnitude, but because the stars were with it and adorned it by going out with it. Thus the sun was great through greatness of structure, owing to its size, and the moon was great through greatness of number, owing to the many stars surrounding it. Although even before the moon's accusation the blessed LORD decreed that the stars should go out with it, we said above that after the accusation He increased its hosts to appease it. We must say that the moon did not know of this, and the blessed LORD disclosed it in language of appeasement.

Yad Yehudah - יט

"As will be explained": shortly.

Yoel Moshe - 1

"A woman, however," etc.: this chapter is joined to the earlier chapter 5, which mentioned the moon's diminution and the premise of its human counterpart, "From my flesh I shall behold God." His intention is to resolve the contradiction between the statements. Once he stated the truth of what we expound: daat comprises ten times the numerical value of YHVH, namely 260, after the manner of "The LORD saw that he turned aside [sar] to see." See part II, section 28 of this treatise. Ten times the numerical value of Ehyeh is 210, making 470; with the four letters in their plain reckoning, this is daat. Since it comprises ten times, each contains the five lovingkindnesses and five powers of judgment mentioned above. Malkhut has only five powers of judgment. Five times 26 equals 130, and the he comprises the five powers of judgment: altogether 135. This is "their understanding is light [qallah]." [TN200095]

"Through the father's understanding joining her," etc.: through Yesod; also the children's understanding, "Your sons shall possess you," as above. They continually impregnate her throughout her pregnancy; so it is, with a thousand thousand distinctions, above. The souls also illuminate her in the mystery of daat. The understanding of the Giver of forms means that the Name Yah likewise shines in them at the time of union. She therefore has

Yoel Moshe - 1 - continued

more binah than the man, for it is known that daat is in the treasury of binah. Daat is the inwardness and finest beauty of the six extremities that rise above into the mental faculties; it is emanated [?] from binah, as is known. Thus the author's words are correctly understood. [TN200096]

"As RaMB explained in his book," in the revealed teaching, the saying in Avot, "If there is no daat, there is no binah; if there is no binah, there is no daat": thus binah is the treasury of daat. Although the book Nahalat Avot, of blessed memory, objected to him concerning "If there is no daat, there is no binah": "I have already informed you of RaMB's view: binah is intellect, daat the intelligible object. According to his words he ought also to mention the one who understands." End of quotation. In truth, however, he answers that the one who understands

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Historical index: Em Kol Hai - I - Chapter 10

Yoel Moshe - 1 - continued

hints at the blessed Ein Sof, whereas he speaks of the intelligible object and intellect, which are the human dimension. This resolves the objection. [TN200097]

The explanation of his saying, "All your sons shall be taught by the LORD, and great shall be your sons' peace," will be explained concerning deficiency and excess. Therefore they expounded: read not "your sons" but "your builders." "The stars adorned," etc.: that is, they add to the moon. "The sun through greatness of structure": it was itself great. "The moon through greatness of number": through its many hosts, the stars. Through their shared governance in the future, the moon's light will be like the sun's light; the purpose will be achieved.

Em Kol Hai - Part I (א) - Chapter 11 (יא)

Yad Yehudah: א · ב · ג · ד · ה–ז · ח · ט · י

Yoel Moshe: 1

Yad Yehudah - א

"The moon, however, brought its accusation," etc.: now the master proceeds to explain the entire saying in the chapter Ellu Terefot concerning the moon's diminution, which he began above in section 5. I have seen fit to copy the entire saying so as to understand the master's explanation, which will come point by point in the following sections through section 29. This is the saying:

Rabbi Simeon ben Pazi raised a contradiction: it is written, "God made the two great luminaries," and

Rema of Fano

The moon, however, brought its accusation before the Holy One, blessed be He, in a statement seeking peace and pursuing love. Therefore the sages called it qitrug, a compound word meaning a quarrel of desire or a bond of desire, as "desirable to behold" is translated meraggag le-mehezei. It said, "It is impossible for two kings to use one crown." Thus it is taught in the chapter Ellu Terefot. [TN200098]

Its meaning is that, to fulfill the will of the Good Who does good, it is insufficient for both to exist as individuals, each with a perfection sufficient for itself, without benefiting another. From this standpoint, the moon

Yad Yehudah - א - continued

it is written, "the small luminary." The moon said before the Holy One, blessed be He, "Master of the universe, can two kings use one crown?" He told it, "Go and diminish yourself." It said before Him, "Master of the universe, because I said something proper before You, should I diminish myself?" He told it, "Go and rule by day and by night." It said to Him, "What advantage is that? What use is a lamp at midday?" He told it, "Go: let Israel count days and years by you." It said to Him, "It is also impossible not to count the seasons by

Yad Yehudah - א - continued

the day, for it is written, 'Let them be for signs and appointed times, and for days and years.'" He told it, "Go: let the righteous be called by your name—Jacob the Small, Samuel the Small, David the Small." He saw that its mind was not appeased. The Holy One, blessed be He, said, "Bring an offering for Me, because I diminished the moon," etc.

In this section the master explains the matter according to its plain meaning, concerning the actual sun and moon. His view is that even before the accusation the moon governed night alone; it

Rema of Fano - continued

desires to join the sun in the manner of marriage: their governance is shared, its parts agreeing, so that both may benefit others. Its longing was for a continual union in complete equality, with the light from above spreading before them without interruption, in the King's bounty. Even though the sun alone would rule the governance of day, when man goes out to his activity and labor in the commandments observed during it, the moon's governance of night would prepare for the performance of deeds occasioned by night—for it was created only for study—and all that is similar. This would be accounted honor and greatness for the moon: thereby it would rise with him and not descend from his rank.

Yad Yehudah - א - continued

too rejoiced in its portion and was content with it. No jealousy or rivalry against the governance of day ever entered its heart on that account. Rather, the accusation arose from the desire and longing of the moon that its governance not be attributed to it separately, and the sun's governance to it separately, but that the governance of both be attributed to them jointly, by complete sharing and equality and in pursuit of the sun's love—not to provoke its husband, Heaven forbid.

Yad Yehudah - ב

"Therefore the sages called" its statement "qitrug," saying, "From the moon's accusation."

Yad Yehudah - ג

"A compound word": qat is the language of quarrel, rug the language of desire, meaning a quarrel of desire. Alternatively, qitr is the language of binding, rug of desire, with the resh serving both the preceding and following elements. It means a bond of desire, in that it desired the sun.

Yad Yehudah - ד

"Thus it is taught," etc.: to exclude the other version that will be explained below in section 14.

Yad Yehudah - ה–ז

"For it is insufficient," etc.: something called perfect must be good for itself and do good to others. Therefore it is insufficient for the sun and moon both to exist individually—that is, not as a genus or species but as a separate individual, each alone—with each having its own perfection and not benefiting another. For if the governance of day and night constitutes two parts of governance, and each luminary is attributed its own part alone, neither will benefit another, because alone it cannot confer benefit. Even in illuminating those who dwell upon

Yad Yehudah - ה–ז - continued

it, it illuminates only within its portion of governance, which is half the governance; this is no complete beneficence. This is its saying, "It is impossible for two kings to use one crown." It does not mean that because they are two kings, they ought to use two crowns. Quite the reverse: since they have only one crown and one perfection for both together, their governance ought not to be separate; rather, it ought to be shared, as though belonging to one king.

Yad Yehudah - ח

"Its parts agreeing": both its parts, so that it is appropriate to say that together they benefit others throughout their governance.

Yad Yehudah - ט

"For a continual union," etc.: as it was at that time, when it received its light not from the sun but from the light above itself, which spread before both equally. The moon asked that this continue.

Yad Yehudah - י

"Even though," etc.: do not wonder how the moon asked to share with the sun in their governance so that both together would benefit others. Surely the entire purpose of their creation and the essential

Yad Yehudah - י - continued

benefit they confer is the observance of Torah and commandments, which Israel can perform by their light. This is possible only with respect to the sun, not the governance of night, when the commandments do not apply. Yet even on this account it was elevated [?]: the moon spoke properly, for although the performance of commandments is not at night, preparation for a commandment applies at night. This is study, which leads to action, for night was created only for study. By preparing the performance of commandments through its light, the moon would be accounted honor and greatness when sharing this with the sun; thereby it would rise with him, etc. The master has thus explained the moon's accusation according to the plain meaning. He will explain the blessed LORD's answer in section 13; see there. [TN200099]

Yoel Moshe - 1

"It is impossible for two kings," etc., "to use," etc.: literally, it is impossible—as it were, it is impossible—for them to have conjunction and union when

Yoel Moshe - 1 - continued

they are within one crown, in one world, as above in section 5. When they were back to back in the mystery of the two faces, each had illumination sufficient for itself, but they did not benefit others by engendering souls. Because of the force of the illumination of lovingkindnesses in the male—for his light is great, who can contain it?—and likewise the harsh judgments in her, in the five powers of judgment, the world could not bear them.

From this standpoint the moon longed for continual conjunction and union to benefit others. Although the sun would govern by day and the moon by night, each would nevertheless have its own, as it was: by day, in the commandments pertaining to it; and by night, the governance of its service would be study, for night was created only for study, as he explains. Thus it benefits others. [TN200100]

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Historical index: Em Kol Hai - I - Chapter 11

Em Kol Hai - Part I (א) - Chapter 12 (יב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yoel Moshe: 1

Yad Yehudah - א

"This may fittingly be attributed," etc.: the philosophers disagreed concerning the nature of heaven. Some say that the heavens possess intellect and are living, intelligent beings. They proved this view from their perpetual movement, always moving in a circle. This movement is not natural, like the stone's downward movement and fire's upward movement, for if it were, the heavens would inevitably rest on reaching the place from which they departed, like everything

Rema of Fano

This debate, in wisdom and moral teaching, may fittingly be attributed to the moon, whether the celestial bodies are living, intelligent beings, or whether their movers speak and strive for their proper ordering and are called by their names. If we posit that they possess intellect, this is what the sages of Israel established in the chapter Mi she-Hayah Tame, saying that the sphere is fixed and the astral body revolves. The astral body is a particular intellectual part within the sphere, like the brain in man, which governs the body with intelligence, longs, cleaves, and becomes a throne of glory for the soul. So it is with the astral

Yad Yehudah - א - continued

moving by natural movement. Nor can this movement be like that of an animal, which moves to approach what it imagines useful and pleasant and to withdraw from what harms it. For the heavens always move in a circle; to the place toward which they go, they return to go again. Necessarily, then, this movement arises from longing: the heavens desire and long for this movement. Since longing can be attributed only to beings possessing soul and intellect, they concluded

Yad Yehudah - א - continued

that the heavens are intelligent. Maimonides explained all this in chapter 4 of part II of the Guide, and strengthened this opinion from verses there in chapter 5. He also wrote thus in chapter 3 of the Laws of the Foundations of the Torah.

Others say that the spheres' perpetual movement does not compel us to say they possess intellect; rather, the angels, sent on the LORD's mission, move them without interruption. The master says that according to either of these two opinions, the stated debate, a matter of wisdom and moral teaching, may be attributed to the moon. If we say that the heavens themselves are intelligent, we can only judge the same rightly concerning the stars, since they are parts of the sphere. Maimonides likewise wrote this in chapter 3 of the Laws of the Foundations of the Torah. Clearly, then, the moon's debate can rightly be attributed to it. If we say that angels move the spheres and strive for their proper ordering, we too shall attribute this debate to those angels appointed over the movement of the moon's sphere.

Yad Yehudah - ב

"Or whether their movers": the movers of the heavenly bodies are the angels, who possess a

Rema of Fano - continued

body: it understands, governs the sphere through its wisdom, longs, cleaves, and becomes a base for the angel. [TN200101]

Thus the sphere possesses a vital soul, fixed in its perfection, subsisting as an individual. Its intellect is the astral body, which turns to contemplate its Maker's will and is stirred toward the ordered movement within its sphere. Its intellectual soul is the angel, for without it, it will not contemplate the Shekhinah so as to fulfill Her desire, just as the human brain does not perfectly recognize its Creator without the soul. Whoever says that the astral body is fixed and the sphere revolves speaks truth: the feet carry the head, and it and its matter are equal in this perceptible respect.

One of the commentators went beyond measure in saying that the sages of Israel retracted and conceded to those who say this, for the discussion does not accord with his words. Even if we suppose that they were silent before them, and that among those who repeat the laws they also found someone following their approach—which contains no falsehood according to the revealed plain meaning—they, in their wisdom, did not wish to reveal their reason and grounds.

According to those who say that these bodies have no life of their own and that their movement is merely natural and circular, like the ascent of the light elements and descent of the heavy ones, we too shall say that their movers begin

Yad Yehudah - ב - continued

speaking soul and strive for the spheres' proper ordering. They therefore spoke well on the moon's behalf in the stated debate.

Yad Yehudah - ג

"And are called": the angels are called by the name of the sphere each moves.

Yad Yehudah - ד

"If we posit," etc.: if we establish as a firm premise that the heavens possess intellect, this will itself be what the Gemara says in the chapter Mi she-Hayah Tame. Our Rabbis taught: the sages of Israel say the sphere is fixed and the astral bodies revolve; the sages of the nations say the sphere revolves and the astral bodies are fixed. Rabbi said: a refutation of their words is that we have never found the Wagon in the south or Scorpio in the north. Rav Aha bar Jacob challenged this: perhaps it is like the pivot of a mill, or alternatively like the socket of a door. See Rashi's explanation there.

Yad Yehudah - ה

For the astral body is a particular part of the sphere in which the intellect dwells.

Yad Yehudah - ו

Like the brain in man, which is a part of him [?] [gap] the body [?] longs for the soul, cleaves to it, and becomes its throne of glory, for [gap]. [TN200102]

Yad Yehudah - ז

So it is with the astral body, which understands [gap] possessing intellect through the understanding astral body [?], like the body through the brain;

Rema of Fano - continued

with the astral body and finish with the sphere drawn after it. Those who stand within the mystery of creation and the truth of its ordering cannot conceive the reverse in any way.

Yad Yehudah - ז - continued

also [gap] for the angel, for the angel [gap]. [TN200103]

Yad Yehudah - ח

[gap] The Rabbis say that the sphere is fixed and the astral body revolves [gap] that the sphere is fixed and does not move [gap] the sphere revolves, for it possesses a vital power [?] [gap] fixed, meaning always fixed [gap] subsisting [gap] unchanging; and [?] the movement is only from the side of [gap] the sphere's intellect is the astral body, which turns, etc. [TN200104]

Yad Yehudah - ט

"For without it," etc.: he does not mean to say here that the angel moves the sphere, for that is only according to the one who holds that the spheres are not living and intelligent. Rather, our saying that the sphere's intellectual soul is the angel means that this is necessarily the truth: without the angel, the astral body will not recognize its Creator.

Yad Yehudah - י

"Whoever says that the astral body is fixed," according to the sages of the nations, speaks truth according to the plain meaning. For the astral body is like the head and the sphere like the feet. Thus the sphere revolves and carries with it the astral body fixed within it.

Yad Yehudah - יא

"It"—the head—"and its matter"—the feet—are equal in that both revolve. The feet revolve essentially, while the head revolves incidentally, through being fixed upon them.

Yad Yehudah - יב

"He went beyond measure": the one who explained that the sages of Israel retracted and conceded to the sages of the nations, as though this were a dispute. Even if you say there is a dispute between them, as appears from the Gemara's plain meaning, the discussion still does not appear to accord with his saying that the sages of Israel conceded to the sages of the nations. On the contrary, Rabbi said, "A refutation of their words." Although Rav Aha bar Jacob challenged it, this too provides no proof for his words.

Yad Yehudah - יג

"Even if we suppose": even if we posit and say that the sages of Israel were silent before them, and even if some who repeat the laws follow the approach of the sages of the nations and likewise hold that the astral body is fixed—as is true according to the plain meaning, as stated—this nevertheless constitutes no concession to them. The essential point is that the sages of Israel did not wish to disclose their reason: why and in what respect they said the astral body revolves while acknowledging the reverse.

Yad Yehudah - יד

"According to those who say," etc.: what we said on the Rabbis' behalf accords with those who say that the spheres possess intellect, because their movement is their souls' longing. According to those who say they have no life, etc., we must explain the Rabbis' words differently, as will follow.

Yad Yehudah - טו

"Their movement is merely natural": I already wrote at the beginning of this section that they proved the movement cannot be natural. Those who say that the spheres have no life at all hold that their movement occurs through the angels who move them. Here the master writes a third opinion: some hold that their movement is natural. They said that its innate nature includes never resting but always moving circularly, so that the other natural movements we mentioned present no difficulty.

The master therefore says that even if the sages of the nations hold this view and hence say the sphere revolves, we too shall say on behalf of the sages of Israel: although they likewise hold that the spheres do not possess intellect, they do not hold that the spheres' movement is natural. Rather, they hold that it occurs through the angels. They therefore said the astral body revolves, meaning that the moving angels begin to move the astral body, which revolves, and the sphere is drawn after it.

It seems to me that since natural science and

Yad Yehudah - טו - continued

astronomy have shown that, according to the one who says movement is natural, it is more appropriate to say the astral body revolves than the sphere revolves, the master could likewise have established the sages of Israel's view in that manner. He preferred, however, to establish the Rabbis' view according to the one who says that the angels are the movers, for we find this to be our Sages' opinion in Bereshit Rabbah, chapter 12. It will be cited below in part III, section 100.

Yad Yehudah - טז

"Like the ascent of the light elements": fire and air, whose nature is to ascend, and like the nature of the heavy elements, earth and water, to descend. So it is the nature of the spheres or astral body always to revolve in a circle.

Yad Yehudah - יז

"The reverse cannot be conceived": to say that the astral body is fixed and the sphere revolves.

Yad Yehudah - יח

"In any way": whether we say the movement arises from longing, is natural, or is brought about by angels.

Yad Yehudah - יט

"Those who stand within the mystery of creation": the mystery of creation proves it, for the purpose of creating the luminaries is one thing, and the purpose of creating the heavens another. How can we say that the heavens move when the movement is not for their own need? Only the luminaries need it, so that by revolving they may illuminate the entire terrestrial globe. The same applies to the other planets, unlike the heavens, which have no need of movement at all.

Yad Yehudah - כ

The ordering of creation, too, is indeed a sign that the sphere does not revolve, for the heavens preceded the luminaries in creation. If the movement were natural or arose from longing, the heavens' movement before the luminaries were created would have been in vain. If we say the movement occurs through angels, it is true that they were created; the difficulty returns: if their charge

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Yad Yehudah - כ - continued

was to move the sphere, their work would have been in vain as long as the luminaries had not been created. Necessarily, then, the astral body revolves, and this is what we hold.

Yoel Moshe - 1

"This debate may fittingly be attributed," etc.: the moon's debate with the blessed LORD, although the moon does not literally speak, may be justified in two ways. First, the celestial bodies—the spheres—understand with good intellect so as to speak. Second, angels—angels who move the spheres—are the speakers. "If we posit," etc.: the first manner, in which the spheres themselves possess intellect. "The sphere is fixed," etc.: the reverse of the opinion that the astral body is fixed and the sphere revolves, as below. "Becomes a base for the angel," etc.: the angel is like a soul within a body. "It and its matter," etc.: the head and material body are equal in this, that the feet carry them.

"He went beyond measure," etc.: in saying that the sages conceded to them, he went beyond measure, for the discussion does not accord with his words; rather, it is satisfactory to say that they were silent before them. "Even if we suppose that they were silent," etc.: not that they actually conceded to them, but that they were silent because this opinion too is true according to the revealed plain meaning, in that the feet carry the head. "They did not wish to reveal," etc.: therefore they were silent and did not concede, because they did not wish to reveal.

"According to those who say," etc.: this is the second manner we wrote above. "Like the ascent of the light elements": fire and air, whose nature is that the flame rises upward, and likewise the air. Similarly, the descent of the heavy elements—earth and water—whose nature is to descend: so the sphere has no life, but moves [?] by nature. Its movers are the angels: they move the astral body fixed within the sphere, and the sphere follows it. The reverse of this explanation cannot be conceived. [TN200105]

Historical index: Em Kol Hai - I - Chapter 12

Em Kol Hai - Part I (א) - Chapter 13 (יג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד–כז · כח · כט · ל–לב · לג · לד · לה · לו · לז · לח · לט

Yoel Moshe: 1

Yad Yehudah - א

“These too,” etc.: the master returns to the moon’s accusation and says that some sages hold that the accusation and diminution of the moon mentioned by our Sages are a parable and riddle. This includes the moon’s complaint that the purpose of its creation was unknown to it. Therefore it said, “It is impossible for two kings to use one crown.” It meant: if the sun is satisfied with its crown while its purpose is concealed from it, what does it care? I do not wish to use that crown whose purpose I do not know.

Yad Yehudah - ב

“Neither they knew”: the stars, which themselves possess intellect.

Yad Yehudah - ג

“Nor their movers”: the angels, according to the one who holds that the luminaries possess neither life nor intellect, as explained in the preceding section.

Yad Yehudah - ד

“For whom”: they were created; “and for what”: they were created.

Yad Yehudah - ה

“Until later”: when man was created, for then the purpose of their creation became known to them.

Rema of Fano

These too belong to the sages: the parables of the moon’s accusation and diminution, from their sayings and riddles concerning the luminaries’ being created before man. Neither they nor their movers knew for whom or for what, until later. The hint is in qitrug, numerically siah ha-sadeh, “the growth of the field”—and these are the initials of nefesh, ruah, neshamah, hayah, yehidah. Their final letters give sihah, in the mystery of na‘ar and na‘arah, youth and maiden; the middle letters have the value of hatan, bridegroom. From here it is proved that discourse before God preceded “there was no man.” Therefore the possessors of intellect sought to stand within the LORD’s counsel in this and similar matters. [TN200106]

Our Rabbis have a familiar expression for this: the camel came to ask for horns, and the ears it had were clipped from it. For all cud-chewers lack teeth; therefore they have horns, since the hard matter from which other living creatures’ teeth are formed extends upward over their heads. The camel chews cud and sought horns on this ground, but its claim was not accepted, since the Gemara has already established that it has fangs. Into these there also extends part of the cartilage from which ears grow in creatures lacking such fangs. Therefore the ears it had—prospectively, according

Yad Yehudah - ה - continued

became known to them.

Yad Yehudah - ו

The hint to this complaint is in the word qitrug, the sages’ expression “the moon accused.” Qitrug equals siah, and siah hints at the five parts of man’s soul, N.R.N.H.Y., whose initials numerically equal siah. Corresponding to them is the hint in the verse, “No growth of the field was yet in the earth,” etc., “and there was no man.” This means that the soul in its five parts, whose initials are siah—the growth of the upper field of Malkhut—was not yet in the lower earth, for there was no man. The creation of souls and that of the luminaries resemble one another: both preceded man, although their entire purpose is for man. Therefore the complaint appears in qitrug, which hints at man’s soul.

Yad Yehudah - ז

“Their final letters”: numerically, sihah. The matter is in the mystery of youth and maiden, explained in several places in the Zohar: when the Shekhinah is in the mystery of union, She is called na‘arah, maiden, with a he. See below, part

Yad Yehudah - ז - continued

II, section 24. So it is with nefesh, ruah, neshamah, hayah, yehidah: if the soul does well in Torah and commandments, it is in the mystery of union, for then it raises good deeds above as feminine waters to awaken union, as is known.

Yad Yehudah - ח

The middle letters also hint at this: pe from nefesh, vav from ruah, shin-mem from neshamah, yod from hayah, and het-yod-dalet from yehidah. Their numerical value is hatan, bridegroom, indicating that if the parts of the soul merit, they are in the mystery of "a bridegroom adorning himself with splendor" and of sihah with he, namely the mystery of union, as mentioned.

Yad Yehudah - ט

From here it is proved that the souls hinted at in sihah were before the blessed LORD before man was created. This too is our Sages' view in the midrashim.

Yad Yehudah - י

"Therefore the possessors of intellect sought": the moon or its mover, to stand within the LORD's counsel, to know the purpose of creation in these matters.

Yad Yehudah - יא

"Our Rabbis have," etc.: what happened to the moon was as our Sages said in the chapter Heleq, that the camel went to ask

Rema of Fano - continued

to its own approach, not in actual possession—were clipped from it and made smaller.

In this manner of contemplating the secrets of rightly ordered nature, everything stated concerning the moon occurred as we mentioned, except that it was a commandment performed not for its own sake. The length of the debate is evidence of this. Moreover, even after much appeasement it was not appeased, nor was its mind soothed; therefore atonement was required. The first answer came to it that it should make itself small, for a woman who emits seed first bears a male. This is the reason stated in Bereshit Rabbah: it was called the small luminary because it entered its fellow's domain, although it entered with permission. Moreover, they said, "I caused it to enter its fellow's domain." For when the moon senses its deficiency, it is fitting and obligatory for it to acknowledge that it needs the sun more than the sun needs it. By this acknowledgment it diminishes itself, as He said, "Go and diminish yourself."

This too affords it some consolation, from what is explained in Ta'anit and Sanhedrin: one who is ashamed of himself does not suffer the same shame of face as one shamed by others. Thereby it will rule by day and night, for even during the sun's governance it will be a help corresponding to him. Righteous women likewise raise our children and save us from the sin of deficiency in withholding oneself from procreation, and from the sin of excess in the sexual prohibitions of the Torah.

Yad Yehudah - יא - continued

for horns, etc. Incidentally, the master explains this according to natural science. He says that it is a figurative expression, as though an advocate were speaking favorably concerning the configuration of the camel's limbs before it existed.

Yad Yehudah - יב

"For," etc.: the camel's request and case accord with what natural science explains: the growth and development of animals' teeth, ears, and horns come from the coarse, hard part of their humors. Cud-chewing creatures lack teeth, as stated in the Gemara in the chapter Ellu Terefot, and because of this they need to chew cud, as is known. Nature compensates for this deficiency with horns: it sends upward to the head the coarse part from which teeth ought to have formed, and horns arise from it. The master says that this is what the camel's nature likewise requested in exchange for its lack of teeth.

Yad Yehudah - יג

"Its claim was not accepted": the secrets of nature found no substance in its argument, since it has fangs, as stated in the Gemara in the chapter Ellu Terefot. Rashi explained fangs as two upper teeth, one on either side. He also explained fangs as protruding gums [?], etc.;

Yad Yehudah - יג - continued

see there. [TN200107]

Yad Yehudah - יד

“Into these”—the fangs—extends the hard part that constitutes the material for the growth of ears in other creatures lacking fangs. Therefore, not only was the camel not given the horns it requested, but further, after the wisdom of its nature decreed that it should have fangs, it decreed on this account that its ears should be small instead of the large ones that ought to have accompanied it. Nature needed to take the hard substance from which ears grow as material for the fangs.

Yad Yehudah - טו

“From the closed part”: the wording of the mishnah in chapter 7 of Bekhorot, “Its ear was notched in the closed part,” meaning the cartilage of the ear. [TN200108]

Yad Yehudah - טז

“In creatures lacking”: that is, in an animal without fangs, according to its approach, which mentioned that it has no teeth and ought to have ears. Not in actual possession, as might appear from “clipped them,” for this is not so: it did not yet have ears, since this debate occurred

Rema of Fano - continued

Although beside him it is a lamp at midday and the principal rule belongs to the sun—for the man is commanded concerning procreation; he and his mother are obliged to honor his father; and wherever betrothal takes effect and no transgression is involved, the child follows the male, as it is written, “By their families, by their fathers’ houses”—nevertheless, she brings immediate benefit to the husband himself, relieving him of the great burden of raising children, which is indeed great. Furthermore, if he brings wheat, does he chew wheat, unless she grinds and bakes? If he brings flax, does he wear flax, unless she spins and weaves?

With the luminaries too, although there is “the precious produce of the sun,” we also need “the precious yield of the moons.” Moreover, she holds what is entrusted: “All that he has, he has placed in her hand.” This too is diminution for her in one respect and greatness in another. For by his authority she distributes from his possessions to whoever needs, small and great together. Some perform commandments, such as multiplying the likeness, whose commandment is at night; likewise, the song of Torah is only at night. Opposite them it is written, “In it all the beasts of the forest creep.” To all of them and their lords she “gives food to her household and a portion to her maidens.”

Yad Yehudah - טז - continued

before a camel existed in the world, as stated. [TN200109]

Yad Yehudah - יז

“And made them smaller”: the expression “clipped them” concerns what was prospectively due.

Yad Yehudah - יח

“In this manner,” etc.: just as happened to the camel in this contemplation of nature, so it happened to the moon, which sought to share with the sun and equal it in complete equality, so that the two together would exercise one governance, as mentioned above in section 11. Not only was its request not fulfilled, but it was also diminished.

Yad Yehudah - יט

“Not for its own sake”: its intention was not for the commandment’s sake, but for its own honor and greatness.

Yad Yehudah - כ

“The length of the debate”: the moon debated with the blessed LORD because its thought was not for the commandment’s sake. Otherwise, it ought to have set aside its opinion before the Omnipresent’s opinion, blessed be He, immediately on seeing that its words were not good and right in His eyes.

Yad Yehudah - כא

“Therefore”: because it was a commandment performed not for its own sake, the moon required atonement. This is “Bring atonement,” etc.

Yad Yehudah - כב

“The first answer came,” etc.: the master explains the first answer the blessed LORD gave, “Go and diminish,” etc. He says that the diminution is as our Sages said: a woman who emits seed first bears a

Yad Yehudah - כב - continued

male. By emitting seed first, she entered a domain inappropriate to her, and therefore diminishes herself and does not bear a female like herself, for the male's seed prevails over her. So it is with sun and moon, likened to male and female, as the Zohar too likens them according to its approach: because the moon entered the sun's domain, He decreed diminution upon it.

Yad Yehudah - כג–כד

"This is the reason stated in Bereshit Rabbah," whose wording is: "After calling them great, does He return and impair them, 'the small luminary'? Astonishing! Rather, because it entered its fellow's domain. Rabbi Phinehas said: in all the offerings," etc. "The Holy One, blessed be He, said: Bring atonement for Me, because I diminished the moon, for it is I who caused it to enter its fellow's domain" [gap].

Yad Yehudah - כה

[gap] the children, and saves him [gap] one who does not marry a woman and does not merit fulfilling the commandment of procreation [gap] one who engages in forbidden intercourse.

Yad Yehudah - כו

"And concerning it too, she said": according to this explanation, not only is the answer "Go and diminish," etc., not a punishment, but it even contains some consolation and appeasement for her. That is: you have already diminished yourself, and you need not be so ashamed. [TN200110]

Yad Yehudah - כז

"Thereby it will rule by day and night": this is the second answer the Holy One, blessed be He, gave it, "Go and rule by day and night." The moon will assist the sun in ripening fruits, as he concludes shortly.

Yad Yehudah - כח

So we find with man and woman, likened to sun and moon: righteous women assist their husbands, as our Sages said, "If he merits, a help." They do so by raising the children and saving their husbands from sin, as Rabbi Hiyya told Rav in chapter 6 of Yevamot (page 63a). Rashi explained "from sin" as thoughts of transgression. The master explains it as the sin of intercourse itself through deficiency and excess: deficiency in one who does not marry and does not wish to fulfill procreation's commandment; excess in one who engages in forbidden intercourse.

Yad Yehudah - כט

Although the moon beside the sun is like a lamp at midday, as our Sages said in the Gemara that the moon asked, "What advantage is that? What use is a lamp at midday?"

Yad Yehudah - ל–לב

So it is also with man and woman: the principal governance belongs to the man, in that he is commanded concerning procreation and the woman is not, as stated there. Furthermore, our Sages said in Qiddushin concerning honor for father and mother that the father takes precedence, since he and his mother must honor his father. They explicitly said that wherever betrothal takes effect without transgression, the child follows the male.

Yad Yehudah - לג

"Multiplying the likeness": that is, [gap] procreation.

Yad Yehudah - לד

"With the luminaries too": likewise with the luminaries, although the sun is principal and ripens the fruits, as it is written, "The precious produce of the sun," the moon nevertheless assists it, as it is written, "The precious yield of the moons." Some fruits are ripened by the moon, such as cucumbers and gourds, as Rashi explained there.

Yad Yehudah - לה

"Moreover, she holds what is entrusted": as stated in the Zohar, Be-Shallah, page 68: "Like a king who joined with the matron," etc. [gap] "small luminary" [gap] "to fill his house with everything needed and bring food and sustenance into it. Once night enters and the female receives everything" [gap] "as it is written, 'She rises while it is still night and gives food to her household,' etc.—she, not he" [gap]. See there. The intention concerns Keter and Binah together, namely Tiferet and Malkhut, male and female [gap] by day and the female by night; once night enters, the female receives everything [gap]. These are the master's words. [TN200111]

Yad Yehudah - לו

"This too" is diminution and lowliness for the moon on one side, greatness and importance on the other: greatness in its rule, receiving everything; diminution in giving sustenance also to the external forces that rule at night, just as to those performing commandments then.

Yad Yehudah - לז

"For she distributes by his authority": that of the daytime governance, and from his possessions to

Yad Yehudah - לז - continued

whoever needs—to those performing commandments, the great, and to the external forces, the small.

Yad Yehudah - לח

“Multiplying the likeness”: that is, the commandment of procreation.

Yad Yehudah - לט

“Opposite them it is written”: “You set darkness and it becomes night; in it all the beasts of the forest creep” (Psalms 104). “Beasts of the forest” is a designation for the external forces. She gives food to her household, as stated in the aforementioned Zohar, Bereshit.

Yoel Moshe - 1

“The parables of the accusation,” etc.: the language of parables. “Neither they knew”: the luminaries. “Nor their movers”: the angels. For whom and for what were they created? Man had not yet been created.

“The hint is in qitrug, numerically siah,” etc.: if you wish to know its explanation, know that man’s intention is explained: everything depends on the deed below. One who merits nefesh brings the unification of the he in the Name, for the strengthening of the judgments from the female side; the influx is made from Yah [?], a silver carriage [?]. One who merits ruah: when they perform a commandment below through the unification of vav-he in the Name, mercies grow stronger from the male, and this is ruah. One who merits neshamah draws upon Yesod, vav-he, light from the first he in the mystery of the shelter of peace: through Yesod, called the Life of the Worlds, as above, chapter 12 of Heqor Din, part V, chapter 12; see there. Likewise hayah comes from the yod of the Name, and yehidah from the tip of yod, in the uniquely treasured one. Thus everything depends on awakening below. [TN200112]

The mystery of siah is explained in the Zohar, Bereshit, page 132: it means bringing down the influx from the first three, the shin of siah, three heads, through Yesod—the hai of siah—which is the Righteous One, Life of the Worlds. Its wording is: “Shin: three branches of the tree, which are the three fathers,” etc.; see there. The mystery of na‘ar and na‘arah is known: na‘ar is numerically shin [ShYN], the five powers of judgment, five times dan,

Yoel Moshe - 1 - continued

numerically shin [ShYN]. Na‘arah has the numerical value 325: alef from Ehyeh in Binah sweetens the powers of judgment, one for each—one for each power of judgment, making one—and it becomes 325 with he [?]. From judgment there comes lordship, Adonai, through the alef that sweetens those five judgments: five times Adonai. Here too, siah and sihah are like na‘ar and na‘arah. The mystery of the matter is that ha-shemesh, the sun, numerically equals ShN and 325; me’orot, written defectively, numerically equals siah and sihah [?]. This is the mystery of “The LORD’s saying is refined.” See Zohar, Bereshit, 76. One may further interpret the word amrat outside our present path: Ehyeh numerically equals Keter through atbash, whose letters are TaTzMTz; reverse it to Ehyeh, and according to the reckoning of me’orot. Examine this closely. [TN200113]

“It sought horns on this ground,” etc.: because it has no teeth, it therefore sought horns. “The length of the debate,” etc.: the moon’s debate with the blessed LORD proves that its intention was not for its own sake, for had its intention been for its own sake, it ought immediately to have diminished itself without dispute. Moreover, the moon was not appeased after the diminution until the Holy One, blessed be He, said, “Bring atonement for Me for diminishing the moon.”

“The first answer came,” etc., joins what preceded: since there was a desire to benefit others, they therefore said that it should diminish itself. Originally it was the seventh degree, but now it descended below and became the tenth, so as to clothe itself in Beriah, Yetsirah, and Asiyah, in the mystery of “one wheel upon the earth.” This is the diminution, as though, as it were, part of it were not in Atsilut. It is a vessel for awakening the influx from below in the mystery of feminine waters, and then the lovingkindnesses grow stronger. This is “a woman emits seed first”: through awakening below, the influx increases, and she bears a male, the increase of lovingkindnesses. This suffices for greater understanding.

“For when the moon,” etc.: the difficulty is why she sensed her deficiency. Although they cannot contain his lovingkindnesses owing to their extreme subtlety, they can nevertheless contain them better

Yoel Moshe - 1 - continued

than her powers of judgment, which are exceedingly harsh. Thus she needs his sweetening more; thereby she will rule. See Ma'arekhet Elohut, page 94, and you will find this matter well explained. "This too affords it," etc.: it diminishes itself of its own accord and has consolation, for they are not alike, etc.

"Deficiency," etc.: he expounds sin in the sense of deficiency, as in "I and my son Solomon shall be sinners." They save from the deficiency involved in neglecting procreation, and also literally, so that we

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Yoel Moshe - 1 - continued

do not sin through forbidden sexual relations. "Rather, she holds what is entrusted," etc.: in the Zohar, Be-Shallah, page 88: "The king issued a proclamation: Henceforth all the king's affairs shall be handed over to the matron." See there, well explained; at the beginning of the page, "And above them he entrusted the matron." "Multiplying the likeness": fulfilling procreation, for whoever does not engage in procreation is as though diminishing the likeness, as our Sages expounded.

Em Kol Hai - Part I (א) - Chapter 14 (יד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו

Yoel Moshe: 1

Yad Yehudah - א

"That we mentioned above": section 5.

Yad Yehudah - ב

"It is evident," etc.: the Zohar's wording there is: "God created the two great luminaries. Initially the two lights were joined together," etc., as above in section 5, through "and is called a lion." "The moon said before the Holy One, blessed be He: Can one king use two crowns together? Rather, this one separately and that one separately. He told it: I see that your desire is to become a head to foxes. Go and diminish yourself, for although you will be their head, you have less than you had," etc.; see there. From the Holy One's saying to it, "I see that your desire is to become a head to foxes," it is evident that

Rema of Fano

From the passage on Song of Songs in the Zohar that we mentioned above, it is evident that the moon itself opened its mouth in wisdom to request this diminution. Jonathan ben Uzziel said that both luminaries were great for twenty-one hours less 672 parts, out of 1,080 per hour. Their mnemonic is 'ittim, times, reckoned with the large values of the final letters M.N.Tz.P.Kh. Its numerical equivalent is "You shall have mercy on the world," which is fifteen times seventy-two, after "By Yah, the LORD, the Rock of worlds." The Name spelled out with yods equals seventy-two. Furthermore, the backs of the four spellings of the ineffable Name—single, double, triple, quadruple for each—total 624. The Name Ehyeh has three spellings, totaling 455; together they number 1,080 with the inclusive unit. Again, twenty-four times the Name spelled out with alefs equals 1,080,

Yad Yehudah - ב - continued

it itself sought diminution. This is diminution in itself: becoming a head to foxes and not a tail to lions, for a lion's tail is nevertheless a lion, and a fox's head is a fox. So it is also stated in the Zohar, Terumah, page 229; see there.

Yad Yehudah - ג

"Jonathan ben Uzziel said": in Bereshit, on "God made the two great luminaries": "The LORD made the two great luminaries, and they were equal in their glory for twenty-one hours less six hundred and seventy-two parts of an hour. Afterward the moon spoke," etc.

Yad Yehudah - ד

"Out of 1,080 per hour": thus the master explains, for an hour is indeed divided into 1,080 parts, as

Yad Yehudah - ד - continued

is known from our science of intercalation. This is not only because this number lends itself to division into small whole numbers, as Maimonides wrote in chapter 6 of the Laws of Sanctifying the Month, but also because it contains great mysteries according to the truth, as will follow.

Yad Yehudah - ה

The mnemonic for 1,080 is ‘ittim, which equals 1,080 when reckoning the final letters M.N.Tz.P.Kh: after tav comes final kaf, which is 500, and after it final mem, which is 600. Thus ‘ittim amounts to 1,080. See the Treatise on Times, section 9.

Yad Yehudah - ו

“You shall have mercy on the world” likewise numerically equals 1,080.

Yad Yehudah - ז

“Which is fifteen times seventy-two”: this equals 1,080, after “By Yah, the LORD”: fifteen times the Name YHVH, which is seventy-two spelled out with yods—YVD HY VYV HY.

Yad Yehudah - ח

We further find 1,080 in the Name YHVH as follows: with the backs of its four spellings. These are the alef spelling, YVD HA VAV HA; the he spelling, YVD HH VV HH; the yod spelling, YVD HY VYV HY; and the spelling with three yods and one alef, YVD HY VAV HY. We reckon each as single, double, triple, and

Rema of Fano - continued

corresponding to the twenty-four permutations of the Name Adonai, as is known: four stones build twenty-four houses. The sage, of blessed memory, has another approach to 1,080 in his book Pardes Rimmonim. [TN200114]

According to what we explained, the luminaries’ equality lasted twenty full hours, corresponding to the twenty letters in the first two spellings of the four-letter Name, from whose side there is no diminution of the moon at all. The third spelling, that with alefs, since the moon’s diminution began from and within it, is reckoned as only one hour. During seventeen of its forty-five parts the luminaries were still great, corresponding to its first two letters, yod-vav, and the central point of dalet. For the master said, “It was yod”: it is one out of ten in the first yod and one out of six for vav. This suffices. Once this small yod began spreading sideways to take the form of dalet, poverty and diminution began, after “He cast from heaven the earth of Israel’s Tiferet.” [TN200115]

The part cast down is the spelled-out AD, numerically 671, plus the inclusive unit: “constricted is the strength of koh.” This is the gate we mentioned: the diminution was in the last twenty-eight parts of this spelling, which are 672 parts of the hour, for “by the wrath of the LORD of Hosts the earth was darkened.” Alternatively, the twenty-one hours mentioned by ben Uzziel hint at the Name Ehyeh, the upper gate, as is known, less the parts we mentioned—671 plus the inclusive unit—the lower

Yad Yehudah - ח - continued

quadruple: first we take the single element, then that element with what follows it, making it double; then both with what follows them, making it triple; then the three with what follows them, making it quadruple.

For example, in the alef spelling YVD equals twenty, the single element. HA following it equals six; with the single twenty it makes twenty-six. We now have twenty and twenty-six, totaling forty-six. VAV equals thirteen; with the preceding twenty-six it makes thirty-nine, which with the stated forty-six totals eighty-five, the triple stage. HA is six; with thirty-nine it is forty-five, which with the stated eighty-five totals 130. In this manner the he spelling totals 144, the yod spelling 184, and the three-yod-and-alef spelling 166. All four spellings total 624.

Ehyeh likewise has three spellings: the alef spelling, ALP HA YVD HA, amounts in this manner to 143; the he spelling, ALP HH YVD HH, to 151; and the yod spelling, ALP HY YVD HY, to 161. Altogether they are 455; with the stated 624 they total 1,080 less one, and the inclusive unit completes the number. [TN200117]

Yad Yehudah - ט

In another manner you find 1,080 in YHVH: twenty-four times YHVH

Yad Yehudah - ט - continued

spelled with alefs, YVD HA VAV HA, which equals forty-five. Twenty-four times forty-five equals 1,080. The reason for counting twenty-four times is the twenty-four permutations of Adonai, each indicating the alef spelling of YHVH.

Yad Yehudah - י

"For four stones," etc.: as we learned in Sefer Yetsirah. It means that four letters make twenty-four words by exchanging their permutations.

Yad Yehudah - יא

According to what we wrote, that 1,080 corresponds to the Name's spellings, we may also say that the twenty-one hours less 672 parts mentioned by the translator Jonathan follow this approach. Twenty hours correspond to twenty letters in YHVH's first two spellings: the two yod spellings, one containing an alef.

Yad Yehudah - יב

"From whose side there is no diminution": therefore each letter is reckoned as one hour.

Rema of Fano - continued

gate. Likewise twenty-six times twenty-six is 671 with four letters and the inclusive unit. All was foreseen at the beginning of thought, for me'orot, luminaries, is written defectively, since the diminution caused "the LORD's curse in the house of the wicked." "Let there be luminaries," together with the four letters and the word, numerically equals 671. This too suffices for the intended point. [TN200116]

Most of what appears in tractate Hullin as an exchange between the moon and the righteous Judge is presented in the Zohar on Song of Songs as a premise agreed upon by both speakers. For every woman who knows a man acquires a master for herself by choice and consent, in the sense of "A woman is acquired." They changed the first expression, saying, "It is impossible for one king to use two crowns together, but this one separately and that one separately." Here the king is the Holy One, blessed be He, and the two crowns are the sun and moon. Their desired equality for attaining their purpose will not be fitting until each is first recognized in its own perfection. This is a mishnah: "A virgin is given time," etc., "and likewise the man is given time to provide for himself."

Yad Yehudah - יג

"Seventeen parts out of forty-five": the value of the alef spelling. Correspondingly, if you also divide the hour into forty-five parts, each includes twenty-four of the 1,080 parts, since twenty-four times forty-five gives that total. During these seventeen parts of the twenty-first hour both luminaries were still great: 408 of the 1,080 parts, since seventeen times twenty-four equals 408. Together with the stated 672, they total 1,080. Likewise, subtracting the 672 parts in which diminution occurred from 1,080 leaves 408.

Yad Yehudah - יד

"With yod-vav," etc.: sixteen of these seventeen parts correspond to the two letters yod-vav in YVD of this spelling. They cannot be counted as hours, for not even one whole hour elapsed in this spelling; therefore they are reckoned as fractions of an hour. The seventeenth part corresponds to one point in the dalet following yod-vav: the central point of dalet at the southeastern corner.

Yad Yehudah - טו

"For the master said" concerning it in the Tiqqunim, "It was yod; it is one out of ten," etc.: one of a tenth part, for the two letters preceding it, together with it, are ten parts. [TN200118]

Yad Yehudah - טז

Once this small yod—the central point in dalet—began spreading sideways in length and breadth to assume dalet's form, poverty and diminution began:

Yad Yehudah - טז - continued

immediately after the seventeenth part, the moon was diminished.

Yad Yehudah - יז

After "He cast from heaven to earth the glory of Israel" (Lamentations 2). According to its plain meaning, the glory is what was cast down, and earth is the place to which it was cast. The master explains that earth is what was cast down and is

Yad Yehudah - יז - continued

joined to Tiferet: He cast down the earth of Israel's Tiferet. It hints at the spelled-out Name Adonai, Malkhut, the earth of Tiferet. Ra'aya Meheimna, Mishpatim, page 208, expounds similarly: "Who placed earth in heaven, that it says, 'He cast earth from heaven'? Rather, certainly this is the Shekhinah, with Tiferet alongside Her," etc.; see there. The master gives the reason: the portion cast down from the twenty-first hour—the stated 672 parts in which diminution occurred—corresponds to the spelled-out Name Adonai, ALP DLT NVN YVD, which equals 671, and 672 with the inclusive unit.

Yad Yehudah - יח

"Behold, in it, strength is constricted": the Zohar's wording in Va-Yishlah on "If you slacken on the day of distress, your strength is constricted": "koh, strength, constricted." The master intended to expound it: twenty-eight constricted parts out of forty-five parts per hour, for the first seventeen parts had perfection and the last twenty-eight diminution, totaling forty-five. "Constricted strength" is Malkhut, as is known. [TN200119]

Yad Yehudah - יט

"This is the gate we mentioned": the spelling of Adonai, called the gate of heaven, Malkhut.

Yad Yehudah - כ

"In this spelling": of Adonai.

Yad Yehudah - כא

"Which are 672": every one of the forty-five parts equals twenty-four of the 1,080, as stated, and twenty-four times twenty-eight is 672, after "By the wrath of the LORD," etc. (Isaiah 9). That is, by the number of 'evrat in the LORD's spelling, the earth of Tiferet was darkened.

Yad Yehudah - כב

"The Name Ehyeh": whose numerical value is twenty-one, the upper gate, Keter.

Yad Yehudah - כג

"Which are 671": the language of a gate, the lower gate, Malkhut. This is the Name Adonai, whose full spelling has that value, and 672 with the inclusive unit.

Yad Yehudah - כד

Likewise, twenty-six times twenty-six—the numerical value of YHVH—amounts to 666; with four letters and the inclusive unit, it is 671. [TN200120]

Yad Yehudah - כה

Everything stated concerning the moon's diminution was foreseen by the blessed LORD before its complaint, at the beginning of His thought of creating it.

Yad Yehudah - כו

For before its creation it is written, "Let there be luminaries," with me'orot lacking vav, in the sense of curse and malediction, which the moon's diminution causes, as stated in the Zohar.

Yad Yehudah - כז

"The LORD's curse in the house of the wicked": the master adopts Scripture's wording as a decorous expression, since the curse caused by the diminution comes through the wicked Samael and the nights, as explained in the Zohar. [TN200121]

Yad Yehudah - כח

"Let there be luminaries" numerically equals sixty-six / twenty-six [?]; with the four letters of me'orot and the word, it is 671, likewise hinting at the stated matter. [TN200122]

Yad Yehudah - כט

"Most of what," etc.: the master returns to explaining the Gemara concerning the moon's diminution.

Yad Yehudah - ל

"As an exchange": rather than by way of agreement.

Yad Yehudah - לא

"By choice and consent": so here with the sun and moon, the matter must be agreed upon by both.

Yad Yehudah - לב

In the sense of the mishnah, "A woman is acquired." The Gemara says: why not teach, "A man acquires"? If it taught "acquires," I might think even against her will. It teaches "A woman is acquired": with her consent, yes; without her consent, no.

Yad Yehudah - לג

In the Zohar they also changed the first expression given in the Gemara: "It is impossible for two kings to use one crown." In the Zohar they said, "It is impossible for one king," etc.

Yad Yehudah - לד

Here in the Zohar the king is the Holy One, blessed be He, and the two crowns are sun and moon. In the Gemara, sun and moon were designated two kings, and their rule a crown.

Yad Yehudah - לה

“It will not be fitting for them,” etc.: the moon’s intention in saying, “It is impossible for one king to use two crowns together,” was that each be recognized in its own perfection. Although according to the Gemara, as explained above in section 11, the moon desired shared governance with the sun in complete equality, the Zohar nevertheless does not disagree with the Gemara. According to the Zohar too, it first opened its mouth in wisdom to say that each should be recognized in its own perfection, so that afterward it might likewise come to complete equality and partnership with the sun. Before each one’s perfection is recognized separately, equality will not suit them.

Yad Yehudah - לו

“And it is a Mishnah: ‘They give,’ etc.” Evidently, a time was intended for each one separately to attain its perfection.[TN200123]

Yoel Moshe - 1

“From the Zohar that we mentioned,” etc.: above in section 5; the Zohar passage is on page 22a. It says there, “The Holy One, blessed be He, said: I see in you that your desire is to become a head to foxes.” End of quotation. Thus it appears explicitly that she requested this diminution.

“Their mnemonic is ‘ittim,” etc.: ‘ittim numerically equals 1,080, with closed mem worth 600. The positions of the final letters M.N.Tz.P.Kh follow tav: thus final kaf is 500, and final mem is 600. See the introduction to the book Avodat Shem, where it is explained more fully. Fifteen times seventy-two equals 1,080. “By Yah, the LORD”: Yah equals fifteen, and fifteen times the LORD, the Name of seventy-two, YHVH spelled with yods: “the Rock of worlds.” [TN200124]

Again, the backs of the ineffable Name YHVH in its four spellings: with yods, YVD HY VYV HY, the Name of seventy-two, by double and triple reckoning, etc., amounts to 184. Thus YVD equals twenty; YVD HY equals thirty-five; twenty[?] and thirty-five amount to fifty-five. YVD HY VYV equals fifty-seven; fifty-five and fifty-seven equal 112. YVD HY VYV HY equals seventy-two; 112 and seventy-two total 184. Likewise the he spelling, the Name of fifty-two, YVD HH VV HH, totals 144 in that manner. The alef spelling, the Name of forty-five, YVD HA VAV HA, totals 130 in that manner. Likewise, with two yods

Yoel Moshe - 1 - continued

and an alef, YVD HY VAV HY, the Name of sixty-three, it totals 166 in this manner. The amounts 184, 130, 144, and 166 total 624. In the New Tiqqunim you will find a mnemonic for the backs: P.Q.D., Q.S.V., Q.L., Q.D.M.; understand. [TN200125]

The spellings of Ehyeh: ALP HY YVD HY totals 161. Again, the he spelling, ALP HH YVD HH, totals 151. Another spelling, ALP HA YVD HA, totals 143. The amounts 161, 151, and 143 total 455; 455 and 624 total 1,080 with the inclusive unit counted as one. In my view, this is the mystery of “Set [tenah] Your splendor upon the heavens.” “The sage has,” etc.: the Gate of Circumference. [TN200126]

“For the twenty letters”: in the first two spellings, YVD HY VYV HY, the seventy-two spelling, and the sixty-three spelling, YVD HY VAV HY. In all there are twenty letters, corresponding to the twenty hours in which both luminaries were perfect. “Sixteen parts out of forty-five,” etc.: divide 1,080 into forty-five parts, and each part is twenty-four parts. Sixteen times twenty-four is 408: the luminaries were still equal. The remaining 672 were deficiency, for 672 and 408 total 1,080. Thus in the two Names of seventy-two and sixty-three they were equal; in the third spelling, the Name of forty-five, diminution began. Although it has ten letters, all are therefore counted as one hour. [TN200127]

The first sixteen of the forty-five parts are the first yod of the Name of forty-five, the vav of its spelling beside yod, and the middle point of the spelled-out dalet, which is one. The master said, “It was yod,” in the Tiqqunei ha-Zohar: initially dalet was yod, then spread in length forward and downward and became dalet. That point is one out of ten in the first yod and one out of six in the first vav of the spelling. For yod in its entirety comprises the whole configuration of Hokhmah; when divided into its spelling, the yod is the first three, the vav the six extremities, and the dalet Malkhut. Thus she is one out of ten in the first yod and one out of six in vav. Taking one from dalet leaves three, and the other three letters of the Name of forty-five are HA VAV HA: together the value is twenty-eight, which is 671 parts. For twenty-eight times twenty-four—the twenty-eight forty-fifths of the hour—equals 671 [?]; counting the inclusive unit as one makes 672. The full spelling of Adonai, ALP DLT NVN YVD, also

Yoel Moshe - 1 - continued

totals 671. The gate of heaven is the Name Adonai, “the one forming—strength, thus[?]”: the attribute Malkhut is called koh. The moon’s diminution began in dalet, as above, and dalet is Malkhut, as above. This is the mystery of the moon’s diminution, and this kaf hints at the twenty-eight parts out of the forty-five divisions of the 1,080, as above. [TN200128]

This is the mystery of “How good [mah tov]”: the sixteen parts of the Name of forty-five, “brothers dwelling together,” when the luminaries were equal. See Rashi’s explanation in Isaiah, section 5, on “distress and light,” etc. The principal matter concerned Sh.Q., as above. “Distress, strength, thus”[?] has the numerical value of “good and evil,” for this verse also includes the sun’s diminution from what had been three hundred forty-three—or sixty-three[?]—thousand[?]; for “distress, thus”[?] has the numerical value of sixty-three[?]—Elohim, or parts[?]—of the sun. [TN200129]

“The earth of Tiferet,” etc.: Malkhut, called earth, as is known; heaven is called Tiferet. “The earth was darkened,” etc.: meaning, it was darkened. “The upper gate,” etc.: the fifty gates of Binah are the upper gate, Ehyeh; the lower gate is Adonai. “A woman is acquired”: she is acquired by him, for the man is the husband and rules over her. Therefore the moon itself diminished itself. [TN200130]

Yoel Moshe - 1 - continued

“They changed the first expression,” etc.: the Zohar changed the expression: the Gemara says, “It is impossible for two kings to use one crown,” while the Zohar says, “It is impossible for one king to use two crowns.” In the Gemara the crown is Yah and the kings are sun and moon; here it is the reverse. It said, “It is impossible for one king”: for the influx from the letters Yah to be in complete unification when they are crowns together, in the mystery of two faces without union. Rather, this one must be separate and that one separate; then the influx can pass through two crowns together, so that she separately may rectify the lower worlds, Beriah, Yetsirah, and Asiyah, and his rectifications separately concern the upper worlds.

This is the mystery of giving a virgin twelve months to prepare her adornments, and likewise giving time to the man. In the hidden teaching these two preparations are the twelve oxen beneath Solomon’s sea, whose action is to raise the deeds of the lower worlds in the mystery, and the preparations of the twelve diagonal boundaries above through Binah. Twelve months[?] in the moon below also exist in the revealed teaching; on this matter he established chapter 15. This is the mystery of “One called to the other”: his twelve preparations and her twelve preparations. [TN200131]

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Historical index: Em Kol Hai - I - Chapter 14

Em Kol Hai - Part I (א) - Chapter 15 (טו)

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“For this reason,” etc., continues the preceding section: the blessed LORD granted the moon’s request that its perfection be recognized separately. Therefore He answered, “Let Israel count days and years by you,” as stated in

Rema of Fano

For this reason, the principal determination of the appointed times depends on the moon, although it watches the sun’s courses, for all its salvation and desire are to cleave to him. It circles the whole vault of heaven in approximately twenty-seven and a quarter days, reaching the place where

Yad Yehudah - א - continued

the Gemara.

Yad Yehudah - ב

“Although it,” etc.: although the moon’s eyes are always upon the sun’s course and its entire desire is to cleave to him, so that for this reason it comes by the longer course and

Yad Yehudah - ב - continued

approaches him in a short time, the principal determination nevertheless depends on it, in approximately twenty-nine and a quarter days. For between one renewal and the next are twenty-nine days, twelve hours, and 793 parts, as is known. Its renewal occurs when it joins the sun, that is, when in its own sphere it is directly beneath the sun in his sphere. During this time the sun too moves from his place, traveling about one-twelfth of his sphere, whose revolution takes 365 and a quarter days. One-twelfth of the moon's course takes approximately two and a quarter days. Thus subtracting these two and a quarter days from twenty-nine days, twelve hours, and 793 parts leaves approximately twenty-seven and a quarter days. In the remaining two and a quarter days, the moon travels and overtakes the sun wherever he is. [TN200134]

Yad Yehudah - ג

At the moment when conjunction occurred in the preceding month.

Yad Yehudah - ד

"And two-thirds of an hour": which are 793 parts. [TN200135]

Yad Yehudah - ה

"Then," at conjunction, the moon's upper face shines. All astral bodies are set in the firmament half upward and half

Rema of Fano - continued

it first stood beneath the sun at the moment of the preceding conjunction. In approximately another two and a quarter days it again catches up with him and joins him; there another birth of the moon is reckoned for it, as is known. Thus in two and a quarter days, plus about half an hour, the moon travels as far as the sun travels in approximately twenty-nine and a half days and two-thirds of an hour. [TN200132]

It is known that it has no fewer than twelve conjunctions a year. Then its upper face shines, for the sun has never seen the moon's deficiency. These are the ways of peace between him and her, even after the accusation, as we explained it. This is the burnt offering of each month in its month: she is the one ascending beside him, without doubt. Yet we still need to bring a goat as a sin offering, since from this point onward she distances herself from her beloved to give us light. So they concluded in Sefer ha-Bahir: there is descent in the sin offering, for it is written on the day that took ten crowns, "He descended from performing the sin offering." Therefore the month is sanctified only after conjunction with the sun, when she renews herself and ascends with him, as his lamp shines over her head. [TN200133]

The months of the year are named after him. They are no fewer than twelve, corresponding to the tribes of Israel, of whom it is written, "Joy for the upright of heart": simhah, joy, numerically equals 353 days, the shortest year. Nor

Yad Yehudah - ה - continued

downward, the latter visible to us. At conjunction the moon's lower face, facing our eyes, is unilluminated, since the sun's light, being directly over the moon, does not reach it so as to illuminate its lower face. Its upper face, however, shines from the sun's light, for "it has never seen," etc., as stated in Rosh ha-Shanah: the moon's deficient horns are never directed toward the sun. The sun's eyes do not see the moon's dark place; rather, the face of the moon that the sun sees at conjunction is illuminated.

Yad Yehudah - ו

Such was the case in conjunctions: these are the ways of peace between sun and moon, whereby the blessed LORD appeased it, saying, "Let Israel count by you," etc.

Yad Yehudah - ז

"This is the monthly burnt offering," etc.: this is also undoubtedly the reason for the words "monthly burnt offering," because the moon ascends to the sun at its renewal.

Yad Yehudah - ח

"Yet we still," etc.: the goat as a sin offering is because, from its renewal onward, the moon distances itself from the sun and descends from him; there is descent in the sin offering. This is "Bring an offering for Me," meaning on My account, because I caused the moon to descend from the sun.

Yad Yehudah - ט

"In Sefer ha-Bahir": it is in the Zohar, Pinehas, page 428. See there, where it is expounded according to its approach.

Yad Yehudah - י

Therefore the court does not sanctify the month by fixing it at the completion of the moon's revolution in its sphere, after twenty-seven days as mentioned, but only after twenty-nine days, twelve hours, and 793 parts, the time of conjunction.

Yad Yehudah - יא

After the sun the months are called "months of the year," for it is known that the year is attributed to the sun, which circles its sphere in one year, not to the moon, which circles its sphere in twenty-seven days, as mentioned.

Rema of Fano - continued

are they increased beyond thirteen, when Joseph's tribe divides in two. All correspond in number to the attributes of mercy, which at their source are twelve and, with the inclusive unit, thirteen. None of our years exceeds 385 days, numerically Shekhinah. Just as the moon willingly diminishes herself in a moment and turns to the world's needs, so do the righteous, and they are called by her name. Although the determination of the appointed times has been placed entirely in their authority—even when misled, inadvertent, or deliberate, according to the exposition of "you" three times—they nevertheless make themselves small before the Lord of all the earth, Who reveals His counsel to His servants and makes His covenant known to them. For right governance required that time be entrusted to their hands, since it is created, as we are.

Yad Yehudah - יב

"No fewer than twelve": months.

Yad Yehudah - יג

"The shortest year": a deficient year.

Yad Yehudah - יד

No more than thirteen months, corresponding to thirteen tribes when Joseph's tribe divides into two, Ephraim and Manasseh.

Yad Yehudah - טו

"At their source": the twelve-letter Name, namely the twelve letters of the three occurrences of YHVH in the priestly blessing, corresponding to the twelve permutations of YHVH from the aspect of mercy within them.

Yad Yehudah - טז

"Beyond 385 days": in a leap year.

Yad Yehudah - יז

In a moment after conjunction it diminishes itself and turns away from the sun, despite its great longing for him.

Yad Yehudah - יח

So too the righteous diminish themselves before the blessed LORD and are therefore called by the moon's name. This is what they said in the Gemara: the Holy One, blessed be He, told it, "The righteous shall be called by your name." The master explains that they diminish themselves as it does.

Yad Yehudah - יט

According to the exposition of "you" three times: they said in the Gemara, "You, even if inadvertent," etc.

Yad Yehudah - כ

They make themselves small, fear mistakes and inadvertent errors, and rely in this upon the blessed LORD, Who reveals His counsel to His servants.

Yad Yehudah - כא

"For right governance," etc.: do not wonder that determination of the appointed times was given to them even through mistake, inadvertence, or deliberateness. For this is indeed right judgment: time should be entrusted to their hands, since it is something created, as we are, through the creation of the luminaries by which time is measured. It is likewise written, "Days were formed," and this will be explained in the next chapter.

Yoel Moshe - 1

"In two days," etc.: from twenty-seven days until twenty-nine days, twelve hours, and 793 parts, it travels and overtakes the sun. What the sun travels in twenty-nine days, twelve hours, and 793 parts, the moon travels in two and a quarter days and somewhat more, etc.

"Then its upper face shines," etc.: the counterpart above is explained in part III of M.T.H., chapter 4. Knowledge is in the mystery of daat in Tiferet, in

Yoel Moshe - 1 - continued

the mystery of “Your people are all righteous” and “The LORD knows the way of the righteous.” The defect is in the aspect that is in Malkhut, that is, from the aspect of her garment, in the mystery of “one wheel upon the earth.” The sun, which is in Tiferet, has never seen the inwardness of the moon, for the moon is from him through the sun; and its explanation in the activity: returning[?] the intellect[?] to daat, as above. According to this, “its upper face” is precise; examine it. [TN200136]

“For there is descent in the sin offering,” etc.: it does not resemble her ascent on festivals and Sabbaths, when she ascends as far as Keter. At the New Moon she stands in the place of Tiferet and receives the influx from above. [TN200137]

“After him the months of the year are named,” etc.: Sefer Yetsirah has “world, year, soul.” That is, world is Binah; year is Tiferet; soul is Malkhut. Therefore the months of the year are called by that name: the mystery of conjunction with the sun, which is in Tiferet; she renews herself and ascends with him.

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Historical index: Em Kol Hai - I - Chapter 15

Yoel Moshe - 1 - continued

There are no fewer than twelve months a year, corresponding to the twelve tribes. [TN200138]

“The shortest year,” etc.: when the year is deficient, it therefore has 353 days, the value of simhah. In intercalation there are thirteen months, corresponding to Joseph’s two sons when divided in two. “The attributes of mercy,” etc.: the thirteen attributes in the Torah. “Exceeding 385”: when the year is intercalated, it exceeds a deficient year of 353 days. This is “Joy for the upright of heart,” numerically 385, the value of Shekhinah. This is the mystery of “For [gap] YHVH,” numerically the twelve months of the year. Jerusalem had twelve gates. [TN200139]

“They are called by its name,” etc.: for there in the Gemara, “Let the righteous be called by your name,” concerning the appeasement of the moon. “Since it is created”: time is created, as we are. [TN200140]

Em Kol Hai - Part I (א) - Chapter 16 (טז)

Yad Yehudah: כא–יט · יח · יז · טז · טו · יד · יג · יב · יא · י–ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

“Would that they were wise,” etc., continues the end of the preceding section. The master says: would that investigators who boast of the wisdom of investigation and hold that an ordering of times may rightly be spoken of even in relation to Him understood that this is not so. For it is written, “For everything there is a season,” etc., “under heaven” (Ecclesiastes 3). Time is the measure of day and night, the reckoning of

Rema of Fano

Would that those who boast of investigation were wise and understood this! Do they not know, do they not comprehend, that “for everything there is a season, and a time for every purpose” only “under heaven,” but not above heaven at all? Even the unmeasured duration by which they designate what preceded the beginning of reckoning the measure of day and night is an inarticulate statement upon which contemplation is forbidden. For it is not fitting to describe His infinite primordiality, blessed be He, by

Yad Yehudah - א - continued

the sun’s rising and setting over the earth. The sun itself is in the firmament of heaven, but above heaven, where the luminaries are not, time cannot be spoken of.

Yad Yehudah - ב

“Even duration,” etc.: not only is it inappropriate to apply time—the measure of the sun’s course—to Him; even duration of time unmeasured by the sun’s revolution or by anything else may not be spoken of in relation to the blessed

Yad Yehudah - ב - continued

LORD. For even unmeasured temporal duration contains past and future, which cannot be said of Him, since He is always present, as he concludes.

Yad Yehudah - ג

"By which they designate": the investigators so designate the period before the luminaries were created, when time could not actually be measured; they therefore called it duration.

Yad Yehudah - ד

There is no past or future there at all. Our saying of Him that He was and will be is relative to us.

Yad Yehudah - ה

Time should therefore be attributed to human beings, the world, heaven, and the like, which are conditioned by time, time being their cause.

Yad Yehudah - ו

Job said, "Are Your days like the days of mortal man, or Your years like the years of a mighty man?" (there, chapter 10). The days of the Holy One, blessed be He, have no relation, etc., as stated in the Zohar. Human days end either in his death or in the absence of the ordinances of heaven by which they are conditioned. The days of the Holy One, blessed be He, are otherwise; they have no relation to this.

Rema of Fano - continued

duration, even if we call it unmeasured. Duration, by its nature and property, necessarily contains past, present, and future. None of this applies to the primordiality and eternity absolute in His existence alone, exalted above every blessing and praise. There is no past or future there at all: neither before time was created, nor now, when we are described in terms of time, nor after the ordinances of heaven come to an end.

Time should therefore be attributed to those conditioned by it, such as "the days of the world," "the days of heaven," and the like, and to nothing else. Therefore Job said, "Are Your days like the days of mortal man?" This means that they have no relation or likeness to the lowliest of men, according to the Zohar's approach, for his wound is incurable and his days end without hope. "Or Your years like the days of a mighty man?" Even the righteous man who overcomes his inclination, whose days are eternal and enduring, as is known, has no comparability even with "Your years": the time that changes through Your governance from judgment to mercy. This accounts for the verse's repetition and variation. [TN200141]

The day of the Holy One, blessed be He, which is a thousand years, may very fittingly be called an ordering of times. This is one of the reasons for counting between the omer harvest and the giving of Torah. It is the complete opposite of unmeasured duration, as is evident to anyone who understands. From this the verse "And You are He, and Your years shall not end" may be understood. It says

Yad Yehudah - ז

"Who overcomes his inclination": he expounds gever from the language of overcoming.

Yad Yehudah - ח

"As is known": from several places in the Zohar. See H. H.D., the end of chapter 8. [TN200143]

Yad Yehudah - ט–י

"This is the time," etc.: "Your years" means the changing of His governance from judgment to mercy, not years dependent on the time of the sun's courses; attach it to that. "This accounts for the repetition and variation": Scripture repeats the matter with days and years, and changes the wording, saying enosh with days and gever with years. According to what was stated, the reason is that the years are not of the same kind of time as the days, nor is gever of the same sense as enosh. It therefore rightly uses days with enosh and gever with years.

Yad Yehudah - יא

As for our Sages' expression "like the day of the Holy One, blessed be He," it does not mean, Heaven forbid, day and years dependent on time. It too means the ordering of times of His governance, after their saying: the world exists six thousand years and is desolate for one, as it is said, "The LORD alone shall be exalted on that day." The

Yad Yehudah - יא - continued

Zohar writes, as the sage Abravanel brought in his book Ma'ayenei ha-Yeshu'ah, spring 10, palm 10: "In the seventh, a sabbatical release remains in the desolate world, and the world is rebuilt as before," etc.; see there.

All the sages of truth likewise wrote that the blessed LORD will renew His world after seven sabbatical years pass over it, and it will continue another six thousand years with one desolate. The LORD will do this seven times, corresponding to

Rema of Fano - continued

that these pronouns occur, encompassing the descriptions of providence that changes from revealed to concealed, while He is one in both, as in "Blessed are You, LORD, Who has sanctified us." Its ordering of times, together with them, has no end. Observe "Your years," which is feminine, and "shall not end," which is masculine. The verse's conclusion is expounded not only concerning what immediately precedes it, but also concerning its beginning. Thus the endurance of the ordering of times depends on its joining the descriptions we mentioned, which together shall stand forever and ever. [TN200142]

Yad Yehudah - יא - continued

seven sabbatical cycles, forty-nine thousand years; the fiftieth year is the great Jubilee, as stated in H. H.D., part II, chapter 26; see there. The master says that the one desolate may rightly be called an ordering of times, since it is the ordered change in the time of general governance from existence to absence and from absence to existence. All existence is mercy, and absence is judgment, as our Sages said in Bereshit Rabbah: there was an ordering of times beforehand. [TN200144]

Yad Yehudah - יב

"This is," etc.: this matter is one of the reasons for the commandment of counting the omer. The Torah said, "Count seven weeks for yourself," corresponding to the world's seven sabbatical cycles, and "Count fifty days," corresponding to its years.

Yad Yehudah - יג

It is the opposite of unmeasured duration, said to be the interval before the reckoning and measure of day and night after heaven was created. Therefore they said it has no measure but does have duration. Not so on the LORD's day, which will be after the heavens dissolve like smoke and the earth wears out like a garment: it has not even duration.

Yad Yehudah - יד

"And You are He," etc. (Psalms 102): he says that these pronouns, You and He, occur together, encompassing two descriptions of providence—revealed in existence and mercy, concealed in absence and judgment. You signifies direct, revealed address, while He signifies the third person, concealed. Providence changes from revealed to concealed, as mentioned, and the blessed LORD is one in both, for YHVH is Elohim. Therefore both pronouns, You and He, come together.

Yad Yehudah - טו

Like the formula of the blessing, "Blessed are You, LORD," in direct address, concluding "Who has sanctified us" in the third person.

Yad Yehudah - טז

The ordering of times of the change in providence, hinted at by "and Your years."

Yad Yehudah - יז

They have no end: this is "shall not end."

Yad Yehudah - יח

Masculine wording, for with feminine subjects one would say tittammenah.

Yad Yehudah - יט–כא

The verse's conclusion, "shall not end," is expounded not merely concerning what immediately precedes, "and Your years," but also concerning the beginning, "And You are He." Thus the endurance of the ordering of times of providence, hinted at by "and Your years," depends on its joining the descriptions "You" and "He." Concerning them together He said, "shall not end."

Yoel Moshe - 1

"Those who boast of investigation," etc.: the philosophers who say there was an ordering of times before the world was created. "For everything there is a season and a time," etc.: as written above in chapter 19 of part IV, the ordering of times is the

Yoel Moshe - 1 - continued

six extremities of Hokhmah shining in the six extremities of Binah. These are the mystery of the two thousand years by which Torah preceded the world, before the six thousand years in which the world exists. The six thousand years correspond to the six extremities in their own place. A further degree is Malkhut, called time. But of the two thousand years by which Torah preceded the world, one cannot say there was an ordering of day and night by which we could count day, month, and year according to morning and evening, day one. For in the six extremities in their own place they are called time, day and night, through the governance of lovingkindnesses by day and powers of judgment by night, for there it is actual, in the six extremities in their place.

But before the six thousand, Torah was an ordering of times, a subtle existence in absence preceding existence; this is called measured duration. He wrote "what above": above the six extremities in their place, in the first three, the governance of lovingkindnesses and powers of judgment is in Hokhmah and Binah potentially, a subtle existence in the mystery of absence preceding existence. Before the two thousand years, however, it is not even measured; it is called unmeasured [?], and there is not even an ordering of times. This is time "under heaven": Malkhut, beneath Tiferet, called heaven, as above, is called time. "Upon heaven" are Hokhmah and Binah, the intermediate ordering of times; heaven is the six extremities in their place. But "above heaven," Keter, there is no ordering of times at all. Our calling it unmeasured duration in Keter is an inarticulate statement, as he proceeds to explain, and it is forbidden to contemplate it, etc. [TN200145]

Thus you will understand, so that the niceties of the author's words do not trouble you: at first, at first he says "under heaven," meaning heaven itself, but finally specifies "above heaven," implying that heaven too is included. Rather, this is what he means: Malkhut is time: "under" is Malkhut, and heaven likewise, namely the six extremities, where there is time, evening and morning. But "above heaven," Keter—as distinct from Hokhmah and Binah, called "upon heaven"—is not even measured.

Yoel Moshe - 1 - continued

"Above heaven" are Hokhmah and Binah, where it is called measured, an ordering of times in subtle existence, as above. All this is explained in Yonat Elem, chapter 18 [?] and chapter 46, Pelah ha-Rimmon, page 19, Ma'arekhet Elohut, page 88, and Avodat ha-Qodesh, page 113. [TN200146]

"To those conditioned by it," etc.: time may be spoken of only concerning human beings, heaven, or the world, which are conditioned by it; concerning Him, as it were, it does not apply. "Whose days are eternal, as is known": in the mystery of "Your days have drawn near to die," as explained many times in the Zohar. Even so, they have no likeness to "Your years": the six extremities in their place, in Tiferet, are called year, as above, and also an ordering of times corresponding to twenty-six thousand [?] years. Shanah, year, is the language of change and indicates the change from judgment to mercy in the six extremities of H.K.H.; they have no comparability with them. "Days" is plain wording. [TN200147]

"That we call it an ordering of times," etc.: in relation to our time. "Until the giving of Torah," etc.: meaning six thousand years and one [thousand] desolate, seven times: these are the forty-nine days of counting, a day for a year, like the day of the Holy One, blessed be He. "It is the opposite of duration," etc.: the intermediate ordering of times is called measured duration, and this is called temporal duration, unlike unmeasured duration, its complete opposite. [TN200148]

"And You are He," etc.: its mystery is that You indicates the revealed six extremities, and He indicates Arikh, which is exceedingly concealed. All is in complete unity, like a flame bound to a coal. "Your years" indicates the ordering of times, and all of them shall not end. "Like B.R.Y.," etc.: You is direct address and revealed; "has sanctified us" is third-person reference. "The verse's conclusion," etc.: "shall not end." "What immediately precedes," etc.: "Your years"; but also the beginning, "And You are He." [TN200149]

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Em Kol Hai - Part I (א) - Chapter 17 (יז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו

Yoel Moshe: 1

Yad Yehudah - א

What we said in the preceding section concerning His governance in judgment and mercy, of which it says "Your years shall not end," is also what we intend by emet, which likewise hints at it, as will follow.

Yad Yehudah - ב

After "The LORD God is true," as stated in the mishnah, chapter 2 of Berakhot: Rabbi Judah says one should not interrupt between Va-Yomer and Emet ve-Yatsiv. In the Gemara: what is Rabbi Judah's reason? Because it is written, "And the LORD God is true."

Yad Yehudah - ג

"It alone," etc.: the Shema has 245 words; to complete the number 248, corresponding to the human limbs, the prayer leader adds three words, repeating "the LORD your God, true." This comes from Midrash ha-Ne'elam on Ruth, the Zohar, Va-Yera, and the Tiqqunim, brought by the Beit Yosef in Tur, Orah Hayyim, section 61; see there. The master says that emet alone, with proper intention, suffices for an individual as the three words do for the prayer leader.

Rema of Fano

This is what we intend by emet, true, which we add at the end of the Shema, after "The LORD God is true." It alone suffices for an individual who knows how to direct his intention within it, in place of the three words added by the prayer leader. For the letters of emet are known to be the beginning, middle, and end of the alphabet. So too is the seal of the Holy One, blessed be He, of Whom it is written, "I am first"—above, to infinity; "and I am last"—below, without end; "and apart from Me there is no God"—between the extremities, which have no limitation whatsoever. [TN200150]

On this foundation, itself firm and established, the Book of the Reasons for the Commandments of Qanah, composed by Rabbi Avigdor, author of the Peli'ah, writes that the words repeated ought to be "I am the LORD your God." This also has a foundation in the Midrash ha-Ne'elam on the scroll of Ruth. Below we shall say something about it concerning the three chief officers, who are called princes of the Presence, when they bind crowns for their Master from Israel's fire offerings and prayers. Furthermore, it is written, "And the LORD God is true," meaning He and His court, as above: this is "I, the LORD." With this, the prayer leader will not err by saying emet quietly at the end of the Shema, which is inappropriate in any manner; the

Yad Yehudah - ד

"As is known," etc.: it suffices because it hints at three things, beginning, middle, and end. In the alphabet, alef is beginning, mem middle, and tav end. Concerning this our Sages said: the seal of the Holy One, blessed be He, is emet. This follows the Tiqqunim's exposition: "I am first, and I am last, and apart from Me there is no God"—I am first above, I am last below, and apart from Me there is no God in the middle. Above means from the supreme Keter, encompassing the first three, to the blessed Ein Sof; below, from Malkhut without end; and Tiferet with the other sefirot between them, which are the middle of sixty extremities. Beginning, middle, and end are hinted at by emet, and this is His seal. Thus whoever says it and directs intention to the aspects hinted at by these three things has fulfilled the obligation. The verse "The LORD God is true" likewise hints at this: the two attributes, judgment and mercy, unite in emet, beginning, middle, and end, as we said above concerning "Your years shall not end." [TN200153]

Yad Yehudah - ח

"Which have no limitation": although expressed in numerical language, they have no limit at all.

Yad Yehudah - ו

The repeated words added by the prayer leader ought to be "I am the LORD your God." The reason likewise follows what was stated: these three words hint at Ein Sof, Tiferet, and Malkhut. I hints at Malkhut, as is known; the LORD is in Tiferet; "your God" is said of the Emanator, blessed Ein Sof, in relation to those emanated from Him. Although "the LORD your God, true" likewise hints at this through emet, there is nevertheless reason to fear an error by the prayer leader, as will follow.

Yad Yehudah - ז

It also has a foundation in the stated midrash. Although it explicitly says the repetition is "the LORD your God, true," repeating "I am the LORD your God" also has a foundation there, because the matter depends on three Names. Its wording is: "The early pious ones instituted the Shema corresponding to the Ten Commandments and the number of human limbs. But three are lacking from the number of human limbs! They instituted that the prayer leader repeat and complete them. What are they? 'The LORD your God, true.' In prayer they

Rema of Fano - continued

number of words attests to this. Although many later authorities were not precise about it, our words appear more convincing than theirs.

Nevertheless, the custom has not been to repeat "I." Rather, the established arrangement transmitted to the public is that the prayer leader alone repeats "the LORD your God," and everyone adds emet only once: the individual at the beginning, not at the end, and the prayer leader at the end, not at the beginning. This is the Gemara's conclusion as settled law: "He does not repeat and say emet." It speaks without qualification: no one repeats and says emet, for the prayer leader did not say it initially. This must not be changed, for it too is agreed upon in the Zohar. The Midrash ha-Ne'elam there also explains the arrangement for an individual: to direct intention to the vavs, which have the numerical value of two Names, "the palace of YHVH"; with the emet the individual said at the beginning, these are three Names. Our approach, however, is preferable: to direct intention to emet, for at night the vavs are absent. Some nevertheless direct intention to ve-emunah, which contains amen, numerically equal to the vavs. From this and that let the Most High be praised, provided a person directs his mind toward heaven. [TN200151]

Since the law of the Shema has come to our hand, let us say something concerning the Rabbis' explanation: whoever is precise in its letters has Gehinnom cooled for him. Rav Ovadiah taught: "You shall teach them"—let your

Yad Yehudah - ז - continued

instituted three opening blessings and three concluding blessings; in the Shema, three Names at its beginning, 'the LORD our God, the LORD is one,' and three Names at its end, 'the LORD your God, true,'" etc. Since the matter depends on three Names, repetition can accordingly also apply to "I am the LORD your God," for I is a Name, as is known and as mentioned.

Yad Yehudah - ח

Below, in section 31, we shall say something about "I am the LORD your God" relevant to the three keravin mentioned below in sections 29 and 30; see there. [TN200154]

Yad Yehudah - ט

Further evidence that "I am the LORD your God" should be repeated comes from the very verse "And the LORD God is true," from which the addition is derived. "And the LORD" means He and His court, as above in section 1. This is "I, the LORD": the vav hinting at His court also hints at I, Malkhut, for the court is in Malkhut, as is known.

Yad Yehudah - י

"With this": through repeating "I am the LORD your God," it is assured that the prayer leader will not err by saying emet quietly before the repetition, which he may not do. In no manner—whether repeating "I am the LORD your God" or

Yad Yehudah - י - continued

"the LORD your God, true"—is it appropriate for him to say emet quietly. The word count attests to this: he repeats three words to complete the number, and if he said emet quietly he would need to repeat only two. But if the repetition is "the LORD your God, true," he might err by saying emet quietly and counting it within the three added words, together with "the LORD your God," which he repeats. If the repetition is "I am the LORD your God," such an error is impossible, since on that basis the repetition would in any case comprise four words.

Yad Yehudah - יא

They were not precise about this, and hold that the repetition is specifically "the LORD your God, true."

Rema of Fano - continued

study be complete. Concerning this the Gemara says that Rava answered after him: for example, "with all your heart," and similar cases. We must know what Rava teaches us, for this seems the same thing. In truth, he excluded cases so that we count as adjoining letters only identical letters, both pronounced with movement, as Rabbi Jonah attested from the accurate texts of the Gemara. There are only eight pairs: four of lameds, two of mems, one of bets, and one of pes. Their total is sixty in the reduced reckoning of Enoch. Such is the tradition of the Ari, of blessed memory, from the mouth of my teacher Rabbi Israel, may his light shine, one of his great disciples, who favored me with many essential teachings of Torah. These are ancient matters: why eight, why sixty, and why reduced reckoning. This is not their place. All the other precautions beyond these are included in being precise in its letters, but are not among the adjoining letters between which a space must be left in the same manner. This suffices. [TN200152]

Yad Yehudah - יב

"Nevertheless," etc.: the Beit Yosef already wrote that there was someone in Egypt who followed the Book of Peli'ah, and likewise in Constantinople, and the great authorities of that generation rebuked him.

Yad Yehudah - יג

Everyone, prayer leader and individual alike, adds emet only once. They do not say it quietly except that an individual praying with the congregation says at the beginning, "the LORD your God, true," and waits until after the prayer leader's repetition. He then continues in order and does not repeat emet at the end, after the prayer leader's repetition. The prayer leader says emet at the end, with the repetition, not quietly at the beginning.

Yad Yehudah - יד

This is the Gemara's conclusion. They asked:

Yad Yehudah - יד - continued

does he repeat and say emet or not? Rabbi Yohanan and Rabbah disagreed; according to Rabbah, he does not repeat, and thus we hold.

Yad Yehudah - טו

No one, even an individual, repeats. It cannot mean that it concerns the prayer leader, for he has not yet said it, and "repeats" would not apply to him.

Yad Yehudah - טז

This custom must not be changed, and only "the LORD your God" is to be repeated. It is in the Zohar and Midrash ha-Ne'elam cited by the Beit Yosef, as he explained; he wrote that whoever changes it has the weaker position, etc.; see there.

Yad Yehudah - יז

"There": in Midrash ha-Ne'elam.

Yad Yehudah - יח

To direct intention to the fifteen vavs in Emet ve-Yatsiv. The Beit Yosef wrote the reason there: fifteen vavs equal ninety, corresponding to three Names YHVH, each with its four letters equaling thirty, likewise totaling ninety. Rema, in his glosses, wrote that fifteen vavs with the reading counted as one equal ninety-one, the numerical value of amen and of the Name in its reading and writing. It is as though one said "YHVH, Adonai, emet."

The master favors this latter reason regarding two Names: the vavs equal YHVH and Adonai. This too is his expression "the palace of the LORD," for Adonai is a palace for YHVH, and heikhal likewise has the value of Adonai. Of this it says, "The LORD is in His holy palace; let all the earth be silent before Him,"

Yad Yehudah - יח - continued

as is known from the Zohar, Pinehas, page 442 [?]. It is also known from the Zohar, Bereshit, page 105, that all blessings and prayers stand before the gate of this palace. To indicate this intention, the master wrote palace in place of Adonai; they are the same. As for the third Name, saying the vavs indicate emet, the master's view is that this is unnecessary, since the individual says emet explicitly and lacks only two Names in the intention. [TN200155]

Yad Yehudah - יט

Our approach is preferable: directing intention to emet as beginning, middle, and end, as stated. For at night, in any event, when Emet ve-Yatsiv is not said and the vavs are absent, one must direct intention to emet alone.

Yad Yehudah - כ

Some direct intention in the evening service.

Yad Yehudah - כא

Equal to the vavs together with the reading counted as one.

Yad Yehudah - כב

"The Rabbis explained": in chapter 2 of Berakhot, Rabbi Hama bar Hanina's saying, "Whoever is precise," etc. He based it on the verse, "When Shaddai scattered kings in it, it snowed in Tsalmon." Further there, Rav Ovadiah taught: "You shall teach them"—let your study be complete, leaving space between adjoining letters.

Yad Yehudah - כג

"And similar cases": they taught there, 'al levavekha, 'al levavkhem, 'esev be-sadekha, va-avadtem meherah, ha-kanaf petil, etkhem me-erets —"upon your heart," "upon your hearts," "grass in your field," "you shall perish quickly," "the corner, a cord," "you from the land."

Yad Yehudah - כד

Only identical letters: the letter with which one word ends begins the adjacent word, and both letters are pronounced with movement, as stated.

Yad Yehudah - כה

In reduced reckoning, tens are reckoned as units. Thus eight lameds are twenty-four, four mems

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Yad Yehudah - כה - continued

sixteen, two nuns ten, and two pes sixteen: altogether sixty. [TN200156]

Yad Yehudah - כו

All the other precautions and exactitudes a person must observe in the Shema, such as those mentioned by the decisors, apart from these adjoining letters, are included in being precise in its letters, as Rabbi Hama bar Hanina said. One must leave space between them as between adjoining letters. Rabbi Hama teaches us that even for those exactitudes, Gehinnom is cooled for him. See below, section 20. [TN200157]

Yoel Moshe - 1

"I am first, above," etc.: the first three; "I am last, below": Malkhut. "They ought to be," etc.: I is Malkhut; the LORD, the six extremities; your God, Binah encompassing the first three. Thus one need not say "I am the LORD your God, true," but only "I am the LORD your God." ("The palace of yod": this is the Name Adonai, for heikhal and YHVH together are ninety-one, the value of ayin.) [TN200158]

"Concerning the three karkhin," etc.: they are Akatriel, Metatron, and Sandalphon, as will follow below. I heard in the name of the Zohar hadas [?] that one must not interrupt between emet and ve-yatsiv, for emet is Jacob and ve-yatsiv Joseph; body and covenant are reckoned as one. [TN200159]

"Both pronounced with movement": for example, be-khol levavekha, "with all your heart," where the lamed moves in pronunciation. "In reduced reckoning," etc.: reduced value from the side of Metatron. Four pairs of lameds, eight lameds, equal twenty-four in reduced reckoning; two pairs of mems, four mems, equal sixteen; one pair of bets gives four; and one pair of pes, two pes, equals sixteen in reduced reckoning: altogether sixty. "All the other precautions," etc.: the other things in which one must likewise be precise are included in being precise in its letters.

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Em Kol Hai - Part I (א) - Chapter 18 (יח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח

Yoel Moshe: 1

Yad Yehudah - א

“This,” etc.: the master returns to expounding the ordering of times mentioned in section 16.

Yad Yehudah - ב

Every day and every hour, for all times are equal before the blessed LORD, and a particular time cannot be spoken of in relation to above.

Yad Yehudah - ג

In the Gemara, at the beginning of Rosh ha-Shanah. In part II, chapter M.‘T. [TN200161]

Yad Yehudah - ד

“He singled out no,” etc.: the blessed LORD’s designation of four seasons for judging the world—Rosh ha-Shanah for man, Nisan for grain, Shavuot for tree fruits, and the Festival for water—is because these times are designated for us to engage in Torah and commandments more than on other days when we are occupied. Therefore the LORD desired that the world be judged at these times, so that the merit of Torah and commandments might stand for us to redeem our souls and plead favorably before Him.

Yad Yehudah - ה

At these seasons Abraham, Isaac, and Jacob, the faces

Rema of Fano

This God of ours, blessed be His Name, rules over the ordering of times. Everything is like clay in the potter’s hand; so it is in His hand and authority. He brings every hidden thing into judgment every day and every hour, as explained in the Gemara from the verse, “You visit him every morning and test him every moment.” We have already explained in part II of Heqor Din that the tannaim who seem to disagree about this each state a different point and do not disagree.

He singled out no day from others on which to make His judgments righteous —such as “today is the world’s birth,” designated for judging man—and likewise no other modes of governance, such as the other seasons in which the world is judged, except to direct our hearts toward fear of Him. For He placed the world in our hearts, so that we are occupied for most of the time. These seasons are holy convocations for us and our children, undoubtedly for the redemption of our souls, so that the corresponding faces of the Chariot may plead merit on our behalf. Therefore they are called four peraqim, the joints of the Chariot and its bonds. Furthermore, they are appointed over deliverance and redemption: certainly four redeemers. [TN200160]

For in each of them we are commanded

Yad Yehudah - ה - continued

of the Chariot, will also plead merit for us, to save us from harsh judgment. As stated in the Zohar, Va-Yehi, page 477: “Rabbi Yose said: When the matters are contemplated, everything is found like these joints—Abraham, Isaac, Jacob, and King David. Through these the world is judged at four seasons; human beings are judged on the days when they were found in the world,” etc.; see there. This is also why these times are called peraqim, after the fathers who were found in the world during them. They are the Chariot’s joints and parts, and the bonds that bind it. They are also the four redeemers from subjection to the four kingdoms, as is known from the midrashim. These times are therefore rightly called peraqim in the language of deliverance and redemption.

Yad Yehudah - ו

“For it is commanded,” etc.: these commandments, in which we engage at these times, will serve to redeem our souls.

Yad Yehudah - ז

“To purify ourselves”: as our Sages said, a person must purify himself at the pilgrimage festival; and to

Yad Yehudah - ז - continued

greet the teacher, as they likewise said that a person must greet his teacher. The master explains that the reason is that it resembles the commandment of appearing. He does not count the commandment of appearing itself because of Rosh ha-Shanah, or even concerning the pilgrimage festivals in the present time.

Rema of Fano - continued

first to purify ourselves and to greet the teacher, resembling the commandment of appearing to greet the Shekhinah; to engage in Torah; to increase service, namely prayer and the day's offerings; and to gladden through them the poor, the stranger, every widow and orphan, which is the practice of lovingkindness. These are the world's three pillars, for through this He will teach us of His ways, and we shall walk in His paths.

Yad Yehudah - ח

The three pillars of the world: Torah, service, and acts of lovingkindness, upon which the world stands, as is known.

Yoel Moshe - 1

"Corresponding to them," etc.: corresponding to the Chariot's four faces, whose mnemonic is Sh.N.A.N., as explained in the Zohar, Va-Yehi, page 486: "Rabbi Yose said: When matters

Yoel Moshe - 1 - continued

ascend, everything is found in these joints: Abraham, Isaac, Jacob, and King David," etc. End of quotation. They are the Chariot's four legs, as is known. This is his saying that they are the Chariot's joints, etc. [TN200162]

"Four redeemers," etc.: after the midrash that the final letters M.N.Tz.P.Kh were stated with reference to the redemptions; pe is for Joseph, "I have surely visited." In the four fathers, Joseph's pe is missing; this is the redemption from Egypt, which has passed. See Midrash Yalqut, Lekh Lekha. [TN200163]

Yoel Moshe - 1 - continued

The aforementioned Zohar explains: at Passover, concerning grain—the five species of grain under the rule of the final he, Malkhut, corresponding to David. At Shavuot, concerning the tree's fruits: the tree's body is the vav in the Name, corresponding to Jacob. At the Festival they are judged concerning water, corresponding to Abraham's Hesed—Abraham. On Rosh ha-Shanah all who enter the world pass before Him, corresponding to Isaac.

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Em Kol Hai - Part I (א) - Chapter 19 (יט)

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Yoel Moshe: 1

Yad Yehudah - א

"We are," etc.: the master returns to his words in section 15 concerning the determination of appointed times.

Yad Yehudah - ב

"Like a bride," etc.: he likens Israel to a bride, the appointed times to marriage, and the new moon to betrothal arrangements [?] and consent. [TN200167]

Rema of Fano

In sanctifying the month and appointed times, we are like a bride asked to marry in Nisan or Sivan. Until she consents and says, "Such-and-such a day is Nisan," we do not cast barley into the mortar. Once she has consented and fixed the new moon, she must wait to provide for herself until the fifteenth of the month or its sixth day, each according to its rule. But the sanctity of "today is the world's birth" is different, for the new

Yad Yehudah - ג–ד

"Until she consents," etc.: in chapter 1 of Ketubbot (page 8), concerning the blessing "in Whose dwelling is joy," they say that the beginning of the wedding is from when barley is cast into the mortar; see Rashi. Clearly her consent is required, as we say in chapter 7 of Niddah (page 66): if she was asked to marry and

Yad Yehudah - ג–ד - continued

consented, she must observe seven clean days. Likewise, the time given her to provide herself with adornments, as we learned in the chapter Af al Pi, begins when she consents. So it is with Israel: after they consent and fix the new moon, which establishes the appointed times, we must wait to provide and attend to the festival's needs until the fifteenth of Nisan and the sixth of Sivan.

Yad Yehudah - ה–ו

But the sanctity of Rosh ha-Shanah is different, for the new moon is concealed at the festival, and Rosh ha-Shanah falls on the very day of the new moon. There is not even a day or two between them for preparation. Therefore it contains only the marriage proposal, for a marriage to take place during the Festival. She is first summoned to examination in the judgment of Rosh ha-Shanah and the Day of Atonement, like a bride asked to marry who must first examine herself for clean days, as stated.

Yad Yehudah - ז

"With love that contains jealousy": there is no hostility in this examination, Heaven forbid, for between bridegroom and bride there is only bridal love; no hatred arouses this examination. There is, however, love containing

Rema of Fano - continued

moon is concealed at the festival. She is first summoned to examination on Rosh ha-Shanah and the Day of Atonement, with love that contains jealousy, for "He does not trust even His holy ones." When we emerge acquitted, with signs in our hands—the lulav and its four species—we shall merit the shelter of peace, "a canopy over all glory," and "she shall be cleared and conceive seed." [TN200164]

What all the months of the year share is what is written in the Responsa of the Geonim: for seven days before the moon becomes visible, the attribute of mercy wages war against Samael and his armies concerning the diminution. The hairy goat provokes a quarrel with the smooth man, out of jealousy over her who is beautiful as the moon. Michael and Gabriel fight against the accusers. At the end of the seventh day Gabriel weakens their power, and Michael the high priest brings Sham'ashael, the great prince who pleads merit for Esau, who is in the likeness of a goat, and offers him in the likeness of an offering upon the altar standing before Repentance at every new moon. Then Will is appeased, Glory increases and is filled, and the goat's power is consumed in the fire of Gevurah. Yet it awakens again in the days of descent, until the appointed time of which it is written, "The moon's light shall be like the sun's light." [TN200165]

From this we learn concerning greeting the Shekhinah through the blessing of the moon: the choicest performance of the commandment is not to bless it before the seventh night from conjunction, while the requirement to

Yad Yehudah - ז - continued

jealousy, as stated in the Zohar, Metsora, page 57, on "Jealousy is harsh as Sheol": "There is jealousy only in love, and from love comes jealousy," etc. This is like one who is jealous concerning his wife and does not trust her because her love is wondrous to him. So it is explained in the Zohar, Va-Yehi, page 516: "From here we learn that a man should be jealous concerning his wife so that he may bind himself to her in complete love, for through this he does not set his eyes upon another woman."

Yad Yehudah - ח

When we emerge acquitted in the judgment of Rosh ha-Shanah and the Day of Atonement, and the signs of victory in judgment—the four species of the lulav, as stated in the midrashim—come into our hands, we shall merit the wedding canopy at Sukkot. The bride shall be cleared and conceive seed, as Scripture says concerning one who is jealous about his wife.

Yad Yehudah - ט

"What they share," etc.: the reason we gave for sanctifying the month as the beginning of marriage suits those months containing festivals in the likeness of marriage, but not the other new moons without a festival. What all new moons share, providing a fitting reason for their sanctification and

Yad Yehudah - ט - continued

rejoicing, is what is written in the Responsa of the Geonim, etc. The sage Galante also brought it in his commentary on Lamentations, on "From the daughter of Zion departed," in the name of the gaon Rabbi Yehiel Ashkenazi, of blessed memory, with some omissions and additions. This is its wording; see

Rema of Fano - continued

do so before the sixteenth is indispensable. The two formulations in the Gemara that explain Rabbi Yohanan's saying, "Until its deficiency is filled," are precise and do not disagree. This is "until it becomes perfumed" in tractate Soferim, as we have explained the matter and its reason. Why on a weekday, and why after the Sabbath? Let it be sought from there in Iyyunei ha-Shinnun. [TN200166]

Yad Yehudah - ט - continued

there.

Yad Yehudah - י

Concerning the diminution that he caused the moon: thus it appears in Galante there.

Yad Yehudah - יא

"Then Will is appeased": Galante writes, "Satisfaction is produced before Him, and the emanation that was

Yad Yehudah - יא - continued

lacking from Glory, in the likeness of a punishment for the moon's diminution, increases and is filled. This is the likeness of atonement through the goat offering. This is a goat to atone for what is above, corresponding to what is below," etc.

Yad Yehudah - יב

"Yet it awakens again," etc.: Galante's wording is, "It returns and renews itself through the power of Will until the time of destruction arrives and the prophet's saying is fulfilled: 'The house of Jacob shall be fire and the house of Joseph a flame,'" etc. In all this the reason for the new moon and its offerings is well explained.

Yad Yehudah - יג

From our explanation that the new moon begins and establishes the marriage, and that the goat's power awakens again in the days of descent, we learn concerning sanctifying the moon: although the obligation begins when it is visible, the choicest performance should not precede the marriage. Therefore one should wait until the seventh night, not before, because of Sivan, when the festival is on the sixth. As an indispensable requirement one must sanctify it before the sixteenth night, for afterward the days of descent begin. For this reason, in Nisan and Tishri one cannot wait until after the festival, which is on the fifteenth.

Yad Yehudah - יד

In the Gemara, Sanhedrin: Rabbi Aha bar Hanina said in Rabbi Yose's name, in Rabbi Yohanan's name: Until when does one bless the new moon? Until its deficiency is filled. How long? Rabbi Jacob bar Idi said in Rav Judah's name: until seven. The Nehardeans say: until sixteen. Both hold like Rabbi

Yad Yehudah - יד - continued

Yohanan, etc. Rashi explains that both hold like Rabbi Yohanan and disagree about the meaning of his statement, etc.; see there. To the master, it means that each says a different thing and they do not disagree: until seven concerns the choicest performance, while until fifteen concerns the indispensable limit.

Yad Yehudah - טו

"In tractate Soferim": there, chapter 20, they say, "One does not bless the moon until it becomes perfumed." Rabbi Jonah has this reading at the end of the chapter Tefillat ha-Shahar. He mentions various explanations and writes: "Some explain becomes perfumed as the language of a canopy, like 'He made a wedding feast for his son.' That is, when it becomes like a canopy, somewhat large and illuminating its surroundings." The master likewise explains it in terms of a canopy, but means until the time of marriage, namely until seven, for the choicest performance.

In his responsa, section 75, he further wrote: "What is 'until it becomes perfumed'? Until seven, because its deficiency is concealed, and then she is like a daughter of twenty-two," etc. Here and there it is clear that the master explains until seven exclusively: when the seventh night begins, the commandment is to sanctify it. According to what was stated, the reason is that there is no longer any concern on account of the sixth of Sivan. It is analogous to until fifteen. This is unlike Rashi, of blessed memory, who explains it in different respects, followed by Rabbi Y. Gikatilla, brought in Shulhan Arukh, Orah Hayyim, section 426, who holds that one does not bless until seven days have

Yad Yehudah - טו - continued

passed. [TN200168]

Yad Yehudah - טז

“In Iyyunei ha-Shinnun”: he likewise wrote this in the aforementioned responsum.

Yoel Moshe - 1

“Until the fifteenth of the month,” etc.: the counterpart above is that on the fifteenth of Nisan and Tishri there is conjunction for the moon with greater elevation through the festival at midmonth. Then she ascends with him to Keter, and her adornments come from the Name Yah, corresponding to the month’s fifteen days. In Sivan, with the festival on the sixth day of the month, she has illumination only from the vav of the Name. This suffices, since she also has light from the fifty days of counting.

“Today is the world’s birth,” etc.: Rosh ha-Shanah; the festival is concealed in it. She has no adornment, being examined like a suspected adulteress, as it were—like a suspected adulteress. Our Sages said in Sotah: she adorned herself, therefore she shall be disfigured, as it were. “Love containing jealousy,” etc.: by way of example, if he does not love his wife, he is not jealous about her; for why should he love her afterward [?]? Rather, the jealousy comes from her precedence. This is explained in the Zohar, Emor, page 184, at the end: the Shavuot meal offering is like the jealousy offering of barley flour, and the examination takes place during the fifty days of counting. See there, page 186, from “He shall wave,” etc.: “The woman of valor approaches of herself as an offering to the high priest; certainly

Yoel Moshe - 1 - continued

she is a side, and she shall be cleared and conceive seed.” End of quotation. Here too, after the examination she merits the covering of peace: this is conjunction, but not yet actual union, until Shemini Atseret, when “she is taken and conceives seed” through actual union. [TN200169]

For it is known that at Passover, although judgment concerns grain, the final he, the left, it is itself called the right arm. She has light from Yesod within Tiferet; this is only conjunction, corresponding to the right. Sukkot is the left arm, from Gevurah within Tiferet. But the Atseret of Shavuot and Shemini Atseret come from the rectification within Tiferet: unification and actual union. This is explained.

“Standing before Repentance”: before he, Binah, which is Repentance, the first he. Then the upper Will, Keter, is appeased, and Glory, the moon, increases. See Galante on “All her splendor departed from the daughter of Zion”; he brought this responsum in fuller explanation. See there on the verse “Rejoice and be glad.” “Until the appointed time,” etc.: in the future, when the moon’s light will be like the sun’s, without descent. “Until the seventh night”: just as the festival is after the sixth of Sivan and after the fifteenth of Nisan and Tishri, so the moon’s blessing, etc., until fifteen, neither less nor more. “In Iyyunei ha-Shinnun,” etc.: the author’s responsa. [TN200170]

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Em Kol Hai - Part I (א) - Chapter 20 (כ)

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Yoel Moshe: 1

Yad Yehudah - א

“For the present, however,” etc.: the master returns to explain the end of the Gemara’s debate with the moon: “He saw that its mind was not appeased.”

Rema of Fano

For the present, however, the moon’s mind is not appeased, for the testing is hard and the times distant. She too replies to her Lord within her heart: “Set me as a seal above Your heart”—where

Yad Yehudah - א - continued

Although the Holy One, blessed be He, told it, “The righteous shall be called by your name”—meaning, as explained above in section 16, that just as the moon

Yad Yehudah - א - continued

diminishes itself in turning to the world's needs, so the righteous diminish themselves before Him—and they further resemble each other according to the preceding section, since the moon's cycle of ascent and descent remains pending until the appointed time, nevertheless now, before the end-time, its mind is not appeased.

Yad Yehudah - ב

The testing in the furnace of exiles is hard for Israel, and the consolation too is at distant times.

Yad Yehudah - ג

"She too," etc.: so it is above, in understanding the upper moon. During Israel's exile, in their distress, as it were, She is distressed and also in exile. The Holy One, blessed be He, ascends higher and higher and the union separates, as stated in the Zohar, Va-Yiqra. Therefore She said, "Set me as a seal above Your heart, as a seal above Your arm," as will be explained before us.

Yad Yehudah - ד

"Where the end of the right was revealed to Him": it is known that head designates Keter, and heart Hokhmah, after its thirty-two paths. Concerning this our Sages said in the chapter Heleq, on "The day of vengeance is in My heart": "To My heart I revealed it, but to My limbs I did not reveal

Rema of Fano - continued

the end of the right was revealed to Him, as when she was faithful with Him, "declaring the end from the beginning"; "as a seal above Your arm"—the left that repels, from the morning of the world's creation until now, concerning which it was said, "To My limbs I did not reveal it," even to the right that draws near. What is written afterward? "For love is strong as death, jealousy hard as Sheol; its flashes are flashes of fire, a flame of Yah." To complete the explanation in its intended sense, first examine the verse's repetition and variation in all its parts, none missing, the joining of some with others on either side, and their relation to the whole exposition we are explaining. [TN200171]

Now let the wise hear: here the perfect beloved, with honeycomb-sweet, pleasant sayings, found Sheol as a house for Death, prepared from yesterday to expand according to the measure of the wicked, in the sense of "there is nothing new." "It too was prepared for the King," for He created everything for His glory. It is destined to add its whole hollow—"it all says Glory"—to His palace in the Garden of Eden, through the merit of one who leaves space between the adjoining letters of the Shema, which are sixty, as above. This is the meaning of our Sages' saying that Eden is one-sixtieth of Gehinnom. For every space throughout all Israel adds one Eden to the world. Thus we turn the curse into a blessing. If so with Gehinnom, how much more with all creation! [TN200172]

She too said that jealousy, certainly a

Yad Yehudah - ד - continued

it." The end of wonders was revealed only in the first three, which are complete mercy and still concealed. This is "To My heart I revealed it": Hokhmah, the beginning of revelation. But not in the seven days of construction, which are fully revealed: "To My limbs I did not reveal it," for it is known that they are called by the names of limbs.

Yad Yehudah - ה

"As when she was faithful with Him": Tiferet and Malkhut were initially two faces when within Hokhmah and Binah, in the aspect of siblinghood. Afterward, when they emerged from Binah's womb, Hesed came and separated them; they became male and female and descended to their places, as explained above in section 5. Therefore the Kingdom of Heaven says: Would that I knew and might find Him, a day of salvation and a time of favor for the LORD! For I shall utter riddles from of old: wisdom rests in the wise heart, the beginning of revelation. I too was there; no mystery was hidden from me. All the more when I was above it, in the supreme Keter, the head and brain above the heart, where He abounds in redemption and mercy, and a time of favor is present. Therefore, "Set me as a seal"—the supreme Keter—"above Your heart."

Yad Yehudah - ו

"Declaring from the beginning": this is the supreme Keter and Hokhmah.

Yad Yehudah - ז

"As a seal above Your arm," the left that repels, etc.: it is likewise known that initially the Holy One, blessed be He, wished to create the world through the attribute of judgment, but preceded it by joining the attribute of mercy to it. This concerns the two arms, Gedullah and Gevurah. His will arose to create the world by His left arm, which repels every root bearing poison and wormwood; hence the Name Elohim mentioned in the work of creation. He preceded it by joining mercy to it through His mighty right hand of Hesed, which draws near everyone who comes to shelter in its shade.

Since through Hesed Malkhut and Tiferet became male and female, after saying, "Set me as a seal above Your heart," as I was in the aspect of two faces before the world's creation, she further said: would that You set me as the head of a man, in the aspect of union after the world's creation. This is "as a seal," Hesed, "above Your left arm." It will be further explained shortly.

Rema of Fano - continued

spirit of purity, is a nest for love, and the fire of the coal a dwelling for the flame. For the occupant is strong—who can dislodge it?—and the place is hard, never to be shaken. The Rock, Whose work is perfect, made the heart a dwelling for His seal, and with Him is abundant redemption, in a correspondence finer than fine, like the brain above it. This is "above Your heart"; similarly, "Above their heart I shall write it," which we explained in Heqor Din. In the LORD's arm—namely Elohim of the work of creation—is the seal of creation. Its counterpart is in His right hand above it, of which it is written, "He raised His hands on high"; by it, "a world of lovingkindness shall be built." This is "above Your arm." [TN200173]

She therefore pleads to return to the days of her youth, for deliverance and redemption, so that the end of the matter may be good as it was at the beginning of thought, the beginning of knowledge: when the singers went first —the upper heavens and their offspring —followed by the players—the upper earth and her offspring—amid maidens beating drums, the souls of the righteous, concerning whom it is written, "Let there be light." The garments of skin are stripped off: these are its sheath, concerning which it is written, "And there was light." Concerning this a covenant was made not to force the end.

Yad Yehudah - ח

"Even to the right that draws near": concerning good deeds, we must learn that Israel's merit can avail to bring redemption near, by an a fortiori argument from Gehinnom. Therefore she concludes, "For love is strong as death," etc.

Yad Yehudah - ט

The repeated wording: "For love is strong as death," and again, "Jealousy is hard as Sheol."

Yad Yehudah - י

The variation of wording, in the times [?] of the first and last clauses. [TN200174]

Yad Yehudah - יא

The combination within each expression: love beside death, and jealousy beside Sheol.

Yad Yehudah - יב

Their relation: these matters will also be understood in relation to the whole exposition, G.V.Sh., "Set me as a seal," etc. [TN200175]

Yad Yehudah - יג

Now let the wise hear the verse's correct explanation.

Yad Yehudah - יד

Here, when His beloved, His perfect one, said "For strong as death," etc., the matter is that she finds Topheth prepared from yesterday for Death, in the nature of every place and

Yad Yehudah - יד - continued

occupant: the place holds, and the occupant is what is held. Likewise Gehinnom is the place for Death, and Death the occupant of Gehinnom, requiring a

Yad Yehudah - יד - continued

place. Thus Gehinnom continues to expand according to the measure of the wicked, so that there may be room to contain all who enter it, few

Yad Yehudah - יד - continued

or many.

Yad Yehudah - טו

In the sense of “there is nothing new under the sun,” from which our Sages derive that Moses our teacher’s saying, “If the LORD creates a creation,” concerns not creating Gehinnom but bringing its opening near. Rashi wrote in the chapter Ein Bein ha-Muddar: merely bringing something near is not included in “there is nothing new.” To the master, bringing the opening near is an answer, and we do not derive from it that exclusion: everything is included in “there is nothing new.” Moses’ bringing the opening near means that Gehinnom was created initially with this in view: to continue expanding according to the number of the wicked.

Yad Yehudah - טז

“It too,” etc.: the beloved further found that lowest Sheol was prepared for the Holy One, blessed be He, to make there in the future a circle for the righteous and sanctify its space with the sanctity of the Garden of Eden, as explained in Heqor Din, part V, chapter 5; see there.

Yad Yehudah - יז

“Through the merit of one who leaves,” etc.: concerning this our Sages said of the Shema, “Whoever is precise in its letters has Gehinnom cooled for him.” The intention is that Gehinnom is transformed into Eden for him. Since the adjoining letters are sixty, as above in section 17, and Eden is one-sixtieth of Gehinnom, one who leaves space between the sixty adjoining letters transforms all Gehinnom into sixty Edens and extends the Garden of Eden over their sanctity.

Yad Yehudah - יח

All the more so all creation, which will be purified with Israel’s purification.

Yad Yehudah - יט

The beloved further said that the spirit of jealousy, etc.: so it is with love and jealousy, and with fire and flame, which she mentioned. Just as Sheol is the place for Death, a man’s jealousy is the nest for love, and love the occupant of jealousy. Likewise, the fire of the coal is the place and dwelling of the flame: the coal’s fire is the place, the flame its occupant. Of the occupant, which needs a place in which to rest, one may rightly use the language of strength: no one can raise and remove it except the place that receives it as a host. Of the place one may rightly

Yad Yehudah - יט - continued

use hardness, indicating its endurance, a firm peg that will not move.

Accordingly the verse means: “Set me as a seal above Your heart,” as I was in the aspect of two faces, to know when the end of wonders will come; “as a seal above Your arm,” in the aspect of union after the world’s creation, repelling the wicked with the left and drawing near the righteous with the right, for the vision is still for an appointed time. It is likewise fitting before God to hasten redemption through this. The proof is that just as Death is a strong occupant, so His love for Israel is strong, a strong occupant needing a place. Likewise jealousy, love’s place, is hard as Sheol is a hard place for Death. Love’s flashes are flashes of fire bound to the flame of Yah, the great jealousy; understand this.

It follows that if Sheol, the place of a flame blazing upon the wicked, is found to abandon its occupant —not to bring it into spaciousness as usual, but to release it, because it desires a spirit of purity and the nature of its opposite, through Israel’s merit— how much more will jealousy thereby hold its course within its occupant, kindling love’s flashes and winning its heart! For both intend one understanding, the spirit of knowledge and fear of the LORD. The more jealousy endures, the more revealed and concealed love will increase between them, to bring redemption near, speedily in our days, amen.

Yad Yehudah - כ

“The Rock,” etc., concludes the explanation of “Set me as a seal,” etc. “Above Your heart” means the supreme Keter, which is above Hokhmah [gap].

Yad Yehudah - כא

“In a correspondence finer than fine”: concerning the incense service on the Day of Atonement, where the hint is to the supreme Keter. This follows what natural philosophers and physicians said: the vital scent ascends in man from heart to brain, where it becomes finer and nearer the rank of the psychic spirit. This is “From my flesh I shall behold God.” [TN200176]

Yad Yehudah - כב

In Heqor Din, part II, chapter 16; see there.

Yad Yehudah - כג

The counterpart: as we said concerning Keter and Hokhmah, so with Gedullah and Gevurah. The LORD's right hand is majestic in upper strength, above His mighty arm; and the LORD will strike [?]. Of it it is written, "For He raised His hands on high" (Habakkuk 3). This is "as a seal above Your arm." [TN200177]

Yad Yehudah - כד

"She therefore pleads," etc.: the overall intention of "Set me as a seal," etc., is that after the blessed LORD told her, "The righteous shall be called by your name," she pleads for redemption through the righteous' merit. Thereby she too will return to her former state, and the moon's light will be like the sun's light.

Yad Yehudah - כה

"As it was at the beginning of thought": in the heart of Hokhmah, for there the end of days was revealed, as mentioned. This was also when God said, "Let us make man," of which our Sages said, "He took counsel in His heart." The deeds of the righteous, the cause of redemption, were then also foreseen. For present with the King in this consultation were the upper heavens, Tiferet, and their offspring, the angels receiving from her, and the upper earth, Malkhut, and her offspring, her angels. Of this they said, "He took counsel with the work of heaven and earth"; "He took counsel with the ministering angels."

Yad Yehudah - כו

And with the souls of the righteous, as they said, "He took counsel with the souls of the righteous."

Yad Yehudah - כז

Concerning them it is written, "Let there be light," for it is known that the Holy One, blessed be He, stored that light for the righteous. The Zohar, Bereshit, page 102, says that concerning that light it was said, "Let us make man in our image."

Yad Yehudah - כח

"When the garments of skin are stripped off": as stated in the Zohar, Pequdei, page 418: "Come and see: the soul does not ascend to appear before the holy King until it merits being clothed in an upper garment to appear there. Likewise, it does not descend below until it is clothed in a garment of this world," etc. "We have established that the soul ascends only in a shining garment. Come and see: when Adam the first man was in the Garden of

Yad Yehudah - כח - continued

Eden, he wore a garment like the one above, a garment of upper light. Once expelled from the Garden of Eden, needing the forms of this world, what is written? 'The LORD God made garments of skin for Adam and his wife and clothed them.' Initially it was written, 'garments of light,' the earlier light that served the Garden of Eden, for the shining upper light serves this Garden of Eden. Therefore, when the first man entered the Garden, the Holy One, blessed be He, clothed him in a garment of that light and brought him there. Had he not first been clothed in that light, he would not have entered there.

"Once expelled from there, he needed another garment. Then: 'The LORD God made garments of skin for Adam and his wife,' etc. They have established that a person's good deeds in this world fashion a garment from the illumination and lights of the upper splendor, in which he may be prepared for that world, to appear before the Holy One, blessed be He. In that garment which he wears, he delights and sees within the shining speculum, as it is said, 'To behold the LORD's pleasantness and visit His palace,'" etc.; see there.

These are the master's words: the righteous are initially clothed in garments of skin, the clothing of this world. When they come to behold the LORD's pleasantness, they strip these off and clothe themselves in garments of service for ministering in holiness, which they drew through their good deeds from the upper light, the first light stored for them for this purpose.

Yad Yehudah - כט

Concerning it is written, "And there was light." Because it does not say, "And it was so," our predecessors learned that there were two lights: the first was stored away, the light of that world; the second serves in this world, the garment of skin, as stated.

Yad Yehudah - ל

"Concerning this": concerning the stated rectification and reason.

Yoel Moshe - 1

"For the present, however," etc.: although He promised her that the righteous would be called by her name and everything would be rectified in the future, her mind is nevertheless not appeased. The

Yoel Moshe - 1 - continued

testing—the refining of exile—is hard, and the time until redemption is distant. “Where it was revealed to Him,” etc.: the end of the right was revealed in the heart, after our Sages’ saying, “To My heart I revealed it, but to My limbs I did not reveal it,” for the end is revealed there.

“As when she was faithful with Him”: in the mystery of a point behind him, between his breasts, directly opposite his heart, as above in section 5. This is the mystery of “until an issar is seen opposite his heart.” Then He declared the end from the beginning. My prayer is to restore the former days, when she knew the mystery of redemption before the sawing apart, in the mystery of two faces. See the Zohar, Metsora, page 96, where this verse is explained in this manner. [TN200178]

“As a seal above Your arm”: from the day of the world’s creation, the illumination of her mental faculties comes from the mystery of the hand-tefillin, on the left hand, from which she has illumination. What power she has is in the mystery of the left that repels, subduing shells. Of this it says, “To My limbs I did not reveal it,” even the right hand. Therefore the right draws near, as Ishmael repented. She is like it [?] “above Your arm”—above precisely: the right overcoming the left. Even so, it has no revelation of the end. The reason is that from the right, Abraham, came Ishmael, and from the left, Isaac, came Esau. These are the shells, the “end of days” with mem, on the Other Side: the image erected by Nebuchadnezzar. In this, sparks of holiness enter impurity within that stature.

In the Babylonian exile we separated the sparks that descended into the image’s head; likewise, in the other exiles they separated the remaining sparks until feet reach feet. Then “His feet shall stand upon the Mount of Olives,” as stated in the Zohar, Pequdei, page 464, and Sefer ha-Kavvanot. The end was revealed only to Jacob, from whose side there is no shell: the body’s inwardness in Tiferet, where the end of the right is revealed. Therefore Jacob sought to reveal the end of the right to his sons, and the holy spirit departed from him. He said, “Perhaps there is something unfit,” etc., through “Just as there is only One in your heart”—in your heart precisely, after “To My heart I revealed it.” The withholding from him was because Jacob encompasses the

Yoel Moshe - 1 - continued

entire body, not only its inwardness, the heart. Therefore the holy spirit departed from him, for Moses is within and Jacob without, as above. [TN200179]

“Examine the repetition,” etc.: strong and hard. The variation is why strong describes death, and hard Sheol. The combinations are “love is strong as death” and “jealousy is hard as Sheol.” “Here the perfect beloved,” etc.: after “my beloved, my perfect one.” The overall plain sense is that strong, death, and love are called occupants; hard, Sheol, and jealousy are the place for strength. The place for strength is hard; because it is hard, it is prepared [?] for strength as occupant, and hard is its place. Likewise Death is the occupant and Sheol its place. Jealousy is a place and reinforcement for love, the occupant, for through jealousy concerning a suspected adulteress, love eventually comes, although it is hard, as above: the testing is hard for her. Likewise the flame is the occupant and the coal its place, the flame bound to the coal. [TN200180]

“It too was prepared for the King,” etc.: this Gehinnom too will become the Garden of Eden through the merit of those who leave space between adjoining letters. “Who can dislodge it”: the testing is hard for her, since in the future jealousy will become love and Sheol will remain without Death. It is hard for her that it should endure; Death is strong because it will be abolished in the future. Likewise the flame ceases, while the coal stands. “Like the brain above it”: through Keter’s illumination upon Tiferet’s inwardness, where the mystery of redemption lies.

“To return to the days of her youth,” etc.: during exile she does not even have the adornment of “above Your arm,” indicating the right-side lovingkindnesses overcoming the left, as at the world’s creation through the thirty-two occurrences of Elohim, within which Names YHVH are hidden and prevail over them, as above in Heqor Din, chapter 10, part IV. His intention here is to explain differently the midrash “He took counsel in My heart,” mentioned above, through this mystery: He took counsel in His heart, where redemption’s mystery lies. “He took counsel with the work of heaven and earth” is hinted at by the upper heavens, Tiferet, and their offspring, the angels: this

Yoel Moshe - 1 - continued

is “He took counsel with the ministering angels,” male angels. After them the players: earth, Malkhut, which is in a complete foundation, and her offspring, female angels. Amid the maidens: the souls of the righteous, with whom He also took counsel. “Let there be light”: in unification, in

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Historical index: Em Kol Hai - I - Chapter 20

Yoel Moshe - 1 - continued

complete lovingkindness. “When the garments of skin are stripped off”: skin with ‘ayin, hinted at in “And there was light,” the left, as explained in the Zohar, Bereshit. [TN200181]

Em Kol Hai - Part I (א) - Chapter 21 (כא)

Yad Yehudah: א · ב · ג · ד · ה–ו · ז · ח · ט

Yoel Moshe: 1

Editorial reading note: 1

Yad Yehudah - א

“So that,” etc.: after explaining in the preceding section the Gemara’s expression “He saw that its mind was not appeased,” both openly concerning the actual moon and in the hidden teaching concerning the Shekhinah, the master concludes here that the moon’s mind remained unappeased for the sake of the Shekhinah, the upper Glory, so that it would not cease its prayer [?], as mentioned in the preceding section. [TN200183]

Yad Yehudah - ב

“He finally provided,” etc.: he explains the saying’s conclusion, when the Holy One, blessed be He, said, “Bring atonement,” etc.

Yad Yehudah - ג

“For the present”: until the appointed time when the moon’s light will be as stated above in section 19.

Rema of Fano

So that the upper Glory may sing and not be silent, the moon too must have no silence: in its praise, let it neither be mute nor still. The Holy One, blessed be He, finally provided for it, for the present, a rectification looking to all the world’s needs, saying, “Bring atonement for Me because I diminished the moon.” The master at the beginning of tractate Shevuot already sensed the difficulty of the saying in its plain meaning and set it right through two true explanations. These correspond and inherently require one another; the exposition cannot be fully understood unless they are joined.

The first explanation renders ‘alai, for Me, as before Me; this alone is what the later authorities understood from him. Yet this is insufficient unless ‘alai is also explained according to the master’s reason, as stated: because of the guarantee I gave the moon that you would be righteous, determine new moons according to its visibility, and maintain reckoning by it for sabbatical

Yad Yehudah - ד

The master Alfasi already sensed this saying’s difficulty if interpreted literally, as other commentators also wrote, especially our master Rabbi Samuel Yafeh in his commentary on Midrash Rabbah, Bereshit, chapter 6. He wrote: “All our pursuers have overtaken us”—how can such things be attributed to the blessed LORD, Whose ways are all judgment without any aspect of injustice, as though He needed atonement? Furthermore, if so, the blessed LORD would be the one receiving atonement; how could He atone for Himself? Another difficulty: since He can repair it by making the moon great again, why leave it diminished? See there.

The master Alfasi sensed all this and explained it to set the matter right: “Its mind was not appeased. The Holy One, blessed be

Yad Yehudah - ד - continued

He, told it: I shall give you honor to appease your mind in place of My diminishing you. What is it? That Israel shall offer an offering before Me at every new moon to atone for their sins. Therefore the Holy One, blessed be He, said: Bring an offering before Me on the new moon to atone for yourselves, so that you may complete atonement for Me. This is the honor I said I would give the moon because I diminished it.

Rema of Fano - continued

years and jubilees, for the sanctity of the chosen land, its counterpart. The land diminishes and contracts itself when not all its inhabitants are upon it, like this gazelle whose skin cannot contain its flesh. For while the gazelle is alive, it expands its skin with the force of its breath. The extent of the expansion destined and prepared for the chosen land is explicit in the verse, "It is the beauty of all lands." When this living creature must be flayed, the skin ceases to contain its flesh, for it is small. [TN200182]

Yad Yehudah - ד - continued

This is the explanation of 'Bring atonement for Me because I diminished it,'" etc.

It is clear that Alfasi explains 'alai as before Me. The master's understanding of Alfasi is that he also explains 'alai literally, and therefore concludes, "so that you may complete atonement for Me." The intention of "Bring atonement for Me" is sustained by these two explanations together:

Yad Yehudah - ד - continued

bring atonement before Me at the new moon for your sins, thereby making your deeds righteous and becoming righteous, as I promised the moon that the righteous would be called by its name and determine new moons according to its visibility. This is Alfasi's conclusion, "so that you may complete atonement for Me": through your atonement, fulfill on My behalf the promise I gave the moon.

Yad Yehudah - ה–ו

This is the one explanation the later authorities understood. They thought Alfasi's words contained nothing else beyond explaining 'alai as before Me. This is not true, for before Me alone is insufficient. Even if we say the blessed LORD commanded this atonement on the new moon as honor and splendor for the moon, the difficulty remains: what relation is there between atonement and the moon? But when joined to the guarantee the blessed LORD gave the moon, that the righteous would be called by its name, as hinted at by 'alai in its plain meaning, it is fittingly said: Israel should bring the atonement they require for their sins on the new moon, so that the moon's glory may be revealed. I arranged for it that you would be righteous and determine new moons according to its visibility, as explained above in section 15.

Yad Yehudah - ז

"Like this gazelle," etc.: as stated in the Gemara, chapter Ha-Nizzaqin, concerning the six hundred thousand towns belonging to King Yannai. Ulla said,

Yad Yehudah - ז - continued

"I saw that place myself; it could not contain even six hundred thousand reeds." A certain sectarian said to Rabbi Hanina, "You are telling lies!" He told him, "It is called the land of the gazelle. Just as a gazelle's skin cannot contain its flesh, so the Land of Israel expands when people dwell upon it, and contracts when they do not." Rashi explained "its skin cannot contain": once flayed, it contracts and cannot again cover it.

Yad Yehudah - ח

"It is the beauty of all lands" (Ezekiel 20) hints that all lands are destined to be sanctified with the sanctity of the Land of Israel.

Yad Yehudah - ט

"When this living creature," etc.: this comparison does not mean that during exile, when our skin is stripped from our flesh, we resemble a dead gazelle and are like the dead, like slain ones lying in a grave —the wicked being called dead during their lives, as will be explained in the next section. This is not so. Rather, even today the LORD is great and greatly praised, keeping our soul among the living, now as before. On the side of our skin too, the Land of Israel is called the land of the living in either case, and its sanctity has not departed. If our sins caused the flaying, this is only like a vigorous gazelle flayed while still alive. In this respect we resemble it, for then the skin ceases to contain its flesh because it is small. So it is with our skin, "heated like an oven," as the lamenter said; perhaps this is what he intended.

Yoel Moshe - 1

"For the sanctity of the land," etc.: this appears related to what preceded, for he now explains that the moon resembles the Land of Israel, since Malkhut is called the Land of Israel, as is known. She diminishes herself for the present during exile; therefore it is called the land of the gazelle—just as this gazelle, etc., as below—like the moon. Therefore appeasement depends on counting days and years for sabbatical cycles and jubilees, which depend on the Land of Israel, not lands outside it, since the Land of Israel is the moon's counterpart, diminishing herself as above.

This lasts until the moon's light becomes like the sun's light. Then the land too is broad before them—

Yoel Moshe - 1 - continued

before them precisely. Therefore the people of Shechem said, "The land is broad before them," before them precisely. For they are like dwellers in graves, not the nations, who are called dead during their lives, as will follow. [TN200184]

Editorial reading note - 1

The 5458 (1698) printing: "The moon too is so; let there be no silence for her"; the 5618 (1858) printing: "The moon too is so, that not / and not [?] silence for her." The reading of 5618 is uncertain; the wording of 5458 is retained in the main text, and no new decision is made here. [TN000060]

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Historical index: Em Kol Hai - I - Chapter 21

Em Kol Hai - Part I (א) - Chapter 22 (כב)

Yad Yehudah: יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"From what we know," etc., continues the end of the preceding section. Here and in the following section the master brings expositions concerning it.

Yad Yehudah - ב

"As the commentators say": among them Rashi, of blessed memory, wrote: "'Did not sustain' is abbreviated wording: the land's pasture did not sustain them. Therefore 'did not sustain' is written in the masculine." End of quotation. Earth is feminine, so it should have said nasa'ah; because it is abbreviated wording, however, it says nasa, referring to the unwritten word pasture. The master's view is "their sign did not sustain": their sign did not

Rema of Fano

From what we know—that dead flesh does not expand the skin, and the wicked are called dead during their lives—it follows that when Abram joined Lot, it is written, "Their sign did not sustain the land." This is not an abbreviated verse, as the commentators say; rather, otam means their sign, in the sense of "a true sign" and the sign of the scarlet thread, which the sages expounded in Rahab's words. Likewise, "They plotted themselves against his sign": the reflexive form is not justified by the usual plain interpretation of the commentators, but by what we explained. Joseph's brothers imagined themselves sufficient to complete his sign among the banners and hosts of the LORD. Afterward they could kill him without causing any diminution in the Shekhinah's camp, in their opinion.

Yad Yehudah - ב - continued

sustain the land, as he concludes in the next section.

Yad Yehudah - ג

The sages expounded it in the Zohar, Va-Yehi, page 506: "'A true sign': this is the letter vav, for life dwells in it. Thus we learned: she sought Moses' sign, but they said and gave her the cord of scarlet thread. He told him: They said, Moses has already departed from the world, for the sun has been gathered in and the time has come for the moon to rule. We have no sign to give you. This is the cord of scarlet thread, as it is said, 'Your lips are like a scarlet thread,'" etc.; see there. Here too, concerning Lot, he explains sign as a sign

Yad Yehudah - ג - continued

and banner above.

Yad Yehudah - ד

“The reflexive form is justified”: it ought to have said va-yenakkelu, but according to what we explained, oto likewise means his sign and banner. They imagined themselves sufficient to complete Joseph’s sign. Therefore it uses the reflexive form: they plotted within themselves concerning Joseph’s sign.

Yad Yehudah - ה

They thought they would complete Joseph’s sign, the covenant of peace as is known, through the attribute of peace they maintained.

Yad Yehudah - ו

Through this power of peace they also associated the Shekhinah with them in the ban they imposed, as is known.

Yad Yehudah - ז

Peace alone suffices to draw the lovingkindness of El into the world, corresponding to the Name of seventy-two, numerically hesed, from

Rema of Fano - continued

[TN200185]

This was through the attribute of peace, which they maintained among themselves wholeheartedly. By its power they associated the Shekhinah with them, for it alone suffices to draw the lovingkindness of El into the world from the thirteen measures of mercy. Thirteen times hesed numerically equals shalom, reckoned with the large values of the final letters M.N.Tz.P.Kh. Yet it is written, “There is no peace for the wicked,” for baseless hatred and the deprivation of peace are found only in damaged souls, all the more if they have already stumbled through one another. Go and learn from Rabbi Akiva’s disciples, who did not accord one another honor, recalling the sin of Shittim from which they were not purified until all were consumed together: they died a second death at that season. Observe the adjacency of the verses in Pinehas: “The sons of Korah did not die,” followed by “the sons of Simeon.” Join them and teach: the sons of Simeon did not die, but rather descendants of the mixed multitude who had married women of that tribe. We have already mentioned this above.

Yad Yehudah - ז - continued

the thirteen measures of mercy, etc. The matter is that a world of lovingkindness is built by the Name El, seventy-two, through the merit of the tribes of Yah; this is also the place, his sign. To indicate this, the names of Israel’s sons were inscribed on the breastplate’s stones in seventy-two letters: the tribes themselves in fifty letters, as stated in the chapter Ellu Ne’emarin; above them was written Abraham, Isaac, Jacob, and below them “tribes of Yeshurun,” as stated in the chapter Ba Lo. Their letters are thus seventy-two; see Rabbeinu Bahya on Tetsavveh.

Through the peace and brotherhood among them, the seventy-two letters accrue to each one, since each is reckoned as all of them. Thus peace draws into the world thirteen times the lovingkindness of El from the thirteen measures of mercy, corresponding to thirteen tribes when Joseph’s tribe

Yad Yehudah - ז - continued

is counted as two. To hint at this, Yehosef was written on the breastplate with an extra letter. Joseph’s brothers, however, thought that the number of tribes was unnecessary here, since peace alone suffices to draw thirteen times hesed into the world. This is indicated by the number of shalom, numerically 536, since mem among the final letters is counted as two hundred, corresponding to thirteen times seventy-two, likewise 536. [TN200186]

Yad Yehudah - ח

“Yet it is written, ‘There is no peace’”: Joseph’s brothers did not judge rightly, for this peace is reckoned only as war and deprivation of peace, as Scripture says of the wicked, “There is no peace.” Their peace is the deprivation of peace.

Yad Yehudah - ט

All the more is such peace vain and useless, since it divides brotherhood, through their stumbling in this against their brother.

Yad Yehudah - י

A second death: they were reincarnations of those who died in the plague at Shittim.

Yad Yehudah - יא

At that season: between Passover and Shavuot.

Yad Yehudah - יב

Above, section 3.

Yoel Moshe - 1

“In the sense of a true sign,” etc.: see the Zohar, Va-Yehi, page 510, and its wording there. She requested a true sign that would not depart from them when the second death came from Joshua’s side. See Sefer ha-Kavvanot, page 109b. [TN200187]

Yoel Moshe - 1 - continued

“Likewise, they plotted themselves against his sign,” etc.: its mystery is explained above in part IV, section L–K[?]: Joseph’s brothers were small in their eyes, in their eyes, for Joseph was from the remnants of Adam the first man’s shells. [TN200188]

“Through the attribute of peace,” etc.: va-yitnakklu oto numerically equals shalom with the large mem, whose value was 600. “This above”: section 2; see there. [TN200189]

Return to chapter in contents

Em Kol Hai - Part I (א) - Chapter 23 (כג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yoel Moshe: 1

Yad Yehudah - א

“Even the wilderness generation,” etc.: the master likewise expounds otanu in the wilderness generation’s saying, “Because the LORD hates us” (Deuteronomy 1), as sign, as in the previous section. The meaning is: because the LORD hates our sign.

Yad Yehudah - ב

This is the reverse of “They plotted themselves against his sign” according to our explanation in the preceding section, where the intention is affection for the sign.

Yad Yehudah - ג

According to the exposition of Scripture’s saying there, “They raised their voices and wept”: our Sages said, “You weep without cause”; He decreed upon them that they would weep for

Rema of Fano

Even the wilderness generation, who said, “Because the LORD hates us”—the reverse of “They plotted themselves against his sign,” according to our approach—had decreed against them, “Your carcasses, you, shall fall in this wilderness.” Its initials form ve-eivah, and enmity, which brought upon them another enmity: the acronym “How does the city sit solitary,” according to its exposition. They came from a lofty quarry, the source of love, as is known, of which it is written, “Everything came from dust,” even the sun’s sphere. They did not remain in their tranquility; on the contrary, they acted corruptly, bringing hatred into the domain of the upper King, to Whom peace belongs. They were sentenced to have their pollution consumed in the wilderness dust, a place of fiery serpent and scorpion, until this day, as hinted at in the Zohar. [TN200190]

Yad Yehudah - ג - continued

generations.

Yad Yehudah - ד

This enmity was decreed upon them because they came from a lofty quarry, Binah, the source of love. As the Zohar, Qedoshim, page 164, in the Tosefta, says: in the Name, fear; he, love; vav, Torah and commandments—thus YHV. This is Binah, ben Yah, son of Yah. Therefore it is said, “You are sons to the LORD your God.” They acted corruptly in bringing hatred into this domain, as he concludes. [TN200191]

Yad Yehudah - ה

Concerning it is written, “Everything came from dust.” They said in the Zohar: “Even the sun’s sphere there was dust from the upper dust, as it is said, ‘And its dust contains gold,’” etc.; see there. The intention is

Yad Yehudah - ה - continued

Binah.

Yad Yehudah - ו

In the domain of the upper King: Binah. This is "Because the LORD hates us": our sign is Binah.

Yad Yehudah - ז

In the wilderness dust, measure for measure, because they damaged the upper dust.

Yad Yehudah - ח

As hinted at in the Zohar, Shelah Lekha, page 308 [?], on "Your carcasses, you, shall fall," etc.; see there. [TN200192]

Yad Yehudah - ט

This is the meaning of Scripture's "When the falling one falls." Our Sages said: he has not yet fallen, yet Scripture calls him falling; rather, this one was destined to fall, etc. The difficulty remains: why call him falling merely because he is destined to fall? Their intention is that he is called falling because of his fall into the pollution of sin, like "Your carcasses, you, shall fall." This is their saying that he too is destined to fall because he is already falling through his sin.

Yad Yehudah - י

Likewise, "You strip the garments of the naked" (Job 22). At first sight the wording seems incorrect, since the naked lack garments. Rather, it means stripping off the garments worn by those naked of perfection. See the Treatise

Rema of Fano - continued

This is the meaning of "When the falling one falls": the body affected by pollution. Likewise, "You strip the garments of the naked": those naked of perfection wear garments of mourning; when they return to their perfection, stripping off the garments of the naked is to their praise, so that they may wear garments of salvation, a robe of righteousness. There is no need for Ibn Ezra's strained interpretation of this verse, which he praises and uses everywhere as an analogy, counting it a pleasing plain interpretation—not so for us.

Peace, however, is a distinctive sign of companions in Torah and commandments, from yesterday and the day before, whose banner over them is love, in the sense of "They plotted themselves against his sign," which we mentioned. Here too, Abram and Lot's banner and their sign did not sustain the land so that it would enlarge its tent's place for both, even at the time they were upon it. After Lot separated, it broadened and opened around Abram alone, as it is written, "Lift your eyes and look northward, southward, eastward, and westward." The reverse occurred with Lot: initially he dwelt in the cities of the plain, afterward he pitched his tent as far as Sodom, and finally he confined his dwelling to Sodom's gate. Even there he was given no rest, for a cistern is not filled from its own excavated earth. Just as the land's consolation says, "Lengthen your cords," and Jerusalem is destined to expand as far as Damascus to contain its many inhabitants, in the sense of "Who bore these for me," so "the moon's light shall be like the sun's light."

Yad Yehudah - י - continued

on Times, section 6.

Yad Yehudah - יא

There is no need for Ibn Ezra's strained interpretation: he holds that they are called naked after their eventual state. He uses this plain interpretation several times as an analogy concerning other verses.

Yad Yehudah - יב

Companions in Torah, as said at the giving of Torah, "Israel encamped," with one heart.

Yad Yehudah - יג

From yesterday and the day before: in their reincarnations.

Yad Yehudah - יד

Peace's banner over them is love from a lofty quarry, as mentioned.

Yad Yehudah - טו

In the sense of "They plotted themselves against his sign": his sign is the covenant of peace, which they thought to uphold through the power of their mutual peace.

Yad Yehudah - טז

"Here too," etc.: the master returns to conclude the exposition of "Their sign did not sustain the land," begun in the preceding section.

Yad Yehudah - יז

He was given no rest because of the overthrow.

Yad Yehudah - יח

For a cistern is not filled from its own excavated earth; likewise, the land that the LORD cursed is not

Yad Yehudah - יח - continued

filled by the wicked. [TN200193]

Yad Yehudah - יט

Jerusalem is destined to expand, as our Sages said, and as Scripture says, “Who bore,” etc. (Isaiah 49).

Yad Yehudah - כ

So the moon will expand, as will be explained in the next section.

Yoel Moshe - 1

The source of love is the first he, Binah, as stated in the Zohar, Qedoshim, page 165: “Awe and love, which are Yah, we call fear and love.” Thus love depends on the first he. “Everything came from dust”: Binah, even the sun’s sphere, ‘A.T. [?]. “In the King’s domain”: the wilderness generation acted corruptly and brought hatred into Binah, to Whom peace belongs, ‘A.T. [?]. They were judged measure for measure, to be consumed in dust, as hinted at in the Zohar, Shelah Lekha, page 149: the wilderness generation dresses every morning in the garment they had at Mount Sinai, and toward evening puts

Yoel Moshe - 1 - continued

on a bodily garment and dies. [TN200194]

“They wear garments of mourning”: explained above in chapter 12 of Heqor Din, part I. “There is no need for Ibn Ezra’s explanation,” etc.: he wrote several times that the verses are not so exact in the matter; for example, “You strip the garments of the naked”—what garment does a naked person have to strip? This is his explanation, and he praises this plain interpretation everywhere, although it is merely an example and analogy. We do not regard it as a pleasing plain interpretation. Rather, garments of the naked are garments of mourning worn through one’s sin, as above.

“His banner over her is love”: love numerically equals thirteen; peace likewise numerically equals thirteen times hesed. “For a cistern is not,” etc.: the shell is called a cistern.

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Historical index: Em Kol Hai - I - Chapter 23

Em Kol Hai - Part I (א) - Chapter 24 (כד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד

Yoel Moshe: 1

Yad Yehudah - א

“In a time of peace”: in the time of the Temple.

Yad Yehudah - ב

“Belief in the possibility”: to believe that the moon was diminished from the great state it had, through its parts folding together, as he concludes.

Yad Yehudah - ג

“In potentiality, prepared at first”: at the time of the accusation, before man’s sin, diminution was decreed upon it, but the matter did not pass from potentiality to actuality until later, when Adam the

Rema of Fano

The perceptible condition of the holy land—formerly four hundred parasangs square in a time of peace, whereas now its boundaries, specified in the Torah and visible to the eyes, have drawn near, pressing, constricting, and folding it between them, to fulfill “Your enemies shall be desolate over it”—makes belief in the possibility of the moon’s diminution very accessible to reason. It proceeded from the potential state prepared at first, before sin, by Him Who is awesome in His dealings with humankind, and afterward followed in actuality. Everything expounded concerning it is true. Had we merited,

Yad Yehudah - ג - continued

first man sinned and the luminaries were impaired. As stated in Bereshit Rabbah, chapter 12: Rabbi Berekhiah said in Rabbi Samuel’s name: although the things were created in their fullness, once Adam sinned they were impaired, and will not return to their proper state until the son of Perets comes. As it is said, “These are the generations of Perets,” written fully, because of six things that returned: his radiance, etc., and the luminaries. Whence the luminaries?

Yad Yehudah - ג - continued

"The moon's light shall be like the sun's light."

Yad Yehudah - ד

"By Him Who is awesome in His dealings": through His awesome dealings, the blessed LORD brought the matter and cause about at the time of the accusation, knowing that afterward, through Adam, it would pass into actuality.

Yad Yehudah - ה

Everything expounded concerning the moon is true. Midrash Rabbah, which holds that the luminaries were impaired through man's sin, and the other midrashim, which say the moon was diminished because of its accusation, do not disagree. As we said: through the accusation it diminished in potentiality, and through man's sin in actuality.

Yad Yehudah - ו

Behold [?], had we merited and Adam not sinned, we would have used the upper light created on the first day. The luminaries would have served only to measure the ordering of times by their course and movement, like those

Rema of Fano - continued

we would continually have enjoyed the light above, and the two luminaries would have served us like clocks, solely to measure the ordering of times, for initially it is written, "Let them be for signs and appointed times." In anticipation of sin, however, they were also prepared to illuminate the earth. [TN200195]

It is known concerning transparent bodies that when their parts fold together and gather into one another, they thicken and their transparency diminishes, as Maimonides wrote in chapter 4 of the Foundations of the Torah. Since Scripture attests, and our Rabbis explain, that the light diminished through our sins, it is no wonder that this should follow from the actual gathering and shrinking of the luminaries' bodies, and the differing magnitudes of the luminaries, one relative to the other, greater or smaller. This is "the moon shall be abashed," for the present, in the sense of "Do not be humiliated, for you shall not be abashed," said of the land. Although it also says, "The sun shall be ashamed," the words are literal, for on its account the whole world was stricken. Yet it has left gleanings to give those who reckon by it their reward in this world.

Yad Yehudah - ו - continued

timekeeping instruments called clocks, made with wheels. [TN200196]

Yad Yehudah - ז

For initially it is written, "Let them be for signs and appointed times, and for days and years"; afterward, "Let them be for luminaries." This shows that initially they existed and were created only for counting appointed times, days, and years. Afterward, foreseeing Adam's sin, He also prepared them to illuminate.

Yad Yehudah - ח

"Since Scripture attests": for example, "Their light is withheld from the wicked," and "The moon's light shall be like the sun's light," etc., which our Sages brought as evidence of the light's diminution.

Yad Yehudah - ט

Their shrinking through the gathering of the parts.

Yad Yehudah - י

"The differing magnitudes of the luminaries": the light's diminution also followed from the changed sizes of the two luminaries. Since the moon's diminution was decreed in

Yad Yehudah - י - continued

potentiality from the time of its accusation, afterward, at man's sin, its actual diminution was greater than the sun's. Otherwise, the moon would have lost nothing through its accusation. This too occurred through the moon's body gathering together and constricting its parts more than the sun's body.

Yad Yehudah - יא

This is the meaning of Scripture's "The moon shall be abashed and the sun ashamed, for the LORD of Hosts reigns in Jerusalem," etc. (Isaiah 24). Ve-haferah essentially concerns digging in the ground, and from this is also said of shame, as though the ashamed person digs a hole to hide in temporarily until the time of shame passes. The moon dug and contracted itself and gathered in its light in this world, but in the future the moon's light will be like

Yad Yehudah - יא - continued

the sun's light. [TN200197]

Yad Yehudah - יב

In the sense of "Do not be humiliated, for you shall not be abashed" (there, chapter 54), said of the holy land, which will expand in the future in place of its present deficiency, having constricted its parts and confined its boundaries.

Yad Yehudah - יג

Although it also says there, "The sun shall be ashamed," the commentators explain the words literally: it will be ashamed in the future, when the LORD of Hosts reigns in Jerusalem, because the whole world was stricken on its account, namely because they worshipped it as an idol. The difficulty is that according to the stated reason it ought also to have said "the sun shall be abashed," since it too has somewhat [?] drawn in its light. [TN200198]

Yad Yehudah - יד

"Yet it has left," etc.: this is why it did not say "the sun shall be abashed": it will not be ashamed in this world. Since the reward of those nations who merely reckon by it without worshipping it is in this world, it ought not to be ashamed until the future, when the whole world will be stricken because of idolatry. To indicate this, it did not say ve-haferah, which signifies only temporarily. The moon is different: the reward of Israel, who reckon by it, is only in the future, not in this world. Correspondingly, its shame is only in this world, because of the smallness of its light. Therefore it says ve-haferah of it.

Yad Yehudah - יד - continued

Yoel Moshe - 1

"Like clocks," etc.: its meaning is a dial/hand [?] (veyger) in German. "The whole world was stricken," etc.: when the sun is eclipsed, it is a bad sign for the world. "Those who reckon by it": the nations of the world, who reckon by the sun. For there is none over against the sun's produce; nevertheless, it left its gleanings for those who reckon by it, etc. The moon, however, was abashed altogether; therefore its light will be great in the future. [TN200199]

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Historical index: Em Kol Hai - I - Chapter 24

Em Kol Hai - Part I (א) - Chapter 25 (כה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז

Yoel Moshe: 1

Yad Yehudah - א

"All the more now," etc., continues what was said at the preceding section's end concerning "The moon shall be abashed." The master says that because the righteous are called by its name, as the Holy One, blessed be He, answered to appease it, and they too are the small ones of the earth, afflicted and crushed in this world, the moon will therefore be all the more ashamed in this world.

Rema of Fano

All the more now, when the righteous are called by the small luminary's name. It is known what they answered the Sadducees at the end of tractate Yadayim: everything's impurity accords with how beloved it is. Ben Uzziel has already explained in three passages of the Prophets the luminaries' return to their former state: the sun's restoration will be three hundred and forty-three for one, the multiplication of sevens in length, breadth, and depth, in the sense of "The sun's light shall be sevenfold," when it returns to its first strength. A

Yad Yehudah - ב

Everything's impurity accords with how beloved it is. Therefore the righteous' sufferings in this world accord with how beloved they are.

Yad Yehudah - ג

"In three passages": first, "Those who love Him are like the sun going forth in its might" (Judges 6); second, "Like morning light when the sun rises" (2 Samuel 23); third, "The moon's light shall be like the sun's light, and the sun's light shall be

Yad Yehudah - ג - continued

sevenfold, like the light of the seven days" (Isaiah 30). The translator Jonathan wrote: "The sun's light is destined to shine three hundred and forty-three for one, like the light of the seven days." [TN200201]

Yad Yehudah - ד

"The multiplication of sevens": when we multiply seven by two further sevens, the length, breadth, and depth, so that

Rema of Fano - continued

hint appears in Proverbs: "They do not despise a thief," and "When found, he shall repay sevenfold." This concerns Adam's sin, stealing from the Tree of Knowledge and paying from the best, as stated. According to what is reported concerning the folding of the Land of Israel at this time within its boundaries, which we mentioned, it is very close to maintaining this proportion. What we have said suffices for the present intention. [TN200200]

Yad Yehudah - ד - continued

each is seven, we obtain 343. Seven by seven in length and breadth is forty-nine; the seven of depth resting upon those two dimensions makes seven times forty-nine, which is 343. Our Sages gave a similar case in the mishnah, chapter 3 of Shevi'it, concerning three courses—three by three, and three in height—whose quantity is twenty-

Yad Yehudah - ד - continued

seven stones.

Yad Yehudah - ה

"In the sense of 'The sun's light,'" etc.: this is the explanation of "The sun's light shall be sevenfold": multiplication of sevens in all three dimensions. Then it will be in its first strength, as in the seven days of creation when the great light served, as stated in Bereshit Rabbah, chapters 11 and 12. This is "like the light of the seven days." There is no need for Rashi's explanation: "Sevenfold, seven sevens; like the light of the seven days, thus forty-nine sevens, totaling 343." It appears that in his view Jonathan derives 343 from sevenfold, meaning seven by seven, forty-nine, and from "like the light of the seven days," meaning seven times forty-nine. The master finds this strained and prefers to explain "like the light of the seven days" literally, deriving 343 from sevenfold alone.

Yad Yehudah - ו

A hint appears in Scripture's "They do not despise a thief," etc. (Proverbs 6): they should not despise Adam the first man for stealing and eating from the Tree of Knowledge, thereby causing the light's diminution, as mentioned in the preceding section. For he will repay sevenfold in the future, when the sun's light will be sevenfold. Thus the entire repayment is derived from the word sevenfold.

Yad Yehudah - ז

According to what is reported by those knowledgeable in geographical measurement

Yad Yehudah - ז - continued

concerning the Land of Israel's size now, after it folded up and its boundaries drew near, as mentioned in the preceding section, the matter is close to that proportion. You will find that in its tranquility the Land of Israel was nearly 343 times larger. May it return and expand beyond sufficiency, speedily in our days, amen.

Yoel Moshe - 1

"According to how beloved it is," etc.: therefore the righteous and the moon, which have no light at all in this world and diminish, will merit the abundant good stored away. "The luminaries' return," etc.: in the future the luminaries will return to their initial state and will be 343 parts for one. For it is written, "It shall be sevenfold": seven times seven is forty-nine, and seven times forty-nine is 343. We calculate seven times forty-nine, not forty-nine times forty-nine, because this follows multiplication in length, breadth, and depth in the form of a cube.

Something truly square, seven by seven, yields forty-nine pieces when divided into strips, each one cubit by one cubit, for example. When you make it seven in height as well, it will contain seven times forty-nine pieces, altogether 343. This is easy. "And he paid from the best, as stated," etc.: through Adam's sin the sun was diminished. Therefore he will repay sevenfold, like the light of the seven days, as in the case of a thief.

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Historical index: Em Kol Hai - I - Chapter 25

Em Kol Hai - Part I (א) - Chapter 26 (כו)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא

Yoel Moshe: 1

Yad Yehudah - א

"It is known," etc.: to explain the end of the saying, where the Holy One, blessed be He, said, "Bring an atonement for Me," the master prefaced it with the subject of sacrifices in this section and the next.

Yad Yehudah - ב

"For My fire-offerings": its meaning is "for the angels," as will be explained.

Yad Yehudah - ג

"The appeasement of the retinue above," etc.: as explained in the Zohar, Ra'aya Mehemna, Behar, page 212: "Although all sacrifices are for the LORD, He takes all and apportions the sacrifices to His camps," etc.; see there. Likewise, in the Zohar, Pinehas, page 444: "Now one must consider how these holy spirits derive enjoyment from this savor of an animal sacrifice," etc. "For there is a beast crouching upon a thousand mountains," etc. "All these are the root and foundation of the animals below. Therefore a spirit from them extends below, and that spirit takes form below in the animals. When a person brings an animal as a sacrifice, the

Rema of Fano

It is known from the expression "My offering, My bread, for My fire-offerings" that the mystery of the sacrifices is the appeasement of the retinue above and below, so that all may enjoy the King's table. Even the burnt offering, which is wholly consumed for the ishshim, provides its hide to the priests; of the sin-offering goat, its blood and sacrificial portions go to the altar, while its flesh and hide go to the priests. [TN240001]

From this we have learned a true plain meaning, sweet to the soul and clear as the sun, in the verse addressed to Eli: "You honor your sons more than Me, to fatten yourselves from the first of every offering of Israel, for My people." The commentators have said that the lamed is superfluous. This is not so: it is like the lamed in "for My fire-offerings." Here too, "for My people" includes all who benefit from the offering: the ishshim receive their portion, and the priests theirs, which is the remainder of the offering, not its first portion. This is plain.

Alternatively, "for My people" means "before the eyes of My people": when they see that the priests' claim is stronger than the altar's, they will say, "The LORD's table is despised." Or it may mean "from the first of every offering of Israel" brought for the needs of "My

Yad Yehudah - ג - continued

animal's spirit rises and returns to its place. All those of this kind draw near, and that spirit spreads through them all; they live and derive enjoyment from the fat and blood of the garment of this spirit, for it came from their side. Because of that spirit, they all derive enjoyment and nourishment and become advocates for that person," etc.

Yad Yehudah - ד

"And those below": groups of priests. [TN240003]

Yad Yehudah - ה

"In the verse": "A man of God came to Eli and said to him, 'Thus says the LORD,'" etc. "'Why do you kick at My sacrifice and My offering, which I commanded for a dwelling, and honor your sons more than Me,'" etc. (1 Samuel 2).

Yad Yehudah - ו

"The lamed" of le-ammi, "for My people," is superfluous; "and I have drawn a comparison with their like" [?], as in "they killed Abner" (le-Avner). "Rather, it is like the lamed of le-ishshai": the meaning is that the sacrifice is for My fire-offerings. So too

Yad Yehudah - ו - continued

the meaning is Israel's offering which is for My people—for all who benefit from it, the fires and the priests. [TN240004]

Yad Yehudah - ז

"Not the first portion": this is His saying, blessed be He, "To fatten yourselves

Rema of Fano - continued

people"—the souls destined to be created, who dwelt there with the King in His work and are His people and inheritance. This concerns a woman after childbirth and her offering: they delayed the women's bird-offerings and diminished the image, as our Sages say. [TN240002]

Yad Yehudah - ז - continued

from the first," so that Eli's sons would take the first portion. [TN240005]

Yad Yehudah - ח

"Before the eyes of His people," etc.: as Rashi wrote: "'For My people' refers back to 'You honor your sons more than Me.'

Yad Yehudah - ח - continued

You showed My people that you are more honored than I. How did you show this? 'By fattening yourselves from the first of My offering.'" R.Y. also wrote something close to this. [TN240006]

Yad Yehudah - ט

"Brought for the needs of His people": this is the offering of a woman after childbirth, purifying her for her husband for the sake of the souls, so that they may come into the world; they are the Holy One's people, blessed be He. Eli's sons ate their portions of those offerings first, before offering them, and thereby delayed the bird-offerings. This is what the blessed LORD said about them: "To fatten yourselves from the first," etc.

Yad Yehudah - י

"With the King": the souls dwelt with the King of the world in the work of heaven, as stated in the Midrash. They are those destined to be created, each at its proper time; Eli's sons held them back.

Yad Yehudah - יא

"As our Sages say": in the chapter "Bammeh behemah," on the verse "who lay with the women": because they delayed the women's bird-offerings so that they did not go to their husbands, Scripture reckons it against them as though they had lain with them.

Yoel Moshe - 1

"You honor your sons," etc.: this is the verse concerning Eli's sons, because they took meat

Yoel Moshe - 1 - continued

before offering the fat and blood to the Most High.

"'For My people,' concerning which they said the lamed is superfluous," etc.: the lamed of le-ammi. It is not so—that the lamed was superfluous—but rather, etc. This means Israel's offering belonging to My people, for My people too benefit from it. Included in My people are the ishshim, that is, the angels. Ishshim is an expression for honored beings, like "To you, O men, I call," etc. The priests also benefit from it, but the priest benefits only from the remainder left from the portion of the Most High, not the first portion. They did the reverse and benefited from its first portion; hence, "To fatten yourselves from the first of the offering of Israel."

"For the needs of My people," etc.: the offering comes to purify a woman for her husband through the bird-offerings, so that the women may immediately return to their husbands, who will take them and beget the people of the children of Israel. By delaying the women's bird-offerings, Eli's sons diminished their procreation and diminished peoples.

"They are His people and inheritance": this is "for My people," meaning for the sake of My people who will come forth from them.

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Historical index: Em Kol Hai - I - Chapter 26

Em Kol Hai - Part I (א) - Chapter 27 (כז)

Yad Yehudah: א · ב · ג · ד · ה · ו

Yoel Moshe: 1

Yad Yehudah - א

“Of what is set aside,” etc.: in the preceding section, the master explained Eli's sons' sin in eating the first portion of the sacrifice rather than the remainder. Now, along that same line, he explains the remainder and what is set aside from the sacrifices for the priests to eat.

Yad Yehudah - ב

“It is said”: concerning the meat of the consecration offerings.

Yad Yehudah - ג

“The Sages said”: in Pesahim, chapter “Ha-ishshah,” folio 59b.

Yad Yehudah - ד

“Along with this”: with the priests’ eating, he returns to say that fulfillment of this commandment comes to teach concerning the owners, that they receive atonement through the priests’ eating; yet it is found learning that the priests eat through the owners’ receiving atonement. For after the upper camps have benefited from the sacrifice and become advocates, the priests below eat and recline at the table of the Most High, as explained in the preceding section. [TN240009]

Rema of Fano

Of what is set aside from the sacrifices for the priests, it is said, “They shall eat those things through which atonement was made.” The Sages said: the priests eat and the owners obtain atonement. There is one rule for the sin-offerings of the community and of the individual.

The intention is that eating the sacrifices was for them a decree of the King, like putting on tefillin, applying blood, and burning the sacrificial portions upon the altar. Along with this, fulfillment of this commandment turns out to come to teach and be found learning: we think that their eating effects atonement for the owners, but it is only from the owners' receiving atonement that the devout among the priests eat. For they recline at the table of the Most High in a holy place, enjoying and being nourished by the radiance of the Shekhinah. [TN240007]

A blessing used to be sent at a time of favor in the distribution of their portions and in their eating to satiety, whether little or much reached each one. They used to mention with praise the Babylonians, whose appetite was good for the outer sin-offering goat of a Day of Atonement that fell on the eve of the Sabbath: they did not allow it to become leftover sacrificial meat, as we learned in Menahot, in the chapter “Shetei ha-lehem.” [TN240008]

Yad Yehudah - ה

“A blessing used to be sent”: in their eating, because they enjoyed the radiance of the Shekhinah.

Yad Yehudah - ו

“They used to mention with praise”: in the Mishnah, chapter “Shetei ha-lehem,” concerning the goat of a Day of Atonement that fell on the Sabbath, the Babylonians eat it raw because their appetite is good. That is, they did not recoil from eating raw meat. The master’s view is that mentioning them by name was with praise, because they intended to enjoy the radiance of the Shekhinah, and there was no ravenousness in it at all —unlike Tosafot there, whose view is that this was to their blame; see there. [TN240010]

Yoel Moshe - 1

“From the owners' receiving atonement,” etc.: their atonement depends on a high place, namely Binah. From there is the source of the priests' eating, since they enjoy the radiance of the Shekhinah. See Tiqqun ha-Teshuvah, chapter 8. These hidden sparks are the actual owners of that matter which is eaten, for sometimes through a person's sin he is

Yoel Moshe - 1 - continued

reincarnated in an animal; they are called the owners of that living creature. Through the priests' eating they receive atonement and return to their root. Accordingly, the author's intention can also be explained by this mystery; examine it carefully. Of

Return to chapter in contents

Historical index: Em Kol Hai - I - Chapter 27

Yoel Moshe - 1 - continued

this it is appropriate to say “nourished by the radiance of the Shekhinah,” for the souls derive enjoyment, “as ...” [?]. [TN240011]

Em Kol Hai - Part I (א) - Chapter 28 (כח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא

Yoel Moshe: 1

Yad Yehudah - א

“In truth,” etc.: the master returns to explain the end of the account of the moon's accusation, at “He saw that her mind was not at ease.” He says that the reason her mind was not at ease was that, although the Holy One, blessed be He, told her, “The righteous will be called by your name,” nevertheless, “There is no righteous person on earth,” etc. Therefore, to put her mind at ease, He required them to bring atonement.

Yad Yehudah - ב

“As we said”: above, section 21, in explaining “Bring an offering on My account”: alai means “for My sake”—for the guarantee I gave the moon that you would be righteous, etc.

Yad Yehudah - ג

“For He is the one who proclaims,” etc.: the guarantee is as He made known to all by saying, “Your people are all righteous.” For this reason He also urges Israel to

Rema of Fano

In truth, “There is no righteous person on earth who does good and does not sin.” Therefore, as a matter of course, we need atonement: “a sin-offering for the LORD,” as we said, for He is the one who proclaims through His prophet, “Your people are all righteous.” He is a guarantor who goes after the borrowers and urges them to repay on account of His guarantee. The word alai, “upon Me,” is therefore entirely precise: the atonement is for yourselves, while the obligation rests upon Me to atone for you, for “the LORD is the hope of Israel.” [TN240012]

Alai may also be interpreted according to the truth, in the sense of “Like a weaned child upon me is my soul,” for those who know the hidden wisdom. Alternatively, it is in the sense of “Borrow on My account, and I shall repay,” for trust itself brings about atonement for the moon's diminution through our deficiency. Or it means “for My sake”: bring an awakening from below sufficient to awaken above. This is the sense of “for His sake”—for His praise: He praises and is praised, above

Yad Yehudah - ג - continued

bring an offering for all their transgressions and sins, to release Him, as it were, from His guarantee.

Yad Yehudah - ד

“It is precise,” etc.: moreover, alai can be understood in this way: the obligation to atone rests upon Me, in order to uphold the guarantee to the moon.

Yad Yehudah - ה

“For the hope,” etc.: Scripture similarly says, “The LORD is the hope of Israel” (Jeremiah 16). Our Sages expounded in the Mishnah at the end of Yoma: just as a ritual pool purifies the impure, so the Holy One, blessed be He, purifies Israel. Their purification is thus assured in any event. [TN240016]

Yad Yehudah - ו

“The truth”: the intention is Binah, which is above he, as is known. [TN240017]

Yad Yehudah - ז

“In the sense”: of the verse “Like a weaned child upon me is my soul” (Psalm 131),

Yad Yehudah - ז - continued

where alai also intends Binah according to the truth.

Yad Yehudah - ח

"Alternatively": alai expresses trust, as in "Borrow on My account." The intention is: bring an offering and trust Me to atone for you.

Yad Yehudah - ט

"For trust itself": your trusting Me in this brings about atonement, for the moon was diminished because of our deficiency, and through this trust you will fill the deficiency.

Yad Yehudah - י

"Or it means": alai is like "for My sake," meaning bring an awakening from below, etc., as is known from many places in the Zohar: fitting deeds below produce an awakening above.

Yad Yehudah - יא

"This is the sense": of "The LORD has made everything for His sake" (Proverbs 16), meaning for His praise—the praise He utters above and the praise He receives below. This accords with what is known: through the Shekhinah's being praised below, she sings above. Both cause the blessed upper union to be effected.

Yad Yehudah - יב

"The harmony of the melody," etc.: the union in Tiferet and Malkhut, and likewise in Hokhmah and Binah, is the harmony of a melody of two voices, each

Rema of Fano - continued

and below. The harmony of the melody in two voices truly "does wondrously." It is otherwise when the awakening below is absent; then it is said, "I, I am He who blots out your transgressions for My sake." "I" is in manifest providence; "I am He" is in hidden providence, as we mentioned above. Of them it is said, "It is the Day of Atonements," implying two. Hence, "Who blots out your transgressions for My sake," for even ancestral merit is insufficient unless those below who are still alive first awaken to repentance. [TN240013]

Likewise, "For My sake, for My sake, I shall act": they oblige Him to harmonize the melody within Himself alone, for how should it be profaned, Heaven forbid? Hezekiah said, "Behold, for peace I had bitterness, bitterness." The bitterness is doubled because he was told, "I shall defend this city to save it for My sake"—for the generation has no protecting merit—"and for the sake of My servant David," in the sense of "the dead inherit the living," which we explained in the treatise Heqor Din. So too, "I praised the dead," in Ecclesiastes. [TN240014]

The first bitterness concerned him generally; therefore he first said mar li, "bitter for me," because the blessed God would have to awaken first, as it says, "For My sake." The second bitterness, li mar, "for me, bitter," concerned him personally: even at the end, merit would not be reckoned to him but to David his ancestor. This was because he relied upon his own merit, so they made it depend upon others' merit, as our Sages

Yad Yehudah - יב - continued

speaking and singing. The awakening from below harmonizes and unifies the melody; this is a wonder. See Heqor Din I.4.

Yad Yehudah - יג

"It is otherwise when the awakening below is absent": then the awakening must come from above, from within itself; of this it is said, "I," etc.

Yad Yehudah - יד

"'I' means": as the Sages explained in Tiqqunim, Tiqqun 30, on "I, I am He who comforts you": "I—the upper Mother above; I—the lower Mother below. Of both it is said, 'See now that I, I am He'"; see there. Here too, "I" in manifest providence is Malkhut; "I am He" in hidden providence is Binah.

Yad Yehudah - טו

"Of them it is said," etc.: as in the Zohar, Emor, page 218: "Come and see: on that day the moon is concealed and does not shine until the tenth of the month, when all Israel return in complete repentance. The upper Mother loves and illumines her. On that day she receives everything from the Mother, and joy is found in all. Therefore it is written, 'Day of Atonements.' It is a day; it should say 'atonement.' Why 'Day of Atonements'? Because two lights shine together: the upper lamp illumines the lower lamp," etc.; see there. The

Yad Yehudah - טו - continued

intention is Binah and Malkhut.

"Hence," etc.: likewise, in the Zohar, Lekh Lekha, page 241: "Another

Rema of Fano - continued

say. Alai may also be interpreted in the sense of "Do I eat the flesh of mighty bulls?" It is only a crown for His head: He spoke, and His will was done. [TN240015]

Yad Yehudah - טו - continued

explanation: 'Who blots out your transgressions for My sake.' Come and see: the world's sinners cause a blemish above. When they sin, mercy and the upper

Yad Yehudah - טו - continued

illumination depart, and the nourishment of blessings does not descend below. This degree does not receive the blessings above that it conveys as nourishment below. Therefore, 'for My sake,' so that blessings will not be withheld from nourishing it."

Yad Yehudah - טז

In the manner of "See now that I, I am He," to show that there is no separation between above and below, as has been said.

Yad Yehudah - יז

Likewise, "For My sake, for My sake, I shall act" (Isaiah 48) also means that if there is no awakening below—Heaven forbid!—I shall act to awaken the union for My sake, as it were—Heaven forbid!—and so that blessings will not be withheld, as mentioned. [TN240018]

Yad Yehudah - יח

"Hezekiah said, 'Behold, for peace I had bitterness, bitterness'" (Isaiah 39): this too intends the manner just described. The doubling of bitterness—his saying mar, "bitter," twice—is because he was told, "I shall defend this city to save it for My sake and for the sake of My servant David" (there, chapter 37, and 2 Kings 19). "For My sake" excludes the merit of the generation, since the generation has no protecting merit. The subsequent "for the sake of My servant David" means Hezekiah's merit reckoned to David, according to "a son confers merit on his father" and "the dead inherit the living," explained in Heqor Din II.29; see there.

Corresponding to both, Hezekiah doubled the bitternesses. For "for My sake," he said mar li, "bitter for me," since he saw no one protecting the generation. Because this concerned him generally and not personally more than anyone else, he said mar first and li afterward. For "for the sake of My servant David," he said mar a second time; the preceding li extends to it as well, because this concerned him personally. [TN240019]

Yad Yehudah - יט

"As our Sages say": in the first chapter of Berakhot.

Yad Yehudah - כ

"It may also be interpreted": "Bring atonement alai," meaning "upon My head." This is the purpose of the sacrifices: to make from them a crown for His blessed head. There is evidence from prayers, which stand in place of sacrifice: our Sages said in the chapter "Ein doreshin" that crowns are made from them; all the more from the sacrifices themselves.

Yad Yehudah - כא

"In the sense": of "Do I eat the flesh of mighty bulls," etc. (Psalm 49). My intention in them is only to make a crown. The LORD desires the crowning because He spoke and commanded, and His will was done. As the Sages said concerning "a pleasing savor": "It is satisfaction before Me that I spoke and His will was done." [TN240020]

Yoel Moshe - 1

"There is no righteous person on earth," etc.: therefore the moon's mind was not put at ease when He told her, "The righteous are called by your name," for the righteous sin. Therefore He said, "Bring atonement on My account," and through the sacrifice the sin is atoned for. It is called "a sin-offering for the LORD," because the Holy One, blessed be He, guarantees that all will be righteous. Atonement for the righteous person's sin repays the Holy One's debt, blessed be He. This is alai, referring to the guarantee, not the atonement; the blessed LORD Himself, as it were, needs no atonement.

"In the sense of 'Like a weaned child upon me is my soul,'" etc.: this can be explained according to the Zohar, Miqqets, page 530, on "He raised the height of a person within him." As soon as a person is formed, the upper light of his soul is beside him as surrounding light, for the body is small and it cannot spread within until he grows; then the light spreads within as inner light. It is known that the deeds of the wicked also cause inner light to become surrounding light, as above in Heqor Din II.13.

Yoel Moshe - 1 - continued

Therefore, “The wicked will be silent in darkness” corresponds to surrounding light, as explained by the Ari, of blessed memory. This is what David said: “Like a weaned child upon me”—precisely “upon me”: my soul is in the mystery of surrounding light through sin. Likewise, here He says alai, “upon Me,” atonement: through sin you caused the moon's diminution, and it became surrounding light, literally upon Me. [TN240021]

“For trust,” etc.: alai would mean that it rests upon Me to atone, through the atonement you bring.

“For His sake,” etc.: in the verse, “The LORD has made everything for His sake,” meaning for His praise. It is known that everything depends on awakening from below. When Israel are worthy, they awaken and effect a union above between Tiferet and Malkhut. Afterward, through this power, Tiferet and Malkhut also act above in Father and Mother. Thus Tiferet and Malkhut receive praise from below and afterward give praise above, effecting the union above in Father and Mother, as stated. This is “Bring an awakening from below sufficient for an awakening above,” through Tiferet.

There is another degree: when Israel are unworthy and there is no awakening below, there is nevertheless union above, for the companions above do not separate. This is “I [anokhi]”—manifest providence, Malkhut in union with Tiferet—and “I [anokhi]”—hidden providence, the upper union. [TN310001]

“Who blots out your transgressions for My sake”: for His praise, for I Myself awaken the union. Of this it is written in Tiqqunim, Tiqqun 30: “‘I, I am He who comforts you’—the upper I, the lower I,” etc.; see there.

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Historical index: Em Kol Hai - I - Chapter 28

Yoel Moshe - 1 - continued

“Day of Atonements”: a plural expression, two: one in Binah, the upper union, and one in Tiferet and Malkhut, the lower union. If you should say that even when they are unworthy there is an awakening through ancestral merit, he answers that even ancestral merit has ended. This is the meaning of “Bring atonement on My account,” etc. Alai would mean “for My sake,” for His praise: let them bring atonement on My account, for My sake—awakening below, as above.

“The harmony of the melody,” etc.: this is explained in the Zohar, Yitro, page 165, at its end: “Similarly, the melody of the whole world—worthy deeds,” etc. That is, their good deeds are called a melody. “In two voices” means two unions effected through good deeds. [TN240022]

“How should it be profaned,” etc.: how should they cease? Rather, they never separate, as above. The doubling of bitterness is as described. The first bitterness, mar li, concerns Hezekiah together with all Israel: “for My sake,” not through the generation's merit, but the union above awakens of itself. The second bitterness, li mar—the word li referring both backward and forward—is that he was told, “For the sake of My servant David,” not through your merit, as you relied upon your own merit, but for the sake of My servant David. This is the second bitterness.

“It is only,” etc.: the end of the sacrifices is that from them a crown is made for the head of the Holy One, blessed be He, who spoke and whose will was done. Thus precisely alai: a crown upon His head, as it were, through atonement, which is the end of the sacrifice.

Em Kol Hai - Part I (א) - Chapter 29 (כט)

Yad Yehudah: טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"This is the meaning," etc.: this continues the end of the preceding section. Just as the LORD desires burnt offerings only because a crown is fashioned from them for His head, for such is His will, so it is with prayers. The blessed LORD does not need them in order to be affected by them, as a human being might imagine. Their intention is to bind crowns for the head of the Life of the Worlds, for prayers stand in place of sacrifices. We therefore have no need of the strained explanations commentators have offered for prayer.

Yad Yehudah - ב

"The prince must," etc.: he must delay binding crowns until the poor person, who prolongs his prayer, finishes. As stated in Ra'aya Mehemna, Eqev, page 583, concerning the wrapping mentioned with regard to the cup: "Wrapping: 'A prayer of the poor when he delays'—all blessings and prayers wrap themselves until the poor person's prayer ascends." [TN240026]

In the Zohar, Balaq, page 359, part III: "'A prayer of the poor,' etc.: the poor person is brokenhearted, and it is written, 'The LORD is near to the

Rema of Fano

This is the meaning of binding crowns from prayers, attributed in the aggadah to the Prince of the Presence. He must wait for the prayer of the poor person who prolongs the pouring out of his complaint. At the beginning of his words before the LORD, the poor person apologizes for having caused the binding to be delayed through his deeds—and all the more now. This is "A prayer of the poor when he delays." [TN240023]

The one who binds is called Prince of the Presence because he increases the dominion according to the measure of the faces of those who pray. Some know how to pray only at the level of nefesh; another prince binds crowns from all prayers of this kind, and his name is Sandalfon. Others pray at the level of ruah, and they have a prince greater than the first, as we shall mention. Of these two degrees it is said, "Many daughters have done valiantly." Of neshamah and her companions who pray at her level, it is written, "But you surpass them all." [TN240024]

For them there is a great, exceedingly awesome prince, the redeeming angel whom Jacob mentioned, with whom evil does not dwell, according to one of the interpretations spoken in truth. Jacob sought mercy on his behalf, that he be given permission to bless the youths—the princes we mentioned first. Of them Moses said to Pharaoh, "With our youths"—two—"and with our elder"—

Yad Yehudah - ב - continued

brokenhearted,' etc. The poor person always makes a quarrel with the Holy One, blessed be He, and the Holy One, blessed be He, listens and hears his words. When he prays his prayer, he opens all the windows of the heavens, and that poor, brokenhearted person pushes aside all the other prayers ascending above. For it is written, 'A prayer of the poor when he delays.' It should say, 'when he wraps himself.' What is 'when he delays'? He causes a wrapping for all the world's prayers, and they do not enter until his prayer enters. The Holy One, blessed be He, says, 'Let all the prayers be wrapped, and let this prayer enter before Me. I do not want a court here to judge between us; let his complaints be before Me, and I and he alone.' The Holy One, blessed be He, is alone with those complaints in that prayer, as it is written, 'Before the LORD he pours out his complaint'—before the LORD indeed," etc.; see there. It explains ya'atof as delay, like "when the sheep were late-bearing."

Yad Yehudah - ג

"At the beginning of his words," etc.: this is "A prayer of the poor when he delays." When he

Yad Yehudah - ג - continued

prolongs his prayer, his heart trembles over this too, and he first prays concerning it. “Before the LORD”—because he caused Him a delay in binding —“he pours out his complaint” about this. This explanation differs somewhat in manner from the Zohar's explanation just cited.

Yad Yehudah - ד

“And all the more now”: when he further delays the binding by prolonging his prayer.

Yad Yehudah - ה

“Some,” etc.: in Tiqqunim: from the side of the masters of Scripture, prayer rises like a bird; from the side of the masters of Mishnah, like a dove; from the side of the masters of Kabbalah, like an eagle, the Matron above all. The intention is the degrees nefesh, ruah, neshamah.

Rema of Fano - continued

one—“we shall go.” For in accurate books the first is written with a yod, the second without a yod. May the LORD's name be called upon all three through Jacob's merit—this is “my name”—and through his ancestors' merit, as the verse concludes. This completes the upper Chariot, as is known from the Sages' saying, “The patriarchs are the Chariot.” The hint is in the Masorah: ve-tahat occurs twice, “And because He loved your fathers,” and “And beneath the firmament their wings were straight.” [TN240025]

Yad Yehudah - ו

“His name is Sandalfon”: as stated in the chapter “Ein doreshin.” He is appointed over souls called birds, as stated in Tiqqunim, for he is in the world of Asiyah, where souls are at the aspect of nefesh.

Yad Yehudah - ז

“They have another prince”: Metatron, Prince of the Presence, who is in the world of Yetsirah and appointed over souls called dove, at the aspect of ruah.

Yad Yehudah - ח

“As we shall mention”: in the next section.

Yad Yehudah - ט

“Her companions”: these are yehidah and hayyah.

Yad Yehudah - י

“They have a great prince”: his name is Akatriel, in the world of Beriah, where the aspect of neshamah is.

Yad Yehudah - יא

“Evil does not dwell with him”: in Sandalfon's world of Asiyah, shells are numerous; in Metatron's world of Yetsirah, there is good and evil. It is otherwise with Akatriel in the world of Beriah, where there is no evil at all, as is known. Therefore Jacob said concerning him, “The angel who redeems me from all evil,” for his is the right of redemption, to redeem from all evil.

Yad Yehudah - יב

“Not the interpretations” [?]: as stated there in the Zohar, page 483: “Come and see: the Holy One,

Yad Yehudah - יב - continued

blessed be He, made below in the likeness of above. The cherubim's form was like the appearance of youths, and they stood beneath this place, on the right and left. They are blessed first from the blessing flowing from above and from that place, and from here blessings would flow below. Therefore it is written, ‘The angel who redeems me,’ who would receive blessings from the colors above. Once he receives, ‘may he bless the youths’: this is the mystery of the cherubim, from whom blessings would flow from above below.” The intention is clear, as the master wrote: the redeeming angel is Akatriel, and the youths are the two princes mentioned, the upper cherubim. [TN240027]

Yad Yehudah - יג

“That he be given permission”: to receive blessings, give them to the youths, and draw the blessings below.

Yad Yehudah - יד

“With our youths and with our elder we shall go”: “with our youths” is written plene, with a yod, in the plural, intending the two princes, the two upper cherubim called youths. “With our elder” is written defectively, without a yod, in the singular, hinting at Akatriel, called elder.

Yad Yehudah - טו

“May it be called upon all three”: the end of the verse, “May my name and the name of my fathers be called upon them,” means: may the LORD's name, which I and my fathers always call, be called

Yad Yehudah - טו - continued

upon these three degrees. The intention is that the Name add influx to them to receive blessings above through my merit and my fathers' merit.

Yoel Moshe - 1

“From prayers,” etc.: they stand in place of sacrifice during the destruction. The Prince of the Presence is Sandalfon, as below, who binds crowns for his Master from Israel's prayers.

“At the beginning of his words,” etc.: the poor person's beginning is “when he delays.” This itself is the statement “a prayer ... when he delays”: an expression of delay, for he causes the binding to be delayed through his deeds and therefore apologizes before Him, blessed be He. See Ra'aya Mehemna, Eqev, page—page 502, concerning wrapping: all prayers and blessings are wrapped until the poor person's prayer ascends. See also the Zohar, Balaq, page 359, at its end. As for “and all the more now,” in my view it means “he has done two [things] to Him”: he delays his prayer and delays the binding of the crown, and all the more now, when he comes to prolong his prayer and pours out his complaint. He must therefore pray about this first. Ya'atof also hints at wrapping the Holy One, blessed be He, in the crown made from their prayers. [TN240028]

“Sandalfon”: he corresponds to nefesh in the world of Asiyah. Do not wonder that Sandalfon is called Prince of the Presence when he is in the world of Asiyah, at the mystery of the backs. One may answer that on the side called sandal he is in Asiyah; on the side called fon he is called Prince of the Presence.

“Another prince greater than the first”: this is Metatron, S.H. Sandalfon is in the world of Asiyah on the side of nefesh, and Metatron in Yetsirah, ruah. [TN240029]

“Of neshamah and her companions”: yehidah and

Yoel Moshe - 1 - continued

hayyah pray at this level; it has one great and awesome prince, named Akatriel, in the world of Beriah, where there is no evil thing in the world. He is “the angel who redeems,” etc., “from all evil.”

“According to one of the interpretations spoken,” etc.: that angel, Akatriel, will bless the youths, the two angels we mentioned, Sandalfon and Metatron. The youths refer to the mystery of schoolchildren, and the elder is Akatriel in Beriah, explained by Galante on the verse “The elders of the daughter of Zion”; see there.

“‘With our youths’—two”: Sandalfon and Metatron. “‘With our elder’—one”: a singular expression without a yod, hinting at Akatriel.

“May it be called upon all three,” etc.: this explains the end of the verse, “May my name and the name of my fathers be called upon them,” etc.

“Through Jacob's merit,” etc.: it is explained in Pelah ha-Rimmon, folio 35b, “P.D., T.D.” [?]: “Hesed is primary in Beriah, a world entirely good, corresponding to Abraham. Mercy is in Yetsirah, for the Holy One, blessed be He—that is Tiferet—dwells there, corresponding to Jacob. Judgment is in the world of Asiyah.” Therefore he mentioned the merit of his fathers Abraham, Isaac, and Jacob, corresponding to the three worlds mentioned, Beriah, Yetsirah, Asiyah. He further explained: after the patriarchs repaired the first Adam's sin, Abraham repaired nefesh, Isaac ruah, and Jacob neshamah. [TN240030]

“‘And because He loved,’” etc.: therefore, “‘beneath the firmament,’” etc.: they themselves are the Chariot. [TN240031]

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Historical index: Em Kol Hai - I - Chapter 29

Em Kol Hai - Part I (א) - Chapter 30 (ל)

Yad Yehudah: יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

"In the Jerusalem Talmud, chapter 'Hayah qore'": "Rabbi Hiyya the Elder said: 'In all my days I never concentrated, except that once I wished to concentrate, and I reflected in my heart and said: Who should enter before the king first, the alqafta or the exilarch?' Samuel said: 'I counted fledglings.' Rabbi Bun said: 'I counted courses of masonry.' Rabbi Mattanyah—some say Rav Sheshet—said: 'I am grateful to my head, for when it came to Modim, it bowed of itself.'"

Certainly this account should not be understood literally, since these things are very improper for anyone, all the more for men of renown like these, as the author of the Aqedah wrote in gate 28; see there. The master explains alqafta as a designation for Akatriel, who raises the thought and proper intention of prayer before Him, blessed be He, since he is in the world of Beriah, where thought is. Exilarch is a designation for Metatron, in whom the Shekhinah clothes herself with us in exile. He is therefore also called "son of Yered," as stated in the Zohar, Va-yehi, page 471. He raises the prayer only

Rema of Fano

The title Prince of the Presence which we mentioned has other interpretations belonging to the hidden depths of the world; the explanation we gave is one of them, true and consonant with the plain sense. This is what Rabbi Hiyya the Great intended in the Jerusalem Talmud, chapter "Hayah qore," when he reflected in prayer: "Who enters before the king first: the alqafta"—this is Akatriel, the most honored of the three—"or the exilarch?" This is Metatron, called "son of Yered" after the descent into exile, as is known. He said that this was his principal intention: to discern whether speech or thought and proper intention predominated in his prayer. He was careful not to direct his attention beyond this, for he was concerned lest he engage in scrutiny of prayer. [TN240032]

Rabbi Bun counted courses of masonry: these are the corners of the halakhah through which prayer is accepted. Samuel counted fledglings: these are the companies of angels that raise it on their wings. Another expressed gratitude to his head, which bowed of itself upon reaching Modim, to draw down an influx full of favor without toil or effort. [TN240033]

The adornments of prayer that we mentioned are called ketarim, not atarot, for an atarah has an aspect of the back, while a keter is entirely toward the face. The nezer, which is a testimony for the kings of the house of David, is so named

Yad Yehudah - א - continued

to the degree of hearing, since he is in the world of Yetsirah, where speech is. Rabbi Hiyya was pondering which of these princes raised his prayer—that is, whether speech or thought predominated in it.

Yad Yehudah - ב

"He was careful not to direct his attention beyond this": not to reach the point of knowing for certain that intention predominated in his prayer, for he was concerned about scrutiny of prayer, which the Sages prohibited.

Yad Yehudah - ג

"Rabbi Bun": he directed his attention to the ways and paths along which prayer travels above, as stated in the Zohar, Va-yaqhel, page 324. So too, dimosiyyin are rows and steps of prayer ascending to the house of God.

Yad Yehudah - ד

"Samuel": he directed his attention to the angels receiving the prayer, as stated in the Zohar there. Fledglings designate the winged ministering angels.

Yad Yehudah - ה

"Another," who said, "I am grateful," etc.: he did not mean that he lacked intention in his prayer, Heaven forbid, for we hold

Yad Yehudah - ה - continued

that one who prays must direct his heart. Rather, he meant that he was trained to bow his head of itself in order to draw down the influx abundantly.

Yad Yehudah - ו

“The adornments,” etc.: incidentally, the master gives a favorable explanation for the title Prince of the Presence. He says that an atarah must be distinguished from a keter: an atarah surrounds the entire head, front and back, whereas a keter is only on the side of the face. Therefore the adornments of prayers mentioned above are called ketarim, since they have no side of the back. It is thus fitting to call the one who binds them Prince of the Presence.

Rema of Fano - continued

for the slope of the crown of the head, the beginning of knowledge, above the place of tefillin, where it begins to separate toward the nape. This is the junction of the skull bones known to anatomists as the coronal suture and to Rabbi Simeon ben Yohai, at the beginning of Mishpatim, as the projections of the skull. This is the place of testing for one who is fit for it to suit him, as is known. This is not the place to explain further. [TN240034]

Yad Yehudah - ז

“The nezer”: he further explains the name nezer incidentally.

Yad Yehudah - ח

“Which is a testimony,” etc.: as stated in the third chapter of Avodah Zarah, folio 44: “‘He placed upon him the nezer and the testimony.’ Nezer is a crown. ‘Testimony’: Rav Judah said in Rav's name, ‘It is testimony for the house of David: it fits whoever is fit for kingship, and it does not fit whoever is unfit for kingship.’”

Yad Yehudah - ט

“For the beginning of knowledge”: opposite it in the brain is the place of intellect, according to what most natural philosophers and physicians wrote.

Yad Yehudah - י

“Above the place of tefillin”: as stated there of David, that he placed it in the place of tefillin and it fit him. They objected: did he not need to put on tefillin? Rabbi Samuel son of Rav Isaac said: there is room on the head suitable for placing two sets of tefillin.

Yad Yehudah - יא

“Where it begins to separate”: and turn backward toward the nape. He explains nezer through nazir, set apart.

Yad Yehudah - יב

“This is the junction,” etc.: this is where an infant's brain is soft, and it is the place of tefillin.

Yad Yehudah - יג

“The place of testing”: for kingship, as mentioned.

Yoel Moshe - 1

“Of the three,” etc.: the three mentioned in the preceding section—Sandalfon, Metatron, and Akatriel. Akatriel is more honored than the other two.

“After the descent into exile”: the Shekhinah who is with us in exile is so through clothing herself in Metatron; therefore she descends. It is explained in the Zohar, Va-yehi, page 471: “But tiq [?], son of Yered, from the side of what we learned: the Shekhinah descended ten descents to the earth; the companions have explained all.” Therefore he is called exilarch. [TN240035]

“That this was his principal intention,” etc.: Rabbi Hiyya the Great, who said, “Who enters before the king first, the alqafta or the exilarch?” sought to discern whether speech predominated in his prayer —corresponding to Sandalfon in the world of Asiyah—or thought, corresponding to Metatron in Yetsirah, or intention, corresponding to Akatriel in Beriah. [TN240036]

“Rabbi Bun counted courses of masonry”: the beams of the house during prayer. He also spoke proudly of this with a mystical intention, not in the plain sense.

“Another expressed gratitude,” etc.: another tanna spoke proudly that upon reaching Modim his head bent of itself, to draw down an influx of favor, etc.

There are three things: keter, nezer, atarah. Keter includes Hokhmah, Binah, Da'at. From the side of Hokhmah, which is the face, it is called keter; the

Yoel Moshe - 1 - continued

analogy is that the part of an atarah toward the face is called keter. Atarah is Binah, on the side of the back: a term for surrounding, encompassing the entire head. Nezer designates the slope of the crown of his head. It is in the middle of the head, above the place where tefillin are laid. In that nezer there was one projecting prominence; for the kingship of the house of David, there was a place within the crown of the head, and the nezer entered it. This was a

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Yoel Moshe - 1 - continued

sign for the kings of the house of David, as explained in the Gemara, and it was the test of who was fit for kingship. [TN240037]

“At the beginning of Mishpatim,” etc.: this is the small Zohar.

Em Kol Hai - Part I (א) - Chapter 31 (לא)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב

Yoel Moshe: 1

Yad Yehudah - א

“We have thus learned,” etc.: connected with the preceding chapters.

Yad Yehudah - ב

“Each,” etc.: we also find Princes of the Presence with other names, such as Suriel, Prince of the Presence, in the seventh chapter of Berakhot. This does not mean that there are more than the three mentioned; rather, their names change according to their mission.

Yad Yehudah - ג

“One holy name”: as stated in Daniel 8, “I heard one holy one speaking.” It encompasses all three. Upon it the liturgical poet founded, in the Qedushah of Musaf on the Day of Atonement, “A seraph gives the designation ‘one holy one,’” etc.

Yad Yehudah - ד

“These, then,” etc.: the Sages' statement is known: whoever asks for his needs

Rema of Fano

We have thus learned that there are three Princes of the Presence, as we said. Each has changing names according to his mission and the character of his hour. One name encompasses all three when the Glory is crowned with them and says to Israel, “I am the LORD your God”; we explained it in its place.

These, then, are the ministering angels who attend to all prayers for the binding of crowns for their Master, and no others. They do not acknowledge the face of one who prays in Aramaic, even though Scripture has accorded it honor in Torah, Prophets, and Writings; all the more so other languages, which have not merited this. Do not object from the view of certain commentators who said that Tsafenat Pa'neah is an Egyptian word. It is Hebrew alone and compounded of two verbs: pa, signifying raising the voice, as in “Like a woman giving birth, I cry out”; and nah, in its plain meaning, rest. It means that when he raises his voice to disclose and make public what

Yad Yehudah - ד - continued

in Aramaic is not attended by the ministering angels, since the ministering angels do not acknowledge Aramaic. The master explains that this intends these three Princes of the Presence, who attend to prayers to bind crowns from them. They do not attend to one who prays in Aramaic and do not acknowledge his face.

“Do not acknowledge Aramaic” does not mean that they do not understand the language. That would be considered strange, Heaven forbid, concerning the separate intellects, as Tosafot in the first chapter of Shabbat and all the commentators wrote. Rather, Aramaic is so objectionable in their eyes that they take care neither of it nor of the person praying in it, to bind crowns from his prayer as they would if it

Yad Yehudah - ד - continued

were in the sacred tongue. The commentators wrote similarly; see the Aqedah, gate 28, which also explains acknowledge as attend to, like “Blessed be the one who took notice of you.” [TN240039]

The Gemara's objection there in the chapter “Ellu ne'emarin,” against the statement that the ministering angels do not acknowledge, comes from the teaching that Yohanan the high priest heard a voice in the Holy of Holies saying, “The youths who went to wage war in Antioch have been victorious.” It answers: if you wish, say that a heavenly voice is different, since it is made to be heard; or, if you wish, say it was Gabriel. This does not establish that the Gemara understands their not acknowledging

Rema of Fano - continued

is hidden, the hearer's mind is at ease with him. The sentence's connection is: he discloses hidden things with satisfaction, unlike Egypt's magicians, who interpreted, but not for Pharaoh, for their words were not pleasing. [TN240038]

We have learned that all languages except the sacred one alone, in which the world was created, are unworthy of being bound into the crown of the Life of the Worlds—unless the person praying is poor in knowledge and does not understand the sacred tongue. Let him pour out his complaint specifically before the LORD, who examines the inward parts and heart. Prayer in a foreign language with a broken and contrite heart gives Him greater satisfaction than prayer without intention, even in the sacred tongue. This is plain, since intention cannot be found without the heart's understanding of what a person utters.

Yad Yehudah - ד - continued

Aramaic literally. Rather, its objection is: since the voice was in Aramaic, it follows that Aramaic is not repugnant in the ministering angels' eyes.

One may also say: granted that the questioner understood not acknowledging literally, as the ministering angels' not understanding Aramaic, nevertheless the Gemara gave these two answers only according to what had entered the questioner's mind. In truth, there is no difficulty at all: angels understand every language, but do not acknowledge, so as to attend to, a prayer not spoken in the sacred tongue.

Yad Yehudah - ה

“Scripture has accorded it,” etc.: as stated in Bereshit Rabbah, Va-yetse.

Yad Yehudah - ו

“All the more”: one praying in other languages, inferior to Aramaic, of which nothing is found written in the Torah. This differs from the Rosh in the chapter “Hayah qore,” who holds that they attend to the other languages.

Yad Yehudah - ז

“Do not object,” etc.: the master incidentally explains Tsafenat Pa'neah. Do not object against our general statement—“all the more other languages, which have not merited being written in the Torah”—that Tsafenat Pa'neah is Egyptian and is written in the Torah. In fact, it is a Hebrew word alone, etc.

Yad Yehudah - ח

“Pa, signifying,” etc.: as stated there in Bereshit Rabbah: “‘Tsafenat Pa'neah’: Rabbi Yohanan said, ‘He makes hidden things appear, and it is easy for him to say them.’ Rabbi Hezekiah said, ‘He makes

Yad Yehudah - ח - continued

hidden things appear with people's minds at ease concerning them.’”

Yad Yehudah - ט

“The hearer's mind is at ease with him”: as Rabbi Hezekiah explains. The intention is to exclude Egypt's magicians, who wished to disclose hidden things to Pharaoh but did not put his mind at ease, as the Sages said on “There was none who interpreted them for Pharaoh.”

Yad Yehudah - י

“Unless,” etc.: there, in the Mishnah of the chapter “Ve-ellu ne'emarin,” we say that prayer may be recited in any language. The Gemara objects from the statement that one should not ask for one's needs in Aramaic, and answers: one refers to an individual, the other to a congregation. An individual should not pray in Aramaic; a congregation may pray in any language. So the Rif

Yad Yehudah - י - continued

ruled at the beginning of “Hayah qore.” The Rosh's view is that Aramaic alone is forbidden to an individual. See Tur and Shulhan Arukh, Orah Hayyim, section 101.

The master's view is that the rule that an individual should not pray in Aramaic applies when he knows and understands the sacred tongue. Someone lacking knowledge and understanding of the sacred tongue should pray in the language he understands, even though the ministering angels do not attend to him to bind crowns from his prayer. This is better for him than praying in the sacred tongue without knowledge and understanding.

Do not object: why, then, did the Gemara not answer that prayer in any language refers to someone who does not know the sacred tongue, whereas the rule against Aramaic refers to someone who does? One may answer that it gave a stronger answer: a congregation is permitted to pray in any language even if they understand the sacred tongue, since they do not need the ministering angels, as Rashi explained.

Yad Yehudah - יא

“Poor in knowledge,” etc.: the master bases his view on “A prayer of the poor when he delays, and before the LORD he pours out his complaint.” One who is poor in knowledge of the sacred tongue should not worry whether ministering angels attend to his prayer in a foreign language. Instead, let him pour out his complaint before the LORD alone, without the ministering angels' assistance.

Yad Yehudah - יב

“Even in the sacred tongue”: unlike the practice whereby women, children, and ordinary men among them pray in the sacred tongue, chirping without knowing what they chirp. They think that moving their lips in the sacred tongue is a good, desired, and accepted deed, while they do not know what deed they are doing. Of them it is said, “You are near in their mouths and far from their inward parts.” Moreover, they do not know how to read correctly and cannot attend to omissions, additions, and the other errors common in writing. How can reason require that they fulfill the obligation of prayer, and that such a prayer is pleasing in the eyes of God and His servants, who would attend to the one praying it solely for the language's excellence—

Yad Yehudah - יב - continued

while he has corrupted the tongue to nothing, and it has fallen out of both sacred and profane speech[?]? [TN240040]

Do not object from Rabbi Aha's saying in the Midrash: even an ignorant person who reads love as enmity, such as ve-ahavta, “you shall love,” as ve-ayyavta, “you shall hate,” of whom the Holy One, blessed be He, says, “‘His banner over Me is love’—his skipping over Me is love.” This applies only after the fact. Even here Rabbi Aha did not say that they fulfill their obligation, only that their speech is nevertheless dear before Him, blessed be He, and He does not withhold the reward fitting for this—though not the reward for fulfilling a commandment. One may also say that Rabbi Aha speaks of the recitation of the Shema, as appears from the plain sense of his words, according to Rabbi, who holds that the Shema is to be recited as written; he does not speak of prayer, whose rule permits any language. [TN240041]

I concede that someone who understands his prayer, but is not fluent in it and inadvertently errs in reading, is also included in “his skipping over Me is love.” Such things sometimes happen not only to common people speaking together but also to great masters of expression. But of someone who cannot speak at all and is always compelled to skip, read incorrectly, and change the meaning, apply “Present it, then, to your governor,” etc. Likewise with liturgical poems difficult to understand: even the wise should apply their minds and understand them before praying them. The sage Ibn Ezra has already treated this at length in Ecclesiastes, on “For God is in heaven,” etc.; see there.

In any case, these words apply only to an individual praying for himself. As for a prayer leader who stands to pray for the whole congregation and to discharge the obligation of those who are not proficient: what simpleton would turn here to say that they discharge their obligation through him when he himself is not proficient? How can he dare approach God for his people and ask for their needs when he speaks empty words and does not know their nature? Nevertheless, I have seen a scandal in some congregations: when the leaders of the people assemble to appoint a prayer leader, they pay no attention to this at all, still less do they heed the

Yad Yehudah - יב - continued

other matters and conditions our Sages stated concerning him. They attend only to the roar of his voice—whether strong or weak—its trills, and other movements neither upright nor good. Enough of this now, for it is time to be brief even where one ought to write at great length.

Therefore, one who fears the word of the LORD should take to heart all that we have said truthfully, for the honor of the true God. If our predecessors, of blessed memory, established prayers in the sacred tongue so that it would not be forgotten by us, as the sage R.A. wrote in his Imrei Binah, chapter 26, part V, we should not observe the utterance of our lips alone; rather, let our mouth and heart agree. Whoever has his heart wholly with him should hire a teacher to teach him what he prays, so that his prayer may be pure before Him, blessed be He. Then he will call, and the LORD will answer him and redeem us from the exile of this host; then He will fill our mouth with laughter, and our tongue with joyful song[?], as above. [TN240042]

Yoel Moshe - 1

“One holy name,” etc.: explained in K.Y., part III, section 19: “The name T.Ph.T.Ph.Y.H. includes the letters of Beriah, Yetsirah, Asiyah, the three worlds: T.Ph., S.Ph., through the mystery of ‘May he bless the youths,’ as above in section 29—that is, in Yetsirah and Asiyah, Sandalfon and Metatron. Beriah is Y.H. of the Name, for the upper Mother dwells there.”

Yoel Moshe - 1 - continued

Thus the name T.Ph.T.Ph.Y.H. includes all three Princes of the Presence, in the manner that the companions above do not separate. Its numerical value is “I am the LORD your God,” which the author mentioned. “I” is Malkhut, Asiyah; the LORD is Yetsirah; “your God” is the upper Mother, Beriah. [TN240043]

“They do not acknowledge,” etc.: the mystery of binding crowns is that of combinations of names. From the letters of the sacred tongue in which we pray, they make holy names. This applies to no language but the sacred tongue.

“Even though Scripture has accorded it,” etc.: we find Aramaic in Torah, Prophets, and Writings: in the Torah, yegar sahaduta; in the Prophets, etc., as explained in the Gemara. Nevertheless, other languages did not merit having names made from them.

“An Egyptian word,” etc.: this would imply that even an Egyptian word is written in the Torah. In truth, this word is Hebrew alone, not Egyptian.

“Specifically before the LORD,” etc.: He understands Aramaic.

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Historical index: Em Kol Hai - I - Chapter 31

Em Kol Hai - Part I (א) - Chapter 32 (לב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח

Yoel Moshe: 1

Yad Yehudah - א

“In this,” etc.: connected with the preceding section.

Yad Yehudah - ב

“Prayer”: it requires intention, as stated at the end of the chapter “Ein omedin,” folio 33b: one who prays must direct his

Rema of Fano

In this, prayer is stricter than all the other commandments. If a person performs those himself, they do not require intention; but through others, intention is required both of the one discharging the obligation, who must undertake to be the other's agent, and of

Yad Yehudah - ב - continued

intention in all the blessings.

Yad Yehudah - ג

“All the other commandments”: for we hold that they do not require intention.

Yad Yehudah - ד

"Himself," etc.: the master thereby explains his view of the principle that commandments do not require intention. It comes from the Gemara at the beginning of "Ra'uhu bet din," folio 28, where we learn concerning Rava: one who blows for music has fulfilled the obligation; commandments do not require intention.

They raise a teaching: if the hearer intended but the one sounding did not, or the one sounding intended but the hearer did not, he has not fulfilled the obligation until both hearer and sounder intend. How can there be a hearer who intended and a sounder who did not? Is it not one who blows for music? Perhaps he is merely making barking sounds. Later there, Rabbi Zera said to his attendant, "Direct your intention and blow for me." It follows that he holds that the sounder requires intention. Come and hear: if the hearer intended but

Rema of Fano - continued

the one fulfilling it. If the latter does not intend to fulfill it, where is his share in that commandment? In this way, the Gemara's discussion proceeds properly, without any disagreement.

Although some decisors did not say this, either concerning prayers in foreign languages or concerning intention in commandments, our position is certainly preferable to theirs in a matter learned from its context. When this poor person directs all his strength toward intention in prayer, it is written, "He turned toward the prayer of the destitute": he is alone and has no helpers, as we said. His eyes hope only toward the Exalted and Holy One who looks upon the poor and contrite in spirit, when he prays from the depths of his heart. His voice is heard by no one else, only by the ears of the person praying and by the One to whom prayers are addressed, blessed be He, for His name alone is exalted.

King David, peace be upon him, said, "Be gracious to me, O LORD": I shall not cease praying to You, since You desire the prayers of the righteous; rather, "To You I call all the day."

Yad Yehudah - ד - continued

the sounder did not, etc. It teaches the sounder as analogous to the hearer: just as the hearer hears for himself, so the sounder sounds for himself, yet it teaches that he has fulfilled the obligation. It is a dispute between tannaim. For it was taught: the hearer hears for himself and the sounder sounds in his usual manner. Rabbi Yose said: when does this apply? To a congregational agent. In an individual case, he has not fulfilled the obligation until hearer and sounder both intend. [TN240044]

Some decisors hold that Rabbi Zera disagrees with Rava and holds that commandments require intention, and likewise that Rabbi Yose in our discussion disagrees with Rava. Therefore some ruled that commandments require intention, as all this is explained in the works of the decisors, in Tur and Bet Yosef, Laws of Rosh Hashanah, section 589.

Yad Yehudah - ד - continued

The master holds that there is no disagreement here: Rabbi Zera also agrees with Rava. Rava himself spoke only of someone wishing to fulfill the obligation for himself. To discharge others' obligations, the one discharging must in any event intend to discharge them, and they too must intend that he discharge their obligations. This is also implied by the anonymous Talmudic discussion, which objects to Rabbi Zera from the baraita, "If the hearer intended," etc., as Rashi explained: "It follows that the sounder requires intention to

Yad Yehudah - ד - continued

discharge the hearer's obligation." That is, the Talmud objects only concerning the requirement for the sounder's intention to discharge the hearer. For oneself, everyone agrees that commandments do not require intention, as the earlier answer said, "Perhaps he is merely making barking sounds."

Yad Yehudah - ה

"Neither concerning prayers in foreign languages": explained in the preceding section.

Yad Yehudah - ו

"A matter learned from its context": the matter itself teaches and indicates what we said.

Yad Yehudah - ז

"When the poor person," etc.: the master returns to the verse "A prayer of the poor" in the preceding section. When the poor person has proper intention in prayer in a foreign language, we aptly apply to him what is said there: "He turned toward the prayer of the destitute." He is destitute and alone, without ministering angels to help him.

Yad Yehudah - ח

"David," etc.: incidentally he explains "Be gracious to me, O LORD, for to You I call all the day" (Psalm 86), according to what was explained above in section 29 from the Zohar, Balaq: the Holy One, blessed be He, alone concerns Himself with the poor person's prayer. Our Sages further said that the blessed LORD desires the prayers of the righteous and therefore afflicts them with sufferings. David therefore said: "Be gracious to me, O LORD," and do not afflict me in order to hear my prayer, for even without this, "To You I call all the day."

Yoel Moshe - 1

"In this, prayer is stricter," etc.: even when performed by oneself, it requires intention. The other commandments are different: performed by oneself, they do not require intention.

Yoel Moshe - 1 - continued

"Neither concerning prayers in foreign languages," etc.: what we wrote in the preceding section, "that he should intend," for this gives Him, blessed be He, greater satisfaction than prayer in the sacred tongue without intention. "Nor concerning intention in commandments": we said there is a distinction between acting oneself and through another. Some decisors did not say this, but our position is nevertheless preferable.

"When this poor person," etc.: one poor in knowledge of how to pray in the sacred tongue, as above in the preceding section. He has no helpers in the three princes mentioned, who do not understand Aramaic; only the blessed LORD Himself.

"For I shall not cease," etc.: the blessed LORD afflicts the righteous because He desires their prayers. Therefore David said, "Be gracious to me, O LORD"—without sufferings, and nevertheless, "To You I call all the day." [TN240045]

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Em Kol Hai - Part I (א) - Chapter 33 (לג)

Yad Yehudah: א · ב · ג · ד · ה · ו

Yoel Moshe: 1

Yad Yehudah - א

"From those verses," etc.: since the master explains the laws of prayer in the preceding section, he also explains the law of movement during prayer.

Yad Yehudah - ב

"As it is written": of Hannah, "Only her lips moved." Raq, "only," is restrictive, excluding movement from the other things. The master also wrote this in his responsum 113, concluding: if it were to

Rema of Fano

From those verses about Hannah from which we learn weighty laws of prayer in tractate Berakhot, I may also learn a great law: one should be still during prayer, as it is written of her, "Only her lips moved." This excludes movement from the rest of the body. "All my bones shall say" was said only concerning songs and praises of the Omnipresent, as it is written, "O LORD, who is like You?" No movement was permitted during prayer apart from the practice of some ascetics, who fulfill in themselves "He was humbled before My name," only at

Yad Yehudah - ב - continued

prohibit making the voice heard, it explicitly says, "Her voice was not heard." It therefore excludes only bodily movement.

Yad Yehudah - ג

"'All my bones shall say, O LORD, who is like You?' was said only": from this the scrupulous derive movement during prayer, as Rabbi David Abudarham wrote, cited in the gloss to Shulhan Arukh, Orah Hayyim, section 48. But it applies to

Yad Yehudah - ג - continued

songs and praises, not prayer, in which one must stand before the Omnipresent, blessed be He, without movement. As the Sages also said in the first chapter of Berakhot: one who prays must align his feet. This distinction is correct and necessary.

Yad Yehudah - ד

“Apart from the practice of some ascetics”: to bow at Barukh at the end of the blessings. See what the master wrote in the responsum mentioned.

Yad Yehudah - ה

“All their backs”: which signify judgment, should be inward. Therefore the back of the middle joint must be opposite the

Rema of Fano - continued

the conclusions of the blessings, and gently. [TN240046]

The Ari, of blessed righteous memory, used to instruct all who prayed evening, morning, and afternoon prayers to lower their arms upon their hearts, right over left, and fulfill in themselves “All their backs were inward,” so that the middle joint of both arms would be opposite the worshipper's face. The sage who authored Pardes Rimmonim, of blessed righteous memory, used to say to bend the thumb into the palm, for the same reason that we learned in tractate Yoma concerning the lots: one does not extend a thumb in the Temple. All this converges upon one place: to include judgment within mercy. One who fears Heaven should fulfill both.

Yad Yehudah - ה - continued

worshipper's face, to include judgment within mercy.

Yad Yehudah - ו

“For the same reason,” etc.: because the thumb signifies judgment.

Yoel Moshe - 1

“He was humbled before My name,” etc.: to bow at Barukh attah before the Name.

“All their backs were inward,” etc.: the backs signify judgment; therefore the middle joint, which is the elbow, must be opposite the face during prayer.

“To bend the thumb,” etc.: the thumb also signifies

Yoel Moshe - 1 - continued

judgment, and therefore it must be bent into the palm.

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Historical index: Em Kol Hai - I - Chapter 33

Em Kol Hai - Part I (א) - Chapter 34 (לד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא

Yoel Moshe: 1

Yad Yehudah - א

“Some prayers,” etc.: the master returns again to his exposition in the preceding chapters.

Yad Yehudah - ב

“Need no assistance”: from the Princes of the Presence to bind crowns from them, for they themselves do so. This is because of the excellence of those offering the prayers.

Rema of Fano

Some prayers need no assistance because of the excellence of those who offer them, as with Phinehas at Shittim. In his prayer he ascended to hayyah and yehidah, whose faces were not entrusted to an agent, as we explained in Ma'amar ha-Nefesh. Therefore it is written, “He stood and va-yefallel,” not va-yitpallel. The whole verse has five words, each with five letters, because in his prayer

Yad Yehudah - ג

“Therefore it is written” of him va-yefallel, a transitive verb: he himself acted in prayer for his Maker and raised his prayer to Him. It is not va-yitpallel, which is an expression in the hitpa'el through others.

Yad Yehudah - ד

“The five configurations of the soul”: nefesh, ruah, neshamah, hayyah,

Yad Yehudah - ד - continued

yehidah. Each configuration includes five. To hint at their union, the verses and words come in fives. [TN240049]

Yad Yehudah - ה

"Do not wonder": that va-yitpallel, not va-yefallel, was said of Moses, for all the more should it have been said of him.

Yad Yehudah - ו

"His nefesh," etc.: for Moses it is a small matter that his prayer ascends of itself through hayyah and yehidah. His power is greater, since even his nefesh portion alone awakens a great and awesome awakening above. Of that awakening va-yitpallel is written, which does not apply to Phinehas.

Yad Yehudah - ז

"Moreover": another reason va-yitpallel is written of Moses is to show that he continually went on cleaving to Him, blessed be He, with exceedingly wondrous cleaving. Therefore it says va-yitpallel, implying that he continually went on praying, according to the force of every hitpa'el expression, to increase cleaving. He, peace be upon him, was the choicest of humankind and did not become an angel like Phinehas. This was not to his detriment, Heaven forbid, but to his excellence: though he never put off the human form, he increased in great

Rema of Fano - continued

the five configurations of the soul, each including the others, were united. [TN240047]

Do not wonder that va-yitpallel was said of Moses: Moses' nefesh alone, through its greatness and importance, awakens in the higher beings what Phinehas will not awaken through hayyah and yehidah—even with all this, perhaps. Moreover, Moses our teacher, peace be upon him, perfected the human form as far as possible according to the measure of his place and hour. He did not change the radiant glory of his countenance from human to angelic, for that would have been an immense diminution in his case.

This does not diminish the honor of the ministering angels, Heaven forbid. We have already explained figuratively in Heqor Din the Sages' saying, "The righteous are greater," so that it should not be understood without qualification, as the Gaon Rav Saadiah and many with him thought. Although there is no substance in the view of those who disagree with him and refute his words—which are better and more correct than theirs, without doubt—the point is to increase Moses' honor. Throughout his days he prayed and increased in wondrous cleaving, exceedingly higher than anyone else among those above and below. Phinehas, however, is "an angel of the LORD of Hosts," and concerning him va-yefallel is written: a transitive verb, for he binds crowns for his Master from the cleaving and prayers of the rest of the people. [TN240048]

Yad Yehudah - ז - continued

cleaving more than anyone else. [TN240050]

Yad Yehudah - ח

"For that would have been a diminution": for Moses, had he been transformed into an angel. This is not because the ministering angels' rank is lower than that of a righteous person, Heaven forbid, as might appear from the plain sense of the Sages' saying, "The righteous are greater than the ministering angels." This is only a figure, in the manner explained in Heqor Din IV.8: the ministering angels have the aspect of servants and ministers of the Most High, and the righteous have the aspect of children; see there.

Yad Yehudah - ט

"In an unrestricted sense": according to its plain meaning. [TN240051]

Yad Yehudah - י

"Although there is no substance," etc.: nevertheless, his words too are no worse. [TN240052]

Yad Yehudah - יא

"Not to increase Moses' honor" [supplied lemma]: this refers back to "not to diminish the honor of the ministering angels," but the reverse. It would have been a diminution for Moses had he been transformed into an angel, since he continually increased in great cleaving while retaining his human stature. In this his excellence grew, for it is

Yad Yehudah - יא - continued

exceedingly wondrous, which would not be so wondrous had he become an angel. In this respect it would have been a diminution for him. [TN240053]

Yoel Moshe - 1

“Need no assistance,” etc.: from the three princes mentioned, for “Pinqas” is Sandalfon, and your mnemonic is “gather his harvest”[?], etc.: Elijah, “Pinkas,” Sandalfon. [TN240054]

“Va-yefallel,” etc.: this implies that he himself made a keter and atarah for the head of the Holy One, blessed be He, not through an angel or agent; va-yitpallel implies through others.

“The whole verse,” etc.: that of “Phinehas stood.” There are five words, each word with five letters. In them the five configurations of the soul—nefesh, ruah, neshamah, hayyah, yehidah—were united; each soul configuration includes all five, making twenty-five. This is the mystery of “Let there be light”: yehi. Light is written five times in the passage, indicating the five configurations of the soul, as above, each including five: the numerical value of yehi, twenty-five. This is the mystery of “May the LORD our God be with us as He was with our fathers,” for the patriarchs repaired these attributes: of Abraham, “Thus shall your seed be”; of Isaac, “I and the youth will go thus far”; of Jacob, “Thus shall you say to the house of Jacob.” Therefore additions were made: to Abraham, he; to

Yoel Moshe - 1 - continued

Isaac, yod; and to Jacob, vav[?]—the numerical value of Y.W.D., or Y.D.[?]. This is the mystery of “May you become thousands of myriads,” likewise the numerical value twenty-five.

“Moses' nefesh,” etc.: Moses had a greater excellence, for through his nefesh portion he awakened more than another awakens through hayyah and yehidah.

“The human form”: his form did not change to an angel like Phinehas, and that would have been a diminution in Moses' portion. Therefore, it was not to diminish an angel's honor that his form did not change to an angel's—Heaven forbid. The saying “The righteous are greater than the ministering angels” should not be understood literally, as Rav Saadiah and many others thought. Although the words of Rav Saadiah's opponents also have no substance, and Rav Saadiah's words are more correct than his opponents', nevertheless his words too are not true.

“But to increase,” etc.: this refers back to “not to diminish their honor,” that of the ministering angels, “but to increase Moses' honor.” Va-yitpallel concerning Moses increases his honor, since he attained more than Phinehas.

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Em Kol Hai - Part I (א) - Chapter 35 (לה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט

Yoel Moshe: 1

Yad Yehudah - א

“It is known,” etc.: this concludes his preceding exposition.

Yad Yehudah - ב

“The lower crowns”: these are the adornments of prayer.

Yad Yehudah - ג

“From his knowledge,” etc. [?]: so it is, for the

Rema of Fano

It is known that the lower crowns serve a need above in binding the upper one. Know that there is no forehead-plate without a turban. This poor person delays and causes delay for them all; his being far from his salvation is itself the subject of his roaring words. The opposite is scrutiny of prayer and handing judgment against one's fellow

Yad Yehudah - ג - continued

forehead-plate is the sacred diadem, which must be bound upon the turban. Hence the turban is needed for the forehead-plate. [TN240056]

Yad Yehudah - ד

“The poor person,” etc.: above in section 29, the master undertook to say that the poor person first

Yad Yehudah - ד - continued

prays about this: he delays and has caused the binding to be delayed. Now he concludes that this is “Far from his salvation are the words of my roaring” (Psalm 22). The intention is: these are the words of my roaring, because I have delayed and am far from his salvation. [TN240057]

Yad Yehudah - ה

“The opposite”: opposite to the poor person apologizing for the delay of his prayer, for whom the Holy One, blessed be He, waits as stated above, are scrutiny of prayer and handing judgment against one's fellow over to Heaven. For these He does not wait, as the Sages said of them: they bring a person's sins to remembrance. This refers

Rema of Fano - continued

over to Heaven, according to our account in its place: he “tears his soul in his anger,” having left without waiting for this poor person, as the Sages said in the first chapter of Berakhot. [TN240055]

When the Temple does not stand, acceptable prayer, joined to the ordinance of atonement, atones, and the One who atones says, “It is as though I have received it.” We have now escaped the perplexities that trouble those who examine superficially concerning the moon's accusation, by true paths pleasing to their hearers, with understanding, knowledge, and discernment, reconciling what is said in the Gemara, the Zohar, and Midrash Rabbah. All are the words of the living God, given by one Shepherd.

The first part is ended and completed.

Yad Yehudah - ה - continued

to one who prolongs and scrutinizes his prayer without qualification, and likewise one who hands judgment concerning a delay of prayer against his fellow over to Heaven.

Yad Yehudah - ו

“According to our account”: and our explanation of this in Heqor Din I.10; this explanation is close to it.

Yad Yehudah - ז

“In the first chapter of Berakhot,” folio 5b: it was taught that Abba Benjamin says: two people entered to pray, and one finished praying first and left without waiting for his companion. His prayer is torn before his face, as it says, “He tears his soul in his anger; shall the earth

Yad Yehudah - ז - continued

be forsaken for your sake,” etc.

Yad Yehudah - ח

“To the ordinance of atonement”: this is sacrifice, as it says, “We shall repay bulls with our lips.”

Yad Yehudah - ט

“The One who atones says, ‘It is as though I have received it’”: just as the LORD did good to the sinner, by establishing a guilt-offering and other sacrifices for his soul, so the LORD magnified His lovingkindness in the time of exile, accepting prayer in place of sacrifices until He builds the walls of Jerusalem. Then He will desire sacrifices of righteousness, and we shall render thank-offerings to Him, speedily in our days, amen. [TN240058]

Yoel Moshe - 1

“His life far,” etc. [?]: on the verse “Far from his salvation are the words of his roaring.” The author explains that the poor person's roaring before Him, blessed be He, is about his being far from salvation.

“Which was recognized for it,” etc. [uncertain lemma]: for the utterance of our lips stands in place of our sacrifices.

“The One who atones says,” etc.: this refers back to the Name's saying, “Bring atonement on My account”: the Holy One, blessed be He, said, “Your prayers are pleasing before Me to become a crown, as though I had received an actual sacrifice.” [TN240059] [TN240060]

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Em Kol Hai - Part II (ב) - Chapter 1 (א)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו · לז · לח · לט · מ · מא · מב · מג · מד · מה · מו · מז · מח · מט · נ · נא · נב · נג · נד · נה · נו · נז · נח · נט · ס · סא · סב · סג · סד · סה · סו

Yoel Moshe - 1

"Valor," etc.: this is Sarah. "Through having diminished herself," etc.: as we explained above in section 5 of Part I of this discourse. "The wife of a haver," etc.: although Hesed is associated with Abraham, the wife of a haver is nevertheless like the haver himself, so Hesed also belongs to Sarah.

"In the Temple songs," etc.: it is known that the sweetness of song is in Binah, where the severities are sweetened. The Levites' principal service therefore consisted of song, to raise the severities to Binah and sweeten them. Miriam too was from the side of Gevurah: "Miriam answered them" in song. "Nevertheless, she is female": the severities are from the female side, so she too uttered song. If you ask: Sarah too was female, so why did she not utter song? One may answer that Sarah was from "lovingkindness to Abraham," complete Hesed, where femaleness makes no difference. Tiferet, however, inclines toward Hesed on one side and toward Gevurah on the other. Therefore Deborah, who is in Tiferet, required song. It is stated in Gil. Roya [?] that

Rema of Fano

"The LORD attended to Sarah," etc. The blessed God intimated to this woman of valor the advantage that wisdom gives toward success: she would merit building the house of Israel through having willingly diminished herself, as we have explained. She was the first of seven prophetesses, all of whom correspond, in their chronological succession, to the seven attributes of supernal governance, one to another in order.

Sarah corresponds to Hesed, "lovingkindness to Abraham": the wife of a haver is like the haver himself.

Miriam corresponds to Gevurah, for the bitterness of the bondage began at her birth. Just as the Levites, who are from the side of Gevurah, must raise their voices in the Temple songs, so too "Miriam answered them: Sing to the LORD."

Deborah corresponds to Tiferet, for she said to Barak, "The glory shall not be yours." From the negative you hear the affirmative: thus it will be my glory. Nevertheless, she is ultimately female; therefore "Deborah sang," for she is from the side of judgment.

Hannah corresponds to Netsah, for Samuel her son attained it and was the first to prophesy from it. This is "My horn is raised," for the "depth of height" in Sefer Yetsirah is Netsah.

Abigail corresponds to Hod, the left thigh, as is plainly known concerning this stature to those familiar with the

Yoel Moshe - 1 - continued

Deborah is a reincarnation of Zipporah, Moses' wife. Moses is inwardly in Tiferet, as above, and Zipporah his wife—the wife of a haver being like the haver himself—is also in Tiferet. Since Zipporah did not merit uttering song at the sea, for Jethro brought her to Moses after the splitting of the Sea of Reeds, Deborah, her reincarnation, uttered song in her place. Consider this carefully.[TN210002]

"For Samuel attained," etc.: see Zohar, Bereshit, page 100, that Samuel's principal prophecy was from Netsah. "My horn is raised," etc.: it is known that the horns of Isaac's ram corresponded to Netsah and Hod. The ram itself was a firstborn, being Isaac's soul, which departed at the Binding. Before the Binding, Emanation was in the mystery of "I planted you a choice vine, wholly a seed of truth": Jacob is "truth," in the manner of "You shall give truth to Jacob"; Isaac is "seed"; Abraham is "wholly." Thus Isaac was in the mystery of "seed," Yesod D. [?], as explained in the Zohar in its place, "revealed to you" [?]. It is known that Netsah prevails over Hod. This is precisely "My horn is

Yoel Moshe - 1 - continued

raised," which is Netsah. [TN210003]

"Three future events," etc.: three kinds of prophecy by which Abigail enlightened David, as he proceeds to explain. "David did not understand," etc.: he thought that she had informed him that her husband Nabal was already dead. His purpose in going to her was to confiscate all Nabal's property, according to the law of anyone who rebels against the monarchy. Because he mistakenly thought Nabal had died, he asked her for intercourse on the presumption that she was unmarried. "She defeated him," etc.: Nabal was not called a rebel against the monarchy, since David's coinage had not yet gained currency in the world.

"Necessarily they must become like stone," etc.: only a stone is slung in the hollow of a sling. Therefore, if the souls of David's enemies are slung in the hollow of the sling, they must necessarily first become like stone: their souls must first be reincarnated in an inanimate stone. It is written of Nabal, "He became like stone," for Nabal's soul belonged to LBN, the initials of Laban, Balaam, Nabal: it was reincarnated three times, and afterward was reincarnated in an inanimate stone. This is L'BN, the initials of Laban,

Rema of Fano - continued

sages' words and riddles. She therefore exposed her thigh: she made her prophecy manifest. David walked by its light for three parasangs. These are the three future events concerning which she enlightened him. First: "May your enemies be like Nabal." Here she informed him that Nabal would die. David did not understand and thought he had already died; he was seeking to confiscate all Nabal's property as that of a rebel against the monarchy, and therefore asked her for intercourse. She defeated him with her argument that his coinage had not yet gained currency in the world. She pronounced judgment upon David's enemies: their souls would be muzzled and travel within the hollow of the sling. Necessarily they must first become like stone, as is written of Nabal, "He became like stone." This is for the sin of evil speech, for which a muzzle in his mouth is fitting. According to the gravity of his sin, he is deprived even of the chirping of birds and the speech of palm trees. All the more so when it involves regret for some commandment, in the sense of "The holy stones are poured out."

David's enemies are among these, for all spiritual beings had already made Adam the first man king over them. He fulfilled among them "You shall surely set a king over yourself"—that his awe should be upon you. This means that you should fear the One whom he fears, for none is above him except the LORD his God. If the enemies of David whom we have mentioned are of Jewish descent, sin is added to their sin: they regret their former action, when the tribes made Judah king over them. Whoever has no

Yoel Moshe - 1 - continued

even, Balaam, Nabal. See Sefer ha-Kavvanot on this. This is the mystery of the heap of stones that Jacob set up and named Gal-ʿed, alluding to his reincarnation in an inanimate stone. Hence, concerning Balaam, it says, "A wall on this side." Rashi explains that an unspecified wall is of stones. One who sins through evil speech is reincarnated in an inanimate stone, measure for measure.[TN210004]

"In the sense of 'The holy stones are poured out,'" etc.: the expression "holy" is not applicable to stones except through this mystery: souls that performed commandments and regretted them are reincarnated within stones, as David's enemies did. They had already made Adam king; Adam is David and David is Adam, yet afterward they rebelled against David. "That his awe should be," etc.: the king's Awe, namely the Holy One—for the king fears Him alone—should also be upon you. "That they exalted Judah," etc.: "Judah is a lion's cub" applies. Whoever rebels against David, saying, "We have no portion in the son of Jesse," etc., acts like the generation of the Flood, who also denied the Primordial One of the world. "Therefore the brick served them as stone": specifically "them,"

Yoel Moshe - 1 - continued

for their souls are reincarnated within an inanimate stone. [TN210005]

"From human to animal," etc.: one is first reincarnated in an animal, then in a plant, and then in inanimate matter. Likewise, concerning the commandment of stoning with stones, we learned, "The judgment is completed," for this is the final judgment. "Through the loss of forms," etc.: see the introduction to Maʾamar ʿOlam Qatan that pertains to this. "As we explained in Part V": in Part V, chapter 7; see there. "Their wondrous descent was gradual," etc.: first to animal, then to plant, and so forth, as above. "She went still deeper," etc.: Abigail, mentioned above. "She said to him second," etc.: the second of the three future events mentioned above. "Let this not be a stumbling block for you": he should not stumble through Abigail, though he later stumbled through Bathsheba. This is what the restrictive "this" conveys.

"Huldah," etc.: she corresponds to Yesod, called the covenant of peace. "Whose identities escaped him," etc.: escaped Rashi. "The election of the patriarchs," etc.: through "He established the boundaries of peoples according to the number of the children of Israel," Israel was chosen from

Rema of Fano - continued

portion in David and no inheritance in the son of Jesse falls under "He who exacted payment from the generation of the Flood," of whom it is written, "The earth was filled with violence." There is no greater violence in the world than rebellion against the monarchy. He also falls under the payment exacted from the generation of the Dispersion, for regretting a commandment, in the sense of "When they journeyed from the east": they removed themselves from the Primordial One of the world. Therefore "The brick served them as stone." Likewise, we have heard concerning those among Pharaoh's servants who feared the LORD: at first they said, "Send the men away." Once they later said, "What have we done, sending Israel away from serving us?" they "went down into the depths like stone."

This is the meaning of descending lower and lower: from human to animal, from animal to plant, and from plant to inanimate matter. Likewise, concerning the commandment of stoning, we learned, "The judgment is completed": there is no further judgment after it. This is the meaning of "When the falling one falls"—one who was already fallen from the outset—whether through the mystery of imprisonment, in the sense of "muzzled and going," or through the loss of forms and their complete stripping away. The matter is clear. What is their remedy? "Those passing through the valley of weeping make it a spring." BKhA is an acronym for be-metsulot kemo even, "into the depths like stone." Those who descend to Gehinnom to rescue others, as we explained in Part V of Heqor Din, likewise pass through the

Yoel Moshe - 1 - continued

seventy nations. "Perhaps one ought to remove," etc.: according to this reckoning there would be more than forty-eight prophets. "Eight priests who were prophets," etc.: this implies that there are more than forty-eight; he answers that it means those fit for prophecy. "The one who completes the count," etc.: when four prophets—Baruch, his father, Seraiah, and Mahseiah—are removed, and only three—Beeri, Hosea's father, Oded, and Hanani—are added in their place, one is still missing. Therefore he says that the one dwelling there, etc., completes it. "Shield of the fathers" [?], prophets, etc.[TN210006]

Yad Yehudah - א

"The advantage that wisdom gives toward success," etc.: the blessed Lord intimated to Sarah that her wisdom would gain an advantage through her having diminished herself, since through this she would merit children and the building of the house of Israel. The master explains this in the following section: the blessed Lord offered Sarah advice appropriate to her, to diminish herself, and she acknowledged the justice of the judgment upon her, etc. As its reward, He attended to Sarah; see there. This is the subject with which the master begins here, but he interrupts it with an explanation of the seven

Yad Yehudah - א - continued

prophetesses and returns to explain it in section 2.

Yad Yehudah - ב

“As we have explained”: also Part I, section 5; see there.

Yad Yehudah - ג

“She was the first,” etc.: the blessed Lord's intimation to Sarah was through prophecy, for our mother Sarah was a prophetess and the first of seven prophetesses who arose for Israel. As the sages said in the first chapter of Megillah: “Forty-eight prophets and seven prophetesses prophesied to Israel,” etc. Who are the seven prophetesses? Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, Esther. The master mentioned this incidentally in order to explain it.

Yad Yehudah - ד

“All of whom correspond,” etc.: these seven prophetesses correspond to the seven holy sefirot, which are the seven days of building. Each received her prophecy from the sefirah assigned to her, in their chronological sequence and order, according to the order of the sefirot. Sarah, the first prophetess, received her prophecy from Hesed, Abraham's attribute, which is the first of the seven sefirot mentioned.

Yad Yehudah - ה

“The bitterness of the bondage”: this is judgment from Gevurah.

Rema of Fano - continued

valley of these weeping ones: specifically “pass,” through the mystery of soul impregnation, until these stones and their like are worn away by their tears, as explained there. Just as their wondrous descent was gradual, so in their ascent they go from strength to strength until they receive the presence of the Shekhinah, as it is written, “He shall appear before God in Zion,” in the sense of “Every male of yours shall appear.”[TN210001]

She went still deeper into the mystery of soul impregnation when she said, “A man has arisen to pursue you.” This is the man of worthlessness, the evil spirit that terrified Saul; we explained it in Maʾamar ha-Nefesh. Consult it. Second, when David solicited her, she said to him, “Let this not be a stumbling block for you.” She warned him about Bathsheba, for she said that this should not be a stumbling block, but the other would be, as the sages expounded. Third: “The LORD shall surely make my lord a faithful house”: “make” for David, “shall make” for the Messiah.

Of Huldah it is explicitly written, “The wife of Shallum.” She prophesied through the Righteous One of the world, who is the covenant of peace, as is known.

Of Esther it is written, “Esther clothed herself in kingship.” This suffices. The disciples of the Ari, of blessed memory, have another approach concerning these prophetesses and their names. If it is a received tradition, we accept it; it does not contradict the exposition.

Incidentally, let us say something about the forty-eight prophets whom Rashi enumerated in the first chapter of

Yad Yehudah - ו

“Just as the Levites,” etc.: as stated in Raʿaya Mehemna, Naso, page 234: “This commandment is that the Levites should sing in the Temple,” etc.; “‘At night His song is with me’—this is Gevurah,” etc. See there.

Yad Yehudah - ז

“From the negative” concerning Barak, you hear the affirmative concerning Deborah herself.

Yad Yehudah - ח

“Ultimately she is female,” and from the side of judgment. Her place of prophecy, Tiferet, likewise inclines toward Hesed on one side, but on the other also contains the attribute of Gevurah. Therefore “Deborah sang,” like Miriam, as above.

Yad Yehudah - ט

“For Samuel attained,” etc.: as stated in Zohar, Bereshit, page 99: “The fourth grade, from which no human being prophesied until Samuel came. Concerning it is written, ‘The Endurance of Israel will not lie,’” etc. See there.

Yad Yehudah - י

“This is ‘My horn is raised,’” which Hannah said in her prayer.

Yad Yehudah - יא

The “depth of height” mentioned in Sefer Yetsirah, chapter 1, in the mishnah concerning the depths, is Netsah. The mishnah there says: “Ten

Yad Yehudah - יא - continued

sefirot of nothingness, whose measure has no end: a depth of beginning and a depth of end, a depth of good and a depth of evil, a depth of height and a depth of below," etc. On this, consult Sefer ha-Pardes, chapter 5 of the gate "Whether Ein Sof is Keter."

Yad Yehudah - יב

"The left thigh," etc.: it is known that the disposition and order of the sefirot is called a stature by the masters of Kabbalah. The sefirah Hod, whose place is low on the left side, is called the left thigh.

Yad Yehudah - יג

"She therefore exposed her thigh," etc.: in chapter 1 of Megillah, concerning Nabal, it is stated that David said to Abigail, "He is a rebel against the monarchy, and it is unnecessary to try him." She said to him, "Saul is still alive, and your coinage has not gained currency in the world." He said to her, "Blessed is your discernment, and blessed are you, who kept me from coming into bloods." "Bloods" implies two. Rather, this teaches that she exposed her thigh, and David walked by its light for three parasangs. He said to her, "Yield to me." She said, "Let this not be a stumbling block for you." "This" implies that there is another. What is it? The affair of Bathsheba. Ultimately, this is what

Rema of Fano - continued

Megillah in the name of the author of Halakhot Gedolot, apart from two whose identities escaped him. They are Shem and Eber: Shem, who told Rebekah, "Two nations are in your womb," and Eber, who prophesied concerning the Dispersion. Both are called those who prophesied to Israel: the one concerning Jacob himself, and the other concerning the election of the patriarchs, as it is written, "When the Most High allotted the nations," and the whole verse. In the book of Isaiah there are two verses that are prophecies of Beeri, Hosea's father: "When they say to you," etc., as stated in the Gemara. Likewise Oded and Hanani, in Asa's time: the words of both contain prophecy for later generations, so they ought to be counted among the forty-eight prophets.

Perhaps Baruch ought to be removed from the count, for he testified of himself, "I have found no rest." Nor have we heard an explicit prophecy from his father. The same applies to Seraiah and Mahseiah. As for the master's statement that eight priests who were prophets arose from Rahab's daughters: he means people fit for prophecy. Alternatively, they were prophets whose words were not written down; such prophets numbered thousands upon ten thousands and are not taken into the count of forty-eight. Likewise, Eldad and Medad's prophecy was not written down. If you object that Eber's prophecy was not written down, it is indeed written, "For in his days the earth was divided." The one who completes the count is the old prophet dwelling in Bethel, who added to Iddo's prophecy the destruction of the high places in the

Yad Yehudah - יג - continued

happened. Tosafot wrote that it is difficult to understand how that righteous woman exposed her thigh before David; see there. Therefore the master expounded "she exposed her thigh" as her revealing to David her place of prophecy, the attribute of Hod, the left thigh. The three parasangs that David walked by its light are the three future events made known to him through her, by which she enlightened him.

Yad Yehudah - יד

"First": one of the three future events is expressed in her words to him, "Now may your enemies and those seeking your harm be like Nabal" (1 Samuel 25).

Yad Yehudah - טו

"He thought": that she said this because Nabal had already died. His statement to Abigail, "He is a rebel against the monarchy," was not intended to sentence him to death; rather, he was seeking his property.

Yad Yehudah - טז

"He therefore solicited her": because he thought her husband had died. Otherwise, how could he solicit her while she was prohibited as another man's wife?

Yad Yehudah - יז

"She defeated him": so that he would not confiscate Nabal's property, since Saul was still alive, etc.

Yad Yehudah - יח

“She pronounced judgment”: the judgment of a rebel against the monarchy, upon David's

Rema of Fano - continued

cities of Samaria, which we mentioned in Part I of Heqor Din. All the sages' words stand.

Yad Yehudah - יח - continued

enemies. Hence she said, “The soul of your enemies He shall sling in the hollow of the sling,” so that their

Yad Yehudah - יח - continued

souls would be muzzled, as stated in Shabbat, the chapter Sho’el. This is for their rebellion against his kingship, as he proceeds to explain.

Yad Yehudah - יט

“Necessarily,” etc.: the hollow of the sling is an implement for slinging stones. If their souls are to be muzzled within it, they must necessarily be reincarnated in an inanimate stone.

Yad Yehudah - כ

“As is written of Nabal”: he too was reincarnated in a stone, which is why it is written of him, “He became like stone.” This was for the sin of evil speech, when he said, “Who is David, and who is the son of Jesse?”—meaning: Does he not descend from Ruth the Moabite? As Rashi wrote there.

Yad Yehudah - כא

“For a muzzle in his mouth is fitting”: therefore, measure for measure, his punishment is to be muzzled in an inanimate stone.

Yad Yehudah - כב

“He is deprived”: reincarnation in a stone is lower than the other forms of reincarnation. There are three forms—in animal, plant, and inanimate matter—as the master explains shortly. Those who speak evil are reincarnated in these three categories: in chirping birds, measure for measure, which is the animal category; in palm trees, the plant category, concerning which they said that Rabban Yohanan ben Zakkai understood their speech; or in an inanimate stone, which is the lowest grade.

Yad Yehudah - כג

“According to the gravity of his sin”: the graver the sin of the speaker of evil, the harsher his reincarnation.

Yad Yehudah - כד

“All the more”: when the evil speech he uttered also contains regret for some commandment he performed, his punishment will be reincarnation in a stone.

Yad Yehudah - כה

“Holy stones”: they are so called because holy souls are reincarnated within them.

Yad Yehudah - כו

“David's enemies are among these”: among those who perform a commandment and regret it. Abigail therefore rightly judged that they should be reincarnated in stone. The commandment regretted by David's enemies is “You shall surely set a king over yourself,” fulfilled in Adam the first man: all spiritual beings had already made him king, including all souls destined to come into the world. Now they rebelled against David, who is Adam the first man, as is known.

Yad Yehudah - כז

“He”: Adam the first man fulfilled among the spiritual beings “You shall surely set,” etc. “This means,” etc.: the master explains that the Holy One is the king's Awe, for the king fears Him, and He, blessed be He, is his Awe. Of Him it is said that this awe should be upon you, and you should not abandon it because of a decree of a king of flesh and blood. This interpretation is appropriate to Adam the first man, who feared none except the Holy One. Those subject to Adam's kingship were commanded that this same awe should be upon them. This differs from other kings, some of whom fear others: it would not be correct to say that people were commanded to feel their king's fear of another king of flesh and blood.

Yad Yehudah - כח

“If they are of Jewish descent,” etc.: our statement that David's enemies rebelled against the kingship of David's house, because they had already made Adam the first man king, can apply both to Israelites and to gentiles. However, a further sin attaches to David's Israelite enemies who rebelled against his kingship. By this they show that they regret their former action and retroactively regret Judah's kingship. David descends from Judah, and kingship belongs to him as an inheritance until the end of all generations, as explained by Maimonides in chapter 1 of the Laws of Kings.

Yad Yehudah - כט

“Whoever has no portion in David,” and wishes to withdraw from what his ancestors established and accepted, falls under “He who exacted payment from the generation of the Flood and the generation of the Dispersion will exact payment from one who does not stand by his word,” as the sages said concerning one who retracts a purchase. The generation of the Flood sinned through violence and robbery; the generation of the Dispersion regretted the commandment of accepting His divinity over them. It is therefore appropriate to say that He who exacted payment from them will also exact payment from David's enemies who rebel against the monarchy. This is certainly violence and wrongful gain above all, as well as regret for a commandment, as mentioned.

Yad Yehudah - ל

“They removed themselves,” etc.: as stated in Bereshit Rabbah, they removed themselves from the Primordial One of the world, saying, “We desire neither Him nor His divinity.”

Yad Yehudah - לא

Therefore it is written of them, “The brick served them as stone”: their rebellion through building with bricks caused them to be reincarnated in stone.

Yad Yehudah - לב

“What have we done?” They regretted the commandment of sending Israel away; therefore “they went down into the depths like stone.” The bet of be-metsulot, “into the depths,” also applies to “stone”: the meaning is “into the depths, as into stone.”

Yad Yehudah - לג

“This is the meaning of descending lower and lower,” mentioned in the Torah: “You shall descend lower.” This is from human to animal, etc. Hence the expression of descent here, “They went down into the depths,” refers to this reincarnation, which is the lowest grade.

Yad Yehudah - לד

“We learned”: in chapter 6 of Sanhedrin, “When the judgment is completed, they take him out to stone him.” The master says that this is why it uses “completed”: as he says, there is no further judgment afterward. He need not be reincarnated at all, having already received his punishment in this world through stones and thereby undergone the

Yad Yehudah - לד - continued

final reincarnation.

Yad Yehudah - לה

“When the falling one falls”: this is written concerning a parapet. The sages said: “One who was already fallen from the outset.” The master explains: “When he falls” yet lower, to plant and inanimate matter—the one who was fallen from the outset through his reincarnation and is fit for this. He may fall in this way through the mystery of imprisonment: his soul, wherever it goes, is bound by attachment to plant or inanimate matter while preserving its form. Or it may lose and entirely strip away its form there. May the Merciful One save us.

Yad Yehudah - לו

“In the sense of ‘muzzled and going,’” in the chapter Sho’el cited above: they are confined within the hollow of the sling in their own forms. As Rashi explained, “muzzled,” like an iron muzzle: bound in prison.

Yad Yehudah - לז

“What is their remedy?” For those reincarnated in stones, this is the remedy: “Those passing through the valley of weeping,” etc.

Yad Yehudah - לח

“Those who descend to Gehinnom”: those righteous people who descend to Gehinnom to rescue Israel's souls and bring them out with them also pass through this valley of the afflicted ones who are reincarnated, to give them life.

Yad Yehudah - לט

“In Part V”: chapter 7.

Yad Yehudah - מ

“Through the mystery of soul impregnation”: not through reincarnation.

Yad Yehudah - מא

“Are worn away by their tears”: the tears of the righteous, who weep and pray for those reincarnated souls, and the tears of the oppressed souls themselves. This is “They make it a spring”: the tears become an ever-increasing spring, rescuing the reincarnated souls gradually, higher and higher.

Yad Yehudah - מב

“As explained”: there, in the discourse mentioned.

Yad Yehudah - מג

“Just as their,” etc.: he explains the end of the verse, “The teacher also clothes himself in blessings. They go from strength to strength; he shall appear before God in Zion.” Just as their descent through reincarnation was gradual, so their ascent will be gradual, until they merit receiving the presence of the Shekhinah.

Yad Yehudah - מד

“In the sense of ‘He shall appear,’” written concerning appearing on pilgrimage: it is a passive form, yet its meaning is to receive the presence of the Shekhinah.

Yad Yehudah - מה

“She went still deeper”: Abigail, into the mystery of soul impregnation, in which one person's soul is sometimes impregnated within another person.

Yad Yehudah - מו

“When she said to David, ‘A man has arisen,’” etc.: she said this of Saul, yet said “a man has arisen,” not “a king has arisen.” She alluded to the evil spirit that terrified Saul, the man of worthlessness, who entered him through soul impregnation. There is no need for Radak's statement that she called him “a man” contemptuously.

Yad Yehudah - מז

“She said to him second”: the second of the three future events mentioned.

Yad Yehudah - מח

“But the other”: Bathsheba would be a stumbling block, as the sages expounded in the Gemara cited.

Yad Yehudah - מט

“Third”: this is her statement to him, “He shall surely make,” etc., a doubled expression, by which she alluded to the Messiah. The master has thus explained everything pertaining to Abigail's prophecy, which came from the sefirah Hod.

Yad Yehudah - נ

“Huldah”: her prophecy came from Yesod, for it is explicitly written, “Hilkiah went,” etc., “to Huldah the prophetess, the wife of Shallum” (2 Kings 22). This indicates the place of her prophecy: the covenant of peace, namely Yesod, which is so called in several places in the Zohar.

Yad Yehudah - נא

“Through the Righteous One of the world”: this means Yesod, as in “The righteous one is the foundation of the world.”

Yad Yehudah - נב

“Esther clothed herself in kingship”: the Gemara says, “It ought to have said royal garments.” Rabbi Eliezer said in Rabbi Hanina's name: “This teaches that the holy spirit clothed her,” etc. Scripture teaches us that she was a prophetess and also the place of her prophecy, which was from Malkhut. So it is stated in the Zohar.

Yad Yehudah - נג

“The exposition”: ours.

Yad Yehudah - נד

“Forty-eight prophets,” etc.: there in the Gemara, page 14, they object: “Were there no more? Is it not written, ‘There was a certain man from Ramathaim’—one of two hundred prophets who prophesied to Israel?” It answers: there were indeed many, as it was taught: “Many prophets arose for Israel, twice the number of those who left Egypt. However, prophecy needed for later generations was written down; prophecy not needed was not written down.” Rashi wrote: “So too Halakhot Gedolot teaches [?]. This is their enumeration from Seder ʿOlam: Abraham, Isaac, Jacob, Moses and Aaron, Joshua, Phinehas—‘An angel of the LORD went up from Gilgal to Bochim’: this is Phinehas. Elkanah—‘A man of God came to Eli’: this is Elkanah. Eli, Samuel, Gad, Nathan, David, Solomon, Iddo, who called against the altar at Bethel, Micaiah son of Imlah in Ahab's days, Obadiah, Ahijah the Shilonite, and Jehu son of Hanani. In Asa's days, Azariah son of Oded; Haziel of the descendants of Mattaniah; Eliezer son of Dodo of Mareshah, a priest in Jehoshaphat's days; Zechariah in Joash's days. In the days of Jeroboam son of Joash, Hosea and Amos; in Jotham's days, Micah the Morashtite; in Amaziah's days, Amoz, who said to Amaziah, ‘Why have you sought the gods of Edom?’ Elisha, Jonah son of Amittai, Isaiah. In Manasseh's days, Joel, Nahum, Habakkuk; in Josiah's days, Zephaniah, Uriah of Kiriath-jearim, Jeremiah. In exile, Ezekiel, Daniel. In Darius's second year, Baruch, Neriah, Seraiah, Mahseiah, Haggai, Zechariah, Malachi, and Mordecai Bilshan, as in Seder ʿOlam. Concerning Daniel, however, we said above that he was not a prophet. Remove Daniel and include Shemaiah, who told Rehoboam, ‘Do not go up and do not fight against your brothers, the children of Israel.’ Two I do not know.” End of his words. The master says that these two are Shem and Eber. We find that Shem was a prophet, for he told Rebekah, “Two

Yad Yehudah - נד - continued

nations are in your womb," as stated in Bereshit Rabbah: "'The LORD said to her'—through Shem."[TN210007]

Yad Yehudah - נה

We also find that Eber prophesied concerning the generation of the Dispersion, as stated in Seder ʿOlam on the verse, "To Eber two sons were born; the name of the one was Peleg, for in his days the earth was divided." Rabbi Yose said: Eber was a great prophet, for he named his son Peleg through the holy spirit, as it is said, "For in his days the earth was divided," etc. Rashi cites this in his commentary on the Torah.

Yad Yehudah - נו

"Both are called those who prophesied to Israel," like those [?] whom he removed as prophets [?]: the forty-eight prophets mentioned likewise prophesied to Israel. The one, meaning Shem, prophesied concerning Jacob himself, etc.; the other, Eber, prophesied concerning the election of the nations, who were selected in the days of the Dispersion, as it is written, "When He allotted," etc. Pirqei Rabbi Eliezer states that the Holy One called seventy [?] angels stationed at His glorious throne and said to them, "Come, let us confuse their language into seventy [?] nations and seventy [?] languages." They cast lots, as it is said, "When the Most High allotted the nations," etc. The Holy One's lot fell upon Abraham and his descendants, as it is said, "For the LORD's portion is His people," etc.; see there. This is "For in his days the earth was divided": by naming his son Peleg, Eber prophesied concerning the division of the earth and the election of Abraham and his descendants for the blessed Lord. It is therefore appropriate to say that he prophesied to Israel.[TN210008]

Yad Yehudah - נז

"In the book of Isaiah," etc.: besides the forty-eight prophets mentioned, there is also Beeri, Hosea's father, who was a prophet. As stated in Vayiqra Rabbah concerning "When they say to you: Seek the mediums," etc., "For instruction and testimony," etc. (Isaiah 8), which Rashi cites there: Rabbi Simon said that Beeri, Hosea's father, prophesied these two verses. They did not suffice for a book and were attached to Isaiah, etc.

Yad Yehudah - נח

Likewise, Oded and Hanani were also prophets, and their prophecy was written down for later generations. As it is written (2 Chronicles 15), "And the prophecy of Oded the prophet": "He took courage and removed the abominations from all the land of Judah and Benjamin," etc. Further there, in chapter 16: "At that time Hanani the seer came to Asa, king of Judah, and said to him: Because you relied upon the king of Aram," etc.

Yad Yehudah - נט

"Perhaps one ought to remove," etc.: if Beeri, Oded, and Hanani are counted among the forty-eight prophets, there will be three extra. Three corresponding names must therefore be removed from the enumeration of the author of Halakhot Gedolot. Hence the master says that perhaps Baruch ought to be removed, since he testified of himself that he was not a prophet. This is his statement, "I am weary with my groaning and have found no rest" (Jeremiah 45). The Targum renders it, "I have found no prophecy." The midrashim likewise explain it; see their account: Baruch said, "Why am I different from all the disciples of the prophets? Joshua served Moses," etc.; see there.

Yad Yehudah - ס

The father of Baruch son of Neriah [?] should also be removed from the count, since his prophecy was not specified. It has already been explained that we require this for the forty-eight: prophecy that was not written down is not counted.[TN210009]

Yad Yehudah - סא

Likewise, Seraiah and Mahseiah should not enter the count, for this same reason. Accordingly, four will be removed in place of the three added, leaving one missing from the count of forty-eight. Therefore the master concludes shortly, "The one who completes the count," etc.

Yad Yehudah - סב

"As for the master's statement," etc.: there in the Gemara, page 15, it speaks of prophets coming from four nations. These are Kh.R.Y. [?], Baruch, Seraiah, Mahseiah, Jeremiah, Hilkiah, Hanamel, and Shallum. They object: granted, where it is explicit; but how do we know concerning their fathers? It answers according to Ulla, who said: wherever someone's name and his father's name occur among the prophets, it is known that he is a prophet, the son of a prophet, etc. Rashi wrote as follows:

Yad Yehudah - סב - continued

“Granted, Jeremiah and Hanamel, for it is written, ‘Hanamel, my uncle's son, came to me according to the word of the LORD.’ Whence do we know concerning Baruch and Seraiah? They were Jeremiah's disciples: concerning Baruch it is written, ‘He would recite all these words to me from his mouth, and I write in the book concerning it [?].’ Concerning Seraiah, within the book of Jeremiah: ‘The word that Jeremiah commanded Seraiah son of Mahseiah,’ etc. We learn from the prophets' disciples that they were prophets, as with the spirit of God upon Elisha and Joshua, Moses' disciple [?],” etc.; see there. The master objects that perhaps these four were not prophets at all. When the master calls them prophets, he means people fit for prophecy, as Tosafot explained Baruch's statement, “I have found no rest,” mentioned above. Accordingly one may explain the Gemara's “Granted, where it is explicit” as referring to Adri. [?], Jeremiah and Hanamel, who were prophets. Concerning the others, it explains that they were at least fit for prophecy as disciples of prophets, as Rashi explained and as Baruch said, “I am weary with my groaning.”[TN210010]

Yad Yehudah - סג

Alternatively, they were prophets temporarily, but their words were nevertheless not written down, and it would be appropriate to count them among the forty-eight, as explained above.[TN210011]

Yad Yehudah - סד

Likewise, Eldad and Medad were not among the count of forty-eight, although Scripture says of them, “Two men prophesied in the camp.” This is

Yad Yehudah - סד - continued

because their prophecy was not [gap]—foreseeing what would happen [?].[TN210012]

Yad Yehudah - סה

“If you object”—H.Kh. [?]—why did we count Eber when his prophecy was not written down? Do not find this difficult: his prophecy was written down, as it is said, “For in his days the earth was divided.” By naming his son, he prophesied concerning the election of the nations, etc.[TN210013]

Yad Yehudah - סו

“The one who completes the count,” etc.: it has already been explained that the master removes Baruch, his father, Seraiah, and Mahseiah and inserts Beeri, Oded, and Hanani in their place. One is still missing from the count of forty-eight. He therefore says that the one who completes the count is the old prophet, etc. As it is written (1 Kings 13), “Behold, a man of God [?] came from Judah by the word of the LORD to Bethel.” According to Rashi, in the sages' name in the Gemara cited, this was Iddo the prophet. He prophesied concerning the destruction of the altar at Bethel. The old prophet who brought him back from the road added LḤShKh [?] to his prophecy the destruction of the high places in the cities of Samaria, as it is written there: “The word he proclaimed by the word of the LORD against the altar at Bethel and against all the high places in the cities of Samaria shall surely come to pass.” He was Jonathan son of Gershom, as the master wrote earlier in Heqor Din, Part I, chapter 23.[TN210014]

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Em Kol Hai - Part II (ב) - Chapter 2 (ב)

Yoel Moshe: 1

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Yoel Moshe - 1

“Iscah,” etc.: there are ninety-five powers in holiness. They correspond to the seventy-one of the Great Sanhedrin, the twenty-three of the Lesser Sanhedrin, and the Shekhinah with them,

Rema of Fano

Let us return to our mother Sarah, a woman of valor, the crown of her husband. She is aptly named Iscah, for she gazes through the holy spirit. They said that Abraham was subordinate to her in prophecy. Therefore this visitation

Yoel Moshe - 1 - continued

making ninety-five. Sarah in Atbash is B.G.Ts., also ninety-five powers in impurity; they equal Ma’adim, Mars, numerically. This is “The father of Milcah and the father of Iscah”: each

Yoel Moshe - 1 - continued

name equals ninety-five, corresponding to the two kinds of powers mentioned. This also applies to David, who was ruddy: lest you say that he derived from Mars, the ninety-five powers of impurity, it therefore says "with beautiful eyes." Yafeh, beautiful, equals ninety-five; the eyes are the Sanhedrin. Of them it says, "Let the mixture not be lacking," like the mixing of wine, one to three. Here too, the one is the Lesser Sanhedrin with the Shekhinah, twenty-four; the three, three times twenty-four, are seventy-two, namely the seventy-one of the Sanhedrin with the Shekhinah. Consider this carefully. The mystery of "Let the king and Haman come": ha-melekh, "the king," equals ninety-five, the holy powers, and Haman also equals ninety-five, the powers of impurity. Therefore Esther came, a daughter of the daughter of Sarah—who was called Iscah, as above, and possessed ninety-five powers in holiness—to subdue Haman's ninety-five powers of impurity. [TN210015]

"The illuminating and the non-illuminating," etc.: they are the vav and he of the Name: vav is the illuminating speculum; he, the non-illuminating speculum. "She willingly performed with her own hands," etc.: the corresponding pattern

Rema of Fano - continued

came to her from the two specula from which every vision proceeds: the illuminating and the non-illuminating, which are He and His court. Together with this, He attended to Sarah by offering her advice appropriate to her, as He told the moon to diminish itself. She joyfully acknowledged the justice of the judgment upon her and willingly performed with her own hands the bridal service for Hagar her maidservant. She gave her to Abram her husband as a wife, after they had freed her, as explained in Heqor Din, Part II, chapter 23. This was despite her love for him being strong as death and a woman's jealousy concerning her fellow woman's thigh being harsh as Sheol.

There is an analogy to this in the sun's ray that sometimes strikes the globe of the earth. At opposition, the earth stands between the sun and the moon, and then the moon is said to be eclipsed. Here too Sarah suffered great distress and accepted it lovingly, because her wisdom made known to her that it is right for the shell to precede the fruit in its formation, and for the righteous to begin with suffering and end in tranquility. As its reward, He attended to Sarah, in the sense of oversight, as in "You shall know that your tent is at peace, and you shall attend to your habitation." It is written, "Your husband is your Maker"; here too He "attended" and "made." One who oversees another's benefit and the filling of that person's lack is called a husband or master. When the visitation was for harm, the prophet complained, "LORD our God, masters other than You have possessed us," in the sense of "My soul shall fill them," according to our

Yoel Moshe - 1 - continued

above is this. Although we expound two channels in Yesod, right and left, and if, God forbid, judgment prevails, impurity then draws nourishment from its left side, this is not to be taken in its simple sense, for what has straw to do with grain? Rather, the world follows its usual order: the influx goes from Yesod to Malkhut. But when sin prevails, God forbid, it pours through Metatron into the shell of Nogah, in the mystery of "A maidservant who inherits her mistress's place." This is the analogy to Hagar, who is the shell of Nogah, to whom Sarah herself gave influx. This suffices.

"It stands between," etc.: the sun stands within the moon. The moon must make an opening and provide room for the sun to pass through it. This is called a lunar eclipse and causes it great distress. Likewise here, Sarah provided room for the influx to pass through her and go from her to Hagar. [TN210016]

"In the sense of oversight," etc.: see above, the beginning of section 2 in Part I of this discourse. "In the sense of 'My soul shall fill them,'" etc.: the difficulty is that it should have said, "I shall fill my soul." There is a further difficulty: how could he say, "I shall pursue, I shall overtake, I shall divide the spoil," and afterward, "I shall draw my sword"? The

Yoel Moshe - 1 - continued

order is reversed. One cannot say that “I shall divide the spoil” refers to before the battle, to what

Rema of Fano - continued

explanation in Maʾamar ha-Nefesh.

Yoel Moshe - 1 - continued

Pharaoh distributed per head in Egypt, as stated in the midrash. In that case he should have said “I

Yoel Moshe - 1 - continued

shall divide the spoil” first, and afterward “I shall pursue, I shall overtake.” Rather, as explained in K.Y. [?], shalal, spoil, equals “the pillars of the shell” numerically. This is “I shall divide the spoil” among Israel: these are the pillars of the shell. Through this, “my soul shall fill them,” and they will have a hold upon my soul, which was in impurity. Then I shall be able to overcome them and draw forth: “I shall draw my sword,” etc., in the sense of “Masters other than You have possessed us.” When they have a hold in impurity, those powers are called their masters, as though they possess them. When they are worthy, by contrast, “Your husband is your Maker,” etc.[TN210017]

Yad Yehudah - א

“Let us return to Sarah,” etc.: after explaining the forty-eight prophets and seven prophetesses, the master returns to what he began in section 1: the Holy One intimated to Sarah the advantage of her wisdom, and this was through prophecy. He adds that she was aptly named Iscah, etc., in order to explain the verse “The LORD attended,” etc.

Yad Yehudah - ב

“For she gazes through the holy spirit”: as stated in the first chapter of Megillah, where this interpretation is expounded: Iscah is Sarah. Why was she named Iscah? Because she gazed through the holy spirit. This is what is written, “Whatever Sarah tells you, listen to her voice.” Rashi wrote in his Torah commentary on this verse: “‘Listen to her voice’: we learn that Abraham was subordinate to Sarah in prophecy.”

Yad Yehudah - ג

“From two specula”: as stated in the Tiqqunim: “Come and see: YHWH, Adonai, which are the Holy One, blessed be He, and His Shekhinah, like two thighs—YHWH on the right, Adonai on the left. They are the illuminating and non-illuminating specula”; see there. The intention is Tiferet and Malkhut. [TN210018]

Yad Yehudah - ד

“From which every vision” and prophecy proceeds. Each prophet's receiving his prophecy from the

Yad Yehudah - ד - continued

sefirah assigned to him means receiving from that sefirah—G.L. [?]—but through these specula, or through the specula belonging to that particular sefirah.[TN210019]

Yad Yehudah - ה

“Which are He and His court”: Havayah and Malkhut. This is, etc.: He and His court attended to Sarah by offering her, through prophecy, advice appropriate to her, to diminish herself so that she might merit giving birth. This diminution consisted of Sarah giving Hagar her maidservant to Abraham, contrary to nature. Scripture teaches us here that the trial Sarah underwent herself, ten years [?] before the visitation, was at the command of Him, blessed be He, and His court. For the LORD knew the way of these merits [?]: she would lovingly accept this, and as its reward He attended to Sarah, as the master concludes shortly.[TN210020]

Yad Yehudah - ו

“As He said,” from long ago and of old, to the moon, to diminish itself; afterward its hosts[?] increased through this, as explained in Part I.[TN210021]

Yad Yehudah - ז

“She acknowledged the justice,” etc., and accepted the diminution.

Yad Yehudah - ח

“There is an analogy to this,” etc.: Sarah's giving Hagar to Abraham as a wife resembles the sun's circuit that sometimes strikes, etc. As explained in astronomy, the cause of a lunar eclipse is the earth's shadow. When the sun and moon oppose one another and lie in one line, the sun is above the earth and the other below it. The sun's ray strikes the earth and proceeds, reaching opposite the second, the globe of the moon; through this the moon darkens. This can occur only at the full moon and at opposition, when the two luminaries oppose one another along one line, called the line of eclipses, which is in the middle of the course of the zodiac [?].[TN210022]

Yad Yehudah - ט

“It stands between” at opposition, between the sun and moon, as everyone who studies this science

Yad Yehudah - ט - continued

knows; its place is not here [?].[TN210023]

Yad Yehudah - י

One should not say that the moon is eclipsed in its substance. In truth [?], there is no defect in the moon; rather, it changes in this way to the appearance of our eyes.[TN210032]

Yad Yehudah - יא

“Here too,” with Abraham and Sarah, whom he called the two luminaries above in Part I, section 20: that is, when the handmaid came between them, Sarah already suffered great distress, as though she had been eclipsed, Heaven forbid. Therefore Sarah accepted the distress, etc., lovingly, because she knew through her wisdom. [TN210024]

Yad Yehudah - יב

“For it is right that the birth of Ishmael, who is the shell, should precede the birth of Isaac, who is the fruit”; for this is so in the nature of plants. [TN210025]

Yad Yehudah - יג

“That they be like the righteous” [?], etc.: for this further reason she lovingly accepted that distress, knowing that the righteous's sufferings change [?] and their end is tranquility, as the sages said. It was therefore fitting for her to accept distress in hope of good. So it was: as the reward for her loving acceptance, He attended to Sarah.[TN210026]

Yad Yehudah - יד

“In the sense of oversight”: above in Part I, section 3, the master explains all the meanings of the expression paqad. Here he says that, according to what we have said, its meaning will be the plain one of oversight, as in “I have surely attended,” which the master wrote there. [TN210027]

Yad Yehudah - טו

“As in ‘You shall know,’” etc., “and you shall attend to your habitation” (Job 5): the expression means that you should oversee the members of your

Yad Yehudah - טו - continued

household.

Yad Yehudah - טז

“It is written, ‘Your husband is your Maker’” (Isaiah 54): “your husband” also has the sense of oversight, meaning that the One who oversees you is your Maker. Similarly here, the expressions “attended” and “made,” as it says, “The LORD attended” and “He made.”

Yad Yehudah - יז

“For the one who oversees,” etc.: that is, this is why we interpret “your husband” as an expression of oversight: “For the one who oversees,” etc. [TN210028]

Yad Yehudah - יח

“When the visitation was for harm,” etc.: that is, we likewise find the expression master applied to oversight for harm, as the prophet said, “Masters other than You have possessed us” (Isaiah 26). The master explains that the meaning is: masters other than You, from the Other Side, oversee us for harm, ruling over our bodies and our souls. There is no need for the forced interpretation written by the commentators here. [TN210029]

Yad Yehudah - יט

“In the sense of ‘My soul shall fill them’”: the commentators explained it as “My soul shall be filled with them,” but this is forced. However, according to the aforementioned interpretation, temalle’emo is understood in its plain sense: “My soul shall fill them.” The intention is to say: with vitality from the side of impurity, my soul shall fill Israel, to rule over them. [TN210030]

Yad Yehudah - כ

“According to what we explained”—that we rewarded [?]—the interpretation of this verse in Maʾamar ha-Nefesh [?]; see there.[TN210031]

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Historical index: Em Kol Hai - II - Chapter 2

Em Kol Hai - Part II (ב) - Chapter 3 (ג)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו

Yoel Moshe - 1

“According to our explanation in Maʾamar ha-Nefesh.”

“In the hidden Wisdom,” etc.: although prophecy comes from Netsah and Hod, the prophets of truth, everything nevertheless comes through the illumination of Binah. The companions above do not separate, so its foundation is in Hokhmah. He says hidden Wisdom because Hokhmah and Binah are the companions above, as is known.

Yad Yehudah - א

“According to our customary explanation,” etc.: having mentioned in the preceding section the verse “Masters other than You have possessed us,” the master also explains, in the manner of prophecies, the verse “My lord, may the dream be for your haters, and its interpretation for your enemies,” concerning the dream (1 Kings 22 [?]). This leads incidentally to other expositions in the following sections, until in section 10 he returns to where he left off, Sarah's visitation.[TN210034]

Rema of Fano

According to our customary explanation, prophecies in the knowledge of the Most High do not necessitate evil or good until the need of their hour gives them a representational act, in accordance with the deeds of those below, and brings their recompense to completion, as will be explained shortly. It is therefore manifestly clear that Micaiah son of Imlah's prophecy concerning Ahab's death—“These have no masters; let each return to his house in peace”—was delivered at Sinai as wondrous good tidings. It is destined to be fulfilled in any event: when masters other than the blessed One are abolished and no longer rule over Israel's souls, all the likenesses will return to their unity in peace.

All prophecies, however, had their prior existence at Sinai. For the sages said that prophecy rests only upon one who is wise, mighty, and wealthy; some add tall in stature. Everything depends upon what is prepared within him in the hidden Wisdom, which is the mother of prophecy, as intimated in “We shall bring a heart of wisdom.” Beyond all these qualifications, we also require that all of them be from Moses. Its meaning is: if its transmission from Sinai to Moses, and from him to the other prophets, came beforehand, yes; if not, no. For a prophet is not permitted to introduce something new.[TN210033]

Yad Yehudah - ב

“For the prophecies,” etc.: while they are in His simple potentiality, before the prophet's vision is revealed, they do not at all compel what is to come about through them in the future, whether for good or for evil. The matter may turn from evil to good or from good to evil. But afterward the prophecy is true concerning another matter [?].[TN210035]

Yad Yehudah - ג

“Until the need of the hour” and time of those prophecies, in order to bring them from potentiality into actuality, produces a representational act for them through the interpretation of the prophetic matter revealed to the prophet in his time, concerning human affairs. Then the matter has, as it were, emerged somewhat from potentiality into actuality and will subsequently be fulfilled. See Heqor Din, Part IV, chapters 7 and 8, and what we wrote there.

Yad Yehudah - ד

“As will be explained shortly”: the end of section 5.

Yad Yehudah - ה

According to this, Micaiah's prophecy of Ahab's death is clear. He said, “I saw all Israel scattered upon the mountains like sheep without a shepherd. The LORD said: These have no masters; let each return to his house in peace.” The wording “These have no masters” certainly requires attention: why did the prophecy not state the matter plainly and in clearer language? See Ralbag's commentary for his discussion. His view is that Micaiah himself altered the wording, being unwilling to say plainly that Ahab would die in battle, out of respect for the monarchy. Yet it is strange to say that Micaiah altered the prophecy's wording: he had already sworn, “As the LORD lives, whatever the LORD tells me, that I shall speak.” Scripture explicitly says, “The LORD said: These have no masters,” etc. Following Ralbag's approach, we can only say that the prophecy initially came to the prophet in that wording, so that he would not have to speak boldly against royal dignity. When he later came, A.L. [?]—he altered the wording because of his oath [?]. Even this is forced in the master's eyes. There is a second difficulty in this prophecy: what need was there to announce the people's peace, with the king at peace, since no decree was issued against his people? Therefore, according to his introductory principle, the master understands this wording, “These have no masters; let each return to his house in peace,”[TN210036]

Yad Yehudah - ו

as having been delivered at Sinai in Moses' prophecy concerning the holy souls that fall into the furnace of the shells: they will return in peace. This is awaited at the end of days.

Yad Yehudah - ז

“When these have no masters”: when the Other Side and the masters other than the blessed Lord are abolished.

Yad Yehudah - ח

They will no longer rule over Israel's souls as formerly, concerning which it says, “Masters other than You have possessed us,” etc., in the preceding section. Then—G.M.Y. [?]—all the likenesses of the souls returning to their sources [?] are also intimated here. According to this, the prophecy did not necessitate Ahab's death until Micaiah the prophet came, when this prophecy was applied as

Yad Yehudah - ח - continued

true to Ahab. He made a representational act through it, so that it would be fulfilled and Ahab would die.[TN210037]

Yad Yehudah - ט

“In the likenesses”: from the aspect of ruah, nefesh and neshamah, as the master explained the matter of the likenesses in many places; see there. [TN210038]

Yad Yehudah - י

“However”: we said that Micaiah's prophecy preceded him from Sinai because this is so for all prophecies.

Yad Yehudah - יא

“For the sages said”: in the chapter Ein bein ha-muddar, “The Holy One causes His Shekhinah to rest only upon one who is mighty, wealthy, wise, and humble; all of them are from Moses,” etc. Although its plain meaning is that we derive all these qualifications from Moses, the master explains that the intention is that every one must have received his prophecy from Moses at Sinai, as he concludes.

Yad Yehudah - יב

“Some add tall in stature”: as stated in the chapter Ha-matsniʿa.

Yad Yehudah - יג

“In the supernal Wisdom”: the sefirah Hokhmah, which is the mother of prophecy. Although we said above, in section 2, that every vision comes through Tiferet and Malkhut, the source of prophecy is nevertheless Hokhmah, and from it prophecy comes to Tiferet and Malkhut.

Yad Yehudah - יד

“Its transmission”: that of the prophecy.

Yad Yehudah - טו

“For a prophet is not permitted to introduce something new”: as the sages said concerning “These are the commandments that the LORD spoke through Moses.” The master also applies this to prophecies: they are not newly introduced to all the prophets, but come in the manner of their prior transmission to Moses at Sinai.

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Historical index: Em Kol Hai - II - Chapter 3

Em Kol Hai - Part II (ב) - Chapter 4 (ד)

Yoel Moshe: 1

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז

Yoel Moshe - 1

“It excludes what is not specified,” etc.: what is not specified was not within it, whereas what is specified was within it, namely the broken tablets. The tablets are explicitly stated to have been within it, and tablets includes broken tablets. “Except” is also a restriction, that nothing unspecified was within it, serving to include the Torah scroll that was within it. It too is called specified, because the letters on the tablets and in the Torah scroll are equivalent. Thus there are two restrictions, each including one thing resembling what is specified within it; the Torah scroll too is called specified.

“Specifically in Moses' days”: he then possessed this elevation, that all prophets prophesied only through a channel from Moses. Before Moses attained that elevation, however, He spoke with Miriam and Aaron in Egypt. Although this is included through the word “solely,” it nevertheless explains again, according to H.L.L., also its intention, and Kh.P.B.B. [?], and then explains—like a matter derived through an

Rema of Fano

This was the point at which Miriam erred when she said, “Has the LORD spoken only, solely through Moses?” (Numbers 12:2). Here is one restriction after another, serving to include. Similarly, “‘Nothing’ was in the ark ‘except’ the two tablets” (1 Kings 8:9). In the first chapter of Bava Batra, page 14a, they expound these two restrictions as including the Torah scroll beside the ark or the fragments of the tablets. Either because it says: it is not the case that only the two tablets were there; something else was with them. Or alternatively: “Nothing was in the ark” excludes what is not specified; “except” restricts again, thereby including within the category of the specified object both whole and broken tablets, or tablets and a Torah scroll, since each contains enduring letters.

Here too there are two restrictions, for Miriam said, “Has the LORD spoken only, solely through Moses?” (Numbers 12:2): the divine word rests upon the other prophets only through the channel of prophecy rooted in Moses. “Solely through Moses has the LORD spoken” restricts this to Moses' own days, after he attained that wondrous elevation in our eyes. Together with this, Scripture includes what it then explicitly states again: before that, “Has He not also spoken through us?”—in Egypt, as in “The prophetess, Aaron's sister” (Exodus

Yoel Moshe - 1 - continued

inference from the lesser to the greater for which Scripture nevertheless takes the trouble to write a verse.[TN210039]

“By My Name YHWH,” etc.: it was “I appeared to the patriarchs as El Shaddai,” etc. By contrast, “By My Name YHWH I was not known to them” at all, since Moses was not yet in the world and everything depends upon the channel of prophecy. This is what it says here: “If there is a prophet among you, I, the LORD, shall make Myself known to him through a vision”—through Moses' vision. Consider this carefully.

Yad Yehudah - א

What we said at the end of the preceding section—that prophecies must be from Moses—was the point at which Miriam erred, for she did not think so.

Yad Yehudah - ב

“One restriction after another”: “only” and “solely.”

Yad Yehudah - ג

“Similarly, nothing was in the ark”: the master interrupts the subject to explain incidentally the matter of these restrictions concerning the ark.

Yad Yehudah - ד

In the first chapter of Bava Batra, concerning the ark Moses made, etc.: “Two handbreadths remained there, in which the Torah scroll lay, as it is said, ‘Nothing was in the ark except the two stone tablets that Moses placed there at Horeb.’ What is ‘Nothing was in the ark except’? One restriction after another; and one restriction after another serves only to include,” etc. These are Rabbi Meir's words. Rabbi Judah says, etc.: “It lay upon its pillars [?], not inside it.” How, then, do I fulfill “Nothing was in the ark except”? To include the broken tablets lying within the ark. [TN210040]

Yad Yehudah - ה

“Either because”: the meaning of these two

Rema of Fano - continued

15:20), when Moses had not yet been born. We find a similar case in the Gemara: Scripture takes the trouble to supply a verse for something already derived through an inference from the lesser to the greater. The tanna of the Mishnah likewise both includes and immediately explains in many places.

Miriam relied on this in her argument, and Aaron did not object, until the Holy One revealed Himself to them and informed them that there had been no perfected prophecy in the world until Moses came. For it is written, “By My Name YHWH I was not known to them” (Exodus 6:3), even to the patriarchs of the world. After him it is written, “I shall raise up for them a prophet from among their brothers, like you” (Deuteronomy 18:18). He made Moses a model for all prophets in later generations: they would prophesy only from what was transmitted at Sinai.

Yad Yehudah - ה - continued

restrictions serving to include is that Scripture teaches us not to say that only the two tablets were within the ark. Rather, a Torah scroll or the broken tablets were also there. Its statement is thus: it was not the case that only the two tablets were in the ark.

Yad Yehudah - ו

“Or alternatively”: “Nothing was in the ark” excludes every object not specified here. Apart from the two tablets specified here, nothing was in the ark. Afterward it restricts again in the same way by saying “except.” When the restrictions apply in their proper place to unspecified things, the inclusion concerns the specified object, namely the tablets. This means that not only

Yad Yehudah - ו - continued

the whole tablets, but the broken ones too, lay there. According to Rabbi Meir, a Torah scroll is included, being of the same kind as the tablets, since they are equal in the excellence of their enduring letters.

Yad Yehudah - ז

“Here too there are two restrictions,” which we mentioned concerning Miriam. Through the first restriction, the other prophets are excluded from receiving a divine word independently: prophecy and the divine word come to them only

Yad Yehudah - ח

“Through the channel of prophecy” of Moses. Through the second restriction, the prophets who preceded Moses are included as receiving a divine word independently. Their prophecy did not come through Moses' channel of prophecy, since Moses had not yet been born. Accordingly, Miriam's intention was that her and Aaron's prophecy was not inferior to Moses' prophecy, for they were prophets before his birth, and their prophecy did

Yad Yehudah - ח - continued

not depend upon his.

Yad Yehudah - ט

“Together with this” comes the inclusion through the second restriction, which Miriam explicitly states at the end: “Has the LORD not also spoken through us?” That is, through Miriam, evidence of the divine word to us alone before Moses was born [?].[TN210041]

Yad Yehudah - י

“As in ‘Miriam the prophetess, Aaron's sister, took.’” The sages said in the first chapter of Sotah: “Aaron's sister, and not Moses' sister?” Rav Amram said: “This teaches that she prophesied while she was Aaron's sister,” etc.

Yad Yehudah - יא

“We find,” etc.: do not be surprised that Sh.Kh.H.Kh. [?], “Through Moses the LORD spoke,” and then explains it again here. We find a similar case, etc. [TN210042]

Yad Yehudah - יב

“On this”—her prophecy preceding Moses' birth—Miriam relied in her argument that she was as great as Moses.

Yad Yehudah - יג

“He informed them” that Miriam's claim based on her prophecy before Moses' birth was no argument or answer in the matter, since that prophecy too was not perfected. Before Moses there had been no perfected prophecy, as it is said, “I appeared to Abraham,” etc.

Yad Yehudah - יד

“By My Name YHWH I was not known to them”: their prophecy did not come through the illuminating speculum, through the Name Havayah, the attribute of Tiferet, as Moses' prophecy did. See the following section concerning the advantages of

Yad Yehudah - יד - continued

Moses' prophecy.

Yad Yehudah - טו

“After him it is written,” etc.: further evidence that Moses' prophecy was perfected and that the other prophets' prophecies branched from it comes from “I shall raise up for them a prophet,” etc., “like you.” The intention is that Moses would be

Yad Yehudah - טז

a model for all prophets throughout the generations, whose prophecy comes only from him, according to what

Yad Yehudah - יז

was transmitted to him at Sinai, as above at the end of the preceding section.

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Historical index: Em Kol Hai - II - Chapter 4

Em Kol Hai - Part II (ב) - Chapter 5 (ה)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1

Yoel Moshe - 1

“From the time it came to be, there”: the initials are M.Sh.H., Moses, for all prophecy comes from Moses, as above. This is the mystery of “his knowledge of future events became” [?]. Just as the knowledge of the Most High neither determines nor compels evil and good [?], except through a representational act below, a good or evil deed performed of one's own accord, so Moses' prophecy was in simple potentiality, not actuality, and was not yet determining. Rather, it concerned what the human being would subsequently choose from

Rema of Fano

Isaiah proclaims: “From the time it came to be, I was there” (Isaiah 48:16). For the feet of his stature stood upon Mount Sinai from the time his prophecy was there in simple potentiality, determining nothing for good or for ill. This is a great perfection of Moses our teacher, peace be upon him: his knowledge of future events became non-determining, as we explained in its place concerning the knowledge of the Omnipresent. His apprehension of them consisted in foreseeing what would subsequently be chosen. No prophetic utterance or speech preceded it; rather, “He beholds the likeness of the LORD” (Numbers 12:8). This means the very likeness that the Holy One sees of all beings other

Yoel Moshe - 1 - continued

one or the other. [TN210043]

“It is written, mouth to mouth,” etc.: the divine word did not go to Moses from the blessed Lord below, from Malkhut alone, the non-illuminating speculum. Rather, it went from above downward, from Tiferet and Malkhut. This is “mouth,” Tiferet, “to mouth,” Malkhut; from there the prophecy spread to Moses. Moses had no power to hear the voice from Tiferet addressed directly to him. Instead, the speech went from Tiferet to Malkhut, and the voice was heard below of itself. Of this it says

Yoel Moshe - 1 - continued

"speaking toward him," of the reflexive formation.

"The kisses of His mouth," etc.: "His mouth" signifies Tiferet and Malkhut. Why Moses' prophecy had to be clothed from the upper mouth, Tiferet, the Name YHWH, into Malkhut is explained by Recanati, Vaʾera: "It had to come also from the mouth of the Shekhinah, to soften the voice, for no one born of woman can endure the voice coming from the innermost place." This also makes Rashi's explanation in Vayiqra pleasing: it teaches that the Holy One spoke between Himself and Himself—specifically the expression ʿetsem me-ʿatsmai, "bone of my bones"—and afterward the voice reached Moses of itself. See Zohar, Qedoshim, page 156.

"You are lying": this implies that he had already lain down, although he died only afterward. While writing the eight verses, in that instant he was lying and dying, for the lower likeness and image had departed from him. See above in Maʾamar Q.H., Part II, chapter 13. [TN210044]

"There is no representational act in this": since he was somewhat dead, until the prophet comes who is truly alive, living bodily life. Then the prophecy actually emerges into actuality, for Moses'

Rema of Fano - continued

than Himself, including future things before they exist. Moses merited apprehending it fully. It is known that beholding is only from above downward.

It is written, "Mouth to mouth I speak within him" (ibid.). We understand this from "The kisses of His mouth" in the Song of Songs (1:2). It is written, "He heard the voice speaking toward him" (Numbers 7:89), which is of the reflexive formation, as is known. "And showing"[1] is a transitive verb: that voice and speech showed Moses the likeness we have mentioned, clearly and not in riddles.

Do not object from the LORD's statement to Moses, "You are lying with your fathers, and the people will arise" (Deuteronomy 31:16). Scripture attributes the communication to a prophet already lying down. For Moses prophesied and wrote his death and burial with tears while stripped of the elemental bodily part, which had already actually died and been buried. It follows that the lower image and likeness had departed from him at that time, as we mentioned in Maʾamar ha-Nefesh and as is thoroughly explained in Heqor Din. There is no representational act in this until the prophet comes in the LORD's name to proclaim his prophecy at its proper time while still living bodily life in the ordinary manner of the world. Then, with righteousness, judgment, and equity, the interpretation of the prophecy is determined concerning human affairs. This is the sense of "And now the Lord GOD has sent me, and His spirit" (Isaiah 48:16): His will decrees the proclamation of that prophecy by the

Yoel Moshe - 1 - continued

prophecy was not yet determining, as above. In the sense of "And now the Lord GOD has sent me": now the prophecy emerges from potentiality into actuality through the prophet's speech. This is the covenant made with the lips.

Yad Yehudah - 1

"Isaiah proclaims," etc.: the master brings Isaiah's words in chapter 48: "From the beginning I did not speak in secret; from the time it came to be, I was there, and now the Lord GOD has sent me, and His spirit," etc., as proof of what he said above in section 3, R. [?]: all prophecies had their prior existence at Sinai. As Rashi explained there in the name of Midrash Tanhuma: "'From the beginning I did not speak in secret'—at Sinai. The prophet says, 'From the time it came to be,' that matter which he is saying, 'I was there.' From this we learn that all prophets stood at Sinai." See there. [TN210045]

"For the feet of his stature"—Isaiah's upper stature—stood upon Mount Sinai while his prophecy was there in simple potentiality. It did not yet necessitate what would come to pass, whether for good or evil, as mentioned in section 3. "For better" [?] means for evil.[TN210046]

"This is" Moses' perfection, concerning which we said

Yad Yehudah - 1 - continued

in the preceding section that his prophecy was perfected. Moses' prophecy in actuality was like the

Rema of Fano - continued

prophet at its proper hour. This is the covenant made with the lips.

Yad Yehudah - 1 - continued

other prophets' prophecies in potentiality: it did not compel. It was unlike the other prophets' prophecies

Yad Yehudah - 1 - continued

in actuality, which compel. This is considered a perfection of Moses because in this respect he made his knowledge like his Maker's knowledge. So it is with the knowledge of the blessed All-encompassing One, as we explained in Heqor Din, Part IV, section 9 [?], and in Maʾamar ha-Middot, attribute 4. See there our explanation of what we learned: “Everything is foreseen”—knowledge watches the paths of choice and nothing else, etc. So too Moses' apprehension of future events consisted in foreseeing what the person performing it would later choose, while it was possible for that person to do the opposite. [TN210046]

“No utterance or prophetic speech” to Moses preceded this matter. Otherwise his prophecy would have compelled, because it had emerged somewhat from its simple potentiality, as explained above in section 3 and in Heqor Din, Part IV, chapter 8.

“This means,” etc.: “He beholds the likeness of the LORD” does not mean a likeness of the blessed Lord, Heaven forbid, for Scripture says, “You saw no likeness.” Rather, it means the likeness of existing things: Moses too saw them in the same likeness and manner in which the blessed Lord sees them.

“It is known that beholding,” etc.: evidence for this interpretation is the word “he beholds,” which applies specifically to seeing from above downward. The sages called attention to this concerning “Look, please, toward heaven.” As we have said, he beholds the likeness of other existing things. If its simple meaning were that he beholds the blessed Lord's likeness, as it were, the seeing would be upward toward the blessed Lord, and the expression “he beholds” would not apply.

“It is written, mouth to mouth”: in this manner the master explains everything that the blessed Lord answered Miriam: “If there is a prophet among you, I, the LORD, make Myself known to him through a vision. Not so My servant Moses,” etc.; “Mouth to mouth I speak within him, and showing, not in riddles, and he beholds the likeness of the LORD.” We understand the intention of “mouth to mouth” from “Let Him kiss me with the kisses of His mouth” in the Song of Songs. The intention there is Tiferet and Malkhut, as stated there in the Zohar: “Why

Yad Yehudah - 1 - continued

pihu, His mouth? It should have said pih. Rather, to include both together,” etc.; see there. “Mouth to mouth I speak within him” means: I speak from the mouth of Tiferet to the mouth of Malkhut. Moses hears Me speaking, and thereby the speech reaches within him as it is in its fullness; it is not that I speak with him.

“It is written,” etc.: likewise, “He heard the voice speaking toward him.” The mem of middabber is pointed with hiriq, not sheva, because it is of the hitpaʿel conjugation. Its meaning is that the voice speaks between itself and itself, and Moses hears it spontaneously. Rashi likewise explains it there. This is as we said: the speech went from Tiferet to Malkhut. There is no need for Rashi's statement there that this wording expresses respect for the One above.

“Showing”: the word marʾeh at the end of the verse, “and showing, not in riddles,” is not a noun but a verb, and a transitive one, like “According to all that I show you.” Its meaning is: “Mouth to mouth I speak”; the voice and speech proceeding from mouth to mouth reaches within him and also shows him the true likeness, not in riddles. Through this, “He beholds the likeness of the LORD,” etc.

“Do not object” to our statement that Moses' prophecy does not determine from what the LORD told him: “You are lying with your fathers, and this people will arise,” etc. Although he had not yet died, He called him “lying down.” This might imply that his prophecy too determined: as soon as the prophecy and the LORD's utterance came, it was as though he had lain down [?], as with all the other prophets' prophecies, according to what was explained above in section 3 and in Heqor Din, Part IV, chapter 8, that this contains something of a representational act. In fact, there is no difficulty here. Scripture does not mean that the LORD informed Moses that he would die; rather, it attributes this communication, “This people will arise,” etc., to a prophet already lying down. Moses had already actually died and been buried at that time, as will shortly be explained. Scripture intends to tell us that this prophecy came to Moses after his bodily part had died. The blessed Lord says to

Yad Yehudah - 1 - continued

Moses: You are lying down and dead, and this people will arise, etc.[TN210046]
“For Moses prophesied and wrote” the eight verses from “Moses died” onward with tears, as is known from the sages' statement.
“While stripped,” etc.: the matter was this: the bodily part had already actually died and been buried, and the lower image and likeness had already departed from him. In this respect he wrote the truth, “Moses died.” His power to write came from the upper image, which still sustained his life, as the master explains at length in Heqor Din, Part IV, chapter 12.
“There is no” representational act in these prophecies that had their prior existence at Sinai until the prophet prepared for that prophecy comes to proclaim it at the appropriate time, while still alive in body and flesh. Then that proclamation, through the prophet's interpretation, becomes a representational act for that prophecy, so that it will be fulfilled. This differs from the LORD's statement to Moses, “You are lying down.” One cannot say that this statement was a representational act, since Moses had already died with respect to his bodily

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Historical index: Em Kol Hai - II - Chapter 5

Yad Yehudah - 1 - continued

part. Moses' prophecy therefore never determines, as we have said.
“Bodily life”: the master uses an expression from Proverbs, meaning in actual flesh, blood, and body, not merely the life of the upper image, as with Moses.
“In the sense of ‘And now,’” etc.: this is the end of the verse cited above, “From the time it came to be,” etc. From the prophecy's original existence at Sinai, “I was there”; but now is the time when “the Lord GOD has sent me, and His spirit.” His spirit means His blessed will: He sent me now, wishing now to be the appropriate time for that prophecy. So He decrees concerning all prophecies that they be proclaimed at their proper hour and time by His servants the prophets prepared for this. They will be fulfilled according to those prophets' interpretation, for a covenant is made with the lips, as is known.

Printed annotation - 1

(Numbers 12:8)

Em Kol Hai - Part II (ב) - Chapter 6 (ו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“The stranger who is in your midst,” etc.: although according to its apparent meaning this implies a curse, the prophecy in truth has a good interpretation, as he proceeds to explain. Only in our eyes did it turn to evil, while the blessed Lord did not determine and necessitate one side, as stated above.
“A wondrous descent,” etc.: the reincarnations mentioned above, from

Rema of Fano

Similarly, you may interpret: “The stranger who is in your midst shall rise above you higher and higher, and you shall descend lower and lower” (Deuteronomy 28:43). This is indeed an alarming statement, threatening a wondrous descent, as we mentioned above. Lot's wife is a sign of it. Yet for us it is the ultimate good. For this stranger eats carcasses from our hand; his dwelling is at the gate, and he sanctifies himself to enter the midst of our camp and become a righteous convert. His

Yoel Moshe - 1 - continued

animal to plant and inanimate matter.
“Lot's wife,” etc.: from her body [?], the goats lick from her, and it becomes animal life; afterward she grows back. Here is reincarnation into plant life, while she herself is a pillar of salt.[TN210048]
“Yet for us it is good”: the statement “You shall descend lower and lower” is good, as will come in sections 8 and 9.
“To become a righteous

Yoel Moshe - 1 - continued

convert": this is "Open for me the gates of righteousness," so that I may become, from a gate-convert, a righteous convert. For David was an Ammonite convert and asked to become a righteous convert; for David was an Ammonite convert and asked to become a righteous convert. Hebrew [?]; and there, a High Priest and an ordinary priest.[TN210049]

"Furthermore, Jacob," etc.: the difficulty is why Jacob said "a beged to wear," whereas concerning the convert it says simlah, not beged. Jacob has the power to elevate and purify the shells, which are called "the garment of traitors," in the sense of mixed fabrics in ritual fringes: through the commandment of fringes there is a nullification of the shells of the mixed fabrics. Likewise, priestly garments contain mixed fabrics. A convert, by contrast, lacks this power; it is enough for him to change from left to right. Simlah is an expression of semol, left.

"For forty years," etc.: this is "And He shall give me"—N.T.N., M. [?].[TN210050]

"And simlah with reference to the multitude of Israel": as it says, "It did not come to an end," etc., while with Jacob it is "a beged to wear."[TN210051]

"In the manner we have mentioned": concerning the convert above.

Rema of Fano - continued

daughter's son is fit to become a High Priest; he shall eat our bread and wear our garment. As it is written, "He loves the stranger, to give him bread and a garment" (Deuteronomy 10:18). This is the mystery of the priesthood: from within and from without they are given to him to feed and clothe his daughters' sons, as stated.

Together with the birthright, Jacob merited them, for eating and wearing. This is intimated in the Masorah: "to wear" occurs twice—"a garment to wear" (Genesis 28:20), and "to wear the garments" (Leviticus 21:10). This was Jacob's desire, and he obtained his heart's desire: the priesthood never ceases from his descendants. Furthermore, Jacob and his sons have the power to purify the garment of traitors so that it is fit to wear, in the sense of mixed fabrics in ritual fringes and likewise in priestly garments. This is deliberate sins becoming merits. However, a convert who marries a woman convert lacks the power to remove the stain. Therefore a simlah, garment, is mentioned concerning him: it is enough for him to change from left to right.[TN210047]

Alternatively, this is what Jacob said: "And He shall give me," meaning for my sake, "bread to eat" for whoever is hungry, and "a garment to wear" for whoever needs it. Perhaps he foresaw the manna given to his descendants for forty years all at once, as it is written, "Behold, I shall rain bread for you" (Exodus 16:4), for all their needs, except that it would be divided in its descent and gathering day by day. Likewise, "a garment to wear" was once in forty

Yad Yehudah - 1

"Similarly": as we said in section 3 and at the end of the preceding section, when prophecy is in the knowledge of the Most High, it does not necessitate the future events to occur through it, since its content may be interpreted in another way. So it is with what the Torah says, "The stranger who is in your midst," etc. According to its plain sense it is an alarming statement, etc.; nevertheless it can be interpreted for good, as will shortly be explained. Similarly, Midrash ha-Neʿelam says: "All those curses in Deuteronomy are promises," etc.

"And a wondrous descent": to descend lower and lower through all modes of reincarnation, from human to animal, from animal to plant, and from plant to inanimate matter.

"As we mentioned": above in section 1 of this part; see there.

"Lot's wife": she became a pillar of salt and descended from the human degree to the lowest degree, inanimate matter.

"Yet for us": he will interpret this verse, "The stranger who is in your midst," etc., in the opposite way, to intimate the ultimate good.

"For this stranger": the stranger mentioned here is a resident alien who has undertaken not to worship idols. Concerning him the

Yad Yehudah - 1 - continued

Torah says of a carcass, “You shall give it to the stranger within your gates, and he shall eat it.” On this account he is called a gate-convert. We are dealing with him here; therefore “the stranger” is written

Rema of Fano - continued

years, in accordance with “Your garment did not wear out upon you.” In this fashion too, beged, garment, is precise with reference to Jacob, whose merit is strong, and simlah with reference to the multitude of Israel, in the manner we have mentioned.

Yad Yehudah - 1 - continued

with the definite article. The verse means: the known stranger, lowly and despised, who was originally a gate-convert and ate carcasses, and who will afterward become a righteous convert, to be in

Yad Yehudah - 1 - continued

your midst—he shall rise, etc., as will be explained in the next section. Accordingly, the verse is interpreted favorably. The word “in your midst” is precise: the cause of his ascent and importance is that he will be in your midst and a righteous convert.

“His daughter's son is fit to become a High Priest”: as will come in the next section. The master interrupted the subject here in order to expound what pertains to it.

“Our bread”: he shall first eat priestly portions and tithes, and wear his garments from the first fleece.

“This is the mystery of the priesthood”: He loves the convert in that his daughter's son is fit to become a High Priest. As stated in Midrash Rabbah, Vayetse, on the verse “And He shall give me bread to eat,” etc.: Aquilas the convert asked Rabbi Eliezer, “Is this all the praise of a convert—that He said, ‘He loves the stranger, to give him bread and a garment’?” He said to him, “Is a matter over which the elder struggled a small thing in your eyes? For it says, ‘And He shall give me bread to eat and a garment to wear.’” He put him off with a reed. He entered before Rabbi Joshua, who began to appease him with words: “Bread—this is Torah,” etc. “Moreover, they marry their daughters into the priesthood and offer burnt offerings upon the altar.” Another interpretation: “Bread”—this is the showbread; “garment”—these are priestly garments. This is in the Sanctuary. In the provinces, “bread” is the dough offering, and “garment” is the first fleece.

“From within and from without”: the bread and garment are given to him from the Sanctuary and from the provinces.

“And Jacob”: Jacob, who struggled over this matter when he said, “And He shall give me bread to eat,” etc., had the priesthood alone in view. With the birthright he bought from Esau, he acquired the priestly gifts and garments, since before the giving of the Torah the service belonged to the firstborn. In

Yad Yehudah - 1 - continued

saying “And He shall give me bread,” etc., Jacob desired that the priesthood should never cease from his seed.

“To wear the garments”: this is written concerning the High Priest in Emor. The Masorah indicates that Jacob desired priestly garments.

“Furthermore”: another explanation of this matter is that Jacob desired to purify the garment of traitors, the garments of the shell woven from the stains of sins, as is known, so that it would be fit to wear after the affliction had been washed out through repentance, until deliberate sins became merits and the accuser itself became an advocate, as explained in Heqor Din, Part I, chapter 14. This is why ritual fringes and priestly garments do not incur the prohibition of mixed fabrics. The prohibition of shaʿatnez is against mixing the portion of the Other Side into the holy side, as explained in the Zohar: flax, Cain's offering, belongs to the side of sexual transgression and idolatry; wool, Abel's offering, belongs to the holy side. The Torah forbade mixing them together. Therefore, in ritual fringes and priestly garments, which are commandments and are entirely for Him, the Torah on the contrary permitted mixed fabrics, to make the accuser an advocate. The aforementioned Masorah contains an intimation of this: “a garment to wear”—Jacob desired to wear the garment of traitors, to make the accuser an advocate, like “to wear the garments,” the priestly garments which contained mixed fabrics for this reason. Jacob needed to pray for this when he went to marry Laban's daughter. He feared Laban's pollution adhering to her, and therefore asked to purify that portion of pollution remaining in her and bring it into holiness. He connected this with “And He shall give me bread,” which is a designation for a wife, as in “except the bread which he ate.” The meaning would be: “And He shall give me bread”—a wife from Laban's house, as Rabbenu Bahya also

Yad Yehudah - 1 - continued

explained; “and a garment to wear”—to purify the pollution of traitors. For the expression beged, garment, also includes the expression begidah, betrayal. This indeed succeeded for him and his sons, whose power is sufficient for it.

“However, a convert”: concerning him “bread and a simlah” is written. Here too the intention is purification of pollution. The reason simlah rather than beged is written is that his power is not so great as to remove the stain from the garment and purify it completely—“The wicked prepares, and the righteous wears”—after making the accuser an advocate. It is enough for him to shift the stain of pollution remaining in him to the other side, that is, to make those deliberate sins like inadvertent ones and bring them from the place—the place of wickedness, the left side—to the right side, where they can easily be expiated. Therefore beged is not written, but simlah: its way is not to be put on, but to be changed from side to side.

“Alternatively”: Jacob's request was that everyone who needed bread and a garment should benefit from his merit.

“Perhaps”: perhaps in this request he intended the wilderness generation: that through his merit they should be given manna throughout all forty years they would be in the wilderness, and should not

Yad Yehudah - 1 - continued

lack garments during that time.

“All at once”: accordingly, it is clear why he said “bread” and “garment” in the singular: to intimate the manna, which was one bread for all forty years, and the garment, which likewise was one garment for each person throughout that whole time, as he concludes. There is no need to say that it is usual for the language to speak in a collective expression.

“For all their needs”: “for you” means for all needs, all at once, for the whole time you will require it. Only the quantity given would be divided day by day in its descent and gathering, according to what was required.

“In accordance with ‘Your garment,’” etc.: our sages said in the Pesiqta that clouds of glory wrapped them, so that they did not wear out, and they grew with Israel. It was like this snail: as it grows, its casing grows with it.

“In this fashion too, it is precise”: the use of beged for Jacob, while “your simlah” is said concerning Israel, is likewise in the manner mentioned above concerning the convert. For Jacob, whose merit is strong, the expression beged is used to intimate also the purification of traitors. By contrast, for Israel, whose merit is not as abundant, simlah is used.

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Historical index: Em Kol Hai - II - Chapter 6

Em Kol Hai - Part II (ב) - Chapter 7 (ז)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1 · 2

Yoel Moshe - 1

“Four elevations,” etc.: namely, “shall rise,” “above you,” “higher,” “higher.”

“Rather, all appointments,” etc.: he will not attain kingship, but only the supervision of wells or another position of leadership, apart from kingship, which will belong to David's seed.

“He too,” etc.: Jeremiah

Rema of Fano

In this verse [“The stranger who is in your midst shall rise above you higher and higher” (Deuteronomy 28:43)], four elevations are explained for a “gate-convert”[1] who comes to become a “righteous convert.”[2] The first, “shall rise,” is in its plain sense: to be received with a good name in the congregation of Israel. “Above you, higher and higher”—here are three crowns. “Above you” is

Yoel Moshe - 1 - continued

was among Rahab's descendants, from converts, just as Jonadab son of Rechab was among Jethro's descendants.

“It broadened and wound,” etc.: this is the wording of the verse in Isaiah. He says rahavah, “it broadened,” to allude to Rahab. Rahab was not paired with Joshua without purpose; rather, he

Yoel Moshe - 1 - continued

brought forth the precious from the vile, to raise up from her eight priests who were prophets, just as Zipporah was paired with Moses for this reason. [TN210053]

“More than sixty myriads”: as our sages said, “And does the Holy One ... His word ... up to more than sixty [myriads]” [?]. For the utterance, even though conditional, which He said to Moses—“I shall make you a great nation”—was fulfilled in his seed. [TN210054]

“Shemaiah and Avtalion”: they were descendants of converts.

Yad Yehudah - 1

“And there are explained,” etc.: the master returns to the verse “The stranger who is in your midst,” etc. After explaining “in your midst” favorably in the preceding section, he now explains “shall rise above you higher and higher.” Here are four elevations, all of which he applies for good, as will follow.

“For a gate-convert,” etc.: as mentioned in the preceding section.

“The first” of the four elevations is “shall rise”: in its plain sense, to be received with a good name within Israel. The master explains these four elevations in accordance with the tanna's statement in Avot: “There are three crowns: the crown of

Rema of Fano - continued

the crown of kingship, concerning which it is written, “You shall surely appoint a king over you.” This does not mean that kingship will ever cease from David's house, Heaven forbid. Rather, all appointments you make, even a supervisor of wells, must be from among your brothers; and once his mother is an Israelite, we apply “from among your brothers” to him.

“Higher” is the crown of priesthood for his daughter's son, like his mother, who is fit to marry into the priesthood initially, according to Rabbi Elazar ben Jacob in the Mishnah, chapter “Ten Genealogical Classes”;[TN210055] or even according to Rabbi Yose, after the fact. Concerning this, the sons of Jonadab son of Rechab received good tidings from Jeremiah's mouth. He too was one of them, from the descendants of Rahab's daughters—Rahab, who married Joshua, as is known. “It broadened and wound upward” with him, as stated, as a sign and wonder forever.[TN210052] For she was given to him by the LORD, to raise up from her eight priests who were prophets. This resembles Moses' union with Zipporah, to raise up, from Rehabiah son of Eliezer alone, more than sixty myriads; for every utterance for good, even if conditional, is not retracted. It also resembles the unions of Ruth and Naamah for the kingdoms of Israel.

The second “higher” is the crown of Torah, greater than both of the others. Here before us in the study house are Shemaiah and Avtalion, faithful witnesses.

Yad Yehudah - 1 - continued

Torah, the crown of priesthood, and the crown of kingship; and the crown of a good name rises above them.” Its meaning is that the crown of Torah is the highest degree, as our sages said: a mamzer who is a Torah scholar takes precedence over an unlearned High Priest. The crown of priesthood, being divine and occupied with the service of the LORD, which is true and eternal felicity, takes precedence over and is more important than the crown of kingship, which revolves amid political contrivances and temporal vanities—these being imagined felicity. The crown of a good name is not a crown in itself. It is a crown which each of the three aforementioned crowns requires. Without it no person, whether sage, priest, or king, may raise his hand; for what is he worth if he is a man of ill repute and the people murmur against him? This is “rises above them”: together with each one. The master says that Scripture attributes these crowns to the convert in four expressions of ascent. For the general crown of a good name, which all the other crowns require, it says “shall rise”: his good name in good and honorable qualities and virtues shall rise and spread through the

Yad Yehudah - 1 - continued

congregation of Israel. A man possessing these has certainly come for the sake of Heaven, to take shelter beneath the wings of the Shekhinah, without any other intention. The verse then enumerates the other three crowns from below upward, to emphasize the convert's importance by the progression “not only this, but even this.”

“Above you,” said in this verse, is the crown of kingship, concerning which “above you” is also written. It does not mean that a convert is fit and qualified for kingship: this is impossible, because kingship will never cease from David's seed, as Maimonides writes in chapter 1 of Laws of Kings: “The kings of the house of David endure forever, as it says, ‘Your throne shall be established forever.’” Rather, “above you” means other offices of authority resembling kingship. As stated in the chapter “Ten Genealogical Classes”: “Rav Joseph said: We learned, ‘You shall surely appoint a king over you from among your brothers’—all appointments you make must be from among your brothers. Rav Adda bar Ahavah said to him: Even if his mother is an Israelite, we apply ‘from among your brothers’ to him. In the West, we do not appoint even a supervisor of measures from among them; in the West, even a supervisor of wells,” etc. The verse here would mean: “The stranger who is in your midst”—he marries an Israelite woman, and the son he begets, whose mother is an Israelite, to whom we apply “in your midst,” “shall rise above you” to positions of authority and appointments, of which it says “You shall surely appoint ... over you.”

“Like his mother”: the son's mother, who is an Israelite.

“According to Rabbi Elazar ben Jacob”: there in the Mishnah, Rabbi Elazar ben Jacob says: “A convert who married an Israelite woman—his daughter is fit for the priesthood. But a convert who married a woman convert—his daughter is unfit. Whether converts or freed slaves, even to ten generations, until their mother is an Israelite.” Rabbi Yose says: “Even a convert who married a woman convert—his daughter is fit for the priesthood.” In the Gemara there, Rav Nahman said: “Huna told me: If he comes to consult, we instruct him according to Rabbi Elazar ben Jacob; if he has married, we do not take her away from him, according to Rabbi Yose.” Rashi explains: If a priest married the daughter of a convert who had married a woman convert, we do not take her away from him. The master says that

Yad Yehudah - 1 - continued

the verse here concerns a convert who married an Israelite woman, who bore him a daughter; a priest married her initially, in accordance with Rabbi Elazar ben Jacob. Thus the son born from her rises to the priesthood. Or the verse concerns even a convert who married a woman convert, and a priest married his daughter: after the fact she is not taken away from him, in accordance with Rabbi Yose, and the son born to him from her rises to the priesthood.

“Concerning this the sons of Jonadab son of Rechab received good tidings”: they were converts descended from Jethro, as stated in the Sifre. They were given good tidings that their daughters would marry into the priesthood, as Scripture says: “Therefore thus says the LORD of Hosts, the God of Israel: Jonadab son of Rechab shall not lack a man standing before Me all the days” (Jeremiah 35). There in the Sifre, they expounded this of their daughters, who would marry into the priesthood, and their descendants would offer upon the altar.

“He too”: Jeremiah was like one of Jonadab's descendants, since he too was a priest and among the eight prophets who were priests descended from Rahab's daughters. Rahab married Joshua, as stated in the Gemara, the first chapter of Megillah.

“It broadened and wound” with him, Joshua, upward to the degree of the crown of priesthood.

“For she was given to him by the LORD”: to bring forth the precious from the vile, and raise up from her eight priests who were prophets. Likewise, Moses' union with Zipporah was from the LORD, to raise up more than sixty myriads from his descendants. As stated in the first chapter of Berakhot: “Rabbi Johanan said in the name of Rabbi Yose: Every utterance that issued from the Holy One's mouth for good, even conditionally, He did not retract. From where do we know this? From Moses our teacher, for it says, ‘Let Me alone and I shall destroy them, and I shall make you a great nation.’ Although Moses asked mercy concerning the matter and annulled it, He nevertheless fulfilled it in his seed. For it says, ‘The sons of Moses: Gershom and Eliezer’; ‘The sons of Eliezer were Rehabiah the chief,’ etc.; ‘The sons of Rehabiah multiplied exceedingly,’ etc. Rav Joseph taught: More than sixty myriads. It is derived through the correspondence ‘multiplication’–‘multiplication’: here it is written ‘multiplied exceedingly,’ and there it is written ‘They were fruitful and swarmed and

Yad Yehudah - 1 - continued

multiplied.'"

"And like the unions of Ruth" with Boaz and Naamah with King Solomon, which were from the LORD to establish the kingdom of Israel through them.

"The second higher": mentioned in the verse, it alludes to the crown of Torah, which the convert in your midst will merit, to disseminate Torah in Israel, as is also said of Jonadab son of Rechab according to one opinion.

"Which is greater than both": than the crowns of priesthood and kingship. As stated, in this verse each later item is more prized.

"Here are Shemaiah and Avtalion": converts descended from Sennacherib, faithful witnesses to this, who merited being transmitters of the received teaching and sages of the tradition, as is known.

Printed annotation - 1

Nahmanides, Yitro: "And your stranger who is within your gates" (Exodus 20:10). According to the plain sense, a "gate-convert" always means a resident alien who has come to dwell within the

Printed annotation - 1 - continued

gates of our town and has accepted the seven commandments of the descendants of Noah. He is the one called "a stranger who eats carcasses" (Avodah Zarah 64b), of whom Scripture says: "You shall give it to the stranger within your gates, and he shall eat it" (Deuteronomy 14:21), etc.

Printed annotation - 2

Nahmanides, Yitro (there): "And your maidservant's son and the stranger shall be refreshed" (Exodus 23:12). According to the plain sense, in "And your maidservant's son and the stranger shall be refreshed," the stranger is a "righteous convert," who has become a Jew and turned to our Torah. He commanded him concerning the Sabbath and likewise all the other commandments, as He said: "There shall be one Torah and one rule for you and for the stranger who sojourns with you" (Numbers 15:16); "[There shall be one statute for you] and for the stranger and for the native of the land" (Numbers 9:14).

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Historical index: Em Kol Hai - II - Chapter 7

Em Kol Hai - Part II (ב) - Chapter 8 (ח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"And you, holy one," etc.: he now comes to explain the end of the verse, "And you shall descend below, below." The expression of descent is not derogatory; rather, they will descend to sanctify land and open places.

"For it," etc.: Mount Sinai.

"For those who know its mystery," etc.: we have already copied this preliminary explanation above. Its principal place is above in Maʾamar H.H., Part I, chapter 2: the Zohar's discourse on the

Rema of Fano

And you, holy one, shall descend to sanctify land and open places, in the sense of "The LORD descended upon Mount Sinai." For it and all synagogues and study houses outside the Land are destined to be planted in the Land of Israel. One who sets his eyes below and his heart above during prayer becomes a likeness of "The eyes of the LORD your God are always upon it," for those who know its mystery. The same rule and the same reason apply to the priests and the people during the raising of the hands. With this, Rabbi Johanan's astonishment at the old people in Babylonia, in

Yoel Moshe - 1 - continued

Song of Songs, concerning "the keeper of Shechem," who guards her from the shoulder of those who cast off the yoke, etc. [TN210056]

"Upon the land," etc.: for all synagogues are destined to be planted in the Land of Israel, and they will be called [?] "upon the land."[TN210057]

"Below, below": this is Gehinnom; for "below, below"—N.H., like foundations [?]—will descend below to

Yoel Moshe - 1 - continued

Gehinnom to sanctify it, so that it is added to the territory of the Garden of Eden, as above.[TN210058]

Yad Yehudah - 1

"And you," etc.: in the preceding sections the master explained the beginning of the verse, "The stranger who is in your midst," etc., favorably. Here he will likewise explain the end of the verse, "And you shall descend below, below," for good. He says that the meaning is: you shall descend to sanctify the synagogues and study houses outside the Land, intimated by the word "below," as will shortly follow.

Rema of Fano - continued

tractate Berakhot (page 8a), was quieted and put to rest. Since they come early and stay late at the synagogue, this is what is said: "So that your days may be multiplied upon the land." Thus they explained it to us, and it is correct.

"Below, below": this is Gehinnom and its lowest level, as the sages expounded the verse "The wicked shall return to Sheol": a lamed at its beginning and a he at its end. It is known from Rabbi Hanina in the chapter "Gold" (Bava Metsia, page 58b) that everyone descends there, even the completely righteous, to purify and sanctify it, as we explained in Heqor Din; study it. We have further wondrous and profound interpretations of this verse in accordance with this intention, as we shall intimate shortly. This suffices for what is intended here.

Yad Yehudah - 1 - continued

"Holy": Israel, of whom it is said, "You shall be holy, for I am holy"—just as I am holy, so you are holy.

"In the sense of 'The LORD descended upon Mount Sinai'": this was to sanctify the mountain. It says "descended" of the LORD's holiness, which descended upon it. Here too it says "you shall descend" with your holiness. It intends the synagogues outside the Land, to sanctify them too, like Mount Sinai.

"For it": Mount Sinai, and all synagogues, etc. As stated in the Gemara, chapter "The People of the Town": "It was taught: Rabbi Elazar ha-Qappar says: The synagogues and study houses outside the

Yad Yehudah - 1 - continued

Land are destined to be established in the Land of Israel, as it says, 'For as Tabor among the mountains and as Carmel by the sea, he shall come.' Is this not an inference from the lesser to the greater? Tabor and Carmel came only to study Torah for a time, yet they were established in the Land of Israel. How much more so the synagogues and study houses in which they read and disseminate the whole Torah!" See there. Mount Sinai itself is self-evidently inferred all the more from Tabor and Carmel.

"One who sets his eyes," etc.: in chapter 12 of Yevamot, Rabbi Hiyya and Rabbi Shimon son of Rabbi were sitting. One of them began and said: "One who prays must set his eyes below, as it says, 'My eyes and My heart shall be there all the days.'" The other said: "One who prays must direct his heart above, as it says, 'Let us lift our heart to our hands, to God in heaven.'" Meanwhile Rabbi Ishmael son of Rabbi Yose came to them. He said, "What are you discussing?" They said, "Prayer." He said to them: "Thus my father said: One who prays must set his eyes below and his heart above, so that these two scriptural passages may both be fulfilled." Rashi explains: "His eyes below"—toward the Land

Yad Yehudah - 1 - continued

of Israel, because the Shekhinah is present there, as it is written, "My eyes and My heart shall be there all the days." Consult the legal decisors. We see that, although "his eyes below" can only be explained as Rashi does, toward the Land of Israel—as is proved by "My eyes and My heart shall be there," referring to the Land of Israel—it is nevertheless difficult to see how that interpretation fits the expression "his eyes below." The master's view is therefore based on what was mentioned: the synagogues outside the Land are destined to be planted in the Land of Israel. Consequently, one who sets his eyes below should regard himself as though he is now standing in the Land of Israel. He further explains "his heart above" of the upper land, which is Malkhut, toward which one must direct oneself during prayer, since all influxes and blessings come through her—as male [powers], as mentioned [?]—as explained in many places in the Zohar.[TN210059] Thus everyone who sets his eyes below and his heart above with these intentions becomes a likeness of what is said of the excellence of the Land of Israel: "The eyes of the LORD your God are always upon it." Its plain sense concerns the lower Land of Israel, while its

Yad Yehudah - 1 - continued

esoteric meaning concerns the upper land, the attribute of Malkhut. As stated in the Zohar on the Song of Songs: “It is the male's way to place his female continually before him, to watch over her,” etc. This is what is written, “The eyes of the LORD your God are upon it,” “that she not depart from Binah for a single moment” [?], etc.; see there. [TN210060] On the basis of all this, the verse here says: And you shall descend with the holiness of your eyes looking below, to sanctify the synagogues and study houses outside the Land with the holiness of the Land of Israel.

“The same rule”: during the raising of the hands, the priests and the people must not look at one another, but must set their eyes below, as the legal decisors write. “And the same reason”: to direct themselves toward the lower Land of Israel and, above, toward the attribute of Malkhut. As Scripture says, “Thus shall you bless the children of Israel”: the allusion here is to the attribute of Malkhut, called koh, “thus,” as stated in the Zohar; consult Recanati there. This is what the master says: both the one blessing and the one being blessed must direct their heart.

“With this,” etc.: in the first chapter of Berakhot, they told Rabbi Johanan, “There are old people in Babylonia.” He was astonished and said: “‘So that your days and your children's days may be multiplied upon the land’ is written, but not outside the Land.” Once they told him, “They come early and stay late at the synagogue,” he said, “That is what has benefited them.” As Rabbi Joshua ben Levi said to his sons: “Come early and stay late and enter the synagogue, so that your lives may be prolonged.” Rabbi Aha son of Rabbi Hanina said: “What is the verse? ‘Happy is the person who listens to me, keeping watch at my doors day by day,’ etc.; and afterward it is written, ‘For whoever finds me has found life.’” At first sight it is difficult: why did Rabbi Johanan's astonishment subside? The difficulty remains, for “upon the land” is written. Indeed, why should this commandment help to

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Historical index: Em Kol Hai - II - Chapter 8

Yad Yehudah - 1 - continued

prolong life more than other commandments? The master therefore says that, with the aforementioned excellence of synagogues—that they are destined to be planted in the Land of Israel—Rabbi Johanan's astonishment was rightly quieted and put to rest. For a person fulfilling this commandment, watching at the synagogue doors day by day and helping sanctify it with the holiness of the Land of Israel, is indeed “upon the land” and has found life.

“And it is correct”: I have also seen that Rabbi Maharsha Edels explained it thus in his novellae on the aggadot; see there.

“Below, below—this is Gehinnom”: the master also explains the second “below” in the verse favorably. The intention is that you shall descend below to Gehinnom to purify and sanctify it.

“And its lowest level”: therefore it repeats “below, below.” Although the master already expounded the first “below” concerning synagogues outside the Land, he nevertheless also connects it with the latter clause.

“As the sages expounded”: in Midrash Rabbah, Rabbi Nehemiah said: “Every word which has not been given a lamed at its beginning is given a he at its end, such as qarnah, ‘toward a horn,’ hadomah, ‘toward the footstool,’ seʿirah, ‘toward Seir’ [?].” They object to him: “But is it not written, ‘The wicked shall return li-sheʾolah’?” Rabbi Abba said: “To the lowest level within Sheol.”[TN210061]

“To purify it”: the purpose of their descent is that the righteous descend to Gehinnom to purify and sanctify it, as stated in Heqor Din, Part III, chapter 2; see there, Part V, chapter 5.

“Shortly”: in the following section.

“For what is intended here”: what is required for our exposition in sections 3, 4, and 5: although prophecies as they exist potentially at Sinai would in their plain sense indicate evil, their interpretation is nevertheless for good.

Em Kol Hai - Part II (ב) - Chapter 9 (ט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"From below upward": to understand this, it seems to me that a preliminary explanation from Pelah ha-Rimmon, at the beginning of Gate 26, is needed, explaining direct light and returning light. Direct light: Malkhut becomes Keter, Yesod becomes Hokhmah, Hod becomes Binah, Netsah becomes Gedullah, and Tiferet becomes Gevurah. Thus the last five become the first five, and the first five —Keter, Hokhmah, Binah, Gedullah, Gevurah— become Malkhut, Yesod, Hod, Netsah, Tiferet. [TN210062] This is the wording of P.R., Gate 8: "The first five of direct light correspond to the last five of returning light. The beginning of thought is the end of action." Its explanation is that direct light is thought, and returning light is action, namely the awakening from below. This is returning light from below upward: what is the beginning in this is the end there. This is "Open your doors, Lebanon," so that the first ones may include the last ones.

"In the sense of 'From the eater came forth food'": the branch will return to the root. Further in Maʾamar Q.H., Part II, chapter 17; likewise here

Rema of Fano

Zechariah too prophesied concerning the destruction of the Temple: "Open your doors, Lebanon, and let fire consume your cedars" (Zechariah 11:1). Originally, however, this was only an announcement of the rectification hoped for at the end of days, through an awakening that rises from below upward. It is the Shekhinah's utterance as she leans upon her beloved: her flames are flames of longing for true service, to cleave to him, as we intimated concerning the moon. The upper Lebanon is destined to open toward her; it is the beginning of thought. Her consuming the cedars of Lebanon is the mystery of action when beings return to their receptacle, in the sense of "From the eater came forth food" (Judges 14:14). For thought begins above and ends below, while action is the reverse.

From this we understand that the beginning of action is the end of thought. For neither may an end be predicated except in the sense of the final cause, for "Of the increase of rule and of peace there is no end" (Isaiah 9:6). At the end of Part II of the aforementioned discourse, we intimated a profound and exceedingly worthy exposition of the verse "I shall leave in Israel seven thousand" (1 Kings 19:18), which truly follows this intention. It is among the prophecies whose reason was not revealed, and whose interpretation was according to their setting. We have also, in Maʾamar Gur Aryeh, an exceedingly wondrous favorable interpretation of

Yoel Moshe - 1 - continued

the last ones will be included in the first ones. [TN210063]

"It begins above," etc.: direct light, whose beginning, Keter, is above and whose end, namely Gevurah, is below. Action is returning light in the reverse direction: Malkhut, which becomes Keter, is below; Tiferet, which becomes Gevurah, is above. Thus the beginning of action is at the place where the last five begin, where the first five end. Nevertheless, neither action nor thought can be described by the expression "end," for His blessed greatness has no limit or end; the expression means purpose. This whole chapter is to show that Zechariah's prophecy contains no evil, but only good, like "You shall descend below" above.

Yad Yehudah - 1

"Zechariah too," etc.: according to our exposition of the interpretation of prophecies while they were still potentially at Sinai, we can likewise explain Zechariah's prophecy in saying, "Open your doors, Lebanon," etc. (there, chapter 11). He prophesied through this concerning the destruction of the Temple. Yet

Yad Yehudah - 1 - continued

according to its prior potential existence at Sinai, it can be interpreted for good. “Originally” means before Zechariah

Rema of Fano - continued

the verse “Behold, I shall again deal wondrously with this people,” etc. (Isaiah 29:14). Henceforth let what is obscure be learned from what is explicit.

Yad Yehudah - 1 - continued

came: from the time this prophecy of his was there at Sinai, it was only to announce the universal rectification that would

Yad Yehudah - 1 - continued

occur in the future, at the end of days, through the awakening of the lower beings which rises upward. Through its power all beings will return to their receptacle and root, and the holy emanated sefirot too will return to the simple potentiality of their Emanator, blessed and exalted be He. Therefore the wording of this prophecy is “Open your doors, Lebanon.” It is the utterance of the Shekhinah, the attribute of Malkhut, who says to the upper Keter, called Lebanon, as is known: “Open your doors, and let fire consume your cedars.” These are the other blessed sefirot caused by it, called the cedars of Lebanon; consult Pardes, Gate of Appellations. The meaning is that you should open your doors to the other sefirot, and your great fire will consume them; do not withhold your hand from swallowing them, for they will return to you. Zechariah received this prophecy in actuality according to his time, to intimate the destruction of the Temple, as was also explained concerning the prophecy of Micaiah son of Imlah above in section 3, and Isaiah's prophecy in section 5.

“Leaning upon her beloved,” etc.: the reason for this utterance of the Shekhinah is that her entire aim and longing is truly to cleave to Tiferet, her beloved, as she was faithfully with him before the coverings [?], as we intimated concerning the moon above, Part I, section 20 [?].[TN210064] Although the Shekhinah seeks only union with Tiferet, this will happen only at the end of days, when all emanated beings return to their blessed Emanator. She therefore says to the first emanation, upper Keter, “Open, Lebanon,” etc.; for thus in the future it will open toward the Shekhinah in this matter.

“Which is the beginning of thought”: in emanation, since it is the first.

“And consuming the cedars of Lebanon”: when the sefirot return to their Emanator, this is the end of the action of the world of Asiyah, for the world and its fullness will be consumed, as explained in Midrash ha-Neʿelam on the Song of Songs, concerning the verse “The dust shall return upon the earth.”

“In the sense of ‘From the eater came forth food’”: it

Yad Yehudah - 1 - continued

was explained in Heqor Din, Part II, chapter 16, that “from the eater” means the human being, and “came forth food” means the souls reincarnated in living creatures which are eaten. The eater's perfection consists in rectifying them through eating, so that the branch returns to the root; see there. So it is here: at the time of rectification, everything will return to its root.

“For thought”: in emanation it begins above in upper Keter and ends below in Malkhut, which is also called thought in relation to what is below her.

“While action is the reverse”: it begins below in the world of Asiyah and ends above in the world of Atsilut, with everything returning to its receptacle and its own root.

“From this we understand”: the beginning of action in the world of Asiyah is the end of thought, Malkhut, from which the world of Asiyah proceeds. This is our sages' expression, “The Shekhinah among the lower beings.”

“For neither may an end be predicated”: to use an expression of end and limit concerning them. For “of the increase of rule,” and of His blessed greatness, there is no end. Just as thought, the attribute of Malkhut, cannot be described with the expression “end,” neither is it fitting to say it concerning action, since the matter reaches upward to His blessed emanation, as mentioned.

“Except in the sense of the final cause”: the expression “end” in both means the final cause. Malkhut is the final cause of action, as is known; and the purpose of action is that every being and substance should return to its root at the end of days.

“Follows this intention”: to explain the prophecy's interpretation according to its potential existence at Sinai.

“We have also”: in this manner.

“Henceforth let what is obscure be learned from what is explicit”: every wisehearted person should apply his understanding to explaining in this manner [?] all the other prophecies that we have not explained.[TN210065]

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Historical index: Em Kol Hai - II - Chapter 9

Em Kol Hai - Part II (ב) - Chapter 10 (י)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1

Yoel Moshe - 1

“To the act of visitation,” etc.: what he said above, “The LORD visited Sarah.”

“That he might visit them and oversee them,” etc.: the first explanation of paqad is oversight, as above, chapter 3 at the beginning of the discourse.

“‘This time,’” etc.: they expounded, “It teaches that Adam had intercourse with every beast and animal,” etc. The expression “had intercourse” is not to be understood literally. Rather, he visited them through his oversight in naming them, and thereby completed the form of them all. This is their visitation, as in “You shall visit your habitation.” He makes her an instrument, as they said: “A woman is an unformed vessel and acknowledges a benefit only to the one who makes her an instrument”; and the intended purpose is from and within itself.

“First, to the remote cause,” etc.: the blessed Lord is called a remote cause in relation to the child. This is “Your husband is your Maker”: the blessed Lord, as it were.

Rema of Fano

We come to the act of visitation which we are explaining. Just as, before any grass of the field sprouted in the work of creation, the human being had to be formed and placed in the Garden of Eden, and only afterward “He made sprout,” so, before the species of living creatures became fruitful and multiplied, they were brought to the human being, that he might visit them and oversee them by calling them names. This is their visitation which our teachers expounded concerning the verse “This time” (Genesis 2:23). For naming each created being completes its form and makes it an instrument capable of attaining the intended purpose from and within itself.

With this it is fitting that a woman's visitation should be attributed to three heads. We have heard it in the highest heavens and found it in the formation of the child. First, to the remote cause, which is intrinsically causative in giving forms, as in “Your husband is your Maker” (Isaiah 54:5). Second, to the proximate cause, which is the channel of will in visitation, as in “As a young man takes a virgin” (Isaiah 62:5). Third, to the act of visitation itself, as in “Your sons shall possess you” (there), which we have explained. By his Maker's will, the human being was a remote cause in

Yoel Moshe - 1 - continued

“The second cause,” etc., “the channel of will in visitation,” etc.: this is the actual husband's visitation, called the proximate cause. Third is the act of visitation itself: the seed itself visits her, and this is “Your sons shall possess you.”

What he says, “We have heard it in the highest heavens,” etc., means that it has a counterpart above in heaven, in the attributes. The remote cause is the light of Keter; the proximate cause is Hokhmah; and those in the mystery of “Your sons shall possess you” are the six extremities that were included in Binah. Likewise below them, in Tiferet and Malkhut, the remote cause of the soul is the influx from Binah; the proximate cause is Tiferet; and the souls themselves included within Malkhut are in the mystery of “Your sons shall possess you.” Here is its exact counterpart above.

“So that His name should no longer be called upon them at all,” etc.: He will not be called even a remote cause in relation to them; rather, the seventy

Yoel Moshe - 1 - continued

princes will be called their remote cause. The Holy One is the cause of causes, Lord over the nations' lords. For the Holy One is not described as a remote cause even of the nations' forms, and all the more not of their bodies, as He is a remote cause for Israel even of their bodies, as above.

"And among them He is called," etc.: in relation to Israel He is called simply "the Lord," not "the Lord of lords," as above; as it is written in the commandment of appearing: "All your males shall appear before the Lord," etc.

"Which is like 'the Lord,'" etc.: like His being called in relation to the nations "the Lord of lords," to indicate that He is an intrinsic cause, overseeing the particulars of their governance, unlike "the Lord of lords," which concerns the whole

Rema of Fano - continued

giving forms to all living creatures, to complete the preservation of the species, and likewise to every shrub of the field.

When the power of speech in the holy tongue was taken from the generation of the Dispersion, "from there the LORD scattered them," so that His name should no longer be called upon them at all, as will follow. "The LORD scattered them" (Genesis 11:8) under the rule of seventy princes, whom the Master of all allotted to all peoples—"not to us, O LORD"—in the sense of "lords besides You" (Isaiah 26:13). They are indeed lords by His blessed will and impart forms according to their tongues and families. He is the Lord of lords, for among the families of the earth He is not described as a remote cause even of their forms, in the way that He is a remote cause of the pure bodies of the people of Torah. Among the latter He is called simply "the Lord," as written in the commandment of appearing before Him. This is like "the Lord of lords"[1] and surpasses it, with the superiority of the whole over the particulars of His governance.

Yoel Moshe - 1 - continued

collectively. Examine this closely; it is easy to understand.[TN210066]

Yad Yehudah - 1

"We come to the act of visitation," etc.: after completing his exposition of the interpretation of prophecies, the master returns to the place where he broke off, to what he said in section 2 in explaining paqad as an expression of oversight, like "Your husband is your Maker," etc.; see there. This is what he explains here.

"The human being had to be formed," etc.: as is explicit in Scripture: "Every shrub of the field had not yet come to be on the earth," etc.; "The LORD God formed the human being," etc.; "The LORD God planted a garden in Eden in the east and placed there the human being whom He had formed"; "The LORD God made sprout from the ground," etc. The reason

Yad Yehudah - 1 - continued

will be explained shortly.

"This is their visitation which our teachers expounded": in Yevamot, chapter 6, Rabbi Eliezer said: "What is the meaning of 'This time, bone of my bones and flesh of my flesh'? It teaches that Adam had intercourse with every beast and animal, and his mind was not at ease until he had intercourse with Eve." The master says that this is not literal. Rather, the intention is that he visited and oversaw every beast and animal, calling them the names appropriate to each for the purpose of a helper. Through the power of the name given, the species would become fruitful and multiply, each from its appropriate mate. Among them all he found no helper, until he found Eve and found good. Consult Nahmanides' commentary on the Pentateuch, who

Yad Yehudah - 1 - continued

likewise explained the verses in this manner.

"For naming," etc.: the reason the living creatures did not become fruitful and multiply until Adam named them is that naming in the holy tongue completes the form of that living creature. It makes it an instrument with power over reproduction, which is the intended purpose in living creatures. See below, section 31.

"With this it is fitting": with our statement that naming each created being completes its form, it is fitting to attribute the woman's visitation to three heads: proximate, remote, and intermediate causes. For this very thing applies to naming, as we said, as will shortly be explained.

"We have heard it in the highest heavens": in respect of the inner forms, which will be explained

Yad Yehudah - 1 - continued

in the following section. We have found it in the formation of the child in respect of the body and external form.

“To the remote cause,” etc.: it is explained in Aristotle's Metaphysics that each of the four known causes—matter, form, agent, and end—also has proximate and remote causes. This is known to beginners in natural philosophy and the mathematical sciences. For example, concerning the efficient cause, of any sown seed that sprouts from the field we say that its agent is the farmer who sowed it to cultivate and guard it. He is a proximate cause. But a cause more remote than he is the sun, which ripens the fruits and seeds of the earth, as it is written, “From the precious produce of the sun.” A still more remote cause is the exalted and blessed Name, who gives the sun and the farmer power to act effectively. So it is with the other aforementioned causes. Here, in the formation of the child, the remote cause is the blessed Lord, who gives forms and the power of generation to the seed, so that the child can be formed from it.

“As in ‘Your husband is your Maker’”: the intention is that the blessed Lord is your husband in giving form and generative power; see above, section 2.

“Which is the channel of will in visitation”: this is the husband.

“Third”: a third, more proximate cause is the act of visitation itself.

“As in ‘Your sons shall possess you’”: the master explained above, Part I, section 10, that the drops of seed from which the sons are formed continually mount her throughout all the days of pregnancy, etc.

“The human being,” etc.: this concludes the matter. Just as the blessed Lord is the remote cause by giving forms, so Adam the first man was in naming every created being by the blessed Lord's will and commission, to complete their forms and give them power to be fruitful and multiply for their preservation. For this he was the remote cause by

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Historical index: Em Kol Hai - II - Chapter 10

Yad Yehudah - 1 - continued

the blessed Lord's will.

“Likewise to every shrub of the field”: for this reason the grasses of the field did not sprout before Adam's formation: their forms were not yet completed, since they lacked their appropriate names.

“When,” etc.: from the day God created Adam, the blessed Lord was the remote cause of each and every member of the human species, until the generation of the Dispersion rebelled, the LORD confused their language, and the holy tongue was taken from them. Their form and preservation thereby ceased. Then the LORD saw and released the nations to the princes above; these would oversee them and be as a remote cause for them.

“In the sense of ‘lords besides You’”: explained above, section 2.

“He”: the blessed Lord is the Lord of lords, but He did not call His name upon the families of the earth themselves.

“Even of their forms”: their souls.

“Among the children of Israel, the blessed Lord is called” simply “the Lord,” not “the Lord of lords,” because He is our Lord without an intermediary. Furthermore, the lords besides Him, blessed be He, are not lords over Israel.

“As written in the commandment of appearing”: “Before the Lord, the LORD.”

“This is”: the name “Lord” alone, in relation to Israel, is like “Lord of lords” among the families of the earth, “and surpasses it,” etc. For the name “Lord” is the whole, while “lords” are only the particulars of His blessed governance.

Printed annotation - 1

Yad Yehudah's explanation: This means that the name “Lord” alone, in relation to Israel, is like “Lord of lords” among the families of the earth, etc.

Em Kol Hai - Part II (ב) - Chapter 11 (יא)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“For the inner forms, however,” etc.: until now, in the preceding chapter, he spoke of the body's external forms. He now explains the soul's inner forms. Here it is the reverse: the acting God is called a remote cause of the soul's form, while the Holy One is a proximate cause.[TN210068]

“For YHWH is Elohim,” etc.: YHWH is Tiferet, Elohim is Malkhut. It is written, “You are children of YHWH your God”: from the union of Tiferet and Malkhut come the births of souls. Above them, namely in upper Keter, which is in upper Keter, “exalted,” etc., He is their remote cause.

“For the honored bodies that mediate,” etc.: this is the soul's image and likeness, mediating between body and soul. He is called “God of gods”: Elohim is their proximate cause, and the distinctive name YHWH their remote cause. By contrast, for the souls themselves the distinctive Name is the proximate cause. What he says, “He is their,” etc., means the images'.

“God of Israel”: Israel too is called elohim, gods, on account of “I said: You are gods”; and the Holy One is called God of gods.

“And the name Elohim is their proximate cause,”

Rema of Fano

For the inner forms, however, comprised in the five names nefesh, ruah, neshamah, hayah, and yehidah, He is undoubtedly a proximate cause, for “YHWH is Elohim,” and it is written, “You are children of YHWH your God.” In the concealment of the Most High, exalted above all blessing and praise, where His might is hidden, He is their remote cause. For the honored bodies that mediate between body and soul, which have been called images and garments of souls, He is “God of gods,” as He is described in relation to the princes of the Chariot, ministers of the Most High. He is their proximate cause through the name Elohim alone, and their remote cause through the name YHWH. He is also called “God of Israel,” on account of “I said: You are gods.” According to most of the interpretations given of this verse, all are true and together just in this approach which we are explaining.

We have thus learned that the distinctive Name is the proximate cause of souls and the remote cause of images. The name Elohim is the images' proximate cause and the remote cause of the bodies of the righteous, whose father and mother are their proximate cause. All the appellations appear in order in this verse: “For YHWH your God is God of gods and Lord of lords.” There is an indication of the human being's parts in the verse “Singers preceded, musicians followed, amid maidens beating drums.” For the praise arising from the soul is

Yoel Moshe - 1 - continued

etc.: the images'. For bodies, even Elohim is a remote cause, while father and mother are the proximate cause. In this verse, “For YHWH your God”: He is the soul's proximate cause through the name YHWH. “He is God of gods”: the images' proximate cause. “Lord of lords” is said in relation to the nations of the world, as above in the preceding section.

“Singers preceded”: an allusion to the soul, song without an instrument. “Musicians followed”: an allusion to the body, music with an instrument. “Maidens beating drums”: an allusion to the images.

Yad Yehudah - 1

“However,” etc.: this connects with the preceding section: He, blessed be He, is the remote cause of the bodies of the people of the covenant; but in respect of their souls, He is their proximate cause, for they are the fruit of His works.

“For YHWH is Elohim”: the mystery of the union of Tiferet and Malkhut which produces those fruits. Of this it is said, “You are children,” etc., as stated in the Zohar, Lekh Lekha, page 92, and elsewhere.

“In the concealment of the Most High,” etc.: upper Keter, which imparts an

Yad Yehudah - 1 - continued

influx of abundant favor to all the sefirot below it, is as a remote cause for the souls. See below, Part III, section 3.

“For the honored bodies,” etc.: we also find honored bodies which are like an intermediary between body and soul. They are the soul's garments, in which it clothes itself, and they are called images. For these, the name Elohim is a proximate cause. In relation to them, the blessed Lord is called God of gods, because these garments are called elohim, gods, and He, blessed be He, is their God, their proximate cause.

“As He is described”: the blessed Lord is likewise described in relation to the angels, who are called elohim. Therefore in relation to them all He is called God of gods.

“He is their”: the images'.

“The blessed Lord is also called God of Israel”: in relation to the images, for the name Israel stands in place of the name Elohim, concerning which it is said, “I said,” etc.

“The distinctive Name”: in the mystery of union.

“And the remote cause of images”: all the more so of bodies.

“In this verse”: “For YHWH your God”—the proximate cause of souls; “is God of gods”—the proximate cause of images; “and Lord of lords”—the remote cause of the forms of the families of the earth.

“The human being's parts”: the aforementioned three—body, soul, and images.

“Song without an instrument”: of this it is said, “Singers preceded”; these are the souls.

“Music with an instrument”: either an actual instrument for instrumental music, or the body's instruments, such as mouth, tongue, and throat, for vocal music. Of this it is said, “Musicians followed”; these are the bodies.

“The forms”: the images which mediate between body and soul are the maidens beating drums. He explains the verse to mean that all acknowledged the blessed Lord and made Him king over them.

Rema of Fano - continued

song without an instrument; from the body, music with an instrument. The mediating forms are the maidens beating drums, for they are hidden bodies, as is known.[TN210067] In Maʾamar ha-Nefesh we shall add instruction, with Heaven's help.

Return to chapter in contents

Historical index: Em Kol Hai - II - Chapter 11

Em Kol Hai - Part II (ב) - Chapter 12 (יב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“To the very will,” etc.: the very will has no other name apart from the four-letter Name, and it is called King. The principal intention of this explanation continues into section 14 below.

“We are to make Him king over us, as on this day”: on Rosh Hashanah. Corresponding to ten utterances, likewise ten commandments, and likewise ten praises. The ten utterances are called the boundary from which: they are the ten sefirot as they existed potentially in the first Emanator, K.H. [?]. [TN210070] The ten commandments, the boundary between, are the ten sefirot in their places

Rema of Fano

By way of an incidental matter, let us pursue knowledge here: the distinctive Name, which alludes to the very will in its simplicity, is called “King of Israel,” whom we are to make king over us, as on this day. This is as we learned: “One does not recite fewer than ten verses of kingship.” They asked in the Gemara, “Corresponding to what?” and answered: corresponding to ten

Yoel Moshe - 1 - continued

in Tiferet. The ten praises, the boundary to which, are the ten sefirot of Malkhut which are imparted to it, and from there to the lower beings.

“For Torah has the numerical value,” etc.: Tiferet is called Torah.

Yad Yehudah - 1

“For the distinctive Name”: the blessed name YHWH alludes to His blessed very will, for His blessed essence has no other name apart from it. His blessed essence is His will, for He,

Rema of Fano - continued

utterances, commandments, and praises. For the utterances were the boundary from which, concerning which it is said, “I am first”—upward to infinity. The commandments are the boundary between, as is known, for Torah has the numerical value of emtsa‘it, “intermediate.”[TN210069] Many covenants were made concerning it between the LORD and Israel, and it is what proclaims, “Apart from Me there is no God”—in the middle. The ten praises are the boundary to which, concerning which it is said, “I am last”—without limit.

Yad Yehudah - 1 - continued

blessed be He, and His will are one, as Maimonides writes in chapter 2 of Laws of the Foundations of the Torah. It follows that the distinctive Name alludes to His blessed will. The master does not say “which alludes to His blessed essence,” in order also to include will and exclude the other attributes.

“In simplicity”: abstracted from attributes.

“Is called King of Israel”: when we say “King of Israel,” the intention is the

Yad Yehudah - 1 - continued

blessed name YHWH, whom we are to make king over us “as on this day,” on Rosh Hashanah. The master called it “this day” because it is the day of visitation, with which he is occupied.

“As we learned”: in the last chapter of Rosh Hashanah: “One does not recite fewer than ten verses of kingship, ten of remembrance, and ten of the shofar.” In the Gemara: “These ten verses of kingship correspond to what? Rabbah said: To the ten praises which David uttered in the Book of Psalms,” etc. Rav Joseph said: “To the ten commandments spoken to Moses at Sinai.” Rabbi Johanan said: “To the ten utterances by which the world was created.”

“For the utterances were the boundary from which,” etc.: it is known from logic and the Metaphysics that there are three boundaries. The first is called the boundary from which; the second, the boundary to which; and the third, the boundary between. For example, Israel traveled from Egypt to the Land of Israel through the wilderness. Egypt is the boundary from which they traveled, the Land of Israel the boundary to which they traveled, and the wilderness the intermediate boundary between these two extremities, through which they traveled. Concerning the verse “I am first and I am last, and apart from Me there is no God,” the Tiqqunim say: “I am first—above; I am last—below; and apart from Me there is no God—in the middle.” The

Yad Yehudah - 1 - continued

master likewise explains the matter in this way. Ein Sof, blessed be He, is the boundary without end or limit from which all three first sefirot, together with the remaining sefirot, were emanated. Malkhut is the boundary without limit to which all the sefirot impart their influx. Tiferet with the extremities is the boundary between, and through this the first three impart their influx. All are “I, I am He, and there is no god with Me.”

He further explains that it is concerning these that our sages said the ten verses of kingship correspond to ten utterances, ten commandments, and ten praises. From the aspect of Ein Sof, blessed be He, from whom all ten sefirot were emanated, they said that they correspond to the ten utterances by which the world was created, in accordance with the known principle that these correspond to the ten sefirot. From the aspect of Malkhut, toward which all emanated beings turn, they said that they correspond to ten praises, as it is known that David said them corresponding to Malkhut, which is his attribute. From the aspect of the intermediate sefirot, they said that they correspond to ten commandments, through which they impart their influx. Consult Pardes, Gate 2, chapter 5.

“And it is what proclaims”: as is known, Torah is in Tiferet.

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Historical index: Em Kol Hai - II - Chapter 12

Em Kol Hai - Part II (ב) - Chapter 13 (יג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"The tanna's wording," etc.: in the Mishnah. Everything the Gemara says and explains is included by the tanna in the Mishnah, even more than the Gemara's words. For what the tanna says, "If he concluded with the Torah, he has fulfilled his obligation," means: if he concluded with those Torah verses that contain no expression of kingship, such as "Hear, Israel," etc., and "Know this day and bring back," he says that he too has fulfilled his obligation. It follows that if—if he concluded with a prophet, with a verse in which kingship is explicitly mentioned, he too has fulfilled his obligation. This resolves the Gemara's difficulty with the statement "If he concluded with the Torah, he has fulfilled his obligation," in the Mishnah.

"And we resolved it as above": in the preceding section he explained this as corresponding to ten commandments, ten utterances, and ten praises, in relation to the verses of kingship. The same applies to the verses of remembrance and of the shofar: their reason likewise corresponds to

Rema of Fano

Concerning what we learned, "Rabbi Yose says: If he concluded with the Torah, he has fulfilled his obligation," we resolve it: This is what he says—one concludes with the Torah; and if he concluded with a prophet, he has fulfilled his obligation. Those understanding scholars accustomed to our academy know how forceful the upright sayings are: one must scrutinize the tanna's wording so that the Gemara's words, and more than they say, are included in his words—whatever requires him to express both senses in the language of wisdom. In our Mishnah here we learn them. For the rabbis taught: "'Hear, Israel' and 'Know this day' are a complete proclamation of the kingship of Heaven, according to Rabbi Yose."

Thus "if he concluded with the Torah"—in which there are only three verses of kingship, already said earlier, before the Prophets and Writings—and now concluded with one of these verses specified in the baraita, he has fulfilled his obligation even though the conclusion contains no expression of kingship. It follows that if he concluded with a prophet, with kingship itself, he has fulfilled his obligation. This is a true and straightforward explanation, teaching us the wonders of the Mishnah: despite its brevity, it has a double store of sound wisdom. There is nothing in the

Yoel Moshe - 1 - continued

these.

Yad Yehudah - 1

"Concerning what we learned," etc.: there, "One begins with the Torah and concludes with a prophet. Rabbi Yose says: If he concluded with the Torah, he has fulfilled his obligation." In the Gemara: "'If he concluded'—after the fact, yes, but initially, no? Yet it was taught: Rabbi Yose says: One who concludes with the Torah is praiseworthy. Say: 'One concludes.' But it teaches 'If he concluded'! This is what he says: One begins with the Torah and concludes with a prophet; Rabbi Yose says: One concludes with the Torah, and if he concluded with a prophet, he has fulfilled his obligation."

"Those understanding scholars know," etc.: wherever the Gemara says of the Mishnah, "This is what he says," or "Say," and it is impossible to fit that interpretation into the Mishnah's wording, he is accustomed to scrutinize and consider the Mishnah's wording, to explain it in such a way that the wording includes that interpretation—and still more than this:

Yad Yehudah - 1 - continued

whatever requires him to express the two senses in the language of wisdom, first saying one sense and then returning to say another. For everything is included, as explained in Heqor Din, Part III, chapter 8.

Rema of Fano - continued

schools of Rabbi Hiyya and Rabbi Oshaiah that Rabbi did not derive from the Mishnah, as Ilfa said.[TN210071] The question we asked, “Corresponding to what?” and resolved as above, applies with the same rule and reason to the verses of remembrance and of the shofar.

Yad Yehudah - 1 - continued

“In our Mishnah here”: Rabbi Yose said, “If he concluded with the Torah.” Certainly, in its plain sense this wording does not bear what the Gemara answers: “This is what he says: One concludes with the Torah, and if he concluded with a prophet.” Rather, Rabbi Yose's intention in the Mishnah is to say that if he concluded with one of the Torah verses that do not mention kingship, he has fulfilled his obligation. This accords with what the rabbis taught, “‘Hear, Israel,’” etc. For there the Gemara asks: “Granted, there are many verses of remembrance and of the shofar; but there are only three verses of kingship: ‘The LORD his God is with him, and the acclaim of a king is in him’; ‘There was a king in Jeshurun’; ‘The LORD shall reign forever and ever.’ We require ten, and there are not that many.” Rashi explains: “We require ten, four of them from the Torah, since Rabbi Yose says one concludes with the Torah.”

Rav Huna said: “Come and hear: ‘Hear, Israel, the LORD our God’ is kingship, according to Rabbi Yose; Rabbi Judah says it is not kingship. ‘Know this day and bring back to your heart that the LORD is God, there is no other’ is kingship, according to Rabbi Yose; Rabbi Judah says it is not kingship. ‘You were shown, to know that the LORD is God, there is none besides Him’ is kingship, according to Rabbi Yose; Rabbi Judah says it is not kingship.” Thus Rabbi Yose's statement in the Mishnah, “If he concluded with the Torah,” means that he concluded with one of these verses Rabbi Yose mentioned in the baraita —“Hear, Israel,” “Know this day,” “You were shown”—which do not explicitly mention kingship. One cannot say he concluded with other verses of explicit kingship, for there are only three in the entire Torah, and he already said them before the verses of kingship from the Prophets and Writings, from each of which one must say three verses of kingship. Presumably, he would not initially leave aside the verses of explicit kingship to say verses that do not mention kingship. Rabbi Yose teaches us that if he concluded with these, since their subject is kingship, he has fulfilled his obligation even though they contain no explicit expression of kingship.

Yad Yehudah - 1 - continued

Accordingly, one must say that, in the master's view, Rabbi Yose's saying “kingship” in the baraita applies only to the conclusion. This differs from Maimonides' version in chapter 3 of Laws of Shofar, where he wrote concerning the verses “Hear, Israel,” “You were shown,” etc.: “Each of these verses has kingship as its subject; although it contains no mention of kingship, it is like ‘The LORD shall reign,’” etc. The Tur, section 591, wrote without qualification that these verses are verses of kingship, as in the Gemara's baraita. Consult L.B.H. [TN210072]

“It follows”: although at the end of the verse he concluded with a prophet, since his discourse ends [?] and he concluded with a verse of explicit kingship, he has fulfilled his obligation.[TN210073] Accordingly, the Mishnah's wording rightly includes the Gemara's final answer. For the Mishnah's wording, “If he concluded with the Torah,” and the Gemara's wording, “If he concluded with a prophet,” are one matter: one who concludes with a Torah verse that is not explicit, and one who concludes with a prophet's verse of explicit kingship, are equal. Now the first answer, “Say: One concludes,” also fits properly: one initially concludes with the Torah, with a verse that is not a verse of kingship. The taught wording “If he concluded with the Torah” means with a prophet, with a verse containing kingship, which is similar to one from the Torah.

“The question we asked,” etc.: this is a separate matter. The question asked in the Gemara, “These ten verses of kingship correspond to what?” was resolved as corresponding to ten praises, ten commandments, and ten utterances, as above in section 12. The same rule and reason apply to remembrance and shofar: they too correspond to these.

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Historical index: Em Kol Hai - II - Chapter 13

Em Kol Hai - Part II (ב) - Chapter 14 (יד)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1 · 2

Yoel Moshe - 1

“For it is not qualified,” etc., “through a construct relation,” etc.: to say “YHWH of Israel,” with the distinctive Name in a construct relation to a nonsacred word following it, is not possible; only to another name, such as “YHWH, God of Israel.” Although “YHWH Tsevaʾot” is said, Tsevaʾot itself is also among the appellations belonging to the Names. Therefore it is joined to the distinctive Name.

“For kingship belongs to YHWH,” etc.: the ruler over nations too is the name El Elohim, the possessor of comprehensive governance; of this too “to YHWH” is said, for everything belongs to YHWH. In the Zohar, Miqqets, page 434, the wording is: “‘A king sent’—the upper King, ‘and released him.’ Who is it whom He sent? The redeeming angel. This is the ruler of peoples, who rules over the lower beings, and the whole is by the Holy One's command.” “A ruler of peoples”: this is the name Elohim—wrath. [TN210075]

“It is said, YHWH is

Rema of Fano

Since YHWH is ha-Elohim, the essential Name we mentioned is also called “God of Israel,” for the distinctive Name is never qualified through a construct relation.[1] Therefore Tsevaʾot is itself one of the appellations that may not be erased,[2] according to the precise versions in tractate Shevuot (page 35b), and the great legal decisors agreed. The name Elohim, however, is an appellation of governance in general. Concerning comprehensive governance it is written, “Elohim reigns over nations” (Psalms 47:9), and, “For kingship belongs to YHWH, and the ruler over nations” (Psalms 22:29).[TN210074]

This means that kingship in its entirety truly belongs to the distinctive Name, for He is our God, and for our sake He is called King of the world and God of all the earth. Yet the ruler over nations, which is the name Elohim as stated, is also a possession of the distinctive Name, like the kingship already mentioned. Something similar is expounded in the Zohar, Miqqets (page 194b), on the verse “A king sent and released him; a ruler of peoples set him free” (Psalms 105:20). For although it is said, “YHWH is ha-Elohim,” it cannot be said with precision, “Elohim is YHWH.” The root is the very substance of the branch and includes it without

Yoel Moshe - 1 - continued

Elohim”: this implies that everything is YHWH. And therefore we say that Elohim is called ruler over nations and YHWH is king over him. N.B. [?] He answers: certainly Elohim, which is a branch, is included in the root, the name YHWH. Therefore the reverse, “Elohim,” etc., is not said, for the root is not included in the branch. [TN210076]

“Furthermore, taste,” etc.: another answer. What is said, “ha-Elohim,” with the definite article he, refers to the blessed Lord's oversight of Israel. Concerning the nations, “Elohim reigns over nations” is said without he. Therefore Joseph said, “Apart from me, Elohim will answer,” without he. Over it is a zaqef gadol accent, indicating the Holy One, as stated above in Maʾamar H.H., Part I, section 6. Afterward he said, “What ha-Elohim is doing.” B.Kh.Y.: he saw the dream concerning the great King Himself. N.B.H. [?][TN210077]

Yad Yehudah - 1

“The essential Name”: the blessed name YHWH, called King of Israel, as we

Yad Yehudah - 1 - continued

mentioned above in section 12, is also called God of Israel, for YHWH is ha-Elohim.

“Through a construct relation”: when the name must be attached and joined in a construct relation to another, nonsacred word, the name YHWH does not enter that construct relation—for

Rema of Fano - continued

remainder; the branch does not stand thus in relation to the root, as is known to beginners in wisdom.

Furthermore, taste and see: it does not say “YHWH is Elohim,” but “ha-Elohim,” with the definite article he. And it does not say “Ha-Elohim reigns over nations,” but simply “Elohim.” Consider the precision of the appellations and the great beauty of the expression.

Yad Yehudah - 1 - continued

example, saying “YHWH of Israel”—but rather “God of Israel.” This is because the distinctive Name is the essential name, and no proper name enters a construct relation. See what Ibn Ezra wrote about this in Shemot.

“Therefore,” etc.: although “YHWH Tseva’ot” is written, this is not a

Yad Yehudah - 1 - continued

construct relation, because Tseva’ot itself is a sacred name which may not be erased. It is thus like “YHWH Elohim.” There is no need for the interpretations Ibn Ezra mentioned, which multiply there [?].[TN210078]

“The name Elohim, however”: since it is a descriptive name for rule and power, like “God of the earth,” and an appellation of governance—for a ruler governs—it therefore enters a construct relation.

“Concerning comprehensive governance,” etc.: incidentally, the master explains the verses “Elohim reigns over nations” (Psalms 47) and “For kingship belongs to YHWH,” etc. (Psalms 22), concerning general governance. He says that the governance of the peoples is attributed to the name Elohim; this is “Elohim reigns over nations.” The intention is the name Elohim in the attribute of Malkhut, as explained in the Zohar on the Song of Songs. General kingship is attributed to the name YHWH alone, for the blessed distinctive Name is our God, called God of Israel, as mentioned; and the world and its fullness were created for our sake. Therefore general kingship befits Him alone, as He is truly called, for Israel's sake, King of the world and God of all the earth. This is “For kingship belongs to YHWH.”

“Yet the ruler over nations”: “and the ruler over nations” is connected with “kingship.” The meaning is that both general kingship and the ruler over nations, which is the name Elohim as mentioned, belong to YHWH and are His possession.

“In the Zohar, Miqqets,” page 434, the wording is: “Rabbi Shimon said: It is written, ‘YHWH releases prisoners,’ etc. Yet it is written, ‘A king sent and released him.’ Why ‘a ruler of peoples set him free’?

Yad Yehudah - 1 - continued

‘A king sent’—this is the Holy One; ‘a ruler of peoples’—this is the Holy One. Rather, ‘A king sent’: the upper King sent and released him. Who is it whom He sent? The redeeming angel. This is the ruler of peoples, who rules over the lower beings, and all is from the Holy One.” Thus far. He expounded “ruler of peoples” as Malkhut, which is the redeeming angel, as is known. “The upper King sent him” alludes to His aforementioned treasury [?].[TN210079]

“For although,” etc.: do not object—how can we say that Elohim, the ruler over nations, belongs to YHWH and is His possession, and likewise, according to the Zohar, that the upper King sent him? Does Scripture not say “YHWH is ha-Elohim,” and all is one? There is in fact no difficulty here, because it does not say “Elohim is YHWH.” Had it said that, there would be room for the objection. But in relation to what it says, “YHWH is ha-Elohim,” there is no difficulty. I can always tell you that YHWH is ha-Elohim inasmuch as Elohim belongs to Him and is His possession.

“With precision”: although when “YHWH is ha-Elohim” is said, it implies that Elohim is YHWH [?], nevertheless this cannot be said precisely.[TN210080] For the distinctive Name is the root, alluding to His blessed essence, as mentioned in section 12; and the name Elohim and the other names are branches alluding to attributes, as is known even to beginners in the wisdom of Kabbalah. The root is the very substance of the branch and includes it: this is “YHWH is ha-Elohim.” But the branch does not include the root; therefore “Elohim is YHWH” cannot be said.

“Furthermore”: for another reason no objection can be raised. When we said that Elohim is the ruler

Yad Yehudah - 1 - continued

over nations, we meant the name Elohim without the definite article he. The definite he alludes to kingship in its entirety, like the distinctive Name; this is “YHWH is ha-Elohim.” Perhaps one may object to this from “Know that YHWH is Elohim; He made us,” where Elohim is written without the definite he. Indeed, one may answer according to the master's approach that this is why it concludes “He made us.” It refers to Israel and to the name Elohim, ruler over nations. In relation to both, let Israel say that the distinctive Name made us and we are His possession. With this, what it says afterward, “and not we”—read “and His,” but written with alef—is also clear. We, Israel, belong to Him, to the name YHWH, and not to the name Elohim, ruler of peoples. Nevertheless, the master ought to have raised this point.

“Consider the precision of the appellations”: there is a distinction between ha-Elohim with the definite he and Elohim alone; and the beauty of the expression in “For kingship belongs to YHWH, and the ruler over nations,” in accordance with what has been explained.

Printed annotation - 1

(Yad Yehudah's explanation): “Through a construct relation”: when the name must be attached and joined in a construct relation to another, nonsacred word, the name YHWH does not enter that construct relation—for example, saying “YHWH of Israel”—but rather “God of Israel.” This is because the distinctive Name is the essential name, and if any substantive enters a construct relation [?]. See what Ibn Ezra wrote about this in Shemot (3:15). [TN210081]

Printed annotation - 2

(Yad Yehudah's explanation): Although “YHWH Tseva’ot” is written, this is not a construct relation, because Tseva’ot itself is a sacred name which may not be erased. It is thus like “YHWH Elokim.” There is no need for the strained interpretations Ibn Ezra mentioned in the name of many there (Exodus 3:15).

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Historical index: Em Kol Hai - II - Chapter 14

Em Kol Hai - Part II (ב) - Chapter 15 (טו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Although this he too,” etc.: there is no need to reverse and rearrange [?] the verse. Although “King of the nations” is said and the Holy One is not called King of the nations, “the nations,” with the definite article he, does not refer to nations as such; rather, it is like “King of the world.” Nevertheless, we have heard Rabbi Yeiva in the Zohar, Mishpatim, who reverses the verse and expounds, “Which king of the nations,” etc. “Rabbi

Rema of Fano

Only once have we heard Jeremiah proclaim, “Who would not fear You, King of the nations?” (Jeremiah 10:7). Although this definite article too is inclusive, like David's unqualified “kingship,” and resembles our saying “King of the world,” nevertheless we have heard Rabbi Yeiva expound it (Zohar, Mishpatim, page 95b, beginning “That elder opened,” etc.: “Is the Holy One King of the nations? Is He not King of Israel?” etc., through “If you say that ‘King of the nations’ is said of the Holy One, it is not so; rather, who is a king of

Yoel Moshe - 1 - continued

Shimon in the Zohar,” etc.: consult Zohar, Bereshit, page 34, the section “King of nations,” who does His will with them, so that they should not say that the Holy One has no rule over them, but that there is a last patron in heaven [?] over them.[TN210082]

“A spoonful of harvest,” etc. [?]: of the wording he brought from the Zohar, the author added some in his own language, which is called a “spoonful” [?], and reduced some of its

Yoel Moshe - 1 - continued

wording, which is called a "harvest," because he shortened its wording. [TN210083]

"King of the kings of kings," etc.: "King" is the Holy One, who is king over their kings, the seventy princes who rule over the kings of the earth, the kings below on earth. He is not called king over them in the sense of kingship, but in the sense of consultation. Israel, by contrast, are actual children of kings, children of the holy King.

"King of kings, in His glory," etc.: the six extremities in their own place are called "kings"; Father and Mother are called "kings of"; and upper Keter is called "King." This is "King of the kings of kings." Before the King of the kings of kings is the blessed Emanator. Likewise, "Your wonders and Your thoughts" is also thus: the boundary from which is the ten sefirot as they were in the mystery of the first thought—"Your thoughts." The six extremities in their places are "Your wonders." All is "toward us," for the sake of the ten sefirot in His intellect. Thus, "King of the kings of kings": kings of the ten sefirot in the nonexistence preceding existence, and kings of ten sefirot in their places. [TN210084]

Rema of Fano - continued

the nations who does not fear You and tremble before You?"): Which king of the nations would not fear You?

Rabbi Shimon did not wish to remove it from its plain meaning. He explained it: the upper King, to rule them and do His will with them. "For it befits You"—to be feared above and below, so that they should not say He is King of Israel alone and there is another patron in heaven for the other peoples. This is what is written, "And in all their kingdom there is none like You." This is gleaning and harvesting from the Zohar's wording.

It is a manifest plain meaning of the title "King of the kings of kings": He is king over the host of heaven, their kings above, who rule over the kings of the earth. He is not called king over the latter individually, for the word belongs to the language of counsel and consultation, as in "Let my counsel be pleasing to you" (Daniel 4:24). All Israel, however, are children of kings, and it is written, "Your wonders and Your thoughts are toward us," a wondrous verse even in its plain meaning. In relation to us He is described as King of the kings of kings in its mystery. Each of these breaks through and ascends beyond investigation. But for all besides us, there are four kingdoms above which rule by His will over all the other peoples. He, blessed be His name, "does according to His will among all the hosts of heaven and the inhabitants of the earth." He takes counsel for their welfare only through comprehensive governance and intermediaries. This is sufficient indication.

Yad Yehudah - 1

"Only once," etc.: this connects with what he said in the preceding section, that general kingship belongs to the distinctive Name, governance of the nations to the name Elohim, and the definite article he intimates the whole. The master says here that, although we find Jeremiah saying "King of the nations" with the definite article, including all nations of the earth—as though he had said "King of the world," like "kingship"—nevertheless we have heard Rabbi Yeiva expound it. "Who would not fear You, King of the nations?" alludes to the distinctive Name, for we have heard Rabbi Yeiva expound the title as nonsacred, not sacred. [TN210085] This is in the Zohar, Mishpatim, page 471: "That elder opened," etc.; "Is the Holy One King of the nations? Is He not King of Israel?" etc., through "If you say that 'King of the nations' is said of the Holy One, it is not so; rather, who is a king of the nations who does not fear You and tremble before You?" Which king of the nations would not fear You?

"Rabbi Shimon": granted, in the Zohar, Bereshit, page 34, he explains "King of the nations" in its plain meaning, of the Holy One. Nevertheless, one cannot learn from it to attribute

Yad Yehudah - 1 - continued

governance of the nations to the distinctive Name. For he does not explain “the nations” as the nations of the earth, but as their princes above. This is his wording there: “‘Who would not fear You, King of the nations?’ Is He King of the nations and not King of Israel? Rather, everywhere the Holy One desires to be praised through Israel, and He is called only in relation to Israel alone, as it is written, ‘God of Israel,’ ‘God of the Hebrews,’ and, ‘Thus says the LORD, King of Israel’—certainly. The nations of the world said: We have another patron in heaven, for your King rules only over you alone, and does not rule the world. Scripture came and said: ‘Who would not fear You, King of the nations?’ These are the great rulers appointed over them. ‘And in all their kingdom’—those kings above, for there are four ruling kingdoms above, which rule by His will over all the other peoples. Yet none of them can do even a small thing except as He commands them, as it is written, ‘He does according to His will among the hosts of heaven and the inhabitants of the earth.’ ‘The wise men of the nations’ are those great appointed ones above, whose wisdom was from His mouth,” etc.; see there.

“To rule them”: those great rulers that the peoples have above, who act only by the Holy One's will. Therefore He is called King of the nations.

“Gleaning and harvesting from the Zohar's wording”: what we said in Rabbi Shimon's name comes from the Zohar's wording, like gleaning and harvesting, for we shortened it and sometimes added in our own words.

“It is a plain meaning”: the Zohar's exposition of “King of the nations” and “in all their kingdom” concerning the princes above is also a manifest plain meaning of our describing the Holy One as King of the kings of kings. He, blessed be He, is King

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Historical index: Em Kol Hai - II - Chapter 15

Yad Yehudah - 1 - continued

of the seventy princes above, who are kings of the kings below.

“The Holy One is not called king over them individually”: He does not specifically attach the name of His kingship to the kings of the earth without the mediation of their seventy princes, to be called King of kings or King of the nations. The reason is that the name melekh, king, is an expression of counsel and consultation, as in “Let my counsel be pleasing to you” (Daniel 3). [TN210086] He, blessed be He, does not consult with the nations of the world, for He takes counsel for their welfare only through their seventy princes, as will shortly follow. Jeremiah's calling Him King of the nations likewise means King of their princes, as mentioned.

“In relation to Israel, however”: the Holy One is called king over them individually, without an intermediary, for they are children of kings and the people of His counsel. All His blessed counsel and thought are toward us without an intermediary, as Scripture says, “Your wonders and Your thoughts are toward us” (Psalms 40).

“He is described as King of the kings of kings”: what we explained in its manifest plain meaning in relation to the nations of the world also applies to us esoterically. It intends the Emanator, Ein Sof, blessed be He, who is King of the blessed emanated sefirot, which are kings of Israel, the kings.

“But for all besides us”: the nations of the world. “There are four kingdoms,” etc., as stated in the aforementioned Zohar. The master brings it to conclude and explain the reason for what he said above, “He is not called king over them,” etc.

“Through intermediaries”: the seventy princes.

Em Kol Hai - Part II (ב) - Chapter 16 (טז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"In the fast-day prayer," etc.: in the supplications recited in the selihot on the eve of Rosh Hashanah: "Moses said before Him, My King and my God, please forgive." In truth, only King David, peace be upon him, said this appellation: "My King and my God, for to You I pray." Consult the Gemara, Rosh Hashanah, page 17b, on the reckoning of the thirteen attributes and how they are counted. See the Tosafot there, which discuss their fasting at length.[TN210088]

"The first letters," etc.: those of malki, "my King," are mercy, and the last, ve-Elohai, "and my God," are judgment, for Elohim is judgment.

"For the purpose here," etc.: for the exposition of "The LORD visited Sarah": the blessed Lord alone visited and oversaw her and was her proximate cause.

Yad Yehudah - 1

"We have already called attention," etc.: after speaking in the preceding section of the appellation King of the kings of kings, the master brings here what the liturgical poet expressed through it in the selihot formulation of the Sephardim and Italians.

"We find this appellation": "My King and my God,"

Rema of Fano

We have already called attention to this and expounded it publicly, and those who saw it were astonished: in the fast-day prayer for the whole congregation of Israel, a formulation familiar on everyone's lips bears witness that Moses our teacher, peace be upon him, stood in prayer concerning our ancestors' sins and said in his prayer, "My King and my God, please forgive the iniquity of this people." We find this appellation only in the songs of David our king, not in the words of Moses our master. Far be it from us to utter falsehood, all the more while standing in prayer and supplication before the Omnipresent.

The essential matter is as follows. In the affair of the calf, the faithful shepherd mentioned thirteen attributes of mercy. The sign encompassing them is "King of the kings of kings," which has thirteen letters. But in the sin of the spies, he saw that the need of the hour was to mention only nine attributes. Not only that: some are mercy and some judgment. The sign encompassing them is "My King and my God," which has nine letters: the first are mercy, as we said, and the last judgment, for "The LORD is a God of judgment; happy are all who wait for Him."[TN210087]

For the purpose here, our straightforward proposition suffices: He alone is, in His own person and glory, the efficient cause of giving forms to the people near Him. This is intended in the verse "The LORD visited Sarah," the subject of the entire exposition, whose

Yad Yehudah - 1 - continued

only in David's songs (Psalms 5 and 84).

"Thirteen attributes of mercy": as is known from the verse "YHWH, YHWH, God merciful and gracious," etc., as the commentators counted them; see there.

"He saw that the need of the hour": not to mention all thirteen attributes given to him from Sinai. As Rabbenu Bahya wrote in Shelah Lekha: "He did not mention 'YHWH, God, merciful,' for these are attributes for one whose merits predominate, whereas Israel now had predominantly iniquities. He did not mention 'and truth,' because under the attribute of truth they would be liable, since it is the attribute of judgment. As our sages expounded, truth does not act beyond the line of the law. They believed the words of the spies, whose faith had perished and was cut off from their mouths. He did not mention 'preserving lovingkindness for thousands,' because Moses was not now praying by the merit of the fathers, since they now despised the land the fathers had chosen," etc.; see there.

"Nine attributes": in saying "The LORD is slow to anger," etc. Rabbenu Bahya there wrote that they are

Yad Yehudah - 1 - continued

seven attributes; see there. In the master's view they are counted thus: YHWH, one; slow to anger, two; abundant in lovingkindness, three; bearing iniquity, four; and transgression, five; and by no means clearing, six;

Rema of Fano - continued

meaning is oversight and remembrance for good. As our sages said, “Visitations are reckoned as remembrances.” “The LORD made for Sarah” a faithful house, “as He had spoken”: this is the house of Israel, all of whom were righteous and more beloved before the Holy One than the ordinances of heaven.

Yad Yehudah - 1 - continued

visiting the iniquity of fathers upon children, seven; upon the third generations, eight; and upon the fourth generations, nine.

“Some are mercy”: the first five; “and some,” the last four, “judgment.”

Yad Yehudah - 1 - continued

“The first”: the letters malki, “my King,” and the vav of ve-Elohai, “and my God,” are mercy; the last, the letters Elohai, “my God,” are judgment.[TN210089] For “a God of judgment,” etc., is written (Isaiah 30), and Elohai indicates judgment, as is known.

“For the purpose here”: concerning Sarah's visitation, the proposition we put forward above in section 11 suffices: the blessed Lord alone, without an intermediary, is the efficient cause who gives a soul to His people Israel.

“This is intended”: in Scripture's “The LORD visited.” He, blessed be He, Himself visited and gave the form, not through an agent.

“Whose meaning is oversight”: as above, Part I, section 3.

“‘The LORD made,’” etc.: the latter part of the verse

Yad Yehudah - 1 - continued

is not a repetition of the matter but an explanation of the first part. The reason the LORD Himself visited Sarah is that “the LORD made for Sarah” the house of Israel: the tribes of Israel which came from her through this visitation. They are more beloved before Him, blessed be He, than the ordinances of heaven, because the world and its fullness were created only for their sake. Therefore it is fitting that their visitation be through the Holy One Himself, like the creation of heaven and earth. This is also the reason the expression “made” is written, as with the ordinances of heaven, concerning which it is written, “By the word of the LORD the heavens were made.”

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Em Kol Hai - Part II (ב) - Chapter 17 (יז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“This festival, this sacred convocation,” etc.: the festival of Rosh Hashanah.

What he says above, “like putting a finger in the eye”: her virginity returns, like the eye whose tears return, as explained in Ketubbot.

“Her opening remained open for twenty-eight days,” etc.: for twenty-eight days of Adar it is open, since perhaps they will not

Rema of Fano

This too is a sound reason why, on this festival, this sacred convocation, the new moon is concealed: for us the LORD's festival is primary, and the new moon subordinate to it. Furthermore, the court above does not set out thrones for judgment on this day designated for judgment until the court below agrees to sanctify it. The Torah's commandment to sound the shofar does not take effect for us until the court below decrees on which day it shall fall. A similar case is “I

Yoel Moshe - 1 - continued

intercalate the year, and the three years will have been completed on the new moon of Adar, in which case her virginity does not return. Once they intercalate Adar and make a second Adar, the three years are completed on the new moon of the second Adar. It turns out that intercourse occurred within the three years, on the new moon of the first

Yoel Moshe - 1 - continued

Adar, and this is from the third year that had passed [?]. Nature then changes and her virginity returns. Thus nature is subject to the fixing of the months. [TN210091]

"No stumbling block would issue," etc.: they will not err in the calculation. Even if they err, it will be a transgression for its own sake, because their intention is for good.

Yad Yehudah - 1

"This too is a sound reason," etc.: what he said in the preceding section—that Israel's visitation is more beloved before the blessed Omnipresent than the ordinances of heaven—is also the reason for fixing the festival of Rosh Hashanah at the new moon. It shows that this festival, on which the matriarchs were visited to establish the tribes of the children of Israel, is primary and more important than the moon's renewal, which is one of the ordinances and arrangements of heaven.

"Furthermore": another reason for this. The court above does not enter into judgment unless the court below has sanctified the month, as stated in the first chapter of Rosh Hashanah. For this reason His blessed wisdom decreed that the festival be fixed at the new moon, to indicate that the fixing of the new moon is causative.

"A similar case is 'I call to God,'" etc.: concerning this

Rema of Fano - continued

call to God Most High, to God who completes for me." For nature is subject to the fixing of months and intercalation of years. For example, with a girl younger than three years and one day, intercourse with her is like putting a finger in the eye. If, on the new moon of Adar in which she was born, she was later raped at the completion of three years and one day, and her opening remained open for twenty-eight days, and on the twenty-ninth day the court intercalated the year, her virginity returns.[TN210090] Likewise, there is no judgment above and no festival below until the Sanhedrin fixes it.

Concerning these two undoubtedly astonishing matters, which show our belovedness before the Omnipresent, it is said: "Sound the shofar at the new moon, at the concealment, for the day of our festival." It says that it is fitting and obligatory to fulfill the positive commandment to sound the shofar on it when we fix it as a festival of the LORD. When this statute falls to Israel below, then there will be judgment for the God of Jacob in the court above, as stated.

This accords with what we learned: "If the witnesses came from the time of the afternoon offering onward, that day is observed as holy, and the following day as holy," according to the enactment instituted while the Temple stood. The son of the deputy explained in the Tosefta: "That day is holy, and they sound the shofar; the following day is holy for the offering of additional sacrifices." For although their testimony is evidence for fixing Rosh Hashanah on that day, and the court, being zealous, took care to sound the alarm at the

Yad Yehudah - 1 - continued

they said in the Jerusalem Talmud, chapter "One who vows"—"assembled" [?]—Rabbi Avin: "A girl three years and one day old: if the court decided to intercalate, her virginity returns; otherwise it does not."[TN210092] Thus the blessed Lord subjects even nature to fulfilling the court's will in fixing the months.

"Intercourse with her": it is reckoned only like putting a finger in the eye.

"If on the new moon," etc.: not only when this happens at the end of the month, when the wonder is not so great, but even when at the beginning of the month intercourse occurred with a virgin after she was three years and one day old, and she had the status of one who had experienced intercourse for every purpose throughout the month, her nature nevertheless remains subject to the intercalation of the year after thirty days, so that she returns to her former condition in her virginity. There is no greater wonder than this. [TN210093]

"Concerning these two matters": judgment above and the festival below.

"Which show our belovedness before the blessed Omnipresent": He completes for us and agrees to our fixing.

"When we fix it": this is "for the day of our festival."

Yad Yehudah - 1 - continued

"This accords": what we say concerning judgment above and shofar sounding below accords with what we learned in chapter 4 of Rosh Hashanah (page 30b): "Originally they accepted testimony about the new moon all day. Once the witnesses delayed coming, and the Levites erred in the song. They enacted that testimony should be accepted only until the afternoon offering. If the witnesses came from the time of the afternoon offering onward, that day is observed as holy and the following day as holy." Rashi explains: "'That day is observed as holy' refers to Rosh Hashanah. From nightfall on the night of the twenty-ninth [?], they observed holiness, lest witnesses come the next

Rema of Fano - continued

year's actual beginning, to confound Satan, they nevertheless enacted in the Chamber of Hewn Stone that, from the outset, the fixing of festivals should be removed from that day until the morrow. This follows the exposition, "'You'—even deliberately." They would undoubtedly sound the shofar again on it.

For the Righteous One of the world trusts His servants the prophets, to whom He said, "This month is yours," and every court that would arise after them, that no stumbling block would issue from their hand—only a transgression for its own sake, which too belongs to the ways of the Omnipresent, as with the creation of harmful beings. Mount Carmel proves it. Therefore it is greater and much more beloved before Him than a commandment performed not for its own sake, which has no counterpart at all in His ways.

Yad Yehudah - 1 - continued

day and they sanctify it, making this night the festival night; likewise throughout the following day until the afternoon offering.[TN210094] If witnesses came before the afternoon offering, the court sanctified the month, and it became known that they had rightly observed holiness. If they came from the afternoon offering onward, although the court does not accept them to sanctify that day, but will extend Elul and sanctify the morrow, they nevertheless complete that day in holiness. Otherwise they might come to treat it lightly the next year and do work all day, saying: Last year we observed holiness for nothing, and from the afternoon offering onward we

Yad Yehudah - 1 - continued

resumed treating it as an ordinary day." Thus far.

"According to the enactment": their observance of two holy days was also included in that enactment.

"And they sound": after the afternoon offering, because of the holy observance they had adopted and to confound Satan, as will shortly follow, but not to fulfill the obligation. Although the whole day is valid for sounding the shofar, they have already deferred the fixing until the morrow. Nor would they sound before the witnesses arrived, so that if the witnesses came before the afternoon offering the sounding would be for that day's obligation. For sounding the shofar is a commandment only after the court sanctifies the month. If the witnesses had come before the afternoon offering, they would not have fulfilled the obligation through a sounding before the examination of the witnesses.

"For the offering of additional sacrifices": although the whole day is valid for the additional sacrifices, as we say there in Megillah, since they removed the fixing from that day, there is no reason to offer

Yad Yehudah - 1 - continued

additional sacrifices. Consult Maimonides, chapter 3 of Laws of Sanctification of the New Moon.

"For although": in truth, according to the witnesses' testimony, that day was Rosh Hashanah. For this reason too they sounded after the afternoon offering, for the court took care to sound the alarm at the year's actual beginning to confound Satan. As we say in Rosh Hashanah (page 16): "Rabbi Isaac said: Any year in whose beginning they do not sound, they bring trouble upon it at its end. Why? Because Satan was not confounded." His intention must concern a time such as this case, when witnesses came from the afternoon offering onward. Otherwise, what confounding of Satan is there, and why is this reason needed? Moreover, why should it even arise that they would not sound at its beginning? It is an explicit commandment in the Torah! Nevertheless, they enacted in the Chamber of Hewn Stone that the fixing be removed from that day and Rosh Hashanah fixed for the morrow, to observe it as truly holy for sounding the

Yad Yehudah - 1 - continued

shofar as that day's obligation and for the additional sacrifices. The court has power to do this, from the exposition of “These are the LORD's appointed times which you shall proclaim at their appointed time”: “‘You’—even inadvertently, even deliberately,” as stated in chapter 2 of Rosh Hashanah.

“For He trusts,” etc.: it is not astonishing that the LORD did this, placing the enactment of festivals in the court's hands, even to the extent of deliberate action. The blessed Lord trusts His servants Moses and Aaron, to whom He entrusted the sanctification of the month, saying, “This month is yours,” and likewise every subsequent court, that they will not act deliberately except for the sake of a commandment. In our case they removed the fixing from the first day when witnesses came from the

Yad Yehudah - 1 - continued

afternoon offering onward, although that day was certainly Rosh Hashanah, because of the disruption of the song. This is a transgression for its own sake.

“Which too”: a transgression for its own sake also belongs to the ways of the blessed Lord, as we find in the creation of harmful beings, as explained in Maʾamar H.D., Part III, chapter 18 [?].[TN210095]

“Mount Carmel proves it”: Elijah sacrificed upon it during the prohibition of private altars, as a temporary ruling, and it was a transgression for its own sake.

“Which has no counterpart at all in the ways of the blessed Lord”: for we do not find in them a commandment performed not for its own sake.

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Historical index: Em Kol Hai - II - Chapter 17

Em Kol Hai - Part II (ב) - Chapter 18 (יח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“The calamity of the destruction supplied its remedy,” etc.: because the Temple was destroyed and the song ceased, they were not concerned about disruption of the song.

“Only in accepting testimony”: namely, accepting it even from the afternoon offering onward. Consult all this in the Gemara of tractate Betsah and in tractate Eruvin: “From the enactment of Rabban Johanan ben Zakkai onward,” etc.

Yad Yehudah - 1

“Although,” etc.: as stated in the Mishnah there: “After the Temple was destroyed, Rabban Johanan ben Zakkai

Rema of Fano

Although after the destruction Rabban Johanan ben Zakkai enacted that testimony about the new moon be accepted all day, the first enactment did not move from its place: that day and the following day are observed as holy if the witnesses arrive late. The difference is that the festivals are reckoned from the first day, since there is no concern for disruption of the song: the calamity of the destruction supplied its remedy. The Ben Zakkai mentioned in the Mishnah at the beginning of the chapter “They Would Examine” (Sanhedrin 5, Mishnah 2) is he before his presidency. He was president at the time of the destruction, went into exile at Yavneh, and restored the former practice only in accepting testimony. The stringency of one extended sanctity still remained as it

Yad Yehudah - 1 - continued

enacted that testimony about the new moon be accepted all day.”

“The first enactment did not move,” etc.: as we say in the first chapter of Yom Tov (page 5b), concerning an egg laid on the two festival days of Rosh Hashanah: “Rava said: Even from Rabbi Johanan ben Zakkai's enactment onward, the egg is forbidden. Does Rabban Johanan ben Zakkai not concede that, if witnesses came from the afternoon offering onward, that day and the following day are observed as holy?” Rashi explains: “‘Does he not concede,’ etc.: although he enacted that testimony about the new moon be

Yad Yehudah - 1 - continued

accepted all day, so that festivals are reckoned from the first day even if witnesses came after the afternoon offering, nevertheless, concerning observing a second festival day, the first enactment was not uprooted from its place."

"The calamity of the destruction supplied its remedy": the song, which has ceased, cannot be disrupted.

"Only in accepting testimony": accepting it also after the afternoon offering.

"The stringency still remained": the sanctity of the following day remained as it was, and it is regarded as one extended day. Therefore what is forbidden on one is forbidden on the other. It is unlike the other two festival days of the Diaspora, when an egg laid

Rema of Fano - continued

had been.

Therefore the combination of these two enactments obligated us to celebrate this festival of the LORD for two days, both in the Land and outside it, reckoning from the first day as stated. From knowledge of these true foundations, the teaching becomes clear of itself for those accustomed to mention "besides the burnt offering of the new moon" in the additional-service prayer: it should be said only on the first day. This entails no disparagement of the second festival day, for everyone knows that it does not arise from uncertainty, like the other festival days in the Diaspora. Those are two sanctities, both when they were remembered and observed because of uncertainty and now, when it is only the custom of our ancestors in our hands. A custom never imposes greater stringency on the children than the ancestors imposed upon themselves. They said "two sanctities," and for us too they are two sanctities.

Yad Yehudah - 1 - continued

on the first is permitted on the second, since they exist only because of uncertainty, as all this is explained in the Gemara there and in chapter 3 of Eruvin.

"Therefore, from the combination of these two enactments": the first enactment was that, if witnesses came after the afternoon offering, that day and the following day should be observed as holy and the reckoning should begin from the second. The second was Rabban Johanan ben Zakkai's enactment after the destruction that testimony about the new moon be accepted all day. In our time, when sanctification of the month by sighting has ceased, we are therefore obligated—as though the witnesses had come from the afternoon offering onward—to

Yad Yehudah - 1 - continued

observe two festival days and reckon from the first.

"Only on the first day": not on the second, from which the reckoning does not begin. As for disparagement of the festival day—if they say it on the first but not on the second, people might think that the second is not a festival and disparage it—there is no such disparagement here. Everyone certainly knows that it is one extended day and is not because of uncertainty, like the other festivals. Their two-day enactment was initially because of uncertainty: the people of the Diaspora did not know when the people of the Land of Israel had

Yad Yehudah - 1 - continued

fixed the month. Those are two sanctities, not only in the period when sanctification was by sighting, but even now, when we are knowledgeable about the fixing of the month and observe two days only because of our ancestors' custom. They are nevertheless not like one extended day, as Rosh Hashanah is, because the custom coming from our ancestors contains no greater stringency than they imposed upon themselves.

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Historical index: Em Kol Hai - II - Chapter 18

Em Kol Hai - Part II (ב) - Chapter 19 (יט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“The critics of that objection will not find,” etc.: those who criticize Ra’avad's objection, namely the Kesef Mishneh, have not found the means; rather, Ra’avad's objection to Maimonides is true.

“The Levites' song,” etc.: one must take care that the Levites' song, which is said every morning, be said in the evening too, as in Temple times, when they were concerned about disruption of the song at the afternoon continual offering. This implies that they said the Levites' song in the afternoon too.

“Either they said,” etc.: the disruption of the song took one of two forms. Either they said an ordinary-day song for the afternoon continual offering too, thinking that the witnesses would no longer come that day—although at the other festivals they said an ordinary-day song for the afternoon continual offering, on Rosh Hashanah and the new moon they said the festival song—or they erred and said no song at all. This was the disruption of the song. All this is explained in the Gemara; study it.

Yad Yehudah - 1

“From this,” etc.: Maimonides, in chapter 6 of Laws of Festivals, after explaining the laws of the

Rema of Fano

From this there is strong support for Ra’avad's objection in chapter 6 of Laws of Festivals. None of the valiant critics of that objection will find the means to refute it. Furthermore, our ancestors' custom would not itself obligate us in this matter, for they practiced it only because of uncertainty, and when the uncertainty disappeared the custom would disappear of itself. Rather, they sent word from there that we should heed their custom lest we come into uncertainty. Thus uncertainty is the cause for us just as for them, and they are always two sanctities.

But the two festival days of Rosh Hashanah are one extended day and one sanctity at all times. There is much reason for concern if we mention the new-moon burnt offering on the second day too, lest its remedy become a disruption of the festivals, by reckoning them from it, as one reckons from every ordinary new moon.

Henceforth, do not take lightly the Levites' song for the afternoon continual offering. While the Temple stood, the sages took care not to enter a situation of uncertainty in which the Levites might err in it when eyewitnesses came after the time of the afternoon offering had arrived, as they erred on only one occasion. Either they said an ordinary-day song for the afternoon continual offering as well—even though this is the rule at all festivals except Rosh Hashanah, and every new moon is like it, to publicize that the court has

Yad Yehudah - 1 - continued

condition a person makes on the two festival days of the Diaspora concerning a cooked-food eruv and two baskets of untithed produce, wrote further as follows: “All these matters we have stated applied when the court in the Land of Israel sanctified the month by sighting and the people of the Diaspora observed two days to escape uncertainty, because they did not know the day on which the people of the Land of Israel had sanctified it. But today, when the people of the Land of Israel rely on calculation and sanctify on that basis, the second festival day is not to escape uncertainty, but is only a custom. Therefore I say that nowadays a person does not prepare an eruv and make a condition, neither a cooked-food eruv,” etc., “conditionally; rather, everything is done only on the eve of the festival.” Thus far. Ra’avad objected to him, holding that even nowadays a person may make a condition concerning a cooked-food eruv and untithed produce. This is his wording there: “Although his words have something resembling a reason, we have not seen that the Geonim distinguished in this

Yad Yehudah - 1 - continued

matter; and it follows all the more.” Thus far. The master's view here is like Raʾavad's. He says that what he wrote in the

Rema of Fano - continued

sanctified the month—or they became alarmed and hurried, and said no song at all for it. The Gemara explains these two possibilities.

Yad Yehudah - 1 - continued

preceding section—that the custom of our ancestors in our hands contains no greater stringency than they

Yad Yehudah - 1 - continued

imposed upon themselves—supports Raʾavad's words. If it was permissible to make a condition in the fathers' days, how can the children be stricter?

“The critics of that objection will not find”: those authors accustomed to defend Maimonides' words against objections will not find the means, in our case, to annul Raʾavad's view.

“Furthermore”: another proof for Raʾavad's words, from the plain meaning of “the custom of our ancestors in our hands.” Its meaning is that our ancestors' custom obligates us because of uncertainty, lest the matter again come into uncertainty. Without this, their custom would not obligate us at all. Since this is so, concern about uncertainty is certainly no less than uncertainty itself.

“Rather, they sent word from there”: as stated in the first chapter of Yom Tov (page 4).

“But,” etc.: this refers back to what he said in the preceding section, that “besides the burnt offering of the new moon” should not be said on the second day, and that this entails no disparagement of the second festival day, etc., as with the other festival days of the Diaspora, because those are two sanctities. For this reason the master returns here and says, “But the two festival days of Rosh Hashanah,” etc.

“Henceforth, do not take lightly the song,” etc.: rather, even nowadays the day's song should be said in the evening as in the morning.

“For the sages took care”: in Temple times they removed the fixing of the festival from its proper day so that there would no longer be uncertainty lest the Levites err in the song, as explained in the Mishnah, chapter 4 of Rosh Hashanah, cited above in section 17.

Yad Yehudah - 1 - continued

“Either they said an ordinary-day song”: according to Rabbi Zeira in the Gemara there. “What disruption did the Levites cause in the song? Here they explained it as saying no song at all. Rabbi Zeira said: They said an ordinary-day song with the afternoon continual offering.” Rashi explains: “‘They said no song at all’ with the afternoon continual offering, because they did not know which song to say: perhaps the witnesses would still eventually come that day and a festival song should be said; or they would not come, and it would turn out to be an ordinary day,” etc.

“Even though”: the disruption was not so great, because the rule for the ordinary-day song is to say it with the afternoon continual offering at all festivals. They would say a festival song only with the additional sacrifices, as explained in the Gemara there and at the end of Sukkah, except on Rosh Hashanah, when at the afternoon offering they said, “The voice of the LORD makes the wilderness tremble,” as stated there; and on every new moon, when they said the new-moon song with the afternoon continual offering. The reason was to publicize that the court had sanctified the month, as we say there at the end of Sukkah concerning the new-moon song taking precedence over the Sabbath song.

“Or they became alarmed and hurried”: they did not delay the afternoon continual offering until the witnesses arrived, and said no song at all, according to the first tanna's opinion. Consult Maimonides, chapter 3 of Laws of Sanctification of the New Moon.

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Historical index: Em Kol Hai - II - Chapter 19

Em Kol Hai - Part II (ב) - Chapter 20 (כ)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“To indicate the object,” etc.: for example, “Reuben struck Simeon” is undecided. It can mean that Reuben, the agent, struck Simeon, who is the object; or conversely, “Reuben—Simeon struck him.” The word et resolves this: “Reuben struck et Simeon.” Et indicates that Simeon is the object and Reuben the agent. It is always thus.

“Beside a form whose passive sense is apparent of itself,” etc.: even if et were not said, it would be understood as passive, since no other matter is at issue. Et then comes to include something. For example, “Your name shall no longer be called Abram”: even without et, its meaning would be understood. Et comes with the meaning “with”: it shall not be that Abraham is the principal name and Abram subordinate with it, as with Jacob, concerning whom our sages expounded: “Not that Jacob is uprooted from its place, but Israel is principal and Jacob subordinate to it.” With Abraham it is otherwise: he shall be called only Abraham alone. This is “It shall not be called et your name,” meaning “with your name.” Likewise, “The LORD visited et

Rema of Fano

“Et Sarah”: it is plain in our sages' words that et always comes to include something, and gam does likewise. But what is included by et is something especially important and excellent; furthermore, it includes everything that can possibly be included, as in “et the heavens”—and their offspring; “et the earth”—and its offspring. It always indicates the object of the action. Therefore, wherever et comes to include something beside a form whose passive sense is apparent of itself, where it does not belong, as in “Your name shall no longer be called et Abram,” it undoubtedly lends itself to exposition. Here its meaning is “with,” as the sages expounded: even as subordinate to the new name, it shall no longer be used.

Likewise, in “when et Isaac his son was born to him,” many barren women were visited with Sarah. Everyone in the world perceived that the righteous people's merit had benefited them, and it is fitting to say of them, “when he was born to him,” as Rabbi Nathan taught concerning those two infants whom they called Nathan the Babylonian after him. All the more so according to Jonathan's rendering of “Behold, Milcah has borne”: all those births were through Sarah's merit, to bring forth from them Rebekah and the mothers of the tribes. Likewise, “on the day et Isaac was weaned”: Rabbi Hillel expounded that on that very day all the children Sarah had nursed were weaned. The great men of the generation dined only with Abraham; therefore “a

Yoel Moshe - 1 - continued

Sarah”: even without et it would be understood that the LORD visited Sarah, not the reverse. Therefore et means “with Sarah,” because many barren women were visited with her. Hence it says, “Everyone who hears shall laugh for me”: for my sake many nations will rejoice.

“Only with Abraham,” etc.: Sarah did not dine, but nursed their children, as they expounded “Sarah has nursed children.”

“At the beginning of the discourse,” etc.: concerning “And the LORD”—He and His court—where even the attribute of judgment became mercy. Likewise here, an inclusion after an inclusion, namely “And gam et the dead one they shall divide,” comes to restrict the defining conditions of death: even if he killed it halfway, that is, damaged it. This is consequently an inclusion, since he is then liable to pay half the damage. It is easy to understand.

Yad Yehudah - 1

“Et Sarah”: the master returns to the matter of visitation.

“And gam does likewise”: to include.

“But”: the difference between these two inclusions is that what is included, etc., as in “et the

Yad Yehudah - 1 - continued

heavens," which our sages expounded as including their offspring.

"It always comes": et indicates the object, as in "Reuben sent et Simeon." Et indicates that Reuben is the sender, the agent, and Simeon the one sent, the object. Without it we would not know who is the sender and who the one sent. Gam is different, as will shortly follow. Therefore, wherever we find et beside a passive form, it certainly says, "Expound me and live," since it has no connection with the passive at all.

"As in 'It shall not be called,'" etc.: yiqqare is passive, and it should say "Your name shall no longer be called Abram." Et must therefore lend itself to exposition. Its meaning is "with": Abram shall no longer be used, even merely as a subordinate name with your name, which is henceforth Abraham.

"As they expounded": in the first chapter of Berakhot, concerning "Your name shall no longer be called Jacob," etc.: "Not that Jacob is uprooted from its place, but Israel is principal and Jacob subordinate." Bar Qappara taught—"Abraham," he says, "on account of the name" [?]—"Whoever calls Abraham Abram transgresses a prohibition

Rema of Fano - continued

great feast" is written, as the sages explained.

But the inclusion effected by gam sometimes concerns the object and sometimes the agent. In either case it is enough to include anything at all. Both appear together, as an inclusion after an inclusion, to restrict, as in "And gam et the dead one they shall divide." It has already said, "They shall sell et the living ox and divide et its price." The inclusion effected by the two occurrences of et is the increase in the living ox's value before appearing in court, and the value of the fetus, which they also divide if it was a cow that caused damage. Had it said only "And et the dead one they shall divide," I would understand that they divide the value of the dead animal, whether it increased or decreased before appearing in court. It added an inclusion to restrict: they divide only an increase in the carcass's value, whereas a decrease in its value falls entirely upon the injured party.

According to our customary explanation, an inclusion in the teaching after an inclusion in the teaching serves only to restrict the teaching's defining conditions, while always extending what the teaching covers, as we mentioned at the beginning of the discourse. This is a great principle, well explained in our studies of close analysis. Accordingly, it is very fitting to explain here that it comes to restrict the defining conditions of death: even any damage at all is included in the obligation to pay half the damage. This is straightforward.

Yad Yehudah - 1 - continued

and a positive commandment." Thus even as a subordinate name it is forbidden. [TN210096]

"Here": in "when et Isaac his son was born to him," et comes beside the passive "was born," and must be expounded in the sense of "with." This follows what they said in Bereshit Rabbah concerning "Everyone who hears shall laugh for me": "When our mother Sarah was visited, many barren women were visited with her, many sick people were healed with her, many deaf people had their faculties opened with her," etc.; see there. It is fitting to say of all who were visited and of the sick who were visited with her, "when he was born to him," because these righteous people's merit brought it about for them, as though she had borne them. This is like what we say in chapter 10 of Shabbat, concerning circumcision, about two infants brought before Rabbi Nathan the Babylonian whose brothers had died from circumcision. Concerning one who was red, he said, "Wait until his blood is absorbed"; concerning the second, who was green, he said to wait until his blood falls [?]. They did so, they lived, and they called them after his name.[TN210097]

Yad Yehudah - 1 - continued

“All the more so”: it is fitting here to expound et as “with” according to the rendering of Jonathan in Hayye Sarah: “Behold, Milcah has borne; she too was relieved through her sister's merit, to bear sons to Nahor your brother.” Accordingly, et fittingly alludes to the children born from Milcah, for these too came through Abraham and Sarah's merit, to bring forth from them Rebekah, etc.

“Likewise, on the day et Isaac was weaned”: et does not fit properly with “was weaned,” which is passive. A certain sage named Rabbi Hillel therefore explained it as “with”: the other children whom she nursed were weaned with him. As our sages said in the chapter “The Laborers”: on the day he was weaned, Abraham invited all the great men of the generation, and Sarah invited their wives and nursed their children before their eyes, to show that Isaac was born from her. Consult the Pesiqta on this, cited in the Yalqut there.

“But,” etc.: this refers back to what he said above about the inclusion effected by et. He now concludes that the inclusion effected by gam is not like that of et, for it comes with both agent and object. Furthermore, for gam, in either case—with agent or object—it suffices to include anything at all, even a small matter, not specifically something important and everything that can possibly be included, as with et.

“Both appear”: gam and et.

“As in”: what is written in Mishpatim: “If a man's ox gores his fellow's ox and it dies, they shall sell et the living ox and divide et its price, and gam et the dead one they shall divide.”

“The inclusion of the two occurrences of et”: in “they shall sell et” and “divide et.”

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Yad Yehudah - 1 - continued

“The increase in value,” etc.: in the chapter “One Who Places” (page 33), we say: “The increase in the injuring animal's value, in relation to the injured party”—Rabbi Yose according to Rabbi Ishmael [?], who says he is a creditor and money is owed to him. But according to Rabbi Aqiva, who says they are partners, they divide it; and all the legal decisors ruled thus.[TN210098] Concerning a cow that caused damage, we say in the chapter “An Ox That Gored”—“were pressed” [?]—that he collects the damages also from the offspring.[TN210099] The master says that these two laws are derived for us from the inclusion effected by the aforementioned two occurrences of et.

“It added an inclusion”: gam.

“But a decrease in the carcass's value falls entirely upon the injured party”: the one who caused the damage pays for it only according to its value at the time of the damage, as we conclude there in the chapter “One Who Places.”

“To restrict the defining conditions”: of that teaching itself. “While always extending the teaching”: this restriction of the teaching's defining conditions is itself what includes something in the teaching.

“To explain here”: the two aforementioned inclusions.

“It comes to restrict the defining conditions of death”: to say that he is liable for the damage not only if an ox killed its fellow, but even if it damaged it without killing it. This is the inclusion produced through the restriction.

Em Kol Hai - Part II (ב) - Chapter 21 (כא)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1 · 2 · 3 · 4 · 5

Yoel Moshe - 1

“But lover and friend,” etc.: the word raʿ is an expression of reʿa, friend, rather than evil, as in “And behold, very good,” which the midrashim expounded of the angel of death or death, for all is good in God's work.

“To show generosity of spirit,” etc.: not that he should actually take everything.

“There He was a God who hides Himself,” etc.: five things were lacking in the Second Temple which had been in the First, etc., as mentioned in Yoma; consult them.

Yad Yehudah - 1

“Similarly”: Scripture's “On a good day be in goodness, and on an evil day consider: gam et this opposite that God has made” (Ecclesiastes 7). Through the two inclusions, gam and et, it restricts the evil mentioned, saying that there is no evil in God's work; rather, the raʿ it says is an expression of reʿa, friend.

“In the sense of ‘And behold, very good’”: said in the work of creation. Our sages expounded it of life and death, for all is good in God's work.

“Gam et the world He placed in their heart”

Rema of Fano

Similarly, “‘Gam et’ this opposite that God has made.”[1] It restricts: there is no evil in God's work, but “lover and friend” (Psalms 88:19).[2][TN210100] This is in the sense of “And behold, very good” (Genesis 1:31).[3] “Gam et the world He placed in their heart” (Ecclesiastes 3:11): it makes an exception for the decree that the dead be forgotten from the heart. “Gam et everything let him take” (2 Samuel 19:31): it restricts, for Mephibosheth said this only to show generosity of spirit toward the kingship of David's house, restored to its place.

Likewise, “I shall remember et My covenant with Jacob” includes remembrance of the Shekhinah, which is destined to be revealed in the Third Temple. “And af et My covenant with Isaac”: this is the Shekhinah which was in the Second Temple. Here there is an inclusion after an inclusion, to restrict, since there He was a God who hides Himself, as is known (Yoma 21b). “And af et My covenant with Abraham”: this is the dwelling of the Shekhinah in the First Temple. It restricts: this was not entirely according to His will, for it is written, “For this city has been to Me a cause of My anger and My wrath”[4] (Jeremiah 32:31). This is said of the morning continual offering which was offered at the fourth hour, when Pharaoh's daughter led Solomon astray.[5]

“And the land I shall remember”

Yad Yehudah - 1 - continued

(Ecclesiastes 3): through these two inclusions it excludes remembrance of the dead, which God did not place in human hearts; rather, He decreed that the dead be forgotten from the heart, as our sages said. Likewise, David said to Mephibosheth, “You and Ziba shall divide the field,” and it is written, “Mephibosheth said to the king: Gam et everything let him take, since my lord the king has come safely to his house” (2 Samuel 19). Here too the two inclusions restrict: he does not wish Ziba to take more than the half David said. He said “Let him take everything” only to show his generosity of spirit: even had David said that he should take everything, he would not mind. Not only would he not, out of revenge for this, look with displeasure upon the king's safe return; rather, this itself would be his consolation and make up his loss—“since he has come,” etc., and his kingship has returned to its place. This is better for him than thousands of gold and silver.

It further seems to me that, because David first said to Ziba, when he brought a slander against Mephibosheth, “Behold, all that belongs to

Yad Yehudah - 1 - continued

Mephibosheth is yours," and afterward, when Mephibosheth defended himself and said to the king, "My servant deceived me," etc., "and slandered your servant to my lord the king," etc., "do what is

Rema of Fano - continued

(Leviticus 26:42): this is the land of life itself, which is not dependent upon anything. We shall add instruction on this verse below. This is a very sound and correct rule in the Torah; without it, the intended meaning cannot be made clear.

Yad Yehudah - 1 - continued

good in your eyes," David regretted it and granted him a concession in his field, that he and Ziba should divide it—Mephibosheth therefore said, "Gam et everything let him take." That is, even

Yad Yehudah - 1 - continued

if the king maintains his first words, that Ziba take everything, I do not mind, "since he has come," etc. For now that my lord the king has come safely, it is well with me, even if I am left without my property. Mephibosheth's intention was to make known that he had not defended himself for the sake of his property, but so that the king should know he was faithful to his covenant.

"Likewise, 'I shall remember et My covenant with Jacob, and af et My covenant with Isaac, and af et My covenant with Abraham I shall remember, and the land I shall remember'": it says the inclusion et with Jacob, and the two inclusions af et with Isaac and Abraham. With Jacob, the third of the patriarchs, it includes that through his merit He will remember the dwelling of the Shekhinah in the Third Temple—may it speedily be built. Here there is no restriction; for this reason too it begins with him and counts backward. With Isaac it includes the dwelling of the Shekhinah in the Second Temple, and through the two inclusions it excludes the things lacking in the Second Temple: the Ark, the jar of manna, etc., as stated in chapter 5 of Yoma. This is "a God who hides Himself" (Isaiah 45). With Abraham it includes the dwelling of the Shekhinah in the First Temple; the restriction through the two inclusions intimates that this was contrary to the blessed Omnipresent's will, as it is written, "For ... My anger," etc. (Jeremiah 32). They expounded this in chapter 4 of Niddah (page 70b) concerning the time after Solomon married Pharaoh's daughter. Likewise, Vayiqra Rabbah states that the Omnipresent considered destroying it on that night, for Solomon slept until the fourth hour of the day, with the Temple keys beneath his head, and the

Return to chapter in contents

Yad Yehudah - 1 - continued

continual offering was offered at the fourth hour; see there.

"This is the land of life": the upper land, which is not dependent upon anything, unlike the Land of Israel, which was given conditionally, as is known.

"This is the rule in the Torah": an inclusion after an inclusion serves only to restrict. It is sound and correct in the manner we explained: it restricts the defining conditions of the teaching. Without this, its intended meaning—how it restricts—cannot be explained.

Printed annotation - 1

(Ecclesiastes 7:14).

Printed annotation - 2

(Yad Yehudah's explanation): Similarly, Scripture's "On a good day be in goodness, and on an evil day consider: gam et this opposite that God has made" (Ecclesiastes 7:14). Through the two inclusions, gam and et, it restricts the evil mentioned, saying that there is no evil in God's work. But the rav, "great" [?], which it says is an expression of reʿa, friend. [TN210101]

Printed annotation - 3

(Yad Yehudah's explanation): Our sages expounded it of the evil inclination and of death, for all is good in God's work.[TN210102]

Printed annotation - 4

"From the day on which they built it," etc.

Printed annotation - 5

Yalqut, 1 Kings 3, remez 172.

Historical index: Em Kol Hai - II - Chapter 21

Historical index: Em Kol Hai - II - Chapter 21

Em Kol Hai - Part II (ב) - Chapter 22 (כב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"Gam et the lion," etc., 1 Samuel 17: it restricts the lion's death. Therefore gam et is said, an inclusion after an inclusion to restrict: he did not kill the lion, but struck it and it fled; the bear he actually killed. "Et the lion" means he struck and weakened the lion's strength, subordinate to it.

"Had the lion died," etc.: Nebuchadnezzar is called a lion, as it says, "A lion has come up from its thicket." Likewise among the four beasts seen in the dream, the lion's likeness refers to Nebuchadnezzar.

"Which alludes to their kingdom," etc.: Persia and Media's.

"It includes the bear's support," etc.: princes above came with it to help, and the Holy One brought it already overcome before David, in the sense of "He will visit the host of the heights in the heights," and afterward "upon the earth," etc. N.B. [?]. [TN210104]

"Taking hold of its beard is a designation of its mazzal," etc.: consult what is said in Ma'amar Q.A., chapter 8 [?], concerning the upper mazzal: it is ve-naqqeh, "and clearing," G.G. of the rectifications of

Rema of Fano

Likewise, we have heard David son of Jesse speak through this in the language of wisdom when he said to King Saul, "Gam et the lion, gam the bear, your servant struck." It restricts the lion's death: the lion did not die, but the bear died. It means: your servant struck the lion's strength, which is subordinate to it. He humbled the lion's pride but did not kill it. Had the lion died by his hand, Nebuchadnezzar would not have destroyed our holy Temple. For the kings of Media and Persia sought to abolish it but could not, since the bear, which alludes to their kingdom, died by David's hand. Therefore he said, "The Philistine shall be like one of them": the man shall die like the bear or be weakened like the lion.

With this, his earlier statement is precise: "The lion came, and et the bear." It includes the bear's support and vitality from above, which came to harm a scattered sheep. The lion was struck and fled; this lower bear, through its power and support from above, rose up and acted cruelly against David. What is written afterward? "I took hold of its beard," which is a designation of its mazzal, as is known to those familiar with the appellations of the stature. [TN210103] "I struck it"—above; "and killed it"—below. Since that upper support of its was destined to fall into David's hand, as stated, it was

Yoel Moshe - 1 - continued

the beard [?]. Understand this mystery, and seek its fortune through me [?]. [TN210105]

"'I strengthened its beard'": I completed what was intended for the roots above, to nullify evil.

Yad Yehudah - 1

"He speaks through it": through the rule of an inclusion after an inclusion mentioned at the end of the preceding section. As it is written: "David said to Saul: Your servant was tending his father's sheep, and the lion came, and et the bear, and carried off a sheep from the flock. I went out after it, struck it, and rescued it from its mouth. It rose against me, and I took hold of its beard and struck it and killed it. Gam et the lion, gam the bear, your servant struck, and this uncircumcised Philistine shall be like one of them," etc. (Samuel 17). Through the two inclusions gam et mentioned of the lion, he restricts: he did not kill the lion, but only struck it and weakened its power and strength, subordinate to the lion's substance and essence. The bear alone he killed. Thus the first "I struck it" refers to the lion,

Yad Yehudah - 1 - continued

while what is said afterward, “It rose against me,” etc., “I struck it and killed it,” refers to the bear. “Had it died,” etc.: this act contained an intimation and a representational act concerning Nebuchadnezzar, who is called a lion, as Scripture says of him, “A lion has come up from its thicket”; and concerning the kings of Media and Persia, their plan throughout the days of Cyrus king of Persia and until the reign of Darius king of Persia. In the reign of Ahasuerus, at the beginning of his reign, they wrote an accusation,” etc. (Ezra 4). It appears that concerning this Daniel writes, “The prince of the kingdom of Persia stood against me,” etc.

“But could not”: rather, they reversed course and commanded that it be built. This was because the bear died. Had the lion too died, Nebuchadnezzar likewise would not have been able to destroy it.

“Therefore he said, ‘like one of them’”: because the striking was not the same for both.

“And et the bear”: at first sight et makes no sense, since it should have said “The lion and the bear came.” For this reason Rabbi David Qimhi explained it as “with”: the lion came with the bear. This is strained, for then the vav of ve-et is superfluous. According to our approach, however, it means that the lion came, and the bear with its support and its mazzal above. This is what Scripture includes through “and et the bear.”

“‘I took hold of its beard’”: this refers not to the bear, but to the beard in the stature above, an appellation and designation of the upper mazzal, the attribute of Binah, called by the name Ehyeh. This will be explained shortly.

Rema of Fano - continued

mentioned from the outset as the object of action, in “and et the bear”: it came before him already overcome from heaven. This is a sound and necessary precision.

It is known that nullifying evil below completes the strengthening intended for the roots above, in the sense of “You shall see the recompense of the wicked.” Thus, “I strengthened its beard.” The whole account is expressed with the utmost precision.

Yad Yehudah - 1 - continued

“‘I struck it’”: it would have been enough to say “I killed it”; rather, it indicates that he struck the prince above and killed the bear below.

“Since,” etc.: Scripture includes its prince above through et, although et always indicates the object of an action, as above, section 20, and has no relation or connection at all with the verb “came.” It does not include it through another word, such as gam, af, or the like. The reason is to indicate that, as soon as the prince above came to help the bear, it was already overcome before David, showing that it was prepared to fall before him. Therefore the inclusion is through et, indicating the object of action.

“And necessary”: for et cannot be joined with the verb “came.”

“It is known,” etc.: the master concludes his exposition of “I strengthened.” He says that this is not an expression of grasping but of strengthening. The intention is: I nullified evil below, and thereby completed the strengthening in the upper beard.

“In the sense of ‘You shall see the recompense of the wicked’”: through their nullification below, you shall see the completion of the strengthening above.

Yad Yehudah - 1 - continued

likened to a bear in Daniel's vision of the beasts and in many places in our sages' words.

“For the kings of Media and Persia sought to abolish it”: to prevent the building, as it says: “The people of the land weakened the hands of the people of Judah and frightened them from building, hiring advisers against them to frustrate

Return to chapter in contents

Historical index: Em Kol Hai - II - Chapter 22

Em Kol Hai - Part II (ב) - Chapter 23 (כג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“But her heart,” etc.: the queen of Sheba's.

“Not without reason,” etc.: rather, because he was King Solomon's seed through the queen of Sheba. Nevertheless, he was punished, because she returned to her former ways and her offspring was like her: this is Nebuchadnezzar.

“On this account,” etc.: because he was Solomon's seed, he was called King of kings, like Solomon, who sat upon the LORD's throne.

“All commanders,” etc.: an expression for princes.

“Lacks a vav,” etc.: as though “king and princes”; rather, it means king over princes.

Yad Yehudah - 1

“To be called a lion”: as it is said of him, “A lion has come up from its thicket” (Jeremiah 4). For this reason our sages also expounded “A lion has roared; who would not fear?” of him.

“Only”: because he came from David's house, which is called a lion, as it says, “What was your mother? A lioness.” He was called this after his ancestral house.

“From Solomon's seed,” etc.: this account—that Solomon had intercourse with the queen of Sheba after she converted, she bore a child, and from his

Rema of Fano

Nebuchadnezzar merited being called a lion only because he came from David's house, from Solomon's seed through the queen of Sheba after he converted her. But her heart was not steadfast within her; in the end her baseness was exposed and she returned to her former ways. Therefore her descendants were far from salvation. Thus Daniel did not seek without reason to offer him good counsel, saying, “Let my counsel be pleasing to you” (Daniel 4:24). He was punished for this, because ultimately her offspring is like her.

It was certainly on this account that he called him “King of kings” (Daniel 2:37). Although in tractate Shevuot (page 35b) they expounded it as referring to the One above, Scripture nevertheless does not depart from its plain meaning. For Solomon sat upon the LORD's throne, and a fallen portion of his greatness was given for a time to Nebuchadnezzar, as the reward for gracious speech and four steps when he was Merodach-baladan's scribe (Sanhedrin 96a). We have already mentioned that the Holy One is not described merely as King of kings, but as King of the kings of kings, and we explained it.

We have not found any other of the great kings called King of kings by the prophets. Hosea called Sennacherib “king of princes,” for the men of his army, one hundred and eighty-five thousand, were all commanders, according to the midrash (Sanhedrin 95b). There is no need to say that

Yad Yehudah - 1 - continued

descendants Nebuchadnezzar was subsequently born in the course of time, while she returned to her former ways—is found written in the writings of the Ari, of blessed memory. The author of Keli Yaqar wrote concerning “King Solomon gave the queen of Sheba all her desire which she asked,” etc. (1 Kings 10), as follows, in the sages' name: “‘All her desire which she asked’—that he have intercourse with her.” Thus far. It further seems to me that what Scripture says afterward, “She turned and went to her land,” and especially the wording in Chronicles (chapter 9), “She turned about and went,” intimates that she returned to her people and her gods.

“Therefore her descendants were far”: although her conception was in holiness, her giving birth was nevertheless outside holiness, and her offspring was like her.

“Thus,” etc.: in the first chapter of Bava Batra, Rabbi Judah said in Rav's name: “Why was Daniel punished? Because he offered counsel to the wicked Nebuchadnezzar, as it says, ‘O king, let my counsel be pleasing to you.’” The master says that Daniel had compassion on

Yad Yehudah - 1 - continued

him because he was Solomon's seed; nevertheless, he did not act well and was punished.

Rema of Fano - continued

“princes” lacks a conjunctive vav, like “Reuben, Simeon,” as the commentators hold.

Yad Yehudah - 1 - continued

“On this account”: because Nebuchadnezzar was Solomon's seed, Daniel called him King of kings,

Yad Yehudah - 1 - continued

saying, “You, O king, king of kings.” Although in tractate Shevuot, chapter 4 (page 35b), they said, “Every ‘king’ mentioned in Daniel is nonsacred except this one, which is sacred,” the verse's plain meaning too is true: he called Nebuchadnezzar this. The reason is that Solomon ruled over the whole world and sat upon the LORD's throne, ruling over upper and lower beings. Now a fallen portion of his greatness was given to Nebuchadnezzar, so that he too would be king over all kings, as will follow in the next section.

“As the reward for gracious speech,” etc.: as stated in the chapter “Heleq”: Merodach-baladan wrote to Hezekiah, “Peace to King Hezekiah, peace to the city of Jerusalem, peace to the great God.” Nebuchadnezzar was Baladan's scribe. At that time he was not there. When he came, etc., he said to them, “You call Him the great God and write Him last?” etc. He ran after him four parasangs [?]. [TN210106]

“We have already mentioned”: above, section 15, that the Holy One is not described, etc. Thus certainly, although they expounded King of kings as referring to the One above, this cannot be the verse's plain meaning.

“We have not found,” etc.: therefore it is implausible to say that he merely called him this to flatter him

Yad Yehudah - 1 - continued

and multiply his praise. For Sennacherib, although a great king, was called only King of princes, as it is written, “They began to diminish from the burden of the king of princes” (Hosea 8). The master's view is that this was said concerning Sennacherib, and this also appears to be Abarbanel's view. The reason for this appellation is that he had, etc.

“According to the midrash”: in the aggadah of Heleq, concerning “The angel of the LORD went out and struck in the Assyrian camp one hundred and eighty-five thousand,” they said: “These were commanders of troops; forty-five thousand were sons of kings,” etc. And in the Mishnah, according to Seder Olam [?], which wrote, “All of them were kings, with crowns bound upon their heads”; see there.[TN210107] Nevertheless, he was not called King of kings.

“There is no need”: to explain “princes” as lacking the grammatical and conjunctive vav, as though it were written “king and princes,” as the commentators wished, among them Rabbi David Qimhi. For according to our interpretation, the words form a construct relation, and the meaning is king of princes.

Return to chapter in contents

Historical index: Em Kol Hai - II - Chapter 23

Em Kol Hai - Part II (ב) - Chapter 24 (כד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Seven periods,” etc.: the seven years in which Nebuchadnezzar was a wild beast. Through twenty inclusions [?] in gam et, those seven years are excluded from “to serve him.”[TN210111] On

Rema of Fano

Concerning Nebuchadnezzar, however, Jeremiah prophesied that heaven had made him king over all nations and all kingdoms, many nations and mighty kings. It is written, “And gam et the beasts of the field I have given him to

Yoel Moshe - 1 - continued

the other hand, there is an extension of the giving in “I have given him”: to guard him, for to every beast he appeared as though of its own species, and they did not harm him.

Yoel Moshe - 1 - continued

"Artaxerxes, however": he likened himself to him, but it was not truly so; he was boasting. Cyrus likewise was boasting.

"His ancestress," etc.: Nebuchadnezzar's remote mother, the queen of Sheba. It was not entrusted to Solomon except into Nebuchadnezzar's hand, through another [?]. [TN210108]

"His mazzal perceived," etc.: Jeremiah too was a reincarnation of Solomon, in the sense of "Ekhah yashvah": the initials are "Jeremiah, son of King Solomon," as explained in the exposition of Megalleh ʿAmuqqot. Therefore he had compassion on him. [TN210109]

"To weaken his power," etc.: the lion's, namely Nebuchadnezzar's, but not to destroy and kill him, so that he would destroy the Temple and the LORD would exhaust His wrath upon Zion, not Israel, and through him the iniquity would be expiated.

"Like naʿar and naʿarah," etc.: see above, Part I of this discourse, section 13, on the mystery of naʿar and naʿarah; you will understand this.

Yad Yehudah - 1

"Nebuchadnezzar, however": he is rightly called King of kings, for Jeremiah prophesied concerning him that his rule would extend over all nations, as Scripture explains there (chapters 25 and 27). This is the fallen

Rema of Fano - continued

serve him" (Jeremiah 27:6). The seven periods are excluded here through these two inclusions. They come to restrict the defining conditions of the giving: it was not for serving him throughout those years. Yet they extend the giving, for it was to guard him from harm and death: to every species he appeared to belong to that species, and thereby he was protected from their harming him, until he returned to the honor of his kingship, his majesty and splendor. No king among the nations resembled him in his greatness.

Artaxerxes in the Book of Ezra, however ["Artaxerxes, king of kings" (Ezra 7:12)], is merely praising himself; Cyrus likewise, according to our sages' words (Megillah, page 11b). Indeed, what was given to Nebuchadnezzar was his own: Jerusalem's gold, much of which his ancestress had given King Solomon. Solomon's building was delivered only into his hand. His mazzal perceived that he should show much compassion toward Jeremiah, as Scripture explicitly states that he commanded the chief executioner concerning him, "Take him and set your eyes upon him" (Jeremiah 39:12).

David sought to weaken his power, not to destroy him, for through him Jacob's iniquity would be expiated. It may be that ari and aryeh, lion, are like naʿar and naʿarah, youth and maiden, or leil and laylah, night, and the like: initially deficient and finally full. Here, with this external lion, his fall corresponds to his greatness: at first he was struck but did not die; at the end, "I shall cut off from Babylon name and remnant, offspring and descendant" (Isaiah 14:22).

Yad Yehudah - 1 - continued

portion of Solomon's greatness given to Nebuchadnezzar, as explained in the preceding section.

"As it is written, 'And gam,'" etc. (there, chapter 27): incidentally, the master explains that through these two inclusions, gam et, which serve to restrict, the seven periods are excluded, in which Nebuchadnezzar was driven from human beings and his dwelling was with the beasts of the field, as Scripture explains (Daniel 4).

"For they come," etc.: here too the master explains the rule that an inclusion after an inclusion serves only to restrict, in the manner he explained above, section 50.[TN210110] He says that the inclusions come to restrict the defining conditions of the giving of the beasts of the field, which were given to serve him: during those seven years they would not serve him. Nevertheless, they extend the giving in that, even during those years when they would not serve him, they would not harm him. This was because to every species of field beast Nebuchadnezzar appeared to belong to its own species. As stated in the Zohar, Mishpatim, page 221: "When kingship was removed from that wicked man, and his dwelling was with the beasts of the field, the image of his face was removed from him. From

Yad Yehudah - 1 - continued

that day his image was not seen in him as a human image. To every beast that came he appeared as an image of its own species and its female, and they all came to mate with him. Many times the beasts of the field would have eaten him, except that this punishment was decreed upon him because it is written, 'He mocks kings.' Therefore all mocked him throughout that time."

"However": do not object to what was said in the preceding section, that we have not found any of the great kings called King of kings: does not Artaxerxes say in the copy of the letter he gave Ezra, "Artaxerxes, king of kings, to Ezra the priest," etc., as Scripture states (Ezra 7)? In truth this appellation does not befit him. Artaxerxes merely praises himself thus, as our sages likewise said of Cyrus in the first chapter of Megillah. We say there (page 11b): "Three ruled over the whole world: Ahab, Ahasuerus, and Nebuchadnezzar." They object: "But there is Cyrus, for it is written, 'Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD has given me.'" They answer there: "He is merely praising himself."

"Indeed": just as a fallen portion of Solomon's greatness was given to Nebuchadnezzar, to be called lion and King of kings, so it was with the LORD's giving into his hand all the vessels of the house of God, the treasures of the LORD's house, and the treasures of the king and his princes, as Scripture explains. For they gave him what was his own: his ancestress, the queen of Sheba, gave much of this gold to the king, as Scripture says, "She gave the king one hundred and twenty talents of gold."

Yad Yehudah - 1 - continued

"His mazzal perceived": since he was Solomon's descendant, he commanded them concerning Jeremiah, who was a reincarnation of Solomon. Although Nebuchadnezzar himself did not perceive it, his mazzal perceived it. The Ari's disciples likewise wrote this.

"David sought," etc.: the master returns to what he said above in section 22: David struck the lion but did not kill it; had he killed it, Nebuchadnezzar could not have destroyed our Temple. He now concludes that David sought this so that the LORD would pour out His wrath upon wood and stones, to expiate Jacob's iniquity, as our sages said concerning "The LORD exhausted His wrath and kindled a fire in Zion."

"It may be": David's saying "gam et the ari," not aryeh with he, follows what is stated in many places in the Zohar concerning naʿar/naʿarah and leil/laylah. Before the Shekhinah receives the male, she is called naʿar and leil, deficient of he; when she receives the male, she is called with he. Therefore here, concerning the external lion, Nebuchadnezzar, as long as he lacks he, he has vital power, for the absence of he indicates that union has not yet occurred on the holy side. After the union, however, the external lion's power on the impure side is entirely weakened. Thus his greatness in being called aryeh with he causes his fall, as Scripture says, "A lion has come up from its thicket," etc., and "I shall cut off from Babylon," etc. (Isaiah 14).

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Em Kol Hai - Part II (ב) - Chapter 25 (כה)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"Wounded men": an allusion to weakening the lion's power without killing it.

"That they would fall into his hand," etc.: into Darius's hand.

"And he was pious," etc.: Darius, as below in section

Rema of Fano

From the lion's being struck but not dying, a demonstrative proof may be taken—wondrous in our eyes—for Jeremiah's admonition: "Even if you struck all the Chaldean army fighting against you, and wounded men remained among them, each in his tent,

Yoel Moshe - 1 - continued

26.

"And carry out His mission," etc.: in killing Babylon, Darius should intend to carry out the Omnipresent's mission.

"Without pride": like the kings of Media and Persia, whose reign therefore did

Yoel Moshe - 1 - continued

not endure because of their pride and contempt.

Yad Yehudah - 1

“From its being struck,” etc.: this continues from the preceding section. The matter we described—that, because the lion was struck but did not die, Nebuchadnezzar retained the power and ability to destroy our Temple—is what Jeremiah said: “Even if you struck,” etc. (there, chapter 37). It is not intended as exaggeration and hyperbole, as its plain sense appears. Rather, it means: even if you struck them, they would nevertheless not die, but remain wounded, and this itself would cause them to burn the city with fire.

“Daniel”: he revealed this matter to Darius. He informed him that the Chaldeans' escape at the

Rema of Fano - continued

they would rise and burn this city with fire” (Jeremiah 37:10). Daniel, the greatly beloved man, informed Darius that the Chaldeans escaped only so that they would fall into his hand, in accordance with Isaiah's statement: “Everyone found shall be pierced, and everyone swept up shall fall by the sword” (Isaiah 13).

Since he was an upright and pious king, Daniel revealed to him that the Chaldeans' pride caused their fate, like God's overthrow of Sodom and Gomorrah, so that Darius would humble himself before the blessed Omnipresent and carry out His mission in Babylon as one keeping a commandment, without pride and contempt, as Isaiah prophesied concerning them (Isaiah 13:19). For this caused the kings of Media and Persia to have a reign much shorter than all the other kingdoms, as it is written, “A person's pride shall bring him low” (Proverbs 29:23).

Yad Yehudah - 1 - continued

time of the destruction—afterward, when he and his father-in-law Cyrus fought Belshazzar, for the Chaldeans initially struck them—was so that they would later fall into his hand, to fulfill the LORD's word spoken concerning them through His servants the prophets Isaiah and Jeremiah.[TN210112] Thus it happened: King Belshazzar at first returned to Babylon in great joy, after striking Darius. Then he made a great feast for his nobles, and that night Belshazzar was killed. On the morrow Darius and Cyrus advanced [?] to Babylon, captured and destroyed it, and struck the Chaldeans with the sword, killing and destruction, in accordance with Isaiah's statement concerning them: “Everyone found,” etc.

Yad Yehudah - 1 - continued

(chapter 13).[TN210113]

The reason Daniel revealed this to Darius was that he was an upright and pious king, etc.

“Without pride and contempt”: saying, “My power and the might of my hand accomplished it.”

“As Isaiah prophesied concerning them” (there): “Babylon, the beauty of kingdoms, the splendor of the Chaldeans' pride, shall be like God's overthrow

Yad Yehudah - 1 - continued

of Sodom and Gomorrah.” Believe that the splendor of their pride caused their fate.

“For this”: the kings of Media and Persia's conduct with pride and haughtiness caused their reign not to endure. Daniel therefore warned him against it.

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Historical index: Em Kol Hai - II - Chapter 25

Em Kol Hai - Part II (ב) - Chapter 26 (כו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Cyrus, a young man,” etc.: he was king of Persia, and it was he who stirred up Darius.

“In the word farsin,” etc.: what was written was “Mene, mene, teqel, u-farsin,” an expression of Persia.

“It is insufficient,” etc.: the answer that Darius reigned, and therefore he says “I am stirring up against them Media,” is insufficient, for this was only because Cyrus honored him, etc.; in truth Cyrus was primary. “The one from whom he would inherit” means that Cyrus was the heir of Darius, his father-in-law.

“Furthermore, it will be shown,” etc.: it would be clear why it says “They will not esteem silver,” etc.: the treasures of wickedness in Babylon would not help, the ransom of their lives would be too costly, they would kill them nonetheless, and ransom would not help. Nevertheless, it is difficult: why did he specify both silver and gold and reverse the formulation, first saying “They will not esteem silver”? He should have said the reverse: “They will not esteem gold”—it will not be considered anything in their eyes—and “They will not desire silver at all,”

Rema of Fano

Concerning this Isaiah said: “Behold, I am stirring up against them Media, who will not esteem silver and will not desire gold” (Isaiah 13:17). It is difficult: why did he not mention Persia at all? Their chronicles tell us that Cyrus, a young man of valor, stirred up the aged, weak Darius against Belshazzar. From the hand that wrote opposite Belshazzar's lamp, the word “u-farsin” showed us that Persia was primary and Media subordinate to it. It is insufficient to say that Darius reigned first, for according to the account this arose from Cyrus's humility: he honored the elder, his father-in-law and the one from whom he would inherit, and according to some, his father's brother.

Furthermore, suppose the prophet foresaw that the ransom of the Babylonians' lives would be too costly and would cease forever, and that treasures of wickedness would not benefit them. Why did he specify both and reverse the formulation? He should say they will not esteem gold, although it is something esteemed, and will not desire silver at all. However, in light of what preceded in the interpretation of Nebuchadnezzar's dream—that gold belongs specifically to Babylon, and silver to Media and Persia—the prophet fittingly said that Babylon's enemies would reckon their own kingdom and ancestral inheritance as nothing. For the good among them, this arose from Daniel's counsel to submit to our God, as stated, and as he rebuked Belshazzar:

Yoel Moshe - 1 - continued

since it is inferior to gold.

“For Babylon's enemies”: Persia and Media. “They will not esteem silver”—these are Persia and Media themselves, whose kingdom would count for nothing in their eyes because of their humility.

“From Daniel's counsel”: as above, section 25. This concerns some good people in Media and Persia, not all of them. By contrast, the rest of the people did this out of proudheartedness and arrogance: they waged war, not as the blessed Omnipresent's mission, as above in section 25.

Yad Yehudah - 1

“Concerning this,” etc.: it continues from the end of the preceding section. With what we said—that Daniel warned Darius against pride over his victory in Babylon—Isaiah's statement concerning Babylon, “Behold,” etc. (there, chapter 13), becomes intelligible.

“For Cyrus”: the son of the daughter of Ashtaragos, king of Persia, stirred up his father-in-law, Darius the Mede. Thus Cyrus was primary.[TN210114] Likewise, from the hand that wrote the word u-farsin, and Daniel's interpretation, “Your kingdom is divided and

Yad Yehudah - 1 - continued

given to Media and Persia," it follows that Persia is primary.

"It is insufficient": to answer that the prophet mentioned Media alone because Darius reigned first in Babylon, for this too came to him from Persia: Cyrus his son-in-law showed him this honor and allowed him to spend the rest of his days in Babylon.

"Furthermore": it is difficult why the prophet mentioned both silver and gold.

"And reversed the formulation": this is certainly a difficulty—saying of silver "they will not esteem," and of gold "they will not desire." Since gold is more esteemed than silver, he should have said the reverse, to extend the statement: they will not esteem even gold, and will not desire silver at all, since it is not as esteemed.

"However": the prophet does not intend silver and gold according to the apparent plain sense. The silver he speaks of is a designation for the kingdom of Media and Persia, and gold for the kingdom of Media.[TN210115] For we likewise heard this from the interpretation of Nebuchadnezzar's dream: he saw in his dream an image whose head was of gold and whose chest and arms were of silver. Daniel said to him, "You are the head of gold, and after you another kingdom shall arise," etc. Thus the verse says: Behold, I am stirring up against them Media, who will not esteem even their own kingdom, and will not desire the kingdom of Babylon at all; their entire deliverance and desire is only to destroy it.

"This arose": their not esteeming their own kingdom. The good among them would not esteem it because of great humility, as Daniel counseled them, as stated in the preceding section. The rest of the people would not esteem it because of great pride: they would exalt themselves for having defeated the Babylonians and inherited their land.

Rema of Fano - continued

"You did not humble your heart" (Daniel 5:22). For the rest of the people, it arose from proudheartedness, a grasping soul and a haughty spirit, to inherit dwellings not their own.

Return to chapter in contents

Historical index: Em Kol Hai - II - Chapter 26

Em Kol Hai - Part II (ב) - Chapter 27 (כז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"They will not desire gold," etc.: Persia and Media will not desire Babylon's kingship, to rule over them, but will destroy Babylon. Although Babylon still stands today, and you say they destroyed it, it is a new city.

"This effacement," etc.: this answers the difficulty raised above in section 26—why did he not mention Persia, which was primary? For the principal effacement of the wicked Babylonians' name is attributed to the first king, Darius the Mede. He was pious and humble and carried out the Omnipresent's mission. Cyrus, by contrast, derived it from Darius's counsel. Therefore he mentioned only Media, not Persia.

Rema of Fano

"They will not desire gold" (Isaiah 13:17): to glorify themselves in Babylon's kingship and possess there a throne of honor and a royal diadem, although in their time it ruled over all nations and tongues. Rather, they will destroy it to its foundation, like the overthrow of Sodom. The Babylon standing today, which the Persians call Bagdat—and among whose sages one is mentioned among the amoraim, Rav Hana of Bagdat—is a new city far from the site of the overturned Babylon, as has also been

Yad Yehudah - 1

"They will not desire gold," etc.: this concludes the explanation in the

Yad Yehudah - 1 - continued

preceding section.

“The Babylon standing today”: it is not ancient Babylon but another, new city, far from the first. Abarbanel, in his commentary on Isaiah 13, wrote that the new Babylon is a short distance from the old one, and that Cambyses, Cyrus's son who reigned after him, built it and called it Babylon as before. Consult what is written on this in Tsemah David, Part II.

“This effacement”: the difficulty we raised in the preceding section—why he did not mention Persia—is now resolved. The prophet attributed the abolition of Babylon's kingship to Media because Darius was

Rema of Fano - continued

verified among them.

This effacement of the wicked's name is rightly attributed to the first king, whose soul rejected the glorious crown of Babylon's kingship, refusing to have his name called upon it. This example passed to Cyrus through the pious Darius's counsel; the matter is clear. Thus the scriptural passages are precise in the truth of the account: military prowess is attributed to Persia, while the disgrace befitting Babylon's kingdom, the destruction of its name, as stated, is ascribed to Media. Everything is well ordered and clear.

At the destruction of the first two kingdoms, Babylon and Persia, the governors of Judah still possessed a ruler's scepter over Israel, rather than kingship. Therefore the lion and bear

Yad Yehudah - 1 - continued

the first to reject it, and Cyrus followed his counsel.

“To Persia”: as Isaiah says there, “I commanded My consecrated ones,” which our sages in the first chapter of Berakhot expounded as “these are the Persians.”

“Therefore they were delivered,” etc.: to indicate that David's rule would endure longer than the kingships of Babylon and Persia.

“He had not yet reached his appointed stage”: he had not yet attained kingship, to intimate the future rule that would endure longer.

Rema of Fano - continued

were delivered into David's hand, as stated, while he was being trained in the conduct of kingship and had not yet reached his appointed stage.

Return to chapter in contents

Em Kol Hai - Part II (ב) - Chapter 28 (כח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“And a mighty appearance,” etc.: this is the kingdom of Edom, which Nebuchadnezzar saw in a dream as one of the four beasts. The name Adonai has the initials aryeh, lion; namer, leopard; dov, bear. “The fourth beast,” etc., is the mighty appearance, which was Edom. Edom is not explicitly said, but “a

Rema of Fano

Had we merited it, the Holy One would have brought before David a leopard and a mighty beast, to prepare a slaughter for both through the power of the name Adonai, the attribute of tempered judgment. Its initials are aryeh, lion; dov, bear; namer, leopard. The final yod is hidden, just as the fourth beast's name is hidden. The yod appears in Scripture six times in its six descriptions, indicating the assent to its

Yoel Moshe - 1 - continued

mighty appearance,” which is a very fearsome beast, just as the yod in Adonai is hidden and not pronounced.[TN210117]

“Six times”: with the six descriptions themselves, this is sixty-five, the value of Adonai. Although there are six descriptions, he counts only five of them: the first is needed for the thing itself. They were

Yoel Moshe - 1 - continued

weakened through the destruction of the Temple by the Chaldeans.

“The sixty mighty ones above”: they did not remain—that He did not destroy them all—except to finish transgression, etc. [?] [TN210118]

“And it shall endure,” etc.: the kingdom of heaven.

Yad Yehudah - 1

“Had we merited,” etc.: this continues from the preceding sections. Just as the LORD brought the lion and bear into David's hand, two of the four beasts Daniel saw, He would likewise have brought the remaining two

Rema of Fano - continued

dominion from the whole Name, whose value is sixty-five. The intimation is in six yods and five descriptions of greatness, for the first is needed for the thing itself.[TN210116]

The six yods also intimate how, through our sins, sixty mighty ones from the mighty ones of Israel above became too weak to protect us. He spared them only to finish transgression, bring sins to an end, and bring everlasting righteousness. Thus speedily in our days may the God of heaven establish a kingdom that will never be destroyed. It shall crush and consume the four beasts Daniel saw, and Nebuchadnezzar's image with them in all its four parts, and it shall endure forever.

Yad Yehudah - 1 - continued

beasts before him to destroy them: the leopard and the fearsome, mighty beast, as explained in Daniel (chapter 7).

“The yod is hidden,” etc.: the fourth letter of the Name is yod, hidden and not pronounced, alluding to the fourth beast, whose name is hidden.

“The yod appears in Scripture”: concerning the fourth beast, in six descriptions, as it says: “Behold, a fourth beast, fearsome and mighty and exceedingly strong, with teeth of iron,” etc., “and it had ten horns.” “Fearsome” is the first

Yad Yehudah - 1 - continued

description; “mighty,” second; “strong,” third; “exceedingly,” fourth; “teeth,” etc., fifth; “horns,” etc., sixth. Each contains a yod.

“For”: although there are six descriptions, only the five additional ones should be counted, for the first is needed for the thing itself.

“Sixty mighty ones”: these are the sixty guardians over Israel mentioned in Zohar Hadash, Lekh Lekha.

“He spared them only,” etc.: this refers back to “Had we merited,” etc. The reason the Holy One spared those two beasts and did not bring them before David too is that our iniquities multiplied, and to finish transgression, etc.

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Historical index: Em Kol Hai - II - Chapter 28

Em Kol Hai - Part II (ב) - Chapter 29 (כט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Which contains no gimel,” etc.: because gimel indicates gaʾavah, pride.

“Dar ʿale shiah”: these are the initials of the verses. The first is “My beloved is radiant”; then “His head is finest gold,” etc.; “His eyes are like doves,” etc.; “His

Rema of Fano

From the course of this account we have learned the disgrace of pride and the precious splendor of humility, which is pleasing to our Father in heaven. The Shekhinah does not dwell upon the proud. The intimation is in the Name of seventy-two words, which contains no

Yoel Moshe - 1 - continued

cheeks are like a bed,” etc.; “His hands are cylinders of gold”; “His legs are pillars of marble”; “His palate is sweetness,” etc. Their initials are dar ʿale shah, for the Holy One's dwelling is upon the lowly and humble.[TN210120]

Yoel Moshe - 1 - continued

“Every valley,” etc.: a low place shall be lifted.

Yad Yehudah - 1

“From the course of the account”: concerning the kings of Media and Persia in the preceding sections.
“Which contains no gimel”: the letter indicating pride.
“Beginning ‘My beloved,’” etc.; “His head is finest gold,” etc.; “His eyes are like doves,” etc.; “His cheeks,” etc.; “His hands are cylinders of gold,” etc.; “His legs,” etc.; “His palate

Rema of Fano - continued

gimel. An indication of the measure of the stature mentioned in the Song of Songs is dar ʿale shah, “He dwells upon the lowly”: seven verses beginning “My beloved is radiant and ruddy.”[TN210119] The intention is clear: one with lowered eyes, like the fathers of the world, is the Chariot, a beautiful dwelling for the One described in stature. Likewise it is written, “Every valley shall be lifted,” and, “And the humble to a throne.” All the more when He sits and judges His world, as on this day. Happy is one who always lowers

Yad Yehudah - 1 - continued

is sweetness,” etc. These verses explain the measure of the stature. Their initials are dar ʿale shah, to intimate that the blessed Lord dwells with one who is lowly and humble in spirit.
“Like the fathers of the world”: they were a Chariot for the Shekhinah.
“As on this day”: on Rosh Hashanah.

Rema of Fano - continued

and diminishes himself before Him wholeheartedly. As our sages said (Rosh Hashanah 17b) concerning “Bearing iniquity and passing over transgression for the remnant of His inheritance” (Micah 7:18): for one who makes himself like leftovers.

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Historical index: Em Kol Hai - II - Chapter 29

Em Kol Hai - Part II (ב) - Chapter 30 (ל)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“The word et,” etc.: which he began discussing above in section 20.
“This commandment,” etc.: the commandment of circumcision.
“Ancestral merit was exhausted”: therefore et is not said concerning Isaac and Jacob. Et is mentioned concerning Abraham because Abraham's lovingkindness, etc. Isaac and Jacob are mentioned at all because he is accustomed, etc.

Rema of Fano

Let us return to our earlier discussion of et, which has the property of including something important, as we explained, and everything that can possibly be included through it. As we expound: “God remembered et His covenant, et Abraham, et Isaac, and et Jacob”: each one's merit is sufficient in itself. This is the reason for the et said concerning them. In “et His covenant,” the Shekhinah is included, dwelling upon Israel through the covenant's merit, as above. In her honor the commandment of periʿah, uncovering, was given to us. To receive her presence, all Israel have

Yad Yehudah - 1

“The word et”: which we began discussing above in section 50, where we explained that it includes something important and excellent, and everything that can possibly be included.[TN210121]
“As above”: section 21.
“In her honor the commandment of periʿah was given to us”: as stated in the Tiqqunim, Tiqqun 37: “There is no sign of the covenant until these shells are removed from it, namely foreskin and uncovering, with a drop of

Yad Yehudah - 1 - continued

blood. There are three shells in the foreskin," etc. "Corresponding to them are three colors of the rainbow, through which the pupil of the eye shines; it is the point, the sign of the covenant. Of it it is said, 'I shall see it, to remember the everlasting covenant.' When? After the three evil shells are removed from it. When it is clothed in these shells, it says, 'Do not look at me, for I am dark,'" etc. "Until this uncovering is performed, it is not revealed in the world, and there will be no sign in the world. The mystery of the matter is: when foreskin and uncovering are removed from it, the sign is immediately revealed in the world to the one of whom it is said, 'This shall be the sign for you, that I

Rema of Fano - continued

adopted the practice of fulfilling this commandment in a great assembly, the King's splendor.

In the days of Jehoahaz son of Jehu, it is written, "For the sake of My covenant, et Abraham, Isaac, and Jacob." In that generation ancestral merit was almost exhausted, and Abraham's lovingkindness exerted itself for them to provide a little deliverance. But he is accustomed to join his companions' merit with his own, so as not to take credit for himself, as we shall mention at the beginning of Part III. Although Jacob's merit is an inheritance without boundaries and its years will never end, it has already been said, "Israel does not acknowledge us" (Isaiah 63:16): he does not now exert himself with us for our deliverance, in order to honor his parents' blessing. This is like what we learned, "Honor me for my father's sake." We shall discuss these matters

Yad Yehudah - 1 - continued

have sent you,'" etc.

"It is written, 'For the sake,'" etc. (2 Kings 13): et is not written concerning Isaac and Jacob.

"But Abraham's lovingkindness is accustomed to join," etc.: therefore Scripture did not refrain from mentioning Isaac and Jacob.

"Although": Jacob's merit endures forever; nevertheless Scripture did not mention et concerning Jacob, since in any case he does not now exert himself with us for our deliverance. This is what Scripture says concerning it, "Israel does not acknowledge us," in the manner to be explained below, Part III, section 29; see there.

Rema of Fano - continued

below, with Heaven's help.

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Historical index: Em Kol Hai - II - Chapter 30

Em Kol Hai - Part II (ב) - Chapter 31 (לא)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"The quarry of souls," etc.: Malkhut of Beriah; from there is the quarry of souls.

"It further includes": through et Sarah, that many barren women, etc.

"To this day": Rosh Hashanah, on which only

Rema of Fano

As for the intended inclusion in "He visited et Sarah," which we are discussing: it means that together with her the upper root, the quarry of Israel's souls, was visited. It further includes what was said in Bereshit Rabbah: she brought a gift to the world, and many barren women and those lacking

Yoel Moshe - 1 - continued

Sarah, Rachel, and Hannah were visited, not Rebekah. In all three aforementioned cases the wives were barren, not their husbands, who already had children by other women: Abraham by Hagar, Jacob by Leah, and

Yoel Moshe - 1 - continued

Elkanah by Peninnah. Only the females, who belong to the side of judgment, were visited. With Rebekah it was different, for Isaac too was barren.

“He was entreated by him,” not by her: his great merit therefore brought about his visitation immediately at the time of his prayer. He did not need to wait until Rosh Hashanah, but was immediately answered. Another answer is that Rebekah's visitation was not mentioned because the wicked Esau came from her.

Yad Yehudah - 1

“It means”: et comes to include that together with her there was visited, etc.

“Rachel and Hannah, who were visited,” etc.: as stated in the first chapter of Rosh Hashanah.

“So did Elkanah”: he had children by Peninnah.

Rema of Fano - continued

offspring were visited with her. Therefore she said, “Everyone who hears shall laugh for me,” for the entire world rejoiced in her joy. Possibly it includes two righteous women like her, Rachel and Hannah, who were also visited on Rosh Hashanah.

The wonder is why Rebekah's visitation was not attributed to this day, for she was barren. One may say that, because Abraham and Jacob had children by another woman, and so did Elkanah, these righteous women's visitations resembled one another: a thing in its proper time, to bring forth an instrument for its work. But with Rebekah, Isaac too had particular need of that visitation, and exerted himself with her in prayer. “He was entreated by him” at the very hour when he sought mercy for her. The sages have already been precise about “He was entreated by him”: by a righteous person descended from a righteous person, rather than by her, a righteous person descended from a wicked person. How, then, could they say that she was visited? Furthermore, Sarah, Rachel, and Hannah's visitation preserved only a righteous soul, whereas Rebekah's visitation was not mentioned because of Esau, who came from her.

Yad Yehudah - 1 - continued

“These righteous women”: Sarah, Rachel, and Hannah.

“A thing in its proper time”: on Rosh Hashanah, the day prepared for visitation.

“To bring forth an instrument”: from the child's chamber [?]. [TN210122]

“For Isaac too had need,” etc.: as our sages said.

“At that hour”: he did not have to wait until Rosh Hashanah.

“How could they say she was visited”: when the visitation was for Isaac's sake?

“Furthermore”: the reason Rebekah's visitation was not mentioned is that Esau came from her. Sarah, Rachel, and Hannah were different: they brought forth only righteous people.

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Historical index: Em Kol Hai - II - Chapter 31

Em Kol Hai - Part II (ב) - Chapter 32 (לב)

Yoel Moshe: 1

Yad Yehudah: 1

Printed annotation: 1

Yoel Moshe - 1

“But know,” etc.: this is a third answer to why Rebekah's visitation on Rosh Hashanah was not mentioned. Sarah bore Isaac, who belongs to the side of judgment; therefore her visitation was mentioned on Rosh Hashanah, which is the day of judgment. “He who shall come forth from your own inward parts,” etc.: for the exile began when Isaac was born. Likewise, through Rachel's children the course of events was brought about, and this is judgment; her remembrance was therefore mentioned on the day of judgment, as above. Likewise, Hannah bore Samuel, who belongs to the side of judgment, as he goes on to explain. “And Samuel was already,” etc.: David said of him, “Moses and Aaron among His priests, and Samuel among those who call upon His name.” “The standards of mercy and judgment”: Aaron is complete mercy; Moses is kindness, in the sense of “For I drew him out of the water,” as is known. These are the yod and vav of the Name. Samuel bore the standard of judgment in the two he's of the Name, “for from there judgments are aroused.”[TN210125] “His

Rema of Fano

But now know and see, among the wonders of Him whose knowledge is perfect, that the day of “Today the world is conceived,” on which He will bring all the creatures of the world to judgment, was set apart for Sarah's visitation. This was owing to the special quality of the child destined to come from her, who rules over the heavenly attribute of judgment through which the world was created. Together with the announcement, “He who shall come forth from your own inward parts shall inherit you,” exile was decreed upon us for the purpose of purification, as is known. Such, too, was Rachel's judgment: through her children the course of events was brought about, and our ancestors went down to Egypt. Through Samuel of Ramah the sons of Eli received their sentence, and by judgment he established the earth beyond all those before him. For Israel he was one who “removes kings and establishes kings”; he did much to vindicate Heaven's judgment upon Saul and his house, whose one [offense] proved his undoing.[TN210123] In David's eyes Samuel was already equal to Moses and Aaron. They bore the standards of mercy and kindness, the yod and vav of the Name, whereas Samuel bore the standard of judgment. [1] Moreover, he was his principal teacher, and their attributes resemble and correspond to one another in the

Yoel Moshe - 1 - continued

principal teacher,” etc.: that is, Samuel was David's teacher. “Their attributes resemble,” etc.: David's attribute is Malkhut, the final he, and Samuel's attribute is Binah, the first he of the Name. “And he has no relation,” etc.: the attribute of the day is Rosh Hashanah, the day of judgment. Therefore her visitation on Rosh Hashanah was not mentioned as those of the others were. “The offspring of Jacob,” etc.: he is mercy, unlike Isaac's offspring, which is judgment. For it is stated in the Zohar that Rosh Hashanah corresponds to Isaac, the Day of Atonement to Jacob, and Hoshana Rabbah, which is the completion of the sealing, to Abraham. This follows the sense of “King, Helper, Savior, and Shield,” as written in the prayer book of R. Herts, of blessed memory: “King” on Rosh Hashanah; “Helper and Savior” on the Day of Atonement; “Shield” on Hoshana Rabbah. This is what is meant by “Might one conclude with them all?” etc., in the sense of “With you they conclude”: that is, with you, Abraham, comes the completion of the sealing on Hoshana Rabbah. This is the shield in our saying “Shield of

Yoel Moshe - 1 - continued

Abraham." I heard this from my father-in-law, Maharal of Lvov[?]. [TN210126] "And the Shunammite," too, was visited on Rosh Hashanah, yet she was not mentioned in Rosh Hashanah, because she was not barren; only her husband was old, etc.

Yad Yehudah - 1

"But know," etc.: this continues the end of the preceding section. He means that there is yet a third answer to our question why Rebekah, too, was not visited on Rosh Hashanah like Sarah, Rachel, and Hannah. For this is indeed among the wonders of the blessed Name: on the day of

Rema of Fano - continued

two he's of the Name. But Rebekah's name is to be recalled for good alone, since she bore Jacob, who belongs to the attribute of mercy, as is known, and has no relation at all to the attribute of this day. Therefore we conclude the Remembrances with "Remember today the binding of Isaac for his offspring," and do not mention the offspring of Jacob. In the Zohar they said that the Shunammite, too, was visited on Rosh Hashanah, and her son was Habakkuk. Since, however, she was visited only through an act—she had shown Elisha exceptional honor—and she was not barren but great in her deeds and great in the first formation,[TN210124] as the sages relate, while her husband was now old, she was not mentioned in the Gemara together with these women.

Yad Yehudah - 1 - continued

judgment He visited those righteous women whose offspring have a relation to the day of judgment. This is not so with Jacob, Rebekah's son, who has no relation at all to the day of judgment, as he concludes. "Owing to the special quality of the child": Isaac, destined to come from her through this visitation, would rule, by his attribute, the Fear of Isaac, over the heavenly attribute of judgment through which the world was created. For this reason the name Elohim occurs in the account of Creation. "And together with," etc.: he means that Isaac has a further relation to judgment, because

Yad Yehudah - 1 - continued

through the announcement made to Abraham, "He who shall come forth from your own inward parts," the exile was decreed upon us; it began when Isaac was born. "And such was Rachel's judgment"[?]: [TN210127] her offspring, too, have a relation to the attribute of judgment. "And through Samuel," etc.: he means that the same applies to Hannah. "And already": it is demonstrated that Samuel belonged to the side of judgment, since he was equal to Moses and Aaron, as it says, "Moses and Aaron among His priests, and Samuel among those who call upon His name." This is in respect of the letters of the Name, according to the known teaching that there are three lines: the line of mercy, the line of kindness, and the line of judgment. Their roots are the letters yod, he, vav: yod for mercy, he for judgment, and vav for kindness. Thus Moses, whose attribute is mercy, and Aaron, whose attribute is kindness, as explained in the Zohar on Genesis, correspond to the yod and vav of the Name. Samuel, whose attribute is judgment—the first he, Binah, "from which judgments are aroused"—and David, whose attribute is the final he, Malkhut, correspond to the two he's of the Name. Therefore in David's eyes

Yad Yehudah - 1 - continued

Samuel was equal to Moses and Aaron. "For he was": Samuel was David's teacher. "And we do not mention the offspring of Jacob": as R.Y.T. wrote in his responsa;[TN210128] it is cited in Shulhan Arukh, Orah Hayyim, the laws of Rosh Hashanah, section 591. "And in the Zohar": the portion Beshallah, page 76. "But great in her deeds": for this is what is said of her, "And there was a great woman there," etc.; see the Zohar there.

Printed annotation - 1

Yad Yehudah's commentary: It is already demonstrated that Samuel belonged to the side of judgment, since he was equal to Moses and Aaron, as Scripture says, "Moses and Aaron among His priests, and Samuel among those who call upon His name" (Psalms 99:6). This is in respect of the letters of the Name, according to the known teaching that there are three lines: the line of mercy, the line of kindness, and the line of judgment. Their roots are the letters yod, he, vav: yod for mercy, he for judgment, and vav for kindness. Thus Moses, whose attribute is mercy, and Aaron, whose attribute is kindness, as explained in the Zohar on Genesis, correspond to the yod and vav of the Name. Samuel,

Printed annotation - 1 - continued

whose attribute is judgment—the first he, Binah, "from which judgments are aroused"—and David, whose attribute is the final he, Malkhut, correspond to the two he's of the Name. Therefore in David's

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Historical index: Em Kol Hai - II - Chapter 32

Printed annotation - 1 - continued

eyes Samuel was equal to Moses and Aaron.

Em Kol Hai - Part II (ב) - Chapter 33 (לג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"When calling the names," etc.: as mentioned above in section 10. "He merited to call a name": that is, the Holy One, blessed be He, asked the first Adam, "What is your name?" "Adam, for I was created from the earth." "And what is My name?" "Adonai, for You are Lord of all," as explained in the Midrash. "And for Adam," etc.: the word "and for Adam" also refers back to what precedes it, to say that he called a name even for himself. "Its numerical value is twenty-six": for the zaqef gadol is two yods and a vav, making twenty-six. "To the Unique One of the world," etc.: for he called a name for Him, too, as above. "To likeness," etc.: he called himself Adam, from the expression demut, likeness. "The possibility of his choice," etc.: for Adam is an expression of "I shall resemble the Most High," or the lower beings, as one possessing choice[?]. [TN210131] "Although his understanding was

Rema of Fano

"Sarah," and not "Sarai": for the names of the righteous contain a great preparation for the divine abundance to rest upon them, as it is written of Bezalel, "See, I have called by name," and afterward, "And I have filled him with the spirit of God." The calling of this beloved name is itself the visitation of her, just as, when the first Adam called all the kinds of living creatures by name, "their visitation preserved his spirit."[TN210129] Marvel at his meriting to call a name for himself and for his Master: it is written, "And the man called names," etc., "and for Adam." His naming himself is thus expressed. Above it there is a zaqef gadol, whose numerical value is twenty-six, an allusion to the Unique One of the world; so I have heard. Thus, "a righteous man rules in the fear of God." The matter reaches to the name alef-dalet, the hall of souls. He related himself to likeness, for the image had ascended to the upper roots, and he called his likeness by a new name indicating the possibility of his choice between two ways, besides its straightforward composition from the two words ed, vapor, and dam, blood. For the vapor that rises from the blood

Yoel Moshe - 1 - continued

strong," etc.: that is, although in truth his intended reason for the name Adam was the expression "I shall resemble the Most High," nevertheless, out of great humility, he uttered with his lips only that he had been created from the earth. "And through the cause, the power of possibility was afforded him": for this reason, too, is true.

Yad Yehudah - 1

"Sarah," etc.: after the master explained all the words "And the Lord visited et," he also explains the name Sarah. "And not Sarai": while she was called thus[?], she was not fit for visitation, as will be stated in the following section.[TN210132] "In her name," etc.: as explained above, Part I, section 10. "For himself and for his Master": as stated in Bereshit Rabbah, the Holy One, blessed be He, said to him, "And you—what is your name?" He said to Him, "It is fitting for me to be called Adam, for I was

Yad Yehudah - 1 - continued

created from the earth." "And I—what?" He said to Him, "It is fitting for You to be called the Lord, for You are Lord of all." The Holy One, blessed be He, said, "'I am the Lord'—that is My name, which the first Adam called Me." "And for Adam he found no helper": the word "and for Adam" is also expounded in relation to what precedes it and refers back to "and he called," for he called a name even for himself. This resolves what

Rema of Fano - continued

in the liver to the heart and brain is a pleasing fragrance to the source of understanding within him. If he is worthy, he will fulfill in himself "I shall resemble the Most High"; if not, "He is likened to beasts that perish."[TN210130] Although his understanding encompassed all these things with strength, he uttered with his lips only a reason fitting in wisdom and moral instruction: that he was created from the earth. Because of it and within it, the power of possibility was afforded him, as stated.

Yad Yehudah - 1 - continued

troubled the author of Yefeh Toar concerning the Midrash, who wrote, "One must ask: how do we know that Adam was asked about his name?" "Its numerical value is twenty-six": the shape of zaqef gadol is two yods and a vav, alluding to the blessed Name, since the numerical value of the name YHWH is twenty-six. "And the matter reaches," etc.: he means that, despite all this, we must not think that he called Him by the name

Yad Yehudah - 1 - continued

YHWH. Rather, it was the name of lordship by which he called Him, as stated in the Midrash, that he said to Him, "You are Lord of all." These are the words of Yefeh Toar there: "'For You are Lord': He is called by an appellation, namely the name alef-dalet, for this indicates lordship in the four-letter Name as written[?], for this does not [source gap] lordship, but it is the Name unique to Him, blessed be He," etc.[TN210133] "The reason that the first Adam did not call Him by this unique Name is that this Name indicates His very self and His necessary existence, blessed be He, whose meaning cannot be made accessible to man[?], for the apprehension of His existence is hidden," etc.[TN210134] He further wrote there concerning "'That is My name,' which the first Adam called Me," as follows: "Although this Name is not written as K.A.R., but rather K.H.[?], [TN210135] and the first Adam, since he named Him with reference to lordship, called Him by the appellation alef-dalet with his lips, nevertheless, since the name yod-he itself is read as alef-dalet, it is as though they were both one. As it says, 'This is My name forever': I am not read as I am written; I am written with yod-he and read with alef-dalet," etc. See Pardes, the gate of the Names, chapter 13, concerning the name of lordship, how it also includes the name YHWH. As for the master's saying "the hall of souls," it appears that he understands that, since the name of lordship belongs to Adam's soul, the first Adam therefore called Him by this Name. "The hall of souls": as explained in the Zohar, concerning this it is said, "And the Lord is in His

Yad Yehudah - 1 - continued

holy hall; be silent before Him, all the earth." For heikhal, hall, has the numerical value sixty-five, like the name of lordship. "And he related himself," etc.: he means that there is a further reason for his calling himself Adam, from the expression demut, likeness. In his humility he did not call himself by the term tselem, image, which is higher than likeness. "A new name": he means that he did not call himself by the designation demut because the word Adam is an expression of resemblance, also indicating the choice given to him. That is, if he makes his ways good, "I shall resemble the Most High"; if not, "Like a beast they perish."[TN210137] "Besides" the straightforward reason that the name Adam is composed of the word ed and the word dam. The name indicates his lowliness, so that he should not become proud of his intellect, a portion of God above. For this vapor coming out of his blood finds favor[?] with the source of his understanding, and is its delight day by day.[TN210136] As the physicians have said, there are three spirits: natural, vital, and psychic. The natural is in the blood in the liver; the vital is in the heart and is the fine vapor that rises from the blood in the liver; and the psychic is in the brain and is the vapor made finer still in the heart, which rises to the head. There is the special place where the intellect dwells, to which the psychic spirit is a pleasing fragrance. "And if he is worthy," etc.: this refers back to his statement that the name Adam indicates the possibility of his choice between two ways. "Although his understanding was strong": the first

Yad Yehudah - 1 - continued

Adam's understanding encompassed all these things when he called his name Adam, and in this he also intended the choice given to him. Nevertheless, with his mouth before the Holy One, blessed be He, he gave no other reason than “I was created from the earth.” For this points most fully to his lowliness, and is humility and moral instruction for him.

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Historical index: Em Kol Hai - II - Chapter 33

Yad Yehudah - 1 - continued

Moreover, it also includes the second reason, concerning choice: for choice is given to him because he was created from the earth, and through choice, if he makes his ways good, he will merit to ascend from it to the heights of heaven.

Em Kol Hai - Part II (ב) - Chapter 34 (לד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“In the shape of he”: the he whose point, its leg, hangs within the enclosure of the he, resembling the very womb in a woman's inward parts. “And it itself,” etc.: that is, at first it was a yod, as in Sarai, and from the yod a he was made. The point spread out this way and that into the shape of a dalet, and from the vapor[?] of the point the leg of the he was also made.[TN210138] “This is the river that goes forth,” etc.: it is explained in the Zohar that “river” is Binah, for the abundance goes forth from the first three to water the garden —these are the days of building. “Not interrupted,” etc.: this is the leg of the he. It is not that the leg is interrupted in the middle into two parts, for that is invalid in a Torah scroll. Rather, it is a short yod, like an

Rema of Fano

In the shape of the he added to Sarah's name there is an allusion to the very womb newly created in her: it is the mother, as we have mentioned. The opposite is found in the shape of the yod, which is closed, like that male-like woman who does not bear. The yod itself, like a spring growing stronger, expanded its being and spread out this way and that in the shape of a dalet, like one who spreads a river to its sides. This is the river that goes forth from Eden, flowing without ceasing. The stream that waters the garden is the leg suspended within the he, whether it be a yod or a truncated vav. This means like a person with one leg cut short, not interrupted in its middle, which would destroy its shape and spoil its significance, invalidating it in a Torah scroll. Rather, it is a truncated vav like a yod. Both signify submission, and it is a vessel that holds blessing, like the vav in “Moses was very humble,” and the vav in “My covenant of peace.”

Yoel Moshe - 1 - continued

amputee whose leg has been cut off and shortened. “Both”: that is, each is a truncation, and it signifies submission.

Yad Yehudah - 1

“And behold,” etc.: this concludes his statement in the preceding section, “Sarah, and not Sarai.” “In the shape of the he”: which alludes to the female, as explained in Pardes, the gate of the Letters, under T.Y.T.[?].[TN210139] “As we mentioned”: above, Part I, section 4. “And it”: the very yod of Sarai was like a spring growing stronger, until the he was made from it. For it expanded its being into the shape of a dalet in Binah, which is called “the river's broad places,” after the river that goes forth from the upper Eden and waters the lower garden, Yesod and Malkhut. Thus there is a

Yad Yehudah - 1 - continued

he, for this garden alludes to the left leg within the he, whether the leg has the shape of a yod, alluding to Malkhut, or of a truncated vav, alluding to Yesod. “Like this person with one leg cut short”: it is shorter than the other. So the he's left leg is intrinsically shorter than the right, but not as though it were severed from it[?].[TN210140] “Both”: the yod and the small vav signify submission because of their smallness. So, too, the

Yad Yehudah - 1 - continued

garden is subordinate to, and dependent upon, the river that waters it with abundant good and a fullness of joys. “And it is a vessel that holds blessing”: and peace, the foundation of the world, like the vav in “Moses,” etc. Their intended meaning, too, is this, as stated in the Zohar which we shall quote in the next section.

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Historical index: Em Kol Hai - II - Chapter 34

Em Kol Hai - Part II (ב) - Chapter 35 (לה)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“In the discourse Heqor Din,” etc.: this is in Part III, chapter 3; see there. “Very well,” etc.: that is, the thing is good. “Except that it will be diminished,” etc.: therefore the vav of shalom is written truncated, like a small yod. “His spirit upon them”—precisely. “Its proper form is defective,” etc.: that is, it ought to be kallat, lacking [the vav]; see the passage in Part IV, section 30. It is written in full because from these two half-vavs one vav was made and added here.[TN210142] “Consummate in beauty”: therefore they are alluded to in the word kalot, from the expression kelilat yofi, consummate in beauty.

Yad Yehudah - 1

“And we have,” etc.: this continues the end of the preceding section. He means that, besides the small vav's alluding to Yesod, we have further

Rema of Fano

In the discourse Heqor Din we have reasoned explanations of “very humble,” anav meod, with a small vav, which we read as “very poor,” ani meod; let the reader seek them there. Here it will suffice to begin, concerning the words “My covenant of peace,” with what they explained in the Zohar: the Holy One, blessed be He, told Moses to give of his own to Pinhas. Thus He said to him, “You say, ‘Behold, I give,’” etc. Moses our master, peace be upon him, said, “Very well, except that the gift will be diminished by coming through me.” This is in the sense of what he said elsewhere, “Would that all the Lord's people were prophets, that the Lord would place His spirit upon them.” Since both these vavs that we have mentioned were small, like two halves, we are left with one vav whose paths have wandered. We heard in the name of the Ari, of righteous and blessed memory, that the Holy One, blessed be He, commanded, and it was added in the verse “And it was on the day when Moses finished,” kalot. For the

Yad Yehudah - 1 - continued

reasoned explanations, etc. “In the Zohar”: Pinhas, page 600, Part III: “‘Pinhas son of Eleazar,’ etc., with a small yod, because two alphabets are inscribed: an alphabet of large letters and an alphabet of small letters. The large letters belong to the world to come, and the small letters to the lower world, the holy enduring covenant. Since Pinhas was zealous for this covenant, a small yod was added to him, the mystery of this covenant. At that hour the Holy One, blessed be He, said, ‘What shall I do with Moses? This covenant was from Moses, and it was all his. To give it to another without Moses' knowledge would not be fitting.’ The Holy One, blessed be He, began and said to Moses, ‘Pinhas son of Eleazar son of Aaron the priest.’ Moses said to Him, ‘Master of the world, what is it?’ He said to him, ‘You

Yad Yehudah - 1 - continued

are the one who gave your life for Israel so that they would not be destroyed from the world, on many occasions; and he turned My wrath away from the children of Israel.' Moses said, 'What do You wish?

Rema of Fano - continued

rabbis said, "It is written kallat."[TN210141] That is, its proper form is defective, but it appears in full to testify that this man Moses, who diminished himself in all his deeds, brought the Assembly of Israel to completion, consummate in beauty.

Yad Yehudah - 1 - continued

Behold, all is Yours.' He said to him, 'Behold, all is yours, that you may dwell within it[?].'[TN210143] Moses said, 'Then let it be his, with a whole heart.' He said to him, 'Say it yourself with your mouth, and raise

Yad Yehudah - 1 - continued

your voice, that you are handing it over to him willingly, with a whole heart.' This is what is written, 'Therefore say': you say willingly, 'Behold, I give him My covenant of peace.' Moses was saying, 'Behold, I give him,' etc. For if the Holy One, blessed be He, were speaking to Moses, the Holy One, blessed be He, should have said, 'Behold, I give him'; but that is not what is written. Rather: 'Therefore say'—indeed, say.[TN210144] Do not say that it passed away from Moses. No; rather, it is like this support[?]: this one gives, and this one is not diminished thereby."[TN210145] "Except that the gift will be diminished": the master further explains that the smallness of the vav indicates Moses' humility. Since the gift did not pass directly from the Holy One's hand to Pinhas' hand, but only through Moses, it was like a diminution of the gift in their eyes. Moses said, as it were[?], that the gift would be

Yad Yehudah - 1 - continued

diminished.[TN210146] "That the Lord would place His spirit": His spirit precisely, without his mediation. "Two halves": as though both these were counted as one; from the standpoint of each vav, this is one of the original vavs that occur in the Torah.[TN210147] You must know where that vav's place of honor is, for its paths have wandered and we do not know. "And we heard in the name of the Ari, of righteous and blessed memory": in place of the missing vav, the vav appeared in the word kalot, which is written in full in all the books. What our sages said, "It is written kallat," means that it ought to be defective. "He brought the Assembly of Israel to completion, consummate in beauty": the word kallat has the sense of kelilat, consummate, and the vav of the full spelling alludes to her completeness.

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Historical index: Em Kol Hai - II - Chapter 35

Em Kol Hai - Part II (ב) - Chapter 36 (לו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"In the Aramaic rendering of the Sanctification," etc.: its explanation[?] is "And they receive from one another," etc.[TN210150] See what he wrote in the discourse Heqor Din, Part I, chapter 14. "In the aforementioned discourse": this is Heqor Din, which he mentioned in section 35. The alef has

Rema of Fano

Some say that Moses also made the alef in "And He called to Moses," vayiqra, small on his own initiative, to diminish his honor in being called to her, to the Shekhinah. The meaning of this calling is known from the Aramaic rendering of the Order of Sanctification. Accordingly, we have found strength for ourselves in the alef of "Happy are you, Israel; who is like you?" which appears large, for the

Yoel Moshe - 1 - continued

the shape of two yods with a vav between them, equal in number to the name YHWH. The vav spelled out in full as vav–yod–vav has the numerical value thirteen, equal to ehad, one.[TN210153] Thus upon Moses' rays of splendor there was written "The Lord is one."

Yad Yehudah - 1

"And some say," etc.: while the master explains the small vav in the preceding sections, he also explains the matter of the small alef. "And the meaning of the calling": he means that his diminishing his honor in the matter of calling was because this calling has a meaning like "and he called"—vav[?]—whose Aramaic rendering is "And they receive from one another."[TN210151] The intention is the abundance which the effect receives from its cause, as he also wrote in the discourse Heqor Din, Part I, chapter 14. Here, too, the intention of the calling is that the blessed Name bestowed great abundance upon him. Moses therefore diminished the matter in his humility. "And accordingly": the opposite honor accrued to us through the large alef of "Happy are you, Israel": the blessed Name enlarged the happiness and the good abundance. "With the utmost increase": the Holy One, blessed be He, added to Moses' great spirit just before his death. "As they unite": the individuals and particular members of the

Rema of Fano - continued

reason given by the commentator on Sefer ha-Temunah in his introduction. So it is found in many esteemed scribal exemplars whose transmitters have a tradition of making an alphabet of large letters, simple and doubled, in the Torah scroll alone.[TN210148] The allusion in this alef is that the Holy One, blessed be He, enlarged the happiness prepared for us through the blessing of Moses our master, at the conclusion of his discourse before his death, with the utmost increase of his spirit of knowledge, as it is written, "You increase their spirit; they expire."[TN210149] That happiness will continue to grow as the individuals of the nation unite in bringing countenances and opinions into concord. We explained this in the aforementioned discourse, in the chapter on the image and likeness. This is truly a proximate cause of the great and abundant happiness reserved for one people, as stated. Others said, following Midrash Rabbah and Tanhuma, that the remainder of the alef and vav which Moses made small on his own initiative ascended and rested upon the rays of splendor: the alef on his right and the vav on his left. In the alef's configuration—yod, vav, yod—their numerical value is that of the unique Name; with the vav spelled out in full, its

Yad Yehudah - 1 - continued

nation of Israel, to bring countenances into concord, etc. "Which we explained in the discourse Heqor Din": Part IV, chapter 4. "Following Midrash Rabbah and Tanhuma": for it is stated there, "R. Judah bar Nahman said: when Moses wrote the Torah, a little remained in the pen; he passed it over his head, and from it his rays of splendor were made." They explain that the intention is the remainder of the alef and vav. "Which have the numerical value 'The Lord is one'": that is, in the small alef which remained and rested on his right, configured from two yods and a vav, the number twenty-six is found, equal to the name YHWH. The vav on his left has the value thirteen when spelled out in full, equal to ehad, one. Thus there is written, as follows[?], on the two rays of splendor, "The Lord is one."[TN210152] May the name of the Lord be blessed forever. Amen.

Rema of Fano - continued

numerical value is ehad, one.

Part II is ended and completed.

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Historical index: Em Kol Hai - II - Chapter 36

Em Kol Hai - Part III (ג) - Chapter 1 (א)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Ehyeh,” etc.: asher is also among the names, and these hint at the first three, Keter, Hokhmah, and Binah, which are the head: the letters of asher are rosh. See Ma'amar H.H., part I, chapter 24. [TN250003]

“As is known in the laws of judges”: “B.G.?”—in capital cases, they begin by arguing first for acquittal. [TN250004]

“These three gifts,” etc.: life, children, sustenance, whose source is knowledge, understanding, and discernment. These too are: knowledge—Keter; understanding—Binah in its ordinary meaning; discernment—Hokhmah. See K.Y. [TN250005]

“Not upon merit,” etc.: the attribute of Hesed. Therefore he said “the great hand,” hinting at Hesed, the right arm, as is known. “But upon mazzal,” etc.: this mazzal is not the heavenly mazzal, for the heavenly mazzal and all its attendants only perform the work of the merit mentioned, Abraham's Hesed.

“Faithful witnesses,” etc.: the Holy One, blessed be

Rema of Fano

“The LORD attended to Sarah as He had said.” Scripture hints to us that the attending to this righteous woman came from a high place of which it is said, “Ehyeh asher Ehyeh”—“I shall be what I shall be.” Our Sages said: children, life, and sustenance do not depend on merit, but on mazzal. Although we explained this in its plain sense in Heqor Din—a true path, simple and deep, desirable for understanding, firm and correct—let it be sought in its place. It satisfies the soul longing to know how upright are the LORD's ways and how well ordered are the paths of providence, with nothing lacking. Here, to enlarge understanding, it is fitting to explain what the sages of the Torah's mysteries, masters of aggadah, said about it. [TN250001]

Merit is a designation for the attribute of Hesed given to Abraham. Even judgment, which is the Fear of Isaac, opens first with merit, as is known in the laws of judges. Therefore, “Abraham fathered Isaac”: his facial features resembled his father's. These three good gifts, which the Righteous One of the world graciously gives with knowledge, understanding, and discernment, encompass the kinds of happiness in both worlds, with none missing. They do not depend upon merit—the great hand we mentioned—but upon mazzal.

The intention is not the heavenly

Yoel Moshe - 1 - continued

He, said to him, “Leave your astrology,” etc. “There is no mazzal for Israel” concerns the heavenly mazzal mentioned.

Yad Yehudah - 1

“Scripture hints to us”: by saying “the LORD,” and also “as He had said,” “as He had spoken,” as will be explained at the end of section 2. [TN250006]

“From a high place”: from the Supreme Crown.

“Ehyeh asher Ehyeh”: a name hinting at Keter, as explained in the Zohar, Aharei, page 177; see there.

“Our Sages said”: in the chapter “Ellu megallehin”; it is Rava's statement.

“In Heqor Din”: II.28, 29, 30; see there.

“Here”: according to the matter before us, it is fitting to explain Rava's statement by what the sages of the Torah's mysteries said in Tiqqunim, “Ti. D. 21” [?]: “Upon Keter depend life and sustenance, for it is the mazzal of all, and it does not depend on mazzal. They have already established: children, life, and sustenance do not

Yad Yehudah - 1 - continued

depend on merit but on mazzal, for Hesed is merit." This will be explained below. See section 3, where the master explains that all the sefirot impart and let influx flow to one another. Keter, above, is head and source of them all; therefore it is the mazzal of all, from the expression for flowing. [TN250007]

"For merit": is a designation and description of Hesed. This is "it does not depend on merit," etc.—"Hesed is

Rema of Fano - continued

mazzal, Heaven forbid. It, its host, and its officers, although their dominion on earth is manifest in their multitude and greatness to eyes of flesh, are only minor attendants carrying out the work of that merit and the other divine attributes "revealed to it" [?], assisted by those who stretch them out, their movers, ministers of the Most High who do His will. This is how they explained it in Bereshit Rabbah, at the end of section 12. From their side there is no mazzal for Israel at all, as it is written, "Do not be dismayed at the signs of heaven." Abraham and Sarah were faithful witnesses to this. [TN250002]

Yad Yehudah - 1 - continued

merit," as stated in Tiqqunim.

"Even judgment," etc.: where we also find merit as a designation for Gevurah and the attribute of judgment, this is likewise because judgment opens with merit first. Thus the Zohar, Shemot, page 40: "All the judgments of this world, all decrees and petitions, stand in one palace, where seventy-two members of the Sanhedrin examine the world's judgments. That palace is called the Palace of Merit,

Yad Yehudah - 1 - continued

because when they judge a case they first argue in the person's favor. It is not so at the degree of the Other Side, where there is a place called Guilt," etc. [TN250008]

"In the laws of judges": the Mishnah, Sanhedrin chapter 4: in capital cases, they open for acquittal.

"Therefore": the Sages said in Tanhuma, on "Abraham fathered Isaac," that Isaac's facial features resembled Abraham's. On this approach, the intention is like his attribute, the Fear of Isaac: through the merit with which judgment first opens, it resembles the attribute of Hesed belonging to Abraham.

"These three gifts": children, life, and sustenance.

"With knowledge, understanding, and discernment": in the first three attributes, Keter, Binah, Hokhmah, as will be explained in the next section.

"Encompassing": all kinds of human happiness and success in both worlds. Through children, a person inherits both, as the Sages say. Life and sustenance are the needs of this world through which one can also reach life in the world to come.

Yad Yehudah - 1 - continued

"Not upon merit": not upon Hesed, called the great hand, as explained in the Zohar, Ki Tetse, page 548; rather, upon mazzal, the Supreme Crown.

"It": the heavenly mazzal and its host, with their multitude and greatness, are only minor attendants performing the work of that merit, Hesed, and of the other six sefirot joined to Hesed. These are the days of building that govern the world. What they decree concerning it is carried out through the spheres and constellations, assisted by the angels who stretch and move them. Since the gifts mentioned do not depend even on merit and the other sefirot, all the more do they not depend on the heavenly constellations.

"In Bereshit Rabbah": there, Rabbi Simeon ben Laqish said: "A king of flesh and blood makes a ship. First he brings beams," etc., "and afterward sets navigators over them. But the Holy One, blessed be He, created both them and their leaders. This is 'Thus says God the LORD, who creates the heavens and stretches them out': it is written as 'their navigators.'" [TN250009]

"There is no mazzal for Israel," etc.: this resolves what would apparently be difficult for Rava, who said that it depends on mazzal, from the Sages' saying in Shabbat that there is no mazzal for Israel.

Yad Yehudah - 1 - continued

Tosafot already raised this at the end of “Ha-holets” and said that sometimes great merit helps and cancels mazzal. But with the Torah's mystical sages' explanation of dependence on mazzal, there is no difficulty at all, for certainly Israel has no mazzal from the side of heavenly mazzal.

Yad Yehudah - 1 - continued

“Faithful witnesses to this”: on the side of heavenly mazzal they would not have had children, until the Holy One, blessed be He, said, “Leave your astrology,” as is known.

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Em Kol Hai - Part III (ג) - Chapter 2 (ב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Rather, this mazzal,” etc.: it is called Pleasantness, which is in Binah, up to “May the pleasantness,” etc. See Heqor Din I.1. [TN250012]

“‘May His name flourish’—purified white,” etc.: Lebanon is a compound word, lavan, white, and the letters vav and final nun. [TN250013]

“What was exceptional about Sarah,” etc.: in comparison with other people, for their children too come from the upper mazzal mentioned.

Yad Yehudah - 1

“Rather,” etc.: this refers to what was said in the preceding section in explaining “the matter depends on mazzal”—that heavenly mazzal is not intended. Therefore he says here: rather, this mazzal is the name Ehyeh asher Ehyeh mentioned above, namely the Supreme Crown, called Asher, whose letters are

Rema of Fano

Rather, this mazzal is the holy Name we mentioned, called Asher, for they pronounce it fortunate. Its letters are rosh, head, for it is the head and source of all the mazzalot and bestowers of influx; beside it, all are like clay in the potter's hand. From there our father Jacob merited a complete household, of which it is written, “Who redeemed Abraham,” for this is what stood by him in Ur of the Chaldeans. Even at the binding, Abraham associated it with himself, as it is written, “And Isaac his son, and he split”—this is Jacob—“the wood for the burnt offering”—these are the tribes. In their righteousness they built the house of Israel. [TN250010]

“A palanquin He made for Himself”: from them did He to whom peace belongs make it. Scripture truly testified concerning it that its ordering and the beauty of its arrangement, included in the word “made,” were also prepared for the King, “from the wood of Lebanon”: the men of His counsel, mighty of heart, in the sense of “May His name flourish,” purified white and made ready to hear the voice of His word. Since it has been

Yad Yehudah - 1 - continued

rosh, for it is the head and source of all the other sefirot, which let flow and impart influx, each to her sister caused by her. Beside the Supreme Crown, all are like clay in the potter's hand; He inclines them to whatever He desires. Therefore Rabbi Simeon ben Yohai said of it in Tiqqunim that it is the mazzal of all, and this too is what the Sages intended by saying, “The matter depends on mazzal.”

“From there”: from the Supreme Crown, Jacob too merited children and the establishment of the twelve tribes of Yah, as it is written, “Thus says the LORD to the house of Jacob, who redeemed Abraham.” In Midrash Rabbah, Toledot, they said concerning this: Abraham was saved from the fiery furnace only through Jacob's merit, because a complete household was destined to come forth from him, as also explained in Y.F.T.

Yad Yehudah - 1 - continued

[TN250014]

“Va-yivqa, ‘and he split’”: hints at Jacob, for these are his letters.

Rema of Fano - continued

explained that children are given to every person through the power of this awesome mazzal, we must certainly know what was exceptional about Sarah. [TN250011]

Yad Yehudah - 1 - continued

“Wood for the burnt offering”: hints at the tribes. They are the acacia wood that built the house of Israel, in the manner of “King Solomon made himself a palanquin from the wood of Lebanon.” The intention is that the blessed LORD, the King to whom peace belongs, made himself a palanquin and the building of the house of Israel from the wood of Lebanon—from the twelve tribes.

“He testified concerning it,” etc.: “made” indicates the perfection of the ordering and the beauty of the arrangement. By saying “made for Himself,” Scripture testified that the LORD did all these things for His sake.

Yad Yehudah - 1 - continued

“The men of His counsel”: the twelve tribes. He explains atsei, wood, through etsah, counsel, and Lebanon through heart and strength, for nun expresses strength, as in “May His name flourish,” which the commentators explained as strength and dominion.

“Purified white”: he further explains Lebanon through whiteness.

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Historical index: Em Kol Hai - III - Chapter 2

Em Kol Hai - Part III (ג) - Chapter 3 (ג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“This means that the causes,” etc.: the seven lower attributes, called the six days of building. They are in rank one above another. [TN250018]

“Permission from above it”: an expression of the Zohar. When it takes permission, it takes it from what is above it in rank; counsel, however, it takes from its fellow, the one below it.

“A proximate cause,” etc.: see above, part II, sections 10, 18, 45.

Rema of Fano

The truth is that the entire world depends upon mazzal for children, life, and sustenance, as stated. Its influx of these reaches the body of recipients through many intermediaries, according to the rank of the one receiving it. Thus Ecclesiastes said, “One high above another keeps watch, and higher ones are above them.” This means that the causes extending to act among those below are one above another and need one another. The word “keeps watch” does not determine the direction: each watches and waits for the other, in the sense of “permission from above it, and counsel from its fellow.” It does not say al gavoah, “above a high one,” but me-al,

Yoel Moshe - 1 - continued

“Until it reaches,” etc.: this explains the end of the verse, “And higher ones are above them,” hinting at the first three, Keter, Hokhmah, Binah. Their counterpart in nature is every corporeal thing: at first there is nothing of it, which is called privation, from the language of being absent. Afterward they make unformed matter, and then form. So too with these three: an aspect of actual privation, then some matter in the second, and in the third form as well, as it were, for “from my flesh I behold God.”

Yoel Moshe - 1 - continued

"Three properties; the first": the explanation of the third property[?]—that it has no rank or elevation above another. [TN250019]

"We said that they have no," etc.: having no principle does not mean, as the heretics understand, that they were created of themselves, Heaven forbid. Rather, they have no natural principle; but all concede what is written, "from one Shepherd," and "through His will." [TN250020]

"Three chiefs," etc.: in Keter there are three heads. [TN250023]

"Which Ecclesiastes said," etc.: what was quoted above, "One high above another," etc. Otherwise, according to how we explained the verse above, there is the difficulty "the native on the ground." If we reverse it, with "one high above another" hinting at the first three, how does it then say "and higher ones," meaning the later ones, "above them"? The stranger would be in the highest heavens and the native on the ground, when it is the reverse. It must be as we explained.

"Primordial" is Keter; "Clear," Hokhmah; "Clearest," Binah. See Pardes, Gate of the Luminosities.

"In reversed order," etc.: "from above," hinting at two kinds of height attributable to them in relation to another: what is called a proximate or remote cause, as explained in its place among our writings and mentioned earlier here. [TN250015]

Rema of Fano - continued

This continues until it reaches three causes equally above the other causes, none of the three being exalted above another. Their counterparts below are the principles of nature: privation, matter, and form. They have three essential properties: first, none is the cause of another; second, they have no other principle; third, from them everything that comes into being is generated, as explained in natural philosophy. By saying that they have no other principle, we mean to exclude another natural principle grasped and known in its essence and definitions apart from them. All agree that they were given by one Shepherd, and through His will there is life for all. "Above them are three chiefs," those we mentioned, above whom is only the absolute Will. So it is with the matter we are explaining. A person of knowledge should strengthen his understanding of this verse of Ecclesiastes, for if you do not say so, how astonishing: the native is on the ground, and the stranger in the highest heavens! [TN250016]

Here Scripture testified that Sarah was attended to through the upper mazzal, which in its own self and glory encompasses these three principles in complete equality. Call them by their names in direct order: Primordial, Clear, and Clearest. Some teach them in

Yoel Moshe - 1 - continued

beginning with Clearest, which is Binah, and afterward Clear, which is Hokhmah, like understanding and discernment, where Hokhmah comes last.

"In the word asher": alef—Keter; shin—Binah; resh—Hokhmah, in the manner of "the beginning of wisdom."

Yad Yehudah - 1

"The truth," etc.: the master explains Sarah's exceptional distinction, raised at the end of the preceding section. It is true that everyone merits children from the upper mazzal, but through intermediaries—the other sefirot to which the influx comes from above and from which it is drawn to the recipients below. Sarah had something more: she merited children from the Supreme Crown itself without an intermediary, as he concludes.

"According to the rank of the one receiving": as is the recipient of the influx below, so is the intermediary. Some merit receiving this mazzal's influx through one sefirah particular to their rank, while others merit a different sefirah.

"Thus Ecclesiastes said," chapter 5: "If you see oppression of the poor," etc., "for one high above another keeps watch, and higher ones are above

Yad Yehudah - 1 - continued

them." "One high above another" means that the holy sefirot, the seven days of building, which are the causes extending to govern those below, are one above another by way of cause and effect. In this manner, governance comes below properly.

"They need one another": the effect needs the cause

Rema of Fano - continued

reversed order: Primordial, Clearest, Clear, following the order knowledge, understanding, discernment. This is the order of the three letters in asher, for one accustomed to their allusions. These luminosities stand at the height of the world, far, far above nature, beyond searching out. He attended to Sarah as He had said, without any intermediary, for He spoke and it came to be. [TN250017]

Yad Yehudah - 1 - continued

in order to receive from it, and the cause needs the effect in order to bring the action through it to the recipient.

"The word 'keeps watch'": means waits, like "his father kept the matter." It refers to the first mention of high: one high above his high fellow watches and waits for that fellow. It also

Yad Yehudah - 1 - continued

connects with the second high: there is one high above his high fellow who watches for the one higher than himself. Thus the attachment of keeps watch is not decided, but both readings are true: each watches and waits for the other, and they need one another.

"In the sense": of what is said in the Zohar, Bereshit, page 103: "'See now that I, I am He, and there is no God with Me'—this is the Cause of causes," etc. "For 'not above' [?] does one of these causes perform any act until it takes permission from the one above it, as we explained concerning 'Let us make man.' 'Let us make' is said of two: one says it to the one above it, and the one above it does nothing until it takes counsel from its fellow. But the one called the Cause above all causes has none above it and none below equal to it," etc. [TN250021]

All the sefirot are causes, but each is above the second, so that the second is an effect in relation to the cause above it. Therefore, when it wishes to do something, it must take permission from the sefirah above it to bestow the influx needed for that action. When the higher sefirah wishes to do something, it must take counsel from its fellow—the sefirah below it, which will receive the influx. So it was with "Let us make man," a plural expression: the sefirah imparting and the one receiving the influx both said to one another, "Let us make man."

"But me-al": the reason is that me-al is higher than al, as explained in Heqor Din I.14 from the Zohar on "For Your lovingkindness is great above the heavens"; see there. Here he hints at two kinds of

Yad Yehudah - 1 - continued

height: one is al, above a high one; the other me-al. For example, Yesod is above Malkhut, Hod above Yesod, and from above Malkhut.

"Attributable to them": to the causes mentioned in relation to another. When Hod is related to Yesod and Malkhut, Hod and Yesod are called the remote and proximate causes of Malkhut: Yesod the proximate cause, Hod the remote cause.

"Earlier": in part II, section 10.

"Until it reaches": this is the case throughout the seven days of building, from below upward, until reaching the first three sefirot, Keter, Hokhmah, Binah. These are equal in their excellence above the seven lower ones. Of them it says, "And higher ones are above them": the first three sefirot are higher than "one high above another," the seven sefirot governing those below. The whole verse means: "If you see oppression of the poor and the violent taking away of judgment and righteousness in a province, do not wonder at the matter," for everything is under complete providence and upright governance, as it comes from above through the holy sefirot, which are "one high above another," etc.

"Their counterparts below," etc.: Aristotle's book of natural philosophy explains that the natural principles are three: privation preceding coming-to-be, matter, and form. For example, a cucumber seed sown in the ground rots and becomes mere earth, then grows again from the ground like a plant, going on growing until the cucumber fruit comes

Yad Yehudah - 1 - continued

from it. The fruit's matter is the seed's matter itself; the form is the cucumber form with which the seed clothes itself after putting off its form. Privation is when it rots and puts off its first form. This privation is required for the cucumber's generation and is its beginning, since it cannot sprout unless the seed first rots, as the Sages said concerning semen. See what the master wrote about this in Yonat Elem, chapter 3.

The book of natural philosophy also explains that these three principles have three intrinsic properties. First, none is the cause of another; they are equal in rank. Second, etc. By saying that they have no other principle, we do not mean, Heaven forbid, to assert their eternity, but that they have no principle known to us in its essence—that is, a natural principle. They certainly have a principle whose essence is not grasped by us: the blessed LORD, who brought them newly into being at the world's creation.

“All agree,” etc.: this refers back to the sefirot, all given and “rescued” [?] from the Emanator, Ein Sof, blessed be He. Above the sefirot are “three knees” [?], these Keter, Hokhmah, Binah, which are principles of the other sefirot. They themselves are equal, and above them is only the absolute Will, Ein Sof, blessed be He, who through the greatness of His concealment is in Himself beyond our grasp. See the beginning of Ma'amar ha-Middot. [TN250022]

“A person of knowledge should strengthen his understanding”: and confirm the interpretation we gave of this verse in Ecclesiastes—that “one high above another” refers to the seven sefirot, and “higher ones above them” to the first three. Otherwise, suppose you reverse it: “one high above another” refers to the first three, saying that they are not equal, and “higher ones above them” to the remaining sefirot, as though they were equal in rank. The verse would mean that the first three, one high above another, together with the other sefirot, which are higher ones, watch and oversee “them”—the oppression of the poor, etc. It would then be

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Yad Yehudah - 1 - continued

difficult: why did it first mention how the first three oversee the province and only afterward the other sefirot? It should have said the reverse, since the remaining sefirot are nearer to what is below than the first three. Is the native on the ground, etc.? The clear interpretation must be as we said.

“Here,” etc.: this concludes what was said at the beginning of the section, that the whole world depends on the upper mazzal through intermediaries. Sarah's case was different: the attending to her came through this upper mazzal itself, and the influx did not need to pass through the intermediate sefirot.

“These three principles”: the first three sefirot.

“Primordial, Clear, and Clearest”: as in Tiqqunim, Primordial designates Keter, Clear Hokhmah, and Clearest Binah.

“Some teach,” etc.: this is Rav Hai Gaon, who places Binah before Hokhmah, as stated in Pardes, Gate of the Luminosities.

“Following knowledge, understanding, discernment”: knowledge—Keter; afterward Binah; afterward discernment, meaning Hokhmah.

“In the word asher”: alef hints at Keter, shin at Binah, resh at Hokhmah, as stated there in the Gate of the Letters.

“Above nature”: the seven days of building are all causes, as a proximate cause to nature, whereas these luminosities are exceedingly high and a more remote cause, beyond searching out. Through them, without an intermediary, the LORD attended to Sarah. This is “the LORD attended”—in His own self and glory, without an intermediary, like what is expounded later concerning “the LORD struck every firstborn.”

Historical index: Em Kol Hai - III - Chapter 3

Em Kol Hai - Part III (ג) - Chapter 4 (ד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“For even,” etc.: if so, what was exceptional about Sarah? It was this renewal of creation, when a womb itself was given to Sarah.

“The great Fashioner,” etc.: as the Gemara says on “There is no Rock like our God”: there is no Fashioner like our God, who fashions a form within a form and places a spirit within it, etc.

“There is nothing new,” etc.: it is therefore difficult that a womb itself was newly made for Sarah. He answers, “As He had said at the beginning,” for He had already brought forth this matter anew in thought when saying, “Let us make man,” in the manner of “I said in my heart.” Here too, “as He had said” in thought: it was then decreed concerning her that she be created lacking the terpahat, which is the womb itself. At the end of ninety-nine, He would create it for her, bringing into actuality what until then had been in potentiality alone. Likewise, “as He had spoken,” said concerning Sarah, hints at explicit speech when it issued from His blessed mouth.

Rema of Fano

It was not only the power to have children that was given to her from the high place we mentioned, for even for someone not naturally barren, from there the LORD commands the blessing. Rather, even the renewal of creation in Sarah's body, to bring a womb itself into being for her, required this supremely blessed power, Asher Ehyeh, to fashion and renew it. For He is the great Fashioner of all the work of creation, who continually renews His goodness every day. [TN250024]

It has already been agreed by all that there is nothing new under the sun, nor anything added beyond what was first decreed. Thus the Sages said that the Holy One, blessed be He, stipulated with the sea that it should split for Moses and with the sun that it should stand still for Joshua, and similarly in other cases. Here too, “as He had said” means from the beginning of thought, when “Let us make man in Our image, according to Our likeness” issued from His blessed mouth. This was a hidden utterance of thought, according to all the interpretations given of it. From then it was decreed that Sarah's form would lack the terpahat, the womb, and that at the end of ninety years the LORD would create a creation for her—not by power or might, but by His spirit.

Likewise, “as He had spoken” means

Yoel Moshe - 1 - continued

[TN250026]

“Until the end of days”: a hint to their years, qof for Abraham, tsadi for Sarah; this is qets. [TN250027]

Yad Yehudah - 1

“Not only the power to have children,” etc.: this continues the preceding section. Sarah had a second distinction: she received from the Supreme Crown not only the power to have children, but also the newly made organ of the womb which she had previously lacked, as the Sages said, “There was a womb.” [TN250028]

“All the work of creation”: hinted at in bereshit, as stated in the Zohar in several places. There, page 1: “Bereshit—the first of all, Ehyeh,” etc.; “Asher—the head that issues from the beginning.”

“Here too”: the LORD attended to Sarah and created the womb organ itself for her, as He had said and stipulated from the beginning, at the creation of humankind; otherwise there is nothing new under the sun.

“From the beginning of thought”: the language of

Yad Yehudah - 1 - continued

saying applies to thought, as it is written, “The LORD said in His heart.” The utterance “Let us make man” is thus like an utterance of thought. From then He, blessed be He, decreed in His thought that He would create Sarah's

Rema of Fano - continued

from the beginning, when the utterance “Be fruitful and multiply” issued from His blessed mouth: an explicit speech to the man and his wife. From then it was decreed that Abraham and Sarah's union would delay bearing fruit until the end of days: a hundred years for Abraham and ninety for Sarah. [TN250025]

Yad Yehudah - 1 - continued

womb organ at the appropriate time. Therefore, the first clause does not say “as He had spoken,” as the final clause does.

“According to all the interpretations”: whether

Yad Yehudah - 1 - continued

according to the one who says He took counsel with the ministering angels, or the one who says with the works of heaven and earth, or with the souls of the righteous, the speech was not explicit to them; it was an utterance of thought, as though He spoke to them.

“Not by power”: newly introduced power, but by His spirit He had already completed and fashioned all the works of creation when the world was created.

Yad Yehudah - 1 - continued

“Likewise”: in the final clause, “as He had spoken” means as He had spoken from the beginning in “Be fruitful and multiply.” Therefore it says “as He had spoken,” for “Be fruitful and multiply” was explicit speech to humankind, not an utterance of thought.

“Until the end of days”: qof for Abraham and tsadi for Sarah, making qets, as stated in Tiqqunim concerning Isaac: qets, hay, worlds. [TN250029]

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Historical index: Em Kol Hai - III - Chapter 4

Em Kol Hai - Part III (ג) - Chapter 5 (ה)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“To drive out a kid of the goats,” etc.: now he explains the verse in Va-yeshev, “I shall send a kid of the goats from the flock.” He means: I shall drive away the goat sent to Azazel from the flock—Israel, the flock of His pasture. [TN250033]

“Sheep and goats,” etc.: the number two remains, hinting at the two lambs, Perez and Zerah, who will remain in holiness, whereas the whole shell will pass away entirely.

Rema of Fano

Know and see: throughout those years when Abraham and Sarah joined together and had no children, their union was not an idle act, Heaven forbid. The union of the righteous certainly has a counterpart above. Therefore Scripture speaks at length of Judah and Tamar's union and makes known that her reward was to drive out a kid of the goats, through the mystery of the goat from the flock of the Omnipresent's pasture. The word flock includes sheep and goats. When we subtract the numerical value of gedi izzim, a kid of the goats, which is 144,

Yoel Moshe - 1 - continued

“Both for the Most High,” etc.: unlike the goat sent to Azazel.

“As explained in the Zohar,” etc.: see the Zohar, Aharei Mot.

“He did not specify,” etc.: he said simply, “I shall send”—Azazel, into the wilderness, etc. Though he goes to death, he is nevertheless fierce and unsubdued.

“For at first he was,” etc.:

Yoel Moshe - 1 - continued

Satan was first a holy angel and eventually a rebel. As in Pirqei de-Rabbi Eliezer, Samael rode upon the serpent as a rider upon a horse, etc.; see Yalqut.

“In the sense of ‘very good’”: they expounded in the Midrash, “Good—the angel of death.”

“A sorcerer to stoning”: they are called keshafim because they contradict the retinue above. Likewise, “in the sense of the fallen ones”: Shamhazai and Uzziel, whom He cast from heaven, like stoning, because they contradicted the work of creation. The goat's being pushed is also like stoning: they pushed it from a height of four statures, as explained in the Gemara. [TN250034]

“The sender's friend”: Judah; “the mystery of the evil one”—Judah in holiness and Hirah in impurity, for “God made the one opposite the other,” etc.

“That he himself should take,” etc.: a hint to the Shekhinah and the counterpart above through awakening from below.

“Over there,” etc.: in the wilderness, the place of impurity. There was no appointment for the Shekhinah there, but at the opening of eyes, in a holy place.

Rema of Fano - continued

from ha-tson, the flock, which is 146, two examined lambs remain: Perez and Zerah. Alternatively, two goats remain: the inner goat and the outer goat, both for the Most High, for they are most holy offerings. [TN250030]

The meaning of the pledge is explained in the Zohar. Scripture did not specify where it would be sent; its silence is as explicit as an explanation: to Azazel, into the wilderness. Its mystery is az azal: he is fierce and unsubdued even though he goes and perishes, in the sense of “going to die.” At first he was a medicine of life for the world, in the sense of “very good,” but rebelled against his Maker to contradict the work of creation and still persists in his rebellion. Therefore the Torah said to sentence every sorcerer to stoning, in the sense of the fallen ones. This is the meaning of pushing the goat from the cliff by an appointed man—Hirah, the sender's friend, the mystery of the evil one who is a lover and friend. [TN250031]

The purpose of this sending was that he himself should take the pledge from the woman's hand, in the manner of awakening from below. The appointed man did not find her over there, for the people of the wilderness place said there had been no appointment here, but at the opening toward which all eyes look, as is fitting.

Judah said: you take the kid for yourself, for her, for her sake. It is the bone that falls to his share from the King's house, and it is for her benefit, to lighten the sin of her children upon her, lest we become

Yoel Moshe - 1 - continued

“The bone that falls to his share”: a bone that fell to Azazel's share. Through this Israel's sins would be atoned for, in the manner of “The goat shall bear upon it all their sins,” as explained in the Midrash.

“Mother with children”: Father and Mother, Zeir Anpin and Nuqva. This is “we shall become a spoil—children [?].” [TN250035]

Yad Yehudah - 1

“A counterpart above,” etc.: as in the Zohar, Aharei, page 128: “There we learned: the holy Name is hidden and revealed, and the Torah, which is the upper holy Name, is hidden and revealed. Every verse of Torah and every passage of Torah is hidden and revealed. For it was taught that Rabbi Judah said: from that righteous woman's boldness, many good things came into the world. Who was she? Tamar, of whom it is written, ‘She sat at the opening of eyes.’ Rabbi Abba said: this passage proves that the Torah is hidden and revealed. We have examined the Torah and have not found a place called the opening of eyes; rather, all is hidden, a mystery of mysteries. It was taught: what did this righteous woman see that led her to this deed? She knew in her father-in-law's house the ways of the Holy One, blessed be He, and

Yad Yehudah - 1 - continued

how He conducts this world with human beings. Because she knew, the Holy One, blessed be He, established the matter through her," etc.

"'She sat at the opening of eyes': what is the opening of eyes? As it says, 'He was sitting at the opening of the tent'; it is written, 'The LORD will pass over the opening,' and 'Open for me the gates of righteousness,' etc. 'Eyes': all the eyes of the worlds look toward this opening. 'Which is on

Rema of Fano - continued

a contemptible thing—mother with children, Heaven forbid. In all their distress He is distressed. She too shall take the pledge for herself as a gift, in the sense of "the reward of a commandment is a commandment." Here the intention is completed, as the verse concludes: "Here, I sent this kid"—to remove it beyond Israel's border, as stated—"but you," in the place where you were commanded to take it, "did not find her" there, for she had returned from the exiles. This is her redemption and the redemption of the holy flock. [TN250032]

Yad Yehudah - 1 - continued

the road to Timnah': what is Timnah? As we explained concerning 'He beholds the likeness of the LORD.' So we have established: Tamar set the matter in place below, and it blossomed with blossoms and sprouted branches in the mystery of faith. 'Judah still rules with God, and is faithful with the holy ones,'" etc.; see there, where it is treated at length. [TN250036]

"The mystery of the goat": as further stated there:

Yad Yehudah - 1 - continued

"'He said, I shall send a kid of the goats from the flock.' A king had a son by a maidservant who went about in his palace. The king wished to cleave to the upper Matron and enter his palace. She said, 'Who will give me the king in his palace?' He said, 'From now onward I shall cast out and expel the maidservant's son from My palace.' So here too: 'I shall send a kid of the goats from the flock.' We have explained this in 'You shall not cook a kid'; all these come from the side of the firstborn of cattle. Therefore it says 'I shall send,' not 'I shall give,' but 'I shall send': I shall expel and cast him out so that he will not be found in the world or in My palace," etc.

A kid of the goats designates the Other Side, as we say concerning "You shall not cook a kid," and as in the Zohar, Mishpatim, page 221. The master says this also hints at the goat sent away, which corresponds to the Other Side called goat, as in the Zohar, Aharei, page 114; see there.

"These are Perez and Zerah": born from her; the hint concerns them.

"Alternatively": these two correspond to the inner and outer goats in the service of the Day of Atonement. In contrast to them, "I shall send" refers to the goat sent away.

Yad Yehudah - 1 - continued

"As explained in the Zohar": there, "'She said, If you give a pledge': these are the Matron's signs, for being blessed by the King in her union," etc. "'She said, Your seal, your cord, and your staff': these are the upper bonds, the bride's adornments, for being blessed from those three; all is found in three, and all is blessed from here—Netsah, Hod, Yesod," etc.

"Its mystery": by notarikon, az azal: Satan is fierce, even though he goes.

"In the sense": of what is written concerning Esau, "Going to die." The whole character of his going is toward death.

"At first he was," etc.: as in Pirqei de-Rabbi Eliezer, quoted in Yalqut, Bereshit, that Samael was a great prince in heaven with twelve wings, etc.

"A medicine of life": his name attests it, Samael; afterward he became a poison of death.

"In the sense": of "And behold, very good." Our Sages said this is death; its angel was initially good.

"To contradict the work of creation": and cause the first Adam to sin, as in Pirqei de-Rabbi Eliezer there.

"To stoning": its prescribed action is pushing and falling, to throw the condemned person to the

Yad Yehudah - 1 - continued

ground. This is measure for measure for his having fallen from the side of holiness.

“In the sense of the fallen ones”: these were Azza and Azael, who fell from their holiness. [TN250037]

“By an appointed man”: one designated for this. In the Zohar, Aharei, page 150, they explained it as a man from the Other Side. Here too Hirah was from the Other Side; therefore Scripture called him Judah's friend, through the language of ra, evil, and rea, friend, like the dog so named, as explained above in part II, section 21.

“He himself”: and let him be subdued to holiness.

“Over there”: the side of impurity.

“There had been no”: qedeshah and appointment for the Shekhinah here, but at the opening of eyes, as explained in the Zohar quoted. [TN250038]

“Judah said, ‘Let her take it, lest we become a contemptible thing. Here, I sent this kid, but you did

Return to chapter in contents

Historical index: Em Kol Hai - III - Chapter 5

Yad Yehudah - 1 - continued

not find her.’” The master interprets tiqqah both in direct address to Hirah and in the third person concerning Tamar: you, Hirah, take the kid for yourself, for this is your portion. Take it for her, for her sake and benefit, because thereby Jacob's sin will be atoned for, and “the goat shall bear upon it,” etc. She, Tamar, shall take the pledge.

“Lest we become”: the plural includes mother and children, for the Shekhinah, as it were, suffers in Israel's sin.

“In the sense of ‘the reward of a commandment is a commandment’”: this is her reward.

“Here”: in saying to Hirah, you take the kid.

“But you did not find her”: the Shekhinah, for she had already returned to the holy ground, where her tent had been at first. So may it be, speedily in our days, amen.

Em Kol Hai - Part III (ג) - Chapter 6 (ו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Here too,” etc.: just as the union of Judah and Tamar, etc., is a pattern above, so the union of Abraham and Sarah contains something resembling the pattern above.

“Was not fit,” etc.: for a union to take place there.

“In the sense of ‘She is my sister,’” etc.: in the mystery of the two faces, when she was a point between his breasts, and then there

Rema of Fano

Here too, the union of Abraham and Sarah contains something resembling the pattern above. The land of Egypt was not fit for this at that time, in the sense of “She is my sister,” which we mentioned in the first part. Since it was full of idols and sorcery, in their own place we must be concerned lest they prevail over their opposite, for we had not yet been purified of the pollution of Terah and his father Nahor. Therefore Abraham did not approach her while he was wandering from kingdom to

Yoel Moshe - 1 - continued

was no union, as explained above in chapter 5 of the first part of this discourse.

“In their own place,” etc.: in a place of impurity, we must be concerned lest the shells, God forbid, prevail over their opposite, over holiness.

“For we had not been purified,” etc.: therefore Abraham did not approach Sarah, etc.

Yoel Moshe - 1 - continued

"In the sense of 'Drive out the maidservant'": she did not drive her out herself, because Abraham, who is the attribute of lovingkindness, has the power within himself to drive out the shells, more than the other attributes, as he proceeds to explain.

"The name Michael," etc.: this is mi ka-El, "Who is like El?" The attribute of lovingkindness is called El, in the sense of "the lovingkindness of God all day," because there is none like it, and the name El belongs particularly to this attribute.

"For the higher attributes," etc.: the three higher attributes, Keter, Hokhmah, and Binah, have no shell facing them at all. The lower ones beneath lovingkindness have a shell facing them, but they have no power or authority to annul them by themselves. Only Abraham's lovingkindness has the power to annul the shell.

"His learning accompanies him": in the manner of the Gemara, "One traveling on the road who has no escort should occupy himself with Torah," as it says, "For they are a graceful accompaniment," etc.

"Through the intention of their unifications," etc.: before they were fit to beget children, they did

Rema of Fano - continued

another people. For the union of Abraham and Sarah—and all the more when it bears fruit and multiplies the likeness—certainly involves the annulment and cessation of the shell, in the sense of "Drive out this maidservant."

This is the difference between the attribute of lovingkindness and the other attributes below it. Although it too has a shell facing it from outside, lovingkindness nevertheless prevails over it to a greater degree. This is the meaning of the name Michael: the angel of lovingkindness proclaims that there is none like it among all the attributes. It is known that the name El belongs particularly to it. For the higher attributes have no shell facing them, and the lower ones have no authority to annul them; only "lovingkindness to Abraham" does, through the merit of the acts of lovingkindness he performed for the whole world, since nourishment for all is within it. [TN230001]

"He planted an eshel": we read this as an acronym for eating, drinking, and learning, to teach all the guests to bless the God who nourishes all. For one traveling on the road, his learning accompanies him: this is escorting. He even taught and urged the ministering angels, saying, "Sustain your heart"—the side of good, one heart alone. But "afterward," which is their aspect of the rear, the side of evil, "you shall pass on" by leaping over it, so as not to sustain it, in the sense of "Do not say, 'I shall repay evil.'" They answered him, "So shall you do, as you have spoken." The final letters

Yoel Moshe - 1 - continued

not go forth in vain; they were preparing souls for converts.

"From their rejection," etc.: through the sin of the first Adam, some sparks of holiness fell into impurity. These are the converts who later convert. Abraham repaired them and prepared souls for them through his union. Accordingly, this is the intention of the verse, "These are the generations of the heavens," etc., "when they were created," be-hibbare'am, which our Sages expounded as be-Avraham, "through Abraham," for Abraham repaired the sin, as mentioned. [TN230004]

Yad Yehudah - 1

"Here too," etc.: this continues what he began to say in the preceding section: the union of Abraham and Sarah before they had children was not in vain, God forbid. Rather, it contains something resembling the pattern above. Just as souls are born through the upper union, blessed be He, so Abraham and Sarah's union begot the souls of converts, as will be explained shortly.

"For this": for a union to take place there.

"In the sense": Abraham said of Sarah, "She is my sister," and not "my wife."

"In the first part": chapter

Yad Yehudah - 1 - continued

5; see there, for they are the luminaries above, in the mystery of the two faces.

“Since” the land of Egypt was full of idols and sorcery, in their own place there is cause for concern: if the holy union enters their territory, the shells might, God forbid, prevail over their opposite and adversary.

“All the more when it bears fruit” above and multiplies the likeness through holy souls: this involves annulling the shell. Therefore, in its place Abraham feared the opposite and separated from his wife.

“In the sense”: Sarah asked

Rema of Fano - continued

of these words form נהרת, related to “bright” and “clear”: that is, “You have taught us well.” [TN230002]

Through the intention of their unifications, Abraham and Sarah were drawing to themselves all the souls that would in the future be created for converts fit to attach themselves to Isaac's seed, in the sense of “the souls they made in Haran.” The Sages said: Abraham converted the men, and Sarah converted the women. This does not refer only to the converts of that time, who were converts at the gate and nothing more, but to all those coming into the world who would convert in the future and become righteous converts. Through this they would have redemption from their rejection on account of the primordial sin. [TN230003]

Yad Yehudah - 1 - continued

Abraham, “Drive out the maidservant,” for the annulment of the shells affected her. [TN230005]

“To a greater degree”: through the Torah of lovingkindness. [TN230006]

“This is the meaning”: the angel of lovingkindness is called Michael from the acronym mi ka-El, “Who is like El?” The name El is a designation of the attribute of lovingkindness; who among all the attributes is like it in annulling the shells?

“For the higher”: the three attributes Keter, Hokhmah, and Binah.

“The lower”: the seven

Yad Yehudah - 1 - continued

days of building. [TN230007]

“Only lovingkindness to Abraham”: this is his attribute, and thus his power is great to annul the shells, through the merit of acts of lovingkindness, etc.

“He planted an eshel,” etc.: incidentally, the master explains the Sages' acronym eshel, “eating, drinking, escorting.” Escorting also means learning Torah. Through this it is properly expounded as “eating, drinking, learning.” He not only fed his guests and gave them drink, but also taught them to give thanks and bless in the name of the LORD. He not only escorted them, but also taught them Torah in which to occupy themselves, as our Sages said: “One traveling on the road who has no escort should occupy himself with Torah,” as it says, “For they are a graceful accompaniment,” etc.

“Your heart,” libbekhem: he did not say levavkhem. [TN230008]

Yad Yehudah - 1 - continued

“But ‘afterward you shall pass on’”: this is the aspect of the rear.

“In the sense of ‘Do not say,’” etc. (Proverbs 20): the intention is not to do good to evil, as explained in the Zohar.

“They were indeed,” etc.: he returns to the beginning of the section. The union of Abraham and Sarah before they had children resembled the pattern above: they were drawing to themselves the souls of converts. As stated in the Zohar, Shelah Lekha, page 318: “The head of the academy said: It is written, ‘Sarai was barren; she had no child.’ Once it says, ‘Sarai was barren,’ do I not know that she had no child? What is ‘she had no child’? Rather, she did not bear a child, but she did bear souls. Through the attachment of the desire of those two righteous people, they were begetting souls for converts throughout the time they were in Haran, as the righteous do in the Garden of Eden. As it says,

Yad Yehudah - 1 - continued

‘The souls they made in Haran’: they certainly made souls.”

“They were converts at the gate only”: they accepted upon themselves not to worship idols, but were not righteous converts. For the passage concerns all the righteous converts who would exist in the future: Abraham and Sarah were drawing their souls to

Return to chapter in contents

Historical index: Em Kol Hai - III - Chapter 6

Yad Yehudah - 1 - continued

themselves.

“On account of the primordial sin”: that of the first Adam. When they sinned, they were rejected, and the holy sparks fell into the shells, as is known. [TN230009]

Em Kol Hai - Part III (ג) - Chapter 7 (ז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Iron and bronze,” etc.: the connection of the successive parts of the verse is as follows. When your spring is locked as with iron against sexual misconduct and the enticement of the evil inclination, and shines like burnished bronze, you are assured that every day an influx will be drawn down and offspring begotten every day. This is “and as your days”: according to the number of your days shall your deva'ekha be, an expression of flowing, pouring forth an influx of contentment.

This is “For He has strengthened the bolts of your gates”: when you strengthen the bolts of your gates against the inclination's enticements, and your intention is only to benefit others by preparing souls, as Abraham did. Perhaps the word “your gates” hints at

Rema of Fano

Through this, the union of Abraham and Sarah completed the offspring of the first Adam, as it says, “For I have made you the father of a multitude of nations.” This resembles the act of levirate marriage.

Of this it says, “For He has strengthened the bolts of your gates; He has blessed your children within you,” in the sense of Moses' blessing, “Your locks are iron and bronze, and as your days, so shall your flow be.” He means that when a person's spring is locked and sealed, well guarded against an empty act and the enticements of the inclination, strong as iron and flashing sparks like the burnished bronze spoken of the ministering angels, he is assured that throughout his days he will draw down and pour forth an influx of contentment for himself and others. This resembles the Sages' statement that in the future a woman will give birth every day, with an addition of renewal to all the work of creation, wonder upon wonder, each day's matter on its day. [TN230010]

Yoel Moshe - 1 - continued

the converts at the gate. Then you will be answered first, and “He has blessed your children within you”: they will be blessed before birth, while still within you, in the sense of “Before I formed you,” etc.

For her intention was, “Before she travailed” for herself—as Sarah, before she was fit to give birth for herself at all, would travail for others through her union, preparing souls for them, as stated above in the preceding section. [TN230012]

Yad Yehudah - 1

“Through this”: Abraham and Sarah, through their union, repaired the souls of converts who had been rejected through the sin of the first Adam, as stated at the end of the preceding section.

“As it says, ‘For ... father,’” etc.: that is, like the first Adam.

Yad Yehudah - 1 - continued

“This resembles the act of levirate marriage”: which completes his brother's offspring.

“Of this”—that Abraham and Sarah begot the souls of others before begetting children for themselves—“it says, ‘For He has strengthened,’” etc., as he concludes.

“Against an empty act”: against sexual misconduct.

“He is assured,” etc.: this is “Your locks are iron and bronze.” When your spring is locked as with iron and

Rema of Fano - continued

From what we know—that one who asks mercy for his fellow while needing the same thing is answered first—“He has blessed your children within you” will mean not only the reward for strengthening oneself against the evil inclination, as stated. Rather, since “before she travailed” for herself, “she gave birth” for others, as explained here concerning Sarah our mother, her righteousness bore witness for her. Her reward was, “Before pain came upon her, she delivered a male”: in the upper roots, one fit for blessing in his mother's womb, in the sense of “Before I formed you in the womb, I knew you.” [TN230011]

Yad Yehudah - 1 - continued

bronze, then “as your days, so shall your flow be”: throughout your days a good influx will stream and flow to you and to others. This is also “For He has strengthened the bolts of your gates”: it nullifies the evil inclination, and through this “He has blessed your children within you,” from the influx to you and to others every day.

“From what we know,” etc.: “within you” means while your children are in your womb, according to the statement, “Everyone who asks mercy for his

Yad Yehudah - 1 - continued

fellow,” etc. Therefore, since the strength of your gates against the evil inclination caused benefit to others, strict justice requires that you should be answered first, while your children are within you and in your womb, so that they should be fit for blessing.

Yad Yehudah - 1 - continued

“Concerning Sarah our mother”: her union with her husband benefited others, namely the souls of converts, as mentioned.

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Historical index: Em Kol Hai - III - Chapter 7

Em Kol Hai - Part III (ג) - Chapter 8 (ח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Had it not been necessary to secure deliverance,” etc.: as they passed through water, her leg was exposed and Abraham saw her beauty, as explained in the Midrash.

“Both these verbs,” etc.: they are ve-hitbarekhu, said to Isaac, and ve-

Rema of Fano

Scripture makes clear, concerning Abraham and Sarah, their firmness in modesty, so as not to breach the boundary of desire, in the statement, “Now, indeed, I know that you are a woman beautiful in appearance.” Had it not been necessary to secure deliverance, even then he would not have considered her beauty. This caused

Yoel Moshe - 1 - continued

nivrekhu, said to Jacob. Without the vav they are in the past; the vav alone converts them into the future, as he proceeds to explain.

“Because they had already been prepared,” etc.: therefore they are in the past, since they had

Yoel Moshe - 1 - continued

already been prepared; in the future, from now onward, they will move from potentiality into actuality.

"All the layerings," etc.: in the sense of layering a tree.

"As long as one eats," etc.: as long as the branch draws nourishment from the tree and has not yet taken root in the ground, it turns its face away from it, just as a poor person turns his face away from the householder when receiving from him. Afterward, when it has nourishment of its own, it is not ashamed before him and looks at his face. This provides a sign in the branch of whether it has taken root or not.

"Is ashamed to look," etc.: it means ashamed.

"All converts were from us," etc.: as explained above in section 6, the sparks of holiness rejected through the first Adam's sin are the converts. It follows that they were Israel. Just as dust receives the layered branches, so we receive the converts.

"On her own," etc.: "was ransomed" pertains only to the captive woman, and "converted" pertains only to her gentile condition; the other cases are similar. "Who has been ransomed" is singular, and so are all the others. Rather, he is a

Rema of Fano - continued

their children to receive a blessing before their formation, in what was said to Isaac: "All the nations of the earth shall bless themselves through your seed." This means that his blessing would spread to others, like a spring that grows stronger and flows into many pools of living water, and like a river that does not cease and is blessed from its own rocky source. [TN230013]

Because Esau came forth from him, he was not told, "They shall be blessed through you," as a completed action attached to himself, as was said to Jacob, for he and all his seed are holy, and the LORD is truly among them. Both these verbs appear in the past converted into the future: I mean ve-hitbarekhu, said to Isaac, and ve-nivrekhu, said to Jacob. For these layerings had already been prepared through Abraham and Sarah. He had already been told, "I shall make your seed like the dust of the earth," which receives all the layered branches. It is known that a layering is only a branch of a tree lowered to the ground and buried in the dust until its stem takes root in the earth. As long as one eats what is not one's own, one is ashamed to look at him. [TN230014]

Here too, all converts were from us and were rejected; now they are simply returning to us. This is what we learned: "The female convert, the captive woman, and the maidservant, who have been ransomed, who have converted, and who have been freed." Yet we ought to teach, "who has been ransomed, who has converted, and who has been freed," for each one requires her own particular

Yoel Moshe - 1 - continued

precise tanna, exact in his wording. The impaired condition—maidservant, female convert, captive woman—he stated in the singular, attaching that condition to their bodies alone. But when she was remedied, that is, "who have been ransomed," etc., he used the plural, for body and soul were remedied.

"Although we hold," etc.: how can converts be fit, since they have already been rejected? One may answer that this applies to gentiles whose souls did not stand at Mount Sinai, unlike the souls of converts, which were there.

"For they drew near to me when I fled," etc.: that is, in my poverty; therefore show them lovingkindness. If they had come to me in prosperity, they would not have been fit to be brought near, for perhaps they had acted for the sake of the royal table.

Yad Yehudah - 1

"Scripture makes clear," etc.: this continues the preceding section. Through Abraham and Sarah's firmness in modesty, the influx spread to others, to all the nations of the earth.

"In the statement, 'Now, indeed, I know,'" etc.: our Sages said that he recognized it in her only then.

Yad Yehudah - 1 - continued

"A blessing before their formation": they were blessed before being formed.

"Into many pools": he expounded ve-hitbarekhu through berekhot mayim, pools of water.

"He was not told ve-nivrekhu": this is a completed verbal form, whereas ve-hitbarekhu is an uncompleted verbal form. Likewise, he was not told "through you," attached to himself, but only "through your seed." This indicates that the blessing in his seed would not be so complete, because Esau came forth from him. [TN230018]

"As was said to Jacob": "All the families of the earth shall be blessed through you and through your seed."

"Converted into the future": by conversive vav.

"For they had already been prepared" from of old, etc.: therefore the two verbs appear in the past.

"The layerings": he further expounded hitbarekhu through the layering of a

Rema of Fano - continued

remedy, and they do not pertain to one another. Rather, this precise tanna attached their impaired condition to their bodies alone, but proclaimed their remedy for body and soul together, as it says, "Whom You redeemed from Egypt, a nation and its God." A freed slave is included among converts. [TN230015]

Although we hold that one who was acceptable and then rejected does not become acceptable again, this applies to someone who was a gentile at the giving of the Torah. But the converts' mazzal was at Sinai. The same applies to the sinners of Israel who merit acceptance in repentance through the power of refinement by sufferings, of whom it is written, "With wrath poured out, I shall reign over you." [TN230016]

Just as the Land of Israel was set apart for Isaac's birth, so the city of Haran, where the Omnipresent's burning anger is found, alone was fit to bring forth the souls of converts, to fulfill what is said: "Whoever sojourns with you"—in your poverty—"is the one who shall fall to you," as the Sages say in tractate Yevamot; I shall mention it again. So too in an earthly kingdom: "Show lovingkindness to the sons of Barzillai, for thus they drew near to me when I fled from Absalom," as David commanded Solomon. [TN230017]

Yad Yehudah - 1 - continued

tree, as he concludes.

"As long as one eats," etc.: an expression of the Gemara. That is, as long as the branch still draws nourishment from the tree, it looks at it. [TN230019]

"Here too": concerning "I shall make your seed," etc.

"They were rejected": through the first Adam's sin, when the holy sparks fell into the shells, as above in section 6. Now they return to us, for they have not yet taken root within their impurity: their mazzal was at Sinai, as will be stated shortly.

"Yet"—there is a difficulty, for he should have said "who has been ransomed," etc., in the singular, as with "the female convert, the captive woman, and the maidservant," which he also stated in the singular. One cannot say that the plurals "who have been ransomed, who have converted," etc., refer to all three together—the female convert, the captive woman, and the maidservant—because each requires a remedy, and they do not pertain to one another. "Who has

Yad Yehudah - 1 - continued

converted" does not apply to the captive woman and the maidservant, and similarly in the other cases.

"He attached their impaired condition": when speaking of them while they were impaired, he

Yad Yehudah - 1 - continued

attached it to their bodies alone. Therefore he said "the female convert, the captive woman, and the maidservant" in the singular. Afterward, when speaking of their remedy—"who have been ransomed, who have converted," etc.—he speaks of their body and soul, using the plural.

Yad Yehudah - 1 - continued

“As it says, ‘Whom You redeemed,’” etc.: this refers to the soul of Israel, which was captive in Egypt's shell. Here too he uses the language of ransom for the captive woman's soul, which was taken captive above, as the body was below.

“A freed slave,” etc.: so that “who have been freed” in the plural, for body and soul, also applies to the maidservant. For emancipation is reckoned as conversion, since before emancipation the slave is not obligated in the commandments. [TN230020]

“Although,” etc.: this refers back to “converts were ‘makhon’ [?],” etc. [TN230021]

“Their mazzal was at Sinai,” as is known. They are

Yad Yehudah - 1 - continued

therefore reckoned as though they had never been rejected, just as the rule is for Israel. Thus the sinners who rejected themselves from holiness become acceptable again because they stood at Mount Sinai.

“Just as,” etc.: he returns to what was said in section 6 concerning “the souls they made in Haran,” saying that the place's name caused it.

“In tractate Yevamot”: which expounds this of converts, who are not accepted in the days of the Messiah. The master also expounded it “on high” [?], in terms of their souls, which Abraham and Sarah drew to themselves in their poverty. [TN230022]

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Em Kol Hai - Part III (ג) - Chapter 9 (ט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“When they were in utter poverty,” etc.: it is stated in the Midrash that when Ashmedai cast Solomon out of his kingship, Solomon came to the king of Ammon; “his name was Naamah the Ammonite” [?], and Solomon married her “as a king” [?]. [TN230025]

“He threw it into the sea”: Ashmedai threw it. “He concealed it from the world”: that is, he cast it into the sea.

“He became his steward,” etc.: an administrator within his household. Naamah, his daughter, desired him and took him. Her father became angry with her and drove them

Rema of Fano

Go and learn from Ruth the Moabite, who was accepted only at the time of Naomi's poverty and affliction. It was then that it is written, “Ruth clung to her”—precisely then, not in her prosperity, for Shaddai had dealt very bitterly with her. Likewise, of the thousand women whom Solomon converted, none was accepted to establish the kingdom of Israel except Naamah the Ammonite, whom he married when he was in utter poverty. He returned to his kingship only through her merit.

It is found written in an aggadah that the ring on which the Explicit Name was engraved—which Solomon, persuaded by Ashmedai, gave him, as related in the chapter “Mi she-ahazo”—was thrown by

Yoel Moshe - 1 - continued

from his house into the wilderness. He came to the seashore, and the fish that had swallowed the ring came into their hands. When she cut up the fish, they found it, and his spirit revived within him.

“Solomon did not let it be delayed,” etc.: that is, living with a foreign woman; he certainly converted her immediately when his spirit returned to him.

“The king's mother,” etc.: Ruth, who is called the king's mother, the mother of kingship, on the verse, “He set a throne for the king's mother.” Naamah, by contrast, is called the mother of the Messiah.

Yoel Moshe - 1 - continued

“The pleasantness of the LORD,” etc.: this is the upper mazzal, called Pleasantness, as stated above in section 2; it is in Binah.

Yad Yehudah - 1

“Go and learn,” etc.: this is connected with the preceding section.

“Not before then,” when she was in prosperity, but only after Shaddai had dealt very bitterly with her.

“Except Naamah the Ammonite”: Rehoboam's mother.

“He threw it”: Ashmedai.

“Alternatively”: he did not

Rema of Fano - continued

him into the Great Sea. Although there they said that he swallowed it, perhaps he later brought it out and threw it away; alternatively, “swallowed it” means that he concealed it from the world. In the end, the Holy One, blessed be He, appointed a fish, which swallowed it. [TN230023]

For three years Solomon was driven about in poverty because he had transgressed three prohibitions: he must not multiply wives, horses, or gold for himself. He stumbled in them all, and his mind became disordered at the loss of the ring, until the Holy One, blessed be He, had compassion on him. He came before the king of the Ammonites and became his steward. Naamah, the king's

Yad Yehudah - 1 - continued

literally swallow it into his body; this is a figurative expression for his concealing it from the world and casting it into the sea.

“The great commandment that came to hand”: to convert his wife.

“In the chapter ‘Ha-sefinah’”: on the verse, “He set a throne for the king's mother”—for the mother of kingship.

“Named for,” etc.: as the Sages say in the first chapter of Berakhot.

Rema of Fano - continued

daughter, saw him and desired him. Her father banished them both to a desolate wilderness so that they might die of themselves and his hand would not be upon them. The Holy One, blessed be He, brought them to the seashore, and that fish fell to their lot. From Naamah's hand Solomon received consolation: she gave him the ring when she cut open the fish. His spirit revived, and his understanding returned to him.

There is no doubt that Solomon did not let the great commandment that came to hand be delayed: immediately upon recovering his senses, he converted her there, while both were still impoverished and afflicted. She merited more than Ruth, who is called simply “the king's mother,” as related in the chapter “Ha-sefinah”; Naamah is the mother of the Messiah in the Sages' view. Her name bears witness to “the pleasantness of the LORD our God,” just as Ruth was named for David's coming forth from her, who satisfied the Holy One, blessed be He, with songs and praises. [TN230024]

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Historical index: Em Kol Hai - III - Chapter 9

Em Kol Hai - Part III (ג) - Chapter 10 (י)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"Naamah, who brings near," etc.: that is, she brought Ruth near. She is the Pleasantness of the yod in the Name, for the letters of Naomi are noam-yod. Naamah, brought near through Solomon, is noam-he; this is the attribute of Binah. From there comes the influx, "and a river goes forth from Eden," as above. [TN230028]

"Rehoboam," etc.: after the Broad Places of the River.

"The Prince of the World," etc.: this is Metatron. "Only in the throne"—in sitting on a throne and not standing—would Rehoboam be greater than Jeroboam.

"There is no sitting in the Temple court," etc.: the statement concerning the high priest implies that it was not for the kings of the house of King David, at the Tabernacle of Shiloh; whereas once the permanent House was built, sitting was only for the kings of the house of David. [TN230029]

"Concerning him and himself," etc.: David said concerning himself and Rehoboam, "Many are the things You have done," etc., "toward us." As the Gemara says: it does not

Rema of Fano

Just as Naomi went into exile to gather Ruth, so Solomon went into exile to gather Naamah. Naomi, who brings near, is the Pleasantness of the yod in the Name; Naamah, who is brought near, is the Pleasantness of the he, where the Broad Places of the River are, as is known. Therefore her son was called Rehoboam: the Holy One, blessed be He, sought to make him Messiah, with Jeroboam as his deputy. Corresponding to them on high are the upper David and the Prince of the World. Only in the throne would he be greater than him, for the master said: there is no sitting in the Temple court except for the kings of the house of David. [TN230026]

The statement of Rabbi Ammi, who said that this was for high priests alone and derived it from Eli the priest, we establish as applying only to the Tabernacle at Shiloh. For it is written, "In those days there was no king in Israel," and Eli served as judge in the king's place. Once the permanent House had been built by the kings of the house of David, with the high priest standing and ministering before them—as we learned concerning the passage read at Haqhel—the law was renewed as we have said. This is our view, and all the Sages' words fit well.

Already then, the LORD should have made room for us, had we merited it. When David foresaw him through the holy spirit, he said concerning him and

Yoel Moshe - 1 - continued

say "for us" but "toward us," etc. [TN230030]

"He permitted their daughters": "an Ammonite man," not an Ammonite woman. By this David was qualified to enter the congregation.

"This cannot be so according to the aggadah," etc.: according to the aggadah mentioned in section 9, Solomon married Naomi only when he was driven from his kingship, and by Naamah he fathered his son Rehoboam. David had already died before Solomon's kingship. How, then, could David have seen Rehoboam lying in a cradle, when he was born only many years afterward? The author answers that the cradle mentioned refers to Naamah, who was like a cradle, a receptacle for the child. On the day when David uttered this verse, "Many are the things You have done," etc., Naamah, Rehoboam's mother, was born. [TN230031]

"One does not raise objections against a homiletical exposition": as Rav Nahman was silent, etc. "I am expounding a verse"—would the verse he expounded resolve

Yoel Moshe - 1 - continued

their objection, “Did they embalm him for nothing,” etc.? Rather, certainly one does not raise objections against an exposition.

“Nevertheless, we are obliged,” etc.: this connects with the following section, so that the reckoning will be correct.

Yad Yehudah - 1

“Just as,” etc.: this continues the preceding section.

“Naomi, who brings near,” etc.: it is known that there is Pleasantness above in Keter and Pleasantness in Binah. Naomi, who brought Ruth near, bears a name attesting that she merited from a high place, namely the Supreme Crown. From it she received the influx to

Rema of Fano - continued

himself: “Many are the wonders You have done, O LORD my God, and Your thoughts toward us”—for He prohibited Ammon and Moab but permitted their daughters. They said that Rehoboam lay in a cradle in David's days. According to the aggadah we mentioned, this cannot be so. Rather, on that day his mother was born, and that cradle was revealed to David through the holy spirit, and he uttered song concerning it. [TN230027]

Although one does not raise objections against a homiletical exposition—for Rav Nahman was silent before Rabbi Isaac in the first chapter of Ta'anit, concerning “Our father Jacob did not die,” when he told him, “I am expounding a verse,” showing that the plain sense of Scripture is one thing and exposition another—nevertheless, we are obliged to take care in these words of ours, in view of the prophets' testimony.

Yad Yehudah - 1 - continued

gather Ruth, for the yod in the Name is specially related to Keter, as is known. Naamah, who was brought near through Solomon, is the attribute of Binah, the Pleasantness of the he in the Name; from there she merited being brought near.

In my view, its being done through Solomon is through the mystery of returning light.

“Where the Broad Places of the River are”: it is known that Binah is so called, and it is the river that goes forth from Eden. For this her son was called Rehoboam, a name compounded from broad place and pleasantness. He would have been as his name, had we merited it,

Yad Yehudah - 1 - continued

for he would surely have made room in the land, as the LORD intended to make him Messiah.

“The upper David”: Malkhut. “The Prince of the World”: Metatron.

“Only in the throne”: the Holy One, blessed be He, sought to make Rehoboam's throne greater than Jeroboam's, who had no throne in the Temple court, as the master said, etc. This is what drove Jeroboam away, as the Sages said in the chapter “Heleq”: the arrogance Jeroboam had drove him from the world. He said, “We have learned that there is no sitting in the Temple court except for the kings of the house of David. When they see Jeroboam sitting and me standing, they will say, ‘This one is the servant, and this one the king,’” etc. [TN230032]

“The statement of Rabbi Ammi,” etc.: in the Jerusalem Talmud and Midrash Shoher Tov, quoted by Tosafot in the chapter “Ve-ellu ne'emarin,” folio

Yad Yehudah - 1 - continued

40: Rabbi Ammi said, “Even the kings of the house of David have no sitting in the Temple court.” What, then, is “He sat before the LORD”? He supported himself. For whom was there sitting in the Temple court and in the Sanctuary? Say: for the high priest, as it says, “Eli the priest sat on the throne,” etc. It is known that our Talmud, in accordance with which the law is decided, disagrees. The anonymous discussion in several places says that the kings of the house of David may sit in the Temple court; it is also explicit there in Sotah, in the second chapter of Yoma, and in the chapter “Ba lo,” that even the high priest has no sitting in the Temple court. Nevertheless, the verse “Eli the priest sat on the throne” is difficult. The master resolves it here incidentally: that case was different, for there was no king in Israel, and Eli the priest was also judge in the king's place. Therefore he was permitted to sit.

“As we learned”: there in Sotah, folio 41, concerning the passage read at Haqhel, when the king was

Yad Yehudah - 1 - continued

seated; it implies that the attendant, the head of the congregation, the deputy, and the high priest were all standing.

“The law was renewed”: that there is no sitting in the Temple court except for the kings of the house of David.

“All the Sages' words fit well”: even Rabbi Ammi's statement was true for its time.

“Already then,” etc.: this returns to Rehoboam, whom the Holy One, blessed be He, sought to make Messiah, as above.

“He said concerning him,” etc.: in the chapter “He-arel,” folio 76, Rava expounded: what is meant by “Many are the things You have done,” etc.? It does not say “toward me” but “toward us.” This teaches that Rehoboam sat in David's lap, and he told him, “These two verses were said concerning me and you.”

“This cannot be so according to the aggadah we mentioned”: in the preceding section, that Solomon married Naamah, Rehoboam's mother, after he had been driven from his kingship; David was already dead when Solomon became king.

“Rather”: according to that aggadah, one must necessarily say that “lying in a cradle” is not to be understood literally. It is a figure for David's seeing through the holy spirit that Naomi was born in his days, and on that day he saw that kings would come forth from her. This is the cradle of Rehoboam that David saw. The Gemara's wording, that Rehoboam sat in David's lap, must likewise be called a figure, with “his lap” a designation for his foresight. [TN230033]

“Although”: there is no need to remove the wording from its plain sense because of the aggadah mentioned in the preceding section, since one could say that objections are not raised against

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Historical index: Em Kol Hai - III - Chapter 10

Yad Yehudah - 1 - continued

homiletical exposition. We find this with Rabbi Isaac in the first chapter of Ta'anit, folio 5b, who said, “Our father Jacob did not die.” Rav Nahman objected, “Did the mourners mourn, the embalmers embalm, and the buriers bury for nothing?” Rabbi Isaac replied, “I am expounding a verse: ‘And you, fear not, My servant Jacob, says the LORD, and be not dismayed, Israel, for I shall save you from afar, and your seed from the land of their captivity.’” It compares him with his seed: just as his seed is alive, so he is alive. Although “Did they mourn for nothing,” etc., remains difficult in any case, Rav Nahman was silent because objections are not raised against exposition. If this applies even where it is contrary to what Scripture explicitly says, all the more could it be said here.

“Nevertheless”: it is incumbent upon us to interpret the wording beyond its plain sense, because the aggadah remains difficult against Scripture's plain sense. How can we say that Solomon married Naamah after already reigning for many years, when the verses testify that Solomon reigned forty years and Rehoboam was forty-one when he became king? It follows that Rehoboam was born one year before Solomon began to reign. For this reason, one might initially think that the wording “Rehoboam lay in a cradle” is also literal: it happened in David's last year, before Solomon became king, and disagrees with the aggadah of Naamah. We therefore said that this is no proof, for the exposition about Rehoboam can be established even in accordance with the aggadah of Naamah: “lying in a cradle” is only a figure. More will be explained at the beginning of the next section. [TN230034]

“In view of the prophets' testimony”: they gave their testimony in Scripture, 1 Kings 11 and 14, that Solomon reigned forty-one years and that Rehoboam was forty-one when he became king. [TN230035]

Em Kol Hai - Part III (ג) - Chapter 11 (יא)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Forty-one years old,” etc.: Rehoboam became king immediately after Solomon, and Rehoboam was born during Solomon's kingship, as explained above in section 9. Solomon reigned only forty years; how, then, could Rehoboam be forty-one?

“The early years”: when he ruled over the beings above, were not counted, since he was afterward driven out. Rehoboam was thus born before the forty years in which Solomon reigned in Jerusalem, during the expulsion, as above. The reckoning is therefore correct and true. [TN260009]

“There too he spoke well”: concerning Jacob. Although this is exposition, the objection is nevertheless answered: on the side of the soul he was alive, as he explains. Through the generation of souls we trace our descent from the patriarchs. With physical generation it is different: Terah would be our father, and Nahor.

“Disgrace on Passover nights,” etc.: we say “the father of Abraham and the father of Nahor,” and the whole account, as in the Gemara, Pesahim: one

Rema of Fano

Solomon reigned forty years, and Rehoboam was forty-one when he became king. It is possible that Solomon's early years were not counted, nor any of the time when he was driven from his kingship, but only the years after he returned to his station. Scripture is precise: “The days in which Solomon reigned in Jerusalem over all Israel” implies consecutive days. It also implies that he did not leave the city, for he was terrified; and he ruled over all Israel alone, not over the beings above as at first. Rehoboam too became king over Judah alone at the beginning of his forty-first year, after abandoning hope of kingship over Israel. All the Sages' words thus stand. [TN260001]

There too Rabbi Isaac spoke well: all the mourning and embalming pertain to the dead body. Jacob's portion is not like these on the side of the soul, through which alone we trace our descent from the patriarchs. If it were through physical generation, there would be Terah and Nahor, with whom Joshua reproached us, and with whom we begin the account of disgrace on Passover nights. Our father Jacob was the choicest of the patriarchs through the perfection of his soul, the likeness of the image above, the beauty of the first Adam after purification from the dross of silver and gold—Ishmael and Esau—and the idols pass away entirely. Therefore it is truly said of him, “Our father Jacob did not die.”

Yoel Moshe - 1 - continued

begins with disgrace, etc.

“The Rashba wrote,” etc.: see Ein Ya'akov, Ta'anit, in the commentary Ha-Kotev, which treats this at length.

“These were,” etc.: the ten companies that accused Adam: “What is man that You remember him,” etc. They were burned.

“Twice ten thousand”: a thousand for each generation; twenty generations make twice ten thousand.

“The square expansion of Elohim, with he spelled with he,” etc.: thus: alef; alef-lamed; alef-lamed-he; alef-lamed-he-yod; alef-lamed-he-yod-mem, each letter spelled out, with he spelled he-he, has numerical value 1,001. “Ten times ten”—H.N. [?]—according to the number of each; the inclusion of ten in ten means ten times ten, whose value is a hundred. Six wings to each thus make six hundred thousand for all: six wings make six hundred, a hundred in each wing, and for a thousand persons, a thousand times six hundred are six hundred thousand. [TN260010]

“Further included among the chariot,” etc.: twenty-

Yoel Moshe - 1 - continued

six generations remain to complete 974, but only twenty generations have been counted; where are the other six? He answers that they are included in the chariot: “thousands”—two, etc. From these six—who are they? Shemuael, Yehoel, and his chariot A.R.G.M.N., which is shemi (“My name”), the initials of Shemuael, Metatron, Yehoel. These are six, and are included in six because Uriel and Nuriel are one. These last, A.R.G.M.N., have Adonai among them, being a chariot for the Shekhinah. [TN260011]

“For good or otherwise,” etc.: for example, Moses had no affinity with this world, but with the world of Hesed: this is “for good.” “Otherwise” applies to the 974 generations cut short before their time, who were cut short because they were utterly wicked. [TN260012]

“Before your time [be-lo ittekha]”: [ittekha] has the numerical value 974. The great kaf is five hundred, and tav and ayin add 470, making 970; the three letters of ittekha and the word count as four, giving 974. [TN260013]

“Ittekha and da'tekha,” etc.: each has numerical value 974.

“‘Far from the wicked’ likewise gives this value,” etc.: 974.

Rema of Fano - continued

The Rashba wrote in his explanation of this aggadah that our father Jacob, peace be upon him, was refined sevenfold. These are the seven refinements: Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob. Following his approach, we too may say that Adam himself was in the unification of the 974 generations that were cut short before their time, from the thousand generations of the one desolate millennium that preceded the world, in the mystery of tohu. He may therefore be called the world's dough-offering. Twenty-six generations remained to complete the thousand. [TN260002]

It was said in the Ari's name, of blessed righteous memory, that twenty of these were ten companies of angels, each company two generations: dor dor, generation and generation, has the numerical value of kat, company. These were those inclining to the right and left who accused humankind's creation and were burned, but they are renewed every day in the mystery of “Great is Your faithfulness.” These are “God's chariot, twice ten thousand.” The square expansion of Elohim, with the he spelled with he, has the numerical value 1,001; one is for itself, leaving a thousand for each generation. This gives twice ten thousand for twenty generations. [TN260003]

There are six wings to each, and each wing includes ten—ten times ten—so that the thousand become six hundred thousand for each generation. Alternatively, from Elohim, those

Yoel Moshe - 1 - continued

“With four letters,” etc.: “Says the LORD, and I shall heal him” has numerical value 974 with the four letters of the Name and the numerical value of the Name.

“Yoshev ba-seter,” etc.: also has numerical value 974.

“The twelve permutations of the divine Name,” etc.: twelve times the divine Name, whose value is twenty-six, gives 312.

“One fortieth of a thousand generations”: twenty-five; with the word added, twenty-six.

“They count twenty-six generations and the seven who see the King's face”: a total of thirty-three. Thirty-three is thus one thirtieth of a thousand, less one third.

“The small numerical value of the Name”: seventeen, which is one sixtieth of a thousand with a remainder. His world contains good, tov, whose value is seventeen.

“Initials,” etc.: Y.H.H. stands for “the LORD, He is God.” Y.H.H. has numerical value twenty, one fiftieth of a thousand, for the moderate eye.

“Before the consultation”: before He consulted them about creating humankind.

Yoel Moshe - 1 - continued

“For weight and measure are exact”: unlike the numbers forty, thirty, and sixty, where the reckoning is not exact, sometimes with a third more or less; for forty one needed to add weight and measure. But the fraction twenty out of a thousand is correct in full, without deficiency or excess. [TN260014]

“There is good in them”: seventeen generations that utter song, with another three to complete twenty generations who did not accuse but remained silent.

“A grudging eye, one sixtieth”: seventeen, who cast a grudging eye upon the first Adam's creation, saying, “What is man,” etc.

Yad Yehudah - 1

“For behold,” etc.: connected with the end of the preceding section.

“Possibly”: these verses too do not contradict the aggadah of Naamah, since one may say that Solomon reigned more than forty years. Scripture counts only those years in which he reigned without interruption after returning to his kingship following his expulsion. [TN260015]

“Rehoboam too”: he was not born a year before Solomon returned to his kingship, since one cannot say that Rehoboam was born to his mother while

Rema of Fano - continued

created in judgment—the thousand generations, as we said—only twice ten thousand were fit to be counted as the chariot: twenty generations, each equivalent to a thousand, like the generation of the wilderness. See the end of Heqor Din, part II.

Further included among the handsome and praiseworthy chariot are the six remaining generations: alfey, thousands—two; shinan—four; thus six. Their wings include a hundred, making six hundred thousand for each of these six generations as well. These are Shemuael, Yehoel, and the chariot A.R.G.M.N., included in Metatron, whose place is among them; the initials of all three are Sh.M.Y., as is known. These are the seven who see the King's face, included in six, for Uriel and Nuriel are reckoned as one, as explained in Tiqqunim. These last have Adonai among them; through their merit Torah was given to Israel for the world's continued existence, as it is written, “Sinai in holiness.” [TN260004]

Anyone of whom it is said “was”—that he had already been—was only in the one desolate millennium, as we said, for good or otherwise. A sign for the generations cut short is “The lamp of the wicked is extinguished,” and “all hang loosely,” as the Midrash says; each has the numerical value 974. Likewise, “Why should you die before your time,” with three letters and the word. Similar is what Job said to Bildad: “By Your knowledge, that I shall not be wicked.” Ittekha, your time, and da'tekha, your knowledge, have the numerical value 974 by the A.Y.Q. alphabet. There are

Yad Yehudah - 1 - continued

she was a gentile. Rather, he too was born after his father returned to kingship, and Rehoboam was not yet forty-one when he became king. Scripture's saying that he was forty-one when he became king concerns the time when he abandoned hope of kingship over Israel. The result is that the aggadah of Solomon and Naamah, the exposition that Rehoboam lay in a cradle in David's days, and the verses all agree.

“There too,” etc.: now that we have reached this, Rabbi Isaac's saying there, “Our father Jacob did not die,” also does not intend the body, as Rav Nahman understood, but Jacob's soul, which received no designation of death from his seed. They were all blessed of the LORD, with none crooked or perverse among them. “Just as his seed is alive” is the cause that “he too is alive,” fitting the perfection of his soul. It was not so with Abraham and Isaac, from whom Ishmael and Esau came forth. Accordingly, Rav Nahman was silent not because objections are not raised against exposition, but because he then understood Rabbi Isaac's intention after he said, “I am expounding a verse,” etc.

“On Passover nights”: in the Haggadah, “At first our ancestors were idolaters,”

Yad Yehudah - 1 - continued

according to the Mishnah, “One begins with disgrace,” etc.

“The Rashba”: Rabbi Y. Habib cites him in Ein Ya'akov. He too holds that Rabbi Isaac did not intend bodily death. His words concern receiving Torah and cleaving to it, for this is called life, and one who departs from it is reckoned as dead. Since Torah is refined sevenfold, this praise is said specifically of Jacob alone: impurity had already been found in the seed of the forefathers who preceded him, in descendants who separated from Torah; Jacob, however, was refined sevenfold from the first Adam, for Adam's seed was refined only in Seth, Seth in Noah, Noah in Shem, Shem in Abraham, Abraham in Isaac, and Isaac in Jacob. Jacob was refined, and all his seed was entirely true seed. He is therefore fit to cleave to truth and life, namely Torah. With this intention Rabbi Isaac said, “Our father Jacob did not die.” This is the substance of his words. [TN260016]

“Following his approach”: the Rashba's view that even the first Adam required refinement on account of his seed, although he was the work of the Holy One's hands, blessed be He, might seem strange. We too may say that the reason is that the

Rema of Fano - continued

many such examples, but brevity is best. Job said: certainly I shall not be wicked to this measure, to be counted with them, Heaven forbid. [TN260005]

“Salvation is far from the wicked” likewise gives this value. It follows that salvation is theirs, though distant from them, and destined to draw near: “Peace, peace to the far and the near, says the LORD, and I shall heal him.” This too gives the same value with the four letters of the Name. So too, “He dwells in the shelter of the Most High”: yoshev is written defectively. When the twelve permutations of the divine Name are revealed—whose numerical value is yoshev—upon Akatriel, whose numerical value is ba-seter, this is sufficient for our purpose here. [TN260006]

What we have explained contains the mystery of the heave-offering, which must accord with the householder's intention. The twenty-six generations lifted from the world of tohu were a generous eye, one fortieth of the thousand generations, when measure and weight are added to the count; otherwise twenty-five would suffice for a thousand. Bet Shammai say a generous eye gives one thirtieth, counting the twenty-six generations separately and the seven who see the King's face separately, as it is written, “Your heads, your tribes.” Thus heads are counted on their own, although included among the tribes.

A grudging eye gives one sixtieth: this is the small numerical value of the Name,

Yad Yehudah - 1 - continued

first Adam was the dough-offering of the preceding world of tohu, according to what the sages of truth explained concerning the days of the world: seven sabbatical cycles, each with six thousand years and one desolate millennium. The 974 generations, of whom the Sages expounded “who were cut short before their time,” belonged to the thousand generations of the desolate millennium in the preceding cycle. They passed away, and Adam was lifted and raised up for this cycle, so that he and the generations issuing from him until Moses would complete the thousand generations. Then Torah would come forth to the children of Israel, as it is written, “A word He commanded for a thousand generations.” Since he and his seed emerged from tohu for the sake of Torah, his seed required refinement.

“It was said,” etc.: the master incidentally explains the 974 generations and the thousand generations.

“Ten companies,” etc.: the Sages' saying on “Let us make man” is known: He consulted the ministering angels; some said, “Let him be created,” and some said, “Let him not be created.” It is also known that the angelic companies are ten: hayyot, ofannim, erellim,

Yad Yehudah - 1 - continued

hashmallim, seraphim, mal'akhim, elohim, bene elohim, keruvim, ishshim. Each company is reckoned as two generations, since each contained those inclining to the right and left, giving twenty generations. There are also six from those who see the King's face, as will be stated shortly, making twenty-six to complete 974 to a thousand. [TN260017]

“They were burned”: in the River of Fire, as stated in the Midrash, that those who accused were burned.

“They are renewed”: as the Sages said in “Ein doreshin”: every day ministering angels are created from the River of Fire, utter song, and cease, as it is said, “New every morning; great is Your faithfulness.”

“In the mystery of ‘Great is Your faithfulness’”: Malkhut of Beriah, called Great, where they are renewed, as explained in the Zohar, Bereshit, pages 23 and 24; see there.

“These are”: the twenty generations of which it says, “God's chariot, twice ten thousand,” etc. The name Elohim in the square reckoning is: alef; alef-lamed; alef-lamed-he; alef-lamed-he-yod; alef-lamed-he-yod-mem, each letter spelled out, with he spelled

Rema of Fano - continued

and it is Enoch's reckoning, whose world contains good and evil. He is a small youth, in the words of Rav Hamai in Berit Menuhah, concerning the explanation that his name is Y.H.H., initials of “the LORD, He is God.” Its numerical value is twenty: the moderate eye, one fiftieth of the thousand generations. This Name is in Beriah, for the upper Mother dwells in it. In it is the mystery of qodesh, holy—one—and qodashim, holies—two; this Name encompasses their joints in the measure of stature. This is not the place to elaborate. [TN260007]

Before the consultation about humankind's creation, all twenty-six generations were of a generous eye. Those who accused him before creation intended it for Heaven's sake, since he was destined to sin. They were twenty generations, the ten companies mentioned above, and are therefore called the moderate eye, neither less nor more, for weight and measure are exact in it. These are “new every morning”; there is good in them to sing song and rejoicing, and they return to guilt. The three heads of their upright governance did not accuse him, but were silent like Aaron beside Miriam. Therefore a grudging eye gives one sixtieth—that is, seventeen thousand. Adding those three who were silent to the seven who see the King's face gives ten great advocates. Of those who kept silent, it is said: “Do you indeed, silent ones, speak righteousness? Do you judge human beings uprightly?” [TN260008]

Yad Yehudah - 1 - continued

he-he. It totals 1,001. Each generation thus receives influx from the name Elohim whose number is a thousand, since one is needed for itself. This is “A word He commanded for a thousand generations.” Twenty generations give twenty thousand, the twice ten thousand in “God's chariot”: twenty generations receiving influx from Elohim according to their number.

“And behold,” etc.: from the thousand of each generation, six hundred thousand are further produced, for no generation is fewer than six hundred thousand, like the number of the children of Israel at the giving of Torah. The ten companies are included in one another, ten by ten making a hundred. The six wings of each make six hundred. Thus the thousand for each generation become six hundred thousand, sixty myriads.

“Alternatively”: the verse says “God's chariot”—of those thousand generations of tohu, created through the attribute Elohim, judgment, only twice ten thousand were fit for the chariot: the twenty generations.

“Like the generation of the wilderness”: of whom too

Yad Yehudah - 1 - continued

“A word He commanded for a thousand generations” was said, because each was equivalent to a thousand generations.

“Further,” etc.: he returns to the twenty-six generations. Twenty were the twenty generations in the ten angelic companies, leaving six. Of them Scripture concludes, “Thousands of shinan, the LORD among them, Sinai in holiness.”

“Shinan”: four, as the grammarians wrote that it derives from shanah, to repeat; that is, twice “thousands.” [TN260018]

“These are,” etc.: the six are Shemuael, Yehoel, and the four bearers of the Chariot—Uriel, Raphael, Gabriel, Michael—whose initials, with Nuriel, are A.R.G.M.N.; but Nuriel and Uriel are counted as one.

“The initials of all three”: Shemuael, Metatron, Yehoel: Sh.M.Y.

“These are”: Shemuael and Yehoel, with the five of A.R.G.M.N., are seven, etc.

“These last”: Scripture concludes concerning them, “The LORD among them,” because they bear the Chariot.

“As it is written”: therefore, at the verse's end, “Sinai in holiness.”

“Anyone,” etc.: he returns to the one desolate millennium preceding the world. Wherever Scripture says was, as “There was a man in the land of Uz,” and particularly “had already been,” in Ecclesiastes, it means that he existed before the world in the mystery of tohu.

“A sign,” etc.: incidentally the master gives some accompaniments to wisdom concerning the 974 generations: “The lamp of the wicked is extinguished” (Job 21) has numerical value 974. Likewise, the Midrash's saying of them, “All hang loosely,” has numerical value 974. [TN260019]

“Ittekha and da'tekha”: each, with three letters and the word, has numerical value 974, for final kaf in A.Y.Q. B.K.R. stands after tav and has value five hundred. [TN260020]

Yad Yehudah - 1 - continued

“‘Far from the wicked’ likewise gives this value”: 974, hinting that the LORD's salvation will nevertheless be theirs at the end of days.

“‘Says the LORD, and I shall heal him,’ with the Name's four letters”: likewise gives 974, hinting that they will be healed. So too yoshev ba-seter, hinting that the Name dwelling in concealment will be their shelter, a refuge and hiding place on the day of wrath. Yoshev is written defectively because its value is 312: the divine Name's permutations, twelve times twenty-six, giving 312. Ba-seter has the numerical value of Akatriel, hinting at the twelve permutations' revelation upon him. This is “He dwells in the shelter of the Most High.”

“What we have,” etc.: he returns to the earlier statement that the ten angelic companies are the twenty-six generations.

“The mystery of the heave-offering,” etc.: in Terumot chapter 4 we learned: the measure of the heave-offering is one fortieth for a generous eye; Bet Shammai say one thirtieth; the moderate give one fiftieth, and the grudging one sixtieth. See there: one who tells his agent, “Go and separate the heave-offering”—he separates according to the householder's intention. The master says that twenty-six generations were a heave-offering from a thousand according to the generous-eye measure, the intention of the Householder, the Holy One, blessed be He. One fortieth of a thousand is twenty-five, with one added corresponding to the heave-offering's increase by measure and weight, as we learned: one who counts is praiseworthy, one who measures more so, and one who weighs is the most praiseworthy of the three.

“According to Bet Shammai”: a generous eye gives one thirtieth, making thirty-three and one third from a thousand. We must count the seven who see the King's face with the twenty-six, giving thirty-three. Although the seven are already included in the twenty-six as explained above, they may nevertheless be counted again on their own, as it is written, etc.

“A grudging eye”: one sixtieth of a thousand amounts to seventeen and two thirds.

Yad Yehudah - 1 - continued

Corresponding to them is the divine Name in small numerical value, where yod is counted as one; its total is seventeen. [TN260021]

“This is Enoch's reckoning”: Metatron, as is known from Tiqqunim: “A small dwelling is Enoch.”

“He is a small youth,” etc.: Pardes, Gate of Permutation, chapter 8, says that his reckoning is called small because it makes the measures small: what shines above in a sefirah as a thousand shines below in Metatron as one; see there for the explanation. The master's view is that because he is called a small youth, his dwelling too is small. Perhaps it is the same explanation: he is called a small youth because of the smallness of the measures.

“It”: the name Y.H.H.

“Dwells in it”: in the Name; “in it,” in Beriah. As stated in Tiqqunim: the upper Mother dwells in the Throne in three upper sefirot. This is the mystery of qodesh, one—the Supreme Crown—and qodashim, two—Hokhmah and Binah—making three upper sefirot.

“And behold,” etc.: this concludes the matter. [TN310002] The three measures and three numbers are all one: before the consultation, when the Holy One, blessed be He, consulted them, they all had a

Yad Yehudah - 1 - continued

generous eye and were counted as twenty-six. After the consultation and accusation, since the accusers nevertheless intended it for Heaven's sake, they were reckoned as moderate and numbered twenty. With three of them having remained silent, the remaining seventeen who accused were reckoned by the grudging-eye measure, one sixtieth, amounting to seventeen from a thousand.

“Neither less,” etc.: the generous eye has one extra because of measure and weight, as mentioned. For Bet Shammai, one third does not enter the count; likewise two thirds for the grudging measure. Here, however, in the moderate measure, the calculation is exact.

“There is good in them”: seventeen is the numerical value of tov, good.

“Three”: from these twenty.

“Like Aaron beside Miriam”: incidentally the master teaches us that Aaron did not speak against Moses; Miriam alone did. Therefore it does not say “Aaron and Miriam spoke,” in the plural, but “Miriam spoke,” in the feminine singular, indicating that she alone spoke. The subsequent “and Aaron” is because he remained silent and did not protest, so that he was reckoned as though he too had spoken.

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Historical index: Em Kol Hai - III - Chapter 11

Em Kol Hai - Part III (ג) - Chapter 12 (יב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Judah's not ceasing,” etc.: as they expounded “He did not add again to know her”: he did not cease, but afterward had no further children from her. It was a symbolic act for begetting Obed son of Boaz.

Rema of Fano

Now we return to the act of levirate marriage and to Abraham and Sarah's union, which served to complete another. They are a model for the union of Torah scholars in every generation. When they join with their wives in tranquility, holiness, and purity, and no child is formed from that drop—for

Yoel Moshe - 1 - continued

“A giving from hand to hand”: of that soul which he had already prepared through Judah's union. [TN260024]

Yad Yehudah - 1

“Which served to complete”: the first Adam's offspring, as explained

Yad Yehudah - 1 - continued

above in sections 6 and 7.

“In their commandment”: in their union.

“To the mistress of the house”: to the Shekhinah.

“They”: Torah scholars and their wives, through their union increase love, etc., between Him, blessed be He, and the Shekhinah.

“Besides”: this pleasure, the Holy One, blessed be He, also joins their thoughts to a deed.

“Their union”: although it bears no fruit, it becomes a symbolic act assisting at a later time someone who cannot merit children without assistance.

“The LORD will appoint a redeemer”: from the righteous whose unions had been without result, or

Rema of Fano - continued

example, because the wives are old or young, barren or aylonit, or even both spouses are tumtum, as Abraham and Sarah were before the change of name—besides the pleasure in their commandment from the Holy One, blessed be He, to the mistress of the house, the joyful mother of children, they undoubtedly increase love, fellowship, peace, and friendship between Him and her. The Holy One, blessed be He, joins their good thought to a deed. [TN260022]

Their union becomes a symbolic act for a later time, for someone who has not merited and needs assistance, like those of whom it was said, “He needs it but has no remedy”: for example, one who dies without children and has no brother to enter levirate marriage with his wife, or she underwent halitsah and he was unwilling to enter levirate marriage. The LORD will appoint a redeemer for them, even old and aged, like Boaz, who was

Yad Yehudah - 1 - continued

from their descendants. The one who had that union becomes a help to them.

“Eighty years old”: as stated in Midrash Rabbah there.

“Ruth was a young woman”: forty years old, as the Sages say. [TN260025]

“His not ceasing,” etc.: as the Sages said on “He did not add again to know her.”

“A giving from hand to hand”: He gave her the soul already prepared for this through Judah's union; all that remained was to give it to the appropriate body at the appropriate time.

Rema of Fano - continued

eighty years old. Ruth was a young woman, as Scripture attests many times. As soon as he fulfilled the commandment, he died on the following day, from within his wedding celebration. [TN260023]

Judah's not ceasing to know Tamar became for Boaz, when he took Ruth, a symbolic act for begetting Obed. This is the meaning of “The LORD gave her conception,” said of Ruth: a giving from hand to hand.

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Historical index: Em Kol Hai - III - Chapter 12

Em Kol Hai - Part III (ג) - Chapter 13 (יג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"For 'knowing' is not said": in the sense of "And the man knew," etc., except when it bears fruit; then the expression "knowing" applies. Although of Rebecca it is written, "No man had known her," which implies that she had borne no knowing at all, even mere approach that did not bear fruit—one cannot say that only knowing that bore fruit had not occurred with her, while another knowing had occurred: if so, what would be exceptional about her? Likewise, "The king did not know her" implies none at all, even knowing that bears no fruit. How, then, do we say that knowing, in its proper sense, is said only of acts that bear fruit? [TN260029]

He answers according to what was explained above, at the beginning of this treatise: a restriction after a restriction serves only to include. The interpretation will be sound: although "knowing" implies that even an act which bears no fruit did not occur here, the inclusion indicates that knowing which bore no fruit did occur.

"An intensification of negation," etc.: "He did not add" is one restriction, and the word "again" another

Rema of Fano

And concerning Judah we read, "He did not add," for in Scripture "knowing," in its proper sense, is said only of an act that bears fruit, although in negative statements it is written, "No man had known her," which necessarily means that none had approached her; likewise, "The king did not know her." In accordance with what has been explained and repeated in this treatise, the verse receives a sound and clear interpretation. An intensification of negation after another intensification of negation restricts the negation's limits. Had it said, "He did not add to know her," I would have said that thereafter he had no further intercourse with her. Now that it says "again," we learn that he approached her but she did not conceive. [TN260026]

I would further expound the word yada, "he knew," as composed of two words: yad, which means "place," and yada is knowledge, however it is understood. We must similarly examine every word of the holy tongue: the nature of its letters, their order, division, and combinations, without end. For it is not an empty thing—except through us. [TN260027]

Now, when it says, "No man had known her," its meaning is clear: he had not prepared a place for knowledge to rest. But when we remove the yod from the negative expression, we rightly say that the place was prepared, but no spirit of

Yoel Moshe - 1 - continued

restriction. Thus it includes that approach which did not bear fruit did not occur, but approach that bore fruit did occur. [TN260030]

"Except through us," etc.: as stated in the Gemara, "For it is not an empty thing"; if it is empty, it is from you, etc.

"He had not known her," etc.: with yod, it means that he had prepared no place at all; even approach which bore no fruit had not occurred. Without yod, however, as stated of Judah, "He did not add again to know her," it means that the place was prepared—that is, approach occurred, only it bore no fruit.

Yad Yehudah - 1

"And we read," etc.: this connects to the preceding section. The reason for the interpretation that "He did not add," said of Judah, means "He did not cease" is that the expression "knowing" used in Scripture as a designation for lying together applies specifically to intercourse that bears fruit—that is, conception—and not to intercourse without conception. Examine the verses closely and you will find this so.

Yad Yehudah - 1 - continued

Although, where Scripture speaks negatively, as in "No man had known her," its intention is certainly not that the intercourse produced no fruit but that he had not had intercourse with her at all,

Rema of Fano - continued

knowledge rested upon it. Likewise, the statement about the women of Midian, "Kill one who knows a man," means one fit for intercourse, as the Sages say, even though she is not fit to bear a child, but only for approach, to become a vessel through the first intercourse. [TN260028]

Yad Yehudah - 1 - continued

nevertheless, where the expression is used in its proper, positive sense, as in "And the man knew," the plain meaning is that he lay with his wife in an intercourse that bore fruit, and she conceived by him.

Yad Yehudah - 1 - continued

Here, then, where it says negatively, "He did not add again to know her," the intention would certainly be that he had no further intercourse with her at all. Yet, according to what was explained in this treatise and repeated in Part II, section 50, an additional teaching after another teaching serves only to restrict the teaching's limits, while always adding to the teaching. Here too, the two expressions intensifying the negation also restrict the negation's limits. "He did not add" negates knowing for the future; the subsequent word "again" reinforces and increases this negation, like an inclusion, and therefore restricts the negation. Had it not said "again," we would have interpreted it as no intercourse at all, as with every negative use of "knowing" in Scripture. Now that it says "again," it restricts this negation: it is not to be interpreted as no intercourse at all, but as approach without conception. This is "He did not cease."

"Further," etc.: the master saw fit to give a reason why "knowing" designates intercourse, explaining why in its proper sense it alludes to intercourse that bears fruit, but not so when negated. He said that this derives from the root yada being composed of yad and daat. It therefore alludes to lying together: a yad, a place, for knowledge, because through lying together a person gives knowledge a place to rest. The intention is LNSh[?]: the soul, which is knowledge, will rest there. Thus the expression "knowing" necessarily applies only to intercourse that bears fruit. [TN260031]

"However it is prepared": whether the soul itself is knowledge, or knowledge is placed within it. [TN260032]

"For it is not an empty thing": why do we designate a given noun, verb, or word by particular letters? It

Yad Yehudah - 1 - continued

is not by chance, as in other languages; every name and word in the holy tongue is founded on letters appropriate to that matter. If it is empty, that comes from us, from our lack of knowledge.

"Now": according to this, since "knowing" means giving knowledge a place to rest, when it is negated in "He had not known her," the intention is that he had not given or prepared a place for knowledge—that is, no intercourse had occurred at all, as we said.

"But when we remove," etc.: when an expression of knowing occurs without yod beside a negation, as in "He did not add again to know her," the intention must be to negate knowledge alone, and not the preparation of a place. That is, intercourse occurred and the place was prepared, but she did not conceive and no spirit of knowledge came. From this comes the interpretation "He did not add" as "He did not cease."

"Likewise, the statement," etc.: do not object from the expression "knows a man," said of the women of Midian, "Kill every woman who knows a man." Plainly, the intention includes both intercourse that bore fruit and intercourse that did not. On the contrary, however, this supports our interpretation, for there the intention includes even one fit for intercourse, excluding a minor, as the Sages say. Thus yad there means preparing a place, so that she is fit to become a vessel. It is known that a woman does not conceive from first intercourse; consequently, the intention must be that she is fit for intercourse even though it bears no fruit. [TN260033]

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Em Kol Hai - Part III (ג) - Chapter 14 (יד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“She is like a wild ass accustomed to the wilderness”: he is not admitted into the Holy One's precinct, because he died without sons, and his soul hovers in the wilderness. For the wording of the verse in Jeremiah, chapter 2, is: “A swift young she-camel straying in her ways; a wild ass accustomed to the wilderness, in the desire of her soul inhaling the wind —who can turn her back from her occasion?” See Rashi's explanation of the verse, which compares it[?]. [TN260036]

The soul that died without sons caused a weakening of supernal providence, and also caused it to stray in its ways, so that it must wander and roam in the wilderness.

“As though she were not”: this is how, in my view, one should emend. “Is the measure needed for him at this time”: a great repair for this soul. What stands before us, “that if she is not,” is difficult to fit. [TN260037]

“With her second mate”: the levir. “In the desire of her soul she inhaled” that dead man's spirit and

Rema of Fano

Happy is one who intends in all his deeds to act wisely and do good to whomever Heaven desires, for the merit of the many depends on him. To what may this be compared? To a Torah scholar who died without sons, whose wife entered levirate marriage to establish offspring for the dead. Before the One who knows hidden and revealed things, it is manifest and known whether this dead man needed offspring to be established, being deficient in descendants and having left no blessing after him. He is like a wild ass accustomed to the wilderness: he is not admitted to tranquil resting places in the Garden of Eden until he merits the redemption and exchange which we shall explain shortly.

In its context, the verse is connected to the prophet's complaint that this soul's deeds weakened providence and caused it to stray in its ways. Ask where is the measure needed for him at this time[?]: behold, the righteous levirate wife, with her second mate, “in the desire of her soul inhaled the spirit.” [TN260034] This is the meaning of levirate marriage, as the Sages said: “His brother is his father; his wife is his mother” (Zohar, Part II, Mishpatim, folio 100b).

The word yavam is thus composed as though you said av em, “father, mother”; alef is replaced by yod, as is customary

Yoel Moshe - 1 - continued

repairs it, establishing his brother's name. Thus the child born and called by the dead man's name is the levir's brother, and the levir becomes his father. The levirate wife had been the dead man's wife, and now becomes his mother.

“Alef is replaced”: this alludes to the fact that it does not say avam, but yavam.

“Yod acts and alef is acted upon,” etc.: yod causes the reading of alef. The Name YHWH is read as Adonai, so that in place of the yod of the Name YHWH we read alef.

“According to the change in vowel points,” etc.: when the Name YHWH is pointed with sheva beneath yod, we read Adonai; when it is pointed with segol beneath yod, it is read Ehyeh. [TN260038]

Yad Yehudah - 1

“Happy is one who intends,” etc.: the master returns to complete and explain what he began above, in section 12: a fruitless union of Torah scholars benefits one who died without sons and has no levir. Here the master says that this resembles the levirate marriage of

Yad Yehudah - 1 - continued

the wife of a Torah scholar who died but did not need offspring to be established: that levirate marriage benefits another man who needs it, as the master concludes at the end of the following section.

Rema of Fano - continued

in the language. This is not without reason, but for the reason known to those who expound the mysteries of letters: yod acts and alef is acted upon. Thus, in the four-letter Name, we see that yod causes the reading of alef in the two substitute names, according to the change in vowel points. [TN260035]

Yad Yehudah - 1 - continued

The basis of these matters is in Zohar, Vayeshev, where it says, on page 419: “One who died without sons—when he departs this world, that man does not enter within the screen, etc. Since it is thus, the Holy One, blessed be He, created for him a redeemer who would redeem him from the hand of the destroyers; this is his brother, who is close to him, as it says, ‘When brothers dwell together,’ etc., and it is written, ‘Go in to your brother's wife and perform levirate marriage with her.’ For the soul does not enter before the Holy One, blessed be He, but stands outside, because it did not merit to shine in this world in that body. Whoever did not merit in this place should go to another place and merit there,” etc. [TN260039]

On pages 420 and 421: “Rabbi Hiyya asked: One who is wholly righteous, studies Torah by day and night, and whose every deed is for the name of the Holy One, blessed be He, yet did not merit sons in this world—for example, he strove for them but did not merit them, or had them and they died—what is their state in the world to come? Rabbi Yose said to him: His deeds and that Torah protect him for that world, etc. Come and see: a wholly righteous man who possessed all these qualities, attained perfection as fitting, and died without sons—he inherits his place in that world. Does his wife require levirate marriage or not? If you say she requires levirate marriage, it is futile, since he inherits his place in that world. Yet she certainly requires levirate marriage, because we do not know whether he was complete in his deeds or not. If she underwent levirate marriage, it would not be futile, because the Holy One, blessed be He, has a place: there was a man in the world who died without sons and had no redeemer in the world. When this wholly righteous man dies and his wife undergoes levirate marriage, while he inherits his place, that other man comes and is completed here. Meanwhile, the Holy One, blessed be He, has a place prepared for him for an age, until this wholly righteous man dies and he is completed in the world.” Thus far. The master's words here and in the following section are now clear. [TN260040]

“Before the One who knows hidden things,” etc.: sometimes a good is done to a Torah scholar by his not establishing descendants, although he needs them because he is not so complete in his deeds. The reason is that it is manifest before Heaven that worthy sons would not issue from him. Nevertheless, he is like a wild ass accustomed to the wilderness, who does not enter within the screen until his wife undergoes levirate marriage and he merits redemption, etc.

“In its context, the verse,” etc.: incidentally, the master interprets the entire verse, “A wild-ass man accustomed to the wilderness, in the desire of his soul inhaling the wind—who can turn her back from her occasion? All who seek her will not tire; in her month they will find her” (Jeremiah 2), of the soul of one who departs without sons. He says that the verse is connected to the complaint which the prophet had mentioned just before: “Know what you have done, a swift young she-camel straying in her ways.” He complained of that soul's deeds, and concerning them said, “Know”: your deeds have driven you far away, so that your soul strays in its ways outside the screen. He placed beside this “A wild ass accustomed to the wilderness,” etc., to indicate the repair. [TN260041]

“Providence”: supernal providence, as though it were, so to speak, withdrawn from her, so that the soul strays in its ways, forbidden to appear before the King, blessed be He. Thus the deeds ask concerning the repair: Where is the measure needed at this time to repair this soul? To this he said, “A wild ass accustomed to the wilderness”: behold, the levirate wife, “in the desire of her soul

Yad Yehudah - 1 - continued

inhaled" the dead man's spirit and repairs it.

"This is the meaning of levirate marriage": the levirate wife becomes his mother, and his brother, the levir, becomes his father, as the Sages said in Zohar, Mishpatim, page 140.

"Alef is replaced": it is called yavam, not avam, because in the language alef may interchange with yod.

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Historical index: Em Kol Hai - III - Chapter 14

Yad Yehudah - 1 - continued

"Yod": the unpronounced yod of the Name YHWH causes and effects the reading of alef in the Name Adonai and the Name Ehyeh, according to the change of vowel points. Yod with sheva causes the reading of the Name Adonai, and with segol causes the reading of the Name Ehyeh, as is known. [TN260042]

Em Kol Hai - Part III (ג) - Chapter 15 (טו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"In the desire of his soul": for "her soul" is the reading, while "his soul" is written.

"His heart, his spirit, and his breath," etc.: an allusion to nefesh, ruah, and neshamah.

"Redemption is needed for neshamah, exchange for ruah, and attestation for nefesh": this draws on the wording in Ruth, "Formerly in Israel, concerning redemption and concerning exchange and concerning attestation." Three incarnations are required: nefesh, ruah, and neshamah; by levirate marriage, however, everything is repaired at once. For someone who needs levirate marriage and has no remedy—for example, he has no brother, or she underwent

Rema of Fano

In the commandment of levirate marriage, the brother and the woman must prepare themselves to be father and mother to the one whose redemption will come through them, even though he is not originally their son in the chain of descent, as it is written, "The offspring would not be his." Their good intention causes strength to be added to Gevurah above. She too is "in the desire of his soul"—"his soul" is the written form—of this wild ass accustomed to the wilderness; she longs to provide him a resting place that will be good for him. For it is "her soul": "the reading is authoritative." This follows Ezekiel's statement, "Like the soul of the father, and like the soul of the son, they are Mine." [TN260043]

Great is the power of levirate marriage to bring repose to nefesh, ruah, and neshamah at once, as it is written, "If he directs his heart toward him, he will gather his spirit and his breath to

Yoel Moshe - 1 - continued

halitsah, as above, section 12—that levirate marriage in which the wife of a Torah scholar undergoes levirate marriage without need repairs that soul. [TN260046]

Yad Yehudah - 1

"In the commandment of levirate marriage," etc.: this continues the preceding section's explanation of the verse, "A wild ass accustomed to the wilderness," etc.

"To the one whose redemption will come": the dead man's soul.

"As it is written," etc.: this is the reason for the verse, "Onan knew that the offspring would not be his." That is, he knew that, according to the original chain of descent, the child born would not be his.

"She": the woman, the

Yad Yehudah - 1 - continued

levirate wife, also, “in the desire of his soul”—that of this wild ass—inhaled his spirit. It is therefore written “his soul” and read “her soul,” because his soul is bound to hers, as she becomes his mother. As Ezekiel said, “Like the soul of the father and like the soul of the son,” so here, behold, the soul of the mother and the soul of the son.

“Great is the power of levirate marriage”: it repairs the dead man's nefesh, ruah, and neshamah at once. Of this it is said, “If he directs his heart toward him,” etc., for ruah and neshamah follow nefesh.

“Outside levirate marriage, however”: three incarnations are required: one for nefesh, one for ruah, and one for neshamah. Corresponding to them it is written, “Concerning redemption and concerning exchange, and this is the attestation.”

Rema of Fano - continued

himself.” It is known that “heart” designates nefesh. If the dead man's nefesh has been cut off, behold, the LORD's hand is not too short to save, for with the LORD is kindness, and with Him abundant redemption: from the nefesh of these levirate spouses, to make a branch and bear fruit. Outside levirate marriage, however, redemption is needed for neshamah, exchange for ruah, and attestation for nefesh. This suffices for the intention of this treatise. [TN260044]

If the dead man's spirit, toward which they direct their intention, does not need this—for example, Ben Azzai, who said, “My soul longs for Torah,” and did not marry, because through the mysteries of his soul he knew that it had already fulfilled its due in this matter on another occasion, and he had not been created for this, but to magnify Torah—of this it is said, “Who can turn her back from her occasion?” The word is derived from “God occasioned it into his hand.” It means that the preparation made by the righteous levirate wife, who is the principal agent of the repair, does not return empty. “All who seek her will not

Yad Yehudah - 1 - continued

“If the brother's spirit,” etc.: he now concludes what he said in the preceding section, “To what may this be compared?” etc. With this he also explains the end of the verse, “Who can turn her back from her occasion?” etc.

“Had already fulfilled its due in this matter”: in the commandment to be fruitful and multiply, on another occasion, when it had already been in this world.

“As stated”: above, section 12.

“For here”: through this union the Holy One, blessed be He, brings a redeemer for another man who needs it and has no levir, as stated in the Zohar we quoted. Through this He renews the work of creation. This is “In her renewal they will find her.” [TN260047]

Rema of Fano - continued

tire,” for the Holy One, blessed be He, joins a good thought to a deed, as stated. “In her renewal they will find her,” for here the Holy One, blessed be He, renews the work of creation for someone who needs it and has no other remedy. [TN260045]

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Em Kol Hai - Part III (ג) - Chapter 16 (טז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Both together”: that is, the levirate widow and the spirit complain against the levir: “My levir was unwilling.”

“It is a glove,” etc. As is written in the Targum on the verse “A man drew off his shoe”: “the sheath of his right hand”; see there.

“Here, his shoe,” etc. That is, he puts a shoe on his foot, and she unties the knot and the bond that she had from her husband.

“Because he does not count”: that is, because he did not take her in levirate marriage, it is therefore called “a conspiracy of the wicked,” which does not count, as explained in the Gemara of Sanhedrin.

Yad Yehudah - 1

“For the act of ḥalişah”: in her removing his shoe, it indicates that the levirate widow abandons hope of redemption. Likewise, the spitting indicates the dead man's spirit's abandonment of hope of redemption.

“Both together”: the levirate widow and the dead man's spirit complain against the levir, saying, “My levir was unwilling.”

“At the beginning of Bereshit”: page Lʿ[?], the sixth commandment: “How many angels go forth with each and every soul? Two, one on the right and one on the left. And do

Rema of Fano

Let the wise hear and add to their learning. The act of ḥalişah, removing the shoe, indicates the levirate widow's abandonment of hope; the spitting is the abandonment of hope by the dead man's spirit absorbed into her, as we shall mention, concerning the redemption intended for him from the living brother. With the recitation, both together lodge their complaint against him before three who know how to prompt the recitation, corresponding to the three guardians that the soul has. R. Phinehas mentioned them in the commandments, in the general treatment stated in the Zohar at the beginning of Bereshit. Two are added to them to publicize the matter, so that many will seek mercy for them. They correspond to the two inclinations that witnessed the first acquisition, completed with the acquirer's articles, of which it is written, “A man drew off his shoe.” But the shoe that effects acquisition is a glove. Here, the owner of the shoe puts on his own and extends his foot to her; she removes it and unties the knot, because he does not count among those called a redeemer. She throws it to the ground in contempt, with all her strength, to indicate the dissolution of her bond and her confidence that relief and deliverance will arise for the dead man's spirit from another place. The meaning of “one whose shoe is removed” is like “the knot is untied,” three times: one for him, one for her, and one for the dead man's spirit. In the Tiqqunim they explained it concerning

Yad Yehudah - 1 - continued

they guard him[?]—as it is written, ‘For He will command His angels concerning you’; if not, they accuse him. R. Phinehas said: Three stand as guardians over a person, as it is written, ‘If there is an angel over him, an intercessor, one out of a thousand.’ ‘If there is an angel over him’—one; ‘an intercessor’—two; ‘to declare to a person his uprightness’—three,” etc. [TN270002][TN270001]

“They add,” etc. That is, the two who are added to the three judges to publicize the matter, as explained in the laws of ḥalişah: the reason is that through publicity many will be found who will seek mercy for the levirate widow and the dead man.

“They correspond,” etc. That is, there is another reason: the two added persons correspond to the two inclinations, etc.

“With the acquirer's articles,” etc. As is at the beginning of Ha-Zahav: “With what does one acquire? Rav said: With the acquirer's articles. Levi said: With the transferor's articles.” It is like the dispute of the tannaim: “‘This was formerly in Israel,’ etc.; ‘a man drew off his shoe and gave it to his fellow’—Boaz gave it to the redeemer. R. Judah

Yad Yehudah - 1 - continued

says: The redeemer gave it to Boaz.” We hold according to Rav and according to the first tanna.

Rema of Fano - continued

Nefesh, Ruah, and Neshama—vital soul, spirit, and higher soul—and applied to them, “The snare is broken, and we have escaped.”

Yad Yehudah - 1 - continued

“For the acquirer's shoe”: it is not literally a shoe, but a glove, as Onkelos translates “A man drew off his shoe”: “the sheath of his right hand.”

“Here,” in the case of the ḥališah shoe, it is literally a shoe, and it is also the reverse of acquisition: there he draws off his shoe, whereas here he puts on his shoe and she removes it, indicating the cancellation of the acquisition.

“She unties the knot”: to indicate that he is no longer tied by her bond.

“He does not count”: language taken from what the sages, of blessed memory, said, “A conspiracy of the wicked does not count.”

“The meaning of ‘one whose shoe is removed’”: its explanation is like “the knot is untied”; the reason for three times is one for him, etc.

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Em Kol Hai - Part III (ג) - Chapter 17 (יז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“He spoke,” etc. That is, R. Yeiva the Elder explained that she is called almanah when she has no children from her husband.

“We speak,” etc. “Almon is for an uninhabited place,” like peloni almoni, “such-and-such an unnamed person,” without a name.

“The years in which we saw misfortune”: they did not come to convert during our poverty.

“Whoever among them,” etc. That is, among the converts: whoever vindicates the judgment upon himself and whose intention is for the sake of Heaven will also be rectified afterward.

Yad Yehudah - 1

“It is readily understood”: the expression almanah is like armanah, for she is like an armon, a palace, a

Rema of Fano

It is readily understood that the word almanah, “widow,” was established in our holy language as a name for a woman whose husband has died, because she is an armon, “palace,” for the dead man's spirit absorbed into her, as R. Yeiva the Elder explained in the Zohar, portion Mishpatim. He spoke of someone who has no children, and we speak even of someone who fulfilled the commandment to be fruitful and multiply and left in his wife a symbolic act for the completion of another. This is a play on the wording written in Isaiah, “Jackals shall answer in his almenot,” which is like armenot, “palaces.” But armon is said of an inhabited place, as it is written, “The palace shall stand in its proper place,” whereas almon is for an uninhabited place. This suffices for the intended matter.

The general principle is that the commandment of levirate marriage was

Yad Yehudah - 1 - continued

dwelling for the dead man's spirit.

“The portion Mishpatim”: page 141.

“A symbolic act”: as above, section 12.

“The general principle is,” etc.: the conclusion of the matter that he began there, section 12.

“For another day”: this is the great and terrible day of the Lord, as he concludes.

“That the Lord's servants will eat”: at the banquet of Leviathan, which will be explained in the next section.

“At that hour”: on the final day of judgment.

“For His mercies have not come to an end,” etc.: as the master explained many times in the Treatise Heqor Din, part V.

Rema of Fano - continued

fulfilled through Abraham and Sarah for the twenty generations that preceded him, and they prepared what he would bring beneath the wings of the Shekhinah until the days of our Messiah. Thereafter converts are no longer accepted, for the Merciful One left them for another day, since they damaged their essence: they hardened their spirit and made their heart obstinate during the years in which we saw misfortune. Thus it is fitting for them from now on that the Lord's servants will eat and they will hunger. Whoever among them vindicates Heaven's judgment upon himself at that hour will afterward be prepared for compassion first, for His mercies toward all creation have not come to an end. Know this.

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Em Kol Hai - Part III (ג) - Chapter 18 (יח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"They will divide him among the Canaanites": they explained it in the sense of merchants, in the manner of "Canaan—a merchant—in his hand are dishonest scales." "The daughter of a Canaanite man" is translated "the daughter of a merchant."

"With service of this kind," etc. That is, they serve in order to receive a reward.

Yad Yehudah - 1

"Of which we spoke": in the preceding section, that the Lord's servants will eat.

"In the chapter Ha-Sefinah," etc. There, Rabbah bar bar Ḥana said that R. Yoḥanan said: "The Holy One, blessed be He, will in the future make a banquet for the righteous from Leviathan's flesh, as it is said, 'Companions will make a feast over him.' Kirah means a banquet, as it is said, 'He prepared a great feast for them.' 'Companions' means Torah scholars, as it is said, 'You who dwell in gardens, companions listen to your voice.' The remainder they divide and trade in, as it is said, 'They will divide him among Canaanites.' 'Canaanites' means merchants, as it is said, 'Canaan—a merchant—in his hand are dishonest scales; he loves to oppress.' Alternatively, [derive it] from here: 'Whose merchants are princes, whose traders are the earth's honored ones.'"

The master mentioned this dictum in order to explain it. He said that the principal banquet that the Holy One, blessed be He, will in the future make for the righteous is for the completely righteous, who serve without the purpose of receiving a reward. What is said, "The remainder they divide,"

Rema of Fano

The eating of which we spoke is undoubtedly the banquet of Leviathan mentioned in the chapter Ha-Sefinah: the completely righteous, who serve from love, "will make a feast over him as companions," as you say, "He prepared a great feast for them." Those who serve in order to receive a reward, however, are actual merchants, and concerning it is said, "They will divide him among Canaanites," dividing what remains among themselves with a grudging eye and dishonest scales, for they deceive themselves with service of this kind. Likewise, from Leviathan's skin each of the former will merit a complete sukkah, a roof and walls. Among the latter, one will receive only a shade covering, which is roofing without walls; another, a necklace; and another, an amulet—all by righteous judgment. The remainder will illuminate the nations' path from above Jerusalem's walls, as we intimated nearby and as is there. They said that Leviathan was created male and female,

Yad Yehudah - 1 - continued

means those who serve in order to receive a reward and perform commandments in order to profit through them, like merchants. This is what they said, “They trade in

Rema of Fano - continued

and if they mated with one another they would destroy the world. What did the Holy One, blessed be He, do? He castrated the male, killed the female, and salted her for the righteous in the future to come.

Yad Yehudah - 1 - continued

it,” for this is their merchandise in exchange for their service.

“With a grudging eye”: measure for measure for their evil eye in withholding satisfaction

Yad Yehudah - 1 - continued

from God.

“And with dishonest scales”: that is, for this R. Yoḥanan brought proof from the verse “Canaan—in his hand are dishonest scales”: to say that these Canaanites, these merchants, also have dishonest scales in their hands and deceive themselves with service of this kind, having served in order to receive a reward. Along these lines it appears that the second proof, “whose traders are the earth's honored ones,” also indicates that we are not dealing with the wicked, but with the righteous—yet those who serve in order to receive a reward.

“Likewise, from Leviathan's skin,” etc. Also there: Rabbah said that R. Yoḥanan said: “The Holy One, blessed be He, will in the future make a sukkah for the righteous from Leviathan's skin, as it is said, ‘Can you fill his skin with sukkot?’ If one merits, they make him a sukkah; if he does not merit, they make him a shade covering, as it is said, ‘And with a shade covering of fish, his head.’ If he merits, they make him a shade covering; if he does not merit, they make him a necklace, as it is said, ‘And necklaces for your neck.’ If he merits, they make him a necklace; if he does not merit, they make him an amulet, as it is said, ‘Will you tie him for your maidens?’ The remainder the Holy One, blessed be He, spreads over Jerusalem's walls, and its radiance goes from one end of the world to the other, as it is said, ‘Nations shall walk by your light, and kings by the brightness of your shining.’”

The master mentioned this passage to say that, from Leviathan's skin also, they will merit according to their service, from love or from reward. What the master said in explaining sukkah and shade covering comes from Rashi's explanation.

“The remainder will illuminate a path”: the wording

Yad Yehudah - 1 - continued

of the verse in Job 41 concerning Leviathan. It is expounded in the Gemara there as saying that he makes furrows in the sea. The master, to refine[?] his language, brought it for this exposition. [TN270003]

“They said,” etc. There in the Gemara, R. Judah said that Rav said: “Everything that the Holy One, blessed be He, created in His world, He created male and female. Leviathan also He created male and female. If they mated with one another they would destroy the entire world. What did the Holy One, blessed be He, do? He castrated the male, killed the female, and salted her for the righteous in the future to come, as it is said, ‘He will kill the dragon that is in the sea.’ Behemoth on a thousand hills also He created male and female. If they mated with one another they would destroy the entire world. What did the Holy One, blessed be He, do? He castrated the male, cooled the female, and preserved her for the righteous in the future to come, as it is said, ‘Behold now, his strength is in his loins, and his vigor in the muscles of his belly.’ ‘Behold now, his strength is in his loins’—this is the male; ‘his vigor in the muscles of his belly’—this is the female.

“There also, let Him castrate the male and cool the female! Fish are licentious. Let Him do the reverse! Alternatively, the female is better salted; alternatively, since it is written, ‘This Leviathan You formed to play with him,’ [to do so] with a female would not be proper conduct. Here also, let Him salt the female! Salted fish is good; salted meat is not good.” See Rashi's explanation. The master mentioned this matter in order to explain it in the following sections.

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Historical index: Em Kol Hai - III - Chapter 18

Em Kol Hai - Part III (ג) - Chapter 19 (יט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“There is no doubt that the plain meaning is true”: they will eat an actual banquet. Although the World to Come has neither eating nor drinking, but “the righteous sit,” etc., nevertheless they designated in houses[?] a great banquet, to go from strength to strength through the power of eating. For most of the community cannot pass from one opposite to the other: that is, at first eating applies, and afterward it will not apply. This is only through the intermediate banquet.[TN270005]

“For in Yah,” etc. It intimates the first two cups, two letters of the Name YHWH; numerically kos, “cup”—that is, kos has the numerical value of ha-kisse, “the throne”—that the throne will be complete, as is said, “For a hand upon the throne of Yah,” etc.: the Holy One, blessed be He, swore, etc.

“One does not conclude with anything,” etc. That is, one eats nothing after the last two cups, intimating that after the banquet, when the Name is complete, and as the throne[?],[TN270007] no eating or drinking will apply.

“For the female it is,” etc.:

Rema of Fano

There is no doubt that the plain meaning is true and that the banquet will take place: through the power of that eating and the drinking of the wine preserved in its grapes, we shall go from strength to strength. For it is not fitting for most of the community to pass from one opposite to the other without an intermediate. This banquet will suffice to bring us to the World to Come, in which there is neither eating nor drinking. The allusion comes in eating the Passover offering with unleavened bread and bitter herbs after the first two cups, for “in Yah, the Lord, is the Rock of worlds”; after it come the last two cups, in which the Name is peace[?], and the throne, numerically, “a cup of salvations.” Afterward one does not conclude with anything further, as is known.[TN270004]

It is written, “On that day the Lord will visit with His hard sword upon Leviathan the bar-serpent”—this is the male Leviathan—“and upon Leviathan the twisting serpent”—this is the female Leviathan. The visitation upon the male is the hunt that Gabriel begins, with the Holy One, blessed be He, helping him; for the female it is her rinsing, the completion of her preparation, for He has already killed her, as stated. Rashba, of blessed memory, elaborated the elucidation of all these things according to their actuality and their plain sense. There is nothing in the deeds of the

Yoel Moshe - 1 - continued

for He has already killed her. In the future there is no need for warfare or a hunt, only to rinse her for eating, which is completion of preparation —already salted, regarding the Sabbath[?].[TN270006]

“Of the mysteries of existence,” etc. That is, in every commandment we illuminate supernal lights, because all have a counterpart above. Thus the commandment of eating Leviathan contains mysteries of existence above.

Yad Yehudah - 1

“There is no doubt,” etc. Their saying, of blessed memory, is well known: “The World to Come has neither eating nor drinking, but the righteous sit with their crowns upon their heads and enjoy the radiance of the Shekhinah.” Therefore Maimonides's opinion, in chapter 8 of the Laws of Repentance, is that this banquet of which the sages, of blessed memory, spoke is not an actual banquet. Rather, they called it this by way of parable and figure of speech for the good prepared for the righteous, which is the World to Come.

Rashba, however, in his

Yad Yehudah - 1 - continued

explanation of aggadot, cited by R. Jacob Ḥaviv in Ein Yaʿaqov, explains the words according to their plain meaning, as follows: “Do not consider it remote that for the righteous in the World to Come there

Rema of Fano - continued

righteous in which none of the mysteries of existence is intimated, whether little or much. Come and learn from the shofar, sukkah, and lulav, and from all the commandments of action, all of which have a counterpart above, as is well known.

Yad Yehudah - 1 - continued

should be the plain sense of the things that came to the sages, of blessed memory, in some of the aggadot in the Talmud and midrashim,” etc. Consult there, for he elaborated at great length. His opinion is

Yad Yehudah - 1 - continued

that the purpose of the banquet is to stir bodily powers; when they are stirred, the soul's powers will likewise be stirred, and its intellectual power will strengthen, becoming better prepared to attain all intelligibles. He brought proof from events that already occurred: the delicacies that Isaac our father, peace be upon him, requested; likewise the banquet that they ate together, which Aaron and all the elders of Israel ate; likewise the banquet of Elijah the prophet and the company of prophets. In all of them the intended purpose was not the pleasure of food, but to direct the heart and draw thought toward knowledge of intelligibles, as the sages, of blessed memory, said: “The Shekhinah rests only out of joy.”

If this is so in those banquets, how much more in the banquets created for this purpose and with the utmost delight, which the world is not fit to attain until the World to Come, and [for] those who are appointed to them, who are the ultimate object sought in the human species. Today it is known that some drugs and supporting foods, by their nature, benefit the intellect. How much more the foods created for this intention from the six days of Creation, which are exceedingly pure in nature and increase understanding by their nature, in the sense of “the tree was desirable for gaining understanding.” These are the substance of his words, of blessed memory. He also brought proof from the manna; consult there.

He further wrote as follows: “As for our taking the words literally, do not object to us from what our rabbis, of blessed memory, said, ‘The World to Come has neither eating nor drinking.’ For we believe that the righteous will enter the World to Come in their bodies and will be there in the manner of Moses [gap]; or, if you prefer, in the manner of Elijah and Enoch, of whom our rabbis, of blessed memory, said that their flesh became like torches of fire. Bodily activities may change from one condition to

Yad Yehudah - 1 - continued

another, to its opposite; in any event, a moment will separate the first activity from the second. If so, the first activity must have had a moment in which their conduct is completed, after which the second, new conduct begins. Perhaps that banquet appointed for the righteous will be the end of the period in which the condition of bodily activities, eating and drinking, operates; afterward that condition will cease from them, and they will sit with their crowns upon their heads, delighting in the radiance of the Shekhinah. That banquet will be for them like the concluding assembly, ʿAṣeret, except that this completes the sacred, and this is the completion of the ordinary.” See there.

This is also the master's opinion, except that, combining all the aforesaid matters together, he added that this banquet is like an intermediate thing between the bread that we eat in this world and the absence of eating in the World to Come. Because this banquet is exceedingly pure by its nature, it is fit to be an intermediate in this respect. The same is true of the wine preserved in its grapes, of which the sages, of blessed memory, spoke.

“After the first two cups”: for the four cups correspond to the four letters of the Name YHWH. The first two cups correspond to the Name of the first two letters, which operates in this world. After these two cups, the Passover offering is eaten with unleavened bread and bitter herbs, intimating the intermediate eating after this world. The last two cups correspond to the last two letters of the Name, which operate in the World to Come, when the Name and the throne are complete, as is known from the verse “For a hand upon the throne of Yah,” etc. Therefore one does not conclude with anything after them at all, for likewise the World to Come has neither eating nor drinking. Nevertheless, these two cups themselves intimate the preserved wine that will in the future be like an intermediate, as mentioned.

Yad Yehudah - 1 - continued

"And the throne": it too is complete; ha-kisse, "the throne," has the numerical value eighty-six, like kos, "cup."

"As it is written," etc. There in the Gemara: "'God created the great sea creatures.' R. Yoḥanan said: This is Leviathan the bar-serpent, and this is Leviathan the twisting serpent, as it is written, 'On that day the Lord will visit with His hard sword,'" etc. Rashi explained: "the bar-serpent"—the male Leviathan; "the twisting"—the female Leviathan.

"It is the hunt": as is there, "When Rav Dimi came, he said that R. Yoḥanan said: Gabriel will in the future conduct a hunt against Leviathan, as it is said, 'Will you draw out Leviathan with a hook, or sink his tongue with a rope?' If the Holy One, blessed be He, did not help him, he could not overcome him, as it is said, 'His Maker will bring near His sword.'"

"It is her rinsing," etc. At first sight there is a difficulty: if the Holy One, blessed be He, has already killed the female, what is meant by "The

Yad Yehudah - 1 - continued

Lord will visit upon Leviathan the twisting serpent"? Rashi, of blessed memory, answered this with difficulty. On "He killed the female," he wrote as follows: "Thus the verse means to him: 'The Lord will visit upon Leviathan the bar-serpent' in the future, as He did to Leviathan the twisting serpent, for He killed the dragon that is in the sea from the six days of Creation." For the master, the meaning is that the visitation upon the female will be to prepare her for eating and rinse off her salt, which is the completion of her preparation, as we say in Shabbat concerning the kolias ha-ispanin fish.

"There is nothing in the deeds of the righteous": nothing that does not intimate above the holy sefirot and the other supernal mysteries. Likewise here, in the actual eating of Leviathan, mysteries of existence are certainly intimated, and it is no cause for wonder to say that the words bear their plain meaning.

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Historical index: Em Kol Hai - III - Chapter 19

Em Kol Hai - Part III (ג) - Chapter 20 (כ)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"When it was withheld from him," etc. That is, he withheld from him the good by which we could easily understand each and every thing, because of our iniquities; this is the male's castration.

"Honor was taken away," etc.: from the service of the Garden, of which it is said, "to serve her and guard her," in feminine language; or it refers to the soul or to the Shekhinah. This intimates the practical intellect, corresponding to the female Leviathan.

"Had we merited": if this

Rema of Fano

It is good that we hold to this exposition, which is right in our eyes and whose allusion is close to the plain meaning. The male Leviathan is a counterpart of the contemplative intellect, and he was castrated when ease of contemplation was withheld from him because of sin. Honor was entirely taken away from the service of the Garden and its guarding, or from service of the Shekhinah or the soul and guarding her—confirming the feminine grammatical form as written. These, then, are the activities of the practical intellect, the female Leviathan. Had we merited to enjoy the joint operation of both, they would have

Yoel Moshe - 1 - continued

male and female had mated, that is, the contemplative intellect and the practical intellect, we would have transformed the material world into spirit. But because of our iniquities we have not merited this now; yet a portion of this matter will be fulfilled in the future to come.

"As at the beginning of Heqor Din," etc. See there, in chapter 2, on the verse "Gladden us according to the days You afflicted us," etc., that the Holy One, blessed be He, accounts it

Yoel Moshe - 1 - continued

to them as though they fulfilled it. This is the play of Leviathan; see the matter at length there.

Yad Yehudah - 1

“It is good,” etc. That is, the passage may also be explained by a way close to the plain meaning: the male Leviathan is an appellation of the contemplative intellect, and the female Leviathan an appellation of the practical intellect. If they mated with one another and we merited to enjoy the joint operation of both, they would destroy the material world. After the sin of Adam the first man, however, what did the

Rema of Fano - continued

destroyed the material world and transformed it entirely into spirit. That service and guarding were salted for the righteous in an everlasting covenant of salt for the future to come, as though they had fulfilled them, since they accepted them upon themselves and give their lives for them, as we explained at the beginning of the Treatise Heqor Din. Therefore it is fitting that they eat the fruit of their deeds. The righteousness of the contemplative intellect, the male Leviathan, will also prepare the bread of the mighty before them, as stated. We have already mentioned in the first part of this treatise that eating for the sake of a commandment, wherever it occurs, may fittingly be called enjoyment of the radiance of the Shekhinah.

Yad Yehudah - 1 - continued

Holy One, blessed be He, do? He castrated the male, the contemplative intellect, and withheld from him ease and clarity of contemplation. He killed the female, the practical intellect that Adam the first man was charged with exercising in the Garden of Eden, and entirely annulled the holy service from him. Nevertheless, the Holy One, blessed be He, salted those deeds for the righteous in the future to come.

“Because of sin”: that of Adam the first man.

“Honor was taken away,” etc. That is, their statement “He killed the female”

Yad Yehudah - 1 - continued

intends what is said of Adam the first man: “He placed him in the Garden of Eden to serve her and guard her.” According to the plain meaning it means to work and guard the Garden; according to the exposition, “to serve her and guard her” refers to the Shekhinah or the soul. It is intimated through the he of le-ʿovdah u-le-shomrah, “to serve her and guard her,” which is a feminine grammatical form, as the master wrote in the Treatise Heqor Din, part I, chapter 25, and also part II, chapter 11. Either way, the Holy One, blessed be He, took from him, after the sin, the honor of these deeds.

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Historical index: Em Kol Hai - III - Chapter 20

Yad Yehudah - 1 - continued

“At the beginning of the Treatise Heqor Din”: chapters 1 and 3.

“For eating for the sake of a commandment,” etc. Likewise here, all the sages' words will be justified: the future eating is actual eating, but it is eating for a commandment. The sages, of blessed memory, said that the World to Come has no ordinary eating; rather, the righteous enjoy the radiance of the Shekhinah.

Em Kol Hai - Part III (ג) - Chapter 21 (כא)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"It intimates the bodily powers," etc. Just as in the preceding chapter he intimated the intellectual powers, so in Behemoth he intimated the bodily powers.

"For the rashness in their fulfillment," etc. That is, Adam had intercourse on the eve of the Sabbath, at the hour of judgment. From this another transgression followed: he came to eat from the tree, as above, for a commandment done for a purpose other than its own caused this for him, because he was rash as water. Thus the general conclusion from this is that castrating the male intimates the commandments of action that are slack in our hands, while the female that was cooled is assistance from Heaven.

"Whose eyes they painted over," etc. We can do nothing of ourselves, and this is a great defect for us, diminishing our worth. Therefore [there is] salting[?] for the future to come: to give them a taste of the fruit of their deeds as though they had acted of themselves, without the blessed Lord's assistance. This is "To You, Lord, belongs lovingkindness, for You repay a man according to his deed," as

Rema of Fano

"Behemoth on a thousand hills also He created male and female": this intimates the bodily powers of those who keep the commandments. The impelling faculty is the male that was castrated; therefore the commandments of action have become slack in our hands, measure for measure for the rashness in their fulfillment in which there is no delight, as explained by us on the verse "I said in my haste: Every human being is false." The desiring faculty is the female that was cooled, in the sense of the impulse toward transgression, whose eyes they painted over, in tractate Yoma. So it was with the making of garments of skin and clothing Adam and his wife: a barrier to their nakedness. The strengthening for keeping what has been enjoined has now become assistance from Heaven, and our worth has been diminished, because we did not strengthen ourselves in this of our own accord as was fitting for us. Yet it is prepared and preserved for the righteous in the future to come: for those of whom it is manifest and known before Him that they would have been capable of withstanding their trial even without this. For the Lord's hand is not too short to give each righteous person a taste corresponding to what he toiled for in this world: according to the suffering is the reward.

Their statement "Though the Jordan rushes into his mouth" intimates that all the miracles done for us at the first entry, after the exodus from Egypt, are only one swallow in comparison with

Yoel Moshe - 1 - continued

though he himself had acted without assistance and help from the blessed Lord, because it is manifest before the blessed Lord that they would have withstood their trial even if He had not helped them. [TN280001]

"The Jordan's waters do not," etc. This is the Gemara's wording; that is, it intimates that the exodus from Egypt will not be uprooted, etc.

Yad Yehudah - 1

"Behemoth also," etc. That is, just as in the preceding section we explained the matter of male and female Leviathan as the two intellectual powers, so we say that Behemoth on a thousand hills intends the two bodily powers found among those who keep the commandments. These are the power of the good inclination among the righteous, impelling them to do good in action, which is compared to the acting male; and also the evil inclination, desiring transgression without action, which is like a female desiring to be acted upon by another. Had they mated with one another they would have destroyed the material world, for the male would have prevailed. But in the first sin, what did the Holy One,

Yad Yehudah - 1 - continued

blessed be He, do? He castrated the male, so that even the performance of commandments is something incomplete, as stated in the Treatise Heqor Din, part III, chapter 6. He cooled the female and caused the power that desires transgression to fail. Nevertheless, He salted her for the righteous

Rema of Fano - continued

the swallowing of the sea's waters of which the rabbis spoke concerning the final entry, as explained in the Zohar and intimated in the chapter Ha-Sefinah. The Jordan's waters do not mingle with the sea's waters, for the exodus from Egypt will not be uprooted from its place; rather, it will become secondary to the ingathering of the exiles, as is in tractate Berakhot.

Yad Yehudah - 1 - continued

in the future to come, as he concludes.

“Measure for measure”: for Adam the first man's rashness, for he was rash as water in fulfilling the commandments, in which there is no attainment of delight. He had intercourse in daylight, publicly, and at the hour when judgment grows strong, as stated in

Yad Yehudah - 1 - continued

the Treatise Heqor Din, part III, chapter 9; see there.

“As explained by us,” etc.: also there.

“The desiring”: that is, the desiring power is the female that was cooled, in the manner of what the sages, of blessed memory, said concerning the impulse toward transgression. For this purpose the Holy One, blessed be He, made garments of skin for Adam and his wife, as a barrier and protection against the power of desire.

“The strengthening has now become”: the strengthening by which a person strengthens himself in his stronghold to keep TTh[?] has become assistance from Heaven to him, so that no matter of transgression comes into his hand, as it is said, “No iniquity shall befall the righteous”; or, when it does come into his hand, that he be saved from it. Nevertheless, this is reckoned a deficiency for us, since we did not strengthen ourselves in this of our own accord, but through the female's being cooled. [TN280002]

“Yet,” etc. He further explains what the verse says, “Though the Jordan rushes into his mouth” (Job 40). Our rabbis, of blessed memory, said in the chapter Ha-Sefinah: “The Jordan goes forth from the cave of Pamias, passes through the Sea of Sibkhi and the Sea of Tiberias, rolls down into the Great Sea, and rolls downward until it rushes into Leviathan's mouth, as it is said, ‘He trusts, though the Jordan rushes into his mouth.’” He said that the intention is that Leviathan will swallow, in one swallow, all the miracles that the Holy One, blessed be He, did for us

Yad Yehudah - 1 - continued

when we entered the land; for the future miracles, in comparison with them, will be like swallowing all the sea's waters.

“And intimated in the chapter Ha-Sefinah”: there Rav Judah said that Rav said: “When the Holy One, blessed be He, wished to create the world, He said to the prince of the sea: Open your mouth and swallow all the waters in the world. He said before Him: Master of the world, it is enough that I stand within my own. He kicked him and killed him, as it is said, ‘By His power He stilled the sea, and by His understanding He crushed Rahab.’ R. Isaac said: From this we learn that the prince of the sea is named Rahab. If waters did not cover him, no creature could withstand his odor, as it is said, ‘They shall not harm or destroy in all My holy mountain, for the earth shall be full of knowledge of the Lord, as waters cover the sea.’” This intimates the aforesaid matter: in the future the earth will be filled with knowledge of the Lord from the miracles He will perform, and they will be like swallowing all the waters, as they were fit to be swallowed from the six days of Creation by the one whom the waters cover.

“The Jordan's waters do not mingle”: rather, the Jordan itself rolls into Leviathan's mouth, as Tosafot also wrote there in the name of Bereshit Rabbah. They intimated that the miracles of the first entry will also be recognizable[?] in the future.[TN280003]

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Historical index: Em Kol Hai - III - Chapter 21

Em Kol Hai - Part III (ג) - Chapter 22 (כב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"Corresponding to them," etc. That is, corresponding to Enoch is Metatron; corresponding to Elijah, Sandalphon.

"A straight leg in the outer dwelling": that is, they reach the world of Making. This is "one wheel": they are the two aforesaid angels, one concealed within the other, and they are called as one, one. They are in the world of Making, which is called earth.

"Of righteous ones," etc.: these are Enoch and Elijah; there they return, to the world of Making.

"The one was commanded," etc. This is Enoch, who lived before the giving of the Torah, when they had only the seven commandments of the children of Noah.

"Once he ascended": Enoch ascended on high and did not descend, as it is written, "He was no more, for God took him."

"What is said, 'and ṭiron,'" etc. He expounds the word Metatron as though it were composed of two words: maṭ is an expression of poverty, and ṭiron an expression of lordship.

"In the sense of 'I was young'"—"and I have also grown old." Around Enoch Metatron the shells walk,

Rema of Fano

There is also the Ziz of the field, prepared for that banquet for the remnant whom the Lord calls. There is neither castration nor cooling in it; on the contrary, its ankles are in the water and its head in the firmament, while its body and wings fly in the air. This intimates the degree of Enoch and Elijah, corresponding to the two cherubim on high, Metatron and Sandalphon. Their heads are at the throne, and they are two seraphim; their bodies are in the palace, and there each has the likeness of four living creatures; their legs are a straight leg in the outer dwelling, in the sense of "one wheel upon the earth," for one is concealed within the other. The images of the vital soul, spirit, and higher soul of these righteous ones and those like them return there to go, as explained by us in the Treatise Ha-Nefesh.

Yet the one was commanded only in seven commandments and their associated provisions, explained in the Treatise Heqor Din. From the beginning he was among the pious of the nations of the world, but he set himself apart to follow Israel's ways, like one who is not commanded yet acts, or like the righteous converts in each and every generation. He was received into a supernal degree as a sign and a wonder to all the children of Seth of what is prepared for them if they improve their ways. Once he ascended he did not

Yoel Moshe - 1 - continued

wishing to approach holiness. He sewed shoes, which separate the foot from the earth; likewise Metatron separates Formation from Making. Here he is found and here he was; he would bind, directing his intention to bind the worlds.

"Its initial letters," etc. That is, BShKMLW has the numerical value of Enoch Metatron.

"Who was initiated," etc. Therefore he is called Enoch, from the expression of initiation, and acquired his place on high, as aforesaid.

Yad Yehudah - 1

"There is also the Ziz of the field," prepared for the banquet of the righteous in the future to come, according to R. Meir's exposition in Vayiqra Rabbah, portion Aḥarei: "R. Meir said: 'But ask now the beasts, and they will teach you'—this is Behemoth; 'the bird of the heavens, and it will tell you'—this is the Ziz of the field; 'or speak to the earth, and it will teach you'—this is the Garden of Eden; 'the fish of the sea will recount to you'—this is Leviathan. 'Who does not know among all these that the Lord's hand has done this?'" They further said

Yad Yehudah - 1 - continued

there: “Why is it named Ziz? Because it has many kinds of taste, from this and from that.”

“There is neither castration nor cooling in it,” as with Leviathan and Behemoth; rather, on the contrary, “its ankles,” etc. As is in the chapter Ha-Sefinah: Rabbah bar bar Ḥana said, “Once we were traveling in a ship. He saw that bird, standing with the water up to its ankles and its head in the firmament,” etc. Rav Ashi said: “That was the Ziz of the field, as it is written, ‘The Ziz of the field is with Me.’”

“The intimation,” etc. Although the things are as they actually are, nevertheless this Ziz intimates Enoch and Elijah, who ascended on high and whose bodies were transformed into the two supernal seraphim called the two supernal

Rema of Fano - continued

descend, for he is righteous, maṭ, “faltering,” and ṭiron, “lord,” in the sense of “I was young,” which the prince of the world said.[TN280004] Around his camp the wicked walk, seeking to separate, heaven forbid. He actually sewed shoes, for one who withholds them from his feet “was numbered with transgressors,” in tractate Pesaḥim, among those excommunicated by Heaven. In his faithfulness Enoch directed his intention through them to bind the lower worlds, so that they would be prepared for the Shekhinah's feet, of whom it is written, “How beautiful are your steps in shoes.” They separate her from the earth's dung, which the Lord cursed because of sin. With each and every stitch he would intend and say, “Blessed be the Name of the glory of His kingship forever and ever,” for in this verse there is a binding and unification of all the supernal palaces, as is known. Its initial letters have the numerical value of Enoch Metatron, who was initiated into his charge and acquired his place.

Yad Yehudah - 1 - continued

cherubim: Enoch is Metatron, and Elijah is Sandalphon. Of each of these it is said, “The Ziz of the field is with Me,” “its head in the firmament,” etc. For these are found in three worlds: the world of Creation, the world of Formation, and the world of Making. In the world of Creation, which is the world of the throne, they are the seraphim, as Isaiah said of it, “Seraphim stood above Him.” Since the throne is above the firmament that is over the heads of the four living creatures, as explained in Ezekiel's vision, the allusion in the Ziz of the field is therefore “its head in the firmament.” In the world of Formation, which is the world of the angels, there is the likeness of four living creatures that Ezekiel saw. This is the palace of which Isaiah said, “His skirts filled the

Yad Yehudah - 1 - continued

palace.” Corresponding to these two cherubim, the allusion in the Ziz is that its body and wings are in the air. In the world of Making, which is like an outer dwelling in relation to the palace, it is said of it, “Behold, one wheel upon the earth” [gap] to subdue the shells. But sometimes she is clothed in Metatron and sometimes in Sandalphon; therefore it is written “one wheel,” for each is concealed within the other. Corresponding to this is the Ziz's allusion, “its ankles in the water.”

“Yet,” etc. The master explains in passing the matter of Enoch and Elijah.

“The one”: that is, Enoch, as in the Treatise Heqor Din, part II, chapter 21.

“In Israel's ways”: to fulfill the whole Torah.

“As a sign and a wonder”: as R. Ishmael said, “Metatron said to me: I am Enoch son of Jared.

Yad Yehudah - 1 - continued

When the generation of the Flood sinned, the Holy One, blessed be He, raised me up to be a witness against them, so that they should not say: The Merciful One is cruel, for the generation of the Flood was destroyed,” etc.

“Once he ascended”: on high, he did not descend again in the manner of Elijah. The reason is that he is “a righteous man faltering before the wicked” below and became ṭiron and lord above. Therefore he is called Metatron, a word composed of maṭ and ṭiron.

“In the sense of ‘I was young’”—“and I have also grown old,” said by Metatron, prince of the world. The intention is as aforesaid.

“Around his camp”: in the world of Making, the wicked—the shells—walk.

“He”: while still upon the earth, he actually sewed

Yad Yehudah - 1 - continued

shoes. “He was a shoemaker, and whenever he put the needle into the sandal, he praised the Holy One, blessed be He. The mystery of the matter is that he is Metatron, the matron's shoe, and he joins her with the King through his deeds that ascend upward, and proclaims from above seven blessings to nourish the world. This is his lying down[?],” as is written in Maggid Mesharim.[TN280005] The matter is that a shoe is an appellation of union. Of this it was said to Moses, “Remove your shoes,” to separate from his wife, as is in the Zohar, portion Pequdei, page 396. It is known that the righteous one's deeds below also cause supernal union and unification, for by an awakening below an awakening above is aroused. With this intention Enoch sewed shoes, seeing the wicked in his generation [give] renewed power to the shells and prevent the holy union, blessed be He. In repairing the shoes he intended to repair the union above and bind the lower worlds: the world of Making and everything dependent upon it, from the shells and celestial spheres to the

Yad Yehudah - 1 - continued

earth's navel, so that the worlds together would be prepared for the Shekhinah's feet, that she be aroused to the holy union, blessed be He. Our rabbis, of blessed memory, fittingly said in the chapter ʿArvei Pesaḥim that one who withholds shoes from his feet is like one excommunicated by Heaven; they intended this mystery also.

“As it is written of her”: of the Shekhinah, “How beautiful are your steps in shoes.” The intention is: when you put on shoes, which are the righteous one's good deeds, through which you are aroused to union and say, “See, with this son I have come before You,” then these shoes separate her from the shells, which are the earth's agitation.

“The initial letters” of BShKMLW have the numerical value 398, like Enoch Metatron, who was established in his charge, in accordance with his name Enoch, and acquired his place above, on high. Once he ascended he did not descend.

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Historical index: Em Kol Hai - III - Chapter 22

Em Kol Hai - Part III (ג) - Chapter 23 (כג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Through the aforesaid craft,” etc. This is sewing shoes. It appears that these sewn shoes intimate the following: Joseph is Metatron, as is known and is also explained in Alshekh. It is written, “for shoes,” for his brothers sold him for shoes. Therefore he sewed shoes for the Shekhinah, as it were, to rectify this—so it appears to me.

“Therefore he was not perfected,” etc. Because he was one who is not commanded yet acts. Not so Elijah, who is Phinehas,

Rema of Fano

Because the Torah had not yet been given, he made for himself a symbolic act, like one who is not commanded yet acts, through the aforesaid craft, in place of the service of the commandments of action in the Torah that Moses commanded us. Therefore he was not perfected through his trials like Elijah, who is of Abraham's seed, from the root of Phinehas, who stood at Sinai and merited the covenant of peace, and is still alive. Therefore he climbs and ascends to plead merit, climbs and descends with the righteous, “a very present help in troubles.” They said of him that he offers the daily offerings in

Yoel Moshe - 1 - continued

who was at Mount Sinai and was commanded and acted. Therefore Elijah has the power to descend at every time of trouble; not so Enoch, who, once he ascended, did not descend.

“That he offers,” etc. That is, Elijah offers the daily offerings in the place where the Temple was destroyed, beside the Western Wall. Even now, when it is destroyed, it remains in its sanctity, as is said, “I shall make your sanctuaries desolate”: even when it is desolate, it remains in its sanctity.

Yoel Moshe - 1 - continued

"His leather," etc. See the Treatise Heqor Din above, part IV, chapter 19.

Yad Yehudah - 1

"A symbolic act": to arouse above through his craft of sewing shoes.

"Therefore he was not perfected through his trials": in this world, for "God took him"—He gathered him before he would be cut off, as is in the Zohar, Bereshit, page 162. For this reason we say of him in the preceding section, "Once he ascended he did not descend." Not so Elijah, who was commanded and acted, and whose root, Phinehas, withstood trial in this world and was given the covenant of peace. Therefore permission is

Rema of Fano - continued

the Temple even though it is desolate, for it remains in its sanctity. This accords with what we learned at the end of Eduyot: "One offers sacrifices even though there is no Temple building." It is possible that baskets from the chamber contributions were stored away for him, so that they should come from the community's funds. It is not far-fetched to believe that the patriarchs of the world stand beside him for the attendance, and Heman, Asaph, and Jeduthun sing. From the skins of the sacred offerings, of which it is written, "It shall be his," they said that he makes scroll after scroll and writes the merits of each and every one of Israel. Some say that his leather girdle is from the ram of Abraham our father, for it befits him in his own person, and also to recall the ancestors' merit continually.

Yad Yehudah - 1 - continued

given him to descend to this world, and he is found with the righteous, particularly at a time of trouble, as is known.

"For it remains in its sanctity": as the sages, of blessed memory, said concerning "I shall make your sanctuaries desolate."

"From the skins of the sacred offerings": that he offers, and they are his, as it is written, "The skin of the burnt offering that he offered—it shall belong to the priest"; "they said," etc.

"For it befits him in his own person": as explained in the Treatise Heqor Din, part IV, chapter 19; see there.

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Historical index: Em Kol Hai - III - Chapter 23

Em Kol Hai - Part III (ג) - Chapter 24 (כד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"The supernal court," etc. As is said, "And the Lord attended to Sarah": He and His court agreed to the creation of the vessel, her very womb, as above.

"He did not create it for emptiness": rather, so that she would give birth. Therefore "the Lord did"—He Himself, without the court.

"This entire world," etc. That is, in the world of judgment in which we are,

Rema of Fano

"The Lord did for Sarah as He had spoken." Here He did not need His court, for the intention concerned the act of conception and birth. Once the court had agreed to the creation of the vessel that holds blessing, called in the midrash's words "the very womb," as stated, presumably "He did not create it for emptiness." With this, the intention of His thought, blessed be He, which preceded the world, was fulfilled: the world was created only for Israel. This is

Yoel Moshe - 1 - continued

which is from Isaac's attribute, [it is] as nothing before them, before Abraham and Jacob. Therefore Isaac had to pray for us.

Yad Yehudah - 1

"'The Lord did,'" etc. The master returns to the verse "And the Lord attended," to explain the latter part of the verse.

"Here He did not need His court," so that it would say

Yad Yehudah - 1 - continued

"and the Lord," as in the beginning. For there the visitation concerned the very womb, as stated above in part I, section 4. Not so here, where the intention concerned the act of conception and birth, saying that Sarah conceived and bore Isaac. For this He did not need the court, since they had already agreed to the womb's creation, which "He did not create for emptiness."

"The intention was fulfilled," etc. That is, the language of saying and speaking mentioned in Scripture corresponds to the thought and action of the world's creation, which were fulfilled through this visitation. This follows the known principle that the thought of Israel preceded the world, and that the beginning of thought is the end of action, which is the purpose. This is "as He had

Rema of Fano - continued

"as He had said," intimating thought, as it is written, "I said in my heart." The purpose of the entire work of Creation was also fulfilled, of which it is written, "By the Lord's word the heavens were made." This is "as He had spoken."

It is known that Isaac is a great advocate for his children, their strong redeemer, as the sages, of blessed memory, said concerning "For You are our father." Isaac alone strives before the Holy One, blessed be He, to save his children from judgment. "For Abraham did not know us" is a past-tense verb, and "Israel will not recognize us" is a future-tense verb. The meaning is that Isaac cannot rely on Abraham's lovingkindness, which preceded him, in the sense of the precedence and partnership given to the attribute of mercy with the attribute of judgment at the world's creation; nor on Jacob's merit, which is reserved for the World to Come, as it is written, "To the house of the God of Jacob." Thus this entire world is as nothing before these two elders.

Yad Yehudah - 1 - continued

said," in thought, and "as He had spoken," in action. For Isaac was the head and father of the entire house of Israel. He also is the possessor of this joy, for which reason he is [gap] of Israel, as is known.

"As the sages, of blessed memory, said": chapter 9 of Shabbat, folio 89b. R. Samuel bar Naḥmani said that R. Jonathan said: "What is meant by 'For You are our father; for Abraham did not know us, and Israel will not recognize us; You, Lord, are our father; our redeemer from eternity is Your Name'? In the future the Holy One, blessed be He, says to Abraham: Your children have sinned. He says before Him: Master of the world, let them be wiped out for the sanctity of Your Name. He says: I shall say it to Jacob, who had great sorrow over children; perhaps he will

Yad Yehudah - 1 - continued

seek mercy for them. He says to him: Your children have sinned. He says before Him: Master of the world, let them be wiped out for the sanctity of Your Name. He says: Neither sense among the elders nor counsel among the young! He says to Isaac: Your children have sinned. He says before Him: Master of the world, my children and not Your children? Moreover, how much have they sinned? How many are a person's years? Seventy years, 'and if in strength,' etc. Subtract twenty for which You do not punish them: fifty remain. Subtract twenty-five for the nights: twenty-five remain for them. Subtract twelve and a half for praying, eating, and the privy: twelve and a half remain for them. If You bear all of them, well and good; if not, half upon me and half upon You. If You say, all upon me—behold, I offered myself before You. They began and said: For you are

Yad Yehudah - 1 - continued

our father. Isaac said to them: Rather than praising me, praise the Holy One, blessed be He. Isaac shows them the Holy One, blessed be He, before their eyes. Immediately they lift their eyes on high and say: You, Lord, are our father," etc. This will be explained in the following sections.

"Which preceded him": at the world's creation. Of this the sages, of blessed memory, said: "The Holy One, blessed be He, saw that the world could not endure through the attribute of judgment; He gave the attribute of mercy precedence and joined it to it." This is "Abraham did not know us," in the past tense.

"For the World to Come": for the days of the Messiah, as it is written, "Many nations shall say: Come, let us go to the Lord, to the house of the God of Jacob" (Isaiah 2). This is "Israel will not recognize

Yad Yehudah - 1 - continued

us,” in the future tense.
“As nothing before them”: therefore Isaac, the owner of the beam, had to enter the beam's thick part.

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Historical index: Em Kol Hai - III - Chapter 24

Em Kol Hai - Part III (ג) - Chapter 25 (כה)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Not the children,” etc. That is, not that the children should come to an end, heaven forbid; rather, of the iniquities they said, “Let them be wiped out for the sanctity of Your Name”: through enduring sufferings and afflictions, the iniquities will be wiped out.
“For a terror to me”: that is, the verse's wording is in Job. Since his attribute is fear and judgment, therefore he did not mention it, all the more so: if he does not ask for their lovingkindness and mercies, how much less for judgment.
“Moreover, he himself,” etc. That is, another reason why David did not mention him: for in truth Isaac himself labors for our deliverance.
“In their agreement,” etc. That is, Abraham and Jacob did not press for their iniquities to be forgiven, because the time did not occasion it, for we are in Isaac's world, as above.
“And also My covenant with Abraham”: this is an

Rema of Fano

Know this, for when the Holy One, blessed be He, complained before them and said to each, “Your children have sinned,” they answered, “Let them be wiped out for the sanctity of Your Name.” Not the children, heaven forbid, but the iniquities and transgressions, according to the midrash's words. The intention is through exiles and sufferings, on condition that He exhaust His arrows upon them: the arrows come to an end, but they do not come to an end. Nevertheless, there is no satisfaction in this, for “with the thorn, the cabbage is struck.” This is what David our king cries out in prayer: “Remember Your mercies, Lord”—not Jacob's mercies—“and Your lovingkindnesses”—not lovingkindness for Abraham—for “there is neither sense among the elders nor counsel among the young.” He did not mention Isaac's attribute, for “calamity from God is a terror to me.” Moreover, Isaac himself strengthens himself in it, to take his reward by judgment for our deliverance, as will be explained. In their wisdom, they did not need to press for His mercies, blessed be He, on this occasion, for they knew of this time-dependent commandment: that Isaac should give

Yoel Moshe - 1 - continued

inclusion after an inclusion, ʾaf and ʾet.
“Because it has almost come to an end,” etc. The first two Temples, which stood through Abraham's and Isaac's merit, were destroyed; they called it a mountain and a field. Not so the final Temple, which will be built speedily in our days through Jacob's merit, for he called it a house: it will not be destroyed. Therefore concerning Jacob ʾet alone is said, one inclusion, unlike Abraham and Isaac. “Happy are all who wait for Him”—for this Temple, that we may reach those days.

Yad Yehudah - 1

“Know”: that this is so, as we said in the preceding section.
“According to the midrash's words”: the Zohar on Lamentations, cited in the Treatise Heqor Din, part IV, chapter 16. The intention here is that the iniquities will be wiped out through exile and sufferings, “on condition,” etc., as the sages, of blessed memory, said on the verse

Yad Yehudah - 1 - continued

“I shall exhaust My arrows upon them.” Nevertheless, since sufferings are required in any event, there was no satisfaction in this before Him, blessed be He. Therefore He said, “There is neither sense among the elders,” etc.

“For a terror,” etc. He did not wish to mention the attribute of judgment.

“Moreover”: Isaac strengthens himself in the attribute of judgment.

“As will be explained”: in the following sections.

“They”: Abraham and Jacob did not need to press for the forgiveness of iniquities.

Rema of Fano - continued

his life for us, for it rests upon him, as it is written, “You are our father,” as stated. Concerning the future prosperity, however, it is written, “I shall remember My covenant with Jacob,” as it is written, “To the house of the God of Jacob,” for he called the Sanctuary a house, indicating its permanence. “And also My covenant with Isaac, and also My covenant with Abraham”: it restricts in both, by the principle of an inclusion after an inclusion, for their merit has almost come to an end and has already afforded protection regarding the two Temples, from what their builders labored at in vain[?],[TN280006] as we mentioned in part II. With Jacob there is only one inclusion, so as to restrict nothing in

Yad Yehudah - 1 - continued

“That the time”: of this world, whose governance is judgment, “occasioned,” etc.

“It restricts in both”: by saying of each, “and also,” ʾaf ʾet, which is an inclusion after an inclusion, serving only to restrict.

“From what their builders labored at in vain”: “The Lord exhausted His wrath and kindled a fire in Zion,” as the sages, of blessed memory, said.

“Only one inclusion”: as He said, “ʾet My covenant.”

Rema of Fano - continued

him. Happy are all who wait for Him.

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Historical index: Em Kol Hai - III - Chapter 25

Em Kol Hai - Part III (ג) - Chapter 26 (כו)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“We add,” etc. That is, all this is proof that the principal governance of this sabbatical cycle is through Isaac. Here is the proof: the four legs of the chariot are El, Elohim, YHWH, Adonai. El corresponds to Abraham; Hesed is called El. Elohim is judgment, corresponding to Isaac; YHWH, the Mighty One of Jacob; Adonai corresponds to David. These are the four legs of the chariot; all

Rema of Fano

We add to the sages' words, of blessed memory, carbuncle, sapphire, and diamond: for El, Elohim, YHWH, Adonai —the four heads of the living creatures in the supernal chariot—have the numerical value of Isaac, who includes them in this world, which arose in His thought to be created through judgment.[TN280007] Therefore the Holy One, blessed be He, associated His Name with him during his lifetime. The rectification of the generations, so that he would receive the reward of them all, was not

Yoel Moshe - 1 - continued

have the numerical value of Isaac, namely El, Elohim, YHWH, Adonai, numerically Isaac. See KY, KG[?].[TN280008]

“Gave birth to darkness,” etc. That is, within the lovingkindnesses Abba received a promise from above and afterward emanated them in the aspect of fear, Isaac. This is Dʾ Kh[?], in the union of the backs of Abba and Imma, YHWH and Ehyeh.[TN280009] For the

Yoel Moshe - 1 - continued

squaring of the Names of mercy is judgment; they amount to "darkness." YHWH in its simple, doubled, tripled, and quadrupled form—Y, YH, YHW, YHWH—has the numerical value seventy-two. Likewise Ehyeh, which is in the mystery of the backs, in doubled enumeration, etc.—ʾ, ʾH, ʾHY, ʾHYH—has the numerical value forty-four. Seventy-two and forty-four amount to the number of afelah, "darkness," which is 116.

"His eyes grew dim," etc. Since his creation was from the attribute of darkness. See the Zohar, Beshalah, page 80, as follows: "R. Abba: It is written, 'When Isaac grew

Rema of Fano - continued

revealed to Abraham, as explained in the Treatise Heqor Din, until he received the tidings of an heir to dominion who would issue from his inward parts, from the interior of Hesed, according to the words of Sefer ha-Bahir, which said, "The waters conceived and gave birth to darkness." Therefore it is written, "His eyes grew dim from seeing." This is the reason for the doubling in the verse "These are the generations of Isaac son of Abraham; Abraham begot Isaac." The first is for Esau: "the first is not complete," and the etnaḥta accent is in the place of a separating pause. The second is for Jacob: "the second is complete," for Hesed begot Isaac and brought Jacob forth from him. Therefore, from Isaac's birth the four hundred years of the chosen seed's sojourning began.

Yoel Moshe - 1 - continued

old, his eyes grew dim,' etc. Why? Come and hear: In Isaac are included night, darkness, judgment." This is the mystery of what they said in the Mishnah: one can produce fire from water, in tractate Beitzah.

"The first," etc. That is, the first "These are the generations of Isaac" intimates Esau. Therefore toledot, "generations," lacks yod-shin[?], and the etnaḥta beneath the word Abraham is in place of a separating pause, to separate the wicked from the righteous.[TN280010]

"The second," etc. This is what is said, "Abraham begot Isaac": the word holid, "begot," is written fully—kaf, waw[?]—intimating Jacob.

Yoel Moshe - 1 - continued

Therefore he said that Abraham, who is Hesed, caused Isaac to beget Jacob.[TN280011]

"Holid ʾet" has the numerical value of Abraham Isaac. "Abraham begot Isaac"—Avraham holid ʾet Yiṣḥaq—has the numerical value of be-Tishri, "in Tishri," for Isaac was born in Tishri.

Yad Yehudah - 1

"We add": to bring proof for the sages' words, of blessed memory, which we mentioned in the preceding section: it befits Isaac to be an advocate of uprightness for Israel, because he is the master of this sabbatical cycle.

"For": indeed we have found and seen that the four Names El, Elohim, YHWH, Adonai are the four heads of the living creatures in the chariot. Corresponding to them are Abraham, Isaac, Jacob, and David, the four legs of the chariot: lovingkindness for Abraham is from the Name El; Isaac's fear from the Name Elohim; Jacob, Tiferet, from YHWH; and David's Malkhut from Adonai. These four Names have the numerical value of Isaac. The reason is that he includes them in this sabbatical cycle, whose governance is judgment.

Yad Yehudah - 1 - continued

"Therefore," also, the Holy One, blessed be He, associated His Name with him during his lifetime, saying to Jacob, "I am the Lord, the God of Abraham your father and the God of Isaac." We do not need what our rabbis, of blessed memory, said, that because his eyes had grown dim he was reckoned as dead. Rather, on the contrary, the reason is that he saw his world during his lifetime. For this reason also, the rectification of the generations was not revealed to Abraham at the covenant between the pieces until after he had received the tidings of Isaac's seed and it was said to him, "He who issues from your inward parts will inherit you." This is because this world is his, and Abraham needed to rectify it. In saying, "He who issues from your inward parts," the intention is from the interior of Hesed.

"The waters": the lovingkindnesses conceived and gave birth to the darkness of judgment.

"Therefore it is written, 'His eyes grew dim,'" etc. As is in the Zohar, Beshalah, page 80: "R. Abba said: It is written, 'When Isaac grew old, his eyes grew dim.' Why?" etc. "Come and see: In Isaac is included

Yad Yehudah - 1 - continued

night,” etc.
“The first”: in saying, “These are the generations of Isaac,” it intimates Esau, who was the dross that first came forth, as is in the Zohar, portion Behar, “fire”[?]. On this account toledot is written defectively.[TN280012]
“The etnaḥta”: beneath the word Abraham, in place of a separating pause, to separate Esau's birth from

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Historical index: Em Kol Hai - III - Chapter 26

Historical index: Em Kol Hai - III - Chapter 26

Yad Yehudah - 1 - continued

Jacob's. For the second, in what is said afterward, “Abraham begot Isaac,” intimates Jacob, who issues forth complete. Therefore holid is written fully with yod. The intention is that Abraham's Hesed begot Isaac and Jacob.

Em Kol Hai - Part III (ג) - Chapter 27 (כז)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Numerically 385”: like the number of Shekhinah. Eretz Miṣrayim, “the land of Egypt,” has the numerical value 671, like Adonai spelled in full.
“In the attribute of the backs,” etc. See Recanati, portion Miqeṣ, and Sefer ha-Kavvanot, the mystery of the Qaddish. The known premise is that around Malkhut of Making the Nogah shell rules, and beyond it are the other three shells. If Israel are worthy, the balance inclines toward holiness, and all the souls descending at that time are holy; the other three shells are thrust into the opening of the great abyss. If, heaven forbid, the reverse is the case, the reverse occurs: the balance inclines toward impurity, and the holy souls are oppressed in the mystery of “the tears of the oppressed.” Concerning

Rema of Fano

“The dwelling of the children of Israel, who dwelt”—the sources of their souls—“in Egypt,” the Egypt above, bordering the Shekhinah in the attribute of the backs; for Miṣrayim, “Egypt,” together with its five letters, has the numerical value 385. “Thirty years and four hundred years” has the numerical value of nefesh, “soul,” for Jacob's house: from the time of the prophecy the refining began. This is the meaning, in truth and uprightness, of “You know the soul of the stranger.” It is the pearl that hung at Abraham's neck. Egypt is the neck of the great statue of the kings, and Pharaoh is the nape, the back of the neck, for “God made this opposite that also.”
Just as Israel were raised up when they left Egypt and ascended to the chosen land, which is “the head of the world's dust”—concerning which they said, “Let us give a head,” to abandon her, to separate from her, as in “My nard gave its fragrance”—so Nebuchadnezzar was raised up to be the statue's head, as it is written, “You are the head of gold.” The

Yoel Moshe - 1 - continued

this the Ari, of blessed memory, explained, “A time when man rules over man, to his hurt”: these are the three shells; “over man”—this is the Nogah shell; “to his hurt”—they tip [it] toward evil.
This is measure for measure: since there are souls in the Egypt above, which is the Nogah shell bordering holiness, to rectify these souls they had to be in the exile of Egypt below for 430 years, the number of nefesh. Although the enslavement was 210, three times seventy, for the rectification of Adam the first man's Nefesh, Ruah, and Neshama, this is only preparation for rectification. Only Nefesh was rectified now; afterward, at the giving of the Torah, Ruah and Neshama were rectified. Therefore the author specifies “the soul of the

Yoel Moshe - 1 - continued

stranger”—Nefesh precisely.

“From the time of the prophecy,” etc. That is, at the covenant between the pieces.

“At Adam the first man's neck,” etc. That is, Abraham rectified Adam the first man's Nefesh, which had fallen into the shell. Egypt's shell is the neck of Nebuchadnezzar's statue, for there he enumerated the head, and afterward “his breast and his arms”; the neck is Egypt. As the Ari, of blessed memory, also said, the chief cupbearer, chief baker, and chief slaughterer are in the three veins of the throat. They have a hold in the Name Elohim; three times Elohim, together with the inclusive unit, has the numerical value of garon, “throat.” Pharaoh is at the nape in the statue, drawing nourishment from the brain, whereas the throat does not draw nourishment from the brain. With this will be understood the Zohar's passage in Vayeshev, page 498, concerning the heifer whose neck is broken: Egypt, under whose dominion Israel were;

Rema of Fano - continued

lamenter said, “Her adversaries have become”—the shells of Egypt, which are at the neck's constriction—“the head,” the shells of Babylon. This was the reward of transgression, for after Solomon married Pharaoh's daughter, he was enticed to the kingship of Sheba[?], [TN280021] and Nebuchadnezzar came forth from between them, as we mentioned above.

We have already explained in the Treatise Heqor Din that Adam the first man's Nefesh was rectified in Abraham our father; it is the root of all vital souls. It is called a pearl, margalit, descending in the measure of its stature so that glory may dwell in our land, at the foot of the stature of the Ruah above it, in the sense of “a woman lying at his feet,” according to those who expound it favorably. All is true, a word in its time. For the soul longing to carry out its mission and its Maker's will in this world, there is no greater or more evident sojourn than the restraining of Abraham's spring, from which the chosen seed [comes], from the vision between the pieces until he was one hundred years old. Even after his death the pearl was hung in the sun's sphere, for the one who trod the stars with his sandal had departed, and we were left under the governance of the astral order, which has brought all the exiles upon us, as on this day.

Yoel Moshe - 1 - continued

therefore the heifer had to have its neck broken at the neck's place. Likewise, on the preceding page, he wrote there that after Joseph wept, he wept over the tribes that would be exiled to Egypt, which was the neck. Therefore he wept on Benjamin's neck. Otherwise there is a difficulty: what has it to do with the verse “Upon our necks we were pursued”? According to this, however, it is explained: there they are absorbed and adhere.

Although the passage there concerns the other exiles, this is no difficulty. For it is a known premise that, had we not sinned with the calf, all four kingdoms would have been included in Egypt's exile, as the blessed Lord indeed showed Abraham between the pieces all four kingdoms. But when we sinned with the calf, it was decreed upon us to be in the exile of each of the four kingdoms separately. See and marvel: “These are the journeys of the children of Israel”—its initial letters [are] Edom, Media, Babylon, Greece—“who went forth from the land of Egypt.” They were fit to be exempted

Yoel Moshe - 1 - continued

from all exiles by the exodus from Egypt. They were fit for Moses to write “their departures according to their journeys,” for four redemptions were written: “I shall bring out,” “I shall rescue,” “I shall redeem,” “I shall take.” Thus Moses wrote the departures from the four exiles corresponding to their journeys from Egypt, as is said: four expressions corresponding to four kingdoms. But “and these”—

Yoel Moshe - 1 - continued

what they said afterward, “These are your gods,” etc.—they were punished and had to journey into the exile of the other kingdoms also, as they intimated in the four expressions, their departures, that these would apply to the three exiles besides Egypt. Thus in Egypt's exile all four exiles were initially included. Abraham had Adam the first man's Nefesh at his neck, and rectification of the

Yoel Moshe - 1 - continued

neck in impurity; this is the pearl hanging at his neck.[TN280013]

“At the foot of the stature of the Ruah,” etc. The known premise is that when a person merits Nefesh, the dwelling of its glory is in the brain. When he merits Ruah, Ruah dwells in the brain and Nefesh in the heart. When he merits Neshama, Neshama dwells in the brain, Ruah is a throne for Neshama and dwells in the wings of the lungs, and Nefesh is a throne for Ruah and dwells in the heart. Some expound favorably the verse “a woman lying at his feet”: from Nefesh downward a foot and throne are made for Ruah above it, and Ruah for Neshama, as was[?] with Abraham our father, when a pearl hung at his neck, for he rectified Adam the first man's Nefesh. It is called margalit, “pearl,” from the expression regel, “foot,” a base for the stature of Ruah above it. But it can also be expounded unfavorably: “the woman,” Neshama, lies at his feet when, heaven forbid, his iniquities outweigh [his merits]; then Neshama wallows in the dust of the shells' feet, as is in the Tiqqunim, “You shall bruise him at the heel.” By this you will understand the author's words; examine carefully. [TN280014]

“All is true in its time”: that is, this for the wicked, and this for the righteous.

“For the longing soul there is no greater sojourn,” etc. That is, even the approximately thirty years before Isaac's birth, from the covenant between the pieces onward, were also a sojourn for Neshama, on account of “that he pressed down”[?] the existence of Abraham our father.[TN280015]

“Trod the stars with a sandal,” etc. The midrash's wording is, “While the sandal is on the feet, they tread the stars.” According to the mystery, it is known that Sandalphon, from the aspect of the foot, is in Making, and is called a Canaanite servant: “Canaan—in his hand are dishonest scales.” That is, in his left hands he subdues the shells. Canaan is an acrostic for kinnor naʿim ʿim nevel, “a pleasant lyre with a harp.” He is the one who raises the sections of song and prayer, as above. The seven[?] wandering stars are ShṢM ḤNKL; they are in the mystery of the shells, leaven outside, and they have an interior of holiness. As is in the Zohar, Pinehas, page 466, as follows: “The seven wandering stars are ShṢM ḤNKL, and they are from the side of good and evil: light within, unleavened bread; a shell outside, leaven.” End of quotation. From this aspect

Yoel Moshe - 1 - continued

Abraham treads with shoes, to subdue the astral order. When he died, He returned and hung it in the sun's sphere, which is the astral order.[TN280016]

Yad Yehudah - 1

“‘The dwelling of the children of Israel, who dwelt in Egypt, thirty years and four hundred years’”: the intention concerns Israel's souls that fell into the shells, of which Egypt is the head, and dwelt within it in captivity for this length of time.

“Bordering the Shekhinah”: therefore Egypt is called Miṣrayim, for Egypt's prince is the first of the seventy princes above, and the Shekhinah is over them. It follows that Egypt is second to the Shekhinah. The allusion comes in the verse “He made him ride in the second chariot,” as is in Ṣiyyoni; it has already been explained in the Treatise Heqor Din, part III, chapter 4.

“In the attribute of the backs”: in the aspect of her lower grades, for then she is reckoned with the seventy princes.

“For Miṣrayim”: together with five letters it has the numerical value 385, like Shekhinah, to intimate that it borders the Shekhinah.

“Numerically nefesh”: to intimate that it is said of the vital souls.

“From the time”: when the prophecy concerning Egypt's exile came at the covenant between the pieces, the refining of the souls began, that they should be refined in the iron furnace, as stated in the Treatise Heqor Din, part III, chapter 21; see there. From then until the exodus from Egypt there were 430 years.

“This is the meaning” of what the verse says, “You know the soul of the stranger, for you were strangers in the land of Egypt.” The intention is literally Nefesh, for their souls likewise were strangers in Egypt. Concerning this the sages, of blessed memory, also said: “Abraham our father had a pearl hanging at his neck, and every sick person who saw it would be healed. When Abraham died, the Holy One, blessed be He, hung it in the sun's sphere.” The pearl is an appellation of Adam the first man's Nefesh, rectified in Abraham our father, as he says nearby. Its place in the measure of their stature was at the neck, as stated in the Treatise Heqor Din, part III, section 6. In it was the rectification through the refining by which Abraham our father began to refine the adhering souls, and as within Egypt, which was also the neck of the statue that Nebuchadnezzar erected.

Yad Yehudah - 1 - continued

Therefore Egypt's kings were called Pharaoh, the letters of ha-ʿoref, “the nape,” of the neck.
“Concerning which they said”: “Let us give a head and return to Egypt.” The word nittenah means “let us abandon,” as in “My hail gave its fragrance”[?]. The intention is: let us abandon the Land of Israel, which is “the head of the world's dust.”[TN280017]
“To me it appears” that nittenah should be explained in its usual sense and connected with the word “to Egypt.” The intention is: let us give [it] to Egypt, and as a head; instead of its being second in the chariot, as mentioned above, from now on let us make it the head. In the manner of what our rabbis, of blessed memory, said: they intended idolatry.
“The lamenter said, ‘Her adversaries have become the head.’” The intention is that for the statue's head, Babylon's shell, the neck—Egypt's shell—buries[?]; “her adversaries have become” at the neck's constriction.[TN280018]
“As we said above”: part II, section 23.
“It is called a pearl”: from the expression regel, “foot,” like margelotav, “his feet,” because in its rectification it approached as a foot and base for the stature of the precision[?] above it.[TN280019]
“In the sense of” what the verse says, “Behold, a

Yad Yehudah - 1 - continued

woman lies at his feet” (Ruth 3): some expound the word “his feet” favorably. The intention is that Boaz became a stand and foot for the Shekhinah, the woman of valor. What is intimated in this will prove true in its time, in Solomon's days, when the moon was full; likewise in the future the Lord's glory will fill the dwelling.
[gap] Therefore it is fitting to count 430 years from him, as below.
“Even after his death”: Abraham's, the refining of exile brought us consolation[?],[TN280022] for while he was alive he trod the order of the stars with his sandal and by his merit, in the manner of what our rabbis, of blessed memory, said: “Go out from your astrology.” Not so after he departed from this world, when we remained under the governance of the astral order of time, and time and chance befall us all, to go into exile here and there, in a land not ours. By this understand what the sages, of blessed memory, said: “When Abraham died, the Holy One, blessed be He, hung it in the sun's sphere.” That is, the sun and ḥazarim[?], namely the sphere of the constellations.[TN280020]

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Historical index: Em Kol Hai - III - Chapter 27

Em Kol Hai - Part III (ג) - Chapter 28 (כח)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Bi-Yiṣḥaq,” “in Isaac,” has the numerical value 210.
“In the sense of ‘for he turned aside,’” etc. It is known from the Ari's writings, of blessed memory, that the tribes damaged the Name YHWH ten times, numerically sar, 260. This is “He saw that he turned aside to see.” Therefore, when the blessed Lord sent Moses to redeem Israel, Moses said, “What is His Name?” It is

Rema of Fano

Further: “In Isaac shall seed be called for you.” “In Isaac” has the numerical value 210, the Egyptian enslavement. Its mnemonic is “Ehyeh sent me,” for ten times Ehyeh amounts to 210. Concerning Moses our master, peace be upon him, it is said, “Happy is the man who fears continually”; this was said regarding words of Torah. For, unlike complete and numerous people who counted and erred concerning the seventy years of Babylon's visitation, and the children of Ephraim who pressed forward and

Yoel Moshe - 1 - continued

the Name YHWH, which surely amounts, ten times, to 260. “What shall I say to them?” The time to redeem has not yet arrived! He answered him: “Tell them, ‘Ehyeh sent me to you,’” for ten times Ehyeh has the numerical value 210. When will the remaining fifty be rectified? When you go forth from Egypt, taʿavdun, “you shall serve”—nun precisely. There they will be rectified

Yoel Moshe - 1 - continued

in the gates of Binah. Join fifty to 210: thus 280[?]. [TN280024] This is “qod,” like the number of paqod, which is qeṣ, “end”: “He will visit” and subtract from four hundred years, leaving RD, 204[?] years, as explained in Baʿal ha-Turim.[TN280025]

“Subtract from them,” etc. From the number 210 subtract ninety-three years during which Levi lived; 117 will remain. “The Lord in the palace” has the numerical value ninety-three; “sole Lord” also has the numerical value ninety-three; melekh, “king,” also has the numerical value ninety-three.[TN280026]

“Master of my youth”: aluf, “master,” has the numerical value 117.

“Thirty-one of them the enslavement was,” etc.: from the attribute of Hesed, numerically El, “with a soft mouth.” Eighty years, like the number of Elohim, were the harsh enslavement, with crushing labor and bitterness.[TN280027] It is known that the shells' dominion is from twice Elohim, in the mystery of “You shall bruise him at the heel.” For twice Elohim is written P, N-H and Hod, which are included[?]: two legs, each composed of three joints.[TN280028] Their upper joints are clothed in Creation, the middle in Formation, and the lower in Making. There the shells have a hold. This

Rema of Fano - continued

stumbled concerning Egypt's visitation, he feared lest Egypt's redemption depend on ten Names YHWH, in the sense of “for he turned aside to see.” The Holy One, blessed be He, then entrusted to him a sign within a sign: paqod, namely qeṣ, “end,” 190; yifqod—God will remove and subtract [this] from the number four hundred. Thus 210 remain, as we said.

Subtract from them the first ninety-three years during which Levi was alive. Joseph was thirty-nine when our ancestors descended to Egypt, and Levi was five years older than he: thus forty-four. His years were 137; thus Levi lived in Egypt ninety-three years. He lived longer than all his brothers, and throughout his lifetime the enslavement did not begin. Ninety-three years has the numerical value YHWH be-heikhal, “the Lord in the palace”—“of His holiness.” He was the sole Lord, shielding them as long as one of the tribes was alive, and all the more Levi, who was a master of learning, as is known. There remain 117 years, whose mnemonic is “You are the master of my youth.” For thirty-one of them the enslavement was with a soft mouth, from the attribute of Hesed, numerically El. For eighty-six years, numerically Elohim, from Miriam's birth, it was with crushing labor and bitterness, from the severity of judgment, to bring forth the precious from the vile: the mystery of Nefesh for Jacob's house, from Egypt above and below, from the iron furnace, as stated.

Jonathan ben Uzziel, at the beginning of the portion Vayeshev, said that Joseph's sale was the beginning of Egypt's exile. Thus, when the twenty-two years during

Yoel Moshe - 1 - continued

is intimated in “It happened in days of evil; the iniquity of my heels surrounds us”[?]. [TN280029] When they have a hold in the two heels, numerically twice Elohim, they decree forced apostasies upon Israel: twice ʿeqev, “heel,” has the numerical value shemad, “forced apostasy.” These are the twice Elohim and the lower joints; it is easy to understand. ʿKH[?]. [TN280030]

The blessed Lord intended to sweeten the twice Elohim, and the rectification corresponded exactly, one to one: in paqod, which He subtracts from 430 years, there are P-W, numerically Elohim, in the middle, and four times YHWH surround it. Four times YHWH, which is twenty-six, amounts to 104. Thus paqod: P-W, 86, with Q-D, 104, surrounding it to sweeten it.[TN280031] Likewise, concerning the remaining 210 years, in the middle are eighty-six years, the number of Elohim; in the middle is the harsh enslavement. Four times El encircle it, numerically 124; 86 and 124 have the numerical value 210. Twice El, which is sixty-two, the enslavement was only “with a soft mouth”; the fourth El was in arrangement[?], from the north side: “From the north evil shall open.”[TN280032] The mystery of the aforesaid

Yoel Moshe - 1 - continued

104, namely four Names YHWH, is the illumination of manna: “fine, flaky,” “fine like frost upon the earth.”

“Ha-Torah,” “the Torah,” has the numerical value 611, corresponding to the four full spellings of Ehyeh: twice 161. For it has only three full spellings: with yods, 161; with hes, 151; with alephs, 143. Therefore 161 must be reckoned twice. Not so the Name YHWH, which has four full spellings: with yods, with alephs, with hes, and with yods—that is, the he with yod and the waw with aleph. By contrast, Ehyeh has only three full spellings, for one cannot divide the he [spelled] with yod and the second with aleph. One corresponds to 72, the first full spelling of YHWH; one corresponds to 63, the second full spelling of YHWH; 143, the third full spelling of Ehyeh, corresponds to 45, the third full spelling of YHWH; 151, the fourth full spelling of Ehyeh, corresponds to 52, the fourth full spelling of YHWH.

All the full spellings of Ehyeh amount to the

Rema of Fano - continued

which Joseph was separated from his father are added to the 210 years, all amount to 232, indicating the agreement of the four known full spellings of the four-letter Name: 72, 63, 45, 52. Their combined number is 232, like the number of “Blessed is the glory of the Lord from His place,” mimqomo. All agreed to Egypt's exile, just as the four assembled with ha-Torah, “the Torah,” numerically the four corresponding full spellings of the Name Ehyeh: twice 161, and 151, 143, with four pairs, for the number of ve-noshantem, “and you grow old,” for Babylon's exile. [TN280023]

Isaac reckons the days of our years in which we are occupied: some in sleep, some in divine needs such as Torah and prayer, and some in maintaining human life. For the small amount of time in which deeds that ought not be done happened incidentally, he pleads for us that his merit should atone for half, and asks that the attribute of mercy bear and deliver the other half. There is no doubt that she is the one aroused among the patriarchs and says to each, “Your children have sinned,” so that they may seek mercy for them. To her Isaac said, “Take half, and I [take] half; if not, behold, I stretched my neck upon the altar,” as is in tractate Shabbat, the chapter Rabbi Akiva.

Yoel Moshe - 1 - continued

number of ha-Torah, 611. Joined to the full spelling of YHWH, which is 72, 63, 45, 52, the total amounts to 843. The four pairs of Ehyeh and YHWH, four pairs of full spellings as above, give 852, like the number of ve-noshantem; all agreed. The mnemonic of the aforesaid pairs is regel, derekh, piqeaḥ, bar: “foot, way, clear-sighted, pure.” That is, the full spelling 161 with 72 has the numerical value regel; 161 with 63, derekh; 151 with 52, bar; 143 with 45, piqeaḥ. See the mystery of the pearl.[TN280033]

“Bi-Yiṣḥaq yiqqare lekha,” “in Isaac shall be called for you,” has the numerical value 852.

Yad Yehudah - 1

“Further, bi-Yiṣḥaq”: numerically 210 years. For ten times twenty-one, the number of the Name Ehyeh, amounts to 210, corresponding to the ten tribes who sinned in Joseph's sale; each needed rectification through the Name Ehyeh.

“For Moses our master, peace be upon him, feared”: that this count would not suffice to rectify the tribes, unlike what the

Yad Yehudah - 1 - continued

children of Ephraim calculated as the end, to go forth before the time, as is known and as our rabbis, of blessed memory, also said concerning Babylon's visitation. Moses feared lest the tribes need to be in Egypt 260 years to rectify ten Names YHWH, numerically 260. The allusion to this comes in the verse “The Lord saw that he turned aside to see.”

“A sign within a sign”: of paqod yifqod.

Yad Yehudah - 1 - continued

“Sole Lord”: numerically ninety-three, and so it may be.

“All the more”: the enslavement was not during Levi's lifetime, for he was a master of learning, teaching judgment to Jacob and Torah to Israel, which he received from his father.

“To four full spellings”: the yod spelling, 72; the yod spelling with waw [spelled] with aleph, 63; the

Yad Yehudah - 1 - continued

aleph spelling, 45; the he spelling, 52.
“With ha-Torah”: numerically 660[?], like four full spellings of the Name Ehyeh. The yod spelling is 161, and it is counted three times, corresponding to two yod spellings and a full one, aleph, three[?]; the he spelling is 151; the aleph spelling, 143; the total is 616. Joined to 232, thus 948. These are four occasions of full spellings for YHWH and Elohim,

Yad Yehudah - 1 - continued

and they are four: thus 856, like the number of “and you grow old in the land,” for then Babylon's exile began.[TN280034]
“Isaac reckons,” etc. The master returns to Isaac's advocacy, which he mentioned above, section 24.

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Historical index: Em Kol Hai - III - Chapter 28

Em Kol Hai - Part III (ג) - Chapter 29 (כט)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Mentioned in the work of Creation”: for there they were mentioned in powers, in Elohim[?].
“Stated in truth”: for sometimes Elohim is expounded as Binah and sometimes as Malkhut, but the truth of the exposition is concerning Isaac's visitation[?].[TN280035]
“Thirty-seven mentions,” etc. That is, concerning “There was evening and there was morning, the sixth day,” there are thirty-two mentions. Afterward, from “They were completed” to “On the day YHWH Elohim made,” there are five more Elohim; the number of all is thirty-seven.
“That final pair,” etc. This is “On the day YHWH Elohim made”: that is, He made from Elohim, which is judgment, YHWH, which is mercy. This is the binding of judgment; this is “He gave the attribute of judgment precedence and

Rema of Fano

Israel raised their faces toward Isaac and said, “For you are our father,” not like Abraham and not like Jacob. A hearer might think that they placed their trust in Isaac, heaven forbid. They returned and said, “You, Lord, are our father,” for YHWH is the Elohim mentioned in the work of Creation, which is Isaac's fear, according to one of the explanations stated in truth. You are the one who goes round to the patriarchs, that they may seek mercy for us. Who gave Isaac a mouth apart from You? You first granted him merit equal in weight to all our debts, so that he could protect us and take the redemption of our soul by judgment.
This was in reward for the binding, which took place in Isaac's thirty-seventh year, as is known. Then his aged, merciful father, more a man of lovingkindness than any human being, bound him in order to slaughter him and perform upon him the flaying, cutting into pieces, and entire offering to the fires. Corresponding to them are the first thirty-seven mentions of the divine

Yoel Moshe - 1 - continued

joined it,” etc.[TN280036]
“The growing of the Garden of Eden,” etc. For it is also said, “YHWH Elohim caused to grow,” and likewise, “YHWH Elohim took the human.”

Yad Yehudah - 1

“They raised their eyes,” etc. It continues concerning the holy Name mentioned in the work of Creation, which is judgment, with the Name YHWH included within it.
“The first thirty-seven mentions”: namely, from Bereshit to “They were completed,” thirty-two; in the section “They were completed,” three; and another two in the two verses after it: “On the day YHWH Elohim made earth and heavens,” and likewise, “For YHWH Elohim had not caused rain.” Thus thirty-seven Names Elohim are needed within Creation.
“Except for that final pair”: these are the joined Names

Yad Yehudah - 1 - continued

in which YHWH Elohim is written, with the Name YHWH first, to indicate that He gave the attribute of mercy precedence and joined it to the attribute of judgment. The attribute of

Rema of Fano - continued

Name in the world's creation, all the Name Elohim except for that final pair, which is the beginning of a full Name over a full world. In it He gave the attribute of mercy precedence and joined it to the attribute of judgment.

Yad Yehudah - 1 - continued

mercy is the binding of the attribute of judgment, to weaken its severity for the world's endurance.

Rema of Fano - continued

This truly is its binding, to weaken judgment's severity for the world's endurance. Scripture immediately placed it next to the matter of the Garden's trees growing, and the taking of the human and placing him in the Garden of Eden. For Isaac our father was stored away in the Garden of Eden for three years immediately after the binding, for the reason we mentioned in the Treatise Heqor Din, until Rebekah was fit for him.

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Historical index: Em Kol Hai - III - Chapter 29

Em Kol Hai - Part III (ג) - Chapter 30 (ל)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Isaac went forth,” etc. He now comes to explain the verse “Isaac went forth to meditate in the field toward evening,” etc.: he went forth from the Garden of Eden according to one interpretation, or from Shem's house of study according to another. The author makes a reconciliation: one master said one thing, and they do not disagree; another master said one thing, and they do not disagree. Shem's house of study drew nourishment from the Garden of Eden, so that all is one. This is what he says: perhaps Shem's house of study is the house of study of the Garden of Eden, because its nourishment comes from

Rema of Fano

“Isaac went forth” from the Garden of Eden, or from Shem's house of study, according to Jonathan ben Uzziel's words. Perhaps he means the house of study of the Garden of Eden, from which Shem drew nourishment: “to meditate in the field toward evening.” At that hour he took it upon himself to establish the afternoon prayer, to atone, through his departure from the Garden of Eden, for Adam the first man's expulsion from there on the first New Year, at the time of the afternoon prayer. He did not establish it until his mate was brought to him through the servant who merited to enter the Garden of Eden alive and enduring and did not taste death. He still continually merits to serve Abraham and Sarah in that world, as R. Benaʾah found him standing at the entrance of the Cave of Machpelah, in the chapter

Yoel Moshe - 1 - continued

there.

“To meditate in the field”: our sages, of blessed memory, said that meditation means prayer, for he then established the afternoon prayer.

“Who merited to enter,” etc. That is, the servant Eleazar merited to enter the Garden of Eden, as explained in the Gemara. [TN280037]

“Intermediate,” etc. That is, Eleazar intimates Metatron, the middle of those who bind crowns from the prayers, mentioned above in part I, section 39[?] of this treatise.[TN280038] As is known, the principal rectification of thought is through Akatriel, prince of Creation; the rectification

Yoel Moshe - 1 - continued

of speech through Metatron in Formation; and the rectification of action through Sandalphon in Making. The morning prayer corresponds to thought and is particular to Akatriel; the afternoon prayer corresponds to speech and is particular to Metatron. Eliezer also is in the mystery of Metatron. See the Zohar, Vayeshev, page 409, at its end, as follows: "'Abraham said to his servant'—this is the moon, which is a servant, made, ʿM[?].'"[TN280039]

Therefore Isaac established the afternoon prayer when he encountered him in the

Rema of Fano - continued

Ḥezqat ha-Batim (Bava Batra 58a), for he has a passage there from the gates of the Garden of Eden.

It is explained in the Zohar that he is a figure and counterpart of the prince of the presence, the middle of the three who bind crowns from all prayers, as previously stated. For the afternoon prayer is intermediate in its degree and importance between the morning and evening prayers. We have already mentioned that the binding of crowns for each prayer has three grades. Corresponding to them, this exalted messenger, who draws and gives drink from his master's Torah, is called by three designations: "his servant"—one; "the elder of his house"—two; "the ruler over all that he has"—three.

Yoel Moshe - 1 - continued

field. The evening prayer corresponds to Making, to Sandalphon. Although Jacob includes judgment and mercy, unlike Isaac, who is judgment alone—if so, why does Jacob's prayer correspond to the world of Making, where there is judgment, and not Isaac's? It appears to me [to be] in the manner of "A person's pride shall bring him low," for the severity of Isaac's attribute could not have been sweetened through the evening prayer.

"For each prayer there are three grades," etc. That is, thought, speech, action. Corresponding to this, the servant also is called by three designations: "his

Yoel Moshe - 1 - continued

servant"—Sandalphon; "the elder of his house"—Akatriel; "the ruler over all that he has"—the middle one, Metatron, who includes all three. ("Servant to Isaac" has the numerical value of Metatron.) He rectified speech, which includes a little thought and a little action, in the sense that moving his lips is an action. As the Ari, of blessed memory, further asked: Why do Jacob and David have the numerical value of Israel, and why specifically is he called Israel?[TN280040] He answered: because he includes two sides, corresponding to speech; there is no speech without thought, and moving his lips is also an action. So it is in the case before us. It is possible to intimate this in the word lasuaḥ, "to meditate": suaḥ has the numerical value of Shaddai, like Metatron, who is Eliezer, whom he encountered when he went forth to meet him.

Yad Yehudah - 1

"Isaac came to meditate in the field," etc. They said in the midrash: From where did he come? From the Garden of Eden. Jonathan translated "Isaac came from coming to Beʾer Laḥai Roʾi," etc.: "Isaac was coming from the house of study of Shem the Great."

"Perhaps": they do not disagree with one another.

Yad Yehudah - 1 - continued

Jonathan also does not mean literally Shem's house of study, but the house of study of the Garden of Eden. Because Shem drew his learning from the house of study of the Garden of Eden, he therefore said, "from Shem's house of study."

"To meditate in the field": our rabbis, of blessed memory, said that meditation means prayer, for he established the afternoon prayer. The reason he established it precisely at the time of his departure from the Garden of Eden was to atone for Adam the first man's sin, because of which he was driven out of the Garden of Eden at the afternoon-prayer hour. Since he also sinned with his mate, Isaac therefore did not establish the prayer until his mate was brought to him. The Lord brought it about that his mate also [came] through Eliezer, who was also destined to enter the Garden of Eden alive, as is known.

"It is explained in the Zohar" [gap] there that Eliezer is a figure of Metatron, as follows there: "Therefore Abraham's servant and Rebekah—it is stated that it has been taught concerning this: when the Holy One, blessed be He, sends Metatron, who is His servant, on account of the exile," etc.; see there.

"As previously stated": above, part I, section 20, that there are three princes of the presence binding

Yad Yehudah - 1 - continued

crowns from prayers: Alkatriel in the world of Creation, who is called elder; and Metatron and Sandalphon, who are called youths—Metatron in Formation and Sandalphon in Making. Metatron also is the middle one; therefore he intended the servant as a figure, that Isaac should establish the afternoon prayer, which is intermediate between the morning and evening prayers, with respect to its degree and importance, not its time.[TN280041]

“We have already mentioned them”: three grades. The first is the grade of those who pray in the attribute of Neshama, with thought predominant in them [gap] to bind the crowns of their prayers for the Holy One, blessed be He. The second is those who pray in the attribute of Ruah, where speech predominates; Metatron binds crowns from those prayers. The third is those who pray in the attribute of Nefesh, where action predominates; the one who

Yad Yehudah - 1 - continued

binds crowns from those prayers is Sandalphon.

“Corresponding to them,” etc. That is, since Metatron is the Holy One's messenger to receive the eighteen blessings of prayer each day, three times, as is in the Zohar there, page 556, on the verse “On his day you shall give his wages,” etc., he therefore also includes these three grades in his mission. For this reason he is called by three designations. “His servant” corresponds to Sandalphon's grade in the world of Making, in the aspect of action, for which it is fitting to designate him a servant. “Elder” corresponds to Alkatriel's grade. “The ruler over all that he has” corresponds to himself, for the Holy One, blessed be He, entrusted all His treasuries to him when He raised him on high, as is known.

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Em Kol Hai - Part III (ג) - Chapter 31 (לא)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“The first binding”: this is the attribute of Malkhut in the world of Making, near us, for the practical soul.

“It was repeated”: Eliezer's account was repeated a second time for the second binding, in the world of Formation, for Ruah, corresponding to speech. Therefore it is said, “I placed the ring upon her nose,” the place of breathing. This was not said in the first account; rather, they were in the servant's hand, in action.

“The third account, in general”: it is said, “The servant recounted,” in general, and the nature of the account is not specified in the Torah, to intimate the world of Creation,

Rema of Fano

It may be that for this reason his conversation is repeated in the Torah these three times, for it is more pleasing before the Omnipresent than the children's Torah, as the sages, of blessed memory, said. The first account was directed toward the first binding, which is near us. The allusion is “The girl ran,” an appellation of the practical soul, as it is written, “And two bracelets upon her hands.” It was repeated to intimate the second binding, through the perfection of speech, for in it is written, “I placed the ring upon her nose.” This was not mentioned at first, except that it was ready in the servant's hand. The third account was not specified, but only given in general, in the mystery of intention, as it is written, “The servant recounted to Isaac.” For his attribute weighs in the

Yoel Moshe - 1 - continued

where thought corresponds to Neshama. There is Isaac's attribute, which weighs in the balance the sapphire clarity of the prayer's thought.

“Its purification”: that is, its brightness; he examines whether they are worthy or not.

“For his house”: the sages, of blessed memory, expounded this as his wife. Therefore it is impossible to pray the prayer that stands in place of an offering unless one is married to a woman; it is easy to understand.

Yad Yehudah - 1

“It may be,” etc. This is joined to the preceding

Yad Yehudah - 1 - continued

section: the conversation of Eliezer, Abraham's servant.

“Directed toward”: the binding of crowns by Sandalphon in the world of Making, which is the first and is near us. Because it is in the grade of Nefesh and action, the allusion comes, “The girl ran,” etc.

“As it is written”: also in that account, “The man took a gold ring, a half-shekel its weight, and two bracelets upon her hands.” Although with the ring it says, “The man took a gold ring,” etc., which was ready in his hand.

“The third account”: it corresponds to the third binding, in the grade of thought. Therefore it was not specified; Scripture only says generally, “The servant recounted to Isaac all the things that he had done.” This befits Isaac, for his attribute, judgment, weighs the thoughts of prayers, whether they are fit for the binding of crowns.

“Just as,” etc. He returns to what was said above, section 30, that Isaac established the afternoon prayer at the time his mate was brought to him.

“Near Sarah's visitation”: as it is written concerning Sodom's overthrow, “Abraham rose early in the morning to the place where he had stood before the Lord.” Our rabbis, of blessed memory, learned from this that he established the morning prayer. This was immediately after Sarah received the tidings of the visitation.

“Until he had first gone to Haran”: as our rabbis, of blessed memory, said, “When he reached Haran, he reflected in his mind, saying: Is it possible that I passed the place where my fathers prayed and did not pray there? He resolved to return; the earth sprang for him. Immediately, ‘he encountered the place,’” etc. Our rabbis, of blessed memory, learned from this that he established the evening prayer.

“For prayer”: stands in place of the offerings, and there it is written, “He shall atone for himself and for his house.” Our rabbis, of blessed memory, said, “His house”—this is his wife. Therefore our holy fathers also established their prayers only at the fitting time, through their mates.

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Historical index: Em Kol Hai - III - Chapter 31

Rema of Fano - continued

balance the sapphire clarity of thought and its purification in all prayers.

Just as Isaac timed the hour to establish the afternoon prayer upon receiving Rebekah, so Abraham established the morning prayer near Sarah's visitation. Jacob, in his exile, did not establish the evening prayer until he had first gone to Haran and glimpsed Rachel, and afterward “he encountered the place.” For prayer atones like the offerings, and it is written, “He shall atone for himself and for his house,” and afterward, “for the entire congregation of Israel.”

Yad Yehudah - 1 - continued

omitted saying “upon her nose,” with the bracelets it mentioned “upon her hands,” since they are the instruments of action.

“The account was repeated”: to intimate the second binding, in the grade of Ruah and speech. Therefore in it is written, “I placed the ring upon her nose,” which is the instrument of Ruah, unlike the first account, which does not mention that the servant placed the ring upon her nose, but merely

Em Kol Hai - Part III (ג) - Chapter 32 (לב)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

"Upon the inner altar," etc.: It is inner; it is Binah. "Accordingly Scripture put first": For there it says, "On the day the Lord God made," which we explained above: He made YHWH, which is Mercy, out of Elohim, which is Judgment. This is the binding of Judgment. Therefore earth is mentioned first, for Isaac's binding on earth preceded the binding of the princes above. "Thus Mars," etc.: Your mnemonic is "ShLM, GSh, HBL[?]": ox, Gabriel, Mars.[TN280042] They were bound upon the outer altar, which is Malkhut, in the palaces. There the souls of Israel are offered. This is "the fire-offerings of Israel and their prayer": actual persons—that is, people—for in prayer they surrender their souls, as in the matter of "and I poured out their soul."[TN280043]

Yad Yehudah - 1

"Upon the inner altar": Binah. "Since Isaac's binding preceded": It was performed to rectify and sweeten the attribute of Judgment first on earth, and afterward [gap] the rectifications were performed in heaven above. Therefore Scripture says, "On the day the Lord

Rema of Fano

Just as our father Isaac willingly accepted with a whole heart that Abraham should bind him on the Day of Atonement at the afternoon prayer, so, with great joy, the attribute of Judgment above was bound of its own will by Lovingkindness, and was offered acceptably before the Ancient of Days upon the known inner altar: "A throne of glory, exalted from the first, the place of our sanctuary." Since Isaac's binding on earth preceded all the other rectifications performed after their pattern in heaven, Scripture accordingly put earth before heaven when it first mentioned the complete Name, as we have explained. All creatures above and below occupied themselves together in binding all the masters of judgment at that hour, as the Sages expounded the verse "For while they are tangled thorns," at the beginning of Nahum's prophecy. Thus Mars was bound before Jupiter; Michael, the high priest above, bound Gabriel; and the lion in the Chariot bound the ox. They brought them up upon the outer altar in the palaces, for there the Lord commanded the blessing for "the fire-offerings of Israel"—their actual persons. At the hour when their prayer is in their mouths, "they shall find favor, selah," in the sense of "I poured out my soul before the Lord": that they and their prayers should be accepted favorably upon the two altars, wherever their counterparts exist.

Yad Yehudah - 1 - continued

God made earth and heaven," placing earth before heaven, "foreign/recognizable[?]" through the two holy Names in the sweetening of Judgment, for YHWH is Elohim.[TN280044] The rectifications performed in heaven are the occupation of all creatures above, in the world of angels, and below, in the world of the spheres, with the binding of the masters of judgment, as stated in Genesis Rabbah, the portion Vayera: Rabbi Hanina bar Isaac said, "All the time our father Abraham was binding his son Isaac below, the Holy One, blessed be He, was subduing the princes of the nations of the world above. And they did not do[?]; but when Israel separated themselves in Jeremiah's days, the Holy One, blessed be He, said to them, 'What do you suppose—that those bindings endure?' As it is said, 'For while they are tangled thorns,' etc."[TN280045] "Upon the outer altar": Malkhut. "For the fire-offerings of Israel": Actual people. That is, they offer the souls of Israel when they surrender their souls in their prayer, and then "in their mouths they shall find favor, selah." This is the fixed wording,

Yad Yehudah - 1 - continued

“And accept favorably the fire-offerings of Israel and their prayer.” “In the sense of” what Scripture says, “And I poured out my soul” (1 Samuel 1): Namely, in surrendering my soul to the Most High.

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Historical index: Em Kol Hai - III - Chapter 32

Yad Yehudah - 1 - continued

“Wherever”: The soul and its prayers have their counterparts.

Em Kol Hai - Part III (ג) - Chapter 33 (לג)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Had Korah consented”: And not mocked the waving, as explained in the Midrash. “The latter surrendered his soul”: This means Isaac; Korah did not need to surrender his soul in the waving, and nevertheless did not wish to accept Aaron's waving over him. “Elzaphan's chieftainship has no bearing,” etc.: The explanation is the difficulty: If Korah was so esteemed, like Gabriel, why was the chieftainship actually given to Elzaphan, over whom Korah grew envious, and why was it not given to Korah? He answers that, on the contrary, the chieftainship is servitude and service, and does not befit one of the princes of the Chariot, just as it does not befit Aaron—someone who draws near the Shekhinah. “But the master of the priests and the prince,” etc.: Why does he write “their master” here and “their prince” there? Because the Levites are from the side of Judgment:

Rema of Fano

From here we have learned the waving of the Levites by Aaron, which is like “Bring him up; bring him down,” said concerning Isaac. Had Korah consented to being waved as Isaac consented to being bound—and moreover, the latter surrendered his soul while the former had no need to do so—then without doubt Korah below would have been like Gabriel above, just as Aaron corresponds to Michael. Elzaphan's chieftainship has no bearing on this, for it was a great servitude, unsuitable for someone fit to be the counterpart of one of the princes of the Chariot, just as it would not befit Aaron to be chief of the chiefs of the Levites. That is a great labor, imposed upon Eleazar: oil for lighting in his right hand, anointing oil in his left, incense in his bosom, griddle-cakes on his shoulders, for there is no privileged rank in the King's palace. The Jerusalem Talmud has another account, with a small difference. But the master of the priests and the prince of the Levites must not distract their attention from the glory of the Shekhinah. Thus the Gemara, in the chapter Tevul Yom, says of Moses that he was occupied with the Shekhinah. This is what Jethro said to

Yoel Moshe - 1 - continued

“Levites,” Leviyyim, has the numerical value of Elohim, which is Judgment. Now Elohim spelled out with yods amounts to 300, and its square to 200: thus ShaR, “prince.” See the beginning of Tikkunei Shabbat on the word shofar, which is ShaR, 86, as it seems to me. Thus ShaR is the illumination of the Levites; therefore he said “the prince of the Levites.” It is different with the priest's Lovingkindness, called “abundant in lovingkindness,” rav ḥesed: the Name spelled out with yods, which is 72, and its backward form, 130, in the mystery of “Behold, He rides upon a light cloud”—ʿaV, 72, QaL, 130—as explained above in Maʾamar Heqor HaDin, amounts to RaV, 202. See the Zohar, the portion Vayetze, page 340b: “And 130 shines in number after the word rav, as the reckoning RaV, ʿaV[?].”[TN280046] He said “the master of the priests”—from our

Yoel Moshe - 1 - continued

master's mouth.

Yad Yehudah - 1

“Which is like the binding,” etc.: As written [gap]. “Not”:[TN280047] Isaac surrendered his soul, and Korah did not need to surrender his soul in his waving. “Elzaphan's chieftainship has no

Rema of Fano - continued

him: “I shall counsel you, and God shall be with you.” For Jethro was very knowledgeable about the excellence of solitary contemplation and its necessity for one who wishes to minister in splendor. He said, “I shall counsel you” to ease the burdens of the community upon you, “and” the glory of the Shekhinah shall “be” upon your head

Yad Yehudah - 1 - continued

bearing on this”: So that Korah should not have envied it, as our Sages of blessed memory said, for indeed it was a great servitude, etc. “And in the Jerusalem Talmud”: [gap], folio 52b.

Rema of Fano - continued

“always.”

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Historical index: Em Kol Hai - III - Chapter 33

Em Kol Hai - Part III (ג) - Chapter 34 (לד)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“Five letters build 120 houses”: These are permutations. “The middle letters,” etc.: Namely, those of ṣaddiq ka-tamar yifraḥ. “The letters MNTsPKh”: They indicate Judgment, with the numerical value 280. Therefore the Midrash in the portion Korah adjoins MNTsPKh to the verse “He brings down to Sheol and brings up,” expounded concerning Korah; they alluded to this, as it seems to me. Moses.

Rema of Fano

The Ari, of righteous and blessed memory, expounded concerning Korah the verse “The righteous shall flourish like the palm,” ṣaddiq ka-tamar yifraḥ, for his name is marked in these words' final letters, teaching that at the end of the world's rectification he too will be rectified. He spoke well: for he and his company, in their abode in Gehinnom, from the first hour they descended there began to acknowledge the justice of Heaven's judgment upon them. Thus they say: “Moses is true and his Torah is

Yad Yehudah - 1

“To teach that at the end of the rectification”: He too will flourish like the palm. “The letters MNTsPKh”: Which indicate Judgment. “In explaining the word Gehinnom”: Concerning the souls purified within it, they say, “Here they are”—hinnam—“behold, they have become white.”

Rema of Fano - continued

true, and we are liars.” There is no corruption in the world so great that this confession cannot suffice to rectify it. The sage said something greater than this in his explanation of the Tikkunim, through a matter learned from its context. Now the initial letters of these words, ṣaddiq ka-tamar yifraḥ, have the numerical value of the 120 permutations of the Name Elohim, as the Rabbis say: “Five letters build 120 houses.” This teaches that all the powers of Judgment will first collect their debt from him, and afterward he will flourish. So too the middle letters, DY, TM, PR, contain an explicit allusion: the 120 Elohim will

Rema of Fano - continued

eventually proclaim “Enough!”—day—to Korah's troubles, for the appeasement of the five Powers, the roots of the judgments, has been completed—tam—and finished. These are the letters MNTsPKh, whose numerical value is PR, 280, as the prophet said: “And the days of your mourning shall be completed.” This accords with what we explained in Maʾamar Heqor Din, at the beginning of part 5, in explaining the word Gehinnom. There we recalled how precious is His lovingkindness, blessed be He, even toward rebels and transgressors, to bring forth the preciousness of His lovingkindness from the vile. Thus the wise king said: “The Lord has made everything for His own purpose”; and the Sages said: “For His praise.”

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Historical index: Em Kol Hai - III - Chapter 34

Em Kol Hai - Part III (ג) - Chapter 35 (לה)

Yoel Moshe: 1

Yad Yehudah: 1

Yoel Moshe - 1

“With which we are concerned,” etc.: This is “Remember Your mercies,” which David said above in section 25. It was mentioned that David did not recall Isaac's merit in his prayer, because he is the intensity of Judgment; see further there in its place. “From eternity is Your Name,” etc.: The explanation is that from the world's creation it is Your Name, whereas before then he was called Yinnon: the final redeemer is called by the Name of the Holy One, blessed be He. When we exchange the two nuns in the name Yinnon for hes through AḤ, BṬ, “so that they should not envy him,” thus, etc., the he[?] is exchanged for nun. Thus in the name Yinnon—Yinnon—[is] the Name YHWH.[TN280050] “The

Rema of Fano

As for the plain sense of the verse with which we are concerned, Isaac, the master of Judgment, is not mentioned, because through it the world was created. If Abraham, whom we know to be the master of Lovingkindness, and Jacob, who bore the burden of the children and great distress, do not recognize us in their mercy, how much more so the Fear of Isaac! For the Holy One, blessed be He, does not waive what is due. Although it is just that Isaac should receive an immense, mighty and abundant reward for the binding, in addition to his other many merits, counted by the righteous Judge in the scales of the God of knowledge—who does not disdain human deeds, even a seemly conversation—nevertheless, that his merit should protect us is pure lovingkindness toward us and our children. We have none upon whom to rely except our Father in heaven. “You, Lord, are our Father; our Redeemer

Yoel Moshe - 1 - continued

final he, the mother of every living person”: It is the attribute of Malkhut. “Have a portion,” etc.: For there is a distinction between a portion in the World to Come, a son of the World to Come, meriting the World to Come, and being destined for the life of the World to Come. From the final he comes a portion in the World to Come. “Whoever cleaves,” etc.: To that in the Name which comprises the six extremities, Tiferet, which is Torah, as is known—he is a son of the World to Come. From the first he, Binah, he merits the World to Come; from the yod of the Name, supernal Wisdom, he is destined for the life of the World to Come. “Yinnin is written,” etc.: Yods. The straight nun, etc., has the numerical value 700; thus

Yoel Moshe - 1 - continued

Yinnin has the numerical value 770, like “the Lord's anointed, David son of Jesse.”[TN280051] “And in reduced reckoning,” etc.: That is, in reduced number, David son of Jesse, etc., equals the Name YHWH, which is also 26; and Shekhinah in reduced number is 16, like the Name YHWH in reduced number, likewise 16.[TN280052] Know further that David son of Jesse has the numerical value of Shekhinah plus one, while “the Lord's anointed” has the numerical value of Shekhinah minus one. Combine them: twice Shekhinah, for David is the middle Righteous One between twice Shekhinah. Our Sages of blessed memory said: “Son of David” is, in reduced number, Ehyeh; likewise Jesse is 12 in reduced number, the value of Ehyeh in reduced number. Examine carefully.[TN280053]

“And son of Jesse, and son of David son of Jesse”: The first yod is the attribute of Joseph, the Yesod within him, in the mystery of direct light, comprising ten. The final yod is the Yesod within her, Benjamin's attribute, Yesod within Malkhut. It is called the Righteous One comprising ten, in the mystery of reflected light. “And it is”—and the Shekhinah is shin: Malkhut, its three lines between two righteous

Rema of Fano - continued

from eternity is Your Name.” For before the world's creation, the final redeemer was called by His Name, as it is written, “Before the sun, Yinnon.” When we exchange the two nuns for two hes in the great alphabet of AYQ BKR, it is the Name of the Holy One, blessed be He: the reading has authority. Its four letters have been for the children of Israel a balance and scales of justice for the reward of a commandment. For from the final he, the mother of every living person, all Israel have a portion in the World to Come. Whoever cleaves to the waw of the Name, occupying himself with Torah for its own sake, and studies halakhot every day, is assured that he is a son of the World to Come, and enters without a son. From the first he we shall merit the World to Come itself as a settled possession. Whoever ascends to the yod, the source of life, is destined for the life of the World to Come: the mystery of the inward Eden, in the light of the King's countenance. Furthermore, Yinnon is written: the transmitted spelling has authority.[TN280048] Its numerical value is “David son of Jesse, the Lord's anointed,” according to the large-letter values of this alphabet. Furthermore, David son of Jesse has the numerical value of Shekhinah with the word itself; in reduced reckoning it is 26, the value of the great Name. Shekhinah with the king has the value of the Name, both in reduced reckoning.[TN280049] The letters of David contain an allusion to the Righteous One between two letters, and the letters of Jesse to the Shekhinah between two righteous ones. We too turn our eyes to Yah, and we await Him, that He may inscribe us with

Yoel Moshe - 1 - continued

ones.[TN280054] Through her the deeds of the righteous below pass to the roots above. This is the mystery of the full spelling of Benjamin “with yod”; see the Zohar, Genesis, page 156. So you will find in the book P.H.[?], the Gate of the Chariot. “And the two letters”: It is known that he is the upper and lower Mother. Although one of them[?] is from the aspect of Malkhut, the final he, the fourth leg, nevertheless it receives influence from the upper Mother, the first he, in the mystery of Tiferet, [which is] their nourishment[?].[TN280055]

Yad Yehudah - 1

“As for the plain sense of the verse”: “Our father did not know us,” etc., with which we were concerned in the preceding sections. “Called by His Name”: As is known from the words of our Sages of blessed memory; and according to grammarians, “Before the sun, Yinnon is his name.” “Of AYQ BKR”: For nun is exchanged with he. The reading also has authority: we read Yinnon fully, with waw, so that the Name YHWH is within it. This is “You, Lord, are our Father; our Redeemer from eternity”—before its creation—“is Your Name.” “For the reward of a commandment”: For sometimes our Sages of blessed memory said “there is no[?] portion in

Yad Yehudah - 1 - continued

the World to Come,"[TN280060] and sometimes we find in their words "a son of the World to Come." They also said

Rema of Fano - continued

all His people Israel in the book of life. Blessed be His glorious Name forever, and may His glory fill all the earth. Amen and amen.

Yad Yehudah - 1 - continued

"merits the World to Come" and "destined for the life of the World to Come." These four expressions of the soul's

Yad Yehudah - 1 - continued

redemption depend upon the four letters of the Name YHWH. For from the final he, Malkhut —"these are the Lord's people, and from His land" their souls "came forth," as is known—therefore all Israel have a portion in the World to Come, through their souls, a portion of God above. "Whoever cleaves to the waw of the Name": This is Tiferet, where Torah is, to occupy himself with it for its own sake. Of him they said, of blessed memory, "Everyone who studies halakhot every day is assured that he is a son of the World to Come," for Tiferet is called Son, as is known. "And enters without a son": In the Gemara, chapter 4 of Sukkah, folio 45b, and in the chapter Ḥeleq, folio 11, [TN280056] Hezekiah said that Rabbi Jeremiah said in the name of Rabbi Shimon bar Yohai: "I have seen the sons of ascent, and they are few. If they are a thousand, I and my son," etc. They objected: Are there so few? But Rava said, etc. There is no difficulty: these enter with bar, those enter without bar. Rashi explained: With bar means with permission; those who enter without bar, without permission, are few, and it is of them that he said, "I and my son are among them." In the Arukh, he explained "who enter with bar" as entering the Garden of Eden with their sons: that is, he is righteous and his son is like him, like Rabbi and his son; they are few. Our master explains it oppositely: Those who enter with a son—if they have righteous sons, many ascend through them to the Garden of Eden, for the merit of both assists them. Those who enter B'[?] without a son [gap][TN280061]—they are tested[?], and they are few: these are the righteous in the waw of the Name.[TN280057] They are sons of the World to Come in their own right, as though one were to say that they are called sons of the height. Of them Rabbi Shimon—Rabbi Shimon bar

Yad Yehudah - 1 - continued

Yohai—said, "Sons of ascent, and they are few": precisely "sons." "If they are a thousand, I and my son": Each, in his own right, belongs to the World to Come. "From the first he": Binah, designated by the name World to Come; this one merits the World to Come. "Whoever ascends to the yod": Wisdom, which is the source of life, as it is written, "And wisdom gives life," etc.; therefore he is destined for the life of the World to Come. "The mystery of the inward Eden": Which is Wisdom, to delight in the light of the countenance of the living King. There is a further exposition of the word Yinnon: the transmitted spelling has authority, for it is written Yinnin, with two yods; and the extended nun among the letters MNTsPKh is 7, as is known. Thus Yinnin has the numerical value 770, the value of "David son of Jesse, the Lord's anointed."[TN280058] "Furthermore, David son of Jesse": Its numerical value is like Shekhinah with the word itself. "And in reduced reckoning": These words amount to 26, like the Name YHWH. Shekhinah in reduced number, with the word itself, is 17, like the Name YHWH in reduced number, which is also 17. "The letters of David contain": A lower DW[?], which is the Righteous One, the foundation of the world, between two dalets that allude to Malkhut: the first to reflected light, the second to direct light. [TN280059] "And the letters of Jesse": Shin, which alludes to Malkhut, between two yods, which allude to the Righteous One: the first to direct light and the second to reflected light. They receive from one another, to bestow upon us the flow of the blessing of good life, giving and giving again without end. May the good Lord so desire; may He not withhold good forever and for all eternities. Amen.

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Historical index: Em Kol Hai - III - Chapter 35

Ha-Middot - Measure 1 (א)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח

Yoel Moshe: 1

Yad Yehudah - א

(a) “The Cause of causes”: Ein Sof, blessed be He.

Yad Yehudah - ב

(b) “And it is dark,” etc.: As stated in the Tikkunim, Tʿ[?], folio 154, in these words: “The Supreme Crown, although it is clear light and polished light, is dark before the Cause of causes,” etc. See there. [TN280062]

Yad Yehudah - ג

(c) “Nevertheless”: Although it is light in this relation, it is nevertheless weighty in that contemplating and expounding it is forbidden, just as expounding Ein Sof, blessed be He, who is above it, is forbidden. This is the rule of lesser and greater.

Yad Yehudah - ד

(d) “Great is its honor”: That of the Supreme Crown, for its Maker, Ein Sof, blessed be He, was equated with it “in all expressions,” etc. For although Ein Sof, blessed be He, is the Cause and the Crown is what is caused, nevertheless our Sages of blessed memory sometimes used the same names for both by way of borrowing. They likewise ascribe similar things, said of both through shared language. The reason is that this is the nature of inference from lesser to greater: We say of it, “It suffices for what is derived by inference to be like the subject from which it is inferred.” Therefore permission is given to borrow for Ein Sof, blessed be He, also the expressions and statements mentioned concerning the Supreme Crown.

Rema of Fano

Rabbi Ishmael says: Through thirteen rules the Torah is expounded. Many have opened this gate, precept upon precept, line upon line, a little here, a little there. I have come after them to gather like sheaves to the threshing floor, and have completed their words, for there is no exposition without something new. “The Lord will complete it for me; Lord, Your lovingkindness endures forever.”

The first rule:

Inference from the lesser to the greater —qal va-ḥomer—contains an allusion to the Supreme Crown in its relation to the Cause of causes. For the Crown is light, and it is dark in comparison with its Cause. Nevertheless, contemplating it is forbidden; how much more so what is above it! Great is its honor, for its Maker has been equated with it in all expressions borrowed for them and all statements shared by them. But in His simplicity alone, exalted above every blessing and praise, He is not derived by inference, for He is necessarily existent, apart from any relationship to another whatsoever. Of Him it is said, “There is no Elohim with Me.” Yet indeed, insofar as He possesses all and attends to them in His providence, as you say, “His mercies are over all His works,” it suffices for what is derived by inference to be like the subject from which it is inferred, as we mentioned. Similarly you say: “If her father had indeed spat in her

Yad Yehudah - ד - continued

Yad Yehudah - ה

(e) “But in His simplicity,” etc.: For our God, blessed be He, in His simplicity alone has no name or designation whatsoever. He is exalted above every blessing and praise, and we have no permission to contemplate Him at all. In this aspect He, blessed be He, can be designated only “necessarily existent,” as the philosophers called Him, stripped of all the names and designations that we ascribe to the Emanator, blessed be He. He is designated Ein Sof to indicate that what is said of Him is solely from the aspect of His Name: From the aspect of the Name, He has no end, but He has a beginning. This is the simplicity of His essence, blessed be He, which owns the Name and precedes His Name, as all this is explained in Ma’amar Yonat Elem, chapter 2, and in its introduction; see there. Now in the aspect of His simplicity, blessed be

Yad Yehudah - ח - continued

He, He is not derived by inference from the Supreme Crown, for He is necessarily existent. Even upon the annulment[?] of the Supreme Crown and all emanated beings, the name “Cause” would cease to apply to Him, blessed be He, just as the names father and master cease in the absence of the son or servant. Nevertheless He would remain necessarily existent, which does not relate to another as the name “Cause” does, for even in the absence of all caused beings He, blessed be He, exists and endures forever.[TN280063]

Yad Yehudah - ו

(f) “Of Him it is said,” etc.: As stated in the Zohar, Genesis, page 103.

Yad Yehudah - ז

(g) “Yet indeed,” etc.: This means that here too it is correct to say “It suffices,” etc., concerning Ein Sof, blessed be He: Namely, in how He, blessed be He, conducts Himself with His creatures. Despite His simplicity, blessed be He, it suffices in this respect for Him to be like the Supreme Crown, for all emanated beings bestow upon those below only what they receive from Ein Sof, blessed be He.

Yad Yehudah - ח

(h) “Similarly,” etc.: This means that what we said according to the hidden meaning, that we say “It suffices,” etc., is the very same law and reason

Rema of Fano - continued

face, would she not be humiliated for seven days?” You might suppose to say: By inference from the lesser to the greater, before the Shekhinah, fourteen days! Scripture teaches: “Let her be shut away for seven days.” The reason is that “her father” is said of supernal Wisdom, which is being from nothing; Binah too is being from being. The Torah said that both turned to pallor in relation to Miriam. Scripture speaks of them: “Would she not be humiliated for seven days?”—corresponding to the attributes beneath them, which are activated through them. Thus there is no inference from lesser to greater here except as it appears to the eyes, according to the perceptible plain sense. So that the reasons of the revealed and hidden Torah should be equal in their ruling, established together upon our lips, the received law came and fixed “It suffices”—dayyo. Fitting are all the Rabbis' words! See Maʾamar Heqor Din, part 3, chapter 4. There is also lesser and greater in Malkhut, which sometimes conducts itself through Lovingkindness —“light upon the face of the waters”— and sometimes through Judgment, to be stringent in making a fence for Torah. Some say the reverse: weight, “many waters,” in Lovingkindness; when Judgment prevails, she is light in his eyes. So too, women's judgment is light; when she is crowned with Lovingkindness and Mercy, “she is more precious than pearls.” The Rabbis said: “Punishment is not imposed through inference.” The reason, according to the first approach, is that above there is no Judgment at all; the roots of Judgment there serve to subdue all the masters of

Yad Yehudah - ח - continued

entering into the principal rule of dayyo, which our Sages of blessed memory learned from Miriam: “If her father had spat,” etc.—by inference from lesser to greater, before the Shekhinah, fourteen days! But “It suffices,” etc. The matter is that Scripture speaks of supernal mysteries, and of these we do not say dayyo, because there is no inference from lesser to greater here at all. Scripture recounts it straightforwardly, saying: Her supernal Father, Wisdom, spat indeed in her face in His rebuke of her—would she not be humiliated for seven days? That is, by the seven holy sefirot, which are the seven days of construction. Therefore she too shall be shut away below for seven days. Since according to the mystery it teaches you to say dayyo, because there is no inference from lesser to greater here, they therefore said “It suffices,” etc., also according to the perceptible plain sense.

Yad Yehudah - ט

(i) “Which is being from nothing”: As is known, the Crown is nothing because of its great concealment, and Wisdom is being; from Wisdom Binah was emanated, which too is being. Corresponding to them, the Torah said “spat indeed,” yaroq yaraq, twice, each having the numerical value of yesh, “being.” Both turned to pallor and rebukes in

Yad Yehudah - ט - continued

relation to Miriam.

Yad Yehudah - י

(j) “Corresponding to the attributes beneath them”: These are the seven lower ones, activated through Wisdom and Binah.

Yad Yehudah - יא

(k) “There is also lesser and greater in Malkhut”: He further explains that this rule alludes to Malkhut, which receives from my right and my left, from Lovingkindness and Power. If it receives from Lovingkindness, designated water, then it conducts itself lightly, upon the face of the waters; if it receives

Rema of Fano - continued

judgment. Likewise, a man of lovingkindness rescues the pursued even at the cost of the pursuer's life, all the more so through one of his limbs. Needless to say, if he can rescue him without any loss of a limb, but rather turn the pursuer back to goodness! This testimony is the proof for the matter under discussion. According to the second approach, punishment is not imposed through inference because we maintain the great rule: One opens with acquittal first. It is written, “For judgment belongs to Elohim,” not “comes from Elohim.” If they opened with condemnation of the lesser case, they no longer judge either the lesser or the graver.

Yad Yehudah - יא - continued

Judgment, it conducts itself with severity. The stringencies are to make a fence for Torah. For Torah is Tiferet, as is known, and when it inclines to the left and to judgments, then Malkhut, its mate, likewise inclines to Judgment and stringencies, to make a fence for Torah.

Yad Yehudah - יב

(l) “Weight, many waters, in Lovingkindness”: According to what is known, Binah is called “many waters,” and Lovingkindness receives from it. Likewise, when Malkhut receives from Power and the judgments

Yad Yehudah - יב - continued

prevail in actuality, it conducts itself lightly, for then Malkhut is light in the male's eyes. Of this they said, of blessed memory, “Women's judgment is light.”

Yad Yehudah - יג

(m) “When she is crowned,” etc.: That is, unlike this, when Malkhut inclines to the right to receive from Lovingkindness through Tiferet's arbitration, she is precious and conducts herself with weight.

Yad Yehudah - יד

(n) “According to the first approach”: We said that the rule of lesser and greater alludes to the Supreme Crown.

Yad Yehudah - טו

(o) “For above”: In the Crown there is no Judgment at all. The roots of judgments being there is for the purpose of subduing their masters, namely the shells and external powers. This is not Judgment; rather, judgments are subdued, and it is great lovingkindness. Just as below, a man of lovingkindness rescues the pursued even at the cost of the pursuer's life, so above, the external powers pursue the souls of holy Israel, and the blessed Name rescues them at the cost of the pursuers' bodies and thrusts them into the hollow of the great abyss, etc. Like him, He shows abundant lovingkindness to the pursued and to the pursuers.

Yad Yehudah - טז

(p) “This testimony”: The widely accepted law in Israel, that one rescues the pursued at the cost of the pursuer's life, is the proof for our subject: There is no Judgment above, but the lovingkindness of God subduing the masters of judgment. For this is the reason for the law permitting the rescue of the pursued at the cost of the pursuer's life: So it is above.

Yad Yehudah - יז

(q) “According to the second approach”: We said that lesser and greater is in Malkhut. The reason that punishment is not imposed through inference is the same in the hidden and revealed meanings. Namely, we maintain that capital cases begin with acquittal, not condemnation, as stated in the Mishnah, chapter 4 of Sanhedrin. Were we to punish through inference, we would need to begin with condemnation, saying, for example: If with torn animals[?], the lesser case, whose punishment is not excision, you are stringent in such-and-such a matter, how much more so with forbidden fat, the graver case, whose punishment is excision! [TN280064] Since one does not begin with condemnation, and if one did begin thus, one no longer judges at all, therefore punishment is not imposed through inference. So too in the hidden

Yad Yehudah - יז - continued

meaning, according to the above: Lesser and greater is in Malkhut, with Lovingkindness and Judgment within it. It is known that acquittal is a designation for Lovingkindness, and one begins with acquittal first, as stated in the Zohar, the portion Shemot, page 18, in these words: “All judgments of this world, all decrees and all petitions, all stand in one palace, where seventy-two Sanhedrin examine the world's judgments. That palace is called the Palace of Merit, because when they judge a case, they first seek a person's merit,” etc. See Maʾamar Heqor Din, part 3, chapter 5.

Yad Yehudah - יח

(r) “It is written”: That is, this is the reason it is written “For judgment belongs to Elohim,” and not “comes from Elohim.” For Elohim is the attribute of Judgment; had it said “from Elohim,” I would have said that judgment needs to begin from the side of Judgment. Therefore it said “to Elohim,” indicating that the opening must be from the side of merit: It begins there and afterward proceeds toward the side of Judgment.

Yoel Moshe - 1

“In relation to the Cause of causes,” etc.: This is Ein Sof, blessed be He. It is called lesser and greater: It is called lesser in relation to the Cause of causes. “And it is dark,” etc.: See Tikkunim, 52: “Although the supernal Crown is clear light, polished light, it is dark in relation to its Cause, the Emanator, blessed be He.”[TN280065] “Nevertheless it is forbidden,” etc.: Although it is lesser in relation to the Cause of causes, contemplating it is forbidden, and from this aspect it is called greater. “Great is its honor”: That of the Supreme Crown, whose Maker, Ein Sof, blessed be He, was equated with it in all expressions. “Borrowed,” etc.: For there is no name at all above the supernal Crown. Our calling Him Ein Sof and also the Cause of causes is by way of borrowing, and the Crown too is called so. Likewise Ein Sof, “without end,” which implies that there is a beginning: this is, in essence, a name for 620[?], the name Crown borrowed above, in the manner explained in Yonat Elem.[TN280066] This means that He removed Himself from His creatures: through His activities and His resemblance below, He has names. But as regards essence, “from the aspect of His simplicity” is a designation[?]. That is, with the Crown this is not so as regards being derived by inference to resemble Him in essence; it

Yoel Moshe - 1 - continued

is said, “There is no Elohim with Me.”[TN280067] Only with respect to “His mercies are over all His works,” with this intention, it suffices for what is derived by inference to be like Him as the subject of inference: Crown resembles Ein Sof.[TN280068] “For her father is said of Wisdom,” etc.: This is also in Sefer HaPeliʾah. It is known that Miriam is the counterpart of the Shekhinah. “Her father spat,” for the Crown has 620 lights, twice 310, yesh. These divide: 310 to Wisdom and 310 to Binah, and those in Mother receive influence through Father. Therefore “spat indeed,” twice yesh, in her face: Through the evil speech Miriam uttered below, she caused above those twice 310 lights to turn to Judgment, to spitting; yaraq has the numerical value 310. This is “Her father spat”: They had the strict rule of Judgment. Although green is the color of Mercy, there are nevertheless two kinds of green. “Would she not be humiliated for seven days?”: These are the seven days of construction, nourished and influenced by Father and Mother. This is “The Rock who begot you, you weaken,” ṣur yeladekha teshi: the word teshi gives the initials of “be humiliated for seven days,” tikkalem shivʿat yamim.[TN280069] For through his sin, as it were, one weakens the power of those above. “Being from nothing,” etc.: The Crown is called nothing, Wisdom is being from nothing, and Binah is being from being, as above. “There is no inference from lesser to greater here,” etc.: In Miriam's case, to say “By inference from lesser to greater, before the Shekhinah, fourteen”; rather, the strict rule of Judgment gives it. It says “Her father spat,” referring to the upper attributes, as above: The strict rule of Judgment is that she be humiliated for seven, comprising the seven days of construction. The inference from lesser to greater is only according to appearances. In order that the reasons of Torah should be equal in the revealed and hidden meanings—for in the hidden there is no such inference, and in the revealed there is—it says, “It suffices for what is derived by inference to be like the subject from which it is inferred.” Thus the inference is annulled at its root. “There is also lesser and greater in Malkhut,” etc.: See this in the “new Tikkunim,” folio 9b, in these words: “Stringency from the left, for there is the side of Samael, who is appointed over negative commandments; apart[?]—leniency from the left.”[TN280070] Know that according to the first explanation, our Sages of

Yoel Moshe - 1 - continued

blessed memory accordingly said: The leniency of the House of Hillel and the stringency of the House of Shammai, as above; for the House of Shammai is Judgment and the House of Hillel Lovingkindness. “Some say the reverse,” etc.: “Lesser and greater”: “waters, many, lovingkindness”—ḤMR, numerically 248, the value of Abraham, “Lovingkindness to Abraham”; also ḤMR, the initials of “weight, waters, many.”[TN280071] Therefore they sometimes enumerated, in tractate Eduyot, the leniencies of the House of Shammai and the stringencies of the House of Hillel, indicating the ultimate unity. “She is more precious,” etc.: Meaning weighty, not light. “Above,” etc.: In the Crown there is no Judgment at all. “This testimony,” etc.: Just as with the pursuer, if one turns him back to goodness without any loss, he will be called holy, so above there is no Judgment at all, but judgments are subdued, “as a man chastens his son,” as explained in the Zohar, Pequdei, page 252. The referent is that Israel themselves are the

Yoel Moshe - 1 - continued

betrothed maiden, and the shells pursue us; supernal Lovingkindness rescues us from them by subduing the shells and thrusting them into the hollow of the great abyss. This proves that the roots of Judgment are pure lovingkindness. “Belongs to Elohim”: Judgment is adjudicated—He inclines it wherever He desires—but it does not come from Elohim, who performs no judgment. Even though at times He performs judgment, it is “as a man chastens his son.” “Man”: this is Gabriel—lovingkindness: where it strikes, there it heals. But the force of judgments is through messengers below, and [He] comforts[?] amid concealment of the face, as it were.[TN280072] Therefore they rightly said, “Punishment is not imposed through inference,” etc. “If they opened with condemnation,” etc.: See below under the second rule.

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Ha-Middot - Measure 2 (ב)

Yad Yehudah: ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(a) “Gezerah shavah,” etc.: It is known that Tiferet effects arbitration and equalization not only between Lovingkindness and Power, and between Neṣaḥ and Hod, the branches of Lovingkindness and Judgment, but also between Wisdom and Binah, their roots. Since the root of Lovingkindness is contained in Wisdom, and the root of Judgment is contained and aroused in Binah, that arousal requires arbitration to cut off and subdue the shells. For if you do not extinguish the fire at its source, extinguishing it

Rema of Fano

The second rule:

An analogy of equal expressions—gezerah shavah—is the activity of Tiferet, which cuts off and castrates the shells through a higher power. For it arbitrates above between Wisdom and Binah, equalizing their attributes, to place what is said of each within the other. This Man, who knows the knowledge of the Most High, does not derive a gezerah shavah “from himself”: that is, even when he has a help corresponding to him, from a woman who fears the Lord, bone of his bones—for the arbitration between Lovingkindness and Judgment, everywhere, is not completed without

Yad Yehudah - א - continued

outside its source will not help, as all this is explained in Pardes, the Gate of the Arbiters, chapter 6. The rule gezerah shavah alludes to this: Gezerah means that it cuts off and severs the shells into pieces; this activity belongs to shavah, “equal”—Tiferet, which is equal and equalizes the higher roots, as mentioned. This is gezerah shavah.

Yad Yehudah - ב

(b) “This Man does not,” etc.: Our Sages of blessed memory also alluded to this mystery when they said, “A man does not

Yad Yehudah - ב - continued

derive a gezerah shavah from himself unless he received it from his master." The intention is Tiferet, called Man, as is known, and as Scripture says, "Like the beauty of a man," etc. It is known that Malkhut is his mate, and "this one shall be called woman, for from man she was taken"; she is bone of his bones, as explained in the Zohar, Genesis, page 138. The meaning is that Tiferet does not perform this activity, deriving a gezerah shavah to remove

Rema of Fano - continued

her, as explained in its place—unless he received it from his master, the Supreme Crown, and his master from his master, the Cause of causes. In this, "all His work is in faith"—his mate, whom we mentioned, a law given to Moses at Sinai. Through this power punishment is imposed through a gezerah shavah. It is not called beginning with condemnation, for the merit with which we opened in one place we open with again in equal cases. But with inference from lesser to greater it is otherwise, for what serves to acquit the lesser case will not rescue the graver.

Yad Yehudah - ב - continued

the shells under the name of his equalization and arbitration, even when Malkhut is with him in the mystery of coupling, unless he received it from above, from the Supreme Crown, for there is no Judgment there at all, as above. This is "A man"—Tiferet—"does not derive a gezerah shavah from himself"—even from Malkhut, which is bone of himself—"unless he received it from his master," the Supreme Crown. It too received it from its master, Ein Sof,

Yad Yehudah - ב - continued

the Cause, blessed be He.

Yad Yehudah - ג

(c) In this rule of gezerah shavah, "all His work is in faith": Malkhut, his mate, called Faith, as explained in the Zohar, Pequdei, page [gap]. There is a law given to Moses at Sinai, as is known: Moses, Tiferet, and Malkhut are two nearly equal attributes.

Yad Yehudah - ד

(d) "Through this power": Gezerah shavah cuts the shells; punishment is imposed through it, for there is no concern about Judgment gaining strength.

Yad Yehudah - ה

(e) "It is not called beginning with condemnation": As above with inference from lesser to greater. Here one can properly begin with acquittal. For example, if we wish to learn the prohibition of a menstruating woman from the prohibition of forbidden fat, since their prohibitions are equal and carry excision, we can begin with acquittal and say: Just as with forbidden fat you were lenient in this respect, so you shall be lenient with a menstruating woman. Since there is no partial analogy, we automatically learn to be stringent with it according to the stringencies [gap]. Unlike inference from lesser to greater: One cannot begin with acquittal except to exempt by inference, saying: If you were lenient with the graver, how much more fitting to be lenient with the lesser! Afterward, too, you cannot say: If there is stringency with the graver, how much

Yad Yehudah - ה - continued

more so with the lesser! We cannot punish through inference unless we begin with judgment first and say: If there is stringency with the lesser, how much more should you be stringent with the graver! For one cannot begin with acquittal, saying: If you were lenient with the lesser, how much more so with the graver! Since one does not begin with condemnation, punishment is not imposed through inference, as above.

Yoel Moshe - 1

"Gezerah shavah": This too is in the new Tikkunim, folio 9b; see there. "And castrates the shells": This is the meaning of gezerah; its arbitration is the meaning of shavah. "Who knows the knowledge of the Most High": For Tiferet is in the mystery of Daʿat when it arbitrates. "From himself," etc.: The help corresponding to him is Malkhut, "bone of my bones"; this is "from himself." "For the arbitration," etc.: In the known manner, water's nature is cold and moist: These are the roots of lovingkindnesses in Father. Fire's nature is hot and dry: These are the roots of powers in Mother—"hot and dry, fire[?]."[TN280073] In Tiferet, resembling air, which arbitrates, it is hot and moist, a blending of the two extremes: Moisture from Lovingkindness and "hot, hot[?]" from Power.[TN280074] But the other two extremes, cold and dry, have not yet been blended. Now earth, alluding to Malkhut, Tiferet's female, bone of himself, is in the mystery of cold and dry, blending the other two extremes. Thus through the

Yoel Moshe - 1 - continued

two of them together the unity is completed; understand this. See the Zohar, page 42b: The arbiter, hot and moist, does not arbitrate until earth is with it—Malkhut, cold and dry. Thus it does not arbitrate between Lovingkindness and Power without Malkhut. Likewise, the root of lovingkindnesses in Wisdom and the root of powers in Binah are not without Malkhut, and through his receiving from his master, the Supreme Crown. This is "A man does not derive a gezerah shavah from himself unless he received it from his master." "His mate, a law given to Moses at Sinai": This is Malkhut, as explained in the Tikkunim, that Malkhut is called a law given to Moses at Sinai. See Pardes, the Gate of Essence and Conduct, chapter 11. "Through this power punishment is imposed," etc.: Granted, through her power above, from the aspect of lesser and greater, in which she receives influence from Lovingkindness and Power themselves, punishment is not imposed, lest the force of Judgment prevail. This differs from the aspect of gezerah shavah, by which Tiferet is called because it castrates the shells. Thus the Judgment now bestowed upon her is necessarily for subduing the shells. Therefore through this power of hers punishment is imposed by inference, for it does not serve condemnation. "We opened with it again in

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Historical index: Ha-Middot - Chapter 2

Yoel Moshe - 1 - continued

equal cases[?]," etc.: For in gezerah shavah we begin with acquittal, to equate the two, and automatically learn also condemnation, because there is no partial gezerah shavah: Both are learned together immediately. One cannot say that we begin with acquittal and not with condemnation. This differs from inference from lesser to greater, where one must derive the inference and begin with acquittal, for example: If the public domain, the graver[?], has a ground for acquittal, how much more so the private domain, the lesser! Thus one can learn leniency. But if afterward we come to derive an inference from lesser to greater for stringency—if the private domain, the lesser, has liability, how much more so the public domain, the graver!—this is a different inference. Thus they began with condemnation; one does not begin with condemnation, for one cannot say, as in gezerah shavah, that both come together. Therefore one cannot punish through inference. From this you will understand what the author wrote at the end of the first rule: "If they opened with condemnation of the lesser," etc., "they no longer judge," etc., for one does not begin with condemnation. Examine carefully.

Ha-Middot - Measure 3 (ג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · נב · נא · נ · מט · מח · מז · מו · מה · מד · מג · מב · מא · מ · לט · לח · לז · לו · לה

Yoel Moshe: 1

Yad Yehudah - א

(a) "The allusion," etc.: This rule alludes to the world's creation, the building of our Father in heaven, blessed be He. At first it arose in His thought to create it through the attribute of Judgment: This is "from one verse," from one attribute alone. Afterward He joined the attribute of Mercy to it, as

Rema of Fano

The third rule:

Establishing a general principle from one verse, and establishing a general principle from two verses. The allusion is: At first it arose in thought to create the world through the attribute of Judgment, in the sense of "In Tishri the world was created." We have already mentioned this at the beginning of

Yad Yehudah - א - continued

is known: This is "from two verses," from Judgment and Mercy.

Yad Yehudah - ב

(b) "In the sense of 'In Tishri the world was created'": They alluded to the attribute of Judgment, for the letters TShR, which initially proceeded backward, "before TKḤ[?]," indicate

Yad Yehudah - ב - continued

Judgment, as stated in the Tikkunim, tikkun 28, and explained in Maʾamar Heqor Din, part 1, chapter 6; see there.[TN280075]

Yad Yehudah - ג

(c) “Day one was,” etc.: Our master explains incidentally what pertains to this subject.

Yad Yehudah - ד

(d) “Its night”: The preceding night belonged to chaos, as explained in Scripture: “The earth was chaos,” and afterward, “Elohim said, Let there be light.”

Yad Yehudah - ה

(e) “And the sixth day”: On which man was created.

Yad Yehudah - ו

(f) “Now the shortest years”: Lunar years are 353 days, as is known from the calendrical reckoning we possess. They are a deficient year, whose months are seven deficient and five full, and it has 353 days; a full year, whose months are seven full and five deficient, has 355 days; and a regular year, whose months are six full and six deficient, has 354 days.

Yad Yehudah - ז

(g) Thus 349 days of that year were chaos before the twenty-fifth of Elul. The twenty-fifth itself is counted with what precedes it, because its night is not with it, having belonged to chaos.

Yad Yehudah - ח

(h) “Forty-nine days,” etc.: In the Zohar, Genesis, page

Rema of Fano - continued

Maʾamar Heqor Din, chapter 3. Day one of the work of creation was the twenty-fifth of Elul, as is known; its night belonged to the chaos, as explained in Scripture, and the sixth day was New Year's Day. Now the shortest year is 353 days; its mnemonic is “the mother of the children, joyful”—semeḥah. Thus 349 days passed in chaos, forty-nine days for each of the primordial kings who died, at the beginning of Sifra di-Ṣeniʿuta. These 349 days are the sabbatical period of chaos that preceded the world. Or say that the year is 354 days, for the first day of the work of creation is rejected on either side: Go here, and it is excluded, for there are 349 days apart from it; go there, and it is excluded, for its night does not accompany it in its work. This bears some resemblance to the fiftieth year of the Jubilee, which counts toward both sides. Thus there were four complete days with their nights, for the life of the eighth king, who left the category of chaos but did not enter the category of rectification; rather, in his days the earth was rendered void. He prolonged his reign throughout all these days and received his wages like an idle laborer, “before a king reigned over the children of Israel”—this is the first Adam, who is David and who is Messiah. The Holy One, blessed be He, saw that the world would not endure through the attribute of Judgment; He preceded it with and joined to it the attribute of Mercy, for “with the Lord is lovingkindness, and with Him abundant redemption.” Therefore the seasonal cycle is reckoned from Nisan preceding Tishri, just as the moon is reckoned from BHRD, the conjunction of chaos—day

Yad Yehudah - ח - continued

72, in the name of Sifra di-Ṣeniʿuta, in these words: “Before the balance existed, they did not regard one another face to face; the primordial kings died, their adornment was not found, and the earth was rendered void,” etc. These matters refer to the eight kings mentioned at the end of Vayishlaḥ: “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” Of them it says, “He died,” and “He reigned.” This alludes to the breaking of the vessels and the return of their light in the world of chaos, as explained in the Ari's received teaching, of blessed memory. Our master also explained them in Maʾamar Yonat Elem, chapters 19 and 20; see there. Here our master says that these 349 days of chaos correspond to those primordial kings: Namely, for seven of them, forty-nine days accrue to each; seven times forty-nine is 343. Six days of chaos remain for the eighth king, through the twenty-fifth of Elul inclusive, and another four complete days until New Year's Day, as mentioned shortly.

Yad Yehudah - ט

(i) “These 349 days,” etc.: The expression “sabbatical period of chaos” found in the kabbalists' books refers to these 349 days: ShMṬ, 349, is the language of shemittah.

Yad Yehudah - י

(j) “Or say,” etc.: It is also possible to reckon a year of 354 days, a regular year. On this reckoning only 349 days are subtracted, because the first day of creation, the twenty-fifth of Elul, does not enter the count at all, either before or after. Go here, before it, and it is excluded because creation occurred on it; go there, after it, and it is excluded because its night did not accompany it, and it is not counted as a complete day. Since it is not counted before, 349 days remain without it. Our master did not need to say “Go after it, and it is excluded,” except that he wished to establish both these approaches in one manner: Not to count the twenty-fifth in the world of creation, since its night is not with it. One cannot establish this for a full year, for then there would in any case be 350 days before the twenty-fifth, whereas we require only 349 days.

Yad Yehudah - יא

(k) “Thus there were four complete days”: From the first day of creation until New Year's Day. The first day is not included, according to the two approaches mentioned. These four days correspond to the eighth king, the final Hadar, who left the category of chaos but did not enter that of rectification, for all the work of creation was not yet completed until man

Rema of Fano - continued

two, five hours, 204 parts. This is the meaning of “In Nisan the world was created”: Creation for ordering times. All the Sages' words endure, although some commentators did not say so. Understand: The conjunction of chaos is the privation preceding coming-to-be under that governance of Judgment; the seasonal cycle's precedence from Nisan is the privation preceding the governance of Lovingkindness. The proximity of privation completes coming-to-be, as is known in natural philosophy, and what is perceived supplies a demonstration as evidence for what is understood. Yet the permutation of bereshit as “the first of Tishri” accords with both masters, like what we learned: “Postdated debt documents are valid.” For the allusion concerns the creation of man, when the purpose of the making of heaven and earth was completed, and the time of obligation arrived for all creatures to keep their charge and not depart from it. Although the tannaim expound the verses literally in the first chapter of Rosh Hashanah, from which it follows that Rabbi Joshua means “created” precisely, there are two answers. First, there are two tannaim presenting his view, as stated there. One teaches simply, “In Nisan the world was created”—as we have said; the other expounds the verses. Even if you say there is one tanna and Rabbi Joshua himself expounds the verses, we too shall say he did so to make his statement intelligible. For this reason one does not refute an exposition, as we mentioned in Maʾamar Em Kol Hai. Rav Yeiva the Elder explained something greater than this in the Zohar, Mishpatim: There is a verse in

Yad Yehudah - יא - continued

was created.

Yad Yehudah - יב

(l) “Rather, in his days the earth was rendered void”: As mentioned in Sifra di-Ṣeniʿuta. On this account he received his wages like an idle laborer. This is what is written, “These are the kings,” etc., “before a king reigned over the children of Israel”: The first Adam, when creation was completed and rectification began.

Yad Yehudah - יג

(m) “The Holy One, blessed be He, saw,” etc.: This completes the statement above: At first it arose in thought to create the world through the attribute of Judgment; the time of creation, Tishri, indicates this. When He saw that the world would not endure through it, He preceded it with and joined to it the attribute of Mercy, and they were created before Tishri.

Yad Yehudah - יד

(n) “Therefore the seasonal cycle is reckoned,” etc.: In the first chapter of Rosh Hashanah, folio 11, Rabbi Eliezer and Rabbi Joshua disagree: According to Rabbi Eliezer, the world was created in Tishri; according to Rabbi Joshua, it was created in Nisan. The Gemara further says, folio 12: “Our Rabbis taught: The Sages of Israel reckon the Flood according to Rabbi Eliezer and the seasonal cycle according to Rabbi Joshua,” etc. Rashi

Yad Yehudah - יד - continued

explained: The Sages of Israel reckon Noah's years, the world's creation and the years of the generations according to Rabbi Eliezer, counting from Tishri, the beginning of the years—not because they hold that the world was created in Tishri, but because Tishri is the New Year for years; the world was created in Nisan, as it teaches, “And the seasonal cycle according to Rabbi Joshua.” When they count the solar and lunar cycles, they count from Nisan, saying that from Nisan they were created, etc. Tosafot explained likewise. But our master explains according to the view that in truth the world was created in Tishri. Nevertheless, the seasonal cycle is reckoned from Nisan, over chaos, just as the moon is reckoned from the conjunction of chaos. This is also:

Yad Yehudah - טו

(o) “The meaning”: Of the one who says, “In Nisan the world was created.” He does not hold that creation actually occurred in Nisan, but means that from Nisan one begins counting the order of times as though creation had occurred then. The reason is that in it the Holy One, blessed be He, preceded Tishri by creating the world also through the attribute of Mercy, in the year of chaos and privation. Since that privation extended until Nisan preceding creation,

Rema of Fano - continued

the Torah that makes its statement intelligible in order to conceal its mystery, as it is written, “You know the soul of the stranger.” The word returns to its sheath when it says, “For you were strangers in the land of Egypt”; see there. In Chronicles too it is written of Amaziah that he did not put to death the children of those who struck Joash king of Judah, his father, as it is written, “Fathers shall not be put to death on account of children.” Although the Torah's verse is not interpreted this way, but comes to disqualify testimony, he thus adopted it and brought proof from it to make his statement intelligible. There is a fine subsidiary exposition of the word Tishri, whose numerical value is twice “Bestow”—tenah—“Your majesty upon the heavens.” Tenah itself is the value of three simple full spellings of the Name Ehyeh, and also of three composite ones; it repeats a third time in three combinations, with exact equality. Of the first it says, “Which Elohim created,” and of the last, “to make.” Now Nisan has the numerical value 820 according to the large values of the final letters MNTsPKh. This is the number of years the Shekhinah dwelt in the Tabernacle, Shiloh and the permanent House in the former days, when they counted from the exodus from Egypt. In the Second Temple, however, the glory of the Shekhinah was not there, and they counted by the kings of the lands. The days of Gilgal, Nob and Gibeon likewise are not included: At Gilgal the Ark was not always beside the altar; throughout the seven years of conquest it continually went forth and returned to fight the kings of Canaan. Once

Yad Yehudah - טו - continued

as will follow shortly, it accounts as though creation occurred in it “from Tishri[?]”; therefore one begins from Nisan. [TN280076]

Yad Yehudah - טז

(p) “All the Sages' words”: For there is no disagreement here; one master said one thing and the other another, and they do not disagree. Rabbi Eliezer concerns the world's creation in actuality, and Rabbi Joshua concerns its creation in thought.

Yad Yehudah - יז

(q) “Did not say so”: Except in explaining Rabbi Eliezer's view, and not in explaining “the Flood according to Rabbi Eliezer,” etc.

Yad Yehudah - יח

(r) “Understand,” etc.: Do not object to what we said —that Rabbi Eliezer holds that one begins from Nisan because the Holy One, blessed be He, preceded Tishri in creating the world—that creation preceded Tishri by only five days, so why begin from Nisan on this account? For you must understand that chaos has two aspects: One is privation preceding the governance of Judgment; the second is privation preceding the governance of Lovingkindness. The BHRD conjunction of chaos was the privation preceding coming-to-be under the governance of

Yad Yehudah - יח - continued

Judgment, and the Nisan seasonal cycle was within the privation preceding Lovingkindness. Therefore we rightly say: Since the Holy One, blessed be He, preceded it by creating the world also through Mercy, one begins the seasonal cycle from Nisan in the aspect of the privation of Lovingkindness and Mercy, just as one counts the moon from BHRD in the aspect of the privation of Judgment.

Yad Yehudah - יט

(s) “The proximity of privation completes coming-to-be”: Do not object that, according to this, since the Lord desired to create the world also through Lovingkindness and Mercy, He should have created it in Nisan. On the contrary, this is the very reason it was created in Tishri: What precedes Judgment, for example, means that privation in the aspect of Judgment is nearer to coming-to-be and completes coming-to-be. The closer privation draws to coming-to-be, the faster coming-to-be emerges into its light, as is known from natural philosophy: The first principles of natural things are three—matter, form and privation preceding coming-to-be. We visibly see that a grain of wheat sown in the ground will not sprout until it decays and its form is entirely destroyed. That decay and the annulment of the grain's form are

Rema of Fano - continued

excluded, it remained excluded. After the Tabernacle at Shiloh was destroyed, the Ark stayed twenty years at Kiriath-jearim, three months in Obed-edom's house, and forty-three years in Zion. There David established “Give thanks to the Lord, call upon His Name,” in Chronicles, to be said before the Ark. Its first half, which occurs in Psalms, they would say in the morning; its latter half, mostly gathered from the eleven psalms attributed to Moses, they would say at the afternoon prayer. These are sixty-three years: For thirteen of them the Tent of Meeting and the altars were at Nob, at the high place, and for fifty at Gibeon. Therefore the high places were permitted until the Ark entered its rest in the permanent House, beside the Lord's altar, and the high places were forbidden forever. Now when we combine thirty-nine years for the Tabernacle in the wilderness, 369 for Shiloh and 410 for the House Solomon built, two years are lacking from the number we stated. These are the two years lacking from our count of “and you grow old in the land,” on account of “the Lord hastened”—all for our good, according to the Sages' words. Know that the fifty years the Tent of Meeting was at Gibeon include the seven years of building the House. For when you subtract the thirty-nine years of the wilderness from 818, 779 remain; add seventy-seven years for Gilgal, Nob and Gibeon, and these are 856. In the year 850 from entering the land the House was destroyed, and one day in a year counts as a year. Thus the seven years of building were counted both for Gibeon and for the permanent House. Service in

Yad Yehudah - יט - continued

privation and the beginning of the new coming-to-be. The more decay and annulment of the first form increase, the closer privation and the new coming-to-be draw. This is what we said: From perceived natural things we learn and take an analogy for intelligible things.

Yad Yehudah - כ

(t) “Yet”: Although it seems possible to object to both their views from the word bereshit, whose letters are “the first of Tishri,” alluding to the world's creation on the first of Tishri, as stated in the Tikkunim—whereas according to them it was created either in Nisan or on the twenty-fifth of Elul, and according to our explanation even Rabbi Joshua says it was created on the twenty-fifth of Elul—there is nevertheless no difficulty. For the allusion in bereshit does not concern the creation of the world, only the creation of man, the purpose of all creation, for whose sake all creatures were created. His creation was on the sixth day, the first of Tishri. Then the creatures' time of obligation arrived: To keep their charge according to the nature implanted in them from the beginning of creation. It is like postdated debt documents, which are valid; this is the allusion in bereshit.

Yad Yehudah - כא

(u) “Although the tannaim”: Namely Rabbi Eliezer and Rabbi Joshua, each bringing proof from a verse, as stated there: “It was taught: Rabbi Eliezer says, Whence that the world was created in Tishri? For it says, ‘Elohim said, Let the earth sprout vegetation, seed-bearing plants, fruit trees.’ In which month does the earth bring forth vegetation and the tree is full of fruit? Say: This is Tishri. Rabbi Joshua says, Whence that the world was created in Nisan? For it says, ‘The earth brought forth vegetation, seed-bearing plants and trees producing fruit.’ In which month is the earth full of vegetation and the tree brings forth fruit? Say: This is Nisan.” Thus Rabbi Joshua means actual creation, unlike what we said.

Yad Yehudah - כב

(v) “There are two tannaim presenting his view”: Rabbi Joshua's. That is, there are two baraitot there concerning the disagreement of Rabbi Eliezer and Rabbi Joshua. One teaches simply: “Rabbi Eliezer says, In Tishri the world was created; Rabbi Joshua says, In Nisan the world was created,” bringing no proof. The other teaches the proofs from verses. Our explanation of Rabbi Joshua's words follows the baraita that teaches simply, without proof.

Rema of Fano - continued

the First Temple lasted only 403 years: This is what the prophet said, “The Lord trod the winepress”—gat, 403. When we combine thirty-nine years of the wilderness, fourteen of Gilgal, 369 at Shiloh, thirteen of Nob, 453 for Gibeon and the permanent House, and 420 for the Second Temple, there are 1,308 years for all Jacob's dwellings. They should already have been 1,310; the allusion is “Jacob was a man”—ish—“whole, dwelling in tents.” But two years were lacking, for our good, as above. Likewise, “the Tabernacle, the Tabernacle of the Testimony” has the numerical value 1,310. It says “These are the accountings”—pequdei—from the language of counting: The numbered years arrive, but years are lacking, two being the minimum plural, from the language of “David's place will be missed,” yippaqed. Therefore a waw is missing in the word “the Testimony,” and 1,308 are completed with the three words and the inclusive unit. Where is the resting place of “the Tabernacle, the Tabernacle of the Testimony”? In the wilderness, Gilgal, Shiloh, Nob, Gibeon, Zion, the City of David: These have the numerical value of the number of years we stated, provided that David is spelled fully, with yod. Throughout that time we merited a sanctuary only through accepting the yoke of the kingdom of heaven twice daily. For the verse “Hear, Israel” has the numerical value 1,118. Furthermore, the two verses together, “Hear” and “Blessed,” in Enoch's reduced reckoning—for “Blessed be the Name of His glorious kingdom forever and ever” is his praise, as we mentioned in Maʾamar Em Kol Hai, part 3, section

Yad Yehudah - כג

(w) “We too shall say”: Nevertheless, Rabbi Joshua teaches “created,” not “actually created”; his bringing a proof is merely to make his statement intelligible.

Yad Yehudah - כד

(x) In the Zohar, Mishpatim, page 176, in these words: “All the hidden matters that the Holy One, blessed be He, does, He places within the holy Torah, and everything is found there. Torah reveals that hidden matter, and immediately it is clothed in another garment, concealed there and not revealed. The wise, whose eyes are full[?], although that matter is concealed within a garment, see it there through its garment. [TN280077] When that matter is revealed, before it enters its garment, they see it with open eyes. Though it is immediately concealed, it does not vanish from their eyes. In many places the Holy One, blessed be He, warned concerning the convert, so that the holy seed should be careful concerning him. Afterward a hidden matter comes out of its sheath; once revealed, it immediately returns to its sheath and is clothed there. After warning concerning the convert in all those places, the matter came out of its sheath and was revealed: ‘You know the soul of the stranger.’ Immediately it entered its

Yad Yehudah - כד - continued

sheath, was enclosed in its garment and was concealed, as it is written, 'For you were strangers in the land of Egypt,'" etc. This means that "For you were strangers," etc., does

Rema of Fano - continued

22—have the numerical value 190. Thus precisely 1,308. They also have the numerical value of "For the Lord, dwellings for the Mighty One of Jacob," with the addition of the reduced reckoning of the word Jacob. This suffices.

Yad Yehudah - כד - continued

not truly give a reason for "You know the soul of the stranger," and has no connection to it at all. Rather, "You know the soul of the stranger" is not literal, but alludes to the

Yad Yehudah - כד - continued

mystery of souls. Afterward Scripture concealed the mystery and concluded "For you were strangers," to make the beginning of the verse intelligible as though the whole were literal.

Yad Yehudah - כה

(y) "To disqualify testimony": That they should not be put to death through the testimony of children.

Yad Yehudah - כו

(z) "There is also a fine subsidiary exposition," etc.: Our master returns to the time of the world's creation mentioned above.

Yad Yehudah - כז

(aa) "The numerical value of twice tenah": An allusion to the two times of creation. Tenah is the value of three full spellings. The spelling with alefs, Alef–Lamed–Pe / He–Alef / Yod–Waw–Dalet / He–Alef, amounts to 143. The spelling with hes, Alef–Lamed–Pe / He–He / Yod–Waw–Dalet / He–He, amounts to 151. The spelling with yods, Alef–Lamed–Pe / He–Yod / Yod–Waw–Dalet / He–Yod, amounts to 161. The total is 455.

Yad Yehudah - כח

(ab) "And of three composite ones": There are three further composite full spellings: Composite alef-he, composite alef-yod, and composite he-yod. Composite alef-he is when, of the Name's two hes, the first is spelled with alef and the second with he, thus: Alef–Lamed–Pe / He–Alef / Yod–Waw–Dalet / He–He, amounting to 147. Composite alef-yod is when the first he is spelled with alef and the second with yod, thus: Alef–Lamed–Pe / He–Alef / Yod–Waw–Dalet / He–Yod, amounting to 152. Composite he-yod is when the first is with he and the second with yod, thus: Alef–Lamed–Pe / He–He / Yod–Waw–Dalet / He–Yod, amounting to 156. The total is 455.

Yad Yehudah - כט

(ac) "It repeats": Another 455 in three composites: A composite when the first he is with he and the

Yad Yehudah - כט - continued

second with alef; a yod-alef composite, the first with yod and the second with alef; and a yod-he composite, the first with yod and the second with he.

Yad Yehudah - ל

(ad) "Of the first": Of the three simple full spellings, the sign is "Which Elohim created," for the word asher, "which," alludes to the Name Ehyeh, as explained in Ma'amar Em Kol Hai, part 3, section 1, and under letter (a): The yod of the Name Elohim alludes to the three full spellings mentioned.

Yad Yehudah - לא

(ae) "And of the last": Of the composites it says "to make," because the composites are made from the simple ones.

Yad Yehudah - לב

(af) "Now," etc.: Since according to everyone the world was created in thought in that Nisan, the word Nisan also fittingly alludes to the Shekhinah's dwelling in Israel, which is the cause of the world's creation. This is known from the seven things that preceded the world, of which the Sages of blessed memory spoke; one is the Temple. For the word Nisan amounts to 820 according to the numerical values of the letters MNTsPKh, whose place is after taw. The extended nun, the third, amounts to 700; thus Nisan's value is 820. For this many years the Shekhinah dwelt in Israel: In the Tabernacle, thirty-nine years, and in Shiloh, 369 years, as stated at the end of Zevaḥim: "The days of the Tent of Meeting in the wilderness: Forty years less one. At Gilgal: Fourteen, seven of conquest and seven of division. At Gibeon: Fifty-seven. There remained 370 less one." Rashi explained: There remained for Shiloh, out of those years from the exodus from Egypt to the building of the House, 369 years, etc.; see there. The permanent House, in its first building, stood 410 years, as is known: Thus 818. Two years were lacking from the count of 820 because of [gap], as

Yad Yehudah - לב - continued

will be explained shortly.

Yad Yehudah - לג

(ag) “When they counted”: Therefore they fittingly counted in the First Temple from the exodus from Egypt, and from Nisan, since the name Nisan indicates this.

Yad Yehudah - לד

(ah) “In the Second Temple, however,” etc.: The reason we say that the Shekhinah dwelt for 820 years, taking no account here either of the Second Temple or the days of Gilgal, Nob and Gibeon, is that the glory of the Shekhinah was not in the Second Temple. The Ark had already been hidden in Josiah's days, and five things were lacking, as stated in the Gemara, the chapter Hoṣi’u Lo. Likewise, in the days of Nob and Gibeon the Ark was not in the Tent of Meeting; therefore:

Yad Yehudah - לה

(ai) They counted from Tishri, the New Year for kings, and no longer counted the years from Nisan, for the number of the word Nisan gives no indication at all concerning the Second Temple.

Yad Yehudah - לו

(aj) “After it was destroyed,” etc.: Know that in the days of Nob and Gibeon the Ark was not there, for during those days the Ark stayed at Kiriath-jearim. As also stated at the end of Zevaḥim: “At Nob and Gibeon, fifty-seven,” for it is written, “When he mentioned the Ark of Elohim,” etc. When Eli died, Shiloh was destroyed and they came to Nob; when Samuel died, Nob was destroyed and they came to Gibeon. It is written, “From the day the Ark stayed in Kiriath-jearim, the days increased and became twenty years.” These are the twenty years: Ten of Samuel alone, one of Samuel and Saul, two of Saul alone, and seven that David reigned in Hebron, as it is said: “The days that David reigned: In Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years.” And four of Solomon, for it is written, “He began building in the second month, in the fourth year of his reign.” There remained for Shiloh 370 less one. Rashi explained: David reigned seven years in Hebron over Judah; when all Israel made him king over them, he brought the Ark from Kiriath-jearim to the City of David. Thus twenty, etc. The four years Solomon reigned until building the Temple: In that year 480 years from the exodus from Egypt were completed. There remained for

Yad Yehudah - לו - continued

Shiloh 369 years. Thus far. From this it is clear that the Tabernacle was at Nob thirteen years: Ten of Samuel, one of Saul and Samuel, and two of Saul alone; at Gibeon, forty-four years: David's seven in Hebron, thirty-three in Jerusalem, and Solomon's four. Until David reigned in Jerusalem, the Ark was at Kiriath-jearim. Our master explains incidentally that they said “At Nob and Gibeon, fifty-seven years” only to demonstrate that 369 years remained from the exodus from Egypt for the Tabernacle at Shiloh. They counted fifty-seven years for Nob and Gibeon up to and including the first year of the House's construction, when 480 years from the exodus from Egypt were completed. It was the fourth year of Solomon's reign, as explained in Scripture, 1 Kings 6. When you subtract the forty years in the wilderness, the fourteen years of conquest and division, and the fifty-seven years for Nob and Gibeon, 369 years remain for the Tabernacle at Shiloh. In truth, however, the Tent of Meeting at Nob and Gibeon lasted sixty-three years: Thirteen at Nob and fifty at Gibeon, until the completion of the seven years of building the House. Then Solomon brought up the Ark from the City of David, as explained in Scripture there. Before that the Ark had been twenty years at Kiriath-jearim, until David reigned in Jerusalem, and forty-three years in Zion, the City of David: The thirty-three years he reigned in Jerusalem, Solomon's four years, the fourth being the first year of building the House, and another six years to complete the building.

Yad Yehudah - לז

(ak) “There David established”: As explained in Scripture in Chronicles there.

Yad Yehudah - לח

(al) “Therefore,” etc.: At the end of Zevaḥim: “They came to Nob and Gibeon; the high places were permitted. They came to Jerusalem; the high places were forbidden.” This is derived from verses. Our master provides a good reason why the high places were permitted at Nob and Gibeon: Throughout that time the Ark was not beside the altar in the Tabernacle, so there was no distinction between the altar and an individual's high place.

Yad Yehudah - לט

(am) “Until the Ark entered”: After the completion of the House's construction.

Yad Yehudah - מ

(an) “Now when we combine,” etc.: This completes the statement concerning the 820 years in which the Shekhinah dwelt.

Yad Yehudah - מא

(ao) “According to the Sages' words”: At the end of Gittin.

Yad Yehudah - מב

(ap) “Know,” etc.: Our master now explains [gap] in his reckoning of fifty years for Gibeon.

Yad Yehudah - מג

(aq) “For,” etc.: Our master does not intend to prove that Gibeon's fifty years were completed only after the conclusion of the seven years of building the House. For there is no greater proof than what we counted in the Gemara: Years for Nob and Gibeon through the first year of building the House inclusive, namely thirteen for Nob and forty-four for Gibeon. It follows automatically that, if we say fifty for Gibeon, this means until the building's completion. Rather, our master's intention is that you should not think: Since the seven years of building are absorbed within Gibeon's fifty, then the 410 years we count for the Shekhinah's dwelling in the permanent House must exclude the seven years of building; otherwise, how could they be counted with Gibeon's days? To this our master says that it is not so. You must necessarily say that the construction years are also absorbed within the 410 years that are counted toward the fifty of Gibeon. For in year 850 from the beginning of Israel's entry into the land the House was destroyed, as our Sages of blessed memory said concerning “and you grow old,” whose numerical value is 852. Precisely, it says “He hastened the evil,” preceding it by two years. If you reckon the days of the Tabernacle at Shiloh, 369 years, and the House's days, 410 years, they are 779. With fourteen years of conquest and division, the days of Gilgal, thirteen years for Nob and fifty for Gibeon, they are 856. Rather, certainly the seven years of building are counted for Gibeon, for throughout those years the Tent of Meeting and altar were only at Gibeon, and they offered sacrifices in the permanent House only after the building was completed, as explained in Scripture. Nevertheless they are counted within the 410 years, and toward the dwelling of the Shekhinah, which dwelt in the work of their hands as soon as construction began. See Imrei Binah by the sage Rabbi Azariah, chapter 35.

Yad Yehudah - מד

(ar) “Seventy-seven years”: Fourteen for Gilgal, thirteen for Nob and fifty for Gibeon.

Yad Yehudah - מה

(as) “One day in a year,” etc.: Do not say: Does it work to count the seven construction years within Gibeon's fifty? For we have only six extra years absorbed; if we place seven construction years within Gibeon's fifty and subtract seven from 856, only 849 remain. We would thus have left out one year from the count of 850. There is no deficiency here, for one day in a year counts as a year; all the more so here, where they remained after year 850 for about three months, until the ninth of Av, when the House was destroyed.

Yad Yehudah - מו

(at) “Only 403 years”: When you subtract the seven years of building from 410, 403 remain.

Yad Yehudah - מז

(au) “When we combine,” etc.: Our master further explains incidentally what pertains to this exposition.

Yad Yehudah - מח

(av) “Jacob was a man,” ish: An allusion to 1,310. “Dwelling in tents”: The tent of the First Temple and the tent of the Second Temple.

Yad Yehudah - מט

(aw) “Likewise, the Tabernacle,” etc.: Its numerical value is 1,310 less two, including the three words and the inclusive unit. Corresponding to them, “the Testimony” lacks a waw; concerning the two that are lacking it says, “These are the accountings,” an expression of counting and also of absence. The allusion is: These are the number of years of Jacob's dwellings, for two years are lacking.

Yad Yehudah - נ

(ax) “Where is the place,” etc.: There is a further allusion in the names of the places in which the Shekhinah dwelt, whose numerical value is 1,308, and another allusion to this in the two verses of accepting the kingdom of heaven, through which we merited:

Yad Yehudah - נא

(ay) Throughout that time, a sanctuary of God. These are “Hear” and “Blessed,” whose numerical value is 1,308: The verse “Hear” in its ordinary reckoning is 1,118; in reduced number the two verses amount to a further 190, a total of 1,308.

Yad Yehudah - נב

(az) “They also have the numerical value of ‘For the Lord,’” etc.: Which amounts to 1,297; the word Jacob in reduced number amounts to another eleven, giving 1,308.

Yoel Moshe - 1

“Establishing a general principle,” etc., “from one verse”: The first thought that arose, to create the world through Judgment alone. This is binyan av, the building of our Father in heaven. Afterward He saw that the world would not endure, preceded it with the attribute of Mercy and joined it to Judgment. This is establishing a general principle from two verses, from Judgment and Mercy. “In the sense of ‘In Tishri,’” etc.: In the manner explained in MḢ, part 1, chapter 1.[TN280078] The letters of Tishri testify that when letters are reversed they allude to Judgment; here TShR is reversed in the order TShRQ. “Belonged to chaos,” etc.: For it says, “The earth was chaos and void,” etc., “Elohim said, Let there be light.” Thus the night preceding the light of day belonged to chaos. “349 days passed in chaos,” etc.: In the year before New Year's Day, on which man was created, until the beginning of the world's creation, the twenty-fifth of Elul, there were also 349 days. Seven times forty-nine is 343: “Forty-nine days for each of the kings,” etc. It is known that the eight kings mentioned at the end of Vayishlaḥ, “These are the kings who reigned in the land of Edom,” etc.—how they all reigned and died—are a likeness of the breaking of the vessels before creation, as stated in the Ari's teachings, of righteous and blessed memory. It is stated in a manuscript: “These kings are the primordial kings who died,” etc. Although the days of construction, meaning the attributes, are six, and these kings are eight, this is no difficulty, for Yesod sometimes breaks into two, as is known there. Ginat Egoz raised the difficulty: Here in Vayishlaḥ it does not say “he died” concerning the eighth king, whereas in Chronicles you find death. The answer: From the aspect of the holy spirit, from which his kingship departed, death is written concerning him. But from the aspect of the Written Torah it is in the mystery of “the earth was rendered void,” and they did not die. Therefore death is not written concerning him in Vayishlaḥ, as is known in the Ari's writings, of blessed memory. Now the year has 353 days. Subtract 343, namely seven times forty-nine for seven kingdoms, for the intention of the breaking of the vessels was for the use of good and evil. This

Yoel Moshe - 1 - continued

was through the power of the 349 days included in Binah, namely Malkhut of Binah. By ATBSh, Binah becomes shemittah, and this is Malkhut in Sefer HaPeliʾah; only the form of the he of Binah remains as it is written.[TN280079] Thus only forty-nine gates of Binah were revealed to each of the kings. Had the fiftieth gate been revealed, there would have been complete Mercy; it was not included in this, in the mystery of “A righteous man falters”—maṭ, 49—“before a wicked man.” This is the mystery of the sabbatical period of chaos. Ten days remain from 343 to 353. Count six days for the eighth king; in the remaining four days the earth was rendered void. They had not yet entered the category of rectification, but were not included in chaos. From all this you will understand the sabbatical period of chaos alluded to in the year before the world of creation. See this in the Ari's teachings on Emanation, of blessed memory; in a manuscript you will find these matters of the breaking of the vessels.[TN280080] This is creation for ordering times, for there was an order of times for Nisan, which is Mercy, called spring, aviv: alef-bet in their proper order, indicating Mercy, as mentioned in Maʾamar MḢ, part 1, chapter 3[?]. “For the first day of the work of creation,” etc.: This is the twenty-fifth of Elul. It is not counted among the 349 days, for they are apart from it; nor is it counted among the six days of creation, since its night does not accompany it, its night having belonged to chaos, as above. Thus even according to the reckoning of 354, the foregoing fits: Six days for the eighth king and four days when the earth was rendered void, etc., for the eighth king, which left chaos but did not reach rectification. “From Nisan preceding Tishri”: In which the first Adam was created, for in it the order of times was created, as above. “All the Sages' words,” of blessed memory: Those who disagree concerning the world's creation, one saying Nisan and one Tishri—both are DḢ, “living words”[?]: This is for the order of times, and that for the rest of creation.[TN280081] “The conjunction of chaos,” etc.: BHRD of Tishri in the year of chaos. “Postdated debt documents,” etc.: He explained that man's creation was in Tishri after Nisan; this is postdated. “Although the tannaim expounded,” etc.: It refers to man's actual creation; it implies that Rabbi Joshua, who said “In Nisan,” means actual creation: The world was created, not the aforementioned order of times. “Two tannaim,” etc. “To make his statement

Yoel Moshe - 1 - continued

intelligible”: That is, he conceals the matter. “You know the soul of the stranger”: He endeavored to allude to the souls and a counterpart above; afterward he concealed his mystery and concluded, “For you were strangers,” etc.[TN280082] Here too you will find something similar, etc. “To disqualify testimony,” etc.: They expounded “shall not be put to death through the testimony of children,” not literally, but to make it intelligible, etc. “Three simple full spellings”: The first, Alef–Lamed–Pe / He–Yod / Yod–Waw–Dalet / He–Yod, has numerical value 161. With hes, Alef–Lamed–Pe / He–He / Yod–Waw–Dalet / He–He, has numerical value 151. With alefs, Alef–Lamed–Pe / He–Alef / Yod–Waw–Dalet / He–Alef, has numerical value 143. 161, 151 and 143 amount to 455. “Three composite ones,” etc.: Composite of yod and he, thus: Alef–Lamed–Pe / He–Yod / Yod–Waw–Dalet / He–He, numerical value 156. Likewise yod and alef: Alef–Lamed–Pe / He–Alef / Yod–Waw–Dalet / He–Yod, numerical value 152. Likewise he and alef, thus: Alef–Lamed–Pe / He–He / Yod–Waw–Dalet / He–Alef, numerical value 147. Thus 156, 152 and 147 also amount to 455. “Three combinations,” etc.: Alef–Lamed–Pe / He–Yod / Yod–Waw–Dalet / He–He, numerical value 156; Alef–Lamed–Pe / He–Yod / Yod–Waw–Dalet / He–Alef, numerical value 152; Alef–Lamed–Pe / He–He / Yod–Waw–Dalet / He–Alef, numerical value 147: They amount to 455. “Of MNTsPKh,” etc.: The extended nun amounts to 700, its place being after taw in MNTsPKh; thus Nisan amounts to 820. “In the Tabernacle”: Thirty-nine years in the wilderness; in Shiloh, 369 years; and in the permanent House, 410 years. These amount to 818, two years fewer than 820, an allusion to the two years of “and you grow old,” as he proceeds to explain. “In the Second Temple, however,” etc.: The author asks himself why the Second Temple's years are not counted, and answers that the glory of the Shekhinah was not there. They counted by Jubilees, in the manner of the New Year for kingdoms.[TN280083] “The days of Gilgul,” etc.: The days of Gilgal, Nob and Gibeon are not counted because the Ark was not there, etc. [TN280084] “These are sixty-three,” etc.: Twenty years in Kiriath-jearim and forty-three in Zion; for

Return to chapter in contents

Yoel Moshe - 1 - continued

thirteen of them the Tent of Meeting was at Nob, and for fifty at Gibeon. “The seven years are included,” etc.: Within Gibeon's fifty are seven years counted toward the permanent House's 410 years. The 410 include the seven absorbed within Gibeon's fifty; thus only forty-three remain for Gibeon. Know this: When you count the years from Israel's arrival in the land of Israel, subtracting the thirty-nine in the wilderness, until they were exiled from the land of Israel, you find only 779—410 for the building of the permanent House, 369 for Shiloh. When you add seventy-seven, namely thirteen for Nob, fifty for Gibeon and fourteen years of Gilgul, namely seven of conquest and seven of division, they were in the land of Israel 856 years, and afterward should have been exiled. In truth they were exiled seven years earlier, namely in year 850—one day of year 850, which counts as a year. Six years less one day remain. Certainly, then, it is as we said: The seven years within Gibeon's fifty are counted twice, counting toward both sides: They count for Gibeon and for the permanent House's 410 years. When we count fifty for Gibeon, 403 remain for the permanent House. This is “The Lord trod the winepress”—gat—etc.[TN280085] “453 for Gibeon and the permanent House”: Gibeon's fifty and the permanent House's 403. “Jacob was a man, whole”: The initials are “one thousand, yesh”—310. “But years are lacking”: He expounded pequdei as counting and as absence. Four are lacking when “testimony” is written without waw, from the count of 1,308: For “the Tabernacle, the Tabernacle of the Testimony” has numerical value 1,304. The number is completed with the three words and the inclusive unit, counted as one: Thus 1,308.[TN280086] “In reduced reckoning,” etc.: Reduced number. The verse “Hear, Israel: The Lord our God, the Lord is one” has reduced numerical value 92; the verse “Blessed be the Name of His glorious kingdom forever and ever” has reduced numerical value 98. The total is 190; with 117, thus 308 with the word Jacob, which is eleven in reduced number. [TN280087]

Ha-Middot - Measure 4 (ד)

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(a) “The Crown is general”: As is known, it includes all the sefirot.

Yad Yehudah - ב

(b) “Except what has emerged into light in Tiferet”: For it reveals everything that was hidden in the Supreme Crown.

Yad Yehudah - ג

(c) “It is known,” etc.: Inquirers have already found difficulty in the matter of man's choice in his deeds and the Creator's prior knowledge of them, concerning everything hidden, whether good or evil. Seemingly these contradict one another: If the Holy One, blessed be He, knew that this man would be righteous, it is impossible that he should not be righteous. If you say He knew he would be righteous but it is possible for him to be wicked, then He did not know the matter thoroughly—Heaven forbid—as Maimonides mentioned in chapter 5 of the Laws of Repentance. Our master's view here is as the Rivash wrote in responsum 118: The blessed Name's knowledge is that He knows what man will do through his choice. Thus choice is among the conditions of Knowledge, and Knowledge does not compel; see there. We have already copied his words in Ma’amar Em Kol Hai, part 2, section 5. Here our master says that this is alluded to in the rule of general and particular, namely Crown and Tiferet: The Crown is Will and Tiferet Knowledge. The supernal Will, blessed be He, desires human choice; thus Will contains only what is in Knowledge. Knowledge includes choice, which is among its conditions and defining limits.

Rema of Fano

The fourth rule:

A general statement followed by a particular: The Crown is general and Tiferet particular. The general contains only what is in the particular, for we do not conceive anything in the Crown's concealment except what has emerged into light in Tiferet. It is known in the language of truth that the Crown is Will and Tiferet Knowledge; thus Will contains only what is in Knowledge. From our knowing that the supernal Will desires human choice concerning every deed, it is manifestly clear that human choice is among the conditions of supernal Knowledge: It is impossible, by the nature of Knowledge, to contradict Will. We have learned that there is no way to grasp the truth of Torah except through attending upon sages, knowing that its paths are peace, from what is prior to what is subsequent. One who learns backward hardens his heart in the blindness of doubts and locks the door of answers before himself. For those who boast of inquiry upon a shaky foundation raise this difficulty for themselves: Every would-be sage should consider that if there is knowledge, there is no choice, and if there is choice, there is no knowledge. One cannot doubt His knowledge, blessed be He, of future things; where, then, is human choice concerning the Torah's commandments and prohibitions, and the recompense destined for them, to exact payment and give reward? Our eyes see that their

Yad Yehudah - ג - continued

Yad Yehudah - ד

(d) “We have learned,” etc.: Aristotle wrote in the book of the Physics that there are two ways in matters of learning and inference. The first is from the prior to the subsequent: When we know something prior, we can grasp from it another thing subsequent to it and proceeding from it. The second is from the subsequent to the prior: To grasp, from a thing known to us, a thing prior to it, from which the subsequent necessarily follows. There it is evident that our apprehension is of the second kind. But our master here says that from this rule of general and particular we learn that in studying our Torah there is no way except from the prior to the subsequent. So

Yad Yehudah - ד - continued

it is with Knowledge and choice, of which we spoke: Knowledge is prior, like the general, and from it we know the nature and manner of choice, which is particular, as will follow. This differs from one who learns backward, to know from choice the manner of Knowledge: He will not find his hands or feet in the study hall. For when told that choice and Knowledge are two mutually opposing things, he will have to acknowledge Knowledge and argue through various ways of resolving the difficulty of choice. There is no path for turning from the subsequent to the prior.

Yad Yehudah - ה

(e) “And the recompense”: Reward and punishment—where, then, are they? For if man is compelled in his deeds, good or evil, why should the Lord recompense him for his actions?

Yad Yehudah - ו

(f) “In the Book of Knowledge”: In chapter 5 of the Laws of Repentance, he wrote concerning the difficulty mentioned, in these words: “Know that the answer to this question is longer in measure than the earth and broader than the sea,” etc. “But you must know and understand this thing I say: We have already explained in chapter 2 of the Laws of the Foundations of the

Rema of Fano - continued

illness has no remedy, and they labored vainly at their answers, except Maimonides in the Book of Knowledge. He resolved it well for himself: God's knowledge, blessed be He, is not like ours. This is the best answer for one who enters this inquiry by way of doubt. There is no objection to him from the Raavad's criticism that he should not have aroused the doubt. For, because of the corruption of opinions among many of our people in his time, as is evident from his Epistle to Yemen and his other works in various places, he was compelled to set down in a book many matters accessible to reason, sufficient at the level of those perplexed people to turn them from the snares of death. Not many grow wise in the order of study appropriate to those who sit before sages. The Raavad too sweetened his expression for us in clarifying that doubt, and admitted that all this is of no avail in the way of inquiry. More than these, my son, beware: Do not consent to Ben Gershon, nor listen to Ben Elijah the physician, nor to the others who boast of a false gift. It takes many paths: “You shall scatter them, the wind shall carry them, and the tempest shall disperse them.” But truth stands forever: “She is the only one of her mother, pure to her who bore her.” If man has no choice, it is “Cut off its head, and will it not die?” Thus there is no praise to God, blessed be He, in knowing his deeds. Even a poor and lowly man knows what his fellow will do when he is subject and submissive to his will and bound to his command. This is what we said: Human choice is among the conditions of supernal Knowledge and completes its

Yad Yehudah - ו - continued

Torah that the Holy One, blessed be He, does not know through a knowledge outside Himself, like human beings, who and whose knowledge are two. Rather, He, exalted be His Name, and His Knowledge are one. Human knowledge cannot apprehend this matter thoroughly. Just as man has no power to apprehend and discover the truth of the Creator, as it is said, ‘Man shall not see Me and live,’ so man has no power to apprehend and discover the Creator's Knowledge. This is what the prophet says: ‘My thoughts are not your thoughts, and your ways are not My ways,’” etc. The Raavad wrote concerning this, in these words: “Abraham says: This author did not conduct himself in the manner of the sages, for a person does not begin a matter without knowing how to complete it. He began with questions and difficulties, left the matter in difficulty, and returned it to faith. It would have been better to leave the matter in the innocence of the innocent, not arouse their hearts and leave their understanding in doubt. Perhaps at some moment a questioning thought concerning it will enter their hearts.” He, of blessed memory, wrote part of another answer and concluded by disparaging it, saying, “All this is of no avail”; see

Yad Yehudah - ו - continued

there. Our master's view is that Maimonides' resolution, although not in accord with what he mentioned according to the sages of Kabbalah, is nevertheless the best of the answers for those engaged in inquiry. He also did well to arouse the doubt, because his answer suffices for the illness of the mass of the people arising from the corruption of opinions among many in his days. Something similar is written in Kesef Mishneh there; see there.

Yad Yehudah - ז

(g) “But truth,” etc.: This refers back: In learning the subsequent from the prior, everything is satisfactory. There is no difficulty saying, “If there is Knowledge, there is no choice.” Rather, the reverse is reasonable: If there is Knowledge, there is choice. If there is no choice, what praise is there to God, blessed be He, in Knowledge? What, then, must we say? Choice is among Knowledge's conditions, as mentioned.

Yad Yehudah - ח

(h) “This is what we learned”: In tractate Avot, “Everything is foreseen, freedom is granted, through goodness the world is judged, and everything is according to the abundance of action.” The meaning: Everything man chooses is foreseen by Knowledge. In this,

Rema of Fano - continued

defining limits, as we shall explain under the fifth and sixth rules. The kingdom of heaven is the house of choice, to act according to each and every person's will, in the two paths beneath it. This is what we learned: “Everything is foreseen.” Knowledge watches the courses of choice, nothing else. Therefore it does not teach “Everything is known” or “revealed,” but “foreseen,” as we said. Thus freedom is granted, and from above they watch and wait for it. “Through goodness the world is judged”: The righteous are nourished by it and transgressors stumble over it, like a blind man, weary and hungry, stumbling over a loaf of bread rolling at his feet; he does not know and incurs guilt, nor will he even bring it back to his mouth. “Everything is according to the abundance of action,” which acquires a disposition in the soul for good or otherwise. It is written, “You shall choose life”: A past form converted to the future. For the Holy One, blessed be He, consulted the souls of the righteous and created the world; all the works of creation were created with their consent, as they expounded from “The heavens and the earth and all their host were completed.” “The judgments of the Lord are true, righteous altogether.” Thus we have learned that Knowledge depends upon choice, which was the beginning of thought and the end of action. Otherwise there would be only compulsion, the opposite of Will. What, then, must we say? The supernal Will satisfies every living being according to what is depicted in His Knowledge, blessed be He. That depiction, in its foresight, looks toward human choice, to

Yad Yehudah - ח - continued

freedom is granted to man to choose what he wishes, and Knowledge is not compelled.[TN280088]

Yad Yehudah - ט

(i) “As we said”: Choice is foreseen by Knowledge, and Knowledge watches the courses of the house of choice.

Yad Yehudah - י

(j) “They watch it”: From above, what he will choose below; and they wait for him to choose good and reject evil.

Yad Yehudah - יא

(k) “Through goodness,” etc.: The final clause, “Through goodness the world is judged,” means that although freedom is given to everyone to choose what he wishes, good or evil, nevertheless the world is judged through goodness alone. The righteous receive their reward through the good they chose, and the wicked receive their punishment for abandoning the good and stumbling over it. This is a favorable measure for the wicked: If the world were judged through evil—the righteous for refraining from evil, and the wicked for choosing evil—the punishment of the wicked for actively committing wrongdoing would be exceedingly great. It is otherwise now, when the world is judged through goodness: It is a great merit for the wicked that their punishment be reckoned in terms of

Yad Yehudah - יא - continued

refraining from a good act, that they did not walk the good path, as though they stumbled in walking it although it was ready before them, “like a blind man, weary,” etc. What the Mishnah says afterward:

Yad Yehudah - יב

(l) “Everything is according to the abundance of

Rema of Fano - continued

bring forth an instrument for its work. Thus the sinner compels upright nature and burdens his Maker; the officer is compelled by the sinner himself to collect his debt. No evil thing and no compulsion whatsoever descend from above. A fool does not understand this, taking its opposite as self-evident. “The righteous shall rejoice in the Lord and take refuge in Him.”

Yad Yehudah - יב - continued

action”: Its meaning is: Know that abundant action causes the choice you make between good and evil. Repetition acquires a disposition in the human soul so that one continually follows that path, for habit becomes one's nature, as our Sages of blessed memory said: “Anyone who commits a transgression and repeats it—it becomes to him as though permitted.” Therefore beware of this greatly. See further concerning all this in Maʾamar Heqor Din, part 4, section 10.

Yad Yehudah - יג

(m) “It is written, ‘You shall choose life’”: Incidentally our master explains this wording, u-vaḥarta: It is past, and the reversing waw makes it future. Both may fittingly be expounded. We already chose life at the time of creation, when the Holy One, blessed be He, consulted the souls of the righteous. Therefore He created man with upright nature, like the other works of creation, which were created with their consent. This is u-vaḥarta: You have already chosen life, and so you shall do in the future. Our master also wrote thus there in Maʾamar Heqor Din.

Yad Yehudah - יד

(n) “Thus we have learned,” etc.: This is the conclusion and general statement of the matter.

Yad Yehudah - טו

(o) “Knowledge depends upon choice”: And includes it, for He, blessed be He, knows the thing chosen. Choice was first in His thought, blessed be He, and is last in human deeds.

Yad Yehudah - טז

(p) “The opposite of Will”: Blessed be He, who desires human choice, as mentioned.

Yad Yehudah - יז

(q) “For the supernal Will”: Namely, the Crown.

Yad Yehudah - יח

(r) “Toward human choice”: What he will choose.

Yad Yehudah - יט

(s) “Compels upright nature”: To depart from its bounds through his choice.

Yad Yehudah - כ

(t) “The officer”: The evil angel, like a strap for collection, is compelled by the sinner himself, all its force and power coming from him himself, as our master wrote in Mʾ ḤD, chapter 7[?].[TN280089]

Yad Yehudah - כא

(u) “A fool”: The sinner does not understand this, and thinks its opposite.

Yoel Moshe - 1

“Except what has emerged into light in Tiferet,” etc.: Tiferet's branches reveal what was hidden in the root of the Crown, which is Arikh. “From the prior to the subsequent”: Unlike philosophers, who draw analogies from the subsequent to the prior, which is the intellect toward the prior, and wish to grasp everything through inquiry, comparing it to the intellect. In truth one must learn in reverse, from the prior to the subsequent. For one who learns oppositely, from the subsequent to the prior, “hardens his heart,” etc.: Many difficulties and doubts arise for him, and he locks the door against answers, because they question Knowledge on account of choice. If there is Knowledge before Him, blessed be He, that man will do thus, there is no choice, for he must necessarily do it; there is no doubt that the Holy One, blessed be He, knows future things, so where is man's choice? “God's knowledge is not”: Through our knowledge we cannot know this matter. “He should not have aroused the doubt”: If he does not know the answer to the difficulty, he should not have raised any objection. Because of the lack of understanding in his time, he was compelled to write this, so that they

Yoel Moshe - 1 - continued

should not err, Heaven forbid; not everyone understands the matter according to the hidden mystery reserved for those who sit before sages. “Do not consent to Ben Gershon,” etc.: Who composed a book of philosophers; Elijah likewise. “Cut off its head,” etc.: Man is compelled to act thus if he has no choice. What greatness, then, is there in the blessed Name's knowing what man will do, if he is compelled to do it? Even the lowliest of men knows that someone subject to him will do thus. Rather, Knowledge does not decide man's action, as explained above in Maʾamar Em Kol Hai, part 2, section 2. “In the two paths beneath it,” etc.: These are Making and Formation. Although we expound that “one wheel on earth” clothes itself in Creation, Formation and Making, its principal place is nevertheless Creation, with two paths beneath it. It

Return to chapter in contents

Historical index: Ha-Middot - Chapter 4

Yoel Moshe - 1 - continued

is explained in Raʿaya Mehemna that good and evil begin in Formation. “We learned, ‘Everything is foreseen,’” etc.: It looks toward choice, as he proceeds to explain, and Knowledge does not compel. The righteous choose the path of life, and transgressors stumble on it and go and choose the evil path. “You shall choose,” etc.: It is past, and the waw reverses it to the future, for their souls already chose in Tiferet, in life. “It is the opposite of Will”: For Knowledge is called Will.[TN280090] “The officer is compelled[?],” etc.: This is the accuser formed from the sin itself; evil does not descend from above. “Taking its opposite,” etc.: He believes[?] the opposite of our explanation concerning Knowledge and choice.

Ha-Middot - Measure 5 (ה)

Yad Yehudah: א · ב · ג · ד · ה · ו

Yoel Moshe: 1

Yad Yehudah - א

(a) “Tiferet and Malkhut”: Tiferet is particular, as above under the preceding rule, and Malkhut is general, containing all the attributes within herself. She adds to the particular and raises to him the deeds of those below, of the righteous, saying to him, “See,” etc., as is known from the Zohar, Leviticus.

Yad Yehudah - ב

(b) “This is choice,” etc.: Also concerning choice, the general adds to the particular. Choice is in Malkhut and Knowledge in Tiferet. When Malkhut ascends to Tiferet, choice rises into Knowledge, as though choice adds to Knowledge, according to

Rema of Fano

The fifth rule:

A particular followed by a general statement: These are Tiferet and Malkhut. The general adds to the particular when she raises to him the rectifications of those below through the worthiness of their deeds, and says before him, “See with what son I have come before you.” This is choice ascending to Knowledge, of which it is said, “Now I know,” as explained in its place. For at first too He knew according to what one would choose, nothing else. For the sun—which corresponds to Knowledge among the upper attributes—has never seen the moon's blemish, that of choice, for the ways of peace, to complete the governance in truth and

Yad Yehudah - ב - continued

what was explained under the preceding rule: Choice is among the conditions of Knowledge.

Yad Yehudah - ג

(c) “Now I know that you fear Elohim”: As explained in its place, in Maʾamar Heqor Din, part 3, chapter 6. See there: The meaning is, “What you have now chosen, you already knew.”[TN280091]

Yad Yehudah - ד

(d) “Nothing else”: Than choice, as explained under the preceding rule.

Yad Yehudah - ה

(e) “For never,” etc.: Our master expounds the Sages' saying, of blessed memory, “The sun has

Yad Yehudah - ה - continued

never seen the moon's blemish," also concerning the upper attributes. The sun is a designation for Tiferet, in which is Knowledge; it has not seen the blemish of choice, which is in Malkhut, designated the moon. For

Rema of Fano - continued

uprightness. In Maʾamar Gur Aryeh we have a profound exposition of the mysteries of Torah, wondrous indeed. But their saying, of blessed memory, "Two kings cannot use one crown," breaks through and ascends, breaks through and descends; this is not the place to elaborate.

Yad Yehudah - ה - continued

Knowledge is always together with choice.

Yad Yehudah - ו

(f) "But their saying, of blessed memory, 'It is impossible,'" etc.: Which is explained in Maʾamar Em Kol Hai, part 1, has no bearing on the expression

Yad Yehudah - ו - continued

"The sun has never seen," etc.

Yoel Moshe - 1

"This is choice," etc.: See above in Maʾamar Em Kol Hai, part 1, section 15: "From all[?], all."[TN280092]

Yoel Moshe - 1 - continued

"As explained in its place": Above in Maʾamar Heqor HaDin, part 3, chapter 6[?]; see there.

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Historical index: Ha-Middot - Chapter 5

Ha-Middot - Measure 6 (ו)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג

Yoel Moshe: 1

Yad Yehudah - א

(a) "A general statement, a particular, and a general statement," etc.: The intention is that the Supreme Crown is general, and Tiferet particular, as above. Malkhut is general, comprising ten sefirot, as is known. "You infer only what resembles the particular": What Tiferet particularizes, for the beginning of thought in the Supreme Crown is the end of action in Malkhut, and this is completed through Tiferet, since it particularizes, etc.

Yad Yehudah - ב

(b) "According to the supernal Will," etc.: As explained above under rule 4. According to this will be explained:

Rema of Fano

The sixth rule:

A general statement, a particular, and a general statement: You infer only what resembles the particular. For the beginning of thought is the end of action, completed through Tiferet, which particularizes the general principles of the higher roots and bestows them upon Malkhut. She judges the world with true judgment, founded upon Knowledge, which judges righteously according to the supernal Will: Upright nature should chastise and recompense man in the path he chooses. This is the meaning of what we learned: "Through ten utterances the world was created." The tanna asks himself, "What does this teach?" He did not ask why there were ten. For multiplicity characterized by

Yad Yehudah - ג

(c) "What we learned": In chapter 5 of Avot: "Through ten utterances the world was created. What does this teach? Could it not have been created through one utterance? Rather, to exact payment from the wicked who destroy the world created through ten utterances, and to give a good reward to the righteous who sustain the world created through ten utterances." The tanna's answer, "Rather, to exact payment," etc., follows the manner we stated concerning choice. Here he explains the whole Mishnah.

Yad Yehudah - ד

(d) “The tanna”: After declaring that the world was created through ten utterances, asks himself, “What does this teach?” Nevertheless, it is impossible to say that the question's intention is:

Yad Yehudah - ה

(e) Why the utterances had the number ten and not another number. For it is plain and clear that this is no question at all, since everyone knows that ten is the choicest number, because there is no other number:

Yad Yehudah - ו

(f) Whose multiplicity also preserves equally the way of unity as does ten. For the numbers from one to ten are particulars as units, and taken together are one number as tens; from ten to a hundred they are particulars as tens, and taken together one as hundreds; from a hundred to a thousand they are particular numbers as hundreds, and collectively one number as thousands. Likewise, from a thousand to ten thousand they are particular numbers as thousands, and taken together one number as ten-thousands, and so onward. This does not occur except with ten, as the sage Ibn Ezra wrote concerning all this in Shemot, on the verse “Ehyeh has sent me to you.”

Rema of Fano - continued

equality, preserving the way of unity from which everything proceeds and toward which they return to go, will neither multiply, persist nor become complete except through the number ten, as is known. Moreover, the question “What does this teach?” applies only to a simple, well-known thing that need not be made known. Rather, the question's intention was: What benefit did Scripture confer by specifying a distinct utterance for each distinct being? The tanna, as is his manner, refers to Scripture. He strengthened the difficulty as we explained it by saying, “Could it not have been created through one utterance?” For true unity includes multiplicity within itself and causes the parts always to cleave to and yearn for the root. This is the true intention of all the work of creation. He answered that the verses came to teach us a wondrous lesson: The utterances were imprinted one by one with equal power for a thing and its opposite, namely destruction and perpetuity for the beings created through it, which is given entirely to human choice. Had all the utterances, generally or individually, been ascribed in themselves to all beings, the wicked could not have risen again. For one sinning in one being would destroy much good, damaging all the utterances —and who would raise him up? Now one sin damages only one utterance. Although he destroys the world and remains as he is, that utterance is ashamed before its companions, and something is diminished from this sinner's standing for the time being. [TN280093] Nevertheless it is easier to remove the hindrance to the Shekhinah's

Yad Yehudah - ז

(g) “Moreover”: The expression “What does this teach?”, customary among the Sages, applies only to something simple and well known: What need have we to be informed of it?

Yad Yehudah - ח

(h) “Rather, the question's intention”: Here it is as the Sages use it everywhere: What need have we to be informed of it? Even if it is not well known, what benefit is there in informing us that there is a distinct utterance for each being?

Yad Yehudah - ט

(i) “The tanna”: Does not question his own words, but refers to Scripture, which counts ten utterances. What he says afterward, “Could it not have been through one utterance,” etc., is:

Yad Yehudah - י

(j) To strengthen the difficulty: It would have been better for all creation to be through one utterance, which is true unity, etc.

Yad Yehudah - יא

(k) “He answered: Rather, to exact payment,” etc.: We know that all created beings have one nature “for the Lord[?]” concerning a thing and its opposite, and likewise destruction and perpetuity. [TN280094] Both are placed under human choice: If people choose good, the Lord too will give good and perpetuity to

Yad Yehudah - יא - continued

beings; conversely, by choosing evil they bring evil and destruction to beings. Therefore the Lord desired, for His righteousness' sake, to increase the number of utterances, a distinct utterance for each being, so that if man sins in one being, the damage will reach only the utterance particular to it. This differs from all beings being included in one utterance, or even from there being many utterances but no distinct utterance for each being: In both cases the damage would proceed and increase throughout all the utterances. This is "to exact payment from the wicked," etc., an expression of uncovering and revelation: Revealing the screen separating Israel from their Father in heaven, caused by the wicked through their sins, as Scripture says, "Your sins separate," etc., and as also explained in Maʾamar Heqor Din, part 2, chapter 6. For through the multiplication of the utterances they merited "to exact payment from the wicked," etc., an

Rema of Fano - continued

revelation among those below, for his wickedness chastises him and his backslidings rebuke him. This is the true explanation of the word lehipparaʿ, "to exact payment," which signifies being revealed from the iron partition that sin causes to intervene between Israel and their Father in heaven. How so? It is written, "Let there be light." If they do their deeds in darkness and say, "Who sees us?" then "their light is withheld from the wicked." It is written, "Let there be a firmament in the midst of the waters, and let it divide waters from waters." When they desired confusion, "the windows of heaven were opened." Likewise concerning good: If "with lights we honor the Lord," He will be for us an everlasting light. When "we lift our heart to our palms, to God in heaven," it is written, "You shall hear in heaven." This also doubles the reward of the righteous. This is his saying, "To give a good reward": A commandment fulfilled in one being appeases one utterance, which completes all the utterances. He multiplied Torah and commandments for them to give them merit, for the good measure is greater. From this we learn that nature, action and recompense are made equal in one subject. This is what is intended in His Knowledge, blessed be He, of our choice.

Yad Yehudah - יא - continued

expression of uncovering and revelation: Revealing the screen separating Israel from their Father in heaven, caused by the wicked through their sins, as Scripture says, "Your sins separate," etc., and as also explained in Maʾamar Heqor Din, part 2, chapter 6. For through the multiplication of utterances for beings, revelation is easier. Secondly, He multiplied utterances to give a good reward to the righteous twice over.

Yad Yehudah - יב

(l) For the commandment touching one being propitiates not only the utterance belonging to that being, but also all the utterances together, since that utterance completes the other utterances with it.[TN280095]

Yad Yehudah - יג

(m) "For the good measure is greater": Than the measure of punishment. If the pillar is cut off through sin in that utterance alone which he damaged, let him know well the power of the commandments, for [gap] they add the power of might above in all the

Yad Yehudah - יג - continued

utterances.

Yoel Moshe - 1

"She judges," etc.: Malkhut. "Through ten utterances," etc.: See in chapter 5 what he also wrote on this explanation of the ten utterances in this manner. "According to the supernal Will": As above; it is called general. "For multiplicity characterized," etc.: By the number ten. See Bahya,

Yoel Moshe - 1 - continued

Shemot and Beshallaḥ, and similarly Maʿarekhet Elohut, folio 40, and Ibn Ezra on "Ehyeh asher Ehyeh." See the new Tikkunim, which closely interprets "one" in "It could have been created through one utterance," etc.: "They are thirteen measures of mercy." Thus the difficulty is not why ten, for every holy and true number is no less than ten. Moreover, "What does this teach?" implies that there is no need to inform us of it, not "Why was it

Yoel Moshe - 1 - continued

created through ten utterances?" Rather: What benefit did Scripture confer by specifying an utterance for each being, saying each time, "Elohim said"? The tanna, who asked "What does this teach?", refers to Scripture; he did not ask "What does this teach?" of himself. Although he concluded, "Could it not have been through one utterance," etc., implying that his difficulty concerns creation itself —why through ten utterances?—one may say that he means: Could it not have been through one utterance, the Crown, which includes all ten? For in the first verse are the ten utterances of the Crown, and one utterance would have sufficed, indicating the true unity that includes multiplicity. Everything proceeds from it, as stated in Zohar Ḥadash, at the end of folio 29b[?]: "Like this king who rules over all, for all are included in him." As they expounded in the Tikkunim: "In the beginning"—through Wisdom; the point of the bet above indicates the

Yoel Moshe - 1 - continued

Crown; "created Elohim"—Binah; "the heavens"—Tiferet; et includes GG[?]; "and the earth"—Malkhut; ve-et includes Neṣaḥ, Hod and Yesod.[TN280096] Thus He could have created the world through the utterance Bereshit alone, in which all ten sefirot are included. He answers: To exact payment from the wicked who destroy, etc. "For a thing and its opposite," etc.: A thing and its contrary, namely to exact payment from the wicked and give reward to the righteous. Had everything been through one utterance including them all, he would immediately have damaged all ten sefirot, and they could not have risen from their fall. Therefore He divided them, and one damage damages one utterance. The word lehipparaʿ is an expression of revelation: That partition separating Israel from their Father in heaven is revealed through repentance.

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Historical index: Ha-Middot - Chapter 6

Ha-Middot - Measure 7 (ז)

Yad Yehudah: א · ב · ג

Yoel Moshe: 1

Yad Yehudah - א

(a) "For the Crown": The general needs the extension of Tiferet, which is the particular, and the revelation of Tiferet's branches, the sefirot that receive from it.

Yad Yehudah - ב

(b) "Needless to say, they too": Tiferet and its

Rema of Fano

A general statement that needs a particular, and a particular that needs a general statement: For the Crown needs Tiferet's extension and the revelation of its branches to complete its Will. Needless to say, they too always need it. Thus the greater consults the lesser, and the lesser takes permission and performs its mission.

Yad Yehudah - ב - continued

branches need the Supreme Crown. This is a particular that needs a general statement.

Yad Yehudah - ג

(c) "The greater consults," etc.: This one performs no act until it takes permission from the one above it; and the one

Yad Yehudah - ג - continued

above it does nothing until it takes counsel from its companion, as stated in the Zohar, Genesis, and explained in Maʾamar Em Kol Hai, part 3, section 3; see there.

Yoel Moshe - 1

"The greater consults the lesser," etc.: In the manner stated above: Permission from above, and counsel from below[?].

Return to chapter in contents

Historical index: Ha-Middot - Chapter 7

Ha-Middot - Measure 8 (ח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · מא · מ · לט · לח · לז · לו

Yoel Moshe: 1

Yad Yehudah - א

(1) “It is known,” etc.: The ten utterances through which the world was created are the ten sefirot, and the Ten Commandments that are decreed[?] are influences bestowed from the ten sefirot. [TN280098] Malkhut includes them all, for two aspects are contained in her: One, her own essence, as a sefirah in her own right; the second, her receiving, for she receives from all the sefirot. Through these two aspects she includes all the sefirot and all influences, for she comprises ten, as is known. Although every sefirah comprises ten, a greater softness[?] is nevertheless found in her than in all the other sefirot.[TN280099]

Yad Yehudah - ב

(2) “Hidden in their own place”: Although every sefirah has a particular attribute—Lovingkindness, Judgment or Mercy—they nevertheless do not display their activity in their own place, only in Malkhut, and there they are:

Yad Yehudah - ג

(3) “Revealed”: Their activities are revealed as they pour their influences, good or evil, into her, [gap]

Rema of Fano

Anything that was included in a general category and departed from it to teach did not depart to teach about itself, but to teach about the entire general category. It is known that Malkhut is a speech containing all the speeches and an utterance containing all the utterances, which are hidden in their own place and revealed and bestowed from her and in her. It is included among the ten plantings that extend through Mercy, and departed from the general category to teach Judgment, like this goad that teaches the cow its furrows. It did not depart to teach only about itself —for that would be severing the plantings, Heaven forbid—but about the entire general category, which agreed to the activity of Judgment. Nor did it depart to teach Judgment upon itself, as though it were affected by it, Heaven forbid, for it is written, “I, the Lord, have not changed.” One who damages or denies her denies the root. What, then, must we say? Just as the general category does not descend from its degree thereby, and heaven's glory stands in its place, one ruling applies to her also. Rather, it departed to teach Judgment upon those below on behalf of the entire general category, in the mystery of the moon's diminution: The supernal Glory removes only its tunic, in the sense of “He tore His garment,” and itself lacks nothing. Furthermore, Moses

Yad Yehudah - ג - continued

within her. They too receive influence from her according to the deeds of those below, in the mystery of reflected light, and afterward again bestow influence into her.

Yad Yehudah - ד

(4) “It was included among the ten sefirot extending through Mercy”: Although the attributes and activities of the ten sefirot are not equal, nevertheless the extension of all of them at first was through complete Mercy. Malkhut too was one of them, as is known from the Sages' saying, of blessed memory, “Ten, not nine.”

Yad Yehudah - ה

(5) “It departed from the general category to teach”: Judgment to those below, whether through the activity of her essence, which inclines toward Judgment, or through receiving Judgment from a sefirah above her.

Yad Yehudah - ו

(6) “Like this goad that teaches the cow”: In the manner of what they said, of blessed memory, in the Pesiqta, brought in Yalkut, Emor, folio 186, on the verse “I am the Lord, who teaches you to benefit”: “I uproot for you, like this

Yad Yehudah - ו - continued

manshapi[?] that uproots for this cow." Three names are given it: melammed, mardeaʿ and dorban, etc. [TN280100]

Yad Yehudah - ז

(7) "It did not depart to teach": About Malkhut herself, as though she alone were the cause of this separation, whether through her essence or through her receiving. For it is not so, because:

Yad Yehudah - ח

(8) "That would be severing the plantings, Heaven forbid": No sefirah performs an activity independently, but through the agreement and participation of all as one. As stated in the Tikkunim: "When this moon" — Malkhut —"wishes[?] to execute Judgment," etc., "she takes from Power, and all the sefirot are included in her and are called Power in her. When she desires water and lovingkindness, she takes from Lovingkindness, and all the sefirot are included in her and are called five lovingkindnesses," etc. "When she wishes to have mercy on the world, she takes from the middle pillar, and all the sefirot are included in her and are called Mercy." As all this is explained in Pardes, gate 8, chapter 5. They intended another interpretation as well, as he says:

Rema of Fano - continued

our master, peace be upon him, was included in "You shall surely eat." They said in the Jerusalem Talmud: If one swears, "I shall not eat for seven days," they flog him and he eats immediately. Moses departed from this category, spending 120 days on the mountain. Unlike Elijah, who walked forty days through the strength of food, Moses was first purged of the food and drink within his bowels. This was not to teach about himself alone, but to atone for the entire general category. In this manner the Ari, of righteous and blessed memory, used to say: Just as the first day's abstinence for anyone in Israel is counted as one, the second day as twenty-six, and the third—when nature has become accustomed to not eating—as only thirteen, totaling forty, so we count the first three days as one fast for the great periods of abstinence. The fourth day is twenty-six times it; the fifth, when nature has become accustomed to the great periods of abstinence, is counted as thirteen times it. All five days total 1,600. The sixth day, the utmost limit, is counted forty times all of them. Thus the sixth day alone amounts to 64,000, corresponding to the faces of the living creatures, for his body becomes like one of them. With the first 1,600, these are 65,600: Adonai, the face of the Shekhinah, and six steps to the throne of her glory. Everything is according to the abundance of action, provided one is able to afflict oneself and directs one's heart toward heaven. After every six days we have a Sabbath, on which Moses our master, peace be upon him, was actually nourished by the radiance of the Shekhinah: "For the sake of"—baʿavur

Yad Yehudah - ט

(9) "It did not depart to teach about itself": To say that Malkhut does not teach through the Judgment it performs among those below. [TN280101]

Yad Yehudah - י

(10) As though the matter touched her own self and she were affected by the damage of those below, Heaven forbid. For the sin of those below does not damage Emanation at all, as Scripture says, "I, the Lord, have not changed," and as explained in the Zohar, Ki Teṣe, page 526, and in Maʾamar Heqor Din, part 7, chapter 6. [TN280102] There is no difference here between the other sefirot and Malkhut: One ruling applies to all. Rather, it departed to teach Judgment upon those below on behalf of all the sefirot, as mentioned, for sin damages them in the other worlds.

Yad Yehudah - יב

(12) "In the mystery of the moon's diminution": In the manner stated in the Zohar, Vayeshev, page 62: "When the Holy One, blessed be He, created the world, He made the moon and crowned it with its light, for it has nothing of its own. Because of its sin He diminished for it the light from the sun, [gap] upper ones. When the Temple stood, Israel occupied themselves with sacrifices and burnt

Yad Yehudah - יב - continued

offerings," etc., "to draw down blessings and kindle lights. After the Temple was destroyed, the light grew dark and the moon was not illuminated by the sun," etc. In the Zohar, Noah, page 162: "From the day the Temple was built, the Holy One, blessed be He, would look upon it, and 'loved[?]' it greatly; He feared for Israel, lest they sin and destroy the Temple. [TN280103] Whenever He came to it, He wore that purple robe. After sins caused anger before the King, the Temple was destroyed and He tore that purple robe. This is what is written, 'He tore His garment,'" etc. The intention concerns the world of Creation.

Yad Yehudah - יג

(13) Furthermore, this rule —"Anything that was included in a general category," etc.—alludes to Moses our master, peace be upon him, who was included in "You shall surely eat," said to Adam. Our Sages of blessed memory said this is a positive commandment, and the Sages measured it as at least once in seven days. Thus they said in the Jerusalem Talmud: If one swears, "I shall not eat for seven days," they flog him for a vain oath, for he swore to annul the commandment, and he eats immediately so that he should not also violate the commandment. See Shulḥan Arukh, Yoreh

Rema of Fano - continued

—"His great Name," as you say, "They ate of the produce"—meʿavur—"of the land." It must not enter the count of fasts. Remove seventeen Sabbaths from the total of 119 days, the numerical value of "a little"—meʿaṭ—"less than Elohim"; seventeen times 65,600 remain, yielding 1,115,200. The myriads are "vanity of vanities"—hevel havalim—meaning three times Hevel: Hevel, Seth, Moses, fulfilling "and he shall atone for himself." A further 5,200 were needed to fulfill "and for his house": "A flame of fire"—labbat esh—three times, for Moses, Seth and Hevel. For the letters of labbat esh complete the letters of Moses, the remainder of the three names, except that alef enters in place of the he at the end of his actual name, pertaining to himself, to fulfill in him "his soul as a guilt-offering." See Maʾamar Heqor Din, the end of chapter 10 in part 5. For the ordinary letters of Moses, Mosheh, are an acronym for Moses, Seth, Hevel. Shin and alef in place of he give esh; bet-lamed of Hevel and taw of Seth give labbat. The alef of labbat esh is counted as one thousand by its special property, namely the large reckoning. Three times 1,732 are 5,200 after we add the four surplus units in the he that we exchanged for alef. Or say: Add five surplus units, corresponding to the whole he, so it should not complain as Sarai's yod complained. For the final day of the 120 days is not part of the first count and is counted as only one, after a Sabbath has passed over him, as we explained. Furthermore, Moses, Seth and Hevel in fully spelled letters have the numerical value of labbat esh, meaning 1,733. It is also the numerical value of

Yad Yehudah - יג - continued

Deʿah, Laws of Vows, section 239, paragraph 16. Now Moses departed from this category, etc.

Yad Yehudah - יד

(14) "Unlike Elijah," etc.: As explained in Maʾamar Heqor Din, part 3, chapter 9; see there.

Yad Yehudah - טו

(15) "In this manner," etc.: Our master explains incidentally the matter of the forty-day fast Moses fasted.

Yad Yehudah - טז

(16) "The second day is counted as twenty-six": Days, corresponding to the day's twenty-four hours and another two added hours at its beginning and end.

Yad Yehudah - יז

(17) "The third day": Half is counted, namely thirteen days. It follows that a fast of three consecutive days amounts to forty days.

Yad Yehudah - יח

(18) "For great periods of abstinence": Each is counted as forty days. Thus the first three days amount to forty days; the fourth day is counted as twenty-six periods, namely twenty-six times forty, amounting to 1,040; the fifth is counted as thirteen periods, amounting to 520. The total is 1,600.

Yad Yehudah - יט

(19) "Forty times": 1,600 amounts to 64,000, corresponding to the faces of the living creatures, which are sixty-four. For,

Yad Yehudah - יט - continued

as is known, each of the four living creatures has four faces; each has the faces of man, lion, eagle and ox, namely sixteen faces together, and for four creatures sixty-four faces.

Yad Yehudah - כ

(20) “For his body”: Moses'.

Yad Yehudah - כא

(21) “Namely Adonai”: Its numerical value is sixty-five; and six steps to the throne, as stated in the Zohar, Genesis, page 170, correspond to the remaining 600.

Yad Yehudah - כב

(22) “Was actually nourished”: During all six working days Moses enjoyed the radiance of the Shekhinah, but on the Sabbath he was actually nourished by his revealing radiance and purity of thought, from which the Shekhinah enjoys benefit. These are the excellences among those below that are the delight of the Sabbath, as explained in Maʾamar Heqor Din, part 1, chapter 28, and part 2, at the end of chapter 14. Concerning this it is said, “The Lord will not forsake His people”:

Yad Yehudah - כג

(23) “For the sake of His great Name.” Likewise:

Yad Yehudah - כד

(24) “They ate of the produce of the land”: The word ʿavur means produce. The expression means that the Lord will not forsake His people, but

Rema of Fano - continued

Tiferet with the inclusive unit, namely Israel twice, and 650, namely hekhal, “palace,” comprised tenfold.[TN280097] Furthermore, the thousand years of Adam and David are 365,000 days. Add the two thousand years of our Messiah, for Moses our master, peace be upon him, fasted on behalf of all three: These are 1,095,000. Another 20,200 remain: Forty days, the equivalent of one great period of abstinence, for each of five hundred, corresponding to those of the exodus from Egypt who died in the days of darkness and were not redeemed. These are ten periods of abstinence for each of fifty; either way, 20,000. A further one period for each of five gives 200. This agrees with all the Rabbis of the aggadah on the verse “The children of Israel went up armed”—ḥamushim—“from the land of Egypt.” Furthermore, each of Moses' fasts, peace be upon him, was equivalent to two of any other person's, because of the purging of food and drink, as above. These are 2,230,400. Subtract 2,190,000 for the world's six thousand years and 40,000 for the one desolate period—forty days for each of a thousand generations. Ten times forty days remain for Moses himself, of whom it is written, “Moses ascended to Elohim”; Moses did not ascend above ten. Within these six thousand years, the two thousand of chaos are precisely distinguished: At the end of the first forty days the tablets were broken. Two thousand of Torah: At the end of the middle forty days it was said, “Hew for yourself.” Two thousand of the days of Messiah, namely redemption: At the end of the last forty days it was the Day of Atonement.

Yad Yehudah - כד - continued

gives them life through the fruit of His Name, the radiance of the Shekhinah. Because of the power of this illumination by which Moses was nourished on Sabbaths, they are not included among the days of fasting.

Yad Yehudah - כה

(25) “Subtract seventeen Sabbaths,” etc.: Moses was on the mountain the first forty days, the middle forty, and the last forty: A total of 120 days. The last day is not included in the count, as will follow shortly. 119 days remain, alluded to in the verse “You made him a little less than Elohim,” for meʿaṭ, “a little,” has numerical value 119. The meaning: You diminished him by a few days, when he neither ate nor drank but enjoyed radiance from Elohim. These 119 days are seventeen weeks, for seven times seventeen is 119. Subtracting the Sabbaths leaves six fast-days in each week. It has already been explained that six fast-days count as 65,600. Thus seventeen times 65,600 amount to 1,115,200.

Yad Yehudah - כו

(26) “The myriads”: Correspond to three times Hevel, amounting to 111, for it is written, “Vanity of vanities”: Hevel, one; havalim, two; thus three. The reason for three times is the three incarnations of Hevel, who was

Yad Yehudah - כו - continued

reincarnated in Seth and Moses. The allusion is in the word Mosheh, the initials of Moses, Seth, Hevel. Thus Moses fasted these myriads to fulfill “and he shall atone for himself,” for the letters of Hevel three times.

Yad Yehudah - כז

(27) “A further 5,200 were needed”: The remaining ones correspond to the letters of labbat esh, as he concludes shortly: Shin and alef in place of the he of Moses give labbat.[TN280104] The allusion is also in “The Lord appeared to him in a flame of fire,” etc. Three times labbat esh correspond to three incarnations, each including its fellow, amounting to 5,200, as will follow shortly.

Yad Yehudah - כח

(28) “The remainder of the three names”: Moses, Seth, Hevel. If you remove their initials, which are the letters of Mosheh, the letters of labbat esh remain, for the he of Moses is exchanged for alef, an abbreviation for “guilt-offering, crushing[?],” to fulfill in him what is said, “If you make his soul a guilt-offering,” and to atone for all the incarnations. [TN280105]

Yad Yehudah - כט

(29) “After we add,” etc.: Three times 1,732 amount only to 5,196. A further four are needed, corresponding to the four surplus units in the he we exchanged for alef.

Yad Yehudah - ל

(30) “Or say: Add the whole he”: Do not object that there would then be one more than 5,200. Indeed, this is how it needs to be, for the number we reckoned corresponds to 119 days, seventeen Sabbaths, as mentioned; we must still reckon one corresponding to the final day of the 120 days.

Yad Yehudah - לא

(31) We find the value of labbat esh, namely 5,200, in the words Moses, Seth, Hevel in another way: With the letters fully spelled thus—Mem–Mem / Shin–Yod–Nun / He–Yod; Shin–Yod–Nun / Taw–Yod–Waw; He–Yod / Bet–Yod–Taw / Lamed–Mem–Dalet—they amount to 1,733.[TN280119] Three times the aforementioned 1,733 are 5,199; with the inclusive unit, thus 200. This value of 1,733:

Yad Yehudah - לב

(32) Also alludes to Tiferet and Malkhut: Tiferet with the inclusive unit has numerical value 1,082, like twice Israel. Furthermore, hekhal, “palace,” has

Yad Yehudah - לב - continued

numerical value sixty-five, like the Name Adonai, namely Malkhut; it is known that all ten sefirot are included in her. Ten times sixty-five amount to 650. The total of these two numbers, 1,082 and 650, amounts to 733.[TN280106]

Yad Yehudah - לג

(33) Another reason for the 1,115,200 that Moses fasted: They correspond to Adam's incarnations, namely Adam, David and Messiah. For the thousand years for Adam and David amount, in days, to 365,000, because each year is 365,000 days, namely thirty-six and a half myriads.[TN280107] The two thousand years of Messiah's days are 730,000: A total of 1,095,000. 20,200 remain to complete “111 and five myriads and 200.”[TN280108] These 20,200 are five hundred great periods of abstinence, each counted as forty days, as above; forty times five hundred is 20,000. The reason for five hundred:

Yad Yehudah - לד

(34) Corresponding to 160[?] who died during the three days of darkness, according to the one who says that “the children of Israel went up ḥamushim” means one in five hundred. According to the one who says:[TN280109]

Yad Yehudah - לה

(35) “One in fifty”: We say that the 20,000 correspond to ten periods of abstinence for each of fifty, namely four hundred times fifty, amounting to 20,000.

Yad Yehudah - לו

(36) The remaining 200 correspond to each of five who died during the three days of darkness, according to the one who says that one in five went up. This is one period of abstinence, forty days, for each: Five times forty is 200.

Yad Yehudah - לז

(37) Furthermore, in another manner we say that the aforementioned fasts, “111 myriads and five and 200,” correspond to “the world is six thousand years,” etc.[TN280110] Each of his fasts was equivalent to two fasts of other people, because Moses' food was first purged from his bowels before the fast. It is not so with any other person, even Elijah of blessed memory, as explained above. Therefore those 1,115,200 fasts should be counted twice: 2,230,400. These correspond to:

Yad Yehudah - לח

(38) The world's six thousand years and one desolate period. For each year amounts to 365,000, as mentioned; thus six thousand years reach 2,190,000, which are:[TN280111]

Yad Yehudah - לט

(39) Forty thousand for the one desolate period, in which are a thousand generations, each allotted forty days.

Yad Yehudah - מ

(40) Another four hundred remain for Moses himself: He did not ascend above ten, but he did ascend ten. Corresponding to this, ten times forty days are reckoned for him: Four hundred.

Yad Yehudah - מא

(41) “Within these,” etc.: Just as the fasts as a whole correspond to the world's six thousand years, their particulars, three times forty days, correspond to the three periods of two thousand years of which our Sages of blessed memory spoke: The first, chaos; the middle, Torah; and the last, the days of Messiah. May he come speedily. Amen.

Yoel Moshe - 1

“Anything that was included in a general category,” etc.: You will also find this matter in Sefer HaPeliʾah. Malkhut was included among the HWP[?] above, which extend through Mercy, and departed from them to teach Judgment.[TN280112] “It did not depart to teach about itself”: As though she acted alone, without the agreement of all, but “to teach about the entire general category”: All agree. His further statement, “Nor to teach Judgment,” etc., is like “Furthermore,” a different explanation: Malkhut did not depart to teach Judgment upon herself, as though Malkhut were affected by Judgment, Heaven forbid. On the contrary, it is written, “I, the Lord, have not changed,” etc. Just as the general category—the upper sefirot—is not damaged by man's sin, and their glory remains in its place, so the divine ruling applies to Malkhut, which performs Judgment: She is not damaged by Judgment, but departed to teach Judgment upon those below. “In the mystery of the moon's diminution,” etc.: His intention is not the moon's diminution at the division of the luminaries, but what is stated in the Zohar, Vayeshev, in these words: “After the Temple was destroyed, the light grew dark and the moon was not illuminated,” etc. This diminution is in the tunic alone, not in the self,

Yoel Moshe - 1 - continued

Heaven forbid. See Sefer HaKavvanot, folio 62. This garment is Malkhut of Creation, from the aspect of souls. “Corresponding to the faces of the living creatures, for his body becomes like one of them”: Moses departed from this category, not eating for the 120 days he was on the mountain, three times forty days. Unlike Elijah, who walked through the strength of food, the food in his bowels was purged, and nevertheless he did not eat for 120 days. “Not to teach,” etc.: One who fasts two consecutive days and three nights: The first day of the fast is counted as one day, the second as twenty-six—twenty-four corresponding to the day's twenty-four hours, and two hours of abstinence at its beginning and end, thus twenty-six. With that first day, twenty-seven. The third day is counted as thirteen days; thus it is as though he fasted forty consecutive days. So with Moses: The first three days he fasted were forty consecutive days, namely days one, two and three. The fourth day Moses remained fasting was twenty-six times forty days; the fifth day Moses remained fasting was thirteen times forty days. Thus in five days he fasted forty times forty days, amounting to 1,600. The sixth day Moses remained fasting was reckoned as forty times all of them, namely forty times 1,600, amounting to 64,000. With the 1,600 of the first five days, they amount to “sixty-five, 65,600[?]”: Adonai has numerical value sixty-five thousand, corresponding to the Name, and six steps to the throne correspond to the remaining 600, in the mystery of ten comprising ten.[TN280113] The mystery of sixty-five and 600 is to rectify “I shall surely hide”—haster—“My face,” etc. On the seventh day he was nourished by the radiance of the Shekhinah. See Midrash HaNeʿelam, Vayera, for the distinction between being nourished and enjoying benefit. “Of the produce of the land”: See above, Maʾamar ḤH[?], part 2, chapter 2.[TN280114] “It must not enter the count of fasts”: The Sabbath, which is not counted among the weekday fasts. “Remove seventeen Sabbaths from the total of 119”: Moses fasted 120 days. Seventeen weeks, namely seventeen times seven, amount to 119, the value of “a little less than Elohim.” Each week he fasted six days, 65,600, as above. Seventeen times “sixty-five and 600” amount to 1,115,200. “Three times Hevel,” etc.: As they expounded the verse “Vanity of vanities”: Hevel, one; havalim, two; thus three. Three times Hevel amounts to 111, corresponding to 111 myriads. The 5,200 corresponded to Moses, Seth

Yoel Moshe - 1 - continued

and Hevel, for what is hidden in Mosheh is labbat esh: Bet-lamed from Hevel, taw from Seth, and mem-he from Moses[?]. The he is exchanged for alef, becoming esh.[TN280115] See Maʾamar ḤH[?], part 5, at the end of a chapter: “Which is a wonder in TR[?].”[TN280116] Therefore with Rabbi Akiva, Akivah, alef was exchanged for he. The letters of labbat esh are 1,732. Three times 1,732 amount to 5,200, namely with the four surplus units of the he we exchanged for alef in the word Moses. For three times 1,732 amount only to 5,196, and with those four, 200. Or one adds the whole he of Moses, so that it should not complain, etc. That one day remaining beyond 5,200 was the 120th day Moses fasted, after the final Sabbath of the seventeen Sabbaths mentioned. “In fully spelled letters”: Mem–Mem / Shin–Yod–Nun / He–Yod; Shin–Yod–Nun / Taw–Yod–Waw; He–Yod / Bet–Yod–Taw / Lamed–Mem–Dalet, amounting to 732 and one thousand. “Tiferet with the inclusive unit”: Counted as one, has numerical value 1,082, like Israel, which is 541; twice 541 amounts to 1,082. Combine this with 650, the numerical value of hekhal: Hekhal amounts to sixty-five, the value of Adonai, and in the inclusion of ten within ten, hekhal amounts to 650—ten times sixty-five is 650. The total is 1,732. “These are,” etc.:

Return to chapter in contents

Historical index: Ha-Middot - Chapter 8

Yoel Moshe - 1 - continued

Within these two thousand—namely David's thousand years and Messiah's two thousand—are 1,095,000 days.[TN280117] “Another twenty thousand remain,” etc., to complete the aforementioned 1,115,200: One great period of abstinence, forty days, corresponding to five hundred who died in the darkness; forty times five hundred is twenty thousand. A further one period, forty days, corresponds to five, for each of the five who went out: Five times forty is 200. Thus 1,115,200. This agrees with all the tannaim who disagree on the verse “The children of Israel went up ḥamushim”: One says one in fifty, one says one in five hundred, and one says one in five. “These are 223, four hundred”: Twice 1,115,200 amount to 2,230,400. “Subtract 219,” etc.: For each thousand years, 365,000; for six thousand, 2,190,000. Four myriads remain to complete 223, namely forty thousand “for a thousand, David, near[?]”—for each year of the thousand years, forty days.[TN280118] Another ten times forty days remain, amounting to four hundred, for Moses, who did not ascend above ten.

Ha-Middot - Measure 9 (ט)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג

Yoel Moshe: 1

Yad Yehudah - א

(a) “When it departed to take up,” etc.: It is known that Neṣaḥ and Hod are called “willows of the brook,” and sometimes judgments are bestowed and descend below through them. The difference is that through Neṣaḥ come afflictions of love, and through Hod come afflictions that are not of love. This rule and its companion allude to

Rema of Fano

When it departed to take up one matter of the same kind, in the mystery of afflictions of love, it departed to be lenient, not stringent, in the sense of “The Eternity of Israel will not lie.” For the righteous whom this attribute encounters rejoice in afflictions. Of them it is said, “Those who depart from Me shall be written in the earth”; it is written “My afflictions,” yissurai. For the nursing mother is chastised with them, to protect the world. Therefore they

Yad Yehudah - א - continued

both. Concerning afflictions of love it says: When Judgment departed to take up a matter of its own kind and its supervision is from love, it departed to be lenient toward the world, not stringent toward those receiving afflictions, as will be explained shortly.

Yad Yehudah - ב

(b) “In the sense”: Of what Scripture says, “The

Yad Yehudah - ב - continued

Eternity of Israel will not lie" (Samuel 15). The attribute of Neṣaḥ will not betray the faith of the righteous by causing them, Heaven forbid, to complain about afflictions, for indeed "the righteous whom this attribute," etc.

Yad Yehudah - ג

(c) "Of them it is said, 'Those who depart from Me,'" etc. (Jeremiah 17): It is the Shekhinah's language, for through our transgressions our mother was sent away, and she is:

Yad Yehudah - ד

(d) The one who nurses us in exile. In the righteous ones' distress she is, as it were, distressed, saying, "Those who depart from Me shall be written in the upper earth."

Yad Yehudah - ה

(e) "In the sense of 'My head is heavy'": Our Sages of blessed memory said in the Mishnah, chapter 6 of Sanhedrin: "When a person suffers, what expression does the Shekhinah utter? 'My head is heavy; My arm is

Rema of Fano - continued

shall be written in the upper earth, in the sense of "My head is heavy." The verse is the Shekhinah's statement. These righteous ones, who came into the world during the moon's blemish and are stricken with her, dwell in the pattern of what is above: The body is impaired, in the sense of "He tore His garment," and the soul is within, in the sense of "I have not changed," which we mentioned. They are companions with her. In this they lighten the punishment due to come upon the world, for they are seized for the generation's sin. The supernal intention is not to make Judgment stringent upon them for their own sake. Although the Lord's judgments are true concerning these righteous ones—for the one who "bore our illnesses and carried our pains" is Adam himself, who caused death to come upon the world, and what is unstated is learned from what is explicit—nevertheless their portion toward Heaven has already been rectified through complete repentance with all its conditions. Our share from them is required through the mystery of mutual surety. All the Lord's paths are upright judgments and true teachings.

Yad Yehudah - ה - continued

heavy,'" as explained in Ma'amar Heqor Din, part 3, chapter 8.

Yad Yehudah - ו

(f) "These righteous ones," etc.: In the Zohar, Vayeshev, page 69, in these words: "When the moon is impaired on that side of evil eclipses, all those souls that emerge, though all are pure and holy, nevertheless emerge in a blemish. In all the places those souls reach, all are broken and impaired by many distresses and many pains. These are the broken souls in whom the Holy One, blessed be He, delights after they have been broken. Although they are found in sadness and not joy, the mystery of the matter is that they dwell in the pattern of what is above: The body is impaired and the soul within, as above—certainly in this pattern. Therefore these are the ones who are to be renewed with the moon's renewal. Of them it is written, 'From new moon

Yad Yehudah - ו - continued

to new moon,' etc., 'all flesh shall come,' etc. Precisely all flesh, for these will be renewed entirely and are to be renewed with the moon's renewal. These share one partnership with the moon, impaired by virtue of her blemish. Therefore His heart dwells continually within them, for He attends to them, as you say, 'And with the crushed and lowly of spirit,' and it is written, 'The Lord is near to the brokenhearted,' etc. Those who suffer that blemish with the moon are continually near Him. Therefore, 'to revive the heart of the crushed': They will have their portion in those lives that come

Yad Yehudah - ו - continued

to her for renewal. Those who suffer with her will be renewed with her. These are called afflictions of love. They are not because of that person; they are of love: When the moon's light is impaired, she merits attachment from Great Love. Therefore these are companions and partners with her. Happy is their portion in this world and in the World to Come! They have merited to be companions with her. Of them it is written, 'For the sake of my brothers and companions,'" etc. Thus far. The explanation is that when the wicked are numerous in the world, "The Rock who begot you, you

Yad Yehudah - ו - continued

weaken"; the Shekhinah, as it were, "also the power of this[?]," says "My head is heavy," because: [TN280120]

Yad Yehudah - ז

(g) "The body is impaired": In the mystery of the garment upon it, namely "He tore His garment"; but:

Yad Yehudah - ח

(h) "The soul is within": In herself she is not affected by this at all, Heaven forbid, as Scripture says, "I, the Lord, have not changed," as we mentioned above under rule 8. These righteous ones who came into the world at that time dwell in this pattern: The body is impaired, and they suffer many illnesses and pains, while the soul is within. These are afflictions "of our teaching[?]": When the wicked are numerous, the body is impaired, as mentioned, and she is "expounded/sought[?]" from Tiferet, called Great Love.[TN280121] The righteous who come into the world at an evil time share with the moon and suffer afflictions with her: This is "of love."

Yad Yehudah - ט

(i) "They lighten," etc.: This is "it departed to be lenient."

Yad Yehudah - י

(j) "The supernal intention is not to make Judgment stringent upon them": This is "not stringent."

Yad Yehudah - יא

(k) "For their own sake": As stated in the Zohar, "Not because of that person," etc.

Yad Yehudah - יב

(l) Although the judgment is a true judgment, requiring their purification for the sins they or their incarnations committed—as we also find with King Messiah, of whom it is written, "He bore our illnesses and carried our pains"—this alone is not the reason for afflictions. Rather, he needs afflictions to atone for the first Adam, who brought death upon the world, since he is his incarnation. So may one say concerning other righteous ones: What

Yad Yehudah - יב - continued

is unstated is learned from what is explicit.

Yad Yehudah - יג

(m) Nevertheless, the righteous do not need afflictions for their own sake, for their portion toward Heaven, concerning what they themselves or their incarnations sinned, has already been forgiven through complete repentance. Only atoning for the portion of others and bearing their sins remains to them, since they are sureties. Thus the Lord's judgments are true, righteous altogether.

Yoel Moshe - 1

"In the mystery of afflictions of love," etc.: When judgments are bestowed through Neṣaḥ, they are afflictions of love and for good. This is "it departed to be lenient, not stringent." "For the nursing mother," etc.: An allusion to the Shekhinah, who is with us in distress, in the manner of "I am with him in distress." "It is written 'My afflictions'": It is the Shekhinah's statement, saying, as it were, "My afflictions shall be written in the upper earth," in the sense of "My head is heavy." Our Sages of blessed memory said: When Israel is in distress, what expression does the Shekhinah utter? "My head is heavy," etc. "He tore His garment," etc.: Namely above, rule 6; see there.[TN280122] "For their own sake," etc.: For the righteous themselves, because of sin. Although by right Judgment should be stringent upon them, for even our Messiah, who bears our illnesses, does so because he is Adam himself, through the incarnation Adam, David, Messiah. Therefore he bears afflictions to atone for the sin of the first Adam, who brought death upon the world. Thus the unstated is learned from the explicit: Other righteous ones likewise bear afflictions because of their soul's incarnation from some sinner, or for the first Adam's rectification. Nevertheless, their portion toward Heaven in their own sin has already been forgiven through repentance. Yet our portion in our sins is required through the mystery of surety, for they are sureties on our behalf.

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Historical index: Ha-Middot - Chapter 9

Ha-Middot - Measure 10 (י)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט

Yoel Moshe: 1

Yad Yehudah - א

(a) “When it departed to take up a matter unlike its own kind”: When judgments descend through Hod without an admixture of Mercy, they cause afflictions as an altar of atonement, not of love, as they said, of blessed memory, in the first chapter of Berakhot. This is “unlike its own kind,” and like what they expounded on this in the Tikkunim concerning:

Yad Yehudah - ב

(b) “My splendor was turned against me into a destroyer”: For Hod, with its letters reversed, is davah, “ailing.” Therefore

Rema of Fano

The tenth rule:

When it departed to take up a matter unlike its own kind, as an altar of atonement, in the sense of “My splendor was turned against me into a destroyer,” it departed to be lenient and stringent. “Behold, very good”—this is death, for it always precedes the blow with healing, and lightens the weight of sins tipping the balance against the whole world by being stringent with the individual who is atoned for and willingly makes his soul a guilt-offering, in the sense of “I shall love them freely, for My anger has turned from him,” according to what our Rabbis explained in tractate Yoma. “The Lord's desire shall prosper in his hand.”

Yad Yehudah - ב - continued

it departed to be lenient toward the world and stringent toward the righteous person, who is gathered away from evil, as an altar of atonement for the whole world. Concerning this death, our Sages of blessed memory certainly fittingly expounded:

Yad Yehudah - ג

(c) “‘Behold, very good’—this is death.”

Yad Yehudah - ד

(d) “For it always precedes the blow with healing,” etc.: As stated in the Zohar, Pinḥas, page 78[?]: [TN280123] “When the righteous are seized by

Yad Yehudah - ד - continued

illnesses or blows in order to atone for the world, then all the generation's sins are atoned for. From there, from all the body's limbs: When all the limbs are in distress and great illness rests upon them, one limb must be struck so that all may be healed. Which is it? They strike the arm and bring blood out of it; then this is healing for all the body's limbs. So too, all the world's inhabitants are limbs one with another. When the Holy One, blessed be He, wishes to give healing to the world, He strikes one righteous person among them and through him gives healing to all. Whence? For it is written, ‘He was wounded for our transgressions,’ etc., ‘and through his wound we were healed.’ ‘Through his wound’: The bloodletting of the arm, like one who lets blood from his arm. Through that wound we were healed: This is healing for us, for all the body's limbs. He never strikes a righteous person except to give healing to the generation and atone for them.”

Yad Yehudah - ה

(e) “And lightens the weight of sins tipping the balance”: This is “it departed to be lenient.” What our master explained above, that he lightens the punishment due to come upon the world, is because there it comes upon the righteous by the law of surety, to collect from them for the whole world after its sins have already tipped the balance. It is different here: The world's arm is struck, in the righteous person[?], to heal the generation before the sins have tipped the balance.[TN280124]

Yad Yehudah - ו

(f) “Inasmuch as it is stringent,” etc.: This is “and stringent.”

Yad Yehudah - ז

(g) “And willingly makes his soul a guilt-offering”: As they said, of blessed memory, in the first chapter of Berakhot: “Everyone whom the Holy One, blessed be He, desires, He crushes through afflictions, as it is said, ‘The Lord desired to crush him, making him ill.’ Could this apply even if he did not accept them with love? Scripture teaches: ‘If you make his soul a

Yad Yehudah - ז - continued

guilt-offering.' Just as a guilt-offering is with his consent, so afflictions are with his consent."

Yad Yehudah - ח

(h) "In the sense": Of what Scripture says, "I shall love them freely, for My anger has turned from him" (Hosea 14). They expounded, of blessed memory, in the last chapter of Yoma: It does not say "from them," but "from him," for even when one individual repents, he and the whole world are forgiven. See Maʾamar Heqor Din, part 5, chapter 14.

Yad Yehudah - ט

(i) "The Lord's desire shall prosper in his hand": As it concludes there in the first chapter of Berakhot: "If he accepted them upon himself, what is his reward? 'He shall see offspring, prolong days.' Moreover, his learning endures in his hand, as it is said, 'The Lord's desire shall prosper in his hand.'"

Yoel Moshe - 1

"Unlike its own kind, as an altar of atonement": Through afflictions that are not of love, as our Sages of blessed memory said in tractate Berakhot: "It is an altar of atonement; it is not afflictions of love," etc., concerning the death of children. They come "when HʿY[?]," meaning Hod.[TN280125] This is "My splendor was turned against me into a destroyer": It departed to be lenient and stringent, "in its reason[?]," and lenient, for even this stringency serves leniency by atoning for sin.[TN280126] This accords with "Behold, very good," which our Sages of blessed memory expounded as "good—death." It is lenient toward the whole through the stringency imposed upon the individual, in the sense of "I shall love them freely": Plural, concerning the whole, on account of "My anger," which turns "from him," from the individual, as above in Maʾamar Heqor HaDin, part 1, chapter 14.[TN280127]

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Historical index: Ha-Middot - Chapter 10

Ha-Middot - Measure 11 (יא)

Yad Yehudah: יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yoel Moshe: 1

Yad Yehudah - א

(a) "When it departed to take up a new matter, you cannot return it to its general category until Scripture returns it to its general category explicitly": It is known that the attribute of Tiferet is Mercy, arbitrating between Lovingkindness and powers, the Fear of Isaac. Its principal aspect is Lovingkindness, inclining toward Lovingkindness, as stated in the Tikkunim: "The middle pillar takes from the right." It resembles Yesod, another attribute, which arbitrates between Neṣaḥ and Hod, but whose principal

Rema of Fano

The eleventh rule:

When it departed to be judged in a new matter: Tiferet assists her in performing Judgment. This is new for it, when the attribute of Mercy itself turns into the attribute of Judgment, through Yesod, the end of the Life of the Worlds, taking from the left. Since Joseph was brought down to Egypt, Jacob descended after him, with human cords, with bonds of love. For Adam is the image, and Jacob the likeness of the image, as stated in the chapter Ḥezqat HaBattim. Then Tiferet, imprisoned with her and called "You," as explained in the language of truth, does not release "itself"—the bone that fell to

Yad Yehudah - א - continued

inclination is toward Judgment, as also stated in the Tikkunim: "The Righteous One takes from the left, which is Isaac; the end of the Life of the Worlds is bound to the left." This rule alludes to all this: Sometimes Tiferet goes out to Judgment and assists Malkhut in performing Judgment, though this is new for it, since its attribute is Mercy. This happens whenever the Righteous One, the foundation of the world, takes from the left according to its attribute. Then Jacob, Tiferet, is drawn after Joseph, Yesod,

Yad Yehudah - א - continued

as alluded to in Scripture:

Yad Yehudah - ב

(b) “With human cords I shall draw, with bonds of love” (Hosea 11). This is in the manner of what they said, of blessed memory:

Yad Yehudah - ג

(c) In the chapter Ḥezqat HaBattim: “Jacob's beauty resembled the first Adam's beauty.” They also said there concerning Rabbi Benaiah: When he reached the first Adam's cave, a heavenly voice came forth and said, “You looked upon the likeness of My image; do not look upon My image itself.” This is “with human cords,” corresponding to Tiferet, the waw of the Name, called a cord, as is known: “Jacob is the portion”—ḥevel—“of His inheritance,” for he is the likeness of the first Adam's image. “I shall draw, with bonds of love”: Which is from Malkhut, as is known.

Rema of Fano - continued

its lot, bone of its bones—to turn Judgment into Mercy, until the particular “Scripture,” the mystery of Lovingkindness, the Written Torah, returns it to its general category: To draw down Mercy in the revelation of the Shekhinah “explicitly,” be-ferush, whose numerical value is “in Jerusalem,” bi-Yerushalem. From there a settled ruling from the Oral Torah goes forth to all Israel. This is in the sense of “A woman who emits seed first bears a male,” provided that the husband's attendants first come to escort her. The allusion is “A mist shall ascend from the earth.” Ed, “mist,” has numerical value five, the final he of the Name, the beginning of the Name Adonai. The waw includes the souls of the righteous who arouse from below.

Yad Yehudah - ד

(d) “Then, you cannot return it to its general category”: Tiferet, called “You,” does not return to its general category, the attribute of Mercy. Concerning this too it is said, “A prisoner does not release himself”: Tiferet is imprisoned with Malkhut, called bone of its bones, as above under rule 7.

Yad Yehudah - ה

(e) It does not release this “self” from Judgment to Mercy until Scripture returns it to its general category explicitly: Through the union in which the Written Torah is a Torah of Lovingkindness and the Oral Torah is in Malkhut, together with the fact that arousal below causes arousal above. This is:

Yad Yehudah - ו

(f) “Until the Scripture returns it”: With the definite he, namely the particular one among the scriptures, the Torah of Lovingkindness. It will return Tiferet to its general category, the attribute of Mercy, after all the influence's arrival from below upward in the exile of the Shekhinah, to arouse the coupling. This is:[TN280128]

Yad Yehudah - ז

(g) “Explicitly”: And openly. Then Lovingkindness will return and give its influence and draw Mercy toward Tiferet. There is also an allusion in be-ferush, which is:

Yad Yehudah - ח

(h) Numerically “in Jerusalem”: The attribute of Malkhut, from which the Oral Torah causes the arousal above.

Yad Yehudah - ט

(i) “In the sense of ‘A woman,’” etc.: As has been explained, when Malkhut arouses herself for coupling, mercies increase. So that this should not fall into the mystery of reflected light, which indicates Judgment, it is necessary:

Yad Yehudah - י

(j) That the husband's attendants—sixty-five[?] souls of the righteous—first come to escort her, as stated in the Zohar, Vayḥi, page 516:[TN280129] “He looked in the book of Rav Hamnuna the Elder: Every male pursues the female and arouses love toward her. Here he looks, and she arouses love and pursues him,” etc. “Come and see: The arousal of the love of the Congregation of Israel toward the Holy One, blessed be He, is aroused toward Him through the souls of the righteous below. For these He sends to the Queen from the male side, and the arousal below is toward the female,” etc. “Therefore the male arouses affection,” etc.; see there.

Yad Yehudah - יא

(k) Ed has numerical value five, an allusion to the final he, Malkhut. These are the two letters of the Name Adonai, particular to her. Furthermore, the waw of ve-eḥad, “and one,” includes the souls of the

Yad Yehudah - יא - continued

righteous, all of which arouse and ascend from the earth through arousal below.[TN280130]

Yoel Moshe - 1

“Tiferet assists her”: Malkhut, in bringing forth Judgment. This is new for Tiferet, which is Mercy turning into Judgment. For it is known that the ten lower crowns in Malkhut are the causes of all the sefirot. When she is for Mercy, all are Mercy; when she is for Judgment, all are called Judgment. But turning Tiferet in its own place into Judgment is the great intensity of Judgment. “In the mystery of a servant, where[?]” Judgment is bestowed through Yesod, called “the end of sixty worlds[?]”; QeṢ ḤaY are the letters of Isaac in a permutation[?]. [TN280131] This is “takes from the left,” which is Judgment, as in the introduction known to us concerning the mystery of “I planted you a choice vine.” Therefore Joseph gave some of his years to David in Isaac's place, as explained above in Maʾamar Heqor Din, QD[?], chapter 2[?]; see there. [TN280132] “For Adam is the image,” etc.: This matter has no connection here; he explains incidentally the plain sense of the Gemara, which expounded “with human cords,” etc., concerning Jacob. The allusion is that since Joseph, Yesod, was

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Historical index: Ha-Middot - Chapter 11

Yoel Moshe - 1 - continued

brought down to Egypt—that is, to Judgment—Jacob too, Tiferet, as is known, descended after him, turns into Judgment, and is subdued with him. “You cannot return it”: Tiferet, called “You,” cannot release itself—that is, “bone of my bones,” the bone that fell to its lot—for a prisoner cannot release himself from prison. He cannot return it to its general category, “above, mountain[?],” until Scripture returns it: The attribute of Lovingkindness, the Written Torah, to draw Mercies in the revelation of the Shekhinah.[TN280133] “Explicitly”: Numerically “in Jerusalem,” which is this attribute. “A woman emits seed first”: They alluded to Malkhut, which says, “See with what son I have come before you,” through the deeds of the righteous and arousal below. This is “provided that the husband's attendants first come”: See the Zohar, Vayḥi, page 516, which asked whether it is fitting for the female to pursue the male, and answered likewise in this manner: The arousal is because of the righteous below, who are the husband's attendants. “The waw includes,” etc.: The waw of ve-El, “and God,” includes.[TN280134]

Ha-Middot - Measure 12 (יב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כא

Yoel Moshe: 1

Yad Yehudah - א

(a) “A matter learned from its context,” etc.: An allusion to Malkhut, which is the influence from above and also receives arousal from below.

Yad Yehudah - ב

(b) “For this Jerusalem”: Malkhut, “has gained understanding from all her teachers,” the sefirot above her.

Rema of Fano

The twelfth rule:

A matter learned from its context, and a matter learned from its conclusion. For this Jerusalem has gained understanding from all her teachers, since words are answered concerning her from above. This is “from its context,” for she is with them in Emanation. Since she is not in her unity, having been driven out, she needs a matter learned from its conclusion, according to the

Yad Yehudah - ג

(c) “Since they answer,” etc.: This is “from its context,” me-ʿinyano, in the sense of answering words, meaning those who bestow upon her from above. Furthermore:

Yad Yehudah - ד

(d) It is “from its context” literally, for she belongs to Emanation like the other sefirot. “Anyone who takes nine sefirot denies the root,” as stated in the

Yad Yehudah - ד - continued

Zohar, Genesis, page 150.

Yad Yehudah - ה

(e) “Since she is not in her unity”: After being driven below when she accused the sun, as is known, she needs a matter learned from its conclusion: Arousal from below.

Yad Yehudah - ו

(f) “Here is the mystery of the sacrifices”: Which they offered from ancient times, from the first Adam onward, specifically in Jerusalem. For Jerusalem below corresponds to Jerusalem above, Malkhut, so that the sacrificial act should arouse from below upward.

Yad Yehudah - ז

(g) “Her air,” etc.: Although our ancestors offered sacrifices in other places outside Jerusalem, such as the wilderness, Shiloh and Gibeon, Jerusalem's air was nevertheless present there. All this was so that the deeds of those below should ascend through there above, for it is the gate of heaven and truly the house of God, corresponding to Jerusalem above. Therefore the prayers ascending there, Beth-el, are accepted, and they answer concerning her, etc.

Yad Yehudah - ח

(h) See Maʾamar Em Kol Hai on Isaac's binding: Malkhut, which was bound on this account in the attribute of Judgment

Rema of Fano - continued

preparations aroused from below. Here is the mystery of the sacrifices for which Jerusalem was set apart: The first altar of Adam and Hevel, to whom Shem son of Noah joined himself. Upon it Isaac was bound, and upon it our father Abraham's ram was offered. Her air was present in every place where our ancestors offered sacrifices for a temporary need, for she is the gate of heaven, truly the house of God. They answer concerning her from above, like a city joined together. See Maʾamar Em Kol Hai, part 3, section 32. Everything accords with the preparation of those offering below. Those who interpret signs said concerning the verse “Today the Lord appears to you”: Its letters are Aaron, Michael; the one was made priest below and the other above. The number of the communal sacrifices each year has the mnemonic EReṢ, “land”; the number of tenth-measures of meal-offerings has the mnemonic “which”—ASheR—“the Lord your God seeks.” This excludes the goat sent away to a cut-off land. ASheR is melekh shalem, “whole king,” which we explained in Maʾamar Heqor Din, part 2, chapter 31. Adjacent to it is YHWH, namely his place, as explained there. It is written, “When a soul offers a meal-offering,” and the Sages said that Scripture accounts it to him as though he had offered his soul. For the mystery of sacrifices and the departure of souls is one, in the equality of the pattern, as explained in its place; see Maʾamar Heqor Din, part 3, chapter 3. We have already explained in Maʾamar HaNefesh what the first icon is, bearing five names—Nefesh, Ruah, Neshama, Hayyah, Yehidah—and what

Yad Yehudah - ח - continued

above.[TN280135]

Yad Yehudah - ט

(i) “The one was made priest,” etc.: Both depend upon one another.

Yad Yehudah - י

(j) “The number,” etc.: Incidentally our master expounded sacrifices by way of subsidiary expositions of wisdom, saying that the annual communal sacrifices number 1,290. How so? Two lambs for the daily offering each day, 365 days in the year: 730. For the fifty-two Sabbaths among them, two lambs every Sabbath as an additional offering: 104, thus 834. For the twelve new moons among them, eleven sacrifices each new moon as an additional offering—two bulls, one ram, seven lambs and one male goat as a sin-offering—132 sacrifices for twelve new moons: Thus 966. On Passover, each day they offer as on the new moon: Seventy-seven sacrifices, thus 1,043. On the sixteenth of Nisan, the day of waving the omer, they offer a lamb as a burnt offering: Thus 1,044. On the Feast of Weeks they offer eleven sacrifices in Passover's order. Furthermore, on that day, with the bread, they offer seven lambs, one bull, two rams, a male goat and two lambs as a peace-offering sacrifice: Together twenty-four sacrifices, thus 1,068. On the first of Tishri they

Yad Yehudah - י - continued

offer a bull, a ram, seven lambs and a sin-offering goat: Ten sacrifices, thus 1,078. On the Day of Atonement they likewise offer as the New Year's additional offering; also the burned goat, the companion of the goat sent away, and the high priest's bull and ram: Together thirteen sacrifices, thus 1,091. During the festival's seven days they offer two rams daily, fourteen for seven days; also fourteen lambs daily, ninety-eight; and every day a goat for a sin-offering. With the festival's seventy bulls, these amount together to 189 sacrifices: Thus 1,280. On the eighth day, the assembly, a bull, a ram, seven lambs and a goat: Ten sacrifices, thus 1,290 sacrifices. Of these there are 1,103 lambs, 114 bulls, all burnt offerings; the high priest's bull as a sin-offering on the Day of Atonement; forty rams including the high priest's ram; and thirty-three goats. The tenth-measures number 1,526: For the 1,103 lambs there were 1,104 tenth-measures, because the lamb for waving the omer required two tenth-measures. For the 114 bulls, three tenth-measures per bull gave 342 tenth-measures: Thus 1,446. For the forty rams, two tenth-measures per ram, eighty tenth-measures: Thus 1,526. The sin-offering goats and the high priest's bull have no

Rema of Fano - continued

the second icon is, included under the name deyoqan, “image”; what the third icon is, included under the name ṣelem, “form”; and what the fourth icon is, a power in the body, namely the vital soul. According to our approach it is fitting to call it “the man within man,” ha-adam ba-adam, for without it this one cannot subsist. These are the truly necessary divisions of the human soul. Go and calculate: The first icon's five names have numerical value 1,099. Add deyoqan, ṣelem, ha-adam ba-adam, and these are precisely 1,526, corresponding to the number of tenth-measures we mentioned. The sacrifices themselves are 1,101 lambs for burnt offerings. Assign 1,099 of them to the first icon, which is man's essence and principal being. Two remain: One for deyoqan and one for ṣelem. Another two lambs are for communal peace-offering sacrifices, to appease “the man within man.” Therefore they are eaten, to delight the vital soul; see Maʾamar Heqor Din, part 1, chapter 21. The bulls number 114. Subtract the festival's seventy bulls, for appeasing the seventy nations, and forty-four remain, corresponding to the square of Ehyeh, for from there are the five Powers, the letters MNTsPKh, whose numerical value is par, “bull.” The rams are forty, after the pattern of the ram of our father Abraham, the man of Lovingkindness, where the Name of seventy-two is, namely YHWH fully spelled with four yods. The communal sin-offerings number thirty-two, to purify the heart, lev. There remains the high priest's bull on the Day of Atonement, also offered as a sin-offering, like the inner goat; both are burned. So

Yad Yehudah - י - continued

libations with them, for there are no libations with a sin-offering. Both numbers, the sacrifices and the tenth-measures, are alluded to in the verse “A land which the Lord your God seeks.”

Yad Yehudah - יא

(k) EReṢ is an acronym for one thousand, 290. Likewise:

Yad Yehudah - יב

(l) ASheR alludes to 1,500; with YHWH, numerical value twenty-six, thus 1,526. “This land the Lord your God seeks” excludes the goat sent away to a cut-off land, which is not included in the count. There is another point in this number 1,500 alluded to by ASheR: It equals melekh shalem in the large reckoning of the letters MNTsPKh. The extended kaf is 500, and mem is 600. Melekh shalem is Malkhut.

Yad Yehudah - יג

(m) “Adjacent to it is YHWH”: Tiferet, the place of melekh shalem. It too amounts to 1,500, as explained there: Ten times five is fifty; six times that amounts to three hundred; five times that amounts to 1,500.

Yad Yehudah - יד

(n) “It is written, ‘When a soul,’” etc.: Our master further expounded incidentally the numbers of sacrifices and tenth-measures.

Yad Yehudah - טו

(o) “We have already explained in Maʾamar HaNefesh”: This is also in Maʾamar Olam Qatan. According to our approach there, the number of sacrifices and tenth-measures will be shown as alluded to in the soul's icons. This proves that the mystery of sacrifices and souls is one.

Yad Yehudah - טז

(p) “According to our approach it is fitting to call it ‘the man within man’”:

Rema of Fano - continued

as not to delve further into this subsidiary exposition, that it may be pleasant to the listening ear, what we learned at the end of the first chapter of Shevuʿot suffices: Rabbi Shimon says, “Just as the blood of the goat offered within atones for Israel”—meaning concerning the impurity of the sanctuary and its sacred things—“so the bull's blood atones for the priests. Just as the confession over the goat sent away atones for Israel”—meaning all their sins—“so the confession over the bull atones for the priests.”

Yad Yehudah - טז - continued

Although according to what we explained there it is the inanimate aspect within man, and of the first icon one says, “For this is the whole man within man,” since it corresponds to the speaking portion, Tiferet, for the needs of our subject here it is fitting to call the fourth icon “the man within man.” For it is a power in the body, as we explained there, and there is no man without it.

Yad Yehudah - יז

(q) “Go and calculate”: The five names—Nefesh, Ruah, Neshama, Hayyah, Yehidah—of the first icon have numerical value 1,099. Add the value of deyoqan, the second icon, the value of ṣelem, the third icon, and the value of ha-adam ba-adam: A total of 1,526, corresponding to the number of tenth-measures.

Yad Yehudah - יח

(r) “The sacrifices themselves”: These too correspond to those icons. The number of lambs, including the two communal peace-offerings, is 1,103, as mentioned. Of these, 1,099 equal NR NḤ[?] of the first icon, to which it is fitting to assign them in all its particulars, since it is man's essence and principal being, etc.[TN280136] Two, generally, correspond to the second and third icons, and two communal peace-offerings to the fourth icon, which is “within man, general,” namely three times adam, “man.”[TN280137]

Yad Yehudah - יט

(s) “Corresponding to the square of Ehyeh”: Thus: Alef; Alef–He; Alef–He–Yod; Alef–He–Yod–He. The total is forty-four. It is known that the Name Ehyeh also alludes to Binah, from which judgments arise: The five Powers corresponding to the five letters MNTsPKh. These have the numerical value par, “bull.” Therefore the forty-four bulls allude to all these.

Yad Yehudah - כ

(t) “A mystery from[?] there”: The Name of seventy-two, numerically ḥesed El, “the lovingkindness of God,” namely the Name YHWH fully spelled with four yods: Yod–Waw–Dalet / He–Yod / Waw–Yod–Waw / He–Yod, amounting to seventy-two. Here forty is after this pattern, for four yods amount to forty.[TN280138]

Yad Yehudah - כא

(u) It suffices to state the reason for the high priest's bull according to the plain sense, as we learned, etc.

Yoel Moshe - 1

“This Jerusalem”: The attribute of Malkhut. “They answer many words concerning her,” etc.: Meʿinyano means answering words. It also means “from its context,” for she too is in Emanation; but the Shekhinah was driven out, etc., through our sins. Therefore she needs a matter learned from its conclusion, namely the arousal of those below. See Maʾamar Em Kol Hai above, where he wrote that just as Isaac was bound below, the Holy One, blessed be He, bound the attribute of Judgment above. You will find the principal account in the Zohar; see there. ASheR is an acronym: Alef, one thousand; shin-resh, which is five hundred, totaling 1,500, like melekh shalem, etc. The large mem is six hundred, yielding 1,500 with the other letters. “The first icon's five names”: Nefesh, Ruah, Neshama, Hayyah, Yehidah, numerically 1,099. “1,526,” etc.: ASheR and the Name YHWH, numerical value twenty-six, added to ASheR, 1,500. “The square of Ehyeh”: Thus Alef; Alef–He; Alef–He–Yod; Alef–He–

Yoel Moshe - 1 - continued

Yod–He, totaling forty-four. There is the Name of seventy-two, ḥesed, numerical value seventy-two: YHWH with yods, four yods, equaling the rams,

Return to chapter in contents

Historical index: Ha-Middot - Chapter 12

Yoel Moshe - 1 - continued

forty.

Ha-Middot - Measure 13 (יג)

Yad Yehudah: 1 · 2 · 3 · 4

Yoel Moshe: 1

Yad Yehudah - 1

(a) “Two scriptures that contradict one another, until the third scripture comes and arbitrates between them”: The allusion is to the mystery of arbitration between Neṣaḥ and Hod, between Greatness and Power. For the advocates and accusers, teaching acquittal and condemnation, face Neṣaḥ and Hod, the branches of Greatness and Power, called scriptures. Yesod and Tiferet arbitrate between them.

Yad Yehudah - 2

(b) “Where[?] the priestly watches,” etc., “and captains of the forces,” etc. [TN280139]

Yad Yehudah - 3

(c) “The sage”: Rabbi M. Cordovero, of blessed memory, in his book Or Neʿerav, part 6, chapter 8, introduction 3.[TN280140] Concerning the reason for the number ten of the holy sefirot, he said, in these words: “The true, well-known reason was mentioned by David, the king, peace be upon him,

Rema of Fano

The thirteenth rule:

Two scriptures that contradict one another. Since the matter depends upon the deeds of those below, there are always among those above ones who take the right side for acquittal and ones who take the left for condemnation. They are among the scriptures, where the priestly watches and captains of the forces are, according to the way we regularly explain the Mishnah, “Rabbi Shimon says: There are three crowns.” Many have already benefited from this in our glosses on the sage's short introductions, of righteous and blessed memory. Until the Great Court comes, with a congregation that judges and a congregation that rescues, and a master of peace with them, the distinguished one among the judges, slow to anger and abundant in lovingkindness, and arbitrates between them. The Ari's students, of righteous and blessed memory, also have profound and wondrous expositions on the explanation of these rules, concerning the Measure of the Stature. “The Lord desired, for His righteousness' sake, to magnify Torah and make it glorious.”

Yad Yehudah - 3 - continued

in saying, ‘Many things You have done, Lord—Your wonders and Your thoughts toward us.’ We learned there: ‘There are three crowns.’ It is known that the crowns belong respectively to the prince, the high priest and the king. Because of their exalted rank, in governing the nation they required a deputy, a second-in-command and a court, reckoned as three flocks of sheep for Israel's hosts. Likewise the priestly watches, the captains of the forces who rule the people, and the Sanhedrin. All direct their eyes and hearts toward the crown of a good name, the Congregation of Jacob, which ascends above with their assistance, to glorify their Maker for all that He created, for this is the whole man.” Thus far his words. This means that the three crowns—Torah, priesthood and kingship—are in the three first ones, as is known. Each has two degrees beneath it. Thus the crown of Torah comprises the Supreme

Yad Yehudah - 3 - continued

Crown, Tiferet and Yesod, like the prince, the head of the court and the Sanhedrin. For priesthood they are Wisdom, Lovingkindness and Neṣaḥ, like the high priest, his deputy and the priestly watches. For kingship they are Binah, Greatness and Hod, like the king, his second-in-command and the captains of the forces.[TN280141] The crown of a good name is Malkhut, the Congregation of Jacob, the distilled essence of them all.

Rema of Fano - continued

End of Maʾamar HaMiddot.

Yad Yehudah - 3 - continued

they are Wisdom, Lovingkindness and Neṣaḥ, like the high priest, his deputy and the priestly watches. For kingship they are Binah, Greatness and Hod, like the king, his second-in-command and the captains of the forces.[TN280141] The crown of a good name is Malkhut, the Congregation of Jacob, the distilled essence of them all.

Yad Yehudah - 4

(d) “Until the Great Court comes”: Tiferet, with a judging congregation, Power, and a rescuing congregation, Lovingkindness, and a master of peace, Yesod, with them. The Great Court of which we speak is the distinguished one among the judges, Tiferet, which is also slow to anger and abundant in lovingkindness, and will arbitrate between them, inclining toward Lovingkindness. By day the Lord will command His lovingkindness, and by night His song is with him, from now and forever. Selah, amen, selah.

Yad Yehudah - 4 - continued

Yoel Moshe - 1

“Two scriptures that contradict one another”: The attribute of Judgment and the attribute of Mercy, which take the right and left sides, these for acquittal and those for condemnation. “Captains of the forces”: Neṣaḥ and Hod; the Sanhedrin is Yesod. See Or Neʿerav, where you will find this matter properly explained. “A master of peace”: Yesod, called the covenant of peace. “And arbitrates between them”: Between Judgment and Mercy.

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Historical index: Ha-Middot - Chapter 13

Olam Katan - Section 1 (א)

Yad Yehudah: 1 · א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח

Yad Yehudah - 1

Yad Yehudah

“Let the whole soul praise Yah”: According to ordinary language it should have said, “All the souls,” meaning all the individual souls of each and every person born with them. Since it says “the whole soul,” it follows that it concerns the soul's entirety. Since they have four divisions, it said correspondingly, “Let the whole soul,” in its entirety, “praise Yah.”

“Concerning the four quarters of the number of souls approaching the Lord”: Because they correspond to the Name YHWH, as will follow.

Rema of Fano

“Let the whole soul praise Yah”: Concerning the four quarters of the number of souls approaching the Lord. These are their particulars: Great, prior, praiseworthy and superior to them all is the first icon, the man within man, the supernal form, the King's son. “This came from the Lord”; it is wondrous in the eyes of every winged being, wheel, living creature and seraph. It contains within itself five configurations: Nefesh, Ruah, Neshama, Hayyah, Yehidah, whose numerical value is “Bless the Lord, my soul.” All are from the world of Unity, for the entire congregation of righteous Israel in every generation. “She is one” to the upper Mother, “she is pure” to the

Yad Yehudah - 1 - continued

“These are their particulars: Great”: It is known that there are four degrees in the lower world, one above another: Inanimate, growing, living and speaking. Each has a particular soul: The inanimate has the vital soul, the growing the vegetative soul, the living the sensitive soul, and the speaking the intellectual soul. Everything greater and higher than another preserves and includes within itself the soul and

Yad Yehudah - 1 - continued

power of the degrees beneath it, but not conversely, as explained in Maʾamar Heqor Din, part 3, chapter 6. We have investigated this in the human soul alone and found our Sages of blessed memory saying in many places that it possesses five forms: Nefesh, Ruah, Neshama, Hayyah, Yehidah, corresponding to the four letters of the great Name, blessed be He, "if[?] the point of yod."[TN280142] Yehidah corresponds to yod's point, the Supreme Crown; Hayyah to yod itself, Wisdom; Neshama to the first he, Binah; Ruah to waw, Tiferet with the extremities; Nefesh to he, Malkhut. If we align these divisions of souls with the divisions of the degrees mentioned, we find Nefesh corresponding to the inanimate, Ruah to the growing, Neshama to the living, and Hayyah and Yehidah to the speaking. The intention is not that these souls themselves are merely the four powers of inanimate, growing, living and speaking, and NR NḤ are names borrowed for these powers, as the comprehensive sage, our master Rabbi Manasseh, may his light shine, thought in his book Nishmat Hayyim, part 2, chapter 15.[TN280143] For, after seeking the pardon

Rema of Fano - continued

lower Mother, for she is neither separate nor reincarnated. She neither sins nor is punished, because she departs cleanly from the sinner before it grows dark. She does not enter Gehinnom, neither the upper one, the River of Fire, nor the lower one, the valley of death's shadow, except to rescue another. For through her merit the righteous will eventually be called by the Name of the Holy One, blessed be He. It is written, "For through fire the Lord is judged." This is the completion of that fire's mission, namely its annulment, for the Torah said, "Its owner was warned": Let the ox's owner come and stand over his ox. When it goes forth to be stoned, its owner is judged, for it is his possession. We learned, "Israel is one possession." It is written, "For judgment shall return to righteousness, and after it all the upright of heart." See part 1, chapter 37, of Maʾamar Yonat Elem. Then the earth will split at their voice, as in Solomon's reign; we explained it well in its place according to the truth of its existence. How much more so for the King to whom peace belongs, of whom it is written, "Glorify the Lord in the lights." "Who has a light in Zion": These are gates distinguished by halakhah, for the dance of the righteous. Many meanings of light-openings are in or, "light," for "In the light of the King's countenance is life"; "The crooked shall become level, and the rugged places a plain." With this, the senses of the word urim have been explained according to their shared usages in Scripture.

Yad Yehudah - 1 - continued

due to his great wisdom and exalted honor, he erred in his perception. If so, all four, including NR NḤ together, would necessarily be in every human being; all would be equal, with no person's superiority over another from their particulars. This is not what we received from Rabbi Shimon bar Yohai's teaching, peace be upon him; the sage had already undertaken in his book not to depart from his words right or left. Are not his words like fire in many places of the Zohar and Tikkunim? Each of Nefesh, Ruah, Neshama, Hayyah and Yehidah is an essence in its own right, that is, from all those four powers. In the Zohar, Leviticus, page 45, he said explicitly: "There is one who merits Neshama; one who merits the arousal of Ruah; and one who merits only Nefesh." What, then, must we say? They differ according to their source in the four worlds, Emanation, Creation, Formation and Making. Of human forms, one is emanated from Emanation, one created from Creation, one formed from Formation, and one made from Making. Rabbi Shimon bar Yohai, peace be upon him, revealed this in many places, as will follow. The soul a person has from Making is called

Yad Yehudah - 1 - continued

Nefesh, the lowest degree, like the inanimate among the powers; that coming from Formation is called Ruah, the degree of the growing; from Creation, Neshama, the degree of the living; and from Emanation, Hayyah and Yehidah, the degree of the speaking. Just as each is named after its quarry and place, it is said to be at the degree of the power corresponding to it there, though it includes all four powers, as all the other forms also include them. There is no difference among them except in the aspect of encompassing and encompassed: Which encompasses and includes the others, and which are included. The totality of each is reckoned as an icon, named after the encompassing one. Thus souls have four icons. The first is the greatest of all, because it includes all five configurations, Nefesh, Ruah, Neshama, Hayyah and Yehidah. The others are not so: Their inclusion of these configurations progressively diminishes.

“Prior, praiseworthy and superior to them all is the first icon, the man within man, the supernal form”: To the others, since they are from Emanation; therefore it is praiseworthy and superior to “what[?].” This is what is called:[TN280144]

“The man within man”: The degree of the speaking power, which gives the essence of man to man. It is also called:

“Supernal form”: Of it is written “in Our image,” as stated in the Tikkunim, tikkun 69, in these words: “Those of Creation are garments for those of Emanation. This is light, a supernal garment. Ten clothe themselves in ten. Those of Emanation said to those of Creation, in whom they clothe themselves, ‘Let us make man in Our image, according to Our likeness,’” etc. The intention is: “In Our image,” in Emanation; “according to Our likeness,” in explanation[?].[TN280145] It is also called:

“The King's son”: As stated in the Tikkunim: From the side of created glory, Israel say to the Master of the World, “If as servants”; from the side of emanated glory, it is said of them, “If as sons.”

“This came from the Lord”: For it is from the world of Emanation and also contains all five configurations, Nefesh, Ruah, Neshama, Hayyah and Yehidah, corresponding to the Name's letters.

Yad Yehudah - 1 - continued

“It is wondrous in the eyes of every winged being, wheel, living creature and seraph, and contains within itself five configurations: Nefesh, Ruah, Neshama, Hayyah, Yehidah”: In the Tikkunim, “Let us make man”: Wheel, angel and throne joined together and said, “Let us make man, for in our partnership, Neshama is from the throne, Ruah from the angel and Nefesh from the wheel, to be in our image,” etc. The intention is Creation, Formation and Making. This one from the world of Emanation is wondrous in the eyes of those in Making, the living creature in Formation and the seraphim in Creation, for the icons of souls coming from these lack Hayyah and Yehidah.

“Whose numerical value is ‘Bless the Lord, my soul’”: Is 1,099, the value of “Bless the Lord, my soul,” for thus they are rooted in the Lord's Name.

“All are from the world of Unity”: Emanation.

“For the entire congregation of righteous Israel in every generation, she is one to the upper Mother”: To Binah, for the soul emanated from her is not separate from Yehidah and Hayyah, unlike the other icons, in which the degrees are separate, as will follow.

“She is pure to the lower Mother”: To Malkhut, for even from her side she neither sins nor is punished.

“For she is neither separate nor reincarnated”: As implied in Tikkunim 87: “‘Even the bird has found a house’—this is the first incarnation, Nefesh. ‘And the swallow a nest for herself’—this is the second incarnation, of Ruah. ‘Where she has placed her young’—this is the third incarnation, of Neshama, whose incarnation is ‘Your altars, Lord of Hosts.’” Thus Nefesh, Ruah and Neshama are those described as reincarnating, not what is above MQ[?].[TN280146]

“She neither sins nor is punished, because she departs cleanly from the sinner before it grows dark”: as stated in Tikkunim 70: “If a person's soul is in the manner of Emanation, if the father[?],” etc. [TN280147] R. ʾA said: “Father, does sin attach to a person whose soul is from that place? Does he have sins? It is written, ‘No wrongdoing shall befall the

Yad Yehudah - 1 - continued

righteous.’”[TN280148] He said to him, “Yes. This is what is written: ‘Your sins have separated between you and your God.’ What is ‘separated’? “I who remove[?]” this soul of Emanation from him. [TN280149] The mystery of the matter is ‘Elohim said, Let the waters beneath the heavens be gathered,’ etc. His soul departs from him, and his body remains dry land, because his soul in the manner of Emanation departs from him,” etc. The intention is not that the soul of Emanation departs after the sin, for then the difficulty returns: There it is written, “No wrongdoing shall befall the righteous.” Rather, it departs before the sin. So too is implied by the Zohar, Teṣavveh, which we shall copy below in section 2: Neshama, and all the more Ruah and Nefesh, is defiled through another worship, but far above it Yehidah and Hayyah are not defiled. The reason is that, just as no damage enters Emanation, as explained in the Zohar, Ki Teṣe, page 536, so there is no damage in the soul of Emanation. Therefore it does not enter Gehinnom, etc.

“She does not enter Gehinnom, neither the upper one, the River of Fire, nor the lower one, the valley of death’s shadow, except to rescue another, for through her merit”: To rescue others and bring them up from Gehinnom, as stated in the Zohar, Pinḥas, page 405, in these words: “Even the completely righteous descend there. Why do they descend there? They take many guilty ones and bring them up above,” etc., as explained in Maʾamar Heqor Din, part 3, chapters 2 and 16. Do not wonder that she descends to Gehinnom for this, although she is from the world of Emanation and the Lord's Name is called upon her. On the contrary, from this one can learn precisely so, for they said, of blessed memory:

“The righteous will eventually be called by the Name of the Holy One, blessed be He”: This is from the aspect of their soul of Emanation, corresponding to the entire Name, as mentioned.

“It is written, ‘For through fire the Lord is judged’”: Concerning this our Sages of blessed memory said in Midrash Shoḥer Tov, cited in Maʾamar Heqor Din, part 1, chapter 13, that in the future every nation will descend to Gehinnom with its god; Israel likewise with Him, blessed be He, as it were. Thus it is a merit for the soul of Emanation that its power

Yad Yehudah - 1 - continued

through the Name's four letters should suffice to rescue the wicked from the Sheol below it.

“This is the completion of that fire’s mission, namely its annulment”: Of Gehinnom's fire. After the wicked of Israel ascend through this from the pit of destruction, Gehinnom ends: Its fire ceases and is annulled, as explained in Maʾamar Heqor Din, part 5, chapter 7. The completion of its mission is its annulment, as explained there, part 1, chapter 7. Scripture's use of the language of judgment should not be thought strange.

“For the Torah said, ‘Its owner was warned’: Let the ox’s owner come and stand over his ox, for when it goes forth to be stoned, its owner is judged, for it is his possession; we learned, ‘Israel is one possession’”: They said, of blessed memory, “Let the ox's owner come,” etc. Israel is the Holy One's possession, blessed be He, as we learned in chapter 6 of Avot. Therefore He, blessed be He, stands over them at their judgment like the ox's owner, and thereby is, as it were, judged. It seems that for this the prophet said, “The ox knows its owner,” etc., “Israel does not know; My people do not understand.” Seemingly it is difficult: What connection is there between an ox and Israel, and what understanding is needed for this, that he said, “My people do not understand”? But according to our master's approach, the prophet says: Israel does not know the Lord, who is its owner, and they are “our second/our teaching[?],” blessed be He. [TN280150] If they knew this, they should refrain from sin out of regard for their Owner's glory, and understand that He, blessed be He, would, as it were, need to descend to Gehinnom for them, like the ox's owner over his ox. But Israel did not know, and therefore did not understand.

“It is written, ‘For judgment shall return to righteousness, and after it all the upright of heart’”: The intention is likewise that judgment in Gehinnom returns and reaches Ṣedeq, a designation of the Shekhinah, because He, blessed be He, is the ox's owner. After Him all the upright of heart come into judgment: The righteous who will be called by the Name of the Holy One, blessed be He, to rescue another from Gehinnom's judgment.

“See part 1, chapter 37, of Maʾamar Yonat Elem;

Yad Yehudah - 1 - continued

then the earth will split at their voice, as in Solomon's reign": After its light is exhausted and annulled, Gehinnom will be greatly demolished from within itself and sanctified with the holiness of the Garden of Eden, until it becomes a great, spacious place for the dance of the righteous, as explained in Maʾamar Heqor Din, part 5, chapter 6, and Maʾamar Em Kol Hai, part 1, section 20; see there. This demolition is like cleaving and splitting the earth, until Gehinnom's hollow is filled with fissure upon fissure, and through this the site of its tent is demolished. So it was in Solomon's reign, when he was anointed: It is written, "The earth split at their voice" (Kings 8:1).[TN280151]

"We explained it well in its place according to the truth of its existence": We also explained it in this manner in its place, namely responsum 23, concerning what the Rabbis said, "The prophets spoke in the language of exaggeration," in these words: "We too shall say, 'The earth split at their voice.' For TY[?], it[TN280152] sometimes folds up, in the sense of 'The land upon which you lie,' and sometimes is demolished[?],[TN280153] in the sense of 'It widened and wound upward.' Therefore it is called 'the land of the gazelle.' Then, in Solomon's reign, it split and expanded to the full extent possible within its nature at that time, since he was destined to sit upon the Lord's throne."

"How much more so for the King to whom peace belongs": All the more so will Gehinnom expand for the King of kings, the Holy One, blessed be He, as it is written, "It too is prepared for the king; He made it deep and broad" (Isaiah 30), for the dance He will make for the righteous. For:

It is written concerning it, "Glorify the Lord in the urim". Rashi explained in Menahem's name that this means fissures and branches, like "the viper's den," meʾurat. According to our approach, the intention is: In the urim, the fissures the Lord will make in Gehinnom's hollow—and in His palace, there glorify the Lord.[TN280154] It is also written concerning it:

"Who has a light in Zion": These are gates distinguished by halakhah, for the dance of the righteous. "And a furnace in Jerusalem" (there, 38).[TN280155] Our Sages of blessed memory

Yad Yehudah - 1 - continued

expounded in chapter 2 of Eruvin: "Who has a fire in Zion and a furnace in Jerusalem"—this is its entrance. This holds only while the fire is within it. When the fire is annulled, however, "Who has an opening in Zion" can refer to the many entrances and gates it will have when it expands. The word or here means a fissure.

"Many meanings of light-openings are in or": There are many usages of meʾorot in the root or. First, its plain sense: The intention is, "In the lights" with which the Lord will illuminate His face toward you, glorify Him, for it is written, "In the light of the King's countenance is life" (Proverbs 15)[TN280156]. Second, the sense of a cleft, as it is written, "The crooked shall become," etc. (Isaiah 16).[TN280157]

"For in the light of the King's countenance is life; the crooked shall become level, and the rugged places a plain. With this, the senses of the word urim have been explained according to their shared usages in Scripture": With this, the two interpretations of the word urim are justified.

Yad Yehudah - א

(1) "Let the whole soul," etc.: According to ordinary language it should have said, "All the souls," meaning all the individual souls of each and every person born with them. Since it says "the whole soul," it follows that it concerns the soul's entirety. Since they have four divisions, it said correspondingly, "Let the whole soul," in its entirety, "praise Yah."

Yad Yehudah - ב

(2) "Approaching the Lord": Because they correspond to the Name YHWH, as will follow.

Yad Yehudah - ג

(3) "Great," etc.: It is known that there are four degrees in the lower world, one above another: Inanimate, growing, living and speaking. Each has a particular soul: The inanimate has the vital soul, the growing the vegetative soul, the living the sensitive soul, and the speaking the intellectual soul. Everything greater and higher than another preserves and includes within itself the soul and power of the degrees beneath it, but not conversely, as explained in Maʾamar Heqor Din, part 3, chapter 6. We have investigated this in the human soul alone and found our Sages of blessed memory saying in many places that it possesses five forms:

Yad Yehudah - ג - continued

Nefesh, Ruah, Neshama, Hayyah, Yehidah, corresponding to the four letters of the great Name, blessed be He, with the point of yod. Yehidah corresponds to yod's point, the Supreme Crown; Hayyah to yod itself, Wisdom; Neshama to the first he, Binah; Ruah to waw, Tiferet with the extremities; Nefesh to he, Malkhut. If we align these divisions of souls with the divisions of the degrees mentioned, we find Nefesh corresponding to the inanimate, Ruah to the growing, Neshama to the living, and Hayyah and Yehidah to the speaking. The intention is not that these souls themselves are merely the four powers of inanimate, growing, living and speaking, and NR NḤ are names borrowed for these powers, as the comprehensive sage, our master Rabbi Manasseh, may his light shine, thought in his book Nishmat Hayyim, part 2, chapter 15.[TN280158] For, after seeking the pardon due to his great wisdom and exalted honor, he erred in his perception. If so, all four, including NR NḤ together, would necessarily be in every human being; all would be equal, with no person's superiority over another from their particulars. This is not what we received from Rabbi Shimon bar Yohai's teaching, peace be upon him; the sage had already undertaken in his book not to depart from his words right or left. Are not his words like fire in many places of the Zohar and Tikkunim? Each of Nefesh, Ruah, Neshama, Hayyah and Yehidah is an essence in its own right, comprising all those four powers. In the Zohar, Leviticus, page 45, he said explicitly: “There is one who merits Neshama; one who merits the arousal of Ruah; and one who merits only Nefesh.” What, then, must we say? They differ according to their source in the four worlds, Emanation, Creation, Formation and Making. Of human forms, one is emanated from Emanation, one created from Creation, one formed from Formation, and one made from Making. Rabbi Shimon bar Yohai, peace be upon him, revealed this in many places, as will follow. The soul a person has from Making is called Nefesh, the lowest degree, like the inanimate among the powers; that coming from Formation is called Ruah, the degree of the growing; from Creation, Neshama, the degree of the living; and from Emanation, Hayyah and Yehidah, the degree of the speaking. Just as each is named after its quarry and place, it is said to be at the degree of the power corresponding to it there, though it includes all four powers, as all the other

Yad Yehudah - ג - continued

forms also include them. There is no difference among them except in the aspect of encompassing and encompassed: Which encompasses and includes the others, and which are included. The totality of each is reckoned as an icon, named after the encompassing one. Thus souls have four icons. The first is the greatest of all, because it includes all five configurations, Nefesh, Ruah, Neshama, Hayyah and Yehidah. The others are not so: Their inclusion of these configurations progressively diminishes.

Yad Yehudah - ד

(4) “Prior”: To the others, since they are from Emanation; therefore it is praiseworthy and superior to “what[?].” This is what is called: [TN280159]

Yad Yehudah - ה

(5) “The man within man”: The degree of the speaking power, which gives the essence of man to man. It is also called:

Yad Yehudah - ו

(6) “Supernal form”: Of it is written “in Our image,” as stated in the Tikkunim, tikkun 69, in these words: “Those of Creation are garments for those of Emanation. This is light, a supernal garment. Ten clothe themselves in ten. Those of Emanation said to those of Creation, in whom they clothe themselves, ‘Let us make man in Our image, according to Our likeness,’” etc. The intention is: “In Our image,” in Emanation; “according to Our likeness,” in Creation. It is also called:

Yad Yehudah - ז

(7) “The King's son”: As stated in the Tikkunim: From the side of created glory, Israel say to the Master of the World, “If as servants”; from the side of emanated glory, it is said of them, “If as sons.”

Yad Yehudah - ח

(8) “This came from the Lord”: For it is from the world of Emanation and also contains all five configurations, Nefesh, Ruah, Neshama, Hayyah and Yehidah, corresponding to the Name's letters.

Yad Yehudah - ט

(9) “It is wondrous,” etc.: In the Tikkunim, “Let us make man”: Wheel, angel and throne joined together and said, “Let us make man, for in our partnership, Neshama is from the throne, Ruah from the angel and Nefesh from the wheel, to be in our image,” etc. The intention is Creation, Formation and Making. This one from the world of

Yad Yehudah - ט - continued

Emanation is wondrous in the eyes of those in Making, the living creature in Formation and the seraphim in Creation, for the icons of souls coming from these lack Hayyah and Yehidah.

Yad Yehudah - י

(10) “Whose numerical value”: Is 1,099, the value of “Bless the Lord, my soul,” for thus they are rooted in the Lord's Name.

Yad Yehudah - יא

(11) “All”: Pertain to Emanation.

Yad Yehudah - יב

(12) “She is one”: To Binah, for the soul emanated from her is not separate from Yehidah and Hayyah, unlike the other icons, in which the degrees are separate, as will follow.

Yad Yehudah - יג

(13) “She is pure”: To Malkhut, for even from her side she neither sins nor is punished.

Yad Yehudah - יד

(14) “Nor reincarnated”: As implied in Tikkunim 87: “‘Even the bird has found a house’—this is the first incarnation, Nefesh. ‘And the swallow a nest for herself’—this is the second incarnation, of Ruah. ‘Where she has placed her young’—this is the third incarnation, of Neshama, whose incarnation is ‘Your altars, Lord of Hosts.’” Thus Nefesh, Ruah and Neshama are those described as reincarnating, not what is above them.

Yad Yehudah - טו

(15) “Because she departs”: From the person before he sins, as stated in Tikkunim 70: “If a person's soul is in the manner of Emanation, if he sins,” etc. R. ʾA said: “Father, does sin attach to a person whose soul is from that place? Does he have sins? It is written, ‘No wrongdoing shall befall the righteous.’”[TN280160] He said to him, “Yes. This is what is written: ‘Your sins have separated between you and your God.’ What is ‘separated’? Rather, that this soul of Emanation is removed from him. The mystery of the matter is ‘Elohim said, Let the waters beneath the heavens be gathered,’ etc. His soul departs from him, and his body remains dry land, because his soul in the manner of Emanation departs from him,” etc. “It wished to return to him until that fortune passed from him[?]; the mystery of the matter is ‘The Rock who begot you, you weaken, and you forsake God,’” etc.[TN280161] The intention is not that the soul of Emanation departs

Yad Yehudah - טו - continued

after the sin, for then the difficulty returns: There it is written, “No wrongdoing shall befall the righteous.” Rather, it departs before the sin. So too is implied by the Zohar, Teṣavveh, which we shall copy below in section 2: Neshama, and all the more Ruah and Nefesh, is defiled through another worship, but far above it Yehidah and Hayyah are not defiled. The reason is that, just as no damage enters Emanation, as explained in the Zohar, Ki Teṣe, page 536, so there is no damage in the soul of Emanation. Therefore it does not enter Gehinnom, etc.

Yad Yehudah - טז

(16) “Except”: To rescue others and bring them up from Gehinnom, as stated in the Zohar, Pinḥas, page 405, in these words: “Even the completely righteous descend there. Why do they descend there? They take many guilty ones and bring them up above,” etc., as explained in Maʾamar Heqor Din, part 3, chapters 2 and 16. Do not wonder that she descends to Gehinnom for this, although she is from the world of Emanation and the Lord's Name is called upon her. On the contrary, from this one can learn precisely so, for they said, of blessed memory:

Yad Yehudah - יז

(17) “The righteous will eventually be called by the Name of the Holy One, blessed be He”: This is from the aspect of their soul of Emanation, corresponding to the entire Name, as mentioned.

Yad Yehudah - יח

(18) “It is written, ‘For through fire the Lord is judged’”: Concerning this our Sages of blessed memory said in Midrash Shoḥer Tov, cited in Maʾamar Heqor Din, part 1, chapter 13, that in the future every nation will descend to Gehinnom with its god; Israel likewise with Him, blessed be He, as it were. Thus it is a merit for the soul of Emanation that its power through the Name's four letters should suffice to rescue the wicked from the Sheol below it.

Yad Yehudah - יט

(19) “This is the completion of the mission”: Of Gehinnom's fire. After the wicked of Israel ascend through this from the pit of destruction, Gehinnom ends: Its fire ceases and is annulled, as explained in Maʾamar Heqor Din, part 5, chapter 7. The completion of its mission is its annulment, as explained there, part 1, chapter 7. Scripture's use of the language of judgment should not be thought

Yad Yehudah - יט - continued

strange.

Yad Yehudah - כ

(20) “For the Torah said, ‘Its owner was warned’”: They said, of blessed memory, “Let the ox's owner come,” etc. Israel is the Holy One's possession, blessed be He, as we learned in chapter 6 of Avot. Therefore He, blessed be He, stands over them at their judgment like the ox's owner, and thereby is, as it were, judged. It seems that for this the prophet said, “The ox knows its owner,” etc., “Israel does not know; My people do not understand.” Seemingly it is difficult: What connection is there between an ox and Israel, and what understanding is needed for this, that he said, “My people do not understand”? But according to our master's approach, the prophet says: Israel does not know the Lord, who is its owner, and they are His possession, blessed be He. If they knew this, they should refrain from sin out of regard for their Owner's glory, and understand that He, blessed be He, would, as it were, need to descend to Gehinnom for them, like the ox's owner over his ox. But Israel did not know, and therefore did not understand.

Yad Yehudah - כא

(21) “It is written, ‘For judgment shall return to righteousness,’” etc. (Psalms 94): The intention is likewise that judgment in Gehinnom returns and reaches Ṣedeq, a designation of the Shekhinah, because He, blessed be He, is the ox's owner. After Him all the upright of heart come into judgment: The righteous who will be called by the Name of the Holy One, blessed be He, to rescue another from Gehinnom's judgment.

Yad Yehudah - כב

(22) “Then the earth will split at their voice”: After its light is exhausted and annulled, Gehinnom will be greatly demolished from within itself and sanctified with the holiness of the Garden of Eden, until it becomes a great, spacious place for the dance of the righteous, as explained in Maʾamar Heqor Din, part 5, chapter 6, and Maʾamar ḤKḤ[?], part 1, section 20; see there.[TN280162] This demolition is like cleaving and splitting the earth, until Gehinnom's hollow is filled with fissure upon fissure, and through this the site of its tent is demolished. So it was in Solomon's reign, when he was anointed: It is written, “The earth split at their voice” (1 Kings 1).

Yad Yehudah - כג

(23) We also explained it in this manner in its place, namely responsum 23, concerning what the Rabbis said, “The prophets spoke in the language of exaggeration,” in these words: “We too shall say, ‘The earth split at their voice.’ For we see that it sometimes folds up, in the sense of ‘The land upon which you lie,’ and sometimes expands, in the sense of ‘It widened and wound upward.’ Therefore it is called ‘the land of the gazelle.’ Then, in Solomon's reign, it split and expanded to the full extent possible within its nature at that time, since he was destined to sit upon the Lord's throne.”

Yad Yehudah - כד

(24) All the more so will Gehinnom expand for the King of kings, the Holy One, blessed be He, as it is written, “It too is prepared for the king; He made it deep and broad” (Isaiah 30), for the dance He will make for the righteous. For:

Yad Yehudah - כה

(25) It is written concerning it, “Glorify the Lord in the urim” (there, 24). Rashi explained in Menahem's name that this means fissures and branches, like “the viper's den,” meʾurat. According to our approach, the intention is: In the urim, the fissures the Lord will make in Gehinnom's hollow—even there glorify the Lord. It is also written concerning it:

Yad Yehudah - כו

(26) “Who has a fire in Zion and a furnace in Jerusalem” (there, 31). Our Sages of blessed memory expounded in chapter 2 of Eruvin: “‘Who has a fire in Zion’—this is Gehinnom; ‘and a furnace in Jerusalem’—this is its entrance.” This holds only while the fire is within it. When the fire is annulled, however, “Who has an opening in Zion” can refer to the many entrances and gates it will have when it expands. The word or here means a fissure.

Yad Yehudah - כז

(27) “Many meanings of light-openings are in or”: There are many usages of meʾorot in the root or. First, its plain sense: The intention is, “In the lights” with which the Lord will illuminate His face toward you, glorify Him, for it is written, “In the light of the King's countenance is life” (Proverbs 16). Second, the sense of a cleft, as it is written, “The crooked shall become,” etc. (Isaiah 16).[TN280163]

Yad Yehudah - כח

(28) With this, the two interpretations of the word urim are justified.

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Yad Yehudah - א

“Second”: Refers back to the word “icon,” as mentioned above. That is, the second icon is Neshama of Creation, and a degree according to the person[?], as he will call it below.[TN280164]

Yad Yehudah - ב

“Supernal likeness”: As explained in the preceding section. It is also called:

Yad Yehudah - ג

“A minister before the King”: Although it is in the aspect of a servant, being from the side of created glory, as explained above, the status of servants is not equal, for “all are Your servants.” A king has many ministers, more honored than his other servants. Neshama of Creation, which is very important compared with Ruah and Nefesh, is at the degree of a minister before the King.

Yad Yehudah - ד

“Three separate images”: Neshama from the throne, Ruah from the angel and Nefesh from the wheel, as we mentioned above. These are the degrees of the first icon clothed in these three images:

Rema of Fano

The second is the living being within man, the supernal likeness, a minister before the King. It is indeed a second icon, containing three separate images, called by their names after the degrees clothed in them from the great order we mentioned: Nefesh, Ruah and Neshama alone. See Maʾamar HaNefesh, chapter 17. For Hayyah and Yehidah are in the mystery of the head and do not need a garment, since it has no relation to them at all. These images extend from Creation, Formation and Making to every native Israelite and to the righteous convert dwelling among them, who has come to shelter specifically beneath the wings of the Shekhinah. He has no portion in the first order until those dwelling in his shade return to be borne from the womb, through the merit of the righteous who attend to them, as Moses did to Jethro and Naomi to Ruth. This is the meaning of their statement: If a bird entered beneath his wings on the Sabbath, he sits and guards it until nightfall. For the righteous are everywhere the mystery of the Sabbath, and the pure bird is the convert's soul—certainly Ṣipporah—which separates from the 974 generations that did not please the Maker of Creation, and comes to shelter “beneath his wings,” of equal

Yad Yehudah - ד - continued

Neshama of Emanation is clothed in Neshama of Creation; Ruah from Tiferet of Emanation in Ruah of Formation; and Nefesh from Malkhut of Emanation in Nefesh of Making. Neshama of Creation contains all three.

Yad Yehudah - ה

“For Hayyah and Yehidah”: From Wisdom and Crown of Emanation, are in the mystery of the head and need not clothe themselves in the other worlds. This is what they say: “Three worlds it acquires through its throne, in three sefirot[?].”[TN280165]

Yad Yehudah - ו

“Beneath the wings of the Shekhinah”: Specifically Malkhut, and not above her, as stated in the Zohar, Genesis, page 8: “The place upon which the Shekhinah rests has beneath her wings those who separate from the other side and from impurity and draw near to her, as it is written, ‘Let the earth bring forth a living soul according to its kind.’ If you say that the living soul included in Israel is appointed for inclusion, it repeats and

Yad Yehudah - ו - continued

says ‘according to its kind.’ How many porticoes and rooms, one within another, this Land of Life has! Beneath the wing they enter,” etc. “There are many sealed rooms and other ones, and other palaces in each and every wing. From them issue spirits to fly to include those converts who convert; they are called ‘a living soul.’ All enter beneath the Shekhinah's wings, and no further. But the souls of Israel issue from within the body of that tree; from there souls fly into this land, within her entrails, further and further within. The mystery is ‘For you shall be a desirable land.’ Therefore Israel is a precious son for whom her entrails yearn, and is called ‘borne from the womb,’ not from the wings. Converts have no portion in the upper tree, much less in its body; their portion is in the wings, and no further.” The intention is clear: Israel have Neshama of Emanation and of Creation, the body of the union of Tiferet and Malkhut, portions in relation to the upper tree, Binah, called “mother of children.” Of her it is written, “From whose womb did the ice emerge?” From there they fly to the children of Creation. Not so the converts' souls, which come into being only in Malkhut, not above her. Yet this does not mean

Rema of Fano - continued

numerical value. The righteous themselves are the Shekhinah's wings, literally the dove's wings, for through them she flies with joy and gladness of heart in the heights above. This righteous person who has acquired her, the convert's soul, sits and guards her until her sun darkens in this world, to shine in the World to Come; all his days he never takes his mind off her repair. Meanwhile she becomes his robe, an addition for the one who acquires her, besides that rabbinic robe belonging to every person, until both together merit the mystery of “I put on righteousness, and it clothed me,” to resemble the Most High, of whom it is written, “The Lord reigns; He has clothed Himself in majesty,” and then, “The Lord has clothed Himself.” This suffices.

But of Abraham, the pious elder, first among converts, one cannot say this: Rather, it was in his own hand, essentially and primarily, and did not depend upon the merit of others. This was for these reasons: First, he was before the giving of the Torah. Second, they said of him that throughout his time in the world, supernal Lovingkindness did not need to perform its work. Third, election was stated of him. Fourth, his heart was found faithful, even the evil within him. Fifth, the greatness and number of his trials. All are intimated in the additional he of Abraham. Of it is written, “I planted you a soreq vine”: Its explanation is specifically the shureq vowel without waw, namely qibbuṣ sefatayim, three points one above another. Abraham is in Malkhut, certainly a righteous convert;

Yad Yehudah - ו - continued

specifically Malkhut of Making, as though they had no three degrees in the soul; rather, also in Malkhut of Creation and Formation, and their degrees are Nefesh, Ruah and Neshama: Neshama from the side of Binah in Malkhut of Creation; Ruah from Tiferet in Malkhut of Formation—these are the rooms and palaces in Malkhut mentioned—and Nefesh from upper Malkhut of Making. In any event they have no portion in the first order, that of Emanation, until they change to become also “borne from the womb.” This is:

Yad Yehudah - ח

“The merit of the righteous who attend to them”: In the manner stated in the Zohar, Mishpaṭim, page 186, in these words: “Whoever enters and takes possession of converts' property first acquires it. So too all those holy upper souls whom the Holy One, blessed be He, appoints in the lower Garden of Eden, as we said: All go out at known times and ascend to delight in the upper Garden of Eden. They encounter those converts' souls. Whichever of these ascending souls takes hold of them holds them, acquires them, clothes itself in them and ascends,” etc.; see there.

Yad Yehudah - ט

“This is the meaning of what they said, of blessed

Yad Yehudah - ט - continued

memory”: In the Gemara, chapter 13 of Shabbat, page 107, “It entered for him, wings,” etc. [TN280166] See Rashi's explanation.

Yad Yehudah - י

“For the righteous are everywhere the mystery of the Sabbath”: As stated in Raʿaya Meheimna, Lekh Lekha, page 42: “Torah scholars, children of the King and Matron, are called Sabbaths and festivals.”

Yad Yehudah - יא

“Separating from the 974 generations”: Of whom they said, of blessed memory, in Bereshit Rabbah, that the Holy One, blessed be He, would create worlds and destroy them, saying, “These do not please Me.”

Yad Yehudah - יב

“Beneath his wings”: Has the numerical value 974.

Yad Yehudah - יג

“The dove's wings”: A designation of the Shekhinah. The righteous are literally her wings, for through their good deeds the Shekhinah flies upward by them: The mystery of “the circle and the shining one; see in this holy spirit[?],” as is known. [TN280167]

Yad Yehudah - יד

“And she”: This convert's soul becomes a robe for the righteous person attending to it, besides the garment made from his other commandments,

Rema of Fano - continued

Isaac in Yesod, the end of the Life of the Worlds; Jacob in Tiferet. They are “entirely true seed”: In each, the son's strength exceeds the father's. The Holy Spirit asks, “How have you changed for Me,” so that Abraham is above them all in Lovingkindness, Isaac beneath him in Power, and Jacob after him in Tiferet, his original place? It answers itself: “The degenerate shoots of a foreign vine.” Since a righteous shoot was born from Abraham, and from him the choicest of the patriarchs, whose bed was whole, Abraham and Isaac ceased to be traced after Terah and Nahor so as to begin with disgrace; rather, everything follows the conclusion.

A Noahide, however, can merit counterparts of these images, accompanying him from three similar degrees in the spirituality of Making alone; but he cannot reach the portions of Emanation within it. Both these and those are described as revolving, each sharpening his fellow's countenance, two or three times for a complete ephah, the human heart; for the limbs there is no number. Needless to say, the mystery of impregnation occurs among them. At the resurrection, the most complete of the revolutions will merit them, and from them multiplying branches will shine upon the flocks of its fellows as needed, like lighting one lamp from another. Any revolution described as a change of species has no relation whatsoever to this order, except in the manner explained in the Tikkunim: A person may labor with different qualities, such as being light as an eagle or mighty as a lion, like the changing

Yad Yehudah - יד - continued

called the rabbinic robe, as is known.

Yad Yehudah - טו

“To the mystery”: Of what Scripture says, “I put on righteousness, and it clothed me” (Job 29), expounded beautifully concerning the Shekhinah: He becomes a garment for her, and for this she clothes him. So too here.

Yad Yehudah - טז

“For it is written, ‘The Lord reigns; He has clothed Himself in majesty’”: See the book Yonat Elem, chapter 1.

Yad Yehudah - יז

“But of Abraham our father”: One cannot say that his soul was not from a high place above the high, for it is from the Lord, blessed be He, by His own hand, in His own essence and in the first instance, without the merit of others.[TN280168]

Yad Yehudah - יח

“Second”: He, peace be upon him, was from there, from supernal Lovingkindness, as it is said of him in Sefer HaBahir, “Throughout his time in the world,” etc. We alluded to this in Maʾamar Heqor Din, chapter 19.

Yad Yehudah - יט

“Third”: That election was chosen in him, as it is written, “Who chose Abram” (Nehemiah 9).

Yad Yehudah - כ

“Fourth”: It is written of him there, “You found his heart faithful before You.”

Yad Yehudah - כ - continued

Since it says levavo and not libbo, it follows that his whole heart, with both inclinations, the good and the evil, was faithful.

Yad Yehudah - כא

“And all”: These five virtues.

Yad Yehudah - כב

“Of it”: As it is written, “I planted you a soreq vine, entirely true seed; how have you changed for Me into the degenerate shoots of a foreign vine?” (Jeremiah 2). The hint in soreq to the shureq vowel points to three qualities: Malkhut, Yesod and Tif’eret. This is without waw, for the name Waw alludes to the upper union, KH[?], as stated in the Tikkunim: “Shureq of three points: when the letter waw departs from her, she brings forth knowledge from that which she took from above,” etc. Scripture says, “I planted you a soreq vine”: Abraham in Malkhut, etc.[TN280169]

Yad Yehudah - כג

“They are ‘entirely true seed’”: These three words designate those three qualities. Furthermore, “true seed”—certainly a son: The son's degree is above his father's.

Yad Yehudah - כד

“It answers itself”: The reason is this: “the degenerate shoots of a foreign vine”—the lineage of Terah and his ancestors has already ceased and

Rema of Fano - continued

faces of the Chariot, which never ceased to have all their faces in the likeness of a human face. Yet at the time of judgment we found among them that the ox's face changed to a cherub's face. From this we learned the possibility of their revolving into little children, of whom it is written, “Whom shall he teach knowledge, and whom shall he make understand a report? Those weaned from milk, removed from the breasts.” On this basis, Rav Saadiah Gaon's statement is justified concerning the many evils and troubles that our eyes see entwined and rising upon the necks of some infants: It is to benefit them. For the conclusion of this matter is better than its beginning, through lack of the tradition alone, as we explained in Maʾamar HaNefesh. We have further matters concerning these three images; you will hear them among what follows shortly concerning the third order.

These too depart when deep sleep falls upon people, to have paths among the higher beings, each according to his merit, in the sense of “I sleep, but my heart is awake.” Then imagination gains strength in the two lower orders that we shall explain, and a dream comes with much business. Yet there is no guarantee for these three images, whether far or near, because they possess free choice, and the River of Fire is their cleansing. They are no better than Metatron in the chapter Ein Doreshin, Gabriel in the chapter Yom HaKippurim, and Elijah in the chapter HaPoʿalim, where, through an action, what happened happened. The two lower ones, Ruah and Nefesh, may descend to the lower Gehinnom, not

Yad Yehudah - כד - continued

come to an end, and the greatness of the children bestows greatness upon their fathers, so that they are traced as holy seed from Abraham and no higher than him. Thus his power[?] is no longer to be traced from Malkhut, as with an ordinary person, but from his own particular quality. [TN280170]

Yad Yehudah - כה

“But a Noahide,” etc.: This returns to what was said above, that these three images extend to every person in Israel and to the convert, as just mentioned. A Noahide, however, also has a different measure. They said in the Zohar, page 125: “The souls of the idolatrous nations—from what place do they come? Rabbi Eleazar said: from those crowns of the left,” etc. In Pequdei, page 485, it extols the rank of the righteous among the nations, of whom they said, of blessed memory, that they have a portion in the World to Come. Its words concerning the seventh palace are: “At this entrance stand four entrances,” etc., “for a shining light is seen in those entrances, and it is a place prepared for those righteous ones among the other nations,” etc.; see there.[TN280171] Just as their reward is a place of light, so, without doubt, their souls too are originally from a place that

Yad Yehudah - כה - continued

shines more brightly.[TN280172] This follows what we know: Emanation is clothed in Creation, Creation in Formation, and Formation in Making. Emanation too, after clothing itself in Creation, clothes itself in Formation, and after Formation, in Making, until the garments of Emanation, Creation, Formation and Making are found within the spirituality of Making. From there one can raise to the righteous among the nations three degrees—Nefesh, Ruah and Neshama—found in Making by way of clothing, but not from the side of Emanation clothed within it.[TN280173]

Yad Yehudah - כו

"Both these and those": The three images of the second icon for Israel and their counterparts in Making for a Noahide are described as reincarnating, unlike the first icon, which we said above does not reincarnate.

Yad Yehudah - כז

"Two or three times": The reincarnations are three, as stated in many places in the Zohar and the Tikkunim, from what is written, "Indeed, God does all these things two or three times with a man." It is also written, "For three transgressions of Israel, and for four I will not bring him back." The Zohar, Genesis, page 150,

Rema of Fano - continued

for themselves, except when they happen to have filthy garments through their evil choice. For they very much need to consume their impurity, like fire burning the rust attached to refined silver: The silver loses nothing, yet it is not prevented from burning in fire without being consumed, in the sense of "Gehinnom's fire does not rule over Israel's transgressors." This means complete domination, to destroy them—Heaven forbid—for although he sinned, he is Israel.

The image of Neshama, however, neither needs nor becomes involved with the lower Gehinnom unless it descends there to bring another up. This too is no small cleansing for it on account of some inferior thought. It is one chastisement in a person's heart: Certainly good, with no evil at all, causing him honorable repair far beyond a hundred lashes. Then, like a beast in its innocence that descends into a valley, the Lord's spirit guides it, for to Him alone actions are measured; this is reckoned a great merit for that image. But the severe thoughts of transgression arising from a previous transgression, which are truly harder than it because it is in the material and they in the spiritual, cannot touch the image of Neshama at all, for on its side the shells are few and far from holiness. In the image of Ruah they are half and half, in the mystery of the Tree of Knowledge of good and evil. Although they are close, approaching one another, they are not mixed by nature: This is by itself, and that by itself. Here a person must take very, very great care not to mix sacred with profane; this is the

Yad Yehudah - כז - continued

says, "I will not bring him back in further reincarnation." This concerns the soul's source, which has ascended and reached a whole measure; see there. For it is written, "Where were you when I founded the earth?" Our Sages, of blessed memory, expounded this in Shemot Rabbah concerning the drops of souls. It is like the heart in a person; the entirety of what branches from it, however, is like limbs. Their reincarnations have no number.[TN280174] This is what is said in Sefer HaBahir: "Why is there a righteous person for whom things are bad? Because the righteous person already existed formerly and is now punished," etc. "For how long?" He said to him, "For a thousand generations," etc.; see there. Thus they reincarnate even for a thousand generations. So it is in the Zohar, Genesis, and in the Tikkunim.

Yad Yehudah - כח

"Needless to say": The secular ones[?] of Israel and the righteous among the nations—the mystery of impregnation, when a dead person's soul is sometimes impregnated in a living person's soul.[TN280175]

Yad Yehudah - כט

"At the resurrection," etc.: It is known from the words of "one complaining[?]," who wrote in a discourse

Yad Yehudah - כט - continued

to the Rashba—that is, in his responsum, section 418—what he argued against belief in reincarnation.[TN280176] As later writers objected: It is divided between two or three bodies, yet there is only one soul; how can all three exist together, since each living being has one soul? In truth this difficulty is needless. The Zohar, Ḥayyei Sarah, page 98, already disclosed it; it raises the objection and resolves it: "Rabbi Hezekiah said: If you say that all the world's bodies will rise and awaken from

Rema of Fano - continued

mystery of separation.

But in the image of Nefesh there are two disadvantages, for all is dross, even the small amount of good amidst the abundance of evil. Your sign is the contribution to the Tabernacle from Egypt's spoil, except that it was purified in Israel. Our lord David's contribution to the Tabernacle likewise gathered them from lands—from Aram, Moab and the Ammonites—and Solomon likewise. We must separate them with all our strength. Each of the images comprises all three; thus defective thoughts exist also in these two, although they serve essentially and primarily, one for speech and the other for action.

Yad Yehudah - כט - continued

their dust, what will become of those bodies planted with one soul? Rabbi Yose said: Those bodies that did not merit and did not succeed are as though they had not existed. As they were dry wood in this world, so too at that time. The last body, which was planted and succeeded and took root properly, will rise," etc.; see there. Yet we need to know: If the soul merited performing commandments in all the bodies, what will become of them at the resurrection? In truth all

Yad Yehudah - כט - continued

will rise from dust, for the soul divides into skulls and many branches, like a lamp from which many lamps are kindled. This will be according to the need of the bodies belonging to that soul. The sage, our master Rabbi Manasseh, may his light shine, likewise explains this in his book Nishmat Hayyim, discourse 4, chapter 15.

Yad Yehudah - ל

"Any revolution": And incarnation which sometimes occurs when a human soul reincarnates in another species, such as a domestic or wild animal, according to the kabbalists' books, has no relation to this icon of Neshama of Creation, for it does not reincarnate in another species.

Yad Yehudah - לא

"Except in the manner explained": In Tikkunim 70, page 132, in these words: "There are souls from windows, fine[?], which come in incarnations like those called the constellation Lion, constellation Ox, constellation Eagle, constellation Maiden, constellation Scorpion, constellation Lamb. As you consider the twelve tribes, likened to animals: This one to a lion, 'a lion's cub,' etc.; Joseph, 'his firstborn ox,'" etc.; see there.[TN280177] The intention is that they reincarnate in a person who has some animal's trait, whether barking or crouching, according to

Yad Yehudah - לא - continued

the influx descending from above.

Yad Yehudah - לב

"Yet": According to what they said, of blessed memory, in chapter 2 of Ḥagigah: One verse says, "The likeness of their faces was a human face," etc., "and an ox's face on the left," etc.; and it is written, "Each had four faces: The first face was a cherub's face," etc. But it does not count an ox! Resh Lakish said: Ezekiel sought mercy for it and turned it into a cherub. He said before Him: "Master of the World, an accuser cannot become a defender." What is a cherub? Rabbi Abbahu said: "Like a child," for in Babylonia they call a child ravya. Consequently the influx descending from it likewise enables a person to reincarnate in little children. Do not object: How will the reincarnating young person purify his way, when the child still has neither Torah nor good deeds? For it is said in Scripture, "Whom shall he teach knowledge," etc., and our Sages, of blessed memory, said in the first chapter of Avodah Zarah that the Holy One, blessed be He, studies Torah with them. This is the prevention[?] and elevation for those reincarnating in them.[TN280178]

Yad Yehudah - לג

"On the basis of these matters," etc.: For Rav Saadiah Gaon's view is that the Holy One, blessed be

Yad Yehudah - לג - continued

He, afflicts little children in order to benefit them in their end. Yet this is no favorable rationale; it is, rather, a defective rationale.[TN280179]

Yad Yehudah - לד

“The conclusion of this matter”: Is good and upright compared with the beginning and the beginning of clarification[?] among those who did not know the belief in reincarnation.[TN280180]

Yad Yehudah - לה

“Through lack of tradition”: And of the received teaching, it would have been reasonable to say that the sufferings of little children are what benefit them afterward, all their days. Not so now: we can justify Rav Saadiah’s words only according to our approach.[TN280181]

Yad Yehudah - לו

“And in no other way”: Apart from it. Namely, the Holy One, blessed be He, afflicts little children to benefit them on account of their incarnations, apart from their sins in this one.

Yad Yehudah - לז

“These too”: The three images in this icon depart during sleep, as stated in the Zohar, Lekh Lekha, page 283: “‘My soul yearns for You at night; with my spirit within me I seek You early,’ etc. Come and see: When a person goes up to his bed, his soul leaves him and ascends above,” etc. “With the body there remains only one trace of a measure of the heart's vitality,” etc. “That soul which merits receiving it, to appear before one who already sees days[?],” etc.[TN280182] All the more so for Nefesh and Ruah; this has already been heard concerning them.

Yad Yehudah - לח

“Then”: The power of imagination increases in icons 3 and 4.

Yad Yehudah - לט

“Yet there is no guarantee”: For the three images included in this icon, as there is for the icon from Emanation, which we said above does not sin. For of the second icon they said in the Zohar, Teṣavveh, page 98: “‘Cease from man, whose soul is in his nostrils.’ When the Holy One, blessed be He, created man, He made him in the supernal image and breathed into him a holy spirit comprising three, as we have established: He has Nefesh, Ruah and Neshama. Above them all is Neshama, the upper power to know and observe the Holy One's commandments, blessed be He. If he introduces that

Yad Yehudah - לט - continued

holy Neshama into another worship, he defiles it and leaves his Master's worship, for these three powers are one in him: Nefesh, Ruah and his Neshama join as one and become one,” etc. Thus Neshama is defiled and made impure. Although evil is not in its essence, for from Creation's side all is good, they nevertheless possess free choice and require cleansing in the upper Gehinnom, the River of Fire, as stated in the Zohar, Pequdei, page 423: “When Neshama ascends, that appointed one takes its garment and enters with it as far as the River of Fire, for Neshama needs to bathe and be whitened there.”

Yad Yehudah - מ

“For they are no better than Metatron”: Of whom they said in chapter 2 of Ḥagigah that they brought him out and struck him with sixty lashes of fire because of Elisha Aḥer. They likewise said of Gabriel in the section Yom HaKippurim, concerning the fiery coals the cherub gave him, that he was told, “You should have done as you were commanded.” In the chapter HaPoʿalim, concerning Rabbi Ḥiyya: When he reached “Who revives the dead,” the world shook. They said in heaven, “Who revealed secrets in the world?” “Elijah.” They brought Elijah and struck him, etc.

Yad Yehudah - מא

“Which are Ruah and Nefesh”: In this icon.

Yad Yehudah - מב

“Not for themselves”: For they are included in the icon of Neshama, and fire does not rule over them, as mentioned, except if it happens that their evil garments[?] cling to them.[TN280183]

Yad Yehudah - מג

“This means complete domination”: As explained in Maʾamar Heqor Din, part 3, chapter 26.

Yad Yehudah - מד

“But the image of Neshama”: It alone does not need the lower Gehinnom, for even the evil garments cannot approach it, because of its different character[?].[TN280184]

Yad Yehudah - מה

“To bring others up”: From Gehinnom, as mentioned above. This will also be reckoned a cleansing for Neshama itself, on account of some evil thoughts, as explained in MʾH[?] there, chapter 16.[TN280185] Of it they said, of blessed memory, in the first chapter of Berakhot: Better is:

Yad Yehudah - מו

“One chastisement in a person's heart”: Than a hundred lashes. For this Neshama is certainly good, since it is from Creation, where there is no evil at all. The shells are few and need to be cleansed with very little cleansing, and through some single chastisement toward Him it will be clarified in a person's heart.

Yad Yehudah - מז

“But”: Those that are hard come from transgression; this is not attributed to them in themselves, contrary to what those who raise doubts may ask: Did not our Sages, of blessed memory, say, “Thoughts of transgression are harder than transgression”? For in saying this they intend thoughts coming from a prior transgression: he dwells in thought upon a transgression that he has already committed and tasted. These are thoughts of transgression that are hard when they come from an earlier transgression. These truly cannot touch the image of Neshama—not so other thoughts. [TN280186]

Yad Yehudah - מח

“In the image of Ruah”: In Formation, rivers and streams are needed for cleansing, because good and evil dwell there in the mystery of the Tree of Knowledge, mixed, as is known.

Yad Yehudah - מט

“This is the mystery of separation”: To distinguish sacred from profane, in the mystery of “God

Return to chapter in contents

Yad Yehudah - מט - continued

separated the light from the darkness,” as stated in Tikkunim, tikkun 49; see there.

Yad Yehudah - נ

“But the image of Nefesh”: They are clothed in filthy shells there, and good too is mixed with evil.

Yad Yehudah - נא

“And your sign”: It may be that most of it was from evil, from the spoil of Egypt, had the Shekhinah not purified it in Israel. So too concerning David. [TN280187]

Yad Yehudah - נב

“They must be separated”: The good from the evil, by performing commandments with all our strength, so that the good is not nullified by being a minority.[TN280188]

Yad Yehudah - נג

“All of it is found”: As mentioned above.

Yad Yehudah - נד

“Thus,” etc.: That is, it is no difficulty how evil thoughts can appear in the image of Ruah and Nefesh, when it is known that action is in Nefesh, speech in Ruah and thought in Neshama. This applies only from the aspect of their particular concerns; but from the aspect of the living one[?], all is found, and thought likewise pertains. [TN280189]

Olam Katan - Section 3 (ג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו

Yad Yehudah - א

“The third”: Among the icons, is the degree of man's powers[?]: Namely Ruah from Tiferet in the world of Formation, which will be called the lower form, as will be explained, and a servant before the King, as mentioned above. They said in the Zohar concerning “Elohim created man in His image”:

Rema of Fano

The third is the growing being within man, the lower form, a servant before the King. It is the extension into the sensed world of the two lower ones among the three images we mentioned, for their highest is also reckoned a head. This third icon exists separately for Adam and separately for David, and likewise for our righteous Messiah and all who resemble them. Even loving

Yad Yehudah - א - continued

“If he merits, He creates for him his portion in the form of Metatron, a servant beneath his master.”

Yad Yehudah - ב

“It extends into the sensed world”: That is, into the world of Formation, for Ruah and Nefesh, the two lower among the three images we mentioned in

Yad Yehudah - ב - continued

the second icon.

Yad Yehudah - ג

“For their highest”: Which is Neshama, is also, relative to these two, at the degree of Ruah in the world of Formation, for which reason it does not extend there.[TN280190]

Yad Yehudah - ד

“It exists,” etc.: This icon exists in them in three incarnations under the name Adam[?], David, Messiah, which are three incarnations. They do not share it, for this icon exists for each separately.

Yad Yehudah - ה

“Even loving companions”: Who usually share in their incarnation, “a vision of their soul from this[?],” through incarnation; nevertheless, in this one they do not share.[TN280191]

Yad Yehudah - ו

“Except by way of impregnation”: When one soul is impregnated in a person who already exists in the world, as is known.

Yad Yehudah - ז

“It has,” etc.: These are the Zohar’s words, Emor, page 139: “In the book of King Solomon we found that, when coupling takes place below, the Holy One, blessed be He, sends four images in the person’s configuration: marked images in the person’s configuration, a mark engraved in the form, standing over that coupling. If the eye were

Rema of Fano - continued

companions do not share it, except by way of impregnation. It has two degrees: One great, truly called ṣelem, “form,” of which it is written, “Only in a form does a man walk”; and one small, called ṣel, “shadow,” of which it is written, “For our days upon earth are a shadow.” The higher one's entire purpose is to be a complete counterpart for Neshama from the second icon. The lower one likewise divides in two, the garments of Ruah and Nefesh, in the mystery of the rabbinic robe prepared for the three images in simple potential from the six days of Creation; it only lacks the performance of commandments, their blessings and their intentions for its completion. All depart from those sealed for death on the night of the seal and return until thirty days before the dying. Then the higher one alone goes and does not return, with Neshama of Creation itself, which ascends of itself to choose its portion. It is not taken by a messenger; rather, it comes and goes according to the person's merit, but does not settle permanently within him. It also returns with the appearance of the likeness of the Lord's glory at the final departure, of which it is written, “You add their spirit; they die.” It is written, “You return man to crushing (DKA)”: An acronym for this, and also for another mystery, “a likeness like the appearance of the first man.”

The complete and great among the children of Israel perceived this departure thirty days in advance, for this alone applies to Moses our master, not the departure on the night of the seal, which has no connection whatsoever with one whose days and

Yad Yehudah - ז - continued

given permission to see, a person would see above his head a form marked with the person’s configuration. In that form the person is created. Until the form that his Master sends above his head stands and is found there, the person is not created. This is what is written, ‘Elohim created man in His image.’ That form is prepared opposite him until he goes out into the world. When he goes out, he grows in that form and goes in that form. This is what is written, ‘Only in a form does a man walk.’ This form comes from above when those spirits issue from their place,” etc. “Come and see: this holy form—as the person goes and grows, another form is made from the configuration of his image. They are joined together, and this bears that. When they are present, the person is protected, his body remains in existence, and his spirit dwells within them. When his days draw near, they pass away from him: this ascends to that, and the person remains without protection. Then what is written? ‘Until the day breathes and the shadows flee’: two shadows.”[TN280192]

Yad Yehudah - ח

“Like the higher one[?],” etc.: Since this icon has no Neshama of Creation as the second icon does, this form is needed as a counterpart for Neshama.

Yad Yehudah - ט

"The lower one": This is because of the garment this icon has in Ruah and Nefesh. The matter concerns the mystery of the rabbinic robes: a person's good deeds and the Torah's commandments make precious garments above, as is known from the Zohar, VaYehi and VaYaqhel. These garments are prepared in potential for every person from the three images, Nefesh, Ruah and Neshama: the performance of the commandments is for Nefesh; speech, namely the blessings, is for Ruah; thought and their intention are for Neshama. Afterward they come into actuality. Thus the garments are prepared in potential even for transgressors.[TN280193]

Yad Yehudah - י

"All depart": From those sealed for death[?] on the night of Hoshana Rabbah, as stated in the Zohar, Emor, page 200: "From that festival night, at the beginning they proclaim the appointed ones, and slips go out. After they take them, the forms pass away and are not found[?]," etc.; see there.

Yad Yehudah - יא

"They return": Into the person until thirty days before his death. Then the higher one, etc., as stated in the Zohar, VaYehi, page 503: "Rabbi Yose said: when a person's days draw

Rema of Fano - continued

years have been fulfilled. During his life they wept secretly for all those thirty days, for Scripture publicized and openly proclaimed their merit and righteousness, which they had performed in secret. Others wept for another thirty days, of which it is written, "The days of weeping in mourning for Moses ended." This implies that the first days involved weeping without mourning. The latter were for all Israel, since all were his relatives. Truth shows its way, for this is a clear plain meaning.

Throughout these thirty days before the dying, the illumination of this Neshama, which is merely a trace, remains weak from then onward, because it is wrapped only within the image of Ruah. Each night, when it ascends to see and be seen with Neshama itself, it is shown its place of honor in that world. Of it is said, "No man has power over the spirit to confine the spirit." This means that the principal Ruah does not fully clothe or compress within itself that remaining trace of Neshama. This trace is now called Ruah after its redeemer who is close to it. The lower garment, in its two parts, does not move from there until the day of death, of which it is written, "Until the day breathes and the shadows flee." The reason is that these essentially rule and act within the two parts of the vital soul which we shall mention below. Not so the form, which has no essential proximity to bodily powers, but only spreads over them a shelter of wholeness. Even when it departs, nothing whatsoever is diminished from a person's chosen or natural actions, or

Yad Yehudah - יא - continued

near, for thirty days they proclaim concerning him in the world; even the birds of heaven proclaim concerning him. If he merits, they proclaim concerning him for thirty days in the lower Garden of Eden. Throughout all those thirty days, his soul leaves him each night, ascends and sees its place in that world. That person does not know or perceive, and does not rule over his soul during all those thirty days as formerly, for it is written, 'There is no ruler over the spirit to confine the spirit,' etc. Rabbi Yehudah said: from when those thirty days begin, the person's form grows dark and the image seen upon the ground is withheld." Further there, page 427[?]: "'Before the sun grows dark,' etc.—this is the holy Neshama, withheld from the person thirty days before he leaves the world. On that day it is withheld from him and is not seen. Why is it withheld from him? Because the holy Neshama ascends and passes from him and is not seen. Do not say that it is when a person dies and weakens that this Neshama passes from him. Rather, while he is alive in his strength it passes from him, and this Neshama grows dark and does not illuminate Ruah, and Ruah does not illuminate Nefesh. Then the form passes from him and does not shine for him," etc.[TN280194] It is

Yad Yehudah - יא - continued

consequently clear that these words concern Neshama of Creation and the form.

Yad Yehudah - יב

“With Neshama of Creation itself”: Namely, in one who possesses the second icon.

Yad Yehudah - יג

“To choose its portion”: The dwelling-place of its glory in the Garden of Eden.

Yad Yehudah - יד

“And returns,” etc.: For, if this were not the illumination of Neshama, how could it leave that person every night, when she has already ascended and passed away? See shortly below.[TN280202]

Yad Yehudah - טו

“It returns,” etc.: In the Zohar there, page 425: “When a person lies dying and judgment rests upon him to depart this world, a spirit is added to him which he did not have during his days. Once it rests upon him and cleaves to him, he sees what he did not merit during his days, because that spirit has been added to him. When it is added to him and he sees, he departs this world. This is what is written, ‘You add their spirit; they die,’ etc. It is written, ‘No man shall see Me and live’: In their lives, no, but in their deaths they merit it.” All the more so will Neshama of Creation return with that spirit.

Rema of Fano - continued

from all human thoughts and stratagems, their punishment and reward, during these thirty days. From the shadows we mentioned he has a first and a second reflection throughout his life. Not so the demons, whose only garment is from Making within Making.

The active intellect is the angel appointed over pregnancy, a supernal messenger to clothe the entirety of this third image in the human body. Here God, exalted be He, makes known to it the nature of the form that will rest upon the drop presented to it at that hour: Whether it will be wise or foolish. It is judged, together with all beneath it, by the Torah's thirty-six excisions, corresponding to thirty-six portions of a myriad of myriads, which are six hundred thousand populations, as we shall explain in Maʾamar Ṣevaʾot HaShem, with Heaven's help. The sinning soul is cut off from them, and the mystery is “From the breath of God they perish.” Needless to say, it is judged in its own essence in the lower Gehinnom according to the cleansing required. It alone is the intellectual soul for the investigators, who have no portion above it, because they hated knowledge and rejected the Noahides' Torah. It was even permitted to them from the time “the Lord came from Sinai,” for He shone and appeared, but they did not listen and did not choose the fear of the Lord. Therefore they shall eat the fruit of their way; apart from Me they behold, and no one teaches them any divine law. Therefore in their life they are called dead: Dreamers lying down, loving to slumber, who have no

Yad Yehudah - טז

“To crushing (DKA)”: An acronym for “the likeness of the Lord's glory.” The intention is that a person should repent until the hour of his death. [TN280195]

Yad Yehudah - יז

“Also”: An acronym for “a likeness like the appearance of man,” for everyone sees Adam the First at the hour of death.

Yad Yehudah - יח

“Not the departure on the night of the seal”: It takes place after the judgment is completed and does not apply to Moses, for of this man Moses it is written, “I am one hundred and twenty years old today”—today my days and years have been fulfilled. His death is not dependent on the judgment of Rosh HaShanah and what accompanies it.[TN280196]

Yad Yehudah - יט

“They wept”: In ShZ[?] it is said, “The children of Israel wept for Moses in the plains of Moab for thirty days; the days of weeping in mourning for Moses ended.”[TN280197] Since it says “days of weeping in mourning,” it follows that there are also days of weeping without mourning: Namely, before his death, when mourning does not apply. The righteous and pious who perceived Neshama's departure wept during all those thirty days. Scripture informs us and publicizes the righteousness they

Yad Yehudah - יט - continued

performed before his death. After the death, however, all Israel wept for another thirty days in mourning[?].

Rema of Fano - continued

soul except from the shadow. In it are all the reflections and thoughts of worldly vanities. This does not depart during sleep, as we explained.

Yad Yehudah - כ

“Throughout”: The thirty days before death, when Neshama of Creation ascends, a trace of Neshama nevertheless

Yad Yehudah - כ - continued

remains weak within the person. This trace is her illumination, and its place is in the image of Ruah, namely in the part of the whole[?] which does not depart. It is wrapped with it and clothed in it, the reverse of how Ruah was initially wrapped with Neshama.[TN280198]

Yad Yehudah - כא

“Each night,” etc.: What is stated in the Zohar, VaYeḥi—“Throughout those thirty days his soul leaves him each night, ascends and sees its place in that world,” etc.—does not mean Neshama itself, since she has already departed. Does she return every day so that she should ascend, so that she should ascend above every night? Rather, the words certainly concern Neshama's illumination remaining below. In any event it ascends each night with Neshama, whether she is already above or has returned. Thus it is fitting that the Zohar brings proof from “No man has power over the spirit.” If it concerned the upper Neshama, it would be difficult: What proof is there from Miriam[?] for Neshama? [TN280199] Therefore it certainly speaks of Neshama's illumination, which is the aspect of the life-powers of the verse.

Yad Yehudah - כב

“That is”: The image of Ruah in its essence—so it truly is, and it is the principal one—cannot confine and hold the remaining trace and illumination of Neshama. This is the “confining the spirit” of which it speaks: Neshama's illumination is likewise called Ruah because it is clothed within it, as mentioned.

Yad Yehudah - כג

“The lower garment”: Of the shadow, in its two parts belonging to Ruah and Nefesh.

Yad Yehudah - כד

“For these two garments”: Rule in their essence over the two parts of the vital soul: Namely in the form of the bones and in the bones themselves, because we shall mention it below in the next section. For this reason they cannot separate from them.

Yad Yehudah - כה

“Not so the form”: The higher one, which has no proximity to the body from its own essence, for its proximity is incidental, namely from its clothing itself and spreading over them a shelter of peace; concerning this—and therefore even when it departs, etc.

Yad Yehudah - כו

“From the shadows we mentioned”: A person has a reflection and a reflection of a reflection, as they said, of blessed memory, in the last chapter of Yevamot: A reflection from the side of the shadow, and a reflection of a reflection from the side of the form.

Yad Yehudah - כז

“Not so the demons”: Who have only a reflection, as stated there. The reason is that they have only one garment, and only the lower part in Making.

Yad Yehudah - כח

“The active intellect”: Which the philosophical sages mention everywhere, is the angel appointed over pregnancy. By the decree of the watchers and the word of the holy ones, it brings down from the highest heavens the image of Ruah in its world into the pregnant womb at formation. Forty days before it, it presents the drop before the Holy One, blessed be He, saying: “What will become of this drop? Wise or foolish, rich or poor?” As they said, of blessed memory, in chapter 2 of Niddah. For thus from the image of Ruah is “the coming part[?],” appointed over matters of foolishness and generality[?]. [TN280200]

Yad Yehudah - כט

“It is judged”: And everything included beneath it: The two shadows and garments mentioned, and likewise Nefesh with its powers.

Yad Yehudah - ל

“The mystery”: Is intimated in what is written, “From the breath of God” (Job 4), for the souls of the six hundred thousand populations are called “the breath of God.” See there in Maʾamar Ṣevaʾot HaShem.

Yad Yehudah - לא

“Needless to say, it is judged in its own essence”: Unlike Ruah and Nefesh of the second icon, which are judged in Gehinnom only from the side of the filthy garments mentioned above.

Yad Yehudah - לב

“According to the cleansing required”: For all its transgressions and sins.

Yad Yehudah - לג

“It alone is the intellectual soul”: Known to the investigative sages. They too heard and concluded that the human soul stands and exists in its own right, outside and above him, and disagreed with Aristotle, who thought it was a natural form of the body. Both describe man, yet they know and understand only this image of Ruah and Nefesh. The Nefesh of which they spoke comprises three powers: Inanimate, growing and speaking, like an animal's soul; they added to man something like Ruah from the intellectual soul's side.[TN280201] But above this, they and their groups have neither portion nor inheritance. So it is fitting for them, because they hated knowledge, etc.

Yad Yehudah - לד

“Except from the shadow”: That is, the second part within Ruah, not from the form.

Yad Yehudah - לה

“This does not depart during sleep”: Like the form and powers[?], as is implied by the words of the living God above.

Yad Yehudah - לו

“As we explained”: Above, that the shadow does not leave a person throughout his life.

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Olam Katan - Section 4 (ד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד

Yad Yehudah - א

The fourth icon is the vital soul, the degree of the inanimate in man. It is also called the lower likeness because it belongs to the world of Making, which is a likeness of Formation, called the lower image, as mentioned above in section 3. This soul is also called a maidservant, as stated in the Zohar and in Tikkunim, T-H. [TN280203]

Yad Yehudah - ב

“For it is written, ‘Only,’” etc. (Psalms 62): An allusion, etc., to the soul as inanimate.

Yad Yehudah - ג

“As stated there”: And as mentioned above in the Sages' statement: “A maidservant at the sea saw what Ezekiel did not see,”

Rema of Fano

The fourth is the inanimate within man, the lower likeness, a maidservant before the King, of whom it is written, “Only to God is my soul silent.” This is the vital soul which saw through sense and was sanctified to her Master when she said at the sea, “This is my God, and I will make Him a dwelling”: I shall be a dwelling for Him. For the throne is closer than she, even if we liken it within ourselves to the third order; and the garment is closer than both, which may be expounded concerning the second. Both are by way of a close metaphor. But the first icon has no relation to a palace, a throne or a garment: Only, “The Lord's portion is His people.” It is written, “Their children too shall sit forever for your throne.” It does not say “on your throne,” but “for the throne,” for the

Yad Yehudah - ג - continued

etc. Even she, the lowest of the icons, merited in her vision to see the Lord's face, for in lowliness and materiality this depends upon consecrating oneself to Him and upon purifying his mouth[?].[TN280204]

Yad Yehudah - ד

“I shall be a dwelling for Him”: As explained in the treatise Heqor Din, part 5, chapter 26; see there. [TN280205]

Yad Yehudah - ה

“For the throne is closer than it”: For, accordingly—[TN280206]

Yad Yehudah - ו

“We may liken it within ourselves”: we would be a throne for Him from the aspect of the third icon.

Yad Yehudah - ו - continued

The garment is closer, of which it may be said: “This is the one who possesses the second icon.” [TN280207]

Yad Yehudah - ז

“Both, by a close metaphor”: in truth it is known that the world of Creation is the throne. Yet because the worlds of Creation, Formation, and Making are all garments for one another, and through them are also garments for Emanation, it is fitting, on account of their degrees one above another, to apply metaphorically to them the names garment, throne, and palace, and likewise to their offspring, the icons of souls. Accordingly, it is written… [TN280208]

Yad Yehudah - ח

“There is no relation”: For the first icon, to compare it even with its garment, as it is written, “The Lord's portion is His people,” and also, “The Lord is my portion, says my soul.”

Yad Yehudah - ט

“It is written, ‘Also their children,’” etc. (Psalms 132): the intention is also that they should be the throne of His glory. The expression “for the throne” hints that the throne was created principally for them. To indicate this, He, blessed be He, placed Jacob’s form engraved upon the throne. [TN280209]

Rema of Fano - continued

throne was created from the beginning only for their sake. Therefore Jacob's face is engraved upon it.

Know that when the elements are compounded through the motions of the heavenly bodies, so that a human form visible to the eyes may rest upon them, this vital soul comes into being. Its creation at that time is only in the respect in which it is a power in a body. It goes forth to its activity and labor through the angel we mentioned, which brings it into being and forms it in its two powers. The first is the vapor of the bones, the natural heat, a basis for the vegetative soul concerning which rich or poor is decreed. This is the animal soul, whose occupations are evil in idle matters for one dragged after them. Wisdom strengthens the wise person to rule over it until it descends to serve as some vitality for the righteous persons' bodies in the grave. Through their perfection, having no jealousy in their hearts, they sanctify and purify themselves, and their bones do not rot. The second is the distress of the flesh, a basis for the sensitive soul concerning which strong or weak is said. This is the spirit speaking worldly vanities, and a worm in the grave is as painful to it as a needle in living flesh, until the flesh is consumed. But the righteous give thanks to His Name, blessed be He, for of them it is written, “Even my flesh shall dwell securely.” They are sleepers in the dusty earth; their sleep is pleasant without hindrance, for the worm has no portion or inheritance in their flesh at all. The righteous Judge delivers their bones from the dissolution of their compound

Yad Yehudah - י

“Know,” etc.: The natural investigators’ view is not extraordinary when they say that the embryo’s formation is established through the balanced compounding of the elements upon the seed, assisted by the motion of the spheres and constellations. Then the vital soul’s power, hidden within it, emerges into actuality as the external human form comes to rest upon it.[TN280210] This vital soul includes the vegetative, sensitive and speaking souls. The vegetative power requires natural warmth; this likewise serves it, and it perishes without it. As long as it is present, the human being goes on growing. The sensitive power requires skin, flesh, sinews and membranes, all included under “flesh”; this too is a vehicle for Nefesh, and likewise for sensation, as physicians know. We already mentioned above Aristotle’s view that the human soul, including the speaking and intellectual part, is included in his seed and is born with the body. All the philosophers disagreed with him: the fate of man and the fate of an animal are not one fate, since the intellectual soul is a spiritual, not bodily, power. Yet since all agree that man’s vital soul includes the intellectual one, we can only accept as right that the vital soul too, although it is a power in

Yad Yehudah - י - continued

the body, nevertheless does not emerge into actuality of itself like other living beings. Its source too is in the heavens above. How is this? It is brought into being below in potential, while from above they decree concerning it, through the angel appointed over pregnancy, that it should emerge into actuality. With this decree he imparts intellectual power to it until it becomes an intellectual soul. [TN280211]

Yad Yehudah - יא

“Nefesh”: Likewise for the vegetative soul that will rest in it. It depends upon the King: “What will become of this drop—rich or poor?” Although these are accidental matters, they are nevertheless essential to the definition of the vegetative soul, from which the development of life in this world proceeds. [TN280212]

Yad Yehudah - יב

“For there is no jealousy in their heart,” etc.: As they said, of blessed memory, in chapter 23 of Shabbat, concerning “Jealousy is rottenness of bones.”[TN280213]

Yad Yehudah - יג

“The anguish of the flesh,” etc.: And as to constitution, “strong or weak” is decreed; these are things perceived by the senses. [TN280214]

Rema of Fano - continued

until one hour before the resurrection, to fulfill in them, “To dust you shall return,” for everything was from dust and everything returns to dust, even the sun's orb. The righteous will in the future have faces resembling the sun.

This vital form likewise exists for each individual of the species, with no other sharing it except by way of impregnation, as we mentioned concerning the preceding one. Every death without excision, whether under human or heavenly law, has as its sentence only the loss of the vital soul. Under human law there are thirty-six principal transgressions for which one incurs judicial death: Eighteen among those stoned, ten among those burned, two among those slain and six among those strangled. These too have that relation to the thirty-six portions of a myriad of myriads we mentioned, this in its manner and that in its manner. The court's power is strong: All liable to excision who have been flogged—and all the more those put to death by it—are freed from their excision, for their form is not rejected. The vital soul also descends to the pit to complete its cleansing. It alone rises through a necromantic medium: For the wicked always, and for the righteous only during twelve months. Even this we heard only of Samuel of Ramah, for honor was accorded to kingship from above; they did not inform him until he recognized the matter and said to Saul, “Why have you disturbed me?” But over those who die by a kiss, by the Lord's mouth, the medium has no power at all.

Yad Yehudah - יד

“To fulfill, ‘To dust you shall return’”: As stated by them, of blessed memory, there.[TN280215]

Yad Yehudah - טו

“Everything returns to dust”: Our Sages, of blessed memory, said, “Even the sphere of the sun.” Accordingly he draws attention to the continuation of his words: that the righteous are destined, etc.[TN280216]

Yad Yehudah - טז

“For every one of its individuals”: Every living human being, until the end of all generations, has a particular vital soul of his own.[TN280217]

Yad Yehudah - יז

“As in the preceding one”: In the third icon. [TN280218]

Yad Yehudah - יח

“Eighteen subject to stoning”: As explained in Maimonides, chapter 3[?] of the Laws of Sanhedrin; this is the Mishnah in Sanhedrin.[TN280219]

Yad Yehudah - יט

“Which we mentioned”: Above in section 3, concerning the thirty-six excisions.[TN280220]

Yad Yehudah - כ

“For their image”—the one in the third icon—“is not defiled.” [TN280221]

Yad Yehudah - כא

“For the righteous, only during twelve months”: Although their souls are stored beneath the Throne of Glory, upon the

Yad Yehudah - כא - continued

world[?], it descends throughout all twelve, as stated in chapter 23 of Shabbat.[TN280222]

Yad Yehudah - כב

“At all”: For once their souls ascend, they never descend again.

Yad Yehudah - כג

“Know that the revolution”: And incarnation, “like secular ones[?],” whereby another reincarnates from the human species into the inanimate, into the growing; examine carefully.[TN280223]

Yad Yehudah - כד

“I came[?], in its plain and literal meaning”: Not in the manner I wrote from the Tikkunim earlier in section 3.[TN280224]

Yad Yehudah - כה

“Together”: And like it, Tikkunim 3[?].[TN280225]

Yad Yehudah - כו

“If in the mystery of imprisonment”: When it reincarnates in the inanimate, the pain is from its being dust; or when it reincarnates in a plant, in such a way that it is joined to its form.[TN280226]

Yad Yehudah - כז

“This too”: What we said above about the two lower orders—that they are particular to each person—is a great consolation to a person regarding these forms’ undergoing reincarnation through a change of species. Since they are particular, many

Rema of Fano - continued

Know that the revolution truly said to involve a change of species, in its plain and literal meaning, cannot possibly be described of anything except these two lower orders together, or of the last alone, according to the severity of the sin, great or small, whether in the mystery of imprisonment or by the loss of the original form. This too is great consolation: Since these forms are individual, and each and every person is born with one, from now on only one sinner will be caught in it. The mystery is “Lord, in the city You despise their form,” excluding the upper form and likeness attributed to Elohim, whether the transformation of their lower form is into an actual beast, or into something growing whose eater despises it, or what feet trample like dust to be threshed, for that is the ultimate contempt. This suffices, for we have already explained a sufficient measure of repair for all at the end of Maʾamar Heqor Din.

This is the matter hidden from the elders of the school of Athens in the first chapter of Bekhorot, who said to Rabbi Joshua ben Ḥananiah, “We have a broken millstone; stitch it.” They had received from Pythagoras their master a tradition of this wondrous descent, but neither he nor they knew any repair for it. Therefore they said it was a broken stone and asked him, “What is its repair?” He took a fragment of it, cast it to them and said, “Twist me threads from it.” He hinted to them the mystery of “Those passing through the valley of weeping make it a spring,” to fulfill “You shall tread down the wicked,” as we mentioned. They fell silent, for they did

Yad Yehudah - כז - continued

sinners will not be caught in one reincarnation.[TN280227]

Yad Yehudah - כח

“And this mystery”: This is what Scripture says: “O Lord, in the city You will despise their image” (Psalms 73). Its saying “in the city” alludes to an animal, as it is written, “and he lets his beast loose”; the bet is a root letter. Its saying “You will despise” alludes to the growing, despised by its eater, and to the inanimate, which is greatly despised, like the dust of the earth. These reincarnations thus apply to their image—that is, to the third icon, and all the more so to the fourth icon. This is “their image,” excluding those included in the first and second orders, which are the upper image and likeness and are not included in reincarnation involving a change of species.[TN280228]

Yad Yehudah - כט

“For the repairs were already explained”: In [unresolved title], H’D[?], chapter 7, for they will weep bitterly, “passing through the valley of weeping,” and the gates of tears are not locked.[TN280229]

Yad Yehudah - ל

“In the hands of the philosopher Pythagoras”: It hints that he believed and taught the wisdom of reincarnation.

Yad Yehudah - לא

“Wondrous descent”: Reincarnation into an inanimate stone. [TN280230]

Rema of Fano - continued

not understand, and marveled at his thoughts. How would they merit this, even in teaching, all the more in practice? He fulfilled in them, “They have not known the judgments.”

Yad Yehudah - לב

“He”: Pythagoras, and also his students.

Yad Yehudah - לג

“Therefore they likened this reincarnation” to a

Yad Yehudah - לג - continued

broken stone for which there is no repair. [TN280231]

Yad Yehudah - לד

“He hinted to them through this”: through the repair of “striking[?] and weeping.” This is the mystery of “those passing through the valley of weeping,” for then the waters of their tears wear away stones.[TN280232]

Yad Yehudah - לד

“To fulfill what is written”: “You shall tread down the wicked, for they shall be ashes,” etc. The word ve-‘assotem, “you shall tread,” means their juice and water, as we mentioned there.[TN280233]

Return to chapter in contents

Olam Katan - Section 5 (ה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט

Printed annotation: 1 · 2

Yad Yehudah - א

“On one of the sides of metaphor”: for in truth all the letters of the Name are said of the images alone—Nefesh, Ruaḥ, Neshamah, Ḥayah and Yeḥidah in the configurations of repentance, as mentioned above in section 1. Therefore it is said metaphorically of Israel, who correspond to the four images: each is named after its seal, the concealed letter[?] in the combination, as mentioned in section 1.[TN280234]

Yad Yehudah - ב

“Those who merit”: In each of the four orders.

Yad Yehudah - ג

“They are those reaping in the field”: Called in the Zohar “workers of the holy

Rema of Fano

These, then, are the four orders encompassing all the soul's parts, their generalities and particulars precisely. One of the ways of metaphor already applies to them: The lowest is called Nefesh, in the mystery of the Name's last he; the next, Ruah, which is itself the Name's waw; and Neshama above them, the first he. But the great order we first mentioned is Neshama of Neshama, the Name's yod. Those who merit these four orders according to the intent of the Maker of Creation—the Unique One of the world, alluded to in yod's point—are those reaping in the field which the Lord has blessed, meḥaṣdei ḥaqla qaddisha, “reapers of the holy field.” This honored word is an acronym for the whole exposition: Medabber, speaking; ḥai, living; ṣomeaḥ, growing; domem, inanimate. Together with the inclusive

Yad Yehudah - ג - continued

field.”

Yad Yehudah - ד

“And its inclusive unit[?]”: Maḥaṣdei has the numerical value of Tzevaot—an allusion to the souls, which are hosts, etc. [TN280235]

Yad Yehudah - ה

“It was said” of these reapers, “YHWH be with you,” which Boaz said to them. This corresponds to the four letters of the Name. Boaz is aroused also to become, himself and his descendants, a chariot for these four letters: Boaz for Ḥokhmah, Obed for Binah, Jesse for Tiferet, David for Malkhut. See the Zohar, Mishpaṭim, there. [TN280236]

Yad Yehudah - ו

“Therefore”: The first letters of Boaz, Obed, Jesse and David have the numerical value 86, like the Name Elohim. These are alluded to in the verse “But You, YHWH, are a shield about me”—BʿDY. David joined himself with them in this, and their merit endures for His faithful ones. The middle letters, which are ayin, vav–bet, shin and vav, have the numerical value 384[?]; with the inclusive unit, the numerical value of Shekhinah. The final letters are zayin, dalet, yod and dalet.[TN280237]

Yad Yehudah - ז

“Numerical value 22”: This degree is a designation of the ship, as is known. They also correspond to the Torah's twenty-two letters and the three patriarchs.[TN280238]

Yad Yehudah - ח

“These and those”: All the letters of these four names,

Rema of Fano - continued

unit they have the numerical value Ṣevaʾot, “Hosts.” Of them is said, “The Lord be with you,” through His four letters, to which Boaz, Obed, Jesse and David were a chariot. It is written, “YHWH is Elohim.” Therefore their four first letters, of which is said, “You, Lord, are a shield for me,” BʿDY, have the numerical value Elohim. The middle letters, with the inclusive unit,[1] have the numerical value Shekhinah. The final letters[2] have the numerical value 25, Koh, a designation of her: The mystery of the Torah's twenty-two letters and the three patriarchs. These and those, together with the words, have the numerical value Ṣevaʾot. This suffices. Through this, the full Name is called upon a full world. For this reason the complete person is truly and rightly called a small world. This is what we learned: “For one who occupies himself with Torah for its own sake, the entire world is worthwhile for him.” Happy the people for whom it is so, etc.

End of Maʾamar Olam Qatan.

Yad Yehudah - ח - continued

with the four words, have the numerical value 499—the number of Tzevaot, which we mentioned.[TN280239]

Yad Yehudah - ט

“Through this the full Name is called”: YHWH Elohim, upon a full world, as it is written, “On the day YHWH Elohim made earth and heaven,” corresponding to all the configurations of the souls and the degrees of the lower world. This is why man is called a small world on the lips of all the sages, the sages of truth and the investigative sages: “The entire world is worthwhile for him,” as we learned in chapter 6 of Avot, for all the degrees of the lower world, and of the upper one too, are included and set in order in him. The Name YHWH is called upon him; and if he merits through his deeds, even among the lower ones he will ascend

Yad Yehudah - ט - continued

higher and higher among those who inherit honor. “The glory of YHWH will gather you.” Blessed be the Name of the glory of His kingdom forever and ever. Amen and amen.[TN280240]

Printed annotation - 1

ʿAyin; waw–bet; shin; waw.

Printed annotation - 2

Zayin; dalet; yod; dalet.

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Historical index: Olam Katan - Chapter 5

Ha-Ittim - Section 1 (א)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז

Yad Yehudah - א

“In the book of Ecclesiastes” (3), as Scripture says: “For everything there is a season, and a time for every purpose under heaven: a time to give birth and a time to die; a time to plant and a time to uproot what is planted; a time to kill and a time to heal; a time to breach and a time to build; a time to weep and a time to laugh; a time of lamenting and a time of dancing; a time to cast away stones and a time of gathering stones; a time to embrace and a time to refrain from embracing; a time to seek and a time to lose; a time to keep and a time to cast away; a time to tear and a time to sew; a time to be silent and a time to speak; a time to love and a time to hate; a time of war and a time of peace.”

Yad Yehudah - ב

“The king, wiser than every person”: Had another person said them, they would have needed explanation; all the more so Solomon the wise, of whom it is written, “He became wiser than every person,” and all his words are with understanding. [TN290002]

Yad Yehudah - ג

“In order to know”: and to understand correctly how many words of Ḥ. [wisdom?] he included by

Rema of Fano

The times specified in the book of Ecclesiastes by the king wiser than every person require a clear, firm, and sound explanation, to understand and comprehend the substance of the matters, their foundation and depth, according to their manifest, straightforward, and faithful plain meaning. We must know their overall order and the connection and arrangement of their parts, pair by pair, in righteousness, judgment, and equity: why, in most of them, the evils precede the good according to the common understanding, while sometimes the reverse occurs, for in some he mentions the good first. Nor may we neglect to give a sound explanation and reason for the pairs following one another, with their general and particular aspects considered together, and for their relation to one another—for example, where he begins with something resembling that with which he just concluded, whether good or evil.

Why did he vary some of them by attaching the times to a noun rather than a verb, as in “a time of war and a time of peace,” rather than “a time to wage war and a time to make peace”? These nouns have no lamed at all. All the others differ in two respects. First, they are all attached to verbs: to give birth, to die, to plant. As for lamed, he varied their phrasing greatly: some pairs have lamed in both members; sometimes neither member has lamed; in others one half differs from the other, the

Yad Yehudah - ג - continued

arranging them opposite [one another], as he arranged them.[TN290003]

Yad Yehudah - ד

He summarized[?] the divisions, which are the pairs, together in order, in section 3. [TN290004]

Yad Yehudah - ה

Why did he mention the matters of the pairs with the evils first, such as “a time to kill,” “a time to breach,” and conversely, which are the good before the evil? Sometimes he mentions the first ones first, such as “a time to give birth,” “a time to plant.” It will be explained here, 4[?]. [TN290005]

Yad Yehudah - ו

“We cannot avoid” [text supplied from the print witness][TN290006] giving a favorable reason for the succession of the pairs, not only from the general aspect of each pair, about which we have already raised a question, but also from their particulars—that is, each of the pair’s two parts. Why did he put one first and delay the second? It is only so that the pairs follow one another, so that in the way the first ends, the second begins. In a case such as this we must know in what manner.

Yad Yehudah - ז

For why did he change two features, in “a time of war

Yad Yehudah - ז - continued

and a time of peace," from the other times? He mentioned the nouns war and peace, not the verb: he did not say "a time to wage war" and "a time to make peace." Nor does lamed appear in these two nouns. Did he instead say "a time for war," "a time for peace"? No.[TN290007]

Yad Yehudah - ח

It is said of the times that he mentioned only a verb, not a noun: he did not say "a time of birth," "a time of death," "a time of planting," and "a time of uprooting what is planted." Rather, he said "a time to give birth, to die, to plant," in the verbal infinitive form. In my humble opinion, here too there are principles of life; our words will not be lacking[?]. [TN290008]

Yad Yehudah - ט

"Great variation" in the use of lamed: for usually it occurs with lamed in both parts of the pair. In some, lamed is omitted from both, such as "a time of lamenting and a time of dancing," and likewise "a time of war and a time of peace." In some, lamed occurs in one of the pair's two parts, such as "a time to cast away stones and a time of gathering stones."[TN290009]

Yad Yehudah - י

Had he said the reverse, "a time of casting away stones and a time to gather stones," I would have remained silent, for the

Rema of Fano - continued

beginning having lamed and the end lacking it. Had it been the reverse, I would have kept silent, for lamed looks toward the course leading to the end attained last. All the more so in that pair in which this reversal occurs, as we shall explain truly and straightforwardly: it apparently causes great perplexity, and no other pair follows this order. This is "a time to cast away stones and a time of gathering stones," for gathering is much closer to the desired benefit than casting away. Examine the strong objection closely: it blossoms doubly out of the explanation itself. Attend to it and you will find the true resolution beside it. [TN290001]

Nevertheless, among these necessary observations another difficulty remains: why should lamed be absent from even one of them? Even the evils, which certainly all come through providence, are only a great preparation for the good end. They are far better than the good things would be if those were imagined to occur by chance. Yet what the multitude thinks comes about accidentally is also, without doubt, among providence's emissaries. This is all very clear, as in what we learned: one blesses over evil of the character of good, and over good of the character of evil. This is what Ecclesiastes said: "Anger is better than laughter." This suffices for now.

We must also know why these events, rather than any others, were singled out for the present inquiry: what gives these their particular force? Why did he specify the object of the action in only a

Yad Yehudah - י - continued

difficulty would not have been so severe. For if Ecclesiastes saw fit to mention lamed only once in this pair, it would have been more fitting to mention it in the latter member than in the first. Such is the proper way in the use of lamed to indicate the end: its meaning belongs last, as the completion of the deed. [TN290010]

Yad Yehudah - יא

"All the more satisfactory in that pair," etc.: that is, had he used lamed in the part about gathering stones, which is the end, as we shall explain below in section 4 and as he concludes shortly, I would therefore have remained silent. It is not so now, when lamed occurs in the first part—and this—[TN290011]

Yad Yehudah - יב

"Causes" the great difficulty: since he mentioned the end in the latter member, why did he omit the lamed indicating it and mention it in the particular expression[?]? [TN290012]

Yad Yehudah - יג

"Which he says": That is, the second "a time to cast away," which he says afterward—namely, in this ordering, in which they come last.[TN290013]

Yad Yehudah - יד

"It is," etc., is understood as stated; and KM[?], "in that pair," etc. He means

Yad Yehudah - יד - continued

that this pair is “a time to cast away stones and a time of gathering stones,” the latter being the end, for gathering is closer, etc. [TN290014]

Yad Yehudah - טו

“And it blossoms”: it blossoms, etc.; in the strong difficulty, it is as though strength and reinforcement are given to its resolution, as stated below in section 4. [TN290015]

Yad Yehudah - טז

“And concerning this there is a difficulty,” etc.: why should lamed be absent, and why did he not establish a single rule, even for the evils, such as “a time of lamenting”? Their intention is indeed the good end, whether to

Rema of Fano - continued

few—for example, “to uproot what is planted,” “to cast away stones”—and not in all? What is the reason for repeating “a time to cast away,” which alone is mentioned twice? He did not follow a uniform practice: he specifies what is cast away in the first instance but not in the second. Moreover, one of them is opposed to “a time of gathering,” with casting away placed first; in the other, “a time to keep” comes first, followed by an unspecified “a time to cast away.” Certainly it is the difference in the object that causes this, and we must know how and what, along with the many variations in most of the pairs, some of which we mentioned above. This doubles the stimulus to reflection for every upright investigator. There is also “a time to refrain from embracing,” which does not resemble the others at all; we shall discuss it below.

Yad Yehudah - טז - continued

atone for sin or to arouse a person to repentance; lamed would therefore be appropriate here, for this applies to them as well. [TN290016]

Yad Yehudah - יז

A person may think that [the benefits] came by chance; nevertheless, [the evils] are better and more beneficial. Even this thought—that what happened to a person came incidentally, and that an occurrence happened to him on its own—is itself, together with everything, under complete providence, for a reason known to Him, blessed be He.[TN290017]

Yad Yehudah - יח

“As in what we learned”: in chapter 9 of Berakhot,

Yad Yehudah - יח - continued

“One blesses over evil,” etc. This is because it is truly good.

Yad Yehudah - יט

“And therefore also to know,” etc.: why these times were singled out rather than all others, because—[TN290018]

Yad Yehudah - כ

Why did he state the object of the action in some cases, such as “what is planted,” for he did not say simply “to cast away”? Not so in the others, where he omitted the object of the action—for example, “to plant,” “to breach,” “to build,” “to keep,” and the like—without specifying their nature. [TN290019]

Yad Yehudah - כא

For what reason does he repeat “a time to cast away,” saying it twice? YL[?]. [TN290020]

Yad Yehudah - כב

Why did he not follow a uniform practice here and explain in the second instance too what the object of the action is, and the thing cast away, as in the

Yad Yehudah - כב - continued

first? Twelve; “to flee”[?].[TN290021]

Yad Yehudah - כג

He put “a time to cast away” first in the pair, in contrast to the wording “a time to keep,” where he places “a time to cast away” later. [TN290022]

Yad Yehudah - כד

Surely the difference in the object of the action causes all this, for the thing cast away in the second “to cast away” is the stones mentioned in the first. Therefore one must know. [TN290023]

Yad Yehudah - כה

How does this difference of object cause it, and what is the second object? We must further know the reason for the many variations, etc.

Yad Yehudah - כו

“And it is the repetition of the observation”: this prompts a renewed inquiry into why precisely these times were singled out rather than others, and why he changed the wording here through so many exchanges and variations, with all these

Yad Yehudah - כו - continued

corresponding contrasts[?].[TN290024]

Yad Yehudah - כז

One should also explain his saying, “a time to keep away from an embracer”: he did not say, “a time to keep away from them,” or “to distance the

Yad Yehudah - כז - continued

embrace,” which is the bearer of the action, rather than “from an embracer,” who is the agent. We find no such expression at all in the others.[TN290025]

Return to chapter in contents

Ha-Ittim - Section 2 (ב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו

Printed annotation: 1

Yad Yehudah - א

“I looked,” etc.: after the master raised the difficulties arising from these times, he considered and resolved them with a sound explanation. He said that the order Solomon gives here in general corresponds to the order of a person's experiences in this world, in which the rind precedes the fruit, for so it is fitting and right [gap] from God, as the Sages said concerning the righteous. See the treatise Em Kol Hai, Part I, section —[the end of the reference is unclear]. [TN290028]

Yad Yehudah - ב

“For this reason,” etc.: “a time to give birth” refers to being fruitful and multiplying, for this was the first commandment given to Adam and Eve, as explained in Scripture.

Yad Yehudah - ג

“Resembles the Most High”: as He is righteous, etc. This is the expression “likeness” upon the throne: his name was called Adam from the beginning, from resemblance to the Most

Rema of Fano

I looked and set my heart upon this: these appointed times testify and declare, with wisdom, understanding, and knowledge, the events that befall a person in this world from the beginning of generation, in a wonderful order and a strong connection, like the rind preceding the fruit. Thus it is fitting for the righteous to begin with sufferings and end in tranquility, for the man of peace has an aftertime.

For this reason the opening of his words gives light and understanding to the simple: the final act in creating the human being, present from the beginning of thought, was made and created only to increase the likeness. One who walks upright paths resembles the Most High through the excellence of his deeds. This was the first commandment for Adam and Eve, with which they were blessed on the day of their creation. Therefore he said, “A time to give birth”: a matter incumbent upon both parents, although she is not commanded. This verb in the qal stem is found of each of them: “Arpachshad begot,” “Sarah gave birth,” and the like.

Yad Yehudah - ג - continued

High, as stated in the treatise Heqor Din, Part I, chapter 21.

Yad Yehudah - ד

“Although she is not commanded”: as stated in the mishnah, chapter 6 of Yevamot.

Yad Yehudah - ה

“This verb is found,” etc.: do not be surprised that we interpret “to give birth” as being fruitful and multiplying, whereas in its plain meaning it is everywhere interpreted of birth. We do find this verb in the qal stem applied to the parents who beget, whether a man or a woman.

Yad Yehudah - ו

“The hearer supposes”: its interpretation is not the plain one, that of the one being born, of whom he said “a time to give birth,” he also said “a time to die.” Rather, it concerns the woman giving birth: after saying of her “a time to give birth” and to engage in procreation, he further said “a time to die,” to deliver her fetus.

Yad Yehudah - ז

“As is known”: from the first chapter of Sotah.

Yad Yehudah - ח

“It is not far-fetched to interpret”: “a time to die” also refers to birth, naming it death because she brought death into the world.

Yad Yehudah - ט

“Dwelling in two worlds”: this world and the world to come.

Yad Yehudah - י

“He began with the discredit of miscarried children”: of them he said, “A time to plant and a time to uproot what is planted.” “A time to plant” concerns their first coming into being. This is why he did not say linṭoa‘: to indicate also that planting miscarried children is like an error. This is la-ta‘at, an expression resembling ta‘ut, error.

Yad Yehudah - יא

“For a human being is a tree”: similarly, the language of planting is used concerning this in several places in the Zohar and Tiqqunim. See Zohar, Vayeshev, page 420.

Yad Yehudah - יב

“He specified the object of the action”: by saying “what is planted,” rather than merely “a time to uproot,” as in the others. Had he said that, I would have thought it referred only to a hidden miscarried child that did not see the world's light upon coming from its

Rema of Fano - continued

“And a time to die”: the hearer supposes that this concerns the death of a son, but it does not. It concerns the woman giving birth, whose thighs grow cold as stones, as though she were dead from the waist down, as is known. Thus she is dead at that moment and afterward lives. Along with this, it is not far-fetched to interpret “a time to give birth” of the father, and “a time to die” of the mother, as we said, since the woman brought death into the world.

Because he wished, at the end of the times, to conclude by praising the children born to endure and their attainment of their end—they were not created for emptiness, but formed for habitation, dwelling in two worlds—he began with the discredit of miscarried children. Their first coming into being is “a time to plant,” la-ta‘at. He did not say linṭoa‘: it is almost a planting in error, be-ta‘ut, in a hidden miscarried child that will not see light. The language of planting applies to it, for a human being is a tree of the field. “And a time to uproot what is planted” concerns their end. He specified the object of the action to include every human child who did not survive thirty days, although it emerged into the world's air and its hair and nails were complete. [TN290026]

Moreover, Scripture calls it “planted” at the very time it is uprooted. That is, the uprooting does not leave it without hope: it has been planted since the six days of creation, and will yield its fruit at its time, known to the One who delights in kindness. For it, the way of life is the reproof of discipline.

Yad Yehudah - יב - continued

mother's womb. He therefore said “what is planted” to indicate that the words also concern a miscarried child that had an existence in the world: one that did not survive thirty days, etc.

Yad Yehudah - יג

“Moreover, for another reason”: he said “what is planted” to indicate that even when uprooted it is called planted, for from long before it had arisen in His thought, blessed be He, that it should be planted in this manner. The ninth difficulty is thereby resolved.

Yad Yehudah - יד

“All rise with their defects”: as is known from the Sages' statement.

Yad Yehudah - טו

“He clothed them in garments of skin”: filthy garments, through their deeds that were not good.

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established

Yad Yehudah

“I looked and set my heart,” etc.: after the master raised the difficulties arising from these times, he considered and resolved them with a sound explanation. He said that the order Solomon gives them in general corresponds to the order of a person's experiences in this world, in which the rind precedes the fruit, for so the matter is fitting and

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

right from God, as the Sages said concerning the righteous. See the treatise Em Kol Hai, Part I, section 2. [TN290029]

“For this reason the opening of his words,” etc.: “a time to give birth” refers to being fruitful and multiplying, for this was the first commandment given to Adam and Eve, as explained in Scripture.

“Resembles the Most High,” etc.: as He is righteous, etc. This is the expression “likeness” upon the throne: his name was called Adam from the beginning, from resemblance to the Most High, as stated in the treatise Heqor Din, Part I, chapter 21.

Rema of Fano - continued

Concerning those born to die by the Angel of Death's harsh sword, in the way of all the earth, and including every death by force, he said, “A time to kill.” Of the resurrection of the dead he said, “And a time to heal.” He treated them uniformly: all rise with their defects and are healed by the sun of righteousness. This is said not only of the lame, the blind, those lacking a limb, and the like, and all other hidden and manifest defects. Among them is also a fixed defect, manifest and known, requiring great healing: He stripped them of garments of light and clothed them instead in garments of skin, so that their pollution would be consumed in the dust. Nevertheless, our dead shall live. He places skin upon them; they return and seek God before the sun of righteousness, and He answers their plea and heals them. [TN290027]

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

“Although she is not commanded”: as stated in the mishnah, chapter 6 of Yevamot.

“This verb in the qal stem is found,” etc.: do not be surprised that we interpret “to give birth” as being fruitful and multiplying, whereas in its plain meaning it is everywhere interpreted of birth. We do find this verb in the qal stem applied to the parents who beget, whether a man or a woman.

“The hearer supposes”: its interpretation is not the plain one, that of the one being born, of whom he said “a time to give birth,” he also said “a time to die.” Rather, it concerns the woman giving birth: after saying of her “a time to give birth” and to engage in procreation, he further said “a time to die,” to deliver her fetus.

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

“As is known”: from the first chapter of Sotah.

“It is not far-fetched to interpret”: “a time to die” also refers to birth from the mother's side. For it is fitting, from her side, to call birth death, since she brought death into the world.

“Dwelling in two worlds”: this world and the world to come.

“He began with the discredit of miscarried children”: of them he said, “A time to plant and a time to uproot what is planted.” “A time to plant” concerns their first coming into being. This is why he did not say linṭoa‘: to indicate also that planting

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

miscarried children is like an error. This is la-ta‘at, an expression resembling ta‘ut, error.

“For a human being is a tree”: similarly, the language of planting is used concerning this in several places in the Zohar and Tiqqunim. See Zohar, Vayeshev, page 420.

“He specified the object of the action”: by saying “what is planted,” rather than merely “a time to uproot,” as in the others. Had he said that, I would have thought it referred only to a hidden miscarried child that did not see the world's light upon coming from its mother's womb. He therefore said “what is planted” to indicate that the words also concern a miscarried child that had an existence in the world: one that did not survive thirty days, etc.

“Moreover, for another reason”: he said “what is planted” to indicate that even when uprooted it is

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

called planted, for from long before it had arisen in His thought, blessed be He, that it should be planted in this manner. The ninth difficulty is thereby resolved.

“All rise with their defects”: as is known from the

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Historical index: Ha-Ittim - Chapter 2

Yad Yehudah on Ha-Ittim 2 - earlier digital witness; its printed source has not been established - continued

Sages' statement.

“He clothed them in garments of skin”: filthy garments, through their deeds that were not good.

Ha-Ittim - Section 3 (ג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח

Yad Yehudah - א

“This language”: that of building, is stated in the Torah, as it is written, “Who will not build his brother's house.”

Yad Yehudah - ב

“Concerning the levirate wife”: at the time of halitsah, weeping goes with her; at the time of taking her in marriage, song.

Yad Yehudah - ג

“Each of these”: levirate marriage and halitsah.

Yad Yehudah - ד

“And concerning” [gap] you know from what Scripture says [gap], etc., for it is thus pointed [gap].

Yad Yehudah - ה

“Without lamed,” which indicates the end: to show that the matter has no end here other than deeds of lovingkindness in the action, and this perplexity does not arise here. [TN290031]

Yad Yehudah - ו

“And in its place”: four things—ḥalitzah, etc. [TN290032]

Rema of Fano

Yet in all these times mentioned first, and concerning those who undergo these events, nothing has been told of their deeds that would declare a person's uprightness. Since the last statement would imply, without further specification, that he was speaking here of one who died without children, he therefore said, “A time to breach”: bereavement and widowhood; “and a time to build”: the mystery of levirate marriage. Precisely this language is used of it in the Torah in condemnation of one who does not perform levirate marriage.

Concerning the levirate wife, of whom, as times change, we may rightly speak of weeping and songs, he said, “A time to weep and a time to laugh.” Each of these is a commandment in its own right and must be fulfilled for its own sake. Concerning the neighboring women, whose mystery you know from the union of Boaz and Ruth—these are the tranquil women who always perform kindnesses appropriate to the occasion, in the house of mourning and in the house of feasting—he said, “A time of lamenting,” as at Mahlon's death, “and a

Yad Yehudah - ז

“Striking the shoe against the ground”: as Maimonides wrote in chapter 4 of the Laws of Levirate Marriage.

Yad Yehudah - ח

“Proclaiming three times”: as stated in the Gemara at the end of the chapter “The Commandment of Halitsah.” The two words haluts ha-naʿal have the numerical value one thousand [gap], according to the words, as is known; and likewise the numerical value [gap].

Yad Yehudah - ט

“To teach”: these five actions correspond to the five personae of two groups, for the three lower ones [gap] at first to make use of it, as stated in Zohar, Mishpatim, page 188 [gap], concerning the levirate wife. The three actions—removal of the shoe, spitting, and striking the shoe—[gap] to seek rest for them [gap] from heaven, as stated in the treatise [gap]. See also in Heqorei, at the end, HY 26[?].

Yad Yehudah - ט - continued

[TN290033]

Yad Yehudah - י

“By striking the shoe” [gap] to the ground, to indicate the severing of the bond, as stated there [gap]. This is the correct reason even according to the plain meaning, although it escaped the Tur, who wrote in Shulhan Arukh, section 169, on Maimonides' words: “I do not know why” [gap] to the ground. Also [gap] there, who wrote that one may say Maimonides mentioned the usual manner of doing it, not because casting it to the ground is required. [TN290034]

Yad Yehudah - יא

“And from these three”—these three personae—to the two upper ones, ḥayah and yeḥidah, which withdraw from them. [TN290035]

Yad Yehudah - יב

The allusion to both is in reading the verse, “Who will not build,” etc. [gap] concerning him, as stated there in the aforementioned treatise, and in proclaiming “The one whose shoe was removed” [gap] concerning all five personae.

Yad Yehudah - יג

“Here Scripture specified”: the stones are the thing cast away. This is because of their importance, not their inferiority [gap]. Likewise [gap], in “a time of gathering,” he also

Rema of Fano - continued

time of dancing,” at Boaz's wedding and Obed's birth. The same reasoning applies to similar cases. Since these neighboring women and their deeds are needed not for their own sake but merely for companionship, these two verbs lack lamed. This indicates that nothing here accrues to them for whose sake one would seek to turn toward an end, to the right or to the left; it is simply the performance of kindness. Shortly we shall add a more fitting and sound explanation.

He said, “A time to cast away stones,” concerning the mystery of halitsah. Here there is no levirate marriage, called building with stones. In its place come removal of the shoe, spitting, striking the shoe against the ground, reading the verse after these actions, and proclaiming three times, “The one whose shoe was removed.” With the large tsadi of AIQ, this has the numerical value of nefesh, ruah, neshamah, hayah, and yehidah. It teaches that the bond among the three lower ones is released: neshamah through removing the shoe, ruah through spitting, and nefesh through striking the shoe; and the bond of these three to the upper ones, which withdraw from the one who will not build his brother's house. The allusion is in the reading. [TN290030]

Here Scripture specified the object of the casting away because of its importance, and likewise in its counterpart. The stones allude to the light of souls, in the sense of “the shepherd, the stone of Israel.” The temporary casting away which Scripture mentions concerning

Yad Yehudah - יג - continued

specified that the stones are the object of the action. This alludes to the souls called stones, for above it is written, “From there, the shepherd, the stone of Israel.” Here he said, “A time to cast away” the soul's personae and release them outside the place [gap].

Yad Yehudah - יד

“Above”: section 1.

Yad Yehudah - טו

[gap] for lamed is all the more necessary, since gathering the stones is itself the end.

Yad Yehudah - טז

[gap] in the absence of purposive lamed [gap], it is not known through whom this loan[?] is afterward completed in transmigration. [TN290036]

Yad Yehudah - יז

As lamed occurs in “a time to build” [gap]. The reason concerning the end is as specified in the verse, “If he directs his heart toward him,” etc. (Job 34). The Zohar and Tiqqunim there interpret it concerning [gap]; see there.

Yad Yehudah - יח

Thus far he speaks in a kabbalistic manner of unions that do not succeed in their offspring, and they are deep [gap]. Henceforth his words will concern upright unions, as stated in the following section.

Rema of Fano - continued

them loosens their union, as we said, and releases the bond which until now made them dependent on the levir's decision. Concerning the hoped-for repair of the dead brother's soul-parts after halitsah, as explained in the Zohar, he said, “And a time of gathering stones,” without lamed. This doubles the difficulty we raised above and gives it great force: since gathering them brings about the repair, why should it lack the use of lamed, which indicates seeking an end and looking toward it?

Yet the king orders his words with judgment, and Solomon's wisdom abounds, warning us that we do not know through whom Heaven will bring this commandment to completion after the living brother has exempted himself from it. Had a tradition concerning this been entrusted to us, prefixed lamed would be appropriate, as it is in “a time to build,” for the reason given by Scripture: “If he directs his heart toward him, he will gather his spirit and his breath to himself.” But near is the One who justifies His creatures, blessed be He: the beginning of His preparations for His work is righteousness looking down from heaven. When He does wondrous things, we hope for no end other than Him.

At first consideration it follows that the absence of lamed in these times is sometimes attributed to the weakness of the cause producing that action, as we explained in “a time of lamenting and a time of dancing”; sometimes it praises the action, which is itself the end, as in our explanation here of “a time of gathering stones.” This is the principal point. Even with “a time of lamenting and a time of dancing,” it is very likely that precisely their being acts of kindness, with no ulterior purpose, constitutes their importance and the completion of their work. The absence of lamed is always to be expounded favorably; do not depart from this.

Thus far, the companies of times concern unions which appear crooked to the eye. Blessed is the holy King, whose like there is none: He alone knows, wills, and can accomplish, always occupied with the repair of all His creatures. Reproofs of discipline for soul and flesh and all their desires, from our Father in heaven, have been the way of life for us and our children forever.

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Ha-Ittim - Section 4 (ד)

Yad Yehudah: כד · כג · כב · כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yad Yehudah - א

Concerning upright marriages and unions, he said, “A time to embrace,” following the Targum's view: “A fitting time to take a wife.”

Rema of Fano

Concerning upright marriages, fine and praiseworthy, which succeed in populating the world from beginning to end, he said, “A time to embrace”: on the night of immersion, with modesty and appeasement, calmly and gently, as the

Yad Yehudah - ב

“And appeasement”: as stated in the final chapter of Eruvin, had the Torah not been given, we would have learned proper conduct from the rooster, which appeases before

Yad Yehudah - ב - continued

mating. It says, “I shall buy you a garment reaching your feet.” Rashi explains [gap].

Yad Yehudah - ג

“As the qal stem indicates”: he did not say le-habbeq in the intensive stem [gap], but la-havoq in the qal stem, indicating gentleness of action.

Yad Yehudah - ד

The word me-habbeq is not an adjective applying to a man embracing his wife. Rather, the intention is to draw away from an embracer[?]. [TN290041]

Yad Yehudah - ה

For me-habbeq does not designate the action or the person described [gap]. I would have thought to say that me-habbeq is a verb [gap] concerning the person. Rather, me-habbeq is the infinitive of the intensive stem, and mem is a prefixed particle.

Yad Yehudah - ו

“The tsere beneath mem is evidence”: and proof that this is so. Were it an adjective or participle, it would have to be pointed [gap] with patah [gap], that it is an infinitive and mem is a prefixed particle [gap]. Its meaning is “from being an embracer.” [TN290042]

Yad Yehudah - ז

“Which is the intended end”: this causes an abundance of sons, which is the end. Although the menstrual period does not itself cause this[?], it nevertheless causes a

Rema of Fano - continued

qal stem indicates, so that one is not a sinner hastening with his feet. Delay and deliberation cause the woman to emit seed first; then the reward of the womb's fruit is the LORD's inheritance—sons.

“And a time to refrain from embracing”: during her menstrual impurity. This is not a description of some man who had been embracing or clasping his righteous abode, whose time to draw away came when she told him, “I saw something red as a rose.” For the word me-habbeq here does not designate the person described, nor is it a participle, but an infinitive. The tsere beneath mem is evidence: its grammatical force is to draw away from being an embracer. The intention is to prohibit every kind of intimacy. The verse's first clause certainly concerns embracing as intercourse, using a refined expression. Since this is so, do not say that “a time to refrain” likewise concerns intercourse alone: it teaches us that other forms of intimacy are forbidden too. It appropriately says li-rhoq with lamed, indicating the intended end, for every woman whose blood is abundant has abundant sons. Just as the first clause has la-havoq in the qal stem, the latter likewise has li-rhoq in the qal stem: nevertheless, one may be secluded with one's wife in menstrual impurity, for his impulse does not overpower him. The latter expression of embracing is in the intensive stem, teaching that separation at its appointed time strengthens embracing in its season, once the impediment is removed, because of the abundant benefit following from it, since her sons are numerous, as we said.

Yad Yehudah - ז - continued

visitation [for conception], in the manner of their saying, “Every woman,” etc. [text supplied from the print witness][TN290043]

Yad Yehudah - ח

“The latter is also in the qal stem”: to indicate this lenient permission—that one may be secluded, etc., as he says afterward.

Yad Yehudah - ט

Me-habbeq is in the intensive stem to indicate a certain strengthening: the separation, when it ends at the time of her period[?], afterward, when the blood stops, causes strength [gap] for the action, because [gap], for through her period her sons are numerous. The thirteenth perplexity is thereby weakened. [TN290044]

Yad Yehudah - י

“And a time to lose”: to conceal oneself and refrain from union until one is like a lost object, etc. This is on weekdays, etc.

Yad Yehudah - יא

“And a time to cast away”: the waste, which is the blood flowing from the woman at the time of birth. Therefore he says “to cast away” without specifying what is discarded, because of its inferiority and lowliness. The eighteenth difficulty is resolved.

Yad Yehudah - יב

This action is unlike “to keep,” its counterpart: there the object is the seed

Yad Yehudah - יב - continued

[gap] from the mother's blood, for these are the child's essential substance. Not so here, where the object is the waste. This is the end of the twelfth perplexity.

Yad Yehudah - יג

Another reason he did not specify the object is that it has no use.

Yad Yehudah - יד

“As we learned”: chapter 7 of Shabbat, folio 75b. Rashi explains: because it weakens and exchanges blood [gap].

Yad Yehudah - טו

Here, among the waste, is the flowing blood, etc. Therefore “a time to cast away,” adjacent to the time of birth, is expressed with lamed indicating the end, for so the direction of the blood[?] [gap] also toward the child's birth [gap] into the air in the world. [TN290045]

Yad Yehudah - טז

“Through the serpent's bite”: in the mystery of the doe mentioned in the Zohar at the beginning of Pinhas, page 702, and as stated in the treatise Em Kol Hai, Part I, chapter 3.

Yad Yehudah - יז

“And a time to speak”: the intention is intercourse; Scripture uses a refined expression. As we learned in the first chapter of Ketubbot, “They saw her speaking,” and the Gemara explains: What is “speaking”? Ze‘iri said she was secluded; Rav Assi

Rema of Fano - continued

[TN290037]

“A time to seek”: with supplications to Heaven that she be granted worthy sons. Their time should be Sabbath nights, festival nights, and the like. “And a time to lose”: that is, to withdraw oneself from union like a lost object sought at its proper time, the season appointed for Torah scholars. This withdrawal is fitting and obligatory on weekdays, unless there is an occasion of holiness, such as the night of immersion or the like.

“A time to keep”: once the seed has been taken in, so as not to produce a sandal. “And a time to cast away”: he left this unspecified because of the object's inferiority—it is the waste, as will be explained. It is unlike its counterpart, which is the essential fruit. Moreover, the discarded matter has no use, as in what we learned: “Anything unfit to be stored, and whose like is not stored,” including menstrual blood, which is unfit even for a cat, because it weakens it. Here it is the flowing blood that begins before birth, cleansing the mother of waste and also helping to remove an obstacle from the stream along the newborn child's way, lest it drink those bitter, curse-bearing waters. Therefore there is no opening of the womb without blood. [TN290038]

“A time to tear”: the womb, through the serpent's bite, as it is written, “Sin crouches at the opening,” in the mystery of the Name Qera Satan which you know. “And a time to sew”: the repair and reversal of the tearing, when the womb's mouth closes after birth.

Yad Yehudah - יז - continued

said she had intercourse [gap] Rav Assi; nevertheless, the expression has not been lost. [TN290046]

Yad Yehudah - יח

Moreover, he must appease her, speaking with her in words of willing affection at the time of intercourse.

Yad Yehudah - יט

“Declares to them,” etc.: as is known from the Sages' statement about this.

Yad Yehudah - כ

“And a time to hate”: concerning his children, not in truth, for “One who withholds his rod hates his son,” but in outward appearance—to discipline them so as to educate them in the commandments.

Yad Yehudah - כא

“Whether from the aspect” that we are obliged to hold fast to this end: to stir up the good inclination against the evil inclination. This is the first aspect. [TN290047]

Yad Yehudah - כב

Or from the side of [gap], which is the second side. He therefore mentioned in both ways [gap], namely war and peace, rather than the action, saying “to wage war” and “to make peace.” Nor did he express purposive lamed in them: “for war, peace,” for it is unnecessary, since these themselves are the end.

Yad Yehudah - כג

“All is well” [gap], also the whole fifth difficulty.

Yad Yehudah - כד

“Know that ‘et shalom”: in reduced numerical value it is twenty-seven, corresponding to the Torah's twenty-seven letters, including mem-nun-tsadi-pe-kaf. With its letters spelled out thus—ayin, tav, shin, lamed, vav, mem—they total sixty-five in reduced numerical value, the value of Heikhal. This is Malkhut, which is the LORD's palace, as is known. [TN290048]

Rema of Fano - continued

“A time to be silent”: not to speak excessively with the woman. They said this concerning one's wife during her menstrual days, for it is written, “I became mute in silence; I held my peace”—the initials spell niddah.

Yad Yehudah - כד - continued

Rema of Fano - continued

Likewise during the days of childbirth, for of her it is written, “She shall be impure seven days.” “And a time to speak”: on the eighth night, through immersion at its proper time, as in what we learned, “They saw her speaking.” Moreover, he must first appease her with words of willing affection for the commandment, in great modesty, since in the end the righteous Judge, blessed be He, declares to a person what he spoke between himself and her; he will stand in judgment over this detail too. [TN290039]

“A time to love”: children born to endure, feeding them when they are small. “And a time to hate”: in appearance, those of them who have reached the age of education, as it is written, “Discipline your son and he will give you rest.” When he grows up, this is “a time of war” within himself, to stir the good impulse against the evil impulse. When our side wins, the true goal has certainly been attained; therefore he said, “And a time of peace.”

These last two times are the completion of the end: whether from the side of our obligation to rouse ourselves with all our strength to hold to it—for this holding fast is itself part of the desired good—or from our attainment of the goal. He therefore mentioned in both the desired thing attained, not the action leading to it. This also explains why he did not need to write lamed in them. All is well.

Know that ‘et shalom, “a time of peace,” in reduced numerical value is twenty-seven, the letters of the Torah. With its letters spelled out, its reduced value is Heikhal, “palace.” Behold, its owner's eye and heart are there all the days. [TN290040]

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Ha-Ittim - Section 5 (ה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז

Printed annotation: 1

Yad Yehudah - א

“In the first chapter of Berakhot”: concerning “God is indignant every day.” How long is His indignation? A moment. How long is a moment? One of fifty thousand, etc. How do we know He becomes angry? For it is written, “For a moment is in His anger,” etc.

Yad Yehudah - ב

“And a sign”: that ‘et is the half. Scripture says, “A time for every desire.” In the word hefets there is an allusion to ḤTs (“arrow,” or “half”[?]), the value of pe, and likewise for the others. [TN290052]

Yad Yehudah - ג

“Pronunciation”: the speech of the lips.

Yad Yehudah - ד

“And according to their abominations,” etc. (there, 15 / 16): this measure qaṭ, whose numerical value equals hadeq, written concerning incense, hints that every fine particle of it atones for kime‘at qaṭ, a designation for the destroyers that arise from sins, as will be explained shortly. Incense nullifies them. Therefore, while grinding, he says, “Fine, fine; well, well”: that this fine substance should bring good and atone for the evil of kime‘at qaṭ. [TN290053]

Rema of Fano

Know that the ‘et which falls within time is only half of one of the small moments measured by our Sages in the first chapter of Berakhot. They said that one hour contains fifty-eight thousand eight hundred eighty-eight of them, and the mnemonic is ‘et hefets, “a time of desire.” For the moment is the “now,” ha-‘attah, and the ‘et is half of the “now.” Pronunciation testifies to this, for a moment lasts as long as saying it. Say ‘et and let your ears hear: perceptibly, it is only half the utterance of rega‘, “moment.” Of this tiny measure, whose existence and cessation come together, Ezekiel said, “And according to their abominations I did, almost a little,” kime‘at qaṭ. Qaṭ has the numerical value of hadeq, “fine,” as written concerning incense: “Grind some of it fine.” The Sages taught: while grinding, he says, “Fine, fine; well, well.” A delightful exposition closely related to this passage may be found in our treatise Ha-Milluim. Moment by moment is tested time, the most precious of existing things, for it swiftly passes and we fly away. [TN290049]

The precise meaning of qaṭ indicates this ‘et, whose smallness is close to one one-hundred-ninth of the larger periods, of which an hour contains 1,080. Here the written form is “I did,” but the reading is “you did,” in the sense of “For a moment is in His anger”: they trouble Him to fashion forms that do not please Him. Kime‘at qaṭ has the numerical value 248,

Yad Yehudah - ה

“This ‘et of half a moment”: according to what was stated, it is one part in 117,776. This is close to one of 109 parts of the larger periods, of which there are 1,080 per hour, for 109 times 1,080 equals 117,720.

Yad Yehudah - ו

“Here it is written, ‘And according to their abominations I did’”: unlike the reading. It concerns the destroyers arising from their abominations: according to their abominations I made and created from them a destroyer to destroy.

Yad Yehudah - ז

“In the sense of what Scripture says, ‘For a moment is in His anger’”: the LORD's anger smokes against those who trouble Him, blessed be He, through their sins, to fashion from them the forms of the external powers, whose existence is like a moment.

Yad Yehudah - ח

What the verse's conclusion says, “Almost a little,” also alludes to her / to this: these two words have the numerical value 248, alluding to the 248 impure limbs, which are the measure of those forms' stature. [TN290054]

Yad Yehudah - ט

“Because of a difference”: a very small one between ‘et and qaṭ, for ‘et is smaller than qaṭ. He therefore said kime‘at with the comparative kaf, not qaṭ precisely.

Yad Yehudah - י

“This is the mystery,” etc.: his saying kime‘at qaṭ, which is half a moment, whereas there it says, “For a moment is in His anger,” is the mystery of the final hammer-blow, which takes half a moment. This becomes, as it were, a permission for Him, blessed be He, for the existence of the destroyers.

Yad Yehudah - יא

“Mentioned in the Sages' words”: in the first chapter of Avodah Zarah. The mishnah says, “Once he reaches the vault in which they place an idol, it is forbidden.” In the Gemara, folio 19b, R. Alef[?] said in Rabbi Yohanan's name: “If he built in it, his wage is permitted.” Is this not obvious? They are accessories of idolatry, and accessories of idolatry, whether according to R. Y.[?] or according to R. M.[?] / R. Ayin[?], are forbidden until they are worshipped. The statement was needed only for the final hammer-blow. The final hammer-blow is not worth a prutah. Rashi explains: the last hammer-blow—the final blow of the hammer—is not worth a prutah; therefore it is permitted. The hire for the other

Rema of Fano - continued

the measure of the stature of those forms which burdened Him. Kime‘at has the comparative kaf because of the minute difference between ‘et and qaṭ. This is the mystery of the final hammer-blow, which is not worth a prutah, mentioned by the Sages concerning those who work on things from which benefit is forbidden: his wage is permitted after the fact, although he acted improperly and it is forbidden to do so in the first place. [TN290050]

From this we learn concerning the creation of harmful beings at twilight on Sabbath eve, as we explained in its place in connection with the mystery of a transgression for its own sake. For shaveh peruṭah, “worth a prutah,” has the numerical value of Torah; she is emtsa‘it, “intermediary,” of the same value, between the One exalted above every blessing and praise and all created beings, except the harmful beings. Thus they should have no enduring existence from creation itself, unless sin brings it about. Specifically, the Hidden Treasure is Sabbath itself, which did not complete their creation. But without the Treasured Instrument, which is in the addition to Sabbath, no created being can exist. See the treatise on the Sabbaths.

What is the Treasured Instrument? The script, the writing, and the tablets, which are the whole[?] of the ten things created at twilight. [TN290059] All these, however, were within Rabbi Yehudah's larger measure; the Hidden Treasure completed its work with them. The harmful beings alone were without it,

Yad Yehudah - יא - continued

blows does not become forbidden, for that is not a wage for idolatry, she / it. [TN290055]

Yad Yehudah - יב

“From this we learn”: because of the final hammer-blow, creation of the harmful beings, in which there is not a prutah's worth of benefit, was permitted at twilight on Sabbath eve. We thus ground the permission for their creation in the law, as explained in the treatise Heqor Din, Part III, chapter 11; see there.

Yad Yehudah - יג

“For,” etc.: there is a further accompaniment to wisdom here. Shaveh peruṭah has the numerical value 611, like Torah and like emtsa‘it. This hints that Torah was intermediary between the Creator, blessed be He, and all created beings in which there is a prutah's worth, for she was the Holy One's instrument of craftsmanship in creating the world, as is known.

Yad Yehudah - יד

“Except the creation of harmful beings”: in which there is not a prutah's worth. Torah was not His intermediary and instrument of craftsmanship, blessed be He.

Yad Yehudah - טו

“Specifically,” etc.: despite the stated permission, harmful beings were not created on Sabbath itself,

Yad Yehudah - טו - continued

for it is the delight of days, and it is unfitting to defile it by creating harmful beings. The permission was needed for the

Rema of Fano - continued

through the Treasured Instrument alone, so that they would not rebel during Rabbi Yose's smaller measure, and no other. [TN290051]

Yad Yehudah - טו - continued

addition to Sabbath, namely twilight, called the Treasured Instrument because all ten things, which certainly are

Yad Yehudah - טו - continued

treasured instruments, were created in it.

Yad Yehudah - טז

“All these, however,” etc.: one cannot ask what difference there is between the ten things and the creation of harmful beings, for the difference lies between the larger and smaller measures. As stated in the chapter BM[?]: What is twilight? From sunset, and as long as the eastern face is red, etc.—Rabbi Yehudah's words. Rabbi Yose says twilight is like the blink of an eye. All these ten things were created potentially within Rabbi Yehudah's larger measure, after the sun set / from the sun's setting. The harmful beings alone were created without the Treasure, for Sabbath did not complete its work with them; they came only through the addition to Sabbath, on the grounds of the stated permission, so that they should not treat the smaller measure lightly. See the treatise Heqor Din, Part III, chapter 13. [TN290056]

Yad Yehudah on Ha-Ittim 5 - earlier digital witness; its printed source has not been established

Yad Yehudah

“In the first chapter of Berakhot”: concerning “God is indignant every day.” How long is His indignation? A moment. How long is a moment? One of fifty thousand, etc. How do we know He becomes angry? For it is written, “For a moment is in His anger,” etc.

“And the mnemonic is ‘et hefets”: ‘et is the half. Scripture says, “A time for every desire.” In the word hefets there is an allusion to ḤTs (“arrow,” or “half”[?]), the value of pe, and likewise for the others. [TN290057]

“Pronunciation”: the speech of the lips.

“And according to their abominations,” etc.: this measure qaṭ, whose numerical value equals hadeq, written concerning incense, hints that every fine particle of it atones for kime‘at qaṭ, a designation for the destroyers arising from sins, as will be

Yad Yehudah on Ha-Ittim 5 - earlier digital witness; its printed source has not been established - continued

explained shortly. Incense nullifies them. Therefore, while grinding, he says, “Fine, fine; well, well”: that this fine substance should bring good and atone for the evil of kime‘at qaṭ.

“This ‘et of half a moment”: according to what was stated, it is one part in 117,776. This is close to one of 109 parts of the larger periods, of which there are 1,080 per hour, for 109 times 1,080 equals 117,720.

“Here it is written, ‘And according to their abominations I did’”: unlike the reading. It concerns the destroyers arising from their abominations: according to their abominations I made and created from them a destroyer to destroy.

“In the sense of what Scripture says, ‘For a moment is in His anger’”: the LORD's anger smokes against those who trouble Him, blessed be He, through their sins, to fashion from them the forms of the external powers, whose existence is like a moment.

“What is also said”: the verse's conclusion, kime‘at qaṭ, alludes to this, for the two words have the numerical value 248, alluding to the 248 impure limbs, which are the measure of those forms' stature.

“Because of a difference”: a very small one between ‘et and qaṭ, for ‘et is smaller than qaṭ. He therefore said kime‘at with the comparative kaf, not qaṭ precisely.

“This is the mystery,” etc.: his saying kime‘at qaṭ, which is half a moment, whereas there it says, “For a moment is in His anger,” is the mystery of the final hammer-blow, which takes half a moment. This becomes, as it were, a permission for Him, blessed be He, for the existence of the destroyers.

“Mentioned in the Sages' words”: in the first chapter of Avodah Zarah. The mishnah says, “Once he reaches the vault in which they place an idol, it is

Yad Yehudah on Ha-Ittim 5 - earlier digital witness; its printed source has not been established - continued

forbidden.” In the Gemara, 19b, R. Alef[?] said in Rabbi Yohanan's name: “If he built in it, his wage is permitted.” Is this not obvious? They are accessories of idolatry, and accessories of idolatry, whether according to R. Y.[?] or according to R. M.[?], are not forbidden until they are worshipped. The statement was needed only for the final hammer-blow. The final hammer-blow is not worth a prutah. Rashi explains: it does not become forbidden, for that is not a wage for idolatry. [TN290058]

“From this we learn”: because of the final hammer-blow, creation of the harmful beings, in which there is not a prutah's worth of benefit, was permitted at twilight on Sabbath eve. We thus ground the permission for their creation in the law, as explained in the treatise Heqor Din, Part III, chapter 11; see there.

“For,” etc.: there is a further accompaniment to wisdom here. Shaveh peruṭah has the numerical value 611, like Torah and like emtsa‘it. This hints that Torah was intermediary between the Creator, blessed be He, and all created beings in which there is a prutah's worth, for she was the Holy One's instrument of craftsmanship in creating the world, as is known.

“Except the creation of harmful beings”: in which there is not a prutah's worth. Torah was not His

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Yad Yehudah on Ha-Ittim 5 - earlier digital witness; its printed source has not been established - continued

intermediary and instrument of craftsmanship, blessed be He.

“Specifically,” etc.: despite the stated permission, harmful beings were not created on Sabbath itself, for it is the delight of days, and it is unfitting to defile it by creating harmful beings. The permission was needed for the addition to Sabbath, namely twilight, called the Treasured Instrument because all ten things, which certainly are treasured instruments, were created in it.

“All these, however,” etc.: one cannot ask what difference there is between the ten things and the creation of harmful beings, for the difference lies between the larger and smaller measures. As stated in the chapter Bammeh Madliqin: What is twilight? From sunset, and as long as the eastern face is red, etc.—Rabbi Yehudah's words. Rabbi Yose says twilight is like the blink of an eye. All these ten things were created potentially within Rabbi Yehudah's larger measure, after the sun set. The harmful beings alone were created without the Treasure, for Sabbath did not complete its work with them; they came only through the addition to Sabbath, on the grounds of the stated permission, so that they should not treat the smaller measure lightly. See the treatise Heqor Din, Part III, chapter 13.

Ha-Ittim - Section 6 (ו)

Yad Yehudah: ד · ג · ב · א

Yad Yehudah - א

“And Scripture”: “Thus I” [gap], shortly below, supports it. [TN290061]

Yad Yehudah - ב

“To a hair's breadth”: as stated in Bereshit Rabbah, Rabbi Hana, son of Rabbi Yishmael son of Yose, said to him: “Have you heard from your father what ‘God completed on the seventh day’ means?” It is

Rema of Fano

At the beginning of Berakhot, the Tosefta gives another division of the measure of these times. We, however, rely on our Gemara, and Scripture supports it. Since God, blessed be He, knows how to calculate His times and moments, King David said, “My times are in Your hand.” He determines them to a hair's breadth from the measured motion of the celestial sphere. Of them one may rightly

Yad Yehudah - ב - continued

astonishing. Rabbi Shimon bar Yohai said: flesh and blood, who knows neither his times nor his moments nor his hours, adds from the profane to the sacred. But the Holy One, blessed be He, who knows His moments and times, enters it to a hair's breadth—that is, a hair's breadth of the celestial sphere's course,

Yad Yehudah - ב - continued

which delimits time.

Yad Yehudah - ג

“The prophet Isaiah,” etc.: this too is explained there in the aforementioned treatise.

Yad Yehudah - ד

“The written ken, however, is especially precise”: it alludes to the number twenty-five / fifty-five, namely the moment, which is approximately one of twenty-five / fifty-five parts of the larger

Rema of Fano - continued

say, “Between one pillar and another, deliverance,” for the LORD's salvation comes in the blink of an eye.

The prophet Isaiah said, “For a small moment I forsook you.” This is the moment in which the harmful beings were created. Afterward it is written, “Behold, I created the smith,” etc. Hen is written, while hinneh is read. Both indicate only preparation, which amounts to nothing unless sin causes it. The written form, however, is especially

Yad Yehudah - ד - continued

periods, of which there are 1,080 per hour. For twenty-five / fifty-five times 1,080 comes to fifty-nine thousand four hundred / fifty-two thousand four hundred; that is, five hundred twelve / one hundred twelve more moments in the periods than the Sages' measure. [TN290062]

Rema of Fano - continued

precise, for the moment is very close to one of fifty-five parts of the larger periods mentioned above. Of the harmful beings created in that moment, not one actually harms. Scripture therefore said, “Behold, I created the smith”: held ready by the supernal governance according to the need of the hour. For now, at any rate, there is no evil. This is the verse's conclusion, “And I created the destroyer to destroy”: he does not destroy unless we have prepared him through our sins. [TN290060]

In the Midrash, when iron was created, the trees began to tremble. The Holy One, blessed be He, told them: “Let no wood from you enter it, and not one of you will be harmed.”

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Ha-Ittim - Section 7 (ז)

Yad Yehudah: א · ב · ג · ד · ה · ו

Yad Yehudah - א

“Yet,” etc., returns to the creation of harmful beings explained above: they are in the final moment. Although, according to the common understanding, the rind must precede the fruit, the order above is not understood in this way, for this precedence is only in thought.

Yad Yehudah - ב

“The mystery of the kings”: this also applies to the 974

Rema of Fano

Yet a word to the sages of truth concerning the rind's precedence over the fruit, as mentioned above: in the intelligible world this is expounded as precedence by a single conceptual ‘et, not a temporal one. This is the mystery of the kings: “Which men of iniquity trod, who were cut short without time.” This is what Eliphaz taught Job in his third reply, a matter learned from its context, applying to both alike according to their families and ancestral houses:

Yad Yehudah - ב - continued

generations preceding our world, whose precedence was conceptual, not temporal. It is therefore said of them, “Which they trod,” etc., “without time” (Job 22) [gap], at the end of Va-yerah[?] [gap], at the end of Vayishlah [gap], “the chieftain of Teman.” [TN290064]

Yad Yehudah - ג

“Of its emergence”: the rind's.

Yad Yehudah - ד

“The initials spell rega‘”: this alludes to the rind [gap], a moment [gap].

Yad Yehudah - ה

“The final letters TTQ[?]”: as it is written, “This shall be the plague with which He strikes all the peoples,” etc., “and their tongue shall decay in their mouths” (Zechariah 14). [TN290065]

Rema of Fano - continued

one a Temanite, the other from the land of Uz.

Of its emergence into actuality it is written, “The first of the nations is Amalek.” The initial letters spell rega‘, “moment”; the middle letters, “a man, and he withered”; the final letters, tamaq, “decayed.” Zechariah explained it on the day coming for the LORD, as we

Yad Yehudah - ו

“Therefore the rind did not precede” [gap] in thought, but [gap] in actuality [gap] preceded the rind, because the thought of [gap], and from it comes good at the end, and this is its fruit which is eaten.

Rema of Fano - continued

have explained well in its place. See what its end is. The end of a matter is good when it is good from its beginning. Therefore the rind preceded only the fruit. The sowing which preceded everything—for planting a seed precedes planting a cutting—looks toward the course of the end, facing the unsurpassed good from the One who declares the end from the beginning, the good King who does good to all. [TN290063]

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Ha-Ittim - Section 8 (ח)

Yad Yehudah: א · ב · ג · 4 · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד · כה · כו · כז · כח · כט · ל · לא · לב · לג · לד · לה · לו

Yad Yehudah - א

“‘Et,” etc.: he returns to the word ‘et to interpret it mystically. ‘Et consists of the final two letters of da‘at, alluding to ten Names YHWH, whose value is 260, and ten Names Ehyeh, whose value is 210: altogether ‘et, 470.

Yad Yehudah - ב

“Dalet”: in da‘at, alludes to the four YHWH Names[?] of the Name YHWH, which are the source of these two Names. His hint concerns gathering the kindnesses and powers of judgment first within Da‘at, as stated in the treatise Yonat Elem, section 42. [TN290071]

Rema of Fano

‘Et is the end of da‘at, “knowledge,” comprising the numerical value of ten Names YHWH and ten Names Ehyeh. Dalet is their source: the four letters of the great Name, blessed be He. I reflected on the word ‘ittim, “times”: in the large numerical reckoning of AIQ, its value is 1,080. From them the sages are called “knowers of the times,” because with fewer than these they have no complete knowledge of human action in the twenty-eight changes of times mentioned by Ecclesiastes. Such knowledge requires looking to what precedes and follows, and estimating its place and time in thought, speech, and deed; even after all this, it is still only

Yad Yehudah - ג

“In the large numerical reckoning”: In the final letters mem–nun–tsadi–pe–kaf, where mem is 600. [TN290072]

Yad Yehudah - 4

“Because knowledge” [gap] obliges one to anticipate and cover[?] what preceded, which has already been done, and what follows it. Likewise it obliges one to estimate a place [gap], etc. For all this is the matter of 1,080 [gap]; the sages cannot attain complete knowledge. Yet even with all this it is still only a number. [TN290073]

Yad Yehudah - ה

“It has already been explained,” etc.: it is known that the letters of our sacred tongue require vowel points. These are qamats, ḥolam, tsere, shuruq with vav—which is melappum—and ḥiriq with yod; these are called long vowels, and they are the vowel points of pittuḥei ḥotam. To them are added pataḥ, segol, shuruq without vav, which is qibuts sefatayim, ḥiriq without yod, and sheva. These are the simple short vowels, apart from the compounds of vowel and sheva: ḥataf-qamats, ḥataf-pataḥ and ḥataf-segol. The long ones are like kings, and all the others are servants; sheva is like them, for it is even a servant to servants, all the more so to kings. This applies specifically with regard to its written form[?], when sheva is placed[?] with another of the vowels, whether before it—namely mobile sheva, as will be explained shortly—or after it, which is also silent sheva. Nevertheless, considered in itself— [text supplied from the print witness] [TN290074]

Yad Yehudah - ו

“By itself it is also a king” [gap], a vowel point in its own right [gap], like [gap] from the long ones, and likewise like [gap], as all this is known among the grammarians.

Rema of Fano - continued

possible. [TN290066]

It has already been explained in its place that each letter of YHWH is pointed with six principal vowel points: the five long vowels qamats, holam, tsere, hiriq, and shuruq, whose mnemonic is pittuhei hotam, “engravings of a seal,” together with sheva as one of them. The sages say that although it serves them, in its own independent existence it is a king. The reason is that there are short vowels derived from the long ones, as is known, whereas sheva is not such a derivative: it is a vowel point in its own right, with no derivation from the others. Its service to the long vowels is explained in the Zohar: it runs on an errand and follows at their tail. “Runs” means that it too is mobile beside them; there is no quiescent sheva there. “Follows at their tail” means that it moves the letter adjacent to them, so that the letter does not stand before them and impede their expansion; sheva moves it instead.

This is what the grammarians said of the guttural letters: they do not take a “bribe,” SHḤD—that is, no sheva beneath them, no hiriq before them, and no dagesh within them. These three are signs of judgment, corresponding to three Names Elohim, whose numerical value together with the inclusive unit is garon, “throat.” They are in the constriction of the throat, where the power of the effect's understanding and the might of the proximate cause gather together—and it is the remote cause, as is known to those who sit before sages. We must sweeten them with patah, segol, and rafe, all properties of

Yad Yehudah - ז

“There is no quiescent sheva there”: when it precedes a long vowel.

Yad Yehudah - ח

“That is, it moves,” etc.: it is not enough that the sheva itself is mobile; it also moves the letter [gap], so that it will not [gap] its vowel.

Yad Yehudah - ט

“This is the matter,” etc. [gap], the sheva's relation to judgment is also [gap], for it moves and causes movement, and therefore does not rest.

Yad Yehudah - י

“The guttural letters”: alef, he, het, ayin. Just as they do not receive hiriq and dagesh [gap], they are signs of judgment, as is known [gap], 248; with the inclusive unit, 249, the numerical value of garon. For these three judgments [gap], which is a place in the throat, as is known, namely— [TN290075]

Yad Yehudah - יא

In it is supernal Binah, from which judgments awaken, and there [gap] the powers of judgment of Hokhmah [gap], and also in Keter [gap]. These are three judgments [gap] in the throat. For this reason [gap] in the throat [gap] with three signs of judgment, for we must sweeten these judgments with the signs of kindness: patah, segol, and rafe, as is also known from there.

Yad Yehudah - יב

Each letter of the Name YHWH [gap] with the six vowels mentioned: when you combine it with alef, likewise pointed with these six vowels [gap], six times six, which is thirty-six [gap], yod-alef [gap], thirty-six [gap], to combine the Name's vav with alef [gap], which are 1,080. See Pardes, the gate “Details of the Names,” chapter 2.

Yad Yehudah - יג

“The four letters”: of the Name. We thus find again that they are the number 1,080, namely ALM[?] [gap]; the letters YHWH are thus, etc. [TN290076]

Yad Yehudah - יד

Likewise we find the number 1,080 [gap], and their letters amount to this.

Yad Yehudah - טו

“This is,” etc.: the number 1,080 alludes to Tiferet and Yesod, in accordance with the known principle that Tiferet has six extremities: Hesed, Gevurah, Tiferet, Netsah, Hod, Yesod. Each contains ten, making sixty. In each, Yesod is with it, in the occurrence of hai[?], making sixty times eighteen, the value 1,080. [TN290077]

Yad Yehudah - טז

“This is the meaning”: Jeremiah said, “You make us offscouring and rejection” (Lamentations 3), causing contempt. The word sehi alludes to twice hai. [TN290078]

Rema of Fano - continued

kindness. [TN290067]

Each letter of YHWH combines with another letter which is likewise pointed with these six vowels, one by one, multiplying their combinations to thirty-six forms. For all six pointings of yod combine with alef-qamats, all with alef-tsere, and likewise with the other vowels mentioned: thirty-six. Count, by ordinary numerical value, thirty-six times eleven —the two letters just said to combine— and do likewise for the four letters of the great Name, each with alef. The total for all four is thirty times thirty-six, precisely 1,080.

The four letters transformed by ATBaSh are MTsPTs, an acronym for Melekh Tsedeq Po‘el Tsedaqot, “a King of righteousness who performs righteous acts.” These four words have the numerical value 1,080. So do Adam and Eve, their letters spelled out: alef, dalet, mem; het, vav, he. This is sixty times eighteen, the combination of the entirety of Tiferet with its six extremities, each comprising ten, and Yesod, which is itself hai, eighteen. This is the favorable meaning of “offscouring and rejection,” sehi u-ma’os, in accordance with our customary way of interpreting prophecies and all Holy Scripture, for all were spoken at Sinai conditionally. [TN290068]

Observe that it does not say “and to be rejected,” but “and to reject.” For the complete person, in the mystery of the living as we explained it, is fittingly one who rejects evil, in the sense of “My head shall rise above my enemies

Yad Yehudah - יז

“In the way they were accustomed” [gap] to despise the prophecies, etc., and as stated [gap]. [TN290079]

Yad Yehudah - יח

“Examine closely”: this is how “offscouring and rejection” is to be expounded as praise. Even so, he did not say “be rejected,” but “reject,” in the position of a transitive verb: its meaning is termed “rejecting.” This is for praise and blessing. [text supplied from the print witness][TN290080]

Yad Yehudah - יט

“To reject” [gap], “Now my head shall rise above my enemies” (Psalm 27). The matter is according to Kabbalah [gap], in Pardes, the gate “Channels,” chapter 4 [gap], “the righteous, foundation of the world” [gap], to a holy place [gap], all the holy angels [gap], and from there [gap], “You make us offscouring and rejection.”

Yad Yehudah - כ

“The value of three Names YHWH”: which amounts to seventy-eight, the value of sehi, alluding to Tiferet, Yesod, and Malkhut.

Yad Yehudah - כא

“In the mystery of HShR[?]”: concerning Hezekiah, “This shall be the sign for you: this year eat what grows of itself, and in the second year aftergrowth, shahis” (2 Kings 19 and Isaiah 37). Shahis is written [gap],

Yad Yehudah - כא - continued

Malkhut [gap]. Shahis alludes to Malkhut in the mystery of returning light [gap], in the mystery of straight light [gap], in Pardes, the gate [gap], above, chapter 2; see there. [TN290081]

DRAFT / Yad Yehudah - כב Not source-checked

“Both this and this”: Saḥis and shaḥis[?], whose interpretation is “an offshoot of every living thing.” Their numerical value is Ḥashmal, and he hints at it, since it is an offshoot, etc. This is what Scripture hints at: “And in the second year, aftergrowth”—saḥis or shaḥis[?]—in praise[?]. W H G [u n e x p a n d e d] : “offscouring and rejection”, in the same way and manner. [text supplied provisionally from the print witness][TN290082]

Yad Yehudah - כג

The order of combination mentioned above—alef with the Name's four letters, in a greater dwelling[?], amounting to 1,080—is what is expounded, etc. [TN290083]

Yad Yehudah - כד

“Twelve times 1,080”: corresponding to twelve times 1,080, corresponding to the day's twelve hours [gap], the Name's letters before alef, for thus [gap], “the great luminary to rule the day.” Nothing precedes it except the bearer of the Name, blessed and exalted

Rema of Fano - continued

around me,” driving them beyond holiness' boundary. Here too is the value of three Names YHWH, numerically sehi. Likewise Tiferet, Yesod, and Malkhut are in the mystery of sahish or sahis, said concerning Hezekiah: samekh is Tiferet; hai is Yesod. Shin at the end is Malkhut; shin at the beginning is Binah. Both have the value hashmal, for it is an offshoot of the light of Peni’el. This suffices. [TN290069]

The arrangement joining alef to the letters of the great Name in their straight order is also expounded for each of YHWH's twelve permutations: twelve times 1,080, representing the day's hours when the Name's letters precede alef. For it is the great luminary, whose thought preceded everything. When alef precedes the Name's letters, these very numbers recur in the same way for the night's twelve hours.

Or say that both arrangements allude to the day's hours. Their different orders distinguish the actions' greater or lesser strength in kindness, judgment, and mercy: when the upper he precedes the lower he, they indicate the day's hours, and in the reverse order the night's hours. Apply the same reasoning to everything similar.

Or say that both allude to the day's hours, with no need to expound precedence, succession, or reversal. The night's hours are indicated by these same letters with their vowels changed. In their place we take patah, segol, qubbuts, short hiriq, and shortened qamats without sheva: five actual short

Yad Yehudah - כד - continued

be He, alone. They therefore put His letters first [gap] for the twelve hours.

Yad Yehudah - כה

But with alef preceding the Name's letters, these numbers in twelve YHWH permutations allude to the night's twelve hours: “There was evening and there was morning, one day.”

Yad Yehudah - כו

Or say that there is no distinction of precedence and succession [gap], whether alef is placed first, always [gap] for the day's twelve hours [gap], in the letters' arrangements [gap], whether for kindness, judgment, or mercy [gap]. In the mystery of straight light, kindness prevails [gap] over the night; likewise with the other letters.

Yad Yehudah - כז

Or say [gap] that the Name's joining with alef, however it is arranged [gap], is always in the day. There is no need here to expound precedence, succession, or reversal [gap], the night's hours [gap], namely through the short vowels, which are likewise six together with sheva, as above. They point each letter of the Name and alef with the six short vowel points in place of the long ones; the stated total will again extend to twelve hours, corresponding to the

Yad Yehudah - כז - continued

night's twelve hours.

Yad Yehudah - כח

“Short hiriq”: without yod.

Yad Yehudah - כט

“Shortened qamats without sheva”: shortened qamats has two forms: one contains sheva [gap], and in another the sheva is not visible, for it opens of itself, being shortened [gap], before a quiescent sheva and also before two shevas, as mentioned in the science of grammar.

Yad Yehudah - ל

“Of which it is said, ‘Small living creatures,’” etc. (Psalm 104): for all the vowel points are living creatures, from their root above.

Yad Yehudah - לא

Sheva completes the number of six short vowels, for it too is a short vowel [gap].

Yad Yehudah - לב

“Nevertheless”: Only sheva alone and qamats-hataf without sheva enter the count, not the composite hataf vowels.[TN290084]

Yad Yehudah - לג

“Including the doubled forms”: mem-nun-tsadi-pe-kaf.

Rema of Fano - continued

vowels corresponding to the former ones, of which it is said, “Small living creatures with great.” Sheva completes the number six with them as well, for it joins to form hataf-patah and hataf-segol just as it joins to form hataf-qamats. These explicit composite hataf vowels, with sheva before them, have no role in these combinations at all: the combinations are expounded with simple points, not composite ones.

Thus far we have spoken only of alef with each letter of the great Name. Do likewise for the alphabet's twenty-seven letters, including the doubled forms. In this numerical procedure we count each as only one, since they are merely attached to the Name, which is primary. These are the twenty-seven days in which the moon completes its circuit of the entire firmament, the course the sun takes in a full year. The moon must still run after it across the entire distance between the place of the previous conjunction before this circuit and the sun's glorious abode now, to cleave to it. This is the “time of peace” with which Ecclesiastes concluded, preceded by twenty-seven times, corresponding to twenty-seven days and the Torah's twenty-seven letters. All this is familiar to beginners in wisdom; this is not the place to elaborate. [TN290070]

Yad Yehudah - לד

“All of them” [gap], according to their value [gap], is counted as two, and gimel [gap], toward the number 1,080 [gap], like alef, which is counted as one [gap], each letter as one [gap], according to the count, for the Name is primary and these are subordinate.

Yad Yehudah - לה

These twenty-seven letters, combined with the letters of the Name, make twenty-seven days, corresponding to the days of the moon’s circuit. Although we know that the moon is renewed every twenty-nine days, twelve hours and 793 parts, this does not contradict our account. For during this time the sun too has gone on through a twelfth part of its sphere. Consequently, the period of twenty-nine days, twelve hours and 793 parts also includes the duration of the moon’s course through a twelfth part of its sphere, approximately two and a quarter days. The moon therefore needs this time, after circling its entire sphere, to reach the sun’s position; for in approximately twenty-seven and a quarter days

Yad Yehudah - לה - continued

the moon circles its sphere. Understand this. [text supplied from the print witness][TN290085]

Yad Yehudah - לו

This is peace in the degree of above and below, as explained in the treatise [gap]. Therefore

Yad Yehudah - לו - continued

Ecclesiastes concluded the twenty-eight times [gap] with “a time of peace,” a vessel holding blessing from the source of blessings, as is known.

Return to chapter in contents

Ha-Ittim - Section 9 (ט)

Yad Yehudah: כא · כ · יט · יח · יז · טז · טו · יד · יג · יב · יא · י · ט · ח · ז · ו · ה · ד · ג · ב · א

Yad Yehudah - א

“Better is the sight of the eyes”: to see and understand the sunbeam's dust. Our Sages said in the first chapter of Yoma, in Rabbi Levi's name, folio 20b: Why is a person's voice not heard by day as it is by night? Because the sun's sphere saws through the firmament like a carpenter sawing cedars. This sunbeam dust is called la. This is what he says: the terrestrial globe, “All the earth's inhabitants are accounted as kalah.” Rashi explains: “This dust is called la,” and this [gap]. Thus far. Since the dust's particles, although very fine, are nevertheless something substantial, they can be seen.

Yad Yehudah - ב

“Kalah”: in the wording written by KhN[?], it derives from vattela, meaning “it grew weary.” Likewise kalah is an expression of weariness, for those particles of sawdust are exhausted and weary, arising from the force of sawing. [text supplied from the print witness][TN290089]

Yad Yehudah - ג

The verse means: “All the inhabitants of the earth are counted”—their number is like the number of the dust in the sunbeam, of which they spoke,

Rema of Fano

Yet better is the sight of the eyes in that dust in the sunbeam, hirga de-yoma, which the Sages said is called la, as it is written, “All the inhabitants of the earth are accounted as kalah,” as stated in the Gemara of Yoma. The word is derived from “The land of Egypt languished,” and kaf marks comparison, as is known. Our intention in this verse is to expound and receive reward: the number of those absolutely fine and feeble particles, which the sun saws off each day in the mystery of the firmament's windows, equals the number of all the earth's inhabitants. This includes Og king of Bashan while alive, and giants like him in every generation; every human being, small and great, good and sinful; beasts, creeping things, and wild animals of the earth, down to the smallest mosquito; every aquatic creature in seas and rivers, trenches and cuttings, pits, shafts, and caves; all creatures in the air; and also corporeal beings that see but are not seen. Since these too were created beneath the celestial spheres, compounded of the substance of the elements, and were dissolved in the Flood, it stands to reason that all are counted equally in this reckoning. [TN290086]

If one of them died yesterday, the sunbeam's dust will lack one particle; if one or more was born, the particles increase correspondingly. Perhaps the natural philosophers will ask and

Yad Yehudah - ג - continued

formed[?] from fine particles of sawdust. Their number is like the number of the earth’s inhabitants: if one of them is absent, the dust too decreases; if one of them increases, the dust increases. [text supplied from the print witness][TN290090]

Yad Yehudah - ד

“The mystery of the firmament's windows”: to be explained below, section 18.

Yad Yehudah - ה

“Including”: Even Og, king of Bashan, who is exceedingly great in size, nevertheless counts only as one.[TN290091]

Yad Yehudah - ו

“Also those who see and are not seen”: These are the demons, corporeal beings compounded from the elements fire and air, as Ramban explains in the portion Aḥarei Mot. Concerning them the Sages, of blessed memory, said in chapter 2 of Ḥagigah: they eat and drink, reproduce, and die like human beings. [TN290092]

Yad Yehudah - ז

“They too have already been dissolved in the Flood”: As stated in Bereshit Rabbah on the verse “Of every living thing, of all flesh”: it was

Yad Yehudah - ז - continued

taught, “These are the demons”; even spirits enter the ark with Noah. [TN290093]

Yad Yehudah - ח

“Its meaning is that they are counted as nothing and naught.” And although it is written kolah—so it should read—nevertheless it is as though kela were written with alef, and the meaning is “all are nothing,” as Rashi explains.[TN290094]

Yad Yehudah - ט

“Just as the sun saws in the morning”: It goes on sawing each day the spheres of the firmament above our half of the terrestrial globe; likewise it saws all its spheres in its course over the hemisphere beneath us. For heaven and earth are spherical, as stated; see shortly below. By day the sawdust falls downward, opposite the sun’s face. At night, when it saws and travels outside the vault, the sawdust falls in the concavity of the lower hemisphere behind the sun, as will be explained shortly. [text supplied from the print witness] [TN290095]

Yad Yehudah - י

“The horizon”: the straight line over the earth's surface is so called in Arabic; in Greek, horizon. Astronomers in our time and those possessing kingdoms[?] use this name. It is known that the horizon changes for each person according to his

Rema of Fano - continued

likewise wonder: the living creature is born, and the sun is the living one[?]; therefore it shines only for those numbered to it. Let an ear hear life's reproof, not to be proud at all, since all are equal in this count. You see that what we said of the verse “They are accounted as nothing” may also bear its commonly understood meaning: considered nothing, as though written with alef, “They were as though they had not been.” Its exposition nevertheless remains in place, as an expression of counting. [TN290087]

Just as in the morning the sun saws through the firmament, shedding particles before its face on our horizon, whose midpoint is the Tower of Lebanon, as we have explained in many places, so in the evening it saws and that dust falls behind it on the opposite horizon, below toward the earth. It thus completes its circuit from evening to evening through the entire vault of the firmament. By day, however, the sun's body hangs below, in the concavity of its sphere; at night it rises onto the sphere's convexity. It is like a person walking around a city fortified with a wall, gates, and a bar: half the circuit outside the city's wall[?], after leaving the western gate, and half within, after entering the eastern gate. He never stops his continuous circular walk until its completion, for his entry and exit too are made as a complete circuit, as the gates' width adequately permits. So it is here. [TN290088]

We have a great parallel to this in the Torah's mysteries, in “The LORD God cast

Yad Yehudah - י - continued

dwelling place. When we speak of our horizon, the intention is the horizon whose place of our course is the Temple[?]. [TN290096]

Yad Yehudah - יא

“Only by day,” etc.: For the Sages’ view is that by day the sun travels within the firmament’s vault, and at night outside the vault, as stated at the end of Eruvin (folio 56): “It goes to the south” by day, “and circles to the north” by night. This is also stated in SP B[?] of Ḥagigah[?].[TN290097]

Yad Yehudah - יב

“In the sphere's concavity”: toward the circle's inner, hollow side.

Yad Yehudah - יג

“On the convexity”: toward the circle's exterior and back.

Yad Yehudah - יד

“The heights of the gates”: entry and exit in the firmament do not always occur at one place in the two gates. Rather, each day the point of entry is farther across the gate's width, and likewise the point of exit across that gate's width. See further in Be-mehat[?], and as stated below, section 18. [TN290098]

DRAFT / Yad Yehudah - טו
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“In the mysteries of Torah”: Concerning encompassing light and inner light, and a window, “which were[?]” and [unresolved printed verb],

DRAFT / Yad Yehudah - טו
Not source-checked - continued

in the splitting of the vessels and their windows, as explained in Yonat Elem; and in the mystery of Scripture's "He caused to fall," etc., as the Zohar expounds concerning Abba and Imma, and in the manner also explained there, chapter 36; see there and understand the analogy.[TN290099]

Yad Yehudah - טז

"In the substance of the sphere": so that the substance of the sun's sphere and the sun's body are open in it. This is MLtSYN[?], who hold that the sphere is fixed and the star revolves. [TN290100]

Yad Yehudah - יז

"In those fine particles": of the sawdust.

Yad Yehudah - יח

"At the beginning of the Book of Knowledge": chapter 4 of the Laws of the Foundations of the Torah. His wording: "These four elements continually change into one another, every day and every hour —some of them, not their entire substance. How? Part of earth near water changes, crumbles, and becomes water; likewise part of water near air changes, is effaced, and becomes air; likewise the part of air near them changes, is transformed, and becomes fire; likewise the part of fire nearby

Rema of Fano - continued

a deep sleep upon the man." It will be explained in its place. The phenomenon itself shows that the window and sawing occur only in the substance of the fourth sphere, which the sun's body opens and closes. When a ray of light from the sun's body mixes with those fine particles, they acquire strength to penetrate the lower firmaments, all of which consist of a clear, airy substance. The dust falls into this world's air and becomes visible. The sun's heat draws these rays from the dust after it throughout that day, although it continually moves farther away from the window, until it dissolves them and returns them to the elements of fire and air. The works of creation borrow from one another, as Maimonides explained concerning the elements at the beginning of the Book of Knowledge. This is the upright way of the Creator of the beginning, by which He mixed fire and water and made heaven from them.

There is a great difference in the dust between the horizon's two sides. Above it, the uppermost descends first, with the rest next to it; below it, the lowest descends first, with the rest next to it. Undoubtedly this too somewhat darkens daylight for the inhabitants of the globe's lower half: who will remove the dust from their eyes? In addition, the sun rises and withdraws, its face upward and its back toward them. Not so when it descends toward us: then it rejoices like a mighty man with a radiant face. Further instruction appears in the treatise on the Firmaments.

Yad Yehudah - יח - continued

changes, melts[?], and becomes air," etc. [TN290101]

Yad Yehudah - יט

"Between the two sides of the horizon": That is, between the dust over our hemisphere and that below in the lower hemisphere. From our horizon upward, the dust that the sun saws at the beginning of its ascent is uppermost and descends first; afterward, as the sun approaches along its course[?], each nearest portion descends in order. It is otherwise in the lower hemisphere, where the sun rises outside, below, and the dust has no place to descend to earth except through the opening in which the sun ascends. The dust it saws there is the lowest and descends first; after it are those portions above it, which descend to earth last. [text supplied from the print witness] [TN290102]

Yad Yehudah - כ

"Who will remove dust from their eyes?" For in our hemisphere the sawdust is always opposite the sun, and the sun shines upon it. Through the sun's sparks it draws that sawdust toward itself, dissolves it and returns it to the light of fire[?]. It is not so there, where the sun is outside the vault and the sawdust is always behind it, so that it does not shine

Yad Yehudah - כ - continued

upon the sawdust. Moreover, the particles are behind, below, and are fused[?] into the element of air and earth; this darkens things for the inhabitants of that land. [text supplied from the print witness][TN290103]

Yad Yehudah - כא

“Additionally”: Besides the sun’s light not shining as brightly there as among us because it rises outside the sphere. For although the sun shines on the earth and its inhabitants in the other hemisphere at its setting among us—which is the time of its sunrise there—and its course there outside the vault does not diminish its light for them, since the entire

Yad Yehudah - כא - continued

substance of the firmament’s sphere is clear, airy and transparent, and the sun shines from its glory and its radiance also through the sphere’s entire thickness while it is outside it; nevertheless, since the sun turns its face upward in its ascent outside the sphere, it does not shine as much as when its face is turned downward toward the earth. Know that all these things too are a great analogy concerning the creation of new vessels, as explained in Yonat Elem, chapter 15; see there.[TN290104]

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Ha-Ittim - Section 10 (י)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ

Yad Yehudah - א

“The words establish it”[?]: since he says, “And one in the firmament's window.” [TN290108]

Yad Yehudah - ב

“This is what escaped notice here”: presumably our teacher Rabbi Shemuel Yafeh, in his book Yefeh Mar’eh. He wrote—see its beginning—“I did not direct my attention [?] [text supplied from the print witness][TN290109] to explaining there what has become generally known from astronomy concerning these matters.” Thus far. For, indeed, the intention here concerns only our hemisphere, which is the Land of Israel; this settles everything correctly, as he explains shortly below.

Yad Yehudah - ג

“Except in what he denied,” etc.: this is an old disagreement among

Rema of Fano

In the Jerusalem Talmud, in the chapter “If They Do Not Recognize,” our Sages said: “The Holy One, blessed be He, created 365 windows for the world's use: 182 in the east, 182 in the west, and one in the middle of the firmament, from which it emerged at the beginning of creation.” Thus far. The words show that they spoke only of what is above the horizon, in that part of the world with the Land of Israel fixed at its center. The Sages habitually speak this way in these inquiries. This is what escaped the commentator on the Jerusalem Talmud's aggadot here and in many other places in his explanations, especially Bereshit Rabbah, chapter 2, section 6. He brought heaps of sayings that cannot be understood by his method at all, except by imputing to those who said them a denial of what is perceptible: the earth's sphericity and the spheres around it.

It is not pleasing to their Master that we should regard petty people of the earth,

Yad Yehudah - ג - continued

astronomers about the configuration of heaven and earth—whether it is spherical or flat. Some hold that heaven and earth are round like a ball, with the heavens surrounding [text supplied from the print witness][TN290110] the earth on every side, and that it hangs at their center within the sphere. Others disagreed and held that the earth is flat. This controversy is not only among the sages of the nations, as the sage Rabbi Azariah mentioned in his Me’or Einayim, the section Imrei Binah, chapter 1 [?]. Apparently it is found also among our Sages, according to their words in the Gemara and midrashim: we find several sayings that cannot readily be reconciled, in their plain sense, with anything but the view that the earth is flat, against the

Yad Yehudah - ג - continued

spherical conception, as Rabbi Azariah recorded there, and as Maharash Yafeh recorded in Yefeh To'ar on Bereshit Rabbah, chapter 3, section 6; see there.

However, the astronomers have already agreed and proved by demonstrative arguments that heaven and earth are round and the earth at the center. Moreover, in our time, apart from knowledge and reasoning, experience itself bears witness to this, leaving no further doubt. In this last generation, since the inhabited world became known to seafarers through their voyages, as they passed day after day as far as America—for a second inhabited world is known and famous to all—there is none of them who does not go each day ever farther, following his compass by the stars' courses; all attest that the earth's circumference is like the sole beneath our feet. Especially, they see the south pole, opposite which our north pole disappears from their sight, as the Sages said of these two poles: "A wagon in the south and the Scorpion in the north."

Even one who has not traveled there can verify this on a terrestrial globe, made by the skilled work of astronomy, depicting all countries and places, seas,

Rema of Fano - continued

dividers of the heavens and stargazers, who neither know nor possess sound understanding, as sages of consummate wisdom, while hanging empty absurdities upon the counselors of the Creator of the beginning. In understanding they were swifter than an eagle, and stronger than the lions of the Chariot.

Here I open a gate as wide as the Sanctuary hall's entrance for every upright investigator, through the premise we stated, which is true in itself: in these inquiries the Sages' words, like goads, often have their foundation in holy mountains. I mean that part of the world above the horizon, in honor of its central point, exalted above the whole earth, for whose sake alone the entire world was created and for the observance of the commandments dependent on it—that is, the Land of Israel. Some of their statements refer only to the beginning of creation, before the saying "Let the waters be gathered," such as Ben Zoma's statement there. Apply this reasoning to every similar case.

There are many other distinctions, the understanding of some of which is too wondrous for us. If, through our limited knowledge, it is too lofty for us and we cannot grasp how forceful upright sayings are, how shall we seek honor at the expense of our masters, who rest in peace, attributing deficiency to them and wisdom to ourselves, as an inheritance from foreigners' children? Woe for such shame! This is among the things reason cannot bear.

Yad Yehudah - ג - continued

rivers, and deserts. Everything inscribed on it the astronomers have determined by true measure and calculation. Their maps, upon which the globe is drawn in its two parts, are found in all the houses of the great and those possessing knowledge; by inspecting them from every angle, one can remove all doubt and hesitation.

This is already explicit in Zohar, Vayiqra, page 14, on the verse "You formed me behind and before." Its words: "In Rav Hamnuna's book it is explained further: the whole inhabited world turns in a circle like a ball, some below and some above. All these inhabitants differ in appearance according to differences of air in each place, and maintain their existence like other human beings. Therefore there is a place in the inhabited world where, when daylight shines for these, it is dark for those; for these it is day and for those night. There is a place where it is entirely day, and night is not found there except for a brief period." See the whole preceding passage. All its words accord with the astronomers' view in our time, and today this is so clear and firmly established that the flat-earth view has been nullified and become the view of the ignorant and

Yad Yehudah - ג - continued

wholly foolish. Heaven forbid that we should attribute such a view in any way to our holy Sages: they have always been wise and all their words are like embers. Rather, the reverse is appropriate: we should say that they affirmed and accepted what those people now deny. But the commentator wrote there in Yefeh To'ar that our masters, the authors of the sayings, were not familiar with the spherical form, against what was mentioned. It is possible to interpret their sayings in a manner that accords with the truth, as is fitting. There is also no way to turn to the right or to the left: it is better to attribute the deficiency to the one apprehending, and to say that our understanding falls short of grasping and comprehending their words properly, than to cast a defect upon what is apprehended and understand that they, of blessed memory, did not properly grasp what was written[?].

Yad Yehudah - ד

"And from the lions of the Chariot": they received a flow of understanding and astronomy, and prevailed in mighty deeds. [TN290111]

Yad Yehudah - ה

"And here I open a gate": in such a way that the flat-earth view cannot be inferred from the Sages'

Rema of Fano - continued

One who sees with his own eyes the Land of Israel, which ought to be four hundred parasangs square—ten parasangs in area[?]—since its boundaries are specified in the Torah, and whose heart understands how much sin causes, should not wonder if reality compels us to interpret "The earth stands forever," said of the world as a whole, as meaning that it changes but does not pass away. I mean that it is not abolished; yet it is very possible that great changes befall it on account of human beings. The continual expansion of the lower Gehinnom, which is certainly part of the world, as Isaiah testified—is this a small matter? [TN290105]

The discerning person will understand from what the Sages said: the heavens kept stretching until the Holy One, blessed be He, rebuked them. Who gave them the power to stretch, if not He Himself? Yet not all times are alike. Therefore it is written, "And the LORD made the heavens": He and His court. These three words have the numerical value five hundred, the filling of the Name Shaddai, who said to the world, "Enough." How is this? He, who does good without restriction, gave them power, as we said; His court, blessed be He, rebuked them and said, "Enough." Know that "He" is the attribute of kindness, and judgment is His court in its plain sense. The connecting vav adds to kindness the attribute of mercy, for they belong together. This suffices for now. [TN290106]

Yad Yehudah - ה - continued

words, for they spoke only of the hemisphere of the horizon of the Land of Israel. This is the issue of the windows in the Jerusalem Talmud, as he explains shortly below; several similar sayings depend on windows positioned according to a spherical form. [TN290112]

Yad Yehudah - ו

"Such as Ben Zoma's statement": there in Bereshit Rabbah, where he said, "I was contemplating the work of creation, and between the upper waters and the lower waters there were only two or three fingers." Although these words in their plain sense indicate the flat-earth view, as Yefeh To'ar wrote, nevertheless that is not so, Heaven forbid. Ben Zoma was contemplating that day when the upper and lower heavens were as at the beginning of creation. This is indicated by his proof there from "And the spirit of God hovered": it does not say "blew" here, but "hovered," like this bird, etc. [text supplied from the print witness] [TN290113] This was before the utterance "Let the waters be gathered." I too will not restrain my mouth from saying that the Sages' account of the sun's course at night outside the vault and the spherical account do not contradict one another at all. This accords with what the astronomers of our time commonly explain in

Yad Yehudah - ו - continued

this science, for which this is not the place. Certainly the sage who comments in Yefeh To'ar and the sage Rabbi Azariah, who thought to judge that the Sages' words here necessarily follow the flat-earth view, had not encountered the account of the later astronomers. [text supplied from the print witness][TN290113] All the Sages' words are true, and their Torah is true.

Yad Yehudah - ז

"Our heart will understand": how much sin causes—its contracting and diminishing through our sins, as stated in the treatise Ḥ Q [?], part 5, section 24. [TN290114]

Yad Yehudah - ח

"To interpret what Scripture says, 'The earth stands forever'": This excludes its passing away and ceasing to exist. Nevertheless, it changes, and great alterations happen to it, as we have seen in natural phenomena, such as earthquakes and the splitting of seas, and also in supernatural ones: the opening of its mouth and its being folded up. [TN290115]

Yad Yehudah - ט

"As Isaiah testified" (30), saying, "For Topheth was prepared from yesterday," etc.; "in the depth" is written. [TN290116]

Rema of Fano - continued

If those wise in their own eyes cannot estimate these immeasurable things, which are true in themselves, would that they kept utterly silent—it would be great wisdom for them. If they will not believe what is undoubtedly part of the Oral Torah, they will have to give account. May an innocent student put no faith in them or their arguments. May the Merciful One save us from the pit of their net.

The general rule is this: one who believes that the world was brought into being by the will of its Creator, blessed be He, and in His constant, just providence over all His creatures, must resolve not to defile himself with the false beliefs invented by those who assert the world's eternity. It is not enough that we are not seduced by that evil root, which even schoolchildren know, since the Torah refutes it in its opening words. We must be very wary of what bears poison and wormwood here and there, concealed. They deceive the eyes and mislead creatures by the many consequences arising from the world's eternity. One falsehood at the beginning causes great harm throughout the realm of intelligible things.

How unafraid and unfeeling is one who learns from a magus, even what the senses judge them to be speaking truly! The proof is Rav Qatina, who said, "The necromancer lies, and his words are lies," so that everyone should not become attached to following him. Yet in that statement about a quake and the son of a quake, no falsehood was found on his lips. Rav Qatina said "His words

Yad Yehudah - י

"Is this a trivial matter?" It is an important proof for what we have said. [TN290117]

Yad Yehudah - יא

"The discerning person": so it is also with the change in the form of the heavens, of which the Sages said that they kept stretching. Who gave them that power, if not He, blessed be He? Yet He did not originally decree their measure [text supplied from the print witness] [TN290118] in such a way that it was greater than it should be and He subsequently retracted it, Heaven forbid. Rather, this arose from His attribute of goodness, blessed be He, which bestows without boundaries or limits. There is no change of will here in essence. He, blessed be He, rebuked them, for they are His court.

Yad Yehudah - יב

Know that what they expound everywhere, "He and His court," means that the word "He" indicates Ḥesed, and "His court" judgment. The vav of the word, however, indicates the attribute of mercy, for vav likewise belongs to Tiferet. These are three lines. See the beginning of the treatise Heleq. [TN290119]

Yad Yehudah - יג

That is, from the magus, as he explains shortly below. [TN290120]

Yad Yehudah - יד

This statement, DLYTH[?], which HY[?], Berakhot, folio 59: What are tremors? Rav Qatina said, “A quake”—that is, an earthquake. Rav Qatina was walking on the road. When he reached the entrance to a necromancer's house, a quake rumbled. He said, “Does this necromancer know what this quake is?” The man called out to him: “Qatina, Qatina, why do you not know? When the Holy One, blessed be He, remembers His children dwelling in distress among the people[?], He lets two tears fall into the great sea. Their sound is heard from one end of the world to the other, and this is the quake.” Rav Qatina said, “The necromancer lies, and his words are lies. If so, it should be a quake and a quake!” Indeed, it does produce a quake and a quake. He did not acknowledge it to him so that everyone should not be led astray after him. [TN290121]

Yad Yehudah - טו

Nevertheless, Rav Qatina did not lie when he said, “His words are false.” Rather, he spoke in the language of wisdom and intended that his sorceries were false, in the manner of what occurs in the chapter Ein Ma‘amidin: “R. Ḥanina said to me: Words,” and some say, “By words.”[TN290122]

Rema of Fano - continued

are lies” in the language of wisdom, while in his heart truly reckoning that these were not that man's words, but the words of our honored masters. Nevertheless, he would not receive them from his mouth. [TN290107]

When the Torah said, “You shall not learn to do”—but you may learn to understand and instruct—it did not permit learning from them at all, but from the Torah's writings, from which no mystery is concealed. Even things which are themselves holy, such as the Torah's commandments and prohibitions, we were permitted to learn only from a complete person, like an angel of the LORD of Hosts; all the more so things in which danger is possible.

Even Rabbi Aqiva learned external wisdom only from Rabbi Eliezer the Great, who never told his disciples anything unless he had heard it from his own masters—specifically, righteous men like himself. Before his master, however, he would expound matters of the Chariot that no ear had heard, for his master's awe was upon him and he was assured of saying only things clear, sound to the discerning, and upright to those who find knowledge. Moreover, he was expounding—that is, interpreting Scripture, which confirmed his words. We have no greater principal teacher than this. Happy is the person who finds wisdom and relies upon the Sages' trustworthiness.

Yad Yehudah - טו - continued

Yad Yehudah - טז

“He did not permit learning from them at all”: in the chapter Kelal Gadol, folio 75, concerning a magus: Rav and Shemuel—one said a sorcerer, the other a blasphemer. It can be established that Rav said a blasphemer, for Rav Zutra bar Tuviah said in Rav’s name: “One who learns one thing from a magus incurs death.” If you supposed it meant a sorcerer: “You shall not learn to do,” but you may learn to understand and instruct. This establishes it. Rashi explains: a sorcerer is one who practices sorcery; a blasphemer is a sectarian devoted to idolatry, who reviles the Name and continually incites people to idolatry. From this it follows [text supplied from the print witness][TN290123] that learning from a sorcerer to understand and instruct is permitted.

This is a difficulty for Rabbenu Yeruham, who ruled that learning from both a blasphemer and a sorcerer is forbidden, as stated in Beit Yosef on Tur, Yoreh De‘ah, section 179. Beit Yosef wrote there that Rabbenu Yeruham was

Yad Yehudah - טז - continued

uncertain whether the law follows Rav or Shemuel, and therefore prohibited both. With all respect, these words cannot be reconciled in any way. For

Yad Yehudah - טז - continued

the Talmudic discussion implies that even Rav permits learning from a sorcerer for instruction, all the more Shemuel, who did not prohibit it at all. Rav

Yad Yehudah - טז - continued

and Shemuel never disagreed except about the usage of the word in ordinary speech, as Rashi explained [text supplied from the print witness] [TN290123]; see there. Nevertheless, this is the rabbi's view here, in accordance with Rabbenu Yeruham. Moreover, their words are true.

It seems to me that their view is that Rav received the unqualified prohibition against learning from magi from his teachers; it is a general rule. Since common usage calls sorcerers magi, as Rashi explained in chapter 3 of Yoma concerning the Parvah chamber—What is Parvah? A magus—and the Arukh agrees, saying that in Greek a sorcerer is called magus, it follows that learning from sorcerers too is forbidden. The statement "If you supposed it meant a sorcerer, 'You shall not learn to do,'" etc., must be explained as meaning that in any event a blasphemer is worse than a sorcerer. Of a sorcerer one could say that it is permitted to learn from him to understand and instruct. Rav, who forbids even in the case of a blasphemer, in fact forbids it also in the case of a sorcerer, everything depending on the learner [text supplied from the print witness] [TN290123], as implied by that deed involving Rav Qatina.

Yad Yehudah - יז

"Only from a complete person": as the Sages said in chapter 2 of Hagigah on "They shall seek Torah from his mouth, for he is an angel of the LORD of Hosts": if the master resembles an angel, etc.

Yad Yehudah - יח

Even Rabbi Aqiva learned the wisdom of sorcery only from Rabbi Eliezer the Great, as stated in the chapter "Four Death Penalties": Rabbi Eliezer and Rabbi Aqiva were walking on the road, and Rabbi Aqiva said to him, "Master, teach me about planting cucumbers," etc.

Yad Yehudah - יט

"To his disciples": as stated at the end of chapter 2 of Sukkah, Rabbi Eliezer never said anything he had not heard from his master. This applies specifically to his disciples. Before his master, however, he expounded concerning valuations[?], etc., as stated in chapter 2 of Hagigah about Rabban Yohanan ben Zakkai riding a donkey and leaving Jerusalem, etc.: Rabbi Elazar ben Arakh began and expounded the work of the Chariot, etc. [TN290124]

Yad Yehudah - כ

"Moreover": so that you should not say, "Only clear things"—it is their exposition that we mean. This is why he concluded, "Scripture supported him." [TN290125]

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Ha-Ittim - Section 11 (יא)

Yad Yehudah: א · ב · ג · ד · ה · ו · ו

Yad Yehudah - א

"Let us return": to the firmament's windows mentioned in the preceding section.

Yad Yehudah - ב

"In praise of God": concerning them they instituted in the Sabbath Yotser prayer, "And He cleaves the firmament's windows."

Rema of Fano

Let us return to the firmament's windows, whose real existence the Men of the Great Assembly transmitted to us in praise of God: no falsehood at all can be imagined in those holy men's words. Each window has its own name, as stated in the baraita of Pirqei Rabbi Eliezer, and some of them are scriptural.

Know that as the sphere revolves day by

Yad Yehudah - ג

"Know," etc.: the matter accords with what was said in chapter 5 of Eruvin, folio 56: "The sun rises on the long day and sets on the long day: this is the north face. The sun rises on the short day and sets on the short day: this is the south face," etc., as it is said, "It goes to the south," etc. The senses testify that the sun does not rise today

Yad Yehudah - ג - continued

from where it rose yesterday, nor will it rise tomorrow from where it rose today. The same applies to sunset; otherwise day and night would be of equal measure at all seasons.

At the Tammuz turning it rises in the northeastern corner, travels along the entire east, south, and west, and sets at the end of the northwestern corner. On the following day, the sunrise point begins a little farther from the corner across the east, and the sunset point a little farther from the western corner. Each day the sunrise point comes gradually farther into the east and sunset into the west, until at the Tevet turning sunrise begins in the southeastern corner and sunset in the southwestern corner. From there it turns back northward, so that each day's sunrise and sunset are farther north until the Tammuz turning. Rashi explains this there.

Rema of Fano - continued

day, the windows opened for us in morning and evening rise and descend from the horizon daily, by number and count, with none missing. There are therefore always windows above it, fit to open, as many as “Jacob, Jacob,” of whom it is written, “The sun rose for him,” apart from the one opened each morning in the mystery of renewing the work of creation. For this morning opening they ordained in the Sabbath Yotser prayer, “And He cleaves the firmament's windows.” All are closed and open only each on its own day. Opposite it, one opens in the evening below toward the earth, in the firmament above the heads of people whose soles are turned beneath our feet. [TN290126]

With what we shall explain below, the Tannaim's words are upheld exactly as written and spoken for everyone who understands their foundation, for this is the whole of humanity. They accord with the celestial spheres' existence and revolutions, familiar in that science to its many practitioners. We have omitted nothing.

Yad Yehudah - ג - continued

Since the solar year is 365 and a quarter days, half of them is 182, for the fraction does not divide into a whole day. It follows that on the eastern side there are 182 windows, through each of which the sun emerges in its time from the Tammuz turning until the Tevet turning, and returns afterward through them until the Tammuz turning. Likewise in the west concerning sunset. Of all the windows, only one in the east opens each day at sunrise, and one in the west when “the day has declined.” This is the Jerusalem Talmud's “its course diminished from here.” You must know that the Jerusalem Talmud certainly agrees with the statement that at night the sun travels outside the firmament's vault. In this account it needs windows through which it enters in the evening and returns in the morning; this also accords with the one who says that the star revolves.

Yad Yehudah - ג - continued

Now the master's intention here is to establish the Jerusalem Talmud in both matters according to the nations' sages mentioned in chapter 9 of Pesahim, with whom the sages of Israel agreed. They hold that even at night the sun is beneath the firmament and the sphere revolves. According to them, one must explain the Jerusalem Talmud as follows: the places in the sphere assigned to the sun's ascent and descent are called windows. The place where the sun rises on its day is an open window; the others are shut and rise with it.

Accordingly, from the Tammuz turning until Tevet, the windows to the right of the open one precede it in rising, shut, and those to its left follow it, shut; the reverse applies from Tevet until Tammuz. Likewise they all descend in this manner below the horizon at night, and only one of them opens. [Text supplied and readings corrected from the print witnesses] [TN290127]

Yad Yehudah - ד

“As many as Jacob, Jacob”: these are twice 182, one for the sun's setting and one for its coming forth. For on both occasions the sun went and ministered before him: it came forth to its work in the morning before its time, when he wrestled with the angel, in

Yad Yehudah - ד - continued

return for its service in the evening before its appointed time, when Jacob left Beer-sheba. As the Sages said on “The sun rose for him”: did it rise for him alone? etc. [Text supplied and readings corrected from the print witness] [TN290128]

Yad Yehudah - ה

“Apart from the one opened each morning”: this is the one of which the Jerusalem Talmud says, “And one for warming the world.”

Yad Yehudah - ו

“In the mystery of renewing the work of creation”: instituted by the Men of the Great Assembly, in accordance with what is stated in Pirqei Rabbi Eliezer: “All the streams of heaven pass and are renewed each day in strength and spirit. When the sun inclines westward, it bathes in the ocean's waters. There they extinguish the sun's flames, and it has no radiance until it comes eastward and bathes in a river of fire, like a person kindling his lamps. It clothes itself in flames and rises to shine.” Thus far [gap], among the sayings, they uphold[?] [gap]; rather, all their words are truth and righteousness. [TN290129]

Yad Yehudah - ו - continued

Yad Yehudah - ו

Concerning this opening of the 172 windows, one of which opens each morning in turn, they instituted, etc. [TN290130]

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Ha-Ittim - Section 12 (יב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י

Yad Yehudah - א

“Which we spoke of”: above, section 6.

Yad Yehudah - ב

“Suited to weaving”: for that reason they are called threads fit for weaving. [TN290133]

Yad Yehudah - ג

“From the 365 solar days”: each day according to its blessings and its kingdoms. As stated in Zohar, Emor, page 158[?]: “There is no day over which an upper day is not spread,” etc. “A person performs kindness in the world; kindness is aroused above and rests upon that day, and it is crowned with it on his account,” etc. [text supplied from the print witness][TN290134] See there. This is like what is said in Zohar, Vayehi, page 172: “A person’s days are garments of glory in which his soul clothes itself. Those days were days in which he was worthy and was not worthy,” etc. [text supplied from the print witness][TN290134] See there.

Rema of Fano

Now know that the fine times we spoke of, which are the hairlike threads of the celestial sphere's motion, are truly suited to weaving that robe of the sages, of which the Sages speak in their riddles, saying that it is made from the solar year's 365 days. It is written, “God called the light day”: thus day is the very substance of light. Darkness is likewise so—I mean that it is a created thing separated from light. Corresponding to these are the 365 negative commandments, feminine degrees whose suspension and annulment constitute their perfection, in the sense of “the earth was annulled,” as we learned in Sifra di-Tseni‘uta. Of her it is written, “All the glory of the king's daughter is within”; she did not go forth outside. This causes “her clothing to be of gold settings,” whose initials spell mazal, which is subordinate to merit. See Heqor Din, Part II, near its end.

Yad Yehudah - ג - continued

It is known that the 365 negative commandments correspond to the 365 solar days. Each commandment decrees concerning its day: “Beware of committing a transgression in me.” One must not think that fulfilling negative commandments serves only to remove an impediment to perfection. Indeed, they themselves, when a person duly refrains from them, add perfection to him. [text supplied from the print witness][TN290134] For so we find concerning the

Yad Yehudah - ג - continued

days of the world, which include the nights too: it is written, “And the darkness He called night.” Darkness is not the absence of day; it too is something real and created. [text supplied from the print witness] [TN290134]

Yad Yehudah - ד

It is written, “He called the darkness night.” These things, which are absence in the day[?]—this too is something substantial and created. [TN290135]

Yad Yehudah - ה

“Feminine degrees”: in accordance with Zohar, Terumah, page 286.

Yad Yehudah - ו

As when[?] “the earth was annulled,” which we learned concerning the primordial kings in Sifra di-Tseni‘uta, about the world of chaos. Its annulment is its repair, as is known. See the treatise on the Measures, measure 3. [TN290136]

Yad Yehudah - ז

For concerning the negative commandments it is written, “All the glory of the king’s daughter is within; her clothing is of gold settings” (Psalm 45). The intention is that all the glory, in accordance with the negative commandments, is within,

Rema of Fano - continued

[TN290131]

The 248 positive commandments, with the commandment of the Torah scroll above them all, are masculine degrees, for women are exempt from most of them. Yet we rule that women may lay hands voluntarily, and they appropriately bless, “And commanded us,” since they too are included in the holy people. They are therefore subject to “You shall not make a bald patch,” although not to the prohibition against rounding the hair's corners. Whoever is included in “Who sanctified us” is also included in “And commanded us,” to receive reward as one commanded who performs it. For men, however, it is certainly an obligation: if he did not lay hands, he has atoned, yet it is reckoned to him as though he had not atoned. For women it is a commandment. It is an established Talmudic principle that, relative to an obligation, we call a commandment voluntary. This is rightly so, for without it their atonement was already complete. [TN290132]

It was not for nothing that Michal daughter of Saul put on tefillin, since she had no child until the day of her death. Jonah's wife went up on pilgrimage like the men, to assist in repairing the one who had annulled pilgrimage for men, making them like women, although it was incumbent upon him, as explained in its place.

Yad Yehudah - ז - continued

and no gratuitous gift has passed outside into the hands of the external powers. This causes clothing in settings of gold in the world to come, which are accompanied by the mazal added to merit, as stated in Maʾamar Heqor Din, there, section 29.[TN290137]

Yad Yehudah - ח

“Yet … we rule,” etc.: in the final chapter of Rosh Hashanah, concerning blowing the shofar, it is said that according to Rabbi Yose and Rabbi Shimon, who say women may lay hands voluntarily, women are not prevented from blowing. The legal authorities wrote that although the anonymous mishnah there says they are prevented, in accordance with Rabbi Yehudah's view that women do not lay hands, nevertheless the law follows Rabbi Yose, whose reasoning accompanies him. Likewise concerning every time-dependent positive commandment, they have permission.

As for the blessing, the legal authorities disagree. Some hold that, since they are not commanded, they cannot say, “And commanded us”; but most authorities hold that they

Yad Yehudah - ח - continued

bless. Their reason derives from Rabbi Yose bar Hanina's statement that one commanded who performs is greater than one not commanded who performs. It follows that one not commanded who

Yad Yehudah - ח - continued

performs also has reward. Since the men were commanded and the women are included in the commandment's yoke, they can appropriately say, “And commanded us.” Thus wrote the authorities.

Yad Yehudah - ח - continued

The master's view is that they too have reward even as one commanded who performs. His reason for their blessing is that they belong to the holy people. For so we say in the Jerusalem Talmud, and the authorities established it as law: women are warned against “You shall not make a bald patch,” for it is written, “For you are a holy people to the Lord,” etc. [text supplied from the print witness][TN290138] Accordingly, they can say “Who sanctified us,” and “And commanded us” applies to the voluntary act, which is a commandment for women, so that they receive their reward for it. [TN290138]

Yad Yehudah - ט

“He has atoned, yet it is reckoned,” etc.: as stated in Menahot, at the end of the chapter “Two Measures.” Rashi explains [gap], for it is written, “He shall lay hands, and it shall be accepted.”

Yad Yehudah - י

“Michal daughter of Saul put on tefillin, and Jonah's wife went up on pilgrimage”: as stated in chapter 10 of Eruvin, folio 96. Michal's allusion was that, since she had no child, she thought to merit one through the commandment of tefillin, which belongs to the mystery of union above, as stated in the Zohar and explained in Ma'amar Heqor Din, Part IV, chapter 14. Indeed, this stood her in good stead: on the day of her death she had a child, as the Sages said.

Jonah's wife intended through her pilgrimage to atone for Jeroboam son of Nebat, for the woman's son, Jonah the prophet, would be reincarnated as Messiah son of Joseph, who would be killed to atone for Jeroboam's sin. [text supplied from the print witness][TN290139] This is mentioned in Zohar, Ki Tetse, and explained in Ma'amar Heqor Din, Part IV, chapter 16. Be accustomed, woman of valor, to assist his repair, to assuage[?] her husband's anger, and redeem him from death. [TN290139]

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Ha-Ittim - Section 13 (יג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד

Yad Yehudah - א

“Literally”: all the days have formation and existence, in which the soul clothes itself [gap], from [gap], etc., as the Zohar explains in Vayehi, page 473; see there.

Yad Yehudah - ב

“All the earth's inhabitants”: as stated above, section 9.

Yad Yehudah - ג

“Which we learned”: in chapter 4, “Anyone who performs one commandment acquires one advocate.” The 248 positive commandments are 248 holy limbs, the measure of the holy stature; each and every commandment contains

Rema of Fano

From this you learn the literal meaning of “days were formed,” what the soul's garment is in its plain sense, how the Lord of all placed all creatures beneath a person's feet, and how one person can tip the entire world toward merit or guilt. For by his mighty and powerful deed he weaves within that sunbeam dust which comprises all the earth's inhabitants. In Zohar, Vayehi, they said that a person's days are allotted according to the number of the soul's sparks, to cultivate and preserve it through worthy deeds.

In spiritual matters it is known that every day and every spark of the soul comprises a complete stature, and every commandment comprises 613

Yad Yehudah - ג - continued

the whole stature. So too it is explained in Reshit Hokhmah, the Gate of Fear, PM[?]. [TN290143]

Yad Yehudah - ד

“He can still repair them”: and repent, and it is not reckoned to him as though he performed it, in the sense of what the Sages said [gap] of Yoma: “One who transgressed a positive commandment,” etc. He is no worse than one going to pray who was prevented by compulsion, whom Scripture regards as though he had performed it, as is known. [TN290144]

Yad Yehudah - ה

“Garments of light”: so called concerning the

Yad Yehudah - ה - continued

soul's garments [gap], as stated in Zohar, Pequdei, page 418.

Yad Yehudah - ו

“Rather, he caused garments to rest upon him”: that is, garments made from transgressions, as stated in Zohar, Pinhas and Shelah Lekha. So too, our mishnah says, “One who commits a single transgression acquires one accuser.” [text supplied from the print witness] [TN290145] Each and every accuser has a complete stature of 248 limbs, clothed. [TN290145]

Yad Yehudah - ז

“He strips the garments of the naked”: as stated in Job 22. The expression seems improperly formed, for garments can be stripped only from those clothed in them, not from the naked. Rather, the intention is to refer to harmful beings [text supplied from the print witness][TN290146], who are naked without clothing. They are also cunning in trickery and deception, and wage war on a person with stratagems, to make him stumble and prepare filthy and treacherous garments for him. But the penitent strips off those garments. See Ma’amar Heqor Din, Part IV, section 23. [TN290146]

Yad Yehudah - ח

“To the principal argument”: concerning repentance.

Rema of Fano - continued

commandments. Such is holiness' nature: all its particulars have like parts, join together, and do not separate. Therefore one who corrects a single letter in a Torah scroll is as though he wrote it all. Each day, according to its blessings, is thus a garment in its own right, considered a complete likeness. This is the advocate acquired by performing commandments, of which we learned in Avot. It is called a peraqlit, whose value with the inclusive unit equals nefesh, completing its repair in image and likeness. We learned: “If you have become idle from Torah, many idle things stand against you.” Those sparks remain unclothed; the days are idle, not lost. They await him, for he can still repair them. [TN290140]

Thus: one who transgressed a positive commandment and repented does not leave that place before being forgiven. Now, at least, he is no worse than one who intended to perform a commandment at its proper time but was prevented by compulsion. For this person too now thinks in complete repentance that the commandment should have been performed through him then, and grieves over it now, when he is constrained and unable to act because its day has passed. It is true that he is not like one who intended and acted.

Transgressing a negative commandment is more severe. Not only does he withhold from his soul the garments of light continually prepared for it, had he desired blessing; he also clothes it in filthy garments, in the mystery of the

Yad Yehudah - ט

“Supernal radiance”: as stated in the Zohar and explained in the treatises Heqor Din, Part IV, chapter 13.

Yad Yehudah - י

“Who could precede,” etc.: that is, concerning MDHR[?] [gap], but as stated, “In the place where penitents stand,” etc. [TN290147]

Yad Yehudah - יא

It is said by the prophet Isaiah, chapter 54.

Yad Yehudah - יב

“The repetition”: the repetition of the matter in different words, when it says, “For the shame,” etc., is to be explained in this way. [text supplied from the print witness] [TN290148] Shame is an expression of delay and deliberation, as in “Moses delayed.” It applies to a maiden and a young girl who has not learned to do anything because of pleasure and softness. This is an analogy for neglecting positive commandments.

Reproach is an expression of sharpness and quickness, and in ways that are not straight; thus it is reproach in its plain sense. It applies to women whose minds are light and who desire to be seduced, especially widows. This is an analogy for transgressions of negative commandments. The prophet promised that all these would not be

Yad Yehudah - יב - continued

remembered or visited forever. [text supplied from the print witness] [TN290148]

Yad Yehudah - יג

“This is the meaning”: the Holy One, blessed be He, replied to the Shekhinah, “Let the righteous be called by your name” [gap]. Their

Rema of Fano - continued

accuser acquired through a transgression. If he resolves to return and repair truly, with a whole heart, the complete penitent is assured of merit immediately, although still clothed in garments of skin. In them he willingly judges himself through mortifications according to his strength, and “strips the garments of the naked.” Harmful beings

Yad Yehudah - יג - continued

ways are ways of pleasantness, and there is not in this— [TN290149]

Yad Yehudah - יד

“In its place”: in the treatise HKhH[?]; see there. [TN290150]

Rema of Fano - continued

were created unclothed and are literally naked; they are also cunning, scheming to make a person sin so that his iniquity becomes their garment of treachery. The penitent strips these garments from those beings naked and cunning in leading him to sin, in both senses just stated. [TN290141]

Faithful testimony to the principal argument comes from Adam the first man, who sinned in thought and deed, although constrained in his deed and misled in his thought, as we explained in Tzevaot. Though he greatly increased his profound and continual repentance from the day of his birth, when he sinned and repented, without ceasing until his death, the supernal radiance nevertheless departed from him. Enoch son of Jared merited it and became its deposit-holder. Adam greatly repaired his deeds through repentance; at the resurrection they will shine. Who could precede him? In the mystery of a penitent he will certainly merit a place where Enoch son of Jared, a completely righteous man, cannot stand.

The prophet's statement, “You shall forget the shame of your youth, and remember no more the reproach of your widowhood,” assures penitents that at the end of days all their mature states[?] will be myrrh, aloes, and cassia, with none to put them to shame. The repetition and variation are explained thus: shame concerns neglecting positive commandments, caused by slackness. This is characteristic of a tender, delicate girl: with her it increases, away from doing with willing hands[?]. Shame is for her a heap[?] of delay, from “Moses delayed.” Reproach, however, applies to sharpness and haste in transgressing negative commandments. This is characteristic of a widow who has tasted intercourse. [TN290142]

Thus the final perfection of penitents is certainly an ascent: they are destined to be reckoned with the merit of the completely righteous. Repentance causes iniquity to be forgotten and tips them toward good, until deliberate sins become merits. This is the meaning of “Let the righteous be called by your name,” said to appease the moon, which is destined to be renewed and remain in its first perfection; its diminution will no longer be remembered. Let the humble hear and rejoice, together with what we have explained concerning this in its place.

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Historical index: Ha-Ittim - Chapter 13

Ha-Ittim - Section 14 (יד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד

Yad Yehudah - א

“At the beginning”: we learned at the beginning of chapter 13 of Shabbat: Rabbi Eliezer says, etc.; the Sages say that whether at the beginning or the end, the measure is two threads.

Yad Yehudah - ב

For an ‘et is half a moment, as discussed above, section 2. [TN290154]

Yad Yehudah - ג

“The formation of the word weaving”: it is compounded from the actions weaving and touching, for the times and moments are the threads of time's fabric; they touch one another and join together. [TN290155]

Yad Yehudah - ד

“Unlike the conception,” etc.: in the art of logic it is explained that ten kinds of things in existence are called the ten categories. One is quantity, of which one asks how much it is—large, small, and the like. It has two forms. One is continuous quantity, like an extended line with its points joined together, and time, whose hours and moments are joined. The second is discontinuous, such as the number one and the like, each standing by itself. The philosophers thought that time is

Rema of Fano

Thus we learned: Rabbi Eliezer says that one who weaves three threads at the beginning, or one upon an existing weave, is liable. We have already said that an ‘et is one thread and a rega‘ consists of two ‘ittim, which are two threads. The word's formation is “weaving and touching”: the combination of these two actions is called rega‘, for this fabric's threads adhere and touch one another. This is unlike the conception of the investigators who define time as a discrete quantity: in truth it is continuous. They also imagined that an unmeasured duration had always existed. This is false, for what has no measure has no duration either; time exists only in the duration of the celestial sphere's motion. Know that throughout the twelve months of the Flood generation's judgment, the constellations did not function, and that year was not included in the count of the world's days. Noah and those with him in the ark then floated upon the waters, as the righteous are destined to float upon the waters in the one desolate period. [TN290151]

This touching and adhesion of the fabric's threads requires us to count moments; counting the half-moments alone is insufficient. For no vacuum exists: the latter half of one moment always adheres to the first half of the

Yad Yehudah - ד - continued

continuous in itself but is divided into moments and half-moments [gap], that from the beginning it existed and was created only from half-moments and moments, as will be explained. [TN290156]

Yad Yehudah - ה

They further thought that even before creation, when time was not measured by the sphere, there was nevertheless an unmeasured duration. This is false, etc. [TN290157]

Yad Yehudah - ו

“And this,” etc. [text supplied from the print witness][TN290158]: the reason the Sages counted moments, each of which is two ‘etim, rather than counting the ‘etim themselves, is that we hold that a single ‘et never goes by on its own and that there is no vacuum between them. Rather, the two ‘etim adhere together: one present ‘et and one future ‘et; together they make one moment. [text supplied from the print witness][TN290158] When this second ‘et afterward becomes present, it adheres to another future ‘et and they make the next moment. So it continues until the whole robe is woven from threads,

Yad Yehudah - ו - continued

which are adjoining ‘etim, and so on. [TN290158]

Yad Yehudah - ז

“At the beginning of the fabric”: at creation, the first ‘et was very fine, appropriately called for this reason “graspable air and ungraspable air,” as the Sages said. It was the light of which it is written, “He called [gap] the light day.” The first weave therefore required three threads, so that the moment would be formed from the second and third threads. Because of its fineness, the first cannot make a moment even if the second joins it: when the second arrives, the first has already passed away owing to its fineness [gap]. The moment must be today, not past. [TN290159]

Yad Yehudah - ח

From the third onward, adding one ‘et suffices. When the fourth comes, a moment arises from the third and fourth: the third has become present and the fourth is future. So it is always.

Yad Yehudah - ט

But the Sages hold that the two ‘etim making a moment need not be formed from three in order to make a fabric. Rather, by themselves, without combining anything with them, they make the fabric. [text supplied from the print witness][TN290160] This includes the ‘etim which were a pair at the

Rema of Fano - continued

next. Together the two halves are a moment composed of half of this one and half of that one.

The beginning of that honored fabric, rightly called “graspable air” upon the warp of “ungraspable air,” which is the substance of light we mentioned, measures three threads at first. The first ‘et cannot be apprehended because of the fineness of its origin. It adheres to the following moment, but that first ‘et has already passed, while the moment is half present and half future. Thus time's beginning is a present between past and future, which can be fully measured only in this way. Thereafter, however, each ‘et by itself continually adds. One who performs work on Sabbath corresponding to either of these cases—three initial threads or one upon an existing weave—is therefore liable for a sin-offering according to Rabbi Eliezer. [TN290152]

The Sages, however, equated beginning and end: for them the moment comprising two half-moments is a complete weave. They hold that the first present, extending itself with another, is, in its earliest ‘et preceding all, separated from the third ‘et and has no need of it, since the second lies between them.

The sages' robe is still incomplete until each day we draw practical commandments upon it, the work of a craftsman, designer, and embroiderer, each from the work they perform. Everyone needs two threads, which are two half-moments, to begin “Holy” and “Blessed,” or to answer “Amen”; less

Yad Yehudah - ט - continued

beginning of creation: the first pair did not need a third. Therefore its counterpart on Sabbath entails liability for two threads, whether at the beginning or at the end. [TN290160]

Yad Yehudah - י

“Still,” etc.: this refers back [text supplied from the print witness][TN290161] to what was said in the preceding section concerning the robe of the Sages [text supplied from the print witness][TN290161]. That is, the robe of the Sages is not completed through observing Torah commandments alone; its completion also requires the aforementioned work of the designer and embroiderer [text supplied from the print witness][TN290161], produced through rabbinic commandments. Therefore each day requires, at any rate, two threads, which together make a moment, as long as its utterance, so that one can open one’s mouth in holiness, according to the explanation of the expression.[TN290161]

Yad Yehudah - יא

“The Sages agree with Rabbi Eliezer,” etc.: as stated at the end of the chapter Ha-Boneh, folio 106b: “One who wove a single thread and completed the garment is liable.” “Whom does this follow?” [text supplied

Yad Yehudah - יא - continued

from the print witness] [TN290162] Rabbah bar Rav Huna said: this is Rabbi Eliezer, who says that one thread upon an existing fabric entails liability. Rav Ashi said: even say it is the Sages, for completing is different. This is the stringent case. [text supplied from the print witness][TN290162] But the case before us is lenient: if he began Amen and did not complete it because of compulsion, so that he said only half an utterance—which is only one ‘et—it is considered as though he completed it. [text supplied from the print witness][TN290162]

Rema of Fano - continued

does not suffice, whether for the prayer leader or the individual answering him. The Sages agree, both leniently and stringently, concerning the final ‘et, which is the hammer's completing stroke for the weave of this beloved robe: its counterpart on Sabbath entails liability. Likewise, if one began “Amen” but was constrained and did not finish, this is not a truncated Amen; it is reckoned as though he finished, and the sages' robe is completed through it.

The creation of harmful beings in that final ‘et of twilight, however, was their first stroke and was not completed. The One who knows how to calculate His times and moments therefore assigned them precisely that ‘et, because it contains no “prutah's worth,” whose numerical value is Torah, “she is more

Yad Yehudah - יב

But [gap], it is through the joining of both [gap], an expression; this has already been explained above, section 20. [TN290163]

Yad Yehudah - יג

“In a weighted numerical reckoning”: Torah. [TN290164]

Yad Yehudah - יד

“To calculate”: the ‘etim and moments [text supplied from the print witness][TN290165], and not because the world was created only for their sake, as Rav, Shemuel and Rabbi Yohanan said in the chapter Heleq concerning them and the Messiah. [TN290165]

Rema of Fano - continued

precious than pearls,” by numerical weighing, as we explained above. See the treatise Shabbatot Ha-Shem. [TN290153]

For Moses and David, the two great ones of the world, who also knew how to calculate these times, as explained at the beginning of Berakhot—they are two of the three, with the Messiah, for whose sake alone the world was created, according to Rav, Shemuel, and Rabbi Yohanan in the chapter Heleq—even that final ‘et fell under the positive commandment to add to Sabbath, since for them there was no uncertainty concerning the day.

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Ha-Ittim - Section 15 (טו)

Yad Yehudah: א · ב · ג · ד · ה

Printed annotation: 1

Yad Yehudah - א

“The halakhah follows the House of Hillel,” etc. In the first chapter of Shabbat, folio 18, we say that according to the House of Shammai, the resting of tools is a Torah requirement, whereas according to the House of Hillel it is not a Torah requirement. Further there, folio 19: a person must not hire out his tools to a gentile on the eve of the Sabbath; on the fourth and fifth days it is permitted. The opinion of the Rif and Rambam is that this baraita follows the House of Shammai, and the halakhah does not follow it. The Tosafot, the Rosh, and those who follow the Rif hold that this baraita is the halakhah and accords even with the House of Hillel. The reason for the prohibition is Sabbath wages. On the fourth and fifth days it is permitted by absorption into a combined payment; on the eve of the Sabbath it is forbidden even by absorption, since, being close to the Sabbath, it appears as though one takes Sabbath wages. R. Yosef distinguishes between tools with which labor is done and tools with which labor is not done: without absorption, both kinds are forbidden even on the fourth and

Rema of Fano

Do not be astonished that the sun works on the Sabbath as on a weekday and does not desist, for it is His instrument of craftsmanship, for signs, appointed seasons, days, and years, at the command of the Holy One, blessed be He. The halakhah follows the House of Hillel: there is no commandment requiring tools to rest, and the day's hire is permitted for them even when it is not absorbed into a combined payment, since it is not Sabbath wages but hire for tools whose depreciation is known; the account is made after the Sabbath. They prohibited only a person's wages. This is the clarification of the matter. Here too, the sun has Sabbath wages stored up for the future, as it is written: “The light of the sun shall be sevenfold, like the light of the seven days.” Its reward with it, day by day, without being absorbed into a combined payment, is thus explicit. And it is written: “For you who fear My name, a sun of righteousness shall rise, with healing in its wings.” According to the House of Shammai, who hold that there is a commandment requiring tools to rest—and there is no doubt that, according to them too, it is only rabbinic—the sun's mighty work is the commandment of the day, for which a time has been fixed. It is written, “For everything there is a season”: the mystery of the supernal governance of human action, for the good person as for the sinner. The one follows the measure of good in the Tree of Knowledge, which is among the fallen fruits of the Tree of

Yad Yehudah - א - continued

fifth days; with absorption, both kinds are permitted on the fourth and fifth days. On the eve of the Sabbath, tools with which labor is not done are permitted by absorption, while those with which labor is done are forbidden even by absorption, since the idolater, etc., is like the Israelite's agent. The master's opinion is that in every case tools involve no issue of Sabbath wages; even an idolater[?] is not permitted to stipulate the wages on the Sabbath, and therefore the account is made after the Sabbath, as appears in the Mishnah, chapter Ha-Sho’el. [TN290166]

Yad Yehudah - ב

“According to the House of Shammai, who hold”—that we are warned to ensure the resting of tools. Nevertheless, there is no doubt that the prohibition is only rabbinic. Their saying “a Torah requirement” is not precise, since our only proof from the Torah is from what is written: “In all that I have said to you, take heed,” including the resting of tools, as appears there in the Gemara; and this seems to be a scriptural support. If so, the Name permits[?] no aspect of a prohibition in

Yad Yehudah - ב - continued

His work on the Sabbath. And thus[?], the Holy One, blessed be He, and the court above [gap] to agree with what the court below decreed, as stated in the treatise Heqor Din, Part II, chapter 14. And see

Rema of Fano - continued

Life; the other casts himself among the troops on the side of evil. Even concerning an act that is disgraceful in the bosom of the person who sins by it, it is right to say, “God caused it to come to his hand,” in the sense that liability is brought about through one who is liable.

Yad Yehudah - ב - continued

further[?]: in the case of a commandment the rabbis did not decree [gap], and this is—[TN290167]

Yad Yehudah - ג

“As it is written, ‘For everything there is a season’”—even for the

Yad Yehudah - ג - continued

Sabbath. [gap] “And a time for every purpose”: one may learn that the mystery of the supernal governance is hinted here. The “season,” zeman, mentioned here signifies preparation, hazmanah; the meaning is that there is preparation above for whatever one desires [gap], whether for good or for evil.

Yad Yehudah - ד

“In the Tree of Knowledge”—of good and evil.

Yad Yehudah - ה

“It is right,” etc. Therefore he also said, “For everything there is a season,” using the language of preparation.

Yad Yehudah on Ha-Ittim טו - earlier digital witness; its printed source has not been established

Yad Yehudah

“The halakhah follows the House of Hillel,” etc.—In the first chapter of Shabbat (Shabbat 18b), we say that according to the House of Shammai, the resting of tools is a Torah requirement, whereas according to the House of Hillel it is not a Torah requirement. Further there (Shabbat 19a): a person must not hire out his tools to a gentile on the eve of the Sabbath; on the fourth and fifth days it is permitted. The opinion of the Rif and Rambam is that this baraita follows the House of Shammai, and the halakhah does not follow it. The Tosafot, the Rosh, and those who follow them hold that this baraita is the halakhah and accords even with the House of Hillel. The reason for the prohibition is Sabbath wages. On the fourth and fifth days it is permitted by absorption into a combined payment; on the eve of the Sabbath it is forbidden even by absorption, since, being close to the Sabbath, it appears as though one takes Sabbath wages. R. Yonah distinguishes between tools with which labor is done and tools with which labor is not done: without absorption, both kinds are forbidden even

Yad Yehudah on Ha-Ittim טו - earlier digital witness; its printed source has not been established - continued

on the fourth and fifth days; with absorption, both kinds are permitted on the fourth and fifth days. On the eve of the Sabbath, tools involving no labor are permitted by absorption, while those with which labor is done are forbidden even by absorption, since the idolater appears to be the Israelite's agent. The master's opinion is that in every case tools involve no issue of Sabbath wages, but in any event one is not permitted to stipulate the wages on the Sabbath. Therefore the account is made after the Sabbath, as appears in the Mishnah, chapter Ha-Sho’el.

“According to the Houses of Shammai, who hold”—that we are commanded to ensure the resting of a tool. Nevertheless, there is no doubt that the prohibition is only rabbinic. Our saying “a Torah requirement” is not precise, since our only proof from the Torah is from what is written, “In all that I have said to you, take heed,” including the resting of tools, as appears there in the Gemara; and this seems to be a scriptural support. If so, the sun, swift in its work, involves no aspect of a Sabbath prohibition. Granted that the Holy One, blessed be He, and the court above magnified[?] the Torah so as to agree with what the court below would decree, as stated in the treatise Heqor Din, Part II, chapter 14, nevertheless, in the case of a commandment the rabbis did not decree. The sun on the Sabbath is a commandment, and it is the law of the day; this is what he means:[TN290168]

“As it is written, ‘For everything there is a season’”—even for the Sabbath. From the conclusion of the verse, “And a time for every purpose,” one may learn that the mystery of the supernal governance is hinted here. The “season,” zeman, mentioned here signifies preparation, hazmanah; the meaning is

Yad Yehudah on Ha-Ittim טו - earlier digital witness; its printed source has not been established - continued

that there is preparation above: toward whatever a person desires, He inclines him, whether for good or for evil.

Yad Yehudah on Ha-Ittim טו - earlier digital witness; its printed source has not been established - continued

preparation.

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Yad Yehudah on Ha-Ittim טו - earlier digital witness; its printed source has not been established - continued

“In the Tree of Knowledge”—of good and evil.

“It is right,” etc.—Therefore he also said, “For everything there is a season,” using the language of

Ha-Ittim - Section 16 (טז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז

Yad Yehudah - א

“The three fundamental grave transgressions”—idolatry, forbidden sexual relations, and bloodshed: these are matters that are not clear, for it is difficult to bring the possibility of doing them within the intellect’s grasp, such that it would be necessary to warn against them. Therefore we shall investigate the desired end of their performance from many places, and establish this principle laid down by the Sages of the people of the West. [text supplied from the print witness] [TN290169]

Yad Yehudah - ב

“Indeed” [gap] eating fitting for any living human being; nevertheless, it suffices for us that it was fitting for one of the creatures still among the living, whoever it may be, since it is embedded, like the speck in a sunbeam[?], as stated above, section 9.

Rema of Fano

In the Jerusalem Talmud they said: “Every matter that is not clear is supported from many places.” That is, for anything that is not clear and to which the intellect is unaccustomed, one must provide supports and demonstrative indications, to understand words of understanding. We too shall search our ways and investigate the three fundamental grave transgressions in the Torah, to establish this great principle and the analogy from them to all prohibitions. Know that there is no action in the world that is not fitting for some created being. This premise has a great and awesome root in the Zohar, on which we need not elaborate. Indeed, it suffices for us that this principle should hold for any of the creatures, even if it is not a human being but is embedded among living things, like that speck in a sunbeam. Otherwise, it would not have been fitting for the possibility of performing that action to exist in nature in any way. The example is: “You shall not eat any carcass; to the resident alien within your gates you

Yad Yehudah - ב - continued

[TN290170]

Yad Yehudah - ג

“Otherwise”—if the action were not fitting for some created being, it would likewise not have been fitting, etc.

Yad Yehudah - ד

“He was included”—among the nations that did not wish to accept the Torah, to whom the Holy One, blessed be He, permitted even the seven commandments; this requires examination. He left that category by becoming a proselyte of the gate, so that they did not serve[?] idolatry; nevertheless, he did not desire, in the requirements[?], to become a righteous proselyte. [gap][TN290171]

Yad Yehudah - ה

“This is the reason”—for the sages’ statement that giving to the resident alien takes precedence, as is also explicit in Scripture. This is because his soul likewise

Yad Yehudah - ה - continued

takes precedence, and the carcass is fitting for him.

Yad Yehudah - ו

“The Jewish princes who bowed down to Joash”—as is explicit in Scripture (II Chronicles 24); our rabbis said that they made him a god.

Yad Yehudah - ז

“Indeed”—he teaches us this also concerning the forms of material things, such as the inanimate, the growing, the living, and the speaking, which need one another. For every greater and more important thing includes within itself the lower levels, and those of lower levels are fit to rise to levels higher than themselves; and they are already needed for the rectification of the days of the world. [text supplied from the print witness] [TN290172] As stated in Ma’amar Heqor Din, Part III, chapter 17, whoever knows and endeavors to rectify them serves the Lord, provided only that his intention is for the sake of Heaven. [text supplied from the print witness] [TN290172]

Rema of Fano - continued

shall give it, and he may eat it.” It is fitting for him even after the giving of our Torah. He was included in “He saw and released the nations,” but is not content with abandonment to license; rather, he desires some commandments, although he has not entered the category of a righteous proselyte. It stands to reason that he has a share only in the carcasses of good souls and keeps seven commandments. Therefore the carcass is fitting as his food. This is the reason for the law explicit in the verse, that giving to the resident alien takes precedence over selling to a gentile.

Even the very substance of another worship may, in some of its ways, be permitted to some created being, on account of that service itself, if the one serving were to intend rightly in his act and service. It is, however, forbidden and adverse to him on account of the corruption of thought that renders his deed unacceptable and invalid: for it is

Yad Yehudah - ז - continued

For outsiders there is in this a kind of idolatry: they think that the service of rectification is directed to the prince, since there is not a single blade of grass that has no constellation and prince above. Moreover, since rebellion occurs among the supernal princes—as with Samael, rider of the serpent, who rebelled against his Creator—they easily come thereby, Heaven forbid, to denial of the true God. [text supplied from the print witness][TN290172]

Rema of Fano - continued

the way of a woman to serve her husband, and the way of children to serve their father. Suppose a woman were to say to her husband, “You are a god.” Then the service in which she had been commanded and for which she was rewarded has become forbidden to her, and she is punished for it because of an unacceptable intention. Otherwise it is reckoned to her as a great commandment. So too you find with the princes of Judah who bowed down to Joash: that act, when directed to kingship, is praiseworthy, but when directed to divinity, it is a disgraceful and grave transgression. All the more is it a grave iniquity when some created being serves one whom it is wholly unfitting for it to serve. Indeed, all material forms need one another, and endeavoring to put them in order is truly and rightly service of Heaven, provided that the one serving directs his heart to the Omnipresent. Creatures that have no understanding are all drawn in their actions after the understanding of the prince appointed over them; there is rebellion among the princes, as the rider of the serpent attests. Yet there is not a single member of humankind who is permitted to serve any created being in the world, small or great, neither angel nor seraph, in any manner of intention, Heaven forbid, except the Lord alone. This is the

Rema of Fano - continued

severity of the prohibition. Therefore the Torah said, “You shall not learn to do”—but you may learn to understand and to instruct.

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Ha-Ittim - Section 17 (יז)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח · יט · כ · כא · כב · כג · כד

Yad Yehudah - א

“Into two words”—one[?], excrement.[TN290173]

Yad Yehudah - ב

“For the primordial serpent”—that it should carry dung to the rubbish heap, as will follow. This accords with what our rabbis said of it: “Alas for a great servant that was lost from the world!” [gap] They were [gap] fine pearls [gap]. Even now it is prepared to carry dung [gap], as appears in the Zohar, Pinhas; their place is in the female of the great abyss. The worship of Peor came: its service is to carry dung to the rubbish heap, provided that it intends only His service, blessed be He, acknowledging the judgment upon it, etc.

Yad Yehudah - ג

“To be called ‘your camp holy’”: concerning the recitation of the Shema.[TN290174]

Yad Yehudah - ד

KSHY[?], “dry,” as appears in the third chapter of Berakhot, and in its source in Onkelos.[TN290175]

Yad Yehudah - ה

“Transforms the natural[?] into dung”—for all its food too [gap].[TN290176]

Rema of Fano

I am therefore learning, understanding, and instructing concerning the worship of Peor, despised, rejected, abominable, and foul, exceedingly contemptible among all foreign gods. The name of its particular place is Edrei: divide it into two words, and let your ears hear. It is fitting for the primordial serpent to serve it and keep it, for him alone, as befits him after his corruption—provided that his rider, the serpent who is his prince, does not intend to serve anyone other than Him, blessed be He, and acknowledges this heavenly judgment upon him as punishment for his first offence, and does not again rebel by causing a human being to sin in the matter. This mystery is hinted in the verse, “And dust, ve-‘afar, you shall eat all the days of your life”: merely look with your eyes, for these are the letters of Peor. For the purification of excrement, so that “your camp” may be called “holy,” occurs when it is dry, crumbles, and becomes dust. In the reverse direction, the serpent, cursed above all, transforms dust into dung; for no creature takes in without putting out except a small creature named the mosquito, as appears in chapter Ha-Nizzaqin. This too is set against that: at the utmost holiness, where there is no shell at all, we find it among those who ate manna and drank water from

Yad Yehudah - ו

“Except a small creature”—which puts out nothing and gathers all the filth. For this reason it was a designation for the shell [gap], as stated [gap], etc.

Yad Yehudah - ז

“We found it among those who ate the manna,” which was absorbed into the limbs; their entire body was transformed into the utmost holiness. [text supplied from the print witness][TN290177]

Yad Yehudah - ח

All the more, the leper's bird [gap]; sayings of BR[?].[TN290178]

Yad Yehudah - ט

“The numerical value of ‘and a hungry soul’”—“every bitter thing is sweet” (Proverbs 27).

Yad Yehudah - י

“Here too”—the filth was separated out in him [gap] from the sea. Therefore retribution was exacted measure for measure [gap], and the mosquito, in which all filth is comprised, entered him.

Yad Yehudah - יא

“And said, ‘His power is only’”—as appears in chapter Ha-Nizzaqin.

Yad Yehudah - יב

“Which were enumerated for him there”: what did he do? He took a prostitute by the hand and entered the Holy of Holies, etc. A miracle occurred there, and blood bubbled out; he thought he had killed Himself. What did he do? He took the curtain and made it like a basket, brought all the Temple vessels and placed them in it, and put them aboard a ship to go and boast in his city. [text supplied from the print witness] [TN290179]

Yad Yehudah - יג

“For among the shells there are seven measures”—seven corresponding to the seven names of the evil inclination [gap]; therefore there are seven palaces, as written in the Zohar[?], Peqqudei. So too this is “like an ape before a human being,” for “God made this too opposite that,” just as in holiness there are the levels of His palace.[TN290180]

Yad Yehudah - יד

[gap] is thirty-five denars, as stated [gap], Eruvin.

Yad Yehudah - טו

“A number” [gap].

Yad Yehudah - טז

On account of Sanhedrin[?] [gap] “of iron” [gap], “and a fourth kingdom shall be strong as iron.” This concerns his kingdom here, as Abravanel wrote in his book Ma‘yenei ha-

Rema of Fano - continued

Miriam's well, mighty in strength, who perform His word, blessed be He, listening to the voice of His word.

The mosquito pecked at the enemy's brain for seven years and became like a year-old fledgling, weighing two litras; they found its mouth to be of copper and its claws of iron. We must expound each and every word and its reason, for there is nothing idle in the conversation of Torah scholars, all the more in the foundation of the event, among the true judgments of the Lord. This small creature is called yattush, a mosquito, because “it has an entrance but no exit,” as appears there: this indicates the utmost limit of its weakness. Its name has the numerical value of ve-nefesh re‘evah, “and a hungry soul,” with the words and the inclusive unit. Therefore the wise king said of it, “Every bitter thing is sweet,” since it puts out nothing but gathers all the filth to sustain itself from it. No filth among living creatures exceeds that of the one who stretches out its hooves, for it has a cloven hoof but does not chew the cud; it is exceedingly contemptible, and its mouth is like passing excrement even when it comes up out of the river. Here too, this one was coming up out of the sea when he began to revile and blaspheme, “at the swelling of its waves,” and said: “His power is only in water.” Earlier too, his forehead was brazen, and he said: “Where is our God?” Therefore the mosquito's mouth was copper. His great might, blessed be He, was also made known on dry land through a small creature whose life is short. This one survived in a profane, wicked man for

Yad Yehudah - טז - continued

Yeshu‘ah. Likewise in the dream [gap], to indicate the length and endurance of his rule.[TN290181]

Yad Yehudah - יז

[gap], etc.; the meaning is [gap] the ends[?] and thighs of the stature of holiness. That is [gap] faces, male and female: whether on the side of holiness or that of impurity, it has endurance. [TN290182]

Yad Yehudah - יח

“Jeroboam's calves prove it”—for they were the side of impurity, male and female, as explained in the Zohar [gap].

Yad Yehudah - יט

[gap].

Yad Yehudah - כ

“Moreover,” etc.: that is, this is the last level. The statement “And she uncovered” is a complete proof, for uncovering is an expression of exile, and it is to this that he returns here. It is for good, to complete the cleansing. This is also the endurance of the House of David, to fulfill what is said, etc.; thus endurance is hinted at by the feet[?], etc. [text supplied from the print witness][TN290183]

Yad Yehudah - כא

“The serpent,” etc.: this is the conclusion of the matter; it has already been explained. [TN290184]

Yad Yehudah - כב

“Among the borders” [gap], as stated in several places in my treatises.

Yad Yehudah - כג

This is the mystery of what the Sages said: “At Modim he bowed like a rod and straightened like a serpent.” These matters reach to the sweetening of the external forces: even with the pig and the serpent, the bitterness of impurity and the potency of their venom are destined to be sweetened. Here, then, is straightening

Rema of Fano - continued

seven years, corresponding to the seven categories of transgression enumerated for him there. First, contempt within the innermost sanctuary. Second, contempt for a Torah scroll. Third, he acted brazenly with a sword. Fourth, “Your adversaries roared.” Fifth, contempt for the curtain. Sixth, contempt for the vessels. Seventh, “His power is only in water.”

Yad Yehudah - כג - continued

in the serpent; this is the mystery of Aaron’s staff, etc. [text supplied from the print witness][TN290185]

Yad Yehudah - כד

“All are included”—in “whoever straightens up,” even the serpent that goes upon its belly.

Rema of Fano - continued

In seven years it became like a year-old fledgling, for among the shells there are seven measures comprised as one, like an ape before a human being. Its weight was two litras; each litra weighs nine sela‘im less a quarter, so two litras amount to seventy denars—a number learned from its context. It pecked at his brain, and its claws became iron, after “its legs of iron” in Nebuchadnezzar's dream, which concerns this. This is the mystery of the extensive dominion and long duration of the statue's legs, for the shinbones constitute most of the structure, according to the law of corpse impurity. Moreover, it is written: “Behold, a woman was lying at his feet.” Everything possessing the power of two faces, for good or for its opposite, endures a long time; Jeroboam's calves prove it. Moreover, it is written: “She uncovered his feet and lay down”; every revealed light is twice the concealed one. Moreover, the last made it heavier, to complete the cleansing in a full exile, fulfilling what is said: “She shall not exile you again[?].[TN290186]”

Through his sin, the serpent makes a privy for the female of the great abyss. This was “his strange deed, his foreign service”: to carry dung to the rubbish heap, as they, of blessed memory, said. All creation is capable of repair within seven complete Sabbaths, one by one, to find the reckoning, however they are to be understood—see the treatise Tzevaot—except the serpent, which has no repair until the great Jubilee. Then that great abyss will be abolished entirely, and afterward even the lowest storey of Sheol will be purified and reckoned among the borders of the Garden of Eden. He bends like a reed and straightens like a serpent, in the mystery of Aaron's staff, which stood alive in the form of a serpent to swallow the sorcerers’ serpents. This is the serpent's purification: that it should not go upon its belly. Whoever straightens up straightens up at the Name, for “the Lord straightens the bent,” and all are included; none is excluded. Yet there is “a time for every purpose,” a matter in its time, and for every creature its place and hour. This suffices for the intended purpose; let the wise hear and become wiser still.

Return to chapter in contents

Ha-Ittim - Section 18 (יח)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו

Yad Yehudah - א

“As for the second”: this is forbidden sexual relations. That is,[?] one should not wonder that such a repulsive and corrupt act, of very great gravity, should come into the world. For indeed it was fitting that this should be provided for some soul oppressed by the external powers to come into the world by way of substitutions; and its cause is known to YHWH alone, blessed be He. [text supplied from the print witness][TN290188]

Yad Yehudah - ב

“The first”: where he said, “And they have no comforter,” literally, etc. The precision is that “from the hand of their oppressors” they have none: from their oppressors there is no comforter for them. But they do have a comforter from the supernal Crown, which is called Ayin, and from it their help will come. [text supplied from the print witness] [TN290189]

Yad Yehudah - ג

Being called also the supernal mazal, concerning which they said: “Children, life, and sustenance do not depend on merit; rather, the matter depends on mazal,” as stated [gap].

Rema of Fano

As for the second of the grave prohibitions we mentioned, it was fitting that a soul oppressed by an alien blemish should be found, for a reason known to the One who knows the secrets of the heart, like fools who wrought corruption: they themselves are His agents, they themselves His witnesses. Concerning it is written: “Behold, the tears of the oppressed, and they have no comforter; power is in the hand of their oppressors, and they have no comforter.” The first occurrence is certainly literal: they have no permission to enter the congregation. The latter is for exposition, for “from Nothing shall their help come”—the supernal Wonder called mazal, whose power suffices to bring restoration and healing to all His creatures.[TN290187] This is what the rabbis say concerning children: “The matter depends on mazal,” whether children of valid or invalid status. Therefore they said “depends,” not “comes into being,” for no invalid coming into being is attributed to it at all.

There is purification in this world for purifying the soul of a mamzer at the full price, as in what we learned in Qiddushin: he is permitted to take his own slave woman, acquired by purchase, through her being reserved exclusively for him and no other; for betrothal does not take effect for him with her. This is intended so that, along

Yad Yehudah - ד

“Therefore he said, ‘Depends on mazal’”—and they did not say [gap], “did not come into being” [gap], children of invalid status.

Yad Yehudah - ה

“There is an opinion,” etc. —that is [gap], from the aspect by which it can be purified above[?] [gap]. At the end of the third chapter of Qiddushin, R. Tarfon says: “Mamzerim can be purified. How? If a mamzer took a slave woman, the offspring is a slave. If he freed him, the son is found to be a free man.” Rashi explains: “Mamzerim can be purified”—from the disqualification of their offspring, so that their children will not be mamzerim. “The offspring is a slave”—and not a mamzer, for her offspring has her status. “A free man”—and permitted to an Israelite woman. In the Gemara they raised the question: does R. Tarfon speak of doing this from the outset, or after the fact? Rashi explains: “He speaks of doing this from the outset”—a mamzer may take a slave woman, for he holds that when it is written, “There shall be no qadesh,” it applies to an Israelite, but not to a mamzer. Or does he speak after the fact, of a mamzer

Yad Yehudah - ה - continued

who took a slave woman, whereas from the outset he must not take her, since he is an Israelite and "There shall be no qadesh" applies to him? [gap] Like him.[TN290190]

Yad Yehudah - ו

"At the full price"—as stated shortly below.

Yad Yehudah - ז

"His own slave woman" [gap] [gap]; betrothal does not take effect with a slave woman, as also appears there (folio 65b) [gap]. See the treatise [gap].

Yad Yehudah - ח

"In any case" [gap]; that is, if her children were freed, etc.

Yad Yehudah - ט

"Silver and gold," etc.—that is, what is written [gap], silver [gap] [gap]. We also learn there (folio 78): "Money purifies mamzerim" [gap], purifies mamzerim intermingled with Israel [gap], in the Holy One, blessed be He [gap], etc.

Yad Yehudah - י

"And the town became absorbed"[?] [gap], as we expound [gap] there (folio 72b). Our rabbis taught: "Mamzerim and netinim will be pure in the future"—the words of R. Yose; R. Aqiva disagrees with him. We rule in the Gemara that the halakhah follows R. Yose.[TN290191]

Yad Yehudah - יא

"Therefore" [gap], etc.

Rema of Fano - continued

with this, his remedy should be in his hands: to free his children and qualify them to enter the congregation. Only in this manner was this prohibition permitted to him from the outset. After the fact, however, the remedy is possible in any case, even with another person's slave woman: if his children are freed by money or a document, with the consent of that woman's master, who owns both her and her children, they become qualified to enter the congregation. For our compassionate God devises means to bring back all the outcast; let what is unstated be learned from what is explicit. It is written: "He shall sit as a refiner and purifier of silver," from which we learn there: "A family that has become absorbed has become absorbed." Rabbi Yose holds an even stronger view: mamzerim will be pure in the future. He did not explain how their purification will occur, for the Omnipresent has many ways. Therefore this prohibition must not be treated lightly, even after many years. Whatever is publicly known and recognizable, although most unlearned people pay it no heed, is not called "absorbed"; such a person is prohibited to the congregation as though born just now from those liable to excision.

There is a mamzer who is a Torah scholar whose remedy is in his own hands, through abundant occupation with Torah, for "her commerce is better than commerce in silver." "Her commerce," saḥrah, precisely: an expression of going around, for the matter is not entrusted to our hands, but to the Lord alone. This is the measure for

Yad Yehudah - יב

"There is a mamzer who is a Torah scholar whose remedy is in his own hands"—through this the force of the designation is fitting[?]: a mamzer who is a Torah scholar takes precedence over an unlearned high priest. [TN290192]

Yad Yehudah - יג

"For her commerce is better than commerce in silver"—if silver purifies, how much more so Torah.

Yad Yehudah - יד

"An expression of going around"—alluding to the mystery of transmigration [gap], and in the place where one can be repaired. The expression "her commerce" also alludes to his continually going around over his study and recollection of Torah, as stated [gap].

Yad Yehudah - טו

"As we learned"—at the end of the first chapter of Hagigah. R. Shimon ben Menasya says: "What is a crooked thing that cannot be repaired? One who had intercourse with a woman forbidden to him and begot a mamzer by her." R. Shimon ben Yohai says: "Only one who was initially sound and became crooked is called crooked: a Torah scholar who withdraws from Torah." I have already written [gap] [gap] that they disagree only over the meaning expounded, and both statements are true: one who withdraws from

Yad Yehudah - טו - continued

Torah is like one who begets a mamzer. Since this is so, we also infer that Torah is the remedy for a

Rema of Fano - continued

measure explained to us for one who has studied, as we learned in Hagigah; consult our treatment in its place.

Yad Yehudah - טו - continued

mamzer.

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Ha-Ittim - Section 19 (יט)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג · יד · טו · טז · יז · יח

Yad Yehudah - א

Remember: behold, they counted three[?], BG[?]: camel, rock hyrax, and hare, which chew the cud. He attached it to the last two; in the shell, Ammon and Moab draw nourishment, and Ishmael from the camel.[TN290193]

Yad Yehudah - ב

“For this”—so that the shells would come to an end.

Yad Yehudah - ג

“As his name”—Lot translates as “cursed.”

Yad Yehudah - ד

The sense here comes from “He shall swallow up on this mountain the face of the covering that covers” (Isaiah 25), an expression of covering and concealment. The designation “Lot” for the evil inclination follows their usage in Midrash ha-Ne‘elam. Of the evil inclination it is said, “The left hand repels”; therefore it was given this designation, to indicate repulsion and concealment. [text supplied from the print witness][TN290194]

Rema of Fano

The soul of a mamzer does indeed have a relationship with those who begot it, like Ammon and Moab with Lot and his daughters, in the mystery of “two from among three” of those that only chew the cud; for the camel, which is the son of the slave woman, preceded them in generation. Lot's daughters prepared themselves for this. He himself was from the root of the primordial serpent, cursed, as his name signifies; it is also from the expression, “He shall swallow up on this mountain the face of the covering that covers,” namely the evil inclination, as hinted in the Midrash ha-Ne‘elam. They have already said concerning it: “The left hand repels and the right hand draws near,” for he grew up in the commandments with Abraham. His daughters devised a plan, in a place where, as they supposed, there were no men, to preserve seed from their father. Our sages explained that the seed mentioned here is none other than our righteous Messiah. This does not mean that they had particular knowledge of it; rather, since they fixed their thought on preserving seed that fills the world, which in their opinion was entirely desolate, they intended a seed that itself fills the whole earth. This is what is said at the end of Ruth Rabbati and in Bereshit Rabbah: when Seth was

Yad Yehudah - ה

“For he grew in commandments”: therefore it is fitting to say concerning him, “The right hand draws near.” [TN290195]

Yad Yehudah - ו

“Our sages explained”—in Bereshit Rabbah there: R. Tanhuma in the name of R. Shemuel. “We shall establish from our loins a son” is not written, but “seed,” which comes from another place. What is this? The King Messiah.

Yad Yehudah - ז

“Not that,” etc. So too he wrote in Yefeh To’ar there, as follows: “Although they did not know this, they were like women prophesying without knowing it,” etc., there. [text supplied from the print witness][TN290196]

Yad Yehudah - ח

“That it should fill the whole world”—that is, therefore [gap] concerning the King Messiah, afterward [gap], the earth with knowledge.

Yad Yehudah - ט

In Bereshit Rabbah, section 23, on “She called his name Seth, for God has appointed me another

Yad Yehudah - ט - continued

seed," R. Tanhuma in the name of R. Shimon says: "She looked upon that seed which comes from another place." What is this? The King Messiah.

Yad Yehudah - י

"And over herself": both of them removed their hymens so that they could conceive from the first intercourse, as appears in Bereshit Rabbah. [text supplied from the print witness][TN290197]

Yad Yehudah - יא

"A matter learned from its context"—namely, from the rock hyrax and hare, which mount and are mounted, as Recanati wrote at the end of Qedoshim. So too, Lot's male descendants mount themselves and are mounted by males. [TN290198]

Yad Yehudah - יב

"They intended it for the sake of Heaven"—as appears in the third chapter of Nazir, and according to R. Huna's opinion in Bereshit Rabbah.

Yad Yehudah - יג

"Therefore the males were kept at a distance"—for their offspring are attributed to the females. This also appears as an opinion[?] in Yefeh To'ar there.[TN290199]

Yad Yehudah - יד

"Lot acted inadvertently or under compulsion"—although in the Gemara there we say that he

Rema of Fano - continued

born in image and likeness, Eve looked upon the seed that comes from another place. This suffices.

The elder strove first to gain mastery over her father and over herself. Therefore her repair is difficult, for she has no assurance. Examine closely and you will find it in a matter learned from its context. See the treatise Ha-Millu'im concerning the four kinds of living creatures that each have only one sign of purity among those that go on four legs. The younger too followed her counsel and learned from her deeds. A woman who emits seed first bears a male, and they acted deliberately in this, although they were mistaken and intended a commandment. Nevertheless, since this was an exceedingly disgraceful act and so grave a transgression, doing it for its own sake does not suffice to permit it. Therefore their males were kept at a distance. Lot, however, acted inadvertently or under compulsion through his drunkenness. Therefore the females, who come from the man's emitting seed first, are permitted at once to enter the congregation. Along with this, the prior decree did its work, bringing the precious out of the vile, in the sense of "I have found David My servant." Our sages said: "Where did I find him? In Sodom," for it is written, "Your two daughters who are found."

The Messiah who comes from them is a finding and a scorpion, when attention is diverted, without the complete preparation appropriate to a generation in which the son of David comes and which is entirely worthy. It will then be

Yad Yehudah - יד - continued

intended a transgression, this is because on the next evening he ought not to have drunk wine, as they conclude there.

Yad Yehudah - טו

"By the prior decree"—concerning David and the Messiah, "David My servant," as they, of blessed memory, said in chapter He-'Arel, on "Then I said, 'Behold, I have come,'" etc. David said: "I said, 'Now I have come,' but did not know that it was written of me in the scroll of the book." There it is written, "who are found," etc.

Yad Yehudah - טז

"And the Messiah," etc.—that is, as they, of blessed memory, said in chapter Heleq: three come when attention is diverted—the Messiah, a finding, and a scorpion. They spoke of the Messiah alone, for all of them are present in him: he himself is a finding from Lot's disgrace, as it is written of them, "the ones found"; and a scorpion, insofar as the external forces are present. [text supplied from the print witness][TN290200] Therefore, even if he comes with rejoicing in an entirely worthy generation, his coming will nevertheless occur when attention is diverted, without complete preparation. This is good for him, so that the external forces will not accuse him, and it is also a

Yad Yehudah - טז - continued

protection for him. [TN290200]

Yad Yehudah - יז

“In the mystery of a scorpion,” whose sting is twofold and severe: these are the pangs of his birth. [TN290201]

Yad Yehudah - יח

And if he comes in an entirely guilty generation, those pangs will be reckoned as the pangs of

Rema of Fano - continued

beneficial that he is born from the root of the external powers, so that they will not accuse him by recalling former sins. He also had the hard shell of Ammon and Moab, in the mystery of ‘aqrav, “scorpion,” meaning me‘iq rav, “a great afflicter,” in two understandings, as they, of blessed memory, said: “It strikes after striking.” A further refining was necessary before he emerged into the world in holiness and purity. If he comes in a generation that is entirely guilty, “let

Yad Yehudah - יח - continued

the Messiah, and there will be a finding, with attention diverted. After all these afflictions[?] and ordeals have already passed and gone over us, I now hope that the Lord will resolve to fulfill His words through His servants the prophets. BB’. [text supplied from the print witness][TN290202]

Rema of Fano - continued

this be written for the last generation,” in the mystery of a finding and a scorpion: these are the birth pangs of the Messiah.

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Historical index: Ha-Ittim - Chapter 19

Ha-Ittim - Section 20 (כ)

Yad Yehudah: א · 2 · ג · ד · ה · ו · ז

Yad Yehudah - א

“Therefore”—for the repair of Moab, David had to expose himself to danger concerning Ahimelech at Nob, as below[?]. [TN290204]

Yad Yehudah - 2

“And it is different”[?]—in the reason stated in his bread[?]: “Because he hired Balaam against you,” etc., pertains to the exclusion of Moab alone, for Balak king of Moab hired him, not Ammon. [TN290205]

Yad Yehudah - ג

“To Ammon alone”—and not to Moab, which met Israel with bread, for it is written: “The Moabites dwelling in Ar.”

Rema of Fano

Scripture made the reason for the exclusion of Ammon and Moab depend on two things. The first is common to both: “Because they did not meet you with bread.” Therefore David had to undergo danger when he departed from Jonathan without bread. The second concerns Moab alone: “Because he hired against you one to curse you.” Therefore King David, peace be upon him, accepted Shimei's curse with love. I saw someone write concerning this that, just as “because he hired” is a reason applying only to Moab, so “because they did not meet you with bread” is a reason applying only to Ammon; for concerning Sihon it is written, “You shall sell me food for money,” “as the children of Esau and the Moabites dwelling in Ar did for

Yad Yehudah - ד

“The plain sense says,” etc. —that is, as appears in the Gemara, chapter He-‘Arel (folio 76b). Doeg said to Saul: “Before you ask about David whether or not he is fit for kingship, ask whether or not he is fit to enter the congregation, since he comes from Ruth the Moabite.” Abner said to him: “We learned: an Ammonite man, but not an Ammonite woman; a Moabite man, but not a Moabite woman.” “If so, a male mamzer, but not a female mamzer; an Egyptian man, but not an Egyptian woman!” “Here it is different, since Scripture explains the reason: ‘Because they did not meet

Yad Yehudah - ד - continued

you with bread and water.' It is a man's way to come out to meet, but not a woman's way." "The men ought to have met the men, and the women the women," etc. Now, if we say that the Moabites did meet them, it is difficult: why did they not answer on Ruth's behalf that the Moabites themselves had met them? [text supplied from the print witness] [TN290206] Nevertheless, they did not answer this way because the plain sense of the verses implies that "they did not meet" refers also to the Moabites. [TN290206]

Yad Yehudah - ה

Until the ruling spread: "An Ammonite man, but not an Ammonite woman," etc.; then she married Solomon. [TN290207]

Yad Yehudah - ו

"Furthermore, the elder," etc.—as appears in chapter Shor she-Nagaḥ (folio 38): "She called his name Moab." R. Hiyya bar Abba said: "The Holy One, blessed be He, does not withhold the reward for proper speech." For concerning the elder, "Moab"—from a father—the Holy One, blessed be He, says to Moses: "Do not provoke them to war." War is forbidden, but you may impose forced service on them. Concerning the

Rema of Fano - continued

me." One may say: in the Gemara, chapter He-'Arel, they did not give this answer to Doeg's objection, when he asked: "The men ought to have met the men, and the women the women." What we have said answers this, since the Moabite women did meet them with bread. Why was this not said in the Gemara? Because the plain sense of "they did not meet you" implies that both were alike in the matter, unlike "because he hired." Some explain that only the Moabites who dwelt in Ar sold to Israel what they had available, and they were a tiny minority of the entire nation of Moab, for Moab was judged in this matter according to its majority. In any event, according to everyone, it was fitting for David to undergo danger through lack of bread, to atone for the sin of the first eating from the Tree of Knowledge.

When we attend to the equation here between those dwelling in Seir and those dwelling in Ar, it is clear that those dwelling in Ar did not come out to meet them. Individuals slipped away from Israel's camp to buy food and water from them; this benefited the sellers. Moses said to Sihon: "You too should do this for your own benefit; I ask only one thing beyond what I enjoyed from them: 'Only let me pass through on foot.'" It is clear that, since the children of Ammon certainly had no hand in that breach of faith concerning Balaam, there was no dissenter or objector regarding the

Yad Yehudah - ו - continued

younger, who said "son of my people," the Holy One, blessed be He, says: "Do not besiege them or provoke them," meaning that you must not even impose forced service on them. Hence the reason that David needed to exert his strength to repair her through the words of his songs and melodies against his enemies[?]. Not so the kings who descended from Naamah the Ammonite, Rehoboam's mother: rather, Asa pursued, etc., as is known from their saying, of blessed memory. [text supplied from the print witness][TN290208]

Yad Yehudah - ז

"All the more Hezekiah"—who said, "I shall sleep on my bed, and the Holy One, blessed be He, acts for him." He did not intend to rely on idle folly [or: prayers], but made himself an example of what is said in Sifra de-Tzeniuta, "The earth was nullified." This is said of Malkhut on account of the light descending to her from Yesod, hovering and covering over her, as explained there. For this reason, too, a Name of Malkhut is here, alluding[?] to Malkhut in "his trust." [text supplied from the print witness] [TN290209]

Rema of Fano - continued

Ammonite nation, which was immediately accepted into the congregation. They did not dispute over it as the controversy had multiplied over Ruth, who preceded it, so that Ruth

Rema of Fano - continued

alone might endure that distress. Naomi[?] did not draw near until the ruling had spread throughout Israel.[TN290203]

Furthermore, the elder spoke at length in shame, and provocation was decreed against her children. Likewise David, who came from him, had to abound in songs and praises and greatly provoke his enemies, as it is written: “I shall not return until I have consumed them.” The younger was silent, and provocation against her children was forbidden to us. Likewise the kings who came from him did not need David's toil: Asa pursued, Jehoshaphat sought mercy, and Hezekiah's rest was glorious. We have already explained in the treatise Yonat Elem, chapter 21, that they did not change their modes without cause; certainly Hezekiah was not sitting idle through “sloth casts into deep sleep.” Rather, they all served a great pattern. Of Hezekiah it is written: “The Lord shall be his trust,” etc.—the name Adonai, of which it is said: “The earth ceased from activity.” Consult there.

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Historical index: Ha-Ittim - Chapter 20

Ha-Ittim - Section 21 (כא)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · 9 · י · יא · יב · יג

Yad Yehudah - א

“From the middle”—forbidden sexual relations—we come[?] “to the third”—bloodshed, to provide adjacent supports for understanding the excellent reasonings attained by this master. [text supplied from the print witness][TN290211]

Yad Yehudah - ב

“Gazed upon the supernal Glory”—as Recanati wrote in his commentary on Bereshit. It has also already been explained in Meqor Din, SD[?], chapter 14; consult there. [TN290212]

Yad Yehudah - ג

As our sages said on “And Cain rose[?]”: Scripture need not say “and he rose[?]”; rather, it teaches that he had been placed

Rema of Fano

From the middle prohibition to the third: Abel, the son of the first Adam, deserved to die for his sin of gazing upon the supernal Glory. Cain became his executioner, but not for the sake of Heaven; therefore he too was punished for it. Moreover, Abel deserved to die only at Cain's hands, “when a wicked man swallows one more righteous than himself.” Had Abel been wholly righteous—Cain had already fallen before him, as our sages said, and his blood had been permitted to him. [TN290219] Because he showed kindness to him, Aaron's death at Moses’ hands subsequently followed by the law of kindness, for “the reward of a commandment is a commandment,” to turn the curse into a blessing. Yet once permission had been given concerning Abel that his blood should be shed, and

Yad Yehudah - ג - continued

beneath him, and he became filled with mercy for him.[TN290213]

Yad Yehudah - ד

“At Moses’ hands”—the transmigration of Abel.

Yad Yehudah - ה

[gap] That is, Abel, through Moses’ joining with him to refine Cain's curse into a blessing.

Yad Yehudah - ו

“Concerning Abel”—who gazed upon the Shekhinah.

Yad Yehudah - ז

He agreed to cause[?]; understand what was said, that he struck him on a mission, etc.[TN290214]

Yad Yehudah - ח

“Only because they became angry at the repair[?],” etc.—as appears in Targum Jonathan, as

Yad Yehudah - ח - continued

follows: “Cain said to Abel his brother: ‘Come, let us both go out to the field.’ When both went out to the field, Cain answered and said to Abel: ‘I see that the world was created with mercy, but it is not governed by the fruits of good deeds, and there is partiality in judgment; for why was your offering accepted, but my offering from me was not accepted with favor?’ Abel answered and said to Cain: ‘The world was created with mercy and is governed by the fruits of good deeds, and there is no partiality in judgment. Because the fruits of my deeds were better than yours and preceded yours, my offering was accepted with favor.’ Cain answered and said to Abel: ‘There is no judgment, there is no Judge, there is no other world, there is no giving a good reward to the righteous, and there is no exacting payment from the wicked.’ Abel answered and said to Cain: ‘There is judgment, there is a Judge, there is another world, there is giving a good reward to the righteous, and there is exacting payment from the wicked.’ Over these matters they were disputing[?],” etc. [TN290215]

Yad Yehudah - 9

“That is, to punish,” etc.—his saying “there is no judgment and there is a Judge,” and his saying “there is no other world”

Rema of Fano - continued

the two were alone in the field, it is possible that Cain was permitted to act toward him as an agent of the court, had he made his own soul righteous and put him to death by a true judgment, on the mission of the righteous Judge, saying: “Give honor and confess.” Cain did not do so; instead, he made himself wicked.

Therefore Solomon said: “He made everything for His purpose.” They, of blessed memory, said: “For His praise,” for Abel died only while praising the Omnipresent, his lips murmuring: “There is judgment”—that is, to punish the righteous in this world for the minor transgressions they have committed —“and there is a Judge,” from world to world, to give them a good reward in the future, which is the final world. The wicked person too was created for the Omnipresent's praise, so that the performance of an evil deed might be justified in the ruling, in its day, place, and hour, in the mystery of a transgression for its own sake, which we have thoroughly explained in its place. But Cain and his companions—and who is their father? The rider of the serpent, who tends and guards it; one who guards his soul will keep far from his enticement, for it is evil and bitter and has reached the true heart, and He, being compassionate, will atone for iniquity—they assisted evil. They say concerning themselves: “There is no judgment” in this world, that is, to punish the judgment[?]; on the contrary, they consume the reward of minor commandments, and that reward too is destroyed while still between their teeth. [TN290210] “There is no Judge” to exact

Yad Yehudah - 9 - continued

and “there is giving a good reward,” etc., is not a repetition of the same matter in different words. Rather, the intention of “there is no judgment” in this world concerns the righteous, for their minor transgressions.[TN290216]

Yad Yehudah - י

“The wicked person too”—one must say of him, “The Lord made everything for His purpose,” so that it might be justified, etc. As our sages said, when the Holy One, blessed be He, executes judgment upon the wicked, He is praised. This falls within “My servants for My name[?],” which we mentioned concerning the cutting off of harmful beings, SD[?], Part III, chapter 18; consult there.[TN290217]

Yad Yehudah - יא

“They say to you,” etc.—that is, what Cain said, “There is no judgment,” etc., he said aptly concerning himself, for for him and his scatterers[?] there is no judgment to punish them for their sins in this world.[TN290218]

Yad Yehudah - יב

“To destroy that reward too”—from the Holy One, blessed be He, as it is said: “He repays those who hate Him to their faces, to destroy them,” etc.

Yad Yehudah - יג

“For there is no other world”—in which to give reward to the wicked.

Rema of Fano - continued

payment here for the grave transgressions they have committed. Why all this? To destroy them for ever and ever, for “there is no other world” for rebellious transgressors: “Their worm shall not die, and their fire shall not be quenched,” as we explained in the treatise Heqor Din; consult there.

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Historical index: Ha-Ittim - Chapter 21

Ha-Ittim - Section 22 (כב)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יב · יג · יד

Yad Yehudah - א

“Moreover”—prove, for dying[?], in the matter of the Messiah, for at any rate it was that he should die, as one dies by his nature. [TN290221]

Yad Yehudah - ב

“It is possible that he should not sin”—and how would he die, if not by his nature? There is further proof from the Torah's preceding the world: there it says “when he dies,” before he sinned.

Yad Yehudah - ג

“He was commanded concerning it”—as explained in SD[?], Part III, chapter 13.[TN290222]

Yad Yehudah - ד

“At a time of favor”—on the Sabbath, at the time of the afternoon prayer, as explained in its place there.

Yad Yehudah - ה

“Remove from here”—for “he expired and was gathered” is not said of him.

Yad Yehudah - ו

“But he translated, ‘For Aaron died’”—to indicate a death [gap].

Rema of Fano

Moreover, it was fitting that at least one other created being should be found that undergoes death by nature and inherent property, not by way of punishment; for nothing was created in vain. Death itself, being among the acts of providence, “He did not create it for emptiness.” If a person does not sin, why should he be put to death? What has he done? And it is possible that he should not sin. The Torah did not say, two thousand years before the world, “When a person dies in a tent,” to impose penal death on the first Adam before he sinned, Heaven forbid. Rather, the intention concerned a lofty and praiseworthy death, in accordance with the greatness of its worth, mystery, and importance, attained by Moses our teacher, peace be upon him, alone: “His eye had not grown dim, nor had his freshness fled.” He was commanded concerning it as concerning any positive commandment in the Torah, for it is written, “Die on the mountain,” as one who is commanded and acts, like the time for the commandments of fringes and tefillin and their removal on the eve of the Sabbath toward nightfall, and the like. His fulfillment of this commandment

Yad Yehudah - ז

“They learned this”—the translators, from its not saying here “for Aaron expired and was gathered,” as is written of other righteous people. One cannot say that his death was inferior to theirs, since in the command, when Moses was commanded concerning Aaron's death, the language of gathering is written; so too it is written of Moses himself, and it also concludes: “As Aaron died and was gathered.” Necessarily, then, saying only “he expired” at the actual event indicates that his death was greater than that of the other righteous. “For he expired” was not said as the actual truth, but only as it appeared to Israel's eyes, as he concludes shortly below.

Yad Yehudah - ח

“Only the four elements of the body”—not the whole body.

Yad Yehudah - ט

“However”—with expiring alone.

Yad Yehudah - י

"Even for the righteous," etc.—see the treatise 'Olam Qatan, section 4.

Yad Yehudah - י

"A blow to the rear"[?]—this is "Afterward you shall pass."[TN290223]

Yad Yehudah - יב

"The numerical value of Shabbat"—for he died on the Sabbath, etc.

Yad Yehudah - יג

"The intention," etc.—this is the conclusion of the matter.

Yad Yehudah - יד

"As Rashi explained there"—"Did Israel journey from Be'erot Bene Ya'aqan to Moserah?" What relevance has this here? Moreover, did they journey from Be'erot Bene Ya'aqan to Moserah? Did they not come from Moserot to Bene Ya'aqan, as it is said, "They journeyed from Moserot"? Furthermore, "Aaron died there"—did he not die on Mount Hor? Go

Rema of Fano - continued

was at a time of favor, as explained in its place, when his days and years were completed. Thus there was a decree before Him, blessed be He, that he should die at that time, without any sin as its cause, Heaven forbid. Remove expiring and gathering from here: rather, "Moses, the servant of the Lord, died there," fulfilling this commandment willingly and joyfully.

Onkelos' translation is precise concerning Aaron in the verse, "The whole congregation saw that Aaron had expired." He did not translate "ve-itneged," as he usually does for the expiring mentioned of the perfected, but "for Aaron died"; so too the other translators. They learned this from gathering not being mentioned concerning him at the actual event, as it is of the other righteous, of whom it is written, "He expired and was gathered to his people." Although at the time of the command Moses was told, "Aaron shall be gathered to his people," and of Moses himself it is written, "Die and be

Yad Yehudah - יד - continued

and count, and you will find eight journeys from Moserot to Mount Hor. Rather, this too is among the rebukes: "You did this as well. When Aaron died on Mount Hor at the end of forty years and the clouds of glory departed, you feared the war of the king of Arad and appointed a head to return to Egypt. You retraced eight journeys as far as Bene Ya'aqan and from there to Moserah. There the sons of Levi fought you and killed some of you, and you some of them, until they turned you back along the path of your return. From there you returned at Gudgodah," etc. "In Moserah you made heavy mourning for Aaron's death, which had caused you this, and it seemed to you as though he had died there," etc.

Rema of Fano - continued

gathered, as Aaron died and was gathered," we too may distinguish precisely and say: dying and gathering mean being gathered with particular righteous people in their deaths, whose bodies endure even after death. For them death is only a disjoining of the union, their soul being in one compartment and their body in another. Expiring and gathering are otherwise: only the four elements of the body, even after death, are joined and do not separate. Expiring, however, is the weakening of their composition and loosening of their union, in the mystery of those who sleep in the dust—even for one of whom "to dust you shall return" was not said—until one hour before the resurrection of the dead. Those who sleep in the dust have known hours when they rise to pray for the living. The composition of their elements is temporarily strengthened, with the distinction that applies to the inhabitants of this world; thus He awakens them for a time.

We have a pleasing mystery in the verse, "Afterward you shall be gathered to your people," spoken to Moses concerning the war with Midian: only by virtue of the rear of his

Rema of Fano - continued

body was there in Moses a gathering to his people. This was not so for Moses' face, the face of the sun, for the skin of his face shone. Moreover, "you shall be gathered to your people" has the numerical value of Shabbat; we explained it elsewhere. The intention concerning Aaron is that at the time of the command it was said, "Aaron shall be gathered and shall die there"; yet it is written, "The whole congregation saw that Aaron had expired." Thus he expired only to the appearance of their eyes. Burial is mentioned concerning him only in the portion 'Eqev. The reason is: since it was in Moserah[?], Scripture is speaking and says "there" as a rebuke, as Rashi explained there, adjoining "he was buried there" to say that he did not die in Moserah; rather, he died in the place where he was buried, etc. [TN290220]

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Ha-Ittim - Section 23 (כג)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג

Yad Yehudah - א

"To occur in the tent"—in the Garden of Eden. Concerning this it is said, "When a person dies in a tent" [gap], and there [gap]; this is holiness with powers for the body.

Yad Yehudah - ב

"Requires separation"—seven days. Likewise one requires separation for the tent of the Garden of Eden, like the priest. This is "everyone who enters the tent," etc., "shall be impure seven days," as will be explained shortly below.

Yad Yehudah - ג

"From the service of the Day of Atonement"—for we learned at the beginning of Yoma: "Seven days before the Day of Atonement, they separate the high priest from his home to the Chamber of Parhedrin." In the third chapter of Parah we learned: "Seven days before burning the heifer,

Rema of Fano

Who will uncover the dust from your eyes, our first father, who brought himself near to death before its time? This the Lord did not choose. Death is intended by Him, blessed be He, to occur in the tent: it is being stored away in holiness, death and life together. Of it was said, "Behold, it was very good": its plain meaning is "this is death"—"how good is a word in its time!" It is known that everyone who enters from a lesser holiness into a greater holiness requires separation. Faithful testimony to this comes from the service of the Day of Atonement and the rite of the heifer, and likewise "He called to Moses on the seventh day." The place of separation is purification for the impure, but not for those who are completely pure. The example is the chamber facing the Temple building in relation to the Sanctuary and the holy place. It is on the level of the garments of those who eat terumah being deemed midras-impure for sacred food. The days of separation required sprinkling on the third and

Yad Yehudah - ג - continued

they would separate the priest who burns the heifer from his home to the chamber facing the Temple building." There in Yoma we say in the Gemara that R. Yohanan derives these from the inauguration rites, whereas R. Shimon ben Laqish derives them from Sinai, for it is written: "The glory of the Lord rested on Mount Sinai, and the cloud covered it six days."

Yad Yehudah - ד

"The place of separation is" [gap], table, altar, lampstand; likewise they enter there [gap]. This Sanctuary is a clear sign of their complete purity, for already [gap] they will be permitted to enter a holier place. So too with the tent of the lower Garden of Eden, which is the place of separation.

Yad Yehudah - ח

"The comparison is this": the chamber facing the Temple building, and all the more the Chamber of Parhedrin, in which they would separate the high priest. These chambers were in the Court of Israel; the Sanctuary and the Holy of Holies are more sanctified, as we learned in chapter 8 of Kelim. So too concerning the garments of those who eat terumah: we learned in chapter Ḥomer of Hagigah that they are deemed midras-impure for sacred food. [TN290224]

Yad Yehudah - ו

"Required sprinkling on the third and seventh days"—as appears in the Mishnah, the third chapter of Parah: R. Hanina, the deputy of the priests, says: "They sprinkle upon the priest who burns the heifer throughout all seven days, but upon the one for the Day of Atonement they would sprinkle only on the third and seventh days." In the Gemara, the first chapter of Yoma, we say that requiring sprinkling on all seven days for the heifer is merely an additional stringency.

Yad Yehudah - ז

"Corresponding to the days of construction": Yesod, Hod and Netsaḥ are hinted by the three days. One who comes to be purified through Yesod, where there are three powers of severity—as stated above in the explanation of "Who

Rema of Fano - continued

seventh days, corresponding to the days of construction, with Malkhut within. One ascending through Yesod, Hod, and Netsaḥ is sprinkled from the right, as it is written: "The pure one shall sprinkle upon the impure." Likewise Malkhut, Tif'eret, Gevurah, and Hesed: this is the gate, also from the right.

The rite of the heifer is "the statute of the Torah" for Moses in the perfection of contemplation, "an everlasting statute" for the children of Israel in the fitness of practice, and for the stranger dwelling among them. Here too, one who separates from uncircumcision is like one who separates from a grave. Yet "this is the Torah" itself: "When a person dies in a tent"—every person, every death, and every tent are included. Therefore "I said, 'I shall become wise'": where I was permitted, I shall contemplate; yet "it is far from me." "Every open vessel" in the place of separation faces downward, and has no tightly bound cover to unite it with its root: "it is impure," not merely for seven days, but absolutely, and requires a return to the kilns. The sequence of times above causes "everyone who enters the tent" from below—among those attached to him in his life and received there through his merit, among the angels accompanying him and the like—and "everything that is in the tent," those summoned there from above in his honor, to be sealed and ascend, and the Lord will be with him for a limited time. This is what it says: "It shall be impure seven days." The word "impure" is expounded here favorably, as an expression of sealing and closing, and of

Yad Yehudah - ז - continued

gathered," seven sections[?]—these are three days: they sprinkle upon him the waters of mercy, by way of its powers of severity on the right[?]. Likewise, one who comes through the gate of Malkhut, which is below, beneath the sefirot: the light ascends from it in a straight line as far as Tif'eret, and from there to Hesed on the right and Gevurah on the left. These are four days: they sprinkle upon him from the right as well. [text supplied from the print witness][TN290225]

Yad Yehudah - ח

"The rite of the heifer"—examine it closely there: at the beginning, "This is the statute of the Torah"; at its end it is written, "It shall be an everlasting statute for the children of Israel and for the stranger dwelling among them." Afterward it says again, "This is the Torah: when a person dies in a tent." The reason for all this is that at first it said only [gap] [gap], and from every tent of the Garden of Eden below and above.

Yad Yehudah - ט

"Therefore"—Solomon aptly said, "I said, 'I shall become wise,' but it is far from me," which our rabbis expounded concerning the rite of the heifer. A priest too can say, "I shall become wise where I have been permitted," namely in the

Yad Yehudah - ט - continued

place of separation, yet it is far from him, for it is written shortly afterward —

Yad Yehudah - י

“Every open vessel upon which there is no tightly bound cover is impure,” etc. His intention concerns what is said in the Zohar, Va-Yaqhel, page 312: [gap; tentatively identified words: “which dwells in the Garden of Eden below,” “all,” “before yet,” “when they ascend,” “from all,” “River of Fire,” “entirely,” “since,” “and then they stand”]. Scripture says that every open vessel in the lower Garden of Eden [gap], “upon which there is no tightly bound cover” to bind it above, requires sprinkling corresponding

Rema of Fano - continued

that which ascends in the mystery of the light's return from below upward; for death is nothing but removal, elevation, and storage away.

Alternatively, “everything that is in the tent” means what was there beforehand, among the existences hidden there as he passed through, waiting for the time of his perfection: specifically existences rooted above and those attached to him that also face there. But every vessel of copper and wrought iron, among the lower garments, requires stripping off and storage in its place until its replacement comes. This is the rule of dying. Expiring in its ordinary sense is otherwise: it means the cessation of natural powers and their elevation, and the disjoining of their elements, as we said.

Yad Yehudah - י - continued

to Dinur[?]. Before this Scripture said: “When a person dies in a tent, everyone who enters the tent and everything in the tent shall be impure seven days.” The meaning is— [TN290226]

Yad Yehudah - יא

The sequence of time—the seven days above—causes all who come from below into the lower Garden of Eden, among the souls attached to a person during his life, including the souls of his acquaintances and relatives who come to him at the time of his death, as appears in the Zohar, Va-Yehi; and all who come to meet him, angels and souls of the righteous, into the tent, as appears in the

Yad Yehudah - יא - continued

writings, the portion Pinhasa, and in several places in the Zohar: they become enclosed and ascend there, to ascend to the upper Garden of Eden, and from there higher and higher, so that his soul shall be bound in the bundle of life. [TN290227]

Yad Yehudah - יב

—of life, among the souls, as explained there, as mentioned.

Yad Yehudah - יג

“But every vessel,” etc., refers back to what was said above also, “every open vessel,” etc. That is, the garments in which the soul clothed itself while in this world, on entering the lower Garden of Eden [text supplied from the print witness][TN290228], require stripping off and storage in their place

Yad Yehudah - יג - continued

before she bathes in the River of Fire. Afterward she puts on other, more perfected garments, as mentioned. So too it appears in the Zohar there, page 315, as follows: “Happy is the portion of one who merits these garments in which the righteous are clothed. [text supplied from the print witness] [TN290228] These are made from the good deeds a person performed in this world, of Torah. In these the soul stands in the Garden of Eden. She is clothed in other precious garments when the soul ascends through that opening of the firmament above: they provide her with other precious supernal garments, which come from the will and intention of the heart,” etc. [TN290228]

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Ha-Ittim - Section 24 (כד)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י · יא · יב · יג

Yad Yehudah - א

“The very”—what was said in the preceding section need not astonish: the word “ascent”[?] is explained as an expression of blocking and concealment. So too with the fifty gates of Binah: forty-nine of them correspond to the seven days of construction, each comprising seven, corresponding to the forty-nine aspects of purity. The fifth[?] gate is shut and hidden, of which it is said, “You made him a little less than God” [gap]. “Tent,” ohel, has the numerical value of PNY ṬH[?]. [TN290229]

Yad Yehudah - ב

Powers [gap].

Yad Yehudah - ג

“After the giving of the Torah”—as appears in the first chapter of Yoma (folio 4b): “‘The glory of the Lord rested on Mount Sinai’: this event was after the Ten Commandments, which preceded the six days”—the words of R. Yose the Galilean. In the Gemara we say that he holds like the first tanna, who says that the Torah was given on the sixth [gap]. “To Moses He said, ‘Come up to the Lord’”: this is what happened to him[?] on the seventh day. Scripture came only to purge the food and drink in his intestines, to make him like the ministering

Rema of Fano

The very letters of tame, “impure,” hint at the mystery of the forty-nine supernal gates on their own: the seven days of the circuit, each comprising seven. The hidden fiftieth gate on its own is hinted by the letter alef, toward which all turn to ascend and be united there. First, a cessation in purity from the lower objects of sensation must precede it, just as Moses was covered by the cloud for six days when he ascended the mountain after the giving of the Torah, and “Come up to Me” was called to him on the seventh, to purge eating and drinking from him. This is not mentioned concerning his other ascents; therefore I say that he did not eat in the intervals. Between the first descent and the second ascent he was occupied with eliminating the calf and its worshippers, and “You shall not eat over the blood” applied to them. Our rabbis said that this warns a Sanhedrin that has put someone to death not to taste anything that entire day. On the following night he was undoubtedly arranging the prayer that he would pray the next day to atone for them. Between the second and third he was occupied with the commandment, “Hew for yourself two tablets,” to repair the inanimate, through which they sinned in the calf's gold. Likewise, “Make for yourself a wooden ark,” to repair the forms, of which it is written: “They exchanged their glory for the likeness of an ox that eats grass.” When he brought down the second tablets, he repaired the kinds of living creatures through the section of the offerings, and the human

Yad Yehudah - ג - continued

angels, in accordance with R. Natan's statement there. [TN290230]

Yad Yehudah - ד

“To repair the forms”—the growing, the living, and the speaking, which were also corrupted through the deed of the calf. The corruption of the growing is hinted in the saying, “eats grass”; it was repaired again through the wooden ark. See Ma’amar Heqor Din, Part III, chapter 20. [text supplied from the print witness][TN290231]

Yad Yehudah - ה

“‘Ani is written”—an acronym of standing, falling, and sitting, as he concludes shortly below. The meaning is that these natural activities ceased: Moses was poor, having no need of them, and this was his wealth and his happiness. He will not grow faint or weary. [text supplied from the print witness][TN290232]

Yad Yehudah - ו

“With a shortened vav”—which is reduced to a yod.

Yad Yehudah - ז

“Behold,” etc.—the value of shalom[?]; there is a hint to the Righteous One, the foundation of the world. Therefore it is written with a shortened vav, so that a yod is hinted at Yesod, “a covenant of peace.”[TN290233]

Yad Yehudah - ח

"Of whom it is written," etc.—as appears in Ra'aya Meheimna: Moses is the pillar of Tif'eret; "and the poor"—that is the righteous one—"shall not diminish" below ten. [text supplied from the print witness][TN290234]

Yad Yehudah - ט

All the more fitting is this, according to what they expounded in the Zohar, Pinhas, page 214[?]: the Holy One, blessed be He, said to Moses, "Say it yourself with your mouth, for you are handing it over to him by the will of your heart," etc. [text supplied from the print witness][TN290235] This is what is written, "Therefore say," etc. Since this is so, the hint in the shortened vav is apt, indicating that they intend one and the same idea.

Yad Yehudah - י

"His death was doubled"—to indicate to him, "Dying,

Rema of Fano - continued

face through the rays of splendor he attained. Thus no leisure remained for him to eat between descent and ascent.

The Torah testified concerning the third descent, "I stood"; concerning the second, "I fell prostrate"; and concerning the first, "I sat on the mountain." The sign for all three together, in precisely this order, is "The man Moses was exceedingly humble," 'anav: 'ani is written, with a shortened vav resembling the vav in "My covenant of peace." This is the Righteous One of the world, of whom it is written: "The poor shall not give less"; for the smallness of the vav makes it a yod, half the measure of a vav. This is all the more fitting according to what they expounded in the Zohar: Moses was commanded to be the one speaking on His behalf and saying, "Behold, I, Moses, give him, Phinehas, My covenant of peace." The conclusion arising from these words is that Moses needed none of the natural objects of sensation of this world. The word 'ani is

Yad Yehudah - י - continued

you shall die."

Yad Yehudah - יא

For here it is expounded: "Behold, it was very good"—this is death. It is one who attends to Adam, to bring about his repair. [TN290236]

Yad Yehudah - יב

"Until the end" [gap], as mentioned in the preceding section.

Yad Yehudah - יג

"Behold, it was very good"—all is true, for through this a person prolongs his days in the world that is wholly long. [text supplied from the print witness][TN290237] Therefore, if this repair is not yet complete, wait for it. On this basis the Sages, of blessed memory, said that the righteous do not return to their dust. [TN290237]

Rema of Fano - continued

an acronym of 'amidah, nefilah, yeshivah—standing, falling, sitting. Consult the Zohar, Bereshit, folio 31: Moses was attached to the white light, which eats and drinks nothing. This suffices.

Our first father sinned, and his death was doubled, for he was clothed in the external death; he fed unripe fruit to all creation and weakened them away from life. Here "behold, it was very good," me'od, is expounded as the initials of maskil el dal, "one who attends to the poor." This is Adam, whose letters are those of me'od, who became poor after the sin; his remedy is death in its ordinary meaning. Moreover, in the end, "the counsel of the Lord shall stand forever." Therefore punitive death is called mot, "dying," while the death intended for honor and splendor is expressed by the doubling, tamut, "you shall die." "Behold, it was very good." "Though he delay, wait for him": the righteous whom the Holy One, blessed be He, will bring to life will not return to their dust again. Thus only this death, through the nullification of the composition, is denied of them.

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Historical index: Ha-Ittim - Chapter 24

Ha-Ittim - Section 25 (כה)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט

Printed annotation: 1

Yad Yehudah - א

As stated in the Zohar, Terumah, folio 238b, at the blessing of food—“His goodness,” and not “from His goodness”—as follows: [text supplied from the print witness][TN290239] “‘His goodness’: this is the supernal right. ‘And from His goodness’: this is a level below, which is from the side of the right. [text supplied from the print witness][TN290239] It is a level below because goodness goes forth to the lower inhabitants of the world and sends nourishment below. It is called good and is called Hesed. [text supplied from the print witness][TN290239] Good is when it comprises everything within itself and does not spread below. Hesed is when it descends below and does good at every level, to the righteous and to the wicked, without holding back[?]. Although it is one level, how do we know? It is written, ‘Only goodness and kindness shall pursue me.’ If goodness, why kindness? If kindness, why goodness? Rather, goodness comprises everything within itself and does not spread below. Kindness descends, spreads below and feeds all, righteous and wicked alike.” See the explanation of this in Pardes Rimmonim, Gate of the Mediators. [text supplied from the print witness][TN290239]

Rema of Fano

We hold that evils and good are all given by one Shepherd. The reason the shell precedes the fruit is to subdue it between goodness and kindness. As explained in the Zohar, Terumah (Zohar II, 168b): “Goodness comprises everything within itself and does not spread downward.” The hint is in the four-letter Name, which, when elevated in reduced numerical value, amounts to tov, “good.” Kindness, however, descends, spreads downward, and feeds all. The hint is in the four-letter Name when elevated in its letters, whose numerical value is hesed, “kindness,” “to satisfy every living being with favor.” The shell can precede only the spreading, never the hidden root. This is what we said: evil has no precedence in the perceptible realm as an absolutely separate portion, but is bound by cords of love between goodness and kindness. Concerning the perceptible precedence of the inferior portion first, it is written: “I shall give grass in your field for your cattle,” and afterward, “You shall eat and be satisfied”—from every pure living creature. “Be satisfied” is said of bread alone. Likewise in human nourishment, the more honorable and excellent portions are the last to be nourished, until the person is refined and clarified, twice, three times, at their head. [TN290238]

Yad Yehudah - א - continued

Yad Yehudah - ב

“In reduced numerical value it amounts to seventeen”—the value of tov, “good.”

Yad Yehudah - ג

For the Name YHWH, filled with yods, amounts to seventy-two, the value of hesed, “kindness.”

Yad Yehudah - ד

“On these[?], in the spreading”—toward the measure of Hesed. [TN290240]

Yad Yehudah - ה

“The foods too” [gap], as is known to natural philosophers and physicians: from the time food enters the stomach until it turns into flesh replacing what has dissolved away, it must be cooked three times. First it cooks in the stomach until it is like porridge, like a dough of barley. From there the food is separated from [gap] what is unfit to nourish; this descends to the intestines and becomes dung [gap] from the body,

Yad Yehudah - ח - continued

and the like. The choicest part rises to the vessels of the liver and heart and, through the second cooking, turns into blood. Even there it is not left in peace until the force of the superfluities is expelled from it: these are the humors unfit to nourish, all of which are collected and enter the vessels particular to them. Then the refined blood spreads to all the body's limbs, to each as appropriate for it; therefore it cooks a third time and turns into flesh, sinews, and bones for every limb, after [gap] the superfluities shaved off[?] from it outward, such as moisture of the ear and nose, sweat, and the like. This matter is very lengthy, and this is not its place. [TN290241]

Yad Yehudah - ו

“It is known among created beings”—not only among growing things, but also among spiritual things: what is reckoned as excess and shell in relation to one is reckoned as fruit in relation to another. [text supplied from the print witness][TN290242] As appears in the Zohar, “I descended to the nut garden”: “The entire world is in this manner, above and below; from the supernal mystery [text supplied from the print witness][TN290242] to the

Rema of Fano - continued

It is known of created beings in general that this is a shell for that, and this a kernel for that. This fruit, later in formation—even the external garment—will in the future be included in the good. Here we have a favorable reason concerning the loaves that the Land of Israel will in the future bring forth, when the sun's light returns to three hundred and forty-three times as much. Concerning the removal of these it was said: “I shall clothe the heavens in blackness.” Albish, “I shall clothe,” has precisely that numerical value. Yet the portion of this light that remains in the world is the inferior one, like the oil very close to the wick. The three hundred and forty-two portions of it that ascended in the name of the Lord, were stored away, and were removed from the world through the first sin—each portion is superior to everything beneath it, until one reaches the highest portion, hidden from the eye, within which the power of Ein Sof is stored, as explained in its place. You have thus learned that there is no measure to the damage to the luminaries diminished through the first sin, and no limit to the future repair. The three hundred and forty-three portions are not equal, so that we could estimate in our intellect what the Lord will do to save us, for His mercies are numerous without end. Nevertheless, we learned in the Book of the Zohar that it gives a great measure to the sun's light in the sevenfold. We explained it well in the book ‘Asis Rimmonim, Gate 8; consult there.

Yad Yehudah - ו - continued

end of all levels, this is within that, and this within that, until it is found that this is a shell for that and this is a shell for that,” etc. “This is a garment for that, and this is a garment for that; this is a kernel and this is a shell.” [TN290242]

Yad Yehudah - ז

“With the loaves”—which our sages said concerning [gap] of Ketubbot that the Land of Israel will in the future bring forth. This means that even the external shell [gap] will cook thoroughly, as stated in the treatise QD[?], SB[?], chapter 3. This is by way of [gap], in the future, light [gap], which will be in the year of creation, three hundred and fifty-three / four hundred and seventy-three times greater, as stated there from the words of Jonathan ben Uzziel.[TN290243]

Yad Yehudah - ח

“Concerning the removal”—and diminution of the great light [gap]: Albam has the numerical value three hundred and fifty-three / four hundred and seventy-three. [TN290244]

Yad Yehudah - ט

“Like” [gap], the great one, and it draws itself toward futility.[TN290245]

Yad Yehudah on Ha-Ittim כה - earlier digital witness; its printed source has not been established

Yad Yehudah

“As explained in the Zohar, Terumah,” etc.—Page 168, concerning the blessing after meals, where our sages said: “And by His goodness,” not “from His goodness.” As follows: “‘And by His goodness’—this is the supernal right. ‘From His goodness’—this is another level, from the side of the right; it is a level below, for through that goodness the world was built, and through it it is fed. Why is it called goodness, and why kindness? It is goodness when it comprises everything within itself and does not spread to descend below. It is kindness when it descends below and does good to all creatures, righteous and wicked, without concern. Although it is one level, from where do we know? It is written: ‘Only goodness and kindness shall pursue me.’ If goodness, why kindness? If kindness, why goodness? Rather, goodness comprises everything within itself and does not spread below. Kindness descends, spreads below, and feeds all, righteous and wicked alike.” See the explanation of this midrash in Pardes, at the beginning of the Gate of the Mediators.

“In reduced numerical value it amounts to seventeen”—the value of tov, “good.”

“In its letters”—filled with yods, it amounts to seventy-two, the value of hesed, “kindness.”

“Except toward the spreading”—toward the measure of Hesed.

“They are the last to be nourished”—as is known to natural philosophers and physicians: from the time food enters the stomach until it turns into flesh replacing what has dissolved away, it must be cooked three times. First it cooks in the stomach until it is like porridge made of barley. There the food is separated from the refuse unfit for nourishment; this descends to the intestines and becomes dung and excrement that leave the body. The good and choicest part rises to the vessels of the liver and heart and, through the second cooking,

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Yad Yehudah on Ha-Ittim כה - earlier digital witness; its printed source has not been established - continued

turns into blood. Even there it is not left in peace until the rejected superfluities are expelled from it: these are the humors unfit for nourishment, all of which are gathered and enter the vessels particular to them. Then the refined blood spreads to all the body's limbs, to each as appropriate for it; in them it cooks a third time and turns into the flesh, sinews, and bones of every limb, after expelling the superfluities found in it outward, such as the waste of the ear and nose, sweat, and the like. This matter is very lengthy; this is not its place.

“It is known of created beings in general”—not only in the sensible realm but also in spiritual things: what is reckoned as excess and shell for one is reckoned as fruit for another. As appears in the Zohar: “I descended to the nut garden.” “This entire world is in this manner, above and below: the mystery of the supernal light, to the end of all levels; all is this within that, and this within that, until it is found that this is a shell for that and this is a shell for that,” etc. “This is a garment for that, and this is a garment for that; this is a kernel and this is a shell.”

“With the loaves”—which our sages said in the final chapter of Ketubbot that the Land of Israel will in the future bring forth. This means that even the external shell, from which the bran comes, will cook thoroughly, as stated in the treatise Heqor Din, Part II, chapter 3. This is through the sun's light in the future equaling its original strength at the time of creation, three hundred and forty-three times greater, as stated there from the words of Jonathan ben Uzziel.

“Concerning their removal”—and the diminution of the great light, it is said: Albish, “I shall clothe,” has the numerical value three hundred and forty-three.

“Like the oil burning in the lamp”—each successive portion of the inferior part is consumed and draws itself toward the wick.

Historical index: Ha-Ittim - Chapter 25

Ha-Ittim - Section 26 (כו)

Yad Yehudah: א · ב · ג · ד · ה · ו · ז · ח · ט · י

Yad Yehudah - א

The diminution that occurred in them is a sign concerning the parts of the soul that were diminished, for the supernal radiance was taken from them, as stated above, chapter 13. [text supplied from the print witness][TN290247] This is hinted in the number of nefesh, ruaḥ, neshamah, ḥayah and yeḥidah, which is 1,099, corresponding to shamayim qadrut, “heavens, blackness,” whose numerical value is 1,100. [text supplied from the print witness] [TN290247] The additional one corresponds to the blackness itself. [TN290247]

Yad Yehudah - ב

The five parts of the soul, with the vessel that holds them and their inclusive whole, have the numerical value 1,100, the value of Talmud Torah together with its nine letters. This hints that the Torah and its letters are the great repair of the soul’s parts, in every place and at every time. [TN290248]

Yad Yehudah - ג

“All of which correspond / interchange”: for the Torah of the Lord is perfect and comprehensive. It is written before Him, blessed be He, on high, entirely in black upon

Rema of Fano

From the luminaries we may learn concerning everything, for what happened to them is a sign for the parts of the soul. The combined numerical value of all five—nefesh, ruaḥ, neshamah, ḥayah, yeḥidah—is that of shamayim qadrut, “heavens, blackness,” with the addition of the blackness itself, which is a sackcloth garment upon them until our Maker has mercy upon us. They, together with their inclusive whole, the complete human being, have the numerical value of Talmud Torah, “study of Torah,” with the letters. [TN290246] For the human soul has no greater repair apart from Torah and its letters, all of which correspond: at every place and every time, whoever desires may consecrate himself. From this you may judge concerning the other levels, hidden and revealed, all of which have an ascent in holiness with the comprehensive repair hoped for speedily in our days. Who can stand in the Lord's counsel to estimate things that have no measure?

“This is the bread of affliction” that we eat: it must be cleaned of the bran continually thrown away by the sweat of our faces and unfit for food, which is the outer shell. On the contrary, it is a portion that will then be praiseworthy and superior in cooking, and over it it is fitting to recite “Who brings forth.” But evil in itself requires much cleansing before it is sweetened. Here lies the

Yad Yehudah - ג - continued

white fire, without the corruption of change, for all its letters are names of the Holy One, blessed be He. The letters divide into many names in many forms—happy is one who knows them! [text supplied from the print witness] [TN290249] As Ramban wrote in the introduction to his commentary on the Torah; consult there.

Yad Yehudah - ד

You will understand what he deduced, etc. [gap], for —

Yad Yehudah - ה

“Behold, the corporeal substance / bread”: this too provides evidence, for the bread that we eat to sustain ourselves at present must be cleaned of the refuse-shell; in the future it will be fit for their food, etc. And not only this: it will ascend to become the good portion and the incorporated substance over which it is fitting to recite the blessing “Who brings forth.” [text supplied from the print witness][TN290250] Is there not a reason for every sage in the revealed and hidden teachings? It needs clarification.

Yad Yehudah - ו

These are a reason for every revealed and hidden aspect, and one must

Yad Yehudah - ו - continued

clarify: much cleansing before it is silenced[?]. [TN290251]

Yad Yehudah - ז

In this matter lies the mystery of what our sages said in the second chapter of Hagigah: the House of Shammai says the heavens were created first; the House of Hillel says the earth was created first; the sages say both were created as one. In truth there is no disagreement here. These matters reach to Tif'eret and Malkhut, the principal construction, which were two faces. From the aspect of manifestation [gap], Malkhut precedes Tif'eret: this is "the earth was created first," for after the separation Tif'eret descended [gap]. AB[?], they said "two were created first"[?]. Neither this nor that concerns precedence in time, Heaven forbid; rather, both were created as one, in the mystery of two faces. The beginning of Malkhut's manifestation and the

Rema of Fano - continued

mystery of "the earth was created first." At the beginning of its existence, the beneficial righteous ones, the Bound Ones among those tied to Jacob, who are from the world of unity, emerged in order from absolute nonbeing into the beginning of existence, from below upward. When the supernal spark shone in them in the order from above downward, then "the heavens were created first." The repair of their equalization in light and vessels together is preserved, in the sense that their bond was released and they were called the Dotted Ones. And if both were created as one, through this "the snare was broken and we escaped," in the mystery of the Dappled Ones, beruddim, meaning barim and davim, "healthy and sick," in the sifting of souls and their extension into their garments, as explained in its place. This suffices for a listening ear. The divine mysteries have an inner face within a face and a mystery within a mystery. "Wisdom rests in an understanding heart"; "walk humbly with your God." Blessed be the Lord forever. Amen and amen.

The treatise Ha-Ittim is concluded.

Yad Yehudah - ז - continued

beginning of Tif'eret's ascent likewise all occur in one instant. There is only precedence of rank and concealment [gap]. So too with the souls created from the six days of creation [gap], which are in these three aspects, in the mystery of Bound, Dotted, and Dappled [gap], for the souls, as is known [gap]. They are called Bound, an expression of being tied, in the aspect of Tif'eret and Malkhut being joined as one. Likewise Malkhut is first in manifestation, and then the souls too emerged to her.[TN290252]

Yad Yehudah - ח

"In the Bound Ones": bound together in Tif'eret, Jacob's measure, as explained in the Zohar, Vayeḥi: the souls of the righteous are from the world of Tif'eret's light. In the aspect of the vessels, after Tif'eret descends following the separation, in the extensions they are called Dotted Ones—a compound expression

Yad Yehudah - ח - continued

from neged, "opposite," through the interchange of qoph and gimel, which belong to the letters GYKhQ, in reversal[?], since the two were created as one and required separation. [text supplied from the print witness][TN290253]

Yad Yehudah - ט

Necessarily, vitality will return to the shells, to refine them with[?] the souls, for the separation of good from evil.[TN290254]

Yad Yehudah - י

"And to spread out"—before the sending forth of garments as polished garments, the radiance of the light of the faces[?]. Therefore they are called by the name Dappled, and in the future everything will be repaired for good. Blessed be the Lord, God of Israel, from world to world. Amen and amen. [TN290255]

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Historical index: Ha-Ittim - Chapter 26

Tzevaot - Part I (א) - Chapter 1 (א)

Rema of Fano

Menahem Azariah said: If truth springs from the earth, and I am lower than the earth, it will certainly spring from me. And if[?] righteousness looks down from heaven, and we pursue righteousness, righteousness, then the gaze for good from His holy dwelling, blessed be He, from the heaven of heavens, has not grown short, so that we may live true life in this world and inherit the good land in the world to come. Happy are all who wait for Him.[TN290256] With this I had a complete intention in the treatise Ha-Nefesh, praise to our God; its companion, the treatise ʻOlam Qatan, bears witness concerning it. That precious vessel is called the treatise Ha-ʻEtsem, in which we merited to understand and comprehend the truth of Torah concerning the nature of the soul, to serve it and preserve it in purity, for it is our life and the length of our days. To know the Lord's righteousness, the righteousness of His open places, the first of His strength, for the native among the children of Israel and the stranger dwelling among them, let us understand their latter end in the treatise Ha-Eikh veha-Kammah, of which we shall say: this is it. I expound Scripture: “Look now toward heaven and count the stars,” etc.; “so shall your seed be” (Genesis 15:5).

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Tzevaot - Part I (א) - Chapter 2 (ב)

Rema of Fano

In the Jerusalem Talmud, Nazir (Jerusalem Talmud, Nazir 7:2, folio 35), they said: “Are the expositions something I would assert[?]? Expound and receive reward.”[TN290257]

Know that the soul that is the root of all souls is that very honored form created by the utterance, “Let the earth bring forth a living soul” (Genesis 1:24). If we interpret “the earth” as the root and beginning of all the lands of life, then the soul mentioned in this matter will also comprise the soul of every living being, wherever it is fitting to describe one or more of the five names particular to the five configurations that comprise them. These are:

Nefesh,
Ruaḥ,
Neshamah,
Yeḥidah,
Ḥayah.

Corresponding to them are:

Rema of Fano - continued

Abraham,
Isaac,
Jacob,
Israel,
Jeshurun.

Of them it is written: “They bow down, they bring forth their young, they cast out their birth pangs” (Job 39:3). For when she leaves the King, the Lord of Hosts, she bows before Him in awe and fear. Likewise the woman bows to give birth, and then “they bring forth their young,” for at that hour he is granted permission to emerge into the world. This too is set against that: a serpent comes after shedding its skin; garments of skin are made for them, and it bites the placenta, after the pattern above.

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Tzevaot - Part I (א) - Chapter 3 (ג)

Rema of Fano

Indeed, the all-comprising Bride, the mother of every living thing, is desired by the King and is called “a locked garden” (Song of Songs 4:12): her husband guards her in her measure of Malkhut. She is “a locked spring” at the point of Zion, her Yesod, and “a sealed fountain” in her Binah, from which judgments are aroused everywhere. Here lies the mystery of the backs of the names 72, 63, 45, and 52, whose numerical value is maʿyan ḥatum, “a sealed fountain.” It comprises all twenty-four permutations of the Name YHWH, distinguishing the great he on its own from the small he on its own; for the master said: “Four stones build twenty-four houses.” When there is no merit in the world, it is written: “As a pregnant woman draws near to giving birth, she writhes and cries out in her pangs” (Isaiah 26:17). This is not so with the supernal Mother, Reḥovot ha-Nahar, of whom it is said in the Zohar, Bereshit, folio 16b: “Now that palace gives birth from what it conceived of the holy seed, and it gives birth in silence,” etc.

The lower Mother, however, is likened to the kindly doe, which shows kindness to every beast of the forest by distributing her food to them, for she pants for streams of water. At the time of her birth, kindness is done to her from above, for her womb is narrow and she cannot give birth until “the voice of the Lord makes the does give birth”: at the fitting moment a serpent is sent to bite the mouth of the womb, and afterward she gives birth. At the birth of the rock ibex, however, there is a different trait: they ascend to the mountain peaks and hang their eyes on high; from heaven they have mercy on the young, so that it will not die as it bursts forth from the womb. “Though it fall, it will not be cast down”: rather, at its proper time they send it the compassionate eagle, which “spreads its wings and takes it,” and does not allow it to descend to the pit. Consult the Zohar, Pinhas, folio 249, and Raʿaya Mehemna there, and Aḥarei Mot, on the mystery of the doe with which we

Rema of Fano - continued

began.

The bitten place in the object of the analogy is only the last garment, the end of holiness in Asiyah, the mystery of the chambers half in sacred space and half in ordinary space. Therefore the opening of the womb is not without blood. This garment is certainly a stone/bundle of a zuz[?] that constricts the womb, of which it is written: “His soul was shortened by Israel's toil” (Judges 10:16). It is “the way of a serpent upon a rock” (Proverbs 30:19). [TN290258]

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Tzevaot - Part I (א) - Chapter 4 (ד)

Rema of Fano

This beloved doe greatly needs the mercy of Arikh, who brings her restoration and healing by sweetening the tremendous harshness of the serpent's shell. Naḥash, “serpent,” with the inclusive unit, is the number of Satan. This sweetening reaches us through the power of the three hundred and seventy lights of Arikh, the numerical value of qera‘, “tear.” The two are needed[?]—the second of the seven names comprising forty-two letters, as is known—and this greatly helps her not to miscarry.[TN290259] This is after the pattern of the generations of David son of Jesse, who is called Naḥash because he died through the serpent's counsel. It is written: “The man in Saul's days was old, coming among men” (I Samuel 17:12), which they expounded: he entered amid a multitude and went out amid a multitude. A multitude on which to pronounce the blessing is no fewer than six hundred thousand. By one of the wonders of numerical interpretation, ha-naḥash, “the serpent,” amounts to six hundred thousand, as we shall explain later in this treatise. Naḥash without the he amounts to the “one hundred and twenty thousand persons who do not know their right from their left” mentioned of Nineveh. Thus David's father completed, with all the might of the repair in the Holy Land, what Nahshon had begun in the wilderness, shielding Israel from “serpent, fiery serpent, and scorpion.” Moreover, it was decreed of the son dear to him and to his Father in heaven that he should be born through a serpent's bite. The known reapers, reapers of the holy field, are those who merit to reap from it the five kinds of grain, over which no appointed prince is set, but only the Holy One, blessed be He. The four species of the lulav are likewise so, in the mystery of “four kings against the five” (Genesis 14:9).

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Tzevaot - Part I (א) - Chapter 5 (ה)

Rema of Fano

In the kinds of grain is the mystery of the five parts of the soul we mentioned. The letters of shifon, “rye,” are the letters of nefesh, with the addition of diminutive markers, as in “Has Aminon your brother” (II Samuel 13:20). This is in the mystery of diminution. Shibbolet shuʻal, “oats,” is ruaḥ, in the mystery of the vav in the Name, which is like an ear of grain in the height of its stature: its head is filled with every good thing, it has a point above, and the length of the vav is rooted in the earth. This form is equivalent in the mystery of the measuring line that measures the extent of stature for all creation. Seʻorah, “barley,” is neshamah; ḥittah, “wheat,” is ḥayah: this is explained at length elsewhere. Kussemet, “spelt,” a kind of both, is yeḥidah. Its name attests to it, for its share in the perceptible realm is small owing to its concealment and the loftiness of its level in subtlety and spirituality. It is in the mystery of Daʻat, filling the place of Keter, which is not given concrete form like the other sefirot. For kaf is one-third of samekh, and mem is two-thirds. The hint is that spelt yields little flour, precisely one-third of what wheat yields, and two-thirds in barley. This is a Mishnah at the end of Pe’ah: a qav and a half of spelt equals half a qav of wheat and one qav of barley. Thus sixty se’ahs of spelt are worth, in the perceptible realm, only twenty of wheat and forty of barley. Therefore, in the root of the word, samekh comes in the middle, kaf on its right and mem on its left.

Concerning it is written: “They shall trim their heads closely” (Ezekiel 44:20). For there, in the upper and hidden roots, the head of one is beside the root of the other—not at the end of the other's root, but beside it, since there must be enough to be taken in the mouth of the scissors. This is the mystery of “two and one,” which R. Aha favored in the myrtle of the commandment. Meremar held that myrtle is different, for all the excellence required in it is a threefold holiness corresponding to the fathers of the world. It does not reach the three upper origins, for they are certainly a kingdom of priests[?]. This is the mystery of the high priest's haircut; the discerning will understand.[TN290260]

Through the merit and righteousness of these reapers, the garden expands and becomes a field blessed by the Lord, so that they can reach what is prepared for them. They open the womb, which opens wide at a time of joy, in the sense of “Israel is My son, My firstborn.” Likewise of David it is written: “The Lord said to me: ‘You are My son; today I have begotten you,’” after the first Adam and the fathers of the world prayed for him, as explained in its place. It is written: “Her children rise and call her happy; her husband praises her” (Proverbs 31:28), in the sense of “The Lord be with you” (Ruth 2:4), which Boaz said to these holy reapers. They certainly acted with permission in greeting them by the Name, and from his own knowledge, as stated in chapter Ha-Ro’eh (Berakhot 54a). This was so: that is, from the supernal Daʻat that spread within his soul.

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Tzevaot - Part I (א) - Chapter 6 (ו)

Rema of Fano

It is written: “They cast out their birth pangs” (Job 39:3), for with this the pangs of childbirth quickly depart. The midrashim differ concerning them. Some say they are seventy cries, whose sign is the seventy words in the psalm “May the Lord answer you on the day of distress” (Psalm 20). Others expound “Behold, you are from nothing,” me-ayin (Isaiah 41:24), whose numerical value is one hundred cries with the inclusive unit, and “your work is me-afa‘,” an acronym of me’ah pe‘iyyot, “one hundred bleatings.” It seems to us that both obtain. The seventy strong cries come from the seven measures that prevail in judgment. The first three, which are themselves Ayin, “Nothing,” as is known, always agree with them to complete one hundred bleatings. These thirty cries, however, are gentle, through the merit of the thirty shofar sounds on the day of the world's conception. This number of them, which is not specified in the Torah, is mi-derabbanan, “rabbinic,” whose numerical value is mi-pi Gevurah, “from the mouth of Might.” Moses, with the word counted, is the same: for it was stated to Moses at Sinai and does not arise from uncertainty. This is the Zohar's conclusion. The enlightening discussions of the Gemara also accord well with this approach: R. Abbahu fixed it firmly by publicly expounding the reason for the matter. Rav Avira and Ravina further explained why Tashrat alone does not suffice. R. Abbahu himself would always go on to perform Tashat and Tarat. Their saying “R. Abbahu instituted” presents no difficulty, for we find an even stronger case concerning R. Yohanan ben Zakkai, who expounded and instituted, in a Torah commandment, that the whole day of the waving should be forbidden.

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Tzevaot - Part I (א) - Chapter 7 (ז)

Rema of Fano

Our predecessors, of blessed memory, spoke well in saying that the nefesh dwells in the liver. If only those who transmit the words of the early sages had this heart, to penetrate their intention and understand the matter in its mystery! For if you suppose it to be literal, these are empty words to one who has not grasped their mystery in the treatise Ha-Nefesh. There is no way to give this a favorable explanation except through one of the modes of metaphor we explained there, and no other. The truth is that the ten sefirot of the stature of nefesh reach below the diaphragm of the heart in the stature of ruaḥ. The interpretation of the word is natar nafsha, “guard of the soul,” which separates the organs of breathing from the organs of digestion and generation and the like. Out of this nefesh's desire to be received by ruaḥ, inward from the liver's enclosure, facing upward, she said: “Set me as a seal upon your heart” (Song of Songs 8:6). This is the mystery of the hand-tefillin.

Since foreign worship essentially damages nefesh, we say in chapter Arba‘ Mitot

Rema of Fano - continued

(Sanhedrin 63b), concerning the mockery of it that is permitted: what is meant by “its priests rejoice over it, over its glory, for it has departed from it” (Hosea 10:5)? Read not kevodo, “its glory,” but kevedo, “its liver.” In our approach we learn that this was not included without purpose, nor was literal mockery uttered with precision[?]; rather, it is great wisdom, so that even their conversation needs much study, like Rav Hamnuna Sava's discourse of Satan / foolishness[?].[TN290261] Likewise it is explicitly stated through Solomon: “Until an arrow pierces his liver,” etc., “and he does not know that it is at the cost of his nefesh” (Proverbs 7:23).

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Tzevaot - Part I (א) - Chapter 8 (ח)

Rema of Fano

Ruaḥ dwells in the heart: its ten sefirot reach above the diaphragm in the stature of neshamah, directly opposite the heart, in the sense of “breasts in the place of understanding” (Berakhot 10a). Neshamah dwells in the brain: its ten sefirot reach opposite the brain of ḥayah. Ruaḥ's eyes are suspended in the wish to cleave there, itself together with nefesh, in the mystery of the frontlets, which are a pattern of what will be in the future, in the mystery of “I shall magnify Myself and sanctify Myself and make Myself known before the eyes of many nations” (Ezekiel 38:23). There is nothing in the Prophets that is not hinted in the Torah, for it is written: “All the peoples of the earth shall see,” etc. (Deuteronomy 28:10). The companions above, neshamah and ḥayah, never separate. The ten sefirot of ḥayah are precisely the excellence reaching the shoulders of yeḥidah, and no higher. For the supernal, awesome excellence—to which she is a composition/vehicle[?], and peace is His, the actual radiance of the Shekhinah, from which she derives enjoyment and light—likewise reaches these shoulders from above downward.[TN290262] Of them it is said: “The thousand is yours, Solomon” (Song of Songs 8:12), for katef, “shoulder,” twice has the numerical value of one thousand. It is written: “Between His shoulders He dwelt” (Deuteronomy 33:12).

These are the parts of the soul, with the radiance of the Shekhinah above them, a great pattern of the five configurations in Atsilut, and above them the supernal, holy Concealed One who is unknown. The excellence of yeḥidah, the supernal crown upon her head, at the very place of tefillin, reaches His shoulders, in the mystery of “the greatness and the might” (I Chronicles 29:11), which we expound everywhere as the tops of shoulders, merely as a pattern. Thus in the Tiqqunim: “A head that is not a head; it does not know, nor is it made known, what is in this head.” They are in the mystery of the offering of spices, the configuration of the face with the nose between them: thus GGT / HGT[?].[TN290263] Above them is the forehead, which comprises the skull and the eyes, in the mystery of Keter, Ḥokhmah, Binah. The lips together with the tongue are Netsaḥ, Hod, Yesod; the mouth is Malkhut. This suffices.

Rema of Fano - continued

From now on, let what is concealed be learned from what is explicit in the sages' words, "like goads" for reasoning and "like planted nails" for received learning, to uphold the wondrous utterance: "Let us make a human in our image, according to our likeness" (Genesis 1:26). In the Tiqqunim (Tiqqunei Zohar 53a) there is: nefesh in the heart, ruaḥ in the lung, neshamah in the brain; elsewhere, there, all three in the three brains. Both statements and everything like them can be justified by way of exposition and according to changes in governance. What we explained, however, is the enduring reality in the nature of the levels, their root and essence, without doubt.

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Tzevaot - Part I (א) - Chapter 9 (ט)

Rema of Fano

It is also possible to interpret "Let the earth bring forth" (Genesis 1:24) of each of the lands of life, wherever they are. "A living soul" is a description especially fitting to that form which is brought forth from it, flock by flock separately, each one a particular aspect of Adam, fashioned by the hands of the Holy One, blessed be He, comprising at that level all his descendants. Therefore the sages expounded: "This is the spirit of the first Adam." This sharing of names—the level called nefesh in Scripture being called ruaḥ in their words—is essentially justified by what the Ari, of blessed memory, explained: the Malkhut that nests in the world of Asiyah, according to the Zohar, is the Malkhut of Yetsirah; the Tif'eret of Beriah, which is itself the Throne of Glory, is what broods over eggs. The Binah of Atsilut nests in the throne, from the Ḥokhmah of Adam Qadmon, whose might, Ein Sof, nests in Atsilut. Scripture calls it "a living soul" to comprise its essence and the vessel holding its blessing, which is also a royal garment in the mystery of Asiyah, for they are equivalent. This is nefesh; its root, Yetsirah, is hinted in the word ḥayah, "living," for "the spirit of the living creature is in the wheels" (Ezekiel 1:20). To exclude actual nefesh of Asiyah from its own Malkhut, which is clothed in shells, the sages explained that it is ruaḥ: that is, nefesh from ruaḥ. For each world has five configurations, which are the five names belonging to the soul, as we said.

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Tzevaot - Part I (א) - Chapter 10 (י)

Rema of Fano

The translators agree concerning the verse "The human became a living soul" (Genesis 2:7), interpreting it as "a speaking spirit." It is one. Therefore I said: this is none other than the pearl that hung at the neck of Abraham our father. Great is its honor, for it is specifically a margalit, "pearl," from the expression "she uncovered his feet," margelotav (Ruth 3:7). Abraham our father's neck was chosen, in the height of his stature, to be a vehicle for her: an explanation of "one, and one; one and two," etc.[TN290264] This accords with one of the true interpretations stated concerning that Mishnah. Therefore it

Rema of Fano - continued

is written of him when he ascended from Egypt: “He went on his journeys,” etc., “to the place where his tent had been at first” (Genesis 13:3). The sages said that he repaid his outstanding accounts. They did not suspect him of failing to pay his lodging immediately. Rather, these are commandments dependent on the land, from which this camp of God, those who accompany the righteous person, derives benefit; these were what he borrowed and repaid, since the land of Egypt was not fit for their fulfillment, for it is the neck of the statue of the kingdoms.

It is written: “He went on his journeys from the south and as far as Bethel, to”—va-yelekh le-massa‘av mi-negev ve-‘ad Bet El ‘ad (ibid.). These seven words have the numerical value of the nine hundred and seventy-four generations that were cut short. They did not merit even a brief temporal life in this world, in which to weave a single thread in that speck of a sunbeam we mentioned in the treatise Ha-Nefesh. This is the sense of Scripture's saying, “Who were cut short, and not an instant” (Job 22:16): it would scarcely have sufficed, within an exceedingly narrow limit, to think “holy” or “blessed” once in their hearts, but in no way to say it aloud, after what we explained there, for an ‘et lasts only as long as its utterance, no longer; a rega‘ is like it in two ‘et-times. They were not left alive even for that tiny measure. Say, then, that His judgments, blessed be He, are righteous, and that He afflicted them faithfully, for no good thing was found in them even for a minimal duration whose existence and annulment come as one. Scripture cries out, “Who were cut short, and not an instant,” precisely. Lest you say they have no remedy, Heaven forbid: rather, “a river shall be poured as their foundation” (ibid.).

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Tzevaot - Part I (א) - Chapter 11 (יא)

Rema of Fano

The number of those generations has the numerical value of tov me-reshito, “good from its beginning”: this is ‘erev Shabbat, the Sabbath eve, the birth of the first Adam. Yet he did not remain in his tranquility and sinned in his eating, for six and seven were interchanged for him: that is, the governance of kindnesses with the governance of severities, in the sense of “Moses delayed,” boshesh (Exodus 32:1). Thus the sun of both groups set, for at six the sun is in the east and at seven in the west, indicating what is to come. The reverse occurred with Abraham, for Jupiter, Tsedeq, stood for him in the west, and heaven had mercy upon him to set it in the east. Had the first Adam merited as he did, all these would have been sanctified and purified through him, in the mystery of the conjugal time of Torah scholars, from Sabbath eve to Sabbath eve, Rav Yehudah's statement in chapter Af ‘Al Pi. Certainly this means Sabbath night; it is a Mishnah there, whether according to the one who says “eats” literally or the one who says intercourse, since the other likewise means “also eats.” From this comes the arranging of the table on Sabbath eve in chapter Kol Kitvei: the expression is not exact, but means as we have said.

Rema of Fano - continued

The rabbis were very precise in saying Sabbath eve in both cases, hinting at this great mystery. Since Sabbath eve does not mean specifically the meal, but Sabbath nights, someone may come to think that arranging the table at the departure of the Sabbath is likewise not exact, but means the third meal on Sabbath afternoon. That is, in both cases a person should arrange his table with settled dignity and splendor, without making them casual, although the morning meal is primary everywhere, for satisfaction is written concerning it in the manna passage. Nevertheless, we have already explained elsewhere that the meal at the departure of the Sabbath is also a commandment. We need not elaborate here.

Let us return to our first father: through his sin he caused the corruption of those generations whom it was in his power to repair. On the contrary, he prepared for them an "evil way," derekh ra', counting the large final letters of MNTSPK; all was "because of an inciter," be-sibbat messit, with the same numerical value. So too "the counsel of a jealous serpent," 'etyo shel naḥash meqanne, as the midrash says; and "one who speaks like sword thrusts" (Proverbs 12:18), with "like sword thrusts" written without a vav. This happened through the woman's counsel, of whom it is written: "Whom You gave to be with me" (Genesis 3:12). The extra he written in natatta is not drawn upon for the present interpretation, but for another exposition: natat alone, completed with he, has the numerical value of le-'oneg Shabbat, "for the delight of the Sabbath."[TN290265] This is the opening of the supernal Eden to the river and the garden, in the mystery of the conjugal time of Torah scholars, which was the true purpose of the woman given to Adam. The analogy extends from him to all creation.

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Tzevaot - Part I (א) - Chapter 12 (יב)

Rema of Fano

Accordingly, the conjugal duty was not permitted every day—provided it is at night, or in the mystery of a Torah scholar making darkness with his cloak, as explained in its place—except for men of leisure. That crystal dew of the supernal brain shines in them, in the mystery that in the future a woman will give birth every day (Shabbat 30b). Rav explained in the Gemara: who is a man of leisure? One who eats from his own and drinks from his own. Some have this granted them from heaven by their own merit, in the mystery of "Eat, friends; drink and become drunk, beloved ones" (Song of Songs 5:1), removing from him the yoke of government, as appears there: "The king's messenger does not pass his doorway"; and the yoke of worldly occupation: "He sleeps in the shade of his palace." His rest is glorious, and such a person eats all his days in honor of the Sabbath. This is also precise in their calling him Shemuel bar Shilat, an acronym of "I have set the Lord before me always" (Psalm 16:8), like Jacob, whom "the God of Israel" called "El." If you do not say so, did Rav come to teach us about an idler?[TN290266] Moreover, because Rav Shemuel bar Shilat has the benefit of two tables and heaven had mercy upon him, is he not a Torah

Rema of Fano - continued

scholar? Rather, it is as we said.

Know that he was a teacher of children. Even once in twelve years, when he entered his orchard to draw thirteen rivers of supernal balsam toward the supernal orchard, he testified of himself that his attention was upon them. This too is from the knowledge of his Maker, as it is written of him: “Whom shall he teach knowledge?”—the whole verse. Those “weaned from milk, withdrawn from breasts” greatly need to draw[?] that supernal dew to complete their brains, as explained in its place. It is known that, had our first father made darkness for others (variant: the serpent and its rider) with his cloak, the mystery of the scholars’ robe, which he had not yet attained at that hour, what happened would not have happened.[TN290267]

The worker, for whom the Mishnah permitted twice a week, is specifically called a po‘el, “worker,” whose numerical value is “the place” of His glory.[TN290268] Twice a week specifically, in the mystery of holy intercourse: one who wishes his children to be male should have intercourse and repeat it. The rabbis were precise in saying: “Did the tanna trouble himself over the man of leisure and the worker?” etc. The sages’ words, even their conversation, are “a loving doe and a graceful ibex.” Thus when our first father said, “The woman whom You gave with me,” with the added he, he was making a full confession of having changed the intention; he was not denying a kindness, Heaven forbid. Yet there is room for the plain sense of the matter so that he might have atonement, like what we have explained concerning many others besides him, for this is the measure of compassion of our merciful God.

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Tzevaot - Part I (א) - Chapter 13 (יג)

Rema of Fano

Adam became liable through his eating only with respect to the esophagus and the swallowing passage in the bodily, perceptible realm, for they alone derive pleasure from it, although they were originally created only to fulfill a positive and a negative commandment: “From every tree of the garden you may surely eat” (Genesis 2:16), and “From the Tree of Knowledge of good and evil you shall not eat” (Genesis 2:17). Through the sin, a shell gained dominion over them. The windpipe in the perceptible realm was also damaged by his denying a kindness, according to the common account, since the hearer supposed he had blamed his wrongdoing on Eve. Wicked Balaam drew nourishment from both: from the swallowing passage, as his name indicates, and from the external windpipe, for his power is only in his mouth. Therefore he was weighed against Moses, who drew nourishment from the slope of the cap inward, in the holy windpipe, in the mystery of Hevel, Abel, which is one of three names for which the letters of Moshe form an acronym, as is known.[TN290269] Of him it is written: “God answered him (with a voice)” (Exodus 19:19), with Moses’ voice. Of him it is said: “He is faithful in all My house”

Rema of Fano - continued

(Numbers 12:7), for he did not enjoy stolen property in that eating. This is the mystery: lest the windpipe precede the esophagus. He guarded against this perfectly, but did not protest sufficiently; therefore he was handed over to the executioner. His neck became like a pillar of marble, through the merit of willingly making himself like an actual stone, without sensation, so as not to enjoy the prohibition. It is known that Pharaoh was from the back of the neck of the statue we mentioned, and the flesh in the holy neck is invalid like the nape everywhere, as appears in chapter Ha-Kol Shoḥatin.[TN290270]

Through this power Moses brought down manna for Israel, in the mystery of “bread of the mighty,” which has neither shell nor excess. When he ascended on high it is written of him: “I ate no bread” (Deuteronomy 9:9), not even that bread from which the ministering angels are nourished; rather, he enjoyed the radiance of the Shekhinah in the manner we mentioned. He separated from the woman—Eve—without being caught by her counsel, and was permitted to separate from his wife. Therefore she was Jethro's daughter, so that Israel's daughters would not be left bound without a husband. This is the repetition in Scripture's complaint against Miriam: why should she speak concerning her, “for he had taken a Cushite woman” (Numbers 12:1), not a daughter of Israel.[TN290270] It is possible that Zipporah's mother was from the land of Cush. Alternatively, Miriam's statement concerned the Cushite woman known to Moses’ praise, between whom and himself he planted a sword. She said, “For he had taken a Cushite woman”: taking alone, and no more. Yet the wonder was that Zipporah was a worthy convert—what has straw to do with grain? The correct explanation is that Zipporah herself was black, as written, and beautiful, as translated, in its mystery and meaning beside the sun's radiance.

Know that ishah kushit, “a Cushite woman,” has the numerical value of ishah yefat mar’eh, “a woman beautiful in appearance.” This is the number of the names of the Margela, the pearl, known for Sabbath nights, with the addition of “I am the Lord your God,” of nefesh, ruaḥ, neshamah, of which it is said (Genesis 1:17): “God set them in the firmament of heaven”—this is Yesod—“to shine upon the earth,” Malkhut. Of Joseph, who is Yesod, it is said: “Beautiful in form and beautiful in appearance” (Genesis 39:6), for of him too it is said: “For You, Lord, I have waited; You will answer, Lord my God” (Psalm 38:16). Both have the same number, apart from the inclusive unit in one of them.[TN290271]

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Tzevaot - Part I (א) - Chapter 14 (יד)

Rema of Fano

Of Balaam it is said: “Bela son of Beor reigned in Edom” (Genesis 36:32), from the expression “nursing camels and their young” (Genesis 32:16), which they expound as “and their builders.” He too was a companion to his she-ass and a builder for his beast. “The name of his city,” ‘iro, is from “binding his foal,” ‘iro, “to the vine” (Genesis 49:11): “Dinhabah,” for his judgment on this is always prepared, in the mystery of the serpents that the Queen of Sheba asked to have caught. The esophagus and swallowing passage we mentioned are the mystery of “the instruments of the throat,” kelei ha-garon; the numerical value is the very same, with the large nun of AYQ BKR.[TN290272] From them spread into the world the shroud of the burial ground. “Behold, it was very good”: to return a basket of creeping things, together with the four letters of quppah, “basket,” to dust—the disjoining of the combination of the four simple elements, fire, wind, water, and dust, together with the composite that comprises them. Then the earth ceases from activity.

Thus we learned concerning the punishment of the deliberate offender: one who turns his heart to idleness becomes liable for his soul. For the inadvertent offender the obligation of exile is explicit in the verse, “Who asked this of your hand, to trample My courts?” (Isaiah 1:12). This resembles the first punishment that persists to our souls’ grief, for it is written: “He drove out the human” (Genesis 3:24), with the same number, counting the words and the inclusive unit. It is repeated in another verse written afterward: “He shall send you from here; (when he sends you), he shall utterly drive out” (Exodus 11:1). What is written after it? “He shall drive you out.” The first was an analogy and came with the comparative kaf, teaching: just as the true enemy, the rider of the serpent, was the one who incited Pharaoh—“when he sends, he shall utterly drive you out”—the good promise, the appointed time of our departure from Egypt, came with trembling in place of joy. This event for our first father was the judgment of Tishri, for it is written: “From the beginning of the year until the end of the year” (Deuteronomy 11:12), in which are comprised the heads of understanding, the mystery of the Chariot, as in what we learned: “At four periods the world is judged.” For the human being, Rosh Hashanah comprises all four, as explained by us in its place.

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Tzevaot - Part I (א) - Chapter 15 (טו)

Rema of Fano

One must know that the three fathers of the world, together with all creation, righteous and wicked, were suspended within the measure of the first Adam. Moreover, the fathers are principal in Binah and its chief organs, and they were not in that counsel. Abraham and Isaac are the arms of the world, and no taking is written of Adam, but only “he ate” (Genesis 3:6), and nothing more: the arms did not wish to extend, nor the hands to open,

Rema of Fano - continued

nor the fingers to touch that fruit. This is the reason for what they said concerning kinds of eating in tractate Hullin (Hullin 6a): “The Holy One, blessed be He, does not bring a stumbling block through the animals of the righteous; how much more so through the righteous themselves.” “Through their hands,” precisely, as here. Likewise, no stumbling block will come to their animals through their hands, as in that event: but for the merit of R. Pinhas ben Yair, his donkey would not have guarded against eating untithed produce. It is known from several accounts that the braying of the pious elder's donkey saved the righteous of Israel from bandits and robbers in the wilderness. Who knows whether that donkey's soul desired to seize prey at the hour when Adam ate? These matters are ancient.

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Tzevaot - Part I (א) - Chapter 16 (טז)

Rema of Fano

The fathers of the world had still not discharged their duty, for they ought to have repelled the woman with a mighty arm, kept her far from their boundary, and knocked the fruit from her hand with something that would make it repulsive, breaking its fence so that it would be trampled and every soul would abhor eating it. Who restrained their hands? First, the right-hand shell: Nimrod, who served a foreign fire outside the camp of the Shekhinah, like an ape before Binah, the white fire. He inherited Adam's garments of skin. We read in him nam rud, “the ruler slumbered,” for the holy right arm grew drowsy, although it had the power to rule and protest. Alternatively, Nimrod is written without a vav, the letters of nirdam, “asleep”; the matter is one. Thus he was called Nimrod, after “Let us go and serve,” for he incited Adam and led astray all the likenesses suspended in his encompassing measure. With a strong hand he wished to save his arm for her service[?].[TN290273] With great difficulty Abraham overcame him by remaining passive, in the matter of taking alone. Through Nimrod, Abraham was refined at Ur of the Chaldeans, with the pearl beside him. Therefore he said: “I am dust and ashes” (Genesis 18:27): dust from the ground, in the mystery of the pearl, and afterward he became ashes in the fiery furnace.

Moreover, “dust and ashes,” with the inclusive unit, has the numerical value of Abraham, Isaac, Jacob; so too “for the first Adam,” with the inclusive unit, has the same number. He associated their merit with his when seeking mercy for Sodom. Dust includes Adam, who is dust from the ground; with it are the ashes of Jacob and the ashes of Abraham and Isaac, this one at Ur of the Chaldeans and that one at the Binding. Joseph the righteous made a memorial for both in the name Ephraim. It also has the numerical value of kaf, samekh, alef, written out, for the merit of the fathers of the world, who themselves are the Chariot and the Throne, helps protect the viceroy in his time of distress, certainly in the land of his affliction.

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Tzevaot - Part I (א) - Chapter 17 (יז)

Rema of Fano

Since Adam embraced his hands and ate, and presumably the right embraced the left, Abraham had to bind Isaac, with Adam's spirit beside him, because he had not prevailed against the woman with a repelling left hand. Nimrod fell slain at Esau's hands on the day of mourning for Abraham, and Esau took his precious garments, because Esau had not agreed to that eating in order to provoke, as he had. Rather, on its face it appears to have been for appetite, as it is written: “Let me gulp, please” (Genesis 25:30). He seized his trait and returned to his vomit. This is the repetition “this red, red,” doubling the gluttony: he does not chew the cud, although he has a cloven hoof, for in him purity of the foot is not completed together with purity of the Name, which go as one. Consult the treatise Ha-Millu’im; more of this will come before us. A commandment is named only after the one who completes it. Therefore Isaac sought him out to repair what they had perverted, through savory foods “as he loved” (Genesis 27:4), excluding “as he hated,” as expounded in the Zohar.

It appears that he also greatly increased his guilt beyond this measure, and his deeds were those of a wicked fool, not for appetite, for he had passed beyond the category of a deliberate offender and was counted among those who transgress with their bodies. Yet he was not like Nimrod, wholly intent on provocation. This is the reason for “Esau despised the birthright” (Genesis 25:34). We have not heard that he repented, as the sages testified of Ishmael, since expiring is mentioned of him.

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Tzevaot - Part I (א) - Chapter 18 (יח)

Rema of Fano

When Hushim son of Dan arose and cut off Esau's head at Jacob's grave, his head was received into the cave, but the swallowing passage remained outside to cleanse the impurity of the esophagus. The stumbling block of eating is exceedingly grievous, as they, of blessed memory, said (Hullin 6a) concerning the animals of the righteous, since it recalls the first iniquity. This is the reason for “You are greatly despised” (Obadiah 1:2). The ‘ayin in resha‘im, “wicked ones,” in the verse “To grasp the corners of the earth, and the wicked be shaken out of it” (Job 38:13), is an initial of his name. This is his repair: remove ‘ayin from the number of resha‘im, for what remains has the numerical value of taqqen, “repair.” It is known that the whole body apart from the head is comprised in seven measures, the mystery of seventy. What remains also has the numerical value of nesher, “eagle.” The ‘ayin is suspended and has the numerical value of bazui me’od, “greatly despised,” hinting at the prophet's statement, “Though you soar like the eagle” (Obadiah 1:4). He hopes now to bring the body to equality beside the head, which is among the fathers in the Cave of Machpelah, in the sense of “Though you set your nest among the

Rema of Fano - continued

stars, from there I shall bring you down, says the Lord."

This continues until his root on high is repaired. It must be repaired with an examined knife, the slaughtering knife of Mount Moriah, to purify and sanctify him more than any of the other impure living creatures. From this slaughter will extend to him the bringing up of the cud, according to our reckoning, for it is written of him, "It does not chew the cud" (Leviticus 11:7), as an expression of the past, like "My father chastised you" (I Kings 12:11). Thus in the future he will be repaired, to return him to his father by the body's return to the head.

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Tzevaot - Part I (א) - Chapter 19 (יט)

Printed annotation: 1

Printed annotation - 1

(Exodus Rabbah, section 1, paragraph 20): From here we learn of righteous women who were not

Rema of Fano

Jacob, with the assistance of the complete bed—the merit of the many—reaches in the height of his stature to the

Printed annotation - 1 - continued

included in Eve's writ.

Rema of Fano - continued

throat of Arikh, where Moses is within and Jacob without. Similarly, in the shell, Balaam is within and Balak without. Therefore Balak said to him, "Come, curse Jacob for me" (Numbers 23:7), for he belongs to his measure; "and come, denounce Israel"—he did not say "for me." For Israel indeed arose in thought, and Moses is equal in weight to all Israel, whose collective merit depends on him. Thus Moses and Israel are alike within, while Jacob is without.

The word gargeret, "throat," has the numerical value of tag, tag: the mystery of the windpipe and the gullet, which are two crowns for לאוא"י [TN290274]. They become a crown for Ze'ir when he merits nearness to God, namely Arikh. Here is the mystery of one king with two crowns mentioned by the Zohar on the Song of Songs: passing from one subject to another within the same subject spoken of in the Gemara and Midrash Rabbah, of two kings with one crown. Then it is written, "The voice is Jacob's voice" (Genesis 27:22), and "May God give you of the dew of heaven" (Genesis 27:28).

He, however, did not make his voice heard in that act, and did not wish to recite over it the blessing for enjoyment, since he considered the eating a deadly poison: "The one who takes gain has blessed; he has spurned the LORD" (Psalms 10:3). Because he did not rebuke her, the woman, with a voice—a strong voice—as was fitting for him, he incurred the obligation of exile, with Adam's soul accompanying him. Your mnemonic is: "Yose, who remained silent, shall be exiled to Sepphoris" (Shabbat 33b). Likewise Moses was exiled to Cush and fled to Midian. Because he is within, his punishment is greater: he too was

Rema of Fano - continued

handed over to the executioner.

Do not say that the patriarchs alone, through their righteousness, saved their souls, while the matriarchs assisted in evil—heaven forbid!—under Eve's writ, of whom it is written, "She took," and "she gave" (Genesis 3:6). It is not so (Exodus Rabbah 1:20).[1] For all who are born, males and females alike, are included in what the sages said (Niddah 31a): the whiteness in the man provides the bones and sinews, and so forth. This statement, true in itself, will rescue all the matriarchs and invigorate their bones, distancing them from the transgression. This is straightforward.

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Tzevaot - Part I (א) - Chapter 20 (כ)

Rema of Fano

Therefore, concerning Adam's sin, the Torah mentions only "he ate" (Genesis 3:6), precisely. It is reasonable that even in this he did not rebel against and grieve His holy spirit except as one merely acting without intention. For he was wholly righteous in all his deeds, and since there was no evil inclination in him at that hour, he did not intend any sin at all. Nevertheless, the rule of justice operates thus: one who acts without intention in eating forbidden fats or in forbidden sexual unions is liable, since he has derived enjoyment. The eating itself subsequently caused him, against his will, to wander in thought, speech, and action into what was unnecessary, because his inclination overpowered him through the act.

This is what Scripture said: "There shall be no strange god within you" (Psalms 81:10)—meaning, arising of itself. Do not occupy yourself with anything, even a commandment, without complete intention, for it is always lying in wait. Then you are assured that "you shall not bow down to a foreign god." Likewise, what he thought to do as a commandment was reckoned to him as a forbidden sexual act: he came to his wife while she was menstruant, for the serpent's filth was wagging about (it seems to me: rattling about) in her entrails. "But He, being merciful, will atone."

We consider that Scripture testified to this rectification in Bathsheba: "She was purifying herself from her impurity" (II Samuel 11:4), for David attended to this even in his haste. This is contrary to whoever reads it the other way round, for that is a corrupt text. To rectify the sin of eating, the beginning of the stumbling, our first father sat fasting throughout all his years, whose number was that of ta'anit, "fast." David said, "Evening and morning and noon" (Psalms 55:18), which, with the inclusive unit, have this number [TN290275]: "I shall speak and moan," to atone for the first sin. His separation from Eve for 130 years to rectify his haste with her is well known and widely reported.

The sages said (Berakhot 6b), "The reward of a fast is charity." For the mouth that sinned

Rema of Fano - continued

in eating needs an advocate (that is, a plea in its defense through the charity he performs with his hands) through the hands that did not sin. This is “each man according to the gift of his hand” (Deuteronomy 16:17): ke-mattenat yado has the numerical value of ta‘anit. By virtue of this, “you shall be for Me a land of delight” has the same number. He chewed with his teeth, sinning with them; they are thirty-two, as is known. He imputed folly to God [TN290277] in the thirty-two paths, indicated by the lamed-bet of the Torah’s end and beginning. Corresponding to them are thirty-two occurrences of Elohim in the work of Creation up to the sixth day. Adam’s nature was changed from being a sanctuary of the King to being nourished and sustained in the impurity of foods, from the serpent’s filth. It is written, “Around Him it storms exceedingly” (Psalms 50:3).

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Tzevaot - Part I (א) - Chapter 21 (כא)

Rema of Fano

Therefore it was decreed concerning David that he should be born a stillborn child, under the judgment of askarah through guilty Lilith, to atone for the sin of the throat, in which he was enticed through Eve. It is written, “He asked life of You; You gave it to him” (Psalms 21:5). It is explained further on: “May he live, and may one give him of the gold of Sheba” (Psalms 72:15). The sages have already said that seven varieties of gold were all in David’s hair, and the hair of his throat was of the gold of Sheba. On the verse “Sheba fell upon them” (Job 1:15), the Targum of Rav Yosef gives “guilty Lilith.”

Sheba is an acronym for shuvu benei Adam, “Return, children of Adam” (Psalms 90:3), as in the parable of the harlot in the Zohar: if the king’s son withstands his trial, all the praise belongs to that harlot. Likewise they said, “Satan and Peninnah intended for the sake of Heaven.”

Askarah is a word composed of the letters of askah, which have the numerical value of the simple Elohim, while the resh alone is Elohim in its square form. All together, with the five letters, they have the numerical value of Elohim spelled in full with an alef inside the he. Moreover, askarah, [with?] its letters, together with David’s name—I mean the name and its letters alone—has the numerical value of Elohim spelled in full by doubling the he with another he [TN290276]. If both are taken only by their letters’ numerical values, the whole together is the number of Elohim spelled in full with a yod inside the he. This is a great comprehensive rule concerning the source of judgments, its backs, and all its full spellings, which kept threatening David throughout all the days of his life.

Therefore he pleaded, “Make known to me, LORD, my end, and the measure of my days, what it is; let me know how fleeting I am” (Psalms 39:5). For one who has no confidence in his life will not know how to serve the LORD with constancy. Since he was dying all the days of his life in this world, all his days are therefore in that world: David, king of Israel,

Rema of Fano - continued

lives and endures.

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Tzevaot - Part I (א) - Chapter 22 (כב)

Rema of Fano

Thus the Sheba in David's throat came here only to protect against guilty Lilith, who is askarah itself: "Protecting and rescuing, passing over and delivering" (Isaiah 31:5). It is written, "May he pray for him continually" (Psalms 72:15), in the sense of "His praise is continually in my mouth." What is written at the beginning? "I shall bless the LORD at every time" (Psalms 34:2). Here too: "All the day may he bless him" (Psalms 72:15). For he had no assurance of life in this world, even for a moment. This is the sharp sword placed continually upon his neck, specifically, concerning which Hezekiah said, in a tradition from the house of David, who had experienced the matter: "Let him not withhold himself from seeking mercy."

In the Jerusalem Talmud (Berakhot, chapter 9, halakhah 1, folio 63a), they said on "Jehoshaphat cried out" (II Chronicles 18:31) that Aram's sword was placed upon his neck and nothing remained but the cutting. His association with Ahab brought him precisely to the gates of death. There too he was helped through prayer: "The LORD helped him" (ibid.).

Therefore David did not sleep all his days. Your mnemonic is yefeh 'einayim ve-tov ro'i, "beautiful of eyes and goodly in appearance" (I Samuel 16:12): the initial letters give ye'or, "he shall awake," from his sleep. Rather, until midnight he occupied himself with Torah, which was a poultice for his throat; from then on, with songs and praises, to rouse him out of the persistent affliction [TN290279], which requires a persistent remedy.

Ḥerev ḥaddah, "a sharp sword," has the numerical value of "Remember a word to Your servant" (Psalms 119:49) [TN290278], to turn the curse into a blessing. What is written after it? "This is my comfort in my affliction, for Your utterance has given me life" (Psalms 119:50). This is what is stated in the Zohar (III, 281b) on "Let there be lights," me'orot (Genesis 1:14), written defectively. They expounded it as "The curse, me'erat, of the LORD is in the house of the wicked" (Proverbs 3:33), and said that among the righteous these letters combine in the order "The utterance, imrat, of the LORD is refined; He is a shield to all who take refuge in Him" (Psalms 18:31).

Therefore David said, "To do Your will, my God, I desire; Your Torah is within my entrails" (Psalms 40:9). He did not say "in my entrails," but "within": their inward part, to purify the stature that had been defiled by forbidden eating, through contact in a concealed place. This is all the fruit of removing their sin: that it should be nourished from the fruit of the Torah, which is a miqveh taharah, a "pool of purification," numerically the 370 lights of

Rema of Fano - continued

Arikh. The Torah itself will once more become actual nourishment for the soul.

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Tzevaot - Part I (א) - Chapter 23 (כג)

Rema of Fano

The Holy One, blessed be He, said: Let the innocent one come—this is Abraham, of whom it is written, “when they were created,” be-hibbare’am (Genesis 2:4)—and atone for the living. This is the repayment of his debts through the payment of commandments, as we have said. Likewise, at each and every journey angels accompanied him, as is made explicit concerning Jacob. Our father Abraham was now returning them through payment of their wages in the fine particulars of the commandments, from which even the ministering angels derive enjoyment, as is known in the mystery of the offerings, of which it is written, “My bread for My fire-offerings” (Numbers 28:2).

All this was to rectify his measure: “the place where his tent had been at the beginning,” in the sense of “They will seat you in your place, and give you from what is yours” (Yoma 38a). Thus our father Abraham, peace be upon him, rectified in image and likeness everything that had been nullified in the mystery of ashbarti, one of the permutations of bereshit, which we have explained in its place. For from the fragments of a point, of which it is written, “He swallowed wealth and will vomit it out” (Job 20:15), Terah’s idols came into being.

Along the way, let us know, let us pursue knowledge: although this point was shattered at its beginning, wicked Balaam emerged from it. Had its measure not been pulverized from the outset, he would have destroyed the world. Infer from this concerning the other points. Do not find a difficulty in the tradition, according to one of the accounts stated in truth, that the vessel of Da‘at was shattered first. For Da‘at is primordial matter for all of them; and within Da‘at itself, Ḥesed always precedes everything. This is not the place to elaborate now.

Even so, with the shattering of Bela’s point, his judgment was concluded. Balaam was born mute: he would not open his mouth except to swallow his food, sufficient only to keep him alive. In the fullness of his sufficiency, he would be straitened: “Let lying lips be silenced” (Psalms 31:19). This is the meaning of “son of Beor”: a beast, precisely (Sanhedrin 105a). Speech exists in him only for the need of the hour. This is what was indicated to him through the mouth of the she-ass, for he too was like her, except that the four primary, comprehensive full spellings of the great Name were appointed over him: 72, 63, 45, and 52. Their numerical value is pi Bil‘am, “Balaam’s mouth.” They said that great is the honor of His blessed Name in the LORD’s placing a word in Balaam’s mouth, so that his mouth would not be under his own control. Know that devar YHWH, “the word of the LORD,” has the numerical value of pi Bil‘am. Thus he was created for this alone.

Rema of Fano - continued

Should you say that Israel needs his blessing? Heaven forbid; do not say so. For Balak sent him the words asher tevarekh mevorakh, “whomever you bless is blessed” (Numbers 22:6), whose initial letters are ittam, “with them.” That is, the blessing was with them, together with them and within them from the outset. Balaam’s mouth was merely a disclosure of the matter, so that an evil angel should answer Amen against his will. It is written, asher ta’or yu’ar, “whomever you curse will be cursed” (ibid.): the initial letters are itti, “with me.” He prophesied without knowing what he prophesied: his error would lodge with him, and Balaam’s curse would rest upon Balak’s head. Indeed, he said, “Curse this people for me” (Numbers 22:6), while Balaam concluded his utterance toward Israel: “Whoever curses you is cursed” (Numbers 24:9).

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Tzevaot - Part I (א) - Chapter 24 (כד)

Rema of Fano

Let us return to the first point that was shattered. From it, and from the fragments of its shards, our father Abraham’s Avodah Zarah comprised four hundred chapters. This number corresponds to the fragments of the four yods in the vessels of the Name of 72, which belongs to his measure. That woman—in the mystery of ‘Asiyah, female indeed—brought a dish of fine flour, as stated in Midrash Rabbi Tanḥuma. It was from the remnants of the lights that fell and adhered to Leah in ‘Asiyah, who herself is rosh qadur, “a darkened head,” numerically ishekh, “your husband,” in the large number of AYQ BKR, as it is written, “Toward your husband shall be your desire” (Genesis 3:16).

For behind her head there is a spongy aperture that admits liquid, to suck from the head of Ze‘ir. He is a perforated pot, bestowing upon her abundantly; hers is a pot not perforated except sufficiently for her need, to draw and receive. They adhere back to back. This is the mystery of the dish: an actual pot, which has nothing of its own, only what is put into it. It resembles what we explain in holiness concerning the king’s daughter who smelled the savory residue of the pot. That woman was again mixing the remnants of the lights into the depths of the shells, before carved idol and molten image.

Abraham fulfilled in himself “His right hand saved him” (Psalms 98:1). With a staff—the mystery of vav, an allusion to Ze‘ir—he broke the idols and took the lights for himself. This is the meaning of “He swallowed wealth and will vomit it out” (Job 20:15), which we mentioned, said of the “other god,” el aḥer: aḥer is an acronym for el ḥafetz resha‘, “a god desiring wickedness.” From his belly, God Most High, Possessor of heaven and earth, will dispossess him of it. Of Him it is written, “For You are not a god desiring wickedness” (Psalms 5:5), with the letters, the vowel points, and the inclusive unit, which has the numerical value of Elohim in the inclusion of ten [TN290280], for “He is holy God.”

Rema of Fano - continued

“Between Bethel and Ai” (Genesis 13:3) may be explained as in “From the world and unto the world” (I Chronicles 16:36). This is “from the south”: the mystery of the Ḥesed of the points, first among the vessels that arose in Tohu; “and as far as Bethel”: the mystery of Imma’s lovingkindnesses, which built the house of Israel, namely Ze‘ir. Alternatively, “between Bethel”—this is supernal Ḥokhmah, where YHWH has the numerical value of El [TN290281], and this Bethel is Ḥesed for Ḥokhmah—“and Ai” (Genesis 13:3): this is Gevurah, on whose account “they made Jerusalem into heaps” (Psalms 79:1). Likewise you find that ha-‘Ai, together with the word, has the numerical value of Elohim.

The rectification was still not completed until Nimrod gathered all the fragments of the idols and heated with them the furnace from which Abraham was rescued. Haran his brother was judged outside it, by a single spark from it. They did not manage to cast him into the furnace; rather, “from itself its judgment and its elevation shall issue” (Habakkuk 1:7), teaching you that the heating was great and mighty. Let the unspecified be learned from the explicit, in the furnace of blazing fire of Hananiah, Mishael, and Azariah. There Nebuchadnezzar began with two and ended with one. At first he said, “You do not serve ‘my gods,’ and you do not bow to ‘the golden image’ that I set up” (Daniel 3:14). At the end he said, “If you do not bow … you shall be thrown” (Daniel 3:15). He waived the insult to his gods, heating the blaze sevenfold, all solely for the honor of the statue, which concerned himself. Through this, Nebuchadnezzar and Nimrod fulfilled in themselves “The carved images of their gods you shall burn in fire” (Deuteronomy 7:25).

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Tzevaot - Part I (א) - Chapter 25 (כה)

Rema of Fano

Isaac and Jacob likewise each rectified his own portion. The one incurred death at the Binding, for each and every righteous person has two spirits, one in this world and one in the world to come. Therefore it is written of them: Noah, Noah; Shem, Shem; Abraham, Abraham; Jacob, Jacob; Samuel, Samuel. So too in the ten generations of the descendants of Perez, except for David, whose name was not doubled, for his life hung in the balance at every time, as we mentioned above. There is also a hidden mystery in the full spellings of the great Name, as explained by us in its place.

In all of them the cantillation marks a break, except for Moses, who was complete from beginning to end. Of the others we expound that the first is not complete, because the spirit from this world was predominant in them. For this reason there is a cantillation break between “the LORD, the LORD,” because our teacher Moses, peace be upon him, brought their power down from their effluence, below to earth. In Moses there is no cantillation break, because the first is complete: this is the spirit from that world, which was predominant in him. Therefore he could live without eating and drinking for a prolonged time, inlaid with love, longer than is widely known; we have already called

Rema of Fano - continued

attention to this.

Isaac's name, however, was not doubled in Scripture at all. For when he was bound, his soul that had been in him in this world departed [TN290282]. Once Abraham said, "Blessed is He who revives the dead," his soul from the world to come returned into him. For this reason the Holy One's Name was associated uniquely with Isaac during his lifetime, for he was reckoned as dead, as stated in the Zohar.

It is written, "But He, being merciful, will atone for iniquity," for the reason "He remembered that they were flesh, a spirit that goes and does not return." The explanation is that they are the children, the blood and flesh, of that spirit that goes and does not return. For thus the measure of judgment operates: among the dead, free of the commandments. Therefore He will atone for iniquity. This is what is written concerning Isaac: "For you are our father."

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Tzevaot - Part I (א) - Chapter 26 (כו)

Rema of Fano

Jacob became liable to exile according to the ruling explained in the Gemara for one who betroths a woman within the three months of distinguishing: the ruling was decided that his flight suffices. For we fear that she may be pregnant. Adam had already stumbled in this matter, joining his wife on a weekday, in daytime, and openly, after the serpent's pollution had been cast into her between the first intercourse and the second. She was pregnant: that is, full of wrath, transgression, in the sense of a pregnant woman full of pollution. This is the sense of Eve, whose meaning is "a speaking spirit," and of "In place of her husband she takes strangers." Without Adam's drop no body would have been created for it, like the harmful spirits. These too were created on Sabbath eve at twilight only because of the sin. Otherwise Sabbath's holiness would have sufficed to annul that pollution from Eve's belly before our first father fulfilled the scholars' appointed time, "which gives its fruit in its season." [TN370001]

Mars governs the first hour of Sabbath night. What Jupiter builds at the end of the sixth day, Mars destroys at the night's beginning, and Saturn at the day's beginning, for someone outside the holy people whom the day's holiness does not guard. Thus, when Adam first joined her, Eve was "pregnant by another," numerically nine hundred seventy-four; Cain, who encompassed their pollution, came from him. Therefore the exile stated in Scripture, "He drove out Adam," did not suffice for Adam: he was excommunicated with ten curses from the court above. Although that publicly known matter concerned eating the fruit, both this and that caused it. There is an explicit Mishnah we have learned: exile comes into the world because of forbidden sexual relations. It is likewise taught in the baraita in the chapter Bammeh Madliqin. [TN370002]

Rema of Fano - continued

Scripture cries out that her being called Eve earlier is after the sin, “for she was the mother of all living”: these are the righteous alone. For this reason she should have been called Ḥayyah. Now the first two letters of the Name—which themselves form a holy Name—were impaired, and she was called Ḥavvah by the last two letters, which she needed for blessing; holiness does not take effect upon them. [TN370003]

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Tzevaot - Part I (א) - Chapter 27 (כז)

Rema of Fano

Jacob was exiled twice: once alone and once with his entire household. These were two exiles, the first to Haran, the last to Egypt. Just as the latter bore heavily upon the refining of souls, so his exile to Haran aimed to bring forth two drops that Adam cast in an alien place, as stated in Raʿaya Meheimna, printed in the portion Behar Sinai, folio118b. That is, the first Lilith, who withheld them with her.

Possibly the serpent's pollution is Naamah, the first Lilith, who was rattling (“it seems to me, although I found: was wagging”) in Eve's bowels at Adam's first intercourse. For she became pregnant only from the second intercourse, which was on a weekday. Had Adam merited fulfilling the appointed time stated in the Torah on Sabbath night, both in intercourse of the commandment and in intercourse of holiness, the two halves of the first intercourse's drop would have been built up through the second intercourse to become the twin sisters of righteous men who ought to have issued from her, holy as the upper angels. They were afterward restored in Rachel and Leah. [TN370004]

This is the mystery of the firstborn's double portion, which Jacob received: “My strength and the beginning of my vigor.” “My strength” is the first intercourse; “the beginning of my vigor” is the second, which begins the extension of that power into actuality. It is known that two twin brothers are one drop divided into two. This suffices.

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Tzevaot - Part I (א) - Chapter 28 (כח)

Rema of Fano

It was explained there in Raʿaya Meheimna that a change of name was fulfilled for Adam through Abram, who is Abraham; a change of place through Isaac, for after being prepared in the binding to be led to slaughter, he was brought into the Garden of Eden to heal him, as known, and did not leave until “to meditate in the field toward evening”; and a change of deed through Jacob, who multiplied YHWH's hosts in the world. His merit sufficed for the water to turn into seed in the wombs of Laban's sheep, counterparts to the human flock. With this the conditions of repentance that tear up a person's sentence were

Rema of Fano - continued

fulfilled for him.

Therefore Jacob said to his wives, “With all my strength I served your father,” in the mystery of the twenty-eight years Adam left to David, to atone for the forbidden sexual relations that impaired Adam's strength and the beginning of his vigor. Abraham left him five years, to atone for idolatry, which impairs the Name's final he, of which it is written, “I am YHWH your God”: I am He, and no other. [TN370005]

Joseph comes from Isaac's side. Of him it is written, “Joseph sustained them with bread according to the children,” in the sense of very young children, in the mystery of exile and the iron furnace, whom the father must feed. He therefore left him thirty-seven years from Isaac's point, who was bound at age thirty-seven, to atone for Cain's bloodshed through Hevel, Abel, numerically thirty-seven. Likewise, “Cast your burden upon YHWH, and He will sustain you”: yehaVekha, your burden, numerically HWY [?]. He was the first of those killed, who bore his judgment and his own sin; both this and that caused it. All these years left over complete seventy years for David, who is the foundation of the Shekhinah in seven attributes, each including ten. [TN370006]

Indeed, concerning Jacob's twenty-eight years it is right to say, “With all my strength I served your father,” apart from the six years he worked with his sheep, of which he said, “When shall I also provide for my own house?” These twenty-eight years include the fourteen in which he served in Eber's house in the toil of Torah. Without that he would not have been saved from Laban and his devices. Great is sitting in synagogues (“and it seems to me, in the sense of ‘Happy are those who sit in Your house,’ etc.—ʿWD, further, better if ‘they praise You forever’”) and houses of study, even without study. In this Jacob was praised as “a whole man”: of all his merits, his Torah and his deeds, which were many, Scripture specified only “dwelling in tents.” [TN370007]

Of those twenty-eight years, fourteen were spent serving Laban for his two daughters. The force of Scripture's “With all my strength I served” includes the time that was for your father's benefit. If “your father” is interpreted as Adam, because of those drops, as we said, the years in Eber's house were undoubtedly also for his service and restoration. Moreover, Laban himself, their actual father, likewise benefited from the merit of his study in Eber's house, for it brought about what he told him: “YHWH blessed you at my coming.” As for the last exile, to Egypt, go and read it, master [?]: it was for refining in the iron furnace. [TN370008]

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Tzevaot - Part I (א) - Chapter 29 (כט)

Rema of Fano

We hold that the one who labored on the Sabbath eve of the first temptation was Abraham our father, peace upon him, the first of those who weary their strength in overcoming their inclination. He would not lend his arm to a transgression. He was given the reward of the commandment, for he also labored on Sabbath eve to restore all the generations, bringing the precious out of the worthless, as in what we have learned: he received the reward of them all.

His reward was “he shall eat on the Sabbath”—eating indeed, of delight, with no evil included. Subtract the number of evil, Rʿ, from nine hundred seventy-four: “on the Sabbath,” BeShaBBaT, remains. This is “a rounded bowl,” ʾaGaN ha-SaHaR (Song of Songs7:3), with the large-number reckoning of MNTsPK: ʾaGaN separately, ha-SaHaR separately. For it too is for restoration, as it is written, “Let the mixed wine not be lacking.” Consecrated property has only its place and time, known to the Lord of all, blessed be He, “for His Name alone is exalted.” [TN370009]

This is what Abraham says to Sarai: “So that it may go well with me because of you, and my soul may live on your account” (Genesis12:13). Say, then, “So that it may go well with me”: for the restoration of the nine hundred seventy-four generations, with an equal numerical value when the kaf of be-ʿavurekh, because of you, is included. The opposite is with “the woman Folly, clamorous” (Proverbs9:13), for “she will become repugnant to him,” with an equal numerical value, for she commits adulteries and gives the leftovers to her husband. Such is not “a woman of valor, the crown of her husband” (Proverbs12:4): through her merit and assistance, Abraham our father undertook to labor for the restorations of all those generations, to fulfill the will of the thought completely. [TN370010]

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Tzevaot - Part I (א) - Chapter 30 (ל)

Rema of Fano

Woe to one who devises thoughts of iniquity and quarrels with his Maker, believing that the Holy One, blessed be He, created all those generations to destroy them without benefit; likewise, the worlds He built and destroyed before His works of old. Their planning had no lack from the outset, heaven forbid—blessed be the Name of Elohim, the God of truth, great in counsel and abundant in deeds. Their destruction is their path of restoration, like the death of the righteous, which causes them to be raised to life in the future. Of them it was said, “He placed luminaries around His might.” For most occurrences of this word in the Torah we have found without vav. It is written, “He stood with him there” (Exodus34:5), with the same numerical value, to awaken the attribute of mercy over them. [TN370011]

Rema of Fano - continued

It is written, “There is no house in which” (Exodus12:30). As for the first three attributes above, “no dead one is there.” Therefore the pearl was suspended from Abraham's neck, for he redeemed it from the statue's neck. Through it he merited having the Throne of Glory on high present with him everywhere, as it is written, “He planted an eshel” (Genesis21:33), numerically kaf/samekh/alef spelled in full. Once he fixed his tent there, the Throne of Glory was fixed opposite him on high. [TN370012]

Through its merit he also received the wondrous promise stated to him: “A father of a multitude of nations I have made you” (Genesis17:5). This forms the abbreviation “father of the garden,” ʾav ha-GaN: meaning a father destined to attain the Garden of Eden in whatever manner it may be. Although this was written only in the passage of the covenant, we have already explained in its place that he merited it from Ur of the Chaldeans. This too is precise in “I have made you”—already. At the beginning it is written, “You shall become a father of a multitude of nations” (Genesis17:4): a past form turned to the future. We expound both: you have already merited that promise, and it is destined to be fulfilled in complete actuality. In any event, this is what was promised to him between the pieces. We shall open with it in the second part, with Heaven's help. [TN370013]

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Tzevaot - Part II (ב) - Chapter 1 (א)

Rema of Fano

It is written, “Look now toward heaven and count the stars,” and afterward, “So shall your seed be.” It is known that counting belongs to the categories of quantity, whereas the word “so” belongs only to the categories of quality. Thus it says two things: Looking separately and counting separately. Since it is written, “The discerning shall shine like the brightness of the firmament, and those who make the many righteous like the stars,” we may learn that the discerning relate to looking, in the mystery of encompassing light, and those who make the many righteous to counting, in the mystery of inner light. Incidentally we need to know this: The investigative sages established and accepted that it is impossible for two things without limit to exist in the world with one greater than the other. When we contemplate that premise, explained to us very well in Pelaḥ HaRimmon, gate 4, chapter 3, concerning the distinction between primordial and everlasting, “rather, an intention to refine it[?]”: For there is only one absolutely primordial being, unique in His world; silence is praise.[TN350001] But everlasting beings are many by His will. Some merit this description, so that being without limit applies to them through His will extending within them, each according to its measure, not in one equal measure for all. We may compare this to number, which by nature is unbounded: One begins at seven and goes on increasing, multiplying by itself in the mystery of “sevenfold.” Sound consideration admits that its immeasurable extension exceeds the extension of another number beginning only at three, when it too continually multiplies by itself.

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Tzevaot - Part II (ב) - Chapter 2 (ב)

Rema of Fano

Know that after it has been demonstrated that number in general revolves around a single basis, ten, and all the thousands and myriads in the world go from it and return to it, it follows that specifically thousands are also reckoned as units in the wheel's return from a thousand to one. This is alluded to in the first letter, whose name is alef, “a thousand,” and whose meaning is ulpan, “instruction,” for it is lofty and abundant instruction for the subject we are now explaining. A thousand is the limit of number, so that it is proper to say a thousand thousands of thousands, and so however many times; but tens and hundreds do not work in this manner. The reason is that the final definition of number is the cube, multiplying the given number in length, breadth and depth. In these three dimensions, ten becomes a thousand, a great number complete on all its sides. This follows Jonathan's translation of “The sun's light shall be sevenfold,” which permits the word “seven” to be expounded through the power of he[?]: “One, sevenfold.”[TN350002] Thus the number seven is multiplied by itself twice in addition to its simple form, reaching three hundred and forty-three. This is clear.

Do not object from the Sages' customary use of “a hundred maneh” for a large number, for the Sages' language is distinct. Moreover, a maneh is a collection of separate things as one mass, like a talent of pure gold and the like, and does not enter the definitions of number: One does not say a maneh of manehs or a talent of talents. Likewise, in numerical terminology you do not say a hundred hundreds or ten tens, but you do say a thousand thousands, as we explained. If you say: Scripture has “A thousand thousands serve Him, and a myriad of myriads”; thus the wheel's return applies not only to a thousand but also to a myriad, which belongs to the tens and was already included in that rule—this is not so. A myriad of myriads is only the beginning of the units toward a thousand thousands of thousands, which are ten myriads of myriads. Furthermore, this verse is not decisive, for it counts the ranks of the ministers above. The first are one hundredth of the other group, of which it is written, “They stand before Him,” in the sense of “All the host of heaven stand over Him.” This is the raising of the mixed sacred portion; this suffices.

We have established that the nature and definitions of number are not at issue there. Yet we may learn the priority of this rule from the Men of the Great Assembly, who arranged for us: “We do not suffice to thank You for one of a thousand thousands of thousands and a myriad of myriads.” They did not say “and a myriad of myriads of myriads.” If you confront me with one who on his own added “and a multitude of myriads of myriads,” I shall answer you according to your own approach: That is itself proof, for he did not say “a myriad of myriads of myriads,” but rov, “a multitude,” an expression of abundance. Furthermore, we too shall say that a myriad of myriads of myriads is a thousand thousands of thousands of thousands. Thus the matter returns to our rule, which is firm

Rema of Fano - continued

and correct, except that the other wording is lighter and easier.

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Tzevaot - Part II (ב) - Chapter 3 (ג)

Rema of Fano

Let us return to the verse with which we opened: “Count the stars.” This counting was explained in the Gemara, chapter Ein Omedin. We read there: “‘Zion said, The Lord has forsaken me.’ The Holy One, blessed be He, said to her: My daughter, I created twelve constellations in the firmament, and over each constellation thirty armies; each army has thirty legions; each legion thirty rahaton; each rahaton thirty qaraton; each qaraton thirty gistra. In each gistra I suspended three hundred and sixty-five thousand myriads of stars, corresponding to the days of the solar year. I created them all only for your sake.” End of quotation. Thus the number of all the stars together is seventeen thousand seven hundred and thirty-nine myriads of myriads of populations, each population being six hundred thousand, as stated in the chapter HaRo’eh.

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Tzevaot - Part II (ב) - Chapter 4 (ד)

Rema of Fano

Incidentally, we need to make something known. Since Jonathan ben Uzziel and his companion, the Jerusalem Targum, both took pains at the end of Behaʿalotekha to teach us that six hundred thousand Israelites are eighty legions, it is no empty matter, having issued from their mouths. Know now that in the book of the ancient wars, each legion is found to be ten rahaton, each rahaton fifty qaraton, and each qaraton twenty-five men. We shall take the smaller count in them all, in the sense of “If you grasp a little, you have grasped it.” Since in the stars' extension no number exceeds thirty—and these are the thirty degrees in the sphere belonging to each constellation—we too shall reckon only thirty qaraton for each rahaton. It is very plausible that an error entered the book of wars. With this, six hundred thousand will be precisely eighty legions.

One can also say that the captains of thousands, hundreds, fifties and tens together numbered seventy-eight thousand six hundred. The Gemara customarily counts the greater part as the whole, as we find in Qiddushin, where they said: “The punishment for misuse of sacred property is severe: Two thousand for one perutah,” because for it one brings a guilt-offering worth two selaʿim, as is expressly stated, “By your valuation, silver shekels.” In truth they are only one thousand five hundred and thirty-two perutot. [TN350003] This law applies also to the guilt-offering for robbery and the suspensive guilt-offering, for in both it says “by your valuation,” namely the valuation specified above. Of all three it is written, “An unblemished ram,” ayl tamim. If alef is counted at the large value, the number, together with the words, equals the perutot precisely. It is written, “It is

Rema of Fano - continued

a guilt-offering, a guilt-offering," including the guilt-offering of a Nazirite who became impure and that of a person with ṣaraʿat: These are lambs, even a small one worth a danqa. It includes the guilt-offering for a designated maidservant at two selaʿim, for it is written, "A ram as a guilt-offering." Since it comes in place of lashes, it is proper that he bring nine perutot for each of the thirty-nine blows.[TN350004]

Just as the Gemara counts the greater part as the whole in the large count, here too we shall reckon those exercising authority over the public as eighty thousand officers, besides the other officers Israel actually had, such as the twelve princes, heads of sanhedrins, heads of the priestly and Levitical watches, and the like. Since the Torah said that Israel should have no authority greater than a captain of a thousand, it is fitting for eighty thousand officers to have eighty heads appointed over them. Each increases authority, and there is no end to peace. Thus six hundred thousand have eighty legions.

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Tzevaot - Part II (ב) - Chapter 5 (ה)

Rema of Fano

Go and calculate for our aggadah in the chapter Ein Omedin: Two thousand eight hundred servants for each person who fulfills the commandment of fringes. Initially they are all resident servants, in the mystery of "the souls they made in Haran." This was at the beginning of the two thousand years of Torah, for the Dispersion was close to the end of the two thousand years of chaos, in the year of Peleg's death. Abraham our father, peace be upon him, was then forty-eight years old, for at that time he became complete in recognizing his Creator; his soul had already cleaved after Him when he was thirty years old. Now, "My right hand is full of righteousness," that of the supernal Man: In him is support[?],[TN350006] through the name Elleh, "these," whose number is 45—certainly Adam[TN350005]—which flows upon him from the seat of His dwelling, to make the many righteous below upon earth. With this his forty-eighth year was completed. When three uncircumcised years had passed, uncircumcised after the Dispersion, precisely completing the two thousand years of chaos, Abraham's fifty-second year began: The pious elder, first among converts. Then he entered essentially beneath the Shekhinah's wings, through the Name YHWH with the filling of YHWH returning its number as 52, which belongs specifically to the Shekhinah arousing herself toward the upper Glory with the righteous persons' help. They add strength to the Power above. That year was indeed the first of the two thousand years of Torah, in which he began debating with his contemporaries about the existence of a first cause, which ought to be served, and no other, in the sense of the "owner of the palace" mentioned in the Midrash. Any of them who accepted instruction and listened to his word was among the gate-converts, from "the souls they made in Haran." Their status and that of resident servants are equal, as we shall explain below. The supernal pious one conceived a plan that, at the end of the refining, they should merit becoming righteous converts. This is the meaning of "Instead of the thornbush, a cypress

Rema of Fano - continued

shall rise.”

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Tzevaot - Part II (ב) - Chapter 6 (ו)

Rema of Fano

Here is the mystery of “YHWH guards the converts,” in the sense of “His father kept the matter.” The initial letters are YShʾG, as it is written, “The Lord shall roar like a lion”; “He shall roar, roar over His dwelling.” For everything is in Heaven's hands except the fear of Heaven, and He waits for when the ascent of refining and purifying will be completed. This establishes the Sanctuary in its place, in the sense that converts are not accepted in the Messiah's days, nor were they accepted in David's and Solomon's days. Of those cleaving to the Lord and walking in His ways it is written, “They shall follow the Lord; He shall roar like a lion.” Furthermore, “guards the converts,” shomer et gerim, has the numerical value of the thousand weekday days, together with the progressive square of Elohim, their source. Through them these will eventually be sanctified, by the power of the merciful name El, toward which the twelve permutations draw near, each comprising ten times ten, in equal number. After the supreme Will desires their way, from there they will subsequently merit the reward of the fruit of the womb, of which it is written, “Instead of the nettle, a myrtle shall rise”; and, “He stands among the myrtles.” These matters are ancient.

From this one can understand Rabbi Tanḥuma's exposition in VaYera: “The Holy One, blessed be He, said to the ministering angels: Come, let us visit the world. They said before Him: ‘What is man, that You know him?’ You are going to a place of filth,” etc. He said to them: “By your lives, ‘I will go to the mountain of myrrh,’ for he is more pleasing to Me than myrrh and frankincense.” It would seem difficult, for the ministering angels already knew how beloved Abraham our father was. But they understood that the Holy One, blessed be He, had not said, “Let us go and visit My beloved,” but “the world”: This was the beginning of its repair, bringing distant ones near. They spoke only of the hill of foreskins from those born in his house and purchased with his money, who were circumcised with him. That is, to be a sign for him, not for Heaven's sake, but to obey Abraham. The Holy One, blessed be He, answers that nevertheless, since they are the souls Abraham and Sarah made, they are beloved before Him.

He alone was praised for this, unlike Joseph in Egypt and Moses with the mixed multitude. For Abraham was one and desired to confer merit upon the many; Joseph and Moses, however, had the Lord's hosts with whom to gain merit. Why, then, should they satisfy themselves with foreign children? To what is this comparable? The Land of Israel will eventually sanctify all lands, as it is written, “It is the glory of all lands.” But first all included within it must be conquered, within the specified borders, “from the Red Sea to the sea of the Philistines, and from the wilderness to the river.” This is why Syria was an

Rema of Fano - continued

individual's conquest and the Land's sanctity did not take effect upon it. As for what is taught, Rabbi Shimon ben Eleazar says, “The status of a resident alien applies only when the Jubilee applies”: This was taught only after the Torah was given and a law concerning sustaining them was newly established for us. For of them themselves it is written, “a prohibition[?] and permission[?],” until they accept the Noahides' seven commandments before our court.[TN350007] Before that, the entire world was obliged to observe the Noahides' seven commandments. Some also separated themselves by following Israel's ways, for Abraham observed 613 commandments. One dwelling in their shade and in his house had the status of a resident alien, as it applies in Israel after the giving of the Torah.

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Tzevaot - Part II (ב) - Chapter 7 (ז)

Rema of Fano

To complete the intention of this exposition we must also introduce what was written to Elijah at Horeb: “I shall leave in Israel seven thousand,” according to our measure, and in the sense of “Until the barren woman has borne seven.” For they are seven thousand populations for seven Sabbaths of years. We do not thereby impose or decree anything whatsoever concerning them, for who can stand in the Lord's counsel? This belongs to what is before and what is after, except as a mystery true in itself[?].[TN350008] Just as the first Sabbath arose in thought to be created, and afterward was hidden away in the mystery of the primordial kings, it causes this Sabbath of the earth which we expound to be the second Sabbath, although it alone emerged into actuality. Thus: He creates them, combines them, counts them. Likewise, concerning the future, none among us knows how far—only: He combines them and counts them. It is forbidden to count the ends. “And his knowledge[?] is that” the number of generations is the end; it is a mishnah in the chosen tractate.[TN350009] Created time does not rule over our redemption or the ransom of our souls. The measure of the primordial new moon is a faithful witness for us: At the beginning of numbered years, they begin at BeHaRaD, which was only reckoned backward by twelve prior new moons according to Rabbi Eliezer, and only six according to Rabbi Joshua.

It is known from our Rabbis' words in many places that a thousand generations never means generations in the manner of the ten from Adam to Noah, fathers and sons, third and fourth generations. Rather, each six hundred thousand is one generation. If ten populations are found at one time, these are ten generations. So here: When “I shall leave in Israel seven thousand” populations is fulfilled, then will be the time for the Jubilee's world, to sanctify the fiftieth year. A reflection of this mystery is that the Jubilee does not apply, to proclaim liberty in the land to all its inhabitants.[TN350010] One should not expand upon this, for it is included in “In its time I shall hasten it.” The meaning of the seven thousand we mentioned precisely accords with “The sun's light shall be sevenfold, like the light of the seven days,” and “The moon's light shall be like the sun's light” each

Rema of Fano - continued

day, in the mystery of a full world: The world has no fewer than sixty thousand myriads of continually living beings. Corresponding to them, all should be established as righteous when the souls in the Body are exhausted for this Sabbath of the earth, in the sense of “A word He commanded for a thousand generations.”

It is known that Israel are likened to the moon and others to the sun. Here is the mystery of the many reckoned as independent beings, who are not included in the thousand. The Sages already expounded “The children of Israel went up armed from Egypt”: One in five, one in fifty, one in five hundred, and one in five thousand. That is: One in five, regarding Israel's transgressors who died during the days of darkness. One in fifty, for those leaving Egypt were the lifted portion of twenty generations, until Abraham our father came and received the reward of them all; they are one in fifty of a thousand generations. One in five hundred, in the world's vault above the horizon: That is, one out of four thousand in the whole world.[TN350011]

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Tzevaot - Part II (ב) - Chapter 8 (ח)

Rema of Fano

The mixed multitude too numbered six hundred thousand, and wicked Balaam was equal to them all. Moses our master, peace be upon him, sought to fulfill in him, “I shall punish Bel in Babylon and bring out what he swallowed from his mouth,” in the sense of “Bela reigned” and “Bela died.” What was what he swallowed? This people was not part of Israel, but the mixed multitude alone, of whom it is written, “For it is in evil,” be-raʿ, the letters of ʿerev, “mixed”: It walked in darkness through the affair of the calf and had no brightness, for they did not merit being accepted in repentance. They were summoned to it and all died, in the sense of “The Lord struck the people”: These were the mixed multitude, and not one of them remained. Now the verse is precise: “There fell from the people that day about three thousands of men.” It should have said “three thousand men.” Rather, kaf in “about three” and yod in “thousands” were written only for exposition, hinting thus: Kaf, twenty, times three; and yod, ten, times a thousand—six hundred thousand in all. They were equal to Balaam alone, and likewise equal in halves to his two sons. These were their three chiefs.

These two on the outside were like a monkey before Nadab and Abihu, upon whom death was decreed for their father's sin: “To destroy him” means the extinction of children. Moses' prayer helped Eleazar and Ithamar. Balaam had the same numerical value as Beliyyaʿal, and his two sons as “sons of Beliyyaʿal,” whose numerical value is “Go down,” RD: “For your people have acted corruptly.” If you object from the rabble mentioned afterward, implying that not all had died, your answer is that these were from the mixed multitude's little children, who had not reached the age of punishment at the calf. Your sign is “Gather a people,” spoken in Joel, where it is written, “Gather infants and nursing

Rema of Fano - continued

babes.” Thus all the men leaving Egypt, counting these and those by combination, were one in five hundred of the world. The count is exact in every manner. The first is primary, for the verse does not come to uproot it, “mixed multitude,” at all[?].[TN350012]

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Tzevaot - Part II (ב) - Chapter 9 (ט)

Rema of Fano

The one in five thousand is the totality of the middle sabbatical cycles, apart from the knees that did not bow to Baal: The mystery of the seventh thousand among those counted at Horeb. For the knees are the weak ones within the total stature. Your sign is “Jacob's hip-socket was dislocated,” except that his strength was great, and specifically “the sun rose for him,” which the Holy One, blessed be He, took out of its sheath to heal him: “A sun of righteousness, with healing in its wings.” Corresponding to it on the outside, in the annulment of Nebuchadnezzar's statue, the matter is not completed until “a stone was cut out without hands and struck the image upon its feet.” Thus the guarding of the knees of holiness and their distancing themselves from transgression is the completion of the repair with which the pious king opened: “Who has not walked in the counsel of the wicked.” More of this will come shortly.

“Every mouth that did not kiss him” is the mystery of their first thousand, which were in the mystery of kisses for whoever merited it, for it was not embodied like the others. Here is complete repair from the sole of the foot to the head, annulling the habitual harm in the mystery of “the lack of KP opposite it[?],” and in the mystery of milk for an infant, which benefits walking with the legs and speaking with the lips.[TN350013] For one who has no teeth, even an adult, speaks with stammering lips. Particularly, “in tablets and books,” these are seven thousand.[TN350014] Therefore the Exodus is secondary to the gathering of the exiles, for it comprised, in its turning aside[?],[TN350019] five qualities from Power to the end of the Life of the Worlds, which came upon him at their time: “Dread, darkness, great, falling upon him.” Here[?] is the fourth exile: Right and left; “falling,” the left; “upon him,” the right. Thus all had Abraham our father's power mingled within them. But the future redemption encompasses seven qualities, with the addition of Gog and Magog.

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Tzevaot - Part II (ב) - Chapter 10 (י)

Editorial reading note: 1

Editorial reading note - 1

The 5545 (1785) printing: “Not as is fitting [?], but”; the 5574 (1814) printing: “They intended only.” The reading of 5545 is uncertain; this does not fill the gap or replace the main text. [TN000061]

Rema of Fano

Know from the book of the Zohar that Jacob, his sons and their mothers, all of them, when leaving Paddan-Aram as Esau came toward them, approached him and bowed—not as fitting[?], but to

Rema of Fano - continued

honor the Shekhinah which passed before them.[TN350015] Yet Scripture precisely distinguishes among them, each according to his degree, to fulfill in them all, “The knees that did not bow to Baal.” Of Jacob our father, peace be upon him, it expressly says, “He bowed toward the ground”: Earth, for the Lord our God seeks it; it is the Land of Life. He bowed only outside Esau's four cubits, walking toward him until approaching his brother. “Esau ran”: Running is no less than four cubits, as stated at the beginning of chapter 2 of tractate Yoma.

“The maidservants approached, they and their children, and they bowed.” The children were tender and had no share in that bowing at all. Even the approach was not attributed to them essentially, for they were merely following and drawing near their mothers. Esau had no reason to be offended at them, since they were little and the maidservants' children. The Torah took care to tell of their uprightness, for they were the leg-joints in the comprehensive stature, “for the matter[?],” a counterpart of what is above.[TN350016] Both joints are in the mystery of the backs, near damage. Know this, for the eldest son among them attached himself to Micah's idol and to one of Jeroboam's calves, and his impurity did not cease until the day of the land's exile. Since they did not bow here to a foreign god, the prophet testified concerning their counterpart among the twelve oxen with the Sea above them: “All their rear parts faced inward.”

“Leah too approached,” further than her children. Nevertheless, since they were many, great and honored, they all bowed outside Esau's four cubits. They bowed only to Leah, for she approached Esau to intervene nearby between him and her. “Too” includes Issachar and Zebulun: Though small, they followed the elder ones, for all were the mistress's sons. Since “around Him it is exceedingly stormy,” and Issachar was great in Torah, this led to an enduring punishment for the Rabbis' knees which grow weary. (Gloss: In my opinion this is what the Sages said: “Those Rabbis' knees that grow weary—it is from them.” That is, “from them” refers to the Rabbis, for they caused this for themselves, since Issachar was a Torah scholar who bowed.)

“Afterward Joseph and Rachel approached.” Joseph too was young in years, and from this aspect Esau ought not to have been offended at him; but he was the beloved son of the mistress of the house, “and their heart, emptiness[?].”[TN350017] Moreover, he intended to

Rema of Fano - continued

protect his mother, as the Sages said. This is the sense of approaching that we mentioned concerning Leah, to protect her sons. What did Joseph do? He approached indirectly and acted like a boy who did not know royal ceremonial, as we learned, “If he appears to be bowing, it is permitted.” Rachel's bowing likewise was only far to Joseph's sides. Thus mother and son bowed to one another. This is also a great distinction for Benjamin, born afterward, who was his mother's thigh: He did not enter even the outward appearance at all, although all of them did not bow intentionally[?] except to one another—he[?], all of them to Jacob and to honor the Shekhinah. It is clear.[TN350018]

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Editorial remarks - parallel text

Tzevaot - Part II (ב) - Chapter 11 (יא)

Rema of Fano

Let us return to the first matter. With what we have introduced, the servants numbered one thousand nine hundred and sixty myriads of populations, so that two thousand eight hundred servants would reach each individual of six thousand populations.[TN350020] All are in the mystery of Making, in the sense of “the souls they made in Haran,” which too is precise for those knowing hidden wisdom. For Haran has the numerical value of three times Elohim: The mystery of the Shekhinah clothing herself in three separate worlds in which judgment prevails. Your sign is “They struck them and crushed them as far as Hormah”; in numerical value they are thus.[TN350021] Esther is the Shekhinah's image—certainly Hadassah, in numerical value Abraham: “He is witness, He is judge,” in equal number, to sweeten judgments as explained in its place.[TN350022] For a witness does not become a judge except to threaten and intimidate a person so as to incline him toward merit. This is the meaning of “The angels of hosts flee, flee,” in balanced number. They expounded it as “the kings of the angels”: These are Michael, the cherub, giving coals to Gabriel, the seraph, in the chapter Yom HaKippurim.

This Hadassah sought to raise all three to the root of mercies in Emanation. Therefore she said, “Fast for me,” for these three words have the numerical value Haran, in the sense of burning anger, of which it is written, “Sicknesses, evil, faithful,” in initial letters.[TN350023] All together have the numerical value raḥem, “have mercy,” to turn the curse into a blessing.[TN350024] So too “If I do not remember you” has equal number: They are judgment for those who forget Jerusalem and complete mercies for those who remember and seek her. The fasts lasted three days: What had been night and day, since the world has no judgment without mercy, should become three days wholly in mercy, and night should shine like day—specifically “for me.” So too “YHWH is Elohim,” twice, which Israel said on Mount Carmel; likewise the simple Name and its four fillings, each with its special filling, 72, 63, 45, 52: All five together are thus. They are the upper seals for Nefesh, Ruah, Neshama, Hayyah and Yehidah, of which is said, “Sing to Elohim, sing; sing to our King, sing. For Elohim is King of all the earth; sing with understanding.”

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Tzevaot - Part II (ב) - Chapter 12 (יב)

Rema of Fano

The word zammeru, “sing,” has the numerical value 253, the female's limbs with the addition of two hinges, two doors and one key, “for the bride, a condition[?].” From it are implied two mighty/violent ones[?], which is for Making, the female world.[TN350025] She arouses song and melody upward, in the sense of “Elohim, do not be silent.” The imperative “sing” addresses her, that she should join in song and melody with her maidens, her companions brought to her, to sweeten the voice in the choicest manner. It occurs here five times, corresponding to the five configurations in Making, so that the external powers should benefit from none of them. First they said, “Sing to Elohim, sing,” concerning Zeʿir and Nuqva; “Sing to our King, sing,” concerning Father and Mother; “For King of all the earth”—this is Arikh in Making, flowing and clothing himself in his world through the entire height of his stature—“Elohim, sing with understanding.” For he is “Elohim Elyon,” the Upper God, whose numerical value is252, in the mystery of Binah. He gains understanding by drawing nourishment from the foundation of the Head that is not known, the Holy Ancient One, who completes the count 253 and gives power to Arikh's head: Four hundred thousand worlds of supernal longing, whose numerical value is maskil, “understanding.”[TN350026]

Zammeru has the numerical value of ʿeden and ʿednah together, in the mystery of leil/lailah, “night,” and naʿar/naʿarah, “boy/girl,” explained in the Zohar. From this one can understand “I have had pleasure,” ʿednah, spoken of Sarah. ʿEden has the numerical value of “YHWH is Elohim” without the definite he, as we find it in the Psalm of Thanksgiving; ʿednah has the numerical value of “YHWH is ha-Elohim.” This too suffices. Five times zammeru has the numerical value sahara, “moon,” when the thousand returns to one: It is the upper moon nesting in Making.

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Tzevaot - Part II (ב) - Chapter 13 (יג)

Rema of Fano

It is clear that a gate-convert and a resident servant are not included beyond the measure we mentioned: Namely Creation, Making and Formation of Making. The reason for these servants' number is that the thousand come from Creation of Making, in the mystery of the Garden of Eden which we explained in Maʾamar HaNefesh. This is the mystery of “his oil is like his wine,” said in the chapter HaSokher et HaPoʿel, for oil is the mystery of Eden, and wine the mystery of the garden, as is known in the language of truth. There they say: “‘His oil is like his wine’—could you think so? Rather say, ‘His wine is like his oil.’” The first wording follows the mystery; the second follows the law.

Yet the mystery too agrees with the law. For the prohibition of oil because of

Rema of Fano - continued

intermarriage, under the Mishnah's law before the permitting court, equals the prohibition of their ordinary wine: It too, for the same reason, is forbidden to drink, while benefit from it is permitted. One might have thought: Just as they permitted, concerning ordinary wine, one of the two prohibitions, which includes a stringent Torah prohibition, so they should permit the other prohibition applying to oil, which has no root in the Torah, allowing even eating it. It teaches us that this is not so under the Mishnah's law, though the court after them subsequently relied upon this principle and permitted it. Under the first Mishnah, however, it was possible to err and explain “his oil is like his wine” leniently, as we originally supposed. Therefore they reversed the wording and said, “His wine is like his oil,” so that only one prohibition applies to his wine.

This too is correct according to the mystery: His wine, namely the garden, is not distant from his Eden as our garden is. Our garden is distinguished in its rank and importance; the distance between it and our Eden cannot be measured, although they are bound and united in their mystery and hidden aspect. All the prophets prophesied only concerning the garden; but Eden, no eye has seen. Thus it is taught: “A resident alien's wine is like his oil,” for the alien's garden, which is for a servant of that garden[?]—from what we mentioned in Maʾamar HaNefesh concerning “You were in Eden, the garden of Elohim,” all this will be plainly understood, although here these matters are like the words of a sealed book.[TN350027]

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Tzevaot - Part II (ב) - Chapter 14 (יד)

Editorial reading note: 1

Editorial reading note - 1

The 5545 (1785) printing: “Some time [?]”; the 5574 (1814) printing: “A known time.” The reading of 5545 is uncertain; this does not fill the gap or replace the main text. [TN000062]

Rema of Fano

The nine hundred come from Formation within it, in the mystery of Zeʿir and his nine qualities; the sixty from Making of Making, which contains the mystery of

Rema of Fano - continued

the female at the beginning of her growth, in the utmost smallness, with few configurations and coarse limbs. From here you learn the reason for the number of seven words in his tone[?]: They are seven inclusions, with thirty particulars, as we explained in Maʾamar Heqor Din.[TN350028] These correspond to the three worlds, each including ten, extending into Making, which itself has seven qualities and no more; only its configurations “delay[?]” toward a configuration obliging it to a complete stature in its ten sefirot.[TN350029] Its Emanation is a dwelling for these residents when they merit becoming righteous converts: “This is the gate of the Lord; the righteous shall enter it.” It is written, “Your people are all righteous”; convert and native alike, “the congregation has one statute.”

Rema of Fano - continued

Here is the mystery of the blue in the fringes, wool dyed with the blood of the ḥillazon. Incline your ear and hear the Sages' words: An exceptional mystery in its relation to this exposition we are explaining; let the heart of those seeking the Lord rejoice. The ḥillazon is inanimate, growing and living. We indeed know this: It is living because its body moves here and there in its place of growth, even though no wind blows upon it and no rushing water moves it. Its kind has blood, and its color is green, resembling the sea. It is growing because it does not leave its place of growth; rather, its root is embedded and fixed in the seabed like trees on land. Once in seventy years it is uprooted from there and rises from the water. Then it is inanimate, with no movement at all, like plants after they have been uprooted. Its rising is only from the nature and weight of the water, for all light things float on its surface.

On dry land too there is something like it, mentioned in the Jerusalem Talmud in explaining adnei ha-sadeh, “lords of the field,” which we learned in chapter 8 of Kilayim. It is not as the commentators say, but certainly of the ḥillazon[?].[TN350030] They also said its name is yaddu'a, “known,” and from it comes the practice of the yidde'oni forbidden by the Torah. Similarly they told us from Ma'itrya[?] of a bird-tree[?].[TN350031] They explained the legal decisors' words in two ways: First, that it is a flying creeping creature; second, a bird not subject[?] to slaughter. See the Mordekhai in the chapter Ha'Or VeHaRoṭev. All these possess life and remain fixed and attached in their place of growth for some time[?].

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Tzevaot - Part II (ב) - Chapter 15 (טו)

Rema of Fano

Concerning the ḥillazon of which I speak, it is known that the inanimate has its principal root and allusion in Making, the growing in Formation, and the living in the Throne. It does not come to Emanation unless it merits. These servants too are understood from those three degrees within Making. Therefore they cover themselves with the dust at the feet of those fulfilling the commandment of blue on the corners of their garments, of whom it is written, “You are man”: You are in his likeness, that likeness like the appearance above the likeness of the Throne. For blue resembles the sea and resembles sapphire, which resembles the Throne of Glory. Know that the blue color is holy judgment, and from it comes the establishment and maintenance of the outer strap's judgments, to fulfill what is said, “His kingship rules over all.” The strap and all its branches enjoy and greatly rejoice upon seeing this color, since it is appointed over them; they are content with their existence throughout the days of judgment.

The Torah made extensive use of it wherever we needed to limit the external powers so that they should not enter the inward sanctuary and destroy the world, Heaven forbid. For

Rema of Fano - continued

example, the Tabernacle and its vessels during the journeys: All the burden of the sons of Kohath was covered in blue so that they should not demand to prevent its erection. Likewise, among the High Priest's golden garments, the robe was entirely blue, so that they should rejoice in it and not cast an evil eye upon his other adornments to withhold the Holy Spirit from him. Likewise, for Israel in the commandment of fringes it is written, “They shall put upon the corner's fringe a thread of blue.” Many external powers submit before it. It itself is holy judgment and will eventually sanctify them. This is the meaning of “If you bring forth the precious from the vile, you shall be as My mouth”: To be called a partner in the work of Creation.

There are distinctions in the Kohathites' burden we mentioned. Aaron and his sons would lower the screening curtain, which separates the holy from the Holy of Holies—and it too is called thus twice in Pequdei—and conceal themselves behind it so that their eyes should not feast upon the Holy of Holies. They approached and covered the Ark with it. Over the curtain was a covering of taḥash skin, and they spread above it a cloth wholly of blue. But the lampstand with its implements and the golden altar were first covered in blue cloth, with taḥash skin above it. The table with the bread upon it was likewise covered in blue cloth; upon the cloth were all the table's implements, over them scarlet cloth, and over that taḥash skin. On the outer altar they inverted a pesakhter vessel over the fire, spread purple cloth over it, placed the altar's implements upon the cloth, and taḥash skin over them.

Clearly, the altar's fire sufficed to protect against the external powers, for it was the fire that descended from heaven on the eighth day of the consecration. The purple cloth above it intimates that that altar will make peace for all the upper ARGAMAN Chariot, as it is written of it, “My offering, My bread for My fires.” The table and bread are covered in blue for the general intention we mentioned, so that there should be no accusation concerning a person's sustenance. Scarlet is upon its implements, to accord honor to the Attribute of Judgment, in the sense of the table being in the north. Furthermore, blue issues from the red color, as stated in the Zohar, Terumah. What all share is that blue is inside and taḥash skin outside. Not so the Ark: Its taḥash-skin covering is over the curtain, and the blue is outside above it.

This is the distinction noticed by the master of accents in the verse “They shall spread a cloth wholly of blue above”: He placed a tevir accent on kelil, “wholly.” This is very surprising, since the word is pointed in the construct state, as indicated by the sheva beneath kaf. What, then, must we say? Kelil is not in construct with “blue,” but in the sense of “a crown of splendor.” Because of the Ark's superiority over all the other vessels, blue was placed outside upon it for honor and splendor. Moreover, so that creation should be near, “from seven/from seventy[?],” their eyes hanging upon it, and we shall see the wholeness of the wicked.[TN350032]

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Tzevaot - Part II (ב) - Chapter 16 (טז)

Rema of Fano

Know that tekhelet, “blue,” has the numerical value of sinʾat ḥinnam, “groundless hatred.”[TN350042] (Therefore one may explain Korah's dispute concerning blue: He had groundless hatred for Moses and Aaron, and therefore mocked the commandment of blue, which atones for groundless hatred, as mentioned above as a reason for the matter.) It atones for groundless hatred, provided the person fully repents of it and removes it from his heart. Constant contemplation of the pearl-names, on weekdays and on the Sabbath, “which directs[?] blue,” greatly helps achieve this purpose.[TN350033] So too, “I have set YHWH before me always.” See Raʿaya Meheimna on “Remember the Sabbath day.” Since we learned, “The blue does not prevent the white,” and the Sages said that one who intended to perform a commandment but was prevented and did not perform it is credited by Scripture as though he had performed it, we are assured that we shall merit these servants through the commandment of fringes and its details, although we have no blue. In the Zohar, Qedoshim 86b, it is demonstrated that Cain and Abel were a forbidden mixture in Eve's womb and did not succeed. Through the mixture in the fringes, they merited, among the other servants from Cain's side, serving the firstborn from Abel's side. The mystery is “The elder shall serve the younger.”

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Tzevaot - Part II (ב) - Chapter 17 (יז)

Printed annotation: 1

Editorial remarks - parallel from the 5574 (1814) printing - this does not fill the gap

Rabbi Akiva says, “Like an Israelite in BYʿ[?]”: Creation of Making, for all work is Making, everywhere. All agree that they have no complete rest, for it is written, “They shall not cease,” even [gap], which for us is permitted also on intermediate festival days. They are subject to it every day, for “their warning is their death[?],” even according to Rabbi Akiva.

Rema of Fano

Now we need to make known the difference between Sabbath observers and others. Anyone with no involvement or merit in Emanation at all is permitted Sabbath work. Moreover, resting is forbidden to him, and he is liable to death for it, because he uses the King's scepter without permission. Even the tannaim of the baraita in tractate Keritot, concerning the law of a resident alien: Rabbi Yose says that he performs work on the Sabbath like an Israelite on a weekday, in the mystery of Making of Making. The anonymous tanna permits it as for an Israelite on intermediate

Editorial remarks - parallel from the 5574 (1814) printing - this does not fill the gap - continued

[TN350037] His entire intention is only to urge the resident alien to direct his work on the Sabbath to filling his soul when hungry. It does not entail the definition of negating work, but the definition of the obligation to perform food-preparation work: If he intends to rest from it, he is liable to death. If he occupies himself with it and nothing else, he has observed his warning.

Rema of Fano - continued

festival days, “and it should not have said ‘Israelite’[?],” in the mystery of Formation of Making.[TN350034] So too [gap] permits specifically the work of food preparation. For even on a weekday it has a relation to the Sabbath, and their service resembles “Blessed be YHWH day by day.” Sabbath holiness is hidden with us even on weekdays, in the mystery of “a God who hides Himself.” Its numerical value is Nefesh, Ruah, Neshama, Hayyah and Yehidah, with the inclusive unit, in the mystery of the trace of the additional soul's increase on the Sabbath. It reawakens from the approach of the Sabbath for those careful about it. This is “to her Master, she returns her work[?],” for she is a quality [gap], only she disguises and conceals herself within it, in the sense of “Who dwells with them in the midst of their impurity.”[TN350035] It does not say “in their impurity,” Heaven forbid, but in the inwardness within them: The faint light that sustains them. Rabbi Akiva says, “Like an Israelite in BYʿ[?].”[TN350036]

[gap] For all work is Making, everywhere, for all [gap] have no complete rest, for it is written, “They shall not cease,” even [gap], which for us exists also on intermediate festival days; they are subject to it every day [gap], even according to Rabbi Akiva. His entire intention is only to urge the resident alien [gap] on the Sabbath, to fill his soul when it is hungry. It does not entail the definition of negating work, but the definition of the obligation to perform food-preparation work: If he intends to rest from it, he is liable to death. If he occupies himself with it and nothing else, he has observed his warning.

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Tzevaot - Part II (ב) - Chapter 18 (יח)

Rema of Fano

Let a wise person hear and add learning. Even during the many years when Rabbi Akiva held that the resident alien's Sabbath law is like an Israelite's festival law, the difference here is great and immense. We are commanded to rest and warned against work that does not serve food preparation. Even preparatory acts that could be done on the festival eve were prohibited by implication from a positive commandment, for it is written, “It,” not its preparatory acts. One of us whose meat was slaughtered and whose wine was mixed on the festival eve is undoubtedly praiseworthy. But the resident alien is warned against resting and commanded to perform food-preparation work. For him this is extensive work, since he is not under the Sages' ordinance: “Like an Israelite on a festival” refers to Torah law. If this follows Rabbi Akiva's view, all the more the anonymous tanna's, and especially Rabbi Yose's: It is fitting for the resident alien.

There the law is expressly decided according to Rabbi Shimon, “of this[?],” in Rabbi Yose's approach.[TN350038] He added and said: Whether a resident alien or a resident male or female servant—that is, where they initially stipulated thus with their Israelite master, for otherwise he may not retain them—they perform work on the Sabbath for themselves as an Israelite does on a weekday. Rabbi Shimon too agrees that if he performed only food-

Rema of Fano - continued

preparation work, since he did not rest, he did well to reduce what is secondary and stand for the day's honor. “And like[?]” further, in the law of a resident alien, where the law follows him concerning the convert Naaman, who accepted it before Elisha: See Maʾamar HaNefesh.[TN350039] There are sages[?]—for these servants and all gate-converts, hidden sources in the upper worlds.[TN350040] If they merit them, they will afterward ascend among the fit ones to shelter beneath the Shekhinah's wings. This was[?] the intention for them: To guide them first in Torah, beginning with the lighter, the lighter first, according to their place and time.

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Tzevaot - Part II (ב) - Chapter 19 (יט)

Rema of Fano

We now return to the number of servants, which we said above are in the mystery of Making: One thousand nine hundred and sixty myriads of populations. In the world of Formation their number is multiplied ninety thousand times. For Zeʿir rules in Formation, rising above Metatron, the Lord's servant; therefore these servants' number increases more than in all the other worlds. It is written, “David again added all the chosen men in Israel, thirty thousand.” They expounded in the Jerusalem Talmud: “Added, again”—two increases corresponding to them all, making ninety thousand. It is known that our lord David is the image of the upper David nesting in Making; we already alluded to this above. The “chosen in Israel” is Zeʿir in Formation; the word “all” includes his configurations.

The thirty expressly stated in Scripture are the mystery of lamed in ṣelem, “form,” of which it is written, “Only in a form does a man walk,” expounded concerning Zeʿir. With the ninety we mentioned, the ṣadi of ṣelem is completed: It includes lamed and mem and two sources in the mystery of yods, as is known in its place. In the aggadah they said: “There is no person of Israel with whom ninety donkeys laden with silver and gold did not ascend from Egypt.” Let the hearer hear, and let the palate of the eater taste. The Sages' words are like goads directing the wise person's heart to his right, and like firmly planted nails, faithfully established, to understand words of understanding.

Ninety thousand times that number yields seventeen thousand six hundred and forty myriads of myriads of populations. The original ones are not counted separately to increase this number on their account, for Making is always secondary to Formation, as we ordinarily include in our words in many places. And its fellow: Add to them ninety myriads of myriads for Zeʿir in Creation, and nine myriads of myriads for Zeʿir of Emanation, in the mystery of a tithe of the tithe lifted for the priest through a hundred blessings, as we mentioned in Maʾamar HaNefesh. For his portion is indeed rich and excellent in its essence, though small in number. These are equal and precisely matched in number to the stars suspended in heaven's firmament. This is the mystery of Zeʿir wherever he exists.

Rema of Fano - continued

Thus the aggadah in the chapter Ein Omedin has been explained with an exact count, neither too much nor too little. It is a wonder. We also have fitting and upright ways for those finding knowledge concerning the seven divisions mentioned there: Constellations, army, legion, rahaton, etc. [gap], resembling the work of song, which they bound, its majesty and splendor, “until I come[?] to the sanctuaries of God; I shall understand their end.”

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Tzevaot - Part II (ב) - Chapter 20 (כ)

Rema of Fano

These, then, are those who make the many righteous, for we are the few[?] among all peoples. It is written, “I have made,” in Making, specifically a past-tense verb, for the Noahides were commanded seven commandments within it, and Adam had already been warned concerning them, as we expound from the verse in the chapter Arbaʿ Mitot. Their observance suffices for all the perfection appointed for resident servants, as we said. “And I shall carry,” as it is written, “I carried you on eagles' wings”: These are Formation, in the mystery of the living creatures carrying the throne. “And I shall bear,” in the Throne itself, “the stumbling one from here[?].”[TN350041] In the Zohar, Genesis, page 24, they expounded concerning the man of Creation: “Darkness, which was separated from light, for he is destined to sin,” etc. In the Atbash substitution, the letters of ḥoshekh, “darkness,” become SBL, “bear.” This is what it wrote: “And I shall deliver,” in Emanation, for it is written, “Whoever calls upon the Lord's Name shall escape.” There is no death there, as it is said, “In the light of the King's countenance is life.” The word va-ʾamalleṭ, “and I shall deliver,” has the numerical value 86, in the mystery of “YHWH is Elohim.” Alternatively, “I shall deliver” can be explained as “she delivered a male”: The mystery of Zeʿir, as we said.

In all of them it is written, “And I,” with waw, which is truly an allusion to Zeʿir, except the first, alluding to Making, the female world. Therefore it says “I,” without waw. All are specifically future except the first: These three upper worlds still lack actual realization for them and exist for them only as a preparation, if they merit it. In its intended plain meaning, “And I shall bear” means those who continually anger Me to My face; “And I shall deliver,” all the good offshoots destined to issue from them. For they truly make the many righteous, giving them an end and hope, like one winnowing his threshing-floor and separating wheat from straw, as they expounded concerning “I separated you to be Mine.”

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Tzevaot - Part III (ג) - Chapter 1 (א)

Rema of Fano

“The discerning shall shine like the brightness of the firmament.” This verse was said concerning “those borne from the belly”—this is the upper Mother—“those carried from the womb,” the lower Mother. It is in the sense of “Look now toward heaven”: these are the upper heavens, Israel's source, Lesser Countenance, hinted at by the vav in the Name. “He pitched her tent” between the two he letters, in the mystery of the righteous one between two letters: Rachel and Leah, “who both built the house of Israel.” What is the brightness of the firmament? We shall say something about it below.

We still need to expound, by the large number, the individual sparks of souls, “which are given” [?]: six hundred thousand populations, the mystery of HWA which we mentioned, in a great inclusion from itself into itself. From them and within them there is selection for a thousand generations and those who join them in their world. [TN360001]

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Tzevaot - Part III (ג) - Chapter 2 (ב)

Rema of Fano

There are likewise six hundred thousand populations for each of the seven sabbaths of years mentioned above. For Lesser Countenance's vessels, which ascended (“it seems to me that it should read: which fell in chaos”) in chaos, to weaken judgment, in the mystery of the ancient kings who died and were concealed “before a king reigned over the children of Israel,” were seven. This is the mystery of the breaking of the tablets, which were six handbreadths, ʿQ [?]; and the imprint of the flying letters that remained in them, in the mystery of Daat, completes seven. [TN360002]

“And the earth was nullified”: the mystery of the eighth king, who did not die; rather, of him it is written, “He swallowed up His utterance,” in the sense of “The land shall be abandoned by them,” in the mystery of the Oral Torah. For she was not caught in that breaking, heaven forbid, but became heavy upon us, in the mystery of “overlaid with sapphires.” Her restoration is expounded in the sayings of her mouth: “Sustain me with raisin cakes; spread apples beneath me.” Our labor in Torah will restore her soul, whether one does much or little, provided a person directs the heart toward Heaven.

Moses is Lesser Countenance's likeness, of whom it was said, “Well done for breaking them.” For after he hewed the second tablets, the Torah scroll was already called the Torah of Moses. All the more according to those who say in Midrash Rabbah, on “Write these words for yourself”: the Holy One, blessed be He, said to Moses, “The first tablets—I wrote them; but the second, you write, and I shall put My hand to it.” This is what is written, “I shall write on the tablets.” Know that from each vessel six hundred thousand fragments were made, and for each fragment six hundred thousand sparks.

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Tzevaot - Part III (ג) - Chapter 3 (ג)

Rema of Fano

The Rabbis said that a cup of blessing is worth forty gold coins. A gold dinar is worth twenty-five silver dinars: thus a cup of blessing is worth a thousand silver dinars. Rabban Gamaliel spent that number on the four species of the lulav, corresponding to the four blessings over the cup. Four leaders of the holy people fulfilled their obligation with them —I mean the lulav and its species—a priest, a Levite, an Israelite, and a descendant of converts. They returned them to the person at the center of the incident, for he was the patriarch, equal in weight to all Israel: some priests, some Levites, and the convert joined to them. The order of this commandment followed the mystery of an offering that rises and descends: from Israelite to Levite, from him to priest, and from him to the descendant of converts. [TN360003]

Rabbi Tarfon too betrothed a thousand women on one day, to feed them heave offerings in years of drought, according to the earlier Mishnah: a betrothed Israelite woman eats of the heave offering. Even according to Ulla, wherever he assigns her a place—for example, when the appointed time arrives and they have not married—she eats from his provision and eats of the heave offering. Possibly even the later Mishnah, that a woman does not eat of the heave offering until she enters the wedding canopy, was not taught for drought years, for the Rabbis made no enactment where life's sustenance was at stake.

He too betrothed them only with a dinar's worth: thus a thousand silver dinars, and a restoration on behalf of King Solomon, peace upon him, in two respects. One concerns what Scripture says: “Silver was accounted as nothing in Solomon's days,” although he later acknowledged in Ecclesiastes, “Money answers everything.” The betrothal was with heave offering worth silver, not with a perutah's worth, which is copper; its happening in drought years is sufficient proof. Moreover, a dinar is one hundred ninety-two perutot, in the mystery of BLQ in the fissures of transgression, as we wrote in the discourse Shabbatot YHWH, section eight. He betrothed them with food from the heave offering, whose enjoyment was more immediate in this way. They were a thousand women corresponding to a thousand foreign women. Feeding them heave offerings was also exalted, in the mystery of “David's sons were priests.” [TN360004]

In the discourse Yonat Elem we “chose well” [?] Rabbi Tarfon's puzzling deeds, which appear puzzling to eyes of flesh. They came from precise intention, in the likeness of the pattern above. Consult it there. [TN360005]

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Tzevaot - Part III (ג) - Chapter 4 (ד)

Rema of Fano

Know that a dinar is six maʿot. The maneh is always a complete number: if it comprises twenty-five selaʿim, it is called maneh because it is a hundred dinars; if it comprises forty selaʿim, by which a maneh and a half are measured for the first fleece, it is called maneh because it is worth a thousand maʿot, with an added maʿah as exchange premium for every sela. A maneh and a half will then be ten gold dinars. The amount given is one sixtieth, a whole sela—that is, the holy shekel mentioned in the Torah. [TN360006]

A maʿah is four issarim. According to this precise reckoning, “a hundred, a hundred (blessings)” every day are worth a thousand gold dinars, which are six hundred thousand issarim, coming as ransom for the soul of every Israelite. Your mnemonic is “a bond upon his soul.” An issar is worth eight perutot: these are eight times six hundred thousand perutot. Whoever recites a hundred blessings every day effects a great restoration for the breaking of the points, each comprising six hundred thousand. There are eight kings who reigned before a king reigned over the children of Israel. [TN360007]

Through six hundred thousand Israelites reciting these blessings daily, six hundred thousand fragments of each point and six hundred thousand sparks in each fragment are restored. Moses was already equal in weight to all Israel. It is written, “As in the days of your departure from Egypt, I shall show him wonders”: to every Israelite, who will attain it in the future in that first existence. He too will ascend with them, to be equal in weight to them all in the holy shekel, according to the upper [measure] of that period—“three” [?]. [TN360008]

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Tzevaot - Part III (ג) - Chapter 5 (ה)

Rema of Fano - fragment only

From the beginning we have not spoken in secret, in the discourse Em Kol Hai, concerning eight places in the recitation of the Shema in which there are— [source gap][TN360009]

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Tzevaot - Part III (ג) - Chapter 6 (ו)

Rema of Fano - the end of the chapter quoted in print; the body of the chapter is missing

[source gap]

According to this method, it too corresponds to six hundred thousand; in this manner the weighty gematria we mentioned will be completed with utmost precision. [TN360010]

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Tzevaot - Part III (ג) - Chapter 7 (ז)

Rema of Fano

According to this method too, MLK, the king of the soul, will amount to six hundred thousand populations, in exact correspondence. For Lesser Countenance, which is truly the soul of the "portion" (ḤLQ) for all members of the covenant and is called King of Israel, is king in essence and primarily over Israel's souls. This is "from among your brothers," from the inwardness of the Tree of Life. It itself, in its glory, reigns in their skulls and within them. In its ten garments it rules over the garments of souls, in the mystery of the likeness, image, and lower resemblance mentioned in the discourse Ha-Nefesh. [TN360011]

King Manasseh merited it. Of him it was said at first, "Make the heart of this people fat"; Isaiah prophesied and decreed concerning him [text supplied from the print witness] that he would not be enabled to repent. Nevertheless, he persisted in prayer and was accepted in the soul of the King through excellent repentance, as Rabbi Judah expounds in the Mishnah in the chapter Ḥeleq, from the verse "He was entreated by him," LW: these are thirty-six tunnels. "Happy are all who wait for Him," LW. Go and reckon the letters of "the one rising against me" by the method stated, and you will find that their numerical value is six hundred thousand. [TN360012]

Therefore the great breaking was needed for each vessel we mentioned, from which six hundred thousand fragments were made, to remove it beyond Israel's boundary, in the mystery of "The snare was broken," and afterward, "We escaped," in the sense of "She delivered a male." When we replace the resh of niSHBaR, was broken, with kaf, according to ʾYQ BKR, it will have the numerical value of six hundred thousand by this method of ours, by squaring the letters "down to the foundation in it," in the word. This is among the wonders of the holy language, its general principles and its details; nothing is lacking in it. [TN360013]

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Tzevaot - Part III (ג) - Chapter 8 (ח)

Rema of Fano

Let us further reckon the letters "brightness of the firmament" in this way. They will then amount to forty-nine counts of a myriad of myriads, from squaring the letter zayin by itself: the mystery of the sevens from the upper Mother, who gives brightness and radiance to the firmament, Lesser Countenance. With its combination, thirty-six arose from squaring vav, and thirteen rivers of pure balsam bestowed from the upper Mother: thus forty-nine. [TN360014]

Every hundred myriads of myriads are a thousand thousands of a myriad, with which

Rema of Fano - continued

Rebekah was blessed: “Become thousands of a myriad.” “Thousands” implies two, and the matter is learned from its context: a thousand times a thousand of a myriad. Then “your seed”—Jacob—“shall inherit the gate of those who hate him.” Two: Mother and Lesser Countenance, seen as one. [TN360015]

The lamed in the word le-alfei needs nineteen to complete Mother's forty-nine, and needs six to complete Lesser Countenance's thirty-six: thus twenty-five, the numerical value of YeHI, let there be. “The discerning shall shine” with its radiance and brightness, and see their splendor through its speculum, companions from Mother's side. This suffices. [TN360016]

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Tzevaot - Part III (ג) - Chapter 9 (ט)

Printed annotation: 1

Editorial remarks - comparison of the 5545 and 5574 texts - the reading is uncertain; this does not fill the gap

After “the missing small portions”: in the1785 edition, “they are two sacred sevens.” In the1814 edition, “they are two sevens [source gap].”

Rema of Fano

The total populations before whom “Holy” will be said—as in “He who remains in Zion and is left in Jerusalem, ‘Holy’ shall be said of him,” of whom it is written, “I shall leave seven thousand in Israel”—are forty-two myriads of myriads, by their skulls. This is the mystery of the forty-two-letter Name

Editorial remarks - comparison of the 5545 and 5574 texts - the reading is uncertain; this does not fill the gap - continued

The1814 reading is longer than what is visible in the1785 edition; the1785 body text must not be silently completed from it. [TN360019]

Rema of Fano - continued

with which the world was created; He took counsel with the souls of the righteous. It is one of eighty-six, according to the wisdom of ʾYQ BKR [text supplied from the print witness], less two small portions, as it is written, “You made him a little less than Elohim,” and, “You are Elohim.” This implies: alef separately, LHYM separately; that is, one of eighty-six, and in detail the numerical value of LHYM—that is, HʿY, which we mentioned above in the verse “between Bethel and HʿY.” [TN360017]

Those two missing small portions are two sacred sevens. One multiplies by itself, in the mystery of the forty-nine aspects, for Mother lent her daughter her garments; one multiplies by ten, in the mystery of seventy aspects for the upper Mother. These are forty-nine and seventy, to combine them as MeʿaT, “a little.” In this white fire will be included with black fire, for “He is holy Elohim,” in the inclusion of these two: upper Gevurah and lower Gevurah. [TN360018]

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Tzevaot - Part III (ג) - Chapter 10 (י)

Rema of Fano

When you count seven times eighty-six—that is, the seven thousand populations, corresponding to seven brides, BGD KPRT, in the mystery of garments and vestments “for the upper covering/atonement”[?], “if you merit attaining it”—their numerical value is ʾSh ʾSh, fire, fire. With their completion they become TBR, in the mystery of TBR ʾYSh, “break a man” [?], in one of the permutations of the word BeReʾShIT. The hint is to the breaking of Lesser Countenance's vessels, which ascended (“it seems to me that it should read: which fell, although I found: which ascended”) in chaos, to weaken judgment. [TN360020]

This is the meaning of “In our lowliness He remembered us,” whose numerical value is Tiferet: this is Lesser Countenance. ZaKHaR—male, certainly; LaNU, us—certainly, numerically Elohim. It is written, “YHWH is Elohim; there is nothing else besides Him.” In the discourse Yonat Elem we have already written many weighty reasons, sweet in themselves and settled upon the heart, easy to understand and comfortable to examine, to complete a sufficient measure of the mystery of the breaking of the vessels mentioned above. There is nothing twisted or crooked in them. [TN360021]

From fragments of fragments there came forth for those who speak of the indivisible substance, which they considered the beginning of natural creation; and the very substance of fragments of fragments “would come to an end, had they bounded it”[?], from the source of the point, which is likewise an indivisible substance in thought. This is not the intention of the discourse. Happy is the person who finds wisdom and has served many Torah scholars: “Wisdoms are too lofty for a fool,” and, “Wisdom rests in the heart of the discerning,” “in fear of YHWH all day,” “its interior paved with love,” “the consequence of humility”—for you have no good quality greater than it. “My mouth shall speak YHWH's praise; all flesh shall bless His holy Name for ever and ever.” [TN360022]

Finished and completed. Praise to God, Creator of the world. Blessed be YHWH forever, amen and amen. [TN360023]

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Yonat Elem - introductions

Rema of Fano
Rabbi Menahem Azariah of Fano

The Book Yonat Elem

Introduction

Introductions by R. Menahem Azariah printed in the first edition:

An introduction to the knowledge of the wisdom: the difference between kindness and mercy.

Kindness is complete kindness, which spreads without limit; judgments restrain it. Mercy is a receptacle for kindness, and their names attest to them. Hesed is rendered hisda, from “it is a hesed,” an expression of shame and blanching of the face; the Aramaic rendering of “the stork” is hivvarta. The expression occurs in the portion Qedoshim, among the forbidden relations.[TN300001] For a person who receives so much kindness but does nothing in return for that great kindness is ashamed of this kindness. Therefore Abraham belongs to kindness: he was a convert, remembered his earlier deeds, and felt ashamed. Concerning this, Scripture says of Jacob, “Jacob shall not now be ashamed, nor shall his face grow pale,” for Jacob was perfect from his youth. Judgments, dinin, derive from dai, enough: they wish to say “Enough” to kindness, which is without limit. Otherwise the wicked would not be punished for their evil deeds, and the world would consequently be brought to naught. Mercy, rahamim, derives from rehem, womb, which gathers the father's drop within itself. So mercy receives kindness within itself and brings kindness into balance with judgment. Concerning this our sages said, “The kindness done to the dead is kindness of truth.” For death is the harshest judgment; thus kindness and truth, which is mercy, also accompany him.

An introduction concerning the tahiru.

Let everyone who studies the wisdom of the Ashkenazi know that the upper tahiru is like a field, and the ten points are sown within it.[TN300002] Just as the grains each grow according to their power, so these points each grow according to their power. As long as a grain remains intact, it does not enter into growth and rectification; rather, its dissolution is its growth. So, as long as these points remained intact, the rectification of the configurations was impossible, until they shattered, as will be explained within the book. The growth of the points, one above another, is as follows: the points of Malkhut reach the diaphragm of Zeir's heart, Zeir being composed of six points. Zeir reaches Imma's heart, and Imma reaches the crown of Abba's head. Concerning this the philosophers said, “Nefesh is in the liver, ruah in the heart, and neshamah in the brain,” alluding to this:

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nefesh, which is the Female, reaches the diaphragm of Zeir, who is ruah. “Ruah,” which is Zeir, “in the heart” means that he reaches Imma's heart; and “neshamah,” which is Imma, “in the brain” means that she reaches Abba, up to his brain.

An introduction concerning Ein Sof, by R. Menahem Azariah, of blessed memory.

Concerning Ein Sof, founded upon what the theological philosophers said that accords with this true wisdom, the words are as follows. The great master Maimonides, of blessed memory, wrote that one must know that God, exalted be He, is beginningless. The author of Iqqarim objected to him that this is not one of the principles, for if it were, he would also have had to say that He, exalted be He, is everlasting. Such is his objection to Maimonides, of blessed memory. But one whose eyes have been opened will see that Master Maimon, of blessed memory, is right. Everlastingness is certainly included in beginninglessness, but beginninglessness is not included in everlastingness: the separate intellects are everlasting by His will, blessed be He, but they are not beginningless. Our sacred inquiry also turns upon this axis. When we first say Ein Sof, without qualification, we do not mean to describe Him, exalted be His name—Heaven forbid—for He has no description there, nor is there apprehension of Him. When we describe Him and say “without end,” it follows that He has a beginning. Why, then, did our sages describe Him as Ein Sof? They should have described Him, exalted be He, with a greater description: “He has no beginning.” For “no beginning” and “beginningless” have the same relation[?], and “without end” and “everlasting” likewise have the same relation.[TN300003] Rather, concerning Him, blessed be He, silence must be praise. What we describe as Ein Sof is relative to our apprehension. When we reach something that we have no ability to reach and apprehend, that is called Ein Sof by us. Such is the Supreme Crown: although it is a crown, it is black before the Cause of causes. This is like a child shut in a room all his days, who estimates with his understanding and supposes that everything outside the room is without limit. Afterward he goes out and sees a great city, and says that beyond the city there is no end. So in this matter our sages said, “Before the creation of the world, He and His name were one.” This means that the bearer of the Name has neither beginning nor end, and we must not describe Him with any description whatsoever. But His name—which is called His name because of His good will to bestow abundance upon His creatures—has no end through His good will, though it has a beginning, since the bearer of the Name precedes it. These are the words of R. Shimon bar Yohai, peace be upon him, in the Tiqqunim: “‘I am first’: above, as far as Ein Sof; ‘and I am last’: below, as far as without limit; ‘and besides Me there is no God’: in the middle.” These are the sefirot. Although they are Elohim, nevertheless, “Besides Me there is no God”: their abundance comes only from Me.

A.M.ʿA.:[TN300004] Some raise a difficulty in this wisdom: in certain places they say that Keter, Hokhmah, and Binah are in Atsilut; G.G.T. in Beriah;[TN300005] Netsah, Hod, and Yesod in Yetsirah; and Malkhut in Asiyah. Elsewhere it says that Arikh is Atsilut, Abba and

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Imma are Beriah, Zeir is Yetsirah, and the Female is Asiyah. In truth this is no difficulty, for the statement that Keter, Hokhmah, and Binah are Atsilut concerns the world of points; the statement that Arikh is Atsilut, etc., concerns the world of configurations.

An introduction necessary for this wondrous wisdom.

We learned in the first chapter of Sanhedrin: “The king may not be seen when he is naked.” One must know that the Keter and Hokhmah among the points are included in the Keter of Atsilut, and they have names of heads. Keter is called the Hidden Head, and Hokhmah is called the Head of Nothingness. For when the ten sefirot were in points, there was neither Atsilut nor Beriah nor Yetsirah nor Asiyah. After the points shattered and the fine flour was separated from the bran, Atsilut, Beriah, Yetsirah, and Asiyah were made. By way of comparison, as long as a grain of wheat is whole and not ground, it contains fine flour and bran mixed together; after grinding, the fine flour is separated from the bran. So it is with the points. Since the worlds Atsilut, Beriah, Yetsirah, and Asiyah were made one after another, we cannot apprehend Keter and Hokhmah because of their extreme subtlety; therefore we have no apprehension of them. Accordingly, when we say that a configuration was made from Keter, namely Arikh Anpin, we mean the Keter of Atsilut, which is the Binah of the world of points. But the Keter and Hokhmah of the points were included in the Keter of Atsilut and are called two heads, as above. Concerning this they said in the Mishnah of Sanhedrin, “The king may not be seen when he is naked.” The king means Arikh Anpin. We have no permission to look thus or to expound his body, which is sometimes clothed and sometimes exposed. When we expound him, we expound only the heads, which are exposed at all times. It is otherwise with Zeir Anpin, whose body we also expound, such as his arms, etc. All these introductions are necessary for a person before entering into the wisdom, besides the introductions that will appear within the book, with the help of God, blessed be He and exalted be His name.

I found these introductions in one place, and it appears that they belong to the book; therefore I have printed them here.[TN300006]

The Discourse Yonat Elem.

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Yonat Elem - Chapter 1 (א)

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“God, You have taught me from my youth, and until now I declare Your wonders.” “God, You are my God; I seek You early; my soul thirsts for You.” When it arose in the will of the King, exalted alone from of old, to create the world in order to do good to His creatures, so that they might recognize His greatness and merit to become a chariot for the indwelling of His might, cleaving to Him—blessed be He, and may His name be exalted forever—then,

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from His light, which is His name, beginningless as He is beginningless, and is His will which we have mentioned, shining without limit, He contracted and gathered from itself and within itself, in the mystery of “He who has exalted Himself from the days of the world.” We shall explain it. A vacant place, maqom panui, remained, equal in number to lavash, “clothed Himself,” in “He clothed Himself in majesty.” These are the secrets, kivshei, of the Merciful One.[TN300007] For from its rising and exalting itself there remained an imprint of the light of His garment. This, too, is kindness and mercy, in keeping with the nature of kindness that initially comes in a direct course; what remained of it upon its withdrawal did not change its attribute. This imprint is what they truly call the upper tahiru, equal in number to shemo, His name, for it preserves its form in simplicity and spirituality.[TN300008] This will suffice for the aim of the discourse as a whole: only the beginnings of the matters. Its relation to the first light is like the relation of the Aramaic rendering to the holy tongue. It is called primordial air, and it is the soul of the world. From what is written, “Behold, there is a place with Me,” it follows that the place, too, surely ascends when the light withdraws, following it in the mystery of a garment, of which it is written, “The Lord will bless His people with peace.”

This is alluded to in the alef-lamed, bet-mem alphabet, for it is the source of the name Israel, which first arose in thought. Know that yod-shin is the tenth gate and is aroused from below in the mystery of judgment. Its allusion here is the “square” of Elohim, which amounts to resh, two hundred, up to the first gate, alef-lamed.[TN300009] But kaf-tav, the end of alef-lamed, bet-mem, has the value of dor, dor, “generation, generation,” in equal numbers. For at the end of ten degrees revelation begins: “crushed for illumination,” of which it is written, “And this is My remembrance from generation to generation.”[TN300010] Know that we cannot in any way expound either letters or a garment except in the mystery of this awesome place, and not in the light itself, apart from what necessity compels us to imagine within it as a kind of hidden aspect of the great Name, blessed be He, in wondrous spirituality, exceedingly exalted.

Say, then, that the alef of alef-lamed, bet-mem is a beginning for the place of the upper light that descends in a direct course, and the lamed is a beginning for the place of the portion of it that withdrew, yet turned in the aspect of returning light: it only ascended from itself to itself. Brevity is fitting. What this holy place has in common in its two portions is that it is a beginning for the letters of the Torah engraved upon the feet of the Shekhinah. The word teaches us shakhen Yah, “Yah dwells”: the beginning of the great Name dwells in its glorious place and never departs from it at all. The end of the extension is in the mystery of feet in relation to the light itself. The boundary's extremity is described as a place, of which it is written, “And I shall honor the place of My feet.” Here the whole Torah is one Name, in the mystery of hidden emanation, with which none but He, blessed be He, has dealings.

An example resembling this below is “The Torah was given sealed,” and Moses alone

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approached. For it was not necessary to reveal the details of the matters to him, since he apprehended it in great completeness from the Torah scroll through brief general principles in which nothing was lacking. Some of these were revealed to R. Akiva in detail. Nothing was withheld from Moses our master, peace be upon him. Although, at that hour when He showed him on high R. Akiva's Torah in the academy above, he did not know what they were saying, do not wonder: at that time they had not yet come into the world, and their words there were in an exceedingly hidden simplicity—all the more, immeasurably, Moses himself and his session on high before he was created.[TN300011] Moreover, throughout the forty days that Moses stood on the mountain he would learn and forget, until the Torah was given to him as a gift with a generous hand. This suffices.

Just as the first light left a blessing behind when it ascended, in the sense of “The Shekhinah did not depart,” so an imprint remained from its place. Not only that: the upper place was pressed by the withdrawal of the lower, and shed fallen fruits here—something that cannot be said of the light itself, in its utmost simplicity and exaltation. The combination of this imprint and the fallen fruits produces a certain relation to the aspect of a vessel, to which the light's imprint is a soul. Their combination is called primordial air, avir, a word composed of or, light—the mystery of the soul, so called after its source—and the aspect of yod. This is one of the letters that are themselves a source, and it alludes to ten vessels present within it potentially. Then the hidden and manifest letters of the Torah began to be distinguished in potential, like a tree with many branches, all held fast in its root. As the lower worlds spread forth, awesome names were first distinguished, concealed and sealed, in the mystery of the Throne of Glory, which includes many thrones. Afterward they were drawn into the permutations of the alphabets in the mystery of Yetsirah, and from there into Asiyah, until they descended to the combinations through which the world is brought into being among the things perceived in nature. This is to declare His wonders, blessed be He, with all creation, and to teach humankind knowledge through the Torah's commandments and prohibitions, their punishments and the giving of their reward, which were not given to the ministering angels. From here comes “It was given scroll by scroll.”

We have thus learned that the Torah is the imprint of God, and the world is the imprint of the Torah. Each is like that locust[?][TN300015] whose clothing is from itself and within itself, whose skin is not stripped from its flesh. Thus all the worlds are a shadow of a shadow of the first light. This is the sense of “The locust shall inherit all your trees and the fruit of your ground,” when it is interpreted favorably in accordance with our approach.[TN300012] The meaning of yiresh, “shall inherit,” is like yorish, “shall cause to inherit.” This is straightforward, for one of its meanings is “shall bestow as an inheritance.” Here, too, the shadow of a shadow that we mentioned will bestow upon all who are worthy of it “all your trees,” the mystery of the vav of the Name, and “the fruit of your ground,” the final he, as will be explained. Thus yiresh is a “heavy” verb, after the manner of vehitnahaltem, “you shall transmit as an inheritance,” although they are [different]

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derivations. This suffices.[TN300013]

The abundance of the primordial air breaks through and descends to the end of the hidden degrees, which this is not the place to explain. From it alone we take, by way of analogy, the place of the world of points. That is called the concealed tahiru, and it is hyle for all the forms destined to spread within it.[TN300014]

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Yonat Elem - Chapter 2 (ב)

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At the beginning of the Lord's word in these highest contemplations, in the utmost exaltation and concealment, there began the designation customary on the sages' lips: to call by the name Ein Sof, whose numerical value is or, light.[TN300016] Likewise, wherever we expound concealment and revelation in emanation, it is fitting, according to the proper order of study at the world's height, to relate Ein Sof to the concealment of the Supreme Crown wherever it is. This excludes this designation, and every other, from Him who illumines the whole world with His glory: the bearer of the will, blessed be His name, exalted above all blessing and praise. We have not been permitted to contemplate Him at all, but only to know Him with steadfast faith in the necessity of His existence, with awe and fear, trembling and quaking. These are commandments dependent upon the brain and heart, the inward parts and the entire stature, corresponding to the four letters of His name; and His kingship rules over all. Even the designation we have mentioned, which is exceedingly awesome—who can contain it?—does not apply to Him, the King exalted alone from of old: neither it nor any other of the names that may not be erased, not even the great Name that may not be pronounced, and all the more so none of the appellations.

Therefore, concerning the bearer of the will—may His name be praised by the mouth of all His creatures—we have, in all blessings and acknowledgments, all contemplations and all intentions, only the heart's desire offered as incense and presented to His name: silence is praise. For He is the source of simple kindness and will never change. But the will is kindness, and from it judgment is bestowed, for it is its source. Your sign is baal gevurot, Master of Mighty Acts, whose numerical value is seven hundred and twenty: the mystery of upper kindness in its tenfold inclusion.[TN300017] He and His will are one: “The Lord is God.” To exclude the beginninglessness of the world, concerning which the Greeks erred, and also to guard against creation by necessity, we spoke in human language concerning the contraction of that first light, which truly has no limit: it occurred “when it arose in His will.” These two words, which conceal the mystery from one who does not understand, are themselves the very mystery, plainly and thoroughly explained to one who is wise and understands through his own knowledge.[TN300018] For the absolutely beginningless will neither slumbers nor sleeps; rather, there is no time at all, nor any order of times, in these deep apprehensions.

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Nevertheless, we know that this is so: there is no reason for the will, only generosity and great compassion, to impart understanding and do good. That will wishes to do good and to be called merciful and gracious, slow to anger and abundant in kindness, and all such things, for the perfection of the Torah, which was the beginning of thought. This was without female waters, for who had preceded Him? This is what our saying “it arose in His will” truly indicates, in the sense of “For My sake, for My sake.” For He, as it were, raised the arousal from below without any other, although this hardly applies at the world's height except by a remote analogy. The resolution of the teaching is that, in relation to Him, it is all one matter, since His actions are not divided from His own side. This, too, is included in our exposition: “‘I am last’: below, as far as without limit.” The verse “For My sake, for My sake” will be interpreted according to its plain sense concerning the proximate configurations after the rectification of the balance, for the lower modes of governance, as will be explained below. All these attributes we have mentioned—merciful, gracious, and the like—are true descriptions, applicable and praiseworthy with respect to the proper Name and the other names that may not be erased, but in no way above them.

Know that the word hu, He, orders the letters through the degrees of emanation from below upward, according to every other's apprehension of the necessity of His existence through them. Besides this, it is also fittingly expounded as an acrostic of hu u-shemo ehad, “He and His name are one.”[TN300019] The equality holds for that concealed Name, of which none of His creatures above or below knows anything. For every other, who learns by degrees, He necessarily precedes His name in rank. There is also likeness and equality between this name of His and His other names, in that they are all names; yet this one is truly one, including all the rest, which are many. His names, however, differ from the bearer of the Name in two respects: He is not a name, whereas these are names; and He is one, whereas they are many. Thus His name is united with the truly One on this side and with His names on that side. They too belong to the essence of the true, absolute unity. We have called them many only because they include all the ways of the upper governance, with none omitted.

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Yonat Elem - Chapter 3 (ג)

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“Then He saw it and recounted it; He prepared it, searched it out, and said.” We have elsewhere set forth this splendid verse: these weighty words allude to the causes that precede, in nature and special efficacy, all beings, hidden and revealed, not one of them absent. Here, because of the precious splendor of the subject's greatness, we shall first examine the word az, then, just as in connection with it we mentioned the precedence of Him who is exalted alone me-az, from of old. The proximate allusion in az, known to those who understand, in the governance of the lower beings after the rectification of the

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balance, is the joining of the eight letters of YHWH and Ehyeh, or YHWH and alef-dalet. Above, however, in the heights of heaven, no name may be attributed except the simple YHWH. Only with difficulty did they permit the exposition, by allusion, of its four first full spellings alongside it, from it and within it, and nothing else. Yet, to make the ear receptive, one may learn from az, in the height of concealment, as a mere reminder of the wondrous exaltation which cannot be assessed, imagined or pictured—how very great is the instruction of the world[?], exalted above all blessing and praise.[TN300020] For His name alone is exalted above seven things whose existence we have been permitted to posit in simplicity, although here, beside the concealment of His might, contemplation of them is closed and sealed, even in running and returning.

They are: first, the totality of the effect, whose completed making is preceded by six causes. It is counted after them together with them, making seven. These causes are sometimes included in two. The first is a remote cause, including the architectural cause in an aspect of correspondence above; the material cause, which is the essence in itself; and the efficient cause, in an aspect of bestowal. The second is a proximate cause, including the final, formal, and instrumental causes in precisely that order. The final cause joins with the architectural, the formal with the material, and the instrumental with the efficient. This is clear. We have already ascribed to the absolutely Unique One complete precedence over everything, incomparable, from the first [letter][?] in the aspect of az.[TN300021] This, however, is shared by Him with the hidden totalities included in His name.

If the superiority of matter over form, as we have posited in arranging these six causes, troubles you—since it is well known that the philosophers of inquiry reverse them, some even saying that matter always longs and yearns to exchange the form it presently has for another form, like a woman beloved of a companion and committing adultery—go and tell them that they do not understand the works of the Lord. For they have confused form with soul, since they have no share in the upper soul, as explained in its place, for which there are no changes or substitution at all. This applies not only in the heights of heaven, as here, where the subject is immeasurably exalted and is the hidden essence from which form, the predicate, is revealed. Even among things perceived in nature, there is no doubt that between the removal of the first form and the clothing in the second form, between putrefaction and taking shape, there must be a subtle, exceedingly precious, imperceptible existence. That is called dust in tractate Temurah, in the sense of “Everything was from the dust, and everything returns to the dust.” It is said there concerning a chick from a tereifah's egg that it is permitted as food, and we do not apply to it “What comes forth from the unclean is unclean.” Nevertheless, “As long as it does not putrefy, it does not take shape; and at the time it takes shape, it is mere dust.” This existence in between is the true subject of the second form, in the particular privation preceding its coming to be. In it there is no putrefaction whatever, nor any other form at all. This is its praise, and this is the reason for the straightforward rule in the Gemara, “There is no gall water upon gall water.”

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Moreover, it is known that the white substance which the father emits in a brief moment is the principal structure and foundation of the fetus's matter. From the red substance which the mother emits is fashioned the garment of skin and flesh over the bones and sinews made from the white. Both are formed in the mother's womb throughout the months which do not amount to a year. Thus the principal matter is from the father's seed, whereas the entire activity of form in weaving all the limbs and sinews comes from the mother's power.[TN300022] This suffices to demonstrate plainly that matter has a consecrated superiority over form,[TN300023] even in corporeal creatures. For it is the subject that remains standing while the changing forms pass and come in their time. They all have annulment and substitution, except it. It has a share at every table. Privations do not annul it, and efficient agents do not constrict it: as its power was then, so is its power now to receive forms one after another. They all perish, but it endures. Its superiority over all the forms is what makes all their hope and all their desire be to become engraved within it.[TN300024] For when they withdraw, the imprint remains with it, in the mystery of “Set me as a seal upon your heart.” It longs to share its honor and perpetuity with them. All is from itself and within itself, which is for it a wondrous, immeasurable perfection. This is the truth itself, without doubt. From here may be understood the mystery of the luz in relation to the resurrection of the dead, and the mystery of the perpetuity of the days that come before the Supreme King for the righteous.

Even concerning the lowest matter in existence, the inanimate, in which no imprint remains from the daily change of forms, we say in the chapter Ha-Gozel: “An ingot which he made into coins: he does not acquire it. Why? Because if he makes it into an ingot again, this is called a change that returns to its original condition. Coins which he made into an ingot: he acquires it, for if he makes them into coins again, they are other ones.” We have thus learned the superiority of the ingot, which is matter, over the changing forms, which are the coins: the former completes the acquisition, whereas form does not. This is clear.

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Yonat Elem - Chapter 4 (ד)

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The place of the world of Atsilut, concerning which it is said, “Blessed is the Place,” is none other than the tahiru we have mentioned, for it is the last of the hidden degrees. It seems reasonable to us to say that it includes within itself the ten hues flowing out of darkness in the book Maayan Hokhmah. Darkness means only absolute concealment. They are “light from light, brilliance from brilliance, and radiance from radiance.” The explanation is: know that light is superior to brilliance, and brilliance to radiance. Afterward he called the first “wondrous light,” which is Keter; the second “hidden light,” which is Hokhmah; and the third “flashing,” Binah. They are equal, for in all three the vessels and essence are one thing, joined together and not separated.

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He further said: the fourth is “pure light,” which is brilliance from light; the fifth is “polished light,” which is light from brilliance. These are Gedulah and Gevurah, coming from the joint flashing of Keter and Hokhmah. Brilliance from light is superior to light from brilliance, for everything follows its principal source. Here, in the first, the vessel is brilliance and the essence is light; in the second it is the reverse. So it is with all the divisions he will mention. He further said: the sixth is “shining light,” which is radiance from light; the seventh is “refined light,” which is light from radiance. From the joint flashing of Keter and Binah proceed Tiferet, shining from Hokhmah—“a son is his father's leg”—and Netsah, refined, entirely purified silver, with none of judgment's dross mixed into it. He further said: the eighth is “pure and polished light,” which is radiance from brilliance; the ninth is “clear light,” which is brilliance from radiance. From the flashing of Hokhmah and Binah proceed Yesod, which includes the sides, and Hod, “bright in the skies,” from the expression “white spots,” which is not completely refined.[TN300025] He further said: the tenth is “glowing light,” which is burning from burning. From the flashing of the first three, which are themselves light, in the final seven, which have a glow, black fire—Malkhut, the last of the latter—was drawn from white fire, Binah, the last of the former. Here, too, the vessels and essence are equal, in the mystery of “Awesome as those arrayed under banners.”

It is fitting here to explain this teaching with reference to the inclusion of the sefirot within the tahiru itself, as we have said. For there these lights flash and illumine one another in the mystery of hues that have not assumed concrete form, flowing from complete concealment. From them afterward, throughout the tahiru, from itself and within itself, spread the ten points of the world of Tohu. They are the beginning of His way, blessed be He, in the differentiation of the sefirot, their essence, and the order of their emanation one by one, as follows. First the Lord of all emanated one point, united with all that is above it like a flame bound to a coal. Its name was Keter, comprising ten sefirot, although they were not visible or recognizable within it. It filled that void, and the designation “place” still did not apply to it, for the point itself occupying it was indivisible and without tangible substance. This continued until He again gathered the light of that point to reveal the ten within it. Every return is judgment. Although its intention is to do kindness to all creatures, since without this they would have no existence, it cannot be avoided that contraction is reckoned as an act of judgment relative to that from which the light withdraws. This is the mystery of “How precious is Your kindness, O God.” Its numerical value is the full spelling of Elohim with yods, together with the number of letters in the full spelling of its full spelling, and the value of the simple “square.”[TN300026] Relative to the light itself, however, it is a great increase, for “In the light of a king's face is life.” It is written, “You shall be whole with the Lord your God,” with a large tav. Understand this.

There is a pleasing additional morsel here. If you multiply the value of each letter of the

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great Name once by all the other letters, the result is the value of tamim, whole. This is the measure of a sukkah when its length and width are multiplied by one another, seven by seven, to hold a person's head and most of his body in six by six, with his table in the seventh handbreadth across the whole sukkah, along its length and width; all of this is multiplied by its height, ten.[TN300027] Again, take the letters of sukkah, samekh-kaf-he, whose value is peh, mouth, and multiply it by six, the measure that holds a person's head and most of his body: this gives five hundred and ten. Subtract twenty for the thickness of the roofing, which belongs to the mystery of Keter, with an equal numerical value. We learned the interior space of a sukkah; the remainder is precisely the value of tamim.[TN300028] No objections are raised against this additional morsel. We now come to Beit Hillel, who validate a small sukkah, although the halakhah does not follow them.

The word sukkah is fittingly explained through Yiskah, who gazed with the holy spirit. Everything is seen in the surrounding light. Therefore Abraham our father, peace be upon him, was commanded, “Walk before Me and be whole.” Tamim has the numerical value of “A generation goes, and a generation comes,” to bring the lower into equality with the upper. He “claims no merit for himself,” with the same numerical value. Understand it.[TN300029] What we explained concerning the first folding is all fittingly alluded to in the word tsimtsem, contracted. By atbash it is expounded in the mystery of he-yod twice[?], and its numerical value is ten occurrences of YHWH.[TN300030] Consider: the letters vav-he withdrew upward beside yod-he, behind them. The vav returned to the subtlety and spirituality of the yod, and the final he became equal to the first. This is a great elevation for them, in the mystery of “The Lord shall be one,” yihyeh YHWH ehad.

Some begin their exposition with a point above Keter, from which all ten sefirot draw their life and subsistence. They say that it is vessel and essence, and that within it are ten inner lights and ten surrounding lights. The reason for their words is either that the name Keter does not apply until the beginning of the sphere in the enumeration of ten: from the choicest portion Keter is made and spreads upward, while the nine remain included within it. From what also remains of the choicest portion, something spreads downward from Keter and becomes Hokhmah, with the eight included within it, and so on. Thus the first point, which is not included in the enumeration, is nothing but the inclusion of all ten. Or perhaps they alluded through it to the totality of the Bound Ones, Aqqudim, which preceded the Pointed Ones, Neqqudim. We shall discuss them below, with the help of Heaven.

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Yonat Elem - Chapter 5 (ה)

Rema of Fano

The first particular utterance explicitly mentioned in the Torah, after the utterly concealed comprehensive one concerning which they said in the Gemara, "'In the beginning' is also an utterance," is "And God said, 'Let there be light.'" It is not far-fetched that this alludes to the first light, which was permitted to spread without any restraint in the thought concealed within the will. Still, silence and withdrawal at this point are better than exposition, according to our present aim. It may also be interpreted concerning the light spreading in the first point. In either case it is fitting and pleasant to expound in it the weighty numerical value of the four full spellings of YHWH—seventy-two, sixty-three, forty-five, and fifty-two—which it includes. Concerning the return it is said, "And there was light," whose numerical value is Rachel, in the mystery of the Shekhinah's withdrawal wherever it occurs.[TN300031] The reason is expressed in va-yehi as an acrostic of "And who knows whether he will be wise?" For although everything is truly foreseen—Mi, Who, is certainly the Knower—nevertheless freedom is given. Again, "Let there be light, and there was light" has the numerical value of ten occurrences of YHWH and ten of Ehyeh. These are the gathering of the kindnesses and severities of Father and Mother in Daat: the number amounts to et, time, and the four words complete Daat.[TN300032] Within yehi there is the mystery of yod-he, from above downward, where yod rules over he, and the mystery of he-yod, where he is above yod. Thus the utterance alludes to the light that will be hidden until sins cease from the earth.[TN300033]

It is known that the utterance is the coming into being. Scripture did not need to say "And there was" except to alert us to the concealment of the first light, for the illumination of that point diminished, and a certain opacity arose within it. This is the existence of the vessel, brought about here by the withdrawal of part of the light. Just as a human being is composed of four elements, none of which is discernible on its own, while a divine soul shines within him, so this point comprised ten at the beginning of emanation, and light extending from the Emanator, blessed be His name, was emanated together within it, with no temporal precedence of one over the other whatsoever. That light was the point's essence, for His will, blessed be He, is the soul of everything. If among the words of others you find someone expounding the precedence of vessels over essence, this is only to deny extension to the soul until it is clothed as it descends and concealed in accordance with its dignity, as we shall mention below in chapter 14.

Although we have been permitted to draw an analogy from the members of our body, as it is written, "From my flesh I shall behold God," this is only to make the ear receptive, as stated in the verses concerning "the eyes of the Lord" and "the ears of the Lord." It is known that He is called thus only with reference to the hidden spirituality of the combinations of letters of the holy Torah, through which He plants an ear and forms an eye. Scripture attributes planting to the ear because of what we learned in the Idra: "The ear is made with markings impressed inward, like one who makes a step in a curve." But

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the power of sight, although it too is inward and hidden—for “those strands of the eye depend upon the heart”—nevertheless acts and performs its mission upon the outer surface. Therefore the language of formation and depiction, which are similarly close to one another, applies to it. We learn the opposite concerning idols of silver and gold: those who make them and trust in them are like them, for in truth “They have a mouth but do not speak,” and likewise all the senses are inactive within them. If they utter sounds, these do not come from their throats, as is well known of the calf, which had a metal plate in its mouth, and Nebuchadnezzar's statue, in which they placed the golden headplate until Daniel removed what it had swallowed from its mouth.[TN300034]

Just as we know concerning the soul of every living being that it contains potentially two hundred and forty-eight hidden limbs and three hundred and sixty-five hidden sinews, and brings about their actual depiction and weaving from that map, so the inner light, wherever it is, is described as a soul to the vessels, for whatever the Lord of all wishes to accomplish through them.

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Yonat Elem - Chapter 6 (ו)

Rema of Fano

Know that when the light is gathered from that first point, which is Keter, in the mystery of the contraction we mentioned concerning it in chapter 4, all the light is aroused to ascend, out of the perfect one's longing to cleave to its source, and then to diminish the prayer of presumptuous evildoers[?], as will be explained.[TN300035] This is unlike the mantle of the surrounding light which we shall shortly mention, for it becomes a shelter of peace over the surrounding light and desires its continued existence.[TN300036] But by the will of the Lord of all, the vessel was diminished sufficiently to receive the measure of light adequate to create the worlds. The portion measured out by His wisdom, blessed be He, returned for the point's needs and struck forcefully against the bottom of the vessel, in the sense of “At the light of Your arrows they go.” For it descends swiftly, in the nature of simple kindness, so that it may retain for itself the inner light it can bear for its own need and for all who accompany it. The rest rose through the force of that blow and became surrounding light for it.

We needed this account of that first point only because we know that it is Keter: the absolute will, which decrees and desires human choice concerning every action. The light spreading within the will itself is divided, part inner and part surrounding. Everything is foreseen in the surrounding light: it is the portion of will extending into knowledge. All the more now, freedom is given in the inner light, which the will follows; both this and that are portions of the will extending into choice. Knowledge cannot in any way oppose the will. Therefore the portion destined to become surrounding light first looks inside the point, so that knowledge may look and wait within choice, in the midst of its heart, like the

Rema of Fano - continued

brain's looking into the heart's depths: “He will show him the way he chooses,” before the action reaches its completed performance. If this is so in the corporeal, all the more, without limit, in the measure of spirituality and simplicity.

Knowledge receives within itself an imprint of choice and leaves within choice an imprint of knowledge, both in these upper roots, to teach us that their governance is equal, as one. But those who raise objections without knowledge have inherited falsehood, saying that if this one exists, the other cannot stand. Even Maimonides answered them only according to their approach, following the wise king's instruction, “Answer a fool according to his folly, lest he be wise in his own eyes.” Know that whatever increase there is in the surrounding light counts as diminution for the inner light. This itself is the diminution of the moon; see below, chapter 24. The contraction we first mentioned concerning Keter's light was also for this diminution, to return the power of choice to its root, while knowledge cleaves to it in running and returning, without doubt. Therefore the light struggled to go out in its entirety. This is not so in the mystery of the surrounding light, which desires the inner light's continued existence, as we mentioned at the beginning of the chapter. Moreover, the diminution of choice, to which the moon is likened, so that it governs only through these[?] lower attributes within it, as below in chapter 33, causes its mental powers to withdraw toward knowledge.[TN300037] This is precisely knowledge of choice, as the Gaon Rav Saadia said by way of the plain interpretation, which accords very closely with the hidden teaching expounded in the heights of heaven. “The truth of the Lord is forever.”

So, too, the human soul is in the mystery of inner and surrounding light, and it has fallen fruits in the mystery of outer light, as we shall also explain concerning the sefirot. A distinguished person having his hair cut by a gentile in a private domain—one who shaves the head of his Master must look in a mirror:[TN300038] this is the surrounding light above his head, to purify and sanctify him. The inner light is that which is bounded for the fulfillment of the Torah and its commandments. The outer light is for what a person imposes more strictly upon himself by his own will, for added holiness, to repair the primordial sin with all his strength; all the more if he needs to repair his own deeds or his ancestors' deeds. Through this he raises the fallen fruit of his soul to be rectified above.

An example is that we are obliged to offer the daily offerings every day. Yet with the Temple's destruction, this commandment remained in the mystery of fallen fruits. What is its remedy? “We shall pay for bulls with our lips,” to raise these fallen fruits. This is a measure of piety, for the Merciful One exempts one under duress. It is fittingly precise to say, “Greater is one who is commanded and acts,” for the inner light is primary, whereas this is only like an addition. In truth, it too is for the inner light's need and completes it, as we mentioned. This is entrusted to the sages: each should repair according to what his soul asks of him, “sufficient for its lack, which it lacks.” For although he does not see, his mazzal sees. Since he has inclined himself toward holiness, “In the way one wishes to go,

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one is led."[TN300039]

The surrounding light which has not yet had an opportunity to be within remains pending until the rectification is completed for all the souls of Israel. For those who join us in every generation were of us and were cast away; although they were not at Sinai, their mazzal was with us. Concerning the completion of this rectification Isaiah said, "A remnant shall return, the remnant of Jacob, to the mighty God." It is written, "For though your people Israel be like the sand of the sea, a remnant shall return within it; a destruction decreed, overflowing with righteousness." Its interpretation follows its Aramaic rendering, as wondrous praise: "The remnant who did not sin, and those who returned from sin—mighty deeds will be wrought for them, prevailing and guiding with merit[?]."[TN300040] Afterward the promise in which Isaiah and Micah agree will be fulfilled, as it is written, "Many peoples shall go and say, 'Come, let us ascend to the mountain of the Lord, to the house of the God of Jacob, that He may teach us of His ways, and we may walk in His paths,'" until the general rectification is completed.

At that hour there will be no lack of satisfaction before Him in drawing surrounding light from above over the entire world, in the mystery of the clouds of glory, after all the present surrounding light has become inner. That future surrounding light is fit to distinguish, from above downward, between the Holy and the Holy of Holies; all the more between each of these and what is below. The witness is the holy curtain, this one in its manner and that one in its manner. For no screen divides within the light of the King's face; rather, the throne magnifies the High and Holy One, absolutely above His effects.[TN300041] This is clear. The surrounding light is always above everything, and so it is with the sefirot. There is no contraction in it; therefore it is very much greater than the inner light, which gathers within the vessel. The righteous, in its likeness, make themselves small. Although it too is a great, mighty and abundant light, because it draws in and gathers within itself, it does not shine with its full power, but according to the recipient's capacity, in the sense of "I shall speak with you from above the cover, from between the two cherubim": He would contract His Shekhinah between the poles of the ark.

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Yonat Elem - Chapter 7 (ז)

Rema of Fano

We have seen some sages who did not refrain from assigning measures and ratios to these lights: how much one exceeds another, whether inner light in relation to surrounding light, one sefirah in relation to another, or the like. Nevertheless, we do not enter into this inquiry here, for these matters are ancient and profound. Only one observation should be made. Different approaches may be found here, differing greatly rather than slightly; a listener may wonder, as though their statements contradicted one another. Our heart does

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not think so. These expositions can accommodate differences in any form, provided they come from received teaching, not from speculation, Heaven forbid, in the manner we shall explain.

It is this: according to the nature of the subject to which the division applies, the ratios and measures necessarily change. Sometimes we measure a division of letters according to their number, such as the twenty-two letters of the Torah, or according to their numerical values, such as alef one, bet two, and so with all of them. Sometimes we measure a division of known forms of the Name YHWH, gates, paths, or substitutions of alphabets, whose particulars increase without measure. They all have an ordering, combination, form, utterance, totality and calculation; we shall discuss them further on.[TN300042] Each of these particulars differs markedly from the others in quantity and quality. So, too, if one measures the division according to all the letters of the Torah, or its words, verses, paragraphs or reading divisions, the ratios necessarily vary in all of them. Still further, very great and immense changes in the measures we mentioned necessarily follow from changes in governance arising from the actions of those below, as we shall mention in chapter 33 and elsewhere, with Heaven's help. Let all this suffice as an indication, until “the Lord gives wisdom; from His mouth come knowledge and understanding.”

The three lights we mentioned are those specified concerning Moses: he ascended in a cloud and was covered in a cloud—these are outer and surrounding light—and was sanctified in a cloud: this is inner light. All were founded together in the form of alef, the first of the letters. Its upper yod is the mystery of surrounding light. Of it was said, “You shall love the Lord your God”—make Him beloved to the creatures. “To,” literally “over,” refers specifically to the surrounding light, while the creatures themselves belong to the other divisions.[TN300043] It explained further, “With all your heart”: with both your inclinations, so that the left one should not cause its withdrawal, Heaven forbid. Rather, together they should sweeten the mystery of the good inclination and the evil inclination, so that both should cause the surrounding light to spread over us a shelter of peace, for Yah Elohim to dwell, glory in our land.

The vav in alef alludes to the mystery of inner light, of which it says, “And with all your soul,” in its plain sense. The lower yod is outer light, of which it says, “And with all your might.” Alternatively, “With all your heart” alludes to outer light; “With all your soul,” to inner light; and “With all your might,” to surrounding light, according to the sense of exceeding abundance in the word meod, “very” or “might.” On this approach, when they said, “Make Him beloved to the creatures,” they spoke of love as a whole.

These components of alef are the initials of “He will prepare, and a righteous man will wear”: yod–vav–yod.[TN300044] Thus “He will prepare” is the surrounding light, in the mystery of that which is concealed and unknown, in the sense of “Behold, I am adding to your days,” as expounded in the Zohar, this in its manner and that in its manner. Vav is the

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mystery of the Lesser Countenance, for “the Lord is righteous; He loves righteous deeds.” Its allusion is to the six thousand years of the world's existence, in which the righteous refine themselves toward the perfection of inner light. Through the merit of piety beyond the strict line of the law, the Lesser Countenance will wear the outer light, which is in the mystery of “A female shall surround a man.” Those who wait for the Lord are assured by the prophet: “They shall run and not grow weary; they shall walk and not tire.” Everything is alluded to in the three components of alef. So, too, “They hold together and do not part”; “He grants quiet, and who can condemn?”; and similar expressions.[TN300045]

One can also expound in the three components of alef knowledge, the knower and the known. These matters come close to being equal in the mystery of the bond and true unity belonging to the first three with one another, for they are accounted as one. Keter is always in the mystery of surrounding light; Daat is like it, although Daat is not a complete point. Hokhmah is inner light in relation to Binah, which is in the mystery of outer light, for judgments are aroused from it. From what we shall explain below—that the roots of Hokhmah and Binah were, through the necessity of existence, figured within Keter from its beginning—it follows necessarily that Daat is counted with them there, for it joins them everywhere.

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Yonat Elem - Chapter 8 (ח)

Rema of Fano

God, blessed be He, made for us a great example of the mystery of this surrounding light at Mount Sinai. There He held the mountain over us like a vat. He threatened and explained to us, while our eyes saw, that if our ancestors did not accept the Torah, then, without doubt, it would be fitting for all the inner light to withdraw, and the foot of the mountain would be the place of a grave. This threat served to end their impurity, as though they had died and been buried, besides what is explicitly said concerning that event: “My soul went out when He spoke.”

Concerning the mystery of surrounding light prepared for those other than ourselves, [TN300046] the sages said, “A wicked one will prepare”—this is Samael. Had he not rebelled and grieved His holy spirit, blessed be He, he would have been fit to receive. But he has nothing, for he causes his host and his appointed ones to suffer “Their light is withheld from the wicked.” Therefore “They shall be silent in darkness,” in the depths of the husks. The word yiddammu, “they shall be silent,” in atbash is maqqif, “surrounding,” for it will withdraw until the portion fit for them is rectified.[TN300047] That portion exceeds the inner light exceedingly in abundance, in the sense of “You are the fewest,” and in the sense of the many servants who are destined to take hold of the corner of those who fulfill the commandment of fringes, which is itself the mystery of surrounding light. This is the mystery of what they said in the Gemara, “One must separate in the forelocks of the

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Arameans[?],” and likewise, “All the workers of iniquity shall blossom.”[TN300048]

Had they desired blessing through the power of their choice, it would have been prepared for them to become inner light as well, from the six days of creation, as it will be in the future through the merit of the one who sits on David's throne. Of him it is written, “Before him desert dwellers shall kneel.” What is written afterward? “They shall blossom from the city like the grass of the earth.” It is very fitting to interpret concerning this mystery of surrounding light: “In the place where penitents stand, completely righteous people cannot stand.” Their portion is in inner light alone, and in the outer light that accompanies it; it has not reached the surrounding light. These matters are ancient and profound.

Pay close attention to their saying “penitents” and “completely righteous people,” both in the plural. The intention concerns the totality of the world, in the mystery of “For you shall spread to the right and to the left”: these are Paran and Seir, those attached to them, and the other princes above, who form groups on this side and that. All are destined to receive complete rectification in the latter days. Since they were cast away only through the eating of the Tree of Knowledge, it is fitting to call them collectively “penitents,” although this designation does not apply at all to their individual members. For a circumcised Arab or a circumcised Gibeonite—provided he was circumcised and immersed for the sake of becoming a righteous convert—is like a newborn child; before that, “He saw and released.”[TN300049] Rather, it is as we said.

You may say something similar concerning “You are children of the Lord.” We do not find this designation in Scripture for an individual at all, except “The Lord said to me, ‘You are My son,’” which we have explained in its place. Similarly, “Give thanks to the God of gods” designates His divinity over all the angels. But He is not called “the God of Mikhal[?], the God of Gabriel,” as will be explained concerning Abraham, Isaac and Jacob.[TN300050] Likewise, “Give thanks to the Lord of lords” teaches His dominion over the stars. He is not designated lord of the sun or lord of the moon, for each of them is as nothing before Him. Yet the ordering of their arrays—their multitude, regularity and persistence—indicates, without doubt, the power of Ehyeh, which rules over them and orders them.

The common feature of completely righteous people and penitents, however this is understood, is that they inherit two worlds: the surrounding and the inner, in which the outer is also included and is not counted separately. This is in the sense of “Possess the sea and the south,” whose initials are yod–vav–yod: the mystery of alef in the form of its components. This sea is the ocean surrounding the world, in the manner we explained in the Discourse on the Soul; see there. Thus it alludes here to surrounding light, in the mystery of the Tabernacle's curtains, for there is no surrounding light from the horizon downward. “And the south,” darom, is inner light: dar rom, “the height dwells,” for it has made its dwelling within the vessel.[TN300051] It draws the outer light to itself in the

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mystery of an inheritance coming to it from another place, through a safeguard and fence for the Torah. This completes the inner light and returns to it; it is not counted as a world in its own right.

For the fallen fruits come only from the portion destined for the righteous. The primordial sin caused a distortion for all of them, so that everyone formed from a drop of Adam and Eve is now considered, in this respect, a penitent, and needs the precise observances of the commandments to restore the crown to its former state, in the mystery of the resurrection of the dead. Thus may we all attain garments of light, in the sense of “He will prepare, and a righteous man will wear,” although there have been in the world in every generation perfect people, and many of them, completely righteous in respect of themselves. They too need resurrection.

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Yonat Elem - Chapter 9 (ט)

Rema of Fano

Thus, from the exposition as a whole, and from Scripture's placing “With all your heart” first and then “And with all your soul,” as we explained above in chapter 7, we have learned wisdom and instruction for anyone who comes to surrender his soul in prayer, whether in the recitation of the Shema, in falling upon the face, or in any similar intention of the heart. He must in no way do so until he knows within himself that at that hour his heart is whole and faithful, even the evil within it, as Scripture testified concerning Abraham our father, peace be upon him: “You found his heart faithful before You.” Otherwise, “A servant will not be corrected by words,” and he is offering a blemished sacrifice, Heaven forbid.

We have a great, pure and easy intention for all this in the verse “To You, Lord, I lift my soul.” For nafshi, “my soul,” has the numerical value of met, “dead”: this is the true mystery of falling upon the face, surrendering oneself to death. When his soul is lifted upward, the body is dead by his will. This alone is not enough: close to death there must be repentance. Therefore essa, “I lift,” has the numerical value of shav, “he returned.” Thus nafshi essa has the value of met shav, “dead; returned.” These are two conditions which complete the intended purpose.[TN300052]

Should you ask, “What is this repentance that comes after death?”, concerning you Scripture said, “You return man as far as crushing.” Repentance thus comes first, for powers are known from their actions, and from the complete surrender it is known that he has already returned to the Lord with all his heart, to the crushing of the sinful soul. In this way a beautiful dwelling has been established for the Shekhinah within his heart, in the mystery of “My God is within me”; beautiful vessels in his limbs, that they should be removed from every matter of transgression; and a beautiful wife in his rational soul.

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Thus “as far as crushing,” ad daka, is an abbreviation pointing to these.[TN300053] Then, “You say, ‘Return, children of man,’” so that he may continually strengthen himself in it, day by day, and his inclination may not become his accuser. By the supreme utterance he is assured of nullifying that which nullifies and returning it to goodness.

We have already explained elsewhere the mystery of what the later authorities said: a person should not fall upon his face except in a place where there is a Torah scroll. We said that the thought of a person who knows and directs his intention properly can indeed make wherever he is a place of a Torah scroll. Yet in a place where others see, where there is no Torah scroll, there is reason to fear that they will learn from him not to be particular about the matter, although they are not trained in the necessary intention.[TN300054] It is also possible to say that the proper thought of an understanding person, who knows the excellent intention when saying this verse, exempts him from the act of falling upon his face, provided he intends as though he had actually cast himself, in a complete act, from a high roof into a deep pit for the sake of Heaven's honor.

As for surrendering oneself in deed, when the occasion comes to him and he fulfills it, Scripture has spoken a full verse: “And with all your soul”—even if He takes your soul. There is no wholeness of heart greater than this, provided it is like Rabbi Akiva and like Abraham our father, peace be upon him, in Ur of the Chaldeans, although the one was saved and the other was not. This excludes Haran, Abraham's brother, who was an admonition to them all: he was cast into the fiery furnace at a time of favor, as Abraham proves, but Haran exposed his shame, for they placed him in the fire while he was testing himself.[TN300055] Not so Rabbi Akiva, for he was not at a time of miracle. Therefore do not wonder at the matter.

Know that we raise three kinds of female waters through surrendering our souls for the sanctity of His Name, blessed be He. They are these. The first is in reciting the Shema. In it we surrender ourselves for the fulfillment of the positive commandments, and the model for all of them is the unity of the Lord and love of Him. The second is in falling upon the face. In it we acknowledge death as just for ourselves because of the neglect of all the commandments and the prohibitions we have transgressed. The intention is to atone for the upper sanctuary day by day. The third is at the actual hour of death, to fulfill at that hour, through a complete act and perfect intention, a positive commandment encompassing all the commandments and the repair of all the prohibitions in the Torah. All of them are linked to this positive commandment of acknowledging death as just for ourselves at its hour,[TN300056] in the sense of “As for you, your carcasses shall fall in this wilderness.” This is outward death, which a person should desire and rejoice in, to remove the thought of the evil inclination, which planned to drive our souls away from the service of holiness. The person who accepts Heaven's judgment in this matter joyfully at its appointed time—there is no searching out the gift of his reward, and his righteousness stands forever.

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Yonat Elem - Chapter 10 (י)

Rema of Fano

The first point which we mentioned in the preceding chapters, 4, 5 and 6—not for nothing did those profound expositions unfold concerning it, whose mysteries are sweetened together—in the meantime subsequently spread within itself into ten points in a circle. It was therefore named Keter, “crown,” and it is one of them. It is fitting for us to say that at the head of that circle Keter is in the middle, with Daat beneath it. Encamped beside it are Hokhmah on this side and Binah on that side; next to them are Tiferet, Gedulah and Netsah on the right, and Malkhut, Gevurah and Hod on the left. Yesod is below in the middle, directly beneath Keter and Daat.[TN300057]

This circle surrounds all of them as they descend within it and enter its interior, one below another. Their heads are not aligned: they are beside one another around the circumference, and one below another according to the order of their descent. Thus, at the height of that circle there are no encompassed sefirot, since that place is reserved for Keter alone. Yet Daat and its circle may be discerned in it, both in privation—not in absolute negation, but very close to existence.[TN300058] Below that reserved space is the circle of Hokhmah, with a complete circumference, uniform in itself, and all the rest within it. Keter's light was being contracted within itself because of the many vessels potentially present there, until all of them went out when Hokhmah went out. In it too they pressed, so that its light would not shine until they had all gone out to their places. Then the first three settled in their own light, which shone in each of them as was fitting.

Some say that the lower vessels were nullified in the upper one, and it is the same thing. For a nullified thing is not lost and completely deprived of existence. Rather, it draws into itself the power of that which nullifies it and changes into its nature, so that that place is fuller than it was at first, until the added thing goes out and it has room.

Keter, Hokhmah, Hesed, Tiferet and Netsah within Daat are always five kindnesses, and Tiferet moves them all. Binah, Gevurah, Hod, Yesod and Malkhut within Daat are five powers of severity, and Yesod moves them all. The sweetening of the severities through the kindnesses follows a known correspondence: that is, Binah through Hokhmah, Gevurah through Hesed, and Hod through Netsah. But the sweetening of Yesod comes through Keter, and the sweetening of Malkhut through Tiferet. Daat everywhere is the very substance of the kindnesses and severities, their association and gathering according to need. For these are its actual ten sefirot, bestowed upon it, the right ones from Hokhmah and the left ones from Binah.

Therefore, “If there is no knowledge, there is no understanding.” For Binah depends upon Hokhmah as a small one depends upon a great one. If the shared power, which is Daat, is

Rema of Fano - continued

not present, Binah, which is form, will not rest upon Hokhmah, which is matter. “If there is no understanding”—that is, if it were imagined that we had no need of this—“there is no knowledge.” This is clear. In the wording of the Mishnah we have already placed the necessity of Daat's existence first, according to what is found in some versions, for it greatly assists in bringing Binah from potentiality into actuality, in the sense of “For in Yah, the Lord, is the rock of worlds.” For the one who teaches it in the reverse order, the wording is also precise: he teaches simple existence first, placing this matter next to wisdom in relation to fear, and understanding after it; then he takes up the division concerning knowledge. It is all fitting.[TN300059] But Hokhmah does not need them on its own account, only for the benefit of those below.

Know that the kindnesses and severities within Daat are primordial matter, like Daat itself. When they afterward spread into the Lesser Countenance and its Female, both are named after the attributes of these two configurations. For the first kindness within Daat, which is its Keter, will be called Hesed in the place of its spreading, after the Gedulah of the Lesser Countenance. This is fitting, for Keter itself is upper kindness, after the Gedulah of the Malkhut of Primordial Adam, which shines within it. The second kindness, which is Hokhmah within Daat, is called, when it spreads into the Lesser Countenance, “Gevurah among the kindnesses,” after the Gevurah of the Lesser Countenance. This is one of the places where Hokhmah is associated with Gevurah. Yet it must not be imagined that the point of Hokhmah in itself contains any judgments at all; we shall speak further of this below.

Likewise, the third of the kindnesses within Daat, which is its Hesed, is called Tiferet in the Lesser Countenance, in the mystery of “Leading at Moses' right hand”—Moses is Daat—“His glorious arm.” The fourth, Tiferet within Daat, is called Netsah in the Lesser Countenance: this is the association of attributes for Moses our teacher, peace be upon him. The fifth, Netsah within Daat, is called Hod in the Lesser Countenance: this is the association of attributes for Aaron. Both will be explained in their place. So, too, with the severities: we call the first “Gevurah of Hesed,” after the Hesed of the Lesser Countenance, and so with them all.

There is another reason resembling this. The drop of kindnesses, as it goes out from the power of Father to descend into his Yesod and from there to the Daat of the Lesser Countenance, passes through five channels: G.G.T.N.H. of Father. Although Gevurah and Hod are on his left, they are all called kindnesses after their principal source, Father. Likewise, the drop of severities, as it goes out from Mother's mental power to descend into her Yesod, passes through her five channels, G.G.T.N.H. Although some are on her right, they are all called severities after their principal source, since they come from Mother.[TN300060]

It will be explained in the mystery of the omer that Daat distributes to the Lesser

Rema of Fano - continued

Countenance and its Female, from the kindnesses and severities within it, only the last seven inclusive aspects within each of them, in the mystery of “seven and seven pouring channels”; see there.[TN300061] Thus the first three within each of the kindnesses and severities hold together within Daat and do not part, for they are the substance of Daat, which is primordial mental matter. They too, like it, are primordial mental powers and do not spread to take embodied form below. We shall speak of them below, in chapter 67.

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Yonat Elem - Chapter 11 (יא)

Rema of Fano

Afterward Keter's vessel split below, and the vessel of Hokhmah went out, containing the other vessels drawn after it, all one within another. From the inner light of Keter prepared for them, inner and surrounding light were made for Hokhmah, in the manner explained above. Hokhmah split, and Binah went out, with the rest within it. When you picture many circles, each within another, imagine that the black circle is the sefirah, while the white area between one and another is the surrounding light for the circle below.

It has thus been explained that from the great light prepared through kindness from above for the point of Keter, inner and upper light were made for it. For, since not even all the mighty men could find their hands adequate to the beauty of its power, so that it could bear all the light within itself, only part entered and became inner light, its soul; the rest became its surrounding light above.[TN300062] In this manner, a spark went out from the inner light within Keter and became inner light for Hokhmah. What it could not bear became its surrounding light. Thus Hokhmah has two surrounding lights: one of Keter and one its own. Likewise, from Hokhmah to Binah: from Hokhmah's inward light, inner and surrounding light were made for Binah. Thus Binah has three surrounding lights.

It has already been explained in its place that Arikh, which comes from Binah, is the first among the upper ones to require three additional illuminations beyond its ten sefirot. For those ten receive only from the seven lower ones within its cause, while the three illuminations serve to make the light of the three upper ones within it also sparkle in Arikh. This is the mystery of the thirteen attributes expounded in Arikh, Father and Mother, the Lesser Countenance and its Female. The latter is the Land of Israel, which has the ten degrees of holiness in the Mishnah and the three in the baraita, in accordance with this great mystery. Yet those in the Mishnah are actually eleven, for Jehoshaphat stated the middle one among them, corresponding to Daat, which stands between five opposite five. Its mystery is in the mouth, as below, where the circumcision of the tongue is, and it extends as far as the circumcision of the genital organ.[TN300063]

Let us return to our subject. Know that these three illuminations, additional within each of the configurations we mentioned, are present in Arikh, which is in the aspect of Binah,

Rema of Fano - continued

from the three surrounding lights above it, in the mystery of the tsah-tsahot. But Hokhmah, whose power is Ein Sof, has enough with two surrounding lights: one from the remote cause and one from the proximate cause. Keter has enough with one, for the living God and eternal King bestows upon it without an intermediary.

Know that from Binah to the six extremities the light spread through one window. The reason is that each of the first three opened a separate window for what is below it, because they are destined to be rectified one by one as configurations in their own right: Arikh, Father and Mother, or the three upper heads, of which Arikh is one and later than all the others. But the six points, from whose totality a single configuration—the Lesser Countenance—was afterward made, went out at one level, equally, from the side of Binah, which emits them one after another and preserves their form without any change in the window. Although the lower governance contains kindness for this one and judgment for that one, you might have thought that there was a change in it; it teaches us that there is only one window. The difference is on the recipients' side.

This is the mystery of “There is no birth for limbs,” for each of these six points is only a single limb in relation to the totality of the Lesser Countenance. For the one who says, “There is birth for limbs,” it is also fitting, in the mystery of “He reigned and died,” as below, since one reign does not encroach upon another, and each is counted as a birth in its own right. In any case, we needed the window to remain uniform, without changing by diminution or increase, to give room for all the vessels to emerge in one order, and the lights with differences as fitting for them, according to what we are now explaining. This also allows the lights destined to ascend from the points to rise from there, to produce from them rectifications for Binah itself and for what is above it, completing their configurations.

From the side of the points descending from within it, some precedence of one over another was needed. But the vessels descended like the descent of the sunbeam[?] below the horizon: the lowest vessel first, and the rest next to it, while the sun there saws and ascends, as is known.[TN300064] Who will uncover the dust from his eyes as he goes out to shine from afar for the inhabitants of that land, like a stunned man, while he is deeply asleep, when deep sleep and the bonds of sleep fall upon his eyes? He conceals his face in many ways, which we have explained thoroughly elsewhere. But the light clothed itself in the highest one first, and the rest next to it, in that order, like that sunbeam from the horizon upward. For toward us the sun saws and descends, and the firmament crumbles and shows the shavings,[TN300065] although the body of the sun is still sawing as it goes and draws near, so that its light can clothe itself in the thickness of the sphere, from above downward, as it passes to shine upon us. It is “like a bridegroom”; “it rejoices like a mighty man.” Consult our Discourse on the Soul.

Although there is a distinction here between the world of Aqqudim and that of Neqqudim,

Rema of Fano - continued

as is thoroughly explained in its place, it suffices for our present purpose to mention this distinction in general. Such is the manner of teaching in this wisdom: to teach the easier matter, the easier matter first, and afterward explain everything according to the nature of the exposition and the order of learning, by stages suited to a listening ear.

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Yonat Elem - Chapter 12 (יב)

Rema of Fano

There is a mystery here: “At first it arose in thought to create the world through the attribute of judgment.” That is, to clothe the light in the lowest one first, according to the order in which the vessels descended. Since Malkhut descended first, why should it be last to receive its share of the light, and what would become of it in the meantime? In truth, however, there is no temporal precedence here. Rather, wherever the light fulfills its purpose from below upward, this is governance through judgment. “He saw that it would not endure,” if Malkhut were to break, Heaven forbid, as the light increased upon it: “For trouble is near, for there is no helper.” “He placed first and joined to it the attribute of mercy.”

For even before the vessels went out from Mother's womb, there, in the chambers of her belly, the light clothed itself first in the attribute of Hesed, and its abundance was drawn through them all, both while they were there in the mystery of gestation and when they emerged into the world's air. Both were through direct light. Although those points broke, they nevertheless have a remedy according to their place and time, for their death is the house of their life, as we shall explain thoroughly below. Through each of them the light goes and draws near to the lowest point, in the mystery of “David, king of Israel, lives and endures.” That is, “lives” from the outset, for its point was not for a single moment deprived of sufficient inner vitality for the condition of existence discussed here; and “endures,” for afterward too it is said of it, “Not one of these was broken.”

Their common feature is that precise simultaneity is impossible, like what we learned in tractate Bekhorot: the womb does not open for two offspring at once.[TN300066] This occurred in the vessels so that the husk would precede the fruit, in order that it too should be sweetened through the fruit's power, and the taste of its wood and its fruit should be equal, as arose in thought at first. It is known that the vessels themselves are garments for one another. The upper one is always considered as though it were dead[?], and as an inward part for the lower one.[TN300067] This also served the light itself, so that kindness should always precede the prior judgment, for judgment itself desires this, and this is its praise.

For what was bestowed through kindness, without any merit, we should afterward merit to receive through judgment as the reward of commandments. It is not that we are worthy

Rema of Fano - continued

to receive a reward—for who preceded them[?]?[TN300068]—but that it is fitting for the attribute of His goodness to reward those who do His will. Although it will be said below that Hesed took its own portion and the portions of its companions, it should not therefore be thought that two lights went out at once. They had not yet been divided, and the name neither of Gevurah nor of Tiferet could yet be applied to them at all. Therefore, when Hesed broke, the remaining lights returned to Binah. From it, through that very same window, all that Hesed had left of its companions' portion descended to Gevurah, and so with them all.

Nevertheless, Rabbi Yose the Galilean held that, in the perceptible realm, it is possible for two heads to emerge together. For temporal existents, such as the firstborn that opens the womb, have no entry into what is above the order of times, such as the emanation of the seven points themselves. Moreover, if we draw an analogy, we will not act upon it to rule leniently. For in the upper Mother the impediment is not on her own account, but for the rectification of her seven children. Yet in a female giving birth for the first time, where those two reasons do not apply to her offspring, who can say that precise simultaneity is impossible? This is Rabbi Yose the Galilean's reasoning, although the halakhah does not follow his words.

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Yonat Elem - Chapter 13 (יג)

Rema of Fano

It is written, “For the Lord God is a sun and a shield.” The intention is that the sun is a great and very brilliant light, and a person cannot look at it except from a distant place or when it enters through a window. In this second way too, there is a difference between the window being large or small. There is another distinction which tempers and conceals the light still more: placing before it a screen of clear, sapphire-like material, so that the light can go out through it.

It is fitting to say that the first distinctions, even distance of place, which is above Keter, all belong to the world of Atsilut. For Ein Sof does not withdraw from Keter because He despises the work of His hands, Heaven forbid. Rather, Keter recoils and limits itself to stand far from its cause because of that cause's exaltedness. No window at all is predicated of the abundance descending from the cause to it; there is only distance of place in the manner we explained. But from Keter downward the light comes through a channel, which opens a window from Keter's vessel for it to become inner and surrounding light for Hokhmah. Its light is greater than the spark which goes out from Hokhmah to become surrounding and inner light for Binah; thus the window too will be wider. The window opened from Binah downward will be smaller than the windows of the first sefirot. The attribute of Malkhut needs a separate window from Yesod to it, since it is destined to be rectified as a configuration in its own right, in the mystery of the Female of the Lesser

Rema of Fano - continued

Countenance. That window will be very small in relation to the earlier ones. All these belong to the world of Atsilut.

We have seen differing approaches to this exposition in various forms. Every understanding seeker of the Lord is obliged to contemplate them with vigorous strength and prepare his heart to understand how all agree with the truth, without any contradiction between them at all. One simply posits that Keter receives its light from Ein Sof without any distance, and Hokhmah likewise from Keter. But Binah is described as receiving Ein Sof's light through distance, so that it can bear it. The Lesser Countenance receives its light through a window without distance from Binah, while its Female receives its abundance from it through a smaller opening and also through distance. Some say that the first three receive the light from afar, the Lesser Countenance from nearby through a window, and Malkhut requires both distance and a window. Others say that Arikh Anpin receives from Ein Sof from nearby and in great breadth, but Father, Mother and its Female receive through distance and a small window.[TN300069] Thus far their words.

In reconciling them and bringing them into agreement, it seems to us that all three approaches concern configurations in the world of rectification, once the balance had come to be[?].[TN300070] Not so the first approach mentioned at the beginning of this chapter, which alone applies to the world of points before the balance existed. Of the three, the most distinguished is the first, which expounds the sources of Atsilut as three heads, as we shall sufficiently explain below, with Heaven's help. According to the second approach, all are included in one. Both of these concern the mature state of the Lesser Countenance. The third approach separates Arikh from the Lesser Countenance by the configurations of Father and Mother, proving that it concerns the Lesser Countenance's immature state. Yet they posited an equal window for it and for Father and Mother, so that it may leave its immature state with the assistance of the deeds of those below. For then it will ascend to receive upper mental powers: these are Father and Mother themselves as mental powers for it. Thus one master said one thing and another master another, and they do not disagree.

All these approaches concern the world of Atsilut, from itself and within itself. But the distinction involving light striking a screen concerns the passage from Atsilut to Beriah. Since within Atsilut itself one can expound Atsilut in Hokhmah, Beriah in Binah—for the upper Mother nests in the throne—and likewise Yetsirah in the Lesser Countenance and Asiyah in its Female, it is written, “The curtain shall divide for you,” wherever it is expounded, “between the Holy and the Holy of Holies.” “For you” specifically means in the lower worlds. This implies that there is some likeness of this distinction in the upper ones themselves. Yet it is not something that interrupts, Heaven forbid, but is in the manner we shall explain.

For Father alone draws the abundance of Ein Sof through the hairs of the upper beard, of

Rema of Fano - continued

which it is said, “His garment is white as snow.” They diminish the light so that Father can receive it, but they do not clothe it at all; rather, the channels which convey it to Father are very fine. Father, however, clothes it in his own aspect before bestowing it upon Mother. Yet Father is wholly in the mystery of mental power. It follows that this clothing is in the mystery of Hokhmah's inwardness, drawn to Binah by a concealed path. He does not conceal its light in the exteriority of his vessel, as the other sefirot do when nesting in the worlds of separation.

This accounts for an actual screen between Atsilut and Beriah; a second similar screen, thicker than it, between Beriah and Yetsirah, like the embodiment[?] of light from Mother to the Lesser Countenance;[TN300071] and likewise between Yetsirah and Asiyah, like the change of light from the Lesser Countenance to its Female. These screens necessarily differ, as explained in its place, and we shall speak of them shortly. The three lower worlds have this in common: not one of them belongs to the substance of true unity, for a curtain interrupts between them. It is otherwise in Atsilut, although the light does not spread evenly within it but by degrees. This is what is explicitly stated in the Tiqqunim: “The ten sefirot of Atsilut—the King: He and His life are one in them; He and His members are one in them. This is not so in the ten sefirot of Beriah: they and their life are not one; they and their members are not one.”

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Yonat Elem - Chapter 14 (יד)

Rema of Fano

Very deep are the words of the honored passage we have just copied, in its mystery and its allusion. For “the King” mentioned here is the Ancient of Days, rectified through the power of the Hokhmah of Primordial Adam. The sages say that Primordial Adam is a designation fitting the soul of the world which we mentioned in chapter 1, specifically when it spreads to the end of its aspects, which they call tahiru without qualification, primordial matter for all the worlds. This designation, Primordial Adam, was not newly applied to it until the hour when the three heads were rectified below it, as they expounded in Bereshit Rabbah concerning the verse “Those who speak insolence against the righteous”: that which He removed from His creatures.[TN300072] But in primordial air, when considered by itself, there is no mystery of a configuration at all.

The power of Primordial Adam spread from its Hokhmah through Netsah and Hod, which are outside the body; from them and through them comes the mystery of spreading everywhere. Here it entered the last seven of the King within it.[TN300077] The likeness is to the will, the power spreading into a person's hand and giving it permission and power to write the meanings of Torah. This is the mystery of “New every morning; great is Your faithfulness,” whose initials are Rachel.[TN300073] From the seven we mentioned it rectifies the inwardness of the Ancient One for the world of Atsilut, in the manner to be

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explained in chapter 28.

This Ancient One, in the mystery of the Lesser Countenance of that Malkhut, is the one called simply “the King” in the passage from the Tiqqunim quoted above. It says “He,” meaning its inward substance, filling the entire stature of this Ancient One, which includes ten although it comes only from the power of seven; “and His life,” from the Hokhmah of Primordial Adam which spreads within its Malkhut, of which it is written, “Wisdom gives life to its possessors”; “are one in them,” meaning the sefirot of Atsilut, whose vessels spread first, after which the substance clothed itself within them, in the manner explained above in chapter 5. Below the Malkhut of Atsilut a curtain newly came into being, to interrupt between Atsilut and the other worlds. When the light of Ein Sof struck the curtain, it ascended again to its place in the mystery of returning light, and the world of Atsilut was completed.

It further said, “He,” which we explained as its substance, “and His members,” meaning all its limbs, which are its vessels, “are one in them.” For they are not considered vessels in relation to the world of Atsilut such that they should interpose, Heaven forbid. Nothing is diminished from their unity, for the Ancient One unites and binds them above and below. But the sefirot[?] of Beriah,[TN300079] whose Ancient One is rectified through the power of the Binah of the world of Atsilut, which is drawn and goes out through Netsah and Hod into the last seven of its Malkhut—“they and their life are not one.” For the abundance coming upon them from above to give them life does not cleave to them in substance, because of the screen dividing them from their Ancient One, which is in Atsilut. From this we learn concerning the Ancient One of Atsilut, which is in Ein Sof, even when this Ancient One is called Keter, as below, and is counted with the other configurations.

We hold that from Ein Sof's striking the screen newly formed at the end of Atsilut, sparks descended from it into Beriah. From the ten vessels above, vessels of Beriah were newly formed here, in which the sparks descending from the substance clothed themselves. Afterward a second screen came into being, with Yetsirah beneath it; then a third screen, with Asiyah beneath it, in the manner we explained. Thus the light of Atsilut comes from Ein Sof, blessed be He, without any screen. The reason is that the Hokhmah of Primordial Adam, because of its simplicity and spirituality, in which Ein Sof clothes itself to illuminate Atsilut, does not interpose before it at all. All the other sefirot are only a passage for the light, without any further clothing, to the endlessness of the world of Atsilut[?].[TN300074]

But the light of Beriah comes through one screen, by the power of the light's now clothing itself in Binah. From the exteriority of Binah's vessel this screen is newly formed, as with the other screens, as will shortly be explained. This is not so with the clothing in Hokhmah, as we said. All the remaining sefirot of Atsilut and the whole world of Beriah are only a passage for the light clothed in Binah. Nevertheless, the Lesser Countenance and its Female in Atsilut are greatly superior to Beriah, for they also enjoy the light of

Rema of Fano - continued

Hokhmah without Binah's spreading.

The light of Yetsirah, however, spreads to it through two screens, as the light adds a clothing in Tiferet. But the Malkhut of Atsilut and the whole of Beriah are a passage for the light clothed in Tiferet. We have already said that the Malkhut of Atsilut is superior, for it enjoys the light of Hokhmah; it and Beriah also enjoy the light of Binah. Yet not in the other's manner: Beriah draws from behind the curtain, whereas Malkhut does not, Heaven forbid.[TN300075] There is added thickness in this screen before Yetsirah, for it is made from the exteriority of the vessel of the Lesser Countenance of Atsilut, which also clothes itself in the Lesser Countenance of Beriah, although in Beriah itself it adds no concealment at all.

The light of Asiyah spreads to it through three screens, as the light adds clothing also in Malkhut. Its screen comes from the exteriority of her vessel, for which the two worlds Beriah and Yetsirah are a passage. This screen becomes much thicker through the light's clothing itself in the first three of the Malkhut of Yetsirah, although it adds no concealment in her last seven. The distinctions which we explained in the preceding chapter concerning the order of the light's spreading in Atsilut, as it supplies its companion[?], [TN300078] in the mystery of configurations, are also expounded in each of these lower worlds on its own.

Beriah itself is only a beginning of separation, not actual separation. The latter truly applies only to Beriah's vessels, not to its inner light, for it does not say “And there it divides,” but “And from there.” Therefore Rabbi Shimon ben Yohai said in the words quoted at the end of the preceding chapter that “they,” in the mystery of their substance, and “their members,” which are vessels, are not completely united. The meaning of the verse is explained as follows. It is known that in goodness there is nothing higher than delight, oneg, an abbreviation for Eden, river and garden in the very substance of unity. [TN300076] For Eden includes the first three; the river is the gathering of the extremities; and the garden is Malkhut. Beriah is a throne and a foundation for it. Therefore the designation of place, alluded to by the word “there,” is fitting in Beriah. When the levels descend from that inward aspect, which is close to unity itself and is itself called the Holy of Holies, from there downward it divides.

Likewise in Yetsirah, whose Ancient One comes from the power of Tiferet in Beriah, drawn through the Netsah and Hod of Beriah into the last seven of its Malkhut, there is no complete unity between them. You say the same of Asiyah, whose Ancient One comes from the power of the first three in the Malkhut of Yetsirah, spreading through Netsah and Hod within the Binah of that Malkhut of Yetsirah into its last seven. For all these belong to the world of separation.

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Yonat Elem - Chapter 15 (טו)

Rema of Fano

How forceful are the upright sayings of the sages concerning the distinctions of clothing we mentioned: “The upper Mother nests in the throne.” Therefore a Hebrew maidservant serves neither the son nor the daughter, for the Lesser Countenance and its Female do not rule over Beriah except as emissaries of the upper Mother. Great is the honor of the Throne of Glory, for there is no intermediary at all between it and Atsilut. Moreover, they have aspects in common. This is the precision we noted: it does not say “And there it divides,” for the curtain interrupting between the Ancient One and Beriah is itself the totality of Beriah. Know this from the Hebrew maidservant, who looks and waits to be designated for her master's son by a mere utterance, requiring no further giving, as is known.

“The Holy One, blessed be He, nests in an angel,” for the Lesser Countenance in Beriah has only what it receives from Tiferet in Atsilut. Therefore a Hebrew manservant serves the daughter, who does not rule over him except by the command of the Lesser Countenance. It is a remote cause for him, but he is not united with the proximate cause except through an emissary. “His Shekhinah nests in an ofan,” for the Malkhut of Yetsirah possesses no good except from the Shekhinah of Atsilut, through many intermediaries. Therefore a Canaanite servant serves the son and the daughter, who is not an authority in her own right, Heaven forbid. The master is permitted to say to him, “Work for me, and I will not feed you”; rather, he goes begging at doors. This is in the mystery of exile, which does not exempt us from His service, blessed be He, like the question the elders of Israel put to Ezekiel and his answer to them.[TN300080]

If we ask where this is alluded to in the Torah, know that “I am the Lord your God,” anokhi YHWH elohekha, abbreviates “Should a wife of youth be rejected by the Lord your God?” Even so, “You shall have no other gods.”[TN300081] For although it is written, “I have not rejected them to destroy them,” nevertheless He did not exempt us from some measure of rejection: not to destroy, and not to annul the covenant. This designation fittingly applies to Sandalphon, whose numerical value equals “Canaanite servant,” with the three letters of “servant” and the word itself.[TN300082] This prince's person is acquired as a perpetual acquisition, in the mystery of “Elijah, remembered for good,” with an equal number[?]. His body was deposited in a known enclosure between earth and heaven so that he could clothe himself in it when appearing in this world. “Elijah, remembered for good” also has the numerical value of lavash, “he clothed”; we shall speak of it shortly.[TN300083] This was across the Jordan, an intermediate place between the holiness of the land and outside it, since he has permission to appear wherever the spirit of the Lord carries him. Not so Enoch, whose body was transformed into torches of fire.

Rema of Fano - continued

It is known that the Land of Israel is always called the Land of Canaan, even during the conquest and division. In the portion Masei it is written, “For you are coming to the land, Canaan,” with the definite article, as though saying “to the land which is Canaan.” Do not be surprised: this name is fitting for it because of submission before our God in heaven, to which we are obliged many times over in the holy land. For there the God of Israel, the Savior, is revealed to us more than in the other lands, where He is a God who hides Himself, although in truth the Shekhinah is everywhere. In the Zohar they said that it is called this so that we should not grow proud concerning it, for it was given to us on condition, and not for our names to be called upon it, unless we walk in His statutes, blessed be He.

It is also called this[TN300093] because of a great perfection which we have heard and known from the honored abbreviation expounded in this designation: “A pleasant lyre with a harp,” kinnor naim im nevel, whose numerical value equals Abraham, Isaac and Jacob. So, too, the initials of “Sing to the Lord a new song,” for every praise and prayer ascending on high passes through them in the Cave of Machpelah.[TN300084] Since Abraham is the root of the nefesh for all Israel, Isaac the root of the ruah, and Jacob the root of the neshamah, when these depart from a person through his sin he is called “a profaned, wicked one,” with the same numerical value. The Shekhinah too raises her songs and praises to the upper Mother through the three lines; “three,” with the addition of three, has the same number.[TN300085] It is written, “From the wing of the earth we have heard songs.” She does not sing for herself alone, but sought to sing concerning Hezekiah, for the reason to be given in chapter 21, that perhaps he might merit to be the Messiah. This is what is written: “Beauty for the righteous.”

Not only this: the whole Chapter of Song, which ascends from every creature, upper and lower, themselves and their princes, is raised by Sandalphon, as is known. Of him it is said in praise, “Canaan—in his hand are deceitful balances.” For the husk is subdued and brought into submission beneath his hand at a time of favor, and is destined to be purified and received in his very hand. This is the left, the holy Gevurah of the world of Asiyah. “He loves to oppress,” as the sages said concerning the laws of overreaching, “Shortchange your back”: the mystery of the garment, outer light which is completed for Sandalphon as he subdues the husk. The Chapter of Song itself is his clothing. “And put it into your belly,” in the mystery of inner light.[TN300086] Furthermore, “He loves to oppress” is in the manner of the tanna whom they call “the son of the Ephrathite snatcher,” not in disparagement, Heaven forbid, but because he would snatch commandments from the marketplace. This too is a distinction.[TN300087]

Know that the land across the Jordan is called an impure land. Although Moses conquered it and the Reubenites and Gadites settled in it, it did not leave the authority of the outer prince ruling over it. To what is this similar? To an individual's conquest, since the land of the five peoples had not been conquered in its entirety,[TN300088] and we left some of

Rema of Fano - continued

them as pricks in our eyes and thorns in our sides. Know this: wherever Scripture mentions the kingdom of Sihon and Og, it writes of them “who dwells in Heshbon,” “who dwells in Ashtaroth.” This is a great wonder, since both had died, their kingdoms and residence had ended, and Israel settled in the land of the Amorite. Rather, “the land of the Amorite” certainly refers to the prince above, under whose authority Sihon and Og reigned. He is the Amorite who still dwells in Heshbon and Ashtaroth. Although God, blessed be He, bound him before Moses, his name did not cease to be called upon those kingdoms, until we merit to conquer the entire chosen land within its boundaries. Afterward, whatever is added to it will have “its merchandise and its hire holy.”

This is what Moses said to the children of Gad and the children of Reuben: “I know that you have much livestock.” What sort of knowledge is this for a man of God like him, concerning something plainly visible? Rather, “I know that you need assistance through the Lord's commandments for the pasture of your flocks.” The prince ruling there was a sheep-breeder; the witness is Mesha, king of Moab. Heshbon had belonged to the first king of Moab, and this suffices.

Let us return to the Malkhut of Atsilut, upon which all three worlds depend, as is well known. Know that the abundance spreading from it to them all passes through its Netsah and Hod, in the mystery of “New every morning,” mentioned above. For Netsah and Hod everywhere spread with the assistance of the upper attributes and lengthen themselves for the recipients' needs, as will be explained. Binah bestows upon the Lesser Countenance only through its own Netsah and Hod. These add illumination to the Lesser Countenance so that it may bestow upon its Female through its own Netsah and Hod, and she distributes spoil to her wings through her Netsah and Hod.

In this manner, from the illumination of Mother's segments spreading within her, she bestows upon Beriah through the upper segments of her Netsah and Hod. This is also what we mean by “The upper Mother nests in the throne”: the intention concerns the power of Binah spreading in the Malkhut of Atsilut. From the illumination of the Lesser Countenance's segments she bestows upon Yetsirah through the middle segments of her Netsah and Hod, for “The Holy One, blessed be He, nests in an angel.” This is the power of Tiferet spreading in the Malkhut of Atsilut. From the inward illumination of her own segments she bestows upon Asiyah through the lower segments of her Netsah and Hod, for “The Shekhinah nests in an ofan.” This is her own power; see below, chapter 27. Concerning the Lesser Countenance of these four Malkhuts, which becomes the Ancient One for the one held[?], each in its own world,[TN300089] it is written, “Sun and moon stood in their habitation,” in the manner we shall explain in chapter 32; see there.

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Yonat Elem - Chapter 16 (טז)

Rema of Fano

We now return to the differences of degree within the world of Atsilut, from itself and within itself, according to the first approach explained in chapter 13. Know that concerning them it is written, “He made for the house windows, broad and closed.”[TN300090] For “house” without qualification is truly the house of the Lord, since it alone is the world of unity. The unqualified word “windows” means, in its explanation, that they are as wide as is possible within the conditions of their existence, without contraction. The allusion is to the channel descending from Keter to Hokhmah; “broad,” from Hokhmah to Binah. It was necessary to say that there is no poverty in a place of wealth, since this is an intermediate level between the utmost liberality and the channel descending from Binah to the six extremities. Of the latter it says “closed,” for they are not open so widely.

Nevertheless, the first three are accounted as one, and all are included in the Holy Ancient One. Therefore these three words, hallonei shequfim atumim, have the numerical value of shin–ayin–shin–ayin, 740, with the vav absent from shequfim according to the Masorah. [TN300091] The doubling alludes to 370 for the head of Ayin and 370 for the head of Arikh, all from the power of the upper head. Therefore “windows” comes in the construct state and the rest separately. All are plural because to each window belongs a measure of bestowal according to the power of the giver and the receiver. But from Yesod to Malkhut no window is predicated in the proper sense, since Yesod's vessel was half broken, as below.

In tractate Menahot they expounded this verse concerning all the windows in the respect they share. For we read there: “It was taught: broad outside, closed inside. I do not need its light.” The intention is to explain the difference between vessel and substance. Only the vessel needs to be opened. It does not hinder the unity of inner light wherever it is, so that even without a window it is not divided and separated from one attribute to another, Heaven forbid. That occurs only with the screens separating Beriah and what is below it.

Jonathan ben Uzziel preserved the matter in its mystery, although he translated in reverse according to the whole order of the words, to sweeten the expression, making the statements more ready and straightforward for those who find knowledge. He said, “Open inside and closed outside.” He means that the inner lights are naturally open to one another, while only the vessels are closed: that is, they lack opening until it is desired. Yet the supreme will will not delay to act wisely and do good; it will not tarry for the one who waits for it.

Concerning the actual windows they do not disagree either. The translator teaches through their shape and form that the wall of the Sanctuary was splayed outward, for the thickness of the windows widened diagonally on the outside, not at all on the inside. Yet he passed

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over this and explained “broad and closed” according to the ultimate intention in opening those windows and the need for their use. When he said “open inside,” he meant open to the air of the Sanctuary, which illuminates the whole world with its glory, while outside it there was darkness and no light. Therefore he said “closed outside,” for without the Sanctuary's light the side chambers would be silent in darkness, since they were not open to the courtyard at all.

Furthermore, we learned in tractate Middot that the entire house was overlaid with gold, whereas the side structures were not. Furthermore, the western lamp was always burning. Furthermore, the Sanctuary was thirty cubits high in the First Temple, which was in the mystery of Binah, in which the first three are accounted as one; it was forty cubits high in the Second Temple, which was in the mystery of Malkhut, the fourth banner. In both, there was an upper chamber above it, equal to it in its dimensions, in the mystery of the doubling of the two letters he in their full spellings. In both, the windows received abundant illumination from it to send outward to the side structures, which formed three tiers one above another. They themselves were small square chambers, low in height and lacking illumination. This is the intention of “closed outside.”

The Targum then elaborated, explaining that the side structures were outside, closing them off from the courtyard's air and not opening to it at all. This teaches us concerning the entire Sanctuary that its goodness is concealed within it in this world and kept for us for the future, in the manner of what they explained concerning the Sanctuary's gates, of which it is written, “They sank into the earth.” This accords with what we learned: “One who sells the house has not sold the side structure,” which the Gemara explains as a hollow side structure.[TN300092] All the sages' words stand. From the difference between the First and Second Temples in the Sanctuary's height, its mystery and its reason, we have learned a praiseworthy reason for what the Zohar says concerning the arrangements of the meal: the table should have four legs. In the Chapters of the Pious it is explicitly said that all the righteous eat from a table of three legs. The distinction between the two tables, one for this world and one for the world to come, is readily understood from what we have explained.

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Yonat Elem - Chapter 17 (יז)

Rema of Fano

Hokhmah received Keter's light face to face. But Binah, when it received Hokhmah's light, which is great in relation to it, could not receive continually except back to back, and in one aspect face to back, no more than this measure, in the manner we are explaining according to our approach in this discourse. This is what Scripture says: “A wise man will praise it from behind.” It means that this is praise for it, both in the mystery of the tail to be explained shortly, alluded to in the bent nun, and in the mystery of he, which is dalet–

Rema of Fano - continued

vav, as we shall explain. Alternatively, Binah itself is fifty gates, and the five severities within Daat go out from it, just as the kindnesses within Daat went out from Hokhmah. Therefore Scripture said, “A wise man from behind will praise the nun” because of the five severities.[TN300094]

Yeshabbehennah, “will praise it,” is in the future tense, indicating that Hokhmah will always continue to give its power to Binah. For the governance of the world of points was not abolished, Heaven forbid, but hidden away. Its use is a limited one, for there is no elevation in this except for Binah alone. Their union here is not to increase the likeness, but is praise for it, enabling it to endure in this manner. Yet face to face it would weary and could not sustain it. The reason is this: although Keter is absolutely concealed, so that one might imagine a greater closeness of understanding between Hokhmah and Binah than between Keter and Hokhmah, while the opposite is the case, this is no difficulty at all. Our eyes see in the letters of the great Name that Keter and Hokhmah correspond together in one letter, whereas Binah is in a second letter, descending from their level.

Just as after rectification Father, who is the Hokhmah of Atsilut, is included in the Ancient One itself, expounded as three heads, of which it is written, “Among the aged is wisdom,” so, too, in the points, as here, Hokhmah's power is great: the power of Ein Sof itself, in its glory, is mingled within it. Therefore in the Zohar, in the portion Bereshit, they spoke of the form of tsadi, a yod upon a nun, in the mystery of points back to back, so that the nun may receive the yod's illumination.

Know that the first three initially spread like a straight line, in the mystery of the cantillation sign called shalshelet, a chain, with the points hanging one below another. Then Binah's face was opposite Hokhmah's back, in the mystery of a tail, its point beneath it. Lest it break through being so far from the root, that hanging line was permitted to raise its third ring, bringing it near the second, in the mystery of the pans of a balance. For here the mystery of balance began. They were figured like two shoulders beneath the head: the form of yod, or the head of vav, which is like it. This is in the mystery of he—dalet and vav—two equal configurations.

There is both leniency and stringency in this. Through Binah's ascent beside Hokhmah, it moved away from the place of judgments, while the faces of both turned toward Keter. For Keter is a remote cause for Binah, and looking upon it will not annul Binah's judgments, although it is the source of mercies: it gives Binah its being and desires its continued existence. Moreover, she needs to lower her head and eyes before it, in the mystery of humility expounded in Binah itself. All this is the lenient side. What is the stringent side of the mystery of back to back? We shall speak of it at the beginning of the next chapter.

From the outset Hokhmah left a place for Binah to ascend beside it and enjoy Keter, which is a remote cause for Binah, the source of her power. But Hokhmah found no place to

Rema of Fano - continued

incline away from beneath Keter to receive from the place of tahiru. The reason is that every being newly brought about for an upper need comes only through the power of male and female. Therefore they said in the Idra that Keter was rectified in the mystery of both, so that the sources of Hokhmah and Binah should be rooted within it and it could emanate them in their place, since it needs them. This is the mystery of “Tongs are made with tongs,” when the word is transformed by atbash into the letters of ishah, “woman.” This shows[?] what we said:[TN300095] Binah in its own place comes only from Binah within Keter. She is a handle and a grasp for the intellect, actual tongs in the word's plain sense, for contemplating the upper ones even though they are absolutely concealed.

Tsavat, “tongs,” may also be explained in the sense of will, like “According to His will He acts in the host of heaven.”[TN300096] The meaning of “tongs with tongs” is that Binah is included within will and somewhat concealed, while will itself divides into two powers for those below. But tahiru, which belongs to Ein Sof, has no need of Keter. Therefore Keter was not required to leave a place for another beneath tahiru, since male and female were not rooted above it such that, for their sake, it would need to clear a place where any female could ascend with it. In this manner Hokhmah in its own place receives abundant flow from Hokhmah within Keter, which cleaves to Ein Sof.

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Yonat Elem - Chapter 18 (יח)

Rema of Fano

Should you ask why Keter should prevent Hokhmah, whose power is Ein Sof, from enjoying it at all without an intermediary, one may answer that Keter is very pure, and among the points its vessel does not possess an aspect of backs in its own substance. For it is complete mercy and does not hinder the upper illumination for Hokhmah in any way. Concerning this honored mystery the sages said, “If one was standing behind the cover, he should regard himself as though he were before the cover.” It is known that the ark and its cover do not occupy measurable space, and they are in the middle of the Holy of Holies: from the ark to each of the four directions there are equally ten cubits. In the plain sense this may concern craftsmen lowered in boxes to make beaten metal sheets as a covering for the inner sanctuary.[TN300097]

But Hokhmah is the mold of all existent things, as it is written, “You made them all with wisdom.” Although it too is simple mercy, the aspect of backs could not exist below if it were not rooted within it. Moreover, Hokhmah and Binah were thereby two kings drawing from one Keter. Still further, Binah's constant looking upon Keter and Hokhmah would entirely annul her judgment. Therefore they imposed stringency upon her, as it is written, “Go forth in the footsteps of the flock.” The intention is that she should turn to her left, for one who eats what is not his is ashamed to look at the giver. This is the mystery of “Leah's eyes were tender.” The allusion is in the letter dalet within Binah, whose rear projection

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indicates her turning to the side.

Still, the attachment of her back to Hokhmah's back and her nearness above will save her from breaking. Thus the first three became like a segolta, the beginning of the mystery of balance. Specifically in the world of points, as here, and in everything arising from it, there is a turning of backs, whether little or much, between Hokhmah and Binah. But after the completion of rectification they are always face to face, as we learned: “The companions above never part.”

Know that when the lower points came out from Binah, there remained no conceivable possibility for Hesed to incline away from Binah to receive from above, as Binah had inclined away from Hokhmah. For Hesed emerged last; why should it incline further, when its companion impedes it? Nor was it required to do so in the illumination of substance, which came first to Hesed. For the precedence of the lower ones when their vessels emerged into the world's air causes the upper one to be bound to the lower one which preceded it in descending. How could it incline, when its companion impedes it? Therefore the seven points were in a chain, one below another, except that the seventh has a hidden virtue: it is destined to be equal in weight to them all.

Here is the mystery of the six in one womb whom they would bear in Egypt. The upper source would emanate their souls at least in the mystery of the extremities' inclusion within one another. The one who says twelve indicates their inclusion also from the six extremities within the seventh point. Some say sixty, in the mystery of their inclusion in ten. The wonder reached as far as one woman, like Binah, the actual world to come: Yochebed, who bore six hundred thousand. This is Moses in the mystery of Daat, which includes these sparks spreading from the upper Mother. Therefore they said that Moses equals all Israel, for he is the first redeemer, who awoke the Shekhinah from the sleep of exile and servitude, of which it is written, “I am asleep.” Therefore, when Rabbi saw the congregation dozing, he roused them, and Moses with him.[TN300098]

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Yonat Elem - Chapter 19 (יט)

Rema of Fano

The mother of the seven, rich in children: when the light spread from her to them, it did not pass from degree to degree as it came from Keter to Hokhmah and from there to Binah. For the window setting the measure of the spark descending from her is equal for them all, and it was fitting for each of the six kings to take from it, within it, only what was fitting for him. They did not do so. Rather, Hesed, out of its great desire to cleave to the upper light, took its own portion and the portions of its companions. It acted with permission, since it included them all and was fit to distribute to them. So, too, each of them in turn took what belonged to those below it.

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But all the mighty men did not find their hands able to support one another, so that “each helps his fellow and says to his brother, ‘Be strong.’” For they did not see one another and had no single dwelling together in the world; each was by itself. Before the first broke, the second was not revealed. This is the meaning of “Bela died,” and afterward, “Jobab reigned.” Because of the intensification of judgments in the abundance going out from Binah, these points had to break and raise some of their lights upward to the upper heads. Through this everything would be rectified.

Let us return to our subject. When Hesed broke, the light returned to Binah. She retained the portion fitting for Hesed, and the remainder descended to Gevurah; so with all of them, down to Yesod alone. From it to Malkhut, however, one spark went out through a smaller window. This occurred before the breaking of the latter half of Yesod. We hold that from Binah's inner light, inner and surrounding lights were prepared for each of the six extremities—Gedulah, Gevurah, Tiferet, Netsah, Hod and Yesod—at one level. There is no difference among them except nearness and distance. Gedulah, which is near Binah, has a greater excellence than Gevurah, and so with all of them down to Yesod. From it a spark went out to become inner and surrounding light for Malkhut.

All this is in the mystery of the kings of whom it is said, “He reigned and died.” For as the light descends and moves farther from Binah, where judgments intensify, you might think that perhaps there is hope. This is the meaning of “He reigned in his place,” for distance helps somewhat for a time, since the name king was indeed applied to him. But the gain from distance is impaired by the shadow increasing as the vessels grow smaller. Gevurah's vessel is smaller than Hesed's, and so with them all. Therefore they had to break; not one escaped.

The word also carries the sense of counsel and consultation.[TN300099] For no leader is appointed below, even for a brief hour, until they consult and proclaim concerning him above, in the sense of “Moses said to the Lord, saying.” Its meaning is “to say to others,” the proclamation itself in the court above, and afterward, “Let Him appoint.” Another explanation of “He reigned” is the mystery of the light's clothing. Every garment is in the mystery of “Esther clothed herself in kingship,” for the upper light descends and clothes itself in a vessel. This is kingship, to bring the worlds into being, except that it buries its possessors through the breaking of the vessels.

There is an analogy to this in the exile of the fathers of the world outside the land. Their descent there is itself the test which causes breaking for the transgressors of Israel, like those who died in Egypt during the days of darkness, so that they might afterward be rectified through the righteous who went free from the iron furnace. Their power is great for the redemption and substitution of these, in the mystery of levirate marriage and the like. Here too, none of the kings remained in his tranquility. They died one after another

Rema of Fano - continued

and were all nullified down to Yesod, and their death too is the house of their life.

When the light reached Yesod, it did not wish to receive everything for itself. Rather, it divided into two unequal halves: the larger for itself, which broke, and the smaller for Malkhut, sufficient for her need. This second portion remained in a weakened state. There is another approach in which we count Daat among the broken vessels and count for Yesod in its place below only one vessel and one breaking. “The son of Jesse lives” applies to it for a time, for Malkhut's need, almost a moment longer than the other points, with a separate window from it to her, as will shortly be explained. The true relation everywhere between Yesod and Daat suffices to remove the perplexity and uphold all the sages' words.

It seems possible to reconcile this further: in the aspect of Daat above Hokhmah and Binah, like Yesod in its own manner above the tops of the hips, and wherever there is the mystery of bowing at “Blessed,” Daat is then later than Hokhmah and Binah.[TN300100] All this has a likeness above, in the world of points too; therefore specifically here a breaking can be attributed to it. One may also distinguish between the kings expounded in the first points—where there is no separate point for Daat, only an aspect of vessel preceding and including them all—and those expounded in each individual configuration. I mean the vessels of their bodies, all of which have a separate mental power, of which we may say that it is this Daat, counted on a completely equal footing with the other degrees included in the measure of their stature. There is no need to elaborate here.

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Yonat Elem - Chapter 20 (כ)

Rema of Fano

We said that the portion Yesod chose for itself also increased upon it beyond its strength, and it broke and was nullified like the others. Although the light was not so abundant, it was the entire portion fitting for Yesod, while the vessel was only half. Moreover, its heaviness and coarseness in relation to the earlier ones caused it to break easily. But Malkhut's light was small in measure, and the half of Yesod's vessel with which it was deposited could bear it for a time. Therefore it remained within it and was not nullified until later. This is only to make the matter accessible to the ear. The intention concerns precedence in our understanding and the order of contemplating them, nothing else. For these expositions are high above, where not even an order of times can be predicated, as is evident and as we mentioned at the outset.[TN300101]

This is what Scripture says: “For all the days that the son of Jesse lives upon the earth, you and your kingdom will not be established.” Jesse is the mystery which includes within itself the thirty-two wondrous paths of wisdom, as stated in the Zohar, in the portion Miqqets. They supported it with the verse “All her paths are peace,” for the unique covenant holds them. When each is included in ten, they have the numerical value of

Rema of Fano - continued

Yishai, Jesse. “Son of Jesse” means a branch and portion of it.[TN300102] As long as Yesod remains alive above the Shekhinah in the mystery of points, specifically for her need, in the sense of an intact “vessel holding blessing,” our statement is justified: no vitality remained for the son of Jesse except “upon the earth,” from that small portion. Therefore Yesod is called alive. Nevertheless, it is written, “You and your kingdom will not be established”: these are the Lesser Countenance and its Female in the mystery of a configuration. For the intended form cannot rest upon matter until the complete stripping away of the preceding form.

Jonathan was in the mystery of the Lesser Countenance of the world of points, which includes six permutations of the letters Y.H.W., whose numerical value is Ehyeh within Binah. It has fifty gates, each included in ten: this yields N.T.N.[TN300103] He is “the son of rebellious perversity,” from the expression “his staff shall blossom,” which we translate “his rod shall sprout,” for from it rebellion, the root of the husks, blossomed. Thus “to your shame” means what is written, “You will not be established”; “and to the shame of your mother's nakedness,” for without the balance there is no face-to-face regard. “To shame” may be explained from “until delay,” and likewise “Moses delayed.” That is, the purpose of the upper Mother in bringing these points into actuality was delayed: the rectification of the configurations, roots of the souls, as will be explained.[TN300104]

Saul, king of Israel, whose meaning is learned from the context of the sixth king among the points, named “Shaul from Rehoboth of the River,” is the one who says this. Although the preceding kings also come from Binah, the sixth king was specifically related to her only to exclude those later than he. Moreover, Shaul specifically comes from the Yesod of Binah, the spacious place within her, whereas each of the preceding ones receives from a particular aspect belonging to it within her.

This is their order according to the first approach: Bela, Hesed; Jobab, Pahad; Husham, Tiferet; Hadad, Netsah; Samlah, Hod; Shaul, Yesod in its own portion; Baal-hanan, Yesod in its companion's portion, for it is an owner who graciously gives to Malkhut. He is “son of Akhbor,” for it was built up and the light was detained within it longer than in the others.[TN300105] The eighth is Hadar, with resh, in the mystery of “Rachel was beautiful in form and beautiful in appearance,” for her being is not as embodied as the upper attributes; more of this will come in the next chapter. She is like an illumination beside them, for they are all embodied points and complete vessels, whereas she is in the mystery of flat wooden utensils. This is her name: “the fruit of a beautiful tree,” peri ets hadar, which did not die; likewise, “Adorn yourself before Him.”[TN300106]

“The name of his city was Pau,” in the sense of “Do not be silent, God.” The word's numerical value equals “Tent of Meeting,” and likewise Zion and Joseph; we shall discuss it in the next chapter.[TN300107] She is eighth in relation to Binah and seventh in relation to Hesed. But from the side of Gevurah, to which she is sixth, her inclusions were diminished.

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“The name of his wife was Mehetabel”: the letters M.H., B.N.—one for herself and one for masculine signs. Likewise, Elohim and tav-bet: Elohim for the body, tav-bet, “good,” from the side of Hesed, for Father founded the Daughter.[TN300108] “Daughter of Matred,” from the side of Gevurah; “daughter of Me-zahab,” the roots of kindness and judgment within Binah.

Hadar has the numerical value of Isaac together with the inclusive unit: eight forms of the Name YHWH corresponding to these eight kings. Their power spreads outward as far as “another god,” with an equal numerical value, to subdue it always, without interruption.[TN300109] In Chronicles it is written Hadad, with dalet, whose numerical value is ehad, “one,” for thus far it is in the world of unity. This is the mystery of love, whose first occurrence in the Torah concerns Isaac. Here in Chronicles death is attributed to this Hadad as well, for he is a God who hides Himself in the time of exile, until the time of the end: may we rejoice and be glad in His salvation.

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Yonat Elem - Chapter 21 (כא)

Rema of Fano

When Yesod came to give Malkhut the light held with it on deposit, in the sense of “The food shall be a deposit for the land,” Malkhut now had two disadvantages. First, she received from a vessel whose upper half was broken, unlike the six points, all of which received their abundance from Binah. Second, she had only one part out of ten in the spark, in the mystery of divided kingship, as we shall shortly explain. Thus the kingship of David's house was divided: nine tribes for Ephraim besides its own, and one for Judah besides its own.

It is known that the greatness of the spark spreading from Binah in the other points caused their breaking. But this one, which received only enough for her need from Yesod, which is close to her—why, we wonder, did she not remain in her own condition? The first ones received more than was fitting for them for the needs of what was below them, unlike Malkhut. Why, then, did she not endure? She should have reigned permanently.

The reason is that when Yesod came to give Malkhut, through a channel, that spark held with it on deposit, since Yesod had broken in its own portion and its share had withdrawn above, the gleanings left from its fallen fruits, as also happened in all the earlier breakings, gathered here to drive Malkhut's portion away from it. That portion descended swiftly on their account. This was the breaking of its lower half across its entire face, except that it first split below in the mystery of a window. But it was the building of youths, which is destruction, in the mystery of “He was a youth,” said of Joseph at the time of his failing.[TN300110] Then the light was powerfully revealed, increased upon her from outside, and descended uncovered. Therefore Malkhut too was extinguished and suspended from her

Rema of Fano - continued

work, having no strength to do anything, lest she be considered an authority in her own right, Heaven forbid. But she did not break completely like the others.

Here is the mystery of the waters which covered the earth before the utterance “Let them gather.” For the spark descending from Yesod to Malkhut did not settle within her as inner light until after rectification. In the mystery of a point it hovered over and covered her. Therefore the earth was only suspended, in the mystery of “overlaid with sapphires,” for they did not let her descend to the pit. Moreover, she is soft and delicate, with sufficient strength to withstand both the soft and the hard, because her point contains only a tenth of an ephah, whose numerical value is El Adonai.[TN300111] In the Tiqqunim they said, “Each sefirah takes a portion until it divides into nine points[?], and a tenth remains from all the drops; because of her they adorn,” and so forth.[TN300112]

The proof is that the Torah does not say of her “He died.” She did not die according to truth, which is the Torah's level, but became a sandal. She had already been full of abundance, and from the excess poured upon her she fainted and reached the gates of death. Yet they did not abandon her soul to Sheol. Of Moses it is written, “In all My house he is faithful,” and “He beholds the form of the Lord.” According to our measure, this means that he beholds the form of existent things as a whole in the manner in which He, blessed be He, looks upon it. He sees into his heart and understands what she murmurs in his heart,[TN300126] in the mystery of dofeq, the pulse, the backward expansion of 72. For he alone reaches Father's Yesod, which clothes itself in Mother, this one from the side of the backs and that one from the side of the face. Thus P.Q.D. and Q.S.H.[?] have the numerical value of Moses.[TN300113] He senses the heart's pulse as finely as a hair. These backs of 72 suffice to give a little life through Q.S.A., the Tree of Life, at that hour of fainting, so that she did not die.

Ezra was worthy for the Torah to be given through him, in the mystery of “your mother's teaching,” except that Moses preceded him with the Torah of the Lord, Father's Yesod. Ezra remained at Mother's level, as it is written of him, “A scribe skilled in the Torah of God.” Add the twenty-two letters of the Torah to the numerical value of Aaron, and Ezra results. He is the twenty-second generation, not counting Aaron, like Jehozadak, whose genealogy follows him in Chronicles and who was Ezra's brother. Go and learn from the genealogy of his name in his own book, where he abbreviated the higher names.[TN300114]

Aaron's number is 72 plus P.Q.D., 184. This 72 is the backward expansion of the simple Name.[TN300115] The intention is to add concealment in Mother, so that Father's backs shine within her only through a speculum that does not shine. Ezra likewise has the numerical value of the backward expansion of the nine letters of B.N., one by one, precisely; this is the Malkhut of Mother's Yesod.[TN300116] Concerning this mystery it is written, “Kindness to Abraham,” with the numerical value of Ezra. For 72 spelled with yods turns these backs into Abraham's attribute, of whom it is written, “You are a priest

Rema of Fano - continued

forever."[TN300117]

Therefore death is written without qualification in Chronicles concerning the eighth king, corresponding to Malkhut: not death precisely, but according to what is commonly apparent, since fainting is close to death. For the holy spirit, the level of the Writings, withdrew from her. Esther cries and murmurs in her heart, "My God, my God, why have You forsaken me?", whose numerical value is the backward expansions of the simple YHWH and its four full spellings.[TN300118] "My way is hidden from the Lord": she is asleep, but her heart is awake.

This is the measure Hezekiah adopted: not like David, who said, "I shall pursue my enemies and overtake them"; not like Asa, who only pursued; and not like Jehoshaphat, who sought mercy. Rather, "I am asleep upon my bed, and the Holy One, blessed be He, acts." Hezekiah did not intend a sleep of frivolity, but as we have said, and in the sense of "Though I sit in darkness, the Lord is a light for me." He made himself a likeness of the suspended earth. Therefore the holy land became his guardian, in the sense of "From the wing of the earth we have heard songs."

The prophet Zephaniah was fifth from Hezekiah among his descendants. Since he was traced through all these generations, whose deeds are unstated, and Scripture expressly tells you of one of them, Zephaniah, that he was a prophet, all of them were prophets. Therefore it did not mention Hezekiah's kingship in this place, for that was not what we needed.[TN300119]

Know that the light of the last point did not ascend to Binah like the others. It alone remained hovering over her, in the mystery of a soul hovering over the body in the cemetery, waiting for when it will awaken and rise in resurrection, until Malkhut too became a complete configuration in rectification through the power of what was above her. Since she did not break—for from the outset this point received only the portion Yesod held on deposit for her, and since at the first breaking only half of Yesod broke—only the portion of light fitting for Yesod returned to Binah. No channel from Binah was opened for Malkhut, but only from the lower half of Yesod.

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Yonat Elem - Chapter 22 (כב)

Rema of Fano

The mystery of breaking, in its essence, is only the light's return to its place above and the vessels' descent below,[TN300120] in the sense of tablets breaking and letters flying away. Nevertheless, the fragments of the tablets lie in the ark, for the imprint of the letters did not depart from them. So, too, sparks of purity remained in the fragments of the points. These broken vessels descended below, and from them comes the root of the husks.

Rema of Fano - continued

Although afterward food was selected from refuse through the folding of Arikh's legs, as below, which raised pure fine flour from the remnants we mentioned, remnants of remnants still remained from them to provide life for the husks. These are numerous in the world of Asiyah, with good mixed into evil and evil into good.

What we do in our prayer, and what the souls of the righteous do when departing from the world, is this: they pass through the world of Asiyah and raise with them the sparks of purity within the husks to the world of Yetsirah. There, it is said, the husk is half and half, near the good but not mixed with it. Likewise, from Yetsirah to Beriah, where the husk is little and distant from holiness, and from Beriah to Atsilut, which is entirely good, with no evil at all.

There is another approach: the greater part of the world of Atsilut is good, while the lesser part is not so. Even in Beriah, where they are half and half, they do not mix at all; only in Yetsirah are the halves mixed, all the more in Asiyah, of which the lesser part is good. It seems most plausible that these statements were made only concerning the condition after all the worlds descended because of sins, which cause what was said of one to be applied to another.[TN300121]

Let us return to our subject. In Atsilut itself too there is ascent from itself and within itself, from the six extremities to the upper ones. For with the breaking of the vessels and the hiding of the lights, their illumination remained within the fragments. From there sparks ascend, with the assistance of those below, to take hold and unite above, until the lights return to their place. All the departure of which we spoke is the mystery of female waters formed above from the very souls of the righteous at the hour of their departure. All the commandments they fulfilled during their lives gather together to ascend and appear before the Lord, the Lord of Hosts, in the sense of “Your righteousness shall go before you,” at the hour when “the glory of the Lord gathers you.”

This applies particularly to the ten martyrs of the kingdom and their companions in every generation. Sin causes the husk to prevail, and the world, Heaven forbid, totters further and further, as the sparks of purity are bent and subdued within the husk. They surrender their bodies to it as ownerless, like the pushing of the goat over the cliff after the lot for the Lord has fallen upon its companion, while from the King's house the second is assigned to Azazel. This is the mystery of “A time to love,” the portion of the Most High, and “a time to hate,” the portion given to the Other Side. It must not be by way of a gift and affection, Heaven forbid, but by sending away and pushing off. Here too, first, “From mortals—Your hand, Lord,” and afterward, “From mortals of the world,” as will be explained in the next chapter.[TN300122]

They surrender themselves for the unity of the Lord, to atone for the sanctuary and unite in the upper roots. For in raising their souls they raise some of those sparks within the

Rema of Fano - continued

husk, to become female waters and be received above in holiness and purity, in the mystery of “Thus it arose in thought before Me.” You already know that this was said concerning Rabbi Akiva when Moses our teacher, peace be upon him, asked before Him, blessed be He, “This is Torah, and this is its reward?” Its interpretation is “thus,” in this place, according to the measure of his surrender from the outset, for it is fitting for him, as explained in its place, in the mystery of “For He will complete my appointed portion.” For he used to grieve and say, “When will this verse come to my hand so that I may fulfill it?” It is “You shall love the Lord your God with all your heart and with all your soul,” in the manner we have explained. “Thus it arose”: the light withdrew from the power of the husks, purified and rectified, to return to its root in upper thought.[TN300123]

The ministering angels too, when they hear the cry of the martyrs of the kingdom and cannot grasp the hidden places of their intention, are distressed for them and ask the Holy One, blessed be He, as Moses our teacher, peace be upon him, asked. He answered them with that very same answer. The intention is that these pious ones, through their cry and the breath of their mouths, break the air of the outer ones so that it will not hinder them, lest, Heaven forbid, it prevail over them toward the opposite: to question His attributes, blessed be He. Their cry rose to God, not because of the body's suffering, for his flesh will not hurt if the soul does not mourn and accepts sufferings with love.[TN300124] Rather, “thus”—through this cry, with exalted intention and their self-surrender as stated—the reward of their righteousness rose, together with the light which had been held with a serpent in one basket.

This light will unite with their soul, which through its merit causes the imagined ascent, [TN300125] and ascends in upper thought to its place above; she ascends with them. This is in the sense of “The Lord puts to death and gives life.” That is, He puts to death, breaks and nullifies the first points, and from the inner light withdrawing from them He gives life to the configurations rectified through them. It is like Joshua and Caleb, of whom it is written, “They lived from those men”: they inherited the earlier merits which those men had lost under the rule concerning one who regrets his former deeds. For the spies were among those who sang at the sea. In song and melody they said, “You will bring them and plant them on the mountain of Your inheritance,” but afterward they said, “We cannot ascend against the people.” Thus, “They lived from those men.”

It says that He “brings down to Sheol” the broken vessels, which are fragments of fragments—not one will serve for anything—and “brings up” the sparks of purity in a supernal ascent.

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Yonat Elem - Chapter 23 (כג)

Rema of Fano

It is stated in the Zohar, in the portion Pequdei, in the sixth palace, page 157b: “Come and see: because Rabbi Akiva ascended above as was fitting, entered in peace and went out in peace, he asked a question which was not resolved, as it is written, ‘From mortals—Your hand, Lord; from mortals of the world, whose portion is in life’—concerning this.” That is, concerning this the question arises: “What of these who are killed by the world's executions, meritorious righteous people who committed no sin for which they should be punished? Come and see: ‘From mortals—Your hand, Lord; from mortals of the world, whose portion is in life.’ Here there are two sides: ‘Your hand, Lord’ and ‘the world.’ ‘Your hand, Lord’ is the Holy One, blessed be He, and the soul is gathered to Him. ‘From mortals of the world’ is the Other Side, which has dominion over the body, as it is written, ‘I shall no longer behold a human being with the inhabitants of cessation[?].’” It elaborated on this; see there.[TN300127]

Before this it said, “Those upper souls, such as Rabbi Akiva and his companions, are not brought near to bathe in the River of Fire,” and so forth. Thus they bathe in the milk of the upper whiteness revealed upon them, and have no need at all of that cleansing, since they drank the cup of staggering in this world joyfully for the sanctity of His Name, blessed be He. This causes Father and Mother to unite through them, for he raises corresponding female waters to complete the coupling through their merit, just as they couple through the Lesser Countenance and its Female after their vessels broke and were then rectified. There is no greater walking in His ways to cleave to Him than this.

But the other righteous, when departing from the world, raise female waters from Malkhut to the Lesser Countenance to couple them. In the portion Vayaqhel it is stated, “Then one righteous one clothes himself in jealousy,” and so forth. For the upper Righteous One couples with its Female in the mystery of Joseph, whose numerical value equals the jealousy of love.[TN300128] At the very hour of departure, if they have attained only the level of nefesh, Malkhut is aroused with them, and through their merit a coupling occurs above between the Lesser Countenance and its Female. Even if they have ruah, they may arouse Mother to spread a shelter of peace over them, but no additional coupling occurs above. If they have attained the level of neshamah, Binah is aroused with them, and they cause the coupling of Father and Mother. Both kinds operate in the aspect of their including all the worlds within themselves, which enjoy and receive abundance from that coupling.

But from then onward, coupling occurs through them only in the mystery of inwardness, which does not spread into vessels and garments. The exception is Moses our teacher, peace be upon him, of whom it is written, “His eye had not dimmed.” Since his body remains unchanged, the coupling completed through him is perpetual, both in inwardness and in vessels, like the sun distributing its light to all the stars at night although it revolves

Rema of Fano - continued

below the horizon. Of this it is said, “For he too is flesh,” and “his freshness had not fled.” Therefore the upper ones see him below, illuminating the lower world, while the lower ones see him above, for he was hidden away and concealed from them.[TN300129] This too belongs to his perfection, like a likeness of what is above, which they expounded in the Zohar, portion Vayera, page 103: “The lower ones say, ‘Above the heavens is [Your glory],’ and the upper ones say, ‘Over all the earth is Your glory.’ Upper and lower say, ‘Blessed is the glory of the Lord from His place.’”[TN300130]

We now return to the intention of this psalm, which David the king, peace be upon him, uttered to repair his having first brought himself willingly to that test which he could not withstand, as it is written, “Examine me, Lord, and test me.” Here he said, “I intended that my mouth should not transgress.” Therefore he sought mercy, that he should not again come to a trial, and said, “Deliver my soul from the wicked—Your sword; from mortals—Your hand, Lord,” and so forth.

Their saying “Thus it arose in thought” may be precisely understood. The word kakh, “thus,” by the large number of A.Y.Q. B.K.R., has the numerical value of the Name B.N. included in ten, the numerical value of “a holy people.” This is also the number of Nehemiah ben Hushiel, of whom it is said, “You return man as far as crushing,” and he will not die.[TN300131] Therefore Rachel weeps and refuses to be comforted, for consolation is not accepted for one who is alive. He is an admonition to all the others, through which it is written, “You say, ‘Return, children of man.’” For this man will be perfected in this supreme excellence as far as possible, acknowledging Heaven's judgment upon himself as just. Know that this is precisely the same number as “the true Judge.” Judah's statement, “What profit is there if we kill our brother?”, upholds the prophet's promise: “I shall pour upon the house of David and the inhabitants of Jerusalem a spirit of grace and supplications, and they shall look toward Me concerning the one whom they pierced,” as explained by us in its place.

Likewise, kakh alah be-mahashavah, “Thus it arose in thought,” has the numerical value 520 if we exchange the prefixed bet for kaf, to indicate equality between the beginning of thought and the end of deed. The four letters of the great Name in the Albam substitution have the same number. This is the unity completed in an alphabet rising from both sides and not descending at all. In it Father and Mother, which are Y.H., ascend to the 370 lights of Arikh; with this the Lesser Countenance and its Female, which are W.H., sing together. This is the mystery of Sh.A., P.A., 370 and 150. Likewise, “The Name of the Lord is a strong tower,” has the same number.[TN300132] Furthermore, P.A., 150, is the numerical value of Y.H. included in ten: the last two letters of the Name have ascended to the upper degrees, with an additional elevation as well, in the mystery of inclusion, as stated.

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Yonat Elem - Chapter 24 (כד)

Rema of Fano

The sum of the matter is that the ascent of these lights is a wondrous rectification, through which the final cause of the death of the primordial kings was fulfilled, in the mystery of building worlds and destroying them. This is called the world of points, the world of tohu, which bewilders because it has no completed form. It also causes wonder through the stripping away of form for the clothing of form.

Concerning this honored mystery, how beautiful and pleasant are the words of Hananiah, Mishael and Azariah when they said to Nebuchadnezzar, “Our God is able to save us, and from your hand, O king, He will save; and if not,” and so forth. The intention is that all the works of creation were created with their consent. They agreed to use the precious cup, the measured[?] one, bounded by their Maker's will, on condition that it would break and be nullified.[TN300133] Therefore everything was done in silence, unlike the diminution of the moon, where there was force and accusation, as will be explained in its place, with Heaven's help.

Yet the one depends upon the other for anyone who understands their foundation. For before His works of old, the end of the dispute arose in thought: her mind was not appeased because of a forceful argument hidden within her heart, but she decreed silence upon herself to spare her Maker's honor. Nevertheless, “The Lord is righteous in all His ways.” We have already explained in this exposition, in its place, the complete annulment of this moon's error, for “The Rock—His work is perfect,” “a faithful God, without injustice.” He, blessed be He, does not withhold even the reward of a gracious utterance, all the more when “the remedy for all is silence.”[TN300134]

As the reward of humility, lest those who do not examine deeply say, “The servant has defeated his master,” He said to bring into the surrounding light a representation of atonement, which is itself appeasement for that argument. One who sees with his eyes and understands with his heart will perceive how great its power is: it is the difficulty and it is the resolution, “and he shall return and be healed,” in the sense of “For the Lord knows the way of the righteous, but the way of the wicked shall perish.” It is a wonder. We have already hinted above that all is foreseen in the surrounding light: this is the foreseeing of choice, in the manner explained in chapter 7. It is fitting to explain kapparah, atonement, from kapporet, cover, which is the surrounding light itself.[TN300135] Seal your lips, and let this suffice.

But these righteous ones said: if God, blessed be He, gives us life, we shall live; if He puts us to death, we shall die. “Then”—by permission of the honored Name inscribed in these letters, which is the beginning of returning light—“they were bound in their mantles”: the

Rema of Fano - continued

mystery of the surrounding lights reaching down to the hems of the sides,[TN300136] in the mystery of the Tabernacle's curtains. It is alluded to in the large tav of “You shall be wholehearted.” Therefore, in the other arrangements, Scripture ascended from the later to the earlier, and from the earlier to the middle.

For it first mentioned their pattishin, which the sages explained as baraqim, leggings placed upon their knees; Jonathan translated “linen breeches” as avarqesin. Likewise it is written, “Will you send lightnings, that they may go?” Thus going is attributed to them, as written in the mystery of the masters of the legs.[TN300137] The intention is the lower vessels for Netsah, Hod and Yesod, the completion of the making of the configurations through the hammer's striking upon them. The principal breaking of all the points occurred only in the Netsah, Hod and Yesod within each of them, as will be explained. This is in the sense of “cutting off the legs of the wicked,” of whom it is written, “At the time their foot slips.”

Because, immediately upon the breaking of the lower portions we mentioned, the lights withdraw upward from the upper third, as we shall explain, it placed beside them “their head coverings,” the vessels of the mental powers. Afterward it mentioned “their garments,” the vessels of the body and arms, for the body follows the head. Thus Scripture explained for us a complete measure of stature which these perfect ones surrendered for the sanctity of the Name, so that they themselves, in their own persons and honor, should be the broken vessels of the Holy One, blessed be He. From this one may understand the sages' knees which grow weary and the sages' clothes which wear out, all these from their rubbing[?], in the mystery of broken vessels.[TN300138]

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Yonat Elem - Chapter 25 (כה)

Rema of Fano

Keter, Hokhmah and Binah, of which we said that there is no breaking in them, Heaven forbid, nevertheless now cannot avoid a little weakening of power. It appears that there are two kinds of fallen fruits in Hokhmah and Binah. The first is what remains from the contraction of their vessels and drips upon their walls, becoming of itself a dew of resurrection day by day for the lower vessels which died. With this assistance they stand in their blemish and are healed, “not by might and not by power, but by His spirit,” blessed be He, who renews the work of creation every day. For from the heavens of the fragments[?] configurations are formed in the mystery of the resurrection of the dead.[TN300139] There are fallen fruits like these in Keter too, but they are kept for the future rectification, and we shall speak of them in chapter 27.

The second kind is not present in Keter at all. It comes from the cracks in the wheat and the barley, for the breaking of the lower vessels caused some splitting in both. These fallen

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fruits of the second kind fell to the place of the Lesser Countenance and its Female and need assistance to be raised through the fitness of our deeds. For the lights which withdrew from the broken points returned in the mystery of flying letters and ascended to Binah. She could not bear them after they had been divided and each had acquired a name of its own.[TN300140] She raised them to Hokhmah, perhaps to be of help through their purity and simplicity as at the beginning. All the more did Hokhmah increase in trembling and shaking, so as not to receive lights to which division, multiplicity and clothing had already been ascribed. Both therefore cracked through the abundance of light which ascended uncovered. The thickness of their spherical form diminished, and they became elongated ovals, like wheat and barley.[TN300141]

With this the lights descended again to Binah. Of her it is written, “You shook the earth and split it; heal its fractures, for it totters.” There, by the will of the Lord of all, they were divided, to rectify from them upper and lower configurations, as will be explained in the following chapters, with Heaven's help.

Keter too contracted itself and withdrew upward, until a third of Keter's sphere, its head, first entered the thickness of tahiru, and ascended from there—that is, G.G.T. of Keter—between the legs of Primordial Adam to the Malkhut within it.[TN300142] Keter's body, in the mystery of the three middle attributes, remained within the thickness of tahiru, beside the end of this Primordial Adam's legs as they spread. For he is the first from above downward in whom the ten sefirot began to be counted there, like the antennae of locusts.[TN300143] The points Hokhmah and Binah, after they cracked, ascended to the empty place left by two thirds of Keter's point, when its legs ascended to the place of its head. They were called Hokhmah and Binah within Keter because they entered its imprint, which was included within them. From the imprint of the points Hokhmah and Binah which they left in their places, the configurations Father and Mother were rectified. We shall add instruction, with Heaven's help.

Furthermore, because Keter needed to bestow upon Hokhmah, it did not wish to receive all its inner light as it was, but only the measure fitting for Keter to exceed Hokhmah, by measure, weight and capacity, according to the extent to which the cause exceeds the effect, and no more. This remainder of Keter, in the mystery of fallen fruits, is hidden for the future, and we shall explain it. We have already said that Binah needed to diminish herself and make her vessel smaller to receive only from Hokhmah's back, so that she could bear the light. Therefore Hokhmah too, knowing this, did not at the outset receive everything fitting for it. It too made its vessel smaller, so as not to receive abundant light, but only as much as Binah could receive. This is the mystery of fasting simply for abstinence. It is written, “The righteous one is lost,” for when he does not bestow from his goodness upon the Shekhinah, he has only his own portion from that addition. So it is with Hokhmah and Binah.

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Yonat Elem - Chapter 26 (כו)

Rema of Fano

The fallen fruits which we said descended below from Hokhmah and Binah did not cross the boundary of Atsilut at all. Nothing from them reached the other worlds, all the more the outer ones, Heaven forbid; let such a thing not be. There is no need to expound flying letters in the first sefirot, since their vessels endure. Rather, they descended to the place of the Lesser Countenance and its Female, one from this and one from that, in the mystery of "The fallen fruit of upper wisdom is Torah," and likewise the fallen fruit of Binah is the Shekhinah. For the Torah's commandments are their rectifications, as it is written, "I lift my hands toward Your commandments." He too puts on tefillin and prays, in a corresponding mystery and reason explained in its place.

The Torah itself is an aspect spreading from Father and entering the Lesser Countenance. Moses too is from the upper world, from this aspect, as it is written of him, "He cast from heaven to earth." What was cast? "The glory of Israel"—this is Moses, of whom it is written, "Go, descend." Concerning the fallen fruits of Binah, the Shekhinah, it is written, "The two of them went," for Naomi descended only to raise Ruth.

When the Lesser Countenance grows, of which it is written, "Therefore he will raise his head," what is included within it returns the rectified portion of that light of Hokhmah upward, whether little or much, according to the measure of its growth and its preparation through the merit of those below. Its Female too, when she ascends with it, raises some of that light which descended from Binah and is now included within the Female, to add power to Mother through her. The meaning of fallen fruits is lights which the vessel emits because they exceed what is needed for its life at that hour.

The souls of the righteous, which we said become female waters above, serve the couplings of the Lesser Countenance and its Female. Both of these become female waters for the coupling of Father and Mother, and raise with them some of these fallen fruits, as will be explained in its place in the mystery of reciting the Shema. This is the mystery of "Your sons shall wed you": these are the Lesser Countenance and its Female, which mount Mother's womb and bring into her the lights she lacked the strength to bear when there were no people in the world engaging in Torah and fulfilling commandments.[TN300144] In the Zohar on the Song of Songs they said, "Just as an arousal from below is needed to arouse the King and the Matron, so an arousal from the King and the Matron is needed for Father and Mother."

This is what a person should intend when saying, "To You, Lord, I lift my soul," and falling upon his face. He surrenders his soul to death; when his soul rises, it raises with it some of that light and some sparks of purity within the husk. This very thing is done by the soul of

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the righteous person when it departs from the world: it becomes female waters for the coupling of the Lesser Countenance and its Female through the combination of all the commandments a person fulfills during his life, day by day. Through this it protects the generation and atones for the dead, as Rabbi Meir and Rabbi Yohanan atoned for Elisha ben Avuyah. Words of Torah spoken in the eulogies of the righteous also contribute: both cause the oppressed souls of other dead Israelites to rise and be brought into the Garden of Eden.

Go and learn from what the Torah testified at Moses our teacher's departure, peace be upon him: “The days of weeping in mourning for Moses were completed.” In this verse is alluded to the perfection which arose in thought from the combination of his good deeds. Va-yittammu, “were completed,” has the numerical value of nativ, “path”: the upper one which no bird of prey knows. It has the numerical value of the 231 gates, front and back, and unites ten forms of the Name YHWH and ten of Ehyeh, the numerical value of “the days of weeping in mourning for Moses.” With the words, it has the numerical value of Daat.[TN300145] This is the perfection of the upper union for the two Yesods of Father and Mother, which include in the measure of their stature all the rectifications of the Lesser Countenance.

From the numerical value of “weeping, mourning,” you will understand who wept with them. “Mourning for Moses” likewise has the numerical value of hashmal.[TN300146] The word yemei, “days of,” has the value sixty: thirty below, of which it is written, “They wept,” and thirty above, of which it is said, “They were completed.” Their rectification was completed from the hour they took them upon themselves.

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Yonat Elem - Chapter 27 (כז)

Rema of Fano

Do not henceforth consider the raising of the fallen fruits a light matter. Concerning those who are negligent in it Scripture said, “A foolish people, and not wise.” Onqelos translated, “A people who received the Torah and did not become wise.” For the Written Torah is “your father's instruction,” and the Oral Torah “your mother's teaching”: these are the Holy One, blessed be He, and His Shekhinah, father and mother of souls. We are obliged to assist in the upper rectification as far as the upper Father and Mother with him. This is alluded to in the letters of naval: the fifty gates of Binah and the thirty-two paths of Hokhmah. Nevel, a lyre, also has its plain sense, in praise: “If only they were wise, they would understand this,” to establish the foundations of generation after generation, the fallen fruits of both, and raise them.[TN300147] For they are entrusted to our hands when we arouse the Lesser Countenance and its Female opposite Father and Mother.

We have already mentioned that the fallen fruits of Keter's point serve only in the future,

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arranged and kept for the resurrection of the dead. This is the mystery hinted at through deep examination in the Idra of Haazinu, page 288, concerning the white skull of the head, more than what was twice explained in the Idra of Naso. Examine it closely and you will find it.

Since the lower sefirot broke and the upper ones weakened from the abundance of light, it was now fitting, by the supreme will, to rectify the worlds so that they could bear it. This came about through the spreading of light as the full stature of the vessels moved as far as possible from the Emanator, and through each clothing itself within the other, this one's head reaching the other's shoulder, so that the light would come more tempered. In this way the worlds would have endurance and stability. For Keter, which began as one point containing ten deposits potentially, was willed by the Lord of all to become a complete configuration of ten actual sefirot. Thus the place of the ten points themselves would be a dwelling, according to its honor, for Keter's configuration and its ten. It would clothe itself within the configurations also destined to be rectified from the other points. The entire stature of the spreading of Keter's point into its ten will be called Arikh Anpin, according to the intention here, or the Head That Is Not Known, as we shall explain.

The height of its stature fills the whole height of tahiru from above downward, to the end of the boundary assigned within it to the world of Atsilut, just as at first it was entirely filled by the ten points. As for the length and breadth of tahiru's cavity, knowing what will become of it still requires received tradition and attendance upon sages. We do not concern ourselves with it in this place.

With the breaking of the lower vessels, after the upper ones too had withdrawn and some had been hidden away, as explained above, a place was cleared below for holy separate beings and for the outer ones. This is in the mystery of the Shekhinah's withdrawal, a great elevation for her through their approach to the source, although it does not serve the world's need, for the Shekhinah's principal dwelling is among those below. “Those far from You shall perish,” in the sense of “Who will rise for me against evildoers?” These are the seven generations which raised them as far as the seventh firmament, Aravot, as explained in Hagigah. All the astronomical spheres are included in one of these firmaments, the second, called Raqia; consult the Discourse on the Soul.

I say that Shehaqim, above the second firmament, is the mystery of the lower segments of the spreading Netsah and Hod of Malkhut, which nests in Asiyah. There, millstones grind manna for the righteous. Above this are four firmaments, each called heaven, as explained there. Zevul is the floor of Yetsirah, in which are the Sanctuary and the altars. Maon is the mystery of the middle segments of the Netsah and Hod we mentioned, corresponding to “A dwelling is the primordial God.” There are groups of ministering angels there: some are angels of peace, which is in Netsah; some are angels of the Shekhinah, which is in Hod. Since all Yetsirah belongs to the male world, in which the Holy One, blessed be He, nests, it

Rema of Fano - continued

is called Maon in the masculine.

Makhon is the floor of Beriah, where there are storehouses of snow beneath the Throne of Glory—R.L.W.—at its bottom, not lower than it.[TN300148] In the middle of this firmament is “the foundation of Mount Zion,” known in the Zohar: an opening ascending from Yetsirah to Beriah. The entire firmament is called Makhon after it. Aravot is the Throne of Glory itself, in the mystery of the clothing of the upper segments of Netsah and Hod of the Malkhut of Atsilut, mentioned above in chapter 15. In respect of this clothing it is fitting to say that Atsilut fills the entire height of tahiru.

Even in the husks there is a fine light, passing to them through glass. Excrement covered beneath it does not hinder “Your camp shall be holy,” for it is covered.[TN300149] Eshashit, “glass,” has the numerical value 1080: this is the hour before which a person needs to yield for a little while, and then it yields before him,[TN300150] in the sense of “The Lord rebuke you, Satan,” since he is still in his own place. Tsoah, “excrement,” can be rearranged as “Go out, W.H.”: the mystery of the fine light going out to it by the permission of the nobles[?][TN300161], lest one imagine its existence without permission. It is close to turning into dust, for its existence and nullification are near and linked to one another.

Nakedness is more severe. Its letters can be rearranged as R.A., “evil,” W.H.: the mystery of the husk entering a place that is not its own, in the sense of “I was afraid because I am naked,” when the fruit of the Tree of Knowledge entered the inward part of man and the deep heart, the work of the Holy One's hands, blessed be He. This is the beginning of corruption, requiring a great safeguard in the mystery of the secondary prohibited unions. There was no need to decree concerning these until the moon was in its fullness, as here. They decreed concerning them even in relation to halitsah, for all contain a safeguard for a safeguard, even many safeguards, and it is all one decree.[TN300151] For nakedness behind only one glass is still visible, and the covering of a garment of light does not suffice here, since everything is in Heaven's hands except the fear of Heaven.

Examine the word ervah, “nakedness”: its ayin–resh is the opposite of the ayin–resh within yigar, “rebuke.” This one empties the husk out of holiness, while that one empties holiness and exposes it from its honored place. “He is merciful; He will atone.”[TN300152]

The withdrawal we described is not like the folding mentioned above concerning some of the light. Rather, it is in the mystery of “Now I will arise, says the Lord; now I will be exalted; now I will lift Myself up”: the light's distancing in all its parts. If you wish, say intellectual, felt and natural; alternatively, surrounding, inner and outer.[TN300153] Withdrawal of this kind causes “Topheth has been prepared from yesterday,” until Abraham our father and the other righteous came and brought the Shekhinah down as far as the lowest firmament, Vilon. Moses our teacher, peace be upon him, merited to return her to the earth.

Rema of Fano - continued

One can expound this verse in praise, in the mystery of “He has a fire in Zion,” whose nullification was decreed from then. The cavity of Gehinnom will be open wide to enlarge the boundary of the Garden of Eden. This is the meaning of “Topheth has been prepared from yesterday,” in the mystery of an honorable privy: “open—there is no one there.”[TN300154]

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Yonat Elem - Chapter 28 (כח)

Rema of Fano

The rectification of the upper configuration which we mentioned occurred in this manner. It is known that every point includes ten, and each ten includes ten. The seven crowns within the seven points which broke each have ten sefirot. From the crowns of the crowns, Keter was made for that head; from the Hokhmah of the crowns, its Hokhmah; from the Binah of the crowns, Binah; and so with them all, until the completion of ten rectifications newly formed for it. This came from an upper power and assistance: the Hokhmah of Primordial Adam spread within the last seven of its Malkhut, in which there is Asiyah, to fulfill what is said, “You made them all with wisdom.” Each of those seven attributes is expounded in ten inclusions. Their crowns served the Keter of that head, their Hokhmah the Hokhmah within it, and so with them all. In this way the Ancient One was rectified for the world of Atsilut, as mentioned above in chapter 14.

Concerning this mystery it is said, “Wisdoms built her house”: the Hokhmah of Primordial Adam. We read it as “the wisdom of vav,” for vav in the Name alludes to the mystery of Adam everywhere. This upper wisdom is described in the plural, in its plain sense, because it includes all wisdoms. Moreover, Hokhmah includes Daat with it, for Daat is a son spreading from the Father's mental power, and the plural applies to the combination of both. Furthermore, Daat has the numerical value of hokhmot, “wisdoms.” The rectification of the building comes through her having hewn her seven pillars.[TN300155]

Likewise, for the point of Hokhmah, the upper Emanator caused it to spread and become one complete configuration. The ten sefirot potentially within it went outward into actuality, and henceforth its name is Father, or the head of Ayin. In truth, here was the beginning of the rooting of judgments, to fulfill in them “You made them all with wisdom.” Yet they are in great subtlety and deep concealment. It sits upon a throne of sparks of fire to subdue them[?]; something similar was already alluded to above in chapter 18.[TN300156] This Hokhmah too took the seven wisdoms of the companion vessels[?]. From the crowns in these wisdoms, its Keter was made, and from their wisdoms, its Hokhmah, and so with them all.[TN300157] In the same manner the point of Binah's sefirot spread and were rectified from the seven Binahs of the broken vessels. Henceforth its name is Mother, or the head of Arikh.

Rema of Fano - continued

Know that the withdrawal of the first three of the Lesser Countenance is for the sinner's hope, so that he should not damage them, for no damage reaches those three upper ones themselves. Likewise Malkhut's Keter withdrew so that it should not be damaged. Nevertheless, at the Second Destruction the damage prevailed, and an additional blessing was instituted in the Amidah prayer to protect against this. Some say that this blessing was instituted for the Lesser Countenance's Keter. It is all one, for the two crowns emerged from one third of the kindnesses, as below, and its Female's Keter—which is undoubtedly the principal concern here—cannot be rectified without the Lesser Countenance's Keter. [TN300158] For this reason the vowel points of YHWH in this blessing came in doubled combinations, with the numerical value N.S., 110, which are M.H., 45, and S.H., 65, as will be explained in its place.

The lights of the seven lower ones from each of the broken vessels are forty-nine particulars. In their inclusion in ten, of them it is said, “You shall be wholehearted,” with an equal numerical value, “with the Lord your God”: the Lesser Countenance and its Female, for whom these lights are reserved.[TN300159] All hung weakly beneath Binah. Even the lower third which fell with the breaking was raised by Arikh with its legs to this place, as will be explained. This is what is written: “The spirit of God hovered over the face of the waters.” For ruah, “spirit,” which is the filling of Elohim with yod within the he, alluding to the fillings of the broken vessels in the mystery of points, hovered over the lower faces of the Binah of the points, called water because it is entirely mercy and has no actual judgment, until the Lesser Countenance's vessels were rectified from them. [TN300160]

Here “the Lord makes poor”—the lower points—“and makes rich”—the upper ones from them; “He brings low”—those, so that they descend in the mystery of spreading; “He also exalts”—the Lesser Countenance from its lowliness. “He raises from dust,” with the assistance of Malkhut, which is dust and did not die. From there comes the raising of “the poor”: the Lesser Countenance in its immature state, which they raise into the mystery of maturity. “From the refuse heaps He lifts the needy”: this is Yesod, so that it will not bestow upon the outer ones through its left channel. “To seat them with nobles”: the three Fathers. “He gives them a throne of glory as an inheritance”: this is Mother, a throne for Father, who is glory, kavod, with the numerical value of the thirty-two paths.

Consult the Zohar, Vayehi, page 218, and understand from here to there: the seventy places mentioned there are the rectifications of the Lesser Countenance, which includes seven points. This is the mystery of place wherever it occurs. The seventy worlds are in Binah, concealed worlds; the seventy channels are in Hokhmah, where the channels of the mental power are; and the seventy upper crowns have their plain sense. All this is in the mystery of vessels. It concludes there, “From there paths open to the Ancient One, concealed beyond all,” in the mystery of substance. Both will be explained in chapter 33.

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Yonat Elem - Chapter 29 (כט)

Rema of Fano

For these three heads a holy way is designated. The first is called the Head That Is Not a Head, or the Head That Does Not Know and Is Not Known, neither through wisdom nor through understanding. The second is the head of Ayin, and the third the head of Arikh. The upper head is exceedingly exalted. Its first three did not spread at all, but are all one head. The last seven among the rectifications of that head clothe themselves within the heads nearest it, as will be explained. Therefore they are called the Ancient of Days, for they are truly primordial days.

Sometimes it is said of them that they became the Ancient One for the Concealed Mental Power, for they are its strength and might, clothing themselves first in the head of Ayin, which is the Upper Crown, as below. The Concealed Mental Power is Hokhmah, whose power is Ein Sof, which is this upper head, as we shall shortly explain. All have a complete stature, but they are covered and concealed within one another. Nothing may be expounded except the complete stature of Arikh alone.

In the Idra Zuta, page 288b, it explained that these upper heads are sometimes three: that is, each is expounded by itself, in the manner we are now explaining. Sometimes they are included in two, for the two lower ones are considered as one, like the mental power included within the skull. Sometimes they are included in one; the mnemonic is A.Y.N. All three together are called the Holy Ancient One.[TN300162] According to the first approach, we sometimes find the lower head called the Concealed Mental Power and the middle one the Upper Crown; it too is an Ancient One for that mental power, as its proximate cause, while the upper one is Ein Sof, as we said. This appears there on side a of the page we mentioned.

All this is very fitting when almost the whole head of Ayin clothes itself in the head of Arikh, so that both are considered as one. The inner mental power is primary in them, in the mystery of Hokhmah, a point in its palaces[?].[TN300163] What remains revealed from the head of Ayin is certainly the crown of Torah. Above it is that Head That Is Not a Head, which is in the mystery of Ein Sof relative to them, because of its great concealment, in the manner explained at the beginning of this discourse.

Here it is truly called the Head That Does Not Know and Is Not Known, for it does not know the root of its own substance from a still higher place, just as a person does not know the essence of his soul. Nor does it become known to anything else at all. Furthermore, when the point's Keter lengthened its stature to fill the whole space which had been the place of the ten points, as explained in chapter 27, it was the male world, with no discernible Malkhut except as a crown included in Yesod. This configuration was

Rema of Fano - continued

rectified from the last seven of that Malkhut, in the manner we shall explain below in chapter 33. Therefore it is called the Head That Is Not a Head: the place of its root and nurture is rather in the feet of the upper stature, in the sense of “I shall honor the place of My feet.”

“Not known, neither through wisdom”: that is, although it clothed itself in the head of Ayin; “nor through understanding,” although it clothed itself in the head of Arikh, which is Binah. We still need to examine precisely the wording of the Idra Zuta, which says there: “The head which does not know, and what is in this head is not known, which is not clarified through wisdom or through understanding. Therefore it is called ‘Flee to your place,’ and ‘The living creatures run and return.’” Thus far.

For its saying “What is in this head is not known” implies that the intention concerns the substance clothed within it. After saying “It does not know,” which necessarily means that it does not know the essence of its soul, as just explained, it is obvious that this essence is not known to others. Until now we said that even its vessel is beyond apprehension; that does not fit the expression “What is in this head is not known.” Rather, “is not known” was necessary to teach that this is not due to a deficiency in that head, Heaven forbid, or the limitation of the apprehender, but to the excellence of the simple substance and the depth of what is apprehended, which cannot be known to anything else at all.

Some explain: it is not known at all to others, and even it itself does not fully grasp the matter. Therefore it says “does not know,” since necessarily even it leaves something ungrasped. “Understanding” implies that the discussion concerns Hokhmah and Binah of Atsilut below in their own place, not the two heads included in the Holy Ancient One together with that head. Rather, it speaks of Father and Mother. Although they draw and receive abundance from above through the mazzal, and Father itself is also included in Ein Sof, as explained in its place, nevertheless “it is not cleaved to”: that is, it is not apprehended at all. Its abundance is only drawn upon them through the rectifications of the head, which are “white as snow,” “like clean wool.” For although the hairs are hollow and the light reaches them in utmost simplicity, it is not actually cleaved to, but comes through very fine channels. This is not the place to explain them.

“Therefore it is called ‘Flee to your place.’” Balak spoke this verse to Balaam, but the entire Torah consists of the names of the Holy One, blessed be He. We have learned how great was the wicked Balaam's power among the impure lower crowns. He consorted with his she-ass, corresponding to the Lesser Countenance and Female of the husk.[TN300164] This is the reason for the opening of the she-ass's mouth, created on the eve of the Sabbath at twilight, so that they should accuse one another, in the mystery of dispersion for the wicked. He needed to strike her three times, corresponding to three blows in holiness: one upon the rock with permission, and two upon the crag without permission. There, however, it was in silence, in the mystery of “I shall bear and deliver.” Therefore the Holy

Rema of Fano - continued

One, blessed be He, claimed redress for the affront here through reproaches, to separate them, as that Elder of Mishpatim said of them: “It began in union and ended in separation.” For the she-ass died, and he alone remained in shame and humiliation.

We hold that this wicked man, the middle bar of the husks, apprehended their hidden root in their own place, which none of the world's sorcerers can cleave to. Therefore the initials of this verse are the letters of Balaam, with ayin exchanged for alef, for seventy impure crowns were included for him in one root. He said of himself, “One who hears the words of El,” of which it is said, “You shall not bow down to another god”; and “one who knows the knowledge of the Most High,” the source exalted above that god of his. But in holiness no prophet or seer knows the knowledge of the Most High, for His Name alone is exalted. The small living creatures in the chariot, together with the great ones in Atsilut, are all running and returning in relation to this root.

We too expound the initials through the expression B.L., in the mystery of the paths: Ein Sof above the upper Mother, for the knowledge of that head is exalted beyond their reach. The numerical value of all four letters together is Hokhmah, and the allusion is one. The final letters likewise have the numerical value of three forms of YHWH in that white head, as explained in its place. The middle letters have the numerical value of ratson, “will,” which is Keter everywhere.[TN300165]

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Yonat Elem - Chapter 30 (ל)

Rema of Fano

The reason for “the Head That Is Not a Head,” which we attribute to the first head, is that in itself it is not truly a head, but we know no other respectful designation for it than head. Moreover, its first three are revealed, for the other heads do not cover them, and these three are the mystery of a head everywhere. The head of Ayin is called this because it clothes the seven lower attributes of the upper head, which is a spring[?] and bestows from its goodness without a reason, solely through absolute will.[TN300166]

Arikh clothes the whole head of Ayin. Nothing remains revealed from it except the cranium, its Keter, truly called Ayin. Not the entire cranium, however, but only the upper third above the forehead, the place of tefillin. Of this it is said, “Wisdom—from where shall it be found?” That is, what is found revealed from it is something very small, as though it were not apprehended at all.[TN300167] Therefore Binah's configuration is called Arikh, for it lengthens upward within the attributes of the head of Ayin more than the head of Ayin ascended beside the upper head.

Arikh also holds within its height the entire length of the world of Atsilut, but only as spreading, for the needs of the other lower configurations, to give them life, stability and

Rema of Fano - continued

endurance. Therefore it too is called a head in respect of its principal existence. It is also truly a head and emanation[?], for the three heads are included within it.[TN300171] Furthermore, all its sefirot are in the mystery of a head: its Keter, Hokhmah and Binah are the beginning of the Ancient One; its Hesed, Gevurah and Tiferet, the beginning of the Lesser Countenance; its Netsah, Hod and Yesod, the beginning of its Female.

These are source sefirot, which become nine palaces for palaces “which are not lights, are not spirits, are not souls, and there is no one who stands within them,” as stated in the Zohar, portion Noah, page 65a, and portion Pequdei, page 226b. The intention concerns Arikh's sefirot, which are palaces for the sefirot of the head of Ayin. These themselves—I mean those of Ayin—are palaces for the last seven of the Ancient of Days. Concerning the head of Ayin, it says that its Netsah, Hod and Yesod “are not lights” to illuminate Malkhut, the Female of the Lesser Countenance, which has no eyes;[TN300168] likewise, its Hesed, Gevurah and Tiferet “are not spirits” to illuminate the Lesser Countenance; and its Keter, Hokhmah and Binah “are not souls” for Father and Mother, included in the Ancient One. Rather, all comes through Arikh's sefirot. Both sets are included in nine, for Malkhut is attached to Yesod.

Moreover, since for now we are discussing the beginning of Atsilut, when the lower configurations had not yet been rectified pair by pair—Father and Mother, the Lesser Countenance and its Female—it is fitting to say that they are neither this nor that until those receiving their abundance are emanated. Concerning the recipients' absence it said, “There is no one who stands within them.” In this respect it is fitting to call them palaces, for they do not yet have a corresponding aspect below, but only above, with the rectifications spreading within them. Concerning them it is said in the Idra Zuta, page 288, “When they came[?], he brought forth nine lights blazing from him, from his rectifications.”[TN300169]

Everything in holiness which is in the mystery of a head itself includes ten, for the body always follows the head, whether that body is revealed or concealed. But what is not in the mystery of a head is not expounded in ten, but in six, four or the like, all according to its place and time. Do not wonder at our saying that Arikh is in the mystery of spreading, for even Father and Mother, which clothe it, are configurations of illumination. It can never be that what is clothed is more embodied than its clothing. From this you may reason all the more concerning the heads preceding Arikh. Therefore it alone is available for the exposition of many principal teachings of Torah, some of which are explained in this discourse. This is not so with the head of Ayin and the Not-Known, concerning which we have permission to expound only the existence of the heads themselves.

The Keter of the head of Ayin corresponds to Hesed and Gevurah of the Not-Known Head, which are in the mystery of an offering of spices; more of this will come in the next chapter. The Keter of the head of Arikh corresponds to the Tiferet of that Head That Is Not

Rema of Fano - continued

a Head, and to the Hokhmah and Binah of Ayin. It is clear that the Tiferet of the Not-Known is more embodied than the Gedulah and Gevurah within it.[TN300170]

In this light, according to the first approach, in which “is not known” means that even its vessels are beyond apprehension, it is fitting to say “nor through understanding” although it has already said “not through wisdom.” Do not say that the former makes the latter unnecessary. It was needed: you might have thought it possible for the head of Arikh to have knowledge and apprehension of that Tiferet, since the Hokhmah and Binah of the head of Ayin do not interrupt. They are joined to the head of Arikh by an essential bond, “and they became one flesh.” Therefore it teaches, “Nor through understanding”: Binah, which is the head of Arikh, has no knowledge of the upper head at all, even of that Tiferet corresponding to its own Keter.

Those who delve deeply into this wisdom have detailed questions about that upper head whose doubts cannot in any way be resolved, for they are many. How beautiful, how pleasant, how forceful are upright sayings! They went so far as to say that even the prophet Isaiah had doubts concerning them, in the verse “He shall satisfy your soul in tsah-tsahot,” which they expounded as “tsah, one; tsahot, two.” Therefore it states categorically: “It is not known.” To what is this similar? To the sages' inability to decide concerning an androgynos, not from lack of knowledge, but because of the many distinctions in its laws, for both this and that are present in it. So it is here. “The advantage of knowledge”; “wisdom gives life to its possessors.”

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Yonat Elem - Chapter 31 (לא)

Rema of Fano

In light of these matters, the world of Atsilut as a whole may be expounded in this way. The tahiru, in its concealment and its revelation over all the points and their configurations, is truly called Ein Sof, in the manner we set out at the opening of our discussion. The three heads are Keter, Hokhmah and Binah, as is their proper order; the everlasting arms are Father and Mother.

Know that these two configurations were rectified in the place of the imprint of Hokhmah and Binah. Their two points were first clothed above, Hokhmah within Binah, and afterward divided into two heads. We therefore speak correctly when we say that Father and Mother were made from the points of Binah, from its illumination, for Hokhmah's imprint is not outwardly discernible when it is clothed within Binah. This will be further explained below in chapter 42 concerning the mystery of the balance, namely male and female. It is first expounded in the Concealed Mental Power, which comes from the point of Binah; thus from it and within it the rectification of Father and Mother proceeds. This is plain.

Rema of Fano - continued

Since Binah's first three clothe Hokhmah's first three, and the last clothe the last, in complete equality—apart from that small amount by which the right must be raised above the left—we judge rightly that Arikh's throat completes[?] the crowns of Father and Mother, and all the sages' words stand.[TN300172]

The head of the Lesser Countenance, however, is the Tiferet of the configuration as a whole, in the mystery of the vowel point holam, which belongs to Tiferet according to the Tiqqunim. The commentators assigned it to Keter: their meaning is the Keter of the Lesser Countenance, which itself is the Tiferet of Atsilut as a whole. The numerical value of holam contains three YHWH names, which are H.D.R.[TN300173] Arikh comprises all Atsilut, and there is no judgment in it, but all is right. Therefore the branches of its governance do not separate except from its navel downward, for the world's need. The Lesser Countenance, however, is one branch from it; its inclusion of all three is a crown for its head. This is the mystery of “You placed a crown of Tiferet upon his head,” said of Moses, the likeness of the Lesser Countenance.

Further, holam with a vav has the numerical value of Enoch, in the mystery of the head of Yetsirah, which is the Tiferet of all the worlds according to one of the approaches truly stated.[TN300173] The arms of the Lesser Countenance are Netsah and Hod; its body is the Yesod of the whole configuration. Its own Netsah, Hod, Yesod and Malkhut together are the Malkhut of Atsilut as a whole. Its Female, however, is half its body in all these respects, and without her it is neither great nor praised, as the Zohar says in the portion Vayiqra. Even when she is back to back, in the mystery of smallness, its thighs then are her mental powers.

When we rightly attribute the designation Ein Sof to that upper head, the head of Ayin will be Keter, and the head of Arikh, with all the excellence stored within it, will be in the mystery of Hokhmah. For Concealed Mental Power is indeed a designation peculiar to her, although she is covered within Binah, as the brain is enclosed within the cranium. This is the excellence that reaches to the shoulders of that upper head: that is, as far as Gedulah and Gevurah of the head's rectifications, but not including them. It is known that Gedulah and Gevurah without further qualification are everywhere in the mystery of the everlasting arms, namely the tops of the shoulders, although here they are only an offering of spices.

Then Arikh's throat will be reckoned as the place of Binah, who is mercy in the mystery of the windpipe, while judgments awaken from her in the mystery of the gullet. In truth she is Binah within Binah, and from her the crowns for Father and Mother were rectified. Thus, according to this approach, above among the three heads Binah's head is not counted on an equal footing with Hokhmah, as it is with Father and Mother, the Lesser Countenance and its Female. Because of the great refinement there above, she would have

Rema of Fano - continued

no endurance, and might break, God forbid. The Emanator therefore distanced her downward into the throat, where the light does not increase excessively, since it has become somewhat distant. In truth, judgments awaken only from Binah's last seven. Those seven divide into a complete configuration of ten, beginning at the throat, which becomes the crown of its head.

When we expound all Atsilut through the nearer configurations, expounded for all their concerns, we say that the three heads above are included in two. The first is the Not-Known; the second is Ayin and Arikh together. Arikh, Father and Mother are then reckoned as Keter, Hokhmah and Binah, for the upper head is Ein Sof relative to them. The two heads are included as one in the mystery of "ten—the spoon": it is Keter, while Father and Mother are Hokhmah and Binah.[TN300174]

Relative to the configuration of the Lesser Countenance, the three heads will be Ein Sof in relation to it, the mazzal its Keter, and Father and Mother Hokhmah and Binah. All this is in the mystery of greatness. Then the Lesser Countenance's head is reckoned for it in the mystery of Binah, like the membrane of air that we shall expound concerning the upper heads. Father and Mother are reckoned for it in the place of Keter and Hokhmah, as we explained concerning the two heads in two approaches. Then the extremities will be counted in it one by one, with Malkhut in the mystery of the crown. Moreover, its mate is opposite it. Sometimes ten sefirot are expounded in the height of its own configuration alone. More of this will follow, with the help of Heaven.

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Yonat Elem - Chapter 32 (לב)

Rema of Fano

"Yet there is a spirit in man" to understand, from what we have set out, the approach of the early kabbalists. Some arrange ten sefirot one above another; this indicates the beginning of the emanation of the points, when there was no balance at all. Some depicted the first three one above another and the rest in the mystery of lines; this is true of Arikh's sefirot. Some depicted all the sefirot in the mystery of lines, with only Keter above them all in the middle, and Daat deciding between Hokhmah and Binah. This is so in the sefirot of the lower configurations: Father and Mother, the Lesser Countenance and its Female. In all these, Binah of Binah, the actual throat, is the Keter above them, in the mystery of Ehyeh expounded in Binah, which is Keter. This is plain.

On this account the Torah is expounded in many aspects, and each aspect has innumerable reasons. These are wonders of His Torah, blessed be He. May we merit, and live, and see.

Know that the vessels of the head's rectifications for Keter, Hokhmah and Binah were

Rema of Fano - continued

made from the Keters, Hokhmahs and Binahs of the seven points that ascended in the upper ascent. This is what we explained above in chapter 28. But the essence and inwardness of those upper rectifications were completed in this manner: from the points of the Keters of the seven broken vessels were made the seven lower attributes of the Head That Is Not a Head. Since each of the Keters we mentioned is expounded in ten inclusions, we too say that they placed the particulars of those inclusions in their vessels. Their gathering is what is expounded here in the mystery of essence, which comprises “seventy souls of the house of Jacob”: that is, seventy rectifications of the vessels, which are a house as it is built from the Keters of the Lesser Countenance's seven points, called Jacob.[TN300175] They are now soul and inwardness within the vessels that we said are a house and palace for the Lesser Countenance within Keter, namely its seven lower attributes, everywhere called Jacob.

Do not wonder: given the great stature of the three heads, the difference between vessel and essence in their seven lower attributes is only this. There is a similar case in the Zohar, portion Bereshit, concerning Habakkuk, upon whom Elisha engraved the name of seventy-two in two ways. The names joined into complete words restored his spirit; their two hundred and sixteen letters, the numerical value of Habakkuk, maintained his body in its continued existence.[TN300176]

It cannot be said that the essence comes from the light itself and the vessels from the imprint, for we need the latter for the rectifications of the Lesser Countenance, as below. In truth, there is an essential distinction between essence and vessels beyond what we have said. In the vessels, only seven parts of the seventy branches of the broken vessels entered Keter of Keter, and likewise all the others. But in the essence, each of the seven broken vessels, with its inclusion of ten, rectified its own attribute in the upper Keter.[TN300177]

Know that from the point of Keter itself the essence was rectified for the first three of the rectifications of that Not-Known Head. Likewise, from the points of Hokhmah and Binah the essence was rectified for the first three of the head of Ayin and the head of Arikh. Great is the glory of the upper head, for the power of the last seven of the Malkhut of Primordial Man is mixed within it. From these too, and from the inclusion of ten within them, we take seventy sparks and divide them seven by seven, to be a soul to the soul for the ten sefirot of the upper head. This is the Ancient One within Atsilut, and we have explained it.

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Yonat Elem - Chapter 33 (לג)

Rema of Fano

The first three within Keter were indeed fit to have the three heads built from them: Hokhmah within Keter would be clothed in the points of Hokhmah, and likewise Binah within Keter in the points of Binah, while Keter of Keter would suffice for itself, for its power is great and its strength upright. But the diminution foreseen at the beginning of thought caused the withdrawal of the upper attributes, and the heads above were rectified only in this manner.

At first the power of Keter of Keter had to spread through the Keter, Hokhmah and Binah of its Malkhut; Hokhmah within Keter through the Keter, Hokhmah and Binah of the points of Hokhmah; and likewise Binah within Keter through the Keter, Hokhmah and Binah of the points of Binah. With this the three heads were rectified. From the Gedulah, Gevurah and Tiferet in all three, as stated, bodies were made for them, like wondrous light and shining light, the mystery of Daat—so I heard there. It seems that this is clear and polished light, all three in the mystery of the middle line, Keter, Tiferet and Yesod, which we mentioned above in chapter 5, for Daat and Yesod are as one.[TN300178]

The bodies raised up what would congeal the heads' rectifications, by analogy with the stars, which raise vapors from the earth by their heat to make grass grow for cattle and herbage for man's labor.[TN300179] This follows the manner expounded concerning the Lesser Countenance, whose Gedulah, Gevurah and Tiferet raised thirds to Hokhmah and Binah, below in chapter 62. The three bodies remained as imprint alone. The Netsah, Hod and Yesod in all three ascended to that imprint, and their illumination remained in their places.[TN300179]

Afterward the three heads became embodied in the mystery of air that is apprehended, through the rectifications that ascended to them from the Lesser Countenance to complete their vessels. They were then filled from the subtlety of the Lesser Countenance's lights, in the mystery of essence: not the nature of the soul situated within them, for that comes from a still higher place, but the actual vitality and endurance of vessels insofar as they are vessels, and nothing else.

There is a third approach: all three heads were rectified only from the first three of Malkhut within Keter. Her Keter alone completes the place of Keter of Keter, while her Hokhmah and Binah are what become clothed in the points of Hokhmah and Binah and rectified in the mystery of a configuration. They are called Keter, Hokhmah and Binah within Keter as a brief manner of instruction; this is only a name used for them, since ultimately they come from Malkhut within Keter. Some say that even the Not-Known Head was rectified only in the last seven of Malkhut within Keter, each containing ten. We have already set out this view above without qualification.

Rema of Fano - continued

It is possible that the wondrous descent into the lower worlds caused this. This is what is said in the Zohar, Vayetse, page 149b: “When Israel sins, this ladder is lowered and other appointed powers ascend; when Israel makes its deeds fit, this ladder ascends and all the appointed powers descend below.” They further explained there: “Another interpretation: ‘Behold, angels of God ascending and descending on it.’ On what? On that head of the ladder, for when its head withdraws from it, the ladder is brought low,” and so forth.

We reason from the ladder. Accordingly, through the lowering of our hands, the first three of this Malkhut withdraw, and the configurations descend to the place of their imprint. The first three within each of her last seven ascend there to receive these rectifications ascending from the first three of those seven lower points that broke. Not only the upper head was rectified from all these last seven: some of their branches became clothed in the point of Hokhmah and in the points of Binah, to rectify the other two heads, which go as one.

In this manner, the Keter, Hokhmah and Binah of this Malkhut's Gedulah, Gevurah and Tiferet were set apart for the upper head, in keeping with its importance: the Keters for its Keter, and the Hokhmahs and Binahs for its Hokhmah and Binah. All three spread straight, each along its own line, to complete that head's rectifications. Either the three Keters complete the middle line, the Hokhmahs the right line and the Binahs the left line; or the Keter, Hokhmah and Binah of Gedulah are on the right, those of Gevurah on the left, and those of Tiferet in the middle. The Keter, Hokhmah and Binah of Netsah were needed for the head of Ayin, and those of Hod for the head of Arikh, spreading likewise as stated. The Keter, Hokhmah and Binah of Yesod and Malkhut too are a ladder for them to ascend.

The remaining inclusions of Malkhut's last seven that we mentioned send their illumination to be face to face with the spreading of the configurations. We have not been permitted to contemplate anything concerning these, nor do we need to, since they are clothed and covered in the other configurations. It is like what we learned: “One does not see the king when he is naked.” For these configurations are not embodied at all and cannot be apprehended even in the heart's thought.

According to this, “the soul of the house of Jacob” refers to the Lesser Countenance of this Malkhut within Keter, for it alone among the upper ones begins to be rectified in the mystery of a configuration. As for Primordial Man, this is merely a name used for it. It is written, “Sun, moon, stood in her dwelling.” That is: nothing there establishes itself in the mystery of zevul, meaning a dwelling for a human configuration, except the sun of the moon—the Lesser Countenance among the sefirot of this Malkhut within Keter. Therefore zevulah is written with a feminine marker.[TN300180]

Along our way we have learned the mystery of the Shield of Abraham: it is the Hesed of this moon. Likewise the Shield of the Fathers is her Gedulah, Gevurah and Tiferet, whose

Rema of Fano - continued

Keter, Hokhmah and Binah we said ascended to the Not-Known Head. Above it is a shield: that is, Keter's nine upper sefirot, each containing ten, together with the Keter, Hokhmah and Binah of its Malkhut. From her side it is fitting to say Shield of David. Concerning this mystery, Malkhut was told, “Go and diminish yourself”: not to govern the world in the mystery of greatness and an uplifted head. Moreover, whatever becomes clothed from her in the lower ones, wherever needed according to its place and time, comes only from her last seven, precisely in this manner, and not at all from her first three.

Thus she is with the other sefirot in Atsilut, included of ten like them, but is not in unity with them, because she acts in the lower ones only by the power of seven. The mystery of magen, shield, has the numerical value of “the power of Adonai,” for it gives this attribute the power to achieve might. Everything is by permission of the “sole Lord,” of equal numerical value.[TN300181] For His glory, ninety-three silver and gold vessels were used in the Sanctuary every day, for the Sanctuary too receives abundance from her in the mystery of the sevens. Had we merited the raising of the head of the Kingdom of Heaven in the Sanctuary's governance, it would never have been destroyed.

They made a likeness of this through the number of vessels alone, for the mystery of magen, which has the numerical value of “YHWH in a palace,” and likewise “the God of David your father,” said to Hezekiah. So too, “abounding in forgiveness,” and similarly, “an inheritance to Israel His people.” The doubled “inheritance” in that verse has the numerical value of “the place of His glory.”[TN300182] This suffices for the general matter we are explaining, although there are many aspects within aspects, and “the glory of God is to conceal a matter.”

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Yonat Elem - Chapter 34 (לד)

Rema of Fano

We hold that Arikh, Father and Mother are the Keter, Hokhmah and Binah of the world of configurations, which is the mystery of Atsilut after rectification. But Arikh is a configuration rectified from the point of Binah. Above it is the head of Ayin, from the points of Hokhmah; above both is the Not-Known Head, from the point of Keter, from its Malkhut, whose refinement[?] assists the other two heads as well.[TN300187]

Thus from the first three points were rectified three upper concealed heads, included and clothed one within another. They were called the Holy Ancient One, the name belonging essentially to the middle one and equally applying to the one above and the one below. All three together are counted as one in the world of Atsilut, for before one—which is Arikh—what do you count?

The Zohar explained, on the verse “Let there be luminaries”: “There is a point above,

Rema of Fano - continued

concealed, which is not revealed at all and is not known." This is Arikh, which is itself concealed. Through its essential relation to the head of Ayin, it cannot be revealed at all, and through its relation to the upper head it too, like that head, is not known. It said that "from there is the beginning of counting all that is concealed and deep." That is, the enumeration of the sefirot is conceptual alone, as the Geonim said, "Their Creator counts them." He wished to give Israel merit; therefore He transmitted this mystery to us through the Torah, and in no other way. Likewise, "There is a point below that is revealed, and from there begins every reckoning": this is Malkhut. First it explained, "For what is within that point is not known and is not given to counting." This is what we have explained.

Now Father and Mother, which are configurations of illumination, certainly entered to be counted in the place of Hokhmah and Binah in the world of Atsilut. For the Malkhut of Keter spread downward in the mystery of "Enlarge the place of your tent," and absorbed within herself the heads of the points of Hokhmah and Binah.[TN300183] These too had been withdrawing upward because the lower ones broke, as the top of a thread withdraws when the lower, second beads fall, which had weighed upon it and stretched it downward.[TN300184] Then their middles[?] rose to the place of their heads, and their ends to the place of their middles, until the place of the ends of both points—their Netsah, Hod, Yesod and Malkhut—remained as imprint.[TN300185]

Here Hokhmah ascended to the Netsah, and Binah to the Hod, of that Malkhut within Keter. By the power of this upper Hod, below too the upper Mother's spreading reaches as far as Hod. Furthermore, the imprint of this Malkhut's Hokhmah descended here to join with the Keter, Hokhmah and Binah of her Netsah, and the imprint of her Binah likewise with the Keter, Hokhmah and Binah of her Hod. They were to become clothed together in the heads of the points that had withdrawn to them. From this there extended to Father and Mother below, in their place, the mystery of bending down, which we shall explain. Its purpose is that governance should never be abandoned by the upper sources, God forbid.

Afterward, when Arikh spread through its ten sefirot until it reached the end of the boundary of the world of Atsilut within the tahiru, this imprint was found clothing Arikh from its shoulders downward only as far as its navel. From it the configurations of Father and Mother were rectified. What we are explaining is thus confirmed: they come from the illuminations of Hokhmah and Binah, except that they acquired substance and became embodied, less than a point and more than an illumination, for the rectification of the Lesser Countenance and its Female, in the mystery of the courtyard's hangings, to be explained in its place.

Thus it is fitting to say that Arikh, Ayin and the Not-Known are the sources of nefesh, ruah and neshamah for the Lesser Countenance and its Female. Hayyah and yehidah are theirs in the mystery of the shield of the points of Keter and the shield of Primordial Man's greatness.[TN300186] Father and Mother too are shadows above its head; they couple in

Rema of Fano - continued

the mystery of kisses to draw nefesh, ruah and neshamah to the Lesser Countenance.

Thus the configurations of Father and Mother do not pass Arikh's navel in any manner, except that after the Lesser Countenance's rectification they extended farther down for its need. It follows that the greater part of the structure and the greater number of the rectifications of these two points ascended to Ayin and Arikh. Their lesser part remained spreading from them and connected to them, until Father and Mother were rectified and included in the remnants of the points, after Arikh entered the place of Keter. This suffices to uphold all the sages' words.

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Yonat Elem - Chapter 35 (לה)

Rema of Fano

Thus far our words concerned the upper configurations, each of which is described as rectified from one point.[TN300188] Moreover, now, from the six extremities that broke—Gedulah, Gevurah, Tiferet, Netsah, Hod and Yesod—one complete configuration was made, called the Lesser Countenance. From the tenth point, Malkhut, the configuration of its Female was made. These are son and daughter. The six extremities of the Lesser Countenance's attributes sufficed for the ten attributes of its Female throughout her full height. The mnemonic is “bone of my bones and flesh of my flesh”: its initial letters have the numerical value of six YHWH names, its final letters of ten YHWH names, and its middle letters the value of magen, in its mystery explained just above, with the thousand returned to one.[TN300189]

Know that when the Ancient One was rectified in the mystery of a head and its rectifications—eyes, forehead and their greatness—the two heads clothed together were rectified with it, and Father and Mother face to back. All four were in the mystery of points, while nothing had yet been done in the Lesser Countenance and its Female. When the rectification of the Ancient One's Gedulah, Gevurah and Tiferet began, Ayin and Arikh were rectified in the mystery of a configuration, and Father and Mother face to face, although they were still in the mystery of points. Here the Lesser Countenance and its Female began to be rectified back to back in the mystery of points.

Below, in chapter 41, we shall explain that the Ancient One's Netsah, Hod and Yesod sufficed for Arikh's six extremities. Together with Arikh's Gedulah, Gevurah and Tiferet, the Hokhmah, Binah and Daat of Father and Mother were rectified in the mystery of a configuration, and the Lesser Countenance's Keter along with them. When Arikh's Netsah, Hod and Yesod were rectified, the Gedulah, Gevurah and Tiferet of Father and Mother were rectified with them, as were the Lesser Countenance's Hokhmah, Binah and Daat and its Female's Keter. Together with Father and Mother's Netsah, Hod and Yesod were rectified the Lesser Countenance's Gedulah, Gevurah and Tiferet and its Female's

Rema of Fano - continued

Hokhmah, Binah and Daat; and with the Lesser Countenance's Netsah, Hod and Yesod, its Female's Gedulah, Gevurah and Tiferet. Then her feet spread into the lower worlds to give them life.

Thus the Lesser Countenance, which is central in the world of Atsilut and is in the mystery of six extremities, did not begin to receive any rectification until the Ancient One's Hesed, Gevurah and Tiferet. For the Ancient One's head is above the world of Atsilut, and its six extremities are a beginning and remote cause for the Lesser Countenance. In this lies the mystery of lowering walls from above downward, which we learned concerning a sukkah.

The reason there were five configurations, and not ten corresponding to the number of points, is that the great name has only four letters, and all emerge from the point of yod. When a line descends from it, it depicts a vav. When a second line extends beside it, with a width equal to the yod's height, a dalet is made. It is the beginning of a palace for the yod, to depict the first he, and afterward for the vav in the second he.

Careful scribes write in this order, at least the dalet component of the he's in the name, in the mystery of a yod that extends a river to its sides. From the yod they first make a vav, the extension of Hesed lengthwise. Afterward they carry the pen from right to left to indicate the extension of judgment breadthwise. When they have completed the dalet's roof, they descend straight from there to that suspended leg.

From this one may understand Ben Qamtsar's manner of writing: four yods were made for him simultaneously, alluding to the four heads of the living creatures; and three vavs together, in the mystery of the lines, which are Hesed, judgment and mercy; and two he's, the two worlds. When he wrote those two suspended legs, he simultaneously completed the vav's point and the yod's two points, upper and lower on the inner side, for the mystery of the beginning of thought and the end of action. Although we expound it, none among us knows how to write as he did, just as happened to the craftsmen from Alexandria concerning the preparation of the incense and the showbread.

This exposition also includes another approach from which nothing is learned about Ben Qamtsar's actual manner of writing, for it is no empty matter. Through both approaches may the Most High be praised. These four letters themselves allude to four configurations, pair by pair: yod, Father; he, Mother; vav, the Lesser Countenance comprising six extremities; he, its Female. The point of yod alludes to Arikh, which draws nourishment from above. Happy is one who gives them repose through himself and his wife, his son and his daughter. The radiance of the Shekhinah fills the place of Arikh in the homes of the righteous.

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Yonat Elem - Chapter 36 (לו)

Rema of Fano

It is known and well established that even the slightest fine point does not depart from the character of yod, which potentially has three points. Therefore the three heads are founded together within Arikh. Here begins the designation familiar on the lips of those who understand: to call the upper Keter “Cause of Causes,” in the mystery of the upper head, which is the cause of the two heads that are causes of all Atsilut, which extends from them and is completed through them.

From the tahiru upward, which is truly the world of Ein Sof, it is fitting to use the designation “Cause of All Causes.” Of it is said, “I, I am He, and no Elohim is with Me,” for the appellations, even those that may not be erased, have no application there at all, either by shared naming or by borrowing. See Zohar, Bereshit, page 22b.[TN300190]

The meaning of “I, I am He” is understood in the mystery of “I am first,” as far as Ein Sof, and “I am last,” as far as no final limit, for He alone is exalted and holy. If you ask the difference between sof, end, and takhlit, final limit, know that both have the numerical value of ten times Elohim, on account of the beginning of thought: that all creation should be governed by the attribute of judgment. He saw that it would not endure because of the evil inclination placed in man, and joined to it the attribute of mercy, alluded to in the vav of the name. It is added to the number we mentioned in the word sof.[TN300191]

But when the end that He set for darkness arrives, for the abolition of the evil inclination, then “He searches out every final limit.” Its meaning is that a boundary has been given for the completion of all the holy judgments. Not so gloom and the shadow of death: they will no longer rule in the world, for the original judgment required this, except that sin intervened. In the future He will search and examine all the good extending from them, in the sense of deliberate sins becoming merits. Therefore hoqer, “searches,” has the numerical value of Shaddai, for it is Yesod and it is Daat, searching all the chambers of the belly.[TN300192]

Since we expound “and apart from Me there is no Elohim” in the middle, as the existence of the upper governance beginning with Primordial Man, you might have thought there was apprehension of the root[?] of that governance. Therefore it says “He”: all is concealed as at the beginning.[TN300193]

It is also possible to explain according to the Zohar passage we mentioned: the Not-Known Head is the Cause Above All Upper Ones; the Cause of Causes is the head of Ayin; and Keter is the head of Arikh. Know that it is written there: “But we have said that the Cause of Causes said to Keter, ‘Let us make man.’” Yet it had said only that Hokhmah spoke thus to

Rema of Fano - continued

Binah. Since we explained above that the Binah of the points is the Keter of the configurations, this is fitting: the Hokhmah of the points, which is the head of Ayin, is reckoned as Cause of Causes relative to Arikh. The Hokhmah above it is a thought hidden within it, in which lies the mystery of speaking in a whisper.

Should you say: Everything is foreseen before Him, blessed be He, so why did He create points to destroy them? Let Him begin with the configurations that are destined to endure! You did not ask this out of wisdom. For the points are the foundation of Atsilut; concerning them we learned, “Ten and not nine; ten and not eleven.” From them and within them come measure and proportion for the configurations, which are destined to be rectified and elevated like them. For now they are in the mystery of smallness, as we explained in chapter 33.

Now know that the points were neither destroyed nor broken, but hidden away, not dead, as explained in the Zohar. The imprint remaining from them, in the mystery of the vessel that becomes distinguishable when the light withdraws, is what broke. This was not for nothing, but for a need and a great rectification. This is among the things the tanna answered for himself when he asked the profound question: “Could it not have been created with one utterance?”

According to this approach it is very fitting to explain that the utterance he had in mind was “Let us make man,” alluding to the totality of the configurations, truly the mystery of man, necessarily expounded through nefesh, ruah, neshamah, hayyah and yehidah; all is included. He said that we needed ten utterances, the points, to complete the upper will included in the three mothers, and the divine knowledge glorified in the six extremities, together with man's choice granted to him from the Kingdom of Heaven, from which come the good and the better.[TN300194]

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Yonat Elem - Chapter 37 (לז)

Rema of Fano

We come to the mystery of choice, the attribute of Joshua, whose face is like the moon. In its honor he said to Israel, “Choose for yourselves today whom you will serve”: the initials of “whom you will serve” are emet, truth.[TN300195] Here he completed the intention of all his good words. If, God forbid, their heart was not steadfast, he commanded them at all events to choose today specifically, without any delay, the service of the holy God called “Who,” Mi, because of His concealment. This is like “and the Levite shall serve, He,” for both designations, He and Who, allude there. Know that in the form of the letters of hu, He, there are five vavs and two yods, whose numerical value is Mi. For the merit of the many is greater, and their power is sufficient to raise their intention on high. This is what Moses our teacher, peace be upon him, instructed him in saying, “Choose life.”

Rema of Fano - continued

Concerning the external alternatives—the god of Nahor and the god of the Amorite—Joshua said “whether” and “whether” as expressions of astonishment, lest their hearts be enticed. He, whose attribute is the face of the moon—hence the elders of that generation said, “Woe for that shame,” for it has nothing of its own—chose to raise his intention to the Lesser Countenance, the attribute nearest to him. Therefore he said, “But I and my household will serve YHWH,” as a wife serves her husband.

At first they answered him that the Creator's benefits to them were many: “We too will serve YHWH.” Joshua saw that they made their service depend on receiving good. He said: If it is conditional, certainly “you cannot serve YHWH,” for success will not be constant, since He is “a holy God, a jealous God,” and so forth. When all answered, “No, but we will serve YHWH,” without any condition, Joshua accepted them and said, “You are witnesses against yourselves.” They said, “Witnesses.” Thus their testimony was examined in court. This is the clear truth in understanding that passage.

Know that the decree—choice itself[?], whose explanation we have already given in its place—acted beforehand to protect Joshua, so that he did not know of the calf until the time it was abolished.[TN300196] Therefore it is said of him, “The firstborn of his bull, majesty is his.” He was also saved, through the prayer of Moses our teacher, peace be upon him, from the spies' counsel, for these were the gravest of the community's sins in the wilderness. They said that Joshua, in his mission from Moses, of whom it is written, “Send for yourself,” filled Levi's place among the spies. Therefore Joseph is mentioned with Manasseh and not with Ephraim. Here Moses added the letter yod to his name, in the mystery of the tithe among the tribes, namely Levi, as we have well explained in its place. Consider it, for it is an ornament and flower.

The will in the first three, reckoned as one, does not change above: it desires choice. Therefore the tenth point was not allowed to break, and its light did not withdraw completely. Rather, one part out of a hundred remained hidden with it, the essence of yod; the simple form increases beyond the filling. The allusion is to the ten attributes in the Lesser Countenance's configuration, each including all of them. This is the mystery of the tithe of the tithe; or one out of a thousand from Arikh's attributes, in precisely this manner; or in the mystery of “teach wisdom,” Father being the foundation of Daughter.[TN300197]

It is the root of Hesed. Therefore it has those who can release it, and is not annulled, in the mystery of “prisoners of hope.” Likewise, “one interceding angel” has the numerical value of asir, prisoner, with the addition of the three words.[TN300198] Of it is written, “To hear the prisoner's groaning, to release those destined to die.” These are the six extremities; she awaits her rectification and stands ready for revival.[TN300204]

Rema of Fano - continued

Who are those who release them? Scripture says, “For judgment shall return as far as righteousness,” in the mystery of “the King, the Judgment,” which includes Mother, certainly King, and the Lesser Countenance, called Judgment. Of it is written, “I will raise up David's booth,” and it is written, “Who will heal you?” Both arouse higher above, in the manner of the arousal ascending from the righteous and from the lower Shekhinah to the place of their ascent. This is what Scripture says: “For as far as righteousness,” in the very place of her fall, “judgment shall return,” in its own person and glory, to raise her up. “And after it all the upright in heart” will draw abundant good to her, according to the bounty of the upper King: all the possessors of direct abundance from the inwardness of the governance above the heart of heaven, certainly.[TN300199]

But complete knowledge of all that is destined to be—the simple Daat, the watering of the tree, the mystery of Tiferet with all its branches, which are six extremities, six actual points—caused the breaking of its vessels, to fulfill the commandment of separation between light and darkness. For whoever does their deeds in darkness cannot endure beside the simple light, “which fashions their hearts together, which understands all their deeds.” For no worthless man brazenly faces his creditor.

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Yonat Elem - Chapter 38 (לח)

Rema of Fano

We have not spoken in secret from the beginning: the root of the shells is from the broken vessels, from which evil extended, while the root of good was revealed and spread from that light within the points. Without their breaking there would be no evil in the world, but all would be good; there would be no choice here, nor reward and punishment. Now, however, there is evil within good inside the shells, in the mystery of a thin light, the remnants of the light that adhered to the fragments of the vessels, as we explained.[TN300200] There is punishment for the wicked person who, through his evil deeds, brings down some of that upper light to add vitality to the shells; and reward for the righteous person who, through his good deeds, raises some of that light within the broken vessels upward to its place.

The shells themselves are the lashes' straps for the sinner. This is the meaning of the verse, “The spider is grasped by hands.”[TN300201] For this hard shell, which prevents the sunlight from entering the place of its glory—and likewise its counterpart above—is held by the everlasting arms, which here are Gedulah and Gevurah, broken vessels. This is its saying, “is grasped by hands”: it occupies a place to add strength and spreads downward by their permission. Thus we rightly read concerning it, “and it is in the king's palaces.” You see that the initials of the beginning of the verse are Shabbat, which is the true rectification of all the sevens.[TN300201]

Rema of Fano - continued

Therefore “sun on the Sabbath is charity to the poor.” That is, the sun we mentioned above, a designation for the Lesser Countenance, which comprises seven points everywhere: when it rises to the mystery of Shabbat, this is great charity to the broken vessels, which are poor according to their place and time. In the Zohar, portion Bereshit, they said that the blessing resembling the seven was established on Sabbath nights on account of this mystery, to fulfill in it “the night shall shine as the day.” The prayer leader descends before the ark to give it life by a semblance of seven, not to enrich it with seven complete ones. Great is the glory of Shabbat, for through it and with its aid this spider and its deeds are annulled.

It is known that all the sevens extended into the lower ones from the seven primordial kings, which are the beginning of the aspect of time among the upper ones, as it is written, “Ask now concerning the first days.” Above them are Hokhmah and Binah, of which the Torah said, “I was delights, day by day,” in the mystery of the Holy One's day being a thousand years. Thus the Torah preceded the world by two thousand years. These are the order of times distinguished according to the Torah, without doubt. For Keter has no relation to the aspect of time, because of its concealment. This is the meaning of “‘In the beginning’ too is an utterance”: it is only a general statement followed by action. The particulars of the first day begin with the utterance “Let there be light.” This is plain.

Shortly below, the nature of the breaking, its purpose and the integrity of its ways will be explained: to bring all the Torah's utterances from rectification to combination. The mystery of rectification is the totality of knowledge, one degree; the combinations are its particulars, a second degree. All are then expounded in a third degree through the substitution of the alphabets, all by utterance, inclusion and reckoning. Inclusion means the multiplicity of interpretations for one word. For example, ashbarti, “I broke[?],” is one utterance among the combinations of Bereshit, conveying breaking. There is also the sense of “Joseph was the supplier,” and likewise “there is grain in Egypt.”[TN300202] From this sense comes “his hope is in YHWH his God,” although it is spelled with a left-pointed shin, for it is in the mystery of returning light, in the sense of zarqa, specifically “upon YHWH his God,” in the mystery of “sustenance depends on the mazzal.”[TN300203] There is no need to elaborate on this now.

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Yonat Elem - Chapter 39 (לט)

Rema of Fano

There is still more to say in resolving the question we are explaining. Already in the world of chaos, Malkhut existed potentially in the place of the upper head. Although afterward all ten sefirot spread through its full height, from its head to its feet, the Shekhinah did not move from the first point, which is that very head, for the imprint of all the inclusions remained there. Malkhut was established in the place of its rearward aspect.

Rema of Fano - continued

Yet it is not intrinsically fitting to attribute a rear to Keter, which is the place of tefillin at the height of the head relative to all Atsilut. In all three heads included in the Ancient One there is no difference between front and back, except the “path of the righteous, like a shining light,” explained in the Idra. This distinction begins below it: there is the forehead here, which is clear, and the nape there, full of hair. On the forehead's side are the head's seven gates, drawing lights outward through the face: the eyes, the ears, the nostrils and the mouth. This is not so opposite the nape.

Just as there is no rearward aspect in Keter, so neither right nor left is ascribed to it, but all is right. Know that “Your right hand, YHWH” is doubled in the Song at the Sea on account of this mystery, for the entire song was spoken in honor of the Holy Ancient One. Likewise, the pious king's three mentions of “the right hand of YHWH” in the Egyptian Hallel refer to the right line of Father and Mother, which descends to accomplish hayil, might: that is, an actual moah, mental power, for the Lesser Countenance, for hayil has the numerical value of moah.[TN300205]

Then “the right hand of YHWH is exalted,” for the Lesser Countenance rises toward the bestower, in the mystery of the ascent of the segments of Hesed and Netsah, which we shall explain below in chapter 62. The same applies to the other lines, for even the Lesser Countenance's line of judgment rises in the mystery of mental powers to complete the intention: either through the ascent of Gevurah's segments to Binah, which is mercy, or through the return of revealed heseds from Yesod upward. For one of the two[?] heseds in Daat, assigned to the Lesser Countenance's Gevurah, raises one and a half thirds of itself to its Binah and Daat, as will be explained.[TN300206]

Further, the principal mental powers are from Hokhmah downward, for she is everywhere their beginning. By this power, the Lesser Countenance's right hand returns to make a mental power for its Female, who has nothing of her own. Therefore her segments do not rise toward it. Of her it is said, “I shall not die, but live, and recount the works of Yah.” We too shall join her in recounting the praise of the Omnipresent. Through this, together with our prayer and good deeds, we can raise Malkhut's head to her original place, where she was at first. This establishes a rule for all the configurations: the essential points themselves terminate in their heads. Therefore the body follows the head; it is the remainder of the spreading.

There is another excellent reason for the breaking of the points: to grant scope to perceptible nature, so that every corporeal being may put off a form and put on a form. For there is no blade of grass below without a mazzal above that strikes it and says to it, “Grow.” This is the mystery of “the snare broke, and we escaped,” in the sense of “she delivered a male.” The striking is the breaking, and from it growth is drawn forth[?], the rectification renewed by its power.[TN300207] It is like what they said concerning a chick:

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“When it becomes putrid, it takes form.” Thus I have shown your eyes a plain, intelligible natural matter within the depths of the mysteries. Let what is concealed be learned from what is explicit.

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Yonat Elem - Chapter 40 (מ)

Rema of Fano

We have another reason and necessity for the breaking of the points, for the sake of the Torah and engagement with it. For the nature of the points is nothing other than an utterance or a sefirah, as the sages called them. It is known that the sefirah is more concealed, and is the essence of which it is said, “The Torah was given sealed”; it is a hidden treasure. The utterance is a precious vessel, of which it is said, “It was given scroll by scroll,” with the numerical value of three YHWH names, which are Hokhmah, Binah and Daat.[TN300208]

The joining of the letters of each utterance must be broken, so that it may be combined in many ways. It is like what we learned: “Two stones build two houses; three build six.” If you multiply the number of houses first built from a known number of stones by the next number of stones in ascending order[?], you will know how many houses you build from them.[TN300209] For three stones built six houses: take four stones, the number next to three, and count four times the six built from three. Thus four stones build twenty-four houses. So onward: always multiply the houses by the stones in their order.

In the seven lower sefirot, concerning the joining of whose letters inquiry was permitted, as it is written, “Ask now concerning the first days,” the joining had to be taken apart, to inquire and explore through wisdom concerning rectification, combination and the other particulars we mentioned above. But in the upper ones, of which it is said, “You have no business with hidden things,” there is no taking apart of the joining at all.

Since essential knowledge of a thing depends on its accompanying causes, and the causes nearest the Lesser Countenance belong among “the hidden things of YHWH our God,” some combinations of the lower points, together with them the Lesser Countenance's rectifications, had to ascend through Binah to the three upper heads. These are the combinations pertaining to its upper third, in the aspect by which it corresponds to what is above. The middle third remained on deposit with them, while the lower third descended in the breaking of the vessels.

This is the meaning of “He cast the tablets from his hands.” They are initially in the mystery of Netsah and Hod, while the lower third was cast from the hands, Gedulah and Gevurah, which are the middle third of each and every point. Further, “from his hands” may be explained as from the points of Gedulah and Gevurah downward, which are in the

Rema of Fano - continued

mystery of hands for the Lesser Countenance's rectifications, including the hands themselves. From there began the casting of the lower third in all of them. The wording “I cast them from above my two hands” fits one of the approaches we explained above, in which Daat is the first of the broken points.

The last point, of which it is written “one of them,” did not break; rather, the earth was annulled. It is in the mystery of “the earth stands forever,” for this reason it descended first of them all. Thus the lights fly away from it, but the vessel did not break, so that the world should not return to chaos and void. Therefore Yesod broke twice. Concerning this it is said, “Zion shall be plowed as a field”: in place of the field, which did not break, Zion is plowed—that is, more than the other points. If you do not say this, it is obvious that it is no better than the other upper points.

Rather, this is the mystery of plowing after sowing, from within itself, which we learned concerning the principal categories of labor: an addition to the plowing before sowing, without which it is impossible. “And Jerusalem,” which is Malkhut itself, “shall become heaps”: that is, ruins, dryness, desolation, to leave fallow so that it does not produce—the opposite of being opened and harrowed, “to work it and preserve it.” It is written, “Yet he does not stretch out a hand against a ruin, if in his disaster there is a cry to them[?].”[TN300210] For her being desolate is deliverance for them all. Therefore the prophet concluded his words, “And the mountain of the House shall become wooded heights,” for she is head of the foxes in the forest, whose numerical value is 280 judgments. This suffices.[TN300211]

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Yonat Elem - Chapter 41 (מא)

Rema of Fano

We already mentioned that the three supernal heads—Keter, Hokhmah and Binah of Keter, in the manner explained—are included in the Holy Ancient One. They are the inwardness and soul of Long Countenance's entire stature, which is called simply the Ancient One. When it says “the Holy Ancient One above,” this is the middle head, which rises above the lower by the measure of the place of tefillin. When it says “above, above,” it is the head that is not a head. In all these matters one does not infer from general rules, for everything is expounded according to its place. [TN340001]

Long Countenance has in its head seven other restorations: Ḥesed, Gevurah, Tiferet, Netsaḥ, Hod, Yesod and Malkhut of the restorations of the head called the Ancient of Days. It was taught in the Book of Concealment: “Concealment within concealment was established and made ready in one skull full of crystal dew.” That is, the lower head, the concealed brain, is hidden and surrounded below the height of the middle head that crowns it. In this account the middle surrounds the lower. If, however, we explain

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concealment within concealment with reference to both their statures, apart from the middle one's Keter, then the middle is what is hidden, clothed within the lower one's stature. Their association, however it is understood, was established and made itself ready to benefit another through seven restorations.

These are their names: first, skull, literally; second, crystal dew, the brain; third, the membrane of the air, the brain's membrane; fourth, Will of Wills, the forehead; fifth, pure wool, the hair of the head; sixth, openings that are not closed, the mystery of the eyes; seventh, nose, literally. Their mnemonic is G-Ṭ-Q-R-ʿ-P-Ḥ. [TN340002]

When we explain the particular source and honored dwelling of these restorations, know that the skull is considered Long Countenance's Keter, receiving influx from the Ḥesed of the Head that is Not Known. That head's first three have no clothing, but hover over the two heads as surrounding light. Its Daat too is greatly concealed, in the mystery of the Ancient One's mouth, for there is no speech without knowledge. Moreover, the mouth itself is not an embodied organ, and so it is with Daat among the sefirot: the lips are separate, being Netsaḥ and Hod, the gates of righteousness; their opening alone is the mystery of the mouth. Here we have no concern with anything below the nose, which is the end of the extension of the facial configuration, as stated at the end of tractate Yevamot. Enough of this.

We come to Long Countenance's Keter. The Ancient One's Ḥesed is its remote cause, while the Keter of the Head of Nothing is its proximate cause, being only a channel for that influx. Within the skull there is ungraspable air, concealed at its end, hovering above the brain and above the membrane. The brain is in the mystery of Hokhmah; the skull is the total inclusion of Long Countenance's point, which itself is Binah, completing visibly the place of Keter within it. That air is reckoned its concealed Keter, for the entire Head that is Not Known displays its light in that air.

To what is this comparable? To the mystery of the Binah of the points, which completes the revealed Keter of emanation. This Keter is only Long Countenance itself, and the Head that is Not Known, included within it, is the concealed Keter.

Crystal dew, in the mystery of the brain mentioned above, is Long Countenance's Hokhmah from the Gevurah of the Head that is Not Known. Crystal therefore has a glint of redness among several colors toward all of which it inclines. This is the Hokhmah in which judgments take root in actuality, because it is Hokhmah within Binah and comes through Gevurah's power. In the Idra of Naso, folio128b, it says: “The Ancient One's brain is concealed and quiet, like good wine upon its lees.” It subdues the lees as its throne and sits upon them.

Since the Hokhmah within Long Countenance has begun to be stirred through Gevurah, all

Rema of Fano - continued

the more so in the lower configurations: all have a glint of judgment in their Hokhmah. Even in this Hokhmah, however, no red color at all should be imagined, only a mere glint, strengthening its lovingkindnesses with mighty power. Redness is pictured in the crystal only below, in Lesser Countenance's brain. There, however, in the Hokhmah of the points and the Head of Nothing established from it, all is simple lovingkindness without any judgment at all, all the more in the other Hokhmahs expounded above it.

“QAMR of the air” [?] is Long Countenance's Binah, clothing and covering the brain; we therefore call it the concealed brain, which does not open at all. Binah beside it is in the mystery of a membrane, a pouch in which the brain is placed. It receives influx from the Tiferet of the Head that is Not Known, for air without qualification is expounded as Tiferet. Binah is therefore called Ben Yah, son of Yah, after this Tiferet. This membrane is also the base for the ungraspable air hovering over membrane and brain. That air is the mystery of the upper Head's dwelling, to give life to the others, and is revealed here. The membrane too shines and glows from that pure air. [TN340003]

The membrane is in the mystery of a firmament separating skull and brain, just as Tiferet mediates between Gedullah and Gevurah. It is therefore said to be in the mystery of vav. They explained in the Idra Zuta, folio292, that this air clothes itself in Father's root above, for it says there: “That Father is the spirit concealed in the Ancient of Days, and in it this air is concealed.” That is, since the brain itself is concealed and does not open at all, from where could the second brain, Father, called the upper yod, be emanated? From the spirit, like vapor rising from the brain through the membrane; through the mazal, Father spreads out in its place. This vapor is what refines the membrane.

In the Idra Rabba too, folio135b, we learned: “This air is the concealment of concealments of the Ancient of Days, in the spirit that is concealed.” Thus far. It is the supernal lovingkindness emerging through “a path no bird of prey knows,” in the mystery of the drop of powers of judgment concealed in Father's upper root there. It is called avir, air: light, OR, itself, with a lower yod, Lesser Countenance's head, included in it—Israel that arose in thought.

Pure air can be explained in Yesod, and also in Binah, in the mystery of Notser Ḥesed, which will come before us in chapter65. From there we learn concerning Yesod below, and likewise Binah everywhere. Here is the mystery of the lamp of hard darkness, corresponding to the concealed spirit; within it are sparks of might, in the mystery of the drop of judgments, corresponding to pure air. Thus we learned there in the Idra Zuta that this concealed brain was established like male and female. We shall discuss this in the next chapter. [TN340004]

Long Countenance's first three, because of their importance, each required a whole attribute from the upper Head's seven lower ones. But that head's Netsaḥ sufficed for Long

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Countenance's Ḥesed and Netsaḥ, and likewise Hod for its Gevurah and Hod. Yesod has a greater extent: its Keter, Hokhmah and Daat sufficed for Long Countenance's Daat; its Gedullah, Gevurah and Tiferet for Tiferet; and its Netsaḥ, Hod and Yesod for Yesod. [TN340005]

Of Yesod, wherever it is, it is written, “The outpouring of the streams, which turned toward the dwelling of Ar”: it descended and inclined itself to fix its place beside Malkhut, of whom it is written, “Lay bare, lay bare, to its foundation,” in the sense of “earth was nullified.” “And leans upon Moab's boundary”: read not Moab but me-av, from Father—this is Father. Its boundary is Daat, toward which the foundation of the world continually turns and to which it cleaves.

The whole Malkhut of the Head that is Not Known, however, was required for Long Countenance's Malkhut. Each is included in Yesod, its mate, and this equality causes it not to share with another. Moreover, of her it is everywhere said, “Terrible as bannered hosts”: she has a likeness and honored correspondence with the first three.

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Yonat Elem - Chapter 42 (מב)

Rema of Fano

Will of Wills is Long Countenance's forehead, its Daat, including Tiferet and Yesod with it through the power of the upper Head's Yesod. Know that the Book of Concealment mentions pure wool before Will of Wills, with the other two afterward; its mnemonic is G-Ṭ-Q-ʿ-R-P-Ḥ. This is also the order of existence, for the head's hair is above the forehead. Here we placed Will of Wills earlier, in the order G-Ṭ-Q-R-ʿ-P-Ḥ; others placed it later, writing G-Ṭ-Q-ʿ-P-Ḥ-R.

Both are because pure wool and the openings that are not closed—the eyes—are all from the upper Head's Netsaḥ and Hod, hidden in its Gedullah and Gevurah and hinted at in Long Countenance's skull and brain. This is what the Idra Zuta, folio288, explicitly says: “It is not found when those lights that spread out are revealed and hidden.” It means Ḥesed and Gevurah are revealed, Netsaḥ and Hod hidden in them, excluding the first three, which do not spread out at all. [TN340006]

Netsaḥ and Hod are always in the mystery of judgments, as explained in Tsav, folio32, concerning the willows of the brook. They therefore spread within the hairs, which are judgments. Their emergence is from below upward, from the tops of the ears until they emerge from the membrane of the air and break through the skull's height. It is therefore said straightforwardly that the ears are above the forehead, for the few hairs around the ears follow the majority, which are actually above the forehead. Moreover, if one raises the upper portion of the ear's lobe so that it does not incline downward, it reaches the

Rema of Fano - continued

forehead's height. The rest of the corners of the head must (be left, singular) [be left, plural] to a little above this place, so it is always full of hair, and in breadth as far as the outer corner of each eye. [TN340007]

The extension of emanation from the power of the Ancient One's Netsaḥ and Hod is always upward. Yesod too includes Netsaḥ and Hod; therefore both are revealed in the forehead as well. For this reason the forehead is not reckoned an interruption between pure wool and the eyes. The hairs are a garment for several kinds of lights emerging from the brain, equal to one another, in the mystery of “the hooks of the pillars”: each hair is in the mystery of vav, extending from the pillars, Netsaḥ and Hod.

The hairs are inward Netsaḥ and Hod, in the mystery of two testicles above Yesod, and in the mystery of the Ancient One's ears. Since these testicles are closed, and hearing too operates in a hidden way within the ears, as mentioned above, the Ancient One's ears are not mentioned in either the Idra Rabba or the Idra Zuta.

Another reason was given: Lesser Countenance hears for good—“You shall hear in heaven”—and hears for evil—“YHWH heard, and His anger burned.” Long Countenance, however, receives no evil thing at all. The ear is burned first; it was therefore fitting to conceal the Ancient One's ears, not expounding them at all. This is already explicit in Isaiah: “He stops his ear from hearing bloodshed and closes his eyes from seeing evil.” Scripture guarded against attributing stopping to the eyes: the closing does not have that meaning, but means strengthening their vision, so that they do not look outside themselves unless the object is fitting. Hair must always be cleared from above the ears, so that judgments should not grow strong there. [TN340008]

The eyes are Netsaḥ and Hod in their aspect below Yesod, exposed in the thighs. Alternatively, pure wool is the upper joints, the heads of the loins; open watchfulness is from the second joint downward, which is judgment. Weeping therefore descends from the eyes, for judgments extend from them, although above all is complete mercy.

We have learned that the mystery of testicles in the seven upper ones imparts influx to Long Countenance's ears, while the mystery of the thighs above imparts it to Long Countenance's eyes. In another expression: upper Netsaḥ and Hod, from their Keter through Gevurah, are the mystery of the hairs, completing the corners of the head and temples, in the place of Ḥesed and Gevurah for Long Countenance's head. From their Tiferet downward is the mystery of the eyes, which are Netsaḥ and Hod in the skull's restorations.

Some say they are Long Countenance's Hokhmah and Binah, receiving influx through the Gedullah and Gevurah of Nothing from the Netsaḥ and Hod of the Head that is Not Known. This fits another exposition: among the restorations of the entire head, the eyes are indeed

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Hokhmah and Binah, for the whole skull is attributed to Keter, the cheeks are Gedullah and Gevurah, the nose as a whole is in the mystery of Tiferet, the lips Netsaḥ and Hod, the tongue Yesod, and the mouth Malkhut. Likewise in Lesser Countenance: its eyes are Hokhmah and Binah from the Gedullah and Gevurah of the image, from Mother's Netsaḥ and Hod.

In our present approach, however, it suffices for the discussion to say that Long Countenance's nose—meaning the nostril openings—comes from the Malkhut of the Head that is Not Known, of which it is said, “My praise shall restrain the nose for you,” for this Malkhut is always called praise. To this place the feminine head will rise, speedily in our days, when the moon's light is like the sun's light.

Rav Hamnuna said, “I pray to the Master of the nose.” The root of the nose at the end of the forehead, above between the eyes, is the mystery of Tiferet, the Master of the nose, the Matron's husband. From this one understands the statement concerning Rabban Gamaliel, “The Master of the nose is sought”: how great was that righteous man's power to arouse heavenly mercy in the highest heights. [TN340009]

The extension of the nose is Yesod, the cartilage where the two nostril openings are: Rachel and Leah, who both built Israel's house. These are two aspects of Malkhut, one from Mother, which is Leah. She is therefore on the left, being only an illumination. Of Rachel it was said, “Father founded the daughter”: she is a point, the mainstay of the house, and her place is on the nose's right. The spirit of all is aroused, for the holy spirit comes from Malkhut to all who are fit for it. The Idra explains: from her right the spirit of life blows to Lesser Countenance, for Rachel is its mate; from her left to King Messiah, for Leah is his mother.

These seven restorations extended as far as the place where all the other points had existed potentially within the first point. They were therefore received in Malkhut within Keter.

Know that within the skull itself is the illumination of whiteness shining in thirteen directions, in the mystery of the twelve letters in three YHWH Names and the inclusive unit. These are also expounded in the concealed brain, but there they are established like male and female, in the mystery of six extremities for each: three yods and three vavs opposite six hehs. In the skull one has no permission to make that division. [TN340010]

Thus the balance, the mystery of male and female taking one another in equal measure, is expounded in the upper Head by absolute negation; in the skull by an absence close to coming-into-being, which is Nothing; in the concealed brain as something from nothing; and below it as something from something.

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The thirteen restorations mentioned in whiteness and in the brain, each in its own way, are all complete mercy. There are also thirteen strands in the head's hair, intermediate, and thirteen restorations of the beard in the mystery of judgment, though here they come to subdue judgments. We shall discuss them in chapter65. Of them it is written, “His garment was white as snow,” for the beard and its restorations cover and clothe Long Countenance's Binah, Gedullah, Gevurah and Tiferet, the principal stature needing clothing. Moreover, Long Countenance's whole stature, including the Head of Nothing with it, is a garment for the Ancient One, as we mentioned.

The hair of the head of that garment is like pure wool, for hair is not attributed at all, whether on head or beard, anywhere except Long Countenance, the third and lowest head. After the restorations of the head belonging to Long Countenance itself were completed, a complete configuration throughout its stature was made from its point's inclusions, in the mystery of extension for the other lower configurations, that they might enjoy its radiance. This is what we explained above.

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Yonat Elem - Chapter 43 (מג)

Rema of Fano

From what [in the manuscript: although] the Rabbis say—that the Ancient of Days' principal influx is in the two heads accompanying it, Nothing and Long Countenance—these seven last attributes of the Holy Ancient One send illumination and influx by extension to give life to all emanation. These are ten attributes apart from it, since it is to them in the mystery of Ein Sof, according to one of the ways explained above. [TN340011]

We already mentioned that the power of the Ancient One's Ḥesed is the soul of Long Countenance's Keter, and its Gevurah of the Hokhmah within it. They stand in the place of Keter and Hokhmah of emanation as a whole. Four of the Ancient One's sefirot remain, from Tiferet to Yesod. In this extension it has no Malkhut except the crown within Yesod as its Malkhut aspect, for it has no mate like the other configurations, which are pairs: Nothing and Long Countenance; Father and Mother; Yisrael Sava and Tevunah; the youth Israel and Leah; Jacob and Rachel.

The Ancient One's Tiferet, first clothed in the membrane of the air, now extends in Binah in the mystery of the throat, as we explained. Its Netsaḥ has three joints: the upper extends in Long Countenance's Ḥesed, clothed in Father; the second in Long Countenance's Netsaḥ, clothed in Lesser Countenance; the third has no place in emanation. Likewise Hod on the other side: the upper joint extends in Long Countenance's Gevurah, clothed in Mother; the second in the mystery of Long Countenance, clothed in the feminine counterpart. The lower joints of both extend into Beriah, Yetsirah and Asiyah to give them life. [TN340012]

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Nevertheless, what is outside Long Countenance's stature is not called emanation, but the Holy Ancient One gives life to them all and is a savior, none beside it. The distinction here between the Ancient One and Primordial Man is that the Ancient One's lower Netsaḥ and Hod joints go below emanation only by extension, whereas the actual heels of Messiah—this is Primordial Man—reach down into Asiyah. “The pride of man,” who is high-seated, “shall lower him” to look to his world's subsistence. It is first above, as far as Ein Sof, and last below, without end; apart from it there is no Elohim. Nevertheless it is clothed in the extension that Long Countenance makes in its honor, and fitting is its splendor. Enough of this. [TN340013]

The Holy Ancient One's Yesod emerges at Long Countenance's chest: “Behold Zion,” in the mystery of this Yesod, in which is “the city of our appointed times.” City is the aspect of Malkhut included within it. “Our appointed times” does not depart from its plain meaning, for they are in the mystery of Binah—whether from Long Countenance's side, it being from the Binah point, or from Mother's side, she clothing the left arm as far as the chest.

The intention is that the Malkhut within this Yesod reaches Long Countenance's chest; Yesod alone, to the end of its own measure, reaches the end of the thickness of Long Countenance's shoulders. Furthermore, of this same Yesod without the crown one may expound “Behold Zion” in the chest of the Head of Nothing.

Say then: the upper Head's Yesod in itself reaches the second head's chest and the third's shoulders. The Yesod of the Head of Nothing reaches Long Countenance's chest and Father and Mother's shoulders. Long Countenance's Yesod reaches Father and Mother's chest and the shoulders of Yisrael Sava and Tevunah. Thus the upper one's distinction insofar as it imparts influx below—its Yesod—reaches the lower one's shoulders, which is the middle one's chest. The lower one's distinction insofar as it receives—its head—always reaches the upper one's shoulders.

Sometimes, however, Keter is above the shoulders: for example, Father and Mother, whose Hokhmah, Binah and Daat reach Long Countenance's shoulders, and whose Keter reaches the throat, in the mystery of “Acquire wisdom, acquire understanding,” as will be explained. Long Countenance too is said to have its head reach the shoulders of its Keter of Nothing, only a third of which rises above Long Countenance's head; Gedullah and Gevurah within this Keter are those shoulders. [TN340014]

We return to the Ancient One's Yesod, ending at Long Countenance's chest in the manner explained. There the light emerges openly without a screen and spreads to the sides: the lovingkindnesses to the right, illuminating Father, and the powers of judgment to the left, for Mother's need.

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Yonat Elem - Chapter 44 (מד)

Rema of Fano

Father and Mother are in truth two configurations established simultaneously from the remnants of their points, Hokhmah and Binah. The reason is that Keter everywhere is Nothing, signifying absence, while Hokhmah and Binah are matter and form, neither being a complete existence without the other. This is as we learned: “Tongs are made with tongs.”

We already explained that Malkhut within Keter received the Hokhmah and Binah points into itself. Although they settled in it, one in its Netsaḥ and one in its Hod, their joint ascent first in Malkhut and then in Yesod was in no way possible except insofar as the two points clothed themselves in one another and ascended together. Afterward they divided in Netsaḥ and Hod, not returning to two separate entities as before, but in this manner: half of this one and half of that on the right formed the Head of Nothing—Netsaḥ's right on its right, Hod's right on its left. From the two halves on the left the head of Long Countenance was made—Netsaḥ's left on its right, Hod's left on its left.

Likewise in Long Countenance's two arms, from which Father and Mother come, as we shall discuss. Know that after the arms clothed themselves in one another, their two inward halves illuminated Father. The inwardness of the right became its line of lovingkindness, that of the left its line of judgment. From the backs of the arms came Mother's illumination: her line of lovingkindness from the right and her line of judgment from the left, “all their backs inward.” From the part of the body uniting the arms and accompanying them their middle line was made, from Long Countenance's right for this one and its left for that.

Concerning this complete association of Hokhmah and Binah everywhere, the Zohar says: “They emerge together, dwell together, and do not separate.” Their configurations were restored simultaneously from one beginning, the light of Long Countenance's garment: this is “they emerge together.” After their restoration is complete, they are face to face: this is “dwell,” like Long Countenance's arms directed toward each other. They are constant companions who do not separate, for they never fell. This is unlike the lovers, Lesser Countenance and its feminine counterpart, who stumbled and broke—particularly in the feminine counterpart's fall through accusation, when they returned to the mystery of a fine point. Her nine sefirot returned and ascended to Mother; these are the very sefirot given to her from Lesser Countenance's attributes, she being their tenth, in the mystery of the tithe. [TN340015]

Now the illumination of Long Countenance's arms returned to impart what had been inward to it in both arms toward the right of emanation. There Father's configuration was

Rema of Fano - continued

established from the arm's three joints, with the part of the body as far as the chest in breadth and the navel in height. It is written, “I, Wisdom, dwell with prudence”—ʿormah, numerically “in me is Long Countenance's lovingkindness.” The lovingkindnesses were therefore assigned to Father. What had been outward to it went to emanation's left; there Mother's configuration was established in the same manner. The powers of judgment were therefore assigned to Mother. The sign is “I am Binah; might is mine,” numerically Shekhinah, for Mother herself is the supernal Shekhinah. [TN340016]

I have already seen someone attribute the right arm as it is to Father, its inward side for the right line and its outward side for the left; likewise for Mother in the left arm. The benefit of our first account, however, is to show that Long Countenance has no backs [at all, for its backs] are actual faces for Mother. There is no disagreement here; the other expositor simply did not descend to this detail and therefore left his words unspecified. [TN340017]

It can be reconciled another way. The path we follow in this exposition as a whole fits after the oath, of which it is written, “I shall not enter the city,” when Father imparts influx to Mother only from the Binah within it. It also fits before the restoration of the balance. But when there is entry into Jerusalem above and below, and Father imparts generously from the Hokhmah within it, there is no need to divide Long Countenance's arms, or in any similar case. Let the concealed be learned from the explicit.

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Yonat Elem - Chapter 45 (מה)

Rema of Fano

Thus Father and Mother were established from Long Countenance's Ḥesed and Gevurah, together with half of Tiferet. From the lower half of Long Countenance's Tiferet downward, Lesser Countenance and its feminine counterpart emerged: Lesser Countenance was established from Netsaḥ, its feminine counterpart from Hod. Half of Tiferet completed the middle line for both, with the assistance of Long Countenance's Yesod for Lesser Countenance and its Malkhut for the feminine counterpart. Here they were equal, and a portion of Long Countenance's Tiferet was Keter for both.

The female, however, brought an accusation and descended to Long Countenance's Malkhut, the crown at Yesod's head. Lesser Countenance inherited her place and took all Long Countenance's Netsaḥ, Hod and Yesod. This is what Scripture says: “You shall give his inheritance to his kinsman”; we expound it, “the inheritance of his kinswoman to him.” In this diminution lies the exposition we stated. When she ascends with him, Scripture will be fulfilled in its plain sense. Thus we add to the verse's plain sense, which contains much increase and elevation for the Shekhinah, and subtract and expound as stated: there is an exposition of the moon's diminution, she being (destined—breached, destined—built) [at

Rema of Fano - continued

times breached, at times built]. [TN340018]

Know that Father and Mother's extension is sometimes only to Long Countenance's navel and sometimes to its feet. How? When Lesser Countenance becomes a complete, great configuration of full stature, comprising ten sefirot, and mental faculties from Long Countenance enter it through Father and Mother, we say that Father, Mother and the mazal are Lesser Countenance's mental faculties. To enable it to receive Long Countenance's power mingled within it, Father and Mother clothe Long Countenance as far as the end of its feet's place, and Lesser Countenance and its feminine counterpart enjoy it through them.

But if Long Countenance gathers its feet and Lesser Countenance conducts itself in smallness, with only six extremities, then Lesser Countenance and its feminine counterpart clothe only the illumination remaining there from Long Countenance's feet. Father and Mother gather their illumination to themselves, clothing Long Countenance only to the navel. This is the sense of “There is no wisdom and no understanding,” literally, “and no counsel”—the joining of their two yesodot—“against YHWH,” which is Lesser Countenance.

Their place becomes a void, in the mystery of desecrating YHWH, when no honor is accorded the master—Long Countenance—through Father and Mother honoring and clothing the place of its feet. Lesser Countenance lives only from their imprint; Long Countenance therefore withdraws and folds itself. The (head) [imprint] always remains exposed, for clothing is only in the body. Of Lesser Countenance's smallness it was said, “For not by strength shall a man prevail.” [TN340019]

The reason is what the verse's opening explains: “He shall guard the feet of His faithful ones,” lacking yod—this is Long Countenance. It does not say “guarded,” but “shall guard,” in the mystery of renewing the work of creation above, while each day's curse is greater than the previous day's below, in Sheol's depths. “The wicked shall be silent in darkness,” for Long Countenance continually conceals the lights it raises in a place beyond the hand's reach. It is a treasure arranged and guarded for the end of the right. [TN340020]

We return to the restoration of the supernal companions' configurations, which was thus. Father's Hokhmah and Binah were made from the upper joint of the right side, including hand and fingers, in the mystery of raising the hands; likewise on the left for Mother. Otherwise it is not fitting, for it is written, “Through lowering the hands the house leaks.” From the middle joint, Gedullah, Gevurah and Tiferet in each—the shaft of the arm on either side—Gedullah and Gevurah were made. From the elbow, where right and left Netsaḥ, Hod and Yesod are, their Netsaḥ and Hod were made, for there the body joins the arms.

Rema of Fano - continued

This completes Father and Mother's middle line, including Daat on its own beside the raised hands, as we shall explain shortly, and Tiferet and Yesod together, for Yesod everywhere is mostly hidden in the body's cavity. Just as Long Countenance's Malkhut is included in its Yesod, for in her Yesod and Malkhut were established together, so too in these two configurations, after the pattern above. We shall add learning in this whole exposition in its place, with Heaven's help. [TN340021]

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Yonat Elem - Chapter 46 (מו)

Rema of Fano

We conclude that Long Countenance's arms were soul, inwardness and vitality for Father and Mother. Its Keter and Hokhmah—skull and brain, with the face above—have no descent here at all. The upper half of Tiferet, however, participated with the arms, being the soul of both their yesodot. From the upper Keter's strikings in Long Countenance's throat, one Keter for these two kings was made from this throat, in the mystery of “Acquire wisdom, acquire understanding.” Their combination is “to cause those who love me to inherit YSh,” which is half of Keter; “and all of it is YSh,” in an equal number [?], in the mystery of the Ancient One—Long Countenance—half of which is clothed in Father and Mother and half in Lesser Countenance and its feminine counterpart. [TN340022]

Where the two passages begin to enter the body's cavity, there Daat is reckoned for Father and Mother. Know that the windpipe has a ring and a space between rings, and the gullet two skins, one white and one red, showing their inclusion in one another. Moreover, both are in Long Countenance's throat, which is from the points of Binah.

The right one is the windpipe, in the mystery of the world to come, in which there is no eating or drinking. From there emerge the seven voices in the psalm “Ascribe to YHWH.” These are seven breaths, in the mystery of the filling of the63 Name in Binah. Seven times hevel, breath, has the numerical value of garon, throat. The left one is the gullet. The final extension of its power emerges from attribute to attribute until the outlet of excrement for those eating grossly, in the mystery of “The people went about and gathered.” We already said that these things are spoken of Long Countenance only in the mystery of extension; there is no need to repeat this to an attentive ear. [TN340023]

Qaneh, windpipe, is five times El, in the mystery of YYAY; vesheṭ, gullet, is five times63. This shows that the gullet in Long Countenance neither harms nor destroys, for it extends only as far as Hod, five attributes. When we join Long Countenance's Yesod to the other extremities in merciful governance, six times63 is the numerical value of ḥashmal. Likewise the Adnut Name in the crown's inclusion beside Yesod, which is itself the mystery of ḥashmal, in the mystery of Long Countenance's folded feet, when Yesod ascends beside Tiferet. Of it it is written, “YHWH shall bless His people with peace,” with an equal

Rema of Fano - continued

number. But in Lesser Countenance, the gullet is the number of seven times45, and its downward extension arouses the judgments' power. [TN340024]

We conclude that Long Countenance's arms and all its body from the navel upward are covered within Father and Mother, in the mystery of “The beams of my house did not see”—this is the clarity, ṭehiru, and its ten colors, true beams sustaining that concealed world—“the hem of my garment.” This is Long Countenance's body, covered by these two configurations from above downward to the navel. Here is the mystery of prayer: it raises Lesser Countenance's prayer above, above. Prayer requires covering one's heart; merely making a separation so that the heart does not see the nakedness suffices only for reciting the Shema and words of Torah. [TN340025]

But the lower half of its Tiferet and its Netsaḥ, Hod and Yesod are left to become soul and inwardness for Lesser Countenance and its feminine counterpart, and will be covered within them after the restoration. For now the heads of the loins are exposed, (the aligned one) [those aligned] with the navel, down to the end of its extension. These are the weeping lower waters, for Long Countenance's entire height is expounded in the mystery of water, which is lovingkindness. Exposure arouses weeping in it through the abundant illumination of the clarity within them. They fear lest, Heaven forbid, they come to a mishap like the first vessels, which were nullified through excessive light, all the more since they are near the place of the broken vessels.

It says, “I have taken off my tunic,” at their breaking, for it temporarily lacked the garment that should have been made for it from the lower points, in the mystery of judgment covering lovingkindness. Ketonet, tunic, has the numerical value of ten Elohim Names with the Names themselves. “How shall I put it on?”—to return and merit it. It answered its own words: “I have washed my feet,” to distance them from the shell proceeding from their breaking and to engage in restoring Lesser Countenance and its feminine counterpart. Then it is assured that it will not soil its feet, for these two configurations will clothe them after the restoration. [TN340026]

We already explained above many favorable reasons for the breaking of the lower ones. None of them at all applies to Long Countenance. Far be it from it to bring out even anything at all to the shells, which are the substance of vain things. Far be it from it that a drop of its light should be thrust outside its honored place by a hair's breadth, even for one moment. It is not described as shedding form at all, for of it it was said, “I, YHWH, have not changed.” Likewise the disclosure of its hidden mysteries in the different combinations is not possible in YHWH's ways.

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Yonat Elem - Chapter 47 (מז)

Rema of Fano

“The waters saw You, Elohim,” through the end of the psalm, is fittingly expounded concerning this entire occurrence we are explaining. Long Countenance's waters are those above the heavens, Lesser Countenance, for above it are Father and Mother, with Long Countenance above them: this is “above the heavens.” It says that these upper waters “saw You, Elohim”—the clarity. Long Countenance does not dread punishment from it, but regards it with awe and honor, calling it by its Name in Long Countenance's upper half, which is permitted to do so because it is covered by water. Therefore these upper waters neither trembled nor writhed before You.

But “the waters saw You”—the lower waters from its navel downward, which have no permission to call—“they writhed,” for they weep. “The deeps also trembled”: Father and Mother, of whom it is written, “Deep calls to deep,” continually without interruption. This is a general statement followed by the action: “The clouds poured waters”—Long Countenance's Gedullah, Gevurah and Tiferet; “the skies gave voice”—Netsaḥ and Hod; “Your arrows too went about”—the mighty one's sharp arrows in Yesod's two divisions, the powers of lovingkindnesses and judgments, with which no evil dwells at all.

“The voice of Your thunder was in the wheel”—Lesser Countenance; “lightnings lit the world”—its feminine counterpart; “the earth trembled and writhed”—in the mystery of accusation and smallness. “In the sea,” the last one, “was Your way, and Your path in many waters,” which cannot quench love. This path is the thin light extending there. Through it, even the forty-nine impure aspects are reckoned aspects in their place, for they are the shadow of a shadow of the aspects in purity. But “Your footprints were not known” to them, Heaven forbid. “You led Your people like sheep”—the mystery of the [holy] souls included in Lesser Countenance and its feminine counterpart—“by the hand of Moses and Aaron,” Father and Mother's two yesodot. [TN340027]

Know that BKhYM, weeping, is an acronym of “Blessed is YHWH's glory from His place”: conciliation from the lower governance toward the upper. When Moses our teacher and the whole congregation saw that Zimri son of Salu was causing a new breaking and great nullification of the upper lights through his sin, they hastened to restore the upper heh after the pattern above. It is therefore written, “They were weeping”—BKhYM, numerically72, the source of water hinting at Long Countenance.

This raising was in the upper roots, and this was its fruit. For this restoration the supernal Emanator willed Long Countenance's legs, with Yesod, to be included in its arms, the body between them: three within three, Netsaḥ/Hod/Yesod within Gedullah/Gevurah/Tiferet. The hand joints had descended from the mystery of raised hands (to be bound) [to be uprooted] with the feet, in the mystery of “For My sake, for My sake, I shall act.” Le-maʿani, for My sake, is200, half the four hundred supernal worlds of longing drawn from the Holy

Rema of Fano - continued

Ancient One, from the YHWH Name in its head in the backward measure, in the mystery of the four yods of its72 Name, each including ten. Here two ascend and two descend, having already left sufficient illumination and imprint to sustain Father and Mother's mental faculties. [TN340028]

The feet were raised in this manner: Netsaḥ into Gedullah, the right line; Hod into Gevurah, the left line; Yesod and half of Tiferet into Tiferet's upper half, for that is the greater part and the lower the lesser. Yesod, whose measure is “the quarter of Israel,” besides “it and its quarter are four” [?], completes it to half the measure. [TN340029]

When Long Countenance's feet folded upward, in the mystery of the binding of Isaac son of Abraham, we read of the combining of its stature in this folding, in the mystery of the binding, “He split the wood of the burnt offering.” Its navel and chest are split and opened so that one half may be included in the other; its two legs are the wood of the burnt offering, in the mystery of Binah: “It is the burnt offering” above.

Then they became like a lodestone, receiving within themselves the remnants of lights from the points Mother had cast out, when her time, the time of love, had now arrived for restoration as a configuration. They raised with them most of the light from the lower third, whose vessels had broken in Lesser Countenance, as far as Binah. There the middle third had remained in trust, as mentioned in chapter28.

Consider that the upper third that withdrew is in the mystery of surrounding light for the whole point, from it and within it. The middle third hovering beneath Binah is the inward light; the fallen lower third is the outer light. Henceforth the principal vitality of Lesser Countenance and its feminine counterpart is from the middle third, from which they receive inward and surrounding light. The lower third is in the mystery of fallen portions, whose raising Long Countenance made possible for us through the worthiness of our deeds. Without the help above, all our deeds are void. There beside Binah, like found its like and was stirred.

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Yonat Elem - Chapter 48 (מח)

Rema of Fano

All the gathered lights that Long Countenance raised with its feet were delivered together first from its Ḥesed to Father's Hokhmah. Long Countenance's two hands were included in one another, all right. This is the mystery of the cup of blessing: one holds it with both hands and gives it to the right; the left must not assist during the blessing. Long Countenance, being generous of eye, blesses Father's brain, and from it Mother, for Lesser Countenance's restoration.

Rema of Fano - continued

This is one reason Father and Mother's mental faculties were made from Long Countenance's hand joints, which ascend in the raising of hands and descend (in ʿQRʾ [?]) [in the binding], their power being immeasurably greater than the wings. If we expounded Father and Mother's mental faculties from Long Countenance's shoulders, it would seem that its hands have no ascent. It is written, “Through lowering the hands the house leaks,” Heaven forbid. [TN340030]

Long Countenance did not raise absolutely all the sparks of purity with its feet, but left some illumination below to sustain the shells, whose time of nullification had not yet arrived. Only the finest and choicest of that light ascended, from which Lesser Countenance and its feminine counterpart were established for themselves and for the needs of the lower worlds, to holiness' furthest boundary. This (shall be) [was] through Father and Mother's joining, for she became pregnant with the two configurations, the feminine at the male's back, he folded three within three.

When Long Countenance's Netsaḥ, Hod and Yesod were included in its Gedullah, Gevurah and Tiferet, the lights became nullified within the inward Netsaḥ and Hod and were drawn to Yesod in the mystery of a drop. Reverse zeraʿ, seed, and you find ʿezer, help, in the mystery of Malkhut included in Long Countenance's Yesod. [TN340031]

Initially Lesser Countenance's six extremities extended throughout the height of Long Countenance's Netsaḥ, and likewise Malkhut in Hod. Of Netsaḥ and Hod, however, only from their Hokhmah downward was revealed; their Keters remained hidden, as the folding required. Long Countenance's lower half of Tiferet therefore became like a roof and a shelter of peace for Lesser Countenance and its feminine counterpart, to be Keter above them. Here was a place for accusation, for she thought to be a complete configuration like Mother, who is always Father's equal. But Malkhut was diminished to half Lesser Countenance's stature.

Long Countenance's Yesod sent a breath from its channel into Tiferet, standing between the arms; from there it divided right and left. It is known that Long Countenance is will, and there is no reason for its deeds. This breath, from the giver's side—Long Countenance—is the filling of the63 Name. From the recipients' side—Father and Mother—it is explained as heh, Mother, and LB, Father, in whom is the mystery of the paths.

From the side of the thing given, five times BL is160, in the mystery of Lesser Countenance, which is truly called the Tree of Life, in its meaning and number. This is the reckoning of the YHWH letters multiplied pair by pair: yod upon heh and heh upon yod, vav upon heh and heh upon vav. Likewise when the Name's first letter is multiplied by its other letters: ten times HWH. Likewise when the two hehs are multiplied by YW, with an equal number. [TN340032]

Rema of Fano - continued

We already said that the vessels of Father and Mother's mental faculties were made from Long Countenance's arms. Now, from this breath entering within it, the inwardness of Father and Mother's mental faculties was established, to awaken them to union. Help from above is required, since this is without feminine waters, only by way of lovingkindness, as it is said, “I said: the world shall be built through lovingkindness.” Now Long Countenance delivered the two configurations as a drop from within its line of lovingkindness to Father, and from it the drop was entrusted to Binah's womb, in the mystery of gestation that will come before us in chapter54.

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Yonat Elem - Chapter 49 (מט)

Rema of Fano

“The God of old is a dwelling”: this verse was said concerning the mystery of folding, expounded in the highest heights, in the mystery of “Your people Israel cannot receive an abundance of good.” As for the second clause, “nor an abundance of punishment,” here is the mystery of Isaac's binding, to weaken judgment. Abel too should have been bound in holiness through Cain, but sin caused Abel's liability for gazing to be brought about through guilty Cain, whereas Isaac's merit “in Abel's year” [?] was brought about through his father, who clothed himself in judgment to turn Isaac to lovingkindness. [TN340033]

Elohei qedem, God of old, has the numerical value of QTs within Isaac: the end of his stature, from its half downward, which is bound and folded. Long Countenance's light extends to emanation's end, from Father, completing Hokhmah's place, through Malkhut: nine sefirot, running and returning, making eighteen, ḤY, completing the letters of Isaac's name. Alternatively, ḤY is the covered upper part: ḥet, Mother, the eighth attribute; yod, Father, the Name's yod, as known. Thus QTs is folded to protect against excessive punishment, as in “He set an end to darkness”; above, ḤY is folded to temper excessive good, for “in the light of the king's face is life.” [TN340034]

The verse is precise in saying not maʿon but meʿonah, in the mystery of Binah. It is emanation's dwelling—not only as far as Father and Mother extend at the beginning of their existence, but below them too, to Lesser Countenance and its feminine counterpart. It therefore says, “And underneath are everlasting arms”: the arms are upper waters, and after them it draws lower waters.

There below it is written, “He drove the enemy from before you,” for Long Countenance continually adds a place of expulsion for it, “[for] its waters cast up mire and mud.” “From before you” means on account of the faces and lights it continually raises from the fallen portions, every day in the renewal of creation. It says to the enemy, “Destroy”—an active transitive verb—and we read in it “Be destroyed,” a passive, intransitive verb, for evil consumes itself. This is the meaning of “Though I sit in darkness, YHWH is light for me.”

Rema of Fano - continued

Here lies the mystery of “Remember Abraham's covenant and Isaac's binding.” The merit of the patriarchs has already ceased from the days of Hosea son of Beeri, as stated in the Gemara, for it is written, “No man shall deliver her from My hand.” But the patriarchs' covenant will never cease. We therefore say in supplication and petition, “Remember,” with the mouth, in the mystery of an utterance renewing Abraham's covenant every day: cutting away the foreskin wherever it is and repelling the shells, to quiet the entirety of judgments, ten Elohim Names. Of them it is said, “Test me and know my thoughts.” Both this and that have the numerical value of “Abraham's covenant,” which is their restoration. [TN340035]

Isaac's binding is the raising of lights, which complete the lack of feminine waters that should come through the awakening of those below. When we are not sufficiently worthy, it is written, “Not to us, YHWH, not to us.” That is, not only do we lack the great merit of Abraham our father, who performed his share and the share above—as explicitly stated in the Book Bahir: the attribute of lovingkindness said, “Throughout Abraham's time in the world, I did not need to do my work.” This is the meaning of “For Adonai's sake”: for Abraham's sake, who called You Lord. Even our own share is not ours, for our good is not in our hands because our merit is small.

Therefore, “Give glory to Your Name for Your lovingkindness”—the share above—“and for Your truth,” in which You promise those who do Your will. “Not to us, YHWH, not to us” contains the number of ten YHWH Names. Likewise “not to us” is EL-Elohim, doubled in the verse with the unique Name between. He answers, “For My sake I shall act,” until the end is attained, as it is written, “Israel shall dwell securely,” numerically twice MNTsPK, and “YHWH Elohim is truth,” with the inclusive unit. With the addition of “alone,” it is with the ten letters of doubled MNTsPK, for all judgments will be completely sweetened. This completes Lesser Countenance's restorations. [TN340036]

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Yonat Elem - Chapter 50 (נ)

Rema of Fano

The union we said was prepared through lovingkindness for Father and Mother is in the mystery of spirit with spirit. Long Countenance bends its arms and awakens kisses between them in the mystery of kinship, for they are configurations of illumination alone. They therefore have no other union of themselves, only “a loving hind and a graceful doe”—ḤN, the initials of embracing and kissing. “His left hand is under my head” comes first in this restoration, and “his right embraces me,” so that their heart should not see the nakedness at the time of kissing, spirit with spirit from the diaphragm of the heart upward. [TN340037]

Rema of Fano - continued

Know that the verse “His left hand” occurs twice in the Song of Songs. The first is in the mystery of Lesser Countenance and its feminine counterpart, of whom it is written, “His left hand is under my head,” with an added lamed, for her head is weak and her understanding light. Lesser Countenance's left hand is a preparation for strengthening her, as it is written there, “For I am sick with love.” The second is in the mystery of Father and Mother, of whom it is written, “His left hand is under my head,” for they go as one and their heads are equal. [TN340038]

In Lesser Countenance's greatness she ascends with it to them. It is written, “I would lead you, bring you to my mother's house; you would teach me; I would give you spiced wine to drink.” Ha-reqaḥ, the spiced, with the word itself has the numerical value of Shaddai, including twelve YHWH Names with the source, to complete the upper union as far as Rachel's head at the beginning of her restoration from point to configuration. Her head is aligned with Lesser Countenance's lower half of Tiferet, directly between the King's arms. How could the left hand reach there except by lowering the hands? It therefore says le-roshi, for my head: prepared for her head in greatness. When she is there, “under her head” is literally appropriate. [TN340039]

Thus the words of one who wrote that Gedullah and Gevurah are father and mother, and brother and sister, are correct: the intention is Long Countenance's arms clothed in Father and Mother.

There are no kisses without breath. This is hinted at in “Let him kiss me with the kisses of his mouth.” Divide pi-hu and expound it: PY separately, HW separately; PY for the kisses. It therefore does not say piv. Know that some kisses are full-mouth, as in “Jacob kissed Rachel,” preceding everything. They are from this one's Hokhmah and Binah—of it it is written, “His palate is sweetnesses.” The smallest plural is two; thus both upper and lower palate are implied—in the other's Hokhmah and Binah.

There is no concern here for nullifying Mother and her judgments. On the contrary, she expands in the mystery of “She is a glory for all the lands”—the initials TsHLH, jubilation—and joy in abundant influx; this is her praise. Some kisses, however, are partial, as in “Let him kiss me with some of the kisses of his mouth.” [TN340040]

The first kisses precede intercourse of the commandment, preparing Mother herself by making her a vessel. The functional lamed in “to Rachel” is the mystery of a spirit entrusted to her as an enduring deposit, to lie beside her and be with her, in the mystery of the vav Scripture mentions in “And a mist rose from the earth.” AD, from Adonai, hints at awakening from Tiferet [?], and it does not ascend properly without the male signs. The second kisses precede intercourse of holiness, which is to increase the likeness, holy seed. Of this it is said, “As a young man possesses a virgin”—first, which is a great commandment; holiness afterward, as it is written, “Your sons shall possess you.” She

Rema of Fano - continued

therefore needs a partial kiss, lest the lovingkindnesses become too abundant for the offspring and it not be properly tempered. [TN340041]

Intercourse of the commandment and intercourse of holiness also each have a respect in which to be lenient and one in which to be stringent. In the first, from which a woman does not become pregnant, she receives abundant influx according to her capacity: she is a glory, expanding and becoming a vessel, though this is not perceptible because it is a spiritual filling, not a bodily one. In the second, she receives only according to the offspring's need. The proof is from the first three months, when intercourse is difficult for both.

The order of kissing is thus: Father always kisses Mother first, and she raises a breath to meet it. Afterward Mother kisses Father, as it is written, “I would find you outside and kiss you,” and he raises a breath to meet her. When Father gives Mother the partial kiss from the Binah within him alone, in the sense of “with some of the kisses of his mouth,” not all the kisses, Father receives Mother's breath from her Hokhmah, for the breath of her Binah would be nullified by Father's illuminations if it entered him.

When Mother kisses Father from her Hokhmah, she receives his breath from his Binah, for Mother now lacks the power to receive more than this measure, in the sense of “I would find you outside.” All accords with what we explained above: from the inward side of Long Countenance's arms, near and embracing the body, Father's Hokhmah and Binah were made; from the backs of both, Mother's. Thus Father's judgments are lovingkindnesses for Mother, and the first lovingkindnesses Mother had became judgments for Father. So it is here.

Everything stated here is only Father and Mother's illumination, determining the measure of extension in which Lesser Countenance and its feminine counterpart will later take shape and embodied form within Mother's womb, as will be explained.

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Yonat Elem - Chapter 51 (נא)

Rema of Fano

These kisses and breaths that we mentioned are (both) [in the manuscript: two], which are four for each: two kisses and two breaths for each, with respect to what they give and receive, so that no coming-into-being should arise here except from male and female. Father alone has an addition in this: speech, with which he must conciliate her, whereas this is considered unseemly for her, since silence befits her. There are thus five realities here: kisses, breaths and speech, corresponding to the five places of articulation of the Torah's letters: AḤHʿ, BWMF, GYKQ, DṬLNT, ZSTsRSh. [TN330001]

Rema of Fano - continued

According to our premise that there is no coming-into-being without male and female, speech must also be found in Mother. “I was mute in silence” was said only of Malkhut. She therefore always needs him to have intercourse and repeat it, since each day she returns to being a point and is built anew with the renewal of the work of creation. In supernal Mother, however, the first preparation endures forever and always bears fruit. Yet the speech is “like her” [?] in the chambers of her heart; she does not disclose it even to her mouth, much less does it reach her ear. This is the meaning of “And toward your husband shall be your desire”: she makes overtures of conciliation. The Rabbis call this “his wife solicits him,” confirming what we have said. Therefore the Torah, whose ways are pleasant ways, says: “You shall know that your tent is at peace; you shall attend to your habitation and not sin.” [TN330002]

Anything done for the sake of Heaven, though it now bears no fruit perceptible in the bodily realm—for example, if he is old or she is old—is no less than intercourse in fulfillment of a commandment, preparing an awakening from below toward the supernal will. Every day is its appointed time: “Today, if you heed His voice.” This is the mystery of “the souls that they made in Haran,” although it is written, “And I have grown old, and my lord is old.” The word Ḥaran has the numerical value of Elohim three times, for Abraham and Sarah drew down the souls of converts in equal number (from the beginning of) [from the three] mental faculties above, in the mystery of smallness. Happy is the person who directs his thoughts aright and turns his mind toward Heaven. [TN330003]

Through this you will understand what we find in Rabbi Shimon bar Yoḥai's words: a soul to the soul, and a spirit to the spirit. Thus they said in the Zohar, Vayera, folio103b: “The Holy One, blessed be He, is known and is not known, because He is the soul to the soul and the spirit to the spirit, hidden and concealed from all.” You must know that the fruit of the kisses is souls, neshamot, and that of the breaths is spirits, ruḥot. In the first kiss, which Father effects and by which Mother is acted upon, lovingkindness predominates. This is the mystery of souls from the male side, whose beginning is “pious, mighty,” and so forth, as explained in the Tiqqunim; we shall discuss them in chapter55. The opposite applies to its counterpart, and likewise to the breaths.

From speech, however, comes the nefesh: she is one for supernal Mother, from the Father's conciliation, which reaches the ears of Malkhut. In truth Malkhut did not die, but became nullified; speech helps her shake herself free of the dust. There is no nefesh to a nefesh here, to restrain the secondary one from being talkative, for we do not require women rubbing together. [TN330004]

Know that the inward vitality of Lesser Countenance's arms is established in Mother's womb from the kisses: Gedullah from Father's, and Gevurah from Mother's. The vitality of its legs is from the breaths: Netsaḥ from Father and Hod from Mother. These kisses and breaths also participate with one another, pair by pair. From the shared participation of

Rema of Fano - continued

the kisses, the inwardness of Tiferet is established; from that of the breaths, the inwardness of Yesod, in which the crown is included, in the mystery of nefesh from ruaḥ. This breath includes two in an inclusion of ten; it itself is the small vav. Thus “the suckling shall play”—this is Lesser Countenance—“over the hole” from which its feminine counterpart is destined to emerge, so that the serpent shall not rule over it.

There remains only the kingdom of Heaven, Lesser Countenance's feminine counterpart. Her foundation is from Father's speech, concerning which it is written, “YHWH founded the earth through wisdom.” In her place she is nefesh itself, including right, left and middle. Just as ruaḥ includes Netsaḥ, Hod and Yesod, and neshamah includes Gedullah, Gevurah and Tiferet, we too say that ḥayyah includes Hokhmah, Binah and Daat, and yeḥidah is in Keter, the root of the three lines. Here are the five parts of the soul, each including three. Concerning them it is written, “Let every soul praise Yah”—specifically Yah, with the numerical value fifteen inclusions. One could add learning in all this, but what we have explained suffices for the intention here: to benefit our contemporaries and bring them near to the Torah. [TN330005]

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Yonat Elem - Chapter 52 (נב)

Rema of Fano

To understand words of understanding—what Mother's gestation is, proceeding from the understanding we explained above—know that the word ibbur divides into two: ʿB,72, and RYW,216. When Mother is pregnant with Lesser Countenance, her influx comes through the power of four Names. The first is from Father's side, in the mystery of his seed: the YHWH Name filled with yods, amounting to72. RYW is the combination of three Names from their own side: the Ehyeh Name with yods, amounting to161, which is in Mother herself; and the YHWH Name with hehs, amounting to52, which is her lower sign, including her Yesod and Malkhut. Their combined number is213. To complete216, we take the Elohim Name and divide it into three divisions: EL on the right, MY on the left, heh in the middle, as will be explained in the mystery of nursing. This itself is the upper sign, which always comes later and depends on the lower one. The72 we mentioned completes216 to form the word ibbur. [TN330006]

Some say there are72 and216 on the right, and72 and216 on the left, as explained above: two wisdoms returned to Father, and two words remained for Mother. Thus72 in its two aspects is attributed to Father, and216 twice to Mother. It all comes to one place. [TN330007]

Wise nature has established many periods for the mystery of gestation that we are explaining. Some give birth at nine months, some at seven, and some at twelve. The reason for birth at nine is that Lesser Countenance, in Mother's womb, is folded, its head between

Rema of Fano - continued

its knees. Its six extremities, which are the principal part of its structure, are included three within three: Gedullah, Gevurah and Tiferet within Netsaḥ, Hod and Yesod. This is as the Rabbis said, “His elbows are upon his knees.” Each of the lower ones adds power from the three upper ones, and they become nine.

As for the mystery of birth at seven, you already know that the lower half of Long Countenance's Tiferet is included in its upper half. Long Countenance, which is Binah within Keter, draws by this power fullness of joys to Mother in her place, for she too is in the mystery of Binah: Long Countenance is within, and Mother outside. When Lesser Countenance receives influx from Mother alone, in the mystery of Tevunah, gestation is of nine, and its upper half is included in its lower half. When, however, Mother shares of her glory with Lesser Countenance from the influx of Long Countenance within her, Lesser Countenance's folding too is from below upward. Although its head is between its knees, as the knees rise toward the arms the head also rises with them. Its lower half is thus included in the upper, in the mystery of Jochebed's pregnancy—she is Mother—with Moses, who is Lesser Countenance. It is written, “She saw that he was good”: the lower was folded within the upper. Of the reverse it is written, “For the inclination of the human heart is evil”; see below, chapter97.

The gestation that is entirely good is the first that arose in thought to reach completion in Mother, with Long Countenance's power mingled in it. This is the mystery of “In the beginning”: by the merit of Moses, of whom it is written, “He saw a first portion for himself.” Lesser Countenance's Yesod and the lower half of its Tiferet were included in Tiferet's upper half, after the pattern of Long Countenance's folding. Since Tiferet is one attribute and one half is included in the other, while Yesod ascends beside it, it then required no inclusion of the other attributes. Gedullah and Gevurah, however, had to include Netsaḥ, Hod and Yesod. Their attributes were doubled: here are six, and the seventh is the attribute Tiferet. Its glory is great, for one day in the seventh month suffices, so great is its power, as the Rabbis said: “Those who give birth at seven give birth at incomplete terms.” This is the mystery of their statement that Moses our teacher, peace be upon him, was born at seven, being from the folding of one half of Tiferet within the other. Jacob was otherwise: he is from Lesser Countenance's Yesod, and it is written of him, “Her days for giving birth were completed.” The Zohar therefore says: “Moses within, Jacob outside.” [TN330008]

The third gestation, of twelve months, is for Malkhut, in the mystery of “Afterward she bore a daughter”: she was delayed three months after Lesser Countenance. The number accords with the manner already described: Malkhut too was included with Netsaḥ, Hod and Yesod from Gedullah, Gevurah and Tiferet.

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Yonat Elem - Chapter 53 (נג)

Rema of Fano

We return to what we began in chapter47: Long Countenance's sefirot were included three within three. They raised the lights that had descended from the seven broken vessels, from the lower third in it to the lights of the middle third, which had remained loosely beneath Binah. There the seven lower sefirot in each were founded together, while their imprint was still below. But the shadow and imprint of their three first ones ascended with Long Countenance's feet; nothing remained of them except an imprint of the shadow alone. From here we learn that the shells have no head, for nothing of the head remained below except the shadow of a shadow, which is a reflection [in the manuscript, added: of a reflection], which demons do not have: there are no remnants of remnants. This is the meaning of “He shall bruise your head.” Holiness gathers into itself the measure of good that would fittingly flow into the serpent's head. It is written, “The head of asps is cruel. Is it not stored up with Me?” That is, the essence that this head ought to have received, but does not have, is what is hidden in holiness. [TN330009]

Know that Long Countenance's Netsaḥ raised all the portions of the six points alone, whereas its Hod raised the portions of the seventh point. This is the meaning of “I shall set his hand in the sea”: the left hand for the sea, which is Malkhut, on account of the raising of the feet to be bound to the hands themselves; “and his right hand in the rivers,” which are the six extremities. This is a place for accusation, for she longed to be a center for the extremities as he is, but it was granted her only through him. This is reckoned a diminution for her. The Zohar therefore said: “He in Netsaḥ”—meaning that Lesser Countenance in its entirety was raised in Long Countenance's Netsaḥ—and of its feminine counterpart: “She in Hod.”

Long Countenance took Lesser Countenance from the right thigh (when they rose) [in His hollow of the hand], which is water, in the mystery of the lovingkindnesses. With the span, which is the five powers of judgment—fire from water—it took its feminine counterpart from the left thigh. Then the left was included in the right, and it delivered everything into Father's spirit, in the mystery of mingled points. He embodied these lights, and they were clarified beside her [?] in the mystery of a white drop containing three within three. They entered Mother by way of both their yesodot, and in her womb all these points were clarified one by one to embroider the limbs of Lesser Countenance and its feminine counterpart. [TN330010]

The meaning of “drop” is like dough kneaded together from many letters, mingled without order: Names whose letters have not yet been joined in an order of before and after, nor has any one of the Names been distinguished on its own. This is no defect, for it is not confusion, Heaven forbid, but results from the intensity of inclusion and unity.

Rema of Fano - continued

When they tell you, as here, that Long Countenance stretched out its right hand, this means only the72 Name in its Ḥesed. By this power (was raised) [this word is absent in the manuscript], it brought all the lights into Father's brain, which too is72, though it differs in its vocalization. It is a Name mighty in power, first to gather all the lights within itself, to clarify them, and to bring them down through a holy and awe-inspiring Name whose letters are arranged one above another along the length of the spine, as they said in the Gemara concerning the verse “Mene, Mene, Tekel, and Parsin.” The yesodot too are holy Names, preparing and making ready letters from these lights, to arrange particular Names from them according to the need of the restoration. [TN330011]

Likewise, everywhere the intention is to clarify the holy Names from the dross of the fragments and the external letters of the shells' names that mingled with them at the death of the kings. The divided lights require clarification from the power of the shell, which left some imprint beside them. Although they did not come into actuality until Adam sinned, nevertheless (the distinction) [in the manuscript: the separation] between sacred and profane was required from the beginning of thought, to join foreknowledge with choice.

Adam was not fit for that deed on the day he was created in the utmost perfection, in the mystery of “when God was above his tent”; nor were Israel at that time, when their pollution had ceased. It was so that every believer who walks uprightly in his integrity might know the true freedom of choice. This is what is intended in the prophet's statement, “I shall bear, and I shall deliver.”

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Yonat Elem - Chapter 54 (נד)

Rema of Fano

Along our way we have learned the restorations of Lesser Countenance through Long Countenance, Father and Mother. What was initially characterized as nothing, in the mystery of light, became “from nothing,” in the mystery of water, and was measured in a receptacle, which is shoʿalo, His hollow of the hand. That is:370 lights extend from three heads hinted at by the lamed—or say, through Long Countenance, Father and Mother—to Lesser Countenance, which is vav. Afterward it became a firmament, in extending into the reality of something from something. This is the mystery of “Let there be a firmament”: let the firmament become strong; they were moist and congealed. Then it was measured in the mystery of “He gauged the heavens with a span.” First Long Countenance raised with its feet the lights of the points that had broken. In it they are in the mystery of nothing. It gives them to Father and Mother so that they may take embodied form in the mystery of something [in the manuscript: YSh]. Yet this is still something (HṬB [?]) [in the nature of] light, nothing else. This is the bright face of beloved companions at the time of kissing. [TN330012]

Rema of Fano - continued

In the mystery of gestation, however, Lesser Countenance is like water until the completion of the forty days of the fetus's formation. When its limbs subsequently spread out, it is in the mystery of firmament. Through this the combination of the word va-yomer, “and He said,” which occurs ten times in the work of creation, [will be understood] truly. Vav hints at the measuring line, which causes yod, formerly a point, to extend in the mystery of light, water and firmament—Or, Mayim, Raqiaʿ, whose initial letters are AMR. Here is va-yomer, W-Y-AMR. [TN330013]

GLOSS.—Likewise Moses had difficulty with the making of the menorah. This difficulty concerns only knowing, through the power of a menorah of fire, from Mother's warmth, she being above him on the left, through the joints of her Netsaḥ, Hod and Yesod. These are shekels, creeping creatures and the new moon, in reverse order: the new moon is in Netsaḥ, creeping creatures in Hod, shekels in Yesod. [In the manuscript the gloss ends here with the words “Enough of this”; the continuation is absent.] We hold to it as the configuration grows strong in the fetus's forms. [END OF GLOSS.] [TN330014]

What is written, “He measured the dust of the earth with a third measure,” concerns Lesser Countenance's growth. Here in Mother's womb all these points were clarified, food from refuse. From the choicest of the choice, Lesser Countenance came into being in the mystery of a fetus. From the imprint of Keter, Hokhmah and Binah in each of the six points, Lesser Countenance's Keter, Hokhmah and Binah were made, in the mystery of a head. A fetus in its mother's womb also has a head, but it is weak because it comes only from the shadow. From the remaining inclusions, from their clear part, Lesser Countenance's body was completed.

This is the mystery of “In pain you shall bear children,” interpreted favorably according to our exposition, for [in the manuscript: in which we still are] through the power of72, which is Long Countenance, Mother—Eve, the mother of all living—will bear Lesser Countenance and its feminine counterpart, possessing complete attributes in the mystery of the tsadi, in which the tenth is included. [TN330015]

At birth its sefirot were completed, essence and vessels, as far as Netsaḥ inclusive. Hod, Yesod and Malkhut remained in Mother's womb—not their actual vessels, for the newborn before us, its counterpart, has complete limbs. Rather, it was the inwardness of these three attributes that was not completed, for they were not clarified from the predominance of judgments until the time of nursing. When Lesser Countenance was born, Long Countenance's feet extended downward and returned to their place, since from now on they are covered. Lesser Countenance itself is in the mystery of two configurations, but the configuration of its feminine counterpart reaches only to between its breasts at its back, from the upper third of its Tiferet downward. Her Keter, however, is aligned with the upper third of Tiferet, precisely between Gedullah and Gevurah.

Rema of Fano - continued

Of this it was said, “And the number of the quarter of Israel”: the word u-mispar, “and the number,” has the numerical value of Shekhinah with the word itself. Concerning her they expounded in the Zohar: “Your eyes are pools in Heshbon, by the gate of Bath-rabbim.” She is “the quarter of Israel,” that is, beside Lesser Countenance's four lower attributes, which are Tiferet, Netsaḥ, Hod and Yesod; Malkhut is included in it in the mystery of the crown alone. [TN330016]

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Yonat Elem - Chapter 55 (נה)

Rema of Fano

“When a woman brings forth seed and bears a male, she shall be unclean seven days.” Know that at birth, when Lesser Countenance emerged whitened and refined into the world's air, the remnants and excesses of the judgments went outside the camp. These are the refuse and residual extract, in the mystery of menstrual blood, separated here in the chambers of the belly from the seven (breaking) [broken] points, when we count Yesod as two or include Daat among them. Corresponding to them it is written, “She shall be unclean seven days.”

“If she bears a female”—according to the mystery we are explaining, this is a firmly established decree, like “If the jubilee shall be”—then clarification is also required from the seven Malkhuts present, one by one, in these seven points. Daat is counted among them according to one of the ways we explained above in chapter19. Together with the seven points in the last point, which itself is entirely Malkhut, the verse is precise in saying, “She shall be unclean two weeks.” In her first three, however, there is no evil. The formation of the feminine counterpart had to take—“but” [?]—the Malkhuts above, in Lesser Countenance's seven sefirot, so that he should rule over her and there should not be two authorities, Heaven forbid. The female takes shape only from Lesser Countenance's chest downward. [TN330017]

Along our way we have learned that there are seventeen Malkhuts here, like the reduced number of YHWH, concerning which it was said, “All Israel are children of kings”: seven in Lesser Countenance's sefirot and ten in the stature of its feminine counterpart. On their account the Tiqqunim expounded seventeen ranks of Israel's souls. These are: kings, righteous ones, prophets, seers, masters of Torah, mighty ones, pious ones—thus far from Lesser Countenance; and likewise from its feminine counterpart, making fourteen. The feminine counterpart has an additional three from her three upper ones: discerning ones, wise ones, heads of Israel's thousands. These three additional ranks flowing from her correspond to those coming from Lesser Countenance's Ḥesed, Gevurah and Tiferet; her seven correspond to his four. [TN330018]

Rema of Fano - continued

Corresponding to them it is written, “Joseph, seventeen years old, was shepherding,” in the mystery of “God set them in the firmament of heaven,” which is Yesod, the channel of souls. It is written, “Jacob lived in the land of Egypt seventeen years.” In them they were fruitful and swarmed, until he saw600,000 of his own descendants. This is what he was promised at Beer-sheba: “Do not fear to descend to Egypt, for I shall make you a great nation there”—you specifically, so that his own eyes should see it. Thus Joseph said, “To do as on this day, to keep a numerous people alive.” Moreover, ʿam rav, “a numerous people,” has the numerical value of twelve YHWH Names: “Happy is the people for whom it is so.”

In Song of Songs Rabbah they said he saw600,000 people of Torah. Perhaps they mean observers of Torah, for not one among them was outside the category of a complete bed—miṭṭah shelemah, numerically nefesh. For the old man, the mystery of “the souls of Jacob's house” was fulfilled in its fullness. See Zohar, Vayeḥi, folio216b. Scripture and the teachers did not trouble themselves over those seventeen years merely to tell us these consolations for the old man's suffering, of delight and tenderness, but to teach this great mystery, which was always a remembrance between the eyes of Jacob our father. God, blessed be He, fulfilled His servant's counsel, and he saw and rejoiced. [TN330019]

According to what is plainly laid down in Zohar, Vayetse, folio153b—that righteous Benjamin did not use his marriage bed until Joseph came and was found—whereas at our ancestors' descent to Egypt he had ten sons, we must say that the blessing of fruitfulness and multiplication beyond the way of nature began in Jacob's house when Benjamin returned to his father. Similarly, YHWH blessed the house of Obed-edom. Jochebed, too, who was born between the walls, is included in this blessing: from the moment the old man stirred himself to descend to Egypt, the decree of famine was annulled. The old difficulty is thereby removed: how could Levi use his marriage bed during years of famine? Although we answered elsewhere that, since it was permitted to the childless, it was also permitted to Levi, who was a master of learning and knew that the commandment was not fulfilled except with a male and a female.

A difficulty nevertheless remains with what the Zohar mentions there, and what is explicit in the midrashim: Joseph's inquiry and Benjamin's answer about the names of his ten sons took place on the first descent. It is therefore possible to explain in one of three other ways. First: during his father's mourning, righteous Benjamin fulfilled one of the two commandments incumbent upon him toward his wife—procreation—and suspended the other, the commandment of the conjugal obligation. Second: when the holy spirit began to glimmer in Jacob and he saw that there was grain in Egypt, it was reckoned as though he had somewhat lightened his mourning; then Benjamin began to attend to his habitation. Third: even earlier, when Joseph left prison and rose to greatness, Jacob's mazal saw it and he lightened his mourning. This is the precision of the Zohar's wording, “when Joseph came and was found”: one imprisoned among those dwelling in darkness is like a lost vessel; on emerging, he comes and is found among his fellows. At Joseph's disclosure of

Rema of Fano - continued

himself to his brothers, however, it would not be appropriate to say, “once Joseph came.” This is sound. [TN330020]

Likewise, what is written there, folio158b, “As long as Rachel was not pregnant with Benjamin, he remained there,” does not mean she departed pregnant. He stayed in Succoth eighteen months, then went to Shechem, then to Bethel, before Benjamin was born. Rather, it means the whole time that they foresaw Benjamin's appointed period had not arrived.

We return to our teaching. Calculate seventeen times DWD, David, who is everywhere in the mystery of Malkhut: these have the numerical value of Rachel, mother of them all. Likewise there were seventeen kings from David to Josiah, in whose days Jeremiah brought back the ten tribes—that is, some from each tribe—and he reigned over them. Since only the inhabitants of the Land are called an assembly, as stated in tractate Horayot, Josiah was rightly king over all Israel. At the end, however, he hid the Ark of the Covenant, and the moon was about to have its light concealed.

At the assembly's rejoicing in Chronicles, King Hezekiah contributed seven thousand sheep and the princes ten thousand sheep, [in the mystery of the flock] of human beings spoken of by Ezekiel. In addition, the king's portion was a thousand bulls and the princes' portion a thousand bulls, hinting at Father and Mother. All are peace-offerings. [TN330021]

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Yonat Elem - Chapter 56 (נו)

Rema of Fano

Nursing lasts twenty-four months. Once the refuse that cannot receive restoration has been expelled, just as the nursing woman's blood, which would otherwise flow from the remnants of childbirth and turn into menstrual blood, is instead wholly sweetened and turns into milk—for this reason menstrual cycles are not taken into account throughout that time—so the judgments of Lesser Countenance's Hod, Yesod and Malkhut need the earth, for their sources remained within her. They are clarified in nursing, sweetened and made into milk. [TN330022]

The reason for this entire period is as follows. The “mystery” in Lesser Countenance, whose vessel we said emerged into the world's air while leaving the lights above, requires sweetening over eight months, because it includes ten. It must first be clarified in itself, and also in detail from its Keter to its Netsaḥ. You say the same of Lesser Countenance's Yesod and Malkhut. Thus Hod and its seven upper ones make eight; Yesod and its seven upper ones make eight; Malkhut and her seven upper ones make eight: twenty-four. Hod, however, was clarified for itself, for the Yesod and Malkhut within it, and also for its branches within Yesod and Malkhut. Seven and itself will therefore suffice for Yesod. Once

Rema of Fano - continued

Yesod has been clarified for itself, for the Malkhut within it, and also for the Yesod within Malkhut, clarification of seven and herself suffices for Malkhut. This is according to the Rabbis. [TN330023]

Rabbi Yehudah, however, holds that nursing lasts only eighteen months. For him, sweetening Lesser Countenance's three last attributes—Hod, Yesod and Malkhut—from their Binah downward suffices: five and she in each of them, in the manner we explained. If you ask, according to either opinion: just as Hod is sweetened here for itself and its branches within Yesod and Malkhut, and for both of them a single clarification of that kind suffices, why did the clarification of the upper attributes, already completed through Netsaḥ inclusive, not suffice for their branches within Hod, Yesod and Malkhut? The answer is that gestation is one thing and nursing another.

It is further known that when Lesser Countenance is born its limbs are small and it has no mental faculties: its Hokhmah, Binah and Daat are present only as an illumination. Afterward Mother, in the mystery of nursing, stretches its body and limbs over twenty-four months. These are in the mystery of her Netsaḥ and Hod, each including the other: nine. Her Ḥesed, Gevurah and Tiferet too, in the mystery of breasts in Binah's place, include one another: eighteen. Thus far according to Rabbi Yehudah, who holds that milk does not bring down to Lesser Countenance the illumination of her mental faculties. According to the Rabbis, however, it also brings down illumination from her Hokhmah and Binah, which are in the mystery of points, Lesser Countenance having their counterparts. But it does not bring down illumination from her Daat, which itself is everywhere an illumination and has not yet illuminated Lesser Countenance at all. Thus Hokhmah and Binah each include three, being the root of three lines. Here are six in addition to the first ones; their combined total is twenty-four months. [TN330024]

Through this, the judgments in Lesser Countenance's ten sefirot were sweetened with the milk with which Mother nursed them, “and the marrow of their bones is moistened.” Each has spread out on its own, and they add power for the limbs' growth and the performance of their work. Just as the infant neither walks nor stands upon its feet until it has nursed for a sufficient time, so it is above with Netsaḥ and Hod. Hod's clarification is not completed until nursing, and Netsaḥ on its own, though unimpaired, has no complete operation.

Yet “the Netsaḥ of Israel will not lie,” for judgments take hold not of Lesser Countenance's Netsaḥ but only of Hod. This is unlike its feminine counterpart, for “the feet of both of them descend to death”: these are her Netsaḥ and Hod. Of Lesser Countenance, however, it is said, “My hod was turned upon me to destruction”—it alone, not Netsaḥ. The shell holds on to Hod, nursing outside from its power and influx, and nothing else, very far indeed from the camp of the Shekhinah. It obstructs Netsaḥ from operating through the power of lovingkindness as befits it.

Rema of Fano - continued

For this mystery both Moses and Aaron were required in stopping one plague, corresponding to Netsaḥ and Hod; Phinehas in the second, corresponding to Yesod; and David in the third, corresponding to Malkhut. There is room for inquiry in the exposition of the limping at Jacob's hip socket. Sometimes the Zohar indicates that it was in Netsaḥ, which they explain as Lesser Countenance's Netsaḥ; its Hod was not impaired, since Joshua prophesied from Moses' hod. At other times it implies that the impairment was in Hod. They said that the intention is the feminine counterpart's Hod: since she is with him back to back, her Hod is opposite his Netsaḥ.

This does not contradict what we said initially. They said the impairment in itself was in the feminine counterpart's Hod, the entire attribute being impaired. It caused some instability in the lower joint of Lesser Countenance's Netsaḥ, for it alone is aligned with her Yesod; the middle joint is aligned with her Ḥesed, since the whole height of her stature is only the measure of Lesser Countenance's Netsaḥ, Hod and Yesod. When all her Hod was impaired, her Netsaḥ too descended with her. But because the instability affected only the lower joint of Lesser Countenance's Netsaḥ, even that Netsaḥ “will not lie” in itself. Know this: it is written, “He was limping upon his thigh,” as in “He took one of his sides.” Thus, insofar as he leans upon his thigh—this is his feminine counterpart—the impairment was in her and nowhere else. Nevertheless, since it can be said this way and that way, the prohibition of the sinew of the thigh applies to both. [TN330025]

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Yonat Elem - Chapter 57 (נז)

Rema of Fano

The blessings of the breasts that nurse with milk are in the mystery of “YHWH passed,” which are72,216 and26, in this manner:72 on Binah's right,216 on her left, YHWH in the middle. Their total is the number of Shaddai, in the language of breasts. Likewise161 and151 with two inclusive units; or161 and143 with ten letters; or151 and143 with twenty letters: each pair amounts to Shaddai. Likewise we divide Elohim: EL on the right, MY on the left, heh in the middle, in the mystery of “Eldad, one, and Medad, one.” When Mother nurses Lesser Countenance and its feminine counterpart, she is called El Shaddai, after the breasts, which are in her middle line. This Name therefore applies to her Daat, Tiferet and Yesod. [TN330026]

The milk is in the mystery of the Ehyeh Name in Binah. It has four letters; its filling ten: aleph-lamed-pe, heh-heh, yod-vav-dalet, heh-heh. The filling of its filling has twenty-five: aleph-lamed-pe, lamed-mem-dalet, pe-aleph; heh-heh, heh-heh; yod-vav-dalet, vav-aleph-vav, dalet-lamed-tav; heh-heh, heh-heh. Together they amount to ḥalav, milk, with the word Ehyeh itself. Do not be surprised at the aleph between the vavs in the filling of the filling, although the rest of the Name uses hehs. Even in the52 Name we sometimes add

Rema of Fano - continued

three alephs of this kind, in the mystery of a wild animal being included in a domesticated animal; this will be explained in its place. The hint is to the milk of a woman who bears a female, which is light by nature. [TN330027]

Alternatively, A, AH, AHY, AHYH amounts to the number of dam, blood. Remove only the four letters of Ehyeh—not their numerical value but the letters themselves, one each—and the number of ḥalav remains: blood has become milk. This is that of a woman who bears a male, whose milk is heavy. Its heaviness lies in the imprint of the simple Name remaining with it. Moreover, the first count is completed only with one inclusive unit, or with two, for most fillings with hehs also have only two vavs in their vav fillings.

One may expound these two ways we mentioned here as light milk. Corresponding to them are two other ways for heavy milk: when the fillings of Ehyeh and the fillings of its fillings have, in one case, yod within the heh and between the vavs, and in the other, aleph in both places. In each case the actual letters total forty-one. This is their heaviness: an additional letter for the inclusive unit in each. The intention is that the Ehyeh Name in Mother imparts influx and illumination to Lesser Countenance, giving it vitality and power to grow, restore and clarify it together with its feminine counterpart, in the mystery of two configurations, food from refuse, like milk for an infant. [TN330028]

It is written, “Or who makes one mute?” For MY, “who,” which is Mother, gives establishment, subsistence and standing to the infant formed in her womb, who does not speak at all on emerging from his mother's womb. She imparts influx to it in smallness, when it is illem, mute, numerically45 and26. Likewise MH—that is, mem-mem, heh-aleph—has the numerical value of Elohim, which is ALM-YH. In this aspect Lesser Countenance is included in Father and Mother, since it does not conduct itself from its own understanding. [TN330029]

Also, Ehyeh in progressive form amounts to dam, blood, from which milk is made. How? Ehyeh contains two hehs. Let us expound both in the form dalet-yod: twenty-eight. Add Ehyeh's aleph-yod and the inclusive unit: light milk. Or take the two hehs in the form dalet-vav, and with yod fully spelled: twice twenty, which is heavy milk. Not only does it require no inclusive unit here, but the aleph still exceeds the number of milk, being its source and fountain.

Furthermore, in the mystery of Elohim's letter heh, which is in the upper sign, it has two forms, their mnemonic DWDY, whose number is twenty-four. Its three fillings number sixteen; combining the two gives milk. This is light by nature, being completed only with the fillings. There is a corresponding heavy one needing no filling: represent one heh with three vavs, making eighteen, and the other with two vavs and a yod, making twenty-two. Their combination is milk. [TN330030]

Rema of Fano - continued

There is also light and heavy within the fillings themselves. Heh in its three fillings has the number EL. Reckon with them the number of heh: thirty-six; add Ehyeh's four letters, which here are also a simple heh and the letters YHA of its fillings. Their acronym is "YHWH is Elohim," from "A psalm of thanksgiving." Here is milk. It is heavy relative to a lighter counterpart, where we first take EL, then six letters and three fillings; there are many inclusive counts in this. [TN330031]

From the heh in the middle of Elohim, milk rises to the right breast, which is EL, and the left breast, which is MY, just as the number of milk can be formed from heh in many ways. It is known that the male predominates on the right and the female on the left; heavy milk therefore has its principal place in the right breast, light milk in the left.

When Mother is not nursing the children, she is called El Elyon, for she rises above them. The161 within her, with the letters and inclusive unit, is166, the number of Elyon. Further, Binah contains the63 Name, in which three yods and an aleph have the number EL, and its progressive form is166, the number of Elyon: here is El Elyon. Both descriptions are thus found together in one place at the beginning of the Amidah. What is written afterward? "Bestowing lovingkindnesses"—gomel, in the language of "after he has weaned us [?]," for she has imparted to him [?] a sufficient supply of lovingkindnesses. More will be explained in the exposition of prayer. [TN330032]

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Yonat Elem - Chapter 58 (נח)

Rema of Fano

The Torah is compared to milk itself, whose depth a person does not reach. It is blood gathering from the whole extent of his stature, for the limbs draw nourishment from one another, and it turns into milk. The place of milk is not a spring, for it has no single source; all the blood vessels go there, and it is a collecting basin for them. It conveys impurity not in any amount whatever but only in a quarter-log measure. We make no distinction whether this is with or without the mother's consent. It conveys impurity only with the infant's consent, for ordinarily his inclination is toward milk; but if he nurses under compulsion, at a time when it does not please him, it is pure. Such is the conclusion of the discussion in the chapter "They Said to Him." [TN330033]

The counterpart of all this is in Lesser Countenance, which nurses from the influx increasing within Mother from above, to stretch its limbs, its six extremities. As the milk spreads as needed, judgment may predominate over it according to the preparations. The hint is to the mystery of prophecy, concerning which it is written of Lesser Countenance: "If there be your prophet, YHWH." It becomes master of the feet on the mission of the Holy Ancient One, hinted at by these initial letters, AYN, in the inclusion of three heads, to reveal to those below the secrets of supernal governance, according to what is intended in

Rema of Fano - continued

it, for good or otherwise. [TN330034]

As long as Jonah did not desire the prophecy concerning Nineveh, his decree was not sealed for evil, in the mystery of impurity. He desired that their measure should become full and it should be destroyed of itself, as a sign concerning Gog and Magog, that they should have no escape. To spare his Maker's honor, he did not answer the argument from the lesser to the greater: “You had pity ... and shall I not have pity?” The magnitude of the gathering and the multitude of their company were a great preparation for Jonah's desire. In truth, however, it was revealed and known before Him, blessed be He, that the time of Gog and Magog's liability had not yet arrived, nor the time of redemption for our people. Nineveh's people turning then from their evil way prolonged His patience toward them forty years, until the time of the prophet Nahum. Corresponding to those years, the days of Messiah will precede the resurrection of the dead. Thus the infant's consent is what causes it, just as the prophet must prepare himself so that his utterances may serve as a symbolic enactment to establish every matter. [TN330035]

The final letters of these words, “If there be your prophet, YHWH,” are MHMH, in the sense of “Though he tarry, wait for him,” for of that time it was said, “Your sons and daughters shall prophesy.” Usually, however, Lesser Countenance receives influx from above through a screen, in the sense of “In a vision I make Myself known to him,” or through the mystery of Mother's fallen portions, in the sense of “In a dream I speak with him,” for a dream is a fallen portion of prophecy. Both are according to the preparation of each individual among the disciples of the prophets who make themselves ready for it. [TN330036]

From this one can understand what had been prepared for Gehazi; but he did not desire blessing, and it went far from him. He is so named after the Valley of Vision, which is Jerusalem, reckoned a valley in relation to Mount Moriah, from which instruction goes forth to all Israel. It is therefore fitting that we say, “A sage is superior to a prophet.” Likewise it is written, “For Torah shall go forth from Zion, and the word of YHWH from Jerusalem,” the latter being prophecy. It is known that being wise, mighty, wealthy and of stature are conditions of prophecy. Of a woman great in her deeds it is written, “Gehazi approached to push her away,” which they expounded as “in the splendor of her beauty.” This teaches that his stature reached the height of her breasts, for he nursed. We read in it hod-peh: Hod, mouth. Nursing completes Hod, so that it will not impede the walking of the master of the feet; the mouth completes the prophet's mission, as it is written, “Go and say to this people.” It is written, “This is the woman, and this is her son,” whom Elisha revived: he pointed to them with his finger as a member of the household. Elisha is Long Countenance. [TN330037]

He instructed Gehazi, “Let her alone, for her soul is bitter within her,” since vision is not widespread and prophecy does not rest where judgments predominate. But that wicked

Rema of Fano - continued

man, in all his corrupt deeds, ate it unripe and was driven away. To Moses, however, at the first time, which was a beginning in prophecy, He revealed Himself in his father's voice: righteous Amram, pure wool. Immediately the sources of prophecy were opened to him from supernal Mother, from whom comes the milk, as it is written, “Ehyeh asher Ehyeh.” By the mouth of the Power it was said, “Thus shall you say to the children of Israel: Ehyeh sent me to you.”

Since Eldad and Medad have come into our hands in connection with the mystery of milk, expounded in the very matter of prophecy, let us say something about them. [TN330038]

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Yonat Elem - Chapter 59 (נט)

Rema of Fano

Eldad and Medad's prophecy came from the upper sign, which has no application at all to a male. Even concerning a female, they explained thus at Yavneh: once the lower sign has come, the upper is no longer considered. They therefore said that these were Moses' brothers through the mother alone—that is, from the upper world, the mystery of the generation of knowledge. “They prophesied and did not add,” for the branch cannot equal the root. That we translate it “and did not cease” means their prophecy was not conditional but an established decree.

Similarly, “He did not add again to know her”—and did not cease—means that to know her afterward without interruption he did not need to add another act of acquisition with her, as we learned in the laws of levirate marriage: “She is like his wife in every respect.” Likewise at Sinai, “a great voice, and it did not add”: it did not need to add anything, because the first voice was without interruption; everything was in one utterance. [TN330039]

It is written, “Two men remained in the camp,” for the breasts are remnants outside the body. “They were among those written down, but did not go out to the tent; they prophesied in the camp.” This is in the mystery of Long Countenance's arms, when the legs were included in them: Netsaḥ and Hod, which are in the mystery of judgments, their sign being the willows of the brook. Their prophecy was through judgment, as explained below, in the mystery of the thirds of Israel's camp, as explained in its place. This is the camp of the verse, whose numerical value is Eldad and Medad.

Here are Prophets and Writings together, as we learned: one places Torah upon Prophets and Writings—together, as we learned: one places Torah upon Prophets and Writings—but not Prophets and Writings upon Torah, for she is above, in the mystery of mental faculties. Prophets and Writings, however, are nearly equal, for each has a respect in which it is treated more leniently and one in which more strictly. Writings are in the arms, but they

Rema of Fano - continued

are covered, in the mystery of the holy spirit, which is revealed only to its possessor; there is no widespread vision there. Prophets are below, but they are exposed, in the mystery of prophecy given to be spoken: “In the multitude of the people is the king's splendor.” [TN330040]

These are two true prophets: the right one a prophet, the left a seer. Or the first has the numerical value63, which is YHWH in its source, with its filling of37—hevel, breath—spreading within it through the power of Yesod, which is included in the line of mercy. The second is the simple YHWH Name alone. Sometimes both are seers, or both prophets, according to the division of governance in the predominance of judgment or mercy. [TN330041]

There is another division in this, in the mystery of the Tannaim, Lesser Countenance's Netsaḥ, Hod and Yesod; the Prophets are like them. The Amoraim, however, are in the mystery of its feminine counterpart's Gedullah, Gevurah and Tiferet; you say the same of the Writings. Something of this will come below in chapter76. But the restorations of the Oral Torah are not to be expounded in Long Countenance, for Malkhut is not revealed thus except in inclusion within Yesod.

Eldad and Medad's prophecy did not reach the lower sign, which is “a tent that shall not be moved,” where the lovingkindnesses gather, the powers of judgment being sweetened in the mystery of the two hehs added in ha-ohelah, “to the tent.” They prophesied in the known camp, the mystery of the Shekhinah's camp below in Beriah. Their prophecy concerned Moses' departure—he is Daat—and Joshua, whose face is the moon, bringing Israel into the Land. Those who expound signs said: mitnabbeʾim, “prophesying,” is met neviʾam, “their prophet is dead.” Alternatively, it is an acronym: “Moses—may his soul rest in God's garden; Joshua causes them to inherit.” [TN330042]

Moses our teacher's prophecy, however, came from the lower sign, which is Mother's Yesod, where the161 Name is, and Father's Yesod together with it, outside it:184, the progressive form of72. Together they have the numerical value of Moses. These two yesodot receive influx from the two mazalot above, which hold the first places in the attribute of mercy, as will be explained. Of them it is written, “You open Your hands and satisfy every living being with favor.” Kol, “every,” is one Yesod; ḥai, “living,” is the second. Ratson, “favor,” is notser, the first mazal. The other, which is ve-naqqeh, opens the supernal source to give influx generously. Its sign is “Behold, I add”—the mystery of supernal Joseph, with the holy mazal included within him. Moses therefore merited being master of all the prophets, in the sense of “all of them from Moses”: they prophesied only through his power and preparation. [TN330043]

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Yonat Elem - Chapter 60 (ס)

Rema of Fano

It is among the well-known facts of nature that after nursing is completed, understanding increases day by day in the boy who has been born. The Sages said: a six-year-old goes out by his mother's eruv, for he still needs her and clings to her. This is the period of young children capable of transactions, for one who has no one managing his affairs; if they have a guardian, their purchase is no purchase and their sale no sale. But her attention is upon him until he is nine years and one day old, when understanding begins to glimmer in him and his intercourse is legally reckoned intercourse. At that stage he must therefore be trained to know how to guard his tefillin. When his twelfth year has passed and one day of the thirteenth year has begun, he has the status of a discerning minor close to manhood, until he becomes subject to the commandments. To sell his father's property, he must reach twenty. The completion of this discussion is below, from chapter78 onward. [TN330044]

According to this same pattern, Lesser Countenance continues growing after nursing. Its power has already spread through ten vessels corresponding to all its sefirot; it walks on its feet and its word is on its tongue. Then its inward light alone returns to be included within Mother. This is a second gestation, in the manner expounded concerning Malkhut: she becomes a full storehouse for all the souls of the righteous who are still living, which are included in her each night as we lie down, as it is said, “Into Your hand I entrust my spirit.” She becomes pregnant from them; each morning they are renewed in the mystery of an infant nursing from its mother's breasts and a woman conversing with her husband. It is written, “New every morning.”

Thus Mother is included in this mystery through Lesser Countenance and its feminine counterpart, through the changes of periods we mentioned. The Zohar therefore says, Emor, folio65b: “Two children whom Mother nursed, and from whom she became pregnant.” After their restorations are completed, they are destined to become feminine waters in perfected actuality for the union of Father and Mother, just as they were such for them initially in potentiality alone. From this union the mental faculties of these children are made.

We already said that Lesser Countenance in its mother's womb is in the mystery of the vav within the heh. This is a small vav, half-sized, without a head, in the mystery of three within three, in the sense of “It is folded and lies like a tablet.” It has only the mystery of a step, mentioned in Zohar, Balaq, folio203b: the extension of its feminine counterpart, emerging from behind it. On her account David said, “There is but a step between me and death.” [TN330045]

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When Lesser Countenance emerges into the world's air, it is in the mystery of a complete vav, the third letter of the Name. The body of the vav hints at the six extremities; its thinner end hints at Malkhut. The head of the vav hints at Lesser Countenance's three upper ones in smallness, when it is only a vav, in the mystery of six extremities alone. It is like grasshoppers' horns, with small limbs. Through the milk it has nursed, it raises its head and its limbs grow somewhat. Then it is called Zeir Anpin, Lesser Countenance.

From now on Mother's Netsaḥ, Hod and Yesod must spread within them, in the mystery of an inward imparting of influx, in which the recipient clothes the giver. It is also covered by the giver with surrounding light exceeding it, for the effect is always too small to contain the influx of the cause, which gives generously. Both ways are explicit in the verse, “I placed My words in your mouth, and in the shadow of My hand I covered you.” They depend upon one another, as it is written, “He finished speaking with him”—the completion of the restoration for the inward light. Then: “God ascended from above Abraham.” This is Lesser Countenance in the mystery of the lovingkindnesses, which now strengthens itself, and Mother no longer needs that bending down.

Mother's Yesod is also a shelter of peace for Lesser Countenance and its feminine counterpart: after she nursed them, she became pregnant from them—not from their actual bodies, but from their inward essence, for their vessels remained outside. The human being's essence extends only from his head to the diaphragm of the heart, that is, to the chest, the boundary reached by Mother's Yesod. [TN330046]

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Yonat Elem - Chapter 61 (סא)

Rema of Fano

Mother's Netsaḥ, Hod and Yesod, which she imparts to Lesser Countenance's mental faculties, are each expounded as three joints. They enter Lesser Countenance precept upon precept, line upon line, for it too is measured in the mystery of thirds, as it is written, “He measured the dust of the earth with a third measure.” The Sages said, “Everything was from dust, even the sun's sphere.” Dust means Tiferet, your sign being “the dust of Jacob.” All supernal governance in the world is from it and through its power. Even the most familiar of perceptible operations—the sun's movement through the sphere, revolving as it goes—is entirely through Lesser Countenance's power.

Earth means Shekhinah, for earth is from dust. There is a distinction between them: dust that one has made into a brick can again be made dust; in the reverse case, however, it is another brick. We already mentioned this above. Therefore earth was nullified but did not die, Heaven forbid. “Dust of the earth” may mean Lesser Countenance insofar as it is half a body with its feminine counterpart. It is truly “a young hart,” meaning the strength and might of the six extremities, all of which possess power. This is the mystery of “the choicest

Rema of Fano - continued

of the patriarchs," said of Jacob. The inclusion and restoration of these two configurations is through thirds. Alternatively, "dust of the earth" may be explained as Malkhut specifically, measured from a third of Lesser Countenance's body downward. [TN330047]

The prophet first said, "Who measured water in His hollow of the hand, and gauged the heavens with a span?" The intention is that there is a difference between a measure and a span: the measure serves the mystery of water, the span the mystery of firmament. But the simple light preceding both is neither measured nor counted. A measure therefore has a receptacle, serving from its mouth to its bottom; the inner portions of these too need it. The vessel must be emptied to measure with it a second time.

When we apply this analogy to the emanation of the points, whose inward light is in the mystery of water, we say that the vessel's breaking is in its outer part throughout its height, a third of its thickness. They have healing in the mystery of a flayed animal, geludah, numerically forty-eight, like two thirds of72, which brings healing. Therefore it is fit with a small remnant. Here too the inner thirds are superior to the outer one, and it too left a blessing behind beside her, in the mystery of "his eyes below and his heart above." [TN330048]

One measuring by a span, which serves the mystery of firmament, needs no receptacle. It does no harm if the broken part is the lower one, the mystery of Netsaḥ, Hod and Yesod in each point, a third of its height. Therefore, if its legs were cut off from the knee downward, it is fit.

MY, "who," which is Binah, "measured water in His hollow of the hand," distinguishing Lesser Countenance's masculine waters from Malkhut's feminine waters. "And the heavens"—Lesser Countenance in the restorations of its body—"He gauged with a span," giving it a boundary in mental faculties, arms and legs, in the manner I am now explaining. He measured all the dust of the earth in the upper third of Lesser Countenance's Tiferet, and Malkhut emerged from between its breasts at its back, which is a third of its stature. This is in the measure of the body alone, explaining why Lesser Countenance is measured in thirds as stated. Possibly in the bodily human being this is itself a third of the entire stature. In emanation, however, down to the chest we have six attributes and a third: Keter, Hokhmah, Binah, Daat, Gedullah, Gevurah and a third of Tiferet. This upper third is great in importance, for there the brain and heart are founded together. [TN330049]

Here we may fittingly say, to understand words of Binah, that Mother's feet are in the mystery of the last two letters of Ehyeh. This is the true referent of everything preceding; learn the concealed from the explicit in the Sages' parables and riddles. Her Yesod is hinted at by yod, whose measure is half a vav, for it is short and reaches only to Long Countenance's chest. Of it it is written, "Behold Zion, the city of our appointed times." That

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is, Long Countenance's chest is the place of Mother's Zion, since her whole stature reaches only to Long Countenance's navel. She is called “the city of our appointed times,” for all holy convocations depend on her; the Sabbath is in Father, who is holiness itself.

The lower point of yod is in the mystery of the vestibule. The body of yod and its point are a chamber and an upper chamber above it. Ehyeh's final heh includes Mother's Netsaḥ and Hod, which extend below her Yesod, joining them together in the roof of the heh; they descend on this side and that. Father's Yesod, however, reaches Long Countenance's navel in this aspect, and is hinted at by YHWH's vav, twice as long as the yod in the Ehyeh Name. Through Mother's bendings, the halves become equal in their measures; otherwise a small yod could not complete half the measure. See below, chapter83. [TN330050]

Lesser Countenance's mental faculties are in the mystery of YHWH's first two letters: Hokhmah in yod, Binah in heh, and Daat in the point of yod, for its Daat too is small in measure and great in importance. Combining Mother's feet and Lesser Countenance's mental faculties together is the foundation of “YHWH shall be one and His Name one.” In another aspect, the ending of Ehyeh is equivalent to the entire YHWH in Lesser Countenance, in the sense of “For in Yah, YHWH, is the rock of worlds.”

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Yonat Elem - Chapter 62 (סב)

Rema of Fano

The order in which Lesser Countenance's mental faculties and those of its feminine counterpart are renewed, through Mother's Netsaḥ, Hod and Yesod extending through its full stature, is as follows. From the lower joint, a third of Mother's Netsaḥ, descending within Lesser Countenance—which is in the mystery of two configurations—and two thirds of Lesser Countenance's Ḥesed ascending to the place of Hokhmah, a complete Hokhmah is made for it, in the mystery of the regions drawing nourishment from one another. No drop of rain descends from above without the deep raising two drops from below to meet it. Likewise in Lesser Countenance's Binah: from the lower joint of Mother's Hod and two thirds of its own Gevurah.

This is what they said in the Zohar: “Ḥesed, lovingkindnesses; Gevurah, powers of judgment.” That is, Mother's Ḥesed—the lower joint of her Netsaḥ—is also called Ḥesed after the two joints of its Ḥesed that ascended to meet it, for throughout the Torah we follow the majority. Moreover, Netsaḥ is everywhere a branch of Ḥesed. With the two thirds of Lesser Countenance's Ḥesed that ascended to its Hokhmah, the joint of Mother's Netsaḥ becomes Hokhmah, Binah and Daat for Lesser Countenance's Hokhmah; the upper third of Ḥesed becomes Ḥesed, Gevurah and Tiferet, and the middle third Netsaḥ, Hod and Yesod. Likewise “Gevurah, powers of judgment” for Lesser Countenance's Binah.

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Then two thirds of Lesser Countenance's Tiferet ascend to Daat's place. Daat is formed from these two thirds alone for the time being, for Mother's Yesod is short and does not yet reach Lesser Countenance's head. Daat here is entitled to receive but has nothing. Therefore there are not two and one here in the ascending Tiferet, as there are in Gedullah and Gevurah.

Afterward the middle joints of Mother's Netsaḥ and Hod descend to Lesser Countenance's Hokhmah and Binah, becoming their Hokhmah, Binah and Daat. Mother's lower joints that had been in them are pushed on, passing through the inwardness of the thirds of Ḥesed and Paḥad that had ascended. These do not move from their place, but broaden so that Mother's joints may pass through their middle and now descend to its Ḥesed and Gevurah. This descending right and left joint is Mother's lower third, in the mystery of the sole of the foot, becoming Hokhmah, Binah and Daat for Lesser Countenance's Ḥesed and Gevurah. Together with the third originally remaining in them, which becomes their Ḥesed, Paḥad and Tiferet, and another third ascending to them from Netsaḥ and Hod, becoming their Netsaḥ, Hod and Yesod, all together make complete and enlarged attributes for Gedullah and Gevurah. [TN330051]

This is the mystery of “For a commandment, up to a third from his own; beyond that, from the Holy One, blessed be He.” The lower third of Gedullah and Gevurah did not ascend outside their own attribute at all. It is specifically a third “from his own,” for both Ḥesed and Gevurah. Likewise “for a commandment” is precise: mitsvah comes in the world of construction, in which the first ones are concealed by the ATBSh substitution. But each one's middle and upper thirds ascended to participate in Lesser Countenance's mental faculties with Mother's joints, to whom the title Holy One, blessed be He, applies, and acquired much perfection.

This has a consequence when all the joints return to their place and Malkhut, who is mitsvah, is built from them in the mystery of Leah, below in chapter94. Her lower third will be built from the lower third of Lesser Countenance's arms, which never ascended; her two upper thirds will be from the Holy One, blessed be He, as the discussion concludes. [TN330052]

“Ḥesed, lovingkindnesses” can also be explained here in another, more precise way: the lower joint of Mother's Netsaḥ, now entering Ḥesed, is called Ḥesed after it. It joins two other thirds that are actual lovingkindnesses according to their present place and time. Likewise with Gevurah. Here too, the third remaining for Tiferet in its place joins another third ascending to it from Lesser Countenance's Yesod, leaving this Tiferet with only these two thirds for the time being.

Then one third of Mother's Yesod enters above into Lesser Countenance's Daat, and Daat is completed from three thirds for the time being. Properly only half a third should have

Rema of Fano - continued

entered Daat, according to the order of existence. Mother, however, bent herself to bring a complete third into it, in the mystery of the vestibule.

The upper joints of Mother's Netsaḥ and Hod subsequently descend into Lesser Countenance's Hokhmah and Binah, in the way explained for their predecessors; the middle joints into Gedullah and Gevurah, and the lower into Netsaḥ and Hod. With the two thirds remaining in each, they become complete and enlarged attributes. This is the mystery of “Netsaḥ, victories; Hod, splendors,” in the manner just explained.

Some say that “Ḥesed, lovingkindnesses; Gevurah, powers of judgment” should be expounded only of the upper joint of Mother's Netsaḥ and Hod when it enters Lesser Countenance's Hokhmah and Binah with the thirds that ascended to them, but not of the middle joint. That completes in Lesser Countenance three thirds coming from three places, in the mystery of an invitation to grace by three people coming from three groups, for Lesser Countenance's Tiferet too is equal in this respect to its Gedullah and Gevurah. In the lower joint, which emerges below to two thirds fixed in Netsaḥ and Hod, “Netsaḥ, victories; Hod, splendors” is essentially appropriate. There are always two and one only in the upper and lower joint, here and there on the sides, not in the middle; and in the middle joint, not even on the sides. Therefore wherever there are two and one, the third is from outside: it separates, goes and joins the two standing together. [TN330053]

Alternatively, the third descending from Mother to Lesser Countenance is always reckoned from within, as is the third that never moves from its place—here it is found, and here it was. Only the third ascending from Netsaḥ and Hod to Gedullah and Gevurah is from outside. Of it one may properly say “from his own,” for Netsaḥ is a branch of Ḥesed. In the other joints, “from his own” and “from outside” will not be found together.

Now the (second) [half] upper third of Mother's Yesod descends to Lesser Countenance's Daat. The lower third that had been within it descends to Tiferet and completes three thirds in it. Lesser Countenance's Daat remains with two and a half thirds, in the mystery of chamber and upper chamber, small in measure and great in power, being doubled one above another according to TḤRA [?]. The descending third also left some illumination in Daat, for Mother's Yesod has greater power in this than Netsaḥ and Hod. Through the abundant illumination of lovingkindnesses and powers of judgment destined to gather within Lesser Countenance's Daat when it puts on tefillin, its deficiency will be wholly completed. [TN330054]

Yesod has no third from above; only two thirds of its own remained. It must therefore be assisted by the lovingkindnesses in its growth, as we shall explain with Heaven's help. We conclude that being entitled to receive, but having nothing from Mother's joints, became fixed in Yesod. Properly Tiferet should have received only half a third and the complete upper third should have been given to Daat. But no share at all in the vestibule was

Rema of Fano - continued

assigned to Daat, for the vestibule is from outside, and Tiferet is like it. Mother therefore bent herself and gave all of it to Tiferet. The chamber, which is from within, is Daat's share. Although it is only half a third, there is an upper chamber above it, for it is no empty matter.

For the time being, then, Yesod is an orphan of supernal Mother, who does not impart influx to it. It causes Rachel's death, for if there is no influx from above, whence shall her help come? This is the meaning of “If not, I am dead.” This is the mystery of the initial letters in “beautiful of form and beautiful of appearance,” said of Joseph; Rachel is like him, for the one depends on the other. [TN330055]

We conclude that Mother's upper joints become Hokhmah, Binah and Daat for Lesser Countenance's Hokhmah, Binah and Daat; the middle ones become Hokhmah, Binah and Daat for its Gedullah, Gevurah and Tiferet; and the lower ones Hokhmah, Binah and Daat for its Netsaḥ, Hod and Yesod. Thus all Mother's joints are in the mystery of a head for Lesser Countenance wherever they are, something like what we mentioned concerning Long Countenance's sefirot in chapter30. Although there is scope in the exposition explained in this chapter to magnify Torah and glorify it, what we have mentioned suffices for the intention here.

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Yonat Elem - Chapter 63 (סג)

Rema of Fano

Our Rabbis, peace be upon them, spoke well in all they said concerning this entire mystery: “Torah endures only in one who puts himself to death over it.” Lesser Countenance's mental faculties—for it is Torah—endure only in MY, “who,” which is Mother, who puts herself to death over it. Death here means only concealment and descent from her place of honor, as in “The king of Egypt died,” meaning they brought him down from his greatness. Here too it is a descent for Mother that her joints descend and are concealed in Lesser Countenance's mental faculties. It is known that the upper world ends in the male; therefore they said “in one who puts himself to death,” in masculine language. [TN330056]

From this it is all the more appropriate that it should be an orphan of its mother, as in “We have become orphans, and there is no father,” when no one testifies to his death and they do not enter into the inheritance. Here too Yesod is an orphan: its mother died but did not benefit it, for the death, which is concealment, does not reach it. [TN330068]

From here one can learn clearly that Rabbi Tarfon did not place his hands beneath his mother's soles while she walked upon them for nothing, as related in the Jerusalem Talmud. According to the familiar understanding this is no way of showing honor, nor

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does it offer satisfaction in the rules of proper conduct to one who has not reached the depth of his intention. If our own Gemara tells us astonishing things among his deeds, worthy of attention, Rabbi Tarfon nevertheless performed with his own hands a great counterpart in the Torah's mysteries for the joints of Mother's Netsaḥ and Hod: she treads upon Lesser Countenance's hands, its Gedullah and Gevurah.

The Sages recognized that he intended to perform a commandment, establishing the counterpart in the mental faculties, but that is impossible. They therefore said, “Even if (you) do this [thousands of] thousands”: they intended the clothing of Mother's joints in the two mental faculties, which are “a thousand of wisdom, a thousand of understanding”. Their words were true: he had not yet attained the honor spoken of by Torah—this is Lesser Countenance, which said in its heart, Let us honor Mother by becoming a clean covering for her, in the mystery of “My garments honor me.” The counterpart was not yet complete for the middle line. [TN330057]

Rabbi Tarfon completed this commandment in our Gemara: “He bent down, and she climbed upon him to ascend to the bed.” That is, to draw Mother's influx to Solomon's bed through Lesser Countenance's body, its mate emerging attached to it at its back. This is the meaning of “If your wife is short, bend down and whisper to her,” in the mystery of “Shake yourself from dust; arise, sit, Jerusalem.” It is written, “I shall raise up David's shelter,” and “Who shall heal you?” Thus Mother and Lesser Countenance both need this restoration.

When he came and praised himself in the study house, they did not know of that other incident. They said to him, “You have not yet attained half the honor,” for the counterpart of the middle line is only a third. And another incident: they said to him, “You have not yet attained half the honor,” for the counterpart of the middle line is only a third. It is also possible that they knew the character of his deeds; they are written on both sides. But the “half the honor” they mentioned concerns the middle line itself, part of which is entitled to receive but has nothing. Although one might say nothing was lacking of half the honor, nevertheless he enacted the counterpart in himself only for Tiferet, not for Daat, which is impossible, nor for Yesod, which is truly an orphan. Thus there is not half the honor here, but only a third. [TN330058]

Its counterpart will be completed when she throws a purse into the sea and he does not shame her. They explained it as her purse, which he was eligible to inherit, according to the view that the expense is from the father's property. There is no more exact example of “entitled to receive but has nothing.”

Know that Tarfon has the numerical value of Moses. Solomon's ranks are feminine in relation to Moses' ranks. Corresponding to a thousand foreign women, Rabbi Tarfon betrothed a thousand women on one day in years of drought, to feed them priestly offerings. We have another pleasing exposition of this concerning a cup of blessing worth

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forty gold pieces, which are a thousand dinars; see its place. [TN330059]

Mother's joints are still larger than Lesser Countenance's. When Mother gave it the completion of her three whole joints, there was an excess over Lesser Countenance's joints. That excess passes over and comes to illuminate through the upper sefirot from above downward, in this manner: the excess over Netsaḥ illuminated through Ḥesed to Lesser Countenance's Netsaḥ; the excess of Hod through Gevurah to its Hod; the excess of Yesod through Daat and half of Tiferet. It did not reach all of Tiferet, for Mother's Yesod is short.

Netsaḥ and Hod were already full of the light initially allotted them. When this light came to them, what they could not contain of it they gave to Yesod in trust, to bring to Malkhut by way of Tiferet. Yesod does not wish to receive for itself from Mother's influx, so as not to increase governance through judgment, since judgments are aroused from her. The sign is “Joseph was the provider for all the people of the land”—all Malkhut's limbs. How? The light ascends from Yesod to Tiferet; through Tiferet's inwardness it ascends to the hole opposite the chest at its back, and from there to Rachel's head, although it is pierced only enough for her to draw influx from it.

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Yonat Elem - Chapter 64 (סד)

Rema of Fano

It is clear from what preceded that Father and Mother's stature begins below Long Countenance's head. Their heads are covered beneath its holy beard and receive illumination from it and its thirteen restorations, hinted at in the thirteen attributes of mercy that Moses our teacher mentioned when seeking forgiveness for the sin of the calf. We must specify them one by one, for wherever the Sages have given a number, its enumeration must be counted.

Here is their detail: El, Merciful, and Gracious—three; Long of Anger—two; Abundant in Lovingkindness, and Truth—two: seven. Preserving Lovingkindness—eight: one of the two mazalot to be explained, the eighth restoration of that supernal holy beard. For Thousands is the ninth attribute. Bearing Iniquity, and Transgression, and Sin, and Clearing—four: thirteen. This last restoration is the second mazal. [TN330060]

According to the familiar account, Notser, Preserving, ought to be called the upper mazal, its main influx going to Father; Ve-naqqeh, and Clearing, the lower mazal, imparting influx to Mother. Know, however, that when we count these restorations from below upward, Notser is in the Binah of the Head of Nothing, associated with the Yesod of the Head that is Not Known. That is the Ḥesed adjacent to it in the verse; here both are reckoned one attribute. It is called “supernal lovingkindness impressed in the forehead.” That is, the

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Yesod of the Head that is Not Known, called Ḥesed after the white drop flowing from it, is impressed in the Daat of this second head, which is Nothing, with Long Countenance included with it. It is in the sense of “If there is no understanding, there is no knowledge.” Ve-naqqeh, however, is in the Gedullah of the Head that is Not Known, as will be explained with Heaven's help. [TN330061]

Nevertheless, these attributes are only in Long Countenance's beard. Even the restorations of the head were not attributed to the Ancient of Days' head itself; rather, its seven lower sefirot reveal their influx in the two corresponding heads beneath it. Likewise all the hairs, whether of head or beard, when we come to expound where their glorious place is, are only in Long Countenance's head, which clothes the upper ones, never above it. Hairs are the brain's excesses and indicate judgment, though in Long Countenance they serve to subdue judgments. They are nevertheless channels drawing the thirteen attributes of mercy from the upper heads to Lesser Countenance.

Their mystery is “above, the head of this one”—the extension of Long Countenance's hair—“beside the root of this one”: their root in the Head of Nothing, specifically beside it, not beneath it. A measure is required so that it can be taken with shears: the measure of its nourishment from the two above it, the upper Head and the Head of Nothing. Thus the head reaching beneath the head of the upper Head is only beside the middle Head. The sign is “They shall closely trim their heads”; we explained it thoroughly in its place. [TN330062]

Even after God has made all this known to us, it remains very appropriate to say that Notser is upper and Ve-naqqeh lower, for several reasons. The first is concealed and sealed in what we know: the lower sign is primary throughout the Torah, and the Shekhinah among those below is a need above. Here these words mean that this Ḥesed of the upper Head, which is Ve-naqqeh, draws nourishment from Hokhmah above it, whose power is great above and below, in the mystery of “You open Your hand,” mentioned above, “and satisfy every living being.” The two lower yesodot depend on it. It is therefore self-evident that it is the true mazal imparting influx to Father and Mother's lower sign. This is plain.

This mystery is the spreading of silver, which is always good even when descending very far below. Gold is not so, although gold is in Binah, higher than silver, the mystery of Ḥesed. Here lies the mystery of “Those above see him below,” said of Moses' grave, for he still continually raises feminine waters, and all the more now; he will never cease, in the mystery of “His eye did not grow dim, nor did his moisture flee,” which we explained in chapter23. “Those below see him above,” for in every generation they enjoy the influx of Torah and wisdom from his soul's source, as though he were above, hovering over them, like all those who cause flow directly from above downward. It is written of him, “He buried him in the valley,” which we translate: in the thirteen measures of mercy. [TN330063]

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It is further known that lovingkindness coming from a high place has greater power to spread to the brain [?], something like what they explained in Midrash ha-Neʿelam, Vayera, folio117a–b. Therefore the influx of the mazal Notser reaches only to Long Countenance's navel, where Father and Mother's configurations end. The influx of the mazal Ve-naqqeh reaches the lower yesodot in Yisrael and Tevunah. These are complete configurations from the appearance of Father and Mother's loins downward, as will be explained. They call this mazal, Ve-naqqeh, supernal Daat, for Father and Mother have no union without it. [TN330064]

Some explain Notser in Binah, its mystery in the letter aleph shaped YWY; Ve-naqqeh in Malkhut, to which belongs an aleph shaped YWD. This accords with these words: the point from which the mazal Ve-naqqeh comes is the Ḥesed of the upper Head, while the point to which it comes is Malkhut at the end of Mother's aspect. It is known that Tevunah is fittingly expounded as ben u-vat, son and daughter. These are the letters vav-heh, the remainder of this word, as explained below; they are also the vav-dalet in the YWD shape of aleph.

From this side it is appropriate to say that Father's influx is drawn to him from Notser, since his aleph is sealed by a yod above and below; Mother receives influx especially from the mazal Ve-naqqeh, since her aleph has a yod above and a dalet below. For a fetus is its mother's thigh, including Tevunah's son and daughter: these are the (vav-dalet) [dalet] last parts of aleph. According to this approach they say that the thirteen restorations included in the mazal Notser are three YHWH Names and the inclusive unit, and the inclusive content of Ve-naqqeh three Ehyeh Names and the inclusive unit, both sets filled with yods. [TN330065]

Even if we undertook to explain further and say that Notser is in the Binah of the Head of Nothing and is called Malkhut of the upper Head, this too is fitting in the mystery of the bending of the head, well explained in its place concerning kisses from Father to Mother, spirit with spirit. Of them it is written, “Let him kiss me with the kisses of his mouth”—the one who is concealed and unknown. This is not the place to prolong it. [TN330066]

One may also say that the drop of Hokhmah and the five lovingkindnesses come from the mazal Ve-naqqeh, and the drop of Binah and the five powers of judgment from the mazal Notser. But the mazalot strike against one another to place what belongs to this one in the other, increasing and strengthening the lovingkindnesses and sweetening the powers of judgment. For this extends in the upper roots through the inclusion of lovingkindness in judgment and judgment in lovingkindness.

Some explain that Notser is upper because it serves this world, which cannot endure the force of judgment that arose in thought. He, blessed be He, therefore brought the attribute

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of mercy before it and joined it with it. This association, however, causes the influx not to spread far, but to remain above, remote from those below because their preparation is small. This is unlike the mazal Ve-naqqeh, which governs the world to come, cleared of every blemish. It is therefore called lower, because its influx will extend downward without hindrance. If you consider the plain sense of the words, you will find the five powers of judgment attached to the mazal Ve-naqqeh, and the five lovingkindnesses to the mazal Notser. We still need clarification. [TN330067]

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Yonat Elem - Chapter 65 (סה)

Rema of Fano

The true, straightforward reason, admitting no doubt, for calling Notser the upper mazal and Ve-naqqeh the lower mazal is determined by their honored places among the restorations of the holy beard. Notser is from the hairs at the beard's end outside, on the upper side facing the face: the eighth restoration upon the middle side. Ve-naqqeh is from the hairs of the temples extending evenly to the throat, illuminating the beard's lower, inner side, which touches the chest and navel.

The thirteen attributes as a whole are fittingly expounded from above downward, in which case Notser is all the more upper and Ve-naqqeh lower. When we expound them from below upward, the order reverses. The distinction is between the two lights extending from Long Countenance to Lesser Countenance, inward and surrounding: one ascends and one descends. I saw that the great man of the generation arranged the inward as descending and the surrounding as ascending, but he explored the mystery deeply and broadly, far beyond what is intended here. I shall proceed at my own slow pace, explaining what I found among some of the Ari's disciples, who arranged the inward as ascending and the surrounding as descending, with added explanation as sound inquiry permits, to uphold the Sages' words. [TN330069]

Accordingly, the first eight attributes in the passage are, in the inward light: Malkhut, Yesod, Hod, Netsaḥ, Tiferet, Paḥad, Ḥesed and Binah of the Head of Nothing. They call this Hokhmah within Keter, according to one of the ways we explained above in a chapter, since it comes from the point Hokhmah. The last five attributes are, in the inward light, Hod, Netsaḥ, Tiferet, Paḥad and Ḥesed within Keter, the Head that is Not Known. They agree that Keter's Yesod and Hokhmah's Binah are joined together in the attribute Notser Ḥesed: Notser is Binah, its sign the large nun; Ḥesed is Yesod, its sign “supernal lovingkindness drawn into Mother's mouth.” Keter's Malkhut is always included in this Yesod, but in Hokhmah we count Malkhut as an attribute on its own, in the mystery of “Father founded the daughter.”

Although Keter, Hokhmah, Binah, Yesod and Malkhut within Keter, and Keter and

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Hokhmah within Hokhmah, are not counted among the thirteen attributes for illumination as inward light, they too join in making surrounding light for Lesser Countenance, like the other attributes.

Here is their detail. El is the mystery of the two corners: El on this side and El on that. In the inward light it is Malkhut within Hokhmah, for peʾah, corner, has the numerical value of Elohim, the mystery of Malkhut. In the surrounding lights it is Keter within Keter on the right and Keter within Hokhmah on the left. Two surrounding lights are needed because there are two corners, though together they are one restoration. We shall return to discuss it.

Merciful: Yesod of Hokhmah in the inward light, and Hokhmah within Keter as surrounding light. This is the hair on the upper lip.

And Gracious: Hod within Hokhmah in the inward light, and Binah within Keter as surrounding light. This is the path in the middle of this lip, descending from between the two nostril openings, full of hair on this side and that. It is visible in a child from the day of birth, when an angel came and struck him on his mouth.

Long: Netsaḥ within Hokhmah in the inward light, and Hokhmah within Hokhmah as surrounding light. This is the hair on the lower lip.

Of Anger: Tiferet within Hokhmah as surrounding light. This is the empty place in the middle of the lower lip, as in the upper. [TN330070]

Ḥesed: Gevurah within Hokhmah in the inward light; Ḥesed within Keter on the right and Ḥesed within Hokhmah on the left as surrounding light. This is the breadth of the beard on both sides to where it begins to broaden at the ends of the cheeks. It therefore needs two surrounding lights. The reason it is Gevurah inwardly and Ḥesed in surrounding light is that Aaron was initially a Levite and rose to become a priest. Likewise below: Hod in the inward light has two surrounding lights from Netsaḥ in each of the two.

And Truth: Ḥesed within Hokhmah in the inward light; Gevurah within Keter on the right and Gevurah within Hokhmah on the left as surrounding light. This is the place without hair on either side of the face, called apples.

Preserving Lovingkindness: the first mazal, Binah within Hokhmah and Yesod of Keter in the inward light, together as we said; Tiferet within Keter on the right and Tiferet within Hokhmah on the left as surrounding light. This is the long hair on the outside of the beard, the row of hair on the upper facial side: “One strand of hairs emerges around the beard, and they hang evenly to the navel.” This restoration too has right and left. Therefore: Hod within Keter in the inward light; Netsaḥ within Keter on the right and Netsaḥ within

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Hokhmah on the left as surrounding light. This is the small hair mingling among the beard's large hairs on both sides. [TN330071]

Bearing Iniquity: Netsaḥ within Keter in the inward light; Hod within Keter on the right and Hod within Hokhmah on the left as surrounding light. This is the short hair toward the throat on both sides.

And Transgression: Tiferet within Keter in the inward light; Yesod within Keter on the right and Yesod within Hokhmah on the left as surrounding light. This is where the hair does not emerge strand from strand, but together is called a restoration on both sides.

And Sin: Gevurah within Keter in the inward light, and Malkhut within Hokhmah as surrounding light. This is the mouth.

And Clearing: Ḥesed within Keter in the inward light, and Malkhut concealed within Keter's Yesod as surrounding light. Both are called tamar, palm; she is included in it in the mystery of the crown. Therefore Ḥesed is in the inward light, for Yesod and Ḥesed are both one, which is Mother's mouth. Father and Mother's union through Ḥesed is called yomam, daytime: it does not change the light, but imparts precisely what it receives, itself in another attribute without an intermediary, unlike the other attributes. [TN330072]

The word Ve-naqqeh is the second mazal, descending to the navel: the long hair within the beard, below toward the throat. Through it Father and Mother unite. Although the Idra says of it that the hairs hang at the beard's seal on this side and that, this is not exact. For Notser, which is outside, “on this side and that” is appropriate; inwardly, however, the whole is one restoration. One surrounding light therefore suffices for it.

Although the upper sefirot—three from Keter and two from Hokhmah—are so greatly concealed that they do not extend below as inward light clothing itself in the lower configurations for the world's need, and Keter's Malkhut too is bound to Yesod, with none of them making an inward restoration on its own—nevertheless all may fittingly illuminate as surrounding light, which is unbounded light. [TN330094] It does not spread out but hovers over what it surrounds for its need, “dwelling between its shoulders,” and is not revealed at all.

Know that the first attribute from below upward, Malkhut within Hokhmah, called El, requires much guarding for the restoration drawn from it to Lesser Countenance, because it is written of it, “El is indignant.” To bind it well to the attribute of mercy, two upper surrounding lights come to it, with abundant illumination: from Keter of Keter and Keter of Hokhmah. This is in addition to the reason given above. The surrounding lights accompanying them, from Hokhmah and Binah within both, each have sufficient power on their own, by reason of their height, to surround one of the four attributes Merciful,

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Gracious, Long, and Of Anger. This is not so of the six extremities in either one.

Therefore Ḥesed within Keter and Ḥesed within Hokhmah must be joined to surround Abundant in Lovingkindness, which after all is Gevurah in its own place and needs help to be counted among Lesser Countenance's sources of mercy. Although Keter's Ḥesed is greatly honored in inward light, being one of the mazalot with great power to impart abundant mercy in the world, here in surrounding light we find it mighty only in partnership with Hokhmah's Ḥesed to perform its mission.

Two Gevurot were required to surround And Truth, for one must strengthen oneself exceedingly to guard truth from every side, all the more since it is Ḥesed in its own place, the right itself. It should be included with the left, which thrusts away with mighty power every challenger and accuser. Keter's Gevurah and Hokhmah's Gevurah therefore joined in this. Likewise Netsaḥ in the inward light has two surrounding lights from Hod in each.

Preserving Lovingkindness, one of the two mazalot in inward light, as we explained, does not extend abundant mercy far below in this world. It is an attribute shared by Hokhmah's Binah, from which judgments are aroused, and Keter's Yesod; Yesod too is everywhere among those tending left within the middle line. It therefore requires two surrounding lights, from Hokhmah's Tiferet and Keter's Tiferet, to increase mercy's illumination upon it.

Likewise the three last attributes Hod, Netsaḥ and Tiferet of Keter—For Thousands, Bearing Iniquity, and Transgression—each require two surrounding lights from Netsaḥ, Hod and Yesod within Keter and Hokhmah, because those surrounding lights are weak relative to their predecessors, as we mentioned. Keter's arms, however, which are And Sin and And Clearing, strengthen themselves through the force of mercy. For each, one surrounding light suffices, from Malkhut within Hokhmah and within Keter. Keter's Malkhut should fittingly surround Gevurah, but here she is included within Yesod. Thus Hokhmah's Malkhut is stronger than she for protecting Gevurah, because she is counted on her own. Keter's Malkhut suffices as surrounding light for its Ḥesed, which is Ve-naqqeh, as stated.

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Yonat Elem - Chapter 66 (סו)

Rema of Fano

The “two children whom Mother nursed and from whom she became pregnant,” which we mentioned above in chapter59, receive additional influx through the power of these two mazalot, in this manner. The stirring of the two mazalot, “each sharpening the face of its fellow,” because of their concealment and importance, permits us to speak of them only in the language of striking: an encounter of affection and friendship. Consider that they are

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spirit with spirit, without even a counterpart to the mystery of a mouth, such as exists in bodily kissing. The upper one needs the lower most, and strikes against it to receive help, so that the upper may draw to Father a satisfying, abundant influx from the five known lovingkindnesses in the mystery of supernal Daat within Keter.

The powers of judgment were cooled by the lower mazal's great lovingkindness, for it draws them to Mother, like the cooling of coals from a cherub's hand to a seraph's hand in the final chapter of Yoma. This resembles what we learned concerning the regular incense: he scooped with a silver vessel and poured into a gold one. On the Day of Atonement, when mercy predominates, this is not needed for the inner incense of that day's service, because then the firepan too is in the high priest's hand, he being Abundant in Lovingkindness. Moreover, this firepan of the inner service is highly esteemed: it is of Parvaim gold, which is fruitful and multiplies. It itself is the altar of the Holy of Holies, upon which the inner incense is burned. On its account we added two immersions and four sanctifications, to bring it out from there toward evening, in the mystery explained in the Zohar, “Go and provide for the members of your palace.” But for that day's regular incense, the firepan is the deputy's portion; he too scoops with silver and pours into gold. [TN330073]

With this illumination from that striking, Father and Mother unite. The drop issuing from Father, with the gathered lovingkindnesses he received from the upper mazal and stored in his Daat, makes two that are four: Father's drop comes from his Hokhmah and Binah, and the drop of lovingkindnesses is necessarily clothed in powers of judgment, although the lovingkindnesses are primary. Mother's drop comes from her Hokhmah and Binah, with the gathered powers of judgment she received from the lower mazal and stored in her Daat. These are primary, though they contain an imprint of lovingkindnesses, as will be explained in the next chapter.

These are four mental faculties: two that are four from Father, and their counterparts from Mother. Here, however, we count them only two by two; later, in a chapter, we shall expound them four by four. All is true. These two-by-two are prepared to be given to Lesser Countenance as inward and surrounding light. Their names are: two mental faculties, one from Father and one from Mother, which become Lesser Countenance's Hokhmah and Binah; and two crowns, a crown of lovingkindnesses and a crown of powers of judgment. These crowns are the sources of lovingkindness and judgment for Lesser Countenance, in which their governance first divides. Both, however, initially enter its Daat, as we shall mention.

All these four mental faculties each include ten, in the mystery of the letter mem, last in the word tselem, image, of which it is written concerning Lesser Countenance, “Only in an image does a man walk.” In Zohar, Vayetse, folio147, we learned: “The Holy One, blessed be He, puts on tefillin because He takes all the supernal crowns. What are they? The

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mystery of supernal Father and the mystery of supernal Mother. These are the tefillin of the head, as we learned: the priest takes at the head. After taking Father and Mother, He takes right and left. Thus the Holy One, blessed be He, takes all.” [TN330074]

First Father delivers his portion to Mother; we shall discuss it below in a chapter. She includes these four lights—KḤ [?]—in Gedullah and Gevurah. From there they are drawn to be clothed in her lower attributes, because Lesser Countenance cannot bear their great light until Mother contracts it by bending and lowering herself, including them in her inward Netsaḥ, Hod and Yesod. The lovingkindnesses and powers of judgment gather from her Gedullah and Gevurah and enter Yesod itself together; the drop of Hokhmah enters the Netsaḥ within that Yesod, the drop of Binah the Hod within it. Through this they enter Lesser Countenance's head in Hokhmah, Binah and Daat. [TN330075]

Since the essence of Lesser Countenance's mental faculties is Mother's four upper attributes extending through her Netsaḥ, Hod and Yesod, it is said that Tevunah's Netsaḥ, Hod and Yesod themselves become vessels for Lesser Countenance's mental faculties—that is, for the influx descending from above to become its mental faculties.

Although the four-headed shin corresponds to four mental faculties and the three-headed shin to Netsaḥ, Hod and Yesod, so that the four-headed one ought to be on the right, nevertheless the leather tefillin themselves are in the mystery of Tevunah. She clothes and contracts the upper lights; therefore the three-headed shin is on the right. This accords with the view that “Sanctify” is to the wearer's right. According to one who expounds “All the peoples of the earth shall see,” however, and favors (ʾYN H-QWDʾ [?]) [the reader's right] as primary, the initial difficulty does not arise. [TN330076]

If you ask how it could be thought that the reader's right is primary, when each passage and each shin individually is upside down toward him: the tefillin of the Master of the world are no less than God's writing on the tablets, which was read upright from every side. Ours are counterparts, and one does not infer the possible [from the impossible], since the wearer's right is primary above. The opposite practice below is only because of the weakness of our understanding, as explained in its place.

The order of their clothing in Lesser Countenance was thus: that of Mother's Netsaḥ in its Hokhmah, that of Hod in its Binah, and that of Yesod in its Daat. Through the abundant illumination of the two crowns entering Lesser Countenance's Daat, they complete its illumination in place of the half of that third which it lacks, as above in chapter62. This is the mystery of tselem: first mem, hinting at four mental faculties, each including ten; then lamed, for four have become three; then tsadi, in mental faculties, arms and thighs. First they spread through Lesser Countenance's Hokhmah, Binah and Daat, then Gedullah, Gevurah and Tiferet, then Netsaḥ, Hod and Yesod. From six extremities they become nine, and it is complete in its restorations, unlike until now, when it was in the mystery of their

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vav, its mental faculties not illuminating. [TN330077]

We have explained this mystery as a whole through Lesser Countenance's full stature. If we explain all of tselem in the restorations of the head alone, the nine restorations of Zeir Anpin's beard will be marked in tsadi; lamed will hint at its Hokhmah, Binah and Daat, the mental faculties themselves; but the tefillin, with four compartments, are hinted at last in the mystery of mem.

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Yonat Elem - Chapter 67 (סז)

Rema of Fano

Father and Mother cause Lesser Countenance to inherit two crowns, corresponding to the two crowns merited at Sinai by each Israelite. The meaning of “cause to inherit” is like what we learned: “The father confers upon the son.” Likewise, “These are the names of the men who shall inherit the land for you”: it does not say yanḥilu, “shall cause to inherit,” but yinḥalu, “shall inherit.” Likewise “He causes them to inherit a throne of glory”: it is written YNḤLM, lacking yod [?], numerically Lebanon. Your sign is “Tsemaḥ shall not make qemaḥ,” for it is not filled with yod. Likewise it is written, “Forgive our iniquity and our sin, and take us as Your inheritance,” as explained by us in its place. [TN330078]

The inheritance in this verse is itself the erasure of transgression, in the mystery of “Evil shall not dwell with You,” for it is the inheritance without boundaries, Jacob's inheritance itself. Here lies the mystery of raising lights through feminine waters by surrendering ourselves to death: the upper ones inherit what the lower ones bequeath to them. This is the mystery of iniquities [becoming] (like) merits.

The two crowns are these two mental faculties: lovingkindness from Father, even whose powers of judgment are Mother's lovingkindnesses; and judgment from Mother, even whose lovingkindnesses are Father's powers of judgment. Both gather into each one's Yesod. But Yesod has no operation whatever in the world except through Malkhut. When we say Father's Malkhut, it is the crown, whose counterpart is revealed in Lesser Countenance through periʿah, uncovering, after the circumcision of Yesod from the foreskin newly arising in the shell below. These are to it like an ape before a human being. It makes an imprint above, until through performing the commandment we bring impurity out of holiness.

Here are both together, circumcision and uncovering: Yesod cuts away the hard foreskin and leaves a little of the lower membrane, which is thin, doing no harm or destruction, so that the crown, in the mystery of Malkhut, through uncovering may make it a chain around her neck. This is in the sense of “The wicked surrounds the righteous,” in the mystery of Laban the deceiver in Midrash ha-Neʿelam, an acronym of this verse. In Father,

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however, there was never a foreskin; we simply expound the preparations and restorations of circumcision everywhere. [TN330079]

In Mother's mystery there are the points of Zion, and in her the mystery of “the apple,” numerically Tsevaot. This is the upper chamber, with the chamber beneath it, of which it is written, “Under the apple I awakened you; there your mother conceived you”—this is Binah—“there she who bore you conceived you”—this is Tevunah. [TN330080]

The purpose of the two crowns that Father and Mother cause Lesser Countenance to inherit is to give it illumination and awakening for union with its feminine counterpart, as it is written, “With the crown with which his mother crowned him on his wedding day.” It does not say “crowns,” though there are two influxes, lovingkindness from Father and judgment from Mother. The mental faculties and crowns, when they emerge from Mother as she bears them, are four; when included in Yesod, the configuration of Tevunah that brings them into Lesser Countenance, they become three: Hokhmah, Binah and Daat. The same applies within Lesser Countenance's Daat, for there the two crowns become one, Daat including them. The Zohar therefore says it “includes both”: the gathering of the five lovingkindnesses and five powers of judgment. These abundant inclusions also account for half an upper third of Mother's Yesod sufficing within Lesser Countenance's Daat.

We also expound in this Daat ten YHWH Names and ten Ehyeh Names, numerically ʿet, time, in the mystery of the two that are four, explained for the drop of lovingkindnesses and the drop of judgments in the previous chapter. Of them it is said, “The earth is full of YHWH's lovingkindness,” with an equal number. Add its four words, and likewise the four root letters of the great Name: here is Daat. The verse is precise: it begins with the initial letters ḥemah, wrath, and ends with great lovingkindness. It teaches concerning the righteous, whose beginning is suffering and whose end is tranquility, in the mystery of Daat, composed of two opposites. [TN330081]

In it the illumination of all the lovingkindnesses and powers of judgment above is completed together, like a polished mirror continually receiving an additional imprint and illumination from its source. Beyond the five YHWH Names and five Ehyeh Names that are truly the essence of Daat, it therefore also has continual new illuminations corresponding to them from Father and Mother, in the mystery of “The heavens are not pure in His eyes,” explained in Zohar, [portion] Vayiggash.

From this we learn to expound the verse's opening similarly: “Behold, He does not trust His holy ones”—not as a defect, but one expression comes to teach about the other. Just as the heavens are spoken of favorably, continually adding new restorations in them, so with the trials of the righteous: the same rule and reason apply.

Alternatively, Mother's lovingkindness, which goes to Father's left, and Father's powers of

Rema of Fano - continued

judgment, which go to Mother's right, may cause the doubling, as we mentioned. Moreover, each of their yesodot always includes lovingkindnesses and powers of judgment, all appearing in Lesser Countenance's Daat. Further, the doubling is necessarily required so that when Daat distributes five lovingkindnesses and five powers of judgment to the bodies of Lesser Countenance and its feminine counterpart, it will not remain stripped of them.

If you say their illumination has not departed from it, I reply: there are no remnants of remnants, for Daat is not in the mystery of an actual point but an illumination. If it manages to leave with itself a mere imprint of that, this is only the shadow of a shadow. Although we mentioned above in chapter10, concerning the mystery of the Omer, that Daat distributes to Lesser Countenance only the seven lower ones of the lovingkindnesses and powers of judgment within it, nevertheless the restorations of the head in the stature of what is not embodied are intellectual illuminations, not attributes. Alternatively, the mystery of the Omer may be different, and there are other aspects in which Daat distributes all the lovingkindnesses and powers of judgment to Lesser Countenance.

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Yonat Elem - Chapter 68 (סח)

Rema of Fano

The shin of tefillin is a law given to Moses at Sinai: one is to have four heads and one three. These lights were initially four—two mental faculties and two crowns—and afterward became three in Mother's Netsaḥ, Hod and Yesod, as we mentioned above. Lesser Countenance's Daat, which includes both, is one compartment with these two shins, one on either side.

It is therefore appropriate to say that Lesser Countenance puts on tefillin every day, in the mystery of three passages, which are these four lights: Hokhmah and Binah, two mental faculties, and the two crowns, Gedullah and Gevurah. Initially they were four; on entering its head they are three, then they again display their root and inclination in the four compartments of the head. All are one thing, included in Lesser Countenance's Daat. [TN330082]

The shins are black leather, without an interior, hinting at the mental faculties of smallness, which become a receptacle for the mental faculties of greatness, the mystery of the passages within the tefillin. It is known that shin has the numerical value of Elohim filled with yods, and likewise MTsPTs, a substitution for YHWH: mental faculties of greatness, whose substitution is certainly smallness. It is written, “All the peoples of the earth shall see that the Name of YHWH is called upon you”—the initial letters ShYN—then “they shall fear you,” for fear comes from the Name Elohim.

Rema of Fano - continued

Shin fully spelled, with the seven heads of the two shins and the inclusive unit, has the number of the368minas of incense. Its eleven ingredients are the shells' vitality and are rooted in the mental faculties of smallness. Their principal amount is365, the number of the solar year's days: the mental faculties of smallness are hinted at in the number of ShYN,360; add the four mental faculties of greatness and the inclusive unit, making five. The three extra correspond to Mother's Netsaḥ, Hod and Yesod; they therefore served on the Day of Atonement. [TN330083]

Know that the familiar statement concerning Father and Mother, that they never separate, applies only to giving vitality to the attributes of Lesser Countenance and its feminine counterpart, of which it is written, “I, YHWH, have not changed.” The worlds' subsistence depends upon this. Giving crowns to Lesser Countenance for union with its feminine counterpart, adding perfection to those below, however, happens only through our good deeds, particularly the commandment of reciting the Shema, as we shall explain in its place with God's help. Then Mother becomes pregnant from five lovingkindnesses and five powers of judgment, joined with the two letters, red and white, in the mystery of “renewing the work of creation every day,” and gives birth to them. From these lights Lesser Countenance is adorned [?] with the four mental faculties we mentioned. This is putting on tefillin. [TN330084]

It follows that Lesser Countenance's Daat includes five lovingkindnesses and five powers of judgment within itself, its actual sefirot. Doubling the lights does not increase their number but strengthens their operation. It is written, “Through Daat the chambers shall be filled.” Afterward it distributes its five lovingkindnesses to Lesser Countenance's Ḥesed, Gevurah, Tiferet, Netsaḥ and Hod, to enlarge them and give them vitality. When Gedullah received its own, Yesod too, opposite it, was included from it; likewise all, one by one.

Afterward the five powers of judgment too were given to Lesser Countenance's Yesod in trust, of which it is written, “The food shall be held in trust for the land,” to enlarge its feminine counterpart. Her initial formation from tail to configuration is from the remnants of the lovingkindnesses, for neither Tiferet, Netsaḥ nor Hod in Lesser Countenance needed a complete lovingkindness. From their surplus her head and the brain's vessels were made, as will be explained in chapter71. From the powers of judgment the limbs of her body subsequently spread out: arms and legs.

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Yonat Elem - Chapter 69 (סט)

Rema of Fano

The distribution of lovingkindnesses from Daat within Lesser Countenance is in this manner: one complete lovingkindness to its Gedullah, one to Gevurah and one to Tiferet. The two lovingkindnesses entering the arms are “flowing from Lebanon”: from Father's drop, from his Yesod, as far as the place where it is covered in Mother's Yesod. Combining both gives Lebanon: LB for this one and NWN for that, in the mystery of Binah's fifty gates. In the great numerical reckoning, NWN has the numerical value of “years of life,” in the mystery of the seals for Mother and Lesser Countenance, known in their place. [TN330085]

Thus they also entered Lesser Countenance's Daat. Mother delivers the lovingkindnesses to it (from particular aspects) [from a particular aspect] within her Yesod: the one designated for Gedullah from the Gedullah within her Yesod, and the one appropriate from Gevurah to the Gevurah within it. From her Yesod itself there is a selection of which is fit to go out to its activity and labor exposed or covered. Lesser Countenance's Daat clothes Mother's Yesod as far as the place where it ends. It is a witness; it is a party to the case concerning the lovingkindnesses remaining exposed. This accords with the general saying that Daat is the tree's irrigation, the marrow in the bones. Thus Daat clothes itself in Gedullah, Gevurah and a third of Tiferet (in aspects) [in the aspect] of covered light, and from there downward in exposed light. [TN330086]

Of the lovingkindness descending to Tiferet, only the upper third was covered, entering the third of Lesser Countenance's Tiferet; two thirds remained exposed. Mother's Yesod is short, in the mystery of Ehyeh's yod, as explained. Likewise the lovingkindnesses of Netsaḥ and Hod are exposed, for all the lovingkindnesses emerge from Mother's Yesod. It would not reach even to a third of Tiferet had Mother not bent herself. There are thus two thirds of a lovingkindness and two whole lovingkindnesses exposed, in the mystery of outer light; two lovingkindnesses and a third are covered, in the mystery of inward light.

The arms needed the entire measure of a complete lovingkindness, because the lovingkindnesses entered them covered. But for Tiferet's two last thirds of (its measure) [measures], one third of the exposed lovingkindness's remainder suffices. One third remains surplus to its need. Thus the light's exposure always causes the vessel to hold only half of it. The last surplus third gathers in Yesod, through its inclusion from them all.

Through the great light's power, Lesser Countenance's Yesod raised it, like the breath that ascended from Long Countenance's Yesod to make mental faculties for Father and Mother. Likewise Lesser Countenance's Yesod raised this illumination through the body's inwardness to the Hod at its back [?], where the vertebrae of the spine open apart, aligned with the chest. There an issar appears opposite its heart—that is, an opening the size of an issar. This is the heart's aperture, called “the bird of the soul.” There gathered this returning third, the third of Tiferet whose place this is, and a third of Mother's Yesod;

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more of this in the next chapter. From there, at Lesser Countenance's back, the light passed outside and became the head of its feminine counterpart. Until then she had been in the mystery of a tail; now she emerges from between its breasts at its back in the mystery of a configuration. [TN330087]

Of the two exposed lovingkindnesses in Lesser Countenance's Netsaḥ and Hod, one and a half thirds sufficed for each. From the remainder the mental faculties of its feminine counterpart were made. [TN330088]

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Yonat Elem - Chapter 70 (ע)

Rema of Fano

The mezuzah is plainly revealed to be in the mystery of the feminine counterpart: mezuzah has the numerical value of heikhal, palace. In ATBSh its letters amount to the320judgments, from her and within her; altogether, Shekhinah. Its place is to the right of the entrance, in the sense of “Sit at my right,” and likewise “A wise person's heart is to his right,” where the Name Shaddai, Israel's guardian, is placed. [TN330089]

Know that on the entrance's left a demon is stationed, of whom it is written, “At the entrance sin crouches.” The initial letters in reverse are Rachel, of whom it was said in connection with a person lacking heart, “Nettles covered its face.” Thus ḤRL is an abbreviation of “lacking heart”: this is a worthless person, a foreign god, who sees guilt for himself. She is bone of his bones, guilty Lilith, who commits adulteries and gives remnants to her husband. Of her it is written, “It shall become loathsome to you.” This is unlike “the person who found wisdom,” for the sun regards the moon generously, to illuminate her. These are the ways of peace, filling her deficiency. [TN330090]

Rachel has the number of nine complete YHWH Names from Lesser Countenance's sefirot illuminating her, and the four letters of YHWH from her own points. With the Torah's twenty-two letters, the number of [ten] YHWH Names is completed in her, in the mystery of “the two great luminaries.” Through this she will never become repulsive in his eyes; that is impossible, since his eyes of themselves help remove darkness. There is therefore an opinion that the Hanukkah lamp too should be lit on the right, so that the demon should have no share in it. The law was decided: mezuzah on the right, Hanukkah lamp on the left, for on the contrary, publicizing the miracle through the lamp of a commandment weakens that external power. It answers amen to the blessings against its will, for pirsum, publicizing, amounts to Shekhinah, and nes, miracle, is everywhere Yesod. Here is the complete union of Joseph and Rachel, and evil flees and departs of itself. [TN330091]

The mezuzah must be placed at the end of the entrance's upper third, just as Malkhut emerges from the upper third; or at least it should be one handbreadth from the lintel,

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which is the place of Leah's extension. Likewise they said of it, “You shall place it a handbreadth close to the entrance.” A handbreadth is six by the small finger, corresponding to Leah's six extremities; five by the middle finger, corresponding to heh, which hints at her; four by the thumb, the mystery of an actual dalet, the tefillin knot, Leah herself.

Further, tefaḥ, handbreadth, has the numerical value of El and Adnut with the inclusive unit. Adonai, numerically mezuzah, emerged from the place of a third of lovingkindness, called El. There is Mother's Yesod; their Name is YYAY, and Rachel enters beneath her. This is what Scripture says, “Shaddai shall be among your adversaries”: there demons have a hold, not above it. Had they taken hold in Daat, they might have had some sweetening. Rachel therefore emerged at Lesser Countenance's back to protect against the shells. This is the meaning of “a help opposite him”: to remove from him those opposing the attribute of his goodness, so that (it should) [they should] take hold only in her. [TN330092]

It is reasonable that the Hanukkah lamp's height should correspond approximately to the mezuzah's place, except that we require the right to be raised above the left, and any small amount suffices. The Shekhinah, which is the mezuzah, never descended below ten; likewise the Hanukkah lamp. [TN330093]

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Yonat Elem - Chapter 71 (עא)

Rema of Fano

Once the two lovingkindnesses and two thirds descended, revealed, into Tiferet, Netzah, Hod and Yesod, as above, their illumination became so strong that they drew after them the five powers of judgment that had been in Daat, and the two lovingkindnesses and one third that had been concealed in the arms and in Tiferet's upper third. All five lovingkindnesses and the powers of judgment descended together to Yesod. Their illumination served to complete the third that it had lacked, and also to enlarge and enliven it. The five powers of judgment remained there in trust for Malkhut, of whom it is written, “The food shall be held in trust for the land.” This very illumination sufficed to complete Daat as they passed through it. Because of its greatness, however, the illumination of them all was needed to fill half a third in it, whereas here, in Yesod, it completed one third. Furthermore, the powers of judgment remain with it in trust until the favorable time for building its feminine counterpart to its full stature, from the tops of the shoulders downward, for their head is built from the remainders of the lovingkindnesses. [TN320001]

The five lovingkindnesses, all drawn down to Yesod, return through the power of the great illumination to ascend revealed. Some had initially come as inner light and some as outer light; all now return as surrounding light for the body of Lesser Countenance, until it

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apportions them to its own head and its feminine counterpart's head. There is a great difference between light that surrounds from the outset and light that returns and becomes surrounding light. The former was never bounded, whereas the latter will enter the vessel again as the occasion requires.

The light of lovingkindnesses that returns and ascends from Yesod upward is the mystery of “lovingkindness emerging from Mother's mouth,” mentioned in the Zohar. Although it ascends through the interior of Lesser Countenance's body, it is called revealed, since Father's power and illumination are not clothed in Mother's Yesod. Thus now, as surrounding light, one and a half thirds of each lovingkindness suffice for each attribute of Lesser Countenance, just as, in the descent, one and a half thirds sufficed for Netzah and Hod. From their surplus thirds, the one and a half thirds of Netzah build the feminine counterpart's Hokhmah, and the one and a half thirds of Hod build her Binah. For when the light is revealed, one and a half thirds of it suffice for a complete attribute. [TN320002]

Here lies the mystery of “She uncovered his feet and lay down”: from the revealing of Lesser Countenance's legs, its Netzah, Hod and Yesod, mental faculties are made for its feminine counterpart as she lies down. That is, a deep sleep falls upon her, as with the disciples of the prophets when additional influx rests upon them, until their sensations cease. Thus the feminine counterpart's mental faculties were made from the remainders of Netzah's and Hod's lovingkindnesses: the vessels in the descent and the essence in the return. Yesod's power and the abundance of illuminations born there act together to this end. Furthermore, in the descent, the lovingkindnesses, still only an illumination, continually diminish as they move farther away; in the return they renew their strength as they approach the source. They were not clothed or made corporeal in Yesod at all, but returned of themselves in their simplicity, according to the nature of surrounding light returning through the strength of the illumination alone. [TN320003]

Once the lights returned to ascend through Lesser Countenance's sefirot as surrounding light, the lovingkindnesses that had descended concealed into its arms now became revealed in returning light. Thus Zeir Anpin receives Long Countenance's illumination face to face, without its being clothed in Mother's Netzah, Hod and Yesod, which are like a screen, in the mystery of “forming light and creating darkness.” Now, in their ascent, it is all light. We shall discuss this below in chapter 78.

The reason is that Mother, after bowing down and placing the lovingkindnesses and powers of judgment in Lesser Countenance's Daat—the limit of her Yesod's extension, in the sense of “bowing at ‘Blessed’” and “King Solomon is blessed”—withdrew upward. This is the mystery of “God ascended”: Mother, “from above Abraham”: Lesser Countenance, with respect to the lovingkindnesses, which are primary in it. The light of the lovingkindnesses also returns upward as surrounding light for Lesser Countenance's body; of it we read “straightening at the Name.” Alternatively, this means Lesser Countenance,

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for the Name YHWH is never revealed except from it and within it; alternatively, it is to make mental faculties for its feminine counterpart, of whom it is said, “David made a name.” Both apply, for each attribute of Lesser Countenance's arms contains one and a half thirds of the lovingkindness that returned to them from Yesod, exceeding what it needs. [TN320004]

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Yonat Elem - Chapter 72 (עב)

Rema of Fano

Here we have a matter to investigate: what honor and greatness were conferred upon the kingdom of heaven from the light of the lovingkindnesses left over in Lesser Countenance's arms? Know that one third ascended from Lesser Countenance's Gedullah to its Hokhmah, and one third from Gevurah to Binah. The halves on either side joined and ascended to Daat. Just one third sufficed for each mental faculty, although the arms and legs had required one and a half thirds. For the additional five lovingkindnesses and five powers of judgment from above had originally been included there, in Lesser Countenance's Daat, in the mystery of the two crowns, as we explained. When they descended into Lesser Countenance's sefirot, their illumination remained in its place and also benefited Hokhmah and Binah, through the proximity of Daat between them.

We must still explain whence Lesser Countenance's Keter was made. You already know that two revealed thirds of lovingkindness reached its Tiferet in the descent. We also said that one third sufficed for itself, while the other third made its feminine counterpart's head, through the protrusion of the light breaking through to its rear. Know that some of this very third that broke through to the rear is taken for Lesser Countenance's Keter: not all of it was needed for its feminine counterpart's head. Rather, from half of it a crown was made for it—not exactly half, but less. Consider: vav-he is half of the Name, but is neither equal in numerical value nor sacred on its own like the first half. That first half is reserved for Lesser Countenance's Keter, together with half a third of the lovingkindness that had already descended in its entirety into a third of the attribute Tiferet while the light was concealed, and now has also become revealed. [TN320005]

Once Mother's Netzah, Hod and Yesod entered Lesser Countenance to enlarge it, the lower half of Mother's Tiferet also came upon Lesser Countenance's head. Thus Lesser Countenance's Keter has great power, being constituted from all these components: this lower half of Mother's Tiferet, the formerly concealed half-third that became revealed, and the greater part of that revealed third which broke through, from whose smaller part its feminine counterpart's Keter was made, as we said.

Just as Long Countenance is high priest among the upper beings, so Lesser Countenance's Keter is high priest before Father and Mother. It prays to Long Countenance that the

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prayer of these travelers should not enter before it: that is, the thirds returning from below upward, especially from Netzah and Hod. They should not hurry to ascend, but remain for its need, to complete its configurations, with its feminine counterpart beside it, behind it. She comes here to protect against the shells, which have a hold on the aspect of the backs. Therefore it is written, “He turned back His right hand before the enemy,” whose initials are Imma. This is Lesser Countenance's feminine counterpart, the lower Mother, of whom it is written, “The consort stands at Your right hand.” She is called goodness, blessing and joy for one who has a wife who fears the LORD. Therefore He had to turn her back, at her emanation, “before the enemy,” to protect against it. [TN320006]

If you say that for this reason she ought to emerge from Lesser Countenance's head, to keep the shells away from its head as well, rather than only from between its breasts: know that they have no hold at all on Lesser Countenance's head, which receives abundant influx from above. The external powers have no root except from the broken vessels [?], from whose lights Lesser Countenance's limbs were subsequently constituted, from Hesed downward. Furthermore, Leah protects it from the head to the chest. Although she is only an illumination and her protection is slight, this suffices for Lesser Countenance's head. There are other approaches to all these matters, to expound and receive reward in reconciling them and bringing them into agreement with what we have explained. This will suffice for our purpose here. [TN320007]

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Yonat Elem - Chapter 73 (עג)

Rema of Fano

Oaths have their mystery and allusion in Malkhut, in the king himself, as it says, “Bone of my bones”: Lesser Countenance's power, in its seven sefirot, extends into her. A person swears—“and is poured out” [manuscript: “and is bound”]—to impose greater stringency upon himself through them. This comes from the side of judgment and requires guarding, so that it should not pass out to the shells, Heaven forbid. Vows are in Binah, in the king's life, for one who vows ascends to her. Twice the Name Ehyeh in Binah, together with one YHWH, amounts to hayyim, life. They are in the mystery of the four passages, the four letters of the YHWH Names; the four compartments are the four letters of the Name Ehyeh, in the mystery of Tevunah; and the twenty-one occurrences of the divine Name are the number of Ehyeh, alluding to the upper Mother, as explained in the mystery of the leather tefillin. Of them it is written, “Lord, through these they live.” Whoever puts on tefillin prolongs his days, for they themselves are the king's life: this is Lesser Countenance, who puts them on. This is what we are explaining concerning the mental faculties descending to it from Binah. [TN320008]

Because Father's mental faculties are clothed in Mother's, some explain the king's life as Hokhmah. Binah is then the Tree of Life, for ets, tree, with the inclusive unit, has the

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numerical value 161. She plants her own mental faculties and Father's as well in Lesser Countenance's head.

Concerning the age for vows and oaths there is the rule of a discerning minor close to manhood: that is, one distinguished and set apart from other children, who approaches the rank of man by knowing in whose name he has vowed and in whose name he has consecrated. This is included in Lesser Countenance's configurations and growth. Accordingly, we must understand why the punishment of one who swears falsely, impairing what is below, is more severe than that of one who vows, impairing what is above. [TN320009]

Know now that there is also an oath whose punishment is no greater than a vow's: an oath about the future, like a vow, which has no existence concerning the past at all. Neither a vow nor an oath about the future ever issues falsely from his mouth. It is true that he can afterward impair either through his deed, but that is not a lie; it is a reprehensible deed. It therefore lacks the degree of disgrace of an oath that is itself false at the moment it issues from his mouth.

Why the Torah treats an oath severely and also warns concerning one about the past is understood from what we said: the shells surround Malkhut, as it is said, “The wicked walk round about.” One who swears falsely gives them power and a hold on Malkhut herself, whose purification is exceedingly difficult. A sign of this is a woman of mamzer status, for whom there is never permission, nor for her daughter or her daughter's daughter, to the end of all the daughters; a male mamzer, however, can purify his sons, as has been established. It is true that in the future all will be pure, the women as well. The proof is that their prohibition does not say “forever,” as is written concerning an Ammonite and a Moabite. On the contrary, now that Sennacherib has confounded the world, the prohibition does not apply to them; in the future, when all families return to their original state, they too will return to their prohibition, an everlasting prohibition, however it is to be understood. This is not so for mamzerim, male and female alike, for Scripture has disclosed this, as we said. [TN320010]

The reason is that the Holy One, blessed be He, does not deal tyrannically with His creatures. The earthly court recognizes mamzerim only through witnesses, and there may be among them an unrecognized mamzer standing and serving at the altar; many who enter the congregation are likewise. It is therefore just that both these and those should be pure in the future. Just as mamzer status does not arise from prohibitions punishable under negative commandments, so at that time a mamzer will not be among those prohibited from entering the congregation, even from offenses liable to excision or court-imposed death. The Torah, which will never be abrogated or changed, alludes to this by Scripture's differing wording concerning the Ammonite and the mamzer, as we said. It resembles the necks of pigs permitted in the wars against the seven nations, and likewise

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the beautiful captive woman, and likewise the blood of purity of a woman who has given birth. It is one source: the Torah declared it impure during the days of childbirth, and pure during the days of purity. As for priestly service, let his status be at most that of a halal; it has already been said, “Bless, LORD, his substance.” [TN320011]

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Yonat Elem - Chapter 74 (עד)

Rema of Fano

The conclusion is that one who impairs through an oath at the moment it leaves his mouth incurs a very great punishment: the oath itself is false, and release has no application to it at all. It has no remedy except repentance and sufferings. One who vows, however, although his vow is above, in Binah, in the king's life, gives them no hold there except through a deed. The vow does not cause it; the deed causes it. The same applies to an oath about the future, as we explained. One who subsequently transgresses either is like one who transgresses any other Torah prohibition. They said that the world trembled at “You shall not take” only concerning the past.

There is a vow expressed in the language of an oath, in the mystery of “As YHWH lives”: its numerical value is the square of Ehyeh—Mother, the king's life. They said that one who vows or swears and does not fulfill it causes the angel appointed through his utterance over the commandment he undertook to remain deficient in it until he fulfills his obligation in practice. At every moment he is subject to “You shall not delay.” Until he discharges his obligation, the angel, which ought to be good as the agent of a commandment, becomes for him like the destructive beings created on Sabbath eve at twilight, whose creation was not completed for good. This lasts until the promise concerning them is fulfilled: “Only with your eyes shall you look,” whose initials are RBT, and “You shall see the recompense of the wicked,” whose initials are RWT—the culmination of the Shekhinah's growth at the end of days. Their combination is “He rejoices like a mighty man to run a course,” by the rule of alef for a thousand. [TN320012]

Thus these oaths, which belong to Father like vows, and the vows themselves, like them, remain suspended until their commandments are completed. The Mishnah therefore calls vows “floating,” that is, suspended, as we said. Their release is in the upper holy air, a great elevation for those angels: they are stored away in a high place through a single expert, whose numerical value, with the inclusive unit, is 130, the square of the Name of 45. This is the mystery of the middle line, raising these lights as backs from below upward; alternatively, through three ordinary persons, Netzah, Hod and Yesod, which are the gates of righteousness. [TN320013]

They say to the one who vowed or swore, “It is released for you”: for you specifically it is released. It itself, however, is not released and separated from the upper holiness, but is

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bound and stored away there with cords of love, since these lights have nothing on which to rely in the world above. This impairment is removed through release, for the greater obligation prevails for that angel. Release itself is a commandment, greater than the first, as the Sages said: “One who vows builds a high place, and one who fulfills it offers upon it.” It is better to perform the commandment with a free person's intention, out of the generosity of one's heart. Thus the second commandment contains the first within itself. Whoever interprets the release itself as floating makes that tanna mistaken in grammar; that is not so. [TN320014]

Vows take effect concerning a commanded act, whereas oaths do not. The reason is that vows are above the commandment. Therefore vows and oaths are released on the Day of Atonement, for then we direct our intention to Binah in her place and receive influx from her. On that day there is consequently release for all, to remove the community's sin arising from the mutual responsibility that has fallen upon them through an individual's vows. Release itself is a commandment, through which one acquires an advocate who contains the first within himself. The first is thus rectified by one of two means: fulfilling the vow or releasing it. An oath, however, has its mystery and allusion in the very place of the commandment; it therefore cannot take effect upon the commandment that preceded it.

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Yonat Elem - Chapter 75 (עה)

Rema of Fano

In Raaya Mehemna, printed in Mishpatim, folio 115, under the commandment to redeem a Hebrew slave, you will find a surprising formulation concerning the exposition we have begun. It needs a clear explanation whose truth leaves no doubt, to satisfy every upright reader seeking to understand words of understanding. It is this: “An oath takes effect only upon something substantial; a vow takes effect even upon something insubstantial. They have established this in the Mishnah.” Although the mishnah mentioned here belongs to the profound teachings they studied concerning Torah's mysteries, the statement itself is still difficult. For in chapter 2 of Nedarim we learned the reverse: “In this oaths are stricter than vows.” This refers to the preceding clause, “A qonnam that I sleep: he is subject to ‘He shall not profane.’” That means by rabbinic law; this is not a Torah vow, because sleep has no substance. “An oath that I will not sleep: it is forbidden”—by Torah law. This is the substance of the ruling, completely opposite to what is said there. [TN320015]

In truth, when we take the law in its plain sense, it is clear that one who vows prohibits to himself a loaf or a substantial object, whereas one who swears binds himself even concerning something insubstantial, such as “I will not sleep.” But when we examine the vow and oath themselves, their allusion among the upper beings, an oath is only in the world of building, where there is air that can be apprehended, substantial relative to the

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upper Mother, air that cannot be apprehended, insubstantial. A vow ascends to her. [TN320016]

We learn from their wording: an oath takes effect upon the person who binds himself, something substantial. He is the counterpart of the king who reveals himself and makes his ways known to his troops. The oath's wording is “I swear that I will not eat.” Although the loaf is substantial, this does not belong to the defining features of the oath. On the contrary, the negation of his eating is sitting and doing nothing, as though it were insubstantial. All the more so, “I will not sleep,” for sleep itself has no substance. All this is part of the difficulty with the passage. The answer is that the person himself is acted upon and bound by that oath: he is the one sworn, not the object. Every “I” is substantial. All the more if he swears “I will eat” or “I will throw”: each is something substantial, since it is not sitting and doing nothing.

One who vows, however, does so only by saying, “This loaf is upon me”: precisely upon me, a prohibition, not a positive act. Not only does the vow take effect upon something substantial—the actual loaf is bound by this prohibition, so that they said, “Qonnamot have intrinsic sanctity”—but it also takes effect upon the person in what is insubstantial for this purpose. He is not the vowed object, yet the vow takes effect upon him. Furthermore, although the loaf here is substantial, a necessary condition for a vow, he elevates it to the place of nonexistence, where there is no substance. Even in sensory terms, for him at least, it is as though it had no substance. The one who vows is also not bound, as we said. The vow takes effect on this one through intrinsic sanctity, and on that one through abstention. This is the precise wording of Raaya Mehemna: “A vow takes effect even upon something insubstantial.” The word even requires interpreting it as taking effect upon both; the novel point is the insubstantial side.

There is another, easier and shorter way to explain the passage. An oath takes effect only upon something corporeal. Although sleep has no formed substance that can be grasped in the hands, it is nevertheless one of the body's occurrences and attributes. A vow, however, not only takes effect upon corporeal things, bound through qonnamot with intrinsic sanctity, but also upon spiritual things: an oath and a commandment, for every person has been sworn from Mount Sinai to fulfill the commandments. In keeping with the subtlety of its allusion to a place without substance, a vow takes effect upon both, prohibiting the person from putting on tefillin and from fulfilling his oath. For example, one swore to drink a cup of wine and then took a Nazirite vow. It is taught in Sifra de-Vei Rav: “He shall abstain from wine and strong drink”—to prohibit wine of a commandment like optional wine. We have no wine of a commandment by Torah law except in a case like this, where fulfilling his oath is a commandment.

A vow does not, however, take effect upon an oath or a commandment to double its obligation. Even if he prohibits eating to himself if he does not perform the

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commandment, the vow takes effect upon the eating, not upon the commandment. An oath, however, takes effect upon neither an oath nor a commandment, whether to prohibit or to double the obligation, except through an inclusive oath or after he releases the first. [TN320017]

According to the first approach, then, what we learned there in Raaya Mehemna—an oath concerning something substantial—means the human person, Lesser Countenance's image. According to the second approach, an oath is corporeal, and a vow also spiritual. “A vow concerning something insubstantial” means the attributes surrounding Lesser Countenance: the seven lower ones in Binah.

Know that in the Mishnah and Gemara, according to their intended order of study, the subject is the loaf and sleep. The former is prohibited by either vow or oath, since it has substance; the latter is prohibited only by oath, since it has none. The practical consequence is that, by Torah law, sleep is permitted to one who vowed against it, unless he attached the vow to an actual eye, which has substance. For one who says, “A qonnam upon my eye in sleep today”: the vow takes effect upon [reading: upon him]. This is the purpose and arrangement of those who teach the laws: to know what is forbidden and permitted according to law. [TN320018]

But the true subject of this book is the human soul, acted upon by speech and deed, for good or otherwise. Of it it is said, “According to all that issues from his mouth, he shall do”: immediately upon the utterance leaving his mouth, it makes an impression. We already mentioned this above. Anyone examining the discussions in that book there at length will plainly find that their intention is what we have said.

Anyone with understanding will wonder at the anonymous tanna of Nedarim: of what is prohibited only by rabbinic law he says, “He is subject to ‘He shall not profane,’” whereas of what is prohibited by Torah law he simply says, “It is forbidden.” He should have taught the reverse in both cases. Blessed is He who chose them and their teaching! For, upon deep examination, through this reversal they intimated everything we have said, and it is subtle. One who says, “A qonnam that I will not sleep,” makes a vow about something insubstantial. The Sages said that he is subject to “He shall not profane,” alluding to all vows, which themselves have no substance. Their “He shall not profane” reaches to the neck, above the extremities, as we said. “An oath that I will not sleep”: this is in the extremities, and he himself is forbidden—that is, bound and caught by the oath—for he has substance. Thus the passage in Raaya Mehemna has been explained to us fully and truly.

Likewise, in Tetsavveh, concerning the two loaves of Shavuot, they said, “Therefore leaven is offered to be burned upon the altar,” although “Go and read in the schoolhouse” applies: “It shall not ascend upon the altar as a pleasing savor.” We have already explained this

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very fully at the end of our booklet on the Omer; let the reader seek it there. [TN320019]

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Yonat Elem - Chapter 76 (עו)

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Just as Lesser Countenance grew from the joints of Mother's Netzah, Hod and Yesod, as we explained, so its feminine counterpart is made and built from the joints of Lesser Countenance's Netzah, Hod and Yesod. This is the mystery of the three dinars weekly allotted to her as an addition when a husband rebels against his wife, for these too are compensation after we have entrusted her to him. When he allows her to diminish without seeking mercy for her, he is a rebel and liable for the addition. When she rebels, seven dinars are deducted from her: she descends from being as great as he until her mental faculties stand opposite his Netzah, Hod and Yesod, descending seven attributes—Keter, Hokhmah, Binah, Daat, Gedullah, Gevurah and Tiferet.

We learned at the beginning of the chapter “Metsi'at ha-Ishah”: when it is concealed, she has two shares. For he does not refrain from imparting to her also the illuminations of Gedullah, Gevurah and Tiferet, although they themselves stand far off, through concealment of the face. When it is revealed, however, their vessels being close to one another, he has two shares and she one, as we said.

From Netzah's three joints her right line is made; from the hand's three, her left line; and from Yesod's three, her middle line, in order. Initially, when Lesser Countenance's feminine counterpart's head emerged through the breaking-through from between its breasts to its rear, she was only a point containing ten. There she is Moses' bride, in the mystery of Torah, “a hidden delight,” whose numerical value is 46, 37, 19 and 26. Thus her concealment is in holiness, within the YHWH Names themselves. [TN320020]

Her mental faculties are aligned, in undifferentiated potentiality, with his arms, in the sense of “the feminine counterpart's head between the king's arms.” Her arms are then aligned with his legs, of which it is written, “His legs are pillars of marble”: these are the orders of the Mishnah, in the mystery of the tannaim, Netzah, Hod and Yesod, and the amoraim, Hesed, Gevurah and Tiferet. “The native on the ground, the stranger in the highest heavens?” Rather, these are in the male and those in the female. Likewise the Prophets and the Writings. Her legs have nothing on which to rely; therefore “they descend to death,” so that “her steps support Sheol,” immediately, so that it should not descend at all—except that sin caused it. Even now they support it so that it should not fall altogether, since it continually widens every day, in the sense of Tofteh. With this promise it is destined for rectification through her aid, so that it too may be sanctified with the garden's sanctity. [TN320021]

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Here, at the place where the feminine counterpart's head emerged, there was a little accusation because of her equality with Lesser Countenance's Tiferet. She had to be separated by sawing and diminished. Afterward she was rebuilt in actuality through the joints of Lesser Countenance's Netzah, Hod and Yesod, and her entire structure expanded, still wholly in Emanation. Therefore the righteous are called by her name, for they and their righteous wives complete the counterpart of the Righteous One and “righteous” [reading: Righteousness]. [TN320022]

Since her beginning was small, a point containing ten, it is said, “The tenth shall be holy.” This is the mystery of the tithe everywhere: she received nine joints from Lesser Countenance, external to her, while that point is the tenth and the principal element. Therefore she takes a tenth of the father's property, in the sense of “Father founded the daughter.” She is sustained by the brothers, through the nine parts that are ordinary in relation to her, and derives her livelihood from them.

After her full expansion, her two mental faculties, the living force of Hokhmah and Binah, were filled through the one and a half thirds of lovingkindness left over in Netzah, and likewise in Hod, of Lesser Countenance as the lights returned upward. Only one third does not suffice for her mental faculties as it did in Lesser Countenance: there the powerful illuminations completed its mental faculties, which is not the case in its feminine counterpart.

Afterward the five powers of judgment that had been held in trust in Lesser Countenance's Yesod entered her Daat. For the original emission of light to the rear had also made the vessel of her Daat. It is weak, with no lovingkindnesses there; therefore “women's daat is light.” We read qall he: its rectification comes solely from the five YHWH Names of powers of judgment, totaling 130. Lesser Countenance's Daat is different: it consists of five lovingkindnesses and five powers of judgment, ten YHWH Names with differing vowel points in their two halves—lovingkindnesses separately and powers of judgment separately. Her Daat is only half of Lesser Countenance's Daat. Moreover, her half is not the choicer one, but that of the powers of judgment, as we said. [TN320023]

Furthermore, qallah has the numerical value of three times 45, corresponding to the three attributes of Lesser Countenance that give her mental faculties. This is the mystery of what we learned: “The Passover offering is slaughtered in three groups.” Three times the Name of 45 are thirty letters, the three groups, and their numerical value is qahal, assembly. The five powers of judgment in her Daat were afterward divided among her attributes Gedullah, Gevurah, Tiferet, Netzah and Hod, to enlarge and strengthen them. From there they all descend into her Yesod, in the mystery of pregnancy, and there become feminine waters for the union. [TN320024]

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Yonat Elem - Chapter 77 (עז)

Rema of Fano

What we learned in Sifra di-Tseniuta, chapter 3—“The male's judgments are forceful at the head and gentle at the end; in the female it is the reverse”—is well explained by this mystery. Lesser Countenance's mental faculties grew and came into being from the joints of Mother's Netzah, Hod and Yesod, she herself being the root of judgments. Were the judgments not weakened at the end of Lesser Countenance's extension, the world could not withstand them, since their root is Binah, the mystery of the female. The initial entrance of her joints into it, from below upward, is impossible unless Leah precedes them all: she is Mother's Malkhut, entirely forceful judgments. Five lovingkindnesses and five powers of judgment entered its Daat. All the lovingkindnesses spread from Gedullah downward; only a trace and an illumination remained of them in the mental faculties. Therefore the male's judgments are forceful at the head, for the five powers of judgment still remain in its Daat until the time comes for its feminine counterpart to be built from them. They are gentle at the end, since the five lovingkindnesses spread through its lower attributes.

The feminine counterpart's judgments, however, are gentle at the head, because her mental faculties, both essence and vessels, come from lovingkindnesses. They are forceful at the end, since all her bodily members, arms and legs, come solely from the powers of judgment spreading through her structure.

Adam the first man intended to draw the five powers of judgment to Malkhut from above when she emerges from Mother's Yesod in the concealed third of Lesser Countenance's Tiferet. From the three thirds of that Tiferet, one above another—he is counting the mystery of the watches—he sought to give one power of judgment to her Keter, one to Hokhmah and one to Binah, and the two remaining ones to Lesser Countenance's Netzah and Hod, and from them to the feminine counterpart's Gedullah and Gevurah. [TN320025]

This would cause impairment in three respects. First, in the two thirds of Lesser Countenance's Tiferet, its lovingkindness and her powers of judgment would be present together: they are forbidden mixtures. Second, if the powers of judgment entered her Keter, Hokhmah and Binah, they would have no sweetening, and her judgments would be harsh at head and end alike. Opposite three powers of judgment there would be only one lovingkindness, that of Tiferet, whose power is insufficient against three powers of judgment. Third, if the powers of judgment entered her mental faculties from Tiferet's third, lovingkindnesses would not come separately and powers of judgment separately, but would be mixed in all the attributes. This does not serve the governance according to its true intention.

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Now the powers of judgment are distributed only through her bodily structure, and they are of Binah's very essence. Therefore the Sages expounded “The LORD God built the rib”: He gave additional binah, understanding, to woman. This serves for the age of vows and liability for all the commandments, for she reaches maturity sooner than the male. This haste causes her to be consumed unripe, for “A woman's wisdom is only in the spindle”: everyone acute makes understanding difficult for himself, and “According to the acuteness, the error.” Furthermore, she is fit for intercourse from three years and one day, in the mystery of “a fourth to every three,” whereas he is not until nine years and one day, for then the yod of Hokhmah shines in him in all its parts. Everyone deliberate reaches the conclusion. [TN320026]

Let us return to the distribution of powers of judgment only through Malkhut's body. Of this it is said, “His left hand is beneath my head”: judgments have no relation at all to her head, but are bent beneath it, so that even below it they should not prevail excessively. Therefore, “His right hand embraces me”: his whole right side extends around the feminine body, surrounding and embracing her to sweeten her through union. The verse has five words, including the five powers of judgment in his left hand, which begins the awakening.

It is specifically Rachel of whom we said that her judgments are gentle at the head. Leah's judgments are forceful from beginning to end; she executes judgment, as it is written, “To judge Mount Esau,” whose initials are Leah. She has no share in lovingkindnesses at all: her place is wholly covered by Mother's Yesod, and the lovingkindnesses apportioned there to Lesser Countenance leave no surplus for it to give to Leah. Therefore the two festival days of Rosh ha-Shanah are in the mystery of the nose's openings: the first in Leah's mystery, the second in Rachel's, as in Zohar, Pinehas, folio 231b. Of them it is written, “The matter of each day on its day,” in the mystery of one extended sanctity, for between them they fill Lesser Countenance's entire stature. [TN320027]

Just as the five powers of judgment afterward descend along Lesser Countenance's back to build Rachel's configuration, so, from the illumination of Mother's joints that descended into Lesser Countenance, the back of its neck is pierced at the tefillin knot. Leah's configuration emerges and reaches halfway down Lesser Countenance, when we measure it all from the luz to the body's end. Its midpoint is where Rachel's head emerged; one kingdom does not touch another even by a hair's breadth. The sign is ER, eqev-rosh, heel-head: what Rachel, who is fear, made a crown for her head, Leah, who is humility, made a heel for her sole. ER is the sum of Torah's twenty-seven letters in their inclusive composition; its mystery is Lesser Countenance in its full stature. Here we must expound it in halves at its back. Rearranging ER gives ra, evil; half is 135, the measure of Leah's configuration, and the half for Rachel is likewise. Together they are the measure of all six extremities of Emanation, all sealed with the Name of 45. [TN320028]

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Yonat Elem - Chapter 78 (עח)

Rema of Fano

We learned there: young children, from six years upward according to their acuteness, have valid purchases and sales concerning movable property. A boy of nine years and one day is fit for intercourse; during the thirteenth year he is a discerning minor close to manhood; at thirteen years and one day he is an adult.

The reason is that Mother's lower attributes are included in Lesser Countenance's upper sefirot: Keter, Hokhmah, Binah, Daat, Gedullah, Gevurah and a third of Tiferet. As far as this point the lovingkindnesses descend concealed. Corresponding to them are six years, the young children's age, and four months to learn purchase and sale. When they subsequently ascend to Keter as light, there are twelve years and eight months. Since most of his year has passed, he is close to knowing in whose name he has vowed and in whose name he has consecrated: thus he still requires examination.

These joints had previously descended within Lesser Countenance's six attributes to enlarge it. We count the six years from Keter, although the lovingkindnesses spread only from Daat downward, because the drop from Father and Mother, from which Lesser Countenance's structure is founded, descends from the striking together of the two mazzalot, Notser and Naqqeh, included in the Ancient One. The five lovingkindnesses and five powers of judgment are what had not been separated from Daat, which includes them within itself. It and they are one thing, differing only in these being related to Father and those to Mother. Therefore we count “the two” from Lesser Countenance's Keter, which receives influx from that upper Keter. [TN320029]

This is why Jacob was not blessed until sixty-three years, corresponding to Mother's Name. By bowing down she covers Lesser Countenance's six attributes and a third. Isaac, the root of the powers of judgment imparted from Mother, in whom is the Name of 63, blessed Jacob at that time. If we also combine the Name YYAY, source of the powers of judgment, with the thirty-two paths of Hokhmah, sources of the lovingkindnesses, their sum is 63; the mnemonic is “the glory of God.” Jacob, the image of Lesser Countenance, merited them all, receiving them through Mother, who is also a channel to him for the influx drawn from Father. [TN320030]

Just as Creation receives from Emanation only through an intermediary, in the mystery of “forming light and creating darkness,” the screen, so lovingkindness descends concealed as far as Lesser Countenance's chest. It would not have become revealed even there, for Mother could have bowed down farther, so that the upper half-third of her Yesod would enter Lesser Countenance's Tiferet. This would not adversely affect Daat, which is entirely illumination, and Tiferet could complete her Yesod so that it would not be wholly

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orphaned. Revelation at the chest was needed, however, to bring its feminine counterpart out from between its breasts, at the rear. Her emanation ought not begin through a screen or anything like one, lest darkness increase upon her excessively, since she has nothing of her own. Therefore “Father founded the daughter.” Thus the light is revealed there because it is needed.

Now, after being revealed, the lights return upward as surrounding light, to illuminate [it] in Emanation through the power of Long Countenance and Father, without the clothing of Mother's Yesod, which resembles a screen. We thus have twelve years and eight months. Here lies the mystery of the discerning minor close to manhood, the age of vows: Lesser Countenance ascends to the king's life, in the mystery of Emanation without a screen, then becoming equal to Mother, where there are both vow and discernment. Yet he is not a man, ish: its mystery is yod, the first ten years; shin, the three years afterward, in which he studies Mishnah, an attribute for which reward is received; and alef, one day. From there upward he has permission to ascend only through adulthood. He still lacks four months, completed by the revealed third which the two thirds of Tiferet took for themselves in the descent. The one day is what lies between the half of Mother's Tiferet and the “GLL” of Lesser Countenance [?]. Thus there are thirteen years and one day through the lovingkindnesses descending by way of Mother's Yesod, which surrounds and becomes a shelter of peace for Lesser Countenance in direct light. They ascend revealed through the order of degrees in returning light, to add power to them from Long Countenance and Father, as we explained. [TN320031]

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Yonat Elem - Chapter 79 (עט)

Rema of Fano

Thirteen years and one day may also be expounded another way, through the mystery of the inner vessels of Lesser Countenance's limbs as it continually grows, in the sense of “After she nursed them, she became pregnant from them.” The vessels are completed by nine years and one day. Afterward the lovingkindnesses illuminate its mental faculties, and it becomes a man in every respect.

These are the details. When Mother's Netzah, Hod and Yesod are clothed in Lesser Countenance's Hokhmah, Binah and Daat, only the lower joints of Netzah and Hod enter initially; nothing of her Yesod reaches it yet. We count these two joints as two years; with the two preceding years of nursing, there are four. In two further years the middle joints of Netzah and Hod enter: six years, the young children's age. A little more—like a six-year-old, like a seven-year-old—corresponds to the beginning of Mother's Yesod: two half-thirds of it enter Lesser Countenance's Daat, the first half of itself, the second through bowing down. It has a little daat, for the vestibule is of lesser importance although greater in measure, a full third; the chamber—“adam” [?]—is half a third, but its power is great, and

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above it there is also an upper chamber. [TN320032]

Therefore his purchase is valid from six years upward, all according to his acuteness, since he may have some understanding. This applies only to movable property because through our deeds we move the six extremities from judgment to mercy, or the reverse. If he has a guardian, his acts have no effect: this is the mystery of the lower governance when we merit it through Long Countenance itself, so that it remains always in mercy. For this reason no oath is taken concerning landed property. An oath is only in the king himself, moved from judgment to mercy through the six extremities; Malkhut is progressively built through them. Here she is at times breached and at times built. Esther, however, is the ground of the world, in the mystery of “I shall surely hide”: her exalted existence in the upper concealment beside Daat. For the ayin-tav of daat has the numerical value of qarqa, ground, and dalet is the world's four directions. [TN320033]

From six to nine: in three further years the upper joints of Mother's Netzah and Hod enter, and the completion of Yesod's joints with them. Because of the combined importance of chamber and upper chamber, these too are counted here as one year. One day is still lacking: the mystery of what lies between chamber and upper chamber, an intermediate aspect fit to be counted separately here. Therefore, from nine years and one day his intercourse counts as intercourse, for all of Mother's Yesod has entered his head.

But a living human being is not fit to beget until the lovingkindnesses' illumination spreads in his Daat as surrounding light. If he has no surrounding light, whence will the surrounding light, the tselem, come to the embryo being formed? Do not wonder, then, at the generations that begot before this age: they received influx from Long Countenance itself, which is not subject to the ordering of times, for it is will itself. There is no rationale in its acts for priority or delay at all. Therefore they said of Lesser Countenance that it and its feminine counterpart beget souls for the righteous from nine years and one day: Long Countenance's power is always mingled within it, and every union of its bears fruit.

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Yonat Elem - Chapter 80 (פ)

Rema of Fano

Do not let your heart entice you to ask: if so, let Lesser Countenance beget even before this age. There is no actual, delimited time for birth here, Heaven forbid, but the inclusion of its aspects and completion of its ten sefirot. From Keter to Yesod they are complete sefirot, and the one day beginning the tenth year is the mystery of the crown, completing within it the attribute Malkhut, included in Yesod. Go and learn from Adam and Eve: on the day they were created, two ascended the bed and four—or seven—descended. Argue all the more concerning the counterpart above.

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Sin, however, caused the orders of creation to change for us. Initially the drop flowed from the brain in utter perfection, and the yesodot were merely channels for its passage, adding power to themselves as it passed. It brought the power hidden within them to perfected actuality, bringing them into the world's air without toil or effort, a supernal image and likeness, in a brief moment, in the sense of “I said: You are gods, and all of you sons of the Most High.” Now the drop is impaired and needs the yesodot to mature and be refined through them over a time and times. Adam himself, after the sin, was not fit to beget his like until thirteen years had passed over him ten times, for his descent matched his greatness. He incurred guilt in thought; therefore the drop descending from the brain was weakened. He incurred guilt in deed, causing the yesodot to have the stages paggah, k-ḥ-l [?] and tsemel for the female, with corresponding changes of periods in the male, as we explained. [TN320034]

The upper governance, however, always remains in the holiness of its spirituality. It counts months and years to know its time for birth: no temporal time, but a conceptual one, in the mystery of ten YHWH Names and ten Ehyeh Names, from Father and Mother, whose numerical value is et, time. Enough of this. [TN320035]

The four years that the lower human being must complete within himself to become a man correspond above to the mystery of returning light for Lesser Countenance from the lovingkindnesses, from it and within it, after its stature has been completed in the interior of its bodily limbs. Now the illumination of lovingkindnesses in its mental faculties must be increased so that its drop is fit to beget. When the lovingkindnesses return revealed from below upward, one and a half thirds remain surplus in Gedullah and one and a half in Gevurah. The third from Gedullah now ascends to Hokhmah, and the third from Gevurah to Binah, leaving two half-thirds for Daat: three years. Here he is a discerning minor close to manhood, and he is examined to determine whether the mental faculties are in potentiality or actuality.

One year is still lacking in his endeavor to become a man, subject to the commandments. The concealed third of Tiferet has now returned revealed: the third is one year. The little extra that Lesser Countenance's Keter takes from the third out of which its feminine counterpart's Keter was made completes the one day. Or say that it is what lies between Mother's Tiferet and Lesser Countenance's skull.

This second approach concerns Lesser Countenance itself, containing the mystery of the growth we set out in order: the law concerning young children, when it is fit for intercourse, and when it imparts procreative power to the lower human being. The first approach concerns it insofar as its mate was formed with it, since some of these divisions have no bearing upon her. We already said at the end of chapter 78 that she is the reason the surrounding element from Mother's Yesod does not extend beyond a third of Lesser Countenance's Tiferet. It is more accurate, however, to say that both approaches concern it

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itself: one the growth of the limbs, the other the apportionment of the lovingkindnesses, as we explained above. We shall shortly explain how she too ascends with it. This is the essential point, without doubt.

To sell his father's property, he must be twenty: the ten sefirot from Father's side must be completed within him, and the corresponding ones in his feminine counterpart from Mother. In all of them his hand has precedence over hers, for Father and Mother both entrust their governance to her and are included in his stature. Know that in the Idra of Naso, Rabbi Shimon mentioned only Long Countenance, Lesser Countenance and its feminine counterpart. This is the mystery of “Therefore a man shall leave”: Lesser Countenance; “his father”: Hokhmah in its usual sense; et includes Yisrael Sava; “and his mother”: Binah and Tevunah. Vav includes the Jacob of illumination whom we shall explain below. “And cleave to his wife,” who ascends with him, for Father's and Mother's influx reaches her only through him. [TN320036]

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Yonat Elem - Chapter 81 (פא)

Rema of Fano

From what the sages said concerning his feminine counterpart—“she ascends with him”—we must understand what all these stages accomplish for her: Lesser Countenance's first gestation, when three are included in three; nursing; and the second gestation, when mental faculties are given to him. Some call this the third gestation, since nursing too counts as gestation: their vitality is deposited and hidden in the mother's breasts.

We have already said that Long Countenance is the soul of all Emanation and extends through all the attributes in this manner. Through his two arms and the upper half of his Tiferet he illuminates Father and Mother. By folding his legs, in the mystery of the Binding, his Netzah, Hod and Yesod and the lower half of Tiferet are included above in Gedullah, Gevurah and the upper half of Tiferet. By this power Lesser Countenance's first gestation from Father and Mother is established. His feminine counterpart then takes the measure of Lesser Countenance's Yesod. Initially it was “the quarter of Israel”: a fourth in addition to the measure of Tiferet, so that it and its fourth make four. Malkhut was originally beneath it, herself a fourth of the measure of Yesod. The mnemonic is a quarter-log, while the log is a quarter of a qab. [TN410001]

How so? When the light descended from Binah's window upon the point of Tiferet, it contained enough for four points: Tiferet, Netzah, Hod and Yesod. Here we do not expound the light initially increased upon Gedullah and Gevurah, since after the rectification these attributes rise far above Tiferet, in the mystery of raising the hands; our concern here is Lesser Countenance's essential stature. Moreover, when Tiferet reigned, what had happened to its predecessors, who had already died, had happened. The light of Malkhut's

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point, which also passed through Tiferet, neither adds nor subtracts in this reckoning. Its portion was mixed with the others in the mystery of a tenth of the estate. At the death of each, its portion within his own rolled downward in the mystery of bar naflei, “the fallen one's son,” numerically seven. This is the number of the spelled-out forms of YHWH Elohim: “for seven times he falls,” in the death of the seven kings; last of them all is the righteous one, and afterward he “rises” together with them. [TN410002]

We have thus learned that Yesod among the points is a fourth of the light that passed over Tiferet and shattered it. Yesod's point was divided into two halves: half for itself, in which the others have no share at all; and half for Malkhut, in which he and she are partners. Thus, of the whole point that Yesod initially possessed, this one takes three parts and that one takes a fourth. When Long Countenance's Yesod, with Malkhut alongside it in the mystery of the head of the crown, ascended to the half of Tiferet, Lesser Countenance's Yesod, formerly “the quarter of Israel,” became fully as great as the measure of Tiferet—each in the mystery of a point—to make the extremities equal to one another. More correctly, Yesod's measure inside Tiferet, ascending to Daat, corresponds to Tiferet's external measure encompassing its limbs. Daat and Yesod, each sharpening the other's countenance, are the angels of God ascending and descending through them all; we hinted at this above in Chapter 69.

Malkhut also grew through the gathering of her portions and attained Yesod's measure when it had been “the quarter of Israel.” Here lies the mystery of the dalet of eḥad, “one”: Malkhut, who has already emerged from utter poverty, the mystery of a point, and become a fourth of Yesod and afterward a fourth of Tiferet. This is the large dalet, expounded through four dalets in respect of her eventual equality with him, when he will not be greater than she. In the portion Balaq, folio 204, they said: “The body's measure is four covenants.” This implies four measures in the body alone, apart from the covenant itself. The plain sense of the Zohar's words there, however, concerns the state after rectification, whereas here we speak in the mystery of the points, as stated. Furthermore, wherever we must include Malkhut in Yesod, as in Long Countenance and Father, the quarter will unquestionably be additional.

During nursing, when his seven extremities become complete, Malkhut takes the measure of Yesod and Tiferet themselves. She grows with him, immediately beside him, for she has a fixed aspect there that does not descend even through the diminution. This is the mystery of “the Shekhinah never moved from the western wall”: Lesser Countenance's rear, the rear wall shared with his mate; and of “from the east I shall bring your seed, and from the west I shall gather you.” When the mental faculties from Mother enter Lesser Countenance, his Hesed, Gevurah and Tiferet ascend to become Hokhmah, Binah and Daat; his feminine counterpart too is completed for him as a full configuration possessing ten points. She ascends with him in her husband's ascent and stands with him at the end of Daat, in the mystery of the dalet of eḥad, the knot of the head-tefillin. [TN410003]

Rema of Fano - continued

Long Countenance, from half of Tiferet downward, is the soul of Lesser Countenance throughout its full stature; from the crown of Long Countenance's Yesod comes the soul of his feminine counterpart. Thus Long Countenance's entire stature from the shoulders downward illuminates the four configurations of the world of Emanation and is included within them from beginning to end. The Emanator's light gives life to them all.

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Yonat Elem - Chapter 82 (פב)

Rema of Fano

The image, tselem, mentioned above illuminates Lesser Countenance's head in the mystery of Mother's lamed and mem, which spread throughout his full stature, the tsadi of tselem. We should expound a doubling of the image, in the mystery of a reflection of a reflection, or image and likeness. This is hinted at in “until the day breathes and the shadows flee.” Just as we have lamed-mem from Mother, so we have them from Father, and they are included through Mother.

The two mental faculties, Hokhmah and Binah, and the two crowns, Gedullah and Gevurah, included in the letter mem, are clothed as follows: Hokhmah in Netzah, Binah in Hod, and the two crowns in Yesod. All these are from Mother, who bows herself down so that Lesser Countenance can bear them. So too with Father's lamed-mem: his Hokhmah, Binah, Gedullah and Gevurah are clothed in his Netzah, Hod and Yesod in the same manner, mem within lamed. Father too bows himself down so that Mother can bear him. Of this mystery the sages said: “A son is his father's leg,” for Israel Sava is Father's Netzah. Father's Netzah, Hod and Yesod are afterward clothed in Mother's Netzah, Hod and Yesod. This clothing underlies R’A's view in tractate Temurah that a fetus is its mother's thigh. [TN410004]

There a separation by sawing takes place in this manner: Father's Hod, with his Binah hidden within it, remains to Mother's right and becomes her Netzah. What was initially Mother's Netzah, with her Hokhmah hidden within it, remains to Father's left and becomes his Hod. If we seek to expound another bowing and what follows from it, in the mystery of diminution, concerning the lower configurations Israel Sava and Tevunah, everything amounts to the same place. All these expositions apply only after the oath expressed in “I shall not enter the city.” When there is entry into the Jerusalem above and the Jerusalem below, Lesser Countenance's mental faculties acquire an additional elevation beyond wonder, as explained in its place. He merits them from Father's simple light, and Mother does not clothe them but opens to them solely as a passage. This suffices.

According to the meaning intended here, Mother thus possesses two binot, understandings. This is Scripture's “for it is not a people of understandings.” They are

Rema of Fano - continued

Father's and Mother's original powers of judgment, which become Mother's lovingkindnesses and powers of judgment. Father has two ḥokhmot, wisdoms: “Wisdoms cry aloud outside.” They are Father's and Mother's original lovingkindnesses, which become Father's lovingkindnesses and powers of judgment, in the manner explained in the mystery of the kisses. In either case they are included in Daat for Father and Mother. Hence “for YHWH is a God of knowledges,” since Lesser Countenance's Daat receives influx from two knowledges: Father's Daat and Mother's Daat.

When these mental faculties enter Lesser Countenance's head clothed in Mother's Netzah, Hod and Yesod, this is the mystery of lamed, truly called “a tower flying in the air.” Just as lamed is taller than all the letters, this light rises and flies from Tevunah's lower attributes and enters Lesser Countenance's head in his upper attributes. He is called “air” in the mystery of one of the elements expounded in Emanation, third to water and fire and hovering over the element earth. Alternatively, “air” here denotes Long Countenance, the pure air, by whose power and assistance this tower flies and rises in the mystery of mental faculties, as stated.

The three joints of Netzah establish Hokhmah, Hesed and Netzah for Lesser Countenance; the three joints of Hod establish Binah, Gevurah and Hod for him; the three joints of Yesod establish Daat, Tiferet and Yesod for him, as explained above. Father's Daat, comprising five lovingkindnesses and five powers of judgment, clothed in his Yesod, enters Mother's Yesod and projects outside it by two thirds. For Mother's Yesod is only one third relative to Father's Yesod, and one and a half thirds relative to Lesser Countenance's measure. Likewise, the two thirds of Father's Yesod fill out the two thirds of Lesser Countenance's Tiferet in which the light remains revealed. Father's Yesod also passes into Lesser Countenance's Yesod throughout its entirety. Clearly, the two thirds of Father's Yesod considerably exceed the two thirds of Lesser Countenance's Tiferet. [TN410005]

This is the mystery of “vanity of vanities”: one hevel is expounded by itself, and afterward two havalim together. Every hevel, breath, is known to issue from Yesod. Within Lesser Countenance is Mother's Yesod, reaching to one third of his Tiferet: this is one hevel. It covers the light, which spreads inside it, and becomes a sort of screen before it, as explained above. Father's Yesod and his own Yesod extend below Mother's Yesod: these are the two havalim together. The lower two thirds of Father's Yesod indeed remain without a screen and spread within the lower two thirds of Lesser Countenance's Tiferet, and thence throughout Lesser Countenance's Yesod, concerning which it is written, “all is hevel.”

“Vanity of vanities” must still be expounded once more at the beginning of the verse. This is Lesser Countenance's Daat, for Yesod and Daat are one thing, and Father's and Mother's Yesod are equal in relation to it. That is the beginning of the verse; its ending is what we have explained. Everything is well ordered from above downward, in truth and uprightness.

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Yonat Elem - Chapter 83 (פג)

Rema of Fano

From the great light issuing from the lovingkindnesses within Father's Yesod, immediately when it remains without a screen, a first breach opens inside Lesser Countenance opposite the chest. It emits abundant illumination there, in the mystery of “then it shall break forth.” A configuration of illumination is formed, “Is he therefore called Jacob?” after the breaking-through we have described. It is written, “And it happened, as soon as Jacob had surely gone out”: the repetition of “gone out” multiplies the many emergences of these configurations of illumination. All are before Lesser Countenance and are called Jacob. They come from Father's crown, which breaks through as it passes throughout Lesser Countenance's stature, for he cannot contain the greatness of the lights.

They are as follows. One is at the place of the tefillin, opposite the crown of the head, the place of Lesser Countenance's Daat, through Father's power passing over it, as we shall explain at the beginning of the next chapter. Just as above the head of Ayin exceeds Long Countenance's head by the whole place of the tefillin, and Father similarly exceeds Mother, so Lesser Countenance exceeds the configuration of Leah by the place of the tefillin at the top of his head. She is opposite the nape of his neck, at the place of the tefillin knot. The second breach is opposite the chest, as stated. Below the chest Father's Yesod is again covered within Lesser Countenance; afterward it opens a third breach at the belly, Lesser Countenance's navel. Yesod also subsequently opens a fourth breach, and the great light it received from Father's Yesod comes out of it. These are four configurations of illumination. Wherever they are, their backs face Lesser Countenance's front, since they are appointed to attend his feminine counterpart as bridal companions after the separation by sawing, on the husband's commission. [TN410006]

Corresponding to them on the outside, it is written of Esau, “and he also is coming to meet you”—certainly opposite Jacob: this one a point, that one a point. “And four hundred men with him”: these are the configurations of illumination on the outside, separated in multiplicity, in the mystery of the plural “souls of his household.” Since they are like a passing shadow, they slipped away from him one by one. Of the Amalekites at the battle of Ziklag it is written, “No man escaped from them”—that is, a substantial configuration —“except four hundred men who rode on camels and fled,” as in “the shadows fled.” Likewise, “rode on camels” has the numerical value of partzuf, configuration. Scripture testifies that there was no substance in them: they only “fled,” on a flying camel. [TN410007]

With Jacob, however, they belong to the mystery of the enduring, eternal unity, of which it is written, “YHWH is your shadow at your right hand.” They are four configurations, each corresponding to four letters, with an inclusion of ten times ten for each configuration;

Rema of Fano - continued

together with the ten of the filling, they have the numerical value of qadosh, “holy.” It is known that the power of yod spreads in the brain; he in the chest; vav at the navel; and the final he in the crown of Yesod.

Lesser Countenance itself, from its midpoint upward, is called “the youth Israel”; from its midpoint downward, Jacob. Behind this Jacob of the point stands the point of Rachel, which becomes a configuration joined with him back to back. From Lesser Countenance's Keter to the chest, where Mother's Yesod ends, there is likewise a configuration of a point in its own right: the one we called “the youth Israel.” Behind the nape of its neck, at the tefillin knot, stands Leah, a configuration of illumination from Tevunah's Malkhut, joined to the youth Israel, her face to his back. We shall explain this.

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Yonat Elem - Chapter 84 (פד)

Rema of Fano

We have just said that the youth Israel, the point from Lesser Countenance's midpoint upward, has Leah joined to him opposite his nape, her face opposite the rear of the place of Daat. She serves as a shelter and hiding place, so that the external forces should not imagine benefiting from it even at a distance. She herself is only illumination, and they have no hold on her back.

We also said that a configuration of illumination from Father's Yesod stands before Lesser Countenance opposite the tefillin's place. Although Father's Yesod is covered there by Mother's Yesod, nevertheless, when Lesser Countenance's head opens there to bring forth the four tefillin compartments, Father's Yesod too performs its part through its abundant illumination. Mother's Yesod, however, is occupied with clothing Father's Yesod, while her Malkhut has also illuminated the rear of Lesser Countenance to form his Leah. They therefore do not attend to this Jacob of illumination by providing him with another Leah. Lesser Countenance's Leah supplies him too. Jacob's back faces Lesser Countenance's face; Leah's face is thus toward the backs of both.

But the Jacob of illumination before Lesser Countenance's chest has a Leah from Mother's Malkhut, where her Yesod ends. This Leah opposite the chest has her face toward Jacob's back and her back toward Lesser Countenance's face. Her name is Darda: she was Malkhut at the head of this Jacob, dwelling at the place of Daat and its rear. The whole wilderness generation belonged to this aspect of Leah, for Moses' initial prophecy was for them alone. This accounts for that generation's distinction: Lesser Countenance gazes at them continually. Daat has the numerical value of “this is the wilderness generation,” with the inclusive unit; “mixed multitude” has the same value. The former, however, are from holiness, from Moses' attribute; the latter from the shell, from the attribute of the wicked Balaam, who ruled over all the lower crowns. [TN410008]

Rema of Fano - continued

Know that David's two wives taken captive at Ziklag correspond to the two configurations of Leah mentioned here. One is the mate of Jacob, from Lesser Countenance's midpoint downward. The mnemonic is the initial letters of “He has not beheld iniquity”—lamed-alef-he, Leah—“in Jacob.” The other is the mate of the lesser Israel, from Lesser Countenance's midpoint upward. The mnemonic is the final letters of “nor has He seen trouble”—Leah—“in Israel.” [TN410013] So here Ahinoam is above, since pleasantness, noam, is only in the brain, and the coupling there is in the mystery of brotherhood, aḥavah; Abigail is below, since rejoicing, gilah, is only in the heart, inside the chest.

There is preparation there for a completed coupling, as in “she became his daughter”: all the father's rights devolve upon the husband. He has the additional right of consuming the fruits of her property during her lifetime, for no influx reaches her except through him. Whatever is given him only for her need is counted as his consumption of the fruits: the benefit he has in being the channel of blessings to her.

Here the son asks: what do these configurations of illumination—Jacob and Leah, pair by pair—accomplish? You too shall tell him: the upper ones serve as bridal companions for Israel Sava and Tevunah, and the lower ones for Lesser Countenance and his feminine counterpart.

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Yonat Elem - Chapter 85 (פה)

Rema of Fano

When Israel Sava and Tevunah are included above within Father and Mother, Jacob opposite the chest also gains strength and includes within himself the lights that had overflowed and spread to his Leah. He now inherits them in the mystery of “you shall give the inheritance of his kinswoman to him.” One cannot say that Leah as she stands is included within this Jacob so that they ascend together to Jacob opposite the tefillin's place: in the elevation of these configurations the female is not included in the male, nor the reverse. This Jacob opposite the chest now ascends with these additional lights and is included within the Jacob above. Both become one stature to serve as bridal companions for Rachel, who grows and inherits Leah's place. The coupling of Lesser Countenance and his feminine counterpart is then completed.

Lesser Countenance's head is in the mystery of a perforated flowerpot. Atsits, flowerpot, has the numerical value of the ten YHWH Names included in it. It is perforated because the tefillin knot issues from it backward, in the mystery of Leah. Rachel's head is a flowerpot not entirely perforated by a through-hole that could benefit another, for she has nothing of her own. Yet it has a small opening, not passing through, only sufficient to admit liquid by mere absorption, like a sponge, receiving subsistence and life from Lesser

Rema of Fano - continued

Countenance. When she has grown, his influx goes out and returns to her through his head itself. Before that, it comes only through the back of his body, from the place where Lesser Countenance's spinal vertebrae open apart; Rachel's head emerges there at the beginning of her emanation.

Before him, an opening the size of an issar is seen opposite his heart, in the mystery of the bird of the soul. This is the second Leah we mentioned, in the sense of “if your wife is short, bend down and whisper to her.” Now that Rachel ascends to Leah's place, the unperforated flowerpot draws specifically from the perforated one, until the separation by sawing, when Lesser Countenance and his feminine counterpart return to being face to face. Lesser Countenance, however, has a perceptible, complete opening of the spinal vertebrae at his back only opposite the chest—not opposite the navel or opposite Yesod, such that he should bend there to whisper anything. For we have not heard of female configurations corresponding to the other two Jacobs of illumination we explained there. Moreover, Lesser Countenance's Yesod is orphaned, since Tevunah's Malkhut does not illuminate it. [TN410009]

We must also know that Zilpah completes the upper configuration from Leah's chest downward; Zilpah's head is aligned with Lesser Countenance's throat. Bilhah extends from Darda's chest downward—Darda being the second Leah, behind the Jacob standing before Lesser Countenance's chest. This Bilhah's head is aligned with Lesser Countenance's chest. Bilhah would fittingly have belonged to the upper Leah, in the mystery of LB, the thirty-two paths of Hokhmah, and HH, Binah and Tevunah, so that their illumination might be adjacent to Lesser Countenance's mental faculties. Zilpah, however, preceded her there. This was so that Bilhah's Malkhut would be aligned with Lesser Countenance's Yesod, which is Joseph.

This accords with the aggadah: had Bilhah's bed not been disturbed, she would have borne twins to Jacob. Through that deed they were taken from her and given to Joseph: Manasseh and Ephraim. The two hes in her name are fittingly expounded here, for she supplies the Jacob opposite the navel and the one opposite Yesod.

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Yonat Elem - Chapter 86 (פו)

Rema of Fano

At the boundary where Mother's Yesod ends within Lesser Countenance's stature, we have said that Rachel's configuration begins. Thus “Father founded the daughter”: he alone, and Mother's Yesod has no share in her except the feminine power participating there in the final he of the Name of 151. Afterward “Mother lends her daughter her garments,” to adorn her for coupling.

Rema of Fano - continued

Know that the yod of the Name of 45 comprises Lesser Countenance's Hokhmah, Binah and Daat; he-alef comprises Gedullah and Gevurah; the root vav comprises the covered third of Tiferet; and the alef-vav of its filling comprises the remainder of Tiferet and Yesod, with the Malkhut within it in the mystery of the crown. The remaining letters he-alef belong to Netzah and Hod. The first six letters of Lesser Countenance's Name of 45 are covered by the six letters HH YWD H of Mother's Name of 151. For the letters ALP of the Name of 151 are Mother's head and arms, which Lesser Countenance does not reach. The alef in the filling of the vav of the Name of 45, in the mystery of “the blood of the human,” thus corresponds to the place where Mother's Yesod ends. In that very place the Name Ehyeh spelled out with hes is completed by its final he, which produces a single striking there. From it an opening, neqev, is formed: 151 with the inclusive unit. This is the mystery of neqevah, female: neqev-he, “the opening of he.” The final he of Ehyeh spelled out with hes pierces in the mystery of a point, and Rachel is formed there. According to the changes of time she is a maiden, a minor, or a mature woman—naarah, qetannah, bogeret, whose initial letters are NQB—and the he is Mother's seal beside them. [TN410010]

Then, through the power of Father's Yesod, Rachel issues from Lesser Countenance's rear, and one wall belongs to them both. This is the mystery of Jacob's “and I am a smooth man,” ish ḥalaq: he is divided into two configurations, front and back. If we expound this of Lesser Countenance throughout his whole extent, he is ish ḥalaq because from his midpoint downward he is “a wholehearted man,” her husband, while her Tiferet, Netzah, Hod and Yesod are clothed in the upper half. Leah fills the vacant place Rachel has left there. On this reading, ish ḥalaq means that in his upper half are YHWH and Ehyeh, and in his lower half YHWH and Adonai. The combination of all four has the numerical value of ḥalaq. Taken together, ish ḥalaq has the numerical value of the Name of 45 with tenfold inclusion, the full stature of the Matron: Rachel, mistress of the lower house, complete below. From his midpoint upward is Elohim. Therefore Moses our teacher, peace upon him, is called “the man of God,” ish ha-Elohim, in the mystery of Binah, for this is Lesser Countenance's name. [TN410011]

The head in all configurations, however, is round, and complete attachment there is impossible. There are also spaces between the shoulders, between the legs, and between the arms and his ribs and hers. There the external forces gain a hold, and judgments awaken and draw nourishment. They are the aspect of the 120 permutations of the Name Elohim, and a person strengthens them against himself by sin. In particular, the scoffer, through his scoffing, empowers all 120 Elohim at once, the number of lets, scoffer. Hence the scoffers are called “the sons of Elohim”: the powers of judgment that accused Job's children. Therefore everyone who scoffs falls into Gehinnom, which, written with two yods, has the numerical value of lets. [TN410014]

All scoffing is forbidden except scoffing at a foreign god: would that the judgments rule there to remove it from the world! Therefore, anyone who leaves a space between

Rema of Fano - continued

adjoining sounds has Gehinnom cooled for him. The adjoining sounds of the recitation of the Shema number the sixty mighty men. When a person guards himself well against scoffing, in turning from evil, and leaves space between the adjoining backs of Lesser Countenance and his feminine counterpart, in doing good, illumination from Binah enters there from within Lesser Countenance and does not let the shell rule at all. But where someone is not careful in this, it has room to enter and take hold there, Heaven forbid, to exact retribution from the one who caused it. Of this it is written, “She eats, wipes her mouth, and says: I have done no wrong,” for everything is entrusted through righteous judgment from the truth of the upper governance. [TN410012]

When the adjoining sounds of the Shema are divided by placing space between them, they separate the 120 permutations of Elohim into two arrays. Lesser Countenance's illumination enters between them and sweetens them. Therefore Gehinnom—the power of the shells and judgments—is cooled for him. This is measure for measure: just as he causes the judgments not to rule at the backs, so he too is rescued from them.

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Yonat Elem - Chapter 87 (פז)

Rema of Fano

Because the final he of Ehyeh pierces and emerges from Lesser Countenance's rear to form his feminine counterpart's configuration, and a single wall belongs to both in the mystery of the mixing of the points during Mother's gestation, she requires separation by sawing. This is not so with the configurations of illumination: their backs face Lesser Countenance's front, and they do not belong to the mystery of a point. Illumination can indeed arise through Father's power alone or Mother's power alone, whereas a point must be brought into actuality through both their powers. Even in Rachel's emanation, however, Father's power alone has some precedence, in the mystery of “YHWH founded the earth through wisdom.” Hence, with regard to that aspect it is sometimes said that Malkhut's point is not substantial like the others, but is as illumination in comparison with them, until their influx takes form during Mother's gestation.

We have already explained that Lesser Countenance's limbs were made through kisses, and their vessels are shared by Father and Mother, whereas Malkhut comes from speech particular to Father alone. Although there we qualified this by saying that Mother too answers her words to herself within her heart, this is ultimately not complete speech. From our statement that Father's speech founded the daughter, it also follows that Tiferet is voice and Malkhut speech. Both causes together account for women's being talkative, in the mystery of the moon's accusation.

We have already mentioned Jacob of illumination in four places before Lesser Countenance: opposite the tefillin's place, opposite the chest, opposite the navel and

Rema of Fano - continued

opposite Yesod; and Jacob of the point within Lesser Countenance itself, from the chest downward. We must now understand what is said in the Tiqqunim, folio 25: “Jacob is certainly the image of the middle pillar on the outside. But was Moses there? Rather, he was on the inside: this one from the body and that one from the soul.” Know that Jacob is the father of us all, who brought us to life in this world, whereas Moses, who taught us Torah, brought us to life in the world to come. “On the outside” means that part of the illumination from Father's Yesod that emerged outside before Lesser Countenance's stature, wherever it is. Moses “on the inside” is from the illumination of that same Yesod which it retained for itself within Lesser Countenance.

Moses has a hold in five places. The first is inside Lesser Countenance's Daat, corresponding to Jacob at the tefillin's place. The second is when it comes between the arms, in the upper third of his Tiferet, where the light expands inward from the chest and is greater; opposite it is Jacob emerging from the chest. Then “Moses hid his face, for he feared to look.” Thus far the discussion concerns the upper joint of Father's Yesod, covered and clothed in Mother's Yesod. From here onward it concerns its two exposed joints.

The third place is after it has emerged from Mother's Yesod and become clothed within Lesser Countenance's body, in the middle third of Tiferet. Here is Jacob of the point, from Lesser Countenance's chest downward, in the mystery of Seth, from whom the world was founded. Moses lacks nothing of this mode of existence, in the mystery of “the man of God”: “man” is the mystery of a point. We have already mentioned Jacob of illumination here opposite the chest and explained it.

The fourth is in the lower third of Lesser Countenance's Tiferet, corresponding to Jacob emerging from the navel, aligned with the tops of the loins. Here belongs the prophecy of Moses our teacher, peace upon him, specifically in the mystery of the prophets: Lesser Countenance's Netzah and Hod. Their statement that his prophecy is from the male means from Father's Yesod within Lesser Countenance. The other prophets' prophecy is from the female: from the place of Mother's Yesod that ought to enter Lesser Countenance, in the mystery of “it requires it, but has no remedy.” Therefore they all draw nourishment from Moses, for all prophecies were imparted from Sinai, each to be prophesied and made public at its proper time. This is the sense of “from the time it came to be, I was there; and now the Lord YHWH has sent me,” in the union of Father and Mother, “and His spirit.” This is the holy spirit revealed at Sinai in the mystery of Daat spreading “by the mouth of Gevurah,” which is “the utterance of YHWH.”

It is also correct to interpret: “And now He sent me, and He sent my spirit.” Isaiah too was at Sinai among those “who are not here,” and his prophecy, like him, was there potentially; now they came into actuality. For the commission is completed only through both together, the prophet and the prophecy. The sages' words further explain what is written concerning Moses, “the man of God”: from his midpoint downward, a pure man, the point

Rema of Fano - continued

being primary in him; from his midpoint upward, Elohim, for in that upper existence illumination is primary. Thus “she saw him, that he was good”: the whole house filled with light.

Clearly Seth, the son of Adam, belonged to the mystery of a point alone, extending to the end of Lesser Countenance's stature. Although Abel is there at the place of Yesod, in the mystery of illumination alone, as we shall shortly mention, he does not prevent Seth from extending to the bottom. Moses too is here below in the mystery of point and illumination, equivalent to Seth and Abel together, in addition to his holding the upper illuminations by himself, as stated. We have already said that light is primary in him: “Moses ascended to God.” There he merited the Torah of light, in that portion of it of which it is written, “And YHWH commanded me.” Sifrei expounds: “Words He commanded me to say between myself and myself.” He remained on the mountain 120 days, eating no bread and drinking no water.

The fifth place is the mystery of Abel, corresponding to Jacob breaking forth from Yesod, where the mystery of the crown of Father's Yesod lies. He is called Hevel, Abel, after the breath issuing from Mother's mouth. We conclude that of the three joints in Father's Yesod, Moses alone holds the upper one; he and Seth alone share the middle one; and Abel shares the lower one with them. Hence “he is faithful throughout My house.”

Shem, Noah's son, merited only the impregnation by Seth and Abel. Yet by establishing houses of study he made great preparation for Torah, and by being a priest of God Most High—meaning the Merciful One's agent, for He, blessed be He, commanded Noah to install him as priest—he merited for himself, and for Moses with him, that both were priests: they offered sacrifices on behalf of others, they themselves but not their sons. Know that Noah was blemished after the lion bit him and was unfit to offer sacrifice, all the more on behalf of the entire world. There is nothing we cannot ourselves do for which we can appoint an agent, as explained in the Gemara.

In the verse “And if the Levite comes” there is a hint to Gershom son of Moses, for it is written “and he sojourns there,” ve-hu gar sham. He needed a special authorization by the divine utterance for himself and his sons to be numbered in the Levites' watches, as it is written, “Moses, the man of God: his sons shall be called after the tribe of Levi.”

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Yonat Elem - Chapter 88 (פח)

Rema of Fano

Through the revealing of the crown of Lesser Countenance's Yesod, within which lies the crown of Father's Yesod, we may understand the verse “with buttocks uncovered, the nakedness of Egypt.” It means revealing what was naturally revealed in Seth, Adam's son. Its covering is an innovation in those born after the primordial sin, for this is what obstructs and covers in others. What is it? “The nakedness of Egypt.” When the yod in Lesser Countenance's Yesod is revealed by circumcision and the foreskin bordering holiness is removed, the light from Father's Yesod is revealed. No foreskin corresponds to it, Heaven forbid—not even in the manner in which one may ascribe a foreskin opposite Lesser Countenance from outside, very, very far from the holy dwelling. This is plain. [TN410015]

Moses our teacher, peace upon him, was born circumcised, for it is written of him “that he was good,” without evil. Therefore he merited to ascend to Elohim, to the upper attributes, in which there is no foreskin at all. Seth likewise was born circumcised, for “image and likeness” is written of him, upon this “(mystery) [foundation].” The reason is that breath, hevel, should issue from the mouth of Yesod pure, without dregs; whoever is higher than his fellow must be more free of every evil thing. From this aspect the lower Jacob of illumination emerged: from the outward revealing of that light. Therefore he is called “a wholehearted man.” [TN410016]

That Scripture states nothing of this concerning Abel is not to his disadvantage. He belonged to the mystery of illumination not embodied in substance, and nothing resembling a foreskin corresponded to him at all. Yet it was counted a sin for him that he peered at the Shekhinah when his offering was accepted. That is, he wanted the spark issuing from Yesod, breaking through to form Jacob, to reach the Shekhinah at the rear and illuminate her. It is not good for that great light to go to her, lest she be nullified. Thus we find that wherever the sages fixed their eyes, death or poverty resulted, in the mystery of “the heap of bones,” whose numerical value is 974. Abel's mazzal perceived that Moses is the Matron's husband, of whom it is written, “and he beholds the form of YHWH.” He sought to eat her unripe but managed only to peer at her. Had he looked further, the damage would have been very great. As it is, the rectification Moses made at the beginning sufficed: “Moses hid his face.” You already know that Moshe is an acronym for Moshe, Shet, Hevel—Moses, Seth and Abel. [TN410017]

Now that it has been explained that Lesser Countenance and his feminine counterpart share a single wall, we can understand Moses' words to Israel: “You who cleave to YHWH your God”—that is, Tiferet and Malkhut, which themselves cleave to one another—“are all alive today.” The statement addresses the second generation, which entered the land. The generation of knowledge, however, was led by Moses, and they all died in the wilderness. We have already explained why it is called the generation of knowledge, after Darda,

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belonging to the aspect of Leah: illumination from the root of Father's Yesod, which is Moses. Therefore he was their shepherd.

In this verse he was announcing to that second generation that they would merit to enter the land. But the first, the generation of knowledge, necessarily had to depart when Moses our teacher, peace upon him, departed, since both he and they were from Father; they would not enter the land. For the same reason Torah was given to the first generation through him, since both it and they are from Father. When his Yesod was breached, Torah emerged from the abundance of light revealed there. Therefore they remained forty years in the wilderness, since a disciple does not attain his teacher's understanding in fewer years. The Name of 72 is in Hokhmah and contains four yods, making forty.

This also explains why he found men of valor but did not find men of understanding. Ḥayil, valor, amounts to 48, two thirds of 72, corresponding to the two thirds of Father's Yesod exposed and projecting from Mother's Yesod. Thus he did not find men of understanding, because Mother's Yesod does not function here at all, only for Lesser Countenance and his feminine counterpart in their mature state. Hence Jacob is a complete configuration in his own right, since he comes from Father's Yesod. But Lesser Countenance and his feminine counterpart, also coming from Mother's Yesod as explained at the beginning of Chapter 87, came joined to one another: one takes the lovingkindnesses and the other the powers of judgment, and a single wall belongs to them both.

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Yonat Elem - Chapter 89 (פט)

Rema of Fano

“The sanctuary and the holy place had two doors”: this is an explicit verse in Ezekiel. These are the large dalet and the small dalet, both within the Shekhinah. In the upper aspect, the holy place is Binah herself with Tevunah beside her; in the lower aspect, the sanctuary is Malkhut. It is known that the large one is Leah and the small one Rachel. Therefore it is written, “And two doors to the doors.” It further explains, “two turning doors”: these are Binah and Malkhut, and the aspects of both are doubled, “two for one door and two doors for the other.” Know that each comprises ten. [TN410018]

There is a corresponding arrangement in the male as well. Lesser Countenance begins where the configuration Tevunah begins, according to one of the interpretations appropriate to the designation Tevunah, as will be explained: from Mother's chest downward, which is her Tiferet. “From my flesh I behold”: the fetus in its mother's womb rises only as far as the midpoint of her body, for there lies the place of the head, Lesser Countenance's Keter. The joints of her Netzah, Hod and Yesod enter and are clothed in this fetus's six extremities, for its head is between its knees. A complete stature will afterward be fashioned for it from them, but it is still only Lesser Countenance, even though it raised

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its head when she bore it and became possessed of nine attributes.

The first joints of Mother's Netzah, Hod and Yesod become its inner mental faculties; the second, arms; and the third, legs. The Shekhinah's configuration follows this same order, being built from the joints of Lesser Countenance's Netzah, Hod and Yesod, with its skull from his chest. Just as there is the mystery of the unifying Daat above in Father and Mother at the time of coupling, so below, in the mystery of Tevunah's lower aspect with Father's lower aspect, there is another Daat for completing the coupling. Just as in the upper world one is included in the other, so in the lower world—the Shekhinah. This is the mystery of “for YHWH is a God of knowledges”: there are two knowledges in Father's couplings, with corresponding ones in Lesser Countenance's couplings.

Through this the verse “they shall be paired below” is understood: it refers to Rachel's configuration with Jacob, who is from the point of Lesser Countenance's lower half, from the chest downward. Who unites her? Jacob and Leah of illumination, who likewise extend from the chest downward. “And together they shall be complete at its head”—Lesser Countenance's head—“at the one ring”: this is the upper Leah.

Know that Lesser Countenance in its entirety, from beginning to end, is called Israel. From the place where Rachel emerges behind him, Jacob also emerges before him. In addition, Lesser Countenance itself from its head to the midpoint of its Tiferet is called the youth Israel, and from the midpoint of Tiferet downward is called Jacob. It is in this second sense that Jacob is said to couple with Rachel. Furthermore, Israel is included with Jacob of illumination before him at the tefillin's place and unites with Leah, who receives the signs from Rachel, for Rachel says, “Therefore he shall lie with you tonight.” See Sitrei Torah in the portion Vayetse on the verse “and he lay with her that night”: it does not name Jacob, intending the more concealed Israel.

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Yonat Elem - Chapter 90 (צ)

Rema of Fano

The upper Mother has three aspects. First, when she is in union with Father, having ascended to him for coupling, she is called Binah. Second, when she is in her own place without union, by herself, she is called Tevunah. This is also her name in the third aspect, when she descends into Lesser Countenance to impart influx to him. When Lesser Countenance ascends above to the place of upper Binah, from there she ascends with him to Father's place. This will be explained in its place, concerning the ascent of the Sabbath, with Heaven's help.

Of him, in this mystery, it is said: “A man of understandings shall draw her up.” That is, he will raise her in her two lower aspects to Father. He then rises from being a son to being a

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man, while she rises from being Tevunah in both aspects to being Binah. Both are called binot, understandings, since the lower aspect too has ascended to Father through Lesser Countenance's ascent. Concerning one who has not merited this it is written, “it is not a people of understandings.”

Know that Binah has two aspects, mem and samekh. The reason is that yod in the Name is Hokhmah, and its filling contains three letters: yod, vav and dalet. Multiply and say: six times ten yields sixty. Multiply again and say: four times ten yields forty. The intention is that when Mother is in union with Father, she is called samekh, closed so as to receive all the lights from Father and enclose them within herself. Therefore vav has its head inclined forward, drawing influx from yod, Father, to dalet, Mother. This vav increases and is filled through yod's power and becomes the closed samekh. When she is without coupling, but brooding over her children, she is called mem, open below to impart influx to the six extremities, in the mystery of afarsemon explained in the Zohar. The corresponding instance is the woman who is mistress of the house: when a woman is coupling with her husband, she has no leisure at that moment to watch over her children. [TN410019]

It is known that the Name's first he alludes to Binah. Although above we distinguished the first he, shaped as dalet-yod, from the second he, shaped as dalet-vav, this concerns only the male's signs: each is sealed with the seal of her husband, who illuminates her. In the mystery of gestation, however, when the offspring is formed in Mother's womb, the first he too must have the form dalet-vav. These are the vav and dalet in the filling of yod, which likewise constitute the male's signs beside her.

When these two letters are in Hokhmah, vav precedes dalet, in the mystery of coupling; when they are in Binah, dalet precedes vav, in the mystery of he's form: vav is beneath dalet, enters it, and he is formed. At that point, however, vav has no head. When it precedes dalet, its head inclines opposite the face of that head. The allusion is that at the time of union Father imparts the lights to Mother, but when vav is within he it has no head, for the lights remain above. There is a projecting tip at the corner of he's dalet in place of the head missing from vav, teaching us that his deposit is in her hand. The illumination of this small vav spreads and imparts influx throughout Lesser Countenance's stature as far as Yesod. [TN410020]

You already know that Malkhut emerged behind Lesser Countenance, her Hokhmah, Binah and Daat opposite the tops of his loins, his Netzah, Hod and Yesod. Mother's Yesod thus reaches within Lesser Countenance as far as the place of his feminine counterpart's head, but not including it; yet its illumination reaches her mental faculties too. Moses merited Binah in the mystery of samekh, and Jacob in the mystery of mem. They said that this belongs to the mystery of the sabbatical year and the Sabbath: Jacob had to work seven years for Rachel, while of Moses it is written, “He called to Moses on the seventh day.”

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Yonat Elem - Chapter 91 (צא)

Rema of Fano

The sages frequently said: “The mem and samekh in the tablets stood by a miracle.” Binah is called samekh corresponding to her six upper sefirot—Keter, Hokhmah, Binah, Daat, Gedullah and Gevurah—and mem in relation to her four lower sefirot, Tiferet, Netzah, Hod and Yesod, since Malkhut is included in Yesod. Lesser Countenance too, in these aspects, is called vav-dalet. In relation to its six upper attributes, included in Binah, it is called vav, for Binah's Netzah, Hod and Yesod are clothed within it as far as the first third of Tiferet. Up to this point it forms a configuration by itself and is called ben Yah, “son of Yah,” the letters of Binah. Dalet relates to the four attributes Tiferet, Netzah, Hod and Yesod. Although part of Tiferet is included above, that part is only its minority, one third, while the two thirds are included here in the lower portion of Binah.

Of this it is said, “A woman is only for children,” for her Tiferet, the essential body, serves to fashion within her the form of two configurations, in the mystery of gestation. It extends from the diaphragm downward. So too in Lesser Countenance: in the lower two thirds of its Tiferet the light appears unveiled, as stated earlier. We hold that everywhere the majority counts as the whole. This second portion of Lesser Countenance, comprising Tiferet downward, is expounded as a configuration by itself called Tevunah, whose letters combine “son and daughter”—ben u-vat—who are vav-he: certainly two configurations. Likewise, above in Binah, in the mystery of mem and samekh, there are two complete statures. [TN410021]

The tablets are Mother's Netzah and Hod, which entered Lesser Countenance and became a complete configuration of ten attributes. Its six upper attributes are then called samekh and its four lower ones mem, through their tenfold inclusion. Thus from Mother's mem, from her Netzah downward, Lesser Countenance's mem and samekh were made, to form a complete configuration: these indeed “stood by a miracle.” Likewise within Lesser Countenance itself, what had been its lower half, dalet, became mem through tenfold inclusion; the vav above, originally only six extremities, became samekh. Through both together a complete configuration was finished for Lesser Countenance: a great miracle.

Furthermore, Tevunah is mem, built from Binah's four attributes and becoming a complete configuration. Lesser Countenance is samekh, beginning with only six extremities. Both depend on the tablets, Mother's Netzah and Hod, and through this both Tevunah and Lesser Countenance become complete configurations: a manifest miracle.

Know that the first tablets were from upper Mother's Netzah and Hod, for Lesser Countenance received mental faculties from her herself. But after they were impaired through the calf, the ox's face, “which are from her side,” Mother withdrew above. Lesser

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Countenance's mental faculties thereafter came only from Tevunah's joints, and the second tablets were from her side. Moses therefore rebuked Israel: “For they are a nation bereft of counsels,” since the kidneys counsel, and these are upper Mother's Netzah and Hod, which were hidden away and lost to them. Now the exiles have brought about “there is no understanding in them,” for even the lower mental faculties have withdrawn from Lesser Countenance, until our Maker has mercy on us. [TN410022]

Another interpretation of the mem and samekh in the tablets is readily understood from these matters. Binah is called mem and samekh; Tevunah likewise contains a samekh, her six upper attributes, and a mem, her four lower ones. She is also called vav-dalet, appropriately vav in relation to the six upper ones and dalet in relation to the four lower ones. Tevunah is called mem in relation to her being formed from only four attributes, Binah's Tiferet, Netzah, Hod and Yesod. Thus Tevunah's entire configuration, mem and samekh, was made from only those four attributes of Binah, which are mem.

When the configurations descend through our sins, Tevunah too does not enter Lesser Countenance in her entirety, but only her Netzah, Hod and Yesod; from half her Tiferet his Keter is made. What enters him from her is thus half a mem, for her entirety is only mem, being built from Binah's Tiferet, Netzah, Hod and Yesod. Lesser Countenance's mem and samekh, whose existence depends on the tablets, Tevunah's Netzah and Hod, “stood by a miracle”: all of them came into being only from half of Tevunah, her Tiferet, Netzah, Hod and Yesod, which are half a mem, since all Tevunah is merely mem in relation to upper Mother.

Or it may be explained another way. You already know that when Binah is “(reviah) [revuah],” brooding over her children, an illumination like the breath of the mouth issues from her mouth and surrounds all Lesser Countenance. Through this it subsists, from that “mouth speaking great things.” But when Binah ascends above to unite with Father, Lesser Countenance lacks this illumination. Whence, then, its subsistence and standing? There is in Lesser Countenance's Tiferet the Name YHWH spelled out with alefs, amounting to 45, and in the Malkhut within it the Name Alef-Dalet, amounting to 65. Together these two Names total 110, the value of nes, miracle or banner, as in “You have given those who fear You a banner to be raised.” [TN410023]

Without fear of Heaven, however, this becomes the mystery of “one who adds subtracts.” Lesser Countenance's point included within Malkhut withdraws above to its own place, and 45 becomes 46: it adds, but not from its own heart, since it subtracts from the Name of 65, which becomes 64, SD, as in “You put my feet in the stocks,” sad. This is the mystery of “the queen of heaven” mentioned in Jeremiah, written without alef. Here their combination is Sodom, which YHWH overturned. Concerning the rectification of this great damage and the turning of the very curse into blessing, Isaiah said, “Behold, I lay a stone in Zion,” and so forth, “a foundation firmly founded,” musad mussad. The repetition

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strengthens, in the mystery of the doubled vowel points for the divine Name in the blessing's conclusion which Rabban Gamaliel instituted against the Boethusians in Yavneh, as explained in its place. [TN410024]

Thus the illumination of these two Names in their rectified state sustains Lesser Countenance while Binah is in union above. This is “mem and samekh”—Lesser Countenance in its two aspects, dependent on the tablets, Tevunah's Netzah and Hod —“stood by a miracle”: through the illumination of the two Names just mentioned, whose sum is nes. They sustain Lesser Countenance, and from it vitality goes to its feminine counterpart.

The sages further said, “Greater is the one answering amen than the one blessing.” The latter utters one divine Name, the former two or three. Amen is the combination of YHWH and Adonai. Through substitution by the next letters of the alphabet, it becomes BNS, be-nes, numerically YBQ:112. Its mystery is the two Names just mentioned together with Ehyeh. It is known that Ehyeh is in Mother; YHWH in Tiferet, which is in Netzah; and Adonai in Malkhut, which is in Hod, for upper Mother extends as far as Hod. Mother's influx to Lesser Countenance and his feminine counterpart is maintained through amen, which is be-nes. One who is careful to answer amen properly deserves that his merit serve as shield and buckler amid the exiles, like the tablets themselves. [TN410025]

We have thus learned that the tablets are Mother's Netzah and Hod for Tiferet, Hokhmah and Binah for Lesser Countenance, the mystery of the Torah scroll. Lesser Countenance's Daat is only illumination; therefore a third tablet corresponding to Mother's Yesod was unnecessary. Moreover, it is short. Alternatively, Moshe has the numerical value of El Shaddai, and he supplies what is lacking in Mother's Yesod. He is far dearer to us than the tablets of the covenant, which correspond to Netzah and Hod. Know that he is the one who says to Phinehas, at God's command, “Behold, I give him My covenant of peace.” Thus the covenant of peace originally belongs to Moses, in the mystery of “a righteous one ruling in the fear of God.”

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Yonat Elem - Chapter 92 (צב)

Rema of Fano

When Mother's joints, her Netzah, Hod and Yesod, enter Lesser Countenance's head, Binah's Malkhut is built first. This is necessary, for in the order from below upward she precedes them, becoming a complete [configuration] there. She is called Leah, behind Lesser Countenance's head, opposite Daat. This is the mystery of the tefillin knot which the Holy One, blessed be He, showed Moses. The tefillin themselves contain Torah, an abundant illumination within Lesser Countenance's mental faculties. The knot, however, has no illumination of mental faculties, except that through the breath of our mouths and

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our intention in the unification of the Shema, mental faculties are established for Leah too, though not in enduring writing as for Lesser Countenance. [TN410026]

Know that Long Countenance has hairs, strands and locks. On the front side, in the hair of the crown of the head, there are thirteen strands standing on this side and that side of the skull opposite his face, and in them the hairs begin to divide. Through their illumination the thirteen adornments of the beard spread forth. From “the hair of his head like pure wool” Hokhmah flows to Lesser Countenance's mental faculties; “his garment like white snow” is for Father and Mother. These strands on the front side are here simply called hairs, since they are not as long as the strands at the nape.

From the projections of the skull toward the rear come a thousand thousands of myriads, seven thousand, and five hundred locks of hair: the great number for himself, the middle number for Father and Mother, and the small number for Lesser Countenance, meaning their inclusion within themselves. Each lock has 410 strands, the numerical value of qadosh, holy. The locks reach the tops of the shoulders to cover the nape; from the nape downward the strands spread and extend to the place of Lesser Countenance's head. They join the image, tselem, which he has from Father and Mother. These and those together form a sort of woven fabric to strengthen their illumination: the mystery of the tallit over Lesser Countenance's head.

Lesser Countenance too has hairs, strands and locks. The hairs are short, springs of light for himself alone, issuing from his Hokhmah. The strands are longer, extending to his feminine counterpart, and issue from his Binah. The intermediate locks come from his Daat to illuminate both. All belong to the state of smallness.

Know that Father and Mother have no hair at all: no beard for Father, and no hair on either one's head. The hint is: “And a man”—this is Lesser Countenance—“whose head loses its hair is bald”; and “if his head loses its hair at the front, he is forehead-bald.” The first refers to Mother, the second to Father. Both are pure, with no evil at all, for Father, Mother and the mazzal in the mystery of Daat constitute his head in maturity. He is then called “a smooth man,” as we explained in Chapter 76.

Hairs are channels for springs of light issuing from the brain. Father and Mother do not need these, for they are beneath Long Countenance's holy mazzal and receive illumination from it, continually to act wisely and beneficially toward Lesser Countenance and his feminine counterpart. This mazzal “stretches out heaven” through Mother and “founds the earth” through Father. Both expressions are in the present, never ceasing, in the manner of “the heavens are not pure in His eyes”—not as a disparagement. Marat, hair-loss, contains the initials of “How abundant is Your goodness,” mah rav tuvkha; likewise the initials of “which You have hidden for those who fear You,” asher tsafanta li-yreʾekha, are ATsL. For the removal of hair in Emanation at the heads of Father and Mother is in the

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mystery of the hidden good.

We conclude that the upper mazzal is a mantle of hair, in great holiness, over Father and Mother, of whom it is written, “YHWH is mighty on high.” Lesser Countenance, who is not continually surrounded by that mazzal, is the one adorned in the mystery of “his locks are curls.” Among the shells, however, their Father and Mother have no rectification there. All the hairs proper to them extend to the Lesser Countenance of the shell, which is Esau, “all of him like a mantle of hair.” That is, like the mantle fitting to the upper adornments for completion of the likeness, so it extends below throughout his whole stature, over his entire surface. [TN410027]

Know that Balaam too belongs to the mystery of the Lesser Countenance of the shell, “knowing the knowledge of the Most High,” for his Long Countenance is joined to him. This is a false gift in which Balaam boasts, since even his own upper one is of no use. He erred in this with respect to the lower attributes of that impure side. Moses, the Lesser Countenance of holiness, does not boast of this, for “one higher than the high watches.” [TN410028]

The word seʿar, hair, is ʿeser, ten, for the shell's ten attributes are full of hair. Hair everywhere is in the mystery of a strand, which is vav, an actual hair. There is always the mystery of yods upon vavs, for those yods are the hairs' roots, like the point that is the beginning of a line. Hence it is called seʿar in the mystery of vav, and ʿeser in the mystery of yod. [TN410029]

Lesser Countenance's strands spread and extend to his feminine counterpart's head: these are the mystery of the fringes, tsitsit. Along our way we have learned the tallit's precedence over tefillin. From this last striking, the hand-tefillah hastens to emerge from the place of his feminine counterpart's head, of whom it is written, “His left hand is beneath my head,” on the front side of the arm alone. She pleads, “Set me as a seal upon your heart, as a seal upon your arm.” The doubling of the seal includes Lesser Countenance's head-tefillin too, emerging outward in four compartments toward the front, through the striking of the great illuminations mentioned above.

The light of Binah's Malkhut there turns to the rear and brings forth the tefillin knot. Corresponding to it is a similar knot in the hand-tefillah, except that this one is shaped like yod in relation to a single compartment, and that one like dalet in relation to four compartments. Leah's configuration is then completed. Just as on the head-tefillin we have a shin of four heads and a shin of three heads, so care is taken that the hand-knot have three loops on one side, like a yod with four points, and four on the other side corresponding to a yod with four points: a point above, the body of the yod, and two points below. [TN410030]

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We have already explained that her stature reaches as far as the third of Lesser Countenance's Tiferet covered by Mother's Yesod; Rachel's head begins there. Before Lesser Countenance is ready to bring forth these lights, the “goings-out of the Sabbath”—tefillin of light, with these of leather corresponding to them—there are “two that are four” inside: Qaddesh and Yeviaʾkha on this side, Shema and “(ve-hayah) [im shamoa]” on that side; and “two that are four” outside, in the mystery of the large dalet, two joints in its roof and two in its leg. At that time the woman hastens to come before the man. Therefore Rachel precedes him, bringing forth only one compartment on one side. He binds it upon his arm with cords of love, and afterward “they shall be frontlets between his eyes,” corresponding to the knot at the nape in the mystery of Leah, as stated. [TN410031]

“The man Moses was exceedingly humble”—fear being a small matter for him, as above in Chapter 77. He merited this designation because his apprehension reached the place of Leah, Binah's Malkhut, and from there the fifty gates of Binah, except one, were revealed to him. Mother is called humility, anavah, after “I shall answer the heavens,” eʿeneh, since she imparts influx to Lesser Countenance with abundant humility, bowing herself down for his need, as explained.

Know that the three joints of Lesser Countenance's right arm, Hesed, become Hokhmah, Hesed and Netzah for Leah. Similarly his left gives her Binah, Gevurah and Hod; and the middle line, Lesser Countenance's Tiferet, gives her Daat, Tiferet and Yesod. Her Daat, however, is slight and her Yesod short; therefore half of Lesser Countenance's Tiferet suffices for the three attributes of her middle line. The other half remains for his feminine counterpart's Keter, namely Rachel.

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Yonat Elem - Chapter 93 (צג)

Rema of Fano

“We have a little sister”: from Lesser Countenance's chest downward, named Rachel, certainly a point. She is the mother of the human flock, the flock of consecrated beings, in the mystery of souls. “The elder one's name was Leah”: her place is at the height of Lesser Countenance's stature, and her name testifies that she is illumination, not a point.

Leah's coupling begins at Minḥah, face to face. At the morning prayer the arrangement is doubled: Leah with Israel back to back, and Rachel with Jacob face to face. Jacob then descends into Netzah and Rachel ascends into Hod. At Minḥah, Leah, who is entirely judgments, couples face to face with Israel alone, while Rachel is back to back with Lesser Countenance's entire stature, growing and occupying the backs of Israel and Jacob. All this greatly sweetens the judgments.

At the evening prayer Rachel again diminishes herself and remains back to back with

Rema of Fano - continued

Jacob alone until midnight. Leah's coupling with Israel continues from Minḥah until now, only through the duration of this evening prayer: the exact reverse of the morning prayer. After the evening prayer Leah too returns to being back to back with Israel until midnight. After midnight Leah grows downward and takes Rachel's place too, face to face.

On the Sabbath, at the evening prayer, Jacob occupies all Lesser Countenance's Netzah, Hod and Yesod, and Rachel is face to face with him: far superior to the weekday morning. After the evening prayer ends, Rachel ascends to Binah's palace to grow there, and Leah is face to face with Israel and Jacob, as after midnight on a weekday. On the Sabbath this continues until midnight. Afterward Leah ascends above to Binah's palace and Rachel descends, face to face with Jacob and Israel, who is complete mercy, in the mystery of the Torah scholars' season. [TN410032]

For the unlearned, however, intercourse was permitted on a weekday after midnight, since Leah is then face to face in a complete stature. Before midnight, even on Sabbath eve, it was not permitted even to the unlearned, since throughout the evening prayer Rachel is coupled face to face with Jacob alone. It seems to us that, since exact delimitation is impossible and we have only four divisions in the day's twenty-four hours, once intercourse was forbidden for part of the first half of the night—the evening prayer, as stated—it was forbidden to everyone for that entire first half.

At the Sabbath morning prayer Lesser Countenance ascends into Mother's Netzah, Hod and Yesod; Rachel ascends there only to Lesser Countenance's Netzah, Hod and Yesod. Through the silent prayers and their repetitions they rise degree by degree, until at the repetition of Musaf Lesser Countenance stands at the very place of Father and Mother, while Rachel has ascended only to Mother's Netzah, Hod and Yesod. At "Holy, holy, holy," Malkhut ascends to Binah's Hesed, Gevurah and Tiferet; at "Where is the place of His glory?" to her Hokhmah, Binah and Daat. She is then truly equal to him.

At Minḥah, Israel alone ascends with Leah and with Father and Mother to Long Countenance's lower mazzal, Ve-naqqeh. During the repetition he ascends to the upper mazzal, Notser, where Israel and Leah couple face to face. Jacob and Rachel remain in their places without coupling, back to back.

Let us return to weekday Minḥah. Abraham prayed at this season, observing even the fine details of rabbinic commandments. Accordingly, he said Minḥah from his knowledge that Isaac would institute it. He took care to begin when the world's walls darken, at the beginning of the seventh hour, for he possessed great knowledge of the stars, enabling him to determine the hour when the day had already turned from its ascent during the first six hours but had not yet begun to sink. That begins "when the evening shadows incline": a future expression, meaning they are ready to incline.

Rema of Fano - continued

It is written, “And it was evening, and he took Leah his daughter”: he took her with words, this prayer, to adorn her. Her face-to-face coupling is completed at night after midnight, with Lesser Countenance's full stature: “and he brought her to him.” Her dormancy has its effect even upon someone who does not sleep but stays awake all night engaged in Torah and commandments. Therefore Jacob was not on his guard at that hour when Lesser Countenance is governed through the mystery of the deep sleep that falls upon the disciples of the prophets, as explained below. [TN410033]

From the appearance of the stars Rachel again diminishes herself. Therefore in the first half, called leil without he, she does not receive the male upon her: it is not a time of favor, and all the gates are closed. In the second half, called lailah, she receives the male “upon her”—specifically upon her, in the aspect of Leah above her, who joins her, as below in Chapter 96. This is the season for everyone except the Torah scholar, who is permitted only on Sabbath eve and comparable occasions, as explained.

Of that hour it is written, “A river goes out from Eden to water the garden.” The initials of “to water the garden,” le-hashqot et ha-gan, are Leah. Together with the initials YM of yotse me-Eden, “goes out from Eden,” the Name Elohim is completed, the mystery of upper Mother. Of her it is written, ve-nahar, “and a river,” numerically ten YHWH Names with the inclusive unit, all hidden within her. “Goes out”: flowing and issuing continually without interruption; “from Eden”: upper Father, who founded the daughter, Rachel. [TN410034]

Therefore Leah, who herself is complete judgments and is called the darkness of night, joins at that hour the trace remaining from Rachel, as below in Chapter 98. Rachel makes room for her, hides and contracts into a point beneath the bed. The allusion is to the forty-nine gates and the trace of the fiftieth gate from Binah herself, the upper he of the Name, in the mystery of the he of mittah, bed. All are included in Leah's stature. Leah uses Rachel's voice when Jacob tests the signs.

Rachel descends to Creation, which is truly beneath the bed, for Mother in the mystery of Leah nests there. Through this power it is written of Rachel, “She gives food to her household and a portion to her maidens.” She then transmits the signs above to Leah: menstrual separation in her Netzah, Hod and Yesod; the dough-offering in Hesed, Gevurah and Tiferet, the essential basis of her construction; and lighting the lamp in Hokhmah, Binah and Daat. This is the tanna's order, from below upward.

To Eve, however, the dough-offering alone was first given, to atone for the sin of eating, by which she damaged the world's dough-offering; afterward the menstrual periods, to acknowledge Heaven's just judgment upon herself; and lighting the lamp last, in hope of rectification. We likewise expound the name of Hannah the prophetess, who directed her intention to them in this order. Her name's value is 63, an upper rectification. But Eve, Ḥavvah, is only the filling of 45: this was her name after the sin.

Rema of Fano - continued

It is also possible to expound all three signs within the mental faculties alone: the dough-offering in Hokhmah, “the first of your dough”; menstrual separation in Binah, from which judgments awaken; and lighting the lamp in Daat, illuminating the whole stature through the power of the upper faculties. It is everywhere the watering of the tree. The trace of these—signs and illumination alone—is given to Leah, who is entirely illumination. She then extends downward into Rachel's place throughout Lesser Countenance's stature, is sawn away from his rear, and turns to couple with him face to face, in the mystery of “a female shall encircle a man”: Jacob, who ascends to the youth Israel.

This is the season for everyone to visit his dwelling and know the peace of his tent. The Torah scholars who rise then to engage in Torah are called the house of Jacob. At dawn she has a new coupling through their merit; they become her bridal companions and rejoice with her, in the mystery of a child nursing at its mother's breasts. Then “a woman converses with her husband,” in the sense of “and it was morning, and behold, she was Leah”: Jacob recognized her by the distinctiveness of her voice. She is called the hind of dawn, for her judgments are sweetened. She is beloved by her husband at every hour as though he had not known her until now.

This is the mystery of “and he loved Rachel also, more than Leah”: an amplification following an amplification serves to limit. It is not because of Rachel herself alone, but also because of Leah; both contribute. In the portion Beshallaḥ, folio 56 b, R. Simeon said: “When morning shines and the hind remains in her standing, she passes to her side and enters the king's two hundred palaces.” That is, when the east lights up, the hind still remains face to face; then she withdraws to the sides and ascends into those palaces, which are Lesser Countenance's rear, in the mystery of the progressive-square form of Elohim, whose value is 200. They may also be interpreted as two hundred in the mystery of qomemiyyut: the two statures of Rachel and Leah, each 100 through the tenfold inclusion of ten. She returns and ascends to her own place.

We have already mentioned that Leah governs in a complete configuration until the end of the first half of the Sabbath night, as in the latter half on weekdays. Some say that on the Sabbath this coupling, even at the beginning of the night, is superior and more sweetened than at the end of a weekday night. We have already rejected that opinion at the beginning of the chapter. At midnight on the Sabbath, however, comes the Torah scholars' season, corresponding to weekday dawn, concerning which we learned, “a woman converses with her husband.”

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Yonat Elem - Chapter 94 (צד)

Rema of Fano

From the rising of dawn until midday is Rachel's governance, of whom it is written, “growing ever brighter until the day is established.” On her account the appointed official would mention the merit of the ancestors sleeping in Hebron, to flash upon her the permutations of YHWH for the twelve tribes [of Israel. The observer says “(barqi) [barqai],” with an equal number; and the merit of the sacrifices while the Temple stood sufficed] to unite her, making her a complete configuration to couple face to face. (The enclosed passage occurs in the first printing.) Now, however, through our prayer we must make her a configuration in the blessing of the ancestors, as explained in its place. [TN410035]

Immediately from dawn we engage in her adornments: fringes, tefillin and the Shema. Her coupling is completed in the standing prayer, its repetition by the prayer leader, and falling on the face, in the mystery of a Torah scholar making darkness with his tallit. When we pray silently, he clothes Long Countenance's Netzah, and she, in her full stature, clothes his Hod. Long Countenance's Hesed, Gevurah and Tiferet are the soul of Father and Mother, and his Netzah, Hod and Yesod of Lesser Countenance and his feminine counterpart.

On New Moons, whose mystery is Netzah and Hod, the moon's two heads, both—that is, Lesser Countenance and his feminine counterpart—return to Netzah, the left included in the right. Therefore Yaaleh ve-yavo is mentioned in the service blessing, which belongs to Netzah. On Hanukkah and Purim, however, it is mentioned in thanksgiving, since both are in Hod. This is not a disadvantage, as though Lesser Countenance were drawn along after her. On a weekday she receives influx even from Hod only through Lesser Countenance, whereas on these two days she draws nourishment from Hod by her own merit: an addition of holiness for her.

Yet a woman has no acquisition apart from her husband. From this perspective it is said that both are in Hod. Beyond Lesser Countenance's receiving influx for himself from Netzah, an additional greatness is found for him in Hod beyond that of a weekday: his feminine counterpart ascends to it through her own merit, and his glory is great in her deliverance.

At the daily repetition of the standing prayer, Lesser Countenance receives illumination from Long Countenance's Hesed and his feminine counterpart from Gevurah, in the mystery of “I taught Ephraim to walk, taking them upon his arms.” That is: I revealed to them the 600 inclusions of the six extremities, through the multiplication of their light ten times ten; until now they had been illuminated only from three attributes. Ephraim is a plural expression, for this assistance benefits the configurations so that they may be fruitful and multiply in the emanation of souls.

Rema of Fano - continued

From midday onward the judgments begin to awaken, and Rachel returns to the rear. Therefore a new rectification is required through the afternoon daily offering. This applies while the Temple exists, for the sacrifice extended the union from dawn until midday. Without the Temple, however, Rachel returns to the rear after prayer ends. The early pietists would remain one hour before prayer, one hour in prayer and one hour afterward, so that the individual might maintain the face-to-face state for at least three hours, the full duration of the season for the morning Shema, in which the Holy One, blessed be He, renews in His goodness every day the work of Creation. [TN410036]

Remaining in the synagogue helps to receive the illumination of the lovers' faces, one and the other: before prayer through this preparation, indispensable, in greater or lesser measure, for every holy matter; and after prayer in the mystery of “he kisses the lips who answers upright words.” This is the meaning of the two words shaqu tsit. Through the merit of the lips' contact and the inner spirit joining them with the heart's willing desire, he will eventually be heard and favorably received: this is tsit, “listen.” They have explained that throughout four cubits his lips continue murmuring: throughout the illumination of the four letters of His holy Name. Moreover, “four cubits” has the numerical value of “a mouth speaking great things.” [TN410037]

When Rachel returns to the rear, Leah's Yesod reaches as far as Lesser Countenance's chest, and so do her Netzah and Hod. They need no newly extended reach except when Rachel transmits the signs to her, at night after midnight, as stated. Were Leah included with Rachel by day, there would be no judgments in the world, and night would shine like day; all the more if she were united for coupling.

After midday, the adornments preparing Leah to couple face to face with Israel begin where Rachel's ended: prayer, repetition and falling on the face, all with fringes and tefillin, whose commandment applies throughout the day. On any day without supplication, its holiness supplies for it a shelter of peace, akin to the Sabbath, whether one does much or little. In every season we complete matters through the unification of the evening Shema, which has no fringes. It is a time for tefillin under Torah law, but the rabbis did not permit putting them on; if they were already on, however, they need not be removed.

“The evening prayer is optional,” tefillat arvit reshut, has the initials TRʿA; “the land of Egypt” has the same numerical value. This relates to “I shall pass through”: I and not [the] angel. Therefore the Exodus from Egypt is mentioned at night. This prayer, however, is not obligatory. In the Zohar, Ḥayyei Sarah, folio 132, they said that David spoke thus: “Evening, morning and noon” are times of prayer, and “I shall converse and moan” in the two obligatory ones. For the optional one it suffices that He “hear my voice” in songs and praises from midnight onward. [TN410038]

Rema of Fano - continued

The reason, as stated there, is that vav establishes he; therefore Jacob instituted it, and he is nourished from vav, having nothing of her own. David too, like them, is poor and needy; therefore he said, “At night His song is with me.” For this reason even after the destruction it would remain optional, were it not that it has become customary to treat it as obligatory.

It is stated there that the morning and afternoon prayers are two arms, and in it the Shekhinah rests between them with the male's body: Jacob, the glory of the ancestors. Their words are whispered. The rabbis said: “Jacob ministers on high,” as in “You are on high forever, [YHWH].” This is the mystery of the evening prayer, which does not require the prayer leader. All agree that obligatory prayers were instituted in the middle. Even on Sabbath eves there is no repetition of the prayer, only an abridgment of the seven blessings. There is never falling on the face in it; instead, upon going to bed one says, “Into Your hand I entrust my spirit,” though the difference between the two is great, as is known. [TN410039]

In the morning we begin where we ended in the obligatory practice: the Shema, which requires us from dawn onward to have fringes and tefillin. There is no looking at the fringes at night, except in the time promised to us, “night shall shine like day.” In the Temple, the morning incense precedes the limbs; at Minḥah the reverse applies. For the limbs are primary in Rachel's governance, she being the mother of the consecrated flock, while incense is primary in Leah's governance: something the soul enjoys, “(the spirit) [the scent],” not the body, for Leah's vessels are weak, as is known. We always begin where we left off, and everything follows the conclusion. [TN410040]

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Yonat Elem - Chapter 95 (צה)

Rema of Fano

We learned there: the golden altar, which corresponds to Leah, is inaugurated only with the afternoon incense of spices, to sweeten her judgments. That is the time of Leah's coupling within Lesser Countenance's upper half alone. Had Adam's first prayer, on the eve of the Sabbath from Minḥah onward, been without sin, in the mystery of the opening of the worlds known to belong to that prayer, the world would have been rectified on the first Sabbath forever and ever. Now the worlds must rise from their astonishing descent, whereas then they were prepared to ascend beyond their original perfection in a way no creature can estimate. [TN410041]

We do know, however, that at the earlier Minḥah that day our first father gave thanks for his portion, and at the later Minḥah he asked forgiveness for the sin. Therefore this one is “great,” being in joy, and that one “small,” in shame and humiliation; this one great in a complete stature, with the luminaries as full as he, and that one small, his stature

Rema of Fano - continued

diminished, as in “You laid Your palm upon me.” The luminaries too were then diminished. Both are mentioned at Mount Carmel: the first, “and it was at noon”; [the second], “and it was at the time of the Minḥah offering.”

When the judgments awaken at Minḥah, Lesser Countenance and Rachel return to being back to back throughout his full stature. Hence Elijah's “You have turned their heart backward,” through the judgments' rule. Nevertheless, the shell's power does not rule until night, when Rachel again diminishes herself and Leah does not stretch downward beyond the chest. Some say the reverse: she descends to Rachel's place to couple with Jacob at the beginning of the night, in its first half, the lowest of all couplings, when judgments are strong. On this view, Rachel at the beginning of the night returns to being a point with no configuration at all, while Leah leaves above in her own place an illumination of herself, a shadow and faint trace, since her essence originally is not a point but illumination.

After midnight all agree that she extends through Lesser Countenance's entire stature, back to back from the chest downward [according to the first approach, which is the principal one; or from the chest upward] according to the second approach. Either way, this is Israel's coupling with Leah in Rachel's aspect, measuring Israel's entire stature, and the coupling is somewhat sweetened. [TN410042]

On the Sabbath Rachel is included within Leah and is called the field of holy apples. On weekdays, when Rachel diminishes, Leah stretches downward face to face with Lesser Countenance. When Rachel returns to her place on the Sabbath, she is included within the trace Leah left there, for no emptiness exists. This is the mystery of “Your inheritance, when weary, You established.” “Your inheritance” is Rachel, lovesick and weary in her diminution, according to the plain sense. According to the exposition, ve-nilʾah, “and weary,” means included within Leah, as stated; “You established her” on Sabbath eve.

R. Joshua ben Levi thus said that prayers were instituted in the middle: to bring the evening prayers forward before the stars appear, since after that it is no longer a time for prayers, but the season of the Shema, to recall the Shekhinah's adornments and console them. R. Yohanan held that when people are zealous to recite the Shema at the first appearance of the stars and join redemption to prayer, night shines like day as long as we engage in this rectification: Rachel does not diminish until the prayer ends. One who regularly does this is a child of the world to come.

One who does not wait for his fellow at the evening prayer causes “the Rock to be moved from its place,” being impetuous as water in shifting Rachel's form from configuration to point, or shifting Leah's form from Israel's front to his rear. On the latter approach, “the Rock is moved from its place” is still more precise. If he waits for him, he merits blessings corresponding to what he rectified: examine and you will find.

Rema of Fano - continued

It is written, “His left hand is beneath my head.” Rachel says this of Lesser Countenance at Minḥah, for at that time she has ascended in her full stature behind him, as explained, awaiting her visitation tomorrow, to couple face to face with him. Then “his right hand embraces me,” in the morning prayer, when Hesed awakens great love to complete the coupling.

Know that just as in Leah's nighttime coupling Rachel transmits the signs to her, so by day, in Rachel's coupling, Mother in the mystery of Leah ought to lend her daughter her garments. For we explained that Mother is less than a point but superior to simple illumination. This excess should be lent by Leah to Rachel, “and as a bride she adorns herself with her ornaments.” She first ascends to Lesser Countenance's chest, the measure of his stature, and from there ascends with him, meriting to grow, rise and include Leah's configuration within herself. She is then sawn away and turns before Lesser Countenance for coupling. [TN410043]

What can we do, however, when sin causes this complete coupling to be one that is entitled to receive but does not have, until our Maker has mercy on us? Only through the two prayers is coupling completed for the two sisters: one in the morning with Jacob, the other in the afternoon with Israel. The evening prayer is optional. Yet during exile, resembling the occasion when Jacob our father instituted it on leaving the land for abroad, hiding from Esau and fearing Laban and his schemes, it became customary to treat it as obligatory, to sweeten Leah's judgments, which are harsh from beginning to end, unlike Rachel's.

We have thus learned that Jacob did rightly in coupling with Leah and Rachel, who belong together. Leah is not his mother; rather, she grew up with his mother more than Rachel did. Rachel was born with Lesser Countenance from the first gestation, whereas Leah remained in the womb until “Mother nursed us and afterward became pregnant from them.” Lesser Countenance then emerged with additional mental faculties, and Leah with him. [TN410044]

We have already explained that in the enlargement of Lesser Countenance, Yesod too rises with him, both in the mystery of points and in the mystery of a configuration. Lesser Countenance's Tiferet also grows through the ascent to it of one third of Yesod. This makes possible coupling above with Leah, who does not pass beyond Lesser Countenance's chest in the first half of the night, as stated. Therefore, at the coupling with Leah above in the mystery of the powers of judgment, it is written, “My covenant”—Yesod—“I shall establish with Isaac,” the center of the powers of judgment, to sweeten them. These are the two sisters Leah and Rachel, Abel's twin sisters. He is in the mystery of Jacob outside Lesser Countenance's vessels, and Moses inside, in the mystery of its substance and inner light. [TN410045]

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Yonat Elem - Chapter 96 (צו)

Rema of Fano

When Leah extends for coupling at the end of the night, her great light establishes mental faculties for Rachel in Creation. Therefore, as soon as day becomes bright enough for a person to see his fellow at a distance of four cubits and recognize him, we put on the hand-tefillah first. Rachel receives illumination from Leah before Lesser Countenance's mental faculties from Israel Sava and Tevunah enter him—or say, before they enter Leah for Lesser Countenance's sake, as explained below.

This light is initially in the mystery of smallness, under the Name Elohim: internal to Leah and surrounding Lesser Countenance. Afterward the reverse holds, in the mystery of maturity, for the YHWH Names in the lovingkindnesses are primarily in Lesser Countenance. Leah precedes him in receiving these mental faculties internally because she herself is illumination, and her place is behind Lesser Countenance's head. There these lights are strengthened through the hairs of Long Countenance passing over her. She acquires only two mental faculties, Hokhmah and Binah, mutually included, for their daat is slight.

There are Qaddesh and Ki yeviaʾkha on one side. Qaddesh is Hokhmah within Hokhmah, in the manner we explained concerning the inward aspect of Long Countenance's right going to Father's right. Yeviaʾkha is the original Hokhmah within Binah, corresponding to the inward aspect of Long Countenance's left going to Mother's right, which returned to become Binah for Hokhmah. Shema and “(ve-hayah) im shamoa” are on the other side. Shema is the original Binah within Hokhmah, analogous to the backs of Long Countenance's right, which returned to become Hokhmah for Binah. For this reason Abaye held that if one exchanged the inner passages with one another or the outer passages with one another, there was no objection. Im shamoa is Binah within Binah, corresponding to the backs of Long Countenance's left. [TN410046]

Thus before the reversal the two ve-hayah passages were together, both in Binah. Their order in Torah, which is Lesser Countenance, follows only the rectified state revealed in it for the sake of the lower governance. It is known that the trace of the upper state never leaves its place.

Through the merit of Torah we read at night, particularly after midnight, an illumination of mental faculties is made for Lesser Countenance. Long Countenance's locks of hair strike to illuminate him in the mystery of tefillin, whose commandment rests upon Lesser Countenance. Their illumination in him is initially surrounding light. By “locks of hair” we properly mean the strands extending from the locks at the nape, not the strands at the crown of the head.

Rema of Fano - continued

When we recite the Shema in the morning, in the mystery of “going toward the south”—always by day—that unification awakens Creation to the coupling of Lesser Countenance and his feminine counterpart. They become feminine waters for Father and Mother, for the palaces' gates open to one another. His mental faculties are then fully completed. The evening Shema likewise stirs feminine waters above, from vav-he to yod-he, as stated; nevertheless, the gates are closed, and the awakening ascends as external light, “circling toward the north”—always at night.

In the morning Leah, Mother's Malkhut, adjacent there to Yesod, receives abundant illumination from the striking mentioned above, and tefillin exist potentially within that tselem. As the Zohar says, there is an analogue in the lower coupling: a spiritual image clothes itself in the drop through the angel appointed over conception. Scripture thus says, “Only in the image of Elohim does a man walk,” for that image makes the fetus grow.

Similarly, from that striking issue the tefillin that are subsequently below in Lesser Countenance, initially in the mystery of smallness. The mnemonic is tsadi-lamed-mem, the letter names spelled out, numerically three times Elohim. Afterward they grow through the unification of the Shema, in the mystery of “He said to me: You are My servant, Israel, in whom I shall be glorified.” The abundant striking behind his head then presses the lights outward opposite his face, and they themselves become “frontlets between his eyes.” [TN410047]

They are potentially above within that tselem, which is internal light for Leah, who is entirely judgments in the mystery of the powers of judgment. At that point it is only surrounding light for Lesser Countenance, for the YHWH Names of the lovingkindnesses have not taken form within him until he recites the Shema and prays. On the Sabbath Lesser Countenance ascends to the place of the tselem, and what is potentially in the tselem on weekdays becomes actual on the Sabbath: certainly the Sabbath's tefillin, above the head. Lesser Countenance crowns himself with them in the mystery of light without a screen, having stripped off the garments of skin, which are far below the tselem.

Therefore we do not put on tefillin on the Sabbath: when the Sabbath comes, new faces come. The upper tefillin's illumination always shines within on all the Sabbaths of YHWH: the great according to its greatness, the Sabbath itself, and the small according to its smallness, a festival, the intermediate festival days and the like, as explained in its place. On weekdays, however, these lights exist potentially in the mystery of tselem; afterward they enter Lesser Countenance's head in the mental faculties Hokhmah, Binah and Daat. This is the state of the tselem and the crowns taking form to enter him.

Long Countenance's locks of hair strike, in the mystery of “one who engages in Torah at night has a thread of lovingkindness drawn over him by day.” This is why tefillin is

Rema of Fano - continued

compared with Torah, so that women are exempt even according to one who holds that the Sabbath and festivals are a time for tefillin, and night likewise. Lesser Countenance's nighttime occupation with Father and Mother, who give him renewed supernal mental faculties “(in Hokhmah and Binah) [in Hokhmah, Binah and Daat],” is Torah complete beyond compare. It causes Long Countenance's influx to be drawn to him, and through this striking they issue outward and become four compartments. [TN410048]

This striking also reaches Leah and becomes surrounding light for her, its light being internal to Lesser Countenance. The abundance of light entering his head issues through an opening at the place of the luz and surrounds Leah. She is now subordinate to him, after all three joints of Mother's Netzah, Hod and Yesod have entered him. Initially the reverse held, as we explained.

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Yonat Elem - Chapter 97 (צז)

Rema of Fano

“Night is a time for tefillin”: this is the law, but it is not taught as a practical ruling. Its mystery is “YHWH Elohim cast a deep sleep upon the man”: these are upper Father and Mother, who renew his mental faculties from above. The earlier faculties that came to Lesser Countenance by day then withdraw at night upward to their source. From there they descend and enter his feminine counterpart from the Netzah, Hod and Yesod of Israel Sava and Tevunah, in the order of clothing explained above.

This is the mystery of the dowry the father gives his daughter through her husband: he pledges it to his son-in-law for her sake, so that a husband will eagerly seek her. In this respect Lesser Countenance appears asleep, like the suspension of the senses we find among the disciples of the prophets when the holy spirit rests upon them.

Leah is then included in Rachel and receives these signs from her, because Leah now takes form and is made from illumination issuing from Lesser Countenance's head. His mental faculties pass externally to Rachel—that is, to the trace remaining there from Rachel since Minḥah, in Leah's place. Leah is only illumination, and her vessels lack the substance to receive mental faculties and couple in a complete nighttime coupling unless she is revealed within Rachel's trace. Rachel is a point and ascends with him, but does not descend entirely, since this trace remains there, as stated. Therefore Leah is said to be included within her; on the Sabbath the reverse applies, as above in Chapter 96.

During that dormancy, however, Lesser Countenance receives mental faculties from Father and Mother, and the coupling is higher, since he has faculties from above. Yet it does not spread into the world because of our deficiency. Thus the mental faculties belong to him only in the mystery of a shelter of peace, as surrounding light alone. In the future

Rema of Fano - continued

they will be completed in him as inner light. This is a great elevation for Lesser Countenance, for night shines like day for him: to the degree that should apply by day, though we are not worthy of it. This is the mystery of “one day, known to YHWH, neither day nor night,” for at that hour he tastes for himself something of the world to come. “Day to day pours forth speech,” according to the need of the lower governance, while “night to night declares knowledge” is the culmination of the upper governance. This suffices.

“He took one of his ribs”—sawing her away and bringing her to the man—means that He took the vessels she had from the rear. Through Lesser Countenance's illumination Rachel broke through and emerged behind him; now she is sawn away and made a complete configuration like him, in the mystery of “YHWH Elohim built the rib.” This is the rectification of the standing prayer. “He brought her to the man,” face to face. When Adam sinned she returned to his rear. In exile, through sins, she is behind him except on the Sabbath, when she is face to face. Through our prayers and good deeds we likewise return her to the front, particularly in the blessing of the ancestors, at the words “King who helps, saves and shields,” as we shall explain in its place, with God's help. After prayer she returns to the rear, as above in Chapter 95.

Know that although Leah is included in Rachel, within that trace of hers, and Leah's head is filled with dew through the mental faculties made for her in Tevunah's Netzah, Hod and Yesod, this does not prevent Tevunah's simultaneous inclusion in Binah—Leah[?]—since there is coupling above with Binah at that hour to give renewed mental faculties to Lesser Countenance. The righteous souls ascending at night become feminine waters for them. It is not so by day, for the lovers do not couple continually like the companions above. These configurations are included within one another because they were made through illumination: I mean Leah, Tevunah and Mother. They [were] not originally points, as Rachel was, originally one of the ten points. [TN410049]

These precious women, being from the illumination of them all, are included within one another. Leah is included in Tevunah even though Tevunah is also above, for Tevunah's joints are not wholly held within Leah as they are within Lesser Countenance, who is a point. He therefore is manifest[?] and holds much of Tevunah, whereas Leah too is illumination, and Tevunah is not held within her. Instead, the mental faculties sparkle in Leah until she has sufficient illumination, and Tevunah returns to be included above in Binah. [TN410050]

Just as the lamed of Tevunah's tselem enters Lesser Countenance's head, so does the lamed of Hokhmah's tselem, for the Netzah, Hod and Yesod of Israel Sava enter the lamed of Binah, namely Tevunah; and both together enter Lesser Countenance. Just as Tevunah's Malkhut becomes Leah's configuration, Hokhmah's Malkhut becomes Zipporah. She is Jethro's daughter, for Yitro has the numerical value of the twenty-eight letters of the filling of 72, with the vav being the six directions everywhere. This is in maturity. [TN410051]

Rema of Fano - continued

In “(the small one) [smallness],” however, just as Leah emerges from Binah's Malkhut in maturity, so Timna emerges in smallness. Just as Zipporah emerges from Hokhmah's Malkhut in maturity, so the Cushite woman emerges in smallness. Moses planted a sword between himself and her when he reigned in her land. In this manner they said that Timna came and pleaded with Jacob to marry her, but he refused. Timna is in the valley of the shadow of death: not death, but shadow alone. Therefore she was Eliphaz's concubine, not a full wife. Joseph too took Asenath and did not heed Potiphera, who was Potiphar's wife. The intention is that each of these righteous men rejected the judgments. [TN410052]

Know that in smallness there are three Elohim Names from Mother and three from Father. Elohim amounts to the number ben, son, in this manner: Elohim has five letters and its filling thirteen, making eighteen; the filling of the filling amounts to thirty-four. Together they make 52. Therefore it is written, “The sons of Elohim came”—[that is, three Elohim Names]—descending into Lesser Countenance's throat. This is the mystery of “my throat is parched,” niḥar geroni, and likewise Ḥaran, for three Elohim Names have the numerical value of niḥar and Ḥaran, and with the inclusive unit they amount to garon, throat. [TN410053]

Know that 320 judgments come from the thirty-two paths of Hokhmah, each including ten:320, the number of five times din, judgment. All spread through the world by the lower he of the great Name. She acquires for herself the Name Alef-Dalet and apportions the power in her he into five alefs, completing five occurrences of din into five occurrences of Adonai. We mention them at the beginning of the standing prayer every day: three in the individual's prayers, and two in the repetitions of Shaḥarit and Minḥah. Five times 65 is 325. This is the mystery of naar and naarah, youth and maiden, as will be explained in its place, with God's help. When 325 is joined with the inclusive unit, it is Kush. Moses rejected Kush, the judgments, for the greatness of his hold inwardly within the lovingkindnesses, inside Lesser Countenance's Daat, sweetening the powers of judgment, leaves him no affinity with them.

Likewise Timna has the value of twice MNTsPK, the harsh judgments from Binah, the upper he. Therefore Jacob rejected her, since she represented harsh judgments from smallness. Joseph too rejected Potiphera, whose name's value is 455, the number of the first rear forms of Ehyeh, namely the spellings of 161,151 and 143. He married Asenath, Dinah's daughter, who is Leah's extension downward. [TN410054]

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Yonat Elem - Chapter 98 (צח)

Rema of Fano

Let diligence increase, and sustained application grow, in upright and faithful examination of everything we have set forth concerning the roots of the hidden wisdom from the beginning of this first part until now. It is good to pause the exposition this once, to give space between adjoining matters. Yet concerning the shells' hold upon the two configurations, we are obliged to enumerate an order of separations, in the mystery of the tree of knowledge of good and evil.

The truth is that only what has no evil dwelling beside it at all is called absolutely good. There is, however, no evil in the world without some good, little or much. From this perspective the entire Torah consists of the Names of the Holy One, blessed be He, for the evil within it is not without that thin light which gives life to everything and restores it to goodness.

Know now that the shells receive no influx or nourishment at all from Lesser Countenance throughout the extent in which Mother's power is mixed with him. She is Jacob's inheritance without bounds. As far as the place where Mother's Yesod ends, it is correct to say that Lesser Countenance is entirely good. There is the opening of the heart, concerning which we learned “a good heart”; that tanna's words include all the good sought in his companions' sayings. Below that, however, evil may be attributed to him insofar as the male within the shell draws nourishment from him, from the place where his feminine counterpart's head begins, as explained above in the mystery of the mezuzah.

This does not mean, Heaven forbid, that it ascends inside the holy domain. Only the root of its nourishment and hold is there, as influx pours to it outside from the air extending between Lesser Countenance's back and his feminine counterpart's back, at those joints where they are not firmly joined together. It is known that the male shell is not as harsh as the female, who is “snares and nets.” Had the shell's initial rooting been from and within her, the world would have been crushed. Therefore they were attached to the male's rear, so that they should not hasten to bring the sentence of evil action to completion, Heaven forbid.

The Name of 45 is principally in Lesser Countenance. Multiply yod by the first he, both fully spelled out, and the number 120 results. Multiply he by vav, and 78 results; repeat with vav multiplied by the final he. Together the three products from the substance of the Name of 45 amount to va-ra, “and evil.” Every multiplication belongs to the mystery of the backs, and from it come garments of skin. [TN410055]

Likewise, from the filling of the Name of 45, which is Eve, two alefs must be removed: those of vav-alef-vav and he-alef. The first serves the Name Elohim, the second the Name Adonai, to sweeten the judgment issuing from them. What remains is entirely tov, good, in

Rema of Fano - continued

exact numerical value. The alef in the first he-alef does not move from its place, being an initial for Ehyeh, included with the first three in mercy. Moreover, the simple Name as a whole amounts to tov, as do fully spelled-out yod and he, each in reduced reckoning. It is fitting that the Name's latter half be equal to it and not exceed it. [TN410056]

In the feminine counterpart too there is good, from her mental faculties, which come from the lovingkindnesses. Even in her bodily limbs, although built from the powers of judgment, the three upper powers of judgment are sweetened, in the mystery of “as a girdle cleaves to a man's loins.” Her Gedullah, Gevurah and Tiferet are attached to Lesser Countenance's Netzah, Hod and Yesod. The mnemonic is “the gold of that land is good; there are the bdellium and the onyx stone,” in the mystery of Hokhmah and Yesod. For “the dew of bdellium” is the brain, certainly Hokhmah; the onyx stone is in Joseph's place in the breastplate; and Lesser Countenance's Yesod draws nourishment and pulls from the brain, as is well known.

As far as Lesser Countenance's Yesod we call Malkhut “the gold of that land is good,” excluding the further spread of the gold. Her judgments are gentle at the beginning and strong at the end. The guilty Lilith receives influx from it only from the navel downward, for above that she is wholly good, in the mystery of three YHWH Names from the lovingkindnesses, twelve letters, and three sweetened powers of judgment: fifteen. Since the majority everywhere counts as the whole, the two lower aspects have some sweetening through this aspect: thus tov, seventeen. [TN410057]

Reckon three Elohim Names—two from her Netzah and Hod and the third from her Yesod, where all the powers of judgment gather—and they have the numerical value of Ḥaran. With fifteen letters and three Names, the total is va-ra, “and evil.” It is written, “Lay it bare, lay it bare, down to its foundation,” to associate the mystery of va-ra in Lesser Countenance and his feminine counterpart with Jerusalem's destruction. Of the comprehensive governance in the upper thought it is written, “Elohim saw all that He had made, and behold, it was very good.” [TN410058]

All lower creatures fall into four kinds: speaking, living, growing and inanimate. When the worlds' rectification comes, humanity's rectification comes with them: one is impossible without the other, for it is written, “In the beginning Elohim created,” and “You are elohim, gods.” Know that “He had not caused rain” and “there was no human”: all the plants stood at the ground's opening without growing until the sixth day, when Adam was born and sought mercy for them. Nor was the creation of any animal, wild beast or bird completed until Adam named them, clothing them in the spirituality of Torah's letters to sustain their created existence. This completed their rectification.

When Adam ate from the tree of knowledge, however, and every living creature ate and was impaired like him, he atoned for himself and for them through “an ox, a bull with

Rema of Fano - continued

horns and hooves." The sacrifice came from the finest and most excellent of them all, called an ox even on its first day, just as of humanity it is said, "He called their name Adam on the day they were created." Afterward, in the Flood generation, they again corrupted themselves through the very activity for which they had been created: maintaining their kind. Thus, although Noah offered a sacrifice, it did not suffice to rectify them completely. Eating them was therefore permitted to him, to bring their rectification nearer, since he had not caused their corruption.

In the Temple, through the sacrifices, rectification ascended for all creatures together. First, the human being's rectification is in his own hands through repentance and confession. The living creature is the sacrifice itself: from it the blood, from it the portions burned upon the altar, and in a burnt offering its limbs too ascend favorably. From the growing kind come the meal offerings, the oil for mixing and for the lampstand, and the wine libation. The inanimate is represented in the water libation, and furthermore: "With every offering of yours you shall offer salt."

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Yonat Elem - Chapter 99 (צט)

Rema of Fano

In the Zohar's portion Bereshit, folio 58 b, R. Judah opened: "Come, behold the works of Elohim." This itself is difficult: let us bring the book of Psalms and look, for "the works of YHWH" is written there. Know that there are two verses: one in Psalm 46, "Come, behold the works of YHWH, who has wrought desolations in the earth"; the other in Psalm 66, "Come and see the works of Elohim, awesome in His dealings with human beings." The second verse is exact, for His being awesome in His dealings belongs to the works of judgment. In the first verse, however, it is unclear to us whether YHWH necessarily signifies mercy, since the tannaim disagree about it there in Bereshit.

R. Judah knew perfectly well that YHWH is written, as did R. Isaac, who comes to support him. He opened with the Name Elohim only for exposition. His meaning is: since it is plain to us that "YHWH is Elohim," several considerations show that this verse speaks of judgment. First, it uses mifalot, works, and elsewhere we find "the works of Elohim." There is no other such expression in Scripture except "YHWH acquired me at the beginning of His way, before His works of old." That too concerns judgment, for at first it arose in thought to create the world through the attribute of judgment.

"The deed of YHWH," poal YHWH, and similar expressions refer to God's work brought to completion through the prior action of lovingkindness and its partnership with judgment. Mifal, however, denotes the first power arising in thought, as the verse in Proverbs demonstrates. Likewise in the New Year remembrance prayers: "You remember all the mifal." To support his position this tanna further expounds ḥazu, "behold," from "a harsh

Rema of Fano - continued

vision," ḥazut qashah, and shamot, desolations, from desolation, as stated there. These are fitting proofs, on his interpretation, that this divine Name is spoken in judgment, as with Sodom: "brimstone and fire from YHWH."

At the beginning of Noaḥ, folio 60, however, Rʾa opens with this verse in a different exposition, which proceeds in mercy specifically, not judgment. He interprets shamot as in "he called his name Noah, saying: This one shall comfort us." He did not replace the divine Name, having no need to. The copies became corrupted through "one who adds subtracts," who wrote there "a harsh vision was told to me." He stole it from Bereshit, where it belongs. There is no doubt of this, although I have seen a commentator write the opposite. [TN410059]

In many places in the Zohar you will also find, "For YHWH Tsevaot is a sun and shield." Do not be surprised: the Gemara too follows the practice of adapting verses through substitution, omission and addition so that the exposition under discussion becomes self-explanatory. For example: "Behold, God, mighty, does not reject." From this we learn that the Holy One, blessed be He, does not reject the prayer of the many. But the first kabbir, mighty, in the verse praises God; afterward it says, "and He does not reject, mighty in strength of heart." Thus the verse has vav in ve-lo, "and not," whereas the Gemara does not.

The second kabbir praises the congregation when united as one, with the strength of the heart, prayer. For brevity the Gemara mentions kabbir only once and omits vav, avoiding interruption of the thought, as though saying: "Behold, God does not reject the mighty." This is plain. The doubling of kabbir in Scripture is the doubling of yevarekh, "He will bless," in "YHWH has remembered us; He will bless." Each has the numerical value of 72,63,45 and 52 combined, for when Israel is a single union, they themselves are the Name of the Holy One, blessed be He. [TN410060]

Among the shortened scriptural quotations is "he shall give the money, and it shall stand as his." This combines two verses: "he shall give your valuation on that day, holy to YHWH," and "he shall add a fifth of the money of your valuation to it, and it shall stand as his." Likewise "in place of—giving—he shall pay—money": the rabbis take together the constituent expressions of the verses concerning compensation for damage. There are many such instances in the Gemara, Zohar and Tiqqunim: examine and you will find. Rav's unusually great elaboration in the chapter Ha-roʾeh concerning the four who must give thanks, adducing all the verses of the psalm, was not without purpose; we shall explain it shortly.

We also find in Torat Kohanim: "His kin means only his wife, as it is said: You shall not approach his wife; she is your father's kin." This verse is assembled from what is written concerning the wife of one's father's brother and one's father's sister. Its meaning is that

Rema of Fano - continued

one cannot interpret “his kin” in the priest's impurity law as his sister, as might be supposed from the statement concerning the father's sister, “she is your father's kin,” because his sister is explicitly mentioned in the priest's impurity law. If the expression is unnecessary for his sister, apply it to his wife, for “you shall not approach his wife” is written concerning the wife of the father's brother. His wife is as his own body; therefore she is called one's aunt. The sibling kinship expressed concerning the sister also applies to the wife of the father's brother: what difference is there? Incidentally, it teaches us that a man should always marry his brother's daughter or his sister's daughter.

The Jerusalem Talmud likewise proves that for every holy matter one must stand on one's feet from what is written concerning Eglon king of Moab: “Rise, for YHWH has a word for you.” The inference is reasonable from “I have a word of Elohim for you, and he rose from the throne”: Ehud must have commanded him thus, for otherwise how did Eglon know to rise? They changed the divine Name too, teaching that Ehud explained it to him in this way: He is the holy God, not Chemosh, Moab's god. Therefore they did not need to say “I have,” li, for that is the word in the verse hinting at this mystery, and they explained it through the change of divine Name.

We have now sufficiently demonstrated that the Babylonian and Jerusalem Talmuds and Torat Kohanim follow the Zohar's practice—all being holy sages—to teach the import of their expositions by changing one scriptural word or the like. This is a concise method and clear language for one with a heart to know and eyes to see.

Let us return to our opening matter, the verse “For YHWH Elohim is a sun and shield.” It is manifestly clear that these two Names together may sometimes be interpreted of Hokhmah and Binah, the companions above, and sometimes of Tiferet and Malkhut, the lovers below. Since the designation shield does not fit Binah at all, only Malkhut, and sun likewise fits Tiferet alone, not Hokhmah, the Zohar is precise in saying YHWH Tsevaot. This designation fits all the sefirot below Tiferet, Netzah, Hod and Yesod. The title shield, magen, also fits them, being an acronym for Michael, Gabriel and Nuriel, the princes of lovingkindness, judgment and mercy. The gathering of these three powers in Malkhut is known and celebrated: she is beauty, tsevi, for the righteous one and a host, tsava, for his light. Magen and tsava also have the same numerical value. [TN410061]

Do not be enticed into believing that Israel's sages were imprecise with Scripture, or that the scriptural books changed over the generations, Heaven forbid. We have established you upon the clear truth; do not move from it. Likewise, what you find in the portion Tetsavveh—that every verse of “A praise of David” has a vav in its middle except the two letters qof and resh—should not trouble you because everyone recites “He fulfills the desire of those who fear Him, and He hears their cry,” as all reliable books indeed read.

The statement there refers only to the verse “YHWH is near to all who call upon Him,”

Rema of Fano - continued

which opens with qof and resh together. It gives its reason: vav is the letter of truth, from the foundation of the Holy One's Name. It does not wish to open a gate for itself halfway through the verse, since qof and resh, the body of sheqer, falsehood, have paired at its beginning. Shin, however, has truth as its foundation, for the three patriarchs are bound within it. Here too there is already a vav in qarov, “near”: what could it have done? This is plain. [TN410062]

Know that in many places other than these and similar instances, copyists of the Zohar did err, producing apparent additional variations in biblical verses. We have consulted accurate versions, which are before us in the house of study: their scriptural quotations are exact, in accord with everything written in the books of the prophets.

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Yonat Elem - Chapter 100 (ק)

Rema of Fano

In the chapter Ha-roʾeh, R. Judah said in Rav's name: four must give thanks—those who go down to the sea, those who travel through deserts, one who was ill and recovered, and one who was imprisoned and came out. There it asks, “Whence do we know concerning those who go down to the sea?” and adduces all the verses, although they are many.

Here the son asks: why did he alter Scripture's order, which is desert, prisoner, sick person, sea? Furthermore, even within a single verse the Gemara's practice is to abbreviate, not elaborate, as explained in the preceding chapter. Why does it go on reciting so much here?

Indeed, the order of the verses in Psalms is precise, teaching that all these matters depend on the holy Name and its letters, from which a miracle occurs for everyone. Just as of the holy Shekhinah, our Mother, it is written, “with which his mother instructed him,” so of her it is said, “I have wounded, and I shall heal.” Therefore Scripture takes the order of her YHWH letters: he over vav, he over yod. This is plain.

Know that the verses of the desert travelers, from “they wandered in the desert” to “let them give thanks,” are five; those of the prisoner, from “those sitting in darkness” to “let them give thanks,” six; those of the sick person who recovered, up to “let them give thanks,” five; and those of the seafarers, up to “let them give thanks” and “let them exalt Him,” ten. These last two verses go together to teach that in all the cases we require an assembly of people, with two of them sages, corresponding to Hokhmah and Binah, the heads of this assembly. Keter is excluded, being unrevealed in a place of suffering. Daat is not a sefirah in itself but only illumination for gathering the lovingkindnesses and powers of judgment, as is known. Therefore it is present in “the assembly of people” but not in “the session of elders.”

Rema of Fano - continued

Know that Rav is R. “(Abba) [Abbahu],” the tanna of baraitot in many places in our Gemara, and is R. “(Abba) [Abbahu]” mentioned in the Zohar, according to our master. Rav lived four hundred years. The mnemonic is Rav: twice two hundred. He was the greatest of the companions beside R. Simeon and his son R. Eleazar and was R. Ḥiyya's teacher in this wisdom. Sparks of fire issued from his mouth before Rabbi when he arranged before him what he had learned before R. Simeon. Sparks of fire likewise issued from Rabbi's mouth with Rav when the chapter headings were reviewed and arranged with him. Perhaps Rabbi himself originally learned the mysteries of Torah from R. Simeon when he was his pupil in Mishnah and Gemara. Concerning these matters they said that Rav served R. Ḥiyya extensively. [TN410063]

He died at the beginning of the fifth millennium from Creation, at the end of the tannaim, precisely as the rabbis say, “Rav is a tanna,” as we have explained. He was also the teacher of all the people of the exile. Thus at his death “we became orphans, without a father,” for our two thousand years of Torah were completed.

He is the author of the teaching with which we began. He ordered our subjects in the mystery of the offering that ascends and descends: the daughter ascends to Father. Therefore he placed the seafarers first, with their ten verses, next to the desert travelers with their five: “they wandered in the desert,” from the aspect of the one who said, “I have strayed like a lost sheep.” Then Mother, of whom it is written, “Who shall heal you?” descends to the son, who was imprisoned, in the mystery of “a king bound in the tresses.” Thus in the ordering of this saying, “let the one who boasts boast of this: understanding and knowing.” That is why he adduces all the verses, to teach that their number here matters.

We further find many times in the Gemara that Rav Kahana and Rav Asi question Rav, and he remains silent. We must now make known that in all these cases Rav had a great and reasonable basis in the mysteries of Torah for holding otherwise. Although he was silent before them in the assembly of people, because “lambs are for your clothing,” he may afterward have answered them in a whisper; in some of these cases the law follows him. [TN410064]

In the first chapter of Yom Tov, Rav said: “A chick born in its shell on a festival is forbidden.” Rav Kahana and Rav Asi said to Rav: “What is the difference between this and a calf born from a mortally defective animal on a festival?” Rav was silent. He held that slaughter is possible for a calf in its mother's womb, for the configurations' clothing within one another does not prevent their qualification and rectification. But a chick cannot be slaughtered in its shell, since it has not yet emerged from the remnants of a point. Therefore it is unfit even for dogs, as stated there.

In the chapter Mashilin, concerning an animal belonging to two partners, Rav holds that

Rema of Fano - continued

the territorial limits draw from one another, so as not to mix the holy with the profane. In the chapter Eizehu Neshekh, Rav said: “A ship: hire and liability for loss.” A baraita accords with him, and the law is: hire at the time of taking possession, since nothing was created in vain; liability for loss at the time of breakage, in the sense of “hew for yourself.”

In the chapter Ha-shoʾel, concerning a broken axe, Rav holds that broken vessels are not included in rectification, while they hold that anything is included in rectification, provided it is worth a perutah. Its mystery is: shaveh, “worth,” has the numerical value of ish, man; perutah has the value of MTsPTs, or Elohim spelled out, a designation of the female. This is a complete union; together they are Torah. [TN410065]

At the beginning of Ha-mokher et ha-bayit, if he marked out for him a long boundary on one side and a short one on the other, Rav said: he acquired the long side only opposite the short. For we have no apprehension of Long Countenance at all, nor of the “ox-head” triangular area—meaning Father, Mother and the mazzal—except through Lesser Countenance.

In Ellu Terefot, concerning a severed windpipe, although he taught them that valid slaughter requires most of its cavity, so that there should be no impairment within it, he would examine a severance to disqualify it by most of its thickness, because of the vessels whose breaking is their death. Yet Scripture explicitly says, “who dwells with them amid their impurity.” From this, most of its cavity is decisive: as with its disqualification, so with its qualification. “The truth of YHWH is forever. Hallelujah!”

Finished and completed. Praise to God, Creator of the world.

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Ha-Nefesh - Part I (א) - Chapter 1 (א)

Rema of Fano

Our fathers told us concerning the letters of the great Name, from which souls fly forth for the seed of Jacob, the choicest of the patriarchs. To him belongs the likeness of the supernal image, as stated in the chapter Ḥezqat HaBattim. Adam the First, the one father of us all, is described there as the image itself, for his beauty resembles the Shekhinah. Eve too, before the sin, shared this with him. They said that he was like a monkey before a human in the Shekhinah's presence only after the sin. Her husband too descended wondrously, for through his sin he died while still alive, as we explained elsewhere. In the midrashim they magnified it against him because of the greatness of the one who sinned by it, saying that it contained a resemblance to the three grave transgressions concerning which one must be killed rather than transgress. They were neither those transgressions nor anything like them, Heaven forbid, but a resemblance to three, merely by way of example, in order: “That also[?] Lovingkindness, Mercy and Judgment, in one eating”—it is

Rema of Fano - continued

the quality encompassing them; “He, being merciful, shall atone.”[TN380001]

In the Cave of Machpelah, when he removed the garments of skin, he again became the image and joined the fathers of the world, who repaired the three. The Shekhinah had ultimate grace and compassion upon him, so that Enosh did not go astray during his lifetime: There was no place whatsoever for foreign worship in the world throughout his life. Since everything is foreseen, he merited from the beginning that his likeness should be like his appearance upon the likeness of the supernal throne. Because his days and years were not fulfilled, as also happened to Abraham our father—and this was for both their benefit, so that they should not see their children's children turn to evil ways—of each it says, “which he lived.” For they did not attain the full number of their days allotted to every creature from its birth. Those they attained were true life: They were not grieved in them, for they were not put to shame. Know that Abraham was specifically promised, “You shall be buried in a good old age.” Immediately after he was buried and mourning took effect upon Isaac, Jacob fed him lentil stew. Through this, on that very day and at that hour Esau despised his birthright and turned to evil ways.

How much more did Adam have, since in his world there were no sacrifices to the dead! Nothing at all was then worshipped—in heaven or earth, sea or dry land, secretly or openly, or even in the thought of the heart—except YHWH Elohim, truth. For He alone is exalted and holy: “The Lord alone leads him, and no foreign god is with him.” This means with the one under providence; if you supposed it referred to the One exercising providence, it is obvious that not all faces are equal. This is intimated in the Zohar, VaYiqra, page 5, on “When a person among you brings an offering,” excluding Adam the First. He did not need the caution of “among you,” excluding a foreigner, since all his children during his lifetime were taught by the Lord, and their offspring were with them. Happy that generation, and fortunate its leader! All belonged to the knees that did not bow to Baal and did not stumble after him, and all to the mouth that did not kiss him. He did not bring his lips together to speak of it, nor did his heart turn aside to think of it, for this too is included in “He kisses the lips”: In the mystery of the mouth, for revealed speech, in the sense of “Then those who fear the Lord spoke to one another”; spirit with spirit for the heart's desire, as the Rabbis say, “Heart is entrusted to heart.”

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Ha-Nefesh - Part I (א) - Chapter 2 (ב)

Rema of Fano

Go and count Adam the First's years: All have the value of Adon Yaḥid, “the sole Lord.” So too YHWH ba-heikhal, “in a palace,” both including ten. He was 235 years old when Enosh was born and lived 695 years afterward. If we subtract those from the value of shemo Enosh, “his name was Enosh,” eight remain, the value of az, “then.” Thus in Enosh's “his name was Enosh” year, “then”—that is, eight years had already passed, the value of

Rema of Fano - continued

“then”—“it was begun.” That is, calling upon the Lord's Name had been profaned from the holiness and innocence that existed previously.[TN380002] Thus, immediately upon Adam's death, his departure from the world made an impression, for Enosh went from one quality to another: Profaning a kingdom and its princes. Huḥal can mean profanation, the profane, and beginning. For he found a pretext in the beginning of existence, concerning which the sages tell of the shell preceding the fruit. He broke through this premise to know what is above and associated another with God: This must not be done. After him, the Flood generation erred concerning what is below and exalted themselves through the springs issuing from beneath the earth, refusing to give thanks for rain. The Dispersion generation too sinned gravely concerning what is before, in their journeying from the east, and what is after: The valley, the quality of the backs.

We may learn that Enosh's error lasted only eight years, no longer. Afterward he merited the mystery of impregnation intimated in this verse to those sitting before the sages. He had a new beginning, calling the many in the Lord's Name alone, to repair what they had distorted and remove the notion of association from his thought. But other associators did not turn away, learning from his corruption and not from his repair. Abandonment increased day by day, as Maimonides lamented over them in Sefer HaMaddaʿ. As for the Rabbis' statement that one who observes the Sabbath according to its law is forgiven even if he worships idols like Enosh: This intensifies the charge against him, since he first opened the way to corruption; nevertheless, the Sabbath's power is great. Alternatively, specifically like Enosh, who repented. We hold that Sabbath observance completes repentance concerning grave transgressions requiring a double repair, as we explained in the mishnah of Avot: “One who profanes sacred things and despises the appointed festivals,” etc. Let it be expounded from there.

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Ha-Nefesh - Part I (א) - Chapter 3 (ג)

Rema of Fano

From the letters of the great Name, all matching to indicate the unity of the emanated powers in complete equality, we can learn one teaching also concerning the breath of life, in its likeness and image, of which it is written, “He breathed into his nostrils.” It comes from the essence of the One breathing, the Name we mentioned, above which is only the Master of the Name. He and His Name are one; may He be blessed forever and ever by all His creatures, who shall always sing together. This is the great order, first of them all, comprising Nefesh, Ruah, Neshama, Hayyah and Yehidah, which the letters declare in reverse order, as is known from the first letter, expounded as yod and its point. Since the great Name has only four letters, and likewise the word va-yippaḥ, “He breathed,” into his nostrils has the numerical value of four YHWHs, Hayyah and Yehidah are sometimes included under Neshama of Neshama; we shall explain this in part 4.

Rema of Fano - continued

Of the final two letters, however, one or both are occasionally omitted, as in Yod–He–Waw, lacking the last he. This is a holy name in its own right, orally transmitted to the sages in six seals, as is known from Sefer Yeṣirah and the Tikkunei HaZohar. There is an allusion to this in the complete YHWH, in which only the first three letters move, while the fourth rests quietly, without any vowel point. Thus Nefesh is a legion by itself and does not enter among the three. Likewise the exalted and holy name Yah is known and enclosed in our mouths from Torah, Prophets and Writings: Nefesh and Ruah remain by themselves. But the first two letters never separate from one another so that one alone joins the final letters and is counted with them among the holy names. You will not find either without the other.

Although we sometimes “raise[?]” He–Waw–He by itself in one method of combination, in the manner of Yod–He–Yod, Yod–Waw–Yod and the like, to magnify and glorify Torah, Scripture nevertheless uses them only in a profane sense, such as “Be master over your brothers.”[TN380003] None of these is holy except for exposition. Yod–He–Waw likewise appears in Scripture only in a profane sense, with alef added at the end. Furthermore, the Yod–He–Waw of which we speak is ordinarily expounded with the first he and does not depart from the rule we mentioned. Therefore the three degrees “above it, and you[?],” belonging to Neshama included in Yah, are reckoned as one.[TN380004] Our discussions in many places run in terms of Nefesh, Ruah and Neshama alone, for Hayyah and Yehidah are included within Neshama, besides what we shall explain concerning the matter before us.

These five configurations are truly united in Neshama of Emanation, the first of the ARGAMAN Chariot, likewise sealed with these letters, as will follow. It is given to those complete in our God's Torah, who keep His covenant and remember His commands to perform them. Although the Raavad reversed the two highest in his explanation of SY[?], placing Hayyah above Yehidah, his words do not contradict the exposition's general principle.[TN380005] Bereshit Rabbah supports both positions, though ours is certainly preferable for those accustomed to the language of truth.

It is known that Scripture does not depart from its plain meaning: Neshama's place is in both sides of the nose. Therefore the Sages ruled that when clearing rubble from someone buried beneath a collapse, one should continue checking as far as the nose, whichever side one begins from, and no further. From there the breathing rose directly to the brain, the seat of intellect, called Neshama in the Sages' words; see our Maʾamar Ṣevaʾot HaShem. It is written, “The man became a living soul,” which we translate, “a speaking spirit.” Thus the three are joined so that he may see and declare the Lord's praise after hearing with his ears and understanding with his heart. It is written, “You are My witnesses, and I am God.”

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Ha-Nefesh - Part I (א) - Chapter 4 (ד)

Rema of Fano

“The Lord God shall come with strength,” and He places a concealment of faces in a second order connecting the worlds, to hide this breathing because of its importance, majesty and splendor: Nothing compares with it. Immediately, in its time, He clothed it in robes, like those precious chambers in the honored faces called after it, of which glorious things are spoken. These are the great faces and small faces, of which it is said, “He breathed into his nostrils”: Literally the human faces, we who are called Neshama's images. Deyoqan means two icons. If your palate is sweet, you will understand why it says “robes in their time.”

The first image is called Neshama, from the world of the Throne, designated Creation. These are the great faces, the majesty of an elder's face. After it comes Ruah, from the next world, designated Formation; third is Nefesh of Making. Both are included in the small faces, two cherubs for those standing in the Lord's counsel. These, then, are the first garments of great value, prepared for the divine Neshama from the place of seraph, living creature and wheel, ministers of the Most High, in those three worlds. These are outside: That is, the angelic groups we mentioned are in these worlds' outer air, while the images are in their inner air, for thus the King's daughters wear robes. These are Nefesh, Ruah and Neshama of Emanation, in the mystery of the light clothed in them. Hayyah and Yehidah have no garment at all, like the human skull, which needs only a slight cap upon the top of the head. Both are in the mystery of encompassing light, though they differ. We set out a pleasing exposition concerning them in Maʾamar Ṣevaʾot HaShem; see there at the beginning of part 2.

Just as one distinguishes the world of Emanation, wholly united, in its simplicity alone, and also in how its flashes illuminate the other worlds and its sparks clothe themselves in them—in righteousness, judgment and uprightness (Making, Formation, Creation)—so one distinguishes Neshama of Emanation, the great order we mentioned, in its simplicity alone, and also as great lights shine from it to give life to these images, which through its power and influx truly become the soul of every living being. We must contemplate the images themselves and also their sparks, as will follow. The images of Ruah and Nefesh together are sometimes called “beloveds,” after the predominant one and for the reason to be stated below.

Noahides who are resident aliens observing seven commandments have counterparts of these images. At the beginning of their way they are given to them as robes from three corresponding degrees within the spirituality of Making alone. Only in the portion of Emanation within it, toward it they shall not expire[?].[TN380006] Thus far, the second order of the human soul.

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Ha-Nefesh - Part I (א) - Chapter 5 (ה)

Rema of Fano

There is a third within it. When these two spirits first extend from their quarry, from the inwardness of Formation and Making, a new image comes into being for them, called ṣelem. Here “Amalek is the first of nations” applies precisely, after the One who forms their hearts together saw and released. Moreover, it is from the backs of these two worlds alone. This is the mystery of “not going after the young men”: The two cherubs we mentioned, specifically after them, whether poor in Making or rich in Formation. It is written, “Our days upon earth are a shadow.” The distinction is this: The choicest of these garments, particular to Neshama—“virgins after her, her companions, are brought to her”—is properly and primarily called ṣelem, “image.” Together with the word itself it has the numerical value 161, the expanded spelling of Ehyeh with its he's spelled with yods. This is truly Neshama's seal. The simple Name has the value of akh, “only”; combining the two gives Jacob. Your sign is “Only in an image does a man walk,” as in “Jacob was a whole man.” The portions of the garment particular to Ruah and Nefesh are each called ṣel, “shadow,” all in accordance with its mystery and reason.

The ṣadi alludes to the full stature of each, comprising nine qualities. The tenth contains a general and a particular aspect: The crown upon the righteous one's head is the particular, while its being a complete stature by itself is the general. This is not the place to elaborate. Lamed alludes to a power extending from above to add strength and might to them. Superior to them all is the first degree, corresponding to Creation, which alone is ṣelem. Ṣadi alludes to its own stature; lamed to drawing down the influx descending into it from above; mem to the supernal source from which the influx has its substance, in the mystery of the four-headed shin and the three-headed shin. See Maʾamar Yonat Elem, part 4, where these distinctions are sufficiently explained. One cannot descend to their depth without contemplating them there, finely and thoroughly, thoroughly and finely.

It also works to expound the letters of ṣelem upon the entirety of this form in its three parts, from below upward. The lowest is designated by ṣadi, which is three lameds for its wings, and also according to the division of the particulars of its extension into what is below it, as will follow. The middle is designated by lamed: It is enough that it bestow upon its adjacent companion a mighty power. The highest exceeds it, for the Chariot's four faces are sealed within it. All three are sealed with Ehyeh in its three expanded spellings: The highest with yods, the middle with alefs, the lowest with he's. Together their numerical value is ḥotam, “seal.”[TN380010] They are removed on the night of the seal, whose following day is Hoshana Rabbah, from one whose judgment has been concluded, and return until thirty days before death. Then the ṣelem alone withdraws and does not return permanently. The other, lower degrees do not leave their places until “the day breathes away,” in actual death, and “the shadows flee”—not before then. These two are described

Rema of Fano - continued

in a human as the first and second reflection, mentioned by the Sages in the last chapter of Yevamot. They are visible and known only to those of purified sight.

We shall designate this whole form the third icon, called the lower ṣelem, as follows. For it the supernal Lovingkindness prepared many precious arrangements, to clothe itself in them in this world and fulfill "His kingship rules over all." There are corresponding ones also in the preceding order (namely ṣelem and shadows: Ṣelem for the great faces, shadows for the small faces), in the mystery of appeasing the moon (for Nefesh is in the moon's mystery), increasing its hosts to appease its mind. Thus the mystery of robes sometimes occurs in this one too, as we explained concerning the second icon. The two do not necessarily turn together, since it may occur in the second and not the third. But we have not heard the reverse concerning one who merits both, except in the mystery of impregnation. "All these things God performs," in love of Lovingkindness, "twice"—which are three together with the first formation, which was in Judgment. This is intended by "with a man."

The common aspect of the portions of this third icon is that it is in the mystery of judgments, whereas what is above it is in the mystery of Lovingkindness. Specifically upon this third one depends a person's repair through the fitness of his deeds, so that the other influxes from the first and second icons may rest upon him, all according to his deeds and merit. For "God judges" with the one formed within them, "concerning every deed there." This ṣelem was properly and primarily created only to guard the holiness within it, so that the external powers should not benefit from them. For judgments awaken from the supernal place, an inheritance without bounds. Their power therefore benefits those who add power and might above, to repel whatever is not within it[?]; it must be removed beyond Israel's border.[TN380007]

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Ha-Nefesh - Part I (א) - Chapter 6 (ו)

Printed annotation: 1

Printed annotation - 1

For Rabbi Shimon said: It is written, "This is the book of Adam's generations." Did he have a book? Rather, they established that the Holy One, blessed be He, showed Adam the First every generation and its expounders, etc. How did He show him? If you say that through the holy spirit he saw those

Rema of Fano

We have the discussion in the chapter Behemah HaMaqsheh (Ḥullin 68b), which belongs here within this exposition's general scope. Rav said that there is birth for limbs. He holds that these precious arrangements of the entire ephah, and for each Israelite—namely "with a man"—were established from the beginning. But the others, which depend upon portions of the

Printed annotation - 1 - continued

destined to come into the world, like one who sees through wisdom what will come into the world—it was not so. Rather, he saw them all with his eye. That very image in which they were destined to stand in the world—he saw them all with his eye. Why? Because from the day the

Printed annotation - 1 - continued

world was created, all souls destined to arise among human beings stood before the Holy One, blessed be He, in that very

Rema of Fano - continued

ephah and division into limbs and joints, their sitting and rising, behind and before, are each renewed at their own time. Rav agrees that then, at the time of renewal, each acquires an ephah of its

Printed annotation - 1 - continued

image in which they were destined to stand in the world.

Rema of Fano - continued

own, and “All these things God performs” (Job 33:29) applies to it. Rabbi Yoḥanan, however, holds that there is no birth for limbs: All were established from the beginning, in the mystery of “Days were formed” (Psalm 139:16). How much more so with the individual limbs of the second icon, as we mentioned; there is nothing new under the sun. Rabbi Shimon's words in Lekh Lekha, folio 90, end of side b,[1] likewise accord with Rabbi Yoḥanan.

Each of those arrangements from the encompassing ṣelem emerges into the world's air according to its appropriate place and time. When loving companions couple to increase the likeness, each arrangement becomes a ṣelem for the pregnancy coming into being at that hour. This ṣelem enters its mother's womb when it is sown, as stated, and grows with it throughout its life. The supernal lights rest upon it, each in its time, as will follow. “There is birth for limbs” can also be explained with reference to the point of Emanation: They were emanated from Binah one by one. “There is no birth for limbs” means that this is not called birth but expulsion, since they required concealment, counted as death. Afterward they were all only limbs, as an arrangement for another configuration, as explained in its place.

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Ha-Nefesh - Part I (א) - Chapter 7 (ז)

Rema of Fano

In the Zohar, Emor, folio 104, they said that the ṣelem we are explaining is third relative to Ruah. We know, however, that Ruah of the second icon is first in the possibility of apprehension in perceptible air before human beings in earthly Eden. Your sign is the three men of the terebinths of Mamre, who appeared to Abraham in his house; some of them were seen in Sodom, their completeness being necessitated[?], for they all belong to Formation.[TN380008] (There is Enoch, Metatron, who was a man and became a torch of fire, as in “His ministers a flaming fire.” The honored garment for that supernal radiance which withdrew from Adam at the time of the sin, in the mystery of his Neshama, remained in Creation. This is the meaning of “I was young, and have also grown old.” Sandalfon in Making is like him, in the mystery of Elijah of blessed memory. At a time of favor, both compel all the lower worlds, together with the seraph in Creation, from end to end. This is the mystery of the cherubs in the Holy of Holies. Even Akatriel, from between the two cherubs, appeared to Rabbi Ishmael only when he stood between the staves. The entire inner house corresponds to the place of Eden in the Temple, and it is heaven's gate.

Rema of Fano - continued

Beyond it, the actual place of the ark is not included in the measure, for the tablets and three arks are the mystery of Emanation, Creation, Formation and Making, upon the Foundation Stone, the center of them all.)

The image of Nefesh is second relative to Ruah, as this world is outside the Garden; ṣelem is third, upon the head of the bed. This explains their saying “third relative to Ruah.” Thus far, the conclusion of the matter explaining the third order we know.

From now on, nothing remains to explain concerning the soul's degrees in general except a fourth order, renewed in the world when the angel appointed over pregnancy causes that encompassing ṣelem to rest upon the seminal drop, to clothe itself in it appropriately. It is first formed in the vital soul's two powers mentioned in the Zohar, Shelaḥ Lekha Anashim, called havla de-garmei, “the vapor of the bones,” and iṣṣevona de-visra, “the distress of the flesh”; their explanation will follow. We shall designate this soul and its powers the fourth icon, in which ṣelem is clothed. The active intellect governing them is the angel we mentioned. All intellects change their names according to their activity.

Just as we attribute all divine activities to the Shekhinah, alluded to in the Name's final he, through her clothing herself in the worlds beneath her—each according to the work they do, fulfilling “His kingship rules over all”—so we attribute every human affair to the supernal Nefesh, which is from her side and rules the second, third and fourth icons. It clothes itself in them, sometimes with illumination of the face and sometimes with concealment of the face. Just as deficiency in the worlds does not, Heaven forbid, diminish the Shekhinah, of whom it is written, “I, the Lord, have not changed,” so deficiency in the three lower icons we mentioned, whether little or much, does not cause a fault in Nefesh from the world of unity. This is a great key for those of understanding to contemplate the Sages' words and riddles, all of which are true and altogether righteous.

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Ha-Nefesh - Part I (א) - Chapter 8 (ח)

Printed annotation: 1

A gloss whose authorship has not been determined.

Gloss. With what we have prefaced, Scripture's “You shall proclaim on this very day a holy convocation,” and everything like it, is readily understood. Specifically “this,” pointing with a finger, after the matter is established from its place: All those passages

Rema of Fano

We have thus learned concerning the human form as a whole: It is a body possessing one vital soul and its two powers, the distress of the flesh and the vapor of the bones—three. Above them are two kinds of ṣelem: The first, the great one, specifically called ṣelem, and the other, the small one, with its two portions, which are shadows—six. All

A gloss whose authorship has not been determined. - continued

were not spoken on their actual day. Rather, certainly “days were formed,” and they presented themselves before the utterance, in keeping them a great reward, to be sanctified through them.

A gloss whose authorship has not been determined. - continued

Know that in the appointed-festivals passage in the Book of Numberings, “this” is written only for Passover and the Day of Atonement, because they involve excision. This teaches us that even for the severity of excision and for atonements of sin, these are appointed festivals only by the lower court's determination. At the end of Haʾazinu it is written, “The Lord said to Moses: Ascend this Mount of the Abarim.” “To Mount of the Abarim” teaches that the utterance shone upon Moses from the essence of the day, the mystery of the hidden light in which the

Rema of Fano - continued

are clothed in “days were formed,” to be revealed through them in this world, until they and the days have become one thing. For days have an actual formation from the superior portion of the matter created first; its choicest portion is light, as we explained in Maʾamar HaYesodot. From them are recalled and made fine, radiant garments for the human ṣelem. The number of ṣelem's sparks is the number of days allotted to him from beginning to end, in which to form thought, speech and deed, for good or for the better, each day's matter on its day.[1]

Above them are three images—Nefesh, Ruah and Neshama—from Making, Formation and Creation, which first illuminate a person as garments and afterward as sparks, as we explained;

A gloss whose authorship has not been determined. - continued

Lord showed him all the land.

Also, what the Sages expounded: “The sun shall set and it shall be clean.” What is “it shall be clean”? The day has become clean. This is beautifully explained by this premise. Just as human purification requires that the waters contain the measure of an immersion pool in which one's entire body can enter, so concerning the day itself we require a day of its full stature, in the mystery of repentance each day for what was damaged within it, as it is written, “On his day you shall give his wages.”

Rema of Fano - continued

we shall add instruction below. These alone are six degrees, and the first six make twelve. Above them all is Neshama of Emanation. Its first three portions have these garments just mentioned, themselves and their sparks, and are called by their names. As for the two highest, because of their exaltation no image among separated beings resembles their beauty. With this we have attained seventeen degrees, all matching and comprised in the name Nefesh. Your sign is “The Lord is good to all,” for Nefesh in atbash is ṭov, “good,” the reduced numerical value of the great Name, blessed be He. We shall speak of them at this discourse's end, words pleasing to all who hear them.

Thus KRNḤY[?] of Emanation are the human likeness; together with them, Nefesh, Ruah and Neshama of Creation, Formation and Making, themselves and their sparks, are in the mystery of clothing.[TN380009] After them, ṣelem and shadows are the likeness of a throne; outside them the vital soul, with vapor and distress, is the pattern of a palace. The Shekhinah's splendor is upon them all, completing the Life of the worlds. See below, part 4, chapter ḤṬY[?].[TN380011]

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Ha-Nefesh - Part I (א) - Chapter 9 (ט)

Rema of Fano

The active intellect mentioned above, appointed over the embryo's formation, is what the early Rabbis truly call the angel appointed over pregnancy. They said that its name in Scripture is Lailah, “Night” (Niddah 16b). It alone gives vital human form to a person's material mass, the form which clothes the ṣelem. If you wish to say that there is only one active intellect in the world, appointed over all creatures, this is the name by which the Ḥaver calls it before the Khazar king: A divine, intelligent active intellect, giver of forms. He also calls it a universal intellect because it rules all material forms. The Lord of all makes it father and leader over all who form material beings according to their kinds. It gives the most excellent form of all to the human, according to the will of the supernal King, to whom everything belongs.

Gersonides, in his Wars, argues at length against one who holds that it receives influx from the mover of the lunar sphere alone, the sphere nearest it. He agrees with those who say that its nourishment and influx come from all the spheres' movers. The supernal example supports him, for there the complete Name is mentioned over a complete world, and likewise in the human's formation. Just as all the Name's letters assembled and passed together to sweeten the mystery of the wondrous breathing mentioned in Scripture, and from the totality of three worlds clothed them in robes, “washing in milk, sitting in fullness,” so the heavens and those who stretch them out—that is, their movers, as stated in Midrash Rabbah—were founded together by their Creator's command. They took gifts from them in the human, through this intellect which is near us.

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Ha-Nefesh - Part I (א) - Chapter 10 (י)

Rema of Fano

“The Lord God formed the human, dust from the ground” (Genesis 2:7). They expounded a double formation in it, indicated by the two yods. It is very appropriate to explain this as the two powers we mentioned in the vital soul. They are a power in a body, prepared by the heavenly bodies for the form of that soul to rest upon them through the active intellect receiving influx from all their movers, as stated. One power is called havlei de-garmei, “the vapors of the bones”: The natural life that sustains a person's composite existence. After their formation was decreed upon those born, through their fathers' sins with them[?],[TN380014] and they came to need the growing power like the grasses of the field, the heat was very weak at first and continually increased in a person throughout the days of ascent. This belongs to the vegetative soul's distinctive character, whose foundation is dust.

Saying “from the ground” alludes to the second portion, issuing from the ground to be established in it. It is the greatly affected power of sensation, whose source is in its root

Rema of Fano - continued

moisture. This belongs to the moving soul's distinctive character. It exists in the air, over the expanse of the heavens; on earth, in beasts, creeping things and beasts of the field; and in the waters beneath the earth, according to the many kinds possessing that soul. But the human's movement is upon the face of the ground, with his eyes upward. Every movement produces heat. Thus the distress of the flesh prevails over the vapor of the bones and adds strength and might to it. He therefore made dust dependent upon ground, as Nefesh depends upon Ruah. Here these designations apply to them by one kind of transferred usage, of which we shall speak.

Anything whose activity lacks speech and deed, all its purposes being only in thought, for good or for the better, may appropriately share the name Neshama. See Raʿaya Meheimna, recorded in the Zohar, Ṣav, folio 33b: In the animal Nefesh are worldly vanities; Ruah speaks worldly vanities; Neshama contains all thoughts and reckonings of worldly vanities; and a Torah scholar rules over them, etc.

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Ha-Nefesh - Part I (א) - Chapter 11 (יא)

Rema of Fano

The common aspect of these two powers is that when they are joined and combined, it is known that this is a human living a life of material sensations. (And perhaps) [And had] our first father been permitted to eat immediately after that formation, before the act of holy breathing mentioned above, it would not have [gap] the Tree of Knowledge of Good and Evil been entrusted to him.[TN380012] For it is nourishment closely suited to the nature of that formation, which comes into being and perishes, provided that it had not first been invalidated by the touch of the serpent and its rider. Yet he was not formed for this: To nourish that power, perishable by nature, and maintain it in that condition. On the contrary, he was commanded and warned concerning everything that would add strength and might to it or maintain it in that deficient condition, to remove from it the evil of perishing and make it everlasting, enduring as individual and species, in body and soul.

Since the intended purpose of that body of dust is only service of holiness, for those great and small faces occupying the first degree of clothing for this honored breathing, it required its proper designation. This was the gracious bestowal of the ṣelem given to the human, to distinguish between holy and profane. Its distinction into two is necessary, relating to the extremes according to their rank. We therefore said that one is great and one small, for they mediate between separate forms and material forms. The lesser is also distinguished into two, with a rod ruling over these material forms, which are the two powers of the vital soul we mentioned.

We have already said that this ṣelem, in all its general and particular aspects, is a fine spiritual formation embodied from sparks of “days were formed.” It rides upon, oversees

Rema of Fano - continued

and rules the vital soul, sustaining human life throughout the days of the supernal will. Without it a person cannot live thirty days, as with miscarried infants if they did not merit it at all or it does not settle within them at all, as will follow. Its presence is therefore necessary throughout the human species. Thus it is written concerning the seven nations, “Their shadow has departed from over them” (Numbers 14:9). Evidently they possess a shadow, which comes into being for them from the backs of Formation and Making, where there are good and evil. We already mentioned the distinction between shadow and ṣelem where Scripture specifies it: Ṣelem may include the shadow, but not conversely.

I give signs for all three in yom, “day”: Its small yod and adjacent waw allude to the two shadows in ascending order, and mem rises above them all to allude to ṣelem. We shall add instruction with Heaven's help. We have explained in many places that the Lord is good to all; there is no evil in His work, not for human evil[?].[TN380013] For it is in our power to benefit from it in two worlds as a beloved and companion, and to sanctify all the garments with supernal holiness. This is the mystery of “You shall love the stranger” (Deuteronomy 10:19): A doubled and redoubled benefit bestowed upon us by the Omnipresent.

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Ha-Nefesh - Part I (א) - Chapter 12 (יב)

Rema of Fano

Everything holy is founded upon the number ten. From it proceed the issues of life for the three holy images within the human, comprised under the name of the second icon. The first comprises three of them, the second six, and the third is a legion by itself, although each also comprises ten. But everything open to exposition on the side of evil, even what is better within it, has a root in the number ʿashtei ʿesreh, eleven, concerning which they expounded, “One who adds subtracts.” The words mean what they say: Shtei ʿesreh, twelve, is a larger number; when they added an ayin at its beginning, they subtracted one from it. This is the allusion in the letter ayin which sin's recompense added to “garments of light.” It was a repair for the deficient. It is known that the great Name's permutations are twelve. Sin hides the source, which is the root of mercy, and also the branch resembling it.

There are also twelve levels within the degrees of holiness to contemplate: The Infinite and Keter are two; Ḥokhmah, Binah and Daʿat are three, making five; and the final seven. All have a counterpart among separated beings except the first level, where the hidden will is, and the Lord alone is exalted. We also counted: The great Name, squaring its letters one upon another, amounts to maqom, “place.” Corresponding to it is “the face of a human,” encompassing Lovingkindness, to diminish oneself beside one's Maker. Its opposite, the worthless human, adds and subtracts. Likewise a qof, monkey, before a human adds and subtracts: Qof's numerical value adds one more than “the face of a human,” and its worth is diminished beyond measure. Likewise safah, “lip,” is at the

Rema of Fano - continued

height of holiness, while ashpah, “refuse heap,” is in the lowest filth and descent.

The substance of these matters, however, is among the hidden things. The allusion is in the Tabernacle: It itself had ten curtains, while the tent above it had eleven curtains. It is known that the tent is inferior to the Tabernacle. At the beginning of Deuteronomy, “Eleven days from Horeb to Kadesh-barnea” (Deuteronomy 1:2), it would have been a great praise to shorten the journey, had we merited it. “In the fortieth year, in the eleventh month,” etc. (Deuteronomy 1:3): Scripture changed the expression because of the rebuke's severity. This is straightforward. There are eleven curses in Ki Tavo, apart from the final one, which encompasses them all. Moreover, all of them warn concerning prohibitions, whereas it comes only to warn concerning neglect of positive commandments.

The presentation of this teaching is as follows. Wherever there are ten on the side of good, the Shekhinah comes beforehand. Her being among the lower beings is a “need above”: A well-known, profound saying. One true interpretation is that for us she is a great and lofty need, and we greatly need her. She is our example of the root of all roots, the Unique One of the world, preceding and hovering in exalted concealment above His ten holy qualities wherever they are. Because He is exalted above every blessing and praise, for His Name alone is exalted, He is not counted with them. Yet the essence of the will extends within them and gives life to them all: First without end, last without limit, and besides Him there is no God in the middle. Since His emanated beings have no existence empty of Him, Heaven forbid, it is right that He not be counted with them, since those counted themselves have their foundation from Him and in Him, in the holy mountains. We also learned in Sefer Yeṣirah, “Before one, what do you count?” The “one” stated here is the first of the ten utterances, counted with them and called Will. It encompasses them through the indication of the three letters of eḥad, “one,” as is known: Alef–ḥet are nine utterances, while dalet is the tenth.

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Ha-Nefesh - Part I (א) - Chapter 13 (יג)

Rema of Fano

Also in the arrangement of the Balance, where each bearer of the holy images comprises and is perfected by ten, we count within them Ḥokhmah, Binah and Daʿat through the end of the ten qualities, while Keter is wondrously concealed. For it is truly the awe of the highest heaven of heavens upon them. It is known that “God made this opposite that.” On the side of evil there are ten lower crowns, with the root bearing poison above them, in the mystery of dispersion for the wicked. It is written, “Do not say: A conspiracy.” Their source is not united and bound with them and concealed within them, but separate and standing by itself as one of them. In it Balaam boasts of himself as “knowing the knowledge of the Most High.” He speaks appropriately on the two paths we mentioned: One, specifically knowledge; the other, specifically high. He spoke of his own: Not

Rema of Fano - continued

knowledge of God Most High, Heaven forbid, but knowledge of what is higher than his degree; they are not God.

When this root, which is itself counted with its branches, is joined to them, they are called ʿashtei ʿesreh, eleven. This derives from ʿeshet shen, a mass of ivory; its proper form is ʿeshet yod, a mass of ten, since the root is one solid piece for ten powers extending after it. Thus one who adds, joins and counts the source with the branches to increase their number reveals its blemish and diminishes its worth. It becomes known that it is separate like them, and all its creatures are like a shadow.

There is another approach: What is counted as the eleventh at the head of the incense ingredients, and likewise in the goat-hair curtains and similar cases, is a root of holiness, counted by itself in its glory. Know that in the first curse, warning against foreign worship, it says, “And sets it in secret.” The Rabbis explained: In the world's concealment—this is Arikh, which has thirteen arrangements. Corresponding to them are thirteen words in the verse through “in secret.” After it comes “One who dishonors his father and mother,” this opposite that. After it are five curses corresponding to Zeʿir's first five, KHB GG[?]. [TN380015] After them comes “Cursed is one who lies with his sister,” using the King's scepter; likewise with all of them. For there Tiferet is specifically with his sister.

Now that we have reached this, the root of holiness is upon the head of asps. It adds through its own utterance, “His kingship rules over all,” and subtracts from the ten branches of the shell, in the mystery of a thin light. Holy does not mingle with profane, but stands over their heads and is not absorbed within them. Differing modes of governance accommodate all these interpretations: The first in this explanation applies when Nogah dwells with the impure, the second when it dwells with the pure.

We have another straight path within the exposition as a whole, hidden in the incense ingredients' mystery and allusion. For they were[?] remnants of the seven primordial kings[TN380020] who died and of the four backs above them which fell upon them. Corresponding to these, four ingredients are explicitly named in Torah: Three of them are nataf, sheḥelet and ḥelbenah. The remainder comes from expounding the first “spices,” whose minimum is two, and “spices,” expounded as five corresponding to the five preceding it; and pure frankincense last. This is a very honored exposition; see it in its place. The general point is that all these left remnants in the shells, and the incense service is their repair, raising the holiness within them as a pleasing fragrance. When these depart, their external garments remain dead corpses; they shall neither harm nor destroy. To align the baraita of preparing the incense with what is written in Torah, see part 1 of our Maʾamar Maʿayan Gannim.

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Ha-Nefesh - Part I (א) - Chapter 14 (יד)

Rema of Fano

We have already explained in many places that the priesthood and what is joined to it all belong to what has been made better, to draw the distant near and transform the quality of Judgment into Mercy. In Elleh Pequdei it is written, “Their moshḥatam shall be for them an everlasting priesthood.” It is not far-fetched to explain it from “For their corruption is in them; a blemish is in them,” whose root is shaḥat. If it derived from anointing oil, it should be pointed with ḥiriq. If it derived from “To you I have given them for anointment,” that is the “everlasting priesthood” stated afterward, and the first is repeated in a different form. Moreover, why “shall be to be”? Rather, it says: The priests' anointing shall cause their moshḥatam—their blemish—to become an everlasting priesthood, in the manner of deliberate sins becoming merits.

This may refer to the calf or to something else from the Lord's secret for those who fear Him, which caused Aaron and his sons to require anointing, unlike Moses, who became a priest without any preparation, being prepared and sanctified of himself, and having power to ordain other branches as priests. Or it may refer to Nadab and Abihu, whose moshḥatam became an everlasting priesthood for Phinehas. What does this resemble? Someone with sores on his head who anoints himself normally, to soften and polish the skin and refine the flesh until it heals and becomes stronger than the rest of his body.

Thus concerning Naaman, healed of his leprosy through Elisha's word, it is written, “His flesh returned like the flesh of a little boy.” The prophet sent an actual angel to say to Naaman, “Going”—an infinitive, not a command. This was the Jordan's prince: As it goes before you, seeing and unseen, you shall wash, and then become clean. Naaman did not understand, truly like a little boy, but the prophet's merit and sanctification of heaven's Name benefited him.

Therefore, when Chronicles enumerates the watches of priests and Levites, it uses ʿashtei ʿesreh, eleven, although Scripture greatly honors the Levites by calling priests after their name in twenty-four places, because they did not sin with the calf Aaron made. For this reason they were attributed to a righteous man descended from Eleazar, since Aaron's sons too were like the other Levites who did not sin with it. The number of places corresponds to the hours the calf existed in the world until Moses came and abolished it. Each hour was counted for them as a separate merit, since in a brief moment they all assembled at Moses' declaration, “Whoever is for the Lord, come to me.”

Concerning the prohibition “You shall not wear mixed wool and linen,” they said: If he remained for the time required to undress and dress, with warnings, according to the Rabbis he is liable for each instance. In a beneficial measure, as here, (indeed so) [all the

Rema of Fano - continued

more so]. In the chapter Ḥeleq they said concerning “On the day I visit, I shall visit”: After twenty-four generations this verse was exacted, for in Ezekiel it says, “The visitations of the city have drawn near.” Hence the number here teaches us this aspect.

In the Egyptian Hallel it does not say, “Let the house of Levi now say that His lovingkindness is everlasting,” since they receive reward by strict justice, as the Sages explained concerning Isaac through the Binding's merit, in tractate Shabbat, chapter Rabbi Akiva. Isaac says: “Half upon me and half upon You. If You say all upon me—I stretched my neck upon the altar.” See Maʾamar Em Kol Ḥai, part 3, chapters 28 and 29 and the end of chapter 35. Likewise, in the detailed “They have a mouth but do not speak” stated there, the Levites are not mentioned at all. But in a similar passage in the Great Hallel, which refers to the future—“For the Lord shall judge peoples and relent concerning His servants”—when the calf's sin will be completely atoned for them, it says, “House of Levi, bless the Lord.” We explained elsewhere the reason for the difference between these two psalms in that passage.

Likewise, in the princes' offerings for the altar's dedication we find, “On the eleventh day,” corresponding to which we confess on the Day of Atonement eleven times: Twice at the preceding afternoon prayer, once[?] in the evening prayer[TN380019], eight times in morning and afternoon prayers, twice at the additional service, once at the closing service (another version: With the prayer leader's repetition).[TN380016] Here, however, since the ṣelem given to a human belongs to what has been made better, rather than what is good from its beginning, it comprises eleven qualities, contracted according to its smallness. This is what we explained above in the word ṣelem: Ṣadi is nine qualities, and lamed and mem are two additional good levels. There is no need to elaborate.

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Ha-Nefesh - Part I (א) - Chapter 15 (טו)

Rema of Fano

Now I return to the general intention here. The external powers begin their service by being counted as eleven, for the reasons given; both accounts apply. But the One who frustrates the thoughts of the crafty, for His Name alone is exalted, first said to the serpent, “He shall bruise your head.” He diminished its stature and reduced it to eight powers: Its head, encompassing four branches, He contracted into only one, and that too very weak. This is alluded to in the first of the eight kings at the end of VaYishlaḥ, called Bela, after “He swallowed wealth,” for it is swallowed up in him through the supernal power, the opposite of what is written of its holy counterpart, “Israel does valiantly,” in the mystery of one who grows old while his understanding increases: “Therefore he shall lift up the head.” That king existed briefly to be consumed, in the sense of “son of Beor.” This is the serpent's sentence: Its head is bruised and considered nonexistent, and only seven degrees are counted for it, from which come seven classes of demons.

Rema of Fano - continued

Afterward too, “Behold, a king shall reign for righteousness” for the children of Israel. Then the serpent's hosts were diminished and stood as four shells: Wind, cloud, fire and Nogah, mentioned by Ezekiel by the River Chebar. Corresponding to them, four angels appeared to Hagar in succession, one falling and another rising after it, immediately nullified in the mystery of the primordial sparks that were extinguished. “Angel of the Lord,” mentioned of all four, has the numerical value of ziq, “spark,” as also do El Elohim, right and left without an intervening arbiter. Of this it is written, “One who repeats a matter separates an alluf”: El in its ordinary sense, and waw–pe has the value of Elohim. This is the meaning of “A person should not eat two” (Pesaḥim 109b), and the like. As long as the Balance did not exist, this was the cause of their nullification. Hence their coupling, alluded to in “angel of the Lord,” does not succeed, for here there is only half a matter—either this or that—while we require both: Balance and unity in the mystery of “a loving hind and a graceful doe,” an acronym for embrace and kiss, as explained in its place.

These were four shells opposite the throne's four legs. Know that the first, from the right, identified her as “Sarai's maidservant”: A scholar's wife is like a scholar, for Abraham is the holy right. The second, from the left, said to her, “Return to your (power) [mistress],” in the mystery of Gevurah, and “[Be afflicted] (and they were afflicted) beneath her hands.” The third said, “I shall greatly multiply your seed,” corresponding to the middle line. Yet they did not see one another, and so it lacked the power to arbitrate. This caused the death of the kings mentioned in the passage and repeated in Chronicles. Here and there it is evident that none of them is a king who is the son of a king, and they do not resemble one another at all. Hagar's angels were like them. The fourth said, “Behold, you are pregnant,” speaking of her herself, and honored her that he should be a wild human, deficient in generations. This suffices.

When she was expelled from Abraham's house, it says, “She went and wandered,” va-tetaʿ. The waw and taw in this word are auxiliary letters, leaving taw–ayin, the verb's root, numerically equal to “angel of the Lord” four times.[TN380017] “You shall seek them and not find them.” This was the place of her error, for she did not know that it had been nullified. Rabbi Shimon in tractate Meʿilah praised her, saying, “The maidservant of my father's house had an angel appear to her three times.” He spoke only according to the familiar ones. Know that there were four times, though Scripture's plain sense indicates only three: The first, who asked “Where have you come from?” appears to be the same one who told her, “Return to your mistress.” Although there too it says, “The angel of the Lord said to her,” this is needed for the passage itself, since Scripture interrupted with her answer to him: “I am fleeing from Sarai my mistress.” The second utterance concerned the same matter, fitting the first angel's completion of its mission. But the last two utterances were consecutive, with no answer between them. Why repeat “angel, angel”? Evidently they were others, and their utterances were separate: One concerning multiplication of the seed, the other concerning the pregnancy at that time.

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This is the path of the plain sense followed by Rabbi Shimon. Nevertheless, he said, “An angel appeared to her three times,” which implies one angel each time. He did not explain that it was for a need: He needed one at that hour and a single angel sufficed. Moreover, he knew that Hagar's angels were not enduring beings, which accounts for their multiplicity, whereas he needed only an angel able to remain until its mission ended. According to the generation's preparedness, only Ben Talmyon appeared to him.

We have already mentioned that alluf has the numerical value of ziq, and likewise “ha-adom ha-adom hazeh”—“this red, red”—written without waws in the passage of the lentil stew. From this you learn concerning the chiefs of the Horite, in the mystery of impudence: Kingship without a crown. Every alluf in Scripture written without waw derives only from “I shall teach you wisdom.” The fourth shell is the fine one received into holiness, in the mystery of the Targum, which Scripture honored. Targum is none other than tardemah, deep sleep, with the same numerical value,[TN380018] in the mystery of “I am asleep.” Their value is heikhal, palace, ten times, less the inclusive unit. This is what causes sleep. On Sabbath eve it is written, “But my heart is awake.” Then these garments are comprised in three degrees. What we have mentioned concerning this suffices for our intention here.

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Ha-Nefesh - Part II (ב) - Chapter 1 (א)

Rema of Fano

The angel appointed over pregnancy is named Lailah, “Night.” One reason is that intercourse by day is forbidden. Someone who darkens the space with his cloak for a temporary need—for example, his fixed time at the study house occupies the whole night, while the immersion occurred the previous evening, or he visits his abode before departing on a journey—for him that hour is a night of vigil. All the works of creation borrow from one another and repay. Alternatively, this angel's office belongs to Judgment, female and on the left. They said that it is Gabriel: Not the prince of the supernal Chariot, who together with Michael is among the angels of hosts on high, kings of the angels, but one of his servants doing his work below upon earth. All angels of holy Judgment, mighty in power, are called by his name. This name suits the active intellect, for all lower forms arose in thought to be created through berit esh, “a covenant of fire,” alluded to in the letters of bereshit, “in the beginning.”

We readily accept that the actual prince of the Chariot may, by supernal permission, perform this service for Amram, Jesse and the like. It befits him according to the perfection of the drop and the embryo formed from it, if commanded from above to clothe himself in this world's air, clothing ṣelem and likeness beneath him within it. Concerning the seminal drop it is said, “Have You not poured me out like milk?” The appointed angel,

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the greater according to its greatness and the lesser according to its smallness, sets it—in the sense of “curdled me like cheese”—before the Holy One, blessed be He, whose glory fills the whole earth. It asks about the likeness of the forms fit to rest upon that matter, to establish and prepare it.

The first in rank and importance among forms naturally perceptible, if the eye is given permission to see, which have a relation and resemblance to matter—we investigated it, and thus it is—is called ṣelem. Concerning it the question “Will he be wise or foolish?” is appropriate. This does not concern Torah wisdom and knowledge, since it falls within “He does not say righteous or wicked.” Its crown lies in a corner: Whoever desires may fill his hand; all of it is fear of heaven, and whoever wishes may come and take it. Rather, the intention concerns preparedness for intelligible matters in any wisdom, whether among the “conjoined” disciplines[?], logic or the like.[TN380021] Will he be wise, apprehending them easily when he chooses to contemplate them? If he sits and turns his heart from listening to instruction and turns his mind away from them, the decree concerning him will not benefit him, and he will not be called wise. Nevertheless, he will remain shrewd in worldly affairs.

The heavenly court will judge him more severely for neglecting Torah, which is weighed against all the commandments. The same applies if he exchanges Torah study for external studies: Since he has the ability to be wise, he will give account for them much more than one who did not study at all if that one was decreed foolish. Such a person may be born for toil, his mouth gaining understanding in no wisdom except through trouble and effort. If his sentence is to be called foolish, but he knows, labors, exerts himself and grows strong in studying Torah for heaven's sake, in fear of the Lord all day, he is assured that he will turn the curse into a blessing: According to the suffering is the reward.

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Ha-Nefesh - Part II (ב) - Chapter 2 (ב)

Rema of Fano

The question concerning the vapor of the bones, the natural heat as we explained, is the angel's “Rich or poor?” From it comes its fruit: Being prompt and mindful in acquiring possessions, sailing ships and pursuing amid cold[?]; “The hand of the diligent makes rich.”[TN380022] This decree issues equally from His mouth to one of the two sides. We learn that poverty contains no evil if the person does not rebel against it, since the Holy One, blessed be He, does not associate His Name with evil. It is a splendid verse: “The Lord brings low and makes rich.” Rather, this very action is attributed directly to Him because everything is for our benefit; there is no evil, for the Lord, blessed be He, tests us. It is easy in His blessed eyes to make one rich afterward, at the desired time. The common aspect is that He satisfies every living being with favor.

Rema of Fano - continued

Likewise “Mighty or weak?” concerns the distress of the flesh, for everything depends on the extent of sensation and movement toward it. Here they put wealth before strength, although strength is within the body and wealth outside it, just as in the seated Qedushah we put wheels before living creatures once on weekdays and twice on the Sabbath. One who changes their order errs, although the living creatures are superior, “for the spirit of the living creature is in the wheels.” Here too strength is within the person's body, while wealth is separate, outside him. We already said above that folly depends upon sensation. [TN380023] Thus wealth too depends upon strength.

This is Scripture's order: “Let not a wise person boast,” even though when he grows old his understanding increases. Therefore it does not say “the wise person,” since he never reaches its completion. Moreover, the Lord gives wisdom; the human does not own the designation. It says, “And let not ... boast,” with a connecting, continuing waw, “the mighty person,” who overcomes his inclination, whose strength is not in heaven's hands. Thus this designation befits him. Why should he not boast? Because “He does not trust His holy ones.” From this we learn that a rich person should not boast at all of his wealth: It is a turning wheel, and its good is not in his power.

From the Talmud's statement at the beginning of Bava Qamma that an animal has no mazzal, one of the great commentators said that it has no ṣelem at all. Some sages, however, say that non-speaking living creatures also have a shadow, according to the known experience on the night of the seal. It is not far-fetched to attribute to them a double form, extending through a remote cause from the kinds in the Chariot to birds and large and small cattle. Large cattle and large wild beasts are equal concerning convulsive movements, for the law does not depart from its plain meaning. It also implies that they are equal in listening, which is receiving influx from above, as in “Make your ears like a hopper.” For the lion's face is a wild beast, and their rule is toward the face of the flock, toward the bound one, as it is written concerning Jacob, “It was bound”: A designation of the binder, like “ground” in the Mishnah. For a lion bound the ox among entangled thorns, as in Bereshit Rabbah, section 56, concerning the Binding, in the book of Nahum the Elkoshite.

That form divides into two: One rests upon the growing faculty, the other upon the sensing faculty, to receive through it the power of the prince appointed over all the kinds, each herd separately. We may readily say that it lacks ṣelem, but indeed possesses a shadow, as we explained concerning a human: The shadow divides into two, as it is written, “The shadows flee.” Or each non-speaking creature may have only one, serving the vital soul's two powers. No absurdity results from this, and the disagreement is already annulled.

This path also applies to all those far from Him, blessed be He: They have shadows and ṣelem from their own side, like a monkey before a human. They have a path and boundary for cleaving through their ṣelem to the active intellect, appointed over them by supernal

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will to give them life. In this the investigators of Greece and Kedar spoke well for themselves, not for us. But those among our people who boast of investigation bore false witness against us, to shame and disgrace, by equalizing the measure among us, between us and them. Others also have a further possibility of cleaving to some degrees above this measure, which their sages did not estimate. Were they wise, they would understand this: To accept upon themselves, before our court, and thereafter observe and perform, the commandments of Noah's descendants.

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Ha-Nefesh - Part II (ב) - Chapter 3 (ג)

Rema of Fano

God is mighty and does not disdain to sit and await the drop from which a righteous person will be formed. He knows the hidden things in both parents' hearts and weighs in a balance and just scales the purity of their thoughts at that hour. He examines kidneys and heart to know the final purpose for which they were aroused to that act: Whether for their own pleasure, either in the sensible, which is less than vapor—and our statement is truly justified that while it remains devoid of heavenly service it is a disgrace to us and great shame—or in the desire to beget their like, an heir holding possession, assisting in their work, increasing their wealth and sustaining their old age; also to exact vengeance and prevail over enemies. This too is the way of the external powers. Or do they look to nothing else but doing our Father in heaven's will?

According to the purification of their intention, the elevation of their apprehension and the desire of both concerning what He sanctified and commanded us from the beginning—to increase the likeness we are explaining, through the Lord's compassion upon us and within this discourse's intended measure—so He judges righteously and decrees faithfully to clothe that drop with forms, each more excellent than the other. Every drop from which a good young creature is destined to emerge, even at the world's end, is also included in “counting Israel's quarterings.” We already alluded to this in the verses concerning Jael at the end of Maʾamar Ḥeqor Din.

As for the exposition there, “What is semikhah, a covering? Shemi koh, My Name is thus,” testifying that Sisera did not touch her, Jael: Perhaps she too was “the world's ground,” meaning protection by four expanded spellings of Ehyeh, whose numerical value is qarqaʿ ʿolam, “the world's ground.” In addition, I think her husband had already died at that time. Her being “the world's ground,” besides the necessary plain meaning according to the law that she should not become forbidden to her husband, also accords with the revealed mystery we explain concerning Esther.

The intention is that at the time of coercion her Neshama flew away, in the sense of “I shall surely hide My face”—from here is an allusion to Esther in Torah. They said that a female

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demon presented itself to Ahasuerus in her place. This is alluded to by the final letters in this verse: “A married woman hunts a precious soul”—nefesh yeqarah taṣud. For this is the punishment of licentiousness: At that hour only a lower power from the inferior garments attached to the vital soul is present there, sufficient to sustain the body when holiness departs in all its portions. Her flesh, at her will, became like stone, not feeling the wicked's pleasure. All the Sages' words stand, and Jael was likewise.

What the Rabbis said—that she arose from Ahasuerus's bosom, immersed and lay in Mordecai's bosom—implies a lying like that of Abishag the Shunammite, of whom it is written, “The king did not know her,” and “She shall lie in your bosom.” Esther likewise lay in Mordecai's bosom only for seclusion, merely companionship and nothing more, because of distinguishing paternity. For it was unusual for her not to have been called to the king these thirty days. Even had ninety-two days passed for her, perhaps another ninety-two would not pass. Her saying is precise: “As I have been lost from my father's house, I shall be lost from you”—merely affection, like her father's house.

This sufficiently answers the Tosafists' question: Why did he not release her by a bill of divorce before she went willingly, and take her back afterward? Since he was not permitted to build offspring from her, that would be needless trouble. Better still: Yes, certainly an Israelite's wife who has been raped is permitted to her husband. But someone who knows of an unmarried woman that, while married to him, she will be raped continually every day whenever the other wishes—who permitted him to marry her? Do not challenge me from the beginning of Ketubbot, where we say, “Let them expound to them that coercion is permitted.” There it was unavoidable, since the coercion applied equally to all, and it was not continual, but only once for each of them.

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Ha-Nefesh - Part II (ב) - Chapter 4 (ד)

Rema of Fano

There are indeed many distinctions among human thoughts. I shall speak and find relief by opening for them a gate bounded by the earlier authorities, who left me room in which to distinguish myself. Especially now, let a wise person hear and grow wiser. Thoughts generally include good and evil ones, and all are foreseen in a single glance by the One who forms their hearts together: He knows what is in darkness, and light dwells with Him. It is written, “If I saw iniquity in my heart.” That is, nothing is hidden from God, blessed be He. The punishment is “The Lord will not hear”—my prayer, which he mentioned first in the preceding verse, “I called to Him with my mouth, and exaltation was beneath my tongue.” What follows? “But God has heard.” Not only YHWH, who is Mercy: Even Elohim, who is only Judgment, nevertheless agreed in the quality of Judgment to that hearing. This is complete proof that “He has not looked upon iniquity, nor seen trouble.” This is a correct plain interpretation, true in itself.

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Its exposition—that a person is not held liable for his heart's thoughts except in foreign vanities—says: “If I saw iniquity in my heart,” concerning other transgressions, “The Lord will not hear” any accusation, since they have no permission concerning this. Yet He, blessed be He, sees kidneys and heart and judges everything mercifully. All evil thoughts, however, even if hidden and concealed in the depths of a person's heart, are known to the inciter crouching at the heart's opening, as stated in the chapter HaRoʾeh. He causes a person to sin through them and is the messenger, as in “Seize the children of Israel in their hearts.” He leads astray, then goes as a talebearer and seizes by supernal permission. His apprehension of them from the beginning is no excellence in him, but baseness and great deficiency: A robber knows through his robbery. This too is a great evil. His knowledge of them exists only at their time, when they first sprout, since he is essentially involved and attached to them, beginning with their disgrace and ending with their owners' downfall. We shall add instruction in chapter 8.

But the Holy One, blessed be He, knows human thoughts before their time, in the sense of “For they are vapor,” properly construed as “when”—its interpretation[?]:[TN380024] At a time when they have no substance: Not one day or two, but from eternity to eternity. We explained elsewhere that His knowledge is Torah itself—its interior and inwardness, the hidden places of its secrets—of which it is said, “There is no earlier or later in Torah.” Although for us it is primordial Torah and knowledge preceding everything, for Him there is no earlier or later: Knowledge is not prior, nor choice subsequent. Everything is literally foreseen before Him; time places no limitation whatsoever upon His perfection, and there is no past or future there.

This is what Maimonides said, that His knowledge is unlike ours, without explaining it. Here I reveal his secret to increase heaven's honor. With this, there is no place for the Raavad's objection. Those who arrive at this understanding through a difficulty, however, err in the premises. Supernal knowledge is no argument for exempting the wicked from punishment or diminishing the righteous' reward. From when He knew the wicked's choice, He prepared their recompense to fall upon them for what is fitting[?][TN380025]. Likewise, from when He foresaw the righteous person's righteousness, it was prepared in Lovingkindness that his cry would be accepted. Nothing is hidden from the supernal King, whose like does not exist.

If you ask how the ministering angels knew that Ishmael's descendants would kill Israel's exiles by thirst, and how Satan, contending with Michael at the Binding as below, knew that the mixed multitude would mislead Israel through the calf: Such things and the like are known to heaven's host in the mystery of “The Lord has made everything for its purpose, even the wicked for a day of evil.” It does not say “for evil,” because they know only the preparation of the thing, while permission is given to choose good. Therefore it says “for a day of evil,” suspended and pending. Were they wise, they would understand

Rema of Fano - continued

this, to turn it toward good so that evil is not found in it, for each day contains something of its blessings. Neither heaven's host nor earth's dwellers possess knowledge of what we shall choose, except the Lord alone.

If He disclosed a secret to the faithful one of His house, showing him at Sinai each generation and its leaders, then what we learned—that three kings and four ordinary persons have no share in the world to come—was not hidden from him. Nor was their desire to enumerate one more king to increase his atonement, when heaven indicated that this was unnecessary; nor similar matters for which we have no arranged mishnayot. The faithful one of the house is different, for of him it is written, “He beholds the Lord's likeness,” in the manner we explained in its place. Of all such matters they said in Sifrei: “Things He commanded me to say between myself and myself.” Besides Torah's secrets, which he was permitted to say—specifically to repeat and arrange with his mouth—as for these future matters dependent upon choice, “to say them” is understood as in “I said in my heart.”

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Ha-Nefesh - Part II (ב) - Chapter 5 (ה)

Rema of Fano

Know further that a commandment's nature is such that recompense flows from it, as bread sustains the human heart. Likewise one who eats a life-giving medicine is given from his own. Of one who eats a deadly poison, it would not be correct to say that he died by punishment, but by nature and choice. So the punishment of transgressions is natural and necessary through the property of the disgraceful act, in the sense of “One who digs a pit falls into it, and one who breaches a fence is bitten by a serpent.” This is clear.

Torah said, “You shall have no other gods.” One who transgresses this prohibition deserves that he himself should not be, as though it said: You shall have no existence beside other gods. They exist in the world only through his evil choice; this is what “for you” means. When the sinner is annulled, the foreign gods are annulled. “Shall not be” is an enduring decree applying equally to both. Likewise Torah said, “I am the Lord your God.” When you acknowledge this with all your heart and soul, He too will share His eternity with you, for His Name will always be called upon you. The Sages already said that the righteous are destined to be called by the Holy One's Name, blessed be He. As we translate “One called to another,” “they receive”: An influx of favor will be bestowed from Torah's inwardness, certainly the Holy One's Name, through which and by which the world and nature are governed, for it was their instrument of craftsmanship.

Do not be seduced concerning His knowledge by every madman, self-proclaimed prophet and person acting wise without wisdom, speaking words against the Most High. The truth is what we have explained in many places: Magnifying knowledge is delimiting choice. No

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creature can have power to rebel eternally, Heaven forbid. Scripture cries, “Free among the dead”: Once a person dies he becomes free from commandments; but we say, he becomes free from transgressions. No boundary before choice is greater than this.

Yet rebels' rebellion over long days, even to the end of many generations and many thousands of years, so long as afterward there is hope of accepting the yoke of heaven's kingship, falls under testing. “He shall relent concerning His servants” after the long exile. This is the meaning of “The Lord has made everything for its purpose, even the wicked,” for from all created beings His praise will ascend at the end of days. Thus too the King will say to a shameful servant whose disposition is evil: Did I not command you, be strong in Torah and courageous in commandments? See, I have set before you today the way of life and the way of death. Although everything is foreseen and permission is given, “I have made, and I shall bear,” so that your evil chastise you and your backsliding reprove you. This testing will be the intrinsic cause whereby at the end of cleansing—even after a time, times, their times—the servant grows strong in his master's work, doubled and redoubled according to all his sins. This is the meaning of “I shall carry and deliver.” It is written, “They shall go out and see the corpses of the people.” It does not say “the people,” but their corpses, in the sense of “Your corpses, you,” which we explained in its place.

Also concerning the 974 generations cut short because of what was definitively foreseen of their evil choice: Know assuredly that had they contained no good whatsoever they would not have arisen in thought. Had they been created, they would not have been cut short until they actually corrupted themselves. But while the creature is in potential, between nonexistence and existence, and its sin is potential like it, cutting short—which is death in potential—is true judgment. With that cutting short, the mystery of “You return the mortal to crushing” was foreseen in them: With the soul's “wrapping[?]” they would potentially reconsider their evil choice.[TN380026] Then You say, “Return,” to become human beings when in the future He plants them. It is written, “If you bring forth the precious from the worthless,” which, including the words, is 974: “You shall be as My mouth.”[TN380027]

Every wise-hearted person will admit the truth: It is no deficiency in choice that there is no permission for the impossible. Eternal rebellion is certainly impossible, for otherwise, Heaven forbid, there would be two powers, which is false. The falling of the corpses we mentioned is the true repair: SM shall be swallowed up, and EL remain, when he spreads his wings toward Heman[?].[TN380030]

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Ha-Nefesh - Part II (ב) - Chapter 6 (ו)

Rema of Fano

You have thus learned that delimiting choice is magnifying supernal knowledge and absolute ability, without doubt. Only as to the throne shall knowledge be greater than choice, and no further. All the objections raised by those disputing His knowledge, blessed be He, from the supposed disgrace they imagine in knowing false, loathsome particulars, would trouble them even after these exist. They thus cast doubt upon providence as a whole, for one transgression draws another.

For us it is readily resolved both before and after they exist. Knowledge of the minutest particulars and their individuals, arising from comprehensive knowledge of all creatures and united in itself, contains no trace of disgrace, but praise and great, immeasurable excellence. For His knowledge of them is only from Himself: Where a base one places contempt[?], “with honor and majesty You crown him”—the One who knows and witnesses, blessed be He.[TN380028] My tongue also utters for listening companions many teachings concerning this principle, standing at the world's height, all straightforward to one who understands; the scribe's inkwell has no share in them.

The moon fell silent at the end of the known dispute when told that the righteous would be called by her name, as we correctly explained in Pelaḥ HaRimmon. Yet she strongly felt in her heart's chambers that what there sufficiently answered concerning knowledge preceding the righteous' deeds doubled the difficulty concerning the wicked's deeds. This is why her mind was not appeased; she was silent only out of concern for her Maker's honor. From this comes wisdom and discipline for those investigating divine matters, lest they break through.

The Lord is indeed righteous in all His ways, and one must not question His qualities. From the difficulty itself the answer is clearly explained: The wicked's choice was diminished only to diminish the wicked. Know this, for it is truth itself; thereby the difficulty is removed and annulled at its root. To strengthen the answer further, know that the righteous suffice through their righteousness to protect the wicked until they merit bringing them back to good: Either during their lives, in the sense of “Happy is one who attends to the poor,” or in the mystery of the wicked and the mystery of “those passing through the valley of weeping,” which we explained in its place.

Thus the correct, enduring and straight answer preceded the difficulty's awakening, in the righteous Judge's appeasement of her. He knows the heart's hidden things, and it is wondrous. Therefore we do not reject a teaching because of a difficulty: Many answers exist which the mouth cannot speak and the ear cannot be filled by hearing, arranged and preserved for the time of every purpose. This is what we explained well at the beginning of our tractate Ḥullin; see there, and also Rav Ashi's teaching concerning the inclusion[?] in “All slaughter,”[TN380031] an established law which they nevertheless left with a

Rema of Fano - continued

difficulty.

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Ha-Nefesh - Part II (ב) - Chapter 7 (ז)

Rema of Fano

The Holy One, blessed be He, said: Bring atonement through repentance, for then I shall have mercy upon rebels and transgressors when they remember and return to the Lord. This is the essence of atonement. He warned us through “for Me” that this intention and its purpose must precede the bringing of the atoning act, so that we are not first aroused to it to repair the blemish reaching us. “Not for us, Lord, not for us”: We intend His blessed Name; behold, honor, “to atone for the holy place,” as we explained concerning the Day of Atonement's service.

The conclusion is that this entire accusation, as its name indicates, is truly a quarrel of desire, as “pleasant to the sight” is translated “desirable to behold.” Through the dispute, a hidden treasure of desire was revealed to us in the agreement of the aspects of supernal governance, in truth and uprightness. This was the beginning of a dispute for heaven's sake, whose end is to endure in all its parts. See Maʾamar Yonat Elim, chapter 10, part 1, and chapter 37; Pelaḥ HaRimmon, gate 18; Maʾamar Ḥeqor, part 3, chapter 6, and part 4, chapter DḤY; Maʾamar HaMiddot, at middah DHW; and Maʾamar Meʾah Qesiṭah. [TN380029] Set all these places alongside one another; if you merit, you will discern.

This choice's existence comes from uprightness, and its return thereto even after many days and years will be faithful testimony that nothing in the world is everlasting except in the quality of good. This is supernal wisdom's advantage over folly, like light's advantage, whose benefit is neither recognized nor apprehended by creatures enjoying it except through darkness. It is an advantage for wisdom, not for its Master: “If you are righteous, what do you give Him?” And though your transgressions multiply—even when you merit complete repentance—“What do you do to Him?”

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Ha-Nefesh - Part II (ב) - Chapter 8 (ח)

Rema of Fano

It is written, “The Lord knows human thoughts, for they are vapor”—hevel. Here our master David interceded favorably for Adam the First. It is revealed and known before Him, blessed be He, that Adam's proper and primary intention was to draw Abel's soul into the world; Abel was wholly righteous. But the shell preceded the fruit, and Cain emerged first through the power of the serpent's rider, who cast pollution into Eve, thereby prevailing over the purity of Adam's thoughts. When Adam deepened his contemplation and reflections in heaven's service, the inciter knew generally that the human was not

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turning toward him. Thus they said in the Zohar, Balaq, folio 211: When the King's face shines, evil kinds cannot maintain their existence, and all sorcerers and diviners cannot work their sorcery. Yet the inciter does not apprehend the details of that honored contemplation, for its ways are exalted far above his apprehension.

Sometimes he appears to know even the details of good thoughts, since he strengthens himself against them through their exact opposite. If he did not know them, how would he possess all this? Perhaps the shell's precedence accounts for it: The poor, wise child labors specifically against it, to remove it beyond Israel's border. From this the deceiver knows that the righteous person is fighting him. Just as divine service is completed only through thought and deed, so service in thought is not disclosed to Judgment's messengers until it comes into action. Movement of the lips counts as action above, just as below we judge an intentional blasphemer in court, and likewise one who swears, substitutes a consecrated animal, curses, and conspiring witnesses.

It is known that the Holy One, blessed be He, joins a good thought in Israel to a deed. Two things can be joined only when both are before us; here thought exists, but deed does not. Rather, He brings the deed of another righteous person of the same affinity—however this is understood—resembling that thought, where that righteous person did not intend properly in his deed, and joins them together. When each receives his portion from the fragrance of the joining, He causes the impression of this one to blossom in that one, and in each one's hand are both, for its trade is better than the trade of silver.

Furthermore, the Holy One, blessed be He, joins one good thought of someone descending to Gehinnom for his evil deeds to a corresponding good deed of a righteous person of the same affinity who requires cleansing for some flawed thought of his own. This righteous person descends to Gehinnom to raise from there that wicked person possessing the good thought. One benefits by rising with him; the other suffers no injury, only a mere fright.

What is found in the Zohar's Heikhalot—that angels are appointed over human thoughts, prayer's intention and the like—is only through signs appearing upon them from above, showing who is more fit to be accepted than his companion. The good inclination is an angel serving before Neshama in purity, a substantial helper for good thoughts. It rejoices and exults when it discerns a person's cleaving to his Maker. Whoever is within its partition knows it generally through Neshama and rejoices in it. But true joy belongs to Israel in his Makers: It does not say “his Former” or “Creator,” but uses the designation Making, in the plural. For the Master of hidden providence conceals Himself lovingly with him in revealed providence, in the sense of “Blessed are You, who sanctified us.” This is why the Lord rejoices in His made beings more than His created and formed beings, for the righteous are great. Of them it is written, “Bless the Lord, all His works, in all the places of His dominion.” Therefore the complete human is called a small world, with which the pious king concluded: “Bless the Lord, my soul.”

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Ha-Nefesh - Part II (ב) - Chapter 9 (ט)

Rema of Fano

“Only in an image does a man walk.” Scripture's manner is self-evident: This third icon we mentioned above is called ṣelem upon entering, according to the supernal intention for maintaining its existence, and ṣel upon departing, because of its light flight when it strips away from us through our sins. Even after its highest portion, truly called ṣelem, departs thirty days before death, Scripture precisely says only “The shadows flee” at the time of death. The intention concerns the Hallel[?], dividing into two, which we explained. [TN380032] We already said that this icon as a whole comes from Ruah and Nefesh extending from Formation and Making. Then an image of precious arrangements came into being for them, to clothe themselves in it in this world. Had we merited, no portion would have needed to return by this path again. Adam's name is testimony that he alone had power to fulfill the intention for his companion too.

This accords with Resh Lakish, who said: Had our fathers all not sinned in the wilderness, we would not have come into the world. He said this only in such a case, and spoke precisely. The conclusion there, “As though we had not come into the world,” concerns other people, and all is well.

Go and learn from the woman of Tekoa's words to David our master, with wondrous counsel to follow the Omnipresent's ways and restore his banished one. She said: “For we must surely die, and are like water poured onto the ground which cannot be gathered; God does not take away a soul, and devises thoughts so that no banished one be banished from Him.” The meaning is: My lord knows that we must surely die, with the doubled death stated in Adam the First's warning. Like water poured onto the ground, dividing into many drops, a little here, a little there, so ṣelem's divisions are generally not gathered together, but each according to its honor. This is the true, straight meaning of the expression according to the verse's sequence. Her words also include the division of the image into Nefesh's degree after death, as will follow.

“God does not take away a soul” means that death is not His intention in order to raise Nefesh to Himself. On the contrary, the Shekhinah's primary abode is below. In accordance with His thought, essentially united, before His works of old He thought thoughts which multiply only when issuing into action according to our preparedness. It is very appropriate to explain “devises thoughts” from maʿaseh ḥoshev, figured work, which has configurations on this side and that, none resembling its companion. The intention is that His thought, preceding everything, supplies forms to all those precious arrangements which Adam the First's ṣelem encompassed and completed in absolute unity. Each branch by itself was named after what predominated within it. It would not have needed to depart and receive a new name had sin not separated and death divided. This too is a

Rema of Fano - continued

great kindness from Him to us, so that no banished one be banished from Him.

This is intended in His action, as is known from Elihu's words to Job in his last reply: “It turns about in circuits by His contrivances, for their doing.” “By His contrivance” is written, in the sense of “He returns bundles of debt”; He turns about with her, always enraptured in her love. This is not the place to elaborate. From this we derive a pleasing explanation of “The Lord's counsel stands forever”: The intention concerns the first icon, which endures forever, giving life to all its images. “The thoughts of His heart from generation to generation”: The correct interpretation derives from figured work and concerns the configurations multiplying and issuing, each in its day, into this world's air.

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Ha-Nefesh - Part II (ב) - Chapter 10 (י)

Rema of Fano

“Only vapor and commotion”—wehamyon. The plurality in this word refers to the person and ṣelem together, and the nun pursues the action.[TN380033] An unspecified “person” possesses only a vital human form. It says that they make commotion, moving the surrounding air with all their motions. Even the breath of the mouth issuing from guttural sounds, which involve no movement of the lips—and how much more a person's other deeds—makes an enduring impression, caught and formed in the air around him. This is the sense of “He seals by the hand of every person”: Either literally, since most acts are performed by the hand, or appropriately interpreting “hand” as place, for the surrounding air is his place. It is the book in which all his deeds are actually written, reviewed by the righteous Judge in a single glance. We have already called attention to it.

“He heaps up and does not know who gathers them.” The person himself accumulates every act of his power throughout the days of his vapor, for good or for the better, without knowing who will gather them: The book of the righteous, the wicked or the intermediate, which are opened on Rosh Hashanah, in the sense of engravings of a seal, as we explained in Maʾamar Ḥeqor Din, part 2, chapter 12. Or it concerns their becoming for a person a returning fortune, bringing forth his activity and service issuing from heaven's judgment year by year, in the manner we explained similarly there in chapters 24, 29 and 30. Attend to it, for it is wondrous.

For all these God will bring him into judgment. One law applies to the entire human species, except that Israel's seed has individual providence, small as great, with none omitted. The word “only” restricts: Others indeed, indeed have comprehensive providence, full and overflowing. Only their exceptional individuals, their kings and princes, are watched over individually for the benefit of the collective gathering of peoples governed by them, all as required by upright governance, delimited and justified with wisdom, understanding and knowledge, by the One who forms their hearts together and

Rema of Fano - continued

understands all their deeds.

The first restriction at the verse's beginning informs and alerts us to take care concerning that ṣelem, for it alone suffices for the one walking in it to be subject to recompense, whether good or evil. The growing power is called Nefesh, the sensing power Ruah and the thinking power Neshama, by the particular transferred usage mentioned above, concerning one who has not merited the other higher degrees we are explaining. When this ṣelem alone is joined above the vital form we described, a person knows how to contemplate investigative demonstrations and theoretical inferences taken from intelligibles higher than nature. These too are given imaginative power in dreams and visions of the night, all according to a person's deeds. For these three suffice to judge a person in all His recompenses, as we shall explain further below with Heaven's help.

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Ha-Nefesh - Part II (ב) - Chapter 11 (יא)

Rema of Fano

It is righteous judgment and law that the ṣelem and vital form within a sinful person be judged together in the lower Gehinnom. The garments follow the shell, and the parable of the lame and blind men applies to them when they cause the intention to fail. Ṣelem is blind concerning the eye's errors; the other is lame concerning the defect of action. Gehinnom is therefore called a day of wrath, for within it ṣelem is judged: It is the very substance of the day destined to be judged there according to the character of the weaving figured within it. See Maʾamar HaʿIttim.

If it seems that the lower Gehinnom's judgment touches somewhat upon the images comprising the second icon mentioned above, this applies only to the two lower ones. Neshama's image is removed from all this, though it sometimes descends to rescue them; see this discourse's conclusion. Nefesh's and Ruah's images have judgment as necessary: If they belong to those who descend to Gehinnom, all of whom ascend, their judgment is twelve months or less, never more under any circumstances. They descend there in those filthy garments, the shadows soiled by transgressions committed in them and through them day by day.

Not only are they prevented from wearing that scholar's robe prepared for them from the performance of commandments until after cleansing, but even Neshama does not ascend to the place where its glory dwells until their judgment is complete. It is clear that Neshama too does not put on the ornaments proper to the upper world while outside the partition. Rather, Nefesh's garment is lent to Ruah while it still lingers in immersion in the graveyard; likewise Ruah's garment is lent to Neshama, until the time of love comes and each merits its own.

Rema of Fano - continued

This delight continues for the soul's portions, in their several partitions, until resurrection. Then the bodies too will be assembled in ultimate perfection, to ascend and appear before the Lord, YHWH, God of Israel, together with all the soul's portions in absolute unity. This is the mystery of “The righteous sit with their crowns upon their heads”—Nefesh, Ruah and Neshama from the first icon—and enjoy the Shekhinah's radiance with Hayyah and Yehidah.

Some, if they descended, would not ascend. They therefore do not descend to Gehinnom, but are thrust outside it, by the Lord's true judgments, altogether righteous. Their judgment lasts as necessary, not limited to twelve months or any fixed time, but even for generations upon generations, however this is understood. Although the first chapter of Rosh Hashanah teaches concerning them “They descend to Gehinnom,” read: “They descend to the judgment of Gehinnom.” This suffices.

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Ha-Nefesh - Part II (ב) - Chapter 12 (יב)

Rema of Fano

The sinful Nefesh is judged with the body in the grave, in this world's image, for no more than the first seven days, three times each day. At judgment time it visits from its home to its grave; between judgments it visits from its grave to its home. After seven days the body decays, and Nefesh descends to Gehinnom or the place fitting for it, where it is judged three times each day. Between judgments it visits its grave. When judgment is complete, they clothe it in robes, for then it merits its portion prepared from the performance of commandments, and they give it according to its honor. As long as it has not merited these robes, although it may know this world's distress, it has no permission to work for their rescue. Ruah, and all the more the degree above it, has no involvement whatsoever in judgment in the grave.

While a person lives in this world, night demons and harmful beings have power over him only in the two lowest degrees: Ṣelem and the vital soul. The angel appointed over them is named Lailah, for it is one of Judgment's messengers, as explained. Lilith too, outside, is a storm wind performing the Judge's word, the mother of demons. The resemblance of the names is sufficient evidence. It is possible that death by heaven's hand is attributed to the vital soul alone, whereas excision is attributed to it together with ṣelem, in the sense of “You despise their image.” This supplements the secret distinctions between death and excision explained elsewhere.

Since ṣelem sustains the vital soul's connections with the images above it, when ṣelem is cut off this Nefesh is cut off from its people, in the sense of “A people created shall praise Yah.” It has no hope of returning to them, unless it contains the dew of Torah—numerically ten times heikhal, palace—which is destined to revive it. We already

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mentioned that these images are three families from Creation, Formation and Making. Above them there is no division or multiplicity, as will follow; this is what we presented plainly at this discourse's beginning.

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Ha-Nefesh - Part II (ב) - Chapter 13 (יג)

Rema of Fano

“They call peoples to the mountain.” This verse may appropriately be explained concerning the images, whose desire is only for Neshama of Emanation, “the mountain God desired for His dwelling.” This designation suits the breath of life, which comprises five configurations alluded to in he. And resh stands for “beginning of knowledge”[?]. [TN380034] Moreover, it is exalted over many: Peoples, Jacob's assemblies, priestly watches, princes of the armies and heads of Sanhedrins. All these are the Lord's hosts, comprised in Neṣaḥ, Hod, Yesod and Malkhut, as we explained in its place.

This Neshama is properly and primarily completed in the six highest sefirot, to which six of the indelible Names are assigned: Ehyeh, Yah, YHWH with Elohim's vowel points, then El, Elohim and YHWH with its explicit vowel points. Their total is har, “mountain”; likewise El ḥai ve-qayyam, “God, living and enduring.” Those four families serve it as bearers of vessels. From this one understands how at Sinai He held the mountain over them like a tub: It is “tappu at Your feet”; giggit, “tub,” is tappu by equal number. [TN380035] If they do not accept Torah, there is no entrance for Neshama of Emanation to provide them any inner light. It remains encompassing, as expounded through its atbash in Maʾamar Yonat Elim, part 1. This is the mystery of “There shall be your burial”; see chapter 14 concerning this, and part 5, chapter 6.

“There they sacrifice sacrifices of righteousness,” when they humble the human before the Omnipresent and offer before Him a broken spirit from the lower garments, beloved above all sacrifices.[TN380036] “For they suck the abundance of seas”: These are the supernal sources, which thereby shine in them, while they remain alive and enduring in body and soul, as in “and treasures hidden in sand.” The images are stored within the body of ṣelem and vital soul together, concealed in the matter called sand. It assists human activity according to choice, for good or for the better, like actual sand, of which the laws of insulating food from Sabbath eve for the Sabbath say that it warms what is warm and cools what is cold.

Furthermore, while this bond endures, it increases days like sand, and the influx of days rests upon it, “breaking[?] without interruption.” When the lower garments, without interruption, do not perform the Omnipresent's will, the images return to be stored in their roots, hidden from ṣelem and the vital soul concealed in the body of dust, throughout the time of longsuffering.[TN380037] Finally this house is ruined of itself. While there are

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above, placed in the treasury, some of those precious adornments mentioned earlier, ready to clothe themselves in this world, there is hope before a person until they are exhausted. Then “a balance that never ceases”[?], which is Nogah, the fine shell Ezekiel saw near holiness, turns the vital forms already driven away into other forms of lesser rank. [TN380038] We alluded to this at the beginning of part 2 of Maʾamar Em Kol Ḥai, concerning Abigail's prophecy. We have clear signs concerning them, well explained in Maʾamar Yeled Zequnim, which the Rabbis attached to the mishnah at the beginning of Shabbat's final chapter and to the Talmud's discussion of it. This is not the place to elaborate.

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Ha-Nefesh - Part II (ב) - Chapter 14 (יד)

Rema of Fano

We find concerning the Temple that Abraham called it a mountain, according to the mystery stated above, to cause the six holy Names first recorded to dwell in it. Our pious father thereby also intended a favorable remembrance of his father's Neshama, since he had repented: He repaired within it the measure of his days, two hundred and five years. Remove har from Abraham and alef remains as the first letter, joining bet separately and mem separately to draw influx to Malkhut, which is the mountain, from Father and Mother. Moreover, Terah lived 205 years, and Job, judged through sufferings, lived 210 years, in the mystery of har, ha-har, “mountain, the mountain,” to follow shortly.

Isaac came and caused another influx of four simple YHWHs to rest upon the Temple, completing the number ten within it. Add 104 to har and you obtain the number of sadeh, “field.” Jacob came to honor his father and added the influx of another four YHWHs, completing through the addition Isaac's number. For other intentions, however, closely related to one another, he diminished the number of his four YHWHs by only one. For the honor of Isaac's name we weigh it in a balance of light, and the inclusive unit completes it. Furthermore, 103, four YHWHs less the inclusive unit, totals minḥah, the afternoon offering, Isaac's quality. See the Zohar, Bo El Parʿoh, folio 186b.

Here is the mystery of Hor HaHar, “mountain, the mountain”: There Aaron died and was buried, for he is the man of Lovingkindness. Two qualities of Judgment were required to conceal him, one for death and one for burial. It is known that a simple he alludes to Elohim's five letters, while resh is the value of their square, hence “the mountain of Elohim.” This Name also has three expanded spellings: With yods on the right, from which removing the simple Name leaves ruaḥ, spirit. This is the mystery of “the spirit of Elohim” everywhere. The true right, namely Aaron the chief priest, has no contact with this Name's expansion from the right. What concerns our exposition, however, is the alef expansion in the middle line: Removing the root leaves har. The he expansion on the left, after removing the root, leaves the number of ha-har when the inclusive unit is added, which is

Rema of Fano - continued

Isaac's number less the inclusive unit.[TN380039]

The three expansions together have the numerical value of the initial letters of the tribes' names with one inclusive unit. Or the number is exact if we put Manasseh and Ephraim in place of Levi and Joseph.[TN380040] Thus these two expansions, with alefs and he's, are alluded to by Hor HaHar. Appropriately we say, “There Aaron died and was buried there.”

The addition of minḥah we mentioned, joined to sadeh, amounts to bayit, “house.” It is the numerical value of arurah in “Cursed is the ground for your sake,” when interpreted favorably according to our approach to all Torah's rebukes, which were originally stated only conditionally. Here the intention was that the ground, the place of a person's atonement from which he was created, would be completed by additional light upon the mountain. These are the letters of arurah, to praise, with doubled light, direct and returning: Either the doubled resh indicates this, or the numerical value of arurah with the word and the inclusive unit. “For your sake” means that Jacob's beauty resembled Adam's beauty: A knob and flower. It is known that concerning the fathers of the world it is said, “I lift my eyes to the mountains.” The word's value is ten YHWHs, encompassed in the three lines for which the patriarchs were a chariot. This suffices.

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Ha-Nefesh - Part II (ב) - Chapter 15 (טו)

Rema of Fano

The vital soul alone of any person, as will follow, is what rises through a medium. Rabbi Abbahu in the chapter Shoʾel spoke truth to that Persian: When they raised Samuel the seer, it was within twelve months. He did not take care to explain this distinction, so that the man would not inquire further into the Merciful One's hidden matters. Thus the righteous rise only within twelve months. Perhaps, were it not for Saul's honor, Samuel would not have responded even to this so soon afterward, since Scripture weighed him as equal to Moses and Aaron. Yet in the graveyard they sensed that the call came from a high place, for the king of Israel was the one saying, “Bring Samuel up for me.” He therefore said, “Perhaps, Heaven forbid, I am being summoned for judgment.” We shall explain this.

Since a wicked person's soul desires evil, any day is a time to raise it by compulsion, even after many years; the wicked Balaam in the Talmud proves this. This vital soul has permission to answer an inquirer from what it hears behind the curtain. After death it has no voice of its own, as explained in the Zohar, Shelaḥ Lekha, folio 169. Rather, a person's voice when his Neshama leaves his body wanders from one end of the world to the other. That voice comprises Ruah and Nefesh from the vapors of the bones and the distress of the flesh. From this we learn support for the transferred usage mentioned earlier: Calling the growing faculty Nefesh and the sensing faculty Ruah.

Rema of Fano - continued

They said there that this voice is stored in a partition prepared for it. Its portions separate, and it sits and is exalted[?].[TN380041] Mediums temporarily gather its portions and hear a fine silence by lowering themselves to the ground. Rabbi Qeṭina appropriately said in HaRoʾeh: “The bone-medium is false, and his words are false.” Although that man knew “what the body, in their trembling, there[?],” the bone-medium did not inform him; he learned it from his teacher.[TN380042] Alternatively, specifically his own words are false, not other words he hears behind the curtain.

Since at resurrection this vital form is destined to awaken first, Samuel the seer feared that, Heaven forbid, he was being summoned to judgment on the Lord's great and terrible day. Or, since it was within twelve months, he trembled and feared the soul's judgment at that period. From this one may learn that in every partition of that world, whenever they raise a righteous person from abode to abode according to his honor, they examine his judgment again. Though he has been cleansed sufficiently to merit the outer court, they must scrutinize him further, even after a long time, to raise him within it. This is the mystery of “Prepare yourself in the vestibule so that you may enter the hall.” Torah scholars therefore have no rest, always invited to be sanctified through elevation, going from strength to strength.

Here too the faithful prophet feared and his heart expanded when, through his merit, he raised Moses with him. Moses too came only from that partition of his vital soul, for the honor of that righteous person who needed him, through no power of the medium. For it has no power at all over those who enter Eden alive or those who die by a kiss at the Lord's word. Moreover, he buried himself; or YHWH, immediately preceding him in Scripture, buried him in the glory of His Shekhinah, in a place beyond the hand's power. No eye sees that fixed place: To those above it seems below, and to those below, above. No creature has even knowledge or apprehension of where he is buried. How could the medium, which comes only from earth's depths, reach the very being and honor of the holy one of the Most High's dwellings?

It is written, “He buried him in the valley,” ba-gai: An acronym for “He uproots the house of the proud,”[TN380044] for Peor's house sinks before him. How much more so now, so long afterward! Moreover, the medium was told to raise Samuel alone; no one else was sought. I see, then, that Samuel entreated Moses, who was appeased and rose willingly with him, to accompany the righteous person weighed as his equal, each according to his own way. It is written, “Moses and Aaron among His priests,” while Samuel was not a priest but “among those calling His Name”; his prayer was equal to both their prayers, as it says, “They call to the Lord, and He answers them.”

Come and see what great man testified concerning him many generations before he was formed in the womb: Moses our master, in one of the eleven psalms attributed to him. We live from his mouth. Samuel too received the honor of the pillar of cloud, though perhaps

Rema of Fano - continued

it was visible to all peoples only when specifically for Moses' honor. The expansion of ʿammud ʿanan, “pillar of cloud,” has the number of Metatron, prince of the Presence, the Shekhinah's youth.[TN380043] It says, “He would speak to them,” equally to all three, with the persistence characteristic of the future tense. “They kept His testimonies,” from “His father kept the matter”: They were always prepared for the holy spirit to rest upon them. “And a statute He gave them”: Samuel too was told the statute of kingship in the twenty-four advantages mentioned in the king's ordinance passage, which he spoke to Israel.

The Rabbis of blessed memory said that everything stated in the king's passage is permitted to the king. Added to these, completing the thirty advantages we learned in the baraita of Qinyan Torah, is what Rashi's commentary explicitly states there. Although Rashi apparently counts twenty-three from Samuel's verses, it may be said that “He appoints for himself in his chariot and his horsemen, and they run before his chariot” constitutes three things, making twenty-four. An error entered there when it said twenty-three. This is also precise because he added only six there to complete thirty advantages; see there. For “You shall surely set a king over yourself” is a command to Israel, not an advantage in the king himself.

If you wish to say that Rashi has twenty-three, not twenty-four, perhaps he had a tradition that they are twenty-four, since earthly kingship resembles heavenly kingship, this too corresponding to the bride's twenty-four adornments enumerated by Isaiah. Nevertheless, since there are other ways to count the thirty advantages—see Naḥalat Avot—our teacher should have explained it. For me it requires investigation.

“Lord our God, You answered them”: Go and read in the schoolhouse, many times. “You were a forgiving God to them,” as in “May the Lord lift His face toward you”; he did not explain, for the Shekhinah's honor. “And an avenger concerning their deeds,” such as “Is it not wheat harvest today?” etc., and the like. All these particulars were revealed to Moses in prior knowledge, in the manner we regularly explain “He is faithful in all My house.” Fortunate their portion above and below, for of their vital soul it is said, “I saw divine beings rising from the earth.”

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Ha-Nefesh - Part III (ג) - Chapter 1 (א)

Rema of Fano

The supernal Neshama described by the breathing mentioned above is truly the breath of life: One Neshama for all the righteous who live and endure forever, united in itself. “She is one to her mother”—this is the upper he, through which Israel are called “borne from the belly.” “She is pure to her who bore her”—this is the lower he, when she bears them to enliven through them the Nefesh of every living person in two worlds. Through her they are called “carried from the womb,” opening her womb, pregnant with the world. For this

Rema of Fano - continued

Neshama is a complete Name and a complete world in the intensity of its unity. Of her it is written, “Great is Your faithfulness”: She multiplies in her powers and hovers over the righteous according to their apprehension, for they are the Lord's sanctuary, each according to the work they perform.

The upright reprover intended them in the chapter Lulav Vaʿ Aravah when he said, “I have seen those of ascent, and they are few”: Those receiving influx from the inwardness of the Assembly of Israel, from her most excellent aspect. This resembles the Sages' parable of a woman: The chamber, vestibule and upper room. One may expound chamber and vestibule in the worlds of separation, while the upper room is only in the world of unity. How so? Peroz is one quality, comprising Making; dor is the second quality, named for Formation. The two degrees match, as is known. This is the doubled “outer court” Ezekiel stated in the haftarah of Emor: One is outer relative to the inner court, the other outer toward the people, which is Making. Creation's chamber is the inner court.

The Mishnah's order here follows “seraphim, wheels and living creatures” in the Sabbath Yoṣer: The chamber corresponds to seraphim, peroz to wheels and dor to living creatures. We infer the upper room, which is in Emanation, the most excellent world, the Shekhinah's own essence. Whoever is described as a chariot merits it: The patriarchs and their like, whom we have heard and known. Adam, Noah and Shem preceded them, in wisdom, understanding and knowledge. Moses, Aaron, Phinehas and David followed them, joining them in the count of seven fathers who cut a covenant. They and all their like in every generation are described by this Neshama, which is Emanation extending from the Shekhinah's womb when she is in absolute unity.

Of this it is said, “The Lord swore truth to David and will not turn from it: From the fruit of your belly I shall set upon your throne.” The words reach supernal David, who will then be in equal unity with the other qualities, bestowing like upon like. Those who merit this Neshama are therefore called “one nation on earth.” Of the father of a multitude it is said, “Abraham was one.” From it the human receives the life of true divine apprehensions, to live through them forever without seeing corruption. It bears the five names explained above, of which it is truly said, “Our soul waits for the Lord.”

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Ha-Nefesh - Part III (נ) - Chapter 2 (ב)

Rema of Fano

Chapter Two

“The human became a living soul.” Its meaning is that the human, living only in the vital form, bestows holiness upon the supernal Neshama (another version: is a sacred appurtenance for the supernal Neshama[?]); his Creator designated him[?], as indicated by

Rema of Fano - continued

the lamed of “for a living soul.”[TN380045] The designation was the gift of the shadows and ṣelem we mentioned[?]. Then He wrapped it within him[?] through the second icon, which joins from above downward what is without limit to limited beings.[TN380046] Afterward too, from below upward, through its merit and righteousness it raises the binding of crowns, namely prayers through angels of its affinity; see Maʾamar Em Kol Ḥai. [TN450027]

In honor of the supernal breathing from the essence of the One breathing, the Tree of Knowledge was forbidden to the human, like leaven to those slaughtering the Passover offering and remembering His commands, and wine to those entering the sanctuary. This too belongs to the expression in Bereshit Rabbah, section 15: It was wheat, or it was grapes. These fruits were fallen, immature produce in the woman's hand, which she picked without permission, before they had ripened fully. Therefore one requires leavening and the other pressing. Not so when they are “a grape left to remain,” wine preserved within its grapes, not intoxicating but absorbed into the 248 limbs, as told concerning the bread of mighty ones.[TN380047] Likewise, when the Land of Israel produces loaves fully cooked, completing their measures, radiance and form, like the sun going forth in its might: A mist shall rise from the earth and water it, as it was faithful with Him before the sin.

Even now, any householder breaking bread must begin the loaf where its cooking is most complete. They did not say “where it comes out well,” since the intention concerned not only bread baked in an oven but its ripening through heaven's rain, when sunlight will be sevenfold. This is what Manasseh son of Hezekiah told Rav Ashi in his dream, pleading merit for himself: He too would merit resurrection with the righteous, to eat to satiety and for an ancient covering. Thus those loaves and the preserved wine will benefit the preservation of life from the composition regarded as natural in conjunction with sin[?]. Before it, this was not so. The superior food also increases understanding.[TN380048]

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Ha-Nefesh - Part III (ג) - Chapter 3 (ג)

Rema of Fano

Chapter Three

Over anything belonging to the seven species, the initial blessing is “Creator of the fruit of the tree,” and afterward one blessing epitomizing three, resembling Rabbi Yehoshua ben Levi's statement in the Talmud at the end of Keṣad Mevarekhin. This itself is difficult: There are only five kinds of tree fruit, whereas wheat and barley are grains, including within themselves oats and rye, which are solely kinds of barley, and spelt, which is also a kind of wheat. It appears to be a law for the messianic era. I shall explain.

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Just as the first creation occurred in two stages—on the third day plants stood at the ground's opening, and on the sixth they sprouted—so concerning the future it is written, “As the earth brings forth its sprout,” first, and then “As a garden causes its seeds to grow.” This does not distance the completion of their ripening from the first sprouting even by a whole day, but ensures that creation's order of earlier and later is not changed. The law changes favorably between now and that period. What is law for us, and what we instruct one who chews wheat, is to bless “Creator of the fruit of the ground” beforehand, and nothing afterward. The Rabbis explained that every “and afterward nothing” means only “Creator of many souls.” Then, when the earth brings forth its sprout, we shall bless over wheat “Creator of the fruit of the tree” and the epitome of three. This is right, for “Its shoots shall go forth, and its splendor shall be like the olive.” But when its seeds grow to full ripeness, we shall bless “Who brings forth bread” and three blessings.

There are seven kinds of grain in Torah. We do not wish to count darnel among them, for it is a kind of curse, nor rice, although over cooked rice one blesses “Creator of kinds of nourishment,” since over it itself afterward there is “nothing.” Thus one may count the actual five kinds, together with two kinds of loaves from wheat and barley alone; or wheat and spelt, since spelt is like a kind of wheat. All the Sages' words stand.

“Creator of many souls” is called “nothing” because it is unlike “By whose word everything exists,” which exempts even bread and wine, whereas this does not exempt even the seven species. The reason is that both concern heaven's kingship. At the beginning “everything” applies, for she is thought's beginning, and everything was formed within her in absolute unity. “Creator of many souls” comes at the action's end, for there she has nothing of her own. This suffices.

Of the five names by which the human Neshama is praised—NRḤY[?]—the two highest come on the Sabbath to add strength and might to the three lower ones, for one who merits them on weekdays, in the sense of an additional Neshama.[TN380049] The addition to Neshama comes from Hayyah, while Yehidah from her holy abode also illuminates it. People differ in this according to their different degrees: What the perfected attain on weekdays, even the pious will not attain on Sabbath. Rather, what the least of the abstinent merits throughout the week is the desired, hoped-for addition for the highest of the unlearned on Sabbath. So much—and it is still possible.

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Ha-Nefesh - Part III (ג) - Chapter 4 (ד)

Rema of Fano

Chapter Four

These three lower soul-names mentioned from the first icon shine from the place of the holy ones and their unity into the three images judged within the human. These, as we said, are Nefesh of Making, quarried from the lower Garden of Eden's source. After death it does not return to its estate, even if righteous or after completing its cleansing. Rather, it is immediately placed in a spiritual partition truly called the graveyard, where it merits an abode according to its honor, in the garment prepared for it, until it stands in its lot at the end of days.

Ruah of Formation originates in the upper Garden of Eden. After death it lingers in the lower Garden, opened to it by way of the Cave of Machpelah. If Nefesh's judgment is not yet complete, Ruah does not ascend to its partition but remains in the graveyard, in the abode prepared for Nefesh. Neshama of Creation, however, comes from Eden itself, the Throne which arose in thought to fill the entire palace. Deficiency below caused “the bed to be too short” for beloved and companion to stretch upon it. Therefore only the Throne's skirts fill the palace, which is the upper Garden of Eden. Likewise, if Ruah's judgment is incomplete, Neshama stands outside its partition, in the sense of “I shall not enter the city.”

After judgment is complete, each rises to its prepared place. On weekdays they ascend to one another for a temporary need only through a unification rising from living people, those of whom they proclaim daily, “Take care concerning him and his Torah,” who are wholly righteous. When they go to prostrate themselves upon the graves of righteous people like themselves, they make a union and bond within the portions of their Neshama. Then Nefesh of Making informs Ruah of Formation, Ruah informs Neshama of Creation, and it informs the Holy One, blessed be He, in Emanation, for He is compassionate and gracious and sends resurrection's dew upon the patriarchs' heads. When no living righteous person is worthy of this, the patriarchs sleep and there is no coupling.

The soul's portions ascend to one another from new moon to new moon and Sabbath to Sabbath, however this is understood: Nefesh rises to Ruah and binds itself to it, and both rise to Neshama. In every world there are partitions for Nefesh, Ruah and Neshama according to their place and time; when the day ends, each descends to its home. Likewise Neshama and Ruah, as long as they remain outside their partition until Nefesh's judgment ends, ascend to rest on the Sabbath and new moon, and return. Know that on the Sabbath immediately preceding the completion of judgment, all who ascend to their place no longer return. In conclusion, they have no enduring bond, nor do they permanently enter rest and inheritance, until the dwellers in dust who merit everlasting life awaken and sing together.

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Ha-Nefesh - Part III (ג) - Chapter 5 (ה)

Rema of Fano

Chapter Five

We hold that as supernal Emanation illuminates the other worlds and its light and sparks clothe themselves within them, so the divine Neshama's illumination is discerned in these images. Just as sin causes the emanated spark to withdraw to its source and hide, so as not to display its strength in those worlds, so the inner sparks disappear from these images. Concealment of the face causes the diminution of the living creatures' wings: One measure for the worlds as a whole and for these images.

Even concerning Torah's letters they said there is a deficiency in them to be counted up to six hundred thousand. Among us is a whole and upright man, Rabbi Moses son of Issachar, in whose praise Isaiah would extol his prayer, saying of worthy men like him, “Where is the weigher? Where is the counter?” Rabbi Saadia Gaon preceded him in counting every letter of the alphabet throughout Scripture. But this Moses counted and weighed all the verses of ANK[?], one by one, for their numbers of letters and words. He was before us in the study house and testified from the written record that Torah contains only approximately thirty myriads and a half of letters.[TN380050] Corresponding to them were those slain by Nebuzaradan, as stated in HaNizzaqin. This is an astounding correspondence: The Holy One, blessed be He, did not overlook neglect of Torah, as in the Jerusalem Talmud, Ḥagigah.

Your sign is “A scattered sheep,” seh pezurah: SH is a sign for three hundred and six thousand in the letters found.[TN380051] “Children of scattering[?]” refers to the 295 thousand missing, which are the number of Elohim, MA[?], with a doubled he on Judgment's side; numerically [gap] El ḥai ve-qayyam, “God, living and enduring,” opposite which in the shell is a fickle king.[TN380052] Three still remain in excess, like the word pezurah, for the reason to be mentioned shortly.

I saw someone write that Torah's letters stood at two portions of six hundred thousand, to equate their diminution with that of the living creatures' wings: From six wings apiece they became four. This commentator's words do not conflict with reality; rather, anything above half he calls two portions. This follows the Talmud's manner, as when they said that the measure of sacrilege is one two-thousandth of the guilt offering for sacrilege. They objected: Do two silver shekels not contain only 1,532 perutot? They answered: Anything above fifteen hundred he calls two thousand. Even the living creatures' wings were ultimately three according to their rule, and the fourth even a handbreadth, since each has four faces and the cherub's wings are small.

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Ha-Nefesh - Part III (ג) - Chapter 6 (ו)

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Chapter Six

Concerning the Rabbis' familiar saying that Torah's letters number six hundred thousand, I say it was not said of the Torah scroll, as though it were entitled to receive and lacked something: A Torah scroll lacks nothing. What I consider truth itself is that they spoke concerning Torah's letters engraved upon the tablets. See Maʾamar Ḥeqor Din, part 2, chapters 16 and 26. After the tablets broke, flying letters were gathered into the Torah scroll by thousands according to the number of seh. The remainder remained for glory, scattered and separated, until the prophets and speakers through the holy spirit came to clarify some of them in the mystery of Scripture; the Tannaim illuminated some in the mystery of Mishnah; and the Amoraim with them in the mystery of Gemara, encompassing PaRDeS: Plain sense, allusion, exposition and secret. These three groups caused the additional three in the number of pezurah. Thus Torah's seh together with pezurah, as we said, approximates Israel's number in the Sinai wilderness. All this is a knob and flower.

I have not come to set a limit and number for Scripture's letters, which greatly exceed this by very many myriads; how much more so for the Oral Torah, among the things without measure. Rather, it is reasonable that the entire Torah, its fine details and letters, was comprised in the covenant tablets in the number six hundred thousand, as we explained there. Attend to it, for it is a renowned wonder, true in itself. This statement of ours is said with utmost clarity from what is learned in context: The Sages said that the number six hundred thousand souls encompasses all configurations and minds. Those exceeding this number in every generation share one affinity with the first counted ones. Likewise, the letters exceeding this number in Holy Writ are doubled aspects in their secrets and allusions, for nothing in Torah is idle. Everything follows the branch, which is truly six hundred thousand: Six extremities in the great inclusion. This suffices.

I shall not be silent concerning what our eyes see in the Talmud of the Westerners: Their writing became corrupted far beyond measure, not by chance but through added knowledge, to teach us that they did not, of their own hearts, permit the Oral Torah to be written, but only temporarily, like mere signs, not as permanent writing. This is precise too in the king's passage, “It shall be with him”: This is the Shekhinah, the Oral Torah, with him within his heart. Yet reading from the written text says, “He shall read in it,” using the masculine form, not the feminine.

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Ha-Nefesh - Part III (ג) - Chapter 7 (ז)

Rema of Fano

Chapter Seven

The images we said together constitute the second icon in the order of existence—from which begins contemplation of souls divided among people—are the first among those described by the robes explained in part 1, chapter 4. From the beginning they are like lighting one lamp from another: A generation goes and a generation comes. We said that each departing and arriving one ought to have its own shadow, but the balance never rests. The third icon too is sometimes described as revolving together with the second. This may occur in the second alone without the third. But the particular vital form is always individual: None is absent—one for Adam alone, another like it for a generation, and likewise for the Messiah and all their like.[TN380053]

Some commentators said that something like what happens to the second and third icons happens to the vital soul too. Their intention is only something like grafting a tree, kind into kind, as cleansing requires. This is the mystery of impregnation, possible in all of them, greatest to smallest. Both appease the supernal moon, “BBY?[?] her hosts,” to appease her mind.[TN380054] As the number of images from the second icon, each generation and its expounders, so is the number of these guardians standing over a person when he merits it. Rabbi Phinehas mentioned them in the sixth of the general commandments stated in the Zohar's beginning of Bereshit. There Rabbi Shimon says they are five. When Rabbi Phinehas replied that the upper ones are not in the count, Rabbi Shimon agreed that they belong to the Holy One's number, blessed be He.

This exposition corresponds to what we heard concerning Hayyah and Yehidah's superiority over the other degrees. There too, sometimes it implies that the upper ones are two, sometimes that it is one: Yod and its point go together, as we shall mention. From there we also learn that these guardians do not depart to that world all at once. They may delay departing, one after another, in the manner we shall mention below concerning the soul's portions. We readily say that the one serving Ruah is considered right, the one serving Nefesh left, and the middle one, hovering over them, serves Neshama. Some have appeared to those of purified sight, as is related, and revealed hidden wisdom to them.

It is known how the Zohar expounds “I shall repay comforts to him and his mourners” concerning these angels, who mourn over the sinner and stand four cubits away from him, according to the rule for one under a ban. When he repents, they are comforted from their mourning. The verse alludes to all three: The first and final letters of va-ashallem niḥumim lo each yield Elohim, and the first letters of niḥumim lo ve-la-avelav likewise yield Elohim. For they are divine judges judging the human, in the sense of the Rabbis'

Rema of Fano - continued

“His inclination judges him”: The good inclination judges the righteous according to his righteousness, and the evil inclination the wicked according to his wickedness. The latter final letters contain the name BN, after the number of letters of Elohim in its simple spelling and its first and second expansions, in the mystery of the sons of Elohim.

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Ha-Nefesh - Part III (ג) - Chapter 8 (ח)

Rema of Fano

Chapter Eight

It is one; therefore I said that this second icon comprises three images, called by the names Nefesh, Ruah and Neshama through shared naming. According to our measure throughout Torah, names were properly and primarily assigned to the first roots according to primordial Torah's letters. Concerning each thing we were commanded to bring forth a vessel for its action; henceforth, tongs are made with tongs. Therefore the effect shares a name with its proximate “ascending cause[?].”[TN380055]

According to one who says Torah spoke in human language, followed by those taking the plain sense, these bearers of images would first be the possessors of the name, later borrowed for the higher degrees. There is no disagreement here about their existence or essence, only about the order of investigating divine matters. We praise with utmost perfection and benefit one who walks a whole path from prior to later according to the measure apprehended. This is tradition's path: Long and short, pure as the sun, illuminating the eyes.

Many others have accustomed themselves and their students to the opposite, from later to prior: “AB[?], abating Torah[?],” putting their mouth before their ears by the way of question and answer.[TN380056] It does not succeed, being short and long, full of doubts and many entanglements. I apply to it “An inheritance acquired hastily at first, whose end will not be blessed.” Know that in this manner many good people became alarmed and hurried in the exposition of knowledge and choice. The question is improper, for “heavy of knowledge, he multiplies words[?]”; the one obliged to answer him according to his path thereby produces a distorted judgment.[TN380057] We already mentioned this above, directing to what suffices to establish the intention, and have many similar cases. There is no need to elaborate.

These images are sanctified and purified after death in the River of Fire, called the upper Gehinnom. Concerning Adam and his companions, the masters of aggadah went far to teach us that their sin's reach and evil impact extended to thought above all material apprehensions. We were scarcely permitted to believe that any human sin could touch it, except in these images. For sin in the image of Neshama of Creation is a remote possibility,

Rema of Fano - continued

as with angels or even more remote. Nevertheless, the blemish is very grave in the place where supernal Neshama (another reading: thought) extends. A person can, however, sin in the images of Ruah and Nefesh, and they sometimes descend to the lower Gehinnom as cleansing requires.

The images clothe themselves in that intermediate configuration between themselves and the vital soul, called ṣelem through complete shared naming, for the true ṣelem within a person is a divine portion from above. Plato already alluded to the matter in this exposition, which he had stolen from the sons of the prophets, who did not complete it before him, fulfilling “They have not known judgments.” What we are called[?], the lower ṣelem,[TN380059] is an intermediate existence, binding, encompassing and including. Plato alluded to the encompassing of the honored binding the lowly, namely matter, through an airy intermediary. Say that it is ʿibbuna[?] or vapor, or something insubstantial, inferior to both: He spoke of his own soul.[TN380058]

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Ha-Nefesh - Part III (ג) - Chapter 9 (ט)

Rema of Fano

Chapter Nine

“For the Lord's portion is His people.” Concerning it Scripture said, “Let us make a human in our image, according to our likeness.” This is the true supernal ṣelem, made as a complete example of all Emanation, a complete Name and complete world, called the image of Elohim. The totality of images explained in the previous chapter, however, is called the likeness of Elohim, of which it says, “According to our likeness.” One who merits these supernal image and likeness is called the King's son. One who merits only the supernal likeness but has not attained the ṣelem above it is like a minister before the King. One descending to the lower degrees is like a servant before the King.

Do not infer from Rabbi Yoḥanan ben Zakkai's saying in Ein ʿOmedin, “I am like a minister before the King,” that he did not attain the supernal ṣelem. Likewise, it would be incredible if told that Rabbi Ḥanina ben Dosa, who was like a servant before the King, had not even reached the likeness. In Maʾamar Ḥeqor Din we already explained how Moses our teacher, peace be upon him, may rightly be called the Lord's servant although truly a son to the King, the very image of the great Name's waw; may He be praised forever. Moreover, initially he was called “the man of Elohim,” while at death, of which it is written, “You add their spirit; they expire,” he was called the Lord's servant.[TN380060] The later commentators wondered at this. To me, however, being a servant of the great Name appears far superior to being called a man beside the appellation. Furthermore, “man of Elohim” is known to mean the Matron's husband, and death dissolves marriage. Also, a woman married to two, such as Jacob and Moses, returns in that world to her first

Rema of Fano - continued

husband.

From this we learn concerning these perfected men that what we mentioned from the Talmud was not said to their detriment. It is plausible that Rabbi Yoḥanan ben Zakkai's son's illness occurred after the destruction, which caused it. This suffices. The lower ṣelem, which is only a shadow as explained, is the mold for the images' existence. Through it they clothe themselves in the vital soul, the lower likeness, for one who merits them. The Zohar's statement “Shadow is male, ṣelem female” poses no difficulty. All spiritual beings are considered in some relation to those joined to them. Even the first icon, truly Elohim's image, is considered female in relation to the supernal stature of which it is an example. That stature too is only a shadow to its Master, who is certainly male relative to us, in the sense of “The Lord is your shadow upon your right hand.” This much serves as an indication.

The lower ṣelem itself truly divides into three degrees each day, according to its blessings and the fitness of one's deeds. Its highest portion is set apart as a garment for Neshama of the second icon. This garment is prepared for it from intention in practical commandments, according to how deeply the complete person directs his intention in them. Added to these is the repair arising from commandments themselves dependent upon the heart, such as fear and love and their intentions. In this garment Neshama clothes itself and is bound in the bundle of life. Ruah, in its honored place, clothes itself in the middle portion, spun and woven from honored speech in Torah and “it ascends[?],” songs and praises, blessings of enjoyment and commandments, and all similar fitting conversations containing the spirit of a commandment.[TN380061] Nefesh clothes itself from action: Fringes and phylacteries, parapet and mezuzah, shofar, sukkah and lulav, and likewise all the rest.

How great is the goodness and beauty of that vital form which the Lord God graciously gave our first father, even before the breathing and preparation for it! Even without these great means of preparation, that form was breath containing no sin. How much more now is there such a great obligatory distinction between one within the seven commandments and their pious adherents, and one who merits being sanctified and commanded in 613 commandments, even if not among the “interpretations[?].”[TN380062] His form is designated for the service of holiness, like my bonds[?], which is their vessel[TN380070], from when our fathers stood at Mount Sinai. If he merits, he will discern.

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Ha-Nefesh - Part III (ג) - Chapter 10 (י)

Rema of Fano

Chapter Ten

The pious among Noah's descendants unquestionably have a share in the world to come, for they kept His word in their seven commandments before our Torah was given. Then these were permitted to them, so that afterward they received reward for them only as one who acts without being commanded. How much more now, after the Sinai assembly, is their Lord pleased when they observe them, with great reward as one commanded who acts, if they accepted them before His court, like Naaman before Elisha, for the choicest performance. This is the resident alien of whom Torah speaks. After the fact, even acceptance among themselves suffices, provided they intend through them to perform His will, blessed be He.

Among them are rational commandments whose observance and outcome benefit both themselves and the world merely by arranging civil society. One engaged in this has enough in receiving full reward in this world, for the Holy One, blessed be He, withholds no creature's reward. A share in the world to come is not conceived—“the reason is if abundant, and the principal remains for him[?]”—except for those directing their heart to the King, God living and enduring, Lord of all, according to their apprehension that His existence is necessary and that He, not another, should be served.[TN380063] Thus that partition preserved for them causes a sanctified image to shine upon them during their lives, to graze in gardens. It will never reach the supernal Eden, for that is the boundless inheritance particular to its possessors. Happy is everyone who fears the Lord and walks in His ways.

A resident alien is not commanded concerning sanctifying the Name. This is one of the 613 commandments particular to those at Sinai, as it is written, “I shall be sanctified among the children of Israel.” Naaman was a resident alien and feared punishment when entering Rimmon's house to bow with his master, the king of Aram. He told Elisha, “When I bow in Rimmon's house, may the Lord please forgive your servant.” The word “when I bow” is unusually accented on the penultimate syllable. Thus Naaman told Elisha: It is not mine, not from my heart, but merely a bow; I act only outwardly, for fear of the king. “Please” is written but not read, teaching that he required no forgiveness, since a resident alien incurs no sin in this when truly coerced and his heart is toward heaven. Elisha therefore told him, “Go in peace,” for a Noahide is not commanded concerning it.

In Lifnei Eideihen they said that if he accepted circumcision but did not circumcise, once twelve months passed he is like an apostate among Noah's descendants. It seems to me that this concerns only one who accepted circumcision before a court. But one who accepted seven commandments before a court and circumcision outside court is a resident alien even without circumcision, and when the Jubilee operates we are commanded to

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sustain him.

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Ha-Nefesh - Part III (נ) - Chapter 11 (יא)

Rema of Fano

Chapter Eleven

From what Ezekiel says concerning the king of Tyre we learn sufficient evidence that there is an Eden subordinate to the Garden: Eden only for those who merit it, the utmost of their delight and end of their good. They do not enter the Garden itself, but remain near it. This is called Eden-Garden. With this, we may further explain Nefesh, Ruah and Neshama in that image of theirs, for this division is necessary everywhere, even in the lowest degrees.

It follows that an unspecified Garden of Eden is the Garden subordinate to true Eden, of which it is written, “The Lord God planted a garden in Eden.” Its roots draw from the inner planting concealed from before the six days of creation. Happy are all who wait for Him. “They are seeing[?]”: Those observing 613 intellectual commandments, like Adam the First before the sin, who descended fully into the secrets' depth, and afterward too never ceased contemplating them with all his power.[TN380064] Likewise those fulfilling practical commandments, like Abraham, Isaac and Jacob, upon whom heaven had mercy, teaching them the law through an angel; they voluntarily accepted it for practice. How much more those commanded and acting from the mouth of Power, like Moses and the six hundred thousand! The convert joins them, for his affinity was at Sinai. See the Zohar, Shelaḥ Lekha, folio 168.

In Ḥuqqat HaTorah, folio 142 or 182b, there is another division between Eden and Ednah, one above and one below. We also have a straight approach to it in Maʾamar Ṣevaʾot HaShem; see there. This image which we said originates in Eden-Garden is likewise described by recurrence, for good or for the better. Know that no king, leader, prophet, prince or even an overseer of irrigation has arisen or will arise among them without access to this image, the fallen produce of Torah, spun and woven from Noahide commandments. It is written, “Through me kings reign; through me princes rule”: Every king and prince is implied. According to each one's measure in fulfilling the boundary, so he is described by the individual providence fitting him. This is the rule: Whoever is described by individual providence, much or little, is also described by recurrence and included in the mystery of impregnation. These two generally belong together.

From “These are the kings” in VaYishlaḥ we learned that in every generation they have no king or chief, officer, overseer or ruler except from those described by recurrence whose authority rested upon their shoulders before our Torah was given. For then it was said, “There was a king in Jeshurun,” and “He saw and released nations.” If so, through what do

Rema of Fano - continued

they reign and rule? Only as we said. Go and learn from the destruction of our holy house: From then onward white glass ceased among us. “His light[?] was extinguished”: From “He came from Sinai, shone and appeared,” He no longer shone or appeared.[TN380065]

The plain sense of the verse with which we began, “Through me kings reign,” concerns the kings of David's house, whose number equals Torah's twenty-two letters, including the poor one riding a donkey who will come and redeem us speedily in our days. “For princes rule” concerns Israel's kings, likewise of that number together with the future deputy, one of Rachel's descendants. In Pirqei Heikhalot they said that in our God's courts above, where sitting is permitted only to kings of David's house, “he, the father of their being[?],” sits in the middle upon a high and exalted throne.[TN380066] The sun in its might, according to the explanation in its place, does not shine like that throne, how much more the face of the pious king, the sweet singer of Israel! There every day he sings before our Father in heaven new songs and praises never heard by any ear. All kings of David's house sit honorably before him, each upon his throne. All Israel's kings stand behind him, for beside the kings of David's house they are merely princes, like servants.

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Ha-Nefesh - Part III (ג) - Chapter 12 (יב)

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Chapter Twelve

The kings preceding a king's reign over the children of Israel were eight, not ten, because they have no relation or resemblance whatsoever to Hayyah and Yehidah. The first is the likeness of one image they possess from Neshama, which encompasses three heads on the good side for those who merit it. If from the evil side, as here, it encompasses four, as we explained. In this the wicked Balaam rejoiced and boasted, encompassing a gathering of back aspects and their number in his name's expanded letters,[TN460001] when he said, “Knowing the knowledge of the Most High”: The root of his ten lower crowns. Neither Moses our teacher, peace be upon him, nor any other caused being above or below can apprehend the essence of the root above the ten holy supernal crowns.

This image for the external powers is counted as one and encompasses four heads. Scarcely was anything of this degree permitted them except from the side of his city's name, Din-havah. He is Bela son of Beor, whose quality causes him to be swallowed up and consumed from the world. See what we said of him in Maʾamar Yonat Elem and Maʾamar Ḥeqor Din, part 3, chapter 5, concerning Balaam son of Beor's superiority over all diviners: Balak was chief sorcerer in action, Balaam in speech. When Balak saw that Balaam's speech did not agree with his deed, “he struck his hands together,” for why should his toil be in vain?

Rema of Fano - continued

Balaam had reached the end of the source and root of the lower impure degrees, until his companions feared to approach him[?], in the sense of “Flee to your place,” and likewise “The Lord has withheld honor from you.”[TN380067] For he reaches the place of the head, which has no clothing within its branches, in the sense of “my honoring garments.” All follows the superiority of the likeness of this image of theirs, of which it is written, “Knowing the knowledge of the Most High.” He apprehended the highest office among them and within them, which also borders holiness, until he sought to distance the quality Koh from blessing's source. Yet she was there and struck within his mouth, binding him[?]; he blessed Israel these three times.[TN450026]

We learn that Balaam's quality is an external point, finer than fine, very near holiness, so that they said he was equal to Moses: Balaam's quality outside corresponds to Moses' quality within.[TN380068] Therefore it is written, “Do not curse the people,” lo taʾor, without waw, an acronym for “You shall not covet your fellow's wife.” This is “with the people,” specifically with them, dwelling among them, “for she is blessed.” The last three words have the numerical value of Shekhinah, dwelling in Israel.[TN380069]

Thus we mentioned from the beginning the first of VaYishlaḥ's eight kings, corresponding to Neshama. The likeness of Ruah's image comprises six everywhere. This is a general model from “the four winds”: With “the wind” there are five, and “breathe” makes six. Together with the first mentioned, they are seven. The likeness of Nefesh's image is the eighth degree. It is known that the Holy One, blessed be He, withholds no reward, even for fitting speech; Lot's daughters are faithful evidence. These receive reward in this world for some light commandment performed without its proper intention, which they had already done when commanded concerning it, and from then onward too as one who acts without being commanded.

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Ha-Nefesh - Part IV (ד) - Chapter 1 (א)

Rema of Fano

Chapter One

Come, behold the workings of divine justice, which graciously grants additional holiness to the individuals of the chosen people according to their awakening toward it. Therefore He greatly desired to make them meritorious and multiplied Torah and commandments for them. Why, then, do we learn: the garments of an ‘am ha-aretz are midras for the perushim; the garments of the perushim are midras for those who eat terumah; the garments of those who eat terumah are midras for sacred food; the garments of sacred food are midras for the purification offering?

In this Mishnah there are indeed “the turnings of your thighs” for the Tannaim, who stand

Rema of Fano - continued

on those levels in the world of the male. After them came, literally, “the everlasting arms”: these are the Amoraim, the arms of the Shekhinah. They explained the obscurities to us, matters known to the Tannaim through the slightest hint, according to the Rabbis, as below. This is the word ḥammuqi that we mentioned, an acronym for ḥasurei meḥassera ve-hakhi qatanei, “something is missing, and thus it teaches”: the garments of the perushim are midras for those who eat tithe; the garments of those who eat tithe are midras for those who eat terumah; and the whole Mishnah continues as above.

These are five degrees of heightened consecration, apart from the ‘am ha-aretz, who is pure in his own eyes and does not recognize the midras, since he lacks a particular perfection. He has not entered the number of those who cherish the choicest observance of commandments, although he too is included in “He sanctified us and commanded us,” as we shall recognize. Even an uncultivated person who does not fear sin is an Israelite included among the ‘am ha-aretz and is counted with them for matters of holiness.

These are the five degrees: perushim who eat ordinary food in purity; those who eat tithe, terumah, and sacred offerings; and purity for the cow of the purification offering. They correspond to nefesh, ruaḥ, neshamah, ḥayah, and yeḥidah. We have already explained in Shabbetot Hashem their correspondence to five sanctities: ḤShM [TN390001], a festival day, the Day of Atonement, this Sabbath, and the world that is wholly Sabbath. The sanctity of the New Moon, however, has no fixed station, for there is a descent in its purification offering, according to the words of Sefer ha-Bahir, since it is written on the eighth day of the inauguration, “He descended from performing the purification offering.” That was the New Moon of Nisan. There is no descent without a preceding ascent; your mnemonic is “Behold, angels of God ascending and descending upon it.” Therefore it has the morning prayer, while the additional prayer alone is outside the commandment of tefillin, as is known [TN390002].

Even now, the Holy One, blessed be He, despises no person: “He did not create it a waste; He formed it to be inhabited.” Do not read la-shevet, “to be inhabited,” but la-Shabbat, “for the Sabbath.” We have the Sabbath of the land, which corresponds closely to the ‘am ha-aretz who fears sin and observes a commandment—a man of the earth, certainly—even though he is not a pious man. The uncultivated person too was conceived, born, and raised among us in the holiness of a human commandment learned by rote. This suffices for the present purpose, together with what we previously said on this in Part III, Chapter 9.

It is known that after the primordial sin, when the entire dough was damaged through the serpent’s agency, “a person is born a wild ass’s colt.” Before he accepts the obligations of fellowship—either he himself, or his father, who obtains for his son the merit of being like a fellow—without this we regard his vital form as the ‘am ha-aretz himself. His body and limbs are his very garments, and needless to say his actual clothing: all is midras for the perushim, who possess the first degree, the lowest of these good ascents that we

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mentioned. Their immersion is their preparation for the shadow [TN390003] to be sanctified as befits it. From this point onward, the garments alone are midras for the next degree above them. The perush himself is not midras for tithe or terumah at all, and likewise all the others, as we have explained the roots and basis of the Mishnah according to the halakhah in its place; let it be sought there.

Do not wonder why we have been stringent concerning the ʻam ha-aretz, such that not only his garments are midras, but his body and limbs too, as we said. The Rabbis made no distinction in this law between an uncultivated person and an ʻam ha-aretz. They decreed concerning the garments on account of the ʻam ha-aretz, and concerning the body on account of the uncultivated person. This suffices, together with what we have just explained.

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Ha-Nefesh - Part IV (ד) - Chapter 2 (ב)

Rema of Fano

Chapter Two

Everything said in Ḥagigah by the sages of the Mishnah and Gemara about these five degrees that we mentioned corresponds to the law of souls that we are explaining. For in the three lower degrees—nefesh, ruaḥ, and neshamah—the spark that clothes itself must exchange its image for a better one and be dressed in fresh garments whenever it passes from one elevation to another. The image of the nefesh will not enter the abode of the ruaḥ, nor the image of the ruaḥ the abode of the neshamah, nor the image of the neshamah the precincts of ḥayah and yeḥidah, until love desires of itself to restore all creatures to their destined perfection: that the taste of the tree and of the protective covering should be like the taste of the fruit.

For this the perfect beloved, the soul of every living being, adjured the daughters of Jerusalem, who are the totality of vital forms prepared for service in holiness, in the manner we explained: “by the gazelles,” which are the forest beasts in the words of the prophets—yaʻar, “forest,” has the numerical value of Sandalfon—or “by the hinds of the field,” which are the beasts of the field; both have the numerical value of Metatron [TN390004]. According to the purpose of this exposition, these are the images of the nefesh and ruaḥ. “If you arouse”—with regard to the image of the neshamah, which they caused to postpone the end: this is the force of the causative form [TN390006]. “And if you stir”—you yourselves, through the joining of your degree, as will be explained—“love”: this is the Shekhinah, united with the Life of the worlds; the number of the word alludes to Him. Until she awakens of herself the supreme desire, which is substance of His substance: therefore it is fitting to say of her “until she desires,” an intransitive verb. Our teacher Moses, peace be upon him, explained the appointed end of this desire: it will be at the time

Rema of Fano - continued

when “there is no foreign god with Him.” We explained this at the beginning of this treatise; consider it there.

As for ḥayah and yeḥidah, because of their great worth we have already mentioned above that they have no image separate from their own essence. Nevertheless, we have learned that the garments of sacred food are midras for the purification offering, for Sabbath is only the fallen fruit of the world to come. Yet it teaches “garments of sacred food,” not “garments of those who eat sacred food.” One who is pure for eating terumah and for touching sacred food is midras for the purification offering; but one who is pure for eating sacred food is pure for the purification offering. For Sabbath delight opens Eden to the river and the garden, although in Eden itself there is neither eating nor drinking.

Since it wished to teach in the latter clause specifically “the garments of sacred food are midras for the purification offering,” it likewise taught in the earlier clause “the garments of those who eat terumah are midras for sacred food.” Yet in all the adjacent degrees the Rabbis made their ordinance for eating, not for touching, while in separated degrees they made the ordinance even for touching. Accordingly, you find that Yose ben Yoʿezer was midras for sacred food, and the garments of Yoḥanan ben Gudgada were midras for the purification offering. This is because ordinary foods prepared according to the purity of terumah or of sacred food are not reckoned as terumah or as sacred food. The mention of garments in connection with the purification offering is not decisive, for the whole matter of the purification offering is [contact?] [TN390005], and there is no difference between a person and utensils.

Although the images are bounded, so that none may enter another’s domain, the sparks of nefesh, ruaḥ, and neshamah can nevertheless ascend to one another at appointed times. They all rise to the height of the degrees at a time of favor, and no curtain is shut before them. The lower one, however, rises to the upper only through the intermediate one. The general rule is: as the divine attributes ascend from the very union and rise to one another, so it is with the soul’s degree, corresponding to the way it came. “As we have heard, so we have seen”: their everlasting ways in the classes of people who merit them.

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Ha-Nefesh - Part IV (ד) - Chapter 3 (ג)

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Chapter Three

The Mishnah in Ḥagigah, in its given form, has an opening clause that teaches, “If he immersed for ordinary food, he was established for ordinary food,” and so forth. This is the Rabbis’ view, which teaches five degrees. The later clause, which teaches “the garments of the perushim are midras for those who eat terumah,” is Rabbi Meir’s view,

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which teaches four. For Rabbi Meir equated the perushim with those who eat tithe in every respect, as we learn in tractate Parah, chapter 11, except for the case here, where we learn at the end of the opening clause: “If he immersed for the more stringent, he was established for the lighter; if he immersed without being established, it is as though he had not immersed.”

This last clause concerns what immediately preceded it: that is, a more stringent degree below which there is a lighter one. In that case, if he was not established, it is as though he had not immersed. But for the lightest degree alone, ordinary food, we do not require this condition. Once he has immersed, he is presumed to be established for ordinary food: this is the opening clause. Rabbi Meir does not disagree here, for he acknowledges the Rabbis’ count of the degrees. According to him, however, if one was expressly established for ordinary food alone, even though this is not required, being established for ordinary food nonetheless suffices to permit him to eat tithe. According to the Rabbis, even if he was established for ordinary food, this does not suffice for tithe.

“Let an empty man acquire understanding.” The Rabbis hold that we follow the present condition, for ruaḥ and nefesh are two degrees: what is fitting for one is not what is fitting for the other. Rabbi Meir holds that we follow the original condition. Before the diminution of the moon, just as the luminaries were in one equilibrium, so Yetzirah and ‘Asiyah were reckoned as one world. Nefesh and ruaḥ were one lamp, ner, and above them was “the human neshamah.”

Those who say that it is an acronym for neshamah and ruaḥ may not contradict Rabbi Meir’s words in this. They establish his view in different words, saying neshamah in its ordinary sense, while ruaḥ includes nefesh within itself, since it is the principal one; a wife is not counted by name alongside her husband, as is well known. A reminder of this is that the final he of the Name has no vowel point of its own, but follows the journey of the vav and its vowel point.

Likewise we have heard the seraphim sanctifying the Name of Heaven by themselves, for they are the attendants of the neshamah. The living creatures, however, attendants of the ruaḥ, and the ofanim, attendants of the nefesh, bless the Glory: together they sing. For after the seraphim have begun, the ofanim are aroused first, with the living creatures alongside them, in the manner of a seal turned over. This is in the sense of “Singers went before, musicians after, amid maidens beating drums,” according to its order in the Zohar, portion Terumah, at the end of the great Sabbath alphabet in the Yotzer prayer: seraphim, ofanim, and holy living creatures. A mnemonic for this is “for praise, for a name, and for glory”; likewise “royal apparel, blue and white,” as below. Similar to them in the Mishnah are “the chamber, the vestibule, and the upper chamber.” We explained this above.

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Ha-Nefesh - Part IV (ד) - Chapter 4 (ד)

Rema of Fano

Chapter Four

These Tannaim in tractate Ḥagigah are like those Tannaim in the Zohar, portion Vayeḥi, concerning the number of garments known for the neshamah by the name “robes of the Rabbis.” Rabbi El‘azar said, “The mountains of the world differ [on?] this” [TN390015]. In these alone the view of those who discuss the essence of the soul can be verified: according to their opinion it is only perfection in potential, becoming perfected in actuality according to a person’s merit, as will be explained at the end of this chapter.

For every garment of those we have mentioned is spun and woven from the perfections of the commandments according to their degrees. The neshamah’s garment is acquired through intention and purity of thought; the ruaḥ’s garment through excellent, holy speech; and the nefesh’s garment through the acceptable deed. It concludes there that although there are three, one of them stands and does not stand: this is the nefesh’s garment. For the perfection of the commandments and the doubling of their blessings are complete evidence for one who occupies himself with Torah for its own sake. This is the meaning of “the words of the beloved are sweeter”—these are the blessings—“than the wine of Torah,” which is like the performance of the commandments themselves.

Were it not that sin caused the labor of Torah and practical commandments to be decreed upon the worthy among us, in the mystery of the precious vessel, our service of the Omnipresent would be through the hidden treasure, without labor or toil, but through divine intelligibles that illuminate the eyes; likewise through songs and praises, and every service of the heart. Even now there are commandments of the Rabbis for which movement of the lips renders them an action. Four of them surpass all the others, completing the supernal chariot in the human heart: fear, love, Torah, and prayer.

It follows that each of the three lower names of the soul of life has two garments. One is the protection of the Holy One, blessed be He, in the mystery of “God over my tent,” which Rabbi Yeiva the Elder mentioned in the Zohar, portion Mishpatim, on the verse “in his dealing treacherously with her,” be-vigdo vah. That one is the image we explained for nefesh, ruaḥ, and neshamah in the preceding chapters [TN390007]. These, with ḥayah and yeḥidah above them, are all from the very emanated union, the mystery of alef.

This image comprises three: one from the world of Beri’ah, which is second to Atzilut; and two others from Yetzirah and ‘Asiyah, third and fourth in relation to it. This is the meaning of the designation in the letters bet-gimel-dalet, beged, “garment.” The Name ELQ encompasses them all, as stated there [TN390008]: El corresponds to Beri’ah, where there

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are three yods and an alef in the Name's full spelling, whose combination is El, as is known. The letters yod-he are Yetzirah and ʻAsiyah.

In this image, which encompasses three faces, the view of those who discuss the essence of the soul can be verified: it is a separate substance, complete in actuality from its beginning. Above we explained how one who is not a member of the covenant can take a trace of it. A holy Name comprising its three parts was already transmitted to our fathers: Ṭafṭafyah. It is indicated to us by the numerical value of the final letters of the verse "Behold, I send an angel before you," as far as "to the place." This is one of the valid interpretations of this honored Name according to its place.

The two lower ones in the order of worlds are first among the Name's parts for dominion: Metatron (Prince of the Presence) and Sandalfon. They are the youths whom Jacob blessed. The third is from the redeeming angel; evil does not dwell with him, and his name is like his Master's Name. Of all three Moses our master said, "with our young," bi-neʻarenu, written fully with yod, for these are two; and "with our old," u-vi-zeqenenu, written defectively without yod, for that one is one [TN390009]. Thus it is written in the tradition according to the precise books.

This Name has the numerical value of "I am the LORD your God," which alludes to the sparks of nefesh, ruaḥ, and neshamah from Atzilut that clothe themselves in them: He truly straightens the bowed. Consult Shabbetot Hashem. They have a second garment, through the potential of human perfection and its realization by one's good choice to do the will of one's Maker, as we have just mentioned. This is what the tselem encompasses: "days were formed." Everything outside them, however, belongs to the vital soul.

Who is the wise man who will understand this? Among all the sages of Greece and the East, they have nothing but the fallen fruit of our Torah, which they put in their vessels. It is stolen with them, whether little [conjecture] or much [TN390010]. For none can descend to the depth of these expositions except one of our own who served before the disciples of the prophets in the house of study, and whose ancestors' feet stood upon Mount Sinai.

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Ha-Nefesh - Part IV (ד) - Chapter 5 (ה)

Rema of Fano

Chapter Five

"Mordecai went out from before the king": this is the human neshamah, a pure palace [TN390011], in its emanation from before the Lord of all the earth. "In royal apparel": this is the first image, truly close to Malkhut. Its essence cannot be apprehended by another; this is the name by which it will truly be called, royal apparel, an inward aspect of the

Rema of Fano - continued

Throne of Glory, from it and within it. “Blue and white”: the images of nefesh and ruaḥ, arranged in precedence and succession, as above at the end of Chapter 3. Blue is the lowest, and white is intermediate between it and royal apparel. But the participation and equality of the two lower ones with one another sometimes produces a reversal in their precedence over each other, as stated.

“And a great golden crown”: this is the beginning of the yellow radiance as the neshamah shines in them. Of these robes of the Rabbis, still in potential, ready to be acquired through human choice and realized through performance of the commandments, it says, “and a wrap of fine linen and purple.” The wrap is fitness of action. Buts, “fine linen,” in ATBSh is safah, “lip”: this is the rectification of speech and [coming free?] of every blemish [TN390012]. Purple is the rectification of thought, clear intellects of that holy Hidden One above them. “The city of Shushan”: this is the body; it “exulted” through the vital soul, and “rejoiced” through the tselem made fortunate on earth.

This crown is essentially perfected when many gather together to perform a commandment. This is the meaning of “The Jews had light and gladness, joy and honor.” It comprises four kinds of blessedness, for nefesh and ruaḥ can be counted as one; or ḥayah and yeḥidah may be as one. Perhaps it is thus that the masters of aggadah include them under the name “soul of the soul” in many places, however it is understood.

It may mean that it gives life to the neshamah beneath it, its counterpart being the yod of the Name, from which comes life to the adjacent he. Alternatively, this designation, “soul of the soul,” does not depend on another thing beneath it. Just as it is called ruaḥ without qualification, not ruaḥ of the nefesh, and likewise neshamah without qualification, not neshamah of the ruaḥ, so it would not be fitting to call this fourth degree by a dependent name relative to what is beneath it. If you think this was necessary because the name neshamah is shared, it is not so: the language of truth was not inadequate when assigning these names, for the names ḥayah and yeḥidah are explicit in Scripture in many places.

Thus this double designation is needed precisely for the thing itself: to call this fourth, twin degree “soul of the soul,” including both as one. It is possible that the essential assignment of the name to each of them is its drawing forth of itself with its companion alongside it. We shall explain it.

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Ha-Nefesh - Part IV (ד) - Chapter 6 (ו)

Rema of Fano

Chapter Six

In the Zohar they said that the “soul of the soul” is aroused through fear and wisdom, while the neshamah is aroused through understanding, and so forth, in Sitrei Torah at the beginning of the portion Lekh Lekha. Accordingly, that double degree is joined with two, fear and wisdom. It appears from this that the higher is principal, like the tip of the yod, the source of life for the yod. This is its praise: to be called the neshamah that gives life to another neshamah of its own kind, adhering to it. For the one nearer to its Maker is more perfected in fearing His glory and His greatness. It is therefore most fitting to associate fear with yeḥidah and wisdom with ḥayah.

Although it supported its statement with “Behold, fear of the LORD is wisdom, and departing from evil is understanding,” and they explained that repentance is called understanding, nevertheless fear and wisdom must be two, only adjoining one another. This is straightforward. If we explain the first member of this designation as ḥayah, to which another neshamah—yeḥidah—is attached[?][TN390016], this too is possible: in honor of the One who breathes, the lower would be called subordinate to another breathing, subtler than subtle, called yeḥidah from the Unique One of the world. The first interpretation seems preferable.

Among the great sages there is one who explained “soul of the soul” of ḥayah alone. He expressly said that because of yeḥidah’s exaltation, in the mystery of the upper surrounding light that does not descend to the sides, we have no apprehension of it at all. This is the approach we firmly established at the beginning of Part II of Tzevaot Hashem; see there.

What these five degrees from the world of union share is that their perfections always hide themselves, fleeing from a person at the time of sin before the damage becomes actual, in the sense of “a God who hides Himself,” closing His eyes from seeing evil. This is what is said in “I shall hide My face from them,” the past in place of the future: this had already occurred when our first father was about to eat what had been forbidden him. For this reason it says, “and it shall be for eating” [TN390013]. It is straightforward that the sinning soul is not at all from the order of the breathing mentioned in the chapter; nor, except to a small extent, from what adjoins [that order]. The plain sense of the verse concerns the vital form, as Scripture explained, “For the soul of the flesh is in the blood” [TN390013]. It is also quite possible that the lower tselem should follow it.

Know that sin in imaginative or investigative speculation sometimes causes the withdrawal of the Shekhinah even from some parts of the neshamah’s image. This is a great defect—far be it from us—concerning which the one who sins in it is said to be one

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“who sinned in thought”[?][TN390014]. That image contains degree upon degree. According to them, sin in thought may be brought within thought, in the manner stated and no other, unless we say that the withdrawal preventing the dwelling of this God of Glory upon earth is reckoned a diminution for the need above.

It is always the vital soul and the tselem, both or one of them, that cause a person to transgress his own judgment and that of his Maker. Had they been worthy, we would have rescued the scroll’s case with the scroll, which contains five books: we come here to the Rabbis of the Mishnah in Ḥagigah above. And the case of the tefillin with the tefillin, which contain four passages: we come here to Rabbi Meir.

Just as the tselem departs thirty days before death, and his righteousness goes before him to give him paths among those who stand in that world according to what has been prepared for him, so at this end the vital soul and the shadows prepare the way for him throughout all those days. They consecrate him with heightened consecration through additional Torah and commandments. Furthermore, they did not say that the tselem never returns at all, only that it does not settle within him as at first, but comes and goes like a traveler turning aside to lodge. Throughout that time he too can merit through commandments and has the capacity for their opposites. Therefore they said: “A person, when he dies in a tent”—Torah even at the time of death.

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Ha-Nefesh - Part IV (ד) - Chapter 7 (ז)

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Chapter Seven

It is straightforward and agreed among the sages that nefesh, ruaḥ, and neshamah are near to penitents. Concerning their temporary concealment, the punishment of death was stated in the grave warning to our first father in the word mot. This is an infinitive that does not fix the intention, being neither future nor past. It would have been fitting that neither the damage of sin nor the punishment of withdrawal should last more than a single instant, the time of saying mot, which is half a moment: “Let your eye fly toward it, and it is gone.” He should then repent immediately, in the sense of “Cease doing evil,” explained at the beginning of Heqor Din.

But concerning ḥayah and yeḥidah, which withdraw completely from the sinner, the warning came in a future verb, indicating persistence through many days of sorrow. They will not return to their original state until the appointed end, except that the revival on the Sabbath benefits its clipped branches [conjectural reading] and shoots in the mystery of the additional neshamah [TN390017].

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Alternatively, the two deaths may be explained as the complete withdrawal of both, specifically on the day of eating. Or the doubling may mean the withdrawal of the entire upper tselem at the time of sin, and the diminution of the three images beneath it, of which it is written, “You laid Your palm upon me.” Or the diminution of the lower ones may be a laying-away for actual bodily death: this is the meaning of the doubling. Or it may be understood as mot, “death,” for Adam, and tamit, “put to death,” for Eve, a third-person feminine form [TN390018]; the warning to her is “she shall not eat.” It is also explained as addressed to a male, as He said, “On the day you eat,” and so forth, for lashes are not administered unless a warning is given. Likewise, “you may surely eat,” akhol tokhel, includes both of them as a positive commandment.

With what we have previously set out in the comprehensive treatment of this subject, the verse “Your dead shall live; my corpse shall arise” will be beautifully explained, after resolving all the difficulties that we already noticed concerning it in its place. Beyond what we explained there in truth and uprightness, it is very fitting to explain “Your dead shall live” of the vapor of the bones and the thick residue of the flesh, which will first be awakened to revival. “My corpse shall arise”: this is the human body, fallen away to the utmost distance from the One who judged it thus because of His essential holiness. This is the One speaking in the first person, promising that “your dead,” after they live, and “my corpse,” which I rendered insubstantial and distanced as stated, will together arise. For the vegetative and sentient soul has no standing except in union with the body, just as without it the body has no life. The nun in yequmun strengthens the action and includes everything in the arising.

The Ari, of blessed righteous memory, used to say that Isaiah said “my corpse shall arise” of himself: the parts of his body that Manasseh was destined to saw apart [TN390019] would arise to revival when “Your dead shall live.” These are Nadab and Abihu, sons of Aaron, equal in number [TN390020]. The smallest plural is two; of them it was said, “Before all the people I shall be honored.” The root’s life causes the branch to stand.

He said that afterward the shadows would awaken and the images would sing, for now all of them are “dwellers in dust,” outside their precinct. The image of the nefesh is in the floor of the Tabernacle in this world, which he calls the burial ground, the lowest part of spiritual ‘Asiyah when the turbid matter is stripped away. The image of the ruaḥ is in the dust of the garden, itself the lowest part of Yetzirah. The image of the neshamah is in the dust of Eden, where the skirts of the Throne fill the sanctuary. “For Your dew is a dew of lights”: this is said of the divine neshamah, which is itself the dew of revival, for it contains tal Torah, “the dew of Torah,” numerically 650. The verse’s conclusion is explained sufficiently in our first interpretation; seek it there.

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Ha-Nefesh - Part IV (ד) - Chapter 8 (ח)

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Chapter Eight

The great sages who expound the crowns of the letters of the Name have said, concerning everything that has human form, that the divine soul in its five names—described throughout this treatise as the first image, the upper tselem—is sealed with a very hidden YHWH, as befits it. The nefesh is in the lower he; the ruaḥ in the vav; the neshamah in the upper he; ḥayah in the yod; and yeḥidah in the tip above it.

The portraits, which belong to the second image, the upper likeness, although there are only three, are likewise sealed together with another YHWH. The portrait of Eden alone is the Holy of Holies, sealed with “Yah is His Name.” The two come after it: vav for this one, he for that one. Below we shall say something concerning them on the verse “For in Yah, the LORD, is the Rock of worlds.”

All the shadows together, which are called the third image, the lower tselem, are likewise sealed with YHWH without doubt. Half the Name is the seal of the great one, called tselem proper; its second half is the seal of the small one, divided into two, which are shadows: vav for this one, he for that one. Likewise the fourth image, the lower likeness, is the vital soul in its two parts, the sentient and the vegetative. The Name YHWH is represented half for this and half for that. If the vital soul is counted separately alongside them—and this is the principal view—it is possible to expound yod-he of the soul, vav of the sentient part, and he of the vegetative part.

Even the body itself is sealed with the four letters. The internal organs on which human life depends are indicated in the tip of the yod; the bones are always in the yod; the sinews in the first he; the flesh in the vav; and the skin in the final he. This is apart from the validity of saying that each and every aspect is sealed with a complete YHWH. Blessed is He, whose glory fills the whole earth! In the very power of His unity, “the one who gathered much had no excess, and the one who gathered little lacked nothing.”

When they come to expound only one YHWH, encompassing this perfected creature in upper image and likeness alone, they say that the Atzilut within him is sealed in the yod, with its tip indicating the source; Beri’ah in the he; Yetzirah and ‘Asiyah in vav-he. We have already mentioned in Part III, Chapter 4, what essentially agrees with what is said here. Of this it is said, “Everyone called by My Name, whom I created for My glory, whom I formed, indeed whom I made.”

Above we alluded to the meaning of “everyone called” through the beloved and most

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awesome designation that Israel merited, to be called goy eḥad, “one nation,” children of the thirty-two paths of wisdom. We shall discuss it below in Chapter 4. In this manner we shall expound a second YHWH in essence and lower likeness [TN390021], in the mystery of the full spelling of the first YHWH, whose filling is itself another YHWH, as is known.

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Ha-Nefesh - Part IV (ד) - Chapter 9 (ט)

Rema of Fano

Chapter Nine

A person may also be described through one YHWH alone in this manner. It is fitting to associate the yod of the Name with the soul of life in all its parts, and the upper he with all the portraits. According to their [name?] and number [TN390022], only three names became familiar among the parts of the soul, through the bright flash of its sparks that clothe themselves in these portraits. The two highest had no need of any portrait, for they are the power of the cause within the effect everywhere. In the parts of the stature of everything described through it, it is fitting that we [assign?] both of them to the whole skull, which is expounded as head and brain [TN390022], with the remaining degrees filling the stature.

The shadows are vav, whose full spelling contains an allusion to a great one and a small one. The vital soul, with everything beneath it, is the final he. This too is a correct and true way for one who says, “I belong to the LORD,” sanctifying himself and making his soul righteous so that he is wholly the LORD’s: like our holy fathers, our teacher Moses, peace be upon him, and others, whose flesh was not ruled by the worm and whose bodies were the Holy of Holies.

From this aspect it is fitting to call the vital portion nefesh, the tselem ruaḥ, and the portraits neshamah—all these by a borrowed usage, likening the form to its Former. The divine portion is truly called “soul of the soul.” It is written, “Then He saw it and recounted it; He prepared it and also searched it out,” which we expound of this entire subject.

“Then,” az: in Atzilut, included in the two Names of union, whose number of letters is az. “He saw it”: in the portrait of Eden, of which it is written, “No eye has seen, God, except You.” “He recounted it”: in the portrait of the garden. “He prepared it”: in the portrait of the lower Garden of Eden. “And also searched it out”: in the third image, where it is necessary to distinguish between forty-nine aspects of purity and forty-nine aspects of impurity. This is the inclusive force of “and also.” “He said to the human”: in the fourth image, the completion of His making, which needs a grave warning: “Fear of the LORD is wisdom, and departing from evil is understanding.”

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Ha-Nefesh - Part IV (ד) - Chapter 10 (י)

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Chapter Ten

The One who guards the human spirit within him, the Guardian of Israel, blessed be He—may His flashes illuminate the inhabited world of His earth, even for the select few, precept upon precept, line upon line. For the human nefesh, which belongs to the divine tselem, certainly a tree of life, hovers to guard him from its holy dwelling, from when he is known, from when he is formed, and from when he is born. In it there is renewal like the work of Creation, through wisdom, understanding, and knowledge, and all the sages' words stand.

Yet "sin crouches at the opening." Immediately there begins for him an intrinsic assistance toward the good, but only a preparation for training in its season, until he enters the commandments. When he is circumcised, all five faces of the first image shine in love of the commandment. Therefore at that hour we are obliged to receive the presence of the Shekhinah: "In a multitude of people is the King's splendor," with awe, fear, shuddering, and trembling. Awe's place is in the human brain, in the sense of "awe-inspiring and terrible," for the brain apprehends and senses this more than all the rest. According to its greatness its obligation increases. Fear is in the heart, which sees and fears. For the other internal organs, shuddering suffices: trembling in the place of rejoicing. Actual trembling belongs to the external limbs. Their order corresponds rightly to the letters of the great Name.

For all three days the upper faces we mentioned attend to visiting him, as it is written, "The LORD appeared to him," until the completion of ten days from his birth. These three days are the last, from below upward, in the supernal pattern of this awesome number. From there recovery and healing will arise for me. If this is so of the first image, a portion of God from above, it need hardly be said that all three portraits too will be perfect together in love of the commandment, by an inference from the greater to the lesser. For it is explicit in AGH [TN390023]: "Behold, three men stood over him."

As for their exposition that he thought they were Arabs, and likewise "Let a little water be brought": our pious father certainly acted before those born in his household and those purchased with his money as though he did not recognize them, so as not to claim merit for himself. This is in addition to what we explained in its place. His intention in the washing was that they should purify themselves from the stone to which the Arabs bow, in the mystery of the evil attached to the skirts of the Tree of Knowledge, whence the angels come and whither they return to go. Thus he did not suspect them—heaven forbid!—but offered them good counsel, fitting their place, and praised them. He set a rule for them to

Rema of Fano - continued

purify themselves from the evil in Yetzirah that is stirred in the lower world. This was fitting for them when they came to rest beneath the known tree in our father Abraham's house, of which it is written, "He planted an eshel": kaf, samekh, alef, the mystery of Beri'ah, Yetzirah, and revival [TN390024].

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Ha-Nefesh - Part IV (ד) - Chapter 11 (יא)

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Chapter Eleven

"He took butter" for Michael, "and milk" for Raphael, "and the calf" for Gabriel, each according to his way. According to the one who expounds "a calf" of Gabriel, "tender" of Michael, and "good" of Raphael, to feed them three tongues with mustard: it is known that the tongue is among the priestly gifts. Michael, the High Priest above, who merits them, grants others a share with him in his portion.

The angels' eating does not remain in the belly at all, for it is in the mystery of ascent, in the sense of "the qav they prepared is still before them" [TN390025]. Therefore there is no meat in milk here, even through cooking in the stomach. Had it been otherwise, they would not have omitted the practice of the perushim, not to eat even one after the other within a single meal. Nevertheless, our father Abraham, peace be upon him, first brought before them butter and milk, and afterward the calf that he had prepared, according to the law. Moreover, butter and milk are more easily digested than meat. All this was for the sake of those watching.

Although they did not eat bread, because Sarah had begun to menstruate, they recited the blessing after food in order to send her the cup of blessing. For the earliest generations recited only the blessing "Who nourishes," which was fixed for them over everything that sustains life, until the Torah was given and the law was renewed. Even afterward, the second and third blessings were not instituted until Joshua and David came.

Our pious father hinted to the angels that they had not come to his house for nothing. Although above they have the bread of mighty beings, it is not embodied so as to require a blessing afterward. Here is the essential meal for praising the Omnipresent, in the mystery of the poor one, the world of 'Asiyah. This is the mystery of mustard, which requires sweetening from the bitterness of judgments. Its rectification is through the tongue, ha-lashon, to make the Shekhinah dwell among the lower beings; the numerical value is equal [TN390026]. It is the fourth for every three, whether in the mystery of the lines served by these angels, or in the middle line throughout its whole extent. For it is fourth to the attributes included in it, which are certainly three tongues.

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Ha-Nefesh - Part IV (ד) - Chapter 12 (יב)

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Chapter Twelve

Elijah, the angel of the covenant, was the one who, at the time of the circumcision, completed the chariot with the three men at the oaks of Mamre. He is indicated in “He appeared to him,” elav, whose letters are those of Eliyahu with the he missing from his name, in the same manner that it lacks vav in other known places. The reason for the missing he here is that Elijah’s image, of blessed memory, was not embodied at that hour at all.

If you object to me, “That is obvious, since Phinehas had not yet been born,” I too will give my answer: it is not from wisdom that you have asked this. For at Sinai they were all intended together, “the one who is here” and “the one who is not here.” Here too it is the same. Only at the plains of Moab did Scripture expressly state that the covenant was with these and those; it did not specify this at Sinai. There the Holy One, blessed be He, was making the covenant, and it was obvious that it was comprehensive. Here, however, with Moses making the covenant, it needed to be specified.

By that point their filth had ceased, so their merit sufficed for them and everyone besides them. Here, however, when their filth had returned, those who were unseen needed to be mentioned separately. Furthermore, they were to be compared with one another: just as the one who was not here entered the covenant without an evil inclination, so the one who was here was admitted by Moses into the covenant now only “from now and after a time,” when he would be without an evil inclination.

Know that the delivery of a notice of reservation is the matter explained to us in his saying, “It is not according to your understanding that I adjure you, but according to the understanding of the Omnipresent and my understanding.” He explained here that these nuptials, according to Moses’ understanding, were on the terms of the first betrothal, according to the Omnipresent’s understanding. This is the doubling of the notice of reservation, for that betrothal was made through the mountain’s being forced over them like a tub. Therefore a new acceptance was needed in Mordecai’s days, and there was no oath there at all.

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Ha-Nefesh - Part IV (ד) - Chapter 13 (יג)

Rema of Fano

Chapter Thirteen

Jonathan ben Uzziel and his companion, the Jerusalem translator, said on the verse “the one who is here and the one who is not here” that the covenant of the plains of Moab was with the generations that had passed from ancient times, and with the future generations as well. I find it fitting to say that the past generations needed this for the worthy among them: the merit of the children entering the land would confer merit retroactively upon their fathers, back to the six days of Creation, making them like those who are commanded and perform. For they did not say “Greater is one who is commanded and performs” until after the Torah was given and the law renewed. Nevertheless, admitting the earlier ones into the covenant benefited them, so that their reward would be explicit, not merely implicit.

I expounded “You are standing,” nitsavim, of that generation: although they were entering the covenant, there is no assurance as long as the evil inclination is in the world. Nitsavim indicates only their present hour. But the earlier ones, who had attained their perfection, are even “the one who is here standing,” ‘omed, like “seraphim standing.” Of the future ones He said “the one who is not here,” mentioning neither nitsav nor ‘omed.

They asked me about “Behold, the LORD stood,” nitsav, “over him.” I told them: it is written, “I am the LORD—if you walk in My statutes.” There, notwithstanding all Jacob’s perfection, “He does not trust even His holy ones.” Know that the angels of God ascend and descend to look here and there, to see that his likeness has not changed. They further asked me about “The LORD stands,” nitsav, “to contend, and stands,” ‘omed, “to judge peoples.” My answer was: the LORD contends with His people and desires to be defeated; but He stands to judge peoples, not to contend.

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Ha-Nefesh - Part IV (ד) - Chapter 14 (יד)

Rema of Fano

Chapter Fourteen

“The LORD appeared to him,” va-yera elav: in these letters is the mystery of our father Abraham’s ram. Its skin became a belt for Elijah’s waist, and he takes what is his own, for his merit protected Isaac so that the ram was given as his ransom. He did not die, although his soul flew away. Therefore it is called Abraham’s ram, not Isaac’s ram, for there is no acquisition in the grave. Wherever Isaac’s ram is mentioned, it is only after Abraham had acquired it from ownerlessness. Then the law is that a son inherits his father in the grave, to transmit the inheritance to his sons after him.

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It is known that Isaac was bound by Abraham only to weaken judgment in its strength and might at the time of the afternoon prayer through the attribute of lovingkindness. Elijah too, on Mount Carmel, was answered only at the time of the afternoon prayer, to bring the modes of governance into accord for dwelling upon this earth.

The Torah spoke a great matter twice: “The two of them went together.” The first time praises Abraham, who knew and rejoiced like Isaac, who did not know. Yet Isaac saw the fire and knife in his father’s hand, and saw himself laden with wood. He said: here are things that act on one side, and what receives the action on the other; where, in its mystery, is “the sheep,” ha-seh, “for the burnt offering”? Its number is 310 worlds for the congregation of the LORD. Furthermore, “the sheep for the burnt offering” is the mystery of Ze‘ir’s ascents to Imma. All these great rectifications are reckoned within the mystery of the offering, all the more so when one offers himself wholeheartedly.

Then our aged father recognized that the son was aware, was acting with lovingkindness, and was preparing himself to bear the Omnipresent’s command. He himself girded himself in the mystery of “an indignant God” and clothed himself in the designation of judgment. Therefore he answered him, “God will provide for Himself the sheep,” Elohim yir’eh lo ha-seh, and sought to slaughter him to weaken his judgment. In the initial letters of these words the ram, ha-ayil, was revealed in all its permutations. With the addition of “for a burnt offering, my son,” le-‘olah beni, all the initial letters have the value of three YHWHs, which are mazla. Through the preparation of these attributes, the sources of mercy were opened in the world. To praise Isaac, it is said a second time: “The two of them went together.” Their two attributes were always united and agreed with one another, although they exchanged.

Through this we may truly understand what was intended concerning our fathers in the exposition of “gold and silver and copper” in the contribution for the Tabernacle: gold is Abraham, who was tested like gold, and silver is Isaac, who was refined like silver. Those who asked the question preceded me: should it not have been said the other way round? Many things have been said in answer to this question, but the clear truth is what we have explained. In the test of the Binding their attributes changed, after their roots above were united to the utmost, joined together and inseparable. In this too the patriarchs completed for them an excellent counterpart. This alone was the exposition’s authors’ purpose, nothing else.

The Holy One, blessed be He, said, “Do not stretch out your hand against the youth.” For through his understanding and acceptance, judgment had already been weakened and My will accomplished. Here at the Binding, Scripture indicated to us what the host of heaven was doing: turning rightward toward acquittal and leftward toward condemnation, to judge Isaac’s case at that hour.

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Ha-Nefesh - Part IV (ד) - Chapter 15 (טו)

Rema of Fano

Chapter Fifteen

It is written, “And behold, a ram,” ve-hinneh ayil: the numerical value is Michael, with the vav serving as a prefix. “Another, caught in the thicket,” aḥar ne’eḥaz ba-sevakh: these three words have the numerical value of Satan. They were disputing with one another. Satan said, “Let Isaac die”; Michael said, “Behold, the ram is his ransom.” Then “another,” who is Satan, called aḥar in “after the matters”, was “caught in the thicket.” He took support for his words from the thicket: this is the sin of the calf, in the preceding letters, because it was in potential, not actuality. He said that his descendants would sin with the calf, which is on the left of the chariot, and Isaac’s attribute would be damaged through it.

Michael grasped “in the thicket by its horns,” be-qarnav: numerically 368, the number of the incense, of which it is written, “Atone for the people.” Furthermore, one of the ram’s horns was used at Sinai, while the second is preserved for the future. Thus “by its horns” has its plain meaning, for they contain great merit to protect.

In the end they made a compromise. Then “another,” who is Satan as we mentioned, was “caught in the thicket.” We read ne’eḥaz as na ḥaz, “please, see.” Na is an acronym for Nadab and Abihu: see that they are given as Aaron’s ransom for the deed of the calf. Abraham went at Michael’s counsel and took “the ram,” ha-ayil, whose letters are Eliyah. This is Phinehas, their strong redeemer, whose merit protected as much as was needed. Through this compromise the accusation was removed from Isaac. The number of the one equals the number of the other when Phinehas is spelled fully with yod.

“He offered it”—the ram mentioned above—“in place of his son,” specifically. Because of that merit, foreseen for Abraham in the tenth trial, the Shekhinah came beforehand to the oaks of Mamre. Alternatively, in the letters va-yera el we read Uriel, the angel who served at the covenant between the pieces. For he is the master of the fire that crouches upon the altar like a lion at a time of favor, and he served likewise at the Binding. He completes the Binding everywhere. At the Binding Raphael was appointed with him, healing Isaac and gathering his dust, like the ashes of the cow, the purification of Israel, to give them beauty, pe’er, in place of ashes, efer.

The sages of blessed memory said that Michael and Gabriel are found with Abraham and Isaac everywhere. So Michael was binding and Gabriel was bound. Consult Em Kol Hai near its end. The yod-vav remaining in the word elav are joined to the Name here: YHV twice. They are the source of the three men and the three patriarchs.

Rema of Fano - continued

We find Jacob and his sons indicated at the Binding, in the sense that a son confers merit upon his father. In the verse “He split,” va-yvaqqa‘, this is Jacob; “the wood of the burnt offering,” these are the tribes. In the sages’ words, like goads, we learn concerning the ashes of the cow, which are Israel’s atonement: “A black piece that contains ash is crushed.” The same applies to Isaac’s ashes.

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Ha-Nefesh - Part IV (ד) - Chapter 16 (טז)

Rema of Fano

Chapter Sixteen

Let us return to where we began. After three days from the child’s circumcision, the upper faces we mentioned conceal themselves, they and their portraits. Yet they leave a blessing behind them in the mystery of the known impression, whether little or much, in every place where the Shekhinah dwells. This lasts until he is five years old, for Scripture: a measure that is not a measure. At that stage the portrait of the nefesh from the world of ‘Asiyah begins to rest upon him, the mystery of he everywhere, which is half a measure. Then he will have, as one of the robes of the Rabbis, that portion of the garment which stands and does not stand, as we mentioned above in Chapter 4.

At ten, a complete measure, he will merit the portrait of the ruaḥ from the world of Yetzirah. Evil has a hold in these two portraits, but training is of great benefit, in the sense of the verse “From the mouths of infants and sucklings You founded strength, for the sake of Your adversaries.” It did not say “against Your adversaries,” but “for the sake of,” as in “The LORD made everything for its own purpose.” For the praise [TN390027] that rises from the breath of the children’s mouths—children born with the evil inclination, while the good inclination has not yet entered them at all—is a doubling of praise.

Evil’s hold in the two portraits we mentioned is the rival of the rival of holiness. Its diminution is its ruin by nature and inherent quality, for it was created for this, to bring forth the precious from the vile. This training will accomplish great deeds and cause a great rectification, good for them and good for the world. He called the students of Scripture “infants,” and the students of Mishnah “sucklings,” for they derive greater delight from their learning. From both degrees together comes the purpose “to still an enemy” when he wishes to accuse, “and an avenger” when he thinks to take a soul. With proper training in these two degrees, we are assured that deceit will not roast its prey, for through this the remedy has preceded the blow.

It is known that Mishnah is a measure for which reward is received. After three years have passed in it, the majority of the period allotted to this occupation, he is thirteen years old. Until this point a person has years of ‘orlah; from here onward they give him the

Rema of Fano - continued

reward of a commanded act, as one who is commanded and performs. Then he merits the portrait of the neshamah from the world of the Throne. An inclination wholly good enters him, to occupy himself willingly with commandments, knowing their general rules from Mishnah, whose letters are neshamah: for example, four passages in the tefillin and eight threads in the fringes. Scripture contains nothing of all this.

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Ha-Nefesh - Part IV (ד) - Chapter 17 (יז)

Rema of Fano

Chapter Seventeen

“I shall recount the decree”: this verse is said of entry into the commandments. He will quickly raise [TN390028] and add strength in translucence and illumination to the decree itself, as we have said. Then “the LORD said to me, ‘You are My son.’” Through this saying a spark of ruaḥ is emanated upon the person. “Today I have begotten you”: this is said of the spark of nefesh, for both shine that day in their portraits, obligating him in the commandments dependent upon speech and action.

These sparks have no way of entering a person beforehand, with the serpent in one basket, while the evil inclination alone is impressed in that dough, although training sweetens it. It is clear that commandments do not require intention for one who performs them in his own body. Therefore the spark destined to clothe itself in the portrait of Beri’ah is not indispensable at that hour. Once he has performed a commandment—for example, raised the lulav, put on tefillin, or recited the Shema without exactness—he has fulfilled his obligation.

But to discharge others, whose bodies do not perform the action, the hearer must intend, for intention stands for them in place of action. Unless the one making the sound also intends to be his agent in his action, it is insufficient: there is no agency anywhere without the awareness of both principal and agent. Once one has entered the category of commandments, one is included in agency. Examine my teaching closely and praise it; this is certainly the clarification of the matter. Accordingly, Rava and Rabbi Zeira in tractate RaSh [TN390029] never disagreed: one said one thing and the other another, and both are true, righteous together.

At fifteen, once a good sign has appeared in his Mishnah study over five years, he will merit the spark of neshamah and enter Gemara, than which there is no better measure. His occupation in it is still only a measure. Once he succeeds and gains understanding in Gemara after as much time as he needs, he will afterward merit the measuring line, which is its source. Then he will succeed and understand, becoming one who bestows upon others through reasoning and every kind of perfection.

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After the majority of the years allotted to his occupation in learning have passed, he is eighteen. Presumably he has already studied the order Nashim and tractate Niddah with joy; then he will be fit for the wedding canopy, and will merit ruaḥ and nefesh from the first image, which are truly bridegroom and bride. It is very likely that within another two years he will merit children. How good and pleasant if there are a son and a daughter, and the illumination of the letters in the great Name is completed in him and in her or its letters [TN390030], in his son and his daughter—the illumination of the upper tip. This is a wonder, perfected in the radiance of the Shekhinah, which undoubtedly dwells in the abode of the righteous.

In any event, the years in which there is desire have arrived, to merit the neshamah of the first image, since he is twenty. From now on he is permitted to press forward and contemplate the mysteries of wisdom, running and returning. It is written, “Let us know; let us pursue knowledge of the LORD.” According to his attainment in this he may hope for ḥayah and yeḥidah at a time of favor. From this point onward his attainment does not depend upon years, since their influx is high, high above the order of times.

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Ha-Nefesh - Part IV (ד) - Chapter 18 (יח)

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Chapter Eighteen

At thirty: these numbered years come to add strength to might above through lovingkindness, judgment, and mercy. At forty, for understanding, which hovers over them. At fifty, for counsel from the depths of Binah itself, in the mystery of its very gates. At sixty, for old age, as we have learned, “If there is no understanding, there is no knowledge”: this is the attribute of Yisrael Sava. At seventy, for hoary age: “If there is no knowledge, there is no understanding.” It ascends with him and becomes for him a pavilion of wholeness, in the mystery of seven canopies; for a sukkah’s measure is ten in height and ten in width.

At eighty, for mighty deeds, in the sense of “a god to Pharaoh,” and “Moses was eighty years old.” Alternatively, for eight angels that arose in thought and were hidden: these are His mighty powers [TN390031]. At ninety, for bowing, in the mystery of submission before the upper Head, as we have learned: “Be swift toward the head”—this is the alef in eḥad, “one”; “and gentle toward the young”—this is the ḥet, which encompasses eight intermediate attributes, like that youth of whom it is said, “His locks are curled, black as a raven.”

For as reward for our submission and our swiftness in running like a gazelle to do the will

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of the upper Head, He will be gentle toward the young. Therefore it did not say, “Be gentle toward the young,” although the one who causes this deserves to have it attributed to him that he is gentle toward the young. It said, “And be receptive to the whole human”—the upper human, certainly kol, “all,” in whom everything is. Accept his awe upon yourself: this is the dalet in eḥad, which is half a body.

At a hundred, as though dead, for “profanation of the LORD” has the numerical value of a hundred [TN390032]. Whoever has profaned [the hundred?] is as though dead [TN390033], with no escape, as it is written, “This iniquity shall not be atoned for you until you die.” Furthermore, at a hundred, “the human advantage is ayin, nothing.” Glorious things are spoken of these three, the heads of all the Havayot, to which the letters of ayin allude in Em Kol Hai, Part III. That treatment closely relates to the completion of this exposition; examine it.

It said that [at a hundred?] [TN390033], when material sensations are annulled and intellectual apprehension grows strong within the holy interior, the human counterpart is perfected from the known world truly called Shekhinah. She is the pattern [TN390034] of the righteous for all the upper degrees. There is no remedy for apprehending what is above her, to walk in His ways and cleave to Him, except through her.

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Ha-Nefesh - Part V (ה) - Chapter 1 (א)

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Chapter One

Great is Torah, for it gives life to those who practice it in this world and in the world to come, to atone for the double death decreed upon the first Adam, according to all the interpretations that are truly stated. We have already explained in the treatise Heqor Din how great is its power, together with repentance, to atone—even for profaning the Name—provided that each day we first bless over Torah, according to Rav Yehudah in Rav's name and according to Ravina in the chapter Ellu Nedarim. It is not enough that we bless over it aloud in synagogues, within the hearing of sages and prophets. Even though the ministering angels may attend to answer Amen, the Unique One of the world tests kidneys and heart. He alone knows whether we blessed over it first: that is, essentially and primarily, directing our intention in it for its own sake, since He alone is the end of everything. This excludes one who uses the crown for his own honor or for any extraneous aim, Heaven forbid.

The word “first” also includes temporal precedence of the blessing over Torah to blessings over the other commandments, as in their taking a count and concluding that the student[?] is greater, because this leads to action.[TN390045] This is what we learned: one

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who profanes sacred things, and the others listed with him, has no portion in the world to come, even though he possesses Torah and good deeds. You might have thought that the first suffices; it teaches us that, although it greatly diminishes the damage and punishment, the gravity of the sin requires much assistance—from engaging in Torah for its own sake with constancy and great diligence.[TN390035] Then the portion destined for him in the world to come, together with all Israel, will be kept for him, to eat to satiety and for enduring covering. But the tanna did not need to exclude Torah without repentance, for it is rejected, like Doeg's Torah, of which it is written: “He swallowed wealth and will vomit it; God will dispossess his belly of it.” Those listed in the mishnah therefore need a double repair, through Torah and repentance.

A decisive proof is the iniquity of Eli's house, which is not atoned for by sacrifice and offering, even though repentance necessarily accompanies them, so that they should not be an abominable incense. But it is atoned for by words of Torah, in the manner we have explained. Thus, in the Gemara, their colleagues would admonish the sages of Eli's house: since they descended from the cut-off ones[?] and the length of their days depended specifically on words of Torah, they should not say mutilated words, so that they might live long.[TN390046] For in proportion to the uprightness of its sayings and the completeness of its study, it protects and delivers: with greater knowledge and the fitness of wisdom, it gives life to its possessors. We have learned that there is no [verbal oppression?] here, Heaven forbid, but wisdom, discipline, and counsel for the sake of Heaven.[TN390036]

Similar is what we learned: one who makes his tefillin round incurs danger. Rabbenu Tam explained: after the Greeks decreed that tefillin should not be put on; and it contains no fulfillment of the commandment, since we require square tefillin. The explanation of his explanation is that one who risks danger for the commandments and gives himself over for them receives a double reward from Heaven. But one who gives himself over for a commandment performed otherwise than prescribed has not merely failed to perform a commandment: he has committed a transgression by making himself liable for his own life, as it is written: “But your blood, for your lives, I will require.” And the king's dwelling stumbled over this also with a mezuzah[?], where no prohibitory decree existed; from this we learn support for his words.[TN390037] If the act itself had been dangerous apart from the decree, they would not have mentioned him favorably.

From this we can understand Rabbi Shimon's statement to Rabbi Aqiva in the chapter Arvei Pesahim: “If you will not teach us Torah, I shall tell my father Yohai, and he will deliver you to the government.” For Rabbi Aqiva was gathering assemblies in public and engaging in Torah against the decree. When he would not teach privately an individual who asked and sat in the dust at his feet, he thereby became liable to suspicion that his action had been merely for appearances and a wrongful intention, Heaven forbid. It would be fitting to deliver him to the government, so that many should not endanger themselves with him, for the Holy One, blessed be He, does not work miracles for

Rema of Fano - continued

falsehood. Even if he was then in prison, withdrawing rescue is called delivering to the government, in the sense of Rabbi Aqiva's answer to him: “The calf is in danger.” Nevertheless, he instructed him in five matters of wisdom, as stated there. We have learned the gravity of Torah and the commandments, and the difference between acting for their own sake and otherwise, in the laws of Heaven and the laws of humankind.

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Ha-Nefesh - Part V (ה) - Chapter 2 (ב)

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Chapter Two

One who stays awake all night to engage in Torah and has not removed his tefillin—which is permitted if he guards himself carefully against sleep and contrary occurrences, as the Sages said that night is a time for tefillin, although this is not taught as practical instruction—must undoubtedly touch them in the morning and bless over them as soon as he can see his companion at a distance of four cubits and recognize him. In truth, companionship with regard to the commandment of tefillin is fitting only with one who is his companion in that very commandment, and there is none besides Him, blessed be He. Seeing Him is at the beginning of our perception of the daily renewal of the work of creation, as will be explained. A person shall bless him for others[?] by putting on tefillin, as it is written: “All the peoples of the earth shall see.”[TN390047]

The Jerusalem Talmud explains: his companion who is accustomed to be with him at intervals. A further interpretation: at thirty days,[TN390048] in the mystery of the blessing over the moon, which is not recited on Sabbaths or festivals, corresponding to the commandment of tefillin. It is known that there is no blessing over the moon in ḤWShM.[TN390038] The distance of four cubits is the mystery of “The Lord is near,” for raḥoq, “far,” is none other than Shaddai, by its numerical value; the four cubits are the four letters of the great Name and the four totafot.

Likewise, he shall first bless over Torah when dawn rises, even though his lips are still moving with what he studied throughout the night. The same applies to one who slept in a small tallit: he must bless over the tsitsit when daylight comes, whether because night is not a time for tsitsit and, when he can distinguish blue from white, the commandment's obligation certainly falls upon him, or because the obligation of blessings is renewed for us every day with the renewal of the work of creation. Thus, the order of times causes all men to be “new every morning,” even one who did not sleep at all.

Although night is not a time for tsitsit, it is not forbidden then if it contains no mixed fibers, for the law follows Beit Hillel also here, concerning a linen sheet with tsitsit. Just as it is forbidden at night to wear twisted cords containing shaatnez—for even by day this is

Rema of Fano - continued

permitted only in the place of the blue thread—so it is proper to avoid blue at night even without mixed fibers, so as not to awaken the force of judgment at the time of its rule, even in conjunction with mercy. Similarly, we do not fall upon our faces at night, even in the presence of a Torah scroll.

A tallit that is entirely blue, together with its fringes, requires a white thread; the same applies when only its fringes are blue, according to Yonatan ben Uzziel's interpretation of Korah's dispute. To what is this comparable? To a house full of books, which requires a mezuzah. For the books open with judgment, as [written?]: Bereshit, whose permutation is BR'T 'YSh.[TN390039] Likewise, "God created"; and by exchanging ELH from Elohim within the forty-two-letter Name, its disclosure[?]—understand the corruption of the sons of wicked Balaam, who proclaimed before the calf: "These are your gods, Israel."[TN390040] Their intention was toward the ultimate source of impurity; he specifically was the father of everyone who devises iniquitous thoughts. Our people's sin was that they did not penetrate to the end of their intention and did not rebuke them. May the good Lord atone for us.

The conclusion of the books likewise resembles their beginning: "the strong hand and the great awe." The mezuzah, however, begins and ends with love and kindness. In the same way, the tribe of Levi is obliged to separate from within itself the family of priests alone. In all this there is sufficient indication for the discerning.

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Ha-Nefesh - Part V (ה) - Chapter 3 (ג)

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Chapter Three

Thus, the renewal of all commandments is renewed for us like the light of morning, with the renewal of the work of creation, even though we engaged in them all night. Then begins the obligation of one hundred blessings each day, for which they expounded the sign A-Y-Q.[TN390041] They said that one who persists in them in this world merits, in that world, to recite ten blessings every day, corresponding to all the days of desire, and one blessing each day at the epoch when his time to ascend to it arrives.[TN390042] The reason is that they prolong their sweetness in each world as is fitting for it. Likewise, in the Temple they prolonged the prescribed blessings of prayer, and Amen was not answered after them; rather, they had a long formula to answer after their blessings, since the reward of a commandment is a commandment.

This accords with the explanation that one hundred blessings are for nefesh, that they are ten for ruaḥ, and one for neshamah. The matter reaches the second image: according to the importance of each likeness belonging to it, a few adornments do not merit in its eyes

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to be counted each individually, but only when many embellishments join together, in chambers full of every good thing. The intention is that nefesh, whose perfection is attained (with increase) through the fitness of action alone, receives a certain repair from every particular deed and every slightest movement of the lips; each is accounted a supernal deed in its own right. Ruaḥ, however, which requires speech perfected according to its dignity, is not credited with a single repair until ten blessings from its own kind have joined together. They correspond to the Ten Utterances spoken from the mouth of the Power and to the ten rulers in the supernal stature: head, brain, two eyes, mouth, heart, arms, legs, body, and covenant. Each requires ten, so these hundred blessings are only ten repairs.

Neshamah is perfected through intention, which must combine its parts from the beginning of thought to the completion of the deed: “She is one to her mother; pure is she to the one who bore her.” Your sign is serafim for the throne, for serafim has the numerical value of ten times ha-kisse.[TN390049] What they all share is that they are included in eating the most sacred offerings: throughout the night one is discharged by the blessings recited in the morning, and in this respect the night follows the day. Likewise, at the change of priestly and Levitical watches by ancestral house, the outgoing ancestral house is the one that brings limbs and fats up upon the altar all night. But the incoming ancestral house keeps watch: priests at three places to guard the Temple, and likewise Levites at twenty-one places. Concerning Torah study it is written: “You shall meditate on it day and night,” in the order of Scripture and Mishnah. There is nothing more holy of holies than Torah itself, and in it too night follows day.

These hundred blessings may not be reduced, but one may add to them. What is said in the chapter Ha-Ro’eh, that upon awakening from sleep one blesses “Who restores souls,” follows the Sages' practice of speaking of the usual case. Yet all creatures are as though they had fallen into slumber and dozed at night, and at the morning's light they awaken and sing, because He neither slumbers nor sleeps. In the wording of this blessing, it is fittingly precise to say: “You are destined to take it from me and to restore it within me in the future to come.” For immediately upon its taking, its return is possible, in the sense of “I shall die and live,”[TN390044] which they heard immediately, and in the sense of “My dead bodies shall arise,” according to our explanation of these two verses in the treatise Teḥiyyat ha-Metim.

It does not begin with “Blessed,” because it is a blessing of thanksgiving. Likewise, Rabbi Y.'s blessing over Torah began with “Make sweet, please,” for it was to him a blessing of thanksgiving for the greatest of the Creator's benefits toward us.[TN390043] The drinker's thirst, together with a request for mercy concerning it, is the utmost thanksgiving. There are thus three blessings before Torah; “Make sweet, please” is not the conclusion of the first, but a blessing in its own right, with no doubt about it.

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Ha-Nefesh - Part V (ה) - Chapter 4 (ד)

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Chapter Four

The early Sages were accustomed to recite the blessing over the sekhvi when its voice was heard at midnight, for from then the sun begins to draw nearer to the horizon. The faithful kindnesses of David, renewed after midnight, meet Abraham's morning kindness: one kind encounters its own kind and is awakened. But one who does not hear shall not bless until daylight, and shall direct his blessing toward the heart's perceptions; afterward he shall not bless again upon hearing the voice. This resembles what they needed to teach in the Jerusalem Talmud: “Who brought us out of darkness into light.”

“Who opens,” “Who releases,” “Who straightens,” “Who spreads,” and “Who prepares” are all alike, concerning only the person's body. There is no blindness like the blindness of night[?], even with eyes open and a thousand torches before him; the same applies to all of them.[TN390050] “Who clothes,” “Who girds,” “Who crowns,” and “Who removes” pertain to one for whom God has provided all his needs, since His favor is renewed each day. The person who remains clothed and shod, having neither undressed nor removed his shoes all night—and likewise in all the other cases—is also obliged to give thanks. But one who lacks them is not obliged, lest it be a case of Yannai mourning[?] while Shimon blesses.[TN390060]

On the Day of Atonement, of which one can say “How beautiful are your steps in sandals,” although there are no sandals, it is fitting for the daughter of the noble one joyfully to bless “Who has provided all my needs.” Removing them is no deficiency, but the double completion of what we lack. This does not apply on the Ninth of Av, of which it is written: “Feet shall trample it, the foot of the poor, the steps of the needy.” The reason for those who awakened in the Temple, before Yohanan the high priest abolished them because of the Boethusians' complaints, is known. Accordingly, one blesses “Who removes the bonds of sleep” when day dawns, even if he was awake throughout the night. In this Rabbi Y. agrees: he is the head of the Hasmonean house, who prepared two cows, was wholly righteous all his days, and instituted many improvements for Israel.[TN390051]

In all such matters we do not derive halakhah from aggadic statements. Rather, we are stating the reasons of Torah; the discussion consequently becomes clear, and our conclusion accords with halakhah, for the uprightness of truth will point out its way. Washing the hands and “Who formed”—wonders for the work of the world[?]; one who blesses either needlessly has set his judgment against that of everyone.[TN390052]

We have said that the obligation of tsitsit does not apply at night, because blue in its height

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resembles the Throne of Glory, which is the beginning of the worlds of separation. There it is said, “Even darkness does not darken for You,” and there is no praise before Him like it: “You shall see it and remember.” It is a commandment to cover the head and position the corners of one's tallit opposite the heart. One who affects piety with a large tallit covering his full height, beyond this measure, does not understand the Sages' words. All the more if its fringes drag on the ground: such a person is a foolish pietist, the commandments are treated contemptuously by him, and he does not perceive it.

Moreover, he does not understand the form of the discussion, and hangs his fault upon Rabbi Yonatan in the chapter Mi she-Meto. Rabbi Yonatan was not dragging them; rather, his blue thread was loose—that is, hanging and visible as prescribed. Decisive proof is what is said of the head-tefillin straps in the chapter Ha-Qomets: “Rav was particular about it; straight, he let it loose[?].”[TN390053] Although they explained that he hung it behind him, I too say that Rabbi Yonatan's fringes, in that place at that time, were hanging and visible only behind him, as I shall explain. For what seems most reasonable to me about the actual incident is that these sages were prostrating themselves upon the graves of the righteous. That is what “They went along in a cemetery” means: their walking was specifically in the burial ground. Although their fringes sometimes touched the ground while they were prostrating themselves, this was an unintended act and not an inevitable consequence; Rabbi Yonatan was not particular about it. Rabbi Hiyya too objected only on another ground: mocking the poor.

The choicest fulfillment of the commandment is for the tsitsit to be tripartite[?], not dragging. With the head wrapped, they should hang stationary from the middle of the body downward, which is half the measure from the vault of the skull to the thigh.[TN390054] It is fitting to look at and touch the tsitsit while reciting their passage. The allusion is “The eyes of the Lord your God are upon it,” for those who know its mystery. One should not lift the fringes and pass them over one's eyes, for this is no proof. Likewise, throughout the standing prayer and during the raising of the hands, it is a commandment to look at the floor of the Tabernacle. This is the mystery of “He sets his eyes upon it,” said of the cup for the blessing after a meal. The same applies to Qiddush, Havdalah, and all cups associated with a commandment. But there is no need to touch the tefillin while reading their passage if one knows that they have not moved out of place.

Torah and tefillin are commandments by day and by night in the manner explained above: Torah, because it is our life; tefillin, “The Lord—through these they shall live.” Consider / and spit[?]: Torah itself is our life and length of days.[TN390055] Sabbaths and festivals were given only for studying Torah, for Torah and Sabbath are equal, and the two should come together. Tefillin, however, cause life; Sabbaths and festivals, including ḤShM, which is also a holy convocation, are therefore excluded, because they themselves are a sign.[TN390056] When the Merciful One gives a sign, He gives it to one who is alive. The person who desires life shall not seek the cause when he merits “life in the light of the King's

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face.”

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Ha-Nefesh - Part V (ה) - Chapter 5 (ה)

Rema of Fano

Chapter Five

We are obliged to recite three further blessings each day to the Creator of the beginning, Lord of all, because He did not make us like the countenances inferior to the honored likeness above the likeness of the throne. We find a tanna in the chapter Ha-Tekhelet who says: Amorite, ignoramus, woman, as the master cites it in his ruling. Rav Aha bar Yaʿaqov, however, instructed his son to say slave rather than ignoramus, for a slave is more degraded than an ignoramus, being included in the curse. He speaks in accordance with the tanna of what we learned there: “An ignoramus does not fear sin”; and everything is in the hands of Heaven except the fear of Heaven.

The reason for the daily obligation is “New every morning,” for the work of creation is constantly renewed through the goodness of His blessed Name, as we have said. New soul-impregnations occur at every hour according to a person's deeds. If the impregnation is favorable—as with Pinḥas at Shittim, whose soul fled from the terror of death that fell upon him, and Nadab and Abihu revealed themselves to him and revived him—then sometimes the living person is secondary and the entering soul primary. Thus we find that Pinḥas was an outsider to the priesthood, whether because, as the Sages said, he was born before his fathers were anointed, or because he could be described as eligible and subsequently rejected at the time he killed a person. Nadab and Abihu, during their lives, had been anointed priests whose hands had been filled for priestly service. Through their righteousness and aid, Pinḥas became a priest at that time and was not rejected at all.

Likewise, our fathers in Egypt were sojourners to whom camps of the Shekhinah attached themselves, and they were redeemed through their merit. Sometimes the reverse applies, as with the impregnations of Abraham, Isaac, and Jacob from the first Adam's three likenesses: apparently our fathers were primary, and he received repair from them. It is possible that both aspects apply to all of them. Nadab and Abihu had, after all, been rejected from the priesthood forever, and the Torah has a complaint against them, as it is written: “They had no sons.” Through Pinḥas's zeal at Shittim, the priesthood returned to its lodging.

Abraham too was called a resident sojourner: a sojourner on his own account, since he came from beyond the river, in both its plain and hidden sense; a resident on account of Adam, who had been formed from the dust of the altar, the navel of the chosen land, and was accepted among the sons of Heth. Hence it is written “with you.” This is especially

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precise regarding Abraham, who was a guardian and tutor to the likeness of nefesh, whose place is in the burial ground, as we have explained. He too became the father of a multitude with that likeness's aid.

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Ha-Nefesh - Part V (ה) - Chapter 6 (ו)

Rema of Fano

Chapter Six

The general rule is that, in the measure of goodness, the sojourner and the guest need one another, taking sweet counsel together through fitting deeds. But if the impregnation is unfavorable, then for the most part the living are guests, and the sojourner accompanies them. This refers to Jacob and Israel, whom Isaiah mentioned first: the multitude and the remnant, the great according to his greatness and the small according to his smallness. So is the measure of the sojourner attached to each of them: according to the camel, the burden. Both attach themselves to the house of Jacob, for even the composite guest is as difficult as a scab for the house of the elder whose bed was complete: inwardly, he did not experience a seminal emission; outwardly, no stranger passed among them.

Yet it is not possible here for the guest to be secondary unless he has intensified his wrongdoing. Then, through his bad choice, he becomes a support for a forbidden thing. The same rule, for the same reason, applies in the laws of Sabbath: nullifying a vessel's readiness by making it forbidden to move. Of this it is written, “The sojourner within you”—literally—“shall rise above you,” etc. This is the progression: wayfarer, guest, man. One who comes to repair what is crooked shall have his portion in his labor in one of two ways. Either the guest strengthens himself through complete repentance and purifies the one accompanying him as well, in the sense of “They shall rule over their oppressors” and all such expressions; or he repairs himself alone, and the other is expelled of itself. These are hinted in the following verse. The settled plain sense of these verses will undoubtedly accord well with our explanation for one who attends to it. Brevity is greatly praiseworthy: let a wise person hear and add learning.

There is no doubt that the convert, up to ten generations, grows lighter of himself, lightening the burden borne by the guest until his mother is an Israelite; then we apply to him “from among your brethren.” The deficiency has already been perceived in Ruth's words to Naomi: “He also said to me: With my young men you shall cleave.” Boaz had not said this to her, but “Thus you shall cleave with my young women.” They even said that this verse called her a Moabite in reproach for this matter.

I, however, have learned great praise of her modesty from that reproach itself, which attests to the circumstances at that hour. It was only [limited?] familiarity with the Hebrew

Rema of Fano - continued

language, nothing else.[TN390057] For tidbaqun is singular, addressing a woman, as in "Why do you wait for a husband?", "How long will you evade?", and "How long will you be drunk?" The added nun everywhere in such forms, and likewise in masculine plurals, indicates persistence in the action. Ruth thought that tidbaqun was used for women as a plural, just as one says to men "You shall surely keep" and "You shall cleave."

Accordingly, in her understanding Boaz's statement to her, "Thus you shall cleave with my young women," meant that she[?] and the reapers together should cleave to Boaz's young women.[TN390058] She thought she was correcting the expression with added modesty when she told her mother-in-law that Boaz had said to her, "With my young men you shall cleave." The plural would then mean you and the young women, since together they could associate with the reapers without suspicion. This was more proper than a plural first combining her and the reapers, to attach themselves afterward to the young women. This is a pleasing plain interpretation, true in itself.

Naamah[?] understood her intention and knew that Boaz would not err in this, even though one woman may be secluded with two worthy men.[TN390059] She therefore upheld both their statements by saying: "It is good, my daughter, that you go out with his young women" first, so that the reapers would not encounter you in another field—even Boaz's own—in a place where there were no young women.

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Ha-Nefesh - Part V (ה) - Chapter 7 (ז)

Rema of Fano

Chapter Seven

One who recites these three blessings every day with sound understanding and knowledge benefits as follows. If none of those countenances inferior to his own rank has opened upon him, he gives thanks for this, and the blessing protects him so that they cannot touch him throughout that day. Let there be no hindrance at night to his likeness, in its three parts, being received—"who neither slumbers nor sleeps"—from among its peers[?], in the sense of "Why should I be like one veiled?"[TN390061] This is provided that sin after the blessings does not cause it. It is also possible that, at the hour when he blesses, he contains a composition of them. Then the test is in the blessing, in the sense of "Lord our God, lords other than You have ruled us; through You alone shall we mention Your Name." In his blessing the person testifies that he has not been transformed into their disposition, and asks for mercy that they should not overcome him.

One who does not know for himself how deficient he is should cast his burden upon the Lord through his intention, and He will aid him according to his way. For He alone, exalted and holy, knows, wills, is able, and constantly acts for the benefit of His creatures. May His

Rema of Fano - continued

Name be praised by every living mouth. If the composite person merits to incline himself alone toward good, he will cast their yoke from his neck. If he brings forth the precious from the vile, it is said of him: “You shall be as My mouth,” for he becomes an actual partner in the renewal of the work of creation.

Woe to me if I say it: Saul, certainly the Lord's anointed with the anointing oil and undoubtedly wholly righteous, did not escape this stumbling through his righteousness. An evil spirit from David's enemies entered him, from the root of Chilion, husband of Orpah, a stiff-necked shell. Of it Abigail said to David: “A man rose to pursue you.” This is a worthless man who had been low and rose over Saul, inciting him to strike Jonathan, to his shame and to the shame of his mother's nakedness. For this man found a pretext in what had previously happened during his elevation[?], when Saul, among the survivors of the tribe of Benjamin, had needed to seize women in the vineyards without preparation. Everything holy requires preparation. He was exceptionally modest, so that his desire went after a single young woman[?]: she was Jonathan's mother.[TN390072]

The counsel determined for him by the supernal attribute of judgment was an evil spirit terrifying him, which incited him to ask David for one hundred Philistine foreskins as Michal's betrothal payment. Michal has precisely this numerical value. It is their purification, from the expression mikhal ha-mayim, “a container of water,” the opposite of “broken cisterns that cannot hold water.”[TN390062] They are not worth a perutah of something fit for a dog. Moreover, they and a dog [were involved in] Harafah's whoredom[?],[TN390073] in the sense of Goliath's statement, “Am I a dog?” Whoever knows the relationship[?] which is before “dog” outside, with ben from Benjamin inside, in their numerical equality, will know and understand in his heart that God also made this corresponding to that in His righteous judgment.[TN390063]

This is what David said to Saul: “After whom has the king of Israel come out?” He explained: “After a dead dog”—as though it were leading the king, a cause of sufficient contempt and wrath. Again: “After whom are you pursuing?”—with reference to himself, the one pursued.[TN390064] He explained: “After a single flea,” born like the offspring of the fallen ones[?], this light creature which plows[?] from the dust.[TN390065] He too is from the six days of creation: that is, from that dust of the ground which is known. P-R-‘-Sh is written defectively, without vav. This word has the numerical value of heikhal, the LORD's palace, with tenfold inclusion, which is the attribute of David, king of Israel.[TN390066] Accordingly, the latter half of the verse explains the first half, in the two parts of each. Similar are “streams, brooks of honey and butter”; “Turn toward me and favor me, for I am alone and poor”; “Against You alone I have sinned”; and many others like these.

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Ha-Nefesh - Part V (ה) - Chapter 8 (ח)

Rema of Fano

Chapter Eight

Not for nothing did Mephibosheth son of Jonathan son of Saul call himself by this epithet[?] when he said to David: “What is your servant, that you have turned to a dead dog such as I?” Rather, the repair of that corruption depended upon him.[TN390067] But David stumbled in it, for his coming “as far as the head”[?] brought upon him the reward of transgression—a further transgression—in the sense of his statement: “You and Tsiva shall divide the field.” Then a heavenly voice came forth and said: “Rehoboam and Jeroboam shall divide the kingdom.”[TN390068]

This is among the matters God, blessed be He, made known to Moses under the prohibition “it shall not be said,” as it is written: “And the Lord commanded me at that time”—the initials Ts-Y-B-A.[TN390069] The exchange of the alef at the end of his name for he, if it does not apply to the beginning of a word, applies to the end of a word, for ha-hu begins with he and ends with alef. We find other names in which the hidden quiescent letter is exchanged in this way [gap], known in its place. This is the rebellion against the kingdom of David that was provoked at that hour. It is among the matters that ought not to be revealed, lest rebels and adversaries break through and boast of having done so, saying, “It is the King's decree,” yet “they helped further the evil”[?].[TN390070]

In the final letters of “commanded—the Lord—at the time,” the duration of the rebellion is hinted: the entire period of the First Temple, since at its end Jeremiah brought back the ten tribes and Josiah reigned over them—that is, some from each and every tribe.[TN390071] It is known that only the inhabitants of the land are called an assembly, as explained in tractate Horayot.

Let us return to the initial matter. Abner had already distanced himself from suspicion that he had a share in that cursed one or anything similar, when he said to Ish-bosheth: “Am I a dog?” Abishai, who knew that Shimei son of Gera was a great sage and righteous man, thought that he too had been afflicted by that composition when he came out cursing and throwing stones. He therefore said, “Let me cross over,” from the righteous soul, in the known mystery of soul-impregnation, “and remove his head”—the evil spirit resting upon him and making him a rebel against the kingdom. Our lord David said, “Leave him, and let him curse, for the Lord said to him”: he knew that it came from a supernal place, as the Zohar says. If you ask how he knew, I shall explain.

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Ha-Nefesh - Part V (ה) - Chapter 9 (ט)

Rema of Fano

Chapter Nine

It is written: “David came to the head, where he would prostrate himself.” The Sages said that he sought to prostrate himself but did not do so. Although his secret and reason were revealed to the elders—that he thought to commit a transgression for its own sake, and they forbade it to him after expounding the adjacency of the passage of the stubborn and rebellious son to that of the beautiful captive woman—David knew that at that hour it had not reached Shimei's ears. Scripture itself testifies that he had not been at that gathering, but came out from his own place, coming out and cursing suddenly. He was a man not well known at that time, which Scripture teaches by multiplying identifying details about him.

The curse was: “Out, out, man of blood!” As in “You shall say to it, ‘Out!’” The repetition was to accuse him both of the trace of foreign worship involved in the first sin and of his thought at that hour. None besides Him, blessed be He, knows human thoughts. Therefore David said: “Indeed, the matter is known”—it was from a supernal place. Likewise, “Out, out” combines with the initial letters of “man of blood,” and again with “and man of worthlessness,” doubling the allusion to that disgrace. Moreover, in the curses he hinted at a supernal place, the great seal of the work of creation.

It is very difficult for us to understand how such an insulted king, patient and humble, who said of himself “Guard my soul, for I am pious,” could turn back and regret this quality, and command with decisive judgment that Shimei be put to death. He said to Solomon: “Bring his gray hair down in blood to Sheol,” for the curse itself, nothing else, after having forgiven the insult. He had an opening to judge him on another ground, since he had thrown stones and cast dust. Yet there is a precise explanation here, true in itself, in David's statement to Abishai: “Thus let him curse.” He meant precisely this judgment: to declare David unfit for kingship. This is the curse explicitly recorded in the book of Samuel at the time of the act; it alone came from a supernal place, after he had damaged that very attribute when he came to Bathsheba, as explained in the Zohar.

He acknowledged Heaven's judgment upon himself in intention, speech, and deed. He bore his disgrace in the act of stone-throwing, corresponding to the saying “The stone the builders rejected became the chief cornerstone,” and in the dust, corresponding to the multitude of her hosts. He was not concerned for his own honor at all. Nor does “His honor cannot be waived” apply here, although he was a king, whose fear must be upon you: at that hour he had been displaced from his authority.

But Shimei added revilings that were not stated explicitly, only hinted in the book of Kings

Rema of Fano - continued

by “He cursed me with a grievous curse.” These affected his chain of descent: in place of his fathers would be his sons, all blemished by that slander, which the interpreters of letter-signs explained in the word nimretset as an acronym. It was for this that he rendered judgment: Shimei was rebelling against kingship itself for all generations, not against King David alone, and this could not be forgiven.

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Ha-Nefesh - Part V (ה) - Chapter 10 (י)

Rema of Fano

Chapter Ten

We have found and seen that the three inferior countenances, which we said it is good to distance through our blessings from Israel's boundary, have some relationship and resemblance to the three holy likenesses, the first garments of the essential soul, as we have explained. Corresponding to them are shifḥah, male slave, and amah in the worlds of separation, from below upward. This makes intelligible the Sages' statement: “A maidservant saw at the sea what Ezekiel son of Buzi did not see.” Far be it from the supernal Glory that an evil maidservant from the mixed multitude should merit to gaze upon it and point with her finger: “This is my God, and I shall glorify Him.” Torah had not yet been given, so that the law of the Hebrew amah should apply. Moreover, amah is the word written for her, and amhaton, whose meaning ... A[?], upbringing[?], or a girl fit to become a mother in Israel through designation for marriage, in the mystery of “What shall we say and what shall we recount?”[TN390074]

In the plain sense she is in no way called shifḥah, except the Canaanite woman whose person is acquired in perpetuity, to be inherited for generations, from the daughters of “Cursed is Canaan; a slave of slaves shall he be to his brothers,” with crooked branches like him. Rather, the Sages said “A maidservant saw” in relation to another, [lower?] countenance among the garments of the nefesh of Asiyah.[TN390075] It merited for that entire generation—men and women, great and small, even embryos in their mothers' wombs—what Ezekiel did not merit at the levels of ruaḥ, though his vision of the Chariot was through the level of Yetsirah, as is known.

It is not that the prophet Ezekiel was inferior to those embryos. They were then going out with a raised hand, along a road for the redeemed to pass, while he, upon the rivers of Babylon, went on weeping over Jerusalem's ruins. Therefore they likened him to a villager, and Isaiah—at that time a son of kings—to a city dweller who testified while it stood upon its mound. At the end of Yitro, the Zohar says that embryos in their mothers' wombs merited this at the giving of Torah. Ra’atah shifḥah has the numerical value of Metatron, Prince of the Presence, for their nefesh was elevated to the level of ruaḥ through the awakening of redemption. It saw clearly what Ezekiel, because of exile, saw only through

Rema of Fano - continued

several visions.

RShBA ha-Levi has already drawn attention to this, expounding well and practicing well.[TN390076] Great was the honor of Israel's daughters at that hour: their bellies were like sapphires, making no partition and not preventing the embryos within them from beholding the Lord's pleasantness; their eyes saw every precious thing. This resembled the rounded part of the first Adam's heel, which dimmed the orb of the sun. It is also possible that each of Israel's women is called a maidservant, as is said in praise of complete men: “All the children of Israel are servants.” Rabbi's maidservant, whom the Sages praised, was from a spark of that generation.

The righteous women of that generation also merited “Under the apple tree I awakened you” through their efforts. Therefore their assembling mirrors were accepted as a contribution to the Tabernacle, to make the laver for sanctifying hands and feet. Moreover, they set aside their own perfection to raise our children. Consult what we said in Heqor Din, Part IV, about these descriptions, sons and servants, attached to them. Therefore they merited to see the supernal Glory and point to it with a finger. Their song preceded that of the ministering angels, as it is written, “Among maidens beating timbrels”: they were in the middle between the singers—Moses and the children of Israel—and the musicians, the angels, of whom it is written, “I heard the sound of their wings, a sound of tumult like the sound of a great camp,” resembling instrumental music.

How precise is Scripture's statement “Miriam answered them,” in the masculine! It should have used the feminine if she spoke to the women. Moreover, why did Scripture not mention what they answered after her, as it recounted the merit of the men who answered Moses with this song? Certainly Miriam said “Sing to the Lord” to the musicians, to show compassion in this matter[?].[TN390077] They needed this because of what the Sages expounded on “One did not approach the other all night.” She therefore told them: this song is yours, not for the Egyptians' drowning, but because the pride of the kingdom of Heaven fell, and because the power of the constellation Aries was nullified. It is the horse of Egypt's prince, who rides upon it. Both were raised on high until no place remained for their dominion. This suffices.[TN390078]

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Ha-Nefesh - Part V (ה) - Chapter 11 (יא)

Rema of Fano

Chapter Eleven

Let us return to the maidservant, male slave, and amah whom we mentioned: they are countenances not included in the world of true unity. A woman who fears the Lord is praised in the human face, the crown of her husband; this is not so of woman without

Rema of Fano - continued

qualification, as it is written: “A woman among all these I did not find.” But a woman of valor does not belong to these worlds of separation. Rather, “My dove, My twin, is one,” specifically through His will, blessed be He: the beginning of thought, the end of action, according to His will and the will of those who fear Him. It has the numerical value of sheva, seven, which is YHWH Elohim, both with their letters spelled out using yod. [TN390079]

This is a praiseworthy reason for the blessing of Israel's worthy daughters: let their lips utter praise for this mystery, for it is great. We have learned that the wording of this blessing belongs specifically to them and is their praise, but, as appears from the plain course of the discussion, it is not fitting for a tumtum or an androgynos. If you say that it would also be fitting for them to acknowledge Heaven's judgment upon themselves through it, why was it not instituted for a lame person, a Cushite, an amputee, a ruddy person, and their like? Rather, He does not will the alteration of His creatures; these are the altered ones who have already become afflicted in themselves. Thus it is fitting for them in this manner, and theirs is the lower hand. We have detailed halakhot and hidden ancient matters concerning the blessings of these—a male slave, maidservant, tumtum, and androgynos; consult their places.

It is known that the Canaanite slave is the one whose conduct is evil, and we give thanks for separating him from us. The same is true of the maidservant, for we proceed with them together. One whose deeds have become alien and who is sold to a resident sojourner, specifically “with you,” or to an idol, in the sense of “sacrifices of the dead,” remains so until he receives mercy from many helpers appointed for him: all or some of four redemptions.

As it is written, “One of his brothers”: this means the Unique One of the world, above all of them, shall redeem him, for with the Lord is kindness, and with Him abundant redemption, in the first three. “Or his uncle”: Abraham's Hesed, brother to the judgment with which the world was created. “Or his uncle's son”: Isaac, who acknowledged the justice of others' judgment upon himself at the binding; this is the opposite of one who submits judgment against his fellow, as in “The woman whom You gave to be with me,” according to the familiar account. “Or his near kin”: Jacob, whose beauty resembles the first Adam's beauty. “Of his family”: Joseph, who is of Jacob's hidden aspect, as is known, for body and covenant are accounted one, and everything that happened to Jacob happened to Joseph. “Or his hand obtains the means”: through David. “And he is redeemed”: through our righteous Messiah.

It is readily intelligible that these four redemptions occur in order in a single verse. First: “The spirit of the Lord shall rest upon him.” Second: “The spirit of wisdom and understanding”—the God of Abraham, the God of Isaac. Third: “The spirit of counsel and might”—Jacob on the right, as we say in Sefer ha-Bahir, “Counsel is the practice of

Rema of Fano - continued

kindness," numerically Torah, for both apply; and Joseph, who takes the left.[TN390080] Fourth: "The spirit of knowledge and fear of the Lord"—one for David, of whom it is written "Skilled in playing," and one for our righteous Messiah, of whom it is written "He shall scent through fear of the Lord." Of this it is said: "Come, spirit, from the four winds, and breathe," for in it are the issues of life, to revive the spirit of the lowly and revive the heart of the crushed.

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Ha-Nefesh - Part V (ה) - Chapter 12 (יב)

Rema of Fano

Chapter Twelve

In Bereshit Rabbah they said of Enoch son of Jared that he was hypocritical, and that the Holy One, blessed be He, removed him in his youth before he caused sin. Far be it from the sages of truth and righteousness to speak disparagingly of the unique man in all the generations from Adam to Noah who ascended in body and soul to minister gloriously in the highest heavens! He is the seventh, holy to the first Adam, and merited in his lifetime to repair what they had distorted before his very eyes.

Is not Enoch—MaTaT—the Lord's servant, certainly a Hebrew servant, a faithful servant from the good side of Yetsirah?[TN390081] The measure of his hour also brought him ḥen, favor, on the right and af, wrath, on the left: good and evil. The ḥanuf is the shrewd one who covers dishonor. So did this righteous man: he covered his garden[?],[TN390084] passed over the evil of his hide, and strengthened favor against wrath until it became his lover and friend. Thus he became sanctified in both attributes. Concerning favor it says of him, "Enoch walked with God"; concerning wrath it is written, "He was no more," for he annulled the obstructing force willingly and for his good. His body, which had belonged to the evil side in the mystery of garments of skin, was transformed into a torch of fire, as stated in its place.

It is known that the Sages said that the distance from earth to the firmament is five hundred years, and the average person's journey is forty mil each day, which are eighty thousand cubits of six handbreadths. At ten handbreadths per cubit, the measure of a forearm cubit in tractate Tamid, approximately three hundred and sixty-five years will suffice to ascend to the firmament, corresponding to Enoch's years. They have the numerical value of Yosef ha-Tsaddiq, Joseph the righteous, from whose side he comes.[TN390082] If you ask why eighty thousand forearm cubits were allotted to him each day, one can answer that Enoch's ascent to the firmament was in the mystery of the maturation of Zeʿir: at first it has six extremities, then becomes mature with ten complete attributes. This suffices.

Rema of Fano - continued

What is marvelous is the Sages' statement that the Holy One, blessed be He, removed him before he caused sin. They intended by this the breath in which there is no sin, [attributed?] to schoolchildren, over whom MaTaT and Sandalfon are heads. They are the two cherubs who take sweet counsel together. If you ask: Metatron is understandably a youth, since Enoch was removed before his time; but Sandal, called Yeho'el in the mystery of Elijah—what is his youthfulness? One can answer that he too asked for his life to die before his time, and then he was removed.

The word tinoqot, with two cherubs, has exactly the numerical value of the nine hundred and seventy-four generations that were shriveled up before their sin, because it was revealed and known before Him that "Salvation is far from the wicked."[TN390083] They are the fragments of the tablets, caused by the mixed multitude's sin, because it was foreseen that Israel would in the future be nullified like them in Jeroboam's days. Repair of the corruption that preceded the sin is entrusted to the breath in which there is no sin: whether for the generations that were shriveled, whose repair is through the two cherubs we mentioned, or for the tablets that were broken, whose repair is destined through the merit of our children. Consult Part II, chapter 5, on this.

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Ha-Nefesh - Part VI (ו) - Chapter 1 (א)

Rema of Fano

It is written: "I am the Lord; there is no other." After it is written: "Who forms light and creates darkness, makes peace and creates evil." From the verse's order they expounded: formation on the right, creation on the left, making in the middle. For formation precedes everything in it, while creation follows formation at the beginning and follows making at the end, thus standing on the left of both. Making is in the middle, for formation and creation gather and come to it on this side, and creation alone on that side. This itself is difficult for anyone who understands. As for the statement's conclusion, "I, the Lord, make all these"—it is a general inclusion. What, then, are we to say? The verse counts them in pairs.

What must first be established is that the left, by the nature of its existence, is secondary to the right. The middle ought to follow even the left so that it can adjudicate between the two extremes. It itself inclines toward the right, to increase kindness over judgment. Hence the middle must, in its nature and essence, include right and left. Accordingly, "makes peace and creates evil." Darkness therefore proves harsher than evil, for the latter readily becomes a lover and friend to one who merits through it.

Of that darkness it is said, "Let not the well close its mouth over me"—te'etar, from the expression itter yad yemino, one whose right hand is restricted, for everyone else's left is his right. He asked for mercy that the governance should not incline to the left. It has

Rema of Fano - continued

already been stated in aggadic teaching concerning “Let there be light” that the whole passage speaks of the souls of the righteous. Here too it is the same: the verse speaks of them.

Above we mentioned the soul's levels as a pattern of divinity. After the world of Atsilut, which is “called by My Name, and for his glory,” and of which “There was light” is truly said, there is a second world, of which it is said, “I created it.”[TN390085] It is the Throne of Glory on high, of which it is written, “There was light,” for there the light is stored for the righteous in the future to come. The words “I formed it” correspond to “God saw the light, that it was good,” said of the completion of its form before human beings. This is explained by the verse with which we opened, in its words “Who forms light.” To its left is another creation, secondary to it, as it is written, “And creates darkness.” Of this it is said, “God separated the light from the darkness.”

Every separation is through the rejecting left, which is second among the attributes that govern the world. Therefore the principal separation took place on the second day, when the firmament was created to divide waters from waters. It is written, “He separated the tribe of Levi,” which was second in Jacob's intention in his union with Leah. Likewise, the separation at the close of Sabbath occurs in the second hour of the night, after we have added from the ordinary to the holy. It is the hour of the moon's dominion, when she needs to separate from impure levels and crown herself with the trace remaining from Sabbath's holiness, to illuminate for the Lord during the three days that follow Sabbath. It awakens again to add strength at the week's end.

This is the reason why Rabban G.'s household would give white garments to a gentile launderer three days before Sabbath. An Israelite launderer, however, whose power to remove the stain is great, needs only Thursday, according to Ezra's enactment. There is also the reason “You shall not muzzle an ox while it threshes,” for Tuesday and Wednesday both belong to Asiyah, one at the conclusion and one at the beginning. But for one to whom “You shall not muzzle” does not apply, one must first apply “I shall punish Bel in Babylon and remove what he has swallowed from his mouth.”

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Ha-Nefesh - Part VI (ו) - Chapter 2 (ב)

Rema of Fano

Chapter Two

There is another creation after making. Look at both together: “God called the light day, and the darkness He called night,” to sweeten the force of darkness, as is known from the distinction between laylah and laylah.[TN390086] In the prophet's words: “Makes peace and creates evil.” This is explained by “Indeed, I made it,” for Scripture placed af between

Rema of Fano - continued

formation and making, like the scab between a swelling and a bright spot, serving both of them.

Enoch sanctified the part of it attached to formation, as we have said. Elijah ascended in a storm to heaven from this final garment attached to making. By its power he was zealous all his days for the honor of the inner spark, for whose sake he turned back wrath. Although Elijah was greater than Enoch, as we explained in the treatise Em Kol Hai, he nevertheless ministers in Asiyah and Enoch in Yetsirah. For the Shekhinah among the lower beings is a need on high. It is fitting to explain here that the more holiness spreads below, the more abundant and exalted is the assistance it requires from above, in the sense of "The righteous are great," etc. This is a great principle in the mysteries of Torah: one who has merited them may learn the concealed from the explicit.

One may also explain it according to the way of Torah: "Who forms light"—the wills; "and creates darkness"—the kings, as stated above; "makes peace"—the configurations; "and creates evil"—the one who [accompanies them?].[TN390087] It is written, "He did not create it as tohu," for the creation of these kings, who are themselves tohu, brought about their disappearance and concealment through the wrath that was subdued and hidden between "I formed it" and "I made it," so that the configurations might endure through the will of the wills.

According to the first approach, the second creation, subsequent to formation, and the third, subsequent to making, serve to store the light spreading through those two worlds, just as in the world of Beriah the emanated light is stored for the righteous in the future to come. Thus the three likenesses of the soul that we have explained many times in this treatise are hewn from the three creations we mentioned. The spark of light clothed in them is Atsilut within the three worlds, "keeping truth forever." Of it it is written: "I, the Lord, have not changed." Consequently, seraph, ḥayah, and wheel are the formation and making within those three worlds, in all of which there is Atsilut, Beriah, Yetsirah, and Asiyah: their bodies are from making, and their spirits from formation. Of it it is written, "The Lord, Rock of worlds." The he letters are likenesses, and the other letters sparks. This suffices.

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Ha-Nefesh - Part VI (ו) - Chapter 3 (ג)

Rema of Fano

Chapter Three

Above we have explained many good reasons from Torah for the double death decreed upon the first Adam through the withdrawal of all or some of these levels. We reserved for this place the explanation fitting the connection intended in this part. A person has a death

Rema of Fano - continued

through privation: the withdrawal of life, its separation and absence, however understood. It belongs to what we have already explained, of which it is written, “Their nefesh dies in youth.”

He also has a death through acquisition, of which it is said, “And their ḥayah among the qedeshim.” For the ḥayah dies and departs—it serves as a prototype for the levels of holiness connected with this world's life—and departs because of the qedeshim who approach and come.[TN390088] For the Lord has mingled within us a spirit of perversity. It is written, “There shall be no foreign god within you”; then you are assured that you will not bow to an alien god. He called it foreign before its coming, because it has no relationship at all with the holy form. Once it has joined her, however, it becomes alien, in the sense of “You shall serve other gods there,” literally, for “not in their good day,” even though Onqelos softened the expression for us.[TN390089]

In the rebuke concerning the calf it is said, “On the day of My visitation I shall visit.” The first is to be understood from “visiting the iniquity of fathers”; the second from “The king appointed officers.” This is the reason for “upon sons,” as it is written: “You taught them to be chiefs over you, at the head.” For the good and beneficent likeness of a person is the mazal appointed over him, to lead him along the way he has already wished to go. If he has purified himself to take up and bear the yoke of the kingdom of Heaven, the yoke of Torah, and the yoke of commandments, then that idolatrous likeness will become subject to forced service, according to Ahijah the Shilonite's words to Jeroboam's wife.

The final verse explains what would seem to be the plain sense: “He will give up Israel because of the sins of Jeroboam, who sinned and caused Israel to sin.” This is the final verse. Above it is written: “The Lord shall strike Israel as a reed moves in water, and shall uproot Israel,” etc. It contains an allusion to Torah and exile: accepting the yoke of Heaven's kingdom through Torah and commandments and bearing exile. Then it is written, “He will give up Israel.” Its meaning is: He will give holy souls, designated by the name Israel, “because of”—that is, in exchange for—“the sins of Jeroboam,” the idolatrous likeness that was to be displaced before the holy likeness, as mentioned. “The intention of the many”[?]—rather, in this manner, which includes every human sin.[TN390090] From this he shall lift up and add strength; a discerning person shall acquire counsels.

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Ha-Nefesh - Part VI (ו) - Chapter 4 (ד)

Rema of Fano

Chapter Four

Go and learn from what happened to Samson son of Manoah. Being a nazirite of God, he was confident that he could conquer uncircumcision and subdue it. The same happened to Solomon: his heart grew high and his eyes were exalted as he sat upon the Lord's throne. He trusted himself to bring the distant near without his heart turning aside. Solomon, however, would convert his wives, as he did with the seventy thousand burden-bearers and eighty thousand hewers in the mountain. All this was without the court's consent, since they had not wished to accept converts from the time his father David became king, as stated in Yevamot. He held that they were all complete converts.

Because his wives turned his heart in his old age—and a woman's sin greatly damages her husband's nefesh when the bond between them is strong—the Sanhedrin sought to list him in the mishnah so that he might thereby receive atonement. But supernal visions stood in their way. Samson too erred doubly, since his power over the Philistine women was insufficient to convert them. Therefore the Shekhinah withdrew from him, and the holy soul departed in all its parts; immediately an external nefesh entered. As it had been gathered from a prostitute's hire, so at the hour of death he sought to cast its yoke from his neck: “To a prostitute's hire it shall return.” With the Philistines it was born, and with them it should die.

Then he killed more in his death than he had killed in his life, and subdued what was stronger than he, according to our explanation in its place. He began his words with prayer and supplication, calling upon His great Name so as to include all the appellations within it. Afterward he asked to restore himself to life in the world to come through three holy Names, the roots of nefesh, ruaḥ, and neshamah in order. The middle one came in the letters of ruaḥ and the vowels of neshamah, because of the strength of Samson's cleaving at that hour to supernal holiness. We have already said that these three levels are accessible to penitents. As the side of holiness rises, its opposite falls. Therefore he concluded his words: “Let my nefesh die with the Philistines.” Surely, taste his sayings, for they are sweet: it rested and was quiet, and their death was great.

Of Joseph the righteous it is written: “They afflicted his foot with a fetter.” The reason was that iron entered his nefesh. Barzel, iron, is permuted as lev zar, a foreign heart, which caused the ten drops that were cast out. Similar is what was said concerning Saul: “The Lord has withdrawn from you and has become your foe.” Far be it from God to hate a righteous man such as he! We shall explain it.

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Ha-Nefesh - Part VI (ו) - Chapter 5 (ה)

Rema of Fano

Chapter Five

Hannah the prophetess—“We heard of it in Ephrathah”—asked in prayer for “seed of men,” one unobtrusive among them, neither tall nor short. If so, what was Saul's excellence, of whom it is written that he was taller than all the people from his shoulders upward? Perhaps a king is different, so that his fear should be upon us. Yet he had great merit from his shoulders upward. On the day of Shiloh's destruction, when the Ark of God was captured in the Philistines' field and they opened it, Saul snatched the intact tablets from Goliath's hand. Undoubtedly, in his modesty, he covered them with his own clean garment, as was fitting, to carry them upon his shoulders to Eli the priest. But the hour turned against him on their account, in righteous judgment: he fell from the chair, and the loss of children was fulfilled in him.

Through rescuing the tablets and returning them to their place, it is justified to call Saul a bearer of tidings. That day was no day of good tidings apart from this; and this is correct. Thus we can understand the apparent repetition in the verse: “The man said to Eli, ‘I am the one who came from the battle.’” Eli could not see the tablets. The verse “I am the Lord your God,” engraved upon the tablets, was what came by itself from the battle, for the writing rescued itself and carried those who carried it. This was the reverse of how the first tablets weighed heavily upon Moses' hands on the day they were broken. He said, “And I fled today from the battle”—this was needed concerning himself, and is no repetition.

The Sages already learned from Saul's description, “Earth upon his head,” that one who finds a nest upon a person's head is obliged to send the mother away. Thus he sent the mother, Torah, to her place at Shiloh, since the children had been taken in the Philistines' field. This confirms for us what they expounded in Midrash Rabbah: the second tablets were Moses' work and Moses' writing, except that the Holy One, blessed be He, assisted him. Had it been God's writing, the Philistines' hand would not have prevailed over them.

This caused Saul jealousy as hard as Sheol toward David, who rose to greatness through Goliath, since he himself had already preceded him and merited by defeating Goliath through the honor of Torah and the tablets. For this reason he preceded David in kingship, joined to the tribe's merit: “Benjamin, the youngest, rules them.” His mind was confused, and he forgot what he himself had said to Eli: it is not by strength that a man prevails, and the tablets' writing had rescued itself. Nevertheless, Heaven did not withhold his reward, but made him king over all Israel. Know that the letters of Sha’ul form the initials of “His reward is with Him, and His recompense before Him.”

Rema of Fano - continued

They also said of him, “Saul was one year old when he became king”: he was without sin, like a one-year-old. Yet the verse's plain sense indicates that, when he attained kingship, a year had already passed among the days when he had hidden and fled from authority.

Let us return to where we left off, at the end of the preceding verse, to understand how “And became your foe” can be interpreted according to the familiar initial understanding. On the contrary, it belongs to the Omnipresent's compassion toward His creatures: even concerning those who rebel and transgress against Him, Scripture gives a reason for hating them. In “And Esau I hated,” it is the impure thing attached to him that the Omnipresent hates; Esau is destined to be purified. Rather, Samuel said: Know that the Lord has withdrawn from you. Immediately your foe, which had wandered and roamed within the hollow of the sling, acquired a new existence to enter him. Thus an evil spirit terrified him after the death of Goliath, one of Harafah's offspring.

She is Orpah, the evil side, in whose womb Chilion's spirit was moving. His seed contends with David, the root of Jesse son of Obed, for he was a shoot from Mahlon's roots: his sins were pardoned, and he was redeemed through the righteousness of his convert wife. Orpah, however, is the evil side, who returned to her people and her gods, as Scripture testified of her: she regretted her former righteous deeds. Therefore the sentence upon her son Goliath was to die by stone and sling. Consult the beginning of Part II of Em Kol Hai.

Saul had already been shown this[?] in the verse “And it was, when he turned his shoulder to go with Samuel, that God changed for him another heart.”[TN390091] According to the verse's plain sense, it should have said va-yehi when he turned, but this alludes to what we have said, in the sense of “The Merciful One calls him ‘other’?”—one who brings wickedness into his house. This caused Saul's faintheartedness: he feared Goliath and his taunts, although he had defeated him on another occasion. Why did he not trust in the tablets' merit as David trusted what had been indicated to him from above through his defeat of the lion and the bear? Rather, the Sages said: va-hayah always expresses joy, for through Saul's rejection, Israel's kingdom arose in David's hand, returning to its lodging.

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Ha-Nefesh - Part VI (ו) - Chapter 6 (ו)

Rema of Fano

Chapter Six

From Saul's praiseworthy return of the tablets to Shiloh, we have learned that these were the ones in Abinadab's house on the hill near Shiloh. The ark Bezalel made, with the broken tablets remaining in it in the Philistines' field, was the one at Qiryat Ye‘arim. When it also contained the intact tablets, it was called “the Ark of the Covenant of the Lord, who

Rema of Fano - continued

sits upon the cherubs," as written at Shiloh's destruction. When the intact tablets were removed, it was called "the Ark of God, upon which the Name is called," etc., as written in Samuel and Chronicles when they sought to bring it up to the City of David. That is, although the covenant was not now within it, His Name had already been called upon it, and it remained in its holiness.

David did not err concerning it, for it was the ark Bezalel made, the burden of the sons of Kohath. But in this ark there was something comparable to a container that is not the object's own container, concerning which they were lenient in the case of tefillin. Of it it is precisely said: "They carried it from Abinadab's house with the Ark of God"—meaning with the known ark that Bezalel made.

It is possible that afterward, in the house of Obed-edom the Gittite, they returned the intact tablets to their place, taking them by means of another object, with awe and honor, without letting an eye behold them[?], as they had intended to do in the City of David. [TN390092] They stored away the ark made at Shiloh for that occasion. Or perhaps the wooden ark Moses made temporarily to conceal the second tablets had become available to them at Shiloh. It is also possible that throughout its encampment in the wilderness, the seven years of conquest and the seven of division, it contained the broken tablets. When the Tabernacle at Shiloh was built, Joshua and Eleazar saw fit to honor the broken tablets and placed them in Bezalel's ark. The wooden ark was kept in their custody, according to the law that objects serving holiness are stored away. In it they subsequently concealed the intact tablets through Saul, the Lord's chosen.

All the Sages' words stand: some say there were two arks, and others one ark. Consult the Jerusalem Talmud, Sheqalim, the chapter "Thirteen Collection Chests." Examine closely the verse that supports each view, and you will find that I have spoken well: it is a knob and blossom.

After the intact tablets returned to Bezalel's ark, as stated—their own container specifically—it began to be called "the Ark of the Lord," and in Chronicles "the Ark of the Covenant of the Lord." It was no longer called "the Ark of God" in Samuel except for an exposition: the ark, which they had considered radiant for might[?], became beneficent toward Obed-edom, as they expounded concerning the staff, ark, and incense.[TN390093] David believed and trusted that the attribute of judgment had been transformed for him into joy. Only for these two allusions was it subsequently called "the Ark of God" twice, no more. This is our opinion concerning this event, and our words appear much stronger than those of all the commentators, although they wrote at length and we briefly. The uprightness of truth shall point out its way, the road for kings.

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Ha-Nefesh - Part VI (ו) - Chapter 7 (ז)

Rema of Fano

Chapter Seven

Balaam knew his inferiority and his soul's guilt, and all his words were pride and contempt: “The utterance of one who hears the sayings of El.” It is known that this is another god, specifically Azael. It is further known that the mouth of the she-ass is named Qamri’el. This is amrei El by the A-Y-Q substitution. And we learn: “a vaulted drain[?]”—meaning covered; there are many such instances.[TN390094] Thus this name contains the Lord's rebuke of Balaam, who sought to cover, constrict, and confine Hesed, which is El. With this, the name itself became “sayings of the Most High El” to rebuke him. He boasted that the vitality of his she-ass, specifically assigned for him to ride, had thus caused her mouth to open, although it was to disgrace and shame him. This is indeed pride and contempt.[TN390095]

He said, “Let my nefesh die the death of the upright.” The Zohar says that all souls see the face of the Shekhinah at the hour of death, so that its beauty and splendor may ease their separation from the body through their desire to cleave to them. The Lord will not let a righteous nefesh hunger. Therefore this praise befits the upright: at that hour their souls merit that wondrous cleaving in the mystery of death by a kiss, whether much or little, in the sense of contact for purifying water. Not so the wicked, from whom the Shekhinah conceals herself. Balaam therefore said, “Let my nefesh die the death of the upright,” so that it might merit any degree of cleaving, even if the nefesh were afterward annulled because it had no affinity enabling it to endure there. The souls of the righteous before the Shekhinah are of one kind with their own kind, like lamps before a torch.

Balaam's root, however, opens toward those primordial sparks that were extinguished, first among them Bela son of Beor.[TN390096] The additional mem in his name corresponds to the yod of Ebal, the place of the curse. On Mount Ebal the yod was revealed, a thin light from the side of holiness, for those curses were pronounced conditionally, so that the words of Torah would be upheld. If we do not violate its warnings, the curse is annulled of itself. That wicked man, however, wished to awaken in the world the forty curses of the first sin, for he completes the number adjacent to forty. Therefore God, blessed be He, Himself in His glory had to turn the curse into a blessing.

When he said, “Let my end be like his,” he did not say “like theirs,” for even in his own eyes it was extraordinary, and he knew that equating himself with the upright was a vain prayer. Rather, he asked for his nefesh the death appointed only for their bodies, for there those weary of strength rest from the wars with their inclination, great according to their greatness; their reward is with the Lord our God, to arise at the resurrection of the dead.

Rema of Fano - continued

For him it was not enough that his camp should be decay, maggots and worms from his flesh. Rather, he goes on weeping constantly to meet serpents, vipers that have no charm, destined to come into being from his flesh. His flesh will pain him; decay will enter his bones, and beneath him he will tremble like one being forced, knowing that his nefesh will mourn over him.

But already after death, from the bite of those serpents, in a perpetual judgment without interruption, he sees his soul's course among them, and it wallows in their blood, to destroy it forever[?]. For he swallowed wealth through the serpent's agency—consult the treatise Tzevaot—and devoured heaven's host; earth's lions languished together. It is just that he vomit it, against your will: God shall dispossess it from my belly.[TN390097] Solomon had already informed the queen of Sheba that the practitioner of divination has no way to subdue those serpents except by boiling seminal emission in her hair[?]. [TN390098] Just as his deed with his she-ass in life was strange, in the sense of “Was I ever accustomed?”, so his service in death is alien.

Therefore he said: Would that my nefesh merit only the death of the upright—the concealment and hiding of the body so that it is not trampled upon the ground. To this degree he desired the concealment of his own nefesh, even if it merited nothing afterward, but were like it, literally as death: it would neither clothe itself nor live. In the end, he asked to be counted among those groups of whom the Sages said: neither alive nor judged. Yet the Lord's ways are upright; transgressors stumble in them, and the righteous walk in them.

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Ha-Nefesh - Part VI (ו) - Chapter 8 (ח)

Rema of Fano

Chapter Eight

There is nothing in the Prophets that is not hinted in Torah. This exposition too is clearly explained in the Song of the Sea, in the verse “The enemy said, ‘I shall pursue, I shall overtake.’” Although Scripture does not depart from its plain sense, it is very fitting to expound this of the evil inclination, the enemy of our nefesh. It knows that it is rooted in holiness and destined to be purified, but it presses the hour, and its hand is still stretched out to destroy excessively through its gathering.

The intention at creation was that this rebellious slave should serve the Glory outside, far from the camp of the Shekhinah, guarding the way to the Tree of Life. This was not the guarding of the present, which prevents our entry through our sins and our fathers' iniquities. Rather, Adam, who was at the level of a king's son and entered without a son[?], was commanded to guard Eden, from which the Tree of Life was distant.[TN390099]

Rema of Fano - continued

Before his rebellion, this slave guarded in that very manner only the road leading to it. Because he grew jealous of this, both were driven away. The son, however, has a remedy, as the Sages said: although unworthy, they are called sons. The rebellious slave has no remedy. On the contrary, he spoke concerning his own nefesh, and they lead him along the path he wished to take: he became a guard preventing the king's son's entry until the end-time. He adds rebellion to his sin, for one who rejoices at weariness[?] will not go unpunished.[TN390100]

In Midrash Shoḥer Tov, on “Remove our transgressions far from us,” they were precise that a person should not say, “May the Merciful One distance us from sin,” as if we were hiding from it while it widened its steps, Heaven forbid. Rather: “May He distance sin from us,” in the sense of the depths of the sea and a cut-off land. Likewise it is said, “I am fleeing from Sarai my mistress.” Here the enemy says: “I shall pursue” the person who hides to flee from him; “I shall overtake” him between the straits, the outlying places of exile.

“I shall divide spoil”: he did not say captives and plunder, or booty, but shalal, said concerning clothing—“for the ruler[?], naked and stripped.”[TN390101] For he seeks to separate that rabbinic robe which belongs appropriately to each world. We have explained in its place that it is spun and woven day by day from the commandments performed in it. Something of this also exists above. This is the meaning of shalal with the five alefs before it in R-H[?]: together they are 365, the number of the solar days.[TN390102] Of them it is written, “She does not fear snow for her household.” The allusion is to the force of judgment, as the Gehinnom of snow is harsher than that of fire, “for, for all her household is clothed in shanim”—powers of severity from that rabbinic robe.[TN390103] Each day is according to its blessings; none is diminished. The enemy is jealous of them and of the completion of their commandments, for they are close to the King, as explained in the scriptural passages concerning Jacob, Moses, and David, which the Zohar collected.

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Ha-Nefesh - Part VI (ו) - Chapter 9 (ט)

Rema of Fano

Chapter Nine

“My nefesh shall fill them” means all who go without strength before a pursuer. For a person does not become healed[?] and commit a transgression unless a spirit of folly enters him.[TN390104] When holiness withdraws and the stature is annulled, many idle ones correspond to them, to fill that place. Concerning them we have been given the future good news: “Your destroyers and your devastators shall depart from you.” The repetition refers to the two kinds of loss, acquisitive and privative, because of which bodies now remain stripped of perfection. This enemy pursues empty ones; therefore he said, “My

Rema of Fano - continued

nefesh shall fill them.” Shalal is a collective noun followed by a plural, like flock, people, and the like. He means literally, “My nefesh shall fill them”; it is not to be explained “shall be filled from them,” which is an obvious strained reading.

Likewise, “I shall empty my sword” cannot in any way bear the interpretations “I shall draw my sword,” “I shall empty my sheath,” or “I shall arm myself with my sword”: all these interpretations are far from reason. Rather, the words are certainly literal and the truth is as they sound. The Angel of Death's sword is hollow, and within it are three drops of gall, which he empties into the mouth of the person bound in his hand; he takes his portion from the remainder. From one comes death, from one putrefaction, and from one the face turns green. Of the permission granted to him from above it is written: “I shall empty a sword after you.” Although he knows that neither this nor that will remain in his hand, he boasts of a false gift and rejoices in doing evil, saying, “My hand shall dispossess them.” It resembles “It shall be neither mine nor yours; divide it.” Consult Shelaḥ Lekha, folios 169b and 170.

Moses our teacher, peace be upon him, said, “You blew with Your spirit; the sea covered them”—all those who rise against You mentioned above. Likewise, the garments of rebels and transgressors who have no remedy “sank like lead,” in the sense of the depths of the sea that we mentioned. We hold, then, that “My nefesh shall fill them,” said here in the Song of the Sea, is the death added to the absence of true life. Privation causes death through the mystery of the hiding of the face, and the killer himself joins it: he had lain in wait for the first Adam from then onward and rose against him on the day of death. Since the sin of the many depends upon him, he is not afforded the means of complete repentance until the hoped-for comprehensive repair is fulfilled, speedily in our days, through a redeemer near to us.

Then the whole Torah is destined to be expounded favorably. This verse, in which the enemy boasts according to its plain sense, will bring pleasure to his Maker. Join it to the final word in the preceding verse, so that “The depths congealed in the heart” becomes a complete proposition. The heart's two chambers, one full of blood and one full of air, are “deep calling to deep,” sustaining human life. When both congeal, the enemy's life will be annulled. This is because the sea, the end of holy Atsilut, said and accepted upon itself, “An enemy I shall pursue”: he shall be pursued without restraint, the one overtaken who is destined to be purified.

“I shall divide spoil”—through the mystery of first dispersing it into its aspects, to impede and annul its force. “My nefesh shall fill them”—so that they become vessels and channels for holiness. “I shall empty my sword”—of the harsh judgments. “My hand shall cause them to inherit”—to establish them in their place[?], for then it becomes fit to serve holiness.[TN390105] This suffices.

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Ha-Nefesh - Part VI (ו) - Chapter 10 (י)

Rema of Fano

Chapter Ten

An aggadah on “Before their fathers He performed a wonder” says that they assembled at the sea and passed together: Abraham before the Chariot, Isaac and Jacob on the right, the four mothers on the left, and the twelve tribes behind. This arrangement is manifestly astonishing. The reason is that the Throne, the supernal Chariot, trembled that day, because at the end of eighty-six—the numerical value of ha-kisse—they would heed its [representation?] in the act of the calf: the ox-face on the left, sealed with the Name Elohim, of equal numerical value.[TN390106] Therefore Isaac's hands slackened. He feared to strengthen himself on the Chariot's left, and slipped to the right with Jacob, inclining toward kindness; a son brings merit to his father.

Isaac also saw his father walking toward his heat[?] before the Chariot, in the sense of “Abraham does not know us”; we hinted at this in Em Kol Hai, Part III, chapter 25. [TN390107] Or Abraham intended to be a shield, shelter, and hiding place for the Chariot's blemish, so that it should not be perceived by those who saw it and they should not immediately accuse. Therefore Isaac and Jacob had to fill his place. Furthermore, Abraham before the Chariot and the tribes behind it were shields so that the blemish would not be perceived, as stated, since a person is judged only according to his deeds at that hour.

All the women were righteous: they did not agree to the calf and withheld their gold from it. For the Tabernacle they brought bracelets, nose-rings, and most of their ornaments; they even contributed the assembling mirrors for the laver. Therefore the mothers' hearts were steadfast, and they held the Throne's left, as it is written: “One clean of hands shall add strength.” Accordingly, it is written, “The men came upon the women.” This means with them, so that the collectors would not refuse to accept more than a small thing from the women, as the law requires: the men came to permit the large amount.

Again, “upon the women” means after them, as in “upon the continual burnt offering.” The first contribution was gold, and the men were ashamed of the calf's gold; they therefore wanted the women to make the beginning. Again, “upon the women” is to repair the separation the calf caused in the divine attributes. Now all the many gathered to make a complete union, they and their wives. This is a great mystery agreeing with the actual event. At the time of the calf, the righteous women would not attend to their husbands, who were severely rebuked and utterly abhorrent in their eyes. Through the contribution to the Tabernacle they made peace between them.

Rema of Fano - continued

These four words have the numerical value of “great peace”: great shalom, with the large final mem of M-N-Ts-P-K.[TN390108] Their initial letters have the numerical value of Elohim, the holy Name with which the ox-face is sealed, now appeased from that blemish. The second letters have the value of Amen; their combination is Gan Eden, the Garden of Eden.[TN390109] The remaining letters are darkness, together with yod-he-vav.[TN390110] Furthermore, “the men upon the women” has the numerical value of reshit, beginning, for the work of the Tabernacle was a renewal of the world. Therefore Bezalel knew how to combine the letters through which heaven and earth were created.

It is known that the female attribute is measured in halves. It is therefore possible to explain that Jacob took hold of the Throne at the place of Hesed and Isaac at Netsaḥ; Rebecca and Rachel at Gevurah, Sarah and Leah at Hod, for the support of the right arm is in the left thigh. Or Sarah and Leah were at Gevurah, and Rebecca and Rachel at Hod, according to the different exposition of “I have come into my garden” in the Zohar, Vayiqra. Thus the Throne was guarded on its sides by the righteousness of these encampments, so that it would not fall and the heavenly host would not perceive that it was limping.

The tribes, corresponding to the twelve oxen with the sea upon them, had their place behind the Chariot. It preceded them, and they were counted after it, in the mystery of a throne bearing its bearers. In connection with its unification[?], they too kept the many rearward hosts from perceiving the Throne's blemish.[TN390111] A similar matter applies to Aaron, the Lord's holy one, who did not guard himself and did not know to beware and prevail against Balaam's sons, who misled him: “He took from their hand.” Had there been a swift awakening against them, there would surely have been an awakening from the entire tribe of Levi, and also the chariots of Israel's thousands, mighty in strength, doing His word—at a time when the calf had not yet been made, nor the river of Nahor[?], and Satan's work had not succeeded.[TN390112] All the more at a time when the Shekhinah rested there and there was assistance from above: let them see[?].[TN390113]

Therefore Ezra, his descendant, had to strengthen himself in his weakness against Sanballat and his companions at a time when the people with him were very few and weak in strength, while the God of Israel, the Savior, was a God who concealed Himself. Nevertheless, Ezra increased resourcefulness to multiply the honor of Heaven.

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Ha-Nefesh - Part 7 (ז) - Chapter 1 (א)

Rema of Fano

“Let every soul praise Yah”: concerning the four quarters of the tally of souls that approach the LORD. Their particulars are these.

The great array, the likeness of man, comes first, more excellent and exalted than them all. It is the first image, man within man, the upper image, the King's son. “This was from the LORD; it is wondrous in our eyes”—all winged beings, wheel, living creature and seraph. It comprises five countenances: nefesh, ruaḥ, neshamah, ḥayyah and yeḥidah, whose numerical value is “Bless the LORD, my soul.” (Gloss: Likewise “the giving of Torah,” subtracting the words; likewise “Oral Torah” and the inclusive unit, which is Written Torah; likewise “a spirit from on high,” with a great mem, “which was with a straight mem, Israel”; “the breath of Shaddai,” adding the inclusive units; likewise “man into a living soul,” with the letters.)[TN420001]

It is possible that only some of them shine in a person, the lower arriving before the upper, but not the reverse, according to the Sages of the Mishnah. For Rabbi Meir, since there is no separation there in the intelligible, as we shall explain just below, there is no insistence upon it in the sensible. Yet Rabbi Meir admits, concerning the intelligible, that a change of subjects is significant for him; for the Sages the one depends on the other. At any rate, all agree that these five grades are all from the world of Unity, for the entire congregation of righteous Israel in every generation: “all knees that did not bow to Baal, and every mouth that did not kiss him.” She is one to the upper Mother, pure to her who bore her, the lower Mother; she will not be divided and will not turn aside. Yet in her, and in the illumination of her particulars, is the mystery of impregnation for those who fear the LORD and think upon His name. “Behold, in heaven is my witness”: ʿedi is Enoch, with equal numerical value. Happy is the person whose strength is in her! How good her portion, how pleasant her lot! For she withdraws cleanly from the sinner before darkness falls; she does not sin and is not punished. She enters neither upper Gehinnom, the River of Fire, nor lower Gehinnom, the valley of death's shadow, except to rescue another. Through her and her merit the righteous will be called by the Holy One's name, blessed be He.

It is written, “For by fire the LORD is judged.” This is the complete annulment of Gehinnom's fire. Thus Torah said, “Its owner was forewarned”: let the ox's owner come and stand over his ox. When it goes out to be stoned, its owner is judged, since the ox is his possession. We learned: Israel is one possession. He will not condemn them when they are judged, for “in the light of the King's face is life.” Then Gehinnom is extinguished. It is written, “For judgment shall return to righteousness,” in the mystery of “I shall raise David's booth”; “and after it all the upright of heart,” in the sense of “uprightly they love you.” Then the earth will split at their voice, as happened in Solomon's reign according to the truth of his existence—an immeasurably greater inference for the King to whom peace belongs. Of Him it is written, “Honor the LORD in the lights”; “whose light is in Zion”—these are the distinguished gates for the righteous people's circle-dance. Many luminaries are in the light, for “in the light of the King's face is life.” “The crooked shall become level, and the ridges a valley.”

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Ha-Nefesh - Part 7 (ז) - Chapter 2 (ב)

Rema of Fano

The second array is a clean covering: the living creature within man, an upper likeness, a minister before the King. It is indeed the second image, comprising three distinct likenesses, and the sparks from the world of Unity that shine in them. They have been named after the grades clothed within them from the great array we mentioned: nefesh, ruaḥ and neshamah alone. For ḥayyah and yeḥidah are in the mystery of the head and need no garment, since it has no relation to them at all. These likenesses extend from Creation, Formation and Making to every native in Israel and to the convert dwelling among them who has come specifically to shelter beneath the Divine Presence's wings. We have no portion in the first array until those dwelling in her shade return to become “borne from the womb,” by the merit of the righteous who take them into their care, such as Moses with Jethro and Naomi with Ruth.[TN420002]

This is the meaning of what they said in the chapter Eight Creeping Things: if a bird entered beneath his wings on the Sabbath, he sits and guards it until dark. For the righteous are the mystery of Sabbath everywhere; and it is written, “You know the convert's soul.” A clean bird—certainly Zipporah—who separated herself entirely, far away from any association whatever with the 974 generations that did not please the Creator of the beginning, and came to shelter “beneath his wings,” with equal numerical value. The righteous themselves are the Divine Presence's wings, actual dove's wings, for she flies with them, joyfully and with a glad heart, in the highest heights. This righteous person, who has acquired her, the convert's soul, sits and guards her until his sun grows dark in this world, to shine in the world to come. All his days he never diverts his attention from her repairs. Meanwhile she becomes an entire robe, added to this person who acquires her, besides its being every person's rabbinic robe, until both together attain the mystery of “righteousness I put on, and it clothed us,” as an upper likeness.[TN420003]

Of it is written, “The LORD reigns; He clothed Himself in majesty”; then, “the LORD clothed Himself.” The first is said of Arikh, a garment for the exaltation above all the exalted: majesty befits Him, and He lacks none of it. Of Him is said, “Man's majesty lowers him,” in great praise, for He has power to dwell high and holy and with the crushed and lowly of spirit. No shells hinder Him. Of her it is written, “He saves the lowly of eyes,” for everlasting salvation comes from Him when He lowers His eyes to look at them and watch over them. The second is said of Lesser Countenance, a garment for Arikh, K-NW’: “The world too is established; it will not totter.” “A female shall surround a man.”[TN420004]

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Ha-Nefesh - Part 7 (ז) - Chapter 3 (ג)

Rema of Fano

But of Abraham, the holy, pious elder, first among converts, one cannot say this. His goodness is in his own hand, essentially and primarily; it was not made dependent on others' merit. This is for other reasons: he stirred himself to it at three years old, without the help of anyone in the world. Second, he lived before the giving of Torah, for then a new rule arose to distinguish those borne from the womb from those sheltered in the shade of His wings, because of “He saw and released.” Third, because they said of him that throughout his life in the world, upper Ḥesed had no need to perform its work. Fourth, election was stated concerning him. Fifth, his heart was found faithful—even the evil within him. His attribute causes this by preceding the other sefirot of the structure, while Dread, which shows a face to evil, had not yet been revealed. It is right that the Gevurah within Ḥesed should be included in good. Therefore Abraham chose it and gave his life for it.

Nothing is without a hint in Torah, for it is written, “And Lot”—the evil inclination, as explained in Midrash Ha-Neʿelam—“with him, southward,” inclining to the right. At their separation he said, “If the left, I shall go right,” the letters ʾMN YHW; “and if the right, I shall cause to be left,” seven YHWH. It is known that seven is YHWH Elohim filled with yods.[TN420005] He said: even if you choose the right, I shall ascend to the right of your right, until you remain on my left. Thus wa-ʾasmeʾilah is fully causative; not so wa-ʾeminah, lacking the yod between mem and nun.

These five things are all hinted in the added he of Abraham. It too is doubled and becomes filled with other hes, in ten trials; or it is filled with yod, since all the trials add perfection to everything we mentioned. Filled with alef, it hints at the unique trial equal to them all, the act of the Binding. It is written, “I planted you a choice vine, soreq.” They interpreted it specifically as the shuruq vowel, which may be expounded without vav—that is, qibbuṣ of the lips—although before us it is written with shuruq, with vav. Similarly, kallot Moshe: the Zohar expressly says many times it must be written full, with vav, and only for exposition do we say, “It is written kallat.” Here too it is interpreted through the qibbuṣ vowel, three points one above another: Abraham in Malkhut, certainly a righteous convert; Isaac in the mystery of the end of the Life of the Worlds; Jacob in Tiferet. They are all a seed of truth, in each of whom the son's strength is finer than the father's strength.

The holy spirit asks, “How have you turned for Me?”—so that Abraham is above them all in Ḥesed, Isaac below him in Gevurah, and Jacob last in Tiferet, his original place. It answers itself: “Departures of the alien vine.” Since a righteous shoot was born from Abraham, and from him the choicest of the fathers, whose bed was complete, henceforth each son honors his father and places him foremost or to his right. Abraham and Isaac then ceased to begin in disgrace, and no longer traced their descent after Terah and Nahor. This is the meaning of Abraham's change of name. Thus far we have spoken of the convert's soul.

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Ha-Nefesh - Part 7 (ז) - Chapter 4 (ד)

Rema of Fano

But a Noahide, ordinarily a resident alien who keeps seven commandments, may attain counterparts of these likenesses, accompanying him from three similar grades in the spirituality of Making alone. Only concerning its portions of Emanation, “toward him they shall not expire” [?].[TN420006] In both these and those the mystery of impregnation is found. They are the first described as undergoing a circuit, like lighting one lamp from another, from their beginning, twice or three times, to a full measure: the human heart, and limbs without number. It is a need on high, to complete what we have lacked of Torah and commandments; the other punishments are for purging alone. Any circuit described as a change of species has no relation whatever to this array. But sometimes, temporarily, while still in the world of souls, she may clothe herself in one of the forms, to the eyes alone, in connection with her mission, like Elijah's ravens. This suffices.

There is a person whose labor is in the concealment of his tent, with differing dispositions —light as an eagle, strong as a lion, and the like—after the manner of the changing faces of the Chariot. These never ceased to be, all of them, “the likeness of their faces, a human face.” Yet we found that when judgment changed among them, the ox's face changed into the cherub's face, to make the LORD's righteous acts known: He wished to weaken judgment's power and not awaken all His wrath. From this we learned the possibility of their circuit in children. Of these it is written, “Whom will He teach knowledge, and whom will He make understand a report? Those weaned from milk, removed from breasts”—they are “for righteousness” [?].[TN420007]

But the Gaon Rabbi Saadiah, concerning the many evils and troubles our eyes see, intertwined and rising upon the necks of some infants, says it is to benefit them. Let the obscure be learned from the explicit passage, “Whom [will He teach] knowledge,” etc. That good would be what the prophet Isaiah attests for them: to learn Torah from His mouth, may His name be blessed forever.

In another version I found: We too shall say that for the children who are afflicted but do not die, some other good is hidden after visitation with rod and plagues, according to the ways of upright governance of the Rock whose work is perfect. The end of the Gaon's statement is better than its beginning solely because of a deficiency in the transmitted tradition. We have further things to say about these three likenesses; you will hear them among what follows shortly concerning the third array. These too withdraw when deep sleep falls upon people, to walk among the upper beings, each according to his merit, in the sense of “I sleep, but my heart is awake.” Then the imaginative faculty grows strong in the two lower arrays that we shall explain here, and the dream comes through much business.[TN420008]

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Ha-Nefesh - Part 7 (ז) - Chapter 5 (ה)

Rema of Fano

Yet there is no assurance for these three likenesses, far or near, for they possess choice between opposites. The River of Fire is their whitening, since they are no better than Metatron in the chapter They Do Not Expound (Ḥagigah 15a), Gabriel in the chapter the Day of Atonement (Yoma 77a), and Elijah in the chapter the Laborers (Bava Meṣiʿa 85b): through an incident, one in this case and one in that, what happened happened. Know that “sixty lashes of fire,” shittin pulse de-nura, has the initials Shekhinah.[TN420009] The two lower ones, ruaḥ and nefesh, may descend into lower Gehinnom, though not on their own account unless filthy garments befall them through their bad choice. For they badly need to consume their impurity: fire burns the rust clinging to refined silver, while the silver loses nothing. Nor is its burning without being consumed impossible, as with a single piece of wood on the Sabbath (Shabbat 20a): without a majority of its thickness and a majority of its circumference, we fear one might stir it.

Of the bush too it is written, “It shall not burn,” while the other passage says, “burning with fire.” Rather, its meaning is that the flame will not increase; and they will quickly be redeemed. Here too, concerning Israel's sinners, Gehinnom's flame has no complete dominion over them to destroy them, Heaven forbid, for although he has sinned, he is Israel. But the likeness of neshamah has no need of and does not attach itself to lower Gehinnom—unless it descends there to have a single chastisement within its heart for some low thought known to none but Him, blessed be He. To avoid shaming it, it is assigned to raise others, from the number of mardut, chastisement. Know that this benefits it, bringing great merit and no small purging. Then, like a beast innocently descending into the valley, the LORD's spirit will lead it, for this gives Him satisfaction, and by Him alone deeds are weighed.

But the grievous thoughts of transgression that come from a preceding transgression—and are indeed graver than it, since it is bodily and they spiritual—cannot touch the likeness of neshamah at all. The shells on its side are few and far from holiness; in the likeness they are half and half, in the mystery of the Tree of Knowledge of good and evil. Although they are close, approaching each other, they are not mixed in their nature: this by itself and that by itself. Here a person must be very, very careful not to mix holy with common. This is the mystery of separation. There is another approach to all this, and we have explained well in its place that one master said one thing and the other another, and they do not disagree.

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Ha-Nefesh - Part 7 (ז) - Chapter 6 (ו)

Printed annotation: 1 · 2

Printed annotation - 1

Gloss: In another book I found the following wording. Therefore David said in Chronicles, “With all my strength I prepared for my God's house, the gold for gold and the silver for silver,” etc. The hearer supposes it means literally: silver for making the work appropriate to it; likewise all the other particulars mentioned there in Chronicles. But his higher fortune saw, and he said: the gold is to be gold placed in a treasury; it will not be fit for the sacred work. Likewise the silver and bronze, etc.

Rema of Fano

But in the likeness of nefesh there are two disadvantages, for all is SG: even the little good is mixed with the abundance of evil.[TN420010] Its sign is the Tabernacle donation from Egypt's spoils, except that it was purified in Israel by the divine utterance. Likewise the Tabernacle donation of our lord David, for he gathered them from the lands—from Edom, Moab and the Ammonites. Solomon was like him, except that this was under compulsion and that willingly, for they all brought tribute to Solomon [printed note]. Thus he merited that the Sanctuary be made from his own property, and David's donation was stored away. This resembles the bird's “appearances” [?], which were not fit for

Footnote in the 1903 printing; partial transcription

In another book I found the following wording. Therefore David said in Chronicles, “With all my strength I prepared for my God's house, the gold for gold and the silver for silver,” etc., in the sense of “closed” [?], literally: silver for making the work appropriate to it. Likewise all the other particulars he mentioned there. [gap] To be gold placed in a treasury; it will not go to the sacred work. Likewise with the silver and bronze, etc.[TN420012]

Rema of Fano - continued

the altar because it was nourished from outside; of an animal that eats at its owner's trough it is written, “He shall wash the innards, and burn.”[TN420011]

Egypt's spoils, too, were initially by the will on high and the giver's will; the sea's spoils were ownerless property and after death. Both were fit for the Tabernacle. But of Solomon is said, “If a man gives all his household's wealth for love, they will utterly scorn him,” which can be expounded in the language of plunder: others will plunder silver, plunder gold, to bring him tribute, while he gives from his own property and house, out of love for the Creator, toward building the Sanctuary. Ezekiel son of Buzi will expound something like this; there is no need to prolong it.

We must sort out these mixtures with all our strength. Each likeness contains all three, except that for someone who has attained no more than this measure, blemishing thoughts occur in these two as well, although essentially and primarily they serve, one for speech and one for action.

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Ha-Nefesh - Part 7 (ז) - Chapter 7 (ז)

Rema of Fano

The third array is the likeness of a throne: the vegetative within man, a lower image, a servant before the King. It is the extension into the sensible world of the lower two of the three likenesses we mentioned, from the inwardness of the vessels—the likenesses of Formation and Making. The upper one among them, from the Throne, is also reckoned a head for the lower ones, needing no clothing in another. Here too the circuit is described as lighting one lamp from another, the beginning of its way, as we mentioned for those preceding it. Yet they do not necessarily circle together: it may occur in both at once, or in the second image alone and not in the third. But its occurring in the third and not the second, “as he has merited to attain both,” we have not heard of, except through the mystery of impregnation.[TN420013]

There are two grades here: one great, truly called image, of which it is written, “Surely in an image a man walks”; and one small, called shadow, for “our days on earth are a shadow.” The first exists solely to be a complete counterpart for the neshamah of the second image. The lower one also divides into two, the garments of ruaḥ and nefesh, in the mystery of the rabbinic robe, prepared for the three likenesses in simple potential from the six days of Creation. It lacks only the performance of commandments, their blessings and their intention, to complete it.

They all withdraw from those sealed for death on the night before Hoshana Rabbah, then return until thirty days before expiration. Then the upper one alone goes and does not return, with the neshamah itself of Creation, which ascends to sort its parts of itself. Its taking is not through an emissary; rather, it goes out and returns throughout those days according to the person's merit, but does not settle within him permanently. It also returns with the appearance of the likeness of the LORD's glory at the last withdrawal, of which it is written, “You add their spirit; they expire.”[TN420014] It is written, “You return man to DKA”: an acrostic for this, and also for another mystery, “likeness like the appearance of the first man.”[TN420015]

The complete and great among the children of Israel perceived in Moses our master this earlier withdrawal, thirty days beforehand. It alone applies to the choicest human, not the withdrawal of the night of sealing, which has no relation in any way to a living person whose days and years have been fulfilled. “The children of Israel wept for Moses” in his lifetime, privately, throughout those thirty days. Scripture made public and openly proclaimed the merit and righteousness they had practiced secretly. After them they wept another thirty days, of which it is written, “The days of weeping, of mourning Moses, ended.” It follows that the first days contained weeping without mourning; the later ones were for all Israel, including his relatives. Upright truth will show its way, for it is plain and clear.

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Ha-Nefesh - Part 7 (ז) - Chapter 8 (ח)

Rema of Fano

Throughout these thirty days before expiration, the illumination of this neshamah, only an impression, remains weak from beginning to end, because it is as one wrapped within the likeness of ruaḥ alone. During all these days, when it ascends to see and be seen with the neshamah itself, it is shown the place of its honor in that world. Of it is said, “No person rules over the spirit, to restrain the spirit.” That is: the primary ruaḥ does not completely clothe or confine within itself the impression left from neshamah. That impression is now called ruaḥ after its redeemer who is close to it.

The lower garment in its two parts does not move from there until the day of death, of which it is written, “Until the day breathes and the shadows flee.” The reason is that they essentially govern and act within the two powers of the vital soul that we shall mention below. Not so the body's image: it has no essential closeness to the bodily powers, but only spreads a shelter of peace over them. Even when it withdraws, a person loses none of the voluntary and natural activities, nor any human thoughts and devices, their punishment and reward, in these thirty days—KLYM [?].[TN420016] The shadows we mentioned are the person's first and second reflections, visible to the clear-eyed. Not so demons, whose only garment comes from the Making within Making.

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Ha-Nefesh - Part 7 (ז) - Chapter 9 (ט)

Rema of Fano

The Merciful One's emissary for clothing the whole of this third form in the human body is what the generality of the sages calls the Active Intellect, whose numerical value is Israel, for its activity is particular to us. But for all the many peoples, the emissary will be as befits them, from their own precinct: the great according to his greatness, the small according to his smallness. In our masters' language it is the angel appointed over conception, called Night in Scripture, as it says, “And the night said: a man has been conceived” (Job 3:3). Here the blessed God [makes known?] to it the nature of the form that will settle upon the drop presented to it at that moment: will he be wise or foolish? [TN420017]

This is what is judged, together with everything beneath it, by the thirty-six excisions in Torah, corresponding to thirty-six portions of myriad myriads, which are the six hundred thousand hosts explained for us elsewhere, from which the sinning soul is cut off. Its mystery is “By God's breath they perish.” Needless to say, they are themselves judged in lower Gehinnom according to the need for purging. This alone is the rational soul that we shall call neshamah for those who pursue philosophical inquiry, who have no portion above it in any way. Even this comes to them only from outside, from the backs of Formation and Making, because they hated knowledge and rejected the Noahide Torah. It too was released to them from the time “the LORD came from Sinai,” for He shone and appeared, but they did not listen and did not choose fear of the LORD. Therefore they will

Rema of Fano - continued

eat the fruit of their way; they will see apart, with no one to teach them knowledge of God at all.
Thus in their lifetime they are called dead: dreaming, lying down, lovers of rest, who have a neshamah only from the shadow and through the vapor of reflections and thoughts about the world's vanities. This does not withdraw during sleep, as we explained.

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Ha-Nefesh - Part 7 (ז) - Chapter 10 (י)

Rema of Fano

Chapter 10
The fourth array is the structure of a palace: the inanimate within man, a lower likeness, a maidservant before the King. Of it is written, “Only toward God be still, my soul.” This is the vital soul, which saw through sense and became considerably sanctified when, at the sea, it said, “This is my God and I shall make Him a dwelling”—and I shall be a dwelling for Him. For we are the LORD's palace in this lowly array. The throne is more honored than the palace; we too liken it within ourselves to the third array. The garment is closer than both, to be expounded in the second. Both this and that are by a closely related metaphor. But the first image has no relation to a palace, throne or garment, only “the LORD's portion is His people.” It is also written among them, “Forever they shall sit for a throne to You.” It did not say “a throne to You,” but “for a throne”: the throne was created originally only for their sake. Therefore Jacob's face is engraved upon it.
The tannaim in tractate Yoma—one saying one thing, the other another—on the number of fire-arrays upon the outer altar may have been dealing with this likeness. One says: every day two, for the lower image and likeness, and today three, for the upper likeness; the upper image has no need. Another says: every day three, including the upper likeness too, and today four, for the upper image. Another says: every day four, for the image's four faces, since from it life issues to all the others; and today five, to specify yeḥidah together with them, for on other days it is included in the name “neshamah to neshamah.” At any rate, all agree that our exposition cannot be applied where the flame does not rise by itself, such as the golden altar and the firepan of the innermost sanctuary. This is not the place to explain them.

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Ha-Nefesh - Part 7 (ז) - Chapter 11 (יא)

Rema of Fano

Chapter 11
Know that when the elements are composed through the motions of the heavenly bodies, so that a human form visible to the eyes settles upon them, this vital soul then comes newly into being through its power, and its formation is at that moment, apart from its being nothing but a power in the body. It goes out to its activity and service through the

Rema of Fano - continued

angel we mentioned, who brings them into being and forms it with its two powers.
The first is the vapor of the bones, the natural heat, a basis for the vegetative soul, concerning which “rich or poor” is decreed. This is the animal soul, whose occupations are bad, in idle matters, because of what follows them. “Wisdom strengthens the wise” to rule it until subduing it. But the vital soul hovers over its owners' graves, as we learned, “the dead person's surplus”: that is, what exceeds the beast, in the sense of “man's advantage.” It is divided; what remains in this world—“they build him a nefesh over his grave.”[TN420018] Yet its two powers, the vapor of the bones and the distress of the flesh, leave some vitality in the bodies of the righteous in the grave. In their perfection, since their hearts contain no jealousy, they become sanctified and purified through it, and their bones do not rot.
The second is the distress of the flesh, a basis for the sentient soul, of which “strong or weak” is said. It is a speaking spirit occupied with the world's vanities, for one who pays no attention to his flour. A worm is as painful to it in the grave as a needle in living flesh, until the flesh is consumed. The vital soul is neshamah over them, kind with its kind. But the righteous will give thanks to His name, blessed be He, for of them it is written, “My flesh too shall dwell securely.” They are sleepers in the earth of dust, and their sleep is pleasant, without hindrance, since the worm has no portion or inheritance whatever in their flesh. The righteous Judge will rescue their bones from dissolution of their composition until one hour before the resurrection of the dead, to fulfill in them “To dust you shall return.” This cannot be dispensed with, for everything came from dust, even the sun's sphere; and the faces of the righteous will come to resemble the sun.

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Ha-Nefesh - Part 7 (ז) - Chapter 12 (יב)

Rema of Fano

Chapter 12
This vital form of which we spoke exists in each individual of the species, preserving his form for himself, with no other sharing it except by way of impregnation, which is common to all. Every punitive death that does not involve excision, whether by human judgment or heavenly judgment, entails the loss of the vital soul alone. Under human law there are thirty-six classes of transgressions for which, in the Temple's time, one incurs death by the court: eighteen among those stoned, ten among those burned, two among those executed by sword, and six among those strangled. These too bear the same relation to the thirty-six portions of myriad myriads mentioned just above, this in its way and that in its way.
The court's power is great: all those liable to excision who receive lashes—and all the more those put to death by it—are released from their excision, since their image is not rejected. The vital soul too descends to the pit to complete the purging. It alone rises through a necromantic medium: for the wicked always, for the righteous only throughout twelve months. Even this we have heard only of Samuel of Ramah: from on high they accorded

Rema of Fano - continued

honor to kingship and did not tell him, until he arose and saw Saul, who was the inquirer, and said, “Why have you disturbed me?” But over those who enter the Garden of Eden alive and those who die by a kiss, at the LORD's mouth, the necromantic medium has no dominion whatever.

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Ha-Nefesh - Part 7 (ז) - Chapter 13 (יג)

Rema of Fano

Chapter 13

The change of species sometimes described for some of the robes, in its plain and literal sense, cannot possibly occur except in these two lower arrays, this in its way and that in its way, according to the matter's severity, greater or lesser: either in the mystery of imprisonment, which is common to both, or through loss of the first form, for the lower one alone. This too is a great consolation. Since we said there is no sharing here whatever, but “each and every man is born in her,” henceforth only one sinner will be caught. This is “O Lord, when You rouse Yourself, You will despise their image,” excluding the upper image and likeness attributed to God. Whether the change of their lower image is into an actual beast, or into vegetation whose food is despised, or “feet will trample it,” like dust for threshing[?], this is the utmost humiliation.[TN420019] This suffices, for we explained a sufficient measure of repair for all of them at the end of the treatise Heqor Din.

This is what was hidden from the elders of Athens in the first chapter of Bekhorot, when they said to Rabbi Joshua ben Hananiah: “We have a broken millstone; sew it.” They possessed a tradition from their master, the ancient philosopher, of this astonishing descent, a rule without a reason. Neither he nor they were informed of any repair whatever. Therefore they said it was a broken stone and asked him, “What is its remedy?” “He took a piece from it and cast it to them”[?]; he said to them, “Wind threads from it for them.”[TN420020] He hinted to them at the mystery of “Those passing through the valley of weeping make it a spring.” And putting to shame is the positive commandment contained in it[?], for it is written, “You will tread down the wicked,” as we mentioned there.[TN420021] He laughed at them, for they did not understand and were astonished at his thought[?]. How would he merit this, even in theory, and all the more in practice, etc.? He fulfilled in them, “Judgments—they do not know them.”

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Ha-Nefesh - Part 7 (ז) - Chapter 14 (יד)

Rema of Fano

Chapter 14

These, then, are the four inclusive arrays of all the soul's parts. We already mentioned in part I, chapter 7, that their particulars are seventeen grades, with the Divine Presence's radiance rising above them to complete the Life of the Worlds. Corresponding to them, Tiqqunim expounds seventeen names and distinct grades for Israel's souls: kings, righteous people, seers, prophets, masters of Torah, mighty ones, pious ones. Thus far from Lesser Countenance. Concerning it Rabbi Pineḥas ben Yair teaches: piety is greater than them all. Likewise from the feminine counterpart: fourteen in all. The feminine counterpart has an excess over them from her three upper ones: discerning ones, wise ones, humble ones, the heads of Israel's thousands. Here Rabbi Joshua ben Levi teaches: humility is greater than them all. They do not disagree.

Moreover, these three additional ones flowing from her correspond to those coming from Ḥesed, Gevurah and Tiferet of Lesser Countenance, and his seven to her four. Thus “the piety of this one comes together in one precisely,” and the disagreement is annulled. [TN420022] Hence it is written, “Joseph, seventeen years old, was shepherding,” in the mystery of “God placed them in the firmament of heaven,” which is Yesod, the channel of souls. It is written, “Jacob lived in the land of Egypt seventeen years”: they were fruitful and swarmed, until he saw six hundred thousand descendants of his loins. This is what was promised at Beer-sheba: “Do not fear descending to Egypt, for I shall make you a great nation there.” This promise was directed specifically to him, so that his own eyes would see. Joseph said, “In order to do as on this day, to keep a numerous people alive.” Moreover, ʿam rav, “numerous people,” has the numerical value of twelve YHWHs: “Happy the people for whom it is thus.”

Song of Songs Rabbah says he saw six hundred thousand Torah people. Perhaps it means Torah observers, with not one of them outside the category of a complete bed, whose numerical value is nefesh.[TN420026] For it was completed for him “as a nest,” the mystery of “the soul of Jacob's house,” at the completion of the seventeen years mentioned, corresponding to the great Name in reduced numerical value.[TN420023] Afterward we were in Egypt for 193 years, the numerical value of “I am the LORD your God,” until we merited leaving there “about six hundred thousand on foot,” fit to be numbered with the Chariot's feet. Yet it should have said “six hundred thousand.” Rather, they were one short of the count; the foot of the Torah-giver speaking for himself completed the number, and he equals them all. This is the mystery of the kaf of equivalence and comparison. Moreover, KShSh has the numerical value of keter, crown, for the upper foot is a crown upon the lower head.

This is the meaning of “Whom You redeemed from Egypt, a nation and its God.” One verse says “nations,” concerning Israel and the mixed multitude. Even so, it does not say “their gods” but “its God.” You too should say of the Torah verse that this is its meaning: my foot equals about six hundred thousand. If it referred to him alone, that would be obvious and would need no verse; moreover, “Shaddai, whom we have not found, is mighty in power,”

Rema of Fano - continued

and it is not His way to praise Himself. Rather, it teaches about the whole collective: every individual of Israel equals six hundred thousand, since each one of them completes this distinguished count, which cannot be completed without him. It is knob and flower.
See Zohar, Vayeḥi, 217: Scripture and the tannaim did not concern themselves with those seventeen years merely to tell us consolations for the elder's suffering through pleasure and comfort, but to teach this great mystery, which was always a remembrance between our father Jacob's eyes. The blessed God fulfilled His servant's counsel, and he sees and rejoices.

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Ha-Nefesh - Part 7 (ז) - Chapter 15 (טו)

Rema of Fano

Chapter 15
According to what is taken plainly from the Zohar, Vayeṣe, folio 153—that righteous Benjamin did not use his marriage-bed until Joseph came and was found—whereas when our fathers descended to Egypt he had ten sons, one must say that the blessing in Jacob's house to be fruitful and multiply beyond the course of nature began when Benjamin returned to his father. Similarly, the LORD blessed the house of Obed-edom the Gittite. Jochebed too, born between the walls, is included in this blessing, for from the moment the elder bestirred himself to descend to Egypt, the famine decree was annulled.
The earlier difficulty arises: how did Levi use his marriage-bed in famine years? Although we answered elsewhere that since permission was given to the childless, Levi too was permitted, as a master of instruction who knew the commandment was not fulfilled except with a male and a female, the difficulty still remains from what is mentioned there in the Zohar and plainly in the midrashim: Joseph's inquiry and Benjamin's answer about naming his ten sons took place on the first descent. Therefore one may explain in one of three ways.
First: during his father's mourning, of the two commandments Benjamin owed his wife, he fulfilled one, procreation, and suspended the other, the marital obligation. There is no doubt it was with permission. Second: once the holy spirit began to glimmer in Jacob (see ShB on the Torah, end of Miqqeṣ), “He saw that there was grain in Egypt,” his mourning was thereby eased a little. Then Benjamin began to visit his dwelling.[TN420024] Also, earlier, once Joseph left prison and rose to greatness, it was Jacob's higher fortune, and it eased his mourning, for then “twelve—twelve months” [?] from Isaac's death had been completed for him.[TN420025] This is the precision of the Zohar's wording, “When Joseph came and was found”: someone imprisoned with those dwelling in darkness is like a lost vessel, and on emerging he comes and is found among his contemporaries. But at Joseph's making himself known to his brothers, it would not be appropriate to say, “Once Joseph came.”

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Ha-Nefesh - Part 7 (ז) - Chapter 16 (טז)

Rema of Fano

Chapter 16

What is written there, folio 128b, “As long as Rachel had not conceived Benjamin, he remained in Paddan-aram,” does not mean she left pregnant. After all, he stayed in Sukkot eighteen months, then went to Shechem and then to Bethel before Benjamin was born. Rather, it means as long as he foresaw that Benjamin's time had not arrived. It is known that the upper righteous one, Joseph, precedes the lower righteous one, Benjamin, by seven grades in Emanation, from Ḥesed to Malkhut, in the mystery of upper Ḥesed at the organ's mouth, from the aspect of Yesod that enters Malkhut to pour blessings into her along a concealed path.

At the beginning of the seventh year after Joseph's birth, Jacob left Paddan-aram to come to his father Isaac, to the land of Canaan. His two-year delay on the way was only to avoid appearing before his father until Benjamin was born. Then his bed was complete, to make completion with Isaac on Rebecca's behalf, who had said, “Why am I thus?”

We return to our first subject. Go and count: from David to Josiah there were seventeen kings. In Josiah's days Jeremiah brought back the ten tribes—that is, some of every tribe—and he reigned over them. Since “congregation” is applied only to the land's inhabitants, as we say in tractate Horayot, Josiah was rightly king over all Israel. But at the end he hid the Ark of the Covenant, and the moon was about to have its light closed off.

Of the congregation's joy in Hezekiah's days it is written in Chronicles that, together with a thousand bulls from the king and a thousand bulls from the princes, which they offered as peace offerings to establish peace between Father and Mother, Hezekiah further set apart seven thousand sheep: seventeen thousand in all, in the mystery of “the flock of humanity” spoken by Ezekiel.[TN420027] At the Tabernacle's dedication each of Israel's princes, one per day, offered seventeen head as a peace-offering sacrifice. All these are on account of the verse, “For in Yah, the LORD, is the Rock of worlds.”

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Chapter 17

There are holy forms (another book: channels) for the great Name, signified by its reduced numerical value, with the root included among them. Of them is said, “How many faces to the awesome faces,” which are the letters of the Name itself. It has twelve other faces, arranged thus:

KWZW: the numerical value of “the LORD is one,” YHW filled with alefs. It is the dew of resurrection. LWʾZ[?]: the Name BaN. MḤṬḤ: palace. NṬYṬ: three YHWHs, all of which are “was, is and will be.” SWKhY: a hundred sockets (another book: a hundred blessings); in it is the mystery of prophecy for those who gaze (another book: seers) through the holy

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spirit. ʿKhLKh: the filling of 161; with a great kaf, its number is KTR. PLML: ʿAB, SaG, MaH. ṢMNM: MaH and Adonai, twice; and with a great mem, ten times MWLʾ[?].[TN420028] QNSN: ten YHWHs. Although these are sources of mercy, the word's plain sense indicates judgment, for the King is complete when He judges good and judges evil, as in Zohar, Beshallaḥ. With a great nun, ten times Amen; it is Tishri, including six fillings of Ehyeh, simple and compounded. DSʿM: the Divine Presence; likewise heaven, the Holy One's name, blessed be He, and likewise ten times "the LORD is one." ShʿPʿ, which is also the ʾL BM substitution: ten times the Name BaN. This Name is in the feminine counterpart; of Arikh's 370 lights, her share in them is the number Pʿ, namely 150 for her, and the remainder for Lesser Countenance. TPṢP: ten times palace. With the pe of the A-Y-Q substitution, it contains ten times 72 and ten times 65, in the mystery of "My name is within him," said of alef, dalet, nun, yod: the middle letters are 72. Its final letters have the numerical value of "the LORD of Hosts," with their nine letters.[TN420029] If you are a person of soul to expound a great final pe in it as said, its value is the 370 lights added to "the thousand are yours, Solomon"; both these and those are in Arikh.

And how many backs to the backs! These are: ṬDHD, the twenty-two letters of Torah, in the mystery of small letters, since the backs are judgments. ḤGDG, the mystery of the Life of the Worlds; likewise Elohim's five letters and the thirteen of its filling are eighteen, in the mystery of judgments. ZBGB: seven and seven channels; in the mystery of judgments, the hand of the LORD, YHWH. WʾBʾ: the Divine Presence did not descend below ten. It is an acrostic for Torah's statement at the beginning of thought: "And her voice [QWLH] is to humankind." Likewise at the end of the deed: "And my delights are with humankind." In the mystery of judgments at the end, the backs have the numerical value "she is ten," a hint to the doubled five-and-five powers of severity: their existence in their root and also after their extension (another book: in their source). The number of all four backs together, with the inclusive unit, is palace.[TN420030]

(In BNʾ[?] I found the following wording: When we take these four backs and the four faces adjacent to the great Name opposite them, with two inclusive units, their number is 300. Included are the first letters of the alphabet, from alef through MN; also SʿPṢ, whose number is 300; QR too are 300; shin itself is 300. These are four shins, opposite the four legs included among the sons of three of Israel's tribes. Eight priestly families alone come[?], and the three Levitical families, Gershon, Kohath and Merari. If you add the four substitutions of the adjacent faces we mentioned to the number 400, it becomes 634. If you remove the curvature of tav, which belongs to the external powers—this curvature amounts to fourteen, resembling alef's leg when it ends in a yod shape: dalet below, and the lower point, totaling fourteen—keter remains. In what matter did we say, "A good name rises above them"? It has the numerical value of Abraham, Isaac and Jacob, namely 634 with four inclusive units, forty [?] from the faces we mentioned. This suffices.) [TN420031]

Wherever we add and expound the inclusive unit in this way, its mystery is in its number, which is Elohim; its Atbash is 121, subtracting the word, and both together precisely 236, the Measure of the Stature. In its filling—kaf, YW, lamed—it has the numerical value of ten

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YHWHs.[TN420032] Abraham's servant said, “I came today to the spring,” for the upper servant, Metatron, when Sandalphon is included with him, is “one wheel on the earth.” Both are in the mystery of two countenances, the end of Emanation's garments for every matter of holiness.

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Ha-Nefesh - Part 7 (ז) - Chapter 18 (יח)

Rema of Fano

Let us return to the first matters. We are content with one aspect of the metaphor, whereby the lowest array is called nefesh, in the mystery of the Name's final he; the second above it is ruaḥ, itself vav; and neshamah above them is the first he. But the great array we mentioned first is neshamah to neshamah, yod and its point. Those who attain these four arrays according to their intended meaning for the Creator of the beginning, the world's Unique One, hinted in yod's point, are the reapers in the field the LORD has blessed—certainly “reapers of the holy field,” meḥaṣdei ḥaqla qaddisha.

This honored word, excluding the plural yod, which is not expounded here, is an acrostic for the whole exposition: speaking, living, vegetative, inanimate—medabber, ḥai, ṣomeaḥ, domem—which with the inclusive unit have the numerical value of Ṣevaʾot, Hosts. Of them is said, “The LORD be with you,” in His four letters, for which Boaz, Obed, Jesse and David were a chariot. It is written, “The LORD is God.” Therefore the first letters of all four, concerning whom is said, “And You, LORD, are a shield about me,” have the numerical value of Elohim; the middle letters with one inclusive unit, Shekhinah; the last letters, “Thus shall you bless”—a designation for her, the mystery of Torah's twenty-two letters and the three fathers. These and those, with the words, have the numerical value of Ṣevaʾot. This suffices.

Through this, the full Name is called over a full world. For this reason, truly and rightly, the complete person is called a small world. This is what we learned: for one who engages in Torah for its own sake, the entire world is worthwhile for him. “Happy the people for whom it is thus; happy the people whose God is the LORD.”

Finished and completed.

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Ha-Milluim

Rema of Fano

The spellings-out of Havayah are many and weighty. Torah instruction concerning them has already been given orally to the honored companions, from what I heard from my teachers, and they are written down. But there the matters appear without order or completion, only gleanings after gleanings, like one beating an olive tree each day according to its blessings, so that not even a small thing should be lost.

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This was when I was small and a child; all the more now that I have grown old. How much more should we take according to the blessing of YHWH our God, to join rope to rope, cord to cord, like one drawing water from deep wells: to understand and teach in clear language and pleasantness, sweet expositions. He who sweetens the evenings and forms light at dawn—these illuminate through this wisdom for the benefit of those who desire it. In a row of gold, with the points of the writing, they are the vavs of the pillars, banded together; the yods and he's cling together to bind the Name.[TN400001]

The yod in the Name, however, always remains in its radiance, its form and its stature, and does not change at all. Of its spelling-out, which always endures, it is written, “Twenty gerahs is the shekel.” But the spellings-out of its other letters take different forms. Here are their particulars.

First we must know that each of the four letters of the name Havayah, blessed be He, has a particular spelling-out, which is itself within them and is their numerical value[?]. [TN400002] The name whose number is seventy-two belongs particularly to the yod of Havayah: it is the spelling-out entirely with yods. The one whose number is sixty-three belongs to the first he in the Name: it is entirely with yods except for vav, whose filling is alef. That alef alludes to the fetus in the mother's womb: the shortened vav within the alef. When it emerges from its mother's womb, “therefore it lifts its head”: a complete vav. Then the substance of the Name acquires its own spelling-out.

Since at first, when it was hidden in Binah's womb, he was the principal part of the Name, from there the forty-five spelling-out, entirely with alefs, extended to that vav in the Name. After it comes the fifty-two spelling-out for the Name's last he, entirely with he's, here doubled as HH. This spelling-out is thus doubled in absolute equality. Its sign is the two matching Havayah names that the Torah calls forth for the thirteen measures of mercy, corresponding to the two great luminaries. It is not that the moon was as great and exalted as the sun, but that it resembled it. Know that the first he is indicated in the Name itself and the second in its filling, both in the name fifty-two, for she takes the male's sign. [TN400003]

Further, the great luminary, what is above her: all its spellings-out have ten letters, whereas the small luminary has nine letters. Sometimes alefs are added in the name fifty-two, but this is only in the spelling-out of its spelling-out, which has only twenty letters. When an alef is added between two vavs in three places, these are the male's signs. The letters are then twenty-three, the number of hayyah, living creature, which is included in behemah, beast; this is the name fifty-two, of equal numerical value. There is no need to elaborate now.[TN400004]

The first spelling-out we mentioned, entirely with yods and particular to the letter yod, is exalted and holy, unchanging and unexchanged: neither through fewer letters nor

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through more; neither changed through precedence nor through following, by way of permutation. No other spelling-out is with it, alongside it, in its domain. Rather, it preserves its form, truth forever. It is indicated in the verse “Moses stretched out his hand”—yado, hence YWD—“over the sea,” hence HY; “and YHWH drove,” hence WYW; “the sea,” hence HY.[TN400005]

Its signs are four yods: one from the Name itself and the others the signs of its filling. They are the initials of “He will return; He will bring me back; YHWH; Jerusalem.” Likewise, “Jacob shall rejoice; Israel shall be glad.” In reverse, by way of “He chooses; YHWH; one who fears; He will instruct him.” When each of these yods is multiplied by its own filling, there are here four hundred worlds of yearning.[TN400006]

The sign of the name sixty-three, however, is YYAY, numerically El: “One God created us.” Its initial-letter formula is “Hear, Israel, YHWH our God, YHWH,” in the mystery of Israel having arisen in thought. Likewise, “YHWH will see; which shall be said”; likewise, “the salvation of YHWH which He will perform”; likewise, “Let Israel hope in YHWH.” In reverse: “Israel; we have known You; my God; they cry” (Hosea, chapter 8).[TN400007]

This name is permuted in three ways. The first is the source: the alef of its filling is between two vavs, while the fillings of both he's remain yods. The second is for the alef to descend to the last he, as YWD HY WYW HA, while the yod rises and enters between the vavs. The third is for the first he to take the alef filling for itself, as YWD HA WYW HY.

Alongside the form of the name sixty-three just mentioned, [there are] two other spellings-out, sixty-two and sixty-seven. The sixty-two spelling-out has two forms. In the first, the two he's are filled with yods, and the two vavs stand alone, as YWD HY WW HY. In the second, the two he's are filled with he's like themselves, and a yod is between the two vavs, as YWD HH WYW HH. They agree that there is no alef in them at all, and there are no further permutations.

Know that precedence of one permutation over its companion, among all these spellings-out that have different permutations, is considered in two ways. One is the precedence of the filling more honored than its companion: for example, the first he is first with yod, then with alef, then with he, as required. For yod is higher than them all, in the mystery of an actual brain. Alef is its garment, the membrane covering the brain, and is still in the mystery of unity for the totality of the degrees. The letter he comes forth to divide, in the mystery of nefesh, ruah, neshamah, hayyah and yehidah, from above downward: Arikh Anpin, Father, Mother, the Lesser Countenance and the Female.[TN400008] Accordingly, what we arranged for the name sixty-two in two ways of precedence and following is fitting. The second consideration is a greater number of letters in the filling; that is its praise.

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From this perspective the order we mentioned is reversed, for this one has ten letters and that one only nine. Nevertheless, this is primary: the sixty-seven filling too has no alef at all. Its filling is two yods and one he. One of the two yods must have its place between the vavs, while the exchange occurs in the he's, one with yod and the other with he, or the reverse. These are two permutations of the name sixty-seven, as YWD HY WYW HH.[TN400009]

The filling of the name forty-five resembles the seventy-two filling: it has neither exchange nor permutation. Its numerical value is Adam, and likewise “one heart,” LB AHD. It is YWD HA WAW HA, and its sign is Y A A A: “One father for us all.” Apart from the three alefs it is forty-two. Likewise the initial-letter formula “Elohim, your God, I,” and likewise two hundred and thirty-two with the inclusive unit.[TN400010] When we count the yod with them—namely “Israel,” which precedes them in the verse—the number is one, ehad. It is the initials of “YHWH, God of my lord Abraham,” whose numerical value is Shekhinah, equal to the number of cubits of the courtyard over which the Tabernacle was erected, with the thickness of the boards and pillars included in the cubit outside the Tabernacle's interior.

Likewise, according to the order of the initials alone: “YHWH, God of Abraham your father,” numerically simhah, joy, of which it is written, “a joyful mother of children.” Both are direct signs for establishing years by a court: no year is longer than three hundred and eighty-five, the first sign, or shorter than three hundred and fifty-three, the second sign.[TN400011]

In the Prophets: “YHWH, You are my God; I shall exalt You,” and likewise “YHWH, You are our Father; we.” In reverse: “Where is YHWH, God of the gods?” In the Writings, in reverse: “YHWH, God of truth; You have redeemed me.” In forward order: “He shall call me: You are my Father, my God.” Likewise, “On a day when I fear, I shall trust in You.” If “I fear” is interpreted as fear of misfortunes, “in You” will have the favorable sense of “for Your sake,” for I trust to be saved so that I may engage in Your service. I say: on a day when I fully fear Your honor and Your greatness, then the trust will be fitting, and not otherwise. The numerical value of the entire verse is qadosh, holy.[TN400012]

There is also “YHWH, I said: You are my God,” whose final letters are twice YH, reversed and forward. Its middle letters have the numerical value of Elohim, simple and squared with he's. Further, everywhere “I said” concerns the rectification of the Shekhinah.[TN400013] Know that the names of the breastplate's stones have forty-five letters: eleven in the first row, corresponding to eleven indeed in the name forty-five; eleven in the second row, corresponding to the first HA of the name forty-five; eleven in the third row, corresponding to HA; and twelve in the fourth row, corresponding to the two vavs. These are the letters of the Name in their forms. Thus far concerning the forty-five filling.[TN400014]

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Three other fillings accompany it: forty-four, forty-eight and forty-nine. The first, forty-four, lacks the alef from within the vav, as YWD HA WW HA; there is no other beside it. It has nine letters, whose number is “YHWH lives,” HY YHWH. Its number is likewise father, mother, AB AM; and likewise one God, EL AHD. It includes within itself thirty-two paths and twelve Havayah names.[TN400015]

The name forty-eight is like it, its filling having only nine letters, with one of the he's exchanged from an alef filling to HH, as YWD HA WW HH. Its permutations are two: that is, also YWD HH WW HA. Its number is Havayah and the twenty-two simple letters, whose sign is kokhav, star, numerically forty-eight. Likewise Ehyeh and the twenty-seven simple letters together with M.N.Ts.P.K. also total forty-eight.

The name forty-nine is like it, with precisely these two permutations. There is no further difference except that it has ten letters, since the alef is not removed from between the two vavs. Its number is the twenty-two letters alone and the twenty-seven alone when the doubled letters are joined to them. It is YWD HH WAW HA or YWD HA WAW HH. Its number is “a good heart,” LB TWB; or twenty-eight and Ehyeh; or “living God,” EL HY, or “living God” in the reverse order, HY EL; like the number of Job. (That is, together with Job's four letters it totals twenty-three, corresponding to the filling of forty-nine apart from the simple Havayah.)[TN400016]

The name fifty-two likewise has no permutation. Its sign is YHH, the initials of “YHWH, He is the Holy One”; “YHWH, He is Elohim,” doubled on Mount Carmel. With the fifty-two filling of Havayah and the combination “He is Elohim,” its numerical value is “Acquire wisdom; acquire understanding.” Likewise thirty-two Havayah names will be the doubled number of the three hundred and ten worlds, of which it is written, “To cause those who love Me to inherit yesh.”[TN400017]

Like it are “He is the Maker of all”; “YHWH, He is the good”; “YHWH, He is the Holy One”; “This song shall be sung”; “You who dwell among the cherubs, shine forth”; and likewise “YHWH, save; the King.” It has nine letters, as YWD HH WW HH. Its number is El, Ehyeh: indeed, from these two names is one name, the name fifty-two. Likewise twice YHWH amounts to twenty-five and twenty-seven: that is, the Shekhinah's twenty-five and the Torah's twenty-seven letters. Likewise “YHWH among them,” bam: add to it the ten utterances, and it will have the numerical value of heikhal, palace.[TN400018] Four fillings accompany it: fifty-three, fifty-four, fifty-seven and fifty-eight.

The first, fifty-three, has the number of mother, AM, and twelve letters; likewise thirty-two paths with Ehyeh; likewise El with the twenty-two letters; likewise YHWH's twenty-six and the Torah's twenty-seven letters. It has two forms. The first has two permutations of nine letters, for there is nothing between the two vavs, and the filling of the two he's alternates:

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one with yod and the other with alef, or the reverse. The second has ten letters, without permutation: both he's are filled with he's like themselves, and an alef is between the vavs.

The name fifty-four is entirely in ten letters. Their number is “YHWH among them” and twelve Havayah names; or thirty-two paths and twenty-two letters; or the simple Name's twenty-six and twenty-eight letters. The filling letters are one yod and two alefs. It has three permutations, with the yod beside the first he, between the vavs, or beside the last he: YWD HY WW HH; or YWD HH WW HY; or YWD HY WYW HH; or YWD HH WYW HY.[TN400019]

The name fifty-seven, whose sign is El, YHWH, always has nine letters, with the vavs emptied. Its permutations are two: the first he with yod and the second with he, or the reverse, as above: YWD HY WW HH or YWD HH WW HY.

The sign of the name fifty-eight is the number of days between Tishri and the request for rain outside the Land, apart from the day of the seasonal turning and the day of the request, for with both these the total is sixty. On whichever day of Tishri the seasonal turning falls, on that day the request will become due. This filling always has ten letters, with yod, alef and he as fillings, all three always fixed within it. It occurs in two forms, each with two permutations. The sign is: there are four kinds of favor, hen. Corresponding to them are the altar's four horns, whose height from their tops to the courtyard floor was precisely fifty-eight handbreadths, the number of mizbeah, altar, with the word; or say, with an alef hidden in writing but felt in pronunciation between bet and het, as mizbeah written MZBAH.[TN400020]

For the five cubits of the surrounding ledge and the three cubits of the place of the wood arrangement are measured by a cubit of six handbreadths, in length, width and depth. But the cubit of a horn and of the foundation, for its width and depth, and that of the surrounding ledge for its width alone—all these are by a cubit of five handbreadths.[TN400021]

Along the way let us give the reason for the matter. The middle altar alludes to the second he in the great Name, whose particular filling is the name fifty-two. When the letter he from the Name itself, its source, is joined to it, the numerical value is mizbeah, altar. Within the name fifty-seven is the mystery of the measuring line: ha-middah has the numerical value fifty-four[?], together with the three root letters. Therefore the altar's measure is by a cubit of six handbreadths, the mystery of the vavs mentioned above. Likewise the height of the surrounding ledge, which rises six cubits from the ground, alludes to the six extremities within that configuration, each including the others. All are by a cubit of six handbreadths except the foundation, which we included in the height of the surrounding ledge. The allusion is to the foundation of the burnt offering, which is a shortened vav, its sign “My covenant of peace.”[TN400022]

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The width of the surrounding ledge also comes from the broad expanses of the river that bestows upon them, the mystery of the upper he. The essence of this name of vavs is in the mystery of Tevunah, for there are H.Y.W. Therefore the surrounding ledge's width and the foundation's depth are by a cubit of five handbreadths. But for its length, the mystery of its Hesed, it is measured by a complete cubit, for contraction and diminution are from the side of judgment. Likewise its four horns correspond to the he's in this name: two are principal and two are fillings. The same applies to the name fifty-eight and its four kinds of favor, of which we are speaking.[TN400023]

The first form is indicated in the verse “a loving hind,” ahavim having the numerical value fifty-eight, “and a graceful doe.” The alef is as two in the middle of the vavs, exchanging in two permutations. The first belongs to the southeastern horn—give thanks for its makers—the first he with yod and the second with he, as YWD HY WAW HH. The second belongs to the northeastern horn: a woman's favor with her husband, the first with he and the last with yod, as YWD HH WYW HY.[TN400024]

Of the second form it is said, “and a graceful doe,” when yod is between the vavs and the he's begin in two permutations. The first belongs to the northwestern horn: a purchase's favor with its buyer, the first he with alef and the second doubled, as YWD HA WAW HA. The second belongs to the southwestern horn, where the Chamber of Hewn Stone is: a place's favor with its inhabitants, first and original to them all[?]. Their numerical value is “YHWH, God of my lord the king,” which Benaiah said to David concerning Solomon's kingship.[TN400025]

As we said: the sign of seventy-two is four yods; of sixty-three, YYAY; of forty-five, YAAA; of fifty-two, YHH. The verses suited to them in prayer, or in the great confession and acceptance of the four deaths, acknowledging the justice of judgments, as explained in its place, are these: “He will return; they will bring me back; YHWH; Jerusalem”—at the divine name, intend the name seventy-two. “Let Israel hope in YHWH”—at the divine name, intend sixty-three. “YHWH, I said: You are my God,” for the name forty-five. “YHWH, He is Elohim, the Holy One”—at the divine name, intend the name fifty-two.[TN400026]

The signs of all four together have the numerical value of the four unexpanded Havayah names that are their roots. This is also the number of letters in the filling of the filling of the four: the first three have twenty-eight letters each, and the fourth has only twenty. Both these and those have the numerical value of “the living Elohim.”[TN400027] Corresponding to them externally are the four primary categories of damage in the Mishnah. Because the Omnipresent wished to confer merit upon Israel, He mitigated them through the Torah, through guarding the ox with respect to the foot—the final he—and the maveh with respect to the teeth—the first he. This is the force of judgment, the mystery of

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exile, of which it is written, “And the two of them went.” Their rectification is in a clean animal that divides the hoof and brings up the cud.[TN400028] You likewise find that, among the limbs of a burnt offering, the head and the foot go together. This is a great mystery in the Measure of the Stature, in the sense of “The processions of my God, my King, in the sanctuary; singers went before.” For song in the mouth adds its power to His everlasting ways; so too the sun's movement through Perek Shirah, in the sense of a fixed sphere and a returning constellation, according to its time and place, and in the mystery of prophecy: “Go, and you shall say.”[TN400029]

This is a concealed mystery in the well-known saying, “The Shekhinah among those below is a need on high.” For the body is reckoned the middle point in a human being, for every possessor of stature, being the aspect of their essence[?]; for He placed the heart there at the beginning of the human being's creation. Yet there is a need for extension downward, and a thorn, to increase its light above. This is the mystery of the head and the foot; this suffices for the intention of the discourse.[TN400030] Externally, corresponding to it is “the hairy crown of one walking in his guilt,” of whom it is written, “Elohim will crush the head of His enemies.” Their foot will consequently slip, for the one depends upon the other. This is the reason for cutting off the serpent's feet as punishment for evil speech. Of the pleasant and praiseworthy among us it is said, “I shall leave in Israel seven thousand”—according to our measures in its place—“all the knees that have not bowed to Baal and every mouth that has not kissed him.” The tanna interposed [the other categories] between them; he did not state the ox, with respect to its foot, and the kindler consecutively, so as to diminish their force.[TN400031]

“And the pit is not filled,” and so forth, in the mystery of vav: for the alef, thus א, consists of two yods and a vav. Rather, whether from a spring that emerged initially—this is direct light—or from a spring that did not emerge initially—returning light—with these they water the table, the mystery of the final he of the Name, on the appointed festival, whose sanctity is particular to Leah. This is the mystery of two yods, added in a ring for the finger beside the vav of bor, “pit”: they make it be’er, “well.”[TN400032] The burning, in yod, is the coal upon which all kinds of flames depend. I have now remedied them through the yod of the Name: “the fountain of living waters, YHWH.” When you reach the order of the twelve permutations of the Name, you will understand this difficulty concerning the combination of the name YDWD, HWHY, and its correction in our hands. It rightly calls them four primary categories of damage, until the first four fillings take counsel[?] in proper order.[TN400033]

Nine other fillings accompany them, and their mnemonic is BGD: that is, two for 63, three for 45, and four for 52. Or the mnemonic is AGDH: that is, 72 alone makes one; 63 and its fellows make three; 45 and its fellows make four; 52 and its fellows make five. Their total number is the numerical value of AGDH, and the mnemonic is “YHWH is one.” Corresponding to them are the thirteen primary categories of damage taught by R. Oshaya,

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which are the first thirteen taught by R. Hiyya; R. Oshaya, however, does not discuss penalties.[TN400034] With exchanges of the fillings for some, and reversal of the combination for most, the number will be twenty-seven, the number of the Torah's letters including the double forms. Corresponding to them are twenty-seven primary categories of damage: the twenty-four taught by R. Hiyya. The ox is one of these, with three primary categories stated concerning it; thus there are twenty-six, according to the one who says that maveh means a human being. According to the one who says that maveh means tooth, the number will be completed another way, which we shall explain. When we count the informer, there are twenty-seven; R. Hiyya omitted it, as the reason is stated: “He does not discuss speech.”[TN400035]

Corresponding to them is 62, in that filling which has only nine letters. Since it does not resemble the unification of the fillings of the upper letters, it is as though it lacks an act. As for 63, corresponding to which is the ox with its three primary categories, we shall not count its permutations separately, for we have heard of no tanna who teaches twenty-seven primary categories of damage. This is satisfactory, so that it resembles the other fillings, whose roots are 72, 63, 45, and 52, which have no permutation or exchange at all; its three primary categories are included as one.[TN400036] No filling corresponds precisely to one who renders sacred offerings piggul, since this occurs in thought: because there is no speech in it, he need not utter letters with his mouth, according to the halakhah, in the opinion of all the early authorities. The unexpanded Name protects against this.[TN400037] These are the power of His works, blessed be He, inner and outer. It is all known, for “Elohim has also made the one corresponding to the other,” and “His kingship rules over all”: “protecting and rescuing, passing over and delivering.”

There are those who answer here that R. Hiyya's cases of one who renders impure, mixes in terumah, or pours a libation involve damage that is not recognizable; and under Torah law it is not called damage. For they involve only a rabbinic penalty, so that everyone should not go and render his fellow's pure things impure and say, “I am exempt.” Let us say this is a dispute between tannaim: the one who teaches twenty-eight here, while for the one who distinguishes Torah law from rabbinic law, there are still twenty-four.[TN400038] This is satisfactory in the mystery of Torah law, whose letters are the letters of the honored Name, with twenty-four permutations. According to the one who says that maveh means tooth, the number will be completed with scribes who did not write the Divine Name for its own sake—or, to include those who did not prepare the parchment for its own sake. This is certainly damage that is not recognizable.

But of one who renders sacred offerings piggul, we may say that this is recognizable damage and that his liability is by Torah law. This is what the Mishnah in the chapter HaNizzakin precisely implies when it teaches: “One who renders impure,” and so forth, “is exempt if inadvertent, liable if intentional. Priests who rendered offerings piggul in the Temple: if intentional, they are liable; if inadvertent, exempt.” There they raise the

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difficulty: let it combine them and teach them together! Moreover, it reverses the statement. This applies all the more to accurate copies, which teach concerning piggul only “if intentional, they are liable,” and nothing further. Rather, those three are exempt by law, and the intentional offender is liable only through the Sages' penalty. One who renders an offering piggul is liable by law; he is exempt for inadvertence only so that he will inform the owner of the offering of the matter. R. Hiyya therefore did well to omit it from his teaching, to teach us that there is a great difference between them. The distinction we have stated is included in his saying, “He does not discuss sacred offerings,” since there is a substantial reason to be stringent with them, as will be explained below.

Hezekiah and R. Yohanan did not mention one who renders an offering piggul when they disputed whether these cases carry liability by Torah law or not. This demonstrates that they did not dispute piggul at all; both agree that liability is by Torah law.[TN400039] Know that it is recognizable damage, since the sacrifice has been disqualified. If you should object, “One who mixes in terumah or pours a libation likewise makes them forbidden,” as stated above, this case is different, because he must bring another sacrifice. Moreover, one who inadvertently eats an olive's bulk of piggul brings a sin offering for his inadvertence. So too all the other disqualifications of an offering, such as an intention concerning a place outside its proper place, or one entirely not for its own sake: they have not discharged the owners' obligation. The conclusion of the discussion in the first chapter of Zevahim applies to a burnt offering after death: when an heir brings a burnt offering which his father designated and slaughters it with a change of owner, it does not discharge his father's obligation, in accordance with Rav Pinhas son of Rav Ammi. Rav Ashi, who is the later authority, accepted it from him. You have no greater recognizable damage than this.

If the commentators and some of the halakhic authorities take another approach in all these matters, “Behold, we have investigated this; thus it is”: it is established halakhah as it appears to our eyes, and we have explained each of these matters properly in its own place. But to know where the honorable place and allusion of each of these fillings is, one by one in Atzilut, is a discourse in its own right, subordinate to all the premises that require deep examination.

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Printed note: HaMilluim — Printed Note

Shivrei Luhot

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The sword of our inquiry in this discourse will turn toward many passages of the Zohar containing things that astonish the light-minded and those of little faith. They thought to dismiss the words of that holy book with a straw, as though they contradicted what is well known in Scripture, Mishnah and Gemara, whether in laws or in matters of aggadah. These fools even erred regarding the scriptural verses themselves, believing that the sages of the Zohar were not proficient and precise in them. We shall demonstrate plainly that all the words of its mouth are righteous; there is nothing twisted or perverse in them. It is true that it is not for us to finish the work, nor are we free to withdraw from it. Today we shall pass over many of them, explaining them with clear brevity whose truth will not be doubted, to satisfy every believing, upright and straightforward reader. Let the wise hear and add learning, upholding all the sages' words, and let the discerning acquire guidance. If afterward other similar passages are found, let the obscure be learned from the explicit. Bless our strength, YHWH, and accept the work of our hands.

In Raʿaya Mehemna, printed in Parashat Mishpatim, folio 115, in the commandment to redeem a Hebrew servant, it is written in these words: “An oath takes effect only upon a thing that has substance; a vow takes effect even upon a thing that has no substance. They have already established this in the Mishnah.” Although the Mishnah mentioned here belongs to the great and profound teachings which they studied in the mysteries of Torah, this itself is difficult, for we learned the reverse in the second chapter of Nedarim: “This is a stringency of oaths over vows.” It refers back to the opening, which teaches: “Konam that I shall not sleep—this falls under ‘He shall not profane,’” meaning by rabbinic law; it is not a vow by Torah law, since sleep has no substance. “An oath that I shall not sleep—it is forbidden,” meaning by Torah law. This is the essential law, completely reversed from what is stated there.[TN400104] Hear, for I shall speak noble things in righteousness, judgment and equity. I shall first set out many fundamental principles of Torah and its mysteries, which are very necessary for one whose soul desires to ascertain the truth of these matters. Afterward we shall come to the explanation.

The mystery and allusion of oaths is in Malkhut, in the King himself, as you say, “bone of my bones”; in her[?] the Lesser Countenance spreads through his seven sefirot. A person swears and becomes bound by them, imposing stringency upon himself. This is from the side of Gevurah, the Fear of Isaac, and requires guarding lest it pass to the shells, Heaven forbid.[TN400105] Vows are in Binah, in the life of the King, for the one who vows rises to her. Therefore it is written, “And YHWH will forgive her”: He and His court. He is Binah for vows; His court is the Lesser Countenance and his Female for oaths. Twice the name Ehyeh in Binah and one Havayah total hayyim, life, in the mystery of tefillin. These are four scriptural sections, the four letters of Havayah; then four compartments are the four letters of the name Ehyeh in the mystery of Binah. Twenty-one occurrences of the Divine Name are the number of Ehyeh, alluding to the upper Mother, as will be explained

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concerning the commandment of tefillin, of which it is written, “YHWH—by these they shall live.”[TN400106]

Everyone who lays tefillin lengthens his days, which are themselves the life of the King, namely the Lesser Countenance, designated in the mystery of the mental powers descending to him from Mother, as explained in its place. Since the mental powers from Father are clothed in Mother's, some explain the life of the King as Hokhmah. Binah will then be the tree of life, for etz, tree, with the inclusive unit has the numerical value 161, and she implants her own mental powers and Father's as well in the head of the Lesser Countenance.[TN400107]

The word neder, vow, has the numerical value of “God of Isaac,” in the mystery of Binah, which is the root and cause of the Fear of Isaac. Jacob, in the mystery of the Lesser Countenance, rises to her; therefore he was the first to make vows. He left it unspecified and did not state it explicitly, however, because his father was alive, although the Holy One, blessed be He, associated His name with him.[TN400108]

In the age for vows and oaths there is the law of a discerning minor close to manhood: that is, distinguished and set apart from other children, bringing himself near the degrees of a man through knowing in whose name he has vowed and in whose name he has consecrated. This belongs to the rectifications and growth of the Lesser Countenance. Accordingly, one must understand why the punishment of one who swears falsely, damaging below, is more severe than that of one who vows, damaging above.

Know now that there is also an oath whose punishment is no greater than the punishment for a vow: an oath concerning the future, like a vow, which has no existence concerning the past at all. Neither a vow nor an oath concerning the future ever leaves his mouth falsely. It is true that he can afterward impair both through his deed, but this is not falsehood; it is a reprehensible deed. Therefore it contains less disgrace than an oath that is itself false at the very moment it leaves his mouth. The reason the Torah was stringent about an oath and multiplied warnings concerning an oath about the past, unlike a vow, is understood through what we have said. The shells stand around Malkhut, as they said, “The wicked walk about on every side.” One who swears falsely gives them power and a hold upon Malkhut herself, from which purification is very difficult. Your sign is a female mamzer, who has no permission ever, nor does her daughter or daughter's daughter to the end of all generations; a male mamzer, however, can purify his children, as they have established.[TN400109]

It is true that in the time to come all of them will be pure, including the women. The proof is that “forever” is not stated concerning their prohibition, as it is written concerning an Ammonite and a Moabite. On the contrary, because Sennacherib mixed up the world, the prohibition does not apply now even to the males of those two nations. In the future, when

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all families return to their former state, they too will return to their prohibition, an everlasting prohibition, however this is understood. Not so mamzerim, male and female alike, for Scripture discloses that their prohibition does not apply forever.

The reason is that the Holy One, blessed be He, does not deal tyrannically with His creatures. Since the earthly court recognizes mamzerim only through witnesses, it is possible for a priest who is a mamzer, without knowing it, to stand and serve at the altar; likewise many of the sages of the congregation. People of valid status are then caught in the prohibition of entering the congregation through no transgression or sin of their own. It is just that both these and those should be pure in the future. Just as no mamzer results from those liable for violations of negative commandments, nor from one particular case among those liable to excision—namely, a menstruant—so those who were mamzerim originally will not then be prohibited. Needless to say, a person will not be disqualified in the future on account of mamzer status, for the evil inclination will be abolished in the future. The Torah, which will never be displaced or changed, alludes to this by Scripture's distinction between an Ammonite and a mamzer.

To what is this comparable? To cuts of pork permitted in the war against the seven nations. Therefore the passage concerning making vessels fit was not stated in the war against Sihon and Og, which preceded the war against Midian. Likewise, a beautiful captive woman was permitted at the first intercourse and prohibited thereafter until completion of all the acts specified concerning her. The blood of purification of a woman who has given birth is like water from a single spring: the Torah made it impure during the days of childbirth, and the Torah made it pure during the days of purification. As for disqualification from priesthood, since the prohibition of mamzer status is already removed from him—there being no witnesses examined in court, and a matter of sexual status requiring no fewer than two—let him be no more than a disqualified priest, a halal. Concerning what is past it has already been said, “Bless his strength, YHWH.”[TN400110]

What follows is that one who causes damage through an oath at the moment it leaves his mouth incurs a very great punishment, for the oath itself is false. There is no utterance here, and no release applies to it at all; it has no remedy except repentance and sufferings. [TN400111] But although one who vows does so above, in Binah, in the life of the King, they have no hold there except through a deed: the vow is not the cause; the deed is the cause. The same applies to an oath about the future, as we have explained. One who later violates their covenant is like one who violates all the other prohibitions in the Torah. They said that the world trembled at “You shall not bear” only regarding the past.

There is also a vow expressed in the language of an oath, in the formula “By the life of YHWH,” numerically the progressive square of Ehyeh: Mother, the life of the King. [TN400112] They said that one who vows or swears and does not fulfill it causes the angel appointed through the utterance of his mouth over the commandment he undertook to

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perform to remain deficient, lacking an act, until his obligation is carried out. All the while he is subject to “You shall not delay.” Until he discharges his obligation, the angel that ought to have been good—for it is an emissary of a commandment, which the King created to be done—becomes for us one of the harmful beings created on Sabbath eve at twilight. Their creation for good was not completed until the promise is fulfilled: “Only with your eyes shall you look,” whose initials are RBT; “and you shall see the recompense of the wicked,” whose initials are WRT. This is the utmost growth of the Shekhinah at the end of days. Their combination is “He rejoices like a mighty man to run a course,” ARH, when alef returns to a thousand.[TN400113]

Thus these oaths, concerning the future like vows, and vows themselves like them, remain suspended until their commandment is completed. Therefore the Mishnah calls vows “hovering,” since they are suspended. Their annulment is in the upper holy air: a great elevation for those angels, to be hidden in a high place through a single expert, whose number with the inclusive unit is 130, equal to the progressive square of the name 45, the mystery of the middle line which raises these lights in the mystery of the backs, from below upward.[TN400114] Or it is through three laymen: Netzah, Hod and Yesod, which are the gates of righteousness. They say to the one who vowed, “It is permitted to you”—meaning to you specifically. But it itself is not released or separated from the upper holiness; rather, it is bound and hidden there with cords of love. The same applies to an oath, since these lights have nothing upon which to rest in the world of action.

The defect is removed through the annulment, for it is established that that angel will be appeased by something greater than itself. The annulment itself is a commandment, greater than the first. For the Sages said, “One who vows is as though he built a high place, and one who fulfills it is as though he offered upon it when it is forbidden.” It is better that you should not vow, and should perform the commandment on your own initiative, from your heart's generosity. Thus the second commandment appeases the first and takes its place. Whoever explains the Mishnah's wording as meaning that the annulment hovers makes that tanna err in grammatical precision. It is not so. Rather, the Mishnah's sense is this: the annulment of those who have vowed and are hovering—meaning suspended, as we said—is in the upper holy air, which raises them there.[TN400115]

Vows take effect upon a commandment, whereas an oath does not. The reason is that vows are above the commandment. Therefore vows and oaths are annulled on the Day of Atonement, for then we direct our intention to Binah in her place and receive influence from her. That day therefore has annulment for all, to remove the community's sins arising from the mutual responsibility that has fallen upon them through an individual's vows. Through this the annulment concerning oaths made previously, from last year until this Day of Atonement, is satisfactorily explained. This is not a sufficient annulment for the one who vowed. Rather, when mercy is sought to pray with the transgressors of Israel—among whom is one who vows and does not fulfill it—we cast the burden of his defect

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from our necks. Although he has already violated his vow, and what is done in transgression is done, the annulment uproots retroactively, as is known. Whatever we can repair regarding mutual responsibility, we repair; the sinner himself, however, must repent and obtain atonement.

The annulment itself, for one who vows or swears concerning the future, is a commandment. Through it he acquires another advocate, who fills the first one's place and enters in its stead. Thus the first one's rectification occurs in one of two ways: fulfillment of the vow or its annulment. But an oath's mystery and allusion is in the very place of the commandment; it therefore cannot take effect upon the commandment that preceded it.

We come to the question we asked before you. When we take the law according to its plain sense, intended in the Gemara, it is clear that one who vows forbids to himself a loaf or an object that has substance. What has no substance is not bound by a vow and is not forbidden. One who swears forbids himself even with respect to something without substance, such as “I shall not sleep,” for the person is what becomes bound by this prohibition. But when we examine vow and oath themselves and their allusions above—which is what the Zohar intends—an oath is only in the world of construction, where there is graspable air, which has substance relative to the upper Mother: ungraspable air, which has no substance. The vow rises to her.

We learn from their formulas that an oath takes effect upon a person who forbids himself some thing in the world. Although this includes things without substance, the person himself, bound by the oath, always has substance. Our statement that an oath is in the King himself is thus fitting. Beyond what we explained above, there is here the likeness of a king revealing and making his words known to his servants. This is the language of an oath: “I swear that I shall not eat this loaf,” or “that I shall not sleep.” In it, the thing with substance—the loaf—and the thing without substance—sleep—are equated. Thus this distinction does not belong to the defining conditions of an oath, as though an oath would not take effect if the thing lacked substance, which might seem to follow from Raʿaya Mehemna's wording.

On the contrary, take this path: refraining from eating the loaf is sitting and doing nothing, as though it had no substance; all the more “I shall not sleep,” for sleep itself has no substance. What then must we say? That the person is affected and bound by that oath, for he is the one under oath, not the object. Everything depends upon himself, who has substance. All the more if he swears “I shall eat” or “I shall throw,” each is a thing with substance from two aspects, since it is not a case of sitting and doing nothing.

A vow, however, exists only when one says, “This loaf is konam to me,” so that the loaf is removed from him. It not only takes effect upon something with substance—the loaf

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bound by this prohibition, to the point that they said, “Konam prohibitions are bodily sanctity”—but it is also appropriate, by way of exposition alone, to say that it takes effect upon something without substance, for several reasons. First, it always involves sitting and doing nothing. Second, the person prohibited by it is not the thing vowed and bound by the vow, and nevertheless the vow takes effect upon him. Third, although the loaf here has substance, which is a necessary condition of a vow, he nevertheless raises it to the place of nonbeing, where there is no substance. Fourth, even in tangible experience, for him at least, it is as though it had no substance, since it is removed from him. Thus the vow takes effect upon the loaf in the mystery of bodily sanctity and upon the person in the mystery of abstinence.[TN400116]

The precise wording of Raʿaya Mehemna, “A vow takes effect even,” and so forth, requires us to explain that it takes effect upon both this and that. But its novel point is the aspect which, here at least, has no substance: the one who vows. The reverse applies to an oath, for the whole person is the principal object bound, forbidding himself in relation to the object. This is clear.[TN400117]

There is another easy and brief way of explaining the statement. An oath takes effect only upon a bodily thing: although sleep has no manifest substance graspable in the hands, it is nevertheless among the body's occurrences and its actions. A vow, however, not only takes effect upon bodily things bound through konam prohibitions in bodily sanctity, but even upon spiritual things, namely an oath and a commandment. Every person is sworn from Mount Sinai to keep the commandments. The vow, according to the subtlety of its allusion in the place without substance, takes effect upon both: to prohibit a person from laying tefillin and from fulfilling his oath.

For example, one swears to drink a cup of wine and then vows to be a Nazirite. It is taught in Sifra DeVei Rav: “He shall abstain from wine and strong drink”—to prohibit wine of a commandment like optional wine. We have no wine of a commandment by Torah law except such a case, where fulfilling his oath is a commandment. Here the one who vows to be a Nazirite comes and obstructs the oath until he submits to inquiry: that is, he is questioned by a sage as to whether he has an opening or regret permitting one of them to be released. If he does not wish to regret it, they beat him until his life departs. The same applies to one who prohibits himself from eating matzah on Passover night.

But a vow does not take effect upon a commandment or an oath so as to double their obligation. Even if he prohibits eating to himself unless he performs the commandment, although he has thereby greatly increased his own incentive, the vow nevertheless takes effect upon the eating, not upon the commandment. Take at least this one point: a vow comes and prevents the person who vowed from performing the commandment and fulfilling the oath. An oath, however, does not take effect upon an oath or a commandment at all, either to prohibit or to double the obligation, except through an inclusive oath or

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until he annuls the first.[TN400118]

Say, then, according to the first approach, that the Gemara discusses the essential law, while the Zohar comes for exposition. We shall speak of them again. What we learned there in Raʿaya Mehemna, “An oath concerns a thing that has substance,” refers to a person's soul, the image of the Lesser Countenance. A vow raises the Son to delight in the concealed upper Mother, where there is no substance. According to the second approach, an oath concerns only the bodily, while a vow concerns the spiritual too. This is the intention of our saying, “a thing that has no substance”: even in its place of attachment, Binah, it is not in the inner light of Binah's own substance, but [in the lights] surrounding the Lesser Countenance from the seven lower ones of Binah.[TN450019]

Now we must understand and discern the truth of Torah. Concerning both vow and oath it is always written, “Her husband shall confirm it, and her husband shall annul it.” Thus, although a vow binds in Binah and an oath in the seven lower attributes, by which the Lesser Countenance is everywhere designated, here, concerning a woman's vow and oath, it must necessarily be explained that they bind only as follows: the vow in Binah within the mental powers of the Lesser Countenance's Female, and the oath in her seven lower sefirot.

I have seen someone explain the whole discussion in this way even concerning a man who vows or swears, so that everything concerns Malkhut. He said that an oath is the mystery of the light of the seven lower ones of the Lesser Countenance's Female, in the mystery of their surrounding light, drawn from the Lesser Countenance's mouth. One who swears truthfully clothes her in them, in the mystery of the mouth's seven breaths. Because the surrounding light is greater and mightier than the inner light, there is therefore a stringency in oaths, as we explained. Moreover, a false oath damages her seven sefirot, which are her essential part. This is what Raʿaya Mehemna meant by saying that an oath takes effect upon something with substance: to preserve her stature. Furthermore, it is the substance of the Lesser Countenance's breath, comprising water, fire and air.

But since surrounding light is not intrinsic to her as inner light is, according to this approach one may indeed say that an oath binds even in relation to what has no substance, namely “I shall sleep” and “I shall not sleep.” A vow, however, rises to her mental powers, the life of the King, for Binah is primary in the Female's mental powers. The entire substance of the Lesser Countenance's mental powers that illuminate the Female's mental powers in the mystery of maturity comes only from Mother's Netzah, Hod and Yesod. Therefore it is said that a vow rises to Binah, although the matters reach the inwardness of the Female's mental powers. From this aspect it binds only a particular object, in the mystery of inner light. Since the mental powers are an addition for her and do not belong to the measure of her stature, Raʿaya Mehemna is correct in saying there, “upon a thing that has no substance.”

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Furthermore, the illumination of mental powers for the Female comes only from the illumination of his forehead into hers, after the manner in which the upper forehead of favor looks upon the Lesser Countenance's forehead at a time of favor, in the mystery of face-to-face. Concerning these we expound the bringing of peace between a person and his fellow—Arikh and the Lesser Countenance—and between a man and his wife—the Lesser Countenance and his Female.

The Female's 248 limbs, with her three mental powers and the additional illumination from the Lesser Countenance's three mental powers, together have the number of neder, vow. Although she has only two mental powers, Hokhmah and Binah, that mental power which enters her in the mystery of commanded intercourse completes her Daʿat, as explained in its place. Alternatively, let us include all the illumination of the mental powers as one: the number of neder will be completed with two doors, two pivots and one key, as explained in tractate Bekhorot.[TN400119]

Thus we have spoken correctly: in the Mishnah and Gemara, according to their intended order of study, the subject is the loaf (and sleep). The former is forbidden both by vow and oath because it has substance; the latter is forbidden only by an oath because it has no substance. The practical difference is that sleep is permitted by Torah law to one who vowed against it, since the vow is void, unless he attached it to the person's eye, which has substance. For one who says, “Konam be my eyes in sleep today”—the vow takes effect. This is the order and purpose of those who teach halakhot: to know what is forbidden and permitted according to the law.

But the true subject in the book of the Zohar is the human soul, which is affected by one's speech and action for good or otherwise. Concerning it He said, “He shall do according to all that leaves his mouth,” for immediately as speech leaves his mouth it makes an impression. We have already mentioned this above. One who closely examines the book's extended discussions there will find plainly that their intention is what we have said.

Yet anyone with understanding will wonder at that anonymous tanna of Nedarim: of what is prohibited only rabbinically he says, “This is under ‘He shall not profane,’” while of what is forbidden by Torah law he says simply “forbidden.” He ought to have taught the reverse in each case! Blessed is He who chose them and their teaching, for there is understanding of their final purpose. Through deep study, see how they alluded to all these excellent matters by reversing the judgments as commonly understood, so that an empty-headed person may gain understanding.

For one who says, “Konam that I shall not sleep,” makes a vow concerning something without substance. The Sages imposed the stringency of “He shall not profane” by way of analogy: just as they said that “I shall not sleep” is a thing without substance, so the vow

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itself and the “He shall not profane” within the law of vows have no substance, for the vow rises to Binah, ungraspable air. Their “He shall not profane” reaches to the neck, above the extremities, as we said. “An oath that I shall not sleep” is in the extremities, where he himself is asur, forbidden—that is, bound and held by the oath, for he has substance. [TN400120]

Through this the statement of Raʿaya Mehemna is thoroughly and truly explained for us. It does not contradict the law explicit in the Gemara; on the contrary, the one comes and teaches about the other. Nothing further remains.

In Raʿaya Mehemna, Parashat Pinhas, folio 251, these are its words: “For this reason, ‘You shall not eat any of it raw, or boiled in water, but roasted in fire, its head with its legs and its innards’—so that this be boiled in water and roasted.” This is very difficult, for the commandment of the Passover offering was not so. Rather, this tanna of the book Raʿaya Mehemna agrees with R. Yose the Galilean, who says in the Mishnah of “How does one roast the Passover offering?”: “He puts its innards and intestines inside it.” Even R. Aqiva disagrees only concerning subsequent generations. What he says there, “This is a kind of boiling,” is how it was done in the Passover of Egypt, as expounded here. As for our not counting this in the Mishnah among the differences between the Passover of Egypt and the Passover of later generations, perhaps that Mishnah is R. Yose the Galilean's. Even if you say it is R. Aqiva's, it does not teach things that are not explicit. Moreover, this is not indispensable: even in the Passover of Egypt, if he hung them outside it, he discharged his obligation.[TN400121]

In the Zohar, Parashat Tetzavveh, folio 183b: “On the day of Shavuot, the upper bread is prepared, which is healing for all.” (Explanation: this is the bread of Torah, of which it is written, “Come, eat of my bread”; it completes the unleavened bread we ate at Passover, as below.) “Therefore leaven is brought near to be burned upon the altar.” This is the reverse of Scripture: “They shall not ascend upon the altar as a pleasing odor.” Rather, this is its explanation: “a new meal offering” is what permits the new produce for the altar in the first instance, namely the two loaves of Shavuot. Of them it is written, “As an offering of first produce you shall bring them to YHWH”—for presentation alone, requiring waving, not burning.

The correct explanation of “to be burned” is that it gives the reason for the commandment of waving the two loaves. Its intention is to burn, remove and annul the evil inclination's hold upon them, since they come as leavened bread. The nullification of harm follows from bringing them near the altar through waving; they do not require presentation against the altar. Once it begins with the altar, there is no cause for concern even if it ends at the table, for they are greatly honored thereby: they are eaten inside the curtains by male priests, according to the law of the most holy offerings, for a day and a night specifically—the mystery of the true union.

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It says, “They bring two other breads near together.” That is, these are the two breads with which it began at the start of the discourse. One is the unleavened bread we ate at Passover, joined through counting seven weeks to the second bread, the bread of Torah—Hesed—given at Shavuot. “And leaven is burned between them”: that is, it is purified and refined between them, specifically opposite their light, for the examination is opposite it, and there is improvement in the bread.[TN400122] It is brought to the priest, who purifies its dross in the altar's fire through waving east of the altar, for there is the great wood arrangement toward the east, its front facing east. The priest moves it forward and backward, raises and lowers it, to nullify the power of evil winds and evil dews that gained a hold upon it through the earth's curse and caused its leavening. This is what it says: “It cannot rule over or harm them, Israel.”

It would also have been possible to interpret “two other breads” as the two lambs of Shavuot, most holy offerings, the communal peace offerings eaten by the priests. They require waving while alive; afterward their breast and thigh require waving after slaughter beside the two loaves. It is precise in saying that leaven is burned “between them,” specifically in the altar's fire, which purifies all of them through waving, for they are warmed and refined by the fire of the wood arrangement. Some of them have sacrificial portions for the altar. The first explanation is primary.

In matters of aggadah, the wording of the Zohar seems to say that the night of the great sealing is the night of Shemini Atzeret, contrary to the well-known view that it is the night of Hoshana Rabbah. I explained this well in Heqor Din, part 2, and demonstrated plainly that the Zohar does not disagree with the view accepted throughout the congregation of Israel. There, the precise understanding of its wording is explained truthfully and straightforwardly, without any strain.

Likewise, Parashat Vayetze says that righteous Benjamin “did not use his bed until Joseph came and was found”—yet he had fathered ten sons earlier. It also says in that same parashah, “As long as Rachel had not conceived Benjamin, Jacob remained in Paddan Aram”—yet Benjamin was born only two years after Jacob's departure from there. All this is properly explained in HaNefesh, part 6. Part 3 also satisfactorily resolves how the Zohar's words in Parashat Metzora, that Esau was Isaac's first drop, agree with our Sages' familiar analogy of a reed tube: what enters last comes out first.[TN400123]

They further expounded in the Zohar, Parashat Noah, folio 67: “‘For David, a psalm’—David sang, and afterward the holy spirit rested upon him; ‘A psalm for David’—the reverse.” Likewise in Parashat Bereshit, folio 15b. But in the chapter Arvei Pesahim they said: “‘For David, a psalm’—the Shekhinah rested upon him, and afterward he sang; ‘A psalm for David’—the reverse.” Although the aggadot appear divided, there is an upright way before us to reconcile and agree them through understanding and discernment. For

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this gathering is not with fewer than three, when the aggadot are joined together. From them we learn that David sang in honor of the Shekhinah and the holy spirit assisted him. [TN400124]

The mention of David's name is sufficient proof that he first sought to sing the name of YHWH Most High, according to the Zohar. But the lamed indicates that, through his great preparation of himself before God, he did not manage to begin first before the Shekhinah rested upon him: this is what the Gemara says. Both were causes of David's strengthening himself in his work. Immediately after he opened his mouth in wisdom, the holy spirit sang with him. Their order is: Shekhinah, David and holy spirit. This completed David and spurred him to sing and seek mercy at that time for the congregation of Israel.

When he needs assistance because of insufficient preparation, he asks on his own behalf—not for an ordinary personal need, but to atone for his negligence at that time. See Zohar, Parashat Beshalah, folio 50. Then YHWH's spirit first awakens him within his heart, in accordance with the Zohar's initial words: guarding the matter, watching, looking and waiting for the openings of his mouth to speak wisdom, songs and praises, to prepare himself before God. Then the praiseworthy intermediate, namely the Shekhinah, appears together with the holy spirit, for she does not withdraw her eyes from the righteous. There is no difficulty: it is only that the holy spirit first awakened David, the lesser one, this time too. Thus all these aggadot are ground together; certainly they were stated in relation to one another. “Psalm” always means holy spirit, David means David, and the lamed alludes to the honor of the Shekhinah, for she is the purpose of all salvation and all desire.

The rabbis also set verses against one another: it is written, “Behold, the eye of YHWH is upon those who fear Him,” and it is written, “The eyes of YHWH are upon the righteous.” The Zohar answers: the first is in Arikh, the second in the Lesser Countenance. Midrash Shoher Tov answers the reverse, saying that one eye alone is for those who serve from fear, and two eyes are for the fully righteous, who serve from love.

Yet there is no contradiction, for inward fear has degrees. The lesser is in Malkhut, and what is its reward? “The eye of YHWH,” which is in Yesod. One who adds love, rectifying himself in the attribute of “the righteous one, foundation of the world,” has his reward with him: “the eyes of YHWH,” Netzah and Hod. In the aspect of the Lesser Countenance there is an intermediate fear which causes Father and Mother to look upon each other, in the mystery of “Let Your eyes behold uprightness,” which is in Binah, according to the Zohar's explanation of “Uprightly they love you.” One who rises to the great fear, in the Lesser Countenance's Keter, merits full recompense from the open eye, of which it is said, “They were two and became one,” beneath the forehead of favor receiving influence from the Yesod of the upper head.

I also saw a statement difficult to understand, printed at the end of the Song of Songs

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material from the Zohar under the name of the book Livnat HaSappir. On the verse “This is the law of the meal offering,” it says: “The inner altar is complete; it is ha-mizbeah, with an added he, and is the incense altar. The outer altar is deficient, without a he at the end, because naʿarah, maiden, is written naʿar, without he.” End of quotation. Go read in the schoolhouse: ha-mizbehah, with an added he, occurs many times concerning the act of burning in the Tabernacle courtyard, contrary to its words.[TN400125]

The true way to understand the statement is that it refers to the beginning of the book, where it is written, “When a soul brings a meal offering.” The rabbis said: “Who customarily brings a meal offering? A poor person. Scripture accounts it to him as though he offered his soul.” The handful is always offered upon the outer altar. Correspondingly, at the altars above, the merit of the handful is seen and accepted upon the corresponding outer altar. But they mention the soul in praise, as though it were offered upon the inner altar above and below. This is clear. Wherever “its memorial portion” is written there concerning a meal offering, expound: What is its memorial portion? His soul.

In the Zohar, Parashat Bereshit, folio 58b: “R. Yehudah opened: ‘Come, behold the works of Elohim.’” This itself is difficult: let us bring the book of Psalms and see, for “the works of YHWH” is written!

Know that there are two verses. One, in Psalm 46, is “Come, behold the works of YHWH, who has made desolations in the earth.” The other, in Psalm 66, is “Come and see the works of Elohim, awesome in deed toward human beings.” The second verse is precise, for being awesome in deed belongs to the works of judgment. After mentioning the name Elohim precisely as required by the exposition, it seals it again in the final letters of noraʾ ʿalilah ʿal benei adam, “awesome in deed toward human beings.” The numerical value of the initial letters is “I am YHWH your God.”[TN400126] The whole psalm, from beginning to end, is founded on the name Elohim, except for one occurrence of the name written alef-dalet, which is also judgment. We have delightful investigations into it through a matter learned from its context, in the verse “burnt offerings of fatlings,” and through a matter learned from its conclusion, in the last verse. Let them be examined in their place, for they have a strong relation to this general principle: that whole psalm is a great and exalted appeasement of the Gevurah above.

But the meaning of the verse in the first psalm is not clear to us—whether the Havayah it mentions necessarily means mercy—for tannaim dispute it anonymously in Parashat Bereshit. R. Yehudah certainly knew that YHWH was written, as did R. Yitzhaq, who came to support him. His opening with the name Elohim is only for exposition. Consider closely: since it is plain to us that “YHWH is Elohim,” it is evident from several matters that this verse speaks in judgment. First, it uses “works,” mifʿalot, of Elohim. There is no other such expression in Scripture except “YHWH acquired me at the beginning of His way, before His undertakings, mifʿalav, of old.” There too it is spoken in judgment, for at first it arose in

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thought to create the world with the attribute of judgment.

The expression “the work, poʿal, of YHWH” and its like is said of what emerged into completed action through lovingkindness preceding and joining judgment. But mifʿal indicates the first power that arose in thought, as the verse in Proverbs demonstrates. So too in the wording and blessings of Rosh Hashanah: “You remember every undertaking, mifʿal.” Furthermore, to support his statement, this tanna expounded ḥazu, “behold,” from ḥazut qashah, “a harsh vision,” and shamot from shemamah, “desolation,” as appears there. All these are sound proofs according to his view that this occurrence of the Divine Name is spoken in judgment. So too at Sodom: “sulfur and fire from YHWH.”

But at the beginning of Parashat Noah, folio 60, R. Elazar opens with this verse in another exposition, which concerns not judgment but mercy specifically. He expounds shamot as in “He called his name Noah, saying, ‘This one will comfort us.’” He did not mention the name Elohim because he did not need it. The copies of the Zohar became corrupted. The one who added detracted by writing “a harsh vision” there; my witness is that he stole it from Parashat Bereshit, for there is its home. There is no doubt of this, although I have seen among the eminent[?] and praiseworthy commentators someone who wrote the reverse.[TN400127]

In the parashah of the rebukes in Torat Kohanim, it cites the verse as “If you walk in My statutes and keep My judgments.” Go read in the schoolhouse: “and keep My commandments”! What then must we say? In general, “My commandments” is a collective term for all the commandments, divided into testimonies, statutes and judgments, as in Parashat Vaʾethannan in the wise son's question. Here it is explaining “My commandments” as referring to the category of judgments. Know that later it is written, “If you reject My statutes, and if your soul abhors My judgments.” Here “My statutes” is interpreted as the Oral Torah: a statute including many statutes, which are the Torah's decrees, as he concludes, concerning which guarding is written in Parashat Aharei and Parashat Qedoshim. “My judgments,” included in “My commandments,” he expounds as the Written Torah, for most fundamental principles of Torah are judgments. Since that statute, which is itself the attribute of “Guard,” recurs in the Written Torah, guarding is written here beside “My commandments,” which means “My judgments,” as we said. [TN400128] Examine the statement in its place; this will suffice to understand words of discernment.

Likewise, in the book of Elleh HaDevarim, folio 269, it expounds “a weak hand” in the passage Shema, although that occurs only in “When He brings you.” The eye sees and the ear hears that everything is exposition alone: there is no error at all in any of these cases.

Likewise, in many places in the Zohar you find “For YHWH of hosts is a sun and shield.” We shall explain this well shortly below. Do not wonder, for this is also the Gemara's way:

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to expound verses in abbreviated form, with omissions and additions relative to what is written in their place, so that the exposition with which it is engaged becomes clear of itself. For example, “Behold, God is mighty; He will not despise,” from which we learn that the Holy One, blessed be He, does not despise the prayer of the many. But the first kabir, “mighty,” in the verse praises the Omnipresent; then it is written, “mighty, and He will not despise; mighty in power of heart.” Thus there is a vav in ve-lo, “and not,” but not so in the Gemara. The latter kabir praises the community when they are in one union, mighty of heart, which is prayer. For brevity, the Gemara used kabir only once and omitted the vav so as not to interrupt the sense, as though it said, “Behold, God will not despise the mighty one.” This is plain.

The doubling of kabir in the verse is the doubling of “He will bless,” yevarekh, in the verse “YHWH has remembered us”; and each is numerically 72, 63, 45 and 52. For when Israel is one union, they themselves are the name of the Holy One, blessed be He.[TN400129]

So too abbreviated verses, such as “He shall give the money, and it shall be established as his,” which is composed from two verses. One is “He shall give your valuation on that day, holy to YHWH”; the other is “He shall add a fifth of the money of your valuation to it, and it shall be established as his.” We also learn from combining the two verses in this manner that the additional fifth does not prevent the redemption of consecrated property, although it is obligatory. Similarly, “in place of—giving—he shall pay—money,” in which the rabbis take the scriptural materials regarding payment for damage. There are many such instances in the Gemara and Zohar, as explained in the booklet Nezeq.[TN400130]

Rav's exceptionally lengthy treatment in the chapter HaRoʾeh, concerning the four who must give thanks, bringing all the verses in the psalm, is not without reason. We shall explain it shortly.

We also find in Torat Kohanim that it is taught: “‘His kin,’ sheʾero, means none other than his wife, as it is said, ‘You shall not approach his wife; she is your father's kin.’” The master likewise cites it at the beginning of the Laws of Impurity. This verse is composed of two, written concerning the wife of the father's brother and the father's sister. This is what it means: “His kin,” written concerning a priest's defilement, cannot be interpreted as his sister, as you might suppose because “she is your father's kin” is written concerning the father's sister; for his sister is explicitly stated regarding a priest's defilement. If it does not concern his sister, whom it has already mentioned, apply it to his wife, for “You shall not approach his wife” is written concerning the wife of the father's brother. His father is as himself; therefore it calls her his aunt. The kinship of siblings written concerning the sister also applies to the wife of the father's brother—what difference is there? Along the way it comes to teach us that a man should always marry his brother's daughter or his sister's daughter.

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In tractate Sukkah: “From where do we know that one who hears is as one who responds? For it is written, ‘which King Josiah read.’ But Shaphan read it! Rather, from here we learn that one who hears is as one who responds.” This is difficult, for in Kings and Chronicles Scripture explicitly states that Shaphan read only before the king, and afterward the king read in the people's hearing. The truth is that the rabbis found it obvious by reasoning that this was not a reading for the people acceptable to the king, since it came for harm in the verse “YHWH will lead you and your king.” Scripture attributed it to the king only because he heard, remained silent and accepted the justice of the judgment upon himself. Since they came through reasoning alone to revise the Scriptures from their plain sense, they had to say there: “The sages, scribes, expositors and heads of the people all say that one who hears is as one who responds.” Why all this? As we have said.[TN400131]

In the Jerusalem Talmud too, they brought a proof that for every sacred matter one must stand upon one’s feet, from what is written concerning Eglon: “Rise, for YHWH has a word for you.” Here they changed the scriptural wording in two respects for exposition, [to teach us] that what is written, “He rose from the throne,” followed from what Ehud hinted to him when he said, “I have a word of Elohim for you.” For otherwise, how did Eglon know to stand upon his feet? The Divine Name too teaches that Ehud explained to him that He is the holy God, not Chemosh, Moab’s god. Therefore there was no need to say “I have,” li, for he attached all this honor to the verse of exaltation; they explained it by changing the Divine Name. Ehud acted wisely in saying, “I have a word of Elohim for you,” to prevail over him: thus, “Rise.”[TN400132]

I heard someone bring a proof for the obligation to stand for sacred matters from the Babylonian Talmud, Rosh Hashanah, which says: “They sound a simple blast and a broken blast while seated, and sound a simple blast and a broken blast while standing.” Thus, during the repetition of the standing Musaf, one must stand. This is satisfactory.

We find in the Gemara, Berakhot, the chapter “These Are the Matters,” that they add [to one verse] a word taken from another verse to expound a detail [of a commandment]. Rav Yehudah said in Rav's name—and some say it was taught in a baraita: “‘You shall sanctify yourselves’—these are the first waters; ‘and you shall be holy’—these are the final waters; ‘for holy’—this is the good oil; ‘I am YHWH your God’—this is the blessing.” That is, the Grace after Meals, unlike one who explained it otherwise. But this verse in Parashat Qedoshim does not contain “holy”! To enhance the honor of the Grace after Meals, which is by Torah law, so that good oil should precede it, they added the word “holy,” taken from another similar verse in the same parashah, where it is written, “For I am holy,” and no more. This is satisfactory as a matter learned from its context.[TN400133]

More correctly, one should say that there is no addition here but a reversal, and it is a complete verse at the end of Parashat Shemini. This reversal caused someone to explain “this is the blessing” as the blessing over washing for the first waters. Nevertheless,

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elsewhere we shall say that the authority of the statement meant the Grace after Meals; that is the reason for the reversal.

We have now demonstrated plainly to a sufficient extent that this is the sacred way of the Babylonian and Jerusalem Talmuds and Torat Kohanim, as it is the way of the Zohar. All of them are holy rabbis, teaching us the meaning of expositions by exchanging one word of Scripture and the like. It is a brief way and clear language for one with a heart to know and eyes to see. In the midrashim there are innumerable similar testimonies.

Let us return to our opening concerning the verse “For YHWH Elohim is a sun and shield.” It is clear that these two names together may sometimes rightly be interpreted as Hokhmah and Binah, the friends above, and sometimes as Tiferet and Malkhut, the lovers below. Since the notion of a shield does not suit Binah at all but Malkhut, and a sun likewise is fitting only in Tiferet, not in Hokhmah, the book of the Zohar is precise in saying “YHWH of hosts.” This designation properly applies to all the sefirot below Tiferet, which are Netzah and Hod. They may be described by the designation magen, shield, an acronym for Michael, Gabriel and Nuriel, princes of lovingkindness, judgment and mercy. These three powers gather in Malkhut and are revealed in Yesod, which is beauty for the righteous one and beauty for his sign. Magen also has the numerical value of tzava, host. [TN400134]

It is also known and well established that tzevaot, hosts, everywhere means Netzah and Hod. But YHWH of hosts is in the Netzah and Hod of the Lesser Countenance, and Elohim of hosts in the Netzah and Hod of his Female. Elohim filled with he's, in its progressive square, has the numerical value of tzevaot twice: one for Netzah and one for Hod. (That is,) as a sign of this, that tzevaot and Elohim are all one.[TN400135]

Do not be enticed into believing that Israel's sages, tannaim and amoraim, were imprecise in the scriptural verses, or that the books of Scripture changed over the generations—Heaven forbid, let it not be so! We have already established you upon the truth; do not move from it.

They further said in Parashat Tetzavveh that all the verses of “A praise of David” have a vav in the middle, except the two letters qof and resh. Do not be troubled by what is familiar in everyone's mouth: “He fulfills the desire of those who fear Him, and hears their cry and saves them,” as is written in all reliable copies. There they spoke only of the verse “YHWH is near,” which opens with qof and resh together. It gives the reason: vav is the letter of truth, from Yesod, from the Holy One's name, and it does not wish to open an entry for itself halfway through that verse, since qof and resh joined at its beginning. They are the body of sheqer, falsehood, for shin is a foundation of truth, the three fathers being bound within it. Here too there is a vav in the word qarov, near. What was it to do? This is plain.[TN400136]

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Know that in several places besides these and their like, copyists erred in the books of the Zohar, and other differences in scriptural verses appeared to them. We have ascertained accurate versions, which are before us in the study house: the verses are precise in the mouths of the Zohar's sages, in everything written in the books of the prophets, wherever they did not need to change them. They never changed the wording except for a substantial reason, as we said.

Elsewhere we explained well what the rabbis said concerning “It was on the day Moses completed,” kalot: “KLT is written.” One must always write kalot fully, KLWT, in a Torah scroll; their statement was made only for exposition. Likewise, “HPLGShM, the concubines, is written” was said only for exposition; the word must be written with the plural yod. There are many such instances.

In tractate Berakhot, the chapter “Three who ate,” Rav Huna said: “Nine and an ark combine.” Rav Nahman said to him: “Is an ark a man?” Rather, Rav Huna said: “Nine who appear as ten combine.” That is, since they are in the place of an ark, they appear as ten—whether scattered, in the mystery of the worlds of separation, or gathered, as there, in the mystery of the world of unity. The reason is that the Shekhinah presumably dwells in the place of Torah. See the end of the Zohar's Parashat Qorah, on the verse “And the Levite shall serve—he.”

There too Rav Ammi said: “Two and the Sabbath combine.” Rav Nahman said to him: “Is the Sabbath a man?” Rather, Rav Ammi said: “Two Torah scholars sharpening one another in halakhah combine.” That is, just as “Then they spoke” and “YHWH listened,” it is therefore reasonable that He dwells there and they combine. So two and the Sabbath combine because of the affection of the additional soul. The halakhic authorities omitted these teachings, two which are four, and the views of Rav Huna and Rav Ammi were not accepted[?], for it does not appear that Rav Nahman accepted them from them, although out of respect he challenged only the first of each one's statements.[TN400137]

The combination of two and a minor for the invitation to bless—or, for an invitation with the Divine Name, nine and a minor, who in either case must know well to whom one blesses—is clearly permitted to us. But for prayer there are conditions. One is that one of the nine be great and distinguished in wisdom and number, and that there be someone who never prays alone except under compulsion, and not otherwise. It must be impossible to make up ten adults, even through effort and labor—for example, they are not in the town. Or they entered the synagogue with ten and began the communal prayer, and afterward one slipped out and left; then, when they reach the repetition of the prayer, they begin and complete it with a minor's addition, and not otherwise.[TN400138]

In the evening prayer, however, there is no order of Qedushah, which a minor has

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nowhere been permitted to recite publicly. Although that prayer contains Qaddish and Barekhu, these have been permitted to the maftir and the orphan even when minors. All the more it is permitted in all these matters to add a minor to a group of ten at any time, although not all these conditions, or even some of them, are then fulfilled. Therefore not everyone is fit to be lenient in this, but only one who knows how to discern the need of his place and time. This is one of those rulings from which one must not draw general conclusions; they are entrusted to the sages day by day. A minor orphan may not discharge others' obligation of Barekhu in the morning; rather, an adult leads the introductory blessings of Shema. The same applies to Qaddish and Barekhu at that time. There is no need to elaborate here.

In the chapter “One Makes Enclosures”: “Any house in which words of Torah are heard at night is not destroyed, as it is said, ‘And he did not say, Where is God my Maker, who gives songs in the night?’” Rashi explained that one who gives songs at night will not need to complain of providence's withdrawal and his house's destruction. The same applies by day, but at night the sound is heard from afar. Ritva said, “This explanation is difficult for me”: the verse “Where is my God?” does not seem to him to express complaint. He explained that above it is written, “For he crushed and abandoned the poor”—that is, he crushed them and abandoned them. Why? “He did not say, Where is God my Maker?”: he did not attend to his own formation so as to offer Torah's songs at night.

Here one may object: “For he crushed” was said by Zophar in his second response, whereas the other verse, “And he did not say, Where is,” was said by Elihu in his third response. If you say that Elihu said here, “I shall answer you with words, and your companions with you”—there is no reason to say so, for in Zophar’s own response, after “For he crushed,” he said there, “All darkness is hidden for his treasures; an unfanned fire shall consume him,” which they expounded concerning neglect of Torah. This corresponds to the verse in Elihu. The first explanation is primary.[TN400139]

We read in Shimmusha Rabba concerning tefillin: “None is fit to lay tefillin unless he reads Torah, Prophets and Writings: Torah, in the book of Genesis (one verse); Prophets, the book of Samuel (one verse); Writings, in the book of Psalms (one verse).”

This is understood through what is explained in its place in the mystery of “Only in an image does a man walk.” Hokhmah, namely the book of Genesis, clothes itself in Netzah, from which Samuel of Ramah's prophecy comes, as is well known. Likewise, from Binah to Hod, until the illuminations reach the making of mental powers for the Lesser Countenance and his Female, in the mystery of head- and hand-tefillin. This is the mystery of “Happy is the man”: the Lesser Countenance, made happy through Mother's illuminations.

In the two tefillin there are eight scriptural sections, explained only in the Oral Torah, as

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we learned: “Five frontlets, violating the words of the scribes—he is liable.” Thus it concludes there that in Gemara we require eight academies. It brings support from what we learned: “At five, for Scripture; at ten, for Mishnah; at thirteen, for commandments,” when he enters the status of a man. These eight academies correspond to the eight sections, as we said, and to the eight years from his beginning to enter Scripture until he enters the commandments. He must know how to translate all of them, for through his own growth he rectifies mental powers for the Female.[TN400140]

In the last chapter of Bava Metziʿa: “A house and upper story belonging to two people fell, and neither this one nor that one can afford to rebuild. The upper-story owner has nothing in the ground. It is taught: R. Nathan says, The lower one takes two shares and the upper one one third. Others say, The lower one takes three shares and the upper one one quarter. Rava said: Hold fast to R. Nathan's view, for he is a judge and descends to the depth of judgment. He holds: how much does the upper story diminish the house's value? A third. Therefore it has a third.”

Explanation: (This matter speaks in the mystery of the kings who died and their breaking. The first tanna holds, and so forth; see 7 in LQHSh.) The anonymous tanna holds that there is no need on high except wherever the Shekhinah is among those below. (Then it benefits through the raising of feminine waters, but, and so forth; thus in LQHSh.) But in the breaking of the vessels and collapse of the structure, when the lights withdraw, the upper one has nothing in the ground. So indeed it is: assistance through proper action is needed.

R. Nathan is a judge: dayyan is numerically AKDTM, on account of the mystery of sweetening judgments, for every judge must open with merit.[TN400141] He holds: how much does the upper story detract from the house? A third. For the upper third, the Lesser Countenance's mental powers, is the light withdrawing above. This is certainly the depth of judgment, for it is the principal light lost from it; therefore it has a third. Others, coming from the attribute of the backs, reckon Malkhut as a quarter. They give three shares to the lower one and a quarter to the upper. This too is true in the mystery of the points, but in the rectification of the configurations the halakhah follows R. Nathan and Rava.

“There was a man married to his sister's daughter. She committed adultery; he divorced her and antedated the bill of divorce, saying, ‘Better that she be judged as an unattached woman,’” and so forth, in the first chapter of Gittin. The analogue: Moses our teacher, peace be upon him, was married to his sister's daughter. This is Dardaʿ behind Jacob's stature; she is Jacob's wife and Moses' sister. Dardaʿ's daughter is the Wilderness Generation, the Generation of Knowledge, who made the calf. He divorced her by breaking the tablets before reaching the camp. What of it? The tablets are not the cause, for what we heard at Sinai came earlier. Rather, it was to offer an explanation for his words: “You did not command them, nor say ‘I am YHWH your God’ in the plural; You commanded me: ‘I am YHWH your God’ in the singular.”[TN400142]

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“Israel are holy.” In the first chapter of Hullin the Tosafot observed that even one who has the means and does not wish to is called holy: he is able but does not wish; likewise, he wishes but is unable—both are called holy.[TN400143]

In the chapter Arvei Pesahim: “‘I shall make you a name like the name of the great ones in the earth.’ Rav Yosef taught: this is their saying ‘Shield of David.’” That is, just as “Shield of Abraham” is a blessing of praise among the Amidah's first three, so “Shield of David” concludes only a blessing of praise, that of the haftarah. In prayer, however, it is “Who causes the horn of salvation to sprout.” Why? These are petitions for mercy, among the intermediate blessings. The verse troubles us: let it say “like the name of the great one in the earth,” for this is what Abraham our father is called, “the great man among the giants.” We say there, “‘Be a blessing’: with you they conclude, not with them.”

We may satisfactorily say that magen, shield, always designates the chariot, Argaman, after the fathers: they themselves are the chariot. Michael serves Abraham's Hesed, Gabriel Isaac's Fear, Nuriel Jacob's Truth. Thus M.G.N. is the name of the great ones, although Abraham made it distinctive as a chariot. David is its heel, as explained in the Tiqqunim; therefore they conclude “Shield of David.” Magen has the numerical value of El three times, after “great God, mighty God, awesome God.” Magen also has the numerical value of “the power of Adonai,” David's attribute, which draws nourishment from the three lines. Likewise, numerically, “YHWH in His holy palace.” Who unifies them? “A unique lord,” of equal number. Adam the first man's years were the number of magen multiplied by ten.[TN400144]

Further, “Blessed are You, YHWH, Shield of Abraham” has the numerical value of Elohim progressively squared in its he filling, alluding to Mother bestowing mental powers upon the Lesser Countenance when the upper segment of her Netzah, Hod and Yesod enters at the beginning of the Amidah. It is indicated in the blessing's conclusion, “You, YHWH, Shield of Abraham,” whose initials are Imma, Mother. Through this the Lesser Countenance is completely blessed at that time.[TN400145] Further, “Shield of Abraham” has the numerical value of Menahem son of Ammiel, who will come in lovingkindness from our side, for we have no deeds, and in judgment from his own side, “who made his soul a guilt offering,” of equal number, to grant merit to the world. So too the allusion: “The prayers were instituted corresponding to the daily offerings.”[TN400146]

Abraham stands at Gehinnom's entrance. All the circumcised are saved from Gehinnom's judgment and entrusted to him. Gehinnom's angels say to him, “Here they are for your share; they are circumcised, of yours.” Therefore the final letters of “YHWH, Shield of Abraham” are H.N.M., “here they are.”[TN400147]

One who gives bread to a child must inform his mother. Its meaning: it is known that

Printed notes to the discourse - link at the level of the discourse only: - continued

Father established the daughter, and she is “bread,” pat, numerically equal to “Talmud.” This is the Oral Torah. She has five powers of judgment, each of which bears the name El Adonai, after the beneficent Mother; five times this is numerically “bread.” She is also “his basket,” sallo, with the same numerical value—the vessel that holds her feminine waters. This is the mystery of “bread in his basket.” The number 36, six times, corresponding to the powers of judgment and the vessel, is 576, the number of the square of the twenty-four permutations of Adonai, twenty-four by twenty-four.[TN400148] Corresponding to them, in the upper Mother, there is “bread in his basket” in another manner: her five powers of judgment are names YHWH pointed with the vowels of Elohim, numerically “his basket”; six times these are the number of the square of twenty-four names YHWH by twenty-four.[TN400149] One who has “bread in his basket”—the mystery of the lower union, which is Being—is not like one who has none—the mystery of the upper union, which is Nothingness.

Let us return to the child with whom we began. When we come to give him bread—the mystery of “the bread that he eats”—and to bring her to the Lesser Countenance, who is the child, to unite her with him, we must first adorn him with Mother’s adornments, through the knowledge drawn from Father to Mother, the mystery of coupling. He is anointed with oil from the kindnesses, and his eye is darkened with black from the powers of judgment. Alternatively, he is anointed from that kind[?], as in “He closed up flesh in its place.”[TN400150] This is a gift to a rich person, for the Lesser Countenance is a child nursing at his mother's breasts; their gift is gold, as it is written, “From the north comes gold.” It carries the sense of “He gave to Moses when He had finished,” for she herself is above, in Emanation, and is destined to be revealed in the mystery of delight[?] in a world that is wholly Sabbath. But in the lower union, insofar as the Lesser Countenance is poor and Mother bestows upon him only in a restricted measure, “A gift in secret subdues anger”: the Shekhinah is then concealed in the bird's nest, so that the shell will be subdued before her.

Any student whose inside is not like his outside must not enter the study hall. “His inside,” tokho, is numerically tevel, “world,” the number of four names of the pearl from Mother. “Like his outside,” ke-varo, has the letters of barukh, “blessed”; their combined number is ka-tamar, “like a palm,” and likewise “His throne is like the sun before Me.”[TN400151] The throne mentioned is the mystery of Akhatriel, the throne of the upper radiance[?]; this prince's name, too, is numerically “his inside, like his outside,” together with the words. “Any student”: “any,” kol, is Foundation, as is known, for it is written, “A righteous person flourishes like a palm.” He is a student of “those taught by YHWH,” Victory and Splendor. His inside is Beauty, called “sun”; it is tevel, whose meaning is “world.” It is also called this because of its equality with its partner, of whom we are speaking; this is her name from the mystery of Mother, who bestows in her house. Further, its six extremities are each sealed with the name of 72, in the sense of “A world is built through kindness”: they are twice 216, together numbering tevel. “His outside,” varo, is Kingship, called “palm”; she

Printed notes to the discourse - link at the level of the discourse only: - continued

contains eight names YHWH, from Understanding to Kingship, numerically varo, and likewise Isaac, concerning whom it is written, on her account, “Thus shall your seed be.” He also contains the four fillings of YHWH—72, 63, 45, 52—[less four simple units], numerically ke-varo, and likewise “God of Jacob,” who is in Kingship, called Elohei, the partner of the Lesser Countenance, who is Jacob.[TN400152] When Foundation equalizes the measure between the Lesser Countenance and his Female, as stated, he merits entering the Jerusalem above, the study hall of the upper Mother; there is the great ripening of the dates.

In the chapter “One Who Sees,” Rav Judah said in Rav's name: four must give thanks—those who go down to the sea, those who traverse deserts, a sick person who has recovered, and one who was imprisoned and has come out. There, concerning each one, we ask, “From where do we know this?” and bring all the verses, although they are many.

Here the son asks, first: why does the Gemara differ from the order of the verses, which is desert, prisoner, sick person, sea? Although they have explained that the verses put the more endangered first, whereas the Gemara puts the more common first, there is still more to examine: their number and their equivalence, even within a single verse. The Gemara's way is to abbreviate rather than to prolong, as we explained above. Why, here, does it go on counting so much, like a peddler? Further, concerning the verses: why is “crying out,” tzeʿaqah, used for the desert and the sea, and “calling out,” zeʿaqah, for the other two? Why is “deliverance” written for them, “rescue” for the desert, and “bringing out” for the sea? Why is “from their distresses” written for all of them, while for the sea it adds a vav?

It is known that loud crying belongs to the desert and the sea, and low-voiced calling to imprisonment and sickness. Rescue in the desert must be great because of its many hardships: there is no bread and no water; robbers, evil beasts, fiery serpents, scorpions, and thirst are common. Even if one comes out sick and captive, it is a great rescue. But for the others, healing and freedom are complete deliverance, bringing gladness and joy. The distress of the sea includes all of these; therefore a vav is added to “their distresses.” Once a person has left it and reached dry land, his mind is settled; therefore “bringing out” is written for it.

Indeed, in the book of Psalms, the order of the verses is precise, directing these matters toward the holy Shekhinah and her letters, from which miracles occur for the people of the world.[TN400153] Just as “whom his mother instructed” is written concerning the holy Shekhinah, so too “I wounded, and I shall heal” is said of her. Therefore it takes the order of her letters: he above vav, he above yod. It is straightforward: the verses for those who traverse deserts, from “They wandered in the desert” to “Let them give thanks,” are five; for the prisoner, from “Those who dwell in darkness” to “Let them give thanks,” six; for the sick person who recovered, up to “Let them give thanks,” five; and those for the seafarers,

Printed notes to the discourse - link at the level of the discourse only: - continued

up to “Let them give thanks” and “Let them exalt Him,” are ten. These two verses go together, teaching that in all of them we require a congregation of people, two of them rabbis, corresponding to Wisdom and Understanding, the heads of this congregation, excluding the upper Crown, which is not revealed in a place of sufferings. Knowledge is present in the congregation of people, to complete the ten, but is not present in the assembly of elders, for there it numbers two. Thus far the order of the verses.

But concerning the Gemara's order, come and see what a great man stated this teaching! Who is its master? Rav, who is Rabbi Abba, the tanna of baraitot in many places in our Gemara; and he is the Rabbi Abba mentioned in the Zohar, in the opinion of many, who lived four hundred years. Your mnemonic is R-B: twice two hundred. He was the greatest of the companions with Rabbi Simeon and his son Rabbi Eleazar, and was Rabbi Hiyya's teacher in this wisdom. Sparks of fire came out of his mouth before Rabbi as he repeated before him what he had learned before Rabbi Simeon. Sparks of fire also came out of our holy Rabbi's mouth when he was with Rav, who would repeat and arrange the chapter-headings before him. Perhaps Rabbi himself had originally learned the secrets of Torah from Rabbi Simeon too, when he was his student in Mishnah and Gemara, from which Torah issues to all Israel as practical law. In these Rav served Rabbi and Rabbi Hiyya extensively. He died at the beginning of the fifth millennium of Creation and was the last of the tannaim, as the rabbis said, “Rav is a tanna and may disagree”—a tanna specifically, as we have said. Further, he was the teacher of all the people of the Exile. At his death, then, “We became orphans, without a father,” for our two thousand years of Torah had ended.[TN400154] Since he is the master of the teaching with which we began, he arranged his statement in the mystery of the offering that rises and descends: the daughter ascends to Father. Therefore he put the seafarers first, for there are ten verses for them, adjoining to them the matter of those who traverse deserts, in five verses, as it is written, “They wandered in the desert”—the wilderness of the one who said, “I have strayed like a lost sheep.” Then Mother, of whom it is written, “Who will heal you?”, descends to her son, who was imprisoned, in the mystery of “The king is bound in the channels.”[TN400155] Thus the order of this saying is “Let him who boasts boast in this: understanding and knowing.” For this reason it brings all the verses, to teach that the number matters here.

We find many times in the Gemara that Rav Kahana and Rav Assi raise objections to Rav and Rav remains silent. We must now make known that in all these places Rav had a great and reasonable ground in the secrets of Torah for speaking contrary to them. Although he was silent toward them aloud, before the people, when they entered the treasury he afterward resolved their questions in a whisper; in some of these cases the law follows him.[TN400156]

In the chapter “An Egg Laid on a Festival,” Rav said: a chick born in its shell on a festival is forbidden. Rav Kahana and Rav Assi said to him: what is the difference between this and a calf born of a fatally injured animal on a festival? Rav was silent. He held that it is

Printed notes to the discourse - link at the level of the discourse only: - continued

prepared through its mother: the mother's rectification and the measure of her stature are preparation for the fetus, in the mystery of “He has blessed your children within you.” There is slaughter for the calf in its mother's womb, for it has four organs of slaughter, all of equal effect: if one wishes, one slaughters these; if one wishes, one slaughters those. This is not a birth, for the fetus in its mother's womb is like something laid in a domed vessel, and configurations, when clothed within one another, do not hinder each other's fitness and rectification.[TN400157] But the chick is not prepared through its mother and is not included in slaughter. Even if its shell was broken by a person, it has not yet passed beyond the condition of a point. Therefore it is not fit even for dogs, as is stated there, because its creation has not been completed.

In the chapter “One May Lower,” concerning an animal belonging to two partners, Rav takes a stringent view of the Sabbath limits drawing from one another, lest we mix holy with profane, as is known in the mystery of the Sabbath limit.

In the chapter “These Are Fatally Injured,” concerning a severed windpipe: although he taught them that slaughter is valid through the majority of its hollow, so that there be no defect in its interior, he would inspect a severed one to invalidate it through the majority of its thickness, out of concern for the invalidity of vessels, whose breaking [is their death]. Yet Scripture expressly says, “Who dwells with them amid their impurity.” From this it follows that the majority of its hollow is decisive: as with its invalidation, so with its validation.

At the beginning of the chapter “One Who Sells a House,” if a person marks out for him one long boundary and one short boundary, Rav says: he acquires the long one only opposite the short one. For we have no apprehension of the Long Countenance at all, nor of the “ox's head,” whose meaning is an open passage—Father and Mother and the constellation—except through the Lesser Countenance.[TN400158]

In the chapter “The Borrower,” concerning a broken axe[?], Rav held that broken vessels should not be included in rectification. Therefore he said, “Go, pay for a sound axe.” They held that everything is included in rectification, provided that it has the value of a perutah: in the mystery that shaveh, “worth,” is numerically ish, “man,” and perutah is numerically MTzPTz, or Elohim filled with yods, a designation for his Female. It is P-R-T with V-H, thus complete together; both together are numerically “Torah.”[TN400159]

In the chapter “What Is Interest?”, Rav said, “A ship: hire and loss.” A baraita accords with him. The law is: hire is reckoned at the time of taking possession, for nothing was created in vain, and all creatures above and below have their recompense with them from the beginning of thought, in the sense of “I shall be gracious to whom I shall be gracious,” as we explain in its place; loss is reckoned at the time of breakage, in the sense of “Carve for yourself.”

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[Supplemented from the later printed witness: Further, pagara together with its letters is the 288 lights that fell with the breaking of the vessels. Rabbi Simeon raised all of them during those ten years when he was in the cave. Know that at first he would ask a question and Rabbi Pinhas would resolve it for him with twelve resolutions. Afterward Rabbi Pinhas would ask, and Rabbi Simeon would resolve it with twenty-four resolutions, as stated in the chapter “With What May One Light?”

It is known that questions arise from the fragments of the vessels, and likewise the fragments of the tablets. When Rabbi Simeon rose from asking to answering twenty-four for twelve, he thereby rectified the 288 lights that had fallen with the fragments and afterward raised them to their place. Therefore he would say, “I can exempt the whole world from judgment.” But an individual who performs a commandment is not like a multitude. “YHWH’s truth is forever. Hallelujah.”][TN450020]

When Rabbi Simeon bar Yohai was in the cave with his son Rabbi Eleazar, he opened and said: What is the meaning of “Death and life are in the hand of the tongue”? Does the tongue have a hand? It should have said, “Death and life are in the tongue.” Further, it should have put life before death. He said to him: Yes, the tongue has a hand—the left repels and the right draws near. For the tongue has two lines: a right line that ascends as far as the upper hand, which is the upper Crown, the Infinite, and it draws near; and a left line that issues from the lower hand, repels, and descends from the lowest Sheol as far as Dumah, never ascending again, because it is sealed with a seal in Alef-Dalet. On the right is the shin of the Sabbath Queen, all splendor and mercy; on the left is the vav of severe judgment. Woe, woe to a person who defiles his mouth and does not guard the covenant of his tongue! The companions have established that for anyone who defiles his mouth, Gehenna is deepened. Because [he] also introduced filth first into the tongue and afterward into his entire body, Scripture therefore put death before life.[TN400160]

Rabbi Simeon ben Yohai stood and kissed him, and so forth.

Explanation: “the hand of the tongue,” yad lashon, is numerically 400, a sign of death and life, as is known from the Gemara in the chapter “With What May an Animal Go Out?”, concerning the man clothed in linen. The tongue is in the mystery of the vav of the Name, whose combination has two vavs. The right one inclines toward Kindness and ascends to the upper Kindness; therefore it has the power to draw near and benefit all. The left one has no evil until it goes outside.

It is known that the name Alef-Dalet is in Emanation, its seal in Creation, and what is sealed in Formation, in the mystery of waxen forms, where there are good and evil. The extension of the left vav reaches to the extremity of evil, and there is sealed with that seal, to fulfill in it “His kingship rules over all.” Your mnemonic is “ravages it,” yekharsemenah,

Printed notes to the discourse - link at the level of the discourse only: - continued

numerically “Shekhinah”; for the boar has no hold even on bundles of shoots of that vine without permission. This is the mystery of ya‘ar, “forest”: the yod of the Shekhinah rules over ra, “evil.” It is written, “None who come to her return.” The form of lamed beside shin in the word lashon indicates the Shekhinah bound to the right: she ascends with it and does not descend. Yet there remains the left vav of severe judgment, causing extension downward in the mystery of the letter nun: foul speech that deepens Gehenna, which from the beginning was prepared for the king, so that it might be a cornerstone and be included within the boundary of the Garden of Eden.[TN400161] Scripture put death before life, in the sense of “He brings down to Sheol and brings up”: an intransitive verb with respect to Sheol and a transitive verb with respect to the upper King, for whom and for whose glory it was prepared, as stated.[TN400162]

Completed. [TN450012]

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Substantive introductions and appendices

The substantive introductions and appendices have been retained in this volume. The indexes and historical printed materials are in the companion volume.

Ha-Milluim - printed note

Opening of the passage

*) Perhaps it should read: “And twelve/and eleven[?] in the third row, corresponding to he; and eleven in the fourth row, corresponding to the last he.”[TN400040]

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Open Ha-Milluim - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

These notes contain references, corrections, and explanations. Their attribution has not been established. Their association with Shivrei Luhot is at the level of the discourse; there is no precise anchoring to a particular sentence here.

Fragment 1 - א Thus it is…

(a) This is the reading in S.Y.[?]. In the books printed in the later editions, in Derekh Emet, the reading[?] is: “to be pure in [source gap] upon me[?].”[TN400041]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 2 - א The portion Vayehi…

(a) Parashat Vayehi, folio 220, ʿ.H.[?]; see also K.T.Y.H., Behalul[?], 24, for the proper resolution of the matters.[TN400042]
(b) Folio 113b.
(c) Folio 138b.
(d) Folio 25b.

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 3 - א The portion Naso…

(a) Parashat Naso, 139b.

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 4 - א And behold, p…. [TN000063]

(a) Now, Parashat Behuqqotai, folio 113.

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 5 - א Folio 35 (ל"ה)…

(a) Folio 35b.
(b) [source gap] 3, 32b.
(c) For evil.
(d) I chose.
(e) To teach him.
(f) Ehud.
(g) There.[TN400043]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 6 - א A.B.H.K., d-b…. [TN000064]

(a) ʿ.B.H.K., D.B. Zakka’ot[?], P. 25, B.; that indicated: 3, folio 105b.[TN400044]
(b) In the books before us, corrected according to Derekh Emet, the reading is: “except for two letters, het and qof.”[TN400045]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 7 - א See concerning this…

(a) See on this in Raʿaya Mehemna, Parashat Pinhas, folio R.K.L.D.[TN400046]
(b) 47b.
(c) To renew the prayer.
(d) Eruvin, folio 19b.
(e) Job 20.
(f) Job 35.
(g) To refine him.

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 8 - א And this is in the first chapter...

(a) This is in the first chapter of Berakhot, in the laws of tefillin, and is cited in Etz Hayyim, at the end of section 38.[TN400050]
(b) See on this in K.N.Y., part 4, chapter 7, and in Etz Hayyim, Shaʿar HaKelalim, chapter 9: the letters tzelem allude to the mental powers from below upward. Mem corresponds to four mental powers—Hokhmah and Binah, Hesed and Gevurah of Daʿat. Each one includes ten; thus there are forty. Afterward the upper Mother clothes and includes these four mental powers within her Netzah, Hod and Yesod: Hokhmah in Netzah, Binah in Hod, and Hesed and Gevurah in Yesod. They become three mental powers: this is the lamed of tzelem. Afterward they enter the Lesser Countenance and spread through the whole body of the Lesser Countenance, which consists of Hokhmah, Binah and Daʿat, Hesed, Gevurah and Tiferet, Netzah, Hod and Yesod: this is the tzadi of tzelem. This is what Scripture says: “Only in an image does man walk”; the Lesser Countenance is called Adam.[TN400051] It is explained in the intention of the mystery of tefillin: these are the mental powers Hokhmah, Binah and Daʿat, clothed in Mother's Netzah, Hod and Yesod, entering the Hokhmah, Binah and Daʿat of the Lesser Countenance and shining outward at the forehead of the Lesser Countenance. They divide into four mental powers: this is the mystery of the four sections of the head-tefillin. The hand-tefillin are the Female's mental powers in the manner stated above. See there at length. This is already understood from the master's words here.[TN400052]
(c) As it says: “The beginning of wisdom”; likewise T.Y. on the word bereshit: “with wisdom.”[TN400053]
(d) For the mental powers Hokhmah, Binah and Daʿat are clothed in Mother's Netzah, Hod and Yesod.
(e) As explained in Zohar, Bereshit, folio 26b. See Shaʿar HaʿIbburim, chapter 4, rules 2 and 5; Shaʿar HaNesirah, chapter 8; and Shaʿar HaYihudim, chapter 8. For from Binah come male and female prophets; Samuel was from the Netzah of the Lesser Countenance, and specifically the illumination of Mother's Netzah. Understand.[TN400054]
(f) This follows of itself from the extension of Hokhmah in Netzah. See Peri Etz Hayyim, Shaʿar Sefirat HaʿOmer, chapter 8.
(g) The book of Psalms, chapter 8, likewise alludes to this, as he proceeds to explain.
(h) The Rosh explains there, as in “We study thirteen academies in Uqtzin.” Rashi there explains it (Berakhot 20) as “in thirteen ways,” while the Tosafot wrote “in thirteen academies”; see there. There is an allusion here to drawing down the mental powers, in the sense of “The more study, the more wisdom.” Understand.[TN400055]
(i) For Mother's mental powers had not finished entering him. See Shaʿar Derushei HaTzelem, exposition 3.
(j) See the intention of “twice Scripture and once translation”: the translation is the Female standing at the back of the Lesser Countenance. The Lesser Countenance prepares her mental powers from his own mental powers and returns her face-to-face. See Shaʿar Tiqqun HaNuqva, chapter 2, rule 8. This is what it says: “And she knows how to translate in all of them.” Understand.[TN400056]

(a) Folio 117b; that is, printed in Liqqutei HaShas of the Ari, of blessed memory.
(b) See Peri Etz Hayyim, Shaʿar HaTefillah, chapter 6, and Taʿamei HaMitzvot, Parashat Behar, on

the mystery of Torah and service, and on the secret of the verse “Give strength to Elohim”; then you will understand the master's words here.[TN400057] [TN450008] [TN450021]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 9 - ג See concerning the mystery...

(c) See on this mystery in K.N.Y., part 3, section 147, and in Peri Etz Hayyim, Shaʿar Hag HaMatzot, chapter 8; understand.
(d) See Etz Hayyim, Shaʿar HaMelakhim, chapter 6. Our master here discusses the state after the configurations' rectification, when the first three were added to the six extremities: the upper one had a third—Hokhmah, Binah and Daʿat—and the lower one two thirds—Hesed, Gevurah and Tiferet, Netzah, Hod and Yesod.[TN400058]
(e) Before the configurations' rectification, Malkhut's point was not counted separately. Together they were seven points, and Malkhut's point was counted as a fourth part. Thus the lower one had three parts: Hesed, Gevurah and Tiferet; Netzah, Hod and Yesod; Malkhut. One may explain that, because Malkhut's point is behind Netzah, Hod and Yesod, it is therefore counted as a part in its own right, like Netzah, Hod and Yesod; see Peri Etz Hayyim, Shaʿar HaTefillah, chapter 5. The upper one has the fourth part: Hokhmah, Binah and Daʿat. Concerning this our master concludes: “Such is the truth in the mystery of the points.” At that stage there was not yet a configuration in its own right. But in the configurations' rectification Malkhut is counted as a configuration in its own right, and three thirds remain in the Lesser Countenance: one third for the upper one and two thirds for the lower. Examine carefully.[TN400059]

(a) This will be understood by first considering what is explained in Etz Hayyim, gate 32, chapters 10 and 18, on the mystery of “Moses within, Jacob without.” For Moses and Jacob are both from Father's Yesod within the Lesser Countenance, at the place where Mother's Yesod ends, at the chest of the Lesser Countenance. Jacob, however, is from the light of Father's Yesod which emerges outside the Lesser Countenance; Moses is from the mystery of the illumination that emerges from Father's Yesod within the Lesser Countenance. This is the mystery of “Moses within, Jacob without.” End of quotation; see there at length. Let us further preface what is explained in Shaʿar HaH.H., chapter 8: there is an illumination between the Lesser Countenance and Jacob's configuration, within the Lesser Countenance, emerging from Father's Yesod. This illumination is the aspect of Leah, Jacob's wife. From the aspect of this Leah came the whole Wilderness Generation, and so forth. Wherever the Wilderness Generation is mentioned, it concerns the Leah just described. This is the mystery of the name “Wilderness Generation, dor deʿah,” meaning “Generation of Knowledge,” because it emerges from the Daʿat of the Lesser Countenance within Father's Yesod, which is the aspect of Moses our teacher, peace be upon him. This is the mystery of the verse “the people in whose midst I am,” and it is called the upper Daʿat. Thus far his words; see there at length. Through this you will understand the master's words here.[TN400060]
(b) This is the Wilderness Generation. It will be understood according to what is explained in Liqqutei Torah on “Moses commanded us Torah,” and so forth. For our Sages of blessed memory said: “The fallen fruit of wisdom is Torah.” That is, the wisdom of Torah is Father's Yesod within the Lesser Countenance. From the aspect of what fell from it and went outside the Lesser Countenance, Jacob, called Torah, emerged. This is what it says: “Moses commanded us Torah”—he is Father's

Yesod, called Moses, and he brought forth Torah, which is the aspect of “the congregation of Jacob”: the lights congregating and gathering in Jacob, which emerge from Moses. End of quotation. Our Sages of blessed memory expounded: “Do not read morashah, inheritance, but me’orasah, betrothed.” This is what it says, that Moses our teacher, peace be upon him, was married to his sister's daughter: that is, the Wilderness Generation. He brought out to them the mystery of Torah from its root within and gave it to Israel—the Wilderness Generation, whose root is from Leah, the Wilderness Generation within the Lesser Countenance. Through this they are regarded as his betrothed, and therefore it was in his hand to divorce them, as he proceeds to explain. Examine carefully.[TN400061]
(c) This is Dardaʿ: that is, his sister is Dardaʿ, which is the mystery of Leah's configuration, the Wilderness Generation, as above. It is understood.
(d) He reads “who heard at Sinai.” This is the reading in K.N.Y., part 3, section 82. That is, their legal status then was that of a married woman. At Sinai they heard “I am,” and so forth, from the blessed God Himself; thus Moses now has no power to divorce them. “Rather, he offered an explanation,” and so forth: that is, he gave a reason for his words, that their status was still not that of a married woman from Sinai, because “Not to them did You command.”[TN400062] Therefore he broke the tablets before reaching the camp, so that their status would be that of an unattached woman. They became as a married woman only afterward, when they received the tablets from Moses our teacher's hand, peace be upon him.
(e) Folio 7b. [TN450009] [TN450022]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 10 - א Folio 117 (קי”ז)...

(a) Folio 117b.
(b) Zevah[?], folio 10b.[TN400047]
(c) Z.W., ʿ.S.[TN400048]
(d) This is what it says: “He must make his bread known.” This is the mystery of Daʿat extending from Father to Mother, which includes Hesed and Gevurah, and as a son[?], the mystery of union. [TN400049]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 11 - א See there in T.... [TN000065]

(a) See there in Tosafot, the passage beginning “The one who gives,” and so forth.
(b) In K.N.Y., part 4, chapter 9, the reading is: “The body itself is destined to be revealed by spreading through the lower worlds; the giving of its reward—the mystery of the world to come—is not destined to be revealed, for it is above in Emanation; but—” and so forth.[TN400063]
(c) These are “Havayah, Havayah” before the thirteen attributes of mercy, from the four letters of Havayah in the mazal. See the intentions of the Shabbat Amidah in Peri Etz Hayyim, Shaʿar HaShabbat, chapter 13; understand.[TN400064]
(d) “The words.”

(e) [The number 232, numerically kevaro, “as his interior,”] with four inclusive units; in K.N.Y., part 4, section 12, the reading is “with four simple units subtracted.”[TN400065]
(f) Folio 34b.
(g) Folio 6b. [TN450010] [TN450023]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 12 - א Her existence... [TN000066]

(a) “Of her Havayah”—so it should read.[TN450024]
(b) See also the introduction to Tiqqunei Zohar, folio 9, before the passage beginning “Hay H.”, and in many places there.[TN400066]
(c) “It is not a sefirah in itself, but merely an illumination for gathering the lovingkindnesses and severities, as is known; therefore it is,” and so forth. This is the reading in K.N.Y., part 3, section 62. See on this in Etz Hayyim, Shaʿar Mohin DeTzelem, chapters 5 and 8.[TN400067]
(d) It is David the king, peace be upon him, whose mystery is in Malkhut.[TN400068]
(e) As explained in Tiqqunei Zohar, tiqqun 6, in these words: “And if you say that the Holy One, blessed be He, was not driven out with her,” and so forth. “Because of her the Holy One, blessed be He, is a king bound in the channels,” and so forth; “the Shekhinah is His prison,” and so forth. Of her it is said: “A prisoner does not release himself from prison.” Her redemption, which is repentance, the upper Mother, depends upon their hands, for the fifty gates of freedom are with her, and so forth. End of quotation. Through this the master's words here will be understood. [TN400069]
(f) At first sight this is not understood, for a reason is still needed: why does Rav in the Talmud change the order of David the king, peace be upon him, in the book of Psalms? It appears that David the king, peace be upon him, whose mystery is in Malkhut, arranged the praises of the holy kingship in the permutation HWHY, which alludes to the judgment of the holy kingship, as explained in the introduction to Tiqqunei Zohar which I cited above. This is what it says: “They wandered in the wilderness,” and so forth; “those dwelling in darkness,” and so forth; “all food,” and so forth; “they reeled and swayed,” and so forth. Then it was in the aspect of “I struck”; through the outcry and repentance a miracle occurred, in the sense of Scripture's “and I will heal.” For this purpose Rav came in the Talmud to teach us the order of salvation; there is also an allusion in the arrangement of the verses, in the mystery of an ascending and descending offering and the permutation YHHW: the Daughter ascends—[TN400070] [TN450011] [TN450030]

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 13 - In relation to Abba...

—toward Father: the mystery of YH. Mother descends to the Son: the mystery of HW, as explained in many places in Tiqqunei Zohar, and especially in tiqqun 69.[TN400071] See there in Be’er Yitzhaq. That is, it is known that Malkhut is full of severities. Before her five severities are sweetened, the Lesser Countenance cannot receive her, for they are opposites: the Lesser Countenance is of the mystery of the five lovingkindnesses, while Malkhut is from the severities,

and so forth. Her severities must therefore be sweetened through the five lovingkindnesses, and so forth, through Father, who is the root of the five lovingkindnesses. Through her reception of the five lovingkindnesses from him, the sweetening of her severities is completed, and so forth, in the mystery of "YHWH founded the earth through wisdom," and so forth. End of quotation; see there at length.

This is the allusion of the verse cited several times in Tiqqunei Zohar: "In this"—the mystery of Malkhut—"let him who boasts boast, understanding and knowing." The Name hinted at in the initials is the mystery of sweetening the judgments within her, in the mystery of an ascending and descending offering.[TN400072] For Father, who is the mystery of yod, bestows the five lovingkindnesses upon he, which is the mystery of Malkhut; through this her building and adornment are completed. Then Mother, who is the mystery of he, descends toward the Son and bestows upon him the mystery of the mental powers. Through this he unites with Malkhut, and she bestows lovingkindnesses and salvations upon Israel. Amen, may it be His will. "Salvation belongs to YHWH; upon Your people is Your blessing, selah." B.Y.L.A.W.[TN400073]
(a) Folio 6.
(b) Folio 37b.
(c) Folio 44b.[TN450034]
(d) Folio 62.
(e) Folio 36.
(f) Folio 69b.

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Open Shivrei Luhot - Continuous text

Treatise-level association only. The exact phrase and the authorship of this printed note are not established.

Fragment 1 - It appears to my humble opinion fitting…

It appears to my limited understanding[?] that it is fitting to preface this: because of the poverty of our understanding, which needs the senses together with the imaginative faculty so long as the intellectual soul is within the body, we are permitted to picture in imagination the bodily forms of the configurations of Atzilut, although they are pure and holy spirituality, up to Ein Sof. This is also the practice of R. Shimon ben Yohai and the T.H., especially in the Idra, for all his words employ bodily imagery: head, hair, beard, forehead, eyes, nose, mouth, throat, and so forth, and so forth. There is no objection to this, for we find it in Torah, Prophets and Writings. Therefore do not wonder at the Ari, of blessed memory, who wrote in the unifications: "Picture in your thought as though you see with your own eyes Arikh Anpin as a tall old man," as Daniel says, "And the Ancient of Days sat," and so forth. For intellect necessarily follows imagination unless it finds reasons by which to recognize the truth.[TN400074]

I shall explain the difference between imagination and intellect to save you from deception. When we see a single cloud passing swiftly before the moon, imagination thinks that it is the moon which passes swiftly. Children do not escape that deception; a person of understanding, however, recognizes that what appears to him according to the sight of the eyes is not true. Likewise, one seeing mountains from afar judges their color to be like blue: that is, [intellect] contradicts imagination. When you are within a ship, you see the sea and nothing outside it; according to imagination you say that the ship is not moving. If, however, you look at the sails filled with wind,

you judge by intellectual power against imagination. Moreover, we see the moon's face as having a forehead, eyes, nose and mouth, and our intellect has no power to contradict this visual image. But since the instrument called vista longa appeared, we look at the moon through it and agree with the philosophers, according to what we see, that the appearance of the moon's form[?] is an image opposed to intellect, born of distance.[TN400075]

Thus imagination follows the bodily senses: each person's seeing, hearing, smelling and feeling; intellect follows imagination. Since the subject of intellect is truth, and intellect is given to apprehend things as they are, not as they appear, the permission given us to picture images of divinity requires prior intellectual knowledge of the truth in its proper character. As we know through conclusive demonstrations, above there is no front and no back, no right and no left, no drinking and no eating, no standing and no sitting, no eye and no mouth, and no limb or bodily accident. So too the Talmudic sages said; one must beware of believing otherwise. For this reason, at the beginning of the holy Idra, R. Shimon said, “Cursed is the man who makes a graven or molten image and sets it in a secret place”—in the secret place of the world—so that one who sees in his imagination should not conceive intellectually that these are truth rather than imagery.

Through this you will understand prophecy. The revelation of prophecy is not in a human being's intellectual faculty but in the imaginative faculty, whether inwardly in the prophet's heart or outwardly before his eyes. Even an angel seen by flesh and blood must, in appearing, take some bodily form which the eye can grasp: the form of a person, beast, bird, tree, piece of wood or lampstand, and so forth. If the observer knows that what appears is not a sensible substance as it is in itself, then although he sees it pictured in bodily existence according to imagination, he recognizes intellectually that imagination is not lying to him: it pictures and thinks according to what it received through sight and hearing.

He nevertheless apprehends without doubt that there is nothing in the angel of what appeared in its pictured form. He does not seek to know the nature of the angel's spirituality, but what it wishes to indicate and intends by that particular picture. You find this in Manoah's words: from beginning to end, he thought intellectually just as in his imagination through eyesight, that a certain man had appeared and was speaking to him and his wife. At the end they recognized that it was an angel. Everything he had believed according to imagination was annulled, and he recognized that his intellect had been misled by it.

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Fragment 2 - Also Zechariah…

Zechariah too, when he saw the golden lampstand and the chariots, asked, “What are these, my lord?” In imagination he apprehended that these were horses of different colors, and he saw every detail. His intellect, however, knew that the lampstand was not a lampstand and the horses were not horses; he sought the inward intention. Likewise the blessed God Himself appeared at one time as a warrior, a young man like others, and at another as an old man wrapped in a tallit like a prayer leader; sometimes standing upon His feet, sometimes sitting upon a high and exalted throne, sometimes riding upon the chariot—and a thousand such forms and images. Intellect knows, on account of demonstrative proofs, that He has neither picture nor likeness: “To whom will you liken Me, that I should be equal?” “To whom will you liken God, and what likeness will you compare to Him?” No accidental attributes apply[?], for He is not a body, nor a bodily power, nor a

power within spirituality, but is above them all—above every blessing and praise.[TN400076]

He appears and is multiplied for us in the imaginative faculty, not in intellect. So He, blessed be He, said: “Through the prophets I give likenesses”—through imagination, not through intellect. For it is not possible for divinity to appear to [intellect is given][?], since intellect engages with every intelligible object in order to apprehend it according to its truth. The nature of intellect cannot comprehend the [nature] of the Holy One, blessed be He. If He appeared to intellect, He would appear to that faculty in no picture or image but as He is. Then intellect would be wholly annulled, for it cannot apprehend and stand within an intelligible object which has no end or limit. If you say that the eye cannot endure looking at the sun because it is an immense body beyond its apprehension, what—[source gap]
[source gap][TN400077]

The master of all the prophets was a great sage in every matter. After the giving at Mount Sinai, he said to the Holy One, blessed be He, “Show me, please, Your glory.” Certainly he was not seeking to see a bodily body of this sort: for that fire is one of the four elements, material, and the eye does not grasp it; all the more in spirituality. Nor did he seek to see His glory through prophecy in the imaginative faculty, for he was a prophet: “He beholds the form of YHWH.” Rather, his intention was to comprehend Him, recognize His nature and know His existence as a first intelligible object, so that his soul's intellectual faculty should become settled, until intellect could apprehend Him.

The Holy One, blessed be He, answered, “You cannot see My face.” Onqelos explained: “You cannot see the face of My Shekhinah.” Even the lower faces, which are attributes and complete vessels, you cannot comprehend through wisdom, but only through prophecy in the imaginative faculty, when they take a form suitable for being imaged and entering your imagination. This will not help toward the apprehension of truth which you seek.

Thus the conclusion of our Sages' words, of blessed memory, is: “A sage is superior to a prophet,” for the sage engages intellect to apprehend truth, not imagination; the prophet's concern is with images and forms that are not in the substance of what appears, and are not apprehended by the prophet as a sign, indication and allusion[?] to the intention for whose sake the images were pictured through them by the blessed God in the prophet's soul.[TN400078] Through this you will also understand [the words of R.] Yohanan ben Zakkai, 41, Parashat Bereshit: our Sages of blessed memory said, “How much that man suffered, of whom it is written,” and so forth, “‘Not so My servant Moses; he is faithful in all My house,’ to see one attendant who serves before Him, yet permission was not given him, as it is written, ‘Show me, please, Your glory.’” R. Yohanan said, “It is he of whom ‘the glory of YHWH’ is written: Metatron, Prince of the Presence.”

How did Moses ask to see this? Rather, since Moses had already seen his own body spend forty days and forty nights without eating or drinking, nourished from the upper speculum, he thought himself worthy of asking this. What did He answer him? “You cannot see My face”: he is the master of faces, and He did not give him permission. For if it were through prophecy, why would he need to request this? What benefit would there be in seeing him in some pictured image which Metatron would make to appear before his eyes? Rather, he wanted to see him in some actual measure as he is. Through this Moses our teacher would be distinguished from the other prophets and superior to them all, for they have no power to see a single angel in its fullness as it is, stripped of every picture and image of this world. He would see Metatron without any vesture or assumption of form

or likeness—but he did not attain it.

I have brought you all this to make you understand how we are permitted to picture and imagine bodily forms in Atzilut, as the Ari wrote, that it is the form of a tall old man—

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Fragment 3 - Line, beginning...

[source gap]
[source gap]

We are also permitted to think in terms of place: Arikh Anpin above Father and Mother, above (M.Q., A.M.). This concerns the order of lying down[?]; from it[?] there is permission to imagine that first the unknowable upper head was rectified, then the two heads, and after them Father and Mother. [The Lesser Countenance] was twelve months within Mother, for there is a fetus of twelve months and of three hundred days. We expound times in Atzilut: primordial years, days of old, days of eternity, day and night, a solar year, and so forth.[TN400079] All this is a sign and indication, alluding to matters and actions which have not entered intellect, since it is impossible for intellect to understand them in their truth except through images. We believe and know that there is none of this, for everything is an aroused allusion and shadow[?], placed potentially in imagination. In this we are all like prophets, with intellect contradicting imagination; yet he is almost obliged to believe that the vision he sees in prophecy is true and that human intellect cannot contradict the beliefs of prophecy.[TN400080]

Thus it is better to be a sage, who has no danger of believing images, than a prophet, who is liable to fall through them into things opposed to intellect. All this, however, is nothing, for there is no prophet who is not a great sage. Necessarily and rightly, prophecy ought not be given to one who is not a sage, since he would believe the images of his prophecy and err greatly. For prophecy is not in intellect, as stated, but in imagination. The moon alludes to the Shekhinah, from whom all prophecies are bestowed in imagination, fashioned according to the prophet's capacity. The Holy One, blessed be He, saw fit and fashioned the moon's form to demonstrate to the simple that the moon appears to the eyes in images although it has no such form; all the more the holy Moon has none of the forms that a prophet sees in prophecy.

Another premise: we do not petition, serve or pray to the Holy One, blessed be He, as He is in Himself. Neither Scripture nor intellect nor wisdom deals with Him, blessed be He, nor with the Causes or Ein Sof in their concealment and as they are all together in every place, below as above, in the Garden of Eden and in Gehinnom, in higher and lower beings, for [in their concealment they are] entirely equal. Every degree[?]—Ein Sof, the Causes and the Holy One, blessed be He, the blessed God—exists [hidden] within[?]; there is no place or creature without them.[TN400081] But wisdom and intellect deal and speak of the existence of Ein Sof, the Causes and the Holy One, blessed be He, the blessed God, according to revelation. In this there are many, many differences according to place, time and recipient.

The Shekhinah fills the whole world; there is no place empty of her. She said to Moses, “where I (say) [meet] you there,” to appear to him: “In every place where I cause My name to be mentioned, I shall come to you and bless you.” Every coming and descent spoken of the blessed God is nothing

but revelation, for of one who fills all existence it is inappropriate to speak of coming, going, descent or ascent. For this reason Jonathan ben Uzziel and Onqelos translated “YHWH descended upon Mount Sinai” as “He appeared.” On a literal reading[?], the blessed God would never previously have been upon Mount Sinai; then there would be a place empty of Him, and He would have an end and limit in terms of place. One is likewise obliged to admit that Ein Sof is without limit in His power and essence.[TN400082] “I shall now descend and see”: “I shall now appear and see.” So too every descent, and coming as well, they translated in this manner. “Behold, I come to you”: “Behold, I appear to you.” “God came in order to test you”: “In order to test you, the glory of the blessed God appeared to you.”

If we did not serve the blessed God according to His revelation, (and not) [but] according to His essence, His dwelling in every place, why would one offering a sacrifice outside be liable to death? Is not the Holy One, blessed be He, everywhere? The one who offers, directing his intention toward Him in every place, should be acceptable to Him, for He is there, although there is no place empty of Him. But the intention of worship follows revelation. There is no revelation to the Shekhinah in any place except the chosen House. The Torah did not permit offering a sacrifice, nor her stones[?] even there, except according to the place which He chose. Above—[TN400083]

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Fragment 4 - Also obligated…

—too, we are obliged [to believe] and to know the place of His revelation to the Shekhinah, to pray to Him and direct our intention toward Him. Because this is so, the Name, blessed be He, has likewise allowed the existence of revelation to be pictured in terms of place, one above another. For [this] Ein Sof, according to our belief and apprehension, exists in every place. Since His revelation is appraised[?] not below Atzilut but in Adam Qadmon and his Malkhut, we picture Him as being there. Likewise the Holy One, blessed be He, is in the unknowable upper head, and we think of Him as below Ein Sof. In this manner, ʿ.H.ʿ. and ʿ.H.S. from the three heads, illuminating toward Father and Mother[?].[TN400084] The Holy One, blessed be He, appears with the ten sefirot, beli—belimah, “without—nothingness”[?], from Hokhmah to Malkhut. They are below Father and Mother, in vessels, and the Holy One, blessed be He, is below the Causes and beneath Ein Sof. This imagery is according to revelation. But according to their existence, their being in themselves and their own character, it is impossible to think of Ein Sof, the Causes and the Holy One, blessed be He, for all is in one unity in every place.

One who does not understand this resembles the prophets of the ignorant, whose one is only for heresy[?].[TN400085] Just as a prophet needs wisdom, and prophecy is not bestowed upon him unless his wisdom preceded his prophecy, so the secrets of Torah are entrusted only to one who is wise, understanding through his own knowledge and proficient in all wisdom. For the wisdom of Atzilut cannot be learned or taught unless it is clothed in a parable, in order to picture images and give parables. The discerning person will understand how to rise from what is embedded in nature to what is sensed, and from the sensed to the intelligible, and from the intelligible to the hidden, always keeping in his intellect the prophet's premise: to believe and understand that images and parables were given and made to understand one thing from another.

For in Atzilut there is nothing of all that the prophet sees in imagination, or of all that the sage pictures in thought and represents through parables in his wisdom. The sage will leave the parable

and likeness, and grasp intellectually what is compared and indicated. All is stripped of body and bodily accident. This is a great principle.

Concluded.

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Fragment 1 - Said H.Sh.H.... [TN000067]

The Sh.H. said: Let her[?] bear witness for me that I laid the aforementioned words of the holy R. Shlomo Alkabetz, may his merit protect us, before the honor of my master and teacher, the pious rabbi, holy one of Israel, his honored holiness, our teacher R. Avraham Leib of Ovruch, of blessed and holy memory.[TN400086] He said that these were indeed the words of the living God, and that he had received the same from his teachers, whose souls are in Eden: whatever a human being fashioned from matter may understand, clothing the words of Kabbalah in the conceptions of his own understanding—even if finer than the finest—anything perceived in intellect and thought is wholly corporeal, for there is no comparison to Him, and no thought grasps Him at all.

Great strengthening is needed not to stumble, Heaven forbid. Rather, the whole Torah, in PaRDeS, serves to refine matter and attach one's soul to the light of Torah with steadfast faith. The light within it turns bodily sensations into spiritual ones, until one can strip away form. There is no end to the matter; one higher than high watches over us so that we do not stumble. The ultimate knowledge is that we do not know. In Yevamot, folio 49b: “Moses our teacher looked through the shining speculum.” Rashi explains: “And he knew that he had not seen Him.” Through this the earlier authorities explained “Woe is me, for I have imagined[?],” and so forth, “for my eyes have seen the King, YHWH of hosts.”[TN400087]

The general rule is that there is no introduction to the wisdom of Kabbalah except the list in ʿ.Y.[?], in the introduction to Etz Hayyim. [source gap]
[source gap]

T.W.Sh.L.B.ʿ.[TN400088]

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Fragment 2 - Said H.Sh.H.... [TN000068]

The Sh.H. said: I thought it fitting to append to the words of the author, R. Menahem Azariah, may his merit protect us, some of the expositions I have in a manuscript of the eminent R. Shlomo Alkabetz, may his merit protect us, to benefit the many who desire closeness to God.[TN400089]

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Introduction by the author of Yad Yehudah - beginning

Introduction by the Rabbi, the Commentator—may his Rock preserve him and give him life

When YHWH enlarged the bounds of Jacob's tents and saved Judah's tents for Torah and testimony —its measure longer than the earth—He placed in the heart of every wise-hearted person the power to teach all the commandments, statutes and upright judgments, and all the hidden good,

stored and concealed, of all wisdom and understanding in heaven above and on earth below. When it is said to Jacob and Israel what God has done, and what YHWH has spoken and commanded, to the valley of Shaveh[?]—and where is the understanding of His counsel to His servants the prophets, and its meaning? The word of YHWH is precious, beyond investigation. Even when these things are in writing, not all aspects are alike. One explains and another expounds; one writes with his hand in allusion and riddle; another says, “He who dwells in secret,” and “The glory of God is to conceal a matter.”[TN400090]

Our eyes have seen all these things, for our holy fathers who are in the earth interpreted them well for us: the sages of the Babylonian and Jerusalem Talmuds, Sifra, Sifrei and Mekhilta, in halakhot and aggadot, also Rabbot, Tanhuma, Pesiqta and the other midrashim. After them came the masters of the plain sense—Rashi, Radak, Ibn Ezra and their like. Above them all, “the discerning shall shine like the brightness of the firmament,” speaking ancient things of the Ancient of Days: R. Shimon ben Yohai and his companions, the authors of the Zohar and Tiqqunim and other old compositions. After them came all the upright-hearted masters of the wisdom of Kabbalah: among the earlier ones, Ramban, Bahya, Recanati and Tziyyoni; among the later ones, R. Moses Cordovero and his disciples. At their head was the great luminary, revealer of secrets and hidden things, the Ari Ashkenazi, of blessed righteous memory, and his disciples. Blessed is YHWH, who has not withheld His kindness and truth from us.

After God has made all this known to us, there is none so discerning and wise as our teacher R. Moshe Alshikh, of blessed memory. He did wondrous and great things throughout Scripture: expositions concerning all the purposes of heaven and earth, sweeter than honey and dripping honeycomb. They said, “A halakhah to Moses from Sinai”—to expound every tittle. How good and pleasant is all that is written in the book, in a language speaking great things, broad in its reach! Who is like him, an interpreter, one among a thousand, to declare and recount the name and word of YHWH from Jerusalem?[TN400091] His foundation is in the holy mountains, our teachers at rest whom we mentioned. Many preachers follow him, orally and in writing, all answering together and saying that their words are built as turrets upon the mountain foundations of our Sages' words, of blessed memory.

This was a light thing in the eyes of the accomplished sage, our teacher R. Menahem Azariah of Fano, of blessed memory, a man in whom was the spirit of God in wisdom, understanding and knowledge of Torah, its general principles and particulars, revealed and hidden. He left no matter, great or small, upon which he did not set the eye of his pure intellect, to clarify and refine it as far as possible. His wisdom exceeded the wisdom of the people of the East, for he knew natural science, the mathematical disciplines, astronomy and philosophy. He also received what was good in them with a favorable countenance[?], to understand and ascertain through it all the treasures of Torah and the words of our Sages, of blessed memory. He arranged and blended everything, composing works and discourses in language brief and lucid, very beautiful and pure.[TN400092] His practice was to expound a subject—

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Introduction by the author of Yad Yehudah - continuation and conclusion

and, incidentally, pass from subject to subject, in Scripture, midrashim and Gemara, by four tested and closely joined paths: the plain sense according to the rules of language and grammar, finely refined; allusion and numerical interpretations, delicacies of wisdom; exposition—expounding with fair and illuminating aspects; and the last, beloved path, “the secret of YHWH for those who fear Him,” and hidden matters. This was according to what he labored to find in the midrashim of R. Shimon ben Yohai and his companions, and what he received from the books of R. Moses Cordovero, the Ari of blessed righteous memory, and their disciples. With all these he joined and refined the other necessary disciplines, whether necessary in themselves or for completing the explanation. This path is upright in the eyes of God and humankind.

His words and utterances are pure: all are straightforward to one who understands, and upright to those who find knowledge of where their honorable place is in our Sages' words. For his great desire for brevity led him not to bring their words under their names, as written and in their own language, as premises and foundations upon which to build his exposition afterward, as is customary. Instead, his words form one with Scripture, Gemara, midrashim, the Torah of truth, grammar and the other disciplines named by their names, without separation.

Yet for this the heart of one reading his discourses trembles and leaps from its place. They become for him like the words of a sealed book, and he says, “I cannot, for it is sealed.” Although the honored rabbi's brevity befits himself and suffices for his peers, not everyone has learned and is proficient in all this. What advantage is there for one whose tongue speaks wisdom and who does righteousness, in confining the indwelling of all knowledge within it, in the majesty of matter and splendor of form? Where is the purpose of the cause[?], for who can enter the chamber while the door of understanding is closed?[TN400093]

Within this undertaking, I shook out my garment and girded my loins to explain the master's words as far as my strength reaches. This is the counsel I adopted: to bring the verses and words of our Sages, whether passages of Gemara and midrash, revealed or hidden, or other great works of searching thought and the words of commentators, each in the place where the master alluded to it. These are the premises and introductions through which to understand the intention of his exposition. Wherever the master explains a verse, midrash or passage of Gemara differently from the commentators, I explained and discussed them, adding something of my own as needed. Where the master touches upon philosophers' wisdom, astronomy and natural science, which seem foreign to Ashkenazi scholars because they study them little, I expanded the discussion so that they might know and understand everything, and the matter might be made clear in quiet and ease.

I divided each chapter and section into short passages and set my own words upon them, marking both, in every particular, with small letters, so that the reader may run through them. I also did not refrain from bringing, incidentally and briefly, the insights I derived from the master's words concerning a verse or a saying of our Sages. In this manner I explained five discourses: Heqor Din, Em Kol Hai, HaMiddot, Olam Qatan and Haʿİttim.

When I found and saw in the master's words that he had composed many more of these—Tzevaot YHWH and Yonat Elem, which many have benefited from, and also HaNefesh, Shabbatot YHWH,

HaMilluim, HaReqiʿim, HaTotafot, Gur Aryeh and others that are not in our possession—I thought it good to include all the discourses under the name Imrot Tehorot, “Pure Utterances” (not Asarah Maʾamarot, “Ten Discourses,” as before). I named my commentary after myself: Yad Yehudah. [TN400094]

I wished to make one further thing known. While I was engaged in this heavenly work, the distinguished judge, our teacher R. Yoel—may his Rock preserve him and give him life—came to me, holding a written commentary on Heqor Din attributed to a certain kabbalist, from which the short commentary already circulated among many was taken. But his way was not my way, nor his thought my thoughts. He, of blessed memory, sought to find what pleased him and explained everything according to the secret meaning, where no secret matter had entered the master's mind at all. That author's wisdom also rested upon the Kabbalah of the Ari, of blessed righteous memory. Any upright reader will find that he spoke of hidden matters in this discourse according to the Ari's approach only in two or three places; all the rest follows the Kabbalah of R. Moses Cordovero. Moreover, that author brought none of the words of our Sages, and closed his eyes to the other disciplines.[TN400095]

I also saw two commentaries on Olam Qatan. Their honor remains in its place, but there is not enough explanation in them. Finally, may all judges of justice and uprightness see for us what is right, and receive blessings from YHWH. Now, please accept my blessing which I have brought for your honor, for God has favored me in this, and I still have words for God, heaps upon heaps of halakhot and delightful matters. When I know that I have found favor in your eyes, I will not withhold good from your eminence. Meanwhile my hands are spread toward heaven, and I leap in trembling to God, awesome in deed: may He establish Jerusalem and make it a praise in the earth. May our eyes see, and may we rejoice and be glad. A.S.[TN400096]

Declared by Yehudah son of R. Shimon, of blessed memory, one of the residents of the holy community of Frankfurt, head of the rabbinical court in the holy community and territories of Mainz.

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Introduction by the author of Yad Yehudah, 1698 - beginning

Introduction by the Rabbi, the Commentator—may his Rock preserve him and give him life

When YHWH enlarged the bounds of Jacob's tents and saved Judah's tents for Torah and testimony—its measure longer than the earth—He placed in the heart of every wise-hearted person the power to teach all the commandments, statutes and upright judgments, and all the hidden good, stored and concealed, of all wisdom and understanding in heaven above and on earth below. When it is said to Jacob and Israel what God has done, and what YHWH has spoken and commanded, to the valley of Shaveh[?]—and where is the understanding of His counsel to His servants the prophets, and its meaning? The word of YHWH is precious, beyond investigation. Even when these things are in writing, not all aspects are alike. One explains and another expounds; one writes with his hand in allusion and riddle; another says, “He who dwells in secret,” and “The glory of God is to conceal a matter.”[TN400097]

Our eyes have seen all these things, for our holy fathers who are in the earth interpreted them well

for us: the sages of the Babylonian and Jerusalem Talmuds, Sifra, Sifrei and Mekhilta, in halakhot and aggadot, also Rabbot, Tanhuma, Pesiqta and the other midrashim. After them came the masters of the plain sense—Rashi, Radak, Ibn Ezra and their like. Above them all, “the discerning shall shine like the brightness of the firmament,” speaking ancient things of the Ancient of Days: R. Shimon ben Yohai and his companions, the authors of the Zohar and Tiqqunim and other old compositions. After them came all the upright-hearted masters of the wisdom of Kabbalah: among the earlier ones, Ramban, Bahya, Recanati and Tziyyoni; among the later ones, R. Moses Cordovero and his disciples. At their head was the great luminary, revealer of secrets and hidden things, the Ari Ashkenazi, of blessed righteous memory, and his disciples. Blessed is YHWH, who has not withheld His kindness and truth from us.

After God has made all this known to us, there is none so discerning and wise as our teacher R. Moshe Alshikh, of blessed memory. He did wondrous and great things throughout Scripture: expositions concerning all the purposes of heaven and earth, sweeter than honey and dripping honeycomb. They said, “A halakhah to Moses from Sinai”—to expound every tittle. How good and pleasant is all that is written in the book, in a language speaking great things, broad in its reach! Who is like him, an interpreter, one among a thousand, to declare and recount the name and word of YHWH from Jerusalem?[TN400098] His foundation is in the holy mountains, our teachers at rest whom we mentioned. Many preachers follow him, orally and in writing, all answering together and saying that their words are built as turrets upon the mountain foundations of our Sages' words, of blessed memory.

This was a light thing in the eyes of the accomplished sage, our teacher R. Menahem Azariah of Fano, of blessed memory, a man in whom was the spirit of God in wisdom, understanding and knowledge of Torah, its general principles and particulars, revealed and hidden. He left no matter, great or small, upon which he did not set the eye of his pure intellect, to clarify and refine it as far as possible. His wisdom exceeded the wisdom of the people of the East, for he knew natural science, the mathematical disciplines, astronomy and philosophy. He also received what was good in them with a favorable countenance[?], to understand and ascertain through it all the treasures of Torah and the words of our Sages, of blessed memory. He arranged and blended everything, composing works and discourses in language brief and lucid, very beautiful and pure.[TN400099] His practice was to expound a subject and, incidentally, pass from subject to subject, in Scripture, midrashim and Gemara, by four tested and closely joined paths: the plain sense according to the rules of language and grammar, finely refined; allusion and numerical interpretations, delicacies of wisdom; exposition—expounding with fair and illuminating aspects; and the last, beloved path, “the secret of YHWH for those who fear Him,” and hidden matters. This was according to what he labored to find in the midrashim of R. Shimon ben Yohai and his companions, and what he received from the books of R. Moses Cordovero, the Ari of blessed righteous memory, and their disciples. With all these he joined and refined the other necessary disciplines, whether necessary in themselves or for completing the explanation. This path is upright in the eyes of God and humankind.

His words and utterances are pure: all are straightforward to one who understands, and upright to those who find knowledge of where their honorable place is in our Sages' words. For his great desire for brevity led him not to bring their words under their names, as written and in their own language, as premises and foundations upon which to build his exposition afterward, as is customary. Instead, his words form one with Scripture, Gemara, midrashim, the Torah of truth,

grammar and the other disciplines named by their names, without separation.

Yet for this the heart of one reading his discourses trembles and leaps from its place. They become for him like the words of a sealed book, and he says, “I cannot, for it is sealed.” Although the honored rabbi's brevity befits himself and suffices for his peers, not everyone has learned and is proficient in all this. What advantage is there for one whose tongue speaks wisdom and who does righteousness, in confining the indwelling of all knowledge within it—the majesty of matter and splendor of form? Where is the purpose of the cause[?], for who can enter the chamber while the door of understanding is closed?[TN400100]

Because of this, I shook out my garment and girded my loins to explain the master's words as far as my strength reaches. This is the counsel I adopted: to bring the verses and words of our Sages, whether passages of Gemara and midrash, revealed or hidden, or other great works of searching thought and the words of commentators, each in the place where the master alluded to it. These are the premises and introductions through which to understand the intention of his exposition. Wherever the master explains a verse, midrash or passage of Gemara differently from the commentators, I explained and discussed them, adding something of my own as needed. Where the master touches upon philosophers' wisdom, astronomy and natural science, which seem foreign to Ashkenazi scholars because they study them little, I expanded the discussion so that they might know and understand everything, and the matter might be made clear in quiet and ease.

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Introduction by the author of Yad Yehudah, 1698 - continuation and conclusion

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When I found and saw in the master's words that he had composed many more of these—Tzevaot YHWH and Yonat Elem, which many have benefited from, and also HaNefesh, Shabbatot YHWH, HaMilluim, HaReqiʿim, HaTotafot, Gur Aryeh and others that are not in our possession—I thought it good to include all the discourses under the name Imrot Tehorot, “Pure Utterances” (not Asarah Maʾamarot, “Ten Discourses,” as before). I named my commentary after myself: Yad Yehudah.

I wished to make one further thing known. While I was engaged in this heavenly work, the distinguished judge, our teacher R. Yoel—may his Rock preserve him and give him life—came to me, holding a written commentary on Heqor Din attributed to a certain kabbalist, from which the short commentary already circulated among many was taken. But his way was not my way, nor his thought my thoughts. He, of blessed memory, sought to find what pleased him and explained everything according to the secret meaning, where no secret matter had entered the master's mind at all. That author's wisdom also rested upon the Kabbalah of the Ari, of blessed righteous memory. Any upright reader will find that the master spoke of hidden matters in this discourse according to the Ari's approach only in two or three places; all the rest follows the Kabbalah of R. Moses Cordovero. Moreover, that author brought none of the words of our Sages, and closed his eyes to

the other disciplines.[TN400102]

I also saw two commentaries on Olam Qatan. Their honor remains in its place, but there is not enough explanation in them. Finally, may all judges of justice and uprightness see for us what is right, and receive blessings from YHWH. Now, please accept my blessing which I have brought for your honor, for God has favored me in this, and I still have words for God, heaps upon heaps of halakhot and delightful matters. When I know that I have found favor in your eyes, I will not withhold good from your eminence. Meanwhile my hands are spread toward heaven, and I leap in trembling to God, awesome in deed: may He establish Jerusalem and make it a praise in the earth. May our eyes see, and may we rejoice and be glad. Amen, selah.

Declared by Yehudah son of R. Shimon, of blessed memory, one of the residents of the holy community of Wrankfurt, and for the present head of the rabbinical court in the holy community and territories of Mainz.

Written and signed today, Wednesday, 5 Iyyar, year 458 in the abbreviated era, here in Wrankfurt. [TN400103]

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Remaining gaps and notes for reading

This list gathers known gaps remaining after examination of the available sources. [Gap] does not denote a fixed number of words. This is not an exhaustive list of every erroneous letter or uncertain reading.

Tzevaot, Part III, chapters 5-6 (ה-ו)

Only a twelve-word opening survives from chapter 5; the body of chapter 6 is missing, and only the ending quoted in the printed editions is given. The printed editions mark the gap. Text has been identified at the corresponding place in the Paris manuscript, but a continuous, verified transcription of the passage has not yet been obtained.

Tzevaot, Part II, chapter 17 (יז)

Seven passages have not been deciphered, including five damaged line beginnings. The parallel from another printed edition is presented separately and does not silently supplement the base witness.

Tzevaot, Part II, chapter 19 (יט); Part III, chapters 7 and 9 (ז, ט)

In each, one local expression remains that has not been deciphered securely.

Ha-Nefesh, Part I, chapter 11 (יא)

The 5663 printing itself states “missing”; the extent of the gap is not given.

Ha-Nefesh, Part III, chapter 5 (ה); Part V, chapter 8 (ח)

Letters or words remain that could not be read securely in the photograph, before “living and enduring God” (אל חי וקיים) and between “in this” (בזה) and “known” (ידועה).

Four local words or expressions remain, together with eight lines damaged by double printing. Another photograph of the same leaf is not an independent textual witness.

Yonat Elem - source accuracy and the repetition in chapter 63 (סג)

The introduction and all one hundred chapters are included according to the available digital sequence. The text has not been fully verified against photographs of printed editions. In chapter 63, a continuous repetition from “another incident” (עובדא אחרינא) to “it is only a third, and furthermore” (אינו אלא שליש ועוד) has been retained. The repetition is also present in an alternative digital text; we do not have sufficient evidence to delete it.

On the commentaries and the scope of the edition

Gaps and uncertain readings also remain in the commentaries, including three records in which a continuous sequence of words has not been reconstructed. The places are marked in the book. This version relies on the documented attempts at decipherment and an additional review of selected passages; it is not a proofreading of every word. Different printed sources are retained as separate witnesses.

The list describes the local material that has been collected. No claim is made here that all possible manuscripts, printed editions, or commentaries have been found.