

YALE JUDAICA SERIES

EDITOR

LEON NEMOY

ASSOCIATE EDITORS

SAUL LIEBERMAN

HARRY A. WOLFSON

VOLUME XIII

THE MIDRASH ON PSALMS

(MIDRASH TEHILLIM)

The Midrash on Psalms

(THE SECOND OF TWO VOLUMES)

TRANSLATED FROM THE HEBREW AND ARAMAIC BY

WILLIAM G. BRAUDE

Rabbi, Congregation Sons of Israel and David
Providence, Rhode Island

Te 476 .

~~FRIEDRICH~~ UNIVERSITÄT BERLIN
SEMINAR FÜR JUDAISTIK

NEW HAVEN

YALE UNIVERSITY PRESS

1959

© 1959 by Yale University Press, Inc.

Set in Granjon type and printed in the
United States of America by Vail-Ballou
Press, Inc., Binghamton, New York, and
reprinted by The Carl Purington Rollins
Printing-Office of the Yale University Press,
New Haven, Connecticut.

First published, February, 1959

Second printing, September, 1960

All rights reserved. This book may not be
reproduced, in whole or in part, in any form
(except by reviewers for the public press),
without written permission from the publishers.

Library of Congress catalog card number: 58-6535

~~Fd 59 Mch 22~~

BD 36 05 E 825 M6E-2+2

CONTENTS

Book III (Psalms 73–89)	I
Book IV (Psalms 90–106)	85
Book V (Psalms 107–150)	195
ABBREVIATIONS	391
NOTES	397
GLOSSARY	529
INDEXES	533
1. Passages cited	535
a. Biblical	535
b. Mishnaic	572
2. Authorities	575
3. Subjects and names	585

BOOK THREE

PSALM SEVENTY-THREE

1. *A Psalm of Asaph . . . I was envious at the arrogant* (Ps. 73:1, 3). These words are to be read in the light of the verse *Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness* (Ps. 37:1)—that is, “Be not envious of any thing that has no future life.” So, too, in saying *There will be no future to the evil man* (Prov. 24:20), Scripture implies that the Holy One, blessed be He, said: When you see the lamp of the wicked burn bright, be not envious of them, for it will be put out in the time-to-come, as is said *The lamp of the wicked shall be put out* (*ibid.*). And of what should you be envious? *Of the fear of the Lord all the day* (Prov. 23:17), that is, of something that has a future life and which will not be cut off through all eternity, for it is said *In the fear of the Lord . . . there is a future; and thy hope shall not be cut off* (*ibid.* 23:18).

Asaph said: *I was envious at the arrogant when I saw the prosperity of the wicked* (Ps. 73:3); I did not realize before that the Holy One, blessed be He, brought afflictions upon the children of Israel in order to do good to them. But having realized it, Asaph began by saying: *Truly, God is good to Israel* (Ps. 73:1). He did not say “God is good,” but *God is good to Israel*—that is, the afflictions which he brings upon them are good things. Good for them in what way? *To purify the heart* (*ibid.*),¹ that is, to purify the hearts of the righteous. Of this, it is written *Who shall ascend into the mountain of the Lord? . . . He that hath clean hands, and a pure heart* (Ps. 24:3, 4).

And then Asaph said: I, not having realized before that the afflictions were good things, I envied the wicked, and because I envied them, *my feet were almost gone; my steps had almost*

slipped (Ps. 73:2). Thus it was, because *I was envious at the arrogant, when I saw the prosperity of the wicked. For there are no uneven threads* (*ḥaršubboṭ*) *at their death, their body is sound as an edifice* (Ps. 73:3-4). When a woman is spinning, a broken thread has to be knotted, and another thread may get pressed thin, so that in the weaving not all of the thread will be even.² But it is not so with the wicked: *There are no uneven threads at their death*: they are without blemish. Indeed, their bodies are as sound as an edifice. Hence it is said *Their body is sound as an edifice*.

In a different exposition the verse is read *There are no pangs* (*ḥaršubboṭ*) *at their death*, as if Asaph said to³ the Holy One, blessed be He: As for the wicked, it is not enough for them that they have no fear and feel no pain⁴ at the prospect of death; their hearts get to be as hard as an edifice of stone.

In another exposition, the words are read as if Asaph said: *Verily, their desires are not hindered* (*ḥaršubboṭ*) *even unto their death*. The Holy One, blessed be He, does not hinder the desires⁵ of the wicked; on the contrary, whatever they ask of the Holy One, blessed be He, He does for them—but does it all to their hurt. A parable of a sick man: A physician came to visit him, felt his hand, and then said: “Give him whatever he may desire to eat, because in any event he will die of this malady.” So Moses our teacher said of the wicked: *The faithful God . . . repayeth them that hate Him to their face, to destroy them* (Deut. 7:10). Hence, *Verily their desires are not hindered even unto their death*; they are sound, and afflictions do not touch them.

2. *They are not in trouble as other men; neither are they plagued like other men* (Ps. 73:5). As Job said: *Their houses are safe, without fear, neither is the rod of God upon them* (Job 21:9). That is, not a man among the wicked feels any pain, not even in an ear, not even in a tooth. Nay, more: The Holy One, blessed be He, makes their ways prosperous before them, as is said *The wicked—his ways prosper at all times* (Ps. 10:5). Nay, even more: Punishments do not fall upon the wicked, as

the verse goes on to say, *Thy judgments are far above out of his sight* (*ibid.*) Nay, still more: They triumph over their adversaries, for the verse concludes *As for all his adversaries, he puffeth at them* (*ibid.*). Hence *They are not in trouble as other men* (Ps. 73:5).

Therefore, pride maketh them like the giants (Ps. 73:6). Because the wicked never suffer punishments, they lord it like giants over the people, and they propagate like demons, as is said *Therefore pride maketh them like the giants [whose mothers] were covered* (*ya'atof*) *by demons* (*šit*) *and by them were begotten for violence* (Ps. 73:6).⁶ Here the word *ya'atof* ("covered") clearly refers to the act of propagation as in the verse "But when the cattle had been covered, he put them not in" (Gen. 30:42), and the word *šit* ("demons") clearly refers to demons and to spirits of violence as in the verse "demons of thorns and demons of thistles (*šit*)" (Isa. 5:6).

3. *Their eyes stand forth from fatness* (Ps. 73:7). Their aspect is changed by the abundance of fat on them; because of the fat on them, their eyes protrude.

Contrariwise, you learn that the eyes sink back in a man's head from poverty and from hunger. Thus the sons of Korah said, *Mine eye languisheth by reason of affliction* (Ps. 88:10). And David said, *Mine eye is dimmed because of vexation* (*ibid.* 6:8).

They have gone beyond the desires of the heart (Ps. 73:7). What is meant by the words *beyond the desires of the heart*? They mean: "To wicked men Thou hast given even more than they desired." Thus, if there was a man who desired to become a lictor, Thou madest him into a magistrate. If there was a man who desired to become a magistrate, Thou madest him into a general. Thou didst surpass for them all that they desired. Hence, *They have gone beyond the desires of the heart*. And so the next verse says: *They are corrupt and speak wickedly concerning oppression; they speak loftily* (Ps. 73:8).

4. *They set their mouth against the heavens* (Ps. 73:9). Pharaoh said, *Who is the Lord, that I should obey His voice to let Israel*

go? (Ex. 5:2). Nebuchadnezzar said, *Who is the god that shall deliver you out of my hands?* (Dan. 3:15). But as for me, *All the day long have I been plagued, and chastened every morning* (Ps. 73:14).

Therefore He returns His people hither; and waters of fullness are drained out by them (ibid. 73:10).⁷ R. Samuel bar Nahmani taught: As in this world the man courts the woman, and as in the time-to-come the woman will court the man—for it is said *A woman shall compass a man* (Jer. 31:22)—so in this world the Holy One, blessed be He, courts the children of Israel in order to make them repent and do His will, but in the time-to-come the children of Israel will court the Holy One, blessed be He, to be allowed to do His will of their own accord, as is said *I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them* (Ezek. 36:27).

R. Simeon said in the name of R. Simeon the Pious: In this world, if a man goes about gathering figs on a Sabbath,⁸ the fig tree says nothing at all; but in the time-to-come, if a man should go to glean a fig tree on a Sabbath, the tree will call aloud to him and say: "It is the Sabbath!" In this world, if a man goes to do the service of his bed while his wife is menstruating, his bed will not hinder him; but in the time-to-come, if a man desire to go to his wife while she is menstruating, the very stone in the wall will cry out and say, "She is menstruating!"

Therefore we read the passage in which Scripture says to Israel: *How long wilt thou go about, O thou backsliding daughter* (Jer. 31:21)? Surely a time will come when she will be consumed by her yearning for the presence of the Holy One, blessed be He: Then, when the children of Israel repent, the Holy One, blessed be He, will provide them with what they yearn for. Nay, more: The heavens shall drop down sweet wine for them, as is said *And it shall come to pass in that day, that the mountains shall drop down sweet wine* (Joel 4:18). Here the words *drop down* allude clearly to prophecy, of which it is said *Son of man . . . drop thy word toward the south, and prophecy* (Ezek. 21:2).

PSALM SEVENTY-FOUR

1. *Maschil of Asaph. O God, why hast Thou cast us off for ever? Why doth Thine anger smoke against the flock of Thy pasture? Remember Thy congregation which Thou didst make Thine own of old* (Ps. 74:1-2). Elsewhere, this is what Scripture says: *Remember me, and think of me, and avenge me of my persecutors; take me not away in Thy long-suffering* (Jer. 15:15). Thou art long-suffering, as is said "Thou, O Lord, art . . . long-suffering" (Ps. 86:15), while we that are born of woman are short of patience, as is said "Man that is born of woman is of few days and full of anger" (Job 14:1). But if Thou lettest us suffer too long, nothing will be left of us, and we shall die.

So, too, Asaph said, *O God, why hast Thou cast us off for ever?* And he continued, "Why does the smoke of Thine anger rise up even now about Thy presence?" *Why doth Thine anger smoke against the flock of Thy pasture?* That is, "Why dost Thou hide Thy face from me like a man that hides his face from the smoke?" And again Asaph asked: *How long wilt Thou smoke against the prayer of Thy people* (Ps. 80:5), Thy people, that is, the sheep of Thy pasture whom Thou hast forgotten?

Remember Thy congregation, which Thou didst make Thine own of old (Ps. 74:2). What does the phrase *of old* prove? That before the world was created, the Holy One, blessed be He, had made the children of Israel His own, as is said *Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world* (Ps. 90:1-2).

2. *Restore Thy times*¹ *which have long been desolate, ever since the enemy wrought destruction in the sanctuary* (Ps. 74:3). *Restore Thy times*, the times of those pilgrimages which Thou didst command of us, saying: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose" (Deut. 16:16). Behold now how Thy three times have been made desolate!

Thine adversaries made a roaring noise in the midst of Thy Temple (Ps. 74:4). R. Joshua ben Levi quoted:² *A voice of noise from the city, a voice from the Temple* (Isa. 66:6)—that is,

the destroyed Temple lifted its voice in menace³ of Thine adversaries. And what was its menace? *Hear the voice of the Lord that rendereth recompense to His enemies (ibid.)*.

They read the signs of their divinations (Ps. 74:4) and declared, "On such and such a day, we shall conquer Jerusalem!" They read signs in the flight of arrows, for when they shot an arrow to the north, it flew to the south [toward Jerusalem],⁴ as is said *For the king of Babylon stood at the parting of the way, to use divination: he shot his arrows, he consulted with images, he looked in the liver* (Ezek. 21:26). And every divination they tried augured that they would prosper.⁵ Hence it is said *They read the signs of their divinations*.

Nevertheless, the enemies felt no gratitude toward God, for they said, *Our high hand, and not the Lord, hath done all this* (Deut. 32:27). Indeed, could they have broken into the heavens and risen against God on high, they would have done so. As the Psalm says, *It seemed as if they were wielding axes at the top of a thicket of trees* (Ps. 74:5)—that is, as though they were breaking a way to the very top of heaven.⁶ Indeed, this was not the end of it. For they acted in just the way their ancestors had acted, who said, *Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name* (Gen. 11:4)—that is, make us an idol. *Name* has this same sense in "And make no mention of the name of other gods" (Ex. 23:13), and also in "Then began men to call themselves by the name of the Lord" (Gen. 4:26).⁷ Thus act the wicked who "imagine a mischievous device which they are not able to perform" (Ps. 21:12). And so the generation of confusion⁸ set a precedent for them. And mark what they did! As the Psalm says, *Now they break down the carved work thereof with hatchet and hammers* (Ps. 74:6). They sought to break a way to heaven and could not; therefore, they made war against Thee on earth.

3. *They have cast fire into Thy sanctuary, they have defiled the dwelling place of Thy name on earth* (Ps. 74:7). Thy dwelling place is in heaven, and Thy dwelling place is also on earth. But because the enemies could not use their power against

Thy dwelling place in heaven, they used it against Thy dwelling place on earth.

In *Their descendants*⁹ *all together, said*—(Ps. 74:8), whose descendants are meant? The descendants of the generation of confusion, all of whom together were following the design of their ancestors. And what did they say? They said, *Come, and let us cut them off from being a nation that the name of Israel may be no more in remembrance* (Ps. 83:5). How is their God called? Is He not called the God of Israel? Therefore, if we root up Israel, the name of the God of Israel shall be no more in remembrance.

They have burned up all the meeting-places of God on earth (Ps. 74:8), that is, burned up the places where God met the children of Israel for prayer that they might hallow His name and proclaim Him Sovereign over them.¹⁰

In *We see not our signs; there is no more any prophet* (Ps. 74:9), the reference is to that sign which Thou hast promised in the verse, “Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together” (Jer. 31:7), and the reference is also to that sign of which it is written “How beautiful upon the mountains are the feet of the messenger of good tidings . . . that saith unto Zion: ‘Thy God reigneth!’” (Isa. 52:7). The sense of *There is no more any prophet* (Ps. 74:9) is like the sense of “The days are prolonged, and every vision faileth” (Ezek. 12:22). *Neither is there among us any that knoweth how long* (Ps. 74:9); this has the same sense as “For these things I weep . . . the comforter is far from me” (Lam. 1:16): we have no prophet who knows anything at all that can restore our spirits, for everything is shut up before us, as is said *Shut up the words, and seal the book* (Dan. 12:4). Hence, if Thou wilt not act for our sake, act for the sake of Thy great name which is reproached and blasphemed in the world, as it is said *O God, how long shall the adversary reproach? Shall the enemy blaspheme Thy name for ever?* (Ps. 74:10).

PSALM SEVENTY-FIVE

1. *For the leader; Al-tashheth* ("Destroy not") (Ps. 75:1). These words are to be considered in the light of what Scripture says elsewhere: *For the Lord thy God is a merciful God; He will not fail thee, neither destroy thee* (Deut. 4:31), and also *And I prayed unto the Lord, and said: "O Lord God, destroy not Thy people"* (*ibid.* 9:26). The Holy One, blessed be He, answered Moses: I will not destroy, as is said *And the Lord hearkened unto me that time also; the Lord would not destroy thee* (Deut. 10:10). Asaph also said to the Holy One, blessed be He: Master of the universe, even as Thou didst hearken to Moses, so hearken to us. Hence, in saying *Al-tashheth* ("Destroy not"),¹ Asaph meant: Master of the universe, chasten me, yes—but as a man chastens his son, as is said *As a man chasteneth his son, so the Lord thy God chasteneth thee* (Deut. 8:25). And he also said: Even in the time when Thou didst no miracles for us, did we not give Thee thanks? Do for us, and² we shall thank Thee the more, as is said *We give thanks unto Thee, O God, we give thanks, and Thy name is near* (Ps. 75:2). By these words Asaph meant: We give thanks unto Thee when Thou bringest good, and we give thanks unto Thee when Thou imposest suffering. Whether Thou bringest good or imposest suffering, we give thanks unto Thee, and *Thy name is near*—that is, Thy name is in our mouths.

Men did tell of Thy wondrous works (*ibid.*). When shall we tell? At the time of redemption, as is said *When I reach the appointed time I shall declare the acts of equity* (*ibid.* 75:3).

When the earth and all the inhabitants thereof were quaking, I Myself established the pillars of it. Selah (Ps. 75:4). When the Holy One, blessed be He, sought to give the Torah to Israel, the earth began to quake and totter out of fear that the children of Israel would not—God have mercy!—accept the Torah, and that the earth would turn back to emptiness and chaos. But as soon as the children of Israel said: *We will do and obey* (Ex. 24:7), the earth established itself again on its foundation, as is said *I myself established the pillars of it. Selah.*

2. *I say . . . to the wicked: "You shall not lift up the horn"* (Ps. 75:5). R. Berechiah in the name of R. Levi read these words in the light of the verse *The Lord shall rejoice in His works* (Ps. 104:31). Of the time when the Holy One, blessed be He, created His earth, what says Scripture?—*God saw everything that he had made, and behold, it was very good* (Gen. 1:31). The words *God saw* can have no other meaning than that God rejoiced, as in the verse "When he seeth thee, he will rejoice in his heart" (Ex. 4:14). "But," said God: "after Adam sinned, I removed My presence into heaven, so that I who am the God of the world no longer rejoice"—if one may venture to attribute such words to Him—"in the world, because the wicked rejoice in the world." Hence the verse *The glory of the Lord shall be in the world; the Lord shall rejoice in His works* speaks of the world-to-come. The verse does not say, "The Lord rejoices," but *the Lord shall rejoice*,—that is, shall rejoice in the world-to-come, in the time-to-come. Hence it is written *I say unto the arrogant: "You shall not deal arrogantly": and to the wicked: "You shall not lift up the horn."*

According to the Rabbis, this verse alludes to Elisheba, daughter of Amminadab,³ who in one day knew four great joys: she saw her brother-in-law Moses made king, her husband Aaron made high-priest, her brother Nahshon made prince, and [her sons] Eleazar and Ithamar made adjutants of the high-priest. But then her two other sons [Nadab and Abihu] went in to make offerings and were devoured by fire, as is said *And there came forth fire from before the Lord, and devoured them* (Lev. 10:2), and *after the death of the two sons of Aaron* (ibid. 16:1) her joy changed to grief. And so the [arrogantly] righteous⁴ have no joy in this world; only the wicked rejoice. Hence *I say to the arrogant: "You shall not arrogantly rejoice."*

3. *Lift not up your horn on high; speak not insolence with a haughty neck. For neither from the east, nor from the west, nor yet from the wilderness, cometh an uprising* (Ps. 75:6-7). When Belshazzar saw the palm of the hand that wrote (Dan. 5:5), he said, "I wonder if perhaps a kingdom is in rebellion against me!"

And he sent messengers to every single prefecture, but did not find a kingdom in rebellion against him. Hence it is said *For neither from the east, nor from the west, nor yet from the wilderness, cometh an uprising*. The Holy One, blessed be He, said to Belshazzar: Thou sentest messengers to all prefectures. But didst thou send one to Me? Yet I am He who shall put thee down, for I am He that puts down and He that raises up, as is said *For God is judge; He putteth down one, and raiseth up another* (Ps. 75:8). R. Berechiah said in the name of R. Levi: God puts down one kingdom and raises up another kingdom; when the kingdoms of Media and Persia⁵ came up, the kingdom of Babylon went down.

In a different exposition, the verse is read *This putteth down and this raiseth up* (Ps. 75:8) and is taken to speak of the children of Israel who, when they lowered themselves to make the golden calf,⁶ used *this* in a tone of contempt, saying *As for this man Moses* (Ex. 32:1); but who, when God commanded *This they shall give . . . half a shekel for the Lord* (Ex. 30:13), raised themselves by heeding the *this* of the command. Hence it is said *This putteth down, and this raiseth up*.

A different exposition: *He putteth down one, and raiseth up another* means that God brings one family low and raises another family high.

4. *For in the hand of the Lord there is a cup* (Ps. 75:9). Lest the cup be thought empty, the verse goes on to say, *and the wine* (*ibid.*). Lest the wine be thought weak, the verse goes on to say, *is seething* (*ibid.*)—that is, the wine is strong and old.

R. Yudan, R. Hama, and R. Isaac taught in the name of R. Hiyya that in the time-to-come the Holy One, blessed be He, will say to Pharaoh: "Drink thy cup," and Pharaoh will reply: "Master of the universe, long since I drank my cup in the world." God will then say: "What thou drankest in the world was scarcely a drop, as it is said *He caused the same to be poured out drop by drop* (*ibid.*), but it is also said *Surely the dregs thereof, all the wicked of the earth shall drain them and drink them* (*ibid.*): Though thou drankest of the wine, thou didst not

drain it, as is said *They are drunken, but not with wine; they stagger, but not with strong drink* (Isa. 29:9)."

R. Eliezer, the son of R. Jose the Galilean, took the verse *Is not this laid up in store with Me, and sealed up in My treasures?* (Deut. 32:34) to mean that this bitter cup is laid up with God for those who reject the Law and who will themselves be rejected.⁷

R. Aḥa taught: From what kind of cup will they be made to drink? From a Tiberian cup: not a cup so roundly shaped that it pours all at once, but one shaped like a pail for swill, wide at the bottom and narrow at the top,⁸ a cup like the one referred to in the verse *Thou shalt drink of thy sister's cup, which is deep and wide* (Ezek. 23:32).

You find that there are four cups of good and four cups of evil. The cups of good: *My cup runneth over* (Ps. 23:5); *The Lord is the portion . . . of my cup* (Ps. 16:5); and *I will lift up the cup of deliverances* (Ps. 116:13), *deliverances* implying two such cups. These are the four cups of good, the four cups of consolation which the Holy One, blessed be He, will give the children of Israel to drink in the time-to-come.

The four cups of punishment for the wicked: *Babylon hath been a golden cup in the Lord's hand that made all the earth drunken* (Jer. 51:7); *For in the hand of the Lord there is a cup, and the wine is seething . . . the dregs thereof, all the wicked of the earth shall wring them out, and drink them* (Ps. 75:9); *Burning tempest; this shall be the portion of their cup* (Ps. 11:6); *Take this cup of the wine of fury . . . and cause all the nations . . . to drink it* (Jer. 25:15). These are the four cups of punishment which God will give the wicked to drink in the time-to-come.⁹

5. *And all the horns of the wicked also will I cut off; but the horns of the righteous shall be lifted up* (Ps. 75:11). There are ten horns which the Holy One, blessed be He, lifted up for the children of Israel: (1) the horn of Abraham, as is said *Let me sing of my well-beloved*,¹⁰ *a song of my beloved touching his vineyard. My well-beloved had a vineyard in the horn, of the*

son of oil (Isa. 5:1); (2) the horn of Isaac, as is said *Behold, behind him a ram caught in the thicket by his horns* (Gen. 22:13); (3) the horn of Moses, as is said *The skin of his face sent forth horns* (Ex. 34:29); (4) the horn of Samuel in prophecy, as is said *And Hannah prayed, and said . . . My horn is exalted in the Lord* (1 Sam. 2:1);¹¹ (5) the horn of Aaron in the High Priesthood, as is said *His horn shall be exalted in honor* (Ps. 112:9);¹² (6) the horn of the Sanhedrin in Torah, of which is said *He had horns coming forth from His hand* (Hab. 3:4);¹³ (7) the horn of Heman in the Levitical office, as is said *All these were the sons of Heman . . .*¹⁴ *to lift up the horn* (1 Chron. 25:5); (8) the horn of Jerusalem at the building of the Temple, as is said *Thou hast heard me from the horns of the reem* (Ps. 22:22);¹⁵ (9) the horn of the King Messiah in Kingship, as is said *The Lord . . . will exalt the horn of His anointed* (1 Sam. 2:10); (10) the horn of David in the light of the day-to-come, as is said *There will I make the horn of David to bud* (Ps. 132:17). But when the children of Israel sinned, the horns were taken from them and given to the nations of the earth, as is said *Behold a fourth beast dreadful and terrible . . . and it had ten horns* (Dan. 7:7). This verse proves that the [heathen] nations of the world are symbolized by the beasts described in Daniel, and that as long as the horns of the wicked endure, the horns of Israel remain cut off, as is said *He hath cut off in fierce anger all the horn of Israel* (Lam. 2:3); but the verse further proves that when God lifts up the horns of the righteous, He will also cut off the horns of the wicked, as is said *All the horns of the wicked . . . will I cut off* (Ps. 75:11). Then *The horns of the Righteous One shall be lifted up* (*ibid.*)—that is, the horns of Israel which the Righteous One of the universe had cut off.

PSALM SEVENTY-SIX

1. *For the leader; with string-music. . . . In Judah is God known; His name is great in Israel* (Ps. 76:1-2). These words are to be considered in the light of the verse *After Ephraim became desolate in the day of rebuke, I made known [My] integrity among the tribes of Israel* (Hos. 5:9). When the ten tribes of Ephraim were being exiled, Judah and Benjamin were not exiled. Hence the nations of the earth began to say: "This can only mean that God is like a man who plays favorites. Because Judah and Benjamin are the keepers of His inn,¹ God did not exile them." But once they, too, were exiled, the Holy One, blessed be He, made His integrity known to the world, as is said *I have made known [My] integrity among the tribes of Israel*. Thereupon *In Judah is God known; His name is great in Israel*.

R. Judah taught in the name of R. Ilai: When the children of Israel stood at the [Red] Sea, they stayed there, disputing one with the other. One said: "Must I go down first into the sea?" and the other said: "Must I go down first into the sea?" Meantime, Nahshon, son of Amminadab, jumped into the waves of the sea,² and it came over him. At this, Moses began to pray: *Save me, O God; for the waters are come in unto my soul . . . I am come into deep waters, where the floods overflow me* (Ps. 69:2-3). The Holy One, blessed be He, said to Moses: My beloved are perishing in the sea, and thou tarriest at prayer! *Speak unto the children of Israel, that they go forward* (Ex. 14:15). Hence the verse, *In Judah is God known; His name is great in Israel*, means that His name became great in all Israel. For Moses said to God: "In that hour, when Thou didst deal mercifully with the tribe of Judah, it was as if Thou hadst dealt mercifully with all Israel, since Israel is also known by the name of Judah."

2. Another comment on *In Judah is God known; His name is great in Israel*. Why did the tribe of Judah merit the kingship? In the shade of a dovecote in Jamnia, the disciples asked this

very question of R. Tarfon: "Just why did the tribe of Judah merit the kingship?" He replied: "It was because Judah confessed to his relations with Tamar."³ The disciples said: "It is compensation enough that his confession was accepted as atonement for illicit intercourse." R. Tarfon then replied: "It was because Judah said, *What profit is it if we slay our brother, and conceal his blood?*" (Gen. 37:26). They said: "It is compensation enough that the saving of a life was accepted as atonement for the sale of a brother into slavery." R. Tarfon replied: "It was because Judah said, *Now, therefore, let thy servant, I pray thee, abide instead of the lad*" (Gen. 44:33). They said: "It is required of a guarantor that he stand by his guarantee."⁴ R. Tarfon then asked the disciples: "If what you say is true, then by virtue of what good deed did the tribe of Judah merit the kingship?" They answered: "It was because the tribe of Judah leaped [first] into the waves of the sea." With all the tribes standing there and not one of them going down into the sea, one tribe saying, "Must I go down first?" and the other tribe saying "Must I go down first?" the tribe of Judah hallowed the name of the Holy One, blessed be He, and went down into the sea. Hence the verse *But Judah moreover went down with God* (Hos. 12:1), that is, Judah surrendered to the Holy One, blessed be He, and hallowed the name of the Holy One, blessed be He, and went down into the sea, and by this good deed merited the kingship, as is said *Judah was His hallowing, Israel is His dominion* (Ps. 114:2). Because the tribe of Judah was the first to go down into the sea for the hallowing of God, therefore the Land of Israel became Judah's dominion. And so *In Judah is God known; his name is great in Israel* means that the name of Judah is the greatest in Israel.

3. *Even in Salem is set His Tabernacle, and His dwelling-place in Zion* (Ps. 76:3). R. Berechiah taught: At the very beginning of His creation of the earth, the Holy One, blessed be He, set a Tabernacle in Jerusalem, within which—if one may use a manner of speaking—He prayed: "Let it be the will that My children do My will, so that I will not destroy My house and

My Temple." But when sin did bring this destruction about, what does Scripture say? *And He hath stripped His Tabernacle, as if it were a garden, He hath destroyed His place of meeting* (Lam. 2:6), that is, destroyed the place where He met with Himself in prayer. And now that the Temple is destroyed, God prays: "Be it My will that My children repent, so that I may hasten the rebuilding of My house and of My Temple." Hence it is said *Even in Salem is set His Tabernacle*.⁵

You find that the Tabernacle was called Salem, for it is said *And Melchizedek king of Salem . . . was the priest of the Most High God* (Gen. 14:18). And Melchizedek, *priest of the Most High God*, was the same person as Shem, the son of Noah, for in the blessing bestowed upon Shem and Japheth, it is said *God shall persuade Japheth, but Shem shall dwell in My tent* (*ibid.* 9:27)⁶—that is, shall dwell in the Tabernacle of God. From this it follows that Shem was the servant of God. Indeed, in the Aramaic Targum, *he was the priest of the Most High God* is rendered, "He was servant of the Most High God." Therefore, Melchizedek was Shem.

Abraham, however, called the holy Tabernacle *jireh*, as is said *And Abraham called the name of that place Adonai-jireh* (Gen. 22:14). Therefore, the Lord said: "If I call the place *Salem*, as Shem called it, I shall be annulling the words of My loving Abraham who called it *jireh*; and if I call the place *jireh*, I shall be annulling the words of the righteous Shem who called it *Salem*." What did the Holy One, blessed be He, do? He combined what the two of them called it. Abraham called it *jireh*, Shem called it *Salem*, and the Holy One, blessed be He, called it *Jerusalem*. Hence, in the verse *Even in Salem is set His Tabernacle*, *Salem* means Jerusalem, which is made up of *jireh* and *Salem*.

Another comment. The first verse in the Psalm is read as a question: "When wilt Thou, God, be known in Judah?" and the second verse is read as the answer: "When Thou raisest up the Tabernacle of which Thou didst say *In that day will I raise up the Tabernacle of David that is fallen*" (Amos 9:11). And so the

second verse is to be read *When His Tabernacle will again be in Salem.*

4. *There He broke the fiery shafts of the bow* (Ps. 76:4)—that is, broke the strength of the bow of Edom, even as it is said in *Their sword shall enter into their own heart, and their bows shall be broken* (Ps. 37:15). Whatever is cruel is symbolized by fire, as is said *For a fire is gone out of Heshbon* (Num. 21:28), and again *Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame* (Song 8:6). Hence it is said *There He broke the fiery shafts of the bow*. As for *the shield, and the sword, and the battle* mentioned at the end of the verse, they are those of every other nation and tongue that will come to make war upon Jerusalem.

Thou art more glorious and powerful than the mountains of prey (Ps. 76:5), the fortresses of powerful kings, which a like verse describes as *lions' dens . . . mountains of the leopards* (Song 4:8).

The stout-hearted are spoiled, they will sleep their sleep (Ps. 76:6): All the kings of the nations that come to make war upon Jerusalem will be a spoil, and sleep, the last sleep, will fall upon them.

In a different exposition, the verse is read *The stout-hearted are stripped*, "stripped" having the same sense as in "I will go stripped and naked" (Micah 1:8)—that is, weapons of war will be stripped from them. *At Thy rebuke, O God of Jacob* (Ps. 76:7), all this victory will come to pass.

Thou didst cause law to be heard from heaven (*ibid.* 76:9) on the day of the giving of the Torah, when *the earth feared, and was still* (*ibid.*). At first it feared that the children of Israel might not accept the Torah, and hence that the earth would turn back to emptiness and chaos, but when they accepted it, at once the earth *was still*.

When God shall arise to judgment (Ps. 76:10): on the day of judgment when God pronounces sentence upon the kingdom of wickedness, He will then *save all the humble of the earth for ever* (*ibid.*).

Surely the wrath of a man shall avow Thee (Ps. 76:11). When Thou didst bring Israel to account by exile, it was a disclosure of Thee, for Thou wast not angry according to the overpowering might of Thy divinity, but only a little angry, like a man angry at his son or at his disciple, as is said in the verse *His anger endureth but a moment* (Ps. 30:6). The end of the verse, *The remainder of wrath shalt Thou gird upon Thee* (*ibid.* 76:11), means that those powers of wrath which remain with Thee, them wilt Thou gird upon Thee to punish the nations of the earth on the day of judgment.

But as for you, O children of Israel, *Promise and pay unto the Lord your God; let all that are round about Him bring presents unto Him that is to be feared* (Ps. 76:12)—unto the Holy One, blessed be He.

He minisheth the spirit of the princes (*ibid.* 76:13) of the nations of the earth. *He is One who is terrible to the kings of the earth* (*ibid.*). What is meant by *minisheth*? It means “restrains,” as in the verse *The Lord said: . . . now nothing will be restrained from them* (Gen. 11:6).

PSALM SEVENTY-SEVEN

1. *For the leader; for Jeduthun. A Psalm of Asaph. I cried unto God with my voice, even unto God with my voice; and He gave ear unto me* (Ps. 77:1-2). These words are to be considered in the light of what Scripture says elsewhere: *O Lord, how long shall I cry, and Thou wilt not hear! . . . I will stand upon my watch, and set me upon the fenced place, and will watch to see what He will say unto me . . . And the Lord answered me, and said* (Hab. 1:2; 2:1-2). What did the prophet Habakkuk do? He drew a figure [of a circle¹] and stood in the middle of it, and said to the Holy One, blessed be He: "Master of the universe, I shall not stir from this place until Thou declarest to me how long Thou wilt continue to show forbearance to the wicked in this world?" The Holy One, blessed be He, replied: "Thou hast cried out to Me, but hast not doubted Me. As thou livest, I shall answer thee and cause thee to understand: I show forbearance to the wicked in this world so that they may come back to Me in repentance, and their wilful sins will then be reckoned as unwitting sins."² Whereupon Scripture goes on with what Habakkuk said: *And the Lord answered me, and said, "Write the vision, and make it plain upon tables, that a man may read it swiftly"* (Hab. 2:2). Then Habakkuk said further: Long since I proclaimed the end, but the time set has passed by. *Is there another vision for an appointed time?* (Hab. 2:3). God replied: "Even though I proclaimed the end to thee and the time set for it has passed by, say not: 'The end will not come.' Wait thou for it." As the verse concludes *Though it tarry, wait for it, because it will surely come* (*ibid.*).

Even so, when the Holy One, blessed be He, lets the righteous envision³ the trials that are to come upon Israel, the righteous stand up and protest to Him. Hence it is said *for Jeduthun*, that is, "for trials," which the Holy One, blessed be He, showed the children of Israel as intended to overwhelm them. The righteous envisioning the trials cry out before the Holy One, blessed be He, and lift up their voices, as is said *I cried unto God*

with my voice, even unto God with my voice (Ps. 77:2), asking: Will God really give ear? Yes; when *in the day of my trouble I seek the Lord* (*ibid.* 77:3).

The verse goes on: *My hand was shut up (niggērah) in the night, and slackened not (ibid.)*. That is, because of my great pain, my hand was locked tight and clenched all through the night, and it would not slacken enough to open and relax. How can *niggērah* be read as other than "locked tight," since the Aramaic Targum renders the *locks of the earth* (Jonah 2:7) as *naggērat*? When he is in straits, a man clenches his hand in torment.

I seek the Lord (Ps. 77:3): In a time of trouble the children of Israel seek the Holy One, blessed be He. *My soul refuseth to be comforted (ibid.)*. Why does she refuse to be comforted? Because she does not know when⁴ the time of redemption is to come.

2. *I remembered, God, and moaned* (Ps. 77:4). I remembered the troubles which overwhelmed me, and I moaned. A parable of a man who was about to punish his son. He said: "Thou wilt be smitten with ten strokes of the lash!"⁵ After he struck him once, he said: "Nine more." After he struck him a second time, he said: "Eight more." Thus the son was comforted as the punishment went along. But when would the son not have been comforted? When his father would not have told him how many strokes he was yet to receive. So, too, the congregation of Israel said to the Holy One, blessed be He, *My soul refuseth to be comforted* (Ps. 77:3) because she does not know the term of her punishment: *Lord, make me to know my term (ibid. 39:5)*.

In a different exposition the verse is read *I remembered God and was troubled* (Ps. 77:4): When Israel bring God back to remembrance they are agitated and troubled, as is said *My Beloved put in His hand by the hole of the door, and my heart was troubled for Him* (Song 5:4); and when the Holy One, blessed be He, remembers the children of Israel, His heart is troubled for them, as is said *Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do*

earnestly remember him still; therefore My heart is troubled for him (Jer. 31:20).

3. *Thou holdest mine eyes waking; I am troubled and can not speak* (Ps. 77:5): I do not sleep, for all my vigils⁶ are at night, troubled as I am, more and more, by the greatness of my pain.

I have pondered the days of [the man from the] east,⁷ the years of ancient times (Ps. 77:6)—that is, pondered the days of Abraham who came from the east, as Scripture refers to him in “Who hath raised up a righteous man from the east?” (Isa. 41:2); and also *I have pondered . . . the years of ancient times*—that is, the years of the fathers of the world—pondered, but did not find [the answer].

I call to remembrance my song in the night (Ps. 77:7)—that is, the Sanhedrin’s intonation in their study of Torah that they occupied themselves with at night.

Is His mercy clean gone ('afes) for ever? (Ps. 77:9). What is the literal meaning of 'afes? It is the Greek word *aphes*, which means “let go.” And so, because with regard to mercy a verse in another Psalm says, *The mercy of the Lord is from everlasting to everlasting upon them that fear Him* (Ps. 103:17), the verse in this Psalm asks: “Has God now abandoned the children of Israel completely?”

Is His promise come to an end for evermore? (Ps. 77:9). When God said: “I have taken away My peace from this people . . . even mercy and compassion,” (Jer. 16:5) did He mean that His promise had come to an end?⁸ *Hath God forgotten to be gracious? Hath He in anger shut up His compassions?* (Ps. 77:10). I say: Yes, He hath, *because of my infirmity* (*ibid.* 77:11). Mine, mine is the infirmity, as is said “Evil-doing is the infirmity”⁹ (Eccles. 5:12). *Because of my infirmity the right hand of the Most High has sharpened* (*šěnot*) (Ps. 77:11): Because of my infirmity there comes sharp chastisement from the right hand of the Most High, *šěnot* having the same sense as in the verse “I sharpen (*šannoṭi*) my glittering sword” (Deut. 32:41).

In a different exposition the verse is read *Because of my profanation,¹⁰ the right hand of the Most High has changed* (Ps.

77:11). Mine, mine the profanation: Because I profaned my holiness, the right hand of the Most High has changed (*niš-taneh*).¹¹

I will make mention of the deeds of the Lord (Ps. 77:12): He who took me out of Egypt, He who brought me across the Red Sea, He who led me by the hand of Moses and Aaron like a flock of sheep in the wilderness.

PSALM SEVENTY-EIGHT

1. *Maschil of Asaph. Give ear, O my people, to my teaching; incline your ears to the words of my mouth* (Ps. 78:1). These words are to be considered in the light of what Scripture says elsewhere: *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw . . . the day that thou stoodest before the Lord thy God in Horeb* (Deut. 4:9-10). The Holy One, blessed be He, made a covenant with the children of Israel only for the sake of the Torah, that it might not be forgotten out of their mouths. As Scripture says, *He established a testimony in Jacob, and appointed a Law in Israel* (Ps. 78:5), to the end that *It shall not be forgotten out of the mouths of their seed* (Deut. 31:21). Now in order that no man should say to you: "The Psalms of David are not Torah"—whereas, in fact, they are Torah, as Books of the Prophets are also Torah—therefore it is said *Give ear, O my people, to my teaching* ("my Torah"). And not only the revelations, but even the riddles and the parables, they are also Torah. Hence the Holy One, blessed be He, gave this admonition to Ezekiel: *Son of man, put forth a riddle, and speak a parable* (Ezek. 17:2). And Solomon admonished, *To understand a proverb, and a figure; the words of the wise, and their dark sayings* (Prov. 1:6). Therefore Asaph goes on to say: *I will open my mouth with a parable; I will utter dark sayings concerning days of old* (Ps. 78:2).

It was asked of Asaph: "Whence knowest thou what thou speakest of? Hast thou perhaps seen it?" And he answered: "I know it from hearing it," as is said in the next verse *That which we have heard and known* (Ps. 78:3).

For He established a testimony in Jacob, and the Law is a prescription (śam) for Israel (Ps. 78:5). What does the word *śam* mean? It means that the Law which the Holy One, blessed be He, prescribed for the children of Israel is a medicine of life,¹ as is said *It shall be medicine to thy navel* (Prov. 3:8).

2. *Behold, he smote the rock, and there was issue* (Ps. 78:20). When Moses smote the rock, it oozed drops of blood. R. Hama

bar Hanina explained that here the word *issue* is to be understood as in the verse *If a woman have an issue of her blood* (Lev. 15:25).

And waters overwhelmed in streams (Ps. 78:20). The waters of the rock poured out in a flood, poured out because the scoffers of the time had said: "Now we have chanced² upon water, but it is bound to disappear."

3. *And He commanded the skies above* (Ps. 78:23). R. Abba bar Kahana taught in the name of R. Zabdi ben Levi: Every day enough manna came down to give Israel sustenance for two thousand years. And whence do we know this? R. Yudan taught in the name of R. Simeon ben Yoḥai: Scripture says, *And He commanded the skies above, and opened the doors of heaven, and He caused manna to rain upon them for food* (*ibid.*). Further, Scripture says of the deluge, *The windows of heaven were opened* (Gen. 7:11-12), the plural implying that at least two windows were opened upon the generation of the deluge. And our Masters taught that the punishment of the generation of the deluge lasted a year.³ Since it is written here of manna that *He . . . opened the doors of heaven*, the plural means that at least two doors were opened upon the generation of the wilderness. Now two doors are equal to eight windows, there being four windows to a door. And since the measure of goodness is five hundred times greater than the measure of punishment, behold!—food for a thousand years from one door, and food for another thousand from the other. Mark, then, that every day enough manna came down to give Israel sustenance for two thousand years, as is said *And He . . . opened the doors of heaven; and He caused manna to rain upon them for food, and gave them of the corn of heaven* (Ps. 78:23-24).

R. Aḥa taught: The children of Israel had no trouble in getting the manna, as it is said *The blessing of the Lord, it maketh rich, and He addeth no trouble with it* (Prov. 10:22).

R. Simeon ben Lakish taught: *Mḥsps* in the verse *Behold, upon the face of the wilderness a fine (mḥsps) scale-like thing* (Ex. 16:14) implies that the manna was fully absorbed by the two

hundred and forty-eight organs of the body, two hundred and forty-eight being the sum of the letters in *mhšps*.⁴ And the end of the verse, *Fine as the hoar-frost on the ground* (*ibid.*), implies that like the hoar-frost which is so fine that the earth can absorb it, the manna was so fine that the organs of the body could absorb it all, and no one in Israel needed to ease himself. And the verse *Man did eat angels' food*⁵ (Ps. 78:25) proves that the manna was completely dissolved in the organs.

4. Another comment on *Man did eat angels' food*: By *man* is meant the children of Israel, of whom it is said "Joshua called for every man of Israel" (Josh. 10:24); and by *angels' food* is meant that they became thereby as mighty as angels.

R. Simeon ben Lakish taught: The children of Israel were troubled, and they said: "Can one born of woman eat and not have to void? Have you in your lifetime ever seen a man with a mill into which he puts wheat but which does not make flour?" The Holy One, blessed be He, said: I so favored the children of Israel that like ministering angels they have no need to ease themselves, yet they murmur against Me and say, *Our soul loatheth this light bread* (Num. 21:5), that is, "this corrupted bread."⁶ *How long will this people provoke Me? And how long will it be ere they believe in Me, for all the signs which I have wrought in their innermost parts* (*ibid.* 14:11)—that is, in the intestines and bowels of Israel, who, though they ate, voided nothing.

R. Aibu taught that Jethro arrived in the sixth hour of the day: For his sake manna enough for the sixty myriads of Israel came down; for his sake enough came down for every organ of each body in Israel. Hence it is said *Man did eat the bread of the mighty; He sent . . . provisions to the full* (Ps. 78:24).⁷

How did the manna come down to the children of Israel? A wind would blow and sweep clean the surface of the ground, making it look like tables of gold and precious stones, and after that the dew would fall for the children of Israel, as it is said *And when the dew fell upon the camp in the night, the manna fell upon it* (Num. 11:9), and then the children of Israel would

come out and gather the manna until the fourth hour of the day before the sun shone upon it and melted it, as is said *And they gathered it every morning . . . when the sun waxed hot, it melted* (Ex. 16:21). Hence it is said *Man did eat the bread of the mighty . . . He caused an east wind to blow . . . and by His power He brought in the south wind* (Ps. 78:25-26).

5. *The humble shall see it, and be glad; ye that seek after God, let your heart revive* (Ps. 69:33). Consider these words in the light of the verse *The Jews had light and gladness, and joy and honor* (Esther 8:16). It is taught that Haman's wealth was divided up into three parts: a third was put away for the disciples of the wise, a third for Mordecai and Esther, and a third for the building of the Temple.⁸

For the Lord hearkeneth unto the needy, and despiseth not His prisoners (Ps. 69:34): These are women whose wombs are locked up⁹ in barrenness and whom the Holy One, blessed be He, calls to mind.

R. Nehemiah stated the following as an anonymous teaching, but R. Aḥa stated it in the name of R. Jonathan: There are three keys which the Holy One, blessed be He, does not give over into the hand of an emissary: the key to the womb, for it is said *And the Lord . . . opened her womb* (Gen. 29:31); the key to the graves at the resurrection of the dead, as is said *I have opened your graves* (Ezek. 37:13); and the key to the rain, as is said *The Lord will open unto thee His good treasure . . . to give the rain of thy land in its season* (Deut. 28:12). Nevertheless, when it pleased the Holy One, blessed be He, to do so, He gave the keys over to righteous men. The key to the womb of a barren woman, God gave over to Elisha, whom He empowered to say, *At this season, when the time cometh round, thou shalt embrace a son* (2 Kings 4:16); and *The woman conceived, and bore a son . . . as Elisha had said unto her* (*ibid.* 4:17). The key of resurrection for the child of the widow of Zarephath, God gave over to Elijah, whom He empowered to say, *Let this child's soul come back into him* (1 Kings 17:21), and to say, thereafter *See, thy son liveth* (*ibid.* 17:23). The key of resurrection for the

child of the Shunammite, God gave over also to Elisha, for it is said *Elisha . . . put his mouth upon his mouth . . . and the flesh of the child waxed warm* (2 Kings 4:34), and then Elisha declared: *Take up thy son* (*ibid.* 4:36). The key of resurrection God gave over also to Ezekiel in the plain of Dura, for Ezekiel said: *The hand of the Lord was upon me*, etc. (Ezek. 37:1), and later said: *Come from the four winds, O breath, and breathe upon these slain, that they may live* (*ibid.* 37:9). The key of rain God gave over also to Elijah, whom He empowered to say, *There shall not be dew nor rain these years, but according to my word* (1 Kings 17:1); and only at his request did God release the rain for them, as is said *Go, show thyself unto Ahab, and I will send rain upon the land* (*ibid.* 18:1). Hence it is said *The Lord hearkeneth unto the needy*.

R. Levi taught in the name of R. Samuel bar Nahmani: What is meant by the verse *The Lord is for me as my helper; I see this in them that hate me* (Ps. 118:7)? It means that David, speaking for Israel, said: "I saw what He did to them who hated me. There were no men whom Thou didst favor as much as Moses and Aaron, yet merely because they said to Israel *Hear now, ye rebels* (Num. 20:10), Moses and Aaron were not permitted to enter into the Land of Israel." Hence *The wrath of God . . . cast down chosen men of Israel* (Ps. 78:31): God cast them down in His balance from the pan of merit to the pan of guilt.¹⁰

6. *For all this they sinned still, and believed not in His wondrous works* (Ps. 78:32). R. Berechiah, R. Levi, and R. Simeon ben Jose taught in the name of R. Meir that the Holy One, blessed be He, let Jacob see a ladder upon which Babylon climbed up seventy rungs and came down, Media climbed up fifty-two rungs and came down, Greece climbed up a hundred and eighty rungs and came down. But when Edom climbed higher than these, Jacob saw and was afraid. The Holy One, blessed be He, said to him, *Therefore fear thou not, O Jacob My servant* (Jer. 30:10): Even as the former fell, so will the latter fall. Then the Holy One, blessed be He, said to Jacob: "Climb thou up also!" But Jacob said: "Master of the universe, I am afraid, lest I shall

have to come down." The Holy One, blessed be He, said: "God's mercy, no!" *Fear thou not, O Jacob My servant, saith the Lord; thou shalt not have to come down,*¹¹ *O Israel (ibid.).*

Where is the proof that the Holy One, blessed be He, let our father Jacob see the Temple built, see sacrificial gifts offered up, priests performing their holy service, and finally the Presence departing? In the verse *And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it* (Gen. 28:12). No dream is without meaning. Thus *the ladder* represents the Temple; *the top of it reached to heaven* alludes to the sacrificial gifts, whose savor, when offered up, reaches heaven; *angels of God ascending and descending on it* represents the priests, who, as they ascend and descend the ramp, are called angels, as is said "For he [the priest] is the angel of the Lord of hosts" (Mal. 2:7). Finally, *Behold, the Lord stood beside him* (Gen. 28:13) has the same force as the verse "I saw the Lord standing beside the altar" (Amos 9:1).

R. Jose ben Zimra in the name of R. Simeon ben Jose taught that R. Meir took the verse *For all this they sinned still, and believed not in His wondrous works*, to mean that if Jacob had climbed up the ladder, he would not have had to come down again, and we would not now be suffering in the present slavery.

7. *Therefore their days did He consume in vanity, and their years in terror* (Ps. 78:33). R. Jonathan and R. Nathan differed in their comments. R. Jonathan said: Every year, on the ninth of Ab, there perished some members of the generation which was finally to die out in the wilderness. But according to R. Nathan, the verse means further that they retched¹² throughout the year,¹³ for it is said *He did consume their years in terror*.

When He slew them, then they would inquire after Him, and turn back and seek God earnestly (Ps. 78:34). Even though He slay us, we wait for Him, and inquire after Him, as is said "Though He slay me, yet will I trust in Him" (Job 13:15). *But they beguiled Him with their mouth, and lied unto Him with their tongue. For their heart was not steadfast with Him, neither*

were they faithful in His covenant. Nevertheless, *He, being full of compassion, forgiveth iniquity* (Ps. 78:36-38).

8. *But He, being full of compassion, forgiveth iniquity, and destroyeth not; yea, many a time doth He turn His anger away, and doth not stir up all His wrath* (Ps. 78:38). These words are to be considered in the light of the verse *O Lord, correct me, but ('ak) in measure* (Jer. 10:24). R. Judah bar Simon taught that 'ak, "but," is a disjunctive signifying restraint: hence here *He . . . destroyeth not; yea, many a time doth He turn His anger away, and doth not stir up all His wrath* means that God stirs up not all His wrath, but stirs up only a part of His wrath.

So He remembered that they were but flesh; a wind that passeth away, and cometh not again (Ps. 78:39). Is this verse to be taken as confirmation of the notion people have that the dead will not be resurrected? That flesh is *a wind that passeth away, and cometh not again*? God forbid! This verse refers to the Inclination-to-evil which passes away with a man at the time of death and will not return with him at the time that the dead are resurrected.¹⁴

How oft did they provoke Him in the wilderness, and grieve Him in the desert! (Ps. 78:40) with their demands for manna, for quail, for water from the well, and with other provocations. And what was to be their end? *In this wilderness they shall be consumed, and there shall they die* (Num. 14:35). But even as they were consumed in the wilderness, so shall they be comforted in the wilderness, for it is said *Therefore, behold, I will allure her, and bring her into the wilderness and speak comfortably unto her* (Hos. 2:16).

9. *And though they still again tried God, they set bounds for (hi'wu) the Holy One of Israel* (Ps. 78:41). R. Hanina taught that the children of Israel said to the Holy One, blessed be He: Master of the universe, do Thou punish us like a man who says, "I myself shall strike my son!" Let not children of men have power over us. Hence *set bounds for (hi'wu) the Holy One of Israel* is to be read "longed for" (hi'awwu)—that is, they longed for God's power alone over them.

In a different exposition, the verse is read *And when they still again tried God, they were marked (hiṭwu) by the Holy One of Israel*—that is, the marks of the plagues were imprinted upon their bodies. *Hiṭwu* has the sense of “marked” as indicated by the verse *And set a mark (taw) (Ezek. 9:4)*.

In another exposition the verse is read *And they still again tried God, and brought vexation (hiṭwu) to the Holy One of Israel*. *Hiṭwu* is also a term for vexation and disquiet, *tiwha* being the Aramaic word for “disquiet.”

The verse *How He set His [monitory] signs in Egypt, and His deceptions in the field of Zoan (Ps. 78:43)* means that [the intervals between the] plagues raised false hopes¹⁵ in the Egyptians. R. Joshua ben Kārḥa taught in the name of R. Simeon ben Yoḥai and in the name of the Rabbis: A limit of a month was set for each plague in Egypt. How reckoned? For seven days God warned the Egyptians of the coming of the plague, and for twenty-three days the plague itself served as a warning to them. Then there was a respite of seven days between one plague and the next, as it is said *And seven days were fulfilled, after that the Lord had smitten the river (Ex. 7:25)*. Hence *He set His [monitory] signs in Egypt*.

10. *And turned their rivers into blood, and their streams so that they could not drink (Ps. 78:44)*. At first, the Egyptians and the Israelites filled their jugs at the same time,¹⁶ and the jug of the Israelite filled up with water, while the jug of the Egyptian filled up with blood. Then together they tried filling basins, and the basin of the Israelite filled up with water, while the basin of the Egyptian filled up with blood. Then the Egyptian turned and said to the Israelite: “Let us fill, thou and I, one basin and drink out of the one basin.” So the two of them, at the same time, bent their heads and mouths to the basin, and still the Israelite drank water, while the Egyptian drank blood.

R. Abin taught: All the water which the Egyptians drank they bought at great cost from the children of Israel and therefrom the children of Israel grew rich. But R. Jose said that they grew rich because every woman was told to *ask of her neighbor . . .*

jewels of silver, and jewels of gold, and raiment . . . and spoil the Egyptians (Ex. 3:22).

11. *He sent swarms ('arob) among them, which devoured them* (Ps. 78:45). Of 'arob, R. Judah said: God sent birds of prey among the Egyptians. R. Nehemiah said: 'Arob means beasts of the earth: bears, lions, wolves, and leopards. And R. Nathan said: 'Arob means both birds of prey—eagles, kites, ravens, and vultures, and beasts of the earth—lions, bears, wolves, and leopards.

Both R. Hama and R. Joshua said: The 'arob was a kind of wild beast called "panther"—some say that it was called *kamlanit*¹⁷—which the Holy One, blessed be He, sent among the Egyptians. R. Josiah said: 'Arob means that God darkened the lights of heaven over the Egyptians.¹⁸

R. Simeon ben Lakish taught that the Holy One, blessed be He, spoke thus to Pharaoh: Thou didst seek to confound the seed of My beloved Abraham,¹⁹ so I shall confound thee out of the world, as is said *He sent confusion among them*.²⁰ And God sent not only confusion among the Egyptians, but He also sent *frogs which destroyed them* (Ps. 78:45).

R. Johanan taught: Wherever any one of them sat down, there a frog was made to appear. But what of the houses of marble and houses of stone which the Egyptians owned? How did the frogs get into them? The way they would break into²¹ and get inside them was by saying, "We are the emissaries of Him who spoke, and the world came into being"; thereupon the marble and the stone slabs would split open before them.

R. Judah said in the name of Rabbi: The story of the frogs is one of a number of instances when God gave mastery to the frail over the tough. The other instances are these: The mice of the Philistines, of whom it is said *The hand of the Lord . . . smote them with mice* (1 Sam. 5:6); even if a Philistine squatted to ease himself in a copper vessel,²² a mouse would spring up, the vessel would split open of itself, and the mouse would leap up and pull out the Philistine's bowels. And the hornets; whenever the Amorites came out of hiding and drew themselves up against the children of Israel, the hornets would strike each Amorite,

one hornet in one eye, and another hornet in the other eye,²³ as is said *Moreover the Lord thy God will let loose the hornet at them* (Deut. 7:20). And the arrow of Naaman; it smote Ahab and penetrated between his armor and wounded him, as is said *And a certain man drew his bow at a venture, and smote the king of Israel between the lower armor and the breastplate* (1 Kings 22:34). And the stone which David threw, wedging it in the forehead of the Philistine Goliath; the stone penetrated of itself until it sank into his forehead, as is said *The stone sank into his forehead* (1 Sam. 17:49). And the roots of a fig tree which, though tender, break through rocks and stones. R. Berechiah bar Hanina bar Ika said in the name of R. Judah: Wheat roots break down through the earth for fifty cubits,²⁴ and so do the tender roots of the fig tree for fifty cubits.

R. Judah bar Hiyya said: And lions' teeth²⁵—what does Scripture say of these? *Those men that had accused Daniel . . . the lions had the mastery of them, and broke all their bones in pieces* (Dan. 6:25). And the Shamir;²⁶ it looked like a kernel of barley and was kept in a leaden vessel filled with lint,²⁷ but when it was put even on the top of a mountain or upon cliffs, it would cut down through until it reached the base. Solomon cut all the stones for the Temple with it, for the Torah says, *Thou shalt lift up no iron tool upon them* (Deut. 27:5).

And who brought the Shamir to Solomon? The eagle fetched it from the Garden of Eden, for *Solomon . . . spoke also to beasts and to birds* (1 Kings 5:13) saying: "Where is the Shamir hidden away?" and the eagle went and fetched it. There are some who say that it was not the eagle, but the hoopoe, that fetched the Shamir.

12. Solomon said: *I got me men-singers and women-singers* (Eccles. 2:8) for divers kinds of music; and *delights of the sons of men* (*ibid.*), such as pools and baths; and *šiddah and šiddot* (*ibid.*):²⁸ here in Babylonia these words are translated "a male and a female demon," but in the west,²⁹ they are taken to mean "coaches and carriages." (R. Johanan said: I know there are three hundred *šiddin* [demons] in Shihin,³⁰ but what a *šiddah* is, I

do not know! ³¹) It was asked: Demons? For what purpose did Solomon get them? Because it is said *For the house, when it is in building, is to be built of stone made ready before it is brought thither: so that neither hammer nor axe nor any tool of iron shall be heard in the house, while it is in building* (1 Kings 6:7). Solomon asked the Rabbis: "Then how can it be built?" They said to him: "Thou couldst build it if thou hadst the Shamir, wherewith Moses cut the stones for the Ephod." Solomon asked: "Where is the Shamir to be found?" They replied: "Get a male and a female demon, and put them to the torture. If they know, they will tell thee." So Solomon went and got them. But the demons said to him: "We do not know. Perhaps Ashmedai, king of the demons, knows." Solomon asked them: "Where is he?" They answered: "He is in such-and-such a mountain, where he has dug himself a pit, has filled it with water, covered it with a stone, and sealed it with his signet. Every day Ashmedai goes away to the heavenly council. When the heavenly council ends, he comes down to the earth, and as soon as the earthly council ends, he comes out, examines his seal, opens the pit and drinks from it; then he covers it again, seals it, and goes on his way."

At once Solomon sent for Benaiah, son of Jehoiada, chief of the Sanhedrin, and gave him a signet-ring on which the Ineffable Name was engraved and also a chain on which the Ineffable Name was engraved. He also gave him a wool fleece and a jug of wine.

Thereupon Benaiah, son of Jehoiada, went and dug a ditch from below to Ashmedai's pit and let the water out. Then he stopped up the ditch with the wool fleece. Above the pit he dug another ditch into which he poured the wine.³² He covered both ditches with earth, looked his work over, and then hid himself in a tree.

When Ashmedai came, he examined the seal, opened the pit, and found wine. He said: "It is written *Wine is a mocker, strong drink is riotous; and whosoever is deceived thereby is not wise* (Prov. 20:1); and again it is written *Harlotry, wine, and new*

wine take away the heart" (Hos. 4:11). And so he did not drink. But when he grew very thirsty he could no longer restrain himself, and quoting *Wine . . . maketh glad the heart of man* (Ps. 104:15), he drank, became drunk, and fell asleep. Then Benaiah, son of Jehoiada, came down and threw over him the chain on which the Ineffable Name was engraved. When Ashmedai woke up and began to struggle madly, Benaiah said, "The name of thy Master is upon the chain," and took hold of him. But although Benaiah kept his hold on him, yet when Ashmedai came to a tree he rubbed himself against it and ³³threw it down, and when he came to a house he overturned it. When he reached the hut of a widow, she came out and begged mercy of him, whereupon he jerked his bulk away so abruptly that he broke a bone. Then he said: "This bears out the verse *A soft tongue breaketh the bone*" (Prov. 25:15). When he saw a wedding procession on its merry way, he wept. When he saw a blind man wandering off the path, he brought him back. When he saw a drunken man staggering off the path, he brought him back. When he heard a man say to a shoemaker: "Make me a pair of shoes which will last seven years," he laughed. When he saw a diviner practicing divination upon a loaf of bread, he laughed.

After they arrived in [Jerusalem], Ashmedai was not taken before Solomon for three days. On the first day, he asked: "Why does the king not wish to see me?" and when he was told, "Drink has overcome the king," he picked up a brick and placed it upon another. When this was reported to Solomon, he said: "By this Ashmedai meant that you are to give me more wine to drink." The next day Ashmedai asked: "Why does the king not wish to see me?" and when he was told, "Too much food constrains the king," he took the brick and set it back on the ground. When they came and reported this to Solomon, he said: "Ashmedai meant that you are to take away my food."

At the beginning of the third day, when Ashmedai was taken before Solomon, he measured off four cubits on a reed,³⁴ and throwing it before Solomon, said: "Thou knowest that even a man like thee will own no more than four cubits [of earth] when

he dies: yet having subdued the whole world, thou wast not satisfied until thou didst subdue me also." Solomon replied: "I want nothing at all that is thine. But because I desire to build the Temple, I need the Shamir." Ashmedai said to him: "The Shamir was not given to me! It was given to the Prince of the Sea, and he gave sole charge of it to the wild cock, who is entrusted on his oath with the Shamir. You know what he does with it? He takes it to an uninhabited mountain, and he sets it down upon the peak of the mountain. The Shamir makes a split in the mountain, and the wild cock gathers seeds, takes them aloft and puts them to sprout in the split where he also builds his nest." Hence the Aramaic Targum calls the wild cock the "carpenter of the mountains."

They sought out the nest of a wild cock with fledglings in it, and covered the nest with a white glass. The wild cock came and tried to get into the nest, but could not. He went and fetched the Shamir and was about to set it down upon [the glass-plate covering] the nest. At that moment they made a loud noise so that the wild cock dropped the Shamir. When they took it away, the wild cock went and strangled himself, because he had not kept his oath.

After the Shamir was brought in, Benaiah, son of Jehoiada, said to Ashmedai: "Tell us about the puzzling things which thou didst on the way hither! When thou sawest the blind man wander off the path, why didst thou bring him back?" Ashmedai replied: "Because in heaven it was proclaimed of the blind man that he was a completely righteous man, and that whoever did him a kindness would, upon dying, merit life in the world-to-come."

"And when thou sawest the drunken man stagger off the path, why didst thou bring him back?" Ashmedai replied: "Because in heaven it was proclaimed that he was a completely wicked man, and so I helped him enjoy life in this world."

"And when thou sawest the wedding procession, why didst thou weep?" Ashmedai replied: "Because the husband was to die within thirty days, and the wife would wait thirteen years

before the husband's [infant] brother would be able to marry her."

"And when thou sawest the diviner, why didst thou laugh?" Ashmedai replied: "He was sitting over a king's royal treasure,³⁵ and since he had no notion of what was beneath him, how could he have any notion of other things?"

"And when thou sawest the man say to the shoemaker: 'Make me shoes that will last seven years,' why didst thou laugh?" Ashmedai replied: "The man did not have seven days to live, and he wanted shoes for seven years!"

Ashmedai stayed with Solomon while the Temple was being built. One day as Ashmedai sat alone, Solomon said to him: "In the verse *He hath for His purposes rocs*³⁶ and *reems*³⁷ (Num. 24:8), we take *rocs* to refer to the ministering angels, and *reems* to refer to demons. But show me in what way you are superior to us mortals." Ashmedai answered: "Remove my chains and give me thy ring." Solomon removed the chains and gave him the ring. Ashmedai swallowed it, and setting one wing down upon the earth and the other wing in the sky, he hurled Solomon a distance of four hundred parasangs, and then went and sat himself down on the throne in the guise of the king.

In the meantime, wherever Solomon went he would declare, *I, Koheleth, was king over Israel in Jerusalem* (Eccles. 1:12). Said the Rabbis: "A madman does not hold fast to one discourse. What kind of man is this person?" And so they went to Benaiah, son of Jehoiada, and asked him: "Does the king summon thee?" and he said: "No!" They sent to the queens: "Does the king come to you?" They replied: "Yes; but he comes to us with socks³⁸ on his feet³⁹ and demands all the wives of Solomon, and even Bath-sheba, his mother."

They brought Solomon back and gave him a ring on which the Name was engraved. As soon as Solomon came in, Ashmedai saw him and fled. Even so, there remained a fear of him in Solomon, as is said *Behold his bed which is Solomon's; threescore valiant men are about it, the valiant of Israel* (Song 3:7).

[Concerning Solomon's restoration to the throne] Rab and

Samuel differed, one saying that Solomon was first king and then commoner, the other that Solomon was first king, then commoner, then again king.

13. *He sent . . . a frog which destroyed them* (Ps. 78:45). A frog means that there was only one frog, for it is said *And the frog came up* (Ex. 8:2)—that is, the frog, breaking through the ground, came up to carry out its mission.⁴⁰ Hence *He sent . . . a frog which destroyed them*. And what does *destroyed them* mean? It means that the frog castrated them, as is said *Because their destruction works within them, there is a blemish in them* (Lev. 22:25).

He destroyed their vines with hail, and their sycamore-trees with locust (bahānamal) (Ps. 78:47). R. Huna said in the name of R. Simeon ben Lakish: The hail came down like an axe and cut down all the trees.

R. Johanan observed: Out of the teaching of R. Simeon ben Lakish, a second thing is learned: *bahānamal* is to be read as made up of the words *ba'*, "he came," *han*, "he encamped," and *mal*, "he cut down."

14. *He shut up their cattle over against the hail* (Ps. 78:48). When the time came for the plague of hail, Moses said to Pharaoh: *Send therefore now, and gather thy cattle* (Ex. 9:19). Pharaoh replied: "Need we now go to obey the oracles of the son of Amram? This is the last plague, and as the herdsmen say, 'He who has but a single stick finds it soon broken.'" ⁴¹ When the hail came, it looked like a wall over against Pharaoh's cattle, as is said *He shut up their cattle over against the hail*. And when the cattle would not move, every Egyptian said: "Woe is me! What am I to do?" He took hold of his cattle to kill them and feed his young ones with the meat. After he killed his cattle, he heaved the meat onto his shoulder, but the birds came down upon his shoulder and devoured the meat, as is said *And their herds to the birds (rēšafim)* (*ibid.*); this reading of *rēšafim* is paralleled in the verse *As birds (rešef)* ⁴² *which fly upward* (Job 5:7).

15. *He sent forth upon them the fierceness of His anger* (Ps.

78:49). R. Jose the Galilean taught: The Egyptians were smitten with ten plagues in Egypt, for it is said *This is the finger of God* (Ex. 8:15); and accordingly, they were smitten with fifty plagues at the sea, for a hand has five fingers, and Scripture says *And Israel saw that great hand which the Lord did upon the Egyptians* (Ex. 14:31).

R. Eliezer taught: Each plague consisted of four plagues, for it is said *This is the finger of God*, and a finger is four-sided. Accordingly, since the Egyptians were smitten ten times by each side of the finger of God, behold, there were forty plagues in Egypt. And, on the sea, the Egyptians were smitten with two hundred plagues, for in the verse *He sent forth upon them the fierceness of His anger, wrath, and indignation, and trouble; a sending of messengers of evil* (Ps. 78:49), *wrath* refers to one plague, *indignation* refers to a second plague, *trouble* refers to a third plague, and *a sending of messengers of evil* refers to a fourth plague. Behold then! There were two hundred plagues wherewith the Egyptians were smitten at the sea, as can be reckoned from the verse *And Israel saw that great hand*⁴³ *which the Lord did upon the Egyptians*.

R. Akiba taught: Each plague consisted of five plagues, and the Egyptians were smitten ten times by each side of the finger of God so that behold, there were fifty plagues in Egypt, for it is said *This is the finger of God*, and a finger is five-sided, its tip being counted as a side. Behold then! The ten plagues were actually fifty plagues wherewith they were smitten in Egypt. And on the sea, the Egyptians were smitten with two hundred and fifty plagues, for in the verse *He sent forth upon them the fierceness of His anger, wrath, and indignation, and trouble, a sending of messengers of evil* (Ps. 78:49), *fierceness of His anger* refers to one plague; *wrath*, to a second plague; *indignation*, to a third plague; *trouble*, to a fourth plague; and *a sending of messengers of evil*, to a fifth plague.

16. *He determined a path for His anger* (Ps. 78:50). R. Huna said in the name of R. Abin: Each plague which came upon the Egyptians, came upon them in determined measure and weight.

He spared not their soul from death (ibid.). R. Joshua ben Levi taught: With every plague that came upon the Egyptians, the plague of pestilence also flooded over them, for the verse concludes *He . . . gave their life over to the pestilence (ibid.).*

17. *And smote all the first-born in Egypt (Ps. 78:51).* R. Abba bar Aḥa said: God smote the male first-born, the female first-born, the first-born of cattle, the first-born of every living thing. And if there were no first-born in a house, then the steward of the household died,⁴⁴ for it is said *There was not a house where there was not one dead (Ex. 12:30).*

But He made His own people to go forth like sheep (Ps. 78:52): like sheep, for whom no stores of food are laid up, so were the people of Israel, of whom it is said *The people shall go out and gather a day's portion every day (Ex. 16:4);* and like sheep who, when they destroy trees, are not held to account by their masters, so were the people of Israel. But sheep—their shearings, both wool and hair, belong to their masters! Is it so with Israel? No, for in the name of R. Jose the Galilean, R. Joḥanan interpreted the verse *And ye My sheep, the sheep of My pasture are men (Ezek. 34:31)* as meaning that God said of Israel: Punished like sheep, rewarded like men.

R. Simeon ben Ḥanan taught in the name of R. Jose ben Kṣarta, and R. Yudan taught in the name of R. Joshua ben Levi: Like what sheep? Like the sheep of Jethro. Like what flock? Like the flock of Jethro. Like the flock and the sheep of Jethro that were led out of inhabited country into the wilderness, so was Israel led out.

Another comment. Like sheep that are drawn after their masters, so the people of Israel were drawn after Moses and Aaron, as is said *And Moses led Israel onward from the Red Sea, and they went out into the wilderness (Ex. 15:22).*

18. In the verse *And He brought them to the border of His sanctuary, to this mountain which His right hand had gotten (Ps. 78:54),* sanctuary refers to the Holy Temple. *He drove out the nations before them, and allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents (Ps.*

78:55)—that is, in the tents of the thirty-one kings of Canaan.⁴⁵

He forsook the Tabernacle of Shiloh, the tent which He placed among men (Ps. 78:60). Both R. Eleazar and R. Jose bar Hanina taught the following: Since one verse speaks of *The Tabernacle of Shiloh, the TENT which He placed among men*, while another verse speaks of it as *The HOUSE of the Lord in Shiloh* (1 Sam. 1:24), therefore, the lower portion of the sanctuary in Shiloh must have been built of stones with coverings or goats' hair for a roof. According to R. Ze'era, the lower portion of the sanctuary in Shiloh was built of boards, since it is called *the Tabernacle*⁴⁶ of Shiloh.

And delivered His strength into captivity (Ps. 78:61): *His strength* was the Ark of the Covenant.

The fire devoured their young men (*ibid.* 78:63)—devoured Nadab and Abihu. Abba Hanin said: Nadab and Abihu were boastful men, for they said: "What woman is worthy of us? We are sons of the High Priest, our uncle Moses is king, our grandfather is a prince! What woman can possibly be worthy of us!" Accordingly, *the fire devoured their young men*. Why? Because *Their virgins had no marriage-song* (*ibid.*). *Their priests fell by the sword* (*ibid.* 78:64), that is, Hophni and Phinehas fell.⁴⁷

Then the Lord will awaken as one out of sleep (*ibid.* 78:65). R. Berechiah said in the name of R. Eliezer: Before the time of redemption comes, the Holy One, blessed be He, makes Himself out to be asleep, if one may dare speak thus. *The Lord will awaken as one out of sleep*—indeed, when the time of redemption comes, God will be *like a mighty man recovering from wine* (*ibid.*).

19. *And He smote His adversaries with a backward [stroke]* (Ps. 78:66). R. Isaac bar Maryon taught: The sword of the Holy One, blessed be He, smites sixteen ways,⁴⁸ for in Scripture the sword is spoken to as follows: *Turn thyself backwards*,⁴⁹ or *turn to the right*, or *set thyself forward*, or *turn to the left: whithersoever [thou turnest], thine edge is ready*⁵⁰ (Ezek. 21:21). If thou *turn thyself backwards*, thou smitest four ways; if thou *turn to*

the right, thou smitest four ways; if thou *set thyself forward*, thou smitest four ways; if thou *turn to the left*, thou smitest four ways. Thus the sword of God smites sixteen ways.⁵¹

Moreover He rejected the Tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the Mount Zion which He loved (Ps. 78:67). Rabbi used to teach that all the seats of the Lord⁵² were within the borders of Benjamin. R. Simeon asked R. Hiyya: But was there not a seat of the Lord within the borders of Joseph, since it is written *He rejected the Tabernacle of Joseph (ibid.)*? R. Hiyya answered: This very verse confirms the teaching of your father. For though it refers to God's rejection of Joseph's Tabernacle, it really means His rejection, not of Joseph's, but of Benjamin's; even as it refers to His choice of Judah's tribe, but really means His choice of Benjamin's.

20. *And he built His sanctuary like the heights (ramim)* (Ps. 78:69): David built His sanctuary a hundred cubits high like the horns of the *reem*. Some say that he measured the horn along its length, others say that he measured the horn around its circumference. In any event, in the words *And he built His sanctuary like ramim*, do not read *ramim*, "heights," but *reemim*.⁵³

21. *He chose David also His servant, and took him because of [his] separations*⁵⁴ *of the sheep* (Ps. 78:70). R. Joshua the Priest taught: What is meant by the phrase *[his] separations*? It means that David kept some sheep separate from others. He would lead out the lambs and let them feed on the upper part of the herbage. He would then lead out the rams and let them feed on the middle part of the herbage; and finally he would lead out the old ewes and let them feed on the stubble of the herbage. Accordingly, the Holy One, blessed be He, said: Seeing that David knows how to feed the sheep, let him come and feed My sheep, the people of Israel, of whom it is said *And as for you, My sheep* (Ezek. 34:17).

So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands (Ps. 78:72). R. Abahu said in the name of R. Johanan: David set to and planned

the order of priestly watches in such a way that in years of Jubilee, one priestly watch should not take over a second "field of possession"⁵⁵ before a sister-watch had the opportunity to take over one "field of possession."⁵⁶

R. Yudan said: After David had praised the Holy One, blessed be He, with all kinds of praise [in an acrostic Psalm],⁵⁷ what did he finally say? He said, *My mouth shall speak the praise of the Lord* (Ps. 145:21): these are the very words with which he began his Psalm in praise of the Holy One, blessed be He!⁵⁸

PSALM SEVENTY-NINE

1. *A Psalm of Asaph. O God, the heathen are come into Thine inheritance; Thy Holy Temple have they defiled; they have laid Jerusalem in heaps* (Ps. 79:1). These words are to be considered in the light of the verse *The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy would have entered into the gates of Jerusalem* (Lam. 4:12). Who would have believed that after the miracles which were wrought within her gates in the days of Sennacherib, Jerusalem would have been subdued by the might of her enemies! Think of the miracles of the past! After the troop of Amalek had come to Ziklag and burned it, and had taken captive everyone—men, women and children—that was in it, as soon as David came and found Ziklag burnt and her inhabitants taken captive, he sat down—he and his men—and wept. According to Scripture, what did David ask of the Holy One, blessed be He? *"Shall I pursue after this troop? Shall I overtake them?" And He answered him: "Pursue; for thou shalt surely overtake them"* (1 Sam. 30:8). And so David did. He pursued and overtook them, fell upon them, and smote them, as is said *And David smote them from the twilight even unto the evening of the next day* (*ibid.* 30:17).

This, Asa could not do. Therefore, he said to the Holy One, blessed be He: Master of the universe, there is no strength in me to pursue Zarah the Ethiopian king.¹ What did the Holy One, blessed be He, do? *The Lord smote the Ethiopians before Asa* (2 Chron. 14:11).

Jehoshaphat, too, stood up and said: "Master of the universe, there is no strength in me to pursue them, or to make war against them; but we will wait here, and Thou pursue them until they are smitten." And so the Holy One, blessed be He, did, as is said *And when they began in singing and praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they smote one another* (2 Chron. 20:22). How did God bring this about? He clothed the armies of Ammon, Moab, and Mount Seir in mirror-

like brilliance, so that when they looked at one another [they saw their own reflection]; taking these reflections, however, for Israelites lying in ambush, they smote one another.²

When Sennacherib came, Hezekiah stood up and likewise said: "There is no strength in me to pursue, or even to look upon battles. In the hour when I sleep on my couch, wage Thou our battles." The Holy One, blessed be He, replied: "This I shall do for thee. Sleep thou on thy couch, and I shall wage the battle." What does Scripture go on to say? *And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand* (2 Kings 19:35)—and all of these were governors, dukes and marshals—in addition to their uncounted hosts. And many of their hosts had previously gone away. Our Masters said: Only one out of every sixty remained, yet those that remained filled the Land of Israel, for it is said *The radial bone of his wings shall be spread over the land* (Isa. 8:8); and the radial bone of a cock's wing is but one-sixtieth of the spread of his wings.

All these Assyrians died. And how many were left alive? Rab said: Ten, for it is said *That a child may write them down* (*ibid.* 10:19). And what character does a child write most easily? The *yod* which stands for ten. R. Eleazar said: Six, for it is said *That a child may write them down*. And what character does a child write most easily? The *waw* which stands for six.³ R. Judah said: Five, for the verse *Two . . . three berries in the top of the uppermost bough* (*ibid.* 17:6) proves that five of the Assyrians were left alive. R. Tanhum and R. Hiyya said: Nine of them were left alive, for the verse *four . . . five in the branches* (*ibid.*) proves that there were nine. R. Tanhum bar Hanilai said: Fourteen, for in the verse *Two . . . three berries in the top of the uppermost bough, four . . . five in the branches of the fruitful tree* (*ibid.*), the words *two . . . three* prove that there were five; the words *four . . . five* prove that there were nine more; thus fourteen of them were left alive. And Nebuchadnezzar was one of them.

When the men of Jerusalem provoked their Creator, the Holy

One, blessed be He, meant to bring up Nebuchadnezzar against them ⁴ to destroy Jerusalem and banish Israel from the land, as is said *Behold, I will send and take Nebuchadnezzar, the king of Babylon, My servant* (Jer. 43:10).⁵

2. R. Levi taught that for eighteen years a divine voice kept crying out in the house of Nebuchadnezzar, saying: "Wicked servant, go up and destroy the house of thy Master, for the children of thy Master do not hearken to Him." And Nebuchadnezzar was afraid to come up because he knew what had befallen Sennacherib in the days of Hezekiah, and he did not believe that the Holy One, blessed be He, would destroy Jerusalem. What did Nebuchadnezzar do? He set a diviner to find out whether he should go up or not, for it is said *The king of Babylon standeth at the parting of the way, at the head of the two ways, to use divination; he shooteth the arrows to and fro* (Ezek. 21:26). This verse teaches that when he shot the arrow in the direction of Antioch, or in the direction of Tyre, or in the direction of Laodicea, the arrow broke, but that when he shot an arrow in the direction of Jerusalem, it did not break. Thus he knew that Jerusalem would be destroyed by his hand. When he perceived this, he said at once to the Holy One, blessed be He: "Master of the universe, who would have believed that enemies could enter into Jerusalem and destroy it, could enter the very place which no mortal has ever been able to approach!"

Behold, the enemies did come in and did defile Thy holy place and did slay Thy children, as is said *O God, the heathen are come into Thine inheritance; they have defiled Thy Holy Temple. . . . They have given the dead bodies of Thy servants to be food unto the fowls of the heaven . . .* (Ps. 79:1-2). Hence it is said *The kings of the earth . . . would not have believed that the adversary and the enemy would have entered into the gates of Jerusalem* (Lam. 4:12).

3. *A Psalm of Asaph. O God, the heathen are come into Thine inheritance* (Ps. 79:1). But should Asaph have composed a Psalm of praise? Should it not have been a dirge? Likewise, though you read *And David went up by the ascent of the Mount of Olives,*

and wept as he went up (2 Sam. 15:30), yet it is said *A Psalm of David, when he fled from Absalom his son* (Ps. 3:1). Scripture says, however, *It is a joy to the righteous to do judgment* (Prov. 21:15)—that is, when righteous men are brought to judgment, they compose Psalms to the Holy One, blessed be He. Hence Asaph said: *A Psalm of Asaph. O God, the heathen are come into Thine inheritance*, etc.

A parable of a king with a son who was stubborn and would not obey. What did the king do? When he became filled with wrath, he went into his son's pavilion and cut and tore and threw about the hangings until they were all ripped to pieces, and then he flung them out. The king said: "Have I not done well? I have torn apart my son's pavilion—I can make another pavilion more beautiful—but I have not slain my son in my wrath. Had I slain my son, my brother's son would be mine heir. It is better that my own son be mine heir." So, too, Asaph said: Did not the Holy One, blessed be He, do well in venting His wrath upon sticks and stones and not upon His children? ⁶ As Scripture says, *The Lord hath accomplished His fury. He hath poured out His fierce anger; and He hath kindled a fire in Zion, and it hath devoured the foundations thereof* (Lam. 4:11). Therefore, it is said *A Psalm of Asaph* . . .

4. *The heathen are come into Thine inheritance; they have defiled Thy Holy Temple* (Ps. 79:1): "Them, Thou didst permit to come in! But didst Thou not say in Thy Torah: *The common man that draweth nigh shall be put to death* (Num. 1:51)? And not only the common man; even when the two sons of Aaron, who were holy men, came into the sanctuary to bring offerings, they were consumed by fire. Likewise Uzziah; did he not come into the sanctuary for Thine honor? For what was in his hand? Was it not incense to burn before Thee? And he went forth a leper.⁷ Nay, more! The very earth quaked. But the uncircumcised ones—them Thou didst permit to come [unscathed] into the sanctuary!" God replied to Asaph: "The others came into it without permission, therefore I smote them. But these came into it with permission. I even commanded them to do so, as is

said *For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem*" (Jer. 1:15). The Holy One, blessed be He, said further to Asaph: "What did the heathen do? *They made Jerusalem into heaps*. But I shall set it up anew, as is said *For brass I will bring gold, and for iron I will bring silver, etc.*" (Isa. 60:17). Asaph asked God: "Master of the universe, the heaps Thou wilt renew, but Thy children who were slain, what of them?" *The dead bodies of Thy servants have they given to be food unto the fowls of heaven, the flesh of Thy saints unto the beasts of the earth* (Ps. 79:2). But were they saints? Behold, Scripture says of them *They were as fed horses in the morning: every one neighed after his neighbor's wife* (Jer. 5:8). Asaph meant, however, that once judgment was executed upon them, they became saints. Thus Scripture says, *Then it shall be, if the wicked man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the measure of his wickedness*, but goes on directly *Lest . . . thy brother should be dishonored before thine eyes* (Deut. 25:2-3)—that is, he was called a wicked man to begin with, but after he was beaten, behold, he is again thy brother.

5. *Their blood have they shed like water* (Ps. 79:3). The heathen shed Israel's blood as if it were the blood of beasts, of which it is said "Thou mayest pour it out upon the earth as water" (Deut. 12:16). And the words *round about Jerusalem; and there was none to bury them (ibid.)* tell you that the heathen did not permit even the bones to be buried.

When a mortal owes one hundred minas to his friend, and his friend says, "Give me my money," and he answers, "I have no money," what is there for his friend to do? He must go along! Not so the Holy One, blessed be He. He makes the soul pay. When the soul goes forth, He makes the body pay, as is said *He will consume both soul and body* (Isa. 10:18). When there is neither soul nor body, He makes the bones pay, as is said *At that time, saith the Lord, they shall bring out the bones of the kings*

of Judah . . . and the bones of the inhabitants of Jerusalem, out of their graves (Jer. 8:1). Nay, to pay even more, for the heathen taunt us, as is said *We are become a taunt to our neighbors, a scorn and derision to them that are round about us* (Ps. 79:4). Nay, still more to pay, for the heathen say that they offend not in what they do to us, as is said *All that found them have devoured them; and their adversaries said: "We offend not because they have sinned against the Lord"* (Jer. 50:7).

PSALM EIGHTY

1. *For the leader; upon Shoshannim ('Lilies'). A testimony. Give ear, O Shepherd of Israel* (Ps. 80:1-2). These words are to be considered in the light of what Scripture says elsewhere: *As a lily (Shoshannah) among thorns, so let My love be among the daughters* (Song 2:2). This verse means, according to R. Aḥa, that the Holy One, blessed be He, said to Israel: Let your deeds become as beautiful as the lily.

Our Masters taught: [The admonition in] this passage was fulfilled in the life of Joel the son of Pethuel.¹

Our Rabbis taught: Why was Joel's father called *Pethuel*? Because² he frizzed his hair³ as though he were a maiden (*bēṭulah*). But R. Joshua the Priest, the son of R. Nehemiah, said in the name of R. Samuel bar Isaac: Why was Joel's father called Pethuel? Because he propitiated (*pittah*) God with his prayer. It was he, Samuel the Ramathite, who said: "*Gather all Israel to Mizpah, and I will pray for you unto the Lord*" (1 Sam. 7:5).⁴

R. Jeremiah taught, in the name of R. Isaac, that Samuel propitiated the Lord by saying to Him: Wouldst Thou ever proceed to bring a man to judgment if he did not boast "I have not sinned?" Indeed, Thou hast declared, "Behold, I will enter into judgment with thee because thou sayest: 'I have not sinned'" (Jer. 2:35). But it is otherwise with the children of Israel; they say, *We have sinned against the Lord* (1 Sam. 7:6).

In one place Scripture says *Now the name of [Samuel's] first-born was Joel; and the name of his second (mišnehu) Abijah* (1 Sam. 8:2), but in another place Scripture asserts: *And the sons of Samuel: the first-born Vashni;⁵ then Abiah* (1 Chron. 6:13). R. Judah bar Simon and the Rabbis differed in their explanations of these names. The Rabbis said: The name Vashni implies that as the first-born was wicked, so the second-born was wicked. R. Judah said: What is meant by the phrase *the name of his second (mišnehu) Abijah*? It means that Abijah, the second-born, [like Joel the first-born] finally mended his ways.

Rabbi interpreted the word *mišnehu* as meaning that Joel's other name was Abijah.

2. *Give ear, O Shepherd of Israel* (Ps. 80:2). As a year of redemption brings with it the necessities of life, so a year that brings the necessities of life brings redemption with it. And as redemption sustains us every day,⁶ so the necessities of life maintain us every day. And as redemption is miraculous, so the necessities of life are miraculous.

R. Samuel bar Naḥmani taught: The miracle of the necessities of life is greater than the miracle of redemption, for while redemption depends upon an angel, as Jacob said, *The angel who hath redeemed me from all evil* (Gen. 48:16), the necessities of life come from the hand of the Holy One, blessed be He, as Jacob said, *The God who had been my Shepherd all my life long unto this day* (Gen. 48:15). Hence *Give ear, O Shepherd of Israel*.

Thou that leadest Joseph like a flock (Ps. 80:2b): As Joseph in the seven years of plenty gathered for the seven years of famine, so I will gather in the life of this world for the life of the world-to-come. As Joseph sustained his brothers according to their deeds,⁷ as is said *And Joseph sustained his . . . brethren . . . according to the little ones* (Gen. 47:12), do Thou sustain us according to our deeds.⁸

R. Menahema said in the name of R. Abin: As Joseph, whose brothers had requited him with evil deeds, requited them with good deeds, even so have we, in a manner of speaking, requited Thee with wicked deeds, having transgressed Thy commandments, but Thou hast requited us with good deeds. Hence *Thou that leadest the flock like Joseph*.

3. *Before Ephraim and Benjamin and Manasseh, stir up Thy might, and come to save us* (Ps. 80:3). Five heavenly things in the universe are sleeping: the might of God, for it is written *Stir up Thy might*; the rainbow of God, for it is written *Thy bow made bare, will awake* (Hab. 3:9);⁹ the sword of God, for it is written *Awake, O sword, against My shepherd* (Zech. 13:7); the arm of God, for it is written *Awake, awake, put on strength, O*

arm of the Lord (Isa. 51:9); and the jealousy of God, for it is written *He will stir up jealousy like a man of war* (*ibid.* 42:13). Hence *Stir up Thy might, and come to save us.*

For with Thee (lēkah) is salvation for us (Ps. 80:3). R. Hilkiyah taught in the name of R. Abbahu: *Lēka* [the usual form of *with Thee*] is here written *lēkah*; the added *h* that fills out the word is to show that all salvation is from Thee.

4. *O God, restore us; and cause Thy face to shine, and we shall be saved* (Ps. 80:4). R. Joḥanan taught: We? We have nothing except the shining of Thy face—make Thy face shine.

*Thou hast fed them with the bread of tears, yea, given them tears to drink because of three (šališ)*¹⁰ (Ps. 80:6). R. Eleazar taught: Esau shed three tears, one from the right eye, one from the left eye, and a third hung in his eye, for it is said *Thou . . . hast given them tears to drink because of three (šališ)*.¹¹

The verse does not read *šaloš* [the usual word for “three”], but *šališ*. Therefore, taught R. Berechiah, Esau shed only a third of a tear, for the exact meaning of *šališ* is “one-third”—hence only a third of a tear.

R. Abin taught—some say, in the name of R. Simlai—that the congregation of Israel said to the Holy One, blessed be He: “Master of the universe! Because of three tears which Esau shed, Thou madest him ruler from one end of the earth to the other and gavest Him prosperity in this world. How much more, then, wilt Thou do for us when Thou comest to see that we are humiliated and that we pour out our very souls in weeping!”

5. *Thou hast brought a vine out of Egypt* (Ps. 80:9a). Like a vine which suffers in silence when it is pruned, suffers in silence when its grapes are pressed, but finally thrusts its horns forward,¹² horns that make a man reel and fall; and like a vine which is bent low—bent under the burden of poll taxes and excise taxes—whose wine finally goes to the devourer’s head and overcomes him, so is Israel: *Israel is holiness unto the Lord, and the first-fruits of His increase: all that devour him shall offend; evil shall come upon them, saith the Lord* (Jer. 2:3).

Why hast Thou then broken down her fences? (Ps. 80:13a). Once a vineyard has been breached, every one goes up into it

and plunders it; so also every one who rises up—Babylon, Media, Greece, Edom—plunders Israel. Comes a ruler, he plunders it; comes a general, he plunders it, as the verse concludes *So that all they that pass by the way do plunder her* (*ibid.* 13b).

6. *The boar out of the wood doth ravage it, and that which moveth in the field feedeth on it* (Ps. 80:14): *the boar out of the wood* refers to the emperor¹³ [of Rome], while *that which moveth in the field* refers to his generals in the field.

Another comment: *That which moveth in the field* refers not only to the beasts of the field, but also to the fowl of the air.¹⁴

A different comment on *The boar out of the wood doth ravage it*: If you, Israel, are found worthy, the kingdoms are as harmless as a fish out of water,¹⁵ but if you are found unworthy, the kingdoms ravage like something out of the forest, like a wild boar¹⁶ that comes out of the wood. The verse *The burden of the desert of the sea* (Isa. 21:1) has a similar import. For if sea, how desert? And if desert, how sea? The import of the verse however, is that if you are found worthy, behold, the kingdoms are like creatures of the sea which die as soon as they come up on dry land; but if you are found unworthy, behold, the kingdoms are like beasts of the desert. Hence *The burden of the desert of the sea*.

Another comment: *The desert of the sea* alludes to the four kingdoms which are likened to the beasts of the sea, of which it is written *And four great beasts came up from the sea* (Dan. 7:3).

R. Phinehas and R. Hilkiyah taught in the name of R. Simon: Why did not the prophet Daniel give the name of the beast which stands for the fourth kingdom?¹⁷ Because Moses and Asaph had already done so. For Moses, in saying *And the boar, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you* (Lev. 11:7), meant: Like the boar which displays its cloven hoof, as if to say "I am clean," so wicked Esau displays himself so openly on the seats of justice that the legal tricks whereby he robs, steals, and plunders appear to be just proceedings. And likewise Asaph named the fourth beast in saying: *The boar out of the wood doth ravage it*.

R. Phinehas and R. Hilkiyah taught in the name of R. Simon:

It happened that a Roman governor who in one day executed several men guilty of sorcery, adultery, and murder, confided to his assessor: In a single night I myself committed all three of these. Of him it is said *The boar out of the wood doth ravage . . .*

7. *Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine* (Ps. 80:15). R. Nahman taught in the name of R. Jacob of Caesarea: God's promise to Abraham, "At the appointed time I will return unto thee" (Gen. 18:14), is referred to in the prayer *Look down from heaven*. And as the consequence of God's promise was, so Scripture tells us, that "The Lord visited Sarah" (Gen. 21:1), hence *we beseech Thee . . . visit this vine*—[visit us].

As to the words *It is burned with fire, it is cut down* (Ps. 80:17), R. Shilah and the Rabbis differed in their comments. One said: The vine was burned and cut down. But the other said: Scripture does not say, "rooted up," but only "cut down," and any plant that is cut down can make new growth.

8. *Let Thy hand be upon the man of Thy right hand* (Ps. 80:18): Let Thy hand shield the man of Thy right hand, that is to say, Isaac.

Another comment. Let Thy hand seek out the wicked Esau to make him pay for the fruits of that oath which Thou didst swear with Thy right hand, saying: "Behold, of the fat places of the earth shall be thy dwelling . . . thou shalt have the dominion" (Gen. 27:39-40). [Make him pay for Jacob's sake], *for the son of man whom Thou hast chosen for Thyself. So shall we not turn back from Thee: quicken us, for we call upon Thy name* (Ps. 80:18-19): Quicken us for the sake of Thy name, as Scripture says, *The Lord will not forsake His people for His great name's sake* (1 Sam. 12:22).

O Lord God of hosts, restore us; cause Thy face to shine, and we shall be saved (Ps. 80:20). R. Johanan taught: We?—we have nothing except the shining of Thy face. Hence *Cause Thy face to shine, and we shall be saved*.

PSALM EIGHTY-ONE

1. *For the leader; upon the Gittith. [A Psalm] of Asaph. Sing aloud unto God our strength; shout unto the God of Jacob* (Ps. 81:1-2). These words are to be considered in the light of what Scripture says elsewhere: *None hath beheld iniquity in Jacob* (Num. 23:21). Why did Balaam choose to mention Jacob—not Abraham and not Isaac—only Jacob? Because Balaam saw that out of Abraham had come base metal—Ishmael and all the children of Keturah; and he also saw that out of Isaac there had come Esau and his princes. But Jacob was all holiness, for to his sons—*All these are the twelve tribes of Israel* (Gen. 49:28)—Scripture says, *Thou art all fair, my love* (Song 4:7). Hence Balaam mentioned no Patriarchs other than Jacob when he said *None hath beheld iniquity in Jacob*. So, too, Asaph said: Seeing that there was some base metal in all the Patriarchs except Jacob, in whom there was no base metal at all, I, too, shall mention only Jacob. Hence *Shout unto the God of Jacob*.

2. Another comment. Why did Balaam mention Jacob, and not any of the other Patriarchs? Our Masters taught: In the measure that a man measures out, so is it measured out to him.¹ For in the verse, *In full measure (sē'assē'ah), when Thou sendest her away, Thou dost contend with her* (Isa. 27:8), *sē'assē'ah*, taken as a reduplicating form, is read *se'ah for se'ah*—that is “measure for measure.” This verse would seem to prove that only for a *se'ah*, a deed that bulks large, does God give measure for measure. Whence do we know that also for a *tarkāb*, a half *tarkāb*, a *kāb*, a *roḥā'*, a half *roḥā'*, a *toman*, or an *'ukla*² is His measure for measure given? From Scripture which says, *For every sē'on, a so'en is returned in fierceness* (Isa. 9:4).³ Mark the variety of measures hinted at in this verse. The reference to them would seem to prove that God measures only by bulk. Whence do we know, however, that God also measures [by number] by small coins which can add up to a large sum? From Scripture, which says, *Adding one to one, to find out the sum* (Eccles. 7:27).

A parable of a king who had three friends. Desiring to build a palace for himself, he sent for the first friend to whom he said:

"Behold this place ⁴ where I would build me a palace." The friend replied: "From the very beginning I have been mindful of this mountain." The king sent for the second friend and said to him: "I would build me a palace here." The friend replied: "From the very beginning I have been mindful of this field." But when he sent for the third friend and said: "I would build me a palace here," the friend replied: "From the very beginning I have been mindful of this place as a palace." The king said to him: "As thou livest, I shall build this palace, and I will call it by thy name." Even so, Abraham, Isaac, and Jacob were friends of the Holy One, blessed be He. But Abraham called the Temple *mountain*, as is said *In the mountain where the Lord is seen* (Gen. 22:14); and Isaac called the Temple *field*, as is said *See, the smell of my son is as the smell of a field which the Lord hath blessed* ⁵ (*ibid.* 27:27); but Jacob called it a house even before it was built, as is said *This is none other than the house of God* (*ibid.* 28:17). Therefore, the Holy One, blessed be He, said to him: "As thou livest, because thou didst call it a house even before it was built, I shall call it by thy name," as is said *Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob* (Isa. 2:3), and as Jeremiah also said: *Behold, I will turn the captivity of Jacob's tents* (Jer. 30:8). And Asaph corroborated Balaam's assertion [that there was no iniquity in Jacob], for when Asaph spoke of the shouting in the Temple he mentioned only Jacob, ⁶ as is said *Shout unto the God of Jacob*.

3. *Take up the melody, and sound the timbrel, the sweet harp with the psaltery* (Ps. 81:3). R. Hiyya bar Abba taught: The psaltery and the harp were the same. R. Simeon taught: The psaltery was one thing, the harp was another; they differed one from the other in the number of their bass and treble strings. R. Huna said in the name of R. Asi: Nor did they differ only in the number of their bass and treble strings, for the skin [of the sounding-board] of one of them was not dressed.

And why was the psaltery called *nebel*? Because it put to shame (*mēnabbēl*) every other kind of musical instrument.

R. Judah said in the name of R. Ilai: How many strings were

there to the psaltery? Seven, as is said *With seven a day do I praise Thee* (Ps. 119:164). In the days of the Messiah, however, there will be eight strings to the psaltery, for it is said *For the leader; on the Sheminith* ("eight strings") (Ps. 12:1). And in the time-to-come, the psaltery will be made with ten strings, as is said *Upon an instrument of ten strings, upon the psaltery* (Ps. 92:4).⁷

4. *Blow the trumpet at the new moon, at the full moon* (Ps. 81:4). These words are to be considered in the light of what Scripture says elsewhere: *Blessed is the people that knew the trumpet sound; they walk, O Lord, in the light of Thy countenance* (Ps. 89:16). *Blessed is the people that knew the trumpet sound*: The generation of the wilderness knew by the sounding of the trumpet when to pitch camp and when to journey forward, as is said "Make thee two trumpets of silver . . . and thou shalt use them for the calling of the congregation, and for the journeying of the camps" (Num. 10:2). Accordingly, the end of the verse, *They walk, O Lord, in the light of Thy countenance*, is to be read in the light of the words "And the Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire, to give them light" (Ex. 13:21).

Another comment: The words *Blessed is the people that know the trumpet sound* refer to the people who intercalate the year and designate the day that is the proper day for the sounding of the trumpet; and the words *They walk, O Lord, in the light of Thy countenance* mean, according to R. Abbahu, that the Holy One, blessed be He, conforms to the calendar of the children of Israel.⁸

In a different interpretation, the words are read *Blessed is the people that know the joyful sound*—that is, blessed are the members of the Sanhedrin who know the joyful sound of the give-and-take of Torah study. *They walk, O Lord, in the light of Thy countenance*: The Holy One, blessed be He, conforms to their decisions and makes their faces shine with the radiance of the Law.

R. Jose ben Jacob taught in the name of R. Idi who taught it

in the name of R. Aḥa: The verse *Naphtali is a hind let loose: he giveth words of a horn* (Gen. 49:21) means that when the children of Naphtali were on a mission of Torah, they were as swift as the hind. And *words of a horn* refers to the fact that the words of Torah were given to Israel with shouts of joy and with the voice of the horn, as is said "And all the people perceived the thunders, and the lightnings, the voice of the trumpet, and the mountain smoking" (Ex. 20:15). Hence it is said *Blow the trumpet at the new moon*.

In a different exposition of *Blessed is the people that know the trumpet sound*, R. Josiah said: But the nations of the earth, have they not many trumpets, too? Have they not many bugles? Have they not many horns? But *Blessed is the people that know the trumpet sound* refers to Israel, the people who know how to propitiate their Creator with their shouts of joy and with the voice of the trumpet, as when *They walk, O Lord, in the light of Thy countenance* in the ten days between New Year's Day and the Day of Atonement.

5. *Blow the trumpet at the new moon* (Ps. 81:4). At a particular new moon? Yes, the one that comes *in the time appointed, on our solemn feast day* (*ibid.*). The only new moon that comes in with a particular feast day, a feast day that arrives at the new moon, is New Year's Day.

In another exposition, the verse is read *Trumpet our renewal* (*hodeš*), *our becoming acceptable to God* (*šofar*), *at the pardoning* (*keseh*)⁹ *on our solemn feast day*. Our Masters taught that God meant by this: "Renew your deeds. Make your deeds acceptable to Me, and on this day I shall pardon your iniquities," as is said *Thou hast forgiven the iniquity of Thy people, Thou hast pardoned all their sin* (Ps. 85:3).

R. Berechiah bar Abba—some say, R. Berechiah in the name of R. Abba—taught that God meant: "Renew your deeds. Then, I"—if one may be permitted to speak thus of God—"like a trumpet into which a man blows from one end and makes the sound come out of the other, shall let in one ear and out of the other

the charges that any accuser whatsoever brings against you before me." Hence *Blow the trumpet at renewal* (Ps. 81:4).

6. *When it is a statute for Israel, it is an ordinance of the God of Jacob* (Ps. 81:5): Therefore, what is not a statute for Israel, is not—if one be permitted to speak thus—an ordinance of the God of Jacob. And so R. Hoshaia taught: When an earthly court decrees, saying: "Today is New Year's Day," the Holy One, blessed be He, tells the ministering angels: "Raise up the dais. Summon the advocates. Summon the clerks. For the court on earth has decreed and said that today is New Year's Day." If, however, the witnesses of the new moon are delayed in coming, or if the court has decided to intercalate the year, and to advance New Year's Day to the next day, the Holy One, blessed be He, tells the ministering angels: "Remove the dais, dismiss the advocates, and dismiss the clerks, since the court on earth has decreed and said: 'Tomorrow is New Year's Day.'" And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob.*

R. Phinehas and R. Hilkiah taught in the name of R. Simon: When all the ministering angels gather before the Holy One, blessed be He, and say, "Master of the universe, what day is New Year's Day?" He replies: "Are you asking Me? Let us, you and I, ask the court on earth." And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob.*

7. In the verse *He appointed it (šamo) in Jehoseph*¹⁰ *for a testimony* (Ps. 81:6), read not *šamo*, but *šēmo*, "His name." *Jeh*, that is, the name of the Holy One, blessed be He, [in *Jehoseph*], testified for Joseph that he had not touched Potiphar's wife. The end of the verse, *When he went out through the land of Egypt (ibid.)*, implies, so our Masters taught, that [pardoned] on New Year's Day, Joseph went out from his prison, for the next verse reads: *I removed his shoulder from under the burden [of sin]* (Ps. 81:7). What is meant at the end of this verse by the words *his hands were delivered from the pots (duḡ)*? They mean that he was delivered from being a servant to the chief of the cooks,

for *dud* is read as in the verse *And he struck it unto the pan or pot (dud)* (1 Sam. 2:14).

The Rabbis quote the phrase *delivered from the pots* as meaning delivered from the servitude in Egypt, to prove that Joseph's children were not enslaved in Egypt. For the verse *His firstling bullock, majesty is his* (Deut. 33:17)¹¹ means that like the firstling bullock with which no work is done, as it is said "Thou shalt do no work with the firstling of thy bullock" (Deut. 15:19), so the children of Joseph were not enslaved in Egypt. That *the pots (dud)* clearly refers to the servitude in Egypt is indicated by the verse *In the land of Egypt, when we sat by the flesh-pots* (Ex. 16:3), a word rendered *duda'* in the Aramaic Targum.

Incidentally, the proof that the children of Israel, when dismissed [from work] to go to their houses, used to pilfer food from the marts of Egypt, comes from the verse *Remember the fish, which we were wont to eat in Egypt, for nought* (Num. 11:5). On the other hand, the verse *When we sat by the flesh-pots* (Ex. 16:3) does not apply to the children of Joseph: They were not enslaved and they sat not by the flesh-pots, for they were shield-bearers and warriors, as another verse says of them *The children of Ephraim being armed and carrying bows* (Ps. 78:9). Hence it is said of Joseph *I removed his shoulder from under the burden* (Ps. 81:7).

PSALM EIGHTY-TWO

1. *A Psalm of Asaph. God standeth in the congregation of the mighty; He is a Judge among judges ('Ēlohim)* (Ps. 82:1). These words are to be considered in the light of Moses' charge to the judges in Israel: *Ye shall not respect persons in judgment . . . for the judgment is God's* (Deut. 1:17). And when Jehoshaphat set up judges in the land, he also said to them: *Consider what you do; for ye judge not for man, but for the Lord, who is with you in the judgment* (2 Chron. 19:6). *The judgment is God's* (Deut. 1:17) means that the judges should never say, "We sit alone in judgment," for the Holy One, blessed be He, says to the judges: "Know ye that I sit among you, as is said *For I the Lord love judgment* (Isa. 61:18). If you push aside the right judgment, you push Me aside, for I said: *And I will come near to you to judgment; and I will be a swift witness against . . . those that defraud the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me* (Mal. 3:5)."

Hence the verse *He is a Judge among 'Ēlohim* is to be read "He is a Judge among judges." What can 'Ēlohim signify except "judges," as in the verse "The cause of both shall come before the judges ('Ēlohim)" (Ex. 22:8)?

2. *How long will ye judge unjustly?* (Ps. 82:2a). For you respect the wicked; as the end of the verse says, *ye always respect the persons of the wicked* (ibid.).

Do you really want to give right judgment? Then *Defend the poor and fatherless; do justice to the afflicted and needy* (Ps. 82:3). Here, Scripture does not say "Have mercy on the afflicted and needy," but *Do justice to the afflicted and needy*, that is, "Make just your judgment of him. Say not, because the poor man is fatherless or afflicted, 'Let what belongs to the rich man be given to him.' For *The earth is the Lord's and the fullness thereof* (Ps. 24:1) and therefore, in giving judgment, if you unjustly take anything away from a rich man and give it to a poor man, you rob Me, for you give to the poor man what belongs to Me. All

the earth is Mine, and I meant the rich man to have his riches. Yet you would take away what is his."

3. *They know not, neither do they understand* (Ps. 82:5): Because men know not how to make precise judgment, the world is shaken, for the verse ends by saying *They go about in darkness; all the foundations of the earth are shaken* (*ibid.*).

Though I said: Ye are godlike beings, and all of you are sons of the Most High (Ps. 82:6), yet the one and only precept I gave Adam, he did not abide by. So I drove him out of the Garden of Eden, and I imposed the decree of death upon him, as is said in the next verse, *Nevertheless ye shall die like Adam, and fall like one of the princes* (Ps. 82:7). Here, *princes* refers to the heavenly princes of whom it is said *And it shall come to pass in that day that the Lord will punish the host of the high ones that are on high* (Isa. 24:21).¹

Arise, O God, judge the earth (Ps. 82:8): Remove these mortal judges, and Thou alone be King and Judge, as is said *The Lord shall be enthroned for ever: He hath established His throne for judgment* (Ps. 9:8).

PSALM EIGHTY-THREE

1. *A song, a Psalm of Asaph. Keep not Thou silence, O God; hold not Thy peace, and be not still, O God* (Ps. 83:1-2). These words are to be considered in the light of what Scripture says elsewhere: *Where the word of a king is, there is power; and who may say unto him: "What doest thou?"* (Eccles. 8:4). Nevertheless, righteous men say to the Holy One, blessed be He: "What dost thou?" They say to Him: "Rise up," and He rises up; they say to Him: "Return," and He returns, as is said *Rise up, O Lord . . . Return, O Lord* (Num. 10:35, 36). They say to Him: "Do not sleep," as is said *Awake, why sleepest Thou, O Lord?* (Ps. 44:23), and the Lord awakes, for it is said *Then the Lord awaked as one out of sleep* (Ps. 78:65a). They say to Him: *Keep not Thou silence, O God* (Ps. 83:2a), and He obeys, as is said [*The Lord*] *confirmeth the word of His servant, and performeth the counsel of His messengers* (Isa. 44:26); and again Isaiah said: *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: "Ye that are the Lord's remembrancers, keep not silence. And give Him no silence, till He establish, and till He make Jerusalem a praise in the earth"* (Isa. 62:6-7). Hence it is said *Keep not Thou silence, O God*. But Thou art silent now, and we too, are silent, as is said *The elders of the daughter of Zion sit upon the ground and keep silence* (Lam. 2:10). Having bidden us hold our peace, by saying "The Lord will fight for you, and ye shall hold your peace" (Ex. 14:14), *Hold not Thy peace, and be not still, O God* (Ps. 83:2), until Thou hast taken heed of the humiliation of Thy children.

2. *For lo, Thine enemies make a tumult, and they that hate Thee have lifted up the head* (Ps. 83:3); as Scripture says: *Woe to the uproar of many peoples, which make a noise like the noise of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters* (Isa. 17:12).

They have taken crafty counsel against Thy people (Ps. 83:4): They take crafty counsel against Thy people, because Israel, having ceased to observe the Torah, [lost the counsel of the Lord],

for it is said "The counsel of the Lord is with them that fear Him" (Ps. 25:14).

*And consulted against that of Thine which is on the north*¹ (Ps. 83:4)—that is, to keep us from bringing Thee offerings, of which it is written that they are to be made "on the side of the altar northward before the Lord" (Lev. 1:11), Thine enemies consulted against the altar to uproot it.

They have said: "Come and let us cut them off from being a nation: that the name of Israel may be no more in remembrance" (Ps. 83:5). Thine enemies said: As long as the nation of Israel abides, God will be named the God of Israel; but if Israel is uprooted, whose God will He be named?

For they have consulted together with one consent: They are confederate against Thee (Ps. 83:6). All their consulting and the tumult they raise against us is because of Thee, as it is said *Why do the nations tumultuously assemble? . . . Against the Lord, and against His anointed* (Ps. 2:2).

3. *The tents of Edom and the Ishmaelites; Moab and the Hagrites; Gebal and Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also is joined with them; they have been an arm to the children of Lot* (Ps. 83:7-9). Ten nations are mentioned in this passage in order to teach you that through the Holy Spirit David foresaw that wicked Edom in company with ten nations would destroy the Holy Temple. And so, in his foreknowledge, he cursed them with the curse that befell the Midianites, Sisera, Oreb, Zeeb, and Zalmunna, who had said: *Let us take to ourselves in possession the habitations of God* (Ps. 83:13), and who had perished when they sought to take possession of the Land of Israel.

David continued to curse Edom and its company of ten nations with ten other curses, saying: *O my God, make them like a wheel* (Ps. 83:14), like a thing which rolls down from a high place; *make them as straw before the wind* (*ibid.*), as straw which finds no place to stay; *as the fire that burneth the forest* (Ps. 83:15), seeking out trees that are quick to burn; *and as the flame that setteth the mountains on fire* (*ibid.*) during the harvest

season. *So pursue them with Thy tempest and terrify them with Thy storm* (Ps. 83:16)—as a tempest in the midst of the sea, and as a storm in the desert. *Fill their faces with shame* (Ps. 83:17)—like one who is put to shame in public for furtive transgressions which he has been concealing—*that they may seek Thy name, O Lord*. But Thou wilt not be found by them, for it is said of them “They cried, but there was none to save them; even unto the Lord, but He answered them not” (Ps. 18:42). *Let them be confounded and troubled forever* (Ps. 83:18) on the day of judgment; *Yea, let them be put to shame (ibid.)* because of the idolatry which they cherished, *and perish (ibid.)* in Gehenna: *that men may know that Thou whose name alone is Lord, art the Most High over all the earth* (Ps. 83:19), as it is written “And the Lord shall be King over all the earth: in that day shall the Lord be One, and His name one” (Zech. 14:9).

PSALM EIGHTY-FOUR

1. *For Him who triumphs; at treading in the winepress (Gittith).*¹ *A Psalm of the sons of Korah* (Ps. 84:1). These words are to be considered in the light of what Scripture says elsewhere: *Wherefore are Thy garments like him that treadeth in the winepress? I have trodden the winevat alone . . . For the day of vengeance that was in My heart, and My year of redemption are come . . . I trod down the peoples in Mine anger* (Isa. 63:2-3, 4, 6). And what ought we say [of this prophetic vision]? *I will declare the mercies of the Lord* (*ibid.* 63:7).

Whosoever has a vision of this winepress, [the symbol of redemption], gives forth a song in praise of God's triumph. Isaiah saw it in a vision and said: *I will declare the mercies of the Lord.* David saw it in a vision and said: *For Him who triumphs; at treading in the winepress. A Psalm* (Ps. 8:1). Asaph saw it in a vision and said of it, *For Him who triumphs; at treading in the winepress, A Psalm of Asaph* (Ps. 81:1). The sons of Korah saw it in a vision and said: *For Him who triumphs; at treading in the winepress. A Psalm of the sons of Korah* (Ps. 84:1).²

How beloved are Thy Tabernacles, O Lord of hosts (Ps. 84:2): How much in them is so beloved of Thee that for their sake Thou, O Lord, wilt tread in this winepress! Any one who stretches out his hand against the Holy Tabernacle, him the Holy One, blessed be He, will put into the winepress. As Scripture says, *A voice of noise from the city, a voice from the Temple, the voice of the Lord that rendereth recompense to His enemies* (Isa. 66:6): *A voice of noise* because of what our enemies did in His city; *a voice from the Temple* because of what they did in the Temple. Hence it is known *How beloved are Thy Tabernacles, O Lord of hosts.* The Temple is called "beloved." And he who built it is called "beloved," as is said *And he called his*³ *name Beloved of the Lord* (2 Sam. 12:25). And he in whose territory it was built was called "beloved," for Moses said *Of Benjamin . . . The Beloved of the Lord shall dwell in safety* (Deut. 33:12). And likewise David said: *That Thy Beloved may be delivered* (Ps. 60:7).

2. *My soul longeth, yea, even fainteth for the courts of the Lord* (Ps. 84:3)—longs not only now, but longed for the holy court of the Lord even when the children of Israel were at the Red Sea, as is said “Thou in Thy love hast led Thy people that Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation . . . till Thou bringest them in, and plantest them in the mountain of Thine inheritance” (Ex. 15:13, 17).

Yea, the sparrow hath found a house (Ps. 84:4). The children of Israel said: How long shall our enemies be allowed to hate us and say *As a sparrow that wandereth from her nest, so is a man that wandereth from His place* (Prov. 27:8)? Our enemies say to God: *Flee as a sparrow to your mountain* (Ps. 11:1);⁴ they do not say, “Flee as a dove,” but *Flee as a sparrow*. A dove, even when her fledglings are taken away, returns to her nest, as Scripture says, “Like a silly dove, without understanding” (Hos. 7:11), but this is not so with the sparrow. True, she hatches her chicks in her nest, but when her fledglings are taken away from her, she does not go back to the nest. Thus the wicked liken the Holy One, blessed be He, to a sparrow, and Israel [to the fledglings]. Therefore God declares: *Yea, the sparrow hath found a house, and the swallow a nest for herself*.

3. *Blessed are they that dwell in Thy house. They will again praise Thee, and for ever* (Ps. 84:5). R. Joshua ben Levi taught: He who is in the habit of entering houses of prayer and houses of study earns the right to enter houses of prayer and houses of study in the world-to-come, as is said *Blessed are they that dwell in Thy house. They will again praise Thee, and for ever*.

Blessed is the man whose strength is in Thee (Ps. 84:6): lest it be thought that these words apply to any man, the verse ends by saying *in whose heart are the ways* (*ibid.*).⁵

*Passing through the valley of weeping*⁶ *they make it a place of springs* (Ps. 84:7). The *valley of weeping* is Gehenna, for, as R. Eleazar said: It is the place where the wicked will be slaughtered.⁷ *They make it a place of springs*—that is, their tears will flow as copiously as a spring.

*Even there, the Teacher*⁸ *is clothed with blessings* (Ps. 84:7).

R. Johanan taught: The praise of the Holy One, blessed be He, goes up out of Gehenna even more than out of the Garden of Eden, for in Gehenna every man that is above his fellow praises the Holy One, blessed be He, saying: "How fortunate I am to be above this man who has been put beneath me." And so every single one who is above his fellow praises the Holy One, blessed be He, as is said *Yea, the Teacher is clothed with blessings*. R. Johanan commented: What do they say in Gehenna? They say: Thou didst teach well! Thou didst instruct well! But we would not heed.

4. *They go from company to company* (Ps. 84:8). Our Masters commented as follows: Whenever a man comes from a house of prayer and goes into a house of study, Scripture says of such as he, *They go from strength to strength*.⁹ Nay more. Such a man earns the privilege of being received in the presence of the Shekinah, as is said *He shall be seen of God in Zion* (*ibid.*).

In another comment on *They go from company to company*, R. Jonah said in the name of R. Levi: In the days of the Messiah¹⁰ the disciples of the wise will not have the leisure to engage in study of Torah, for it is said *They go from company to company*. Until when shall it be thus with them? Until *Every one of them is seen of God in Zion* (*ibid.*).

Behold, O God our shield, and look upon the face of Thy Messiah (Ps. 84:10). R. Phinehas the Priest taught: This verse implies that in the days of the Messiah the nations¹¹ will still be making accusations against Israel.

O Lord God of hosts, hear my prayer (Ps. 84:9). R. Levi said: The farewell blessing that Moses gave to Judah was, as Scripture says, *And this is the blessing of Judah . . . Hear, Lord, the voice of Judah* (Deut. 33:7), and therefore David¹² was entitled to say: *O Lord God of hosts, hear my prayer*, and also: *Incline Thine ear, O Lord, and answer me* (Ps. 86:1).¹³

PSALM EIGHTY-FIVE

1. *For the leader. A Psalm of the sons of Korah. Lord, Thou hast been favorable unto Thy land, Thou hast turned the captivity of Jacob* (Ps. 85:1-3). These words are to be considered in the light of the verse *A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it* (Deut. 11:12). That is, God turns to it, and turns again to it, and regards it, and keeps His eyes upon it until such time as its deeds and the performance of precepts concerning it, which were enjoined upon Israel, shall find favor with the Holy One, blessed be He. When they bring forth the tithes, and observe the years of release¹ and of Jubilee, and observe all the other precepts which were enjoined concerning the land, in that hour the land will make its deeds find favor with the Holy One, blessed be He. As Scripture says, *Then shall the land make her Sabbaths find favor*² (Lev. 26:34). Hence, *Thou hast been favorable unto Thy land.*

2. *Thou hast forgiven the iniquity of Thy people* (Ps. 85:3). Can anything but the land wherein they dwell cause the iniquity of the people of Israel to be forgiven, since it is said *The people that dwell therein shall be forgiven their iniquity* (Isa. 33:24)? Behold, the living shall be forgiven. The dead, too? Yes. Since Scripture says *Its earth makes expiation for His people* (Deut. 32:43),³ we are to understand that what makes expiation for His people is its very earth.

Happy are they, they that dwell in the Land of Israel, for neither when they are alive nor when they are dead is sin or iniquity in them. Thus Scripture says, *Thou hast forgiven the iniquity of Thy people, Thou hast pardoned all their sin for ever* (Ps. 85:3). And it is also written *Who is a God like unto Thee, that pardoneth the iniquity, and passeth by the transgression of the remnant of His heritage?* (Micah 7:18).

3. *Thou hast taken away all Thy wrath; Thou hast turned Thyself from the fierceness of Thine anger* (Ps. 85:4). As Ezekiel said: *Thus shall Mine anger spend itself* (Ezek. 5:13), and as Hosea also said: *I will heal their backsliding . . . For*

Mine anger is turned away from him (Hos. 14:5). When the sons of Korah asked: How long wilt Thou be angry with us? Thou didst say, *Return, O backsliding children* (Jer. 3:14). However, when the children of Israel said to Thee: "Return Thou first," as is said *Return, O Lord; how long?* (Ps. 90:13), Thou didst reply: "Nay, but let Israel return first." Since Thou wilt not return alone, and since we will not return alone, let the two of us return as one, as is said *Return [both of] us, O God of our salvation* (Ps. 85:5). And what is Thine answer? *Wilt Thou be angry with us for ever?* (*ibid.* 85:6): If we repent, wilt Thou not receive us? *Wilt Thou not quicken us again?* (Ps. 85:7), even as Ezekiel says: *Behold, I will open your graves*, etc. (Ezek. 37:12), and again *And I will put My spirit in you, and you shall live* (*ibid.* 37:14).

PSALM EIGHTY-SIX

1. *A prayer of David. Bow down Thine ear, O Lord, hear me* (Ps. 86:1). R. Levi said: At the time he had to leave the earth, the farewell blessing that Moses gave to Judah was, as Scripture says: *And this is the blessing of Judah . . . Hear, Lord, the voice of Judah* (Deut. 33:7), and therefore David¹ was entitled to say, *Bow down Thine ear, O Lord, hear me.*

Keep my soul, for I am holy (Ps. 86:2a). The Holy One, blessed be He, called Himself Holy, as it is said *For I am Holy, saith the Lord* (Jer. 3:12). But for David to call himself holy? R. Abba explained in the name of R. Alexandri: Any man who remains silent when he hears himself reviled, even though he has at hand the means to strike back, becomes a partner of the Holy One, blessed be He, who likewise remains silent as He hears the nations of the earth revile Him to His face. So, when David heard himself reviled, but remained silent, he could say, *Keep my soul, for I am holy.*

2. *Be merciful unto me, O Lord; for unto Thee do I cry out all the day* (Ps. 86:3). But is it likely that a man would be praying all the day? Yes, for in this verse *the day* stands for this world, which is day for the nations but night for Israel.² Hence *I cry out all the day.*

Be gracious unto me, O Lord . . . Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul (Ps. 86:4). Bar Ḳappara said: If a man who has a servant in his house says to him: "I shall get thee a garment," he at once makes his servant rejoice. Now if a mortal says such a thing to his servant, and it is enough to make him rejoice,³ how much more should we who are Thy servants rejoice, for Thou livest for ever. Hence it is said *Be gracious unto me, O Lord . . . Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul.*

For Thou, Lord, art good, and ready to pardon, and plenteous in mercy (Ps. 86:5). R. Phinehas the Priest taught: When the pans of a scale balance exactly, with the evil deeds on one side and the good deeds on the other, what does the Holy One, blessed be He, do? He snatches a writ of debt out of the evil

deeds, and tips the balance toward the pan of good deeds, as is said *Who is a God like unto Thee, that carries away the iniquity?* (Micah 7:18).⁴

3. *Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works* (Ps. 86:8). A mortal king builds the foundations of a structure, to begin with, and then its upper portion. But it is not so with the Holy One, blessed be He—with Him the upper portion of the structure in the beginning, and then the foundations, as it is said *In the beginning God created the heaven and [then] the earth* (Gen. 1:1).

A mortal—a form that he shapes cannot bring forth another form, but a form that the Holy One, blessed be He, shapes can bring forth another form, as is said *Let the waters swarm with swarms of living creatures* (Gen. 1:20). And man, who is a form shaped by the Holy One, blessed be He, can bring forth another form. So also heaven and earth, likewise forms shaped by the Holy One, blessed be He, [generate other forms], for Scripture says, *These are the generations of the heaven and of the earth when they were created* (Gen. 2:4). Hence it is said *Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works*.

4. *All nations whom Thou hast made shall come and prostrate themselves before Thee, O Lord* (Ps. 86:9)—whether they want to, or do not want to—because their proud necks will have been bent low. *And they shall glorify Thy name (ibid.)* because *Thou art great and doest wondrous things (ibid. 86:10)*. R. Tanhūm said: A mortal king—when he is praised to his face, the implication is that the governors of his provinces are praised with him. Why? Because they help him carry his burden, and so share with him the praise he receives. But it is not so with the Holy One, blessed be He, for no one helps Him carry His burden. You can see that this is true, for R. Ḥanina and R. Joḥanan taught: The angels were created on the second day, so that the nations of the earth could not say: Michael stood in the north and Gabriel in the south, and together with God they stretched out the heavens.⁵

5. *Teach me, O Lord, Thy way* (Ps. 86:11). David said to the Holy One, blessed be He: Master of the universe, when Thou seest me depart from the way, direct me back to Thy way. Hence *Teach me, O Lord, Thy way*.

R. Isaac said—some maintain that he said it in the name of R. Hanina bar Abbahu: If a man has two heifers, one willing to plow and the other unwilling to plow, and he wishes the second one to plow, what does he do? He takes the first one out of the yoke⁶ and thus forces the unwilling one to plow. Likewise, any creature which does not consent to accept the yoke, Thou dost compel it against its will and dost direct it whither it is meant to go. Only the Inclination-to-evil—that Thou dost not direct. Therefore, *Teach me, O Lord, Thy way*.

6. *I will praise Thee, O Lord my God, with all my heart* (Ps. 86:12)—that is, with its good Inclination and its evil Inclination, so that there will be no wavering in me because of them.

R. Aḥa observed: To what can the words *Thou hast delivered my soul from the lowest hell* (Ps. 86:13b) allude, except to the way of adulterers which, according to R. Yudan, leads down into the lowest hell.⁷

7. In the verse *O God, the proud are risen up against me, and the company of violent men have sought after my soul* (Ps. 86:14), David was alluding to Doeg and Ahithophel. And the end of the verse, *And have not set Thee before them* (*ibid.*), means that David said: What Thou saidst to Samuel concerning me, namely, "Arise, anoint him; for this is he" (1 Sam. 16:12), was not remembered by them.

But Thou, O Lord, art a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth (Ps. 86:15). R. Samuel bar Nahmani taught: God keeps His patience with the wicked, but finally turns upon them and makes them pay; God keeps His mercy from the righteous, but finally bestows goodness and ease in plenty upon them.

R. Aḥa said in the name of R. Tanḥum bar Ḥiyya: God is patient during the long time He does not make a man pay, but once He begins to make him pay, He makes him pay in full.⁸

And during the long time God is patient, He puts His anger far off, as is said *They come from a far country, from the end of heaven, the Lord and the weapons of His indignation, to destroy the whole land* (Isa. 13:5). A parable of a king who had two savage legions: Whenever a province rebelled against him, he sent them into it, and they went and laid it waste. What did the king finally do? He sent the two legions far away from him, saying: "I send them far away from me so that they cannot ravage the provinces." R. Berechiah said in the name of R. Levi: Likewise, the angel that is given charge of God's anger is far off, as is said *They come from a far country*. For the Holy One, blessed be He, said: When I am angry with My children, even as anger approaches to ravage them, the children of Israel come and bow down before Me, and I receive them, and I—if one is permitted to impute such words to God—bethink Myself.⁹

R. Isaac said: Not only does God put the weapons of His indignation far off. Nay, more: He keeps them locked up, for it is said *The Lord hath opened His armory, and hath brought forth the weapons of His indignation* (Jer. 50:25). But before God unlocks [His armory], and before He thrusts with the weapons,¹⁰ He, long-suffering, bethinks Himself, if one may be permitted to speak thus of God.

8. *O turn unto me, and have mercy upon me* (Ps. 86:16a). David said: Master of the universe, turn away from all Thy concerns, and turn unto me. *Work in my behalf a sign for good* (Ps. 86:17) upon Ahithophel; *for Thou Lord*, through Hushai the Archite, *hast helped me, and* through the prophet Nathan *hast comforted me*, he having said to me "The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 12:13).

Another comment: *Work in my behalf a sign for good* alludes to Jacob. Thus Jacob said, *Work in my behalf a sign for good* upon Esau and his chiefs; *for Thou Lord*, through Rachel, *hast helped me, and* through Joseph *hast comforted me*.

Another comment: *Work in my behalf a sign for good* alludes to Israel. At the time when the crimson strap hung at the entrance to the Temple, if the strap turned white, the children of

Israel knew that their prayer was heard,¹¹ even though the nations of the earth kept saying that the children of Israel were not forgiven. *For Thou Lord, hast helped me* with New Year's Day, *and hast comforted me* with the Day of Atonement, of which it is said "For on this day shall atonement be made for you" (Lev. 16:30).

PSALM EIGHTY-SEVEN

1. *A Psalm of the sons of Korah; a song. His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the houses of Jacob* (Ps. 87:1-2). The Holy One, blessed be He, loves more than all the houses of prayer in the world those gates noted for decisions on Law rendered therein by scholars.¹

Glorious things are spoken of thee, O city of God (Ps. 87:3). These words are to be considered in the light of what Scripture says elsewhere: *O thou poor, tossed with tempest, and not comforted* (Isa. 54:11). When is the city of God poor? R. Isaac said: When the children of Israel are poor in good works. When is the city of God *tossed with tempest*? When the children of Israel are tossed about in the world. (*So'arah* means *tossed with tempest*, for its stem has this sense in the verse "There was a mighty tempest [*sa'ar*] in the sea" [Jonah 1:4]).

And not comforted: God said to Jerusalem, "Though I chastise thee in this world, in the time-to-come,² *Behold, I will set thy stones in fair colors, and lay thy foundations with sapphires*" (Isa. 54:11b). By *fair colors* is meant fast colors made of antimony. [As for sapphires] it is said that a man bought a sapphire and stipulated with the seller that he wished to test it. He laid the sapphire on an anvil and struck it with a hammer, and the hammer split and the anvil broke, but the sapphire was not broken.

2. *And luminaries to give thee light I shall make of kaddod*³ (Isa. 54:12). R. Berechiah taught in the name of R. Abba bar Kahana: As to the meaning of *kaddod*, two angels in heaven, Michael and Gabriel, differ; but some maintain that R. Berechiah taught it was two Amoraim of the west, namely Judah and Hezekiah, the sons of R. Hiyya, who differed, one of them saying that *kaddod* means "onyx," and the other that it means "jasper." Whereupon the Holy One, blessed be He, declared: "It will be as this one says, and as that one says."⁴ Hence *luminaries to give thee light I shall make of kaddod*.

And thy gates of stones of carbuncle (*ibid.*). R. Judah said in

the name of R. Samuel bar Isaac: The great gate in Jerusalem together with its two wickets will be of one carbuncle.

While R. Johanan was interpreting *And thy gates of stones hollowed out* (*ibid.*)⁵ as meaning that the Holy One, blessed be He, will bring gems and pearls hollowed out to a space of ten by twenty cubits and set them up as the gates of Jerusalem, a certain disciple sneered and said: "If gems and pearls even as large as a dove's egg cannot be found, can any large enough for gates be found?" In the course of time, the ship of this disciple sailed in the sea, and he beheld ministering angels sawing gems and pearls and hollowing out in them a space of ten by twenty cubits. He asked: "What are these for?" The ministering angels replied: "The Holy One, blessed be He, will set up these gems and pearls as the gates of Jerusalem." When the disciple came back and again saw R. Johanan expounding, he said to him: "O Master, expound away! It is fitting that thou shouldst expound, since that which thou didst describe, I have indeed beheld." R. Johanan said to him: "Wretch! If thou hadst not beheld, thou wouldst not have believed and wouldst still sneer at the words of the Sages." R. Johanan fixed his eyes on the disciple, and the disciple became a heap of bones.

R. Phinehas the Priest bar Hama said: It happened that a pious man in the course of his travels was wondering about this matter and asking, "Is it possible for a large gate and its two wickets to be of one stone?" when he beheld one such stone rise up out of the sea. Hence *And thy gates of stones hollowed out*.

3. *And all thy borders of precious stones* (Isa. 54:12). R. Benjamin bar Levi said: "In this world, the boundaries of men's fields are marked with cistus,⁶ but in the time-to-come, *All thy borders of precious stones*—that is, the boundaries will be marked with gems."

R. Yudan said: In the time-to-come, if a man be owed two gold coins by another, he will say to him: "Let us go to the king Messiah." When they come to the king Messiah, the debtor will say: "What do I owe thee? Is it gold? Go to, take it from [the dust] right here!" For in the time-to-come gold and silver will

be like dust before the king Messiah, as it is said *Thy borders shall make peace* (Ps. 147:14).⁷ Hence the sons of Korah said to God: When Thou bringest such things about,⁸ we shall sing songs and Psalms to Thee. Hence *A Psalm of the sons of Korah; a song, when His foundation will be in the holy mountains.*

A different comment: *His foundation is in the holy mountains* means that Jerusalem is the foundation of the world by virtue of two holy mountains, Mount Sinai⁹ and Mount Moriah.

R. Phinehas said in the name of R. Reuben: There will come a time when the Holy One, blessed be He, will bring Sinai, Tabor, and Carmel together, and put Jerusalem on top of them, as is said *The mountain of the Lord's house shall be established in the top of the mountains* (Isa. 2:2).

R. Hanina taught: Not only this, but even more. There will come a time when the mountain of the Lord's house will lead in the singing, and the other mountains will answer in chorus after it with songs and Psalms, for it is said *The Lord will establish it*¹⁰ *prince of the singers* (1 Chron. 15:22).

4. *The Lord loveth the gates of Zion* (Ps. 87:2). The king has a palace in every province, but which palace is best loved by him? The palace which is in his own province. Hence *The Lord loveth the gates of Zion*. The Holy One, blessed be He, said: I love synagogues and houses of study. But what do I love even more? Zion, for it is My own palace.

5. The words *Glorious things are spoken of thee, O city of God* are taken as said to Jerusalem in the time of Hezekiah. Of him it is told *How he made the pool, and the conduit, and brought water into the city [of David]* (2 Kings 20:20). But was it not said of Hezekiah that he stopped the watercourse of Gihon [and prevented it from coming into the city of David?]¹¹ Hence *He . . . brought water into the city [of David]* must mean that Hezekiah brought system to the study of Torah; for in this verse, *water* is plainly a symbol of precepts of Torah, as also in the verses *Ho, every one that thirsteth, come ye to the waters*, etc. (Isa. 55:1), and *Come, eat of my bread, and drink of the wine which I have mingled* (Prov. 9:5). What did Hezekiah

use to do? Whenever he came upon a man skilled in the systematic arrangement of traditions, he would bring him to the city of Jerusalem. Whenever he came upon a good teacher, he would bring him to the city of Jerusalem. Therefore it is written *These also are the proverbs of Solomon, which the men of Hezekiah king of Judah copied out* (Prov. 25:1).

In another interpretation, the verse is rendered *Glorious things are spoken in thee*. R. Huna said in the name of R. Idi: Why did the children of Israel pronounce the Divine Name, as it is written, in the Temple, and only a substitute for the Divine Name in the provinces? Because Scripture says to those in the provinces *Thou shalt fear this glorious and awful name, the Lord thy God* (Deut. 28:58). Where, then, according to the verse *Glorious things are spoken in thee* is the Divine Name to be spoken? In the city of God, in the city of Zion, as is said at the end of the verse *O city of God. Selah* (*ibid.*).

6. *I will make mention of Rahab and Babylon as among them that acknowledge Me* (Ps. 87:4). R. Judah bar Simon taught: The nations of the earth will bring gifts to the King Messiah. In the next verse, *But of Zion it shall be said: "This man and that man was brought forth in her"* (Ps. 87:5), *this man and that man* refers to the Messiahs of the Lord, to Messiah the son of David, and to Messiah the son of Ephraim.¹² By *brought forth* it is meant that the Messiahs will be lifted up above the nations, as in the verse *Before the mountains were lifted up*¹³ (Ps. 90:2). And the nations will bring¹⁴ gifts to the King Messiah, as it is said *Gifts (tašuri)*¹⁵ *from the head of Amana*¹⁶ (Song 4:8). (Why is a gift called a *tēšurah*? Because when men look at a gift, they sing, as is said *Shall not the eye that seeth me sing of me [tēšureni]*?¹⁷ [Job 7:8].) And as soon as the nations of the earth come to the King Messiah, he will ask: "Are there children of Israel among you? Bring them as gifts to me," as it is said *O ye peoples, bring families unto the Lord* (Ps. 96:7), that is, "O ye nations, bring the families of Israel unto me." R. Aḥa said: This verse also implies that the Messiah will say to the nations of the earth: "When you bring the families of Israel to me, bring

them not in contempt but in honor," for the words which follow, namely, *Bring unto the Lord honor and strength, bring unto the Lord the honor of His name* (*ibid.*) mean "Bring unto the Lord those who gave honor to God's name in the world."

R. Judah said—some maintain that it was said by R. Berechiah in the name of R. Judah: *At that time a present (šy) shall be brought unto the Lord of hosts, a people scattered* (Isa. 18:7). By *Atbash*, šy equals bm,¹⁸ meaning "in their persons." Thus all the nations shall bring in the persons of the children of Israel a gift to the King Messiah—that is, "they will bring Israel," for it is said *And they shall bring all your brethren as a gift unto the Lord out of all nations upon horses, and in chariots, and in covered litters (šabbim), and upon mules, and upon swift beasts, to My holy mountain* (Isa. 66:20). R. Berechiah took this verse to mean that the nations will have young men ride upon horses, that they will have disciples who lack strength ride in chariots, and that they will have women and children ride in covered litters. (The word *šabbim* means "covered litters," as in the verse "And they brought their offering before the Lord six covered wagons [*šab*]" [Num. 7:3].) They will have old men ride upon mules, which walk gently; and as for the oldest among the old men, for those who cannot be carried upon mules, a kind of easy chair will be made for them, in which pillows of fine wool will be laid out, and they will be carried on the shoulders of men of all the nations and will be held up by their hands. What, then, is meant by *Glorious things are spoken of thee* (Ps. 87:3)? It means that the men of all the nations will bring the children of Israel in honor, and that as these men take leave to depart from the King Messiah, they will speak of the glorious ancestry of the children of Israel, saying, "This one is a priest, and that one is a Levite, and that other one is an Israelite commoner." Why will they speak so? Because the children of Israel, having been sold as slaves, had under the oppression of exile lost trace of their ancestry, had forgotten their identity, and under duress became gentiles. Accordingly, R. Eleazar interpreted *And of them also will I take for priests and for Levites, saith the Lord* (Isa. 66:21),

as meaning that out of the heathen who will bring Israel to the King Messiah, God will single out any one of priestly, or Levitical, or Israelitish origin, for *of them also will I take* means that God will take priests and Levites not only out of the children of Israel that are brought, but also out of the nations that bring the children of Israel. Hence it is said *Of them also will I take for priests and for Levites, saith the Lord*. And where [in the books of Moses] did God say this? R. Phinehas the Priest bar Ḥama replied: In the verse *The secret things belong unto the Lord our God* (Deut. 29:28).

7. *When in the future the Lord shall write up the peoples, He will count this man that he was born there* (Ps. 87:6). In the time-to-come, God will write up certain men of the nations who bring the children of Israel as belonging with Israel. *This man that he was born there* means that it will be as if such men were newly born. Hence *This man that he was born there*.

As well the singers as the players on instruments shall be there: all my springs are in Thee (Ps. 87:7). R. Judah bar Simon said in the name of R. Meir: Like the spring from which fresh water pours out at every moment, so will the children of Israel sing a new song at every moment. Of this it is written *As well the singers as the players on instruments shall be there: all my springs are in Thee*. The Rabbis, however, expounded the verse as meaning that even as the men will sing songs, so also will the women, as it is said *As well the singers as the players on instruments shall be there: all my springs¹⁹ are in Thee*.

PSALM EIGHTY-EIGHT

1. *A song, a Psalm of the sons of Korah; for the leader; upon Maḥalath Leannoth* ("for singing of praise") (Ps. 88:1). What is meant by *Maḥalath*? According to R. Berechiah, *Maḥalath* means that the Holy One, blessed be He, said to David: Praise Me in any way thou desirest to praise Me, and I shall condone (*maḥalti*) whatever thy manner of praising Me, for no man can discover even one of the many kinds of praise which are appropriate for the Holy One, blessed be He. As Scripture says, *Shall it be told Him that I would speak? If a man speak, surely he shall be swallowed up* (Job 37:20). But who was given permission to speak? David, as is said *For the leader; upon Maḥalath Leannoth* ("for singing of praise"): This phrase may also be taken to mean that the Holy One, blessed be He, condoned David's faults in his singing of God's praise, for *Leannoth* means "faults" (*ʿāwonot*), too, as in the verse "Lord, remember unto David all his faults (*ʿunnot*)" (Ps. 132:1).

O Lord, God of my salvation (Ps. 88:2). The congregation of Israel said to the Holy One, blessed be He: I have no salvation except in Thee, and my eyes wait upon no one except Thee. The Holy One, blessed be He, replied: Because thou avowest this, I shall save thee: *O Israel, that art saved by the Lord with an everlasting salvation* (Isa. 45:17).

2. *For my soul is full of trouble, and my life draweth nigh to the grave. I am counted with them that go down into the pit; I am as a man that hath no strength* (Ps. 88:5-6)—"as a man that has no strong guardian." *Set apart among the dead, like the slain that lie in the grave* (Ps. 88:6): R. Ḥelbo took the phrase *like the slain that lie in the grave* to mean "like the generation which perished in the flood." Of this generation, R. Aḥa taught that the Holy One, blessed be He, said: Because its people called My agents¹ by My name, therefore, I shall call upon the waters of the ocean in My name, and the waters will punish them in My name, as is said *He that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is His name* (Amos 5:8).

R. Abbahu said: The waters of the ocean stand higher than the face of the earth. Thereupon R. Eleazar asked in the name of R. Menahem: Is not this point fully made in Scripture in the verse *He that calleth for the waters of the sea, and poureth them out upon the face of the earth*, for it is impossible to pour down except from above. Hence *And poureth them upon the face of the earth*.

But as for me, unto Thee, O Lord, do I cry (Ps. 88:14). The rest of the verse, *and in the morning doth my prayer come to meet thee*, is, according to R. Samuel bar Nahmani, God's reply, for the angel whose charge is prayer² comes to meet the children of Israel, as is said *In the morning doth My prayer come to meet thee*.

But R. Phinehas took the words to mean: The angel whose charge is prayer waits until that congregation in Israel which is the latest to assemble concludes its prayers; then he takes all the prayers and out of them he fashions a crown which he places upon the head of the Holy One, blessed be He, as is said *Blessings are upon the head of the Righteous* (Prov. 10:6),³ of Him that liveth for ever. Hence the verse is read *In the morning doth my prayer come to meet Thee*.

PSALM EIGHTY-NINE

1. *Maschil of Ethan the Ezrahite* (Ps. 89:1). These words are to be considered in the light of the verse *But let him that glorieth glory in this, that he understandeth (haškel) and knoweth Me, that I am the Lord who exercise mercy, justice, and righteousness, in the earth* (Jer. 9:23). When Ethan the Ezrahite said: "I understand"—hence *Maschil of Ethan the Ezrahite*—the Holy One, blessed be He, replied: Dost thou understand that *In these things I delight* (Jer. 9:23), and that any man who would praise Me, must praise Me only with these things? Thus again Scripture says, *For I desire mercy, and not sacrifice* (Hos. 6:6). Ethan the Ezrahite said to God: Thou desirest mercy, and I shall praise Thee with mercy, as is said *Also, unto Thee, O Lord, belongeth mercy* (Ps. 62:13), and not with one mercy alone, but with many mercies, for, as is said, *I will make mention of the mercies of the Lord* (Isa. 63:7). Hence *I will sing of the mercies of the Lord for ever* (Ps. 89:2).¹

2. *For I have said: The world is built on mercy; in the very heavens Thou dost establish Thy faithfulness* (Ps. 89:3). Not the heavens alone, but the throne, too, is established on nothing other than mercy, as is said *And in mercy shall the throne be established* (Isa. 16:5). With what is the throne to be compared? With a throne that had four legs, one of which was short so that he who sat upon the throne was shaken. Therefore, he took a pebble and propped up the throne. Thus also the throne in heaven was shaken—if one dare say such a thing—until the Holy One, blessed be He, propped it up. And wherewith did God prop it up? With mercy. Hence it is said *The world is built on mercy*. And so David said: *To Him that by wisdom built the heavens* (Ps. 136:5). On what, then, do the heavens stand? On mercy, as the verse concludes, *For His mercy is for the world* (*ibid.*). And again *To Him that spread forth the earth above the waters* (*ibid.* 136:6). Why this blessing? *Because His mercy is for the world*. And this refrain runs throughout the whole Psalm.

And besides all these acts of mercy, *He giveth food to all flesh* (*ibid.* 136:25). This verse tells you that His providing of sus-

tenance outweighs all the other works of creation put together.

R. Eleazar taught: The necessities of life are like redemption. As redemption is miraculous, so the necessities of life are miraculous. As the necessities of life come every day, so redemption comes every day.

R. Samuel bar Nahmani taught: The necessities of life are greater than redemption, for while redemption is at the hand of an angel, as is said *The angel who hath redeemed me from all evil* (Gen. 48:16), the necessities of life depend from the hand of the Holy One, blessed be He, as is said *Thou openest Thy hand, and satisfiest every living thing with favor* (Ps. 145:16).² Hence *The world is built on mercy*.

3. What parable fits the creation of the world? The parable of a king who had treasuries filled with good things, and who asked: "To what end are these things laid up? I shall get me servants, give them to eat and to drink, so that they will praise me." Just so the world was waste and empty, and the Holy One, blessed be He, rose up and created the earth, and let man rule every thing. Therefore, what ought we to do? To bless and praise our Creator. Even so Scripture says, *Let every thing that hath breath praise the Lord. Hallelujah* (Ps. 150:6).

4. *Blessed be the Lord for evermore. Amen, and Amen* (Ps. 135:2). R. Eleazar said in the name of R. Jose ben Zimra: *Amen* is used in three ways: as an assent to truth, as an oath, and as showing acceptance. *Amen* as an assent to truth occurs in the verse *So shall your words be verified* (Gen. 42:20). *Amen* as an oath occurs in the verse *And the woman shall say: "Amen, Amen"* (Num. 5:22). *Amen* to show acceptance occurs in the verse *And the people answered: "Amen, Amen"* (Neh. 8:6).

When *Amen* is repeated], one *Amen* is for this world, and other *Amen* is for the world-to-come. This is intimated in the verse *Blessed be the Lord for evermore. Amen, and Amen*.

BOOK FOUR

PSALM NINETY

1. *A prayer of Moses the man of God* (Ps. 90:1). These words are to be considered in the light of what Scripture says elsewhere: *The sacrifice of the wicked is an abomination to the Lord* (Prov. 15:8). Balaam, for example, was a wicked man who said to Balak: "Build me here seven altars" (Num. 23:1), but the Holy One, blessed be He, replied: "O wicked man, shall I take offerings from thee?" *Better is a handful of quietness* (Eccles. 4:6), that is, "In My sight the handful of fine flour which My children bring to Me with their daily offering is better than all the sacrifices which thou wouldst offer up to Me." They are an abomination to Me. Wherein do I delight? In the prayer of the upright, as is said *The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight*, the upright being the people of Israel. Hence *A prayer of Moses the man of God*.

2. In exposition of *A prayer of Moses the man of God* (Ps. 90:1), the Rabbis and R. Judah bar Simon differed. According to the Rabbis, there were four who directed their prayers to God after they had chided the Holy One, blessed be He, with their words. (1) Jeremiah, who said: *Now after I had delivered the deed of the purchase . . . I prayed unto the Lord* (Jer. 32:16). Jeremiah had chided God with his words. What had he said? *Behold the siegeworks, [the Chaldeans] are come unto the city to take it* (*ibid.* 32:24).¹ (2) Habakkuk directed his prayer to God, as is said *A prayer of Habakkuk the prophet* (Hab. 3:1-2). But what had he said previously? *I have heard Thy speech*² *and was afraid* (*ibid.* 3:2). (3) David directed his prayer to God, as is said *A prayer of David* (Ps. 17:1). But what had he said previously? *Thou hast seen it; Thou beholdest mischief and spite*³

(*ibid.* 10:14). (4) Moses directed his prayer to God, for he said, *And I prayed unto the Lord, and said: O Lord God, destroy not Thy people* (Deut. 9:26). But what had he said previously? *Lord, why doth Thy wrath wax hot against Thy people?*

R. Judah bar R. Simon taught: But were not their very prayers chidings of Him? Jeremiah said: *I prayed unto the Lord* (Jer. 32:16) and began by saying *Righteous art Thou, O Lord, when I plead with Thee* (Jer. 12:1); I who am here today and tomorrow in the grave, should I plead with Thee? Of what avail? *Righteous art Thou, when I plead with Thee*. [Nevertheless, Jeremiah went on to chide, *Yet let me talk with Thee of Thy judgments; wherefore doth the way of the wicked prosper?* (*ibid.*.)] Habakkuk began with *A prayer of Habakkuk* (Hab. 3:1), but what did he say in his prayer? *O Lord, I have heard Thy speech and was afraid* (*ibid.* 3:2). David began with *A prayer of David* (Ps. 17:1), but what did he say in his prayer? *Deliver my soul . . . from men which are Thy hand, O Lord* (*ibid.* 17:14).⁴ Moses began with *I prayed unto the Lord* (Deut. 9:26), but what did he say in his prayer? *Destroy not Thy people* (*ibid.*).⁵ Hence *A prayer of Moses who chided⁶ God*.

3. *A prayer of Moses the man of God* (Ps. 90:1). R. Helbo said in the name of R. Huna: On the day that Moses died he wrote thirteen Scrolls of the Law: twelve scrolls for the twelve tribes, and one scroll which he set in the Ark, so that if men should seek to falsify anything within the Scroll of the Law they would not be able to falsify. [On that day,] he also blessed eleven tribes, as is said *And this is the blessing wherewith Moses the man of God blessed* (Deut. 33:1). And why did not Moses bless the tribe of Simeon? His heart was set against it, because he remembered what had happened at Shittim, where, as Scripture tells us, *The man . . . who was . . . with the Midianitish woman, was Zimri the son of Salu, a prince of a father's house among the Simeonites* (Num. 25:14).

R. Joshua of Siknin said in the name of R. Levi: Nevertheless, Moses attached Simeon to the tribe of Judah, as is said *Out of the allotment of the children of Judah was the inheritance of the*

children of Simeon, for the portion of the children of Judah was too much for them; therefore the children of Simeon had inheritance in the midst of their inheritance (Josh. 19:9). A parable of an ox whose actions became savage. What was done? A lion was tied up near his trough, and whenever the ox looked at the lion, the strength went out of him. Just so, Judah is the lion, as is said *Judah is a lion's whelp* (Gen. 49:9), and Simeon is the ox, for his star was in the constellation of the Ox. Reuben's star being in the constellation of the Ram, Simeon's star must have been in the constellation of the Ox.

R. Yudan taught: No judge was appointed out of the tribe of Simeon. Thus, of Shamgar it is merely said *And after him was Shamgar the son of Anath* (Judg. 3:31).¹ Nor was a king appointed out of the tribe of Simeon. Of Zimri it is merely said *Zimri reigned seven days in Tirzah* (1 Kings 16:15).²

Moses composed eleven Psalms appropriate to eleven tribes: The Psalm beginning *A prayer of Moses the man of God . . . Before the mountains were brought forth . . . Thou turnest man to contrition; and sayest: "Return, ye children of men"* (Ps. 90:1-3) is appropriate to the tribe of Reuben, of which it is said *Let Reuben live, and not die* (Deut. 33:6).³ The Psalm beginning *O thou that dwellest in the covert of the Most High, and abdest in the shadow of the Almighty* (Ps. 91:1) is appropriate to the tribe of Levi, which abode in the Temple courts in the shadow of the Almighty. The Psalm beginning *For the Sabbath day. It is a good thing to give thanks unto the Lord and to sing praises unto Thy name* (Ps. 92:1) is appropriate to the tribe of Judah, concerning whom his mother said *"Thou wilt praise the Lord."* Therefore she called his name Judah [Praise] (Gen. 29:35). The Psalm beginning *The Lord reigneth; He is clothed in majesty . . . Holiness becometh Thy house* (Ps. 93:1, 5) is appropriate to the tribe of Benjamin who dwell in the shadow of the Holy One, blessed be He.⁴ The Psalm beginning *Thou, God, to whom vengeance belongeth, show forth* (Ps. 94:1) is appropriate to the tribe of Gad, out of which was to rise Elijah, ever mentioned for good, for he will destroy the foundations of the

children of Simeon, for the portion of the children of Judah was too much for them; therefore the children of Simeon had inheritance in the midst of their inheritance (Josh. 19:9). A parable of an ox whose actions became savage. What was done? A lion was tied up near his trough, and whenever the ox looked at the lion, the strength went out of him. Just so, Judah is the lion, as is said *Judah is a lion's whelp* (Gen. 49:9), and Simeon is the ox, for his star was in the constellation of the Ox. Reuben's star being in the constellation of the Ram, Simeon's star must have been in the constellation of the Ox.

R. Yudan taught: No judge was appointed out of the tribe of Simeon. Thus, of Shamgar it is merely said *And after him was Shamgar the son of Anath* (Judg. 3:31).⁷ Nor was a king appointed out of the tribe of Simeon. Of Zimri it is merely said *Zimri reigned seven days in Tirzah* (1 Kings 16:15).⁸

Moses composed eleven Psalms appropriate to eleven tribes: The Psalm beginning *A prayer of Moses the man of God . . . Before the mountains were brought forth . . . Thou turnest man to contrition; and sayest: "Return, ye children of men"* (Ps. 90:1-3) is appropriate to the tribe of Reuben, of which it is said *Let Reuben live, and not die* (Deut. 33:6).⁹ The Psalm beginning *O thou that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty* (Ps. 91:1) is appropriate to the tribe of Levi, which abode in the Temple courts in the shadow of the Almighty. The Psalm beginning *For the Sabbath day. It is a good thing to give thanks unto the Lord and to sing praises unto Thy name* (Ps. 92:1) is appropriate to the tribe of Judah, concerning whom his mother said *"This time will I praise the Lord." Therefore she called his name Judah [Praise]* (Gen. 29:35). The Psalm beginning *The Lord reigneth; He is clothed in majesty . . . Holiness becometh Thy house* (Ps. 93:1, 5) is appropriate to the tribe of Benjamin who dwelt in the shadow of the Holy One, blessed be He.¹⁰ The Psalm beginning *Thou, God, to whom vengeance belongeth, shine forth* (Ps. 94:1) is appropriate to the tribe of Gad, out of which was to rise Elijah, ever mentioned for good, for he will destroy the foundations of the

heathen.¹¹ The Psalm beginning *O come, let us sing unto the Lord* (Ps. 95:1) is appropriate to the tribe of Issachar which devoted itself to the song of Torah.

R. Joshua ben Levi said: Thus far have I heard of the Psalms appropriate to the several tribes. From here on, reckon them out for yourself.

4. R. Eleazar taught in the name of R. Jose ben Zimra: None of the Prophets, as they uttered their prophecies, knew that they were prophesying, except Moses and Isaiah who did know. Thus Moses said: *My doctrine shall drop as the rain* (Deut. 32:1); and Isaiah said: *Behold, I and the children whom the Lord hath given me shall be for signs and for wonders in Israel* (Isa. 8:18).

R. Joshua the Priest bar Nehemiah maintained that Elihu also prophesied and knew he was prophesying, for he said: *My lips shall utter knowledge clearly* (Job 33:3).

R. Eleazar taught in the name of R. Jose ben Zimra: Samuel, the master of prophets, as he uttered his prophecy did not know he was prophesying, as is said *And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel* (1 Sam. 12:11). Samuel did not say "The Lord sent . . . me" but *The Lord sent . . . Samuel*, for he did not know that he was prophesying.

R. Levi taught in the name of R. Hanina: The eleven Psalms which Moses composed are set down in the books of the Prophets. And why were they not included in the books of the Law? Because the latter are the words of Torah, and the former are words of prophecy.

5. Another reading: *A prayer of Moses, a man, the God* (Ps. 90:1). If man, how *God*? If God, how *man*? When Moses stood before Pharaoh, he was as God, for it is said *See, I have set thee in God's stead to Pharaoh* (Ex. 7:1); but when Moses fled from before Pharaoh, he was a man.

Another comment: When Moses was cast into the river, he was a man; but when the water turned to blood, he was as God.

Another comment: When Moses went up on high, he was a man. In the presence of God, how bright is a candle? How bright is even a torch in the presence of God? ¹² When a mortal

goes up to the Holy One, blessed be He, who is pure fire, and whose ministers are fire—and Moses did go up to Him—he is a man. But after he comes down, he is called “God.”

Or, when Moses went up on high where they neither eat nor drink, and he also did neither eat nor drink, he was called “God.” But when Moses came down, and did eat and drink, he was a man.

R. Abin said: From his middle and above Moses was called “God”; and from his middle and below he was a man.

R. Eleazar said: Moses was God’s seneschal,¹³ for God said of him: *My servant Moses is not so; he is trusted in all My house* (Num. 12:7).

Or, *the man of God* means “the man who is a judge,” for it is said *He executed the righteousness of the Lord, and His ordinances with Israel* (Deut. 33:21), and Moses used to say: “Let the Law take its course.”¹⁴

Another reading: [*the man against God*]—that is, Moses cast doubt on the adequacy of the measure of justice, for he said *But if the Lord create a creature, and the earth open her mouth, and swallow them up* (Num. 16:30), as much as to say, “If in the six days of Creation the Holy One, blessed be He, did already create a mouth for the earth, it is well; but if God did not create it, then let Him create a mouth for the earth now, on account of Korah and his company.”

Another comment: *man of God* means that Moses tipped the balance from the measure of justice toward the measure of mercy. When the Holy One, blessed be He, declared: *I will smite them with the pestilence, and destroy them* (Num. 14:12), Moses said: *Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy loving-kindness* (*ibid.* 14:19). Directly after this verse, it is written *I have pardoned according to thy word* (*ibid.* 14:20).

Another comment. R. Judah bar R. Simon taught in the name of R. Simeon ben Laḳish: Why was Moses called *the spouse of God*? Because he was like a husband who, if he wishes to void the vow of his wife, voids it, and if he wishes to let it stand, lets

it stand, as is said *Her husband may let it stand, or her husband may make it void* (Num. 30:14); for, if one dare repeat his words, Moses commanded the Holy One, blessed be He: *Rise up, O Lord* (Num. 10:35) and *Return, O Lord* (*ibid.* 10:36).

6. Another comment. Consider the words *A prayer of Moses* in the light of what Scripture says elsewhere: *And I fell down before the Lord . . . and I prayed* (Deut. 9:18, 20). R. Berechiah and R. Helbo said in the name of R. Samuel bar Nahmani: Moses left no corner in heaven in which he did not pray, for it is said *And I fell down before the Lord*.¹⁵

You find that many prophets and many righteous men prayed before the Holy One, blessed be He, and yet Moses is the only one who, at prayer, is described by Scripture as *a man of God*. And why so? Because the actions of Moses differed from the actions of all other mortals. How? An ordinary man will stand still and pray for one or two hours, and if he be an exceedingly righteous man, for a whole day; Moses, however, prayed for forty days and forty nights. Accordingly, the Holy One, blessed be He, said to the ministering angels: I liken Moses to you, as is said *Bless the Lord, O angels of His, O mighty in strength . . . hearkening unto the voice of His word* (Ps. 103:20); here *mighty in strength* refers to Moses who brought light to the darkness of Israel, and who made known the words of the Holy One, blessed be He, to Israel. Hence it is said *A prayer of Moses the man of God*.¹⁶

7. *A prayer of Moses the man of God*. A parable of three men who came to ask a boon—some say, to receive amnesty—from the king. The first man came and honored the king, and when the king asked him: "What seekest thou?" he answered: "Because I rebelled, I ask that thou grant an amnesty to me," and the king granted it to him. When the second man came, the king granted it to him also. When the third man came, and the king asked him also: "What seekest thou?" he answered: "I seek nothing at all for myself. But there is a certain city about to be destroyed, and since the city is thine, command that it be left standing." Whereupon the king said to the man: "Let that city be as a great crown

for thee." Just so when David came to pray, and the Holy One, blessed be He, asked: "What seekest thou?" David replied: "I ask that Thou hear my prayer," as is said *A prayer of David. Hear the right, O Lord, attend unto my cry. Give ear unto my prayer* (Ps. 17:1). When Habakkuk came to God, and God asked him: "What seekest thou?" Habakkuk replied: "What I spoke before Thee was spoken unwittingly." For having foreseen that Hananiah, Mishael, and Azariah would be cast into the fiery furnace and be saved, but having foreseen also that Hananiah ben Tera-dyon¹⁷ and his companions would be burned for the Law's sake and not be saved, forthwith Habakkuk raised a cry, saying: Master of the worlds! These are righteous, and those are righteous. These are pure, and those are pure. These are holy, and those are holy. Yet these are saved, and those are not saved! *Therefore the law is slackened, because justice doth not go forth plainly* (Hab. 1:4).

[God replied:] *Because the wicked crowneth the righteous, therefore justice goeth forth deviously* (*ibid.*). Consider Nebuchadnezzar, uncircumcised and unclean, and Daniel, holy and pure—yet Nebuchadnezzar will put fresh garments on a righteous man,¹⁸ as is said *And he changed his prison garments* (2 Kings 25:29), and will also put purple garments on Daniel! Pharaoh, uncircumcised and unclean, and Joseph, holy and pure—yet Pharaoh made Joseph ruler, arrayed him in vestures of fine linen, and put a gold chain about his neck! Ahasuerus, uncircumcised and unclean, and Mordecai, holy and pure—yet Ahasuerus will make Mordecai a ruler, will array him in royal apparel, and place a crown upon his head, as is said *And Mordecai went forth from the presence of the king in royal apparel* (Esther 8:15). And so *Because the wicked crowneth the righteous, therefore justice goeth forth deviously* (Hab. 1:4). Thereupon God revealed Himself to Habakkuk, and said: Wilt thou raise a cry against Me? Is it not written *A God of faithfulness and without iniquity*¹⁹ (Deut. 32:4)? It was at this moment that Habakkuk began to say: "I spoke unwittingly," as is said *A prayer of Habakkuk the prophet. Upon words spoken unwittingly* (Hab. 3:1).

But when Moses came and God asked him: "What seekest thou?" he replied: "I seek nothing for myself, only for Israel." God said to him: "Let this be a great crown for thee: *A prayer of Moses the man of God.*"

8. *A prayer of Moses the man of God.* Scripture need have said no more than *A prayer of Moses*. Why then *the man of God*? A parable of a king who became angry at his son and sought to kill him. But when his friend said to him: "I pray thee, pardon him, and do not kill him," the king halted and did not kill his son. The next day the king said: "Had I slain my son, I would have harmed myself. Therefore may my friend who prayed mercy for my son be remembered for good; hereafter, I shall make him father of kings." Just so, when the Holy One, blessed be He, said *Let Me alone, that I may destroy them* (Deut. 9:14), Moses prayed to God: *If Thou deal thus with me, kill me, I pray Thee* (Num. 11:15). And after this verse, Scripture says *I have pardoned according to thy word* (Num. 14:20). And so the Holy One, blessed be He, said of Moses: Had I destroyed Israel, I would have harmed Myself, and therefore I am grateful to Moses who besought mercy for them, as is said *And Moses besought the Lord his God* (Ex. 32:11). I shall therefore confer greatness upon Moses. I shall name him father of prophets, father of angels, father of those who pray. Hence *A prayer of Moses the man of God*.

9. *A prayer of Moses the man of God.* As Israel was going forth out of Egypt, Moses stood still and prayed, saying: I do not know the way, as is said *Show me now Thy way* (Ex. 33:13). The Holy One, blessed be He, replied: *Behold, I send an angel before thee to keep thee in the way* (Ex. 23:20). Moses said to God: Even if Thou shouldst send many angels, *If Thy presence go not with me, carry us not up hence* (Ex. 33:15). The Holy One, blessed be He, said to him: Behold, I shall obey thy charge, as is said *My presence shall go with thee, and I will give thee rest* (*ibid.* 33:14).

10. *Lord, Thou hast been our dwelling-place* (Ps. 90:1). R.

Isaac taught: A verse in Deuteronomy speaks of *the skies, the dwelling-place of the eternal God* (Deut. 33:27). But we did not know whether the Holy One, blessed be He, is the dwelling-place of the universe, or whether the universe is the dwelling-place of the Lord, until Moses came and gave us the answer by saying, *Lord, Thou hast been our dwelling-place . . . from everlasting.*

R. Jose bar Halafta said: We did not know whether the Holy One, blessed be He, is contained in His world or whether His world is contained in Him²⁰ until the Holy One Himself, blessed be He, made the answer plain by saying *Behold, there is a place by Me* (Ex. 33:21), meaning that His world is placed in God, and not that God is placed in His world. This verse proves that the world is second to God, and that God is not second to His world.

R. Huna said in the name of R. Ammi: Why is the name of the Holy One, blessed be He, called "place?" Because He is the place of the world, as is said *Behold, there is a place by Me*. Abraham called Him "place," as is said *And Abraham called the name of that place Adonai-jireh* (Gen. 22:14). Jacob called Him "place," as is said *How full of awe is this place* (Gen. 28:17). Moses called Him "place," as is said *Behold, there is a place by Me* (Ex. 33:21).

Another explanation: Why is "place" the name of God? Because in whatever place righteous men stand, there God is with them, as is said *In every place where I cause My name to be mentioned I will come unto thee and bless thee* (Ex. 20:21). And Scripture also says, *And he entreated²¹ the place, and tarried there* (Gen. 28:11).

11. *Before the mountains were brought forth* (Ps. 90:2). But elsewhere Scripture says *Before the mountains were settled* (Prov. 8:25). The second verse tells you that the mountains of the world flew about like birds that fly over the face of the waters. And wherever the Holy One, blessed be He, saw an exceedingly deep place he would put a large mountain in it and fill the place

up; and wherever God saw a level place, he would put a small mountain upon it. This explains why it is said *Before the mountains were brought forth, and the earth was still pitted.*²²

12. *Thou turnest man to contrition; and sayest: "Repent, ye children of men"* (Ps. 90:3). R. Abbahu bar Ze'era taught: Great is repentance, for it preceded the creation of the world. And what was the call to repentance? A voice from heaven which cried out saying: "Repent, ye children of men."

Seven things, by two thousand years, preceded the creation of the world: the Torah, the throne of glory, the Garden of Eden, Gehenna, repentance, the sanctuary in heaven, and the name of the Messiah.

And how was the Torah written? With black fire upon white fire as it rested on the knee of the Holy One, blessed be He. The Holy One, blessed be He, sat on the throne of glory, and by the loving-kingness of the Holy One, blessed be He, the throne of glory was set upright on the firmament which is above the heads of the celestial creatures²³—the celestial creatures, however, did not yet exist. The Garden of Eden was at the right of the Holy One, blessed be He, and Gehenna was at His left. The sanctuary was set upright in front of Him, and the name of the Messiah was engraved in a precious stone upon the altar. And a divine voice proclaimed: *Return, ye children of men.* All the seven were borne up by the power of the Holy One, blessed be He. Only after the Holy One, blessed be He, created His world and created the sacred creatures, did He establish the firmament with all the seven upon the horns of the creatures, as is said *And over the heads of the living creatures there was the likeness of a firmament* (Ezek. 1:22).

R. Huna said in the name of R. Simeon ben Lakish: These, together with the Torah, preceded by two thousand years the creation of the world, for Torah says: *Then I was with Him, as a nursling; and I was day by day His delight* (Prov. 8:30), one day of the Holy One, blessed be He, being a thousand years, as is said *For a thousand years in Thy sight are but as yesterday when it is past* (Ps. 90:4).

13. *Thou carriest them away as with a flood; they are as a sleep* (Ps. 90:5) refers to the nine hundred and seventy-four generations which existed prior to the creation of the world,²⁴ but which were swept away in the wink of an eye because they would give themselves to wickedness.

R. Joḥanan taught: In the word *br'šyt*²⁵ (Gen. 1:1), the letter *bet* (the numerical value of which is 2) is oversize, in order that it be counted twice and make the number four. Thus the total numerical value of the letters in *br'šyt* is nine hundred and seventy-four. How so? *Taw* (400), *šin* (300) and *reš* (200) add up to nine hundred. By *Albam*,²⁶ the 'alef in *br'šyt*, interchanged with *lamed*, counts as thirty. By *Atbash*,²⁷ the *yod*, interchanged with *mem*, counts as forty. The *bet*—twice as large as an ordinary *bet*—counts as four. The sum is nine hundred and seventy-four. And it was after *br'šyt* that God created the heaven and the earth. For how is *zēramtam*²⁸ to be read in this context? According to R. Joḥanan, the word is made up of *zaru*, "they were estranged [from good]," and so *tamu*, "they vanished." R. Simeon ben Laḳish said: The word is made up of *zaru*, "they were estranged from the Torah," and so *rimmah*, "worms," smote them. Rabbi said: The word means "Thy riddance of them took but a moment."

Another comment on *Thou carriest them away as with a flood; they are as a sleep*. After they were carried away as by a flood, they were as a sleep—that is, gone like a dream. And thus also Scripture says, *Hast thou marked the . . . way which wicked men have trodden? They were thought*²⁹ *of before time [existed, but] a flood was poured upon their foundation* (Job 22:15-16).

14. *In the morning it flourisheth, and groweth up* (Ps. 90:6) refers, say the Rabbis, to Israel. Why? Because the end of the verse, *In the evening it is cut down and withereth* (*ibid.*), refers to [heathen] nations of the earth.

R. Abba bar Kahana maintained: The entire verse refers to Israel. Thus *In the morning it flourisheth and groweth up* refers to the world-to-come; while *In the evening it is cut down and withereth* refers to this world.³⁰

Thou hast set our iniquities before Thee (Ps. 90:8). At all times Thou knowest our iniquities. And if Thou wouldst have us stay alive, [*set*] *the brevity of our years in the light of Thy countenance* (*ibid.*) and then permit us to walk in the light of Thy countenance.³¹

For all our days are passed away in Thy wrath; we spend our years with the swiftness of a thought (Ps. 90:9). By *Thy wrath* is meant the nations' evil decrees and persecutions. R. Judah bar Simon said: Transgressions [which provoke Thy wrath] are meant. The Rabbis taught: By *the swiftness of a thought* is meant the fleeting thought of a child in the schoolroom, a thought that dies as soon as it is born.³²

15. *The days of our years are three score years and ten* (Ps. 90:10), like the years of David. *Or even by reason of strength fourscore years*—like the years of Moses at the time he stood before Pharaoh king of Egypt. *Yet is their strength but labor and sorrow* (*ibid.*). Bar Kappara taught that all the seventy years that David lived were passed in sorrow and labor, and that all the eighty years during which Moses lived in Pharaoh's house and in Ethiopia and in Midian, and again in Egypt, were passed in sorrow and labor.

R. Hanina bar Isaac expounded: Even royalty is *but labor and sorrow*. For *strength* (*rahab*) clearly refers to royalty, as in the verse "I will make mention of the kingdom (*rahab*), of Babylon" (Ps. 87:4), and as in the verse "Egypt . . . a kingdom (*rahab*) that sitteth still" (Isa. 30:7).

For it is soon cut off, and we fly away (Ps. 90:10). What can be meant by *It is soon cut off, and we fly away* save that the years, like a bird in flight, are cut off—they speed, wing on, and swiftly pass. R. Yudan said: And yet they blossom³³ with good works.

16. *Who knoweth the power of Thine anger? Even according to the fear of Thee, so is Thy wrath* (Ps. 90:11). R. Abba bar Kahana taught: For Thou art filled with wrath even against those who fear Thee.³⁴

R. Hanina bar Isaac commented: If God-sent afflictions oppose

a man in this world, he will have a share in the world-to-come—such was Abraham who was called “He that feared God”—for the verse ends by saying *even according to the fear of Thee, so is Thy wrath (ibid.)*.

So teach us to number our days, that we may apply our hearts unto wisdom (Ps. 90:12). R. Joshua said: If we knew for certain the number of days in our lives, we would repent before we died.

R. Eleazar taught: “Repent one day before thy death.” When his disciples asked: “Is there a man who knows when he will die?” he replied: “All the more reason for a man to repent to-day, lest he die tomorrow. Thus all the days of his life will be spent in penitence.” Hence it is said *So teach us to number our days that we may apply our hearts unto wisdom*.

R. Hanina prayed: Let the thought of repentance be always before thee. *Return [to the] Lord: how long [wilt thou delay]?* (Ps. 90:13).

17. *Make us glad according to the days wherein Thou hast afflicted us* (Ps. 90:15): According to the days that Thou didst afflict us in Babylon, in Media, in Greece, in Edom.

In a different exposition the verse is read: “Make us glad according to the days of the Messiah.”³⁵ And how long is the “day” of the Messiah? R. Eliezer asserted: A thousand years, as it is said *For a thousand years in Thy sight are but as yesterday when it is past* (Ps. 90:4). R. Joshua said: Two thousand years, for the plural *days* in *According to the days wherein Thou hast afflicted us* implies two days, one day of the Holy One, blessed be He, being a thousand years, as is said *For a thousand years in Thy sight are but as yesterday when it is past*.

R. Berechiah and R. Dosa the Elder said: Six hundred years, as is said *For the days of My people shall be as the days of a tree* (Isa. 65:22), and the trunk of the sycamore-tree remains standing in the ground for six hundred years.

R. Jose said: Sixty years, as is said *They shall fear thee . . . so long as the moon, throughout a generation and generations* (Ps. 72:5); *a generation* implies twenty years, and *generations* implies forty years, making sixty.

R. Akiba said: Forty years, for *According to the days wherein Thou hast afflicted us* refers to the forty years which the people of Israel spent in the wilderness, years of which it is said *And He afflicted thee, and suffered thee to hunger* (Deut. 8:3).

The Rabbis said: Four thousand years,³⁸ as is said *And the time of My acts of redemption is come* (Isa. 63:4). R. Abba said: Seven thousand years, reckoning by the days of a bridegroom in the marriage chamber, as is said *For as a young man espouseth a virgin so shall thy sons espouse thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee* (Isa. 62:5). And how many are the days of the bridegroom? Seven days, for Laban said to Jacob: *Fulfill the week of this one* (Gen. 29:27).

18. *Thy work appears in Thy servants, and Thy glory upon their children* (Ps. 90:16). R. Berechiah said in the name of R. Hiyya: *Thy servants* refers to Abraham and to Sarah, and *their children* to Isaac and to Rebekah. For at the time that *Isaac went out to pray in the field at eventide* (Gen. 24:63), Rebekah was arriving with Eliezer, and as soon as she looked upon Isaac, she beheld him exceedingly glorious, garmented in and covered with a prayer-shawl, his appearance like that of an angel of God, so that she asked Eliezer: *What man is this (hallazeh) that walketh in the field to meet us?* (Gen. 24:65). What did she mean by *hallazeh*? That Isaac was glorious like the *luz*, the hazel-tree. And why so exceedingly glorious? Because of his father's good works and because of his own good works, as is said *Thy work appears in Thy servants, and Thy glory upon their children. Thy glory* clearly refers to a glorious prayer-shawl which resembles Thy glory, for it is said *Thou art clothed with glory and majesty* (Ps. 104:1).

[Of His glory] R. Hezekiah taught—some maintain that R. Hezekiah taught this in the name of R. Meir: Blue has the appearance of the sea, the sea the appearance of grass, grass the appearance of trees, trees the appearance of the firmament, the firmament the appearance of the brightness of dawn, the brightness of dawn the appearance of a rainbow, and the rainbow the

appearance of the *likeness*, as is said *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord* (Ezek. 1:28).

R. Hezekiah also taught: When the children of Israel are wrapped in their prayer-shawls, let them not think that they are clothed merely in blue.³⁷ Rather let the children of Israel look upon the prayer-shawls as though the glory of the Presence were upon them, for it is said *That ye may look upon Him* (Num. 15:39). Scripture does not say, "That ye may look upon them," but *That ye may look upon Him*, that is, upon the Holy One, blessed be He. Hence *And Thy glory upon their children*.

19. *And let the grace of the Lord our God be upon us* (Ps. 90:17). R. Huna taught: The saying has it that we notice life only when we are losing it, as we notice the eye only when it becomes inflamed.³⁸ And so Israel complained to God: Thou hast given us the task of keeping Thy Law, but Thy grace remains on high. How strange [that we should be like the eye which is in constant use but which is noticed only when it is inflamed]: therefore, give Thy grace where Thou hast given the constant task of keeping Thy Law. *Let the grace of the Lord our God be upon us*. The Holy One, blessed be He, replied: Of yore, the Temple, having been built by the hands of mortals, was destroyed and is desolate because I removed My grace from the midst thereof, but in the time-to-come I Myself shall build it and cause My grace to dwell in the midst thereof, and it will never again be destroyed.³⁹

PSALM NINETY-ONE

1. *Shall the Most High dwell in the secret place?* [Yea], *the Almighty shall abide in the shadow* (Ps. 91:1). These words are to be considered in the light of what Scripture says elsewhere: *But will God in very truth dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!* (1 Kings 8:27). R. Huna began his comment by quoting, in the name of R. Idi, *My horn hast Thou exalted like the horn of the reem* (Ps. 92:11). Once, while David was tending the flock, he climbed upon the *reem* which was asleep, and then discovering what he had mounted, he was exceedingly afraid and vowed to the Holy One, blessed be He, that if God would bring him down safely thence, he would build the Temple to the height of the *reem*, one hundred cubits, as is said *And he built His sanctuary like the ramim* (Ps. 78:69).¹

It is argued that Solomon composed this Psalm. It was composed, however, by none other than Moses,² and by *the secret place* he meant the Holy of Holies which Solomon was to make twenty cubits by twenty cubits, the Holy of Holies which Moses made having been ten cubits by ten cubits.

R. Judah bar Simon taught: Moses heard three commandments from the Divine Power which took him aback. (1) When God commanded: *Then shall they give every man a ransom for his soul* (Ex. 30:12), Moses said: "Can his riches be the ransom of a man's soul?" (Prov. 13:8). Can man give any ransom for his soul? Thereupon, according to R. Meir, the Holy One, blessed be He, let Moses see a coin of fire, and said: *This*³ *they shall give* (Ex. 30:13), as if to say "They need give only as much as this." (2) Afterwards, when God said to Moses: *Command unto the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire . . . ye shall observe to offer unto Me in its due season* (Num. 28:2), Moses replied: Since *Lebanon is not sufficient fuel, nor the beasts thereof sufficient for burnt-offerings* (Isa. 40:16), can man provide enough rams for the offerings? The Holy One, blessed be He, said: Upon thy life, it is not as thou thinkest. I require of thee nothing other

than that *The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at dusk* (Num. 28:4). (3) And in like manner, when the Holy One, blessed be He, said to Moses: *And let them make Me a sanctuary* (Ex. 25:8), Moses said: Can man make a holy place for the Divine Presence to dwell within? *Behold, heaven and the heaven of heavens cannot contain Thee* (1 Kings 8:27)! The Holy One, blessed be He, said to him: When I so desire, not even the whole world can contain My glory, nor even the glory of one of My attendants. But of thee I require nothing other than twenty cubits⁴ in the north, twenty cubits in the south, and eight cubits in the west. Hence *Shall the Most High dwell in a secret place?* [Yea], *the Almighty shall abide in the shadow*, for God abode in the shadow of the sanctuary built by Moses.

Another comment. Who composed this Psalm? He that dwelt in the secret place of the Most High and abode in the shadow of the Almighty. What man abode in the shadow of God? What man sat in the secret place of the world? Moses, who sat in the secret place of the Most High and also abode in the shadow of the Almighty.

Another explanation: *He . . . shall abide in the shadow of the Almighty*—that is, in the shadow of Bezalel.⁵

R. Prozdok bar Nahsha taught in the name of R. Judah bar R. Simon: *The Most High dwelleth in a secret place* means that God sees all that is done in the world, but He Himself cannot be seen; and *The Almighty shall abide under the shadow* means that the Almighty abode under the shadow which Bezalel made.

As Moses was going up to heaven, he recited the Psalm against evil spirits which begins with *He that dwelleth in the secret place of the Most High, shall abide in the shadow of the Almighty*.

2. *I will say of the Lord, He is my refuge* (Ps. 91:2), that is, "my shield"; and *my stronghold*, that is, "my fortress." *He is my God in whom I trust* (*ibid.*), for in His name I hunt⁶ the wicked and cast them down into Gehenna. *Surely, He shall deliver thee from the snare of the bait-layer* (*ibid.* 91:3)—that is, from the

hunter's net; and from the noisome pestilence (*ibid.*)—that is, from the pestilence which brings destruction to the world.

His truth is a shield and a buckler (Ps. 91:4). R. Simeon ben Laḳish taught that God said: I provide armor for any man who gives himself to the truth of Torah. R. Simeon ben Yoḥai said: The truth of Torah is itself a coat of armor. R. Simeon ben Yoḥai also said: The coat of armor which the Holy One, blessed be He, gave to Israel on Sinai, has the Ineffable Name written upon it.

3. *Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day* (Ps. 91:5). R. Berechiah said: There is a demon that flies like a bird, darting forth like an arrow. And what saves you from him? Your letting the mother bird go when a nest is emptied. This we know from the verse quoted above, which may be read *He will deliver thee because of the snare of the bait-layer*: Since *snare* in this context can refer only to a bird-snare, as in the verse "Will a bird fall in a snare upon the earth?" (Amos 3:5), therefore this precept of Scripture is being alluded to: *If a bird's nest chance to be before thee in the way . . . thou shalt not take the dam with the young; thou shalt in any wise let the dam go* (Deut. 22:6-7).

Of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday (Ps. 91:6). The Rabbis said: The latter words refer to a demon. R. Judah said, in the name of R. Jose, that the demon brings destruction⁷—that is, lays waste—brings destruction⁸ throughout the forenoon.⁹

R. Huna said in the name of R. Jose: The demon "Bitter Destruction" is covered with scale upon scale and with shaggy hair, and he glares with his one eye, and that eye is in the middle of his heart. He has no power when it is cool in the shade and hot in the sun, but only when it is hot in both shade and sun. He rolls like a ball, and from the seventeenth day in Tammuz to the ninth day in Ab he has power after the fourth hour in the day and up to the ninth hour.¹⁰ And every man who sees him falls upon his face. Hezekiah saw him and fell upon his face. R.

Phinehas the Priest bar Ḥama said: I know of a man who saw him and fell flat¹¹ upon his face and became an epileptic.

R. Samuel bar R. Isaac used to tell schoolmasters that at the fourth hour of the day¹² they should release the children. R. Johanan used to tell schoolmasters that between the seventeenth day in Tammuz and the ninth day in Ab, they should not strike the children. Hence it is said *Nor of the destruction that wasteth at noonday* (Ps. 91:6).

4. *A thousand shall fall [in] at thy [left] side, and ten thousand at thy right hand* (Ps. 91:7). R. Isaac said: To the left hand, which is empowered to perform the commandment of Tefillin, are assigned a thousand angels to preserve a man from demons; but of the right hand, which is empowered to perform many commandments, it is written *Ten thousand to thy right*—that is, ten thousand angels are assigned to it to save a man from demons.

R. Ḥanina bar Abbahu taught: Scripture does not say "shall be assigned to thee," but says *shall fall*, and this implies that if a thousand demons should come against a man's left, they will fall before it, because it is empowered to perform a single commandment, but that even if ten thousand demons should come against the right, they will fall before it, because the right is empowered to perform many commandments.

Ordinarily, when a thousand men are assigned to one man, he is obliged to feed them, seeing that they are assigned to him for his well-being, to preserve him. But the Holy One, blessed be He, assigns a thousand angels to the left of a man, and ten thousand to his right for the man's well-being, to preserve him, and yet declares that the angels *shall not come nigh thee* (*ibid.*) for thee to feed them.¹³ *Yea, with thine eyes shalt thou look on* (*ibid.* 91:8), that is, look on with satisfaction while the wicked perish, for the verse ends by saying *And see the recompense of the wicked* (*ibid.*).

5. *For Thou, O Lord, who art my refuge, hast made Thy habitation on high* (Ps. 91:9). R. Ḥanina taught: The saying has it that we notice life only as we are losing it, as we notice the

eye only when it becomes inflamed. [This refers to the argument above¹⁴ in which Israel complained to God:] "Thou hast put upon us the task of keeping the Law here below, but Thy dwelling-place Thou hast put on high."

There shall no evil befall thee (Ps. 91:10). R. Johanan taught: Before the Tabernacle was erected, demons used to throw themselves upon mortals, but after it was erected, *no plague came nigh thy Tabernacle* (*ibid.*)

R. Simeon ben Lakish asked R. Johanan: "But to prove this, why go to the Book of Psalms? Is it not written *The Lord bless thee, and keep thee* (Num. 6:24), that is, 'Keep thee from the demons,' and is not this verse immediately followed by *And it came to pass on the day that Moses had made an end of setting up the Tabernacle* (*ibid.* 7:1)?"

6. *For He will give His angels charge over thee to keep thee in all thy ways* (Ps. 91:11). R. Judah taught: Which is the greater—he who gives leave or he who takes leave? When Jacob wrestled with the angel, mark what is written! *So he strove with an angel, and prevailed* (Hos. 12:5). And what did the angel say? *Let me go, for the day breaketh* (Gen. 32:27). Thus Jacob gave leave to the angel, [thereby proving himself the greater].

R. Jose taught: Which is the greater—he who bears up another or he who is borne up? He who is borne up is the greater, for it is written *Angels . . . shall bear thee up in their hands* (Ps. 91:12).

R. Judah, R. Nehemiah, and the Rabbis differed. R. Judah maintained: At the time when Jacob was meditating in doubt, he asked: "Shall I be the begetter of twelve tribes?" What did he do? He took twelve stones and placed them under his head, and said: "If all the stones are made into one stone, I shall know that I am to beget twelve tribes." So thinking, he directed his heart to his Creator, *And he took . . . of the stones of the place* (Gen. 28:11), and they were made one stone.

R. Nehemiah maintained: There were three stones. And Jacob said: "If the Holy One, blessed be He, is to confer His name upon me, as He conferred it on my fathers [Abraham and Isaac],

the stones will all be made into one stone." And, as it is said, *He took . . . of the stones of the place (ibid.)*, and when he arose, he found all of them made into one stone. And the proof that all of them were made into one stone? Because it is then said *And Jacob . . . took the stone (ibid. 28:18)*.

The Rabbis maintained: Jacob took two stones, two being the least number of the plural. And do you wonder at the fusion of the stones? R. Ḥanina in the name of R. Abbahu, in the name of R. Simeon ben Yoḥai, cited the following verses, *For, behold, the Lord cometh forth out of His place and will come down, and tread upon the high places of the earth (Micah 1:3)*, *And the mountains shall be molten under Him (ibid. 1:4)*, and commented: If the mountains melt under Him, when the Holy One, blessed be He, merely comes forth, all the more likely [the fusion of the stones into one] since it is written *And, behold the Lord stood on it (Gen. 28:13)*.

In the name of R. Abbahu, in the name of R. Joḥanan, R. Ḥanina said further: Where was Jacob at that moment? The angels bore him up, as is said *Angels . . . shall bear thee up in their hands (Ps. 91:12)*.

7. Another version: The Rabbis maintained that there were two stones—two being the least number of the plural. When Jacob arose early in the morning, he found that the stones had become one stone, and he fell into great fear, saying: "The house of the Holy One, blessed be He, is in this place and I was not aware of His presence," as is said *And he was afraid, and said: "How full of awe is this place! this is none other than the house of God, and this is the gate of heaven" (Gen. 28:17)*. From the latter words the Rabbis inferred that when a man prays in Jerusalem, it is as though he prays before the throne of glory, for the gate of heaven is in Jerusalem, and a door is always open for the hearing of prayer, as is said *This is the gate of heaven (ibid.)*.

When Jacob returned to gather up the stones and found they had become one stone, he took the stone and set it up for a pillar in the middle of the place; and oil came down from heaven for

him, and he poured the oil upon the pillar, as is said *And Jacob . . . poured oil unto the top of it (ibid. 28:18)*.

What did the Holy One, blessed be He, do? Like a man setting in place the central pole of a tent, He raised His right foot and drove the stone down into the very bottom of the deeps and made it the pillar of the earth. Therefore, it is called the spindle¹⁵ stone, for it is the very navel of the earth, from which the whole earth is stretched out. And upon the stone is the house of the Lord, as is said *And this stone, which I have set up for a pillar, shall be God's house (Gen. 28:22)*.

And Jacob prostrated himself on the earth before the spindle stone and prayed to the Holy One, blessed be He, saying: Master of the universe, if Thou wilt bring me back to this place in peace, I shall then sacrifice thank-offerings and burnt-offerings to Thee, as is said *And Jacob vowed a vow, saying . . . This stone shall be God's house (ibid. 28:20, 22)*. And as he vowed, so he performed. And then, leaving behind him the well, the well that had hitherto traveled before him, he took one step and in the wink of an eye was in Haran, as is said *And Jacob lifted up his feet, and came into the land of the people of the east (Gen. 29:1)*, and as it is also said *And Jacob went from the Well of Sheba, and came to Haran (ibid. 28:10)*. Scripture says of Jacob, *When thou goest, thy step shall not be straitened; and if thou runnest, thou shalt not stumble (Prov. 4:12)*.

R. Abbahu said in the name of R. Johanan: The angels bore up Jacob, as is said *Angels . . . shall bear thee up in their hands (Ps. 91:11-12)*. And the steps of Jacob were not shortened and his strength was not subdued, and mighty man that he was, he rolled the stone away from the well's mouth, and the well gushed up, the water brimming over. The herdsmen looked and were astonished that Jacob had rolled the stone away by himself since all of them together could not roll away the stone, for the herdsmen used to say: *We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth. . . . But when Jacob went near, he rolled the stone from the well's mouth (Gen. 29:8-10)*.

8. *Thou shalt tread upon the serpent and asp* (Ps. 91:13). R. Levi taught: All the twelve months that Noah was in the ark¹⁶ he trod upon serpents and scorpions, and they did no harm to him, as is said *Thou shalt tread upon the serpent and asp . . . because he hath set his love upon Me* (Ps. 91:14).

R. Joshua ben Levi said in the name of R. Phinehas ben Jair: Why is it that when the children of Israel pray in this world, they are not answered? It is because they do not know the Ineffable Name. But in the time-to-come, when the Holy One, blessed be He, will let them know His name, as is said *Therefore My people shall know My name* (Isa. 52:6), then, when the children of Israel pray, they will be answered, for it is said *He shall call Me, and I will answer him* (Ps. 91:15). This means, R. Isaac taught in the name of R. Hiyya: Should they seek Me, when trouble comes upon them, I will answer them at once.

He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him. And I will honor Him (Ps. 91:15). Thus again Scripture says, *And call upon Me in the day of trouble; I will deliver thee, and thou shalt honor Me* (Ps. 50:15). By this, Asaph meant: Him who can deliver thee, Him honor with prayer. God got thee out of trouble and gave thee a way out, and He will again get thee out of trouble. Hence, it is said *I will rescue him. And I will honor Him*.

With long life will I satisfy him, and make him to behold My salvation (Ps. 91:16). R. Abbahu taught: This is one of the difficult verses in which the salvation of the Holy One, blessed be He, is declared to be the salvation of Israel.¹⁷

PSALM NINETY-TWO

1. *A Psalm, a song. For the Sabbath day* (Ps. 92:1). R. Isaac asked: In the verse *See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days* (Ex. 16:29), what is implied by the word *See*? R. Jose answered that God meant: See the pearl that I have given you!

Every thing which has to do with the Sabbath is double, viz., *And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each man* (Ex. 16:22). The Sabbath offering is double, as is said *And on the Sabbath day two lambs of the first year . . . and two tenth parts of an ephah of fine flour* (Num. 28:9). Punishment for its profanation is double, as is said *Every one that profaneth it shall in dying be put to death* (Ex. 31:14). Reward for honoring it is double, as is said *If thou . . . call the Sabbath a delight . . . and . . . honor it . . . Then . . . I will cause thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father* (Isa. 58:13-14). Admonitions concerning it are double, for it is said *Remember the Sabbath day, to keep it holy* (Ex. 20:8), and again *Observe the Sabbath day to keep it holy* (Deut. 5:12). The Sabbath Psalm is also double, for it is said *A Psalm, a song. For the Sabbath day* (Ps. 92:1).

2. Another comment on *A Psalm, a song. For the Sabbath day*. These words are to be considered in the light of what Scripture says elsewhere: *Vanity of vanities . . . vanity of vanities, all is vanity* (Eccles. 1:2). In his interpretation of this verse, R. Judah bar Simon began by saying *Vanity of vanities*, etc.—of seven vanities Koheleth speaks: *vanity* stands for one, *vanities* for two, making three vanities in all; the next *vanity* stands for one, and *vanities* for two, making, with the three preceding, six vanities; the *vanity* in *All is vanity* makes seven all told. And what do they symbolize? The seven days of creation. For Solomon said: What was created on the first day? Heaven and earth. And what is their end? *The heavens shall vanish away like smoke, and the earth shall wax old like a garment* (Isa. 51:6). Vanity, Solomon said. And what was created on the second day? The firmament.

And what is its end? *The firmament shall be rolled together like a scroll (ibid. 34:4)*. Vanity, he said. And what was created on the third day? *The waters . . . gathered together (Gen. 1:9)*. And what is their end? *The Lord will utterly destroy the tongue of the Egyptian sea (Isa. 11:15)*. Vanity, he said. And what was created on the fourth day? Lights, as it is said *And God made two great lights: the greater light to rule the day, and the lesser light to rule the night (Gen. 1:16)*. And what is their end? *The moon shall be confounded, and the sun ashamed (Isa. 24:33)*. Vanity, he said. And what was created on the fifth day? *The great whales, and every living creature that creepeth . . . (Gen. 1:21)*. And what is their end? *I will utterly consume all things from off the face of the earth, saith the Lord (Zeph. 1:2)*. Vanity, he said. And what was created on the sixth day? Man, as is said *Then the Lord God formed man of the dust of the ground (Gen. 2:7)*. And what is his end? *Dust thou art, and unto dust shalt thou return (Gen. 3:19)*. Vanity, he said. But what was created on the seventh day? The Sabbath. Hereupon Solomon looked again and again, looked here and there to discover a blemish, but he did not find one, because all of the Sabbath is holiness, light, and rest. However, said R. Isaac, when Solomon came to consider that it was on the Sabbath that Adam had sinned and forfeited his life, Solomon said: It, too, is vanity. Therefore Solomon said: *Vanity of vanities, vanity of vanities, all is vanity—seven vanities in all.*

Because God created the seventh day that no work be done in it, the words *And there was evening and there was morning* are not used by Scripture in connection with the seventh day.¹ In His giving of the Sabbath, to whom may God be likened? To a king who had a precious object which he desired to have only his son possess. In like manner, the Holy One, blessed be He, desired to have only the children of Israel possess the rest and the holiness of the Sabbath day. You can see for yourself that this is so. For after the children of Israel had gone forth out of Egypt, God gave them the Sabbath before He gave them the Torah. Indeed the children of Israel kept two Sabbaths before God gave them the

Torah, as is said *Thou madest known unto them Thy Holy Sabbath, then didst command them commandments, and statutes, and a Law by the hand of Moses Thy servant* (Neh. 9:14).² And since the Holy One, blessed be He, blessed the Sabbath and made it holy, it is also the duty of the children of Israel to keep the Sabbath holy. You can see for yourself that it should be so. For in all the forty years that the children of Israel were in the wilderness, God would give manna to them on the six days of labor, but on the Sabbath the manna did not fall: not because God had no strength to send it down, but because it was Sabbath in His presence. When the people understood this, they likewise rested, as is said *So the people rested on the seventh day* (Ex. 16:30). The Holy One, blessed be He, said: I have given the Sabbath to Israel as a sign between Me and them; in the six days of labor I made the world, but on the Sabbath I rested. Hence *It is a sign between Me and the children of Israel for ever* (Ex. 31:17).

[The Holy One, blessed be He, said]: I created seven firmaments, and out of all of them I chose as My dwelling-place only the heavens, as is said *Extol Him that rideth upon the heavens, whose name is the Lord* (Ps. 68:5). I created seven lands, and out of all of them I chose for My own only the Land of Israel, as is said *A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it* (Deut. 11:12). The Holy One, blessed be He, created seven mountains, and out of all of them He chose for His own only Mount Sinai, as is said *This is the mountain which God desireth to dwell in* (Ps. 68:17). I created seven seas, and out of all of them I chose for My own only the Sea of Kinnereth and saw to it that the tribe of Naphtali possessed it, as is said *O Naphtali, satisfied with favor, and full with the blessing of the Lord: possess thou the sea* (Deut. 33:23). I created seven wildernesses, and out of all of them I chose for My own only the crag of Sinai, as is said *This is the mountain which God desireth to dwell in* (Ps. 68:17). I created seven worlds, and out of all of them I chose for My own only the seventh world—for six worlds are to come and go—and the seventh world, being all Sabbath and rest, will endure through

eternity. I created seven days, and out of all of them I chose for My own only the seventh day, as is said *And God blessed the seventh day* (Gen. 2:3). I created seven years, and out of all of them I chose for My own only the year of release, as is said *At the end of every seven years thou shalt make a release* (Deut. 15:1).³

If a man keeps the Sabbath, God forgives him his iniquities, for in the verse *Happy is the man . . . that keepeth the Sabbath, from profaning it* (Isa. 56:2), *mehallēlo*, "from profaning it," is to be read as though it were written *mahul lo*, "it shall be forgiven him."

3. Another comment on *A Psalm, a song*. Elsewhere Scripture says, *The Lord gave the word: great was the company of those that published it* (Ps. 68:12), implying that the word of God was spread abroad in a great number of languages. For the word divided itself into seven voices, and the seven voices into seventy languages. R. Joshua ben Levi said: As when a man strikes an anvil and causes the sparks to fly off in all directions; and R. Jose bar Haninah said: As when a man strikes a rock with a hammer and causes small stones to fly off in all directions, even so *Great was the company of those that published it*. As the Holy One, blessed be He, let the word out of His mouth, it divided itself into many radiances, as is said *The Lord gave the word: ⁴ great was the company of those that published it*.

Remember the Sabbath day, to keep it holy (Ex. 20:8). The children of Israel honor the Sabbath with food, with drink, and with fresh garments, as is said *Call the Sabbath a delight, and the holy of the Lord a refreshment* (Isa. 58:13). Not only this, but more: When Sabbath comes, we welcome it with psalmody and song, as is said *A Psalm, a song. For the Sabbath*.

R. Levi taught: When Adam sinned against the command of the Holy One, blessed be He, God sat in judgment upon him to punish him. But what was the outcome? You find that Adam was created on the eve of the Sabbath: In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels;⁵ in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made

the golem;⁶ in the sixth, God jointed the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God enjoined him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out—driven out because when God was about to decree his destruction, the Sabbath arrived and brought about his expulsion instead. Even as the ministering angels were applying to Adam the verse *Adam abideth not in honor; he is like the beasts—they are destroyed* (Ps. 49:13) (note that it is not written “he is like the beast—he is destroyed,” but *he is like the beasts—they are destroyed*, implying that both Adam and Eve were about to be destroyed) at that moment the Sabbath arrived and became Adam’s advocate, saying to the Holy One, blessed be He: “During the six days of Creation no one suffered punishment. And wilt Thou begin it with me? Is this my holiness? Is this my rest?” And thus Adam was saved by the Sabbath’s plea from destruction in Gehenna.

When Adam saw the power of the Sabbath, he was about to sing a hymn in her honor. But the Sabbath said to Adam: “Dost thou sing a hymn unto me? Let us, I and thou, sing a hymn to the Holy One, blessed be He.” Hence it is said *It is a good thing to give thanks unto the Lord* (Ps. 92:2).

4. In a different comment on *A Psalm, a song. For the Sabbath day*, R. Levi said in the name of R. Zimra: *For the Sabbath day*, that is, for the day which darkness did not attend. You find that it is written of the other days *And there was evening and there was morning, one day*, but the words *There was evening* are not written of the Sabbath.

R. Levi said in the name of R. Nezira: The Sabbath light continued throughout thirty-six hours: throughout the hours of the day preceding the Sabbath, throughout the hours of the night which should have been dark, and throughout the Sabbath day itself.

At the close of the Sabbath, with the setting of the sun, Adam saw a darkness come creeping upon him, and he began striking himself upon the face, crying out: “Woe is me! Can it be that

the serpent to whom the Holy One, blessed be He, said: [*Adam*] *shall bruise thy head* (Gen. 3:16)—can it be he whom God now brings on, as is said *Surely in the darkness [the serpent] will bruise me* (Ps. 139:11)?” What did the Holy One, blessed be He, then do? He had Adam find two stones, one of thick darkness, and the other of death’s shadow, for it is said *Man setteth an end to darkness, and searcheth out to the furthest bound the stones of thick darkness and of the shadow of death* (Job 28:3). Adam took up the stones and smote them one against the other until fire shot forth from them, whereupon he recited the benediction which is part of the *Habdalah*,⁷ “Blessed art Thou . . . who createst the light of the fire.”⁸

Hence at the close of the Sabbath we say the *Habdalah* over a light.

R. Huna taught in the name of R. Abbahu who taught in the name of R. Johanan: On the Day of Atonement also we say the *Habdalah*, because on this day the fire on the altar used to be extinguished, [and a new fire kindled].

5. Another comment: *A Psalm, a song. For the Sabbath day*—that is, for the day when even the demons rest from their mischief in the world, for the day when God’s people abide in peace, as is said *And my people shall abide in a peaceable habitation, and in secure dwellings, and in quiet resting-places* (Isa. 32:18). Or: For the day when men refrain from armed conflict.

6. Adam was driven out, and he went forth out of the Garden of Eden and abode on Mount Moriah, for the gates of the Garden of Eden are close by Mount Moriah. God had taken Adam thence, and thither He returned him, returned him to the place whence he had been taken. For it is said *And the Lord God took Adam* (Gen. 2:15). From what place had He taken him? From the place where the Temple was to stand. And he dwelt outside of the Garden of Eden on Mount Moriah, as it is said *Therefore the Lord God sent him forth from the Garden of Eden, to till the land* **AND FROM WHENCE he was taken** (Gen. 3:23).

7. Judah said: Above, the Holy One, blessed be He, kept the Sabbath, while Adam kept it below;⁹ and the Sabbath day

kept Adam from hellish grief and from all the cares of heart, as is said *When my cares are many within me, Thy comforts delight my soul* (Ps. 94:19).

R. Joshua ben Kārḥa taught: It was from the tree under which they hid that Adam and Eve took leaves and sewed them together, as is said *And they sewed fig-leaves together* (Gen. 3:7).

R. Eliezer taught: The Holy One, blessed be He, for the sake of decency made garments for Adam and for his helpmate out of the skin which the serpent shed, as is said *And the Lord God made for Adam and for his wife garments of skins, and clothed them* (Gen. 3:21).

7. *It is a good thing to confess unto the Lord* (Ps. 92:2). Adam said this. He meant: Through me all the generations will learn that when a man confesses his sins and forsakes them, he will be saved from the punishment of Gehenna. Thus *It is a good thing to confess unto the Lord*.

It is a good thing . . . to show forth Thy loving-kindness in the morning (Ps. 92:3)—that is, to all those who dwell in the world-to-come, which is like the morning;¹⁰ *and Thy faithfulness in the night seasons (ibid.)*—that is, to all those who dwell in this world, which is like the night. Accordingly, the verse means that Adam said: The dwellers in the world-to-come and in this world will show forth and declare the faithfulness and the loving-kindness of the Holy One, blessed be He, which He manifested to me when He saved me from the punishment of Gehenna.

*For Me*¹¹ *an instrument of ten strings, and for Me the psaltery* (Ps. 92:4). Among the people of Israel all assemblies, to be legally valid, require the presence of ten men, even as the harp upon which David played had ten strings.¹² The service at [the burial of] the dead¹³ requires the presence of ten men; the service at a circumcision requires the presence of ten men; the blessing of the Lord¹⁴ requires the presence of ten men; *Hālišah*¹⁵ requires the presence of ten men; the marriage service requires the presence of ten men, for it is said *And he took ten men of the elders of the city* (Ruth 4:2).

The Holy One, blessed be He, said: I desire from Israel not music of the harp but the solemn utterance of their mouth, as is said *For Me a solemn sound, more than a harp* (Ps. 92:4).

8. *For Thou, Lord, hast made me glad through Thy work* (Ps. 92:5). In the name of R. Jeremiah, R. Jehezekiah told a story concerning a disciple of R. Simeon ben Yoḥai, who went to India and came back laden with wealth. When he came in to visit R. Simeon ben Yoḥai, and the disciples saw the profits he had made, they were envious. What did R. Simeon do? He took his disciples and went out with them to a certain valley, and he charged the valley: "O valley, valley, fill up with golden denarii!" And it filled up with them. He then said to his disciples: "Let each one of you take up his portion—all that you wish. But know ye, that by as much as each man takes up, he takes away from his reward in the world-to-come." When the disciples realized this, they began to say *For Thou, Lord, hast made me glad through Thy work: I will exult in the work of Thy hands.*

It befell R. Simeon ben Ḥalafta that on the eve of Passover he had no money wherewith to buy anything for his household, not even money to buy a matzah, so that his wife said to him: "We have not even one matzah for the observance of Passover." And when her neighbors were cooking, she, having nothing to cook, took up a pot, put water into it, and kindled a fire beneath it, for she was ashamed that she had nothing to cook. When R. Simeon ben Ḥalafta saw this, he went outside of the city and prayed. Something like the palm of a hand appeared and held out a precious stone to him. He took it and went and showed it around, but not one of all the inhabitants of the world could determine its worth. What did R. Simeon ben Ḥalafta do? He left the precious stone as a pledge and took against it a gold coin, which he changed, and he purchased meat, wine, and herbs, everything that he needed to provide for the day, and then went up to his house and said to his wife: "Behold, we have something to eat." His wife asked: "Whence didst thou provide thyself with these? Hast thou perhaps troubled thy Maker?" And when he was unwilling to tell her, she said to him: "I swear that

I shall prepare nothing at all from these until thou tellest whence they came." So when he saw that she insisted he tell, he revealed the whole miracle to her, and also that he had taken money against the precious stone. She said to him: "Thou hast taken for thyself now that which was set aside for thee in the world-to-come, and thus thy table there will be inferior to those of thy companions. So go forth and pray, and cause the precious stone to be returned to him that gave it to thee." At the close of the feast, R. Simeon ben Halafta left to see to it that what he had taken be returned. He paid back the money he had received against the precious stone, took the stone, went outside of the city, and prayed concerning the stone until something like the palm of a hand appeared and took it from his hand. It is said that the second miracle was greater than the first.

When our Master¹⁶ heard of this, he said: I can pray that a precious stone be given to me, but I do not have the power in prayer to make what is given to me return to its place. Take note then of the saintliness of R. Simeon! Even as his prayer that the precious stone be given to him was granted, so also his prayer that it be taken away from him was granted.

Then the disciples knew what their reward was to be, and thereupon they began to say: *For Thou, Lord, hast made me glad through Thy work.*

9. *But Thou, O Lord, art Most High for evermore* (Ps. 92:9). R. Berechiah interpreted these words as meaning "Thy hand is always uppermost."

R. Judah ben Palya taught: Whether *The Lord gave, or the Lord hath taken away, blessed be the name of the Lord* (Job 1:21). Thus when the Holy Temple arose, it was to the sound of songs and Psalms, as is said *A Psalm; a song at the dedication of the House* (Ps. 30:1); and thus also when it was destroyed, it was to the sound of songs and Psalms, as is said *A Psalm of Asaph. O God, the heathen are come into Thine inheritance* (Ps. 79:1). And hence it is said *But Thou, O Lord, art Most High for evermore.*

But my horn hast Thou exalted like the horn of the reem (Ps. 92:11). R. Huna taught in the name of R. Idi: While David was

tending sheep, he came upon the *reem* which was asleep and he climbed upon it and found himself astride its horns, but a miracle was wrought for him, and he was able to get down from it. David then vowed to build the Holy Temple a hundred cubits high, the height [of the horns] of the *reem*, as is said *And he built His sanctuary like the ramim* (Ps. 78:69). Read not *ramim*, "heights," but *reemim*. For thus it is said: *But my horn hast Thou exalted like the horn of the reem.*¹⁷

I am anointed with rich oil (Ps. 92:11). On this verse R. Jose ben Nehora'i and R. Joshua ben Levi differed. One maintained that the shield of Saul was anointed, but that Saul himself was not anointed. The other maintained: Neither Saul nor his shield was anointed, for it is said *The shield of Saul which had not been anointed with oil* (2 Sam. 1:21). On the other hand, every part of David was anointed with oil. Hence, *I am anointed with rich oil.*

Mine eye also hath gazed on them that look sharply at me (Ps. 92:12)—that is, on them that look with ill-will at me, as is said *The eye of him that looketh sharply at me . . .* (Job 7:8).

10. *For Thou, Lord, hast made me glad through Thy work; I will exult in the work of Thy hands* (Ps. 92:5). Adam said: The Holy One, blessed be He, made me glad, for He brought me into the Garden of Eden and let me see the dwelling-place of the righteous in the Garden of Eden, and let me see the four kingdoms reign and perish, and let me see that the son of Jesse was to rule in the time-to-come, and so I took seventy years of my life and bestowed them upon David,^{17a} as is said *Thou shalt add days to the days of the king! And his years will add up to several generations* (Ps. 61:7). And I poured out to God exultation, praise, and song for His works, as is said *I will exult in the work of Thy hands.*

How great are Thy works, O Lord! (Ps. 92:6). And at this point Adam began to hail and to sing praises to the Great Name, saying: *How great are Thy works, O Lord!* The depth of Thy thoughts, yea, they are an abyss of the profoundest depth, as is said *Thy thoughts are very deep* (*ibid.*).

A brutish man knoweth not (Ps. 92:7). If a man is brutish and

has not learned the wisdom of the Law, the sages of Israel will teach the wisdom to him, as is said *Make the brutish among the people wise* (Ps. 94:7b). But among the nations of the earth even a learned man must be counted ignorant, because he does not know the precepts of the Law, as the verse goes on to say, *He is ignorant who doth not know this [wisdom]*¹⁸ (Ps. 94:7a).

When the wicked spring up as the grass (Ps. 92:8). When you see the wicked springing up like grass to cover the face of the earth, and all the wicked, themselves as iniquitous as their works, flourishing, then you may look forward to the days of the Messiah. And Adam did not say "Exalt the Lord!" until he saw that the wicked would be destroyed, as the verse ends *They shall be destroyed for ever* (*ibid.*), and as another verse says, *The sinners will cease out of the earth* (Ps. 104:35). Then the Holy One, blessed be He, will be a king exalted over those above and below, as is said *But Thou, O Lord, art Most High for evermore* (Ps. 29:9).

For, lo, Thine enemies, O Lord (Ps. 92:10). The children of Israel said to the Holy One, blessed be He: Master of the universe, though Thine enemies have placed a heavy yoke upon us and upon our necks, yet we know that they are destined for Abaddon,¹⁹ as is said *For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish* (*ibid.*). And all those that make idols shall be scattered as chaff before the wind, for the verse ends, *All the makers of iniquity shall be scattered* (*ibid.*).

But my horn shalt Thou exalt like the horn of the reem (Ps. 92:11). Like the *reem* whose horns are so high that it can thrust them to the four ends of the earth, the son of David will thrust to the four ends of the earth. Of him Moses said: *His glory is like the firstling of his bullock, and his horns are like the horns of the reem: with them he shall push the people together to the ends of the earth* (Deut. 33:17). And kings will stand up against the son of David to slay him, as is said *The kings of the earth stand up . . . against the Lord, and against His anointed* (Ps. 2:2); and all over the earth the children of Israel will be in great trouble. But even in their trouble they will be like the fresh green olive, as is said *I shall be moist with fresh oil* (Ps. 92:11). And *Mine*

eyes shall see my desire on them that look sharply at me (ibid. 92:12) means that the children of Israel will see their wish come true in the fall of their enemies, for it is said *Mine eyes shall see my desire on them that look sharply at me.*

And *The righteous shall flourish like the palm-tree* (Ps. 92:13): Like the palm-tree, comely in its appearance, with all its fruits sweet and good, the son of David will be comely in his appearance, and all of his works will be sweet and good to the Holy One, blessed be He.

11. *The righteous shall flourish like the palm-tree* (Ps. 92:13). R. Isaac bar Ada taught: Like the palm-tree, whose shadow is far away from it, so the reward of the righteous is far away from them, as far away as the world-to-come, as is said *And in the end there shall be reward, because ye hearken to these ordinances* (Deut. 7:12), and as is written *The faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations (ibid. 7:9).*

Another exposition: Like the palm-tree whose leaves are used during the *Hallel*,²⁰ whose branches are used for the booth—yea, even whose bast is used for binding together the *lulav* and whose twigs for lighting the fire on the altar,²¹ the people of Israel are never without their complements of saintly men, upright men, and students of Torah: Yea, even the rudest among the children of Israel performs deeds of mercy.

Another comment: Like the palm-tree which sends out no fewer than three shoots, so the people of Israel are never without their complement of three righteous men, like Abraham, Isaac, and Jacob, or like Hananiah, Mishael, and Azariah.

Another comment. Like the palm-tree that bears juicy Niko-laos²² dates, yet bears also thorns, are the disciples of the wise.

R. Berechiah said: Beware of their glowing coals, lest you be burnt. For whoever does not beware of Israel is plagued, as is said *And the Lord plagued Pharaoh and his house with great plagues* (Gen. 12:17). So [beware] of Israel—of those who know Mishnah, Talmud, and Aggada, and also of those who are rude and untutored.

Or, like the palm-tree, whose trunk goes straight up toward

the sky, the heart of Israel is directed to their Father in heaven. Or, like the palm-tree that has desire²³ are the children of Israel, whose desire is for the Holy One, blessed be He. Our Masters related: It happened that a female palm which stood in Ham-methan²⁴ yielded no fruit, even though a scion of a male palm had been grafted upon it. Then a palm-grower said: "It gazes upon a male palm above Jericho and has a desire for it," and they went and got a scion of that palm and grafted it on, and the female yielded fruit forthwith: Just so are the children of Israel all of whose desire and all of whose hope is for the Holy One, blessed be He.

Lest it be argued that like the palm-tree out of which no wares can be made,²⁵ so are the children of Israel, the verse ends with the words *He shall grow like a cedar in Lebanon* (Ps. 92:13). However, R. Tanhuma related: When I asked R. Huna concerning the palm-tree, he told me: "In Babylonia, we saw a palm-tree out of which vessels, tables, and lamps were made."

Lest it be argued that like the cedar which yields no fruit, so are the children of Israel, the verse begins with the words *The righteous shall flourish like the palm-tree* (Ps. 92:13)—that is, like the palm-tree which yields fruit, so the children of Israel yield fruit.

Lest it be argued that like the palm-tree, whose trunk can not grow new shoots, so are the children of Israel, the verse reads *He shall grow like a cedar*—that is, like a cedar whose trunk can grow new shoots, so are the children of Israel: Their trunk can grow new shoots. Moreover, like the cedar of Lebanon, whose roots deep down in the earth are so many that even if all the winds in the world came and blew against it, they could not move it from its place, just so are the children of Israel, of whom it is said *Those that be planted in the house of the Lord shall flourish in the courts of our God* (*ibid.* 92:14), and the Holy One, blessed be He, will gather them from the four corners of the earth.

Like garden trees which are transplanted from row to row, so are the children of Israel, for the Holy One, blessed be He, will

transplant them from an unclean land to a clean land, as is said *Those that be transplanted into the house of the Lord shall flourish in the courts of our God* (Ps. 92:14). And like grass, they will flourish and grow in the holy court of the Temple, as is said *They shall flourish in the courts of our God* (*ibid.*).

They shall bring forth fruit in old age (Ps. 92:15). Like grey hair which is beauty and honor for old men, they will be beauty and honor for the Ancient and Holy One, blessed be He.

They shall be full of sap and richness (*ibid.*). On account of their good works they will be filled with the sap of life.

To declare that the Lord is upright (Ps. 92:16). Why will all these things come to pass? To declare the name of the Holy One, blessed be He, to declare that He is just, upright, and that in Him there is no unrighteousness, as the verse ends *My Rock, in whom there is no unrighteousness* (*ibid.*).

Another explanation: Like the palm and the cedar which are loftier than all other trees, so are the children of Israel, as is said *For Mordecai was great* (Esth. 9:4); and as it is said of Isaac *And the man waxed great, and grew more and more until he became very great* (Gen. 26:13). But lest it be argued that like the palm and the cedar, which when rooted up and transplanted will not grow again, so are the children of Israel, the text therefore reads *They that be transplanted in the house of the Lord shall flourish in the courts of our God* (Ps. 92:14).

12. *They that be planted in the house of the Lord* (Ps. 92:14). R. Ḥanan ben Pazzi taught: These words refer to the young [Levites] in the Temple schools. The end of the verse, *shall flourish in the courts of our God*, refers to the Temple courts.²⁸

R. Ḥananiah, R. Nehemiah, and R. Phinehas taught: It is written *Number the children of Levi . . . every male from a month old and upward to be . . . keepers of the charge of the sanctuary* (Num. 3:15, 28). How can a child a month old have charge of the sanctuary? However, since he is to have charge [when he becomes of age], he is spoken of as already having the charge.

R. Samuel bar Isaac said: While yet in his mother's womb, a

Levite is enrolled in the army of heaven, for it is written *Samuel judged Israel all the days of his life* (1 Sam. 7:15). Did he really judge Israel all the days of his life? Was it not only for thirteen years that he judged? From what the verse asserts, however, it follows that while yet in his mother's womb, a Levite is enrolled in the army of heaven.

13. *They shall bring forth fruit in old age* (Ps. 92:15). This verse applies to Abraham of whom it is said *And Abraham took another wife . . . and she bore him Zimran and Jokshan* (Gen. 25:1-2). Concerning the meaning of these two names, Rami bar Ezekiel and the Rabbis differed. One said: Zimran means that people of this family name were to be singers (*mēzammērin*); Jokshan means that people of this family name were to be cruel (*ḥashin*). The other said: Zimran means that people of this family name were to sing (*mēzammērin*) before idols; Jokshan means that people of this family name were to strike (*maḥḥishin*) the timbrel before idols.

They shall bring forth fruit in old age. At the age of one hundred, R. Joshua ben Ḳarḥa²⁷ grew new teeth and even begot a son.

Once it happened that a man who made out his will specified: My son shall inherit nothing at all of mine until he acts the fool. R. Jose bar Judah and Rabbi went to R. Joshua ben Ḳarḥa to get an opinion about this provision. When they found him in the field, they saw that he was crawling on his hands and knees, that a reed was sticking out of his mouth, and that he was being pulled along by his child. Seeing him thus, they withdrew, and went to his house. When they asked him about the provision in the will, he began to laugh, and said to them: "As ye live, this business you ask about—acting the fool—could apply to me a little while ago"; and thereupon he went on to say, "For a man to enjoy his children, he must fool around with them."

14. *To declare that the Lord is upright, my Rock, in whom there is no unrighteousness* (Ps. 92:16). They asked Moses: "Who prevented thee from entering the Land of Israel?" He replied: "I prevented it." They asked him: "Was it not the Holy One,

blessed be He, who kept thee out?" He replied: Nay! Speak not thus. Even if one should see the Holy One, blessed be He, appear to justify the wicked man and condemn the righteous man, *The Rock, His work is perfect; for all His ways are justice; a God of truth and without iniquity* (Deut. 32:4).

They asked Adam: "Who brought death to thee?" He replied: "I brought it upon myself." They asked him: "Was it not the Holy One, blessed be He, who caused thee to die?" He replied: Nay! Speak not thus. I am like the sick man who was confined to his bed. When the physician came and looked at him, he enjoined him: "Thou mayest eat such and such a thing, but do not eat such and such a thing, which will be bad for thee and dangerous even unto death." But the sick man ate and was about to die. The people asked him: "Was it perhaps the physician who is causing thee to die?" He replied: "I myself have caused my death. If I had given heed to what the physician enjoined me, I would not be dying."

So when Adam was asked: "Was it not the Holy One, blessed be He, who caused thee to die?" he replied: "No, I myself caused my death, for it was said to me *Of every tree of the garden thou mayest freely eat* (Gen. 2:16)—from every tree which is good for thee. *But of the tree of the knowledge of good and evil, thou shalt not eat of it* (*ibid.* 2:17), because it is dangerous for thee even unto death. And because I trespassed against His injunction and ate, I myself caused my death." Hence, the word of *the Lord is upright*.

R. Johanan taught: God enwreathes them that fear Him, and they that fear God enwreath Him. Thus ye say: *The Lord is upright, my Rock, in whom there is no unrighteousness*, and I, the Lord, say, *The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth* (Zeph. 3:13).

PSALM NINETY-THREE

1. *The Lord reigneth; He is clothed with majesty; the Lord is clothed, He hath girded Himself with strength* (Ps. 93:1). Elsewhere, this is what Scripture says: *Thou art great and Thy name is great in strength. Who would not fear Thee, O King of the nations?* (Jer. 10:6-7). The Holy One, blessed be He, asked Jeremiah: "Thou callest Me King of the nations, but am I not King of Israel?" Jeremiah replied: Because Thou saidst to me, *I have appointed thee a prophet to the nations* (Jer. 1:5), therefore I call Thee *King of the nations* also. *For it befitteth Thee* (Jer. 10:7)—this kingship befits Thee.

R. Hanina taught: There is one to whom clothes are becoming, but whose clothes are not comely. And there is another whose clothes are comely, but to whom clothes are not becoming. But the Holy One, blessed be He, He becomes His clothes, and His clothes become Him: *The Lord reigneth; He is clothed with majesty*. The Holy One, blessed be He, is clothed with seven garments. With one, he was clothed in the fighting at the Red Sea: *The Lord reigneth; He is clothed with majesty* names that which clothed Him in the fighting at the Red Sea, as is also said *I will sing unto the Lord, for He triumphed with majesty* (Ex. 15:1). And with another, he was clothed at Sinai, for *The Lord is clothed. He hath girded Himself with strength* (Ps. 93:2)¹ names the strength which He gave to His people at Sinai. And with another, in the war with Babylon, for it is said *He put on the garments of vengeance for clothing* (Isa. 59:17), and also *For it is the vengeance of the Lord, the vengeance of His Temple* (Jer. 51:11). And with another, in the war with Media, for it is said *He put on righteousness as a coat of mail* (Isa. 59:17), and also *Mordecai went forth from the presence of the king in royal apparel* (Esth. 8:9). And with another, in the war with Greece, for it is said *He . . . was clad with zeal as a cloak* (Isa. 59:17); the Hasmoneans also were clad in cloaks of zeal. And with another, in the war with Edom, as it is said *Who is this that cometh from Edom, with crimsoned garments from Bozrah? This*

One glorious in His apparel (Isa. 63:1). And with the seventh garment, in the days of the Messiah, as it is said *His raiment was as white snow* (Dan. 7:9).

2. *Yea, the world is established, that it cannot be removed* (Ps. 93:1). R. Aibu told a parable of a king to whom, at the very beginning of his reign, a certain legion sang a song of praise. So the king gave the legion an honor which was never to be taken away from it. Just so, when the Holy One, blessed be He, began to reign over His world, the waters were the first to sing a song of praise to Him, as is said *Above the voices of many waters* (Ps. 93:4). Thereupon, the Holy One, blessed be He, said to the waters: As ye live, I shall bestow an honor upon you, as is said *O Lord . . . Thou didst establish the earth upon its foundations [of water]—an honor that shall not be removed for ever* (Ps. 104:5). Hence *Yea, the world is established—it cannot be removed*.

3. *Thy throne is established of old* (Ps. 93:2). This, His throne, is one of the six things that existed in His thought before the creation of the world, namely, the throne of glory, the king Messiah, the Torah, Israel, the sanctuary, and repentance. Of the throne of glory, it is written *Thy throne is established of old*; of the King Messiah, it is written *His name shall be continued before the sun* (Ps. 72:17); of the Torah, it is written *The Lord made me as the beginning of His way, before His works of old* (Prov. 8:22); of Israel, it is said *Remember Thy congregation, which of old Thou didst make Thine own* (Ps. 74:2);² of the sanctuary, it is said *A glorious high throne from the beginning is the place of our sanctuary* (Jer. 17:12); of repentance, it is said *Before the mountains were brought forth . . . Thou turnest man to contrition; and sayest: "Return, ye children of men"* (Ps. 90:2, 3).

4. *The floods have lifted up, O Lord, the floods have lifted up their voice* (Ps. 93:3). R. Simeon ben Yoḥai taught: When the Philistines captured the Ark, they lifted themselves up in pride, saying: "We have captured not only the Ark, but also the God in the Ark." Of this, it is written *The floods have lifted up, O Lord,*

the *floods* being the Philistines, of whom it is said *From the flood, the land of the Philistines* (1 Kings 5:1).³

And *The floods lift up, but I shall be the tearing of them* (Ps. 93:3). God said: "When the Philistine floods lift up, I shall tear them with cruel punishments." Of *I shall be the tearing of them*, R. Samuel bar Nahmani said that the upper intestine of the Philistines was torn to pieces; but R. Simeon ben Lakish said that the lower intestine of the Philistines was torn to pieces.⁴ Hence *The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up, but I shall be the tearing of them*.

5. Another comment on *The floods have lifted up, O Lord*. R. Berechiah said in the name of Ben Azzai and Ben Zoma: The waters lifted themselves up and came nigh the throne of glory, as is written *The spirit of God hovered over the face of the waters* (Gen. 1:2), and also, *As an eagle that stirreth up her nest, hovereth over her young* (Deut. 32:11).⁵

When the word went forth from the mouth of the Almighty *Let the waters . . . be gathered together* (Gen. 1:9), the mountains and the hills rose up from the uttermost parts of the earth and were scattered over the whole earth, so that there were many valleys in the earth's surface, and the waters rolled down and were gathered into the valleys, as is said *The gathering together of the waters called He seas* (Gen. 1:9). Forthwith the waters lifted themselves up and rose to cover the earth as in the beginning. But then the Holy One, blessed be He, rebuked them and subdued them beneath the soles of His feet and measured out their extent with His span so that they should neither enlarge nor diminish, and as a man makes a hedge for his vineyard, so He made the sand into a hedge for the sea. Thus when the waters rise and see the sand before them, they turn back, as is said *Fear ye not Me? saith the Lord; will ye not tremble at My presence? Who have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it* (Jer. 5:22). Indeed, ere the waters were gathered, the deeps were created. And what are these deeps? They are the ones under the earth, for the earth is stretched out above the deeps. Like a ship that floats in the

heart of the sea, so the earth is stretched out above the waters, as is said *To Him that stretched out the earth above the waters* (Ps. 136:6).⁶

But those other waters—whither did they go? R. Berechiah taught in the name of R. Yudan ben Levi, who taught in the name of R. Judah the Levite bar R. Shallum: Consider two bowls: When one is full and the other is empty, the full one can be poured into the empty one; but if both bowls are full, what can one do with them? On the other hand, bags that are filled with air, can take up all the space of the banqueting room, but when the air is pressed out of them, they can be put away in one corner. Just so when the whole earth was filled with waters upon waters,⁷ what did the Holy One, blessed be He, do? He trod down upon them, so that the air came out of them, as is said *Behold, He holdeth the waters together and they dry up* (Job 12:15), and also [God] . . . *treadeth upon the waves of the sea* (*ibid.* 9:8), and also *He gathereth the waters of the sea together as in a bag* (Ps. 33:7). Then where did the waters go? R. Levi said: As the waters were seething, asking one another: "Whither shall we go?" God said: "To the sea! To the sea!"⁸ According to R. Abba bar Kahana, God said: "To this place! To that place!" According to R. Huna, God said: "To this sea! To that sea!" R. Berechiah, in the name of Ben Azzai, commented: The voice of the Holy One, blessed be He, was a setter of bounds for the waters, as is said *The voice of the Lord is for the waters* (Ps. 29:3). Hence *The floods lift up their seething*.

6. *Out of the voices of many waters, the mighty breakers of the sea* (Ps. 93:4). It happened that when Hadrian Caesar sought to fathom the depth of the Adriatic Sea,⁹ he took ropes and kept lowering them for three and a half years, until he heard a heavenly voice which said: "Hadrian will end [ere his rope does]!"¹⁰

Again, Hadrian Caesar sought to know how the waters praise the Holy One, blessed be He, and so he made chests of glass into which he put men, and then lowered the chests into the Great Sea. When the men came up, they said: We have heard the waters

of the Great Sea praise the Holy One, blessed be He, thuswise: *The Lord on high is mighty.*

7. In a different comment, the verse is read *The floods have carried off the Lord* (Ps. 92:3). Woe unto the wicked nations who think that they carried off only Israel into captivity. For not only Israel have the wicked nations carried off into captivity, but *The floods have carried off the Lord*,¹¹ the *floods* being the nations, of whom it is said *Ah . . . the rushing of nations that make a rushing like the rushing of mighty waters* (Isa. 17:12). Therefore it is said *The floods have carried off the Lord, the floods have lifted up their voice; the floods lift up their breaking*—that is, by persecutions, the nations broke the children of Israel to bits. But now the floods will come and also break the wicked nations to bits.¹²

By *The noise of many waters* (Ps. 93:4) in the next verse is meant that the wicked nations came into the Holy Temple and made a noise [of triumph] within it. Thus also Scripture says, *They have made a noise in the house of the Lord, as in the day of a solemn feast* (Lam. 2:7)—that is, the nations made a noise [of triumph] in the Holy Temple.

In a different exposition,¹³ the phrase is read *The noise of great waters* and means that the waters of the deep are called *great waters*, for it is said *Thou didst walk through the sea with Thy horses, through the heap of great waters* (Hab. 3:15); this verse proves that the waters of the deep are called *great waters*. And the proof that the waters on high are called *great waters*? It is said *Under the firmament . . . when they went I heard the noise of their wings like the noise of great waters* (Ezek. 1:23-24). A parable of a king who had two legions. When the king visited with the one, it was called great, for it was said: "Great is the legion with whom the king visits." And when the king came down to the other legion, it was said: "Great is this legion to whom the king comes." Just so, when the Holy One, blessed be He, is on high, the waters on high are called *great waters*, as it is said *Under the firmament . . . when they went I heard the noise of their wings like the noise of great waters, like the voice*

of the Almighty (Ezek. 1:24). And when God comes down to the deep, the waters of the deep are called *great waters*, as it is said *Thou didst walk through the sea with Thy horses, through the heap of great waters* (Hab. 3:15).

8. *Thy testimonies are very sure, let holiness become Thy house, O Lord, for evermore* (Ps. 93:5). Moses said to the Holy One, blessed be He: "Master of the universe, when Thou makest low the voice of the Torah and the voice of the Holy Temple, then dost Thou raise up the voice of the wicked nations. And when Thou raisest up the voice of the Torah and the voice of the Holy Temple, then dost Thou make low the voice of the wicked nations." Accordingly, in *Let holiness become Thy house, O Lord, for evermore*, it is as though Moses said: When Thou again settest holiness in Thy house, let it not be [for a time] as at the first, but let it be for eternity.

R. Simon taught: In the Torah are mentioned thirteen attributes of God through every one of which the Holy One, blessed be He, may grant mercy to the children of Israel, for it is said *The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin* (Ex. 34:6-7). Rab said that there are eleven such attributes. And the Rabbis said that there are ten such. Which one of these attributes was Moses thinking of when he prostrated himself in prayer? Rab said: The attribute of His being *abundant in goodness*, for it is said *And Moses made haste,¹⁴ and bowed his head toward the earth, and worshipped* (Ex. 34:8). R. Eliezer ben Jacob said: The attribute of His being *long-suffering*. The Rabbis said: The attribute of *mercy*.

R. Isaac taught that Moses said to the Holy One, blessed be He: "When a man sins, why dost Thou not punish him at once?" The Holy One, blessed be He, replied: Thou wilt have occasion to mention My slowness to anger. If any other man had spoken thus, he would have spoken shamefully. But thou to whom I revealed My attributes, shouldst thou speak thus? As thou livest, thou wilt have occasion to call upon them! And indeed, not long

afterwards, the Holy One, blessed be He, said to Moses: *I will smite them with the pestilence, and destroy them* (Num. 14:12), whereupon Moses entreated: *Let the power of the Lord be great, according as Thou hast spoken, saying: The Lord is slow to anger, and plenteous in loving-kindness* (ibid. 14:17, 18).

R. Haggai related: When I used to go down into the synagogue of Tiberias, the one with the double colonnade, I would hear the voices of young children within the synagogue, all of them blessing the Lord and saying, *Thy testimonies are very sure . . . for the prolonging of our days*. Lest it be argued that as God prolongs His patience with the wicked, He also prolongs His patience with the righteous, therefore the next verse says, *The Lord is a God of vengeance—a God of vengeance shows forth*¹⁵ (Ps. 94:1).

PSALM NINETY-FOUR

1. *O Lord, the power of vengeance, the power of vengeance show forth* (Ps. 94:1). These words are to be considered in the light of what Scripture says elsewhere: *Thus saith the Lord: The labor of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall make supplication unto thee.* [But Israel said:] *Surely power is in Thee, and there is none else, there is no other God. But Thou art power that hideth itself* (Isa. 45:14-15). What is the import of *Surely power is in Thee*? This is explained by the verse's going on to say: *But Thou art power that hideth itself*—that is, "There is power in Thee, but it is unrevealed." Let Thy power show forth. Hence, *The power of vengeance show forth.*

Rabbi and R. Nathan differed in their comments. Rabbi said: A mortal, him fury masters, but the Holy One, blessed be He, He masters fury, for it is said *The Lord revengeth, but He is master of fury* (Nah. 1:2). R. Nathan said: A mortal, him jealousy masters, but the Holy One, blessed be He, He masters jealousy, for it is said *The Lord has power over jealousy, and revengeth* (*ibid.*).

2. R. Meir taught: The words *And thou knowest in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee* (Deut. 8:5) mean that God said: "Thou and thy heart know the deeds which thou hast done against Me¹ and the deeds which I have done for thee, know also the chastisements I imposed upon thee, and that the chastisements I imposed upon thee have not been proportionate to thy deeds."

R. Simeon ben Yoḥai taught: Chastisements are good; because of them three precious gifts came to Israel, gifts that the nations of the earth desired for themselves. Yet only because of chastisements were the gifts—Torah, the world-to-come, and the Land of Israel—given to Israel. And the proof that the Torah was so given? It is said *To know wisdom and chastisement* (Prov. 1:2), and also *Blessed is the man whom Thou chastenest, O Lord, for thereby Thou teachest him Thy Law* (Ps. 94:12). And the proof

that the Land of Israel was so given? It is said *As a man chasteneth his son, so the Lord thy God chasteneth thee* (Deut. 8:5)—that is, as a man chastens his son with a rod, so the Lord thy God chastens thee with a rod. And what follows? *The Lord thy God bringeth thee into a good land* (Deut. 8:7). And the proof that the world-to-come was so given? The verse *Reproofs by chastisement are the way to life* (Prov. 6:23). Here Scripture says: Go forth and see for yourself what way leads to life in the world-to-come, and you will have to admit that it is chastisement.

R. Jose bar Judah taught: Chastisements are precious in the sight of the Holy One, blessed be He, for the name of the Holy One, blessed be He, comes to rest upon him who is chastised, as it is said *so the Lord THY God chasteneth thee* (Deut. 8:5).

Blessed is the man whom Thou chastenest, O Lord, for thereby Thou teachest him Thy Law (Ps. 94:12). At first God chastens thee, but then He brings thee to possess the Torah, the Land of Israel, and life in the world-to-come.

R. Nathan bar Jose taught: Chastisements are precious; because of them the covenant was made with the children of Israel, as is said *I will bring you into the crucible² of the covenant* (Ezek. 20:37).

R. Eliezer ben Jacob taught: Behold, Scripture says, *For whom the Lord loveth He chasteneth, even as a father (kē'ab) the son in whom he delighteth* (Prov. 3:12). Read not *kē'ab*, "as a father," but *kē'eb*, "suffering under chastisement."³ What then enables you to make atonement to your Father in heaven? Admit that it is suffering under chastisement.

R. Nehemiah taught that chastisements are precious, for as offerings make atonement, so chastisements make atonement: Of an offering, it is written *It shall be accepted for him to make atonement for him* (Lev. 1:4); and of suffering under chastisement, it is written *The son's suffering under chastisement makes atonement for him* (Prov. 3:13), and again *The land shall lie forsaken without them . . . while they shall make atonement for their iniquity* (Lev. 26:43). Not only this, but even more! Suffer-

ing under chastisement is better than offerings in making atonement, for offerings come out of a man's property, but chastisements fall upon a man's body, of which it is said *All that a man hath will he give for his body* (Job 2:4). Accordingly, it is said *Blessed is the man whom Thou chastenest, O Lord, because Thereby Thou teachest him Thy Law* (Ps. 94:12).

3. *That Thou mayest give him rest from the days of evil, while the pit is digged for the wicked* (Ps. 94:13). R. Levi says that by *days of evil* are meant the day of judgment and the day of death. But the Rabbis say that by *days of evil* are meant New Year's Day and the Day of Atonement.

Our text reads *For the sake of His people, the Lord will not cast off, nor for the sake of His inheritance will He leave off* (Ps. 94:14), but another text reads *The Lord will not forsake His people for His great name's sake* (1 Sam. 12:22). R. Aibu and R. Samuel bar Nahmani reconciled the two texts thus: When the children of Israel do the will of the Lord, He acts for the sake of His people and His inheritance; but when the children of Israel do not own good deeds, God acts for the sake of His great name. The Rabbis, however, taught: For His people outside the Land of Israel, God acts for the sake of His great name; but for His people within the Land of Israel, God acts for the sake of His people and His inheritance. Hence *For the sake of His people, the Lord will not cast off, nor for the sake of His inheritance will He leave off*.

4. *For judgment shall return unto righteousness, and all the upright in heart shall follow it* (Ps. 94:15). Samuel the Little was asked: What is meant by *All the upright in heart shall follow it*? He replied: The reward of the upright follows upon their death, as is said *All the upright in heart shall follow it*; but the reward of the wicked is paid them here and now, as is said *God . . . repayeth them that hate Him to their face, to destroy them* (Deut. 7:10).

R. Simeon ben Yoḥai taught: When a man commits a sin, and the angels come and denounce him, saying, *O Lord, bow Thy heavens, and come down; touch the mountains that they make*

smoke . . . shoot out Thine arrows and destroy (Ps. 144:5), the Holy One, blessed be He, replies: "At this moment this man is obdurate, but when he repents I will receive him."

5. *Who will rise up for me against the evil-doers? Or who will stand up for me against the workers of iniquity? Except the Lord had been my help my soul had soon dwelt in silence* (Ps. 94:16-17). R. Joshua ben Levi said: Wherever the term *except* (*lule*) occurs in Scripture, it can only refer to the guardian merit of the Patriarchs, for it is said *Except the God of my father, the God of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty* (Gen. 31:42). But R. Zabdi ben Levi retorted: Is it not also written *Except we had lingered, surely we had now returned a second time* (*ibid.* 43:10)? R. Joshua answered: Even this verse refers to the guardian merit of the Patriarchs, for had there been no guardian merit of the Patriarchs, we could not have come up thence⁴ at all.

R. Levi said: Wherever the term *except* occurs in Scripture, it refers to the guardian merit of Torah, as it is said *Except Thy Torah had been my delight, I should then have perished in mine affliction* (Ps. 119:92); it may also refer to the guardian merit of faith, as it is said *I had fainted, except I had believed to look upon the goodness of the Lord in the land of the living* (Ps. 27:13).

R. Johanan said: Wherever the term *except* occurs in Scripture, it refers to the guardian merit of the Lord's name, as it is said *Except the Lord was for us, when men rose up against us, then they had swallowed us up alive* (Ps. 124:2-3), and also *Except the Lord had been my help, my soul had soon dwelt in silence* (Ps. 94:17).⁵

6. *And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off* (Ps. 94:23). R. Jose ben Halafta related: The time when the Temple was destroyed was a Saturday night at the end of a year of release; it happened between the first and second watches of the night when the division of Jehoiarib was on duty. The destruction of the First Temple as well as of the

Second took place while the Levites, standing at their posts, were singing *And He shall bring upon them⁶ their own iniquity, and shall cut them off in their own wickedness*, but before they had time to say *Yea, the Lord our God shall cut them off entirely*, the enemies entered and took hold of them.

PSALM NINETY-FIVE

1. *O come, let us sing unto the Lord; let us shout for joy to the Rock of our salvation* (Ps. 95:1). Elsewhere, this is what Scripture says: *Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem* (Zeph. 3:14). Why? Because *The Lord hath taken away thy judgments, He hath cast out thine enemy* (ibid. 3:15). At the fall of the wicked, every one shouts for joy. Thus it is said *The Lord hath broken the staff of the wicked, the sceptre of the rulers, that smote the peoples in wrath* (Isa. 14:5-6). And what verse follows? *The whole earth is at rest, and is quiet; they break forth into singing* (ibid. 14:7). Again, God said: *When the whole earth rejoiceth, I will make thee desolate* (Ezek. 35:14). When will the earth rejoice? When I make thee, Edom, desolate. And thus also upon the conclusion of the previous Psalm, *And He hath brought upon them their own iniquity* (Ps. 94:23), the next Psalm begins at once with the words *O come, let us sing unto the Lord* (Ps. 95:1). So, too, Scripture says, *When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is joy* (Prov. 11:10).

Let us come before His presence with avowal (Ps. 95:2): Avowal of faith is greater than offerings. So Jonah said: *But I will sacrifice unto Thee with the voice of avowal* (Jonah 2:10).

2. *For the Lord is a great God, and a great King above all gods* (Ps. 95:3). Are there other gods then? Is it not written *See now that I, even I, am He, and there is no god with Me* (Deut. 32:39)? But what the verse from the Psalm means to say is this: Woe unto the wicked that together with their gods go down below to Gehenna. For, as Scripture says, *All the gods of the peoples are things of nought* (1 Chron. 16:26).

In His hand are the depths of the earth; the heights of the mountains are His also. The sea is His, and He made it; and His hands formed the dry land (Ps. 95:4-5). Could a mortal king, if it were said to him, "The earth is thine," declare what its length or what its depth is? But the Holy One, blessed be He

can so declare, for *In His hand are the depths of the earth; the heights of the mountains are His also.*

The sea is His, and He made it (ibid.). Could a mortal king, if it were said to him, "The sea is thine," declare how many measures of water are in it? But the Holy One, blessed be He, of Him it is proper to say *The sea is His*, and to say that *He made it*, for He knows how many measures of water are in it, as Scripture says, *Who hath measured the waters in the hollow of his hand?* (Isa. 40:12), and also, *He meteth out the waters by measure* (Job 28:25). Hence, it is said *The sea is His, and He made it.*

And what does God require of you? Bowing down in worship, as is said *O come, let us worship and bow down: let us kneel before the Lord our Maker, for He is our God; and we are the people of His pasture, and the sheep of His hand* (Ps. 95:6-7). When are we His people? When we are the sheep of His pasture, as it is said *When ye My sheep are the sheep of My pasture . . . I am your God, saith the Lord God* (Ezek. 31:31). But when we are like lions in the forest, God hates us, for it is said *My heritage is unto Me as a lion in the forest, it crieth out against Me: Therefore have I hated her* (Jer. 12:8).

The day—if ye would but hearken to His voice! (Ps. 95:7). R. Levi taught: If the children of Israel kept but one Sabbath as it ought to be kept, they would be redeemed forthwith, for it is said *The day—if ye would but hearken to His voice*, the day of which it is written *Observe the Sabbath day, to keep it holy* (Deut. 5:12).

3. *Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted Me, put Me to proof, even though they saw My work* (Ps. 95:8-9). You will find that the children of Israel put the Holy One, blessed be He, to proof ten times, as is said *All those men that have seen My glory, and My miracles which I wrought in Egypt and in the wilderness . . . have put Me to proof these ten times* (Num. 14:22): twice at the Red Sea, as is said *Our fathers understood not the wonders in Egypt; they remembered not the multi-*

tude of Thy mercies; but provoked Him at the sea, even at the Red Sea (Ps. 106:7); ¹ twice with the quail; once with the manna; once with the golden calf; ² once at Paran ³ this one being the most provoking. You say ten proofs, but you instance only seven: What are the other three? The other three are mentioned in the verse *At Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath* (Deut. 9:22). And why does not Scripture instance these with the others? Because these three were more provoking than the seven preceding ones.⁴ Hence it is said *When your fathers tempted Me, put Me to proof, even though they saw My work* (Ps. 95:9).

For forty years did I cut off ('aḳuṭ) that generation (Ps. 95:10), the generation which perished in the wilderness; ⁵ here *cut off* has a connotation of loathing, as in the verse "My soul loatheth (*noḳṭah*) my life" (Job 10:1). R. Levi said: It connotes banishment, since the people of that generation were banished for thirty-eight years.⁶

Wherefore I swore in My wrath that they should not enter into My rest (Ps. 95:11)—that is, into the Land of Israel, of which it is said *For ye are not as yet come to the rest and to the inheritance* (Deut. 12:9); and also *Zion . . . is My rest for ever* (Ps. 132:13-14).

PSALM NINETY-SIX

1. *Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, praise His name* (Ps. 96:1-2). R. Ab-bahu taught: The three times that the word *sing* is used in this Psalm correspond to the three prayers during which the children of Israel sing praises every day to the Holy One, blessed be He. Thus *sing* in *Sing unto the Lord a new song* corresponds to the morning prayer during which the children of Israel sing praises to the Holy One, blessed be He, because He renews daily the work of creation; *sing* in *Sing unto the Lord, all the earth* corresponds to the afternoon prayer, because during the day all the inhabitants of the earth enjoy the sun and its beams; and *sing* in *Sing unto the Lord, praise His name* corresponds to the evening prayer when the Holy One, blessed be He, is praised because He brings on the evening twilight.

2. *For the Lord is great, and greatly to be praised* (Ps. 96:4). He rolls forth light out of darkness and darkness out of light.¹ Who is the one that does this? The Holy One, blessed be He, whereas *All the gods of the nations are things of nought* ('ēlilim) (Ps. 96:5). Why are they called 'ēlilim? R. Jose said: Because they bring woe ('alēlay) to those who serve them. Why are they called *gillulim*?² Because, like rolls of dung (gēlalim), they are unclean. Why are they called *pēsilim*?³ Because they are hacked out (*pēsulim*), they are mere botches (*nīfsalim*). Why is any god of [heathen] nations called *to'ēbah*?⁴ Because on account of it a man goes astray (*to'eh bah*). Why are the gods of [heathen] nations called 'āṣabim?⁵ Because on their account their worshippers are brought to grief (*miṣ'aṣhim*). *But the Lord made the heavens* (*ibid.* 96:5).

Honor and majesty are before Him (Ps. 96:5-6)—that is, the ministering angels are before Him. Therefore, *Ascribe unto the Lord, ye kindreds of the peoples, ascribe unto the Lord glory and strength* (*ibid.* 96:8) in the time-to-come, for *Bring an offering, and come into His courts* (*ibid.*) refers to the occasion spoken of in the verse, "Because of Thy Temple at Jerusalem shall kings bring presents unto Thee" (Ps. 68:30). *O worship the Lord* (*ibid.*

96:9) then, as it is written "All flesh shall come to worship before Me, saith the Lord" (Isa. 66:23). On that day, *Say among the nations that the Lord reigneth* (Ps. 96:10), as is written "And the Lord shall be King over all the earth" (Zech. 14:9).

The world also is established (Ps. 96:10b): The world will then be established in righteousness. *It shall not be moved* (*ibid.*), for then the wicked will not be present in the world.

He shall judge the peoples equitably (*ibid.*). The peoples will be judged by Him in all equity: Only if there be nothing among them to lean upon, shall they perish. Then *The heavens shall be glad, and the earth shall rejoice* (Ps. 96:11) at the deliverance of Israel. And *The field shall exult* (*ibid.* 96:12): The fields of Eden shall exult in the rejoicing of the righteous.

PSALM NINETY-SEVEN

1. The verse *The Lord reigneth; let the earth rejoice* (Ps. 97:1) proves that as long as the kingdom of Edom abides, there will be no rejoicing in the earth. Neither will the name of the Lord be whole, nor will the throne of the Lord be whole, since it is said *Because the hand of Amalek is against the thron' of the Lor'* (Ex. 17:16).¹ But during the fourth exile,² the Holy One, blessed be He, will become king, and then *The Lord shall be King over all the earth; in that day shall the Lord*³ *be One, and his name One* (Zech. 14:9).

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad (Ps. 97:1) then, for God will come to fight against [heathen] nations of the earth. *Clouds and darkness are round about Him. But with righteousness and justice the foundation of His throne* (Ps. 97:2), He will show mercy to the people of Israel, as is said "Righteousness and justice are the foundation of Thy throne; mercy and truth shall go before Thee. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance" (Ps. 89:16). *A fire goeth before Him, and burneth up His adversaries round about* (Ps. 97:3)—that is, burns up [heathen] nations of the earth. In the verse *His lightnings lighted up the world, the earth saw and trembled. The mountains melted like wax* (Ps. 97:4, 5), *the mountains* are the nations of the earth.

2. *Ashamed be all they that serve graven images* (Ps. 97:7). R. Samuel bar Nahmani taught: In the time-to-come, all the nations of the earth will assemble with their graven images in their hands. The Holy One, blessed be He, will ask them: "In what have you believed?" And they will reply: "In such an image, or in such an image." The Holy One, blessed be He, will say: "But there is nothing to them." And He will go on: "Here are the lame and the dumb and the blind whom I have smitten. Let the images come and heal them." Then the nations of the earth, seeing that there is nothing to their graven images, will cast them down from their hands. Whereupon the Holy One, blessed be He, will give some life, as it were, to the graven images, and

the graven images will come and worship the Holy One, blessed be He, so that the nations of the earth will be ashamed and confounded! ⁴ Hence *Ashamed be all they that serve graven images, that boast themselves of things of nought; bow down to Him, all ye gods* (Ps. 97:7). Forthwith the nations of the earth will throw the graven images down to Abaddon, as is said *In that day a man shall cast away his idols of silver, and his idols of gold* (Isa. 2:20). In that day *Zion will hear and will be glad* (Ps. 97:8). Why? *Because of Thy judgments, O Lord* (*ibid.*), for Thou wilt execute judgment upon the nations of the earth and upon their images. Then all the inhabitants of the world will say to the people of Israel: *O ye that love the Lord, hate evil; He preserveth the souls of His saints; He delivereth them out of the hand of the wicked* (Ps. 97:10).

Light is sown for the righteous (Ps. 97:11). This is the great light which the Holy One, blessed be He, created when the earth was created, and which He hid away for the righteous against the time when He will take it from its sheath, as is said *Arise, shine, for thy light is come* (Isa. 60:1). Then the Holy One, blessed be He, will say: *Be glad in the Lord, ye righteous; and give thanks to His Holy Name* (Ps. 97:12).

PSALM NINETY-EIGHT

1. *A Psalm. O sing unto the Lord a new song*, etc. (Ps. 98:1). Elsewhere, this is what Scripture says: *Sing unto the Lord a new song, and His praise from the end of the earth* (Isa. 42:10), a song to be sung at the deliverance of Israel.

His right hand, and His holy arm, hath wrought deliverance for Him (Ps. 98:1). R. Aḥa taught: As long as the people of Israel are in exile, the right hand of the Holy One, blessed be He, is held in thrall, if one dare to speak thus. But when Israel is redeemed, mark that it is written *His right hand, and His holy arm, hath wrought deliverance for Him*. And it is also written *The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the deliverance of our God* (Isa. 52:10). Hence it is said *He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the deliverance of our God* (Ps. 98:3).

Make a joyful noise unto the Lord, all the earth . . . Sing unto the Lord with the harp; with the harp and the voice of a Psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof (Ps. 98:4-7)—all this rejoicing only at the end of Israel's exile. These verses prove that no rejoicing can be complete until the children of Israel are redeemed.

2. *Let the floods clap their hands* (קַף) (Ps. 98:8) at the rejoicing of the children of Israel. R. Nehemiah observed: There are three references in Scripture to the clapping of hands: (1) *O clap your hands, all ye peoples* (Ps. 47:2), hand against hand because of Israel's rejoicing. Here "hand" is used literally. (2) *And all the trees of the field shall clap their hands* (קַף) (Isa. 55:2). This verse implies that the trees will clap branch against branch, "hand" here clearly referring to branch, as in the verse "The fruit of goodly trees, branches (קַפּוֹת) of palm-trees" (Lev. 23:40). (3) *Let the floods clap their hands*. Let the waters lap against the bank (קַף) of the river, lap in rejoicing against the bank of the river. Why? *Before the Lord, for He is come to judge the earth* (Ps. 98:9).

PSALM NINETY-NINE

1. *The Lord reigneth; let the peoples tremble* (Ps. 99:1). R. Judah said in the name of R. Samuel: As long as the children of Israel are in exile, the kingdom of heaven is not at peace; yet the nations of the earth dwell unperturbed. When the children of Israel are redeemed, however, the kingdom of heaven will be at peace, but the peoples of the earth will tremble. Hence *The Lord reigneth; let the peoples tremble*.

He is enthroned upon the cherubim; let the earth stagger (ibid. 99:1)—stagger this way and that way. Why? Because *The Lord is great in Zion; and He is high above all the peoples* (Ps. 99:2).

R. Joḥanan took the words *The Lord is great in Zion* to mean that God is great because of what He has done to Zion. His own house He has not spared; therefore, when He returns to punish the destroyers thereof, how much greater their punishment! ¹

But R. Ḥanina interpreted the words *The Lord is great in Zion* as follows: When the Lord causes His presence to return to Zion, then will He be great in Zion. R. Joḥanan said: A verse in Scripture supports R. Ḥanina: *When the Lord shall build up Zion, then He shall appear in His glory* (Ps. 102:17).

2. *The King's strength also loveth judgment* (Ps. 99:4). You find that when a man is strong, he does not make use of the way of judgment. But the Holy One, blessed be He, *loveth judgment*, as is said *For I the Lord love judgment* (Isa. 61:8). Accordingly, R. Abbahu took the verse to mean: "Even though God's is the strength, God loves judgment, and makes use of the way of judgment."

3. *Thou hast established equity* (Ps. 99:4). R. Alexandri took these words to mean: Thou hast established order in Thy world. When a man has a claim against his neighbor, he appears with him before the law, and after both pledge themselves to accept what the law decides, they make peace. Hence *Thou hast established equity*.

Or when a man going along the way sees his enemy's ² ass fallen down under its burden, he goes forward, lends a hand, and helps his enemy in loading and in unloading. Then both men go

into an inn, and the latter says, "So-and-so is my friend after all, and I thought that he was my enemy." They fall to talking with one another, and peace results between them. What was it that caused the two men to make peace and become friends? It was that the first man kept what is written in the Torah: *If thou see the ass of him that hateth thee fallen down under its burden, thou shalt forbear to pass by him, thou shalt surely release it with him* (Ex. 23:5). Of Torah it is written *Her ways are ways of pleasantness, and all her paths are peace* (Prov. 3:17). Accordingly *Thou dost bring about justice and righteousness in Jacob* (Ps. 99:4) refers to the verse *Now these are the judgments which thou shalt set before them* (Ex. 21:1).

4. *Moses and Aaron among His priests* (Ps. 99:6). R. Yudan taught in the name of R. Jose bar Ḥanina, and R. Berechiah taught in the name of R. Joshua ben Kārḥa: In all the forty years that the children of Israel were in the wilderness, Moses did not hesitate to minister as high priest, for it is said *Moses and Aaron among His priests*.

R. Berechiah in the name of R. Simon said, however: This point is fully made in Scripture in the passage *The sons of Amram: Aaron and Moses; and Aaron was separated, that he should be sanctified as most holy, he and his sons for ever, to offer before the Lord, to minister unto Him. So, too, Moses the man of God. His sons, however, are named among the tribe of Levi*³ (1 Chron. 23:13-14).

R. Eleazar bar Jose taught: On each of the seven days of consecration,⁴ Moses, wearing a white linen garment that had no seam,⁵ ministered as high priest.

And Samuel among them that call upon His name (Ps. 99:6). What is the point of mentioning Samuel with Moses and Aaron? Even as Moses and Aaron prayed for the congregation of Israel, so did Samuel. Hence it is said *And Samuel among them that call upon His name; they called upon the Lord, and He answered them*.

PSALM ONE HUNDRED

1. *A Psalm of avowal.*¹ *Make a joyful noise unto the Lord, all ye lands* (Ps. 100:1). R. Jacob taught in the name of R. Abbahu who taught in the name of R. Aḥa: The words *A Psalm of avowal*, etc., mean that the Holy One, blessed be He, declared: Let all the lands of the earth avow Me, and I shall receive them, as is said *Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not come back, that unto Me every knee shall bow, every tongue shall swear* (Isa. 45:22-23)—that is, “When every knee bows to Me and every tongue swears, I will receive them.”

2. A different interpretation of *A Psalm of avowal*. Elsewhere, this is what Scripture says: *He that covereth his transgressions shall not prosper; but whoso avoweth and forsaketh them shall obtain mercy* (Prov. 28:13). The first part of this verse applies to Adam who said to the Holy One, blessed be He: *The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat* (Gen. 3:12). For Adam was unwilling to repent. When God would have restrained him, saying, “*And now—*,” nevertheless he put forth his hand, and took of the tree of life (*ibid.* 3:22).² According to R. Abba bar Kahana, when the Holy One, blessed be He, said to Adam, “Repent,” Adam answered, “Nevertheless, I—,” although the word *now* was clearly a summoning to repentance, as in the verse *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God*, etc. (Deut. 10:12). Hence, *He that covereth his transgressions shall not prosper*.

The end of the verse, *But whoso avoweth and forsaketh them shall obtain mercy*, applies to Cain, of whom it is said *And Cain went forth from the presence of the Lord* (Gen. 4:16). On this verse, R. Huna commented in the name of R. Ḥanina bar Isaac: The words *Cain went forth* show that Cain went forth joyful, as it is also said *Then went Haman forth that day joyful and with a glad heart* (Esth. 5:9). When Adam came upon Cain and asked him: “What was done in punishment of thee?” Cain re-

plied: "I repented and was granted clemency." Whereupon Adam said: "If repentance is so mighty, *It is a good thing to confess to the Lord*" (Ps. 92:2).

In a different exposition, the words *He that covereth his transgressions shall not prosper* are applied to Saul, who said: *I have performed the commandment of the Lord*, and to whom Samuel said: "*What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?*" (1 Sam. 15:13-14).³ The end of the verse, *But whoso avoweth and forsaketh them shall obtain mercy*, applies to David, of whom it is said *And David spoke unto the Lord . . . and said: "Lo, I have sinned and I have done iniquitously"* (2 Sam. 24:17); and of whom it is also said *And David said unto the Lord: I have sinned greatly in what I have done* (ibid. 24:10). Thereupon the prophet Samuel said to David: *The Lord also hath put away thy sin; thou shalt not die* (2 Sam. 12:13). Thus *whoso avoweth and forsaketh them shall obtain mercy*.

In another exposition of *He that covereth his transgressions shall not prosper*, R. Simon and R. Joshua ben Levi said in the name of R. Halafta: A mortal—when he confesses, they pronounce judgment upon him; when he does not confess, they remit the charge against him. But the Holy One, blessed be He, acts otherwise—when a man does not confess, He pronounces judgment upon him; but when he confesses, He remits the charge against him. Hence, *He that covereth his transgressions shall not prosper*.

This Moses understood, and so on the theme of confession, he composed the Psalm, *A Psalm of avowal*.

3. *Serve the Lord with gladness* (Ps. 100:2). But another verse says *Serve the Lord with fear* (Ps. 2:11)! If served *with gladness*, how served *with fear*? If served *with fear*, how served *with gladness*? R. Aibu explained: When you stand at prayer,⁴ be glad at prayer, but also be in fear of the Holy One, blessed be He.

Another explanation: Since one verse says, *Serve the Lord with gladness*, lest it be argued that it is not necessary to serve Him with fear also, therefore the other verse says *with fear*.

R. Aḥa taught that God said: *Serve the Lord with fear* in this world, *and rejoice at trembling*, for when you arrive with gladness in the world-to-come and then, in the time-to-come, look upon the trembling which seizes the heathen, you will know a joy of joys because of the trembling I shall have caused to come upon the [hostile] nations of the earth.

4. *Enter into His gates with thanksgiving, and into His courts with praise; give thanks unto Him, and bless His name* (Ps. 100:4). R. Phinehas, R. Levi, and R. Joḥanan said in the name of R. Menahem the Galilean: ⁵ In the time-to-come, all offerings will cease, except the thank-offering: this will never cease. All prayers will cease, except the prayer of thanksgiving: this will never cease, for in the verse *I will render thank-offerings unto Thee* (Ps. 56:13), the term *thank-offerings* is used of prayer as well as of offering. Thus also in the verse *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: "Give thanks to the Lord of hosts, for the Lord is good, for His mercy endureth for ever," and of them that shall bring offerings of thanksgiving into the house of the Lord* (Jer. 33:11), *Give thanks to the Lord* is an enjoining of prayers of thanksgiving; while *them that shall bring offerings of thanksgiving* is an enjoining of thank-offerings. In the Psalm also, *Give thanks unto Him, and bless His name* (Ps. 100:4), which is an enjoining of a prayer of thanksgiving, is followed directly by the words *For the Lord is good; His mercy endureth for ever* (Ps. 100:5).⁶

PSALM ONE HUNDRED AND ONE

1. *A Psalm of David. I will sing of mercy and judgment; unto Thee, O Lord, will I sing praises* (Ps. 101:1). Elsewhere this is what Scripture says: *But the Lord of hosts is exalted through judgment, and God the Holy One is sanctified through righteousness* (Isa. 5:16)—that is, when there is judgment, then *The Lord of hosts is exalted through judgment*, and when there is righteousness, then *God the Holy One is sanctified through righteousness*.

R. Huna said in the name of R. Aha that David spoke thus to the Holy One, blessed be He: Whether Thou dealest with me in mercy, *I will sing*, or whether Thou dealest with me in judgment, *will sing*. Either way, *Unto Thee, O Lord, will I sing praises*.

R. Judah ben Palya taught: When Job said, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord* (Job 1:21), he meant that when God gave, He alone gave; but that when God took away, He, together with His court of judgment, took away. Blessed was He, when He gave; and blessed was He, when He took away. Either way, *Blessed be the name of the Lord*. Hence *I will sing of mercy and judgment; unto Thee, O Lord, will I sing praises*.

R. Berechiah taught in the name of R. Levi: *But Thou, O Lord, art Most High for evermore* (Ps. 92:9)—that is, “Thy hand, O Lord, is always uppermost.”

In the Mishnah we learned: For good [tidings] one says, *Blessed art Thou . . .] who art good and doest good.*” For bad tidings] one says, “*Blessed [art Thou] the true Judge.*”¹

3. Tanhum bar Yudan taught: In the verse *In God—I will praise His word—In the Lord—I will praise His word* (Ps. 111), the first part of the verse implies that when God comes to me with judgment, as when it is said “Whom God shall condemn” (Ex. 22:8), *I will nevertheless praise His word*. The second part of the verse implies that when the Lord comes to me with mercy, as when it is said “The Lord, the Lord, God, merciful and gracious” (Ex. 34:6), *I will praise His word*. Either way, *I will praise His word*.

The Rabbis said: The verses *I found trouble and sorrow. Then I called upon the name of the Lord* (Ps. 116:3-4) and *I will lift up the cup of salvation, and call upon the name of the Lord* (*ibid.* 116:13) imply that either way, I call unto Thee, O Lord.

2. Upon the meaning of *I will give heed unto the way of integrity . . . He that walketh in a way of integrity he shall minister unto Me* (Ps. 101:2, 6), R. Judah and R. Nehemiah differed. According to R. Judah, when the Holy One, blessed be He, said to Moses: "Appoint a High Priest for Me," Moses asked God: "From what tribe shall I appoint him? Shall I appoint him out of the tribe of Reuben?" God replied: "No! *I will set no base thing before Mine eyes*" (Ps. 101:3). For Reuben had done a base thing, as is said "Reuben went and lay with Bilhah his father's concubine" (Gen. 35:22). When Moses asked God: "Shall I appoint a High Priest for Thee out of the tribe of Simeon?" God replied: "No! *I hate the work of them that turn aside* (Ps. 101:3). I hate the tribe of Simeon because of the act of turning aside which Zimri, the son of Salu, was guilty of at Shittim.² Therefore *It shall not cleave unto Me*" (Ps. 101:3). When Moses asked God: "Shall I appoint a High Priest for Thee out of the tribe of Dan?" God answered: "No! *A perverse heart shall depart from Me*" (*ibid.* 101:4). For it is said "And the children of Dan set up for themselves the graven image" (Judg. 18:30), and they served the graven image because their hearts were not wholly given to their Creator, but were perverse. And they offended the Holy One, blessed be He, in that they served the graven image which, accompanying the people of Israel, passed over the Red Sea: *affliction* in the words "And over the sea affliction did pass" (Zech. 10:11) refers to Micah's graven image,³ which Moses had in mind when he said: *Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away*⁴ *this day from the Lord our God* (Deut. 29:17). When Moses asked God: "Shall I appoint a High Priest for Thee out of the tribe of Joseph?" God answered "No! *Whoso slandereth his neighbor in secret, him will I destroy*" (Ps. 101:5). For Joseph slandered his brothers, as is said "Joseph brought

evil report of them unto their father" (Gen. 37:2). When Moses asked God: "Shall I appoint a High Priest for Thee out of the tribe of Judah?" God answered: "No! *Whoso is haughty of eye and proud of heart, him will I not suffer*" (Ps. 101:5). For of Judah, it is said "When Judah saw her, he thought her to be a harlot" (Gen. 38:15). Moses then asked God: "Shall I appoint a High Priest out of the tribe of Levi?" and God answered: Yes. *Mine eyes are upon the faithful of the land, that they may dwell with Me* (Ps. 101:6). For what thou art, so is thy tribe, and of thee it is said: "My servant Moses . . . is trusted in all My house" (Num. 12:7).

According to R. Nehemiah—some maintain that it was R. Hama speaking in the name of R. Simeon ben Lakish—the words *Mine eyes are upon the faithful of the land, that they may dwell with Me* imply that the Holy One, blessed be He, said: Whoever ministers to Me in this world, shall also minister to Me in the world-to-come.

3. *He that worketh deceit shall not dwell within My house* (Ps. 101:7). R. Joshua ben Levi said: A man should be humble in his own house, and all the more so in the house of the Holy One, blessed be He.

He that telleth lies shall not tarry in My sight (*ibid.*). There are four companies of men who will not behold the presence of God: the company of scorners, for it is written *He will not sit in the seat of the scornful* (Ps. 1:1); the company of hypocrites, as it is written *A hypocrite cannot come before Him* (Job 13:16); the company of slanderers, as is said *Whoso slandereth his neighbor in secret . . . him ('oto) I cannot abide* (Ps. 101:5)—read not 'oto, "him," but 'itto, "with him"; and the company of liars, as it is written *He that telleth lies shall not tarry in My sight*.

4. *On mornings' account, will I destroy all the wicked of the land* (Ps. 101:8). According to R. Johanan, God said: Because of the two mornings upon which the children of Israel brought free-will offerings for the work of the Tabernacle, as is said *They brought yet unto him free-will offerings on one morning and on*

the next morning (Ex. 36:3), and because of the merit thus gained, *I will destroy all the wicked of the land.*

And it came to pass on the day that Moses had made an end of setting up the Tabernacle . . . that the princes of Israel . . . brought their offering before the Lord, six covered wagons, and twelve oxen . . . and they presented them before the Tabernacle. And the Lord spoke unto Moses, saying: "Take: it is of them, in order that the wagons may serve for carrying the Tent of Meeting; and thou shalt give them unto the Levites" (Num. 7:1-5). The Holy One, blessed be He, said to Moses: Go forth and speak grave words to the children of Israel; say: "I, the Lord, will reckon the offering to your credit as though I needed something to carry My world. And what is it that carries My world? It is the Tabernacle." Now when the princes brought the covered wagons and the oxen, the Holy One, blessed be He, said to Moses: *Take: it is of them*, for Moses had asked: "Can some prophet have decreed that the princes bring these things? Or can the princes have brought them of their own free will?" The Holy One, blessed be He, replied: *Take: it is of them, in order that the wagons may serve for carrying the Tent of Meeting* (Num. 7:5).

How long did the oxen remain alive? R. Ḥanina said in the name of Bar Ḳappara, and R. Yudan said in the name of R. Samuel bar Nahmani: Until the children of Israel came to Gilgal, for it is said *In Gilgal they sacrificed the bullocks*⁵ (Hos. 12:12). Until Nob became a city of priests, R. Abba bar Kahana said. Until the time of Gibeon, R. Abbahu said. Until the Temple was built and Solomon offered them as a sacrifice,⁶ R. Ḥama bar Ḥanina said.

R. Levi taught: What was R. Ḥama bar Ḥanina's proof? The verse *And king Solomon offered a sacrifice of the oxen* (2 Chron. 7:5): Note that it is not written "a sacrifice of oxen," but *a sacrifice of the oxen*—that is, a sacrifice of the oxen that the princes brought for carrying the Tabernacle.

R. Aibu said in the name of R. Meir: The oxen are designated for the punishment of the wicked in the world-to-come, as is said *With the oxen*⁷ *will I destroy all the wicked of the land.*

PSALM ONE HUNDRED AND TWO

1. *A prayer of the afflicted, when he fainteth and poureth out his complaint before the Lord* (Ps. 102:1). Elsewhere, this is what Scripture says: *The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight* (Prov. 15:8). Of the wicked, the Holy One, blessed be He, seeks neither sacrifice nor burnt-offering. What does God seek? The prayer of the upright. Thus also Scripture says: *For Thou delightest not in sacrifice, that I should give it; Thou delightest not in burnt-offering* (Ps. 51:18).

In a different exposition of *A prayer of the afflicted, when he fainteth*, R. Phinehas said in the name of R. Reuben: I cannot understand David's intent; there are times when he calls himself David, as in *A prayer of David* (Ps. 17:1, 86:1); but there are also times when he calls himself *the afflicted*, as in *A prayer of the afflicted*. The explanation must be that when David saw the upright men who would issue from him, men such as Asa, Jehoshaphat, Hezekiah, and Isaiah, he called himself David. But when he saw the wicked men who would descend from him, men such as Ahaz, Manasseh, and Amon, he called himself "the afflicted," as in *A prayer of the afflicted*.

R. Samuel bar Nahmani said in the name of R. Jonathan: David composed the Psalm *A prayer of the afflicted* with reference to Manasseh, whose affliction was his poverty in good deeds.¹

But R. Alexandri taught that David spoke these words with reference to prayer, having in mind the man who is poor because of the fact that he keeps delaying his prayer. To this sort of man, Scripture alludes in the verse *On account of the delaying, they were Laban's*² (Gen. 30:42). That is, *The prayer of a man who is poor because he delays*³ (Ps. 102:1) refers to Jacob's delay in prayer, as a result of which Laban got those of the flocks which might have been Jacob's. The delaying in the verse from Genesis thus means delaying in prayer, as also in the verse of the Psalm *The prayer of a man who is poor because he delays*.

2. In a different exposition, the verse is read *A prayer for the afflicted, when he fainteth*. R. Meir and R. Jose differed. One

said: At what point in his prayers may a man pray for his own needs? A man may pray for his own needs at the beginning of his prayers, and then goes on to recite the *Tēfillah*.⁴ Since it is said *A prayer for the afflicted*, is it not meant that a man may pray first for himself *when he fainteth*? And afterwards *he poureth out his meditation before the Lord* (Ps. 102:1). The other said: A man should recite the *Tēfillah* at the beginning of his prayers, and after that he may pray for his own needs, for in another Psalm it is said first *I pour out my meditation*⁵ *before Him* (Ps. 142:3), and then follow the words *I declare before Him my trouble* (*ibid.*). The term *meditation* clearly refers to *Tēfillah*, for it is said *And Isaac went out to meditate*⁶ *in the field at eventide* (Gen. 24:63).

R. Ze'iri said in the name of R. Huna: All admit that a man should pray for his own needs only in the benediction which ends with the words "Blessed art Thou . . . who hearkenest unto prayer."⁷

O Lord, hear my prayer (Ps. 102:2). Put not my petition away in a box,⁸ but let it go up and bear fruit. In the words *And let my cry come unto thee. Hide not Thy face from me in the day of my distress; incline Thine ear unto me* (Ps. 102:2-3), *incline Thine ear unto me*, according to R. Joḥanan, means that God's hearkening to prayer was a gift made to the entire tribe of Judah, for Moses blessed Judah with *Hear, Lord, the voice of Judah* (Deut. 33:7).⁹ But according to R. Ḥanina this gift was made only to the house of David.

R. Judah bar Simon taught: A man says *Incline Thine ear unto me* only when other men are making accusations against him.

R. Levi said: When Moses had to leave the earth, he gave this farewell to Judah, saying *And this is the blessing of Judah . . . Hear, Lord, the voice of Judah* (Deut. 33:7).¹⁰

For my days are consumed like smoke, and my bones are burned as a hearth (Ps. 102:4); that is, my bones are like a spark thrown out by the fire.¹¹

3. *He will regard the prayer of the destitute man, and not*

despise their prayer (Ps. 102:18). R. Samuel bar Nahmani said in the name of R. Jonah: Should not Scripture have said "He will regard the prayer of the destitute man, and not despise his prayer" or "He will regard the prayer of the destitute men, and not despise their prayer?" However, the words *He will regard the prayer of the destitute man* refer to Manasseh who was destitute in his lack of good deeds; and the words *And not despise their prayer* refer to David and to Hezekiah, for it is said *And Hezekiah prayed before the Lord* (2 Kings 19:15).

R. Aḥa observed in the name of R. Alexandri: Happy is the man who has a noble family-tree to cling to.¹²

In a different interpretation of *He will regard the prayer of the destitute*, R. Isaac said: David had in mind the generations [in exile] that will have neither prophet, nor priest, nor teacher of righteousness, nor Holy Temple to atone for them; that will have left to them but one prayer which they will say on New Year's Day and on the Day of Atonement. Do not despise the one prayer that they say, as is said *And not despise their prayer*.

This shall be written for the generation to come; and a people that shall be created shall praise the Lord (Ps. 102:19). *And a people that shall be created shall praise the Lord*: Is another people still to be created? R. Judah bar Simon explained: The words refer to the generation of Mordecai who, as it were, were created anew. The Rabbis said, however: These words refer to those generations that are guilty because of their wicked deeds, but who come and repent and pray before Thee on New Year's Day and on the Day of Atonement, and thereby scour off their deeds, so that the Holy One, blessed be He, creates them anew, as it were. And what are they to do then? They are required to take into their hands their citrons and their palm-branches, the willows of the brook and the myrtles, and praise Thee.¹³ Hence *And a people that shall be created shall praise the Lord*.

PSALM ONE HUNDRED AND THREE

1. *A Psalm of David. Bless the Lord, O my soul; and all that is within me, bless His holy name* (Ps. 103:1). Elsewhere, this is what Scripture says: *I will praise Thee, for I am fearfully and wonderfully made; wonderful are Thy works; and that my soul knoweth right well* (Ps. 139:14).

R. Abdimi bar Nehunya taught: Some things are bad for the liver, but good for the windpipe; and some things are bad for the windpipe, but good for the liver.

There are ten things within a man: the windpipe for voice, the gullet for [swallowing] food, the liver for anger, the lung for drink,¹ the gall for jealousy, the maw [when full] for sleep, the first stomach² to grind the food, the spleen for laughter, the reins for counsel, and the heart for decision. Therefore David offered praise with the words *I will praise Thee, for I am fearfully and wonderfully made; wonderful are Thy works; and that my soul knoweth right well*. Therefore also, it is said *Bless the Lord, O my soul, and all that is within me, bless His holy name*.

2. In a different exposition of *Bless the Lord, O my soul; and all that is within me, bless His holy name* (Ps. 103:1), R. Levi said in the name of R. Hama: A sculptor makes a statue; the sculptor dies, but his sculpture endures. But with the Holy One, blessed be He, it is not so. For the Holy One, blessed be He, made man, and man dies, but the Holy One, blessed be He, lives and endures. This neither the sculptor nor the silversmith can do. The silversmith casts an image: the silversmith dies; the casting endures. But the Holy One, blessed be He, made man, and it is man who dies; it is the Holy One, blessed be He, who lives and endures for ever and ever.

Another comment: A mortal king—he eats, but an image of him does not eat. Not so the Holy One, blessed be He: His image [man] eats, but He does not eat, as is said *Thou art the Lord, even Thou alone . . . Thou hast made . . . the earth, and all the things that are therein . . . and Thou preservest them all* (Neh. 9:6).³

Another comment. A sculptor makes a statue, but cannot make

a soul or vital organs. But the Holy One, blessed be He, made a statue, man, and within him, made a soul and vital organs. Therefore David offered praise: *Bless the Lord, O my soul; and all that is within me, bless His holy name.*

3. *Bless the Lord, O my soul.* R. Joshua ben Levi said: Five times are the words *Bless the Lord, O my soul* written here—and five are the books of Moses: *Bless the Lord, O my soul, and all that is within me, bless His holy name* (Ps. 103:1), *Bless the Lord, O my soul; and forget not all His benefits* (*ibid.* 103:2), *Bless the Lord, all ye His works . . . Bless the Lord, O my soul* (*ibid.* 103:22), *Bless the Lord, O my soul. O Lord my God, Thou art very great* (Ps. 104:1), *Sinners shall cease out of the earth . . . Bless the Lord, O my soul* (*ibid.* 104:35).

According to R. Johanan, David saw five worlds. He saw the world within his mother's womb, and he said: *Bless the Lord, O my soul; and all that is within me, bless His holy name* (Ps. 103:1). He saw the world as he was being born, and he said: *Bless the Lord, O my soul, and forget not all His benefits [in our infancy]* (*ibid.* 103:2). (What benefits, in particular? To this, R. Abbahu answered: Close to the heart, which is the seat of understanding, God set the breasts.⁴ Why? So that the infant does not see his mother's private parts. But R. Mattena said: So that he does not take his nourishment from a place soiled with excretion.) He saw the world, as he went forth into the light of day and traveled here and there, and he said: *In all places of His dominion; bless the Lord, O my soul* (*ibid.* 103:22). He saw the world, as he was about to depart from the earth, and beholding the Presence, he said: *Bless the Lord, O my soul. O Lord my God, Thou art very great* (Ps. 104:1). He saw the world-to-come, and he said: *Sinners shall cease out of the earth, and let the wicked be no more. Bless the Lord, O my soul. Hallelujah* (*ibid.* 104:35).

4. Another comment on *Bless the Lord, O my soul*. Why did David command his soul to offer praise to the Holy One, blessed be He? The Rabbis said: As the soul sustains the body, so the Holy One, blessed be He, sustains His world; and as the soul is unique in the body, so the Holy One, blessed be He, is unique in

His world; and as the soul does not eat and does not drink, so the Holy One, blessed be He, does not eat and does not drink; and as the soul, because it comes from above, stays pure in the body, so the Holy One, blessed be He, exalted above the world, is pure; and as the soul sees, though it is not seen, so the Holy One, blessed be He, sees and is not seen. Accordingly David said: Let the soul, possessed of all these attributes, come and give thanks and offer praise to the Holy One, blessed be He, who possesses all these attributes.

5. Another exposition of *Bless the Lord, O my soul*: The soul—no man knows where its place is; even so, the Holy One, blessed be He—no man knows where His place is. Not even the sacred creatures that carry the throne of glory know where God's place is, or in what place God sits. Therefore, *Blessed be the glory of the Lord from His place* (Ezek. 3:12) is as much as they can say. Accordingly David said: Let the soul, whose place no man knows, nor knows the place where it is set, come and offer praise to the Holy One, blessed be He, who is above His world and whose place no man knows.

It happened that a certain man asked Rabban Gamaliel in what place the Holy One, blessed be He, sits, and Rabban Gamaliel replied: "I do not know." And the man said: "Is this your prayer and your wisdom, you who pray to God every day, and yet do not know where His place is?" Thereupon Rabban Gamaliel replied: "Behold, thou askest me about something which is a thirty-five hundred years' journey away from me. Now I shall ask thee about something which sits with thee day and night, and do thou tell me where its place is." The man asked: "And what is that?" And Rabban Gamaliel replied: "It is the soul which sits within thee. Tell me in what place it is set." And when the man said: "I do not know," Rabban Gamaliel replied: "May the breath of life blow out of this man! Although thou knowest not the place of something which sits within thee, yet thou askest me about something which is a thirty-five hundred years' journey away from me!"

The man went on to say to Rabban Gamaliel: "We do well to

bow down to the work of our hands, which we can always look upon." Rabban Gamaliel answered: "You see the work of your hands, but it cannot see you. The Holy One, blessed be He, sees the work of His hands, but the work of His hands cannot see Him, as is said *Man shall not see Me, not even a sacred creature shall*⁵ (Ex. 33:20). You can see for yourself that this is so: it is clearly stated by Ezekiel that when he saw the likeness of God, he fainted away. Of this it is written *And when I saw it, I fell upon my face* (Ezek. 1:28)."

6. *Bless the Lord, O my soul, and forget not all His benefits* (Ps. 103:2). R. Abba bar Kahana said: If a man lifts up a vessel filled with water and turns its mouth downward, he pours out what it contains. And if a man lifts up a money-bag and turns its mouth downward, the money falls onto the ground. But a woman walks about with the mouth of her womb downwards,⁶ and yet the embryo in her womb stays as secure as a man carried in a litter. [Unlike] an animal that walks on all fours, a pregnant woman walks about upright, yet the embryo stays secure in her womb.

R. Simon taught: A woman is made up of cell upon cell and coil upon coil, so that if she were delivered abruptly, she would die. However, one by one each band is loosed, each cell is loosed, each coil is loosed. Hence *Bless the Lord, O my soul, and forget not all His benefits*.

7. *Who forgiveth all thine iniquity; who healeth all thy diseases* (Ps. 103:3). After recovery from an illness, R. Yannai would wear his Tefillin continually for three days. He said that Tefillin require a clean body like that of Elisha, the man who always kept his hands ritually clean. (Why was Elisha called the man of wings?⁷ Because once when wicked Rome decreed that any man who wore Tefillin would have his head smashed in, Elisha continued to wear his Tefillin. When a quaestor saw him, Elisha took up the Tefillin in his hands and ran from him. But the quaestor pursued him and caught up with him, and asked: "What's that in your hand?" Elisha said: "The wings of a dove." And the quaestor found that it was as Elisha said. There-

fore, he was called Elisha, the man of wings.) Once a man recovers from an illness, his body is clean. But after three days, R. Yannai would no longer wear his Tefillin continually. He said: For more than three days,⁸ I cannot keep myself completely clean. But R. Joḥanan would wear his Tefillin day after day, citing the verse *The Lord . . . forgiveth all thine iniquity.*

8. *Bless the Lord . . . who crowneth thee with loving-kindness and tender mercies* (Ps. 103:4). R. Joḥanan held that this verse referred to Sinai: When Israel received the Torah, there came down sixty myriads of ministering angels, who set crowns upon the heads of the children of Israel. R. Abba bar Kahana maintained in the name of R. Joḥanan, that there came down one hundred and twenty myriads of ministering angels, and as one angel set a crown upon the head of an Israelite, another angel would gird him with a weapon.

R. Yudan said: God clothed the children of Israel with royal purple, as is said *I clothed thee also with richly woven work* (Ezek. 16:10). R. Huna of Sepphoris said: God girded the children of Israel about with aprons of linen, as is said *I girded thee about with fine linen* (*ibid.*). R. Simeon ben Yoḥai maintained that God gave to the children of Israel a weapon upon which the Ineffable Name was written.⁹ Hence *Bless the Lord . . . who crowneth thee with loving-kindness and tender mercies.*

Who satisfieth thine old age with good things; so that thy youth is renewed like the eagle (Ps. 103:5). R. Yudan held that the latter part of this verse referred to Job to whom it was said *Gird up now thy loins like a cock-eagle* (Job 38:3)—that is, like an eagle¹⁰ who has lighted upon a dung-heap and shakes itself clean, so Job shook himself free of suffering and was renewed. Hence *So that thy youth is renewed like the eagle.*

9. *The Lord executeth righteous acts* (Ps. 103:6). R. Isaac taught: All good things in plenty, as is said *The Lord executeth righteous acts*. Pardons come in plenty, as is said *And to our God, for He will plentifully pardon* (Isa. 55:7). Redemption comes in plenty, as is said *And with Him is plenteous redemption* (Ps. 130:7).

R. Samuel bar Naḥmani said: Deliverance also comes in plenty, as is said *God is unto us a God of deliverances* (Ps. 68:21).

10. *He made known His ways unto Moses, His doings unto the children of Israel* (Ps. 103:7). R. Berechiah said in the name of R. Abba bar Kahana: Moses sat down and reckoned Israel's redemption from the time that the tribes of Israel came down into Egypt. However, the Holy One, blessed be He, also reckons and counts, and now, the furrow of the lash being long upon Israel and they growing weary, behold, He reckons redemption from the time that Isaac was born, so that we are closer to being free of the lash. Hence it is said *And God saw the children of Israel, and God took cognizance of them* (Ex. 2:25).¹¹

Now Moses was keeping the flock (Ex. 3:1). When Moses said to the Holy One, blessed be He: "Master of the universe, *Show me now Thy ways, that I may know Thee* (Ex. 33:13)," the Holy One, blessed be He, answered: Seekest thou to know My ways? As thou livest, I shall make them known to thee. Hence *He made known His ways unto Moses. As for His [beneficent] doings unto the children of Israel* (Ps. 103:7), how unlike the man of whom it is said *If any man take a wife . . . and hate her, and impute wanton doings*¹² *to her* (Deut. 22:14).

R. Samuel bar Naḥmani exclaimed: O son of man, let thy doings be merciful, so that mercy will also be shown to thee.

11. *The Lord is full of compassion and gracious, long suffering and plenteous in mercy* (Ps. 103:8). R. Samuel bar Naḥmani said: God prolongs His patience with the wicked and rewards them for the few good deeds they have done in this world; God delays His mercy towards the righteous and punishes them for the few wicked deeds they have done in this world, but then returns and rewards them with plenteous peace.

R. Aḥa said in the name of R. Tanḥum: God prolongs His patience, but once He begins to make a man pay, He makes him pay in full.¹³

12. *Not for the sake of victory*¹⁴ *does He chide* (Ps. 103:9). God said: Did I not long ago make use of chiding against the generation that perished in the flood and against the generation

that saw the dispersion of the races of men? Though I won a victory over them, yet I lost them. And did I not long ago make use of chiding against the men of Sodom? Though I won a victory over them, yet I lost them. But when Moses, on Israel's behalf, won a victory over Me,¹⁵ it was to My profit in the world. Hence, *Not for the sake of victory does He chide, for He does not wish to stay angry at the world (ibid.)*.

13. *As far as the east is from the west, so far hath He removed our transgressions from us* (Ps. 103:12). R. Jeremiah observed: A man should not say: "May the Merciful One remove us from transgression." Instead, he should say "May the Merciful One remove transgression from us," as it is said *He removed our transgressions from us*.

14. *Like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear Him* (Ps. 103:13)—that is, said R. Hiyya, like him who was the most compassionate of the fathers. And who was that? R. Judah the Prince taught: It was Abraham who, in seeking compassion from the Holy One, blessed be He, for the men of Sodom, said: *Wilt Thou in anger*¹⁶ *sweep away the righteous with the wicked?* (Gen. 18:23). R. Berechiah, however, maintained: Compassionate like Jacob, our father, of whom it is written *And he himself passed over before them* (Gen. 33:3), saying: It is better that Esau smite me than that he smite my children. Hence *Like as a father hath compassion upon his children . . . for He knoweth our imagination* (Ps. 103:13-14).

Abba Jose ben Dosta'i, citing the verse *For He knoweth our imagination* (Ps. 103:14), quoted R. Hiyya's comment thereon: "Alas for the dough that the baker himself admits is bad."

15. *For a spirit passed through him, and it is gone* (Ps. 103:16).¹⁷ Does this verse mean that the dead will not be resurrected? Not at all. It means that the Inclination-to-evil, a spirit which accompanies a man through life, will not return with him [at the Resurrection]. *And the place thereof shall know it no more (ibid.)*, it referring to the Inclination-to-evil.¹⁸

But the mercy of the Lord is from everlasting to everlasting

highly exalted (Ex. 15:1), implying that He is exalted high over all exalted ones. Hence *The Lord hath prepared His throne in the heavens, and His kingdom is exalted over all*.

R. Berechiah concluded: *The Lord hath prepared His throne in the heavens*—that is, because He has set into His throne the four who are proud in their rule, we know that His kingdom is exalted over all.

17. *Bless the Lord, ye angels of His* (Ps. 103:20). Can this verse be speaking of heavenly creatures, if the next verse goes on to say *Bless the Lord, all ye His hosts* (*ibid.* 103:21)? It must be speaking of earthly creatures. And the proof that earthly creatures are called angels? The verse, *He . . . sent an angel, and brought us forth out of Egypt* (Num. 20:16). Was it an angel? Was it not Moses? Yes, but Scripture implies in this verse that the Prophets were called angels. So, too, Scripture says, *Then spoke Haggai the Lord's messenger in the Lord's message unto the people, saying* (Haggai 1:13).²⁰ R. Judah bar Simon quoted: *And the angel of the Lord came up from Gilgal* (Judg. 2:1)—it was actually Phinehas [rather than an angel] who came up. The Rabbis quoted: *A man of God came unto me, and his countenance was like the countenance of the angel of God, very terrible* (Judg. 13:6). You thus learn that the Prophets were called angels.

18. R. Huna explained in the name of R. Aḥa that this verse refers to those who stood at Sinai: *Ye mighty in strength, that do His word, before hearkening unto the voice of His word* (Ps. 103:20): You were willing to do, even before hearkening to word of what you were to do, for you said, *All that the Lord hath spoken we will do, and then hearken* (Ex. 24:7).

R. Isaac said that the verse speaks of those who observe the seventh year of release. Ordinarily, a man observes a religious precept for an hour, or for a day. But is it likely that he will observe it for a whole year?²¹ Yet the children of Israel observe it for a whole year, for in the verse, *And this (zh) is the manner of the release* (Deut. 15:2), the numerical value of the letters in *zh* is twelve,²² the same as the number of months in the year.

R. Tanḥum bar Ḥanilai expounded: Have you ever in all your

life seen a burden too heavy for ten men, but easy for one man? Yet after the children of Israel had said: *If we hear the voice of the Lord our God any more, then we shall die* (Deut. 5:22), it is written *Go thou near, and hear all that the Lord our God may speak unto thee* (*ibid.* 5:24)—that is, what sixty myriads could not bear to hear, Moses heard by himself. Moreover, the very word of the Lord called to Moses, as is said *And It called unto Moses* (Lev. 1:1), but Moses was not harmed. This teaches you that righteous men are greater than the ministering angels. For the ministering angels cannot bear to hear God's voice, but stand terrified and affrighted, whereas righteous men can bear to hear God's voice, as is said *And the Lord giveth forth His voice far in advance of His army, even though His camp is very great* (Joel 2:11)—that is, far in advance of the ministering angels of whom it is said "This is God's camp" (Gen. 32:3) and of whom it is also said "Thousand thousands ministered unto Him" (Dan. 7:10). Who, then, can bear to hear God's voice? *He is mighty that executeth His word* (Joel 2:11), the *mighty* being the righteous man that executes His word and thereby is greater than the ministering angels. And who is this mighty man? Moses, who heard the sound of the word of the Lord, as is said *And It called unto Moses* (Lev. 1:1). Hence it is said *Ye mighty in strength, that fulfill His word, hearkening unto the voice of His word.*

PSALM ONE HUNDRED AND FOUR

1. *Bless the Lord, O my soul. O Lord my God; Thou art very great; Thou art clothed with glory and majesty* (Ps. 104:1). Elsewhere, this is what Scripture says: *Thine, O Lord, is the greatness, and the power, and the glory . . . Thine is the kingdom, O Lord, and in it the head is exalted above all* (1 Chron. 29:11). R. Huna asked: Who is referred to by *the head*? You find that all things offer praise to the Holy One, blessed be He, as is said *From the rising of the sun unto the going down thereof the Lord's name is praised* (Ps. 113:3), yet to the Holy One, blessed be He, no praise means more than the praise offered by Israel, *The people which I formed for Myself, that they might tell of My praise* (Isa. 43:21). This you can see for yourself from the preceding Psalm, where it is written *Bless the Lord, ye angels of His, ye mighty in strength, that do His word, hearkening unto the voice of His word* (Ps. 103:20). One would expect the verse to put *hearkening unto the voice of His word* before *that do His word*,¹ for ordinarily a man must first hearken to word of what he is to do before he does it. Why, then, does the verse read this way? Because it is speaking of the people of Israel who stood at Sinai, willing to do the will of God even before hearkening to word of what they were to do, for they said: *All that the Lord hath spoken we will do, and then hearken* (Ex. 24:7). After Israel offer praise, the angels follow them in offering praise, as is evident from the next verse in the Psalm, *Bless the Lord, all ye His hosts* (Ps. 103:21), these being the angels, of whom it is said "The Lord will punish the host of the high heaven on high" (Isa. 24:21). Hence *the head* in *Thine is the kingdom . . . and in it the head is exalted above all* is none other than Israel, of whom it is said "Thou exaltest the head, the children of Israel"² (Ex. 30:12); in the same way, *holiness* is none other than Israel, as in the verse "Israel is holiness unto the Lord" (Jer. 2:3).

2. In another comment, the verse is read *And Thou art exalted as head above all* (1 Chron. 29:11). R. Simon taught: As the head is above the body, so art Thou above all the praises wherewith

men exalt Thee; Thou art high above every blessing and every praise, as is said *Who can express the mighty acts of the Lord?*

Ps. 106:2)—that is, "Who can declare the glory of the Holy One, blessed be He?" If a man endeavor to speak of all the glory of the Holy One, blessed be He, he will forfeit his life. As Elihu said: *If a man speak, surely he shall be destroyed* (Job 37:20).¹ You can see for yourself that all His glory cannot be expressed. Even after David had composed one hundred and forty-seven² Psalms of praise, he said that he had still to speak the praise of the Holy One, blessed be He, for he said: *My mouth shall speak the praise of the Lord* (Ps. 145:21).

The essence of all praise is David's praising of God with the two hundred and forty-eight parts of the body, as is said *All my bones shall say: "Lord, who is like unto Thee?"* (Ps. 35:10). David did not leave out a single part of the body: there was not one with which he did not praise the Holy One, blessed be He. Yet David said to all the parts: Do you think that in exalting the Holy One, blessed be He, with all these praises I have touched upon even one tiny portion of the multitudes of myriads of the glories of the Holy One, blessed be He? At this moment I am only at the beginning of my praise of Him: *A Psalm of praise: David. I will extol Thee, my God, O King* (Ps. 145:1).

Rabbi taught: Even if the mouths of righteous men were hanged into springs ceaselessly pouring out praise of the Holy One, blessed be He, do you suppose that then they could pour forth His glory, the whole of it? Never! For it is written *They all pour forth the memory of Thy great goodness* (Ps. 145:7): it is not written "They poured forth," but *They shall pour forth*—that is, they will have to go on pouring forth praise like a spring which gushes up more and more. Hence *Thou art exalted and art above all*. David also said: *O Lord my God, Thou art very great* (Ps. 104:1).

Another comment on *Bless the Lord, O my soul*. Elsewhere, too, is what Scripture says: *The Lord will command the blessing in thee in thy barns* (Deut. 28:8). You will find it true that every single thing has an angel in charge of it. When a man

proves worthy, angels of peace are assigned to be with him; but when a man proves unworthy, angels of destruction are assigned to be with him. Hence it is said *The Lord will command the blessing with thee in the barn*—if you have separated your tithes in the field, My blessing shall be with you: *Blessed shalt thou be in the city, and blessed shalt thou be in the field* (*ibid.* 28:3).

R. Ze'era taught: Even the common talk of Israel is worthy of study. In proof, consider the common saying: It depends on thee,⁵ who is assigned to be with thee.

R. Meir observed: Which is the greater, he who is borne up by another or he who bears another up? Admit that it is he who is borne up. Again, which is the greater, He who watches over another, or he that is watched over by another? Admit that it is he who is watched over. Why? Because if he did not have good works, he would not be borne up, or watched over, for it is said *He will give His angels charge over thee, to watch over thee in all thy ways. They shall bear thee upon their hands* (Ps. 91:11-12).⁶ When a man is worthy, ministering angels go with him and watch over him so that no evil thing shall befall him, as is said *There shall no evil befall thee* (*ibid.* 91:10). When David saw that the presence of angels was so precious and beautiful a blessing, with his soul and with all the parts of his body he blessed, in return, the Holy One, blessed be He, as is said *Bless the Lord, O my soul; and all that is within me, bless His holy name* (Ps. 103:1).

4. In further exposition of *Bless the Lord, O my soul. O Lord my God, Thou art very great* (Ps. 104:1), R. Berechiah said in the name of R. Eleazar and also in the name of R. Joshua: Thou wast great in the world before the world was created. But after Thou didst create Thy world, it is written *Thou art very great*. Thou wast great before the children of Israel went forth out of Egypt. But after they went forth out of Egypt, it is written *Thou art very great*. Thou wast great before the Prophets offered praise to Thee. But after the Prophets offered praise to Thee, it is written *Thou art very great*.

Thou art clothed with glory and majesty (*ibid.*). R. Simeon ben

Jehozadak interrogated R. Samuel bar Nahmani, saying: "How did the Holy One, blessed be He, create the light?" R. Samuel bar Nahmani replied: "God covered Himself with a white garment and suffused the world with His light." But since R. Samuel bar Nahmani gave his reply in a whisper, R. Simeon ben Jehozadak pressed him further: "Is this not said outspokenly in the verse *Who coverest Thyself with light as with a garment* (*ibid.* 104:2)?" Thereupon R. Samuel bar Nahmani said to him: "As in a whisper I received this tradition, so in a whisper I answered thee."

R. Berechiah said: Had I not heard that R. Isaac expounded this verse in public, I, too, would not expound it in public.⁷

And whence did the Holy One, blessed be He, diffuse the light? R. Berechiah said in the name of R. Isaac, God diffused it from the Holy Temple, as is said *And, behold, the glory of the God of Israel came from the way of the east . . . and the earth's light came from His glory*⁸ (Ezek. 43:2).

5. Another exposition of *Thou art clothed with glory and majesty*. A mortal, when he is strong, is not beautiful, and when beautiful, is not strong. But the Holy One, blessed be He, is both strong and beautiful, for He has the two attributes of glory and majesty. God gave glory to Moses, as is said *And Thou shalt put some of thy glory upon him* (Num. 27:20); and God gave majesty to Joshua, of whom it is said *His firstling bullock, majesty is his*⁹ (Deut. 33:17). God also gave glory to Solomon, as is said *And the Lord . . . bestowed upon him such royal glory as had not been on any king before him in Israel* (1 Chron. 29:25).

The Holy One, blessed be He, said: In the time-to-come, I shall give glory and majesty to the king Messiah, as is said *For Thou meetest him with choicest blessings . . . Glory and majesty dost Thou lay upon him* (Ps. 21:4, 6). And God gives glory and majesty not only to the king Messiah, but also to every man who labors diligently in the Torah. For in the verse *The works of the Lord are great, sought out of all them that have pleasure therein* (Ps. 111:2), *the works of the Lord* means the Torah, as it is said "And the tables were the work of God" (Ex. 32:16). And what is

to be the wage of the man who labors diligently in the Torah? *His wage is glory and majesty* (Ps. 111:3). Hence *Thou art clothed with glory and majesty*.

6. *Who maketh of water the roof beams of His upper chambers* (Ps. 104:3). R. Phinehas taught in the name of R. Meir: The marvelous heavens—are they made of such chemicals as natron, or lixivium? Indeed, you would have no way of knowing what they are made of, but because Scripture says, *Who maketh of water the roof beams of His upper chambers*, you must conclude that the heavens are made of water.¹⁰

Who maketh the clouds His chariot (*ibid.*). The Holy One, blessed be He, came on two clouds for the sake of Israel. On one cloud God came unto Egypt, as is said *Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt* (Isa. 19:1). And on the other cloud God came unto Sinai, as is said “*Lo, I come unto thee in a thick cloud*” (Ex. 19:9).

Who walketh upon the wings of the wind (Ps. 104:3). R. Huna bar Papa taught: A mortal—him, his chariot carries; but the Holy One, blessed be He, He carries His chariot. A mortal—his chariot carries him, his chariot being a material thing; but the Holy One, blessed be He, *walketh upon the wings of the wind*.

7. *Who maketh His angels winds* (Ps. 104:4). R. Johanan taught: The angels were created on the second day. Angels that serve as messengers, they are made of wind. *Angel*, in fact, means “messenger,” as is said *And Israel sent messengers*¹¹ (Num. 21:21). And angels that serve as ministers, they are made of fire, for the verse concludes *His ministers a flaming fire* (Ps. 104:4).

8. On *Thou didst cover the deep as with a vesture* (Ps. 104:6), R. Judah and R. Nehemiah differed. R. Judah maintained: The earth, what does it stand upon? Upon the waters, for it is said *To Him that stretched out the earth upon the waters* (Ps. 136:6); and the waters stand upon pillars of mountains, as is said *The waters stood above the mountains* (Ps. 104:6); the pillars of mountains stand upon the wind, as is said *He that formeth the mountains, and createth the wind* (Amos 4:13); and the wind stands upon the storm, as is said *Stormy wind, sustaining His*

word (Ps. 148:8).¹² R. Nehemiah taught: The earth is upon the waters, and the waters are upon pillars of mountains, as is said *The waters stood above the mountains* (Ps. 104:6); and, as it is also written, *The waters . . . go up by the mountains; they go down by the valleys unto the place which Thou hast founded for them* (*ibid.* 104:8). And by *Unto the place which Thou hast founded for them* is meant the Ocean.

9. *Thou hast set a bound that they may not pass over . . . He sendeth the springs into the valleys, which run among the hills . . . Above them the inhabitants of the sky have their dwelling place* (Ps. 104:9, 10, 12). R. Ishmael and R. Akiba differed. R. Akiba maintained that *springs* refers to pools of water out in the valleys. In these pools lepers (whose presence under a roof brings the degree of uncleanness that a dead body brings)¹³ are required to immerse themselves when they are healed; and *the inhabitants of the sky* are the ministering angels hovering above [when the lepers are healed].¹⁴ But R. Ishmael said to R. Akiba: You ought to give up this kind of exegesis, and turn to study of the treatises "Signs of Leprosy" and "Tents."¹⁵

Then R. Ishmael said: *The inhabitants of the sky* are the fowl of heaven which make their habitation among the trees, and from the midst thereof their praise of the Holy One, blessed be He, rises up, as is said *From among the branches ('āfayim) they give voice to a song* (Ps. 104:12). R. Ishmael added—some say, that R. Yudan said it in the name of R. Ishmael: the uncommon word 'āfayim means "branches," as in *The branches ('afyeh) thereof were fair, and the fruit thereof much* (Dan. 4:9).

Samuel said: I stand stock-still at three sounds, not knowing what they signify: the sound of a tent-peg being driven into the ground;¹⁶ the sound a horse gives off when it gets heated in its galloping; the sound of the winds when *among branches they make a sound*.

10. In a different exposition, the verse is read *Upon them the fowl of the heaven make their habitation* (Ps. 104:12)—that is, [heathen] nations of the earth, like birds of prey, gather against the children of Israel and work upon them, trying to make them

forsake the Holy One, blessed be He. Nevertheless, the children of Israel do not forsake God, as is said *From among the weary ones*¹⁷ *they give voice to a song* (*ibid.*)—that is, twice daily the children of Israel voice the unity of the Holy One, blessed be He, saying, *Hear, O Israel: The Lord our God, the Lord is One* (Deut. 6:4).

11. *He causeth the grass to grow for the cattle, and herb to be worked by man* (Ps. 104:14). By *herb* is meant flax which is worked into linen to clothe man.

To bring forth bread out of the earth (*ibid.*). R. Jacob bar Aḥa said that R. Nehemiah and the Rabbis differed in their exposition of these words. R. Nehemiah taught: Note that these words which the Sages introduced into the benediction “Blessed art Thou . . . who bringest forth bread out of the earth,” imply that God used to bring forth bread out of the earth. But the Rabbis maintained that the time when God will bring forth bread out of the earth is yet to come, as it is said *There shall be handsized corn in the earth* (Ps. 72:16).¹⁸

12. *And bread that stayeth man's heart* (Ps. 104:15). R. Isaac taught: In three places in Scripture we are told that bread stays the heart: Of Abraham it is written that he said, *And I will fetch a morsel of bread, and stay ye your heart* (Gen. 18:5); in the Book of Judges, it is written *Stay thy heart with a morsel of bread* (Judg. 19:5); and in this Psalm it is written *And bread that stayeth man's heart*.

13. *The trees of the Lord have their fill, the cedars for Lebanon which He hath planted* (Ps. 104:16). R. Ḥanina taught: The trees of the Lord in Eden had their fill of water, they had their fill of days, they had their fulfillment in their seedlings.

R. Ḥanina also said: Not for the world's need¹⁹ were the cedars created. Wherefore, then, were they created? For the glory of God: in *The cedars for Lebanon, which He hath planted*, *Lebanon* clearly means the Temple, described in Scripture as *That goodly hill and Lebanon* (Deut. 3:25). Hence *The cedars for Lebanon, which He hath planted*.

Resh Lakish taught: Not for the world's need was gold created.

Wherefore, then, was it created? For the glory of God in the sanctuary, as is said *All the gold that was used for the work in all the work of the sanctuary* (Ex. 38:24). Thus also Scripture says, *And the gold of that land is for a goodly place* (Gen. 2:12), the *goodly place* being the sanctuary, described in Scripture as *That goodly hill, and Lebanon* (Deut. 3:25).

14. The birds in *The cedars for Lebanon . . . wherein the birds make their nests* (Ps. 104:17) are the Levites. As to the meaning of *ḥāsīdah*, "stork," in the concluding words of the verse, *As for the stork, the fir-trees are her house* (*ibid.*), R. Huna bar Papa and R. Simon differed. One said: The stork is called *ḥāsīdah* because she lets herself be stepped on.²⁰ But the other said: Because she has compassion²¹ for her companions. And there are others who say: Because she is given to deeds of loving-kindness²² among her neighbors.

But according to R. Judah bar Simon, the concluding words refer only to the tribe of Levi who were called *ḥāsīdim*, "holy ones," as is said *And to Levi he said: Thy Thummim and Thy Urim be with Thy holy one* (Deut. 33:8).

15. *The high mountains are for the wild-goats* (Ps. 104:18). R. Yudan taught: The Holy One, blessed be He, would not have created His heaven and His earth had it not been for Abraham, as is said *The generating of the heaven and the earth was on account of hbr'm*²³ (Gen. 2:4), the letters of *hbr'm* being the very letters that make up the name *Abraham* ('*brhm*). And R. Yudan went on to say: If you marvel that God should have created His heaven and His earth for Abraham, note that it is written *The high mountains are for the wild-goats*. Now, if the high mountains were created solely for the wild-goats, surely it can be maintained that the world was created solely because of the merit of Abraham.

16. *He appointed the moon for seasons* (Ps. 104:19). R. Johanan taught: The sun alone would have sufficed for the world's use. Why then did God make the moon? For fixing the time of the festival seasons, as is said *He appointed the moon for seasons*.

R. Shela of the village of Temarta said in the name of R.

Joḥanan: Nevertheless, we reckon the lunar month as beginning at the first sunset after the new moon.²⁴

R. Berechiah taught: Scripture says, *And they journeyed from Rameses in the first month, on the fifteenth day of the first month* (Num. 33:3). But it was really the fourteenth day of the month. And yet Scripture says, *the fifteenth day*.²⁵ Hence it follows that the lunar month is reckoned as beginning at the first sunset after the new moon, as is said *He appointed the moon for seasons, and the sun, the time of whose setting is known*.

17. In *The young lions roar after their prey* (Ps. 104:21), the *young lions* (*kṣṣirim*) are the nations that deny (*kofṣirim*) the Holy One, blessed be He. R. Ḥanina bar Papa said: The *young lions* are the nations roaring to tear Israel to pieces. *And seek their food from God* (*ibid.*): It is the children of Israel who pray to and seek their food from the Holy One, blessed be He.

That Thou givest them, they gather (Ps. 104:28): Out of what He gives to the rich, the Holy One, blessed be He, sustains the poor. In *Thou openest Thy hand, they are filled with good* (*ibid.*), *they* is meant to include poor and rich alike.

18. *The sun ariseth, they slink away* (Ps. 104:22): When the sun of the king Messiah rises, [heathen] nations of the earth will slink away, *and couch in their dens* (*ibid.*). Whither will they go? To Gehenna.

Man cometh to his reward when he is at his labor all through the evening (Ps. 104:23). According to R. Asi, such men as occupy themselves with Torah from evening until morning are men who will come to have their reward.

In another comment the verse is read: *The sun ariseth . . . Man goeth forth to his work and is at his labor until evening*. R. Abbahu said in the name of R. Simeon ben Laḥish that the Sages interpreted the verses as follows: The going forth of the worker to the place of his work is on the employer's time; but the return of the worker to his house is on his own time. Also, the worker must be at the place of his work when the sun rises, and the employer must see to it that the worker return to his house when the sun sets.

19. *How manifold are Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy creatures* (Ps. 104:24). It happened that a lion, a dog, and an Ethiopian gnat were together. The lion was about to mangle the dog, but when he saw the Ethiopian gnat, he drew back in fear, for the Ethiopian gnat is the scourge of the lion, even as the dog is the scourge of the Ethiopian gnat. Thus the three creatures did no harm to one another. Thereupon R. Akiba quoted: *How manifold are Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy creatures.*²⁶

20. *Yonder sea, great and wide* (Ps. 104:25) is the Ocean. *Therein are creeping things innumerable* (*ibid.*), such as mollusks and their shells. *Living creatures both small and great* (*ibid.*): There are creatures that grow up in the sea, and there are creatures that grow up on land. Those creatures that grow up on land, should they go down into the sea, would instantly die. And those creatures that grow up in the sea, should they come onto the land, would instantly die. The place where one creature lives is the place where the other dies; and the place where one dies is the place where the other lives. Hence *How manifold are Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy creatures* (Ps. 104:24).

21. Another exposition: *Yonder sea, great and wide* (Ps. 104:25) is the wicked kingdom of Edom, *wide* because it spreads itself over all and rules the whole world. *Therein are creeping things*: Like creeping things, the inhabitants of Edom spawn and multiply. *Innumerable*: innumerable are the decrees which day after day they enact and publish. *Beasts, small and large*: dukes, eparchs, and marshals. *Thence come forth wrongs*²⁷ (*ibid.* 104:26), the wrongs which they do to the people of Israel against whom they publish and enact decrees of persecution. *He who unites himself to them, him Thou hast formed to be made sport of*²⁸ (*ibid.*): Whoever unites himself with the inhabitants of Edom, will in time be made sport of along with them.

22. A different exposition: *Yonder sea, great and wide* (Ps. 104:25) is the Torah, of which it is said "The measure thereof

is longer than the earth, and wider than the sea" (Job 11:9). *Therein are creeping things innumerable (ibid.)*—that is, the Talmudic treatises. Some say that these are the Mishnah collections of Bar Kappara, of R. Hiyya, of Rab, and of the Rabbis of Babylonia. *Beasts, small and great (ibid.)*: these are the scholars, the small and the great who sharpen their teeth on one another's arguments.²⁹ *There go the ships (ibid. 104:26)*; that is, the followers of the Torah, one saying, "This is permitted," and another saying, "This is forbidden," thereby keeping the world on course as if it were a ship. *He who unites himself with them, him Thou hast formed to sport with*³⁰ (*ibid.*): whoever unites himself with the followers of the Torah, the Holy One, blessed be He,³¹ will sport with him in the time-to-come.

23. Another exposition: *Yonder sea, great and wide* is Gehenna, of which it is said "Therefore hell hath made great her desire" (Isa. 5:14). *Therein are creeping things innumerable (ibid.)*: wicked men, sectarians, and infidels. *Beings small and great*: "The small and great are there alike; and the servant is free from his master" (Job 3:19). *There go the ships (ibid. 26)*: "Man goeth to his long home and the mourners go about the streets" (Eccles. 12:5). But *He who unites himself with this, him Thou hast formed to sport with (ibid.)*, this being righteousness which accompanies him.³² *All of them wait for Thee* (Ps. 104:27)—that is, the dead wait, their eyes hanging upon the Resurrection. Now, of the Resurrection it is written *The inhabitants of the rock will sing, they will shout from the top of the mountains. They will give glory unto the Lord* (Isa. 42:11-12). In this Psalm also it is written *The glory of the Lord shall endure for ever* (Ps. 104:31). Therefore, as *glory* in the one verse refers to the Resurrection, so in the other, *glory* refers to the Resurrection. At that time the dead will sing a song to Thee. Of this it is written *Sing unto the Lord a new song* (Isa. 42:10).

In another comment on *There go the ships* (Ps. 104:26), R. Isaac bar Maryon said: Were it not written *Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters* (Isa. 43:16), any man that went upon the sea would die.

24. In their exposition of *Thou hidest Thy face, they vanish*

(Ps. 104:29), Rabbi and R. Jonathan differed. Rabbi said: Were it not for the shadow of the Holy One, blessed be He, which protects a man, the demons would destroy him, as is said *Their shadow is removed from over them, but the Lord [’s shadow] is with us; fear them not* (Num. 14:9). But R. Jonathan said: Were it not for the ordinance of the Holy One, blessed be He, which protects a man, the demons would destroy him, as is said *Peace, peace, to him that is far off and to him that is near, ordaineth the Lord that createth the fruit of the lips* (Isa. 57:19).

Thou wilt send forth Thy spirit, they will be created (Ps. 104:30). And when will the Resurrection come? When *Thou renewest the face of the earth* (*ibid.*). At that time *The glory of the Lord will endure for ever* (*ibid.* 104:31).

R. Berechiah said in the name of R. Levi: Of the time when the Holy One, blessed be He, created the world, what does Scripture say? *And God saw every thing that He had made, and behold, it was very good* (Gen. 1:31).³³ Thereupon the Prince of the world³⁴ began to say, *The glory of the Lord shall endure for ever* (Ps. 104:31). And all creatures began to say, *The Lord shall rejoice in His works* (*ibid.*). But when is the rejoicing of Israel to be? In the world-to-come, as is said *Israel shall rejoice in Him that made him* (Ps. 149:2).

25. *He looketh on the earth, and it trembleth* (Ps. 104:32). Elijah, ever remembered on good occasions, asked R. Nehora’i: “Why do earthquakes come?” R. Nehora’i answered: “Because of the neglect of the tithes, which the children of Israel do not set aside as is ordained.” Elijah said to him: Although things appear to be as thou sayest, yet this is not the reason. The reason is that the Holy One, blessed be He, looks upon the theaters and the circuses of the nations of the earth, they sitting unperturbed and the Temple in ruins—looks upon His earth and wishes to lay it waste, as is said *The Lord doth roar from on high, and utter His voice because of His holy habitation; He doth mightily roar because of His pasture* (Jer. 25:30), roars, that is, because of that which was done to His pasture. Hence *He looketh on the earth, and it trembleth* (Ps. 104:32).

R. Aḥa taught: Earthquakes come because of pederasty. The

Holy One, blessed be He, says to man: Thou agitatest thy member in a place improper for thee, and because of thee, I agitate the earth.³⁵

R. Samuel bar Nahmani said: Wherever the term "earthquake" occurs in Scripture it denotes the chaos between [the fall of] one kingdom and [the rise of] another. And what verse is the key to the meaning of all such terms? *The land shall tremble and sorrow* (Jer. 51:29). Why will the earth quake? Because *Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant* (*ibid.*).

26. In commenting on *I will sing unto the Lord as long as I live* (Ps. 104:33), R. Yannai and R. Judah bar Simon differed. One said: Even if a man were willing to put his tongue in the hinge of the door as the price of being saved from death, he would not be saved. And the other said: Even if a man were willing to put his tongue in the hinge of the door as the price of being saved from Gehenna, he would not be saved. Hence it is said *I will sing unto the Lord as long as I live; I will sing praise to my God while I have any being* (*ibid.*).

27. In their exposition of *Sinners shall cease out of the earth* (Ps. 104:35), R. Judah and R. Nehemiah differed. R. Judah said: These words mean, "Sinners shall become upright men," and *The wicked are no more* (*ibid.*)—that is, they will no longer be wicked. Only then shall we be justified in saying *Bless the Lord, O my soul* (*ibid.*). But R. Nehemiah said: "Sins shall cease out of the earth," and *The wicked are no more*—that is, they will no longer be sinners. And then shall we be justified in saying *Bless the Lord, O my soul*.

R. Meir had living in his neighborhood a certain sectarian who so vexed him with quotations from Scripture that R. Meir was about to pray that the sectarian should die. But R. Meir's wife, Beruria, said to him: "How would you justify your praying thus? Because you think that Scripture says, *Sinners*³⁶ *shall cease*? But does the verse actually say, *Sinners shall cease*? It says, in fact, *Sins shall cease out of the earth*. That is, as soon as sins cease, *The wicked are no more*." Whereupon R. Meir prayed that the

sectarian would repent, and his prayer justified his saying *Bless the Lord, O my soul*.

R. Samuel bar R. Isaac taught: Because, in this world, Pharaoh was punished separately, Sisera was punished separately, Sennacherib was punished separately—indeed, every wicked man is punished separately—whereas in the time-to-come, all wicked men will be punished together and will cease to be, as is said *Sinners shall cease out of the earth, and the wicked shall be no more*, [therefore] *Bless the Lord, O my soul*.

R. Samuel bar Abba observed: So far, counting from the beginning of the book, there are a hundred and four Psalms. Yet in none of these does the word *Hallelujah* occur until it is said that sinners shall cease out of the earth and the wicked shall be no more: then comes *Bless the Lord, O my soul. Hallelujah*. Why? Because *When the wicked perish, there is joy* (Prov. 11:10).

PSALM ONE HUNDRED AND FIVE

1. *O give thanks unto the Lord, call upon His name . . . Sing unto Him, sing praises unto Him . . . Seek His face continually* (Ps. 105:1, 2, 4). R. Jose bar Halafta said to his son, R. Ishmael: If thou wouldst see the face of the Presence in this world, then occupy thyself with Torah in the Land of Israel, for it is said *Seek ye the Lord and His strength;*¹ *seek His face continually* (Ps. 105:4).

Remember His marvellous works that He hath done, His wonders, and the judgment of His mouth; O ye seed of Abraham His servant (Ps. 105:5-6). R. Azariah taught: It is written *In Isaac shall seed be called to thee* (Gen. 21:12)—that is, any man who acknowledges that there exist two worlds, behold, he is like Isaac.² R. Yudan said: Not *Isaac* but *In Isaac*—that is, a portion of the seed of Isaac, not all of it.³

2. *He is the Lord our God* (Ps. 105:7). *He (hu)* is used as an intensive, sometimes to emphasize the degree of goodness, and sometimes to emphasize the degree of wickedness. Thus, it is said *He was a mighty hunter before the Lord* (Gen. 10:9), *He is Esau, the father of the Edomites* (Gen. 36:43), *These (hu) are that Dathan and Abiram who strove against Moses* (Num. 26:9), *This same (hu) King Ahaz* (2 Chron. 28:22), *This (hu) is Ahasuerus* (Esther 1:1): mark that *hu* in these verses emphasizes the degree of wickedness. And the proof that *hu* is also used to emphasize the degree of goodness? The verses *The same (hu) is Abraham* (1 Chron. 1:27), *These (hu) are that Aaron and Moses* (Ex. 6:26), *This (hu) Ezra went up from Babylon* (Ezra 7:6), *This same (hu) Hezekiah also stopped the upper spring of the waters of Gihon* (2 Chron. 32:30).

R. Berechiah said in the name of the Rabbis: The Holy One, blessed be He, has Himself numbered among the just, for it is said *He (hu) is the Lord our God; His judgments are in all the earth* (Ps. 105:7).

3. *He hath remembered His covenant for ever, the word which He commanded to the most excellent ('elef)*⁴ *of the generation* (Ps. 105:8)—commanded His word, R. Hiyya bar Abba taught,

to him who was the most excellent of his generation, who was the most exalted of his generation. And who was that? Abraham. 'Elef is here rendered as in the sentence in the Mishnah, "As regards oil, Tekoa is alpha ('alef)," ⁵ by which is meant that the village of Tekoa is first in the excellence of its oil. Thus is to be understood *The word which He commanded to the most excellent ('elef) of the generation.*

In a different exposition, the verse is read *He hath remembered His covenant for ever, the word which He commanded to the thousandth generation.* R. Levi said in the name of R. Samuel bar Nahmani: Nine hundred and seventy-four generations which were to have descended from the people of the generation that perished in the flood were wiped out with them. The Holy One, blessed be He, had intended that the Torah be given to the thousandth generation of mankind, but you can count only ten generations from Adam to Noah, ten from Noah to Abraham, and six from Abraham to Moses. Hence it is said *The word which He commanded to the thousandth generation (ibid.), the word being the Torah, of which it is said And God spoke all these words (Ex. 20:1).*

4. *When they were but few men in number, yea, very few, and sojourners in it (Ps. 105:12), the Holy One, blessed be He, said to the children of Israel: By little and little I will drive them out from before thee when thou art increased (Ex. 23:30) to sixty myriads, and then thou wilt inherit the land (ibid.).* Therefore, when Simeon and Levi went out and did that deed of theirs in Shechem, their father Jacob said to them: *Ye have troubled me . . . I being few in number* ⁶ (Gen. 34:30).

And when they went about from nation to nation, from one kingdom to another people (Ps. 105:13): Here Scripture alludes to Abraham and Sarah, for it is said "And there was a famine in the land; and Abram went down into Egypt to sojourn there" (Gen. 12:10). Accordingly, *man in He suffered no man to do them wrong (ibid. 105:14)* alludes to the men of Egypt. And *kings in Yea, for their sake He reprov'd kings (ibid.)* alludes to Pharaoh and to Abimelech: of the first it is said "The Lord

plagued Pharaoh and his house with great plagues" (Gen. 12:17), and of the second it is said "For the Lord had fast closed up all the wombs of the house of Abimelech" (*ibid.* 20:18). *Mine anointed ones* in *Touch not mine anointed ones* (Ps. 105:15), according to R. Berechiah, are the Patriarchs; and *My prophets* in *and do My prophets no harm* (*ibid.*) are the Matriarchs who were prophets. For R. Yudan in the name of R. Isaac, in interpreting *And what Esau her elder son said in his heart was told to Rebekah* (Gen. 27:42), observed: Who could possibly have told Rebekah, if not the Holy Spirit?

5. *Moreover, He called for a famine upon the land* (Ps. 105:16). R. Judah bar Naḥmani said in the name of R. Simeon ben Lakish: Jacob had been destined to go down to Egypt in iron chains. But the Holy One, blessed be He, resorted to many devices to bring Jacob down to Egypt in honor. For example, *He called a famine upon the land*. Why? So that *Israel should go down into Egypt, Jacob should sojourn in the land of Ham* (*ibid.* 105:23).

R. Phinehas the Priest bar Hama told a parable of a cow. When they tried to lead her to the place where she was to be slaughtered, she would not be led. What did they do? They led her youngling ahead of her, and she ran after him. Even so, before Jacob went down to Egypt, how many devices were resorted to! The brothers of Joseph were brought to do all that they did so that Joseph had to go down to Egypt, and thereupon Jacob went down after him to Egypt.

6. Concerning *Until the time that his word came to pass* (Ps. 105:19), R. Hiyya bar Abba and the Rabbis differed. One opinion was that the verse refers to the time when Joseph's word will come to pass. The other opinion was that it refers to the time when His word, the word of the Holy One, blessed be He, will come to pass. For after Joseph said to the chief butler: *Have me in thy remembrance when it shall be well with thee . . . and make mention of me unto Pharaoh* (Gen. 40:14), the Holy One, blessed be He, said to Joseph: For having spoken thus, as thou livest, thou wilt spend two years longer in prison, as is said

And it came to pass at the end of two full years (Gen. 41:1). Hence *Until the time that His word came to pass.*

7. *The king . . . made him governor of his house* (Ps. 105:20, 21). R. Levi taught in the name of R. Berechiah, who taught in the name of R. Johanan ben Saul, that Joseph said to them: Do you think that the Holy One, blessed be He, is not with me? When my grandfather blessed my father Jacob, saying *Let peoples serve thee, and nations bow down to thee* (Gen. 27:29), it was thereby established that *Joseph would be governor over the land* (Gen. 42:6). Hence it is said [*God*] *the King . . . made him governor of his house.*

To bind his princes at his pleasure; and teach his senators a lesson (Ps. 105:22). When Pharaoh sought to make Joseph governor, all his senators protested: "Should a slave be a ruler?" As soon as Joseph began to govern, Pharaoh had the senators seized and bound and then bided his time. When the brothers came and made it known that Joseph was of good stock, Pharaoh had the senators dragged about with ropes.

Another comment: *To bind his prince(s)*—to bind Potiphar, as R. Meir taught: This verse proves that Pharaoh kept Potiphar bound up in chains all his life. Though *his prince(s)* is pronounced as if written *šryw*, "his princes," it is spelled *šrw*, "his prince."

8. *And He enlarged His people greatly, and made them stronger than their enemies* (Ps. 105:24). R. Simeon ben Lakish taught: As of two mounds of wheat in a grain market,⁷ one being large and the other being large also, yet one is larger than the other, or as of two mighty men, one being strong and the other being strong also, yet one is stronger than the other, so *He enlarged His people greatly, and made them stronger than their enemies.*

He turned their heart to hate His people (Ps. 105:25). R. Johanan taught in the name of R. Hiyya, and R. Zadok taught in the name of R. Yudan: On the one day *The report thereof was heard in Pharaoh's house, saying: "Joseph's brethren are come"; and it pleased Pharaoh well* (Gen. 45:16). But now, on the

next day, Pharaoh *turned their heart to hate His people*. Therefore, Scripture in saying *Now there arose a new king over Egypt* (Ex. 1:8) implies that it was the selfsame king issuing new laws.

They wrought among them His manifold signs (Ps. 105:27). According to R. Judah bar Simon, the plagues were stamped into the bodies of the Egyptians in the signs of the alphabet.⁸

*He sent darkness, and it was dark because they did not submit to His word*⁹ (Ps. 105:28). What brought the darkness upon the Egyptians? They did not heed the words of the Holy One, blessed be He, and rebelled against Him.

9. *Their land brought forth frogs in abundance, in the chambers of their kings* (Ps. 105:30). R. Johanan taught: Wherever the Egyptians sat down, there frogs were made to appear. And if you should say that the frogs could not get up into houses of marble, or up into houses of stone, R. Simeon explains: This was one of the nine occasions when the Holy One, blessed be He, gave the frail mastery over the tough. Whenever a frog would come and declare: "I am the emissary of the Holy One, blessed be He," the marble would split open forthwith, and the frog could get up into the house.¹⁰ With reference to this, it is said *The frog which destroyed them* (Ps. 78:45)—that is, wrung their privy parts: *Because their destruction works within them, there is a blemish in them* (Lev. 22:25).

10. *He smote their vines also and their fig-trees* (Ps. 105:33). R. Huna taught in the name of R. Simeon ben Lakish: The hail came down like an axe. R. Johanan said: Out of the teaching of R. Simeon ben Lakish two things are learned: The vines being fragile, when the hail came down like an axe, it smashed them; as for the sycamores, locusts came upon them, as is said *And their sycamore-trees with locust* (Ps. 78:47).¹¹

He smote also all the first-born in their land, the chief of all their strength (Ps. 105:36). R. Abba bar Kahana said: He smote the first-born of men, the first-born of women, the first-born of cattle, indeed the first-born of every living thing. And in a house where there was no first-born, God smote its steward, as is said

Shimri the chief—for though he was not the first-born, yet his father made him chief (1 Chron. 26:10).

And He brought them forth with silver and gold (Ps. 105:37). R. Eliezer the Great taught: Out of Egypt, the lowliest among the children of Israel brought forth with him ninety asses laden with silver and gold.

11. *Egypt was glad when they departed* (Ps. 105:38). R. Berechiah told a parable of a fat man riding on an ass. The ass was wondering "When will this fellow get off me?" And the man was wondering: "When can I get off this ass?" When he did get off, the man was glad and the ass was glad. And I do not know which was the more glad, but you might say that the ass was more glad. So with Israel in Egypt. As the plagues came down on the Egyptians, the Egyptians waited, wondering when the Israelites were going to leave; and the Israelites waited, wondering when will the Holy One, blessed be He, redeem them? After they went forth and were redeemed, the former were glad, and the latter were glad. But we did not know which was the more glad until David came and said: *Egypt was glad when they departed*. Then we knew that the Egyptians were the more glad.

12. *He spread a cloud for a screen; and fire to give light in the night* (Ps. 105:39). According to R. Meir, there were two clouds, since it is also said *For the cloud of the Lord was upon the Tabernacle by day, and there was fire therein by night* (Ex. 40:38). According to R. Eleazar ben Shammu'a, it was one and the same cloud, since it is said *He spread a cloud for a screen*.¹²

Hezekiah said: Why did they have a different cloud for evening and morning? So that those who had running sores or were lepers could tell when it was evening, and when it was morning.¹³

He opened the rock; then waters gushed out (Ps. 105:41). R. Aḥa bar Ḥanina expounded: At first the rock oozed blood,¹⁴ so that the scoffers of the day said: "What! Are we expected to come and reach up with our mouths to drink blood?" But then

water gushed from the rock, and many of them were overwhelmed, as is said *And streams overwhelmed* (Ps. 78:20).

13. *And He gave them the lands of nations* (Ps. 105:44). R. Hanina, quoting *And He gave them the lands of nations*, asked R. Hiyya bar Abba: Why did God do so? Was it in order *That they might keep His statutes, and observe His laws [and then say] Hallelujah* (Ps. 105:45)? But when a worker labors side by side with his master, and then the master gives him his pay, need the worker give voice to his gratitude? R. Hiyya replied: When the worker labors faithfully with his master, who then gives him his pay, he need not give voice to his gratitude. But when the worker does not labor faithfully with his master, and the master nevertheless gives him his pay, he should give voice to his gratitude.¹⁵ As for us, the Holy One, blessed be He, gives us *the lands of the nations*, but we do not study Torah, and even though it is said *Keep His statutes, and observe His laws*, we do not observe the Torah. Nevertheless, He makes gifts to us. Ought we not then give voice to our gratitude because He gave us the lands of the nations? Ought we not to sing a song of praise to Him saying *Hallelujah*?

PSALM ONE HUNDRED AND SIX

1. *O give thanks unto the Lord; for He is good; for His mercy endureth for ever. Who can express the mighty acts of the Lord?* (Ps. 106:1-2). These words are to be considered in the light of what Scripture says elsewhere: *Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward* (Ps. 40:6). What is meant by the words *Many . . . are Thy wonderful works?* They mean that every day Thou dost for us miracles and wonderful works, of which no man knows. Then who does know? Thou, O Lord!

R. Eleazar ben Pedat said: Mark that it is written *To Him who alone doeth great wonders* (Ps. 136:4)—that is, God alone knows [the great wonders He does]! The later verse, *To Him who divided the Red Sea in sunder* (*ibid.* 136:13), implies that God's giving of sustenance¹ is as great a wonder as the miracle at the Red Sea. It implies further that even as the world cannot exist without God's giving of sustenance, so the world cannot exist without wonders and miracles.² For example, a man is lying on his bed, and not far from him there is a snake. As the man starts to get up, the snake becomes aware of him; but as the man is about to put his feet down, the snake glides away from him. A man does not know how many such wonderful works the Holy One, blessed be He, does for him. Who does know? *Blessed be the Lord God, the God of Israel, who alone doeth wondrous things* (Ps. 72:18). Why *alone*? Is it conceivable that anyone else would be helping Him to do wondrous things? *Alone* means that God alone knows how many wondrous works He does every day. Hence David said: *Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward* (Ps. 40:6).

And of the words *They cannot be reckoned up in order unto Thee* (*ibid.*), R. Aha said: We can number neither Thy wonderful works which Thou dost, nor Thy thoughts. Nor can His glory be precisely reckoned. Consider an analogy of two men, one strong and the other weak. Is it possible for the weak man to recount the glorious deeds of the strong one? No! For he can

have no understanding of the glorious deeds of the strong man. But the strong man knows his own strength, and he can recount the glorious deeds of another strong man. Therefore, David asked: *Who can utter the mighty acts of the Lord?* and answered: *He who can show forth all His praise* (Ps. 106:2).

Who can utter the mighty acts of the Lord? R. Samuel said: Men like us who are occupied with Torah to the full extent of our obligation.⁸

2. Another interpretation of *Who can utter the mighty acts of the Lord?* (Ps. 106:2). When Zophar the Naamathite said to Job: *Canst thou fathom the deep things of God? . . . The measure thereof is longer than the earth* (Job 11:7, 9), he meant: "Who can fathom the things in which God reveals Himself?" Is it not said: *The things which are in the heights above—what canst thou make of them?* (Job 11:8). And what is meant by the words *The things which are in the heights above—what canst thou make of them?* They mean: Can you tell how God made the heavens and the stars? Not even Moses who went up into heaven to receive the Torah from God's hand into his own could fathom heaven's depth.

R. Huna the Priest taught in the name of R. Jeremiah, who taught in the name of R. Hiyya the Great: *Then I beheld all the work of God* (Eccles. 8:17)—that is, beheld the Torah, as in the words "And the tables were the work of God" (Ex. 32:16). Although some say that the end of the verse, *That a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea further, though a wise man think to know it, yet shall he not be able to find it* (Eccles. 8:17), speaks of the Messiah, the *wise man*, in truth, is Moses, the master of wise men, who, nevertheless, could not make out all the meaning of Torah.

And who sang the praise of the mighty acts of the Holy One, blessed be He? The people of Israel, who were told *Thine is the song*,⁴ *O Israel; who is like unto thee?* (Deut. 33:29). Again, *They who sing*⁵ *are they that keep justice, that do righteousness*

at all times (Ps. 106:3), *they* being the children of Israel, as is evident from the words spoken of Abraham, *I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice* (Gen. 18:19).

How came the people of Israel to sing the praise of His mighty acts? When they went forth out of Egypt, and the Holy One, blessed be He, did wonders for them by dividing the Red Sea for them and bringing them across it onto dry land, the ministering angels came to sing praises to the Holy One, blessed be He. But the Holy One, blessed be He, did not let them, as is said *And the one came not near the other all the night* (Ex. 14:20), *the one* and *the other* here clearly referring to the angels and to their singing of praise, as in the verse "And one called unto the other, and said: Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory" (Isa. 6:3). Instead, the Holy One, blessed be He, said: Let Moses and the children of Israel sing praises unto Me, as is said *Then let Moses and the children of Israel sing* (Ex. 15:1): it is not written "Then Moses sang," but *Then let Moses . . . sing*, as though a man were saying to his fellow: "Let so-and-so sing first."

Who is like unto Thee, O Lord, among the mighty? . . . Fearful in praises (Ex. 15:11). What is meant by *Fearful in praises*? R. Yudan said: It means, Thy fearfulness transcends all praise that can be uttered of Thee. A mortal king, when he enters a city, may be praised that he is rich, or strong, though he is often weak; or, he may be praised that he is merciful, though he is often cruel. But with the Holy One, blessed be He, it is not so. For beyond the reach of anything a man says in praise of Him is that within Him which is ineffable. His fearfulness transcends all the praise you can utter of Him.

David said: As they praise Thee in this world, so will they praise Thee in the world-to-come: *This shall be written for the generation to come; and a people which shall be created shall praise the Lord* (Ps. 102:19). And we praise Thee: *So we that*

are Thy people and the flock of Thy pasture will give Thee thanks for ever; we will tell of Thy praise to all generations (Ps. 79:13).

3. Another exposition of *Who can utter the mighty acts of the Lord? . . . Blessed are they that keep justice, and he that does righteousness at all times* (Ps. 106:2-3). His disciples asked R. Tarfon: "What man is busy in righteousness at all times?" and he answered: "He that copies out sacred scrolls and lends them to other people." The disciples said to one another: "Are, then, the instructors of the young ever idle? Or is he idle who feeds an orphan in his house?" It was argued: "But the child goes naked." Thereupon, the disciples agreed: "We must have recourse to the Modaite." They were referring to what R. Eliezer the Modaite taught: Even though the orphan child be left naked, nevertheless it is the portion of bread he is given to eat that enables him to stand up. And so he that feeds an orphan is one *that does righteousness at all times*.⁶

4. *Let me be in remembrance, O Lord, in the boon that Thou wilt extend unto Thy people* (Ps. 106:4). David said: Master of the universe, when Thou bringest deliverances through Mordecai and Esther, let me be in remembrance. [The Holy One, blessed be He, replied: As thou livest, I shall bring thee to remembrance by My saying, *There was a certain Judaeon* (Esther 2:5), a man of David's tribe, Judah, and only after that shall I say that the man's name was Mordecai.⁷]

They remembered not the multitude of Thy mercies; but were rebellious at the sea, at the Red Sea (Ps. 106:7). R. Abba bar Kahana said: Two rebellions took place. Since *the sea* and *the Red Sea* refer to one and the same sea, it follows not that there were two seas, but that two rebellions took place at the sea.⁸

R. Abba bar Kahana taught in the name of R. Levi: The sea became mire for the children of Israel, as is said *Thou didst walk through the sea with Thy horses, through the mire of the great waters* (Hab. 3:15); and of the Egyptians, when Israel was in bondage, it is said *They made their lives bitter with hard service in mire and in brick* (Ex. 1:4). Therefore, as the children of

Israel went down into the sea, they said: Out of mud and mire we came forth, and now we come back to mud and mire.⁹ Thereupon *He rebuked the Red Sea, and it was dried up* (Ps. 106:9).

Rab Huna and Rab Aḥa differed. One taught: It was not by a rebuke but by raising a wind that God brought back the waters, as is said *Thou didst blow with Thy wind, the sea covered them* (Ex. 15:10). The other said: It was by a roaring—*And He shall roar against them in that day like the roaring at the sea* (Isa. 5:30). The verse uses the story of the discomfiture of Pharaoh to throw light upon the discomfiture of Sennacherib, but the verse's description of this, in turn, throws light back upon the means of Pharaoh's discomfiture—the roaring of the waters against him.

5. *And the waters covered their adversaries; there was not one of them left* (Ps. 106:11). R. Judah and R. Nehemiah differed concerning the words *not one of them was left*. Not even Pharaoh was left, R. Judah taught, since it is said *There was not one of them left*. Pharaoh alone was left, R. Nehemiah taught, for it is said *But in very deed for this cause have I made thee to remain* (Ex. 9:16). Some say Pharaoh was finally drowned, for it is said *The Lord . . . overthrew Pharaoh and his host in the Red Sea* (Ps. 136:15).

They were jealous also of Moses in the camp, and of Aaron the holy one of the Lord (Ps. 106:16). R. Simeon bar Yannai said: In the wilderness, Israel resolved to appoint Dathan in the place of Moses, and Abiram in the place of Aaron, for it is said *Let us make*¹⁰ *a captain, and let us return into Egypt* (Num. 14:4).

A different explanation of *They were jealous also of Moses*: each and every rebel against Moses made his wife drink the waters of jealousy which women suspected of adultery are made to drink. And what did the rebels bring upon themselves? *The earth opened and swallowed up Dathan, and covered the company of Abiram* (Ps. 106:17).

They made a calf in Horeb (Ps. 106:19). Of this, Scripture says *Also in Horeb ye saddened* (*hiḳṣaftem*)¹¹ *the Lord* (Deut. 9:8).

R. Meir said: There are places where a mourner is called in Aramaic *ḥaṣafa*.

R. Simeon taught: At Horeb the children of Israel adorned themselves, and at Horeb also they stripped themselves,¹² as is said *And the children of Israel stripped themselves of their ornaments from Mount Horeb onward* (Ex. 33:6).

6. *Thus they exchanged their glory for the likeness of an ox that eateth grass* (Ps. 106:20). R. Pappias said: By *likeness of an ox* is meant the likeness of the ox of the divine chariot.¹³ R. Akiba said to him: Enough, Pappias! Behold, it is written *an ox that eateth grass*, that is, an ox in the month of Nisan when he is beslobbered with spittle.¹⁴

Concerning *Therefore He said that He would destroy them* (Ps. 106:23),¹⁵ R. Berechiah, in the name of R. Judah bar Simon, and R. Samuel bar Nahman differed. R. Berechiah said: This verse may be expounded through an analogy. A prosecutor was making accusations against a prince. What did the defender do? He thrust the prosecutor aside, and stood in his place to defend the prince. Similarly, *He would destroy them, had not Moses His chosen stood before Him in the breach to turn back His [accusing] wrath* (Ps. 106:23). But R. Samuel bar Nahman maintained: A different analogy—a king, angry at his son, was about to sign with a reed pen the decree of punishment, but the defender snatched the reed from the king's hand. Even so Moses sought *To turn back His wrath, lest He should destroy them*.

7. *Therefore He lifted up His hand against them* (Ps. 106:26). R. Huna taught in the name of R. Samuel bar Nahman: Because of the deed at Peor,¹⁶ the children of Israel were doomed to have the kingdoms rule over them, as is said *Therefore He lifted up His hand against them*, etc. Why such a heavy doom? Because *They joined themselves also unto Baal of Peor* (*ibid.* 106:28).

For they embittered his spirit, and he spoke rashly with his lips (*ibid.* 106:33). That is, according to R. Johanan, Moses swore an oath, as is said *And Moses lifted up his hand* (Num. 20:11), an act explained by the verse *He lifted up his right hand and his*

left hand unto heaven, and swore by Him that liveth for ever (Dan. 12:7).

R. Yudan, the son of R. Yudan, taught: *And he spoke rashly with his lips* is explained by the verse *Or if any one swear rashly with his lips* (Lev. 5:4).

And they served their idols, which became a snare (moķeš) unto them (Ps. 106:36). R. Yudan said that the children of Israel likened God to a pair of idols [which they brought with them across the sea];¹⁷ they said: Like us, He and the idols were saved [from the sea]. Of this it is written *And they served their idols, which for them had a likeness [to God]*.¹⁸

8. *Many times did He deliver them* (Ps. 106:43). How many times did they provoke the Holy One, blessed be He, as is said *And the children of Israel did that which was evil* (Judg. 6:1), yet He prolonged His patience with them and delivered them from the distress of their poverty. For note what the chapter says further: *And Israel was greatly impoverished* (*ibid.* 6:6). R. Berechiah said: Israel was poor in righteous deeds. R. Samuel said: Israel became poverty-stricken. To what extent? To such an extent that they had not enough to make the sacrifice prescribed for the poor, the sacrifice referred to in the verse *And if he be poor, and his means suffice not* (Lev. 14:21). Hence, *Many times did He deliver them*.

9. *Nevertheless He regarded their affliction, when He heard their cry* (Ps. 106:44). R. Eleazar taught: Israel is to be saved only on account of five things: on account of affliction, on account of the cry of prayer, on account of the merit of the fathers, on account of repentance, and on account of the time of ingathering. On account of affliction, for it is said *He regarded their affliction*; on account of the cry of prayer, for it is said *He heard their cry*; on account of the merit of the fathers, for it is said *And He remembered for them His covenant* (*ibid.* 106:45); on account of repentance, for it is said *He . . . repented according to the multitude of His mercies* (*ibid.*); on account of the time of ingathering, for it is said *Save us, O Lord our God, and gather us from among the nations* (*ibid.* 106:47).

Indeed, Moses brought all five things together in one passage: *In thy distress when all these things are come upon thee, in the end of days, thou wilt return to the Lord thy God, and hearken unto His voice* (Deut. 4:30): *In thy distress*—that is, on account of affliction; *when all these things are come upon thee*—that is, on account of prayer; *thou wilt return*—that is, on account of the power of repentance. *For the Lord thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers* (*ibid.* 4:31)—that is, He will not forget the merit of the fathers, *and that which He swore unto them* (*ibid.*) concerning the time of ingathering. Hence it is said *He regarded their affliction*, etc.

Blessed be the Lord, the God of Israel, from world to world (Ps. 106:48)—that is, from the world whence we came to the world we now dwell in.

And let all the people say: "Amen" (*ibid.*). R. Eleazar taught in the name of R. Jose ben Zimra: Here *Amen* is an oath, as in the verse *And the woman shall say: "Amen, Amen"* (Num. 5:22):¹⁸ One *Amen* for this world, and the other *Amen* for the world-to-come.

BOOK FIVE

PSALM ONE HUNDRED AND SEVEN

1. *O give thanks unto the Lord, for He is good, for His mercy endureth for ever. So let the redeemed of the Lord say whom He hath redeemed from the hand of the adversary* (Ps. 107:1-2). Elsewhere this is what Scripture says: *For Mine own sake, for Mine own sake, will I do it* (Isa. 48:11). Scripture does not say: "For Mine own sake will I do it," but *For Mine own sake, for Mine own sake, will I do it*. The Holy One, blessed be He, said: I shall do it for no reason other than that My name should not be profaned. But why is *For Mine own sake* said twice? Because the Holy One, blessed be He, said: Even as when you were in Egypt, I redeemed you for the sake of My name, so in Edom I shall save you for the sake of My name, as is said *Nevertheless He saved them for His name's sake* (Ps. 106:8). And even as I redeemed you in this world, so I shall redeem you in the world-to-come. Therefore *For Mine own sake* is said twice, by which God meant: *My glory will I not give to another* (Isa. 48:11).

R. Huna the Priest bar Abin said that at the end of forty years Moses admonished Israel: *Know therefore this day, that the Lord thy God is He that goeth over before thee . . . Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land*, etc. (Deut. 9:3, 5); in saying *Not for thy righteousness or for the uprightness of thy heart, dost thou go in to possess their land; nor for the wickedness of these nations*, Moses meant that not for these three reasons did God permit Israel to possess the land.¹ The Holy One, blessed be He, said further: Nor have I done this for the sake of Abraham, Isaac, and Jacob. For whose sake then? For My great name's

sake. David said: Seeing what God does for His great name's sake, *O give thanks unto the Lord, for He is good, for His mercy endureth for ever.*

R. Berechiah said in the name of R. Helbo who taught in the name of R. Samuel: Who are meant by *the redeemed* in *Let the redeemed of the Lord say* (Ps. 107:2)? The people of Israel. This, Isaiah made explicit in saying *And the ransomed of the Lord shall return and come with singing unto Zion* (Isa. 35:10). He did not say "the ransomed of Elijah," nor "the ransomed of the king Messiah," but *the ransomed of the Lord*. Even so, the Psalm speaks of *The redeemed of the Lord*.

2. Another explanation of *So let the redeemed of the Lord say . . . And gathered them out of the lands . . . They wandered in the wilderness* (Ps. 107:1, 2, 4). Are these words praise of God? Yes, said David:² for though they wandered in the wilderness, God gathered them. But does *wandered* mean that they were lost in the wilderness? R. Judah bar Shallum explained: In repeating the two verses from the previous Psalm—*Save us, O Lord our God, and gather us* (Ps. 106:47), and *Blessed be the Lord, the God of Israel* (*ibid.* 106:48)³—Scripture implies that the Holy One, blessed be He, said: though they wander from the path of righteousness, I shall redeem them as I did in the wilderness, for it is said *O Israel, that in future ages will be saved by the Lord* (Isa. 45:17); and Scripture says also, *The Lord shall save the tents of Judah as of yore* (Zech. 12:7). Hence it is said *They wandered in the wilderness*.

3. A different exposition reads the verse literally: *The redeemed of the Lord, whom He hath redeemed, will say*. One would expect Scripture to have said: "The redeemed of the Lord, whom He *will* redeem, will say," or "The redeemed of the Lord, whom He hath redeemed *said*." R. Judah bar Shallum explained: Scripture puts it exactly. For the word of the Holy One, blessed be He, is identical with the deed. And from whose life can one prove this? From Abraham's! What is said of Abraham? *In that day the Lord made a covenant with Abram, saying: "Unto thy seed have I given this land"* (Gen. 15:18).

Scripture does not say "shall give," but *I have given*. But did Abraham already have sons? At that time he had not yet begotten a son! However, the word of the Holy One, blessed be He, is identical with the deed. The Holy One, blessed be He, declares: When I say a thing, behold it done. Therefore when Scripture says, *The redeemed of the Lord*, etc. it is because He has already redeemed them.

4. Another explanation of *So let the redeemed of the Lord say, whom He hath redeemed from the hand of the adversary, and gathered them out of the lands* (Ps. 107:2-3). Even as a bird is held fast in the hand of the hunter who, if he wishes, slays it, or if he wishes, lets it live, so Israel was held fast in the hand of the Egyptians, as Scripture notes in saying, *I am come down to deliver them out of the hand of the Egyptians* (Ex. 3:8); and also *Thus the Lord saved Israel that day out of the hand of the Egyptians* (Ex. 14:30).

R. Abba bar Kahana taught in the name of our Masters: Israel was like a youngling held fast in the womb of its dam. And as the herdsman must insert his hand to draw the youngling out, so the Holy One, blessed be He, had to do for Israel in order to bring it forth out of Egypt, as it is said *Or hath God assayed to go and take Him a nation from the belly of another nation?* (Deut. 4:34).

R. Aibu taught in the name of R. Jose ben Zimra: As a goldsmith reaches in with his hand and takes the gold out of the furnace, so the Holy One, blessed be He, took Israel out of Egypt, as it is said *But you hath the Lord taken and brought forth out of the iron furnace, out of Egypt* (*ibid.* 4:20).

The Holy One, blessed be He, said to Israel: When you were in Egypt you were scattered, but within a brief hour I gathered you together in Rameses. Now you are scattered in all the lands, but even as in the past I gathered you together, so in the time-to-come I will gather you, for it is said *It shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people . . . And He . . . will assemble the dispersed of Israel, and gather together the scattered*

of Judah from the four corners of the earth (Isa. 11:11, 12). Hence it is said *And gathered them out of the lands.*

5. *They wandered in the wilderness* (Ps. 107:4). Yonder—in Babylonia—we were taught: Four kinds of men are under particular obligation to give thanks to the Lord: (1) They who wander in the wilderness: *They wandered in the wilderness in a desert way . . . Let them give thanks unto the Lord for His mercy* (Ps. 107:4, 8). In this verse, the generation that wandered in the wilderness is an example to all the generations. (2) He who was in a prison and is now free: *Such as sat in darkness and in the shadow of death, being bound in affliction and iron . . . He hath broken the gates of brass, and cut the bars of iron in sunder . . . Let them give thanks unto the Lord for His mercy* (Ps. 107:10, 16, 21). (3) He who was sorely ill and is healed: *Crazed because of the way of their transgression, and afflicted because of their iniquities . . . He sent His word and healed them . . . Let them give thanks unto the Lord for His mercy . . . And let them offer the sacrifices of thanksgiving* (Ps. 107:17, 20, 21)—that is, let them make their Inclination-to-evil a sacrificial offering to their Inclination-to-good. (4) They who go down to the sea: *They that go down to the sea in ships . . . they saw the works of the Lord . . . Let them give thanks unto the Lord for His mercy* (Ps. 107:23, 24, 31).

R. Judah said: And all four are under obligation to give thanks in an assembly of ten men, as is said *Let them exalt Him also in the assembly of the people* (Ps. 107:32). At least two of the ten should be scholars, for the verse goes on to say, *And praise Him in the seat of the elders* (*ibid.*).

PSALM ONE HUNDRED AND EIGHT

1. *A song, a Psalm of David. My heart is prepared, O God; I will sing, yea, I will sing praises* (Ps. 108:1-2). Elsewhere, this is what Scripture says: *And I set my face unto the Lord God, to seek by prayer and supplications* (Dan. 9:3). But is not prayer the same as supplication? The distinction between them is this. Righteous men first incline themselves toward the Holy One, blessed be He, so that He will listen to their prayers. And so our Rabbis taught: A man must begin to pray only in a mood of humility—not in a mood of frivolity, nor in a mood of lightness, nor in a mood of banter—so that the Holy One, blessed be He, will listen to his prayer. For in saying, *Then David the king went in, and sat before the Lord* (2 Sam. 7:18), does Scripture mean that sitting is permitted in the presence of the Holy One, blessed be He? Does not a man pray only in a standing position, as it is said *Then stood up Phinehas, and prayed* (Ps. 106:30)? How, then, can it be said *Then David . . . sat before the Lord*? What the verse implies, however, is not that he sat, but that he had his heart set to pray.¹ Indeed, since he asked at once: *Who am I, O Lord God, and what is my house?* (2 Sam. 7:18), his humility means that he had prepared his heart for prayer, as is said *Thou wilt prepare their heart, Thou wilt cause Thine ear to attend* (Ps. 10:17).

R. Samuel bar Nahmani taught: When you prepare your heart for prayer, you may be assured that your prayer will be heard by the Holy One, blessed be He, for it is said *Thou wilt prepare their heart, Thou wilt cause Thine ear to attend*, and again *If the people . . . shall pray unto the Lord . . . Thou in heaven wilt hear their prayer* (1 Kings 8:45). Scripture also says, *For Ezra had prepared his heart* (Ezra 7:10) and *The king granted him all his request, according to the hand of the Lord his God upon him* (ibid. 7:6). So, too, you find that of Hezekiah who prayed for Israel it is said *Hezekiah had prayed for them, saying: The good Lord pardon* (2 Chron. 30:18), but before he prayed, he had prepared his heart,

as is said *He prepared his whole heart to seek God, the Lord, the God of his fathers* (*ibid.* 30:19). And because he prepared his heart, the Holy One, blessed be He, hearkened to his prayer, and *healed the people* (*ibid.* 30:20). Scripture also says, *Then the priests, the Levites, arose and blessed the people; and their voice was heard of the Lord, and their prayer came up to His holy habitation, even unto heaven* (*ibid.* 30:27). David said: Accordingly, behold, I shall prepare my heart so that the Holy One, blessed be He, will hear my prayer. Hence it is said *My heart is prepared, O God; I will sing, yea, I will sing praises* (Ps. 108:2).

2. Another interpretation of *My heart is prepared, O God*. David said: "I shall prepare my heart as incense." Therefore it is written *Let my prayer be prepared as incense before Thee* (Ps. 141:2). The Holy One, blessed be He, answered David: "Thou hast prepared for thy prayer. Therefore I shall prepare thy throne, as is said *And thy house and thy kingdom shall be made sure for ever before thee; thy throne shall be prepared for ever* (2 Sam. 7:16)."

I will sing, yea, I will sing praises, even with my glory (Ps. 108:2). David said: I will sing on account of the glory which Thou hast given me, as is said *Who am I, O Lord God, and what is my house, that Thou hast brought me hither?* (2 Sam. 7:18)—that is, brought me to my kingship. Hence, *my glory*. Therefore I have not been sleeping, but have awaked the dawn with psaltery and harp, as it is said *Awake, psaltery and harp; I will awake the dawn* (Ps. 108:3). David went on: Never has dawn come upon me and found me asleep. For I am wont to awake the dawn. Hence he said, *I will awake the dawn*, and also *At midnight I will rise to give thanks unto Thee* (Ps. 119:62), and further *I rose early at dawn, and cried* (Ps. 119:147).

I will give thanks unto Thee, O Lord, among the peoples (Ps. 108:4). For what reason? Because *Thy mercy is great above the heavens* (*ibid.* 108:5)—mercy on my behalf which reaches unto heaven. For I was fearful because of my sin, and Thou didst

comfort me, and didst show me mercy. Even thus Scripture says, *And David comforted Bath-sheba his wife . . . and she bore a son . . . and He sent [comfort] by the hand of Nathan the prophet, and he called his name Jedidiah ("Beloved of the Lord")* (2 Sam. 12:24-25).²

PSALM ONE HUNDRED AND NINE

1. *For the leader. A Psalm of David. Hold not Thy peace, O God of my praise* (Ps. 109:1). Elsewhere, this is what Scripture says: *Thou shalt fear the Lord thy God; Him shalt thou serve; and to Him shalt thou cleave* (Deut. 10:20). If you do these things, *He is thy praise, and He is thy God* (*ibid.* 10:21). The people of Israel have praise for no other than the Holy One, blessed be He, and the Holy One, blessed be He, has praise for no other than the people of Israel, as is said *The people which I formed for Myself, that they might tell of My praise* (Isa. 43:21).

David said to the Holy One, blessed be He: "Since Thou art the subject of my praise, wilt Thou hold Thy peace?" *Hold not Thy peace, O God of my praise*. Scripture also says, *Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace, and afflict us very sore?* (Isa. 64:11). And wilt Thou hold Thy peace at all our afflictions? *O God, keep not Thou silence; hold not Thy peace* (Ps. 83:2). How canst Thou hold Thy peace considering all that they have done to Thy house, as is said *Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire* (Isa. 64:10). The Holy One, blessed be He, answered the children of Israel: *I have long time held My peace, I have been still, and refrained Myself* (Isa. 42:14)—that is, refrained Myself from crying out at the deeds of the first three kingdoms. But now on account of Edom *Will I cry like a travailing woman* (*ibid.*).

2. *For the mouth of the wicked and the mouth of the deceitful are opened against me* (Ps. 109:2). What is meant by the words, *the mouth . . . opened against Me*? It means that when the wicked came into the Temple, they said: "Where is their god? Let him come down and maintain their cause now, as is said *Where are their gods, the rock in whom they trusted. . . . Let him rise up and help you* (Deut. 32:37-38)." Thus they spoke in the Holy Temple and even more, boasting: *Our high hand and not the Lord hath done all this!* (*ibid.* 32:27). Now is not

all this an open mouthing against the Lord? Hence it is said *For the mouth of the wicked and the mouth of the deceitful are opened against Me.*

3. *They compassed me about also with words of hatred* (Ps. 109:3). What *words of hatred*? They speak the words of hatred that their father gave them, for it is said *And Esau hated Jacob* (Gen. 27:41)—hated him so much that Esau took vengeance and nursed his hatred.

And fought against me without a cause (Ps. 109:3)—that is, they fight against me without provocation. For the people of Israel said: We, when we sent messengers to Esau, we conducted ourselves with good will, as is said *And Moses sent messengers . . . unto the king of Edom: "Thus saith thy brother Israel. . . ."* (Num. 20:14). On the other hand, *Edom said unto him: . . . Lest I come out with the sword against thee* (*ibid.* 20:18). The people of Israel said also: *I am all peace; but when I speak, they are for war* (Ps. 120:7). Therefore, the Holy One, blessed be He, said to Israel: They have not left you in peace. Hence it is said *Thus saith the Lord: For three transgressions of Edom, yea, for four, I will not reverse it: because he did pursue his brother with the sword* (Amos 1:11).

4. *In return for my love they are my adversaries* (Ps. 109:4). The Holy One, blessed be He, said: Except for Israel there would be no blessing in the world, for it is said *The Lord will command the blessing with thee* (Deut. 28:8). And except for Israel, no lights would shine in heaven, as it is said *But for [the people] of My covenant I would not have established day and night, nor the ordinances of heaven and earth* (Jer. 33:24); and the rain would not come down, for it is said *The Lord will open unto thee His good treasure, the heaven to give the rain of thy land* (Deut. 28:12).¹ Accordingly, the people of Israel said to the nations of the earth: Because of us, the Holy One, blessed be He, does all these things for you, and yet you hate us, as is said *In return for my love they are my adversaries*. At the Festival of Tabernacles we offer up seventy bullocks for the seventy nations, and we pray that rain will come down for them. Yet *In*

return for my love they are my adversaries: Still I am all prayer (Ps. 109:4). "Shall evil be recompensed for good?" (Jer. 18:20). Even though *They have laid upon me evil for good* (Ps. 109:5), *still I am all prayer.*

PSALM ONE HUNDRED AND TEN

1. *A Psalm of David. The Lord saith unto my lord: "Sit thou at My right hand until I make thine enemies thy footstool"* (Ps. 110:1). This verse is to be considered in the light of what Scripture says elsewhere: *Who raised up? The man from the east. Mercy, also, he aroused to attend his steps*¹ (Isa. 41:2). R. Reuben said: Because the nations of the earth were asleep, they did not come under the wings of the Presence. And who roused them up to come take refuge under His wings? Abraham, as is said *Who raised up? The man from the east*. And say not that Abraham roused up only the nations of the earth; for charity also was asleep, and he roused it. In what way? Abraham opened an inn, and welcomed those who came and went, as is said *And Abraham planted an 'śl*² *in Beer-sheba* (Gen. 21:33). Of this verse, R. Azariah taught: Abraham built an inn, and welcomed wayfarers. Hence it is said *Mercy, also, he aroused to attend his steps*.

2. In a different interpretation, the verse is taken to read: *The Righteous One*³ *attends his steps* (Isa. 41:2)—that is, the Righteous One of the universe accompanied Abraham. When? When Abraham went to wage war against Amraphel and his companions.

He maketh as the dust their sword, as the driven stubble their bow (Isa. 41:2). What is meant by *As the dust their sword*? In their exposition, R. Judah and R. Nehemiah differed: R. Judah said that Abraham took up dust and threw it against his enemies, and it turned into swords, and that he took up stubble and threw it, and it turned into bows and arrows. Said R. Nehemiah: In saying this, you distort the text! Does Scripture say "dust into sword" and "stubble into bow?" Scripture says *sword . . . as the dust* and *as the . . . stubble their bow*, and means therefore that when Amraphel threw swords they turned into dust, and when he threw arrows they turned into stubble.

3. *He pursueth them, and passeth on safely; the way with his feet he treadeth not* (Isa. 41:3). When Abraham pursued them, the earth contracted before him. Some say that in the pursuit

Abraham's step was three miles long, and others, that it was two miles long, but that when Abraham returned, the earth did not contract before him. Hence it is said *He pursueth them . . . the way with his feet he treadeth not.*

R. Huna the Priest bar Abin taught in the name of R. Bebai: When a child goes out of his house, his feet get soiled in the dust, but not even by so much were the feet of Abraham soiled. Hence *The way with his feet he treadeth not.*

4. R. Eleazar ben Pedat taught in the name of R. Jose ben Zimra that after Abraham slew all the hosts of the enemy, his heart smote him, and he said: "Is it possible that there was not one righteous man among them?" The Holy One, blessed be He, reassured him: Where thy feet tread, there is no stain of iniquity. *The way with his feet he treadeth not.*

Who fought all the battles? Could Abraham with only three hundred and eighteen men have fought against Amraphel and all his hosts? Indeed, according to R. Johanan, the son of R. Jose ben Kisma, only Abraham's servant, Eliezer, was with him and no one else, for three hundred and eighteen is the sum of the numerical value of the letters in the name Eliezer.⁴ Who, then, fought all the battles? It was the Holy One, blessed be He: He said to Abraham *Sit thou at My right hand* and I shall fight the battles for thee. That God did so is not made plain in the narrative. Who made it plain? David, who said: *The Lord saith unto my lord: "Sit thou at My right hand."* To the Messiah also it will be said *And in mercy shall the throne be established: and he shall sit to it in truth in the tent of David, judging* (Isa. 16:5). That is, the Holy One, blessed be He, declared: The Messiah shall sit, and I will fight the battles. Hence, *he shall sit to it in truth in the tent of David.* What, then, is the Messiah to do? He is to read and study in the Torah which is called *truth*, for it is said *The ordinances of the Lord are true* (Ps. 19:10); and it is also written *Buy the truth, and sell it not* (Prov. 23:23). Hence it is said *And he shall sit to it in truth.*

5. In a different explanation of *The Lord saith unto My lord: "Sit thou at My right hand,"* R. Shallum the Levite taught that

David said: When the Holy One, blessed be He, sent the prophet Samuel to anoint me, saying to him *Fill thy horn with oil, and go, I will send thee to Jesse* (1 Sam. 16:1), He meant to seat me as lord and sovereign over Israel. But since God knew that no reign ought to overlap another by even a hair's breadth, he said to me: "*Sit thou at My right hand.*" Await the end of Saul the son of Kish, the Benjamite, for he has still a little while. After Saul's death, thou shalt reign *until I make thine enemies thy footstool*. In this verse, *sit* clearly means "wait," as it does in the verse *sit ye also here this night* (Num. 22:19) which is rendered "wait" in the Aramaic Targum.

PSALM ONE HUNDRED AND ELEVEN

1. *Praise ye the Lord. I will give thanks unto the Lord with my whole heart, in the counsel of the upright, and in the congregation. . . . He sent redemption unto His people. He hath commanded His covenant for ever* (Ps. 111:1,9). These verses are to be considered in the light of what Scripture says elsewhere: *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall* (Isa. 30:25); and Scripture also says: *Moreover the light of the moon shall be as the light of the sun . . . in the day that the Lord bindeth up the breach of His people* (ibid. 30:26). When? *In the day of the great slaughter, when the towers fall* (ibid. 30:25), towers alluding to the wicked who, tall as towers, hinder the light from coming into the world. Of them it is written *But because of the wicked their light is withholden* (Job 38:15), and it is also written *So perish all Thine enemies, O Lord* (Judg. 5:31). Then *They that love Him will be as the sun when he goeth forth in his might* (ibid.). Then, also, the Holy One, blessed be He, will heal the breach of His people, as is said *In that day the Lord bindeth up the breach of His people*. How will He heal? By casting down the wicked on the day of great slaughter. How many of them will there be? *Multitudes, multitudes in the valley of decision* (Joel 4:14). What is meant by *decision*? It means that whoever is then cast down, his doom is decided. Scripture says also, *And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth* (Jer. 25:33). Yet we did not realize how many of them there would be until David came and said: *He that is enrobed with the [names of the martyred] dead¹ shall spread doom among the nations* (Ps. 110:6). Streams will flow from the blood of the wicked, and birds will come to drink out of each brook of blood, for it is said *He will drink of the brook in the way* (ibid.).

And what is meant by *Therefore will he lift up the head* (Ps. 110:7)? It means: As a bird comes to drink, the brook raises waves, and as a wave is about to overwhelm him, the bird lifts up his head.

David said: I will give Thee praise and thanksgiving. Therefore he said: *Praise ye the Lord. I will give thanks unto the Lord with my whole heart—with my whole heart, and not with a divided heart. In the counsel of the upright, and in the congregation.* For the Holy One, blessed be He, reveals His counsel to the congregation of Israel, even as Scripture says, *For the Lord God will do nothing, but He revealeth His counsel unto His servants the prophets* (Amos 3:7). Thus, the children of Israel are called prophets, as is said *Fear not, O Jacob My servant, and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty . . . I will pour My spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses* (Isa. 44:2-4). And they will require no one to teach them. For *One shall say: "I am the Lord's"; and another shall call himself by the name of Jacob* (*ibid.* 44:5). This is the manner of prophecy, as is said *And call unto it with the calling that I bid thee* (Jonah 3:2). And what gave Israel the gift of prophecy? It was the counsel which I revealed to them [in Torah]. Hence it is said *In the counsel of the upright, and in the congregation.*

2. *The works of the Lord are great* (Ps. 111:2). Great is the Lord, as it is written *Great is the Lord, and highly to be praised* (Ps. 48:2), and thus His works are great, as it is also written *The Lord hath done great things with us* (Ps. 126:2). And what is the reward of him who does the Lord's work? He who does the Lord's work will be clothed in glory and majesty, as is said *His work is glory and majesty* (Ps. 111:3). Scripture says also *Thy work appears unto Thy servants, and Thy glory upon their children* (Ps. 90:16).

He hath made His wonderful works as a token (Ps. 111:4). All that He does for the righteous in this world is as nothing—indeed, merely a token of that which He will do in the world-to-come, where *His righteousness endureth for ever* (*ibid.* 111:3), and where, as Scripture says also, *Thy righteousness is an everlasting righteousness* (Ps. 119:142).

PSALM ONE HUNDRED AND TWELVE

1. *Praise ye the Lord. Blessed is the man that feareth the Lord* (Ps. 112:1). These words are to be considered in the light of the verse *Grace is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised* (Prov. 31:30). For the Holy One, blessed be He, values neither beauty nor riches, only fear of sin, as it is said *A woman that feareth the Lord, she shall be praised*. So was Abraham praised, as it is said *For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice* (Gen. 18:19); and again *For now I know that thou art a God-fearing man* (ibid. 22:12). Scripture says also, *Thus saith the Lord: Let not the wise man be praised for his wisdom. . . . But let him that is praised, be praised for this, that he understandeth, and knoweth Me* (Jer. 9:22-3). Therefore, who is to be praised? He who occupies himself with Torah from 'alef to taw.¹ For *this*, in the words *let him . . . be praised for this*, clearly refers to Torah, as is said *And this is the Torah* (Deut. 4:44).

Now Abraham kept the Torah from 'alef to taw,² as is said *Because that Abraham hearkened to My voice* (Gen. 26:5). Therefore, this Psalm, going from 'alef to taw,³ was composed about him. Likewise from 'alef to taw goes the Psalm *A woman of valor* (Prov. 31), composed about Sarah his wife, as it is said *A woman that feareth the Lord, she shall be praised*. The two of them observed the Torah from 'alef to taw.

2. *Blessed is the man . . . that delighteth greatly in His commandments* (Ps. 112:1). For Abraham kept the commandments not under compulsion, but with delight, as is said *That delighteth greatly in His commandments*. Note that when the Holy One, blessed be He, said to him *Get thee out of thy country* (Gen. 12:1), he did not go under compulsion, but instead willingly went, as the Lord had spoken unto him (ibid. 12:4), and . . . took Sarai his wife (ibid. 12:5). When the Holy One, blessed be He, said to him *He that is born in thy house . . . must needs be circumcised* (Gen. 17:13), he circumcised himself forthwith:

In the selfsame day was Abraham circumcised (ibid. 17:26). When God said to him Take now thy son . . . and offer him for a burnt-offering (Gen. 22:2), straightway Abraham rose early in the morning, and saddled his ass, and took . . . Isaac his son (ibid. 22:3), for Abraham delighted to do God's commandment speedily. And after Isaac was born and was eight days old, Abraham presented Isaac for circumcision, as is said And Abraham circumcised his son Isaac when he was eight days old (Gen. 21:4), and in presenting him thus as an offering upon the altar, he prepared a joyous feast. From this the Sages inferred that it is the duty of a man to prepare a joyous feast on the day that he is privileged to circumcise his son, even as our father Abraham had done, for it is said And Abraham made a great feast on the eighth day in honor of Isaac's circumcision⁴ (ibid. 21:8). Hence it is said Blessed is the man . . . that delighteth greatly in His commandments. And what was Abraham's reward? His seed shall be mighty upon earth (Ps. 112:2), his seed referring to Isaac, for it is said In Isaac shall seed be called to thee (Gen. 21:12). And wherein was Isaac's might? Isaac entreated the Lord for his wife, because she was barren (ibid. 25:21), and is he not mighty whose entreaty results in a barren woman's bearing a child?⁵

A different comment on *His seed shall be mighty upon earth*: *His seed* refers to Jacob, to whom it was said: *But thou, Israel, My servant* (Isa. 41:8). And wherein was Jacob's might? *He strove with an angel, and prevailed* (Hos. 12:5)—that is, he lifted up the angel and threw him to the ground.

The generation of the upright shall be blessed (Ps. 112:4). Who are *the generation of the upright*? "These are the twelve tribes of Israel" (Gen. 49:28).

PSALM ONE HUNDRED AND THIRTEEN

1. *Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord* (Ps. 113:1). These words are to be considered in the light of the verse *I have considered the days of old, the years of ancient times. I call to remembrance nēginaṭi¹ in the night; I commune with my own heart* (Ps. 77:6-7). What is meant by *I call to remembrance nēginaṭi*? R. Aibu and R. Judah bar Simon differed. R. Aibu took it to mean that the congregation of Israel said to the Holy One, blessed be He: "I call to remembrance the breaking of mine enemies' power," *nēginaṭi* meaning "the breaking of mine enemies' power" as indicated by the verse *God the Most High . . . hath delivered (miggen) thine enemies into thy hand* (Gen. 14:20). And so the congregation of Israel says, "Because I call to remembrance the breaking of mine enemies' power in the night, therefore I commune with mine own heart."²

R. Judah bar Simon took it to mean that the congregation of Israel said to the Holy One, blessed be He: "I call to remembrance the miracles which Thou didst for me in Egypt, and how I sang songs to Thee because of the miracles—how, indeed, I sang songs and Psalms to Thee during that night," as it is said *Ye shall have a song as in the night when a feast was hallowed* (Isa. 30:29). And what was the night when a feast was hallowed? The night when Thou didst smite the first-born in the land of Egypt, as is said *And it came to pass at midnight, that the Lord smote all the first-born in the land of Egypt* (Ex. 12:29). Accordingly, R. Judah bar Simon took the words *my song (nēginaṭi) in the night* to refer to the song of that night when Thou didst redeem us and bring us forth into freedom. We were Pharaoh's servants and Thou didst redeem us, and make us Thy servants. Therefore it is said *Praise, O ye servants of the Lord*, and not "Praise, O ye servants of Pharaoh."

2. A different comment on *Praise the Lord. Praise, O ye servants of the Lord*. Of the generation that uttered these words, Scripture says *It opened its mouth with wisdom; and the law of kindness was on its tongue* (Prov. 31:26). You can count twenty-six generations³ from the time that the Holy One, blessed

be He, created His universe until the time that Israel went forth out of Egypt; but no one of these generations said "Praise the Lord" until Israel went forth from Egypt, went forth from their servitude to clay and bricks. It was then they said "Praise the Lord." At just what time did the children of Israel say "Praise the Lord?" During the plague of the first-born. In the night Pharaoh arose and went to Moses and Aaron, as is said *And he called for Moses and Aaron by night* (Ex. 12:31). And in the night he knocked on the doors of Moses and Aaron, and said to them: *Rise up, get you forth from among my people (ibid.)*. They answered: Fool, are we to arise in the night? Are we thieves that we should go forth by night? In the morning we shall leave. It was thus the Holy One, blessed be He, charged us: *None of you shall go out of the door of his house until the morning (ibid. 12:22)*. Pharaoh said to them: But by that time all the Egyptians will be dead!—as is written *They said: "We are all dead men" (ibid. 33)*. Moses and Aaron replied: Seekest thou to end this plague? Then say: "Behold, you are free; behold, you are your own men, you are no longer servants of mine; you are servants of the Lord."

Whereupon Pharaoh cried out, saying: Formerly you were my servants, but now behold, you are free. Behold, you are your own men. Behold, you are servants of the Lord, and being His servants, you are now obliged to praise Him, as is said *Praise the Lord. Praise, O ye servants of the Lord*. So, too, Scripture says, *For unto Me the children of Israel are servants* (Lev. 25:55). And again *Ye shall have a song as in the night when a feast was hallowed* (Isa. 30:29).

3. In a different interpretation of the phrase *Praise ye Yah*, it is observed: Why does not Scripture say "Praise ye Yahweh?" R. Jeremiah explained in the name of R. Eleazar: The world is not worthy enough to praise God with His whole Name, but with only half of His name, as is said *Let every thing that has breath praise Yah* ⁴ (Ps. 150:6). Hence it is said *Praise ye Yah*.

Praise ye Yah. Praise, O ye servants of the Lord. From this verse the Sages concluded that the Psalms of *Hallel* should be

said by no fewer than three men: For to whom is the verse *Praise, O ye servants of the Lord* said? To at least two men, who with the man that speaks the verse make no fewer than three.

And they say *Praise the name of the Lord* (Ps. 113:1b), the name in which He made war for us, as is said *The Lord is a man of war, the Lord is His name* (Ex. 15:3).

4. *Blessed be the name of the Lord. From this time forth and for ever more* (Ps. 113:2). In this world they praise Him, and then they provoke Him. But not so in the time-to-come, for then they will praise Him *from this time forth and for ever more*. Therefore I say to you that you also will endure for ever, for the Holy One, blessed be He, says: you praise Me from this time forth and for ever more, so I shall bless you, as Scripture says *The Lord is round about His people. From this time forth and for ever* (Ps. 125:2).

PSALM ONE HUNDRED AND FOURTEEN

1. *When Israel went forth out of Egypt, the house of Jacob from a people that was glad*¹ (Ps. 114:1). Elsewhere, this is what Scripture says, *Egypt was glad when they departed* (Ps. 105:38). R. Berechiah told a parable of a fat man riding on an ass. The fat man was wondering "When can I get off the ass?" and the ass was wondering "When will he get off me?" When the time came for the fat man to get off, I do not know which one was more glad.

And when David thought of how glad the Egyptians were when the children of Israel went forth out of Egypt, he began to sing in praise of the exodus from Egypt, saying *When Israel came forth out of Egypt . . . from a people that was glad*.

2. Another comment on *Praise ye Yah. When Israel went forth out of Egypt . . . Judah became His sanctuary, Israel His dominion* (Ps. 113:9d-114:1). Elsewhere another Psalm says, *Sing (širu) unto God, sing praises to His name; extol (sollu) Him that rideth upon the heavens by His name Yah, and rejoice before Him* (Ps. 68:5). What can *širu* mean? It can mean "wait for God," as in the verse *The eye of him that would see Me shall not wait for Me (tššureni)* (Job 7:8). Or it can mean "Sing songs and praises before Him."

What can *sollu* mean? "Extol ye," said R. Judah. "Smooth your way to Him," said R. Nehemiah, as in the verse *Make smooth (sollu), make smooth the highway* (Isa. 62:10).

Him that rideth upon the heavens (‘āraḥōt) (Ps. 68:5). The Rabbis taught that there are two heavens, since it is said *To Him that rideth upon the heavens, the heavens which are of old* (Ps. 68:34). Our Masters taught that there are three heavens, since it is said *Heaven, and the heaven of heaven* (1 Kings 8:27). According to R. Eleazar, there are seven heavens, namely, "veil," "expanse," "firmament," "habitation," "dwelling," "residence," 'āraḥōt.² And the glory of the Holy One, blessed be He, is in the heaven called 'āraḥōt.

R. Halafta ben Jacob taught in the name of R. Judah bar

Simon: The Holy One, blessed be He, saw the deeds of the righteous and their deeds pleased (*ʿrḇ*) Him.³

R. Phinehas the Priest bar Hama said: In the heaven called *ʿārāḇot*,⁴ the Holy One, blessed be He, sows the doings of the righteous, and they bear fruit, as it is said *They shall eat the fruit of their doings* (Isa. 3:10).

3. *Bēyah is His title* (Ps. 68:5).⁵ R. Judah the Prince⁶ asked R. Samuel bar Naḥman: What does *Bēyah is His title* mean? R. Samuel bar Naḥmani (Naḥman) replied: You know of no place that does not have a noteworthy man appointed as magistrate to redress official wrongs. And who is appointed to redress such wrongs in the world? It is, if one dare speak thus, the Holy One, blessed be He, for *Bēyah is His title* cannot be understood unless it is read not *Bēyah* but *Bia* ("the magistrate who redresses official wrongs"⁷) *is His title*. Then R. Judah the Prince said to R. Samuel bar Naḥmani: When I asked of the Sages—alas that they are gone and have not been replaced!—the meaning of *bēyah*, how well they answered! For when I asked R. Eleazar, he did not answer as you did, but said: The Holy One, blessed be He, created two worlds with two letters, as is said *With YH (bēyah) the Lord created worlds*⁸ (Isa. 26:4). That is, created them with the letters *yoḏ* and *he*. But we do not know whether this world was created with the *he* and the world-to-come with the *yoḏ*, or whether this world was created with the *yoḏ* and the world-to-come with the *he*. But since Scripture says, *These are the generations of the heaven, and of the earth bhbr'm*⁹ (Gen. 2:4)—that is, *b* (with), *h* (the letter *he*), *br'm* (He created them)—therefore with the letter *he* God created heaven and earth. And since this world was created with the letter *he*, the world-to-come was created with the letter *yoḏ*. Even as the letter *he* is open at the bottom and closed on top, so this world and all it contains will go down into the grave; the [upward pointing] serif at the top of the letter, however, intimates the resurrection of the dead. The world-to-come was created with the *letter yoḏ*, and even as the shape of the *yoḏ* is bent, so in the world-to-come the pride of the wicked shall be brought low,¹⁰ and they shall be pale with

shame, as is said *And the loftiness of man shall be bowed down* (Isa. 2:17). When David saw that the Holy One, blessed be He, created two worlds with these two letters, he began to praise God with them, saying *Praise YH*.

4. *When Israel came forth out of Egypt*. R. Eleazar ha-Kappar taught: For four reasons were the children of Israel redeemed from Egypt: they did not change their names; they did not change their language; they did not reveal their secrets; and they were not wanton. They did not change their names: The verses *These are the families of the Reubenites* (Num. 26:7) and *These are the families of the Shimeonites* (*ibid.* 26:14) prove that when they came down to Egypt, their names were Reuben and Simeon, and when they came forth out of Egypt, their names were still Reuben and Simeon. They did not change their language: They continued to speak their sacred language, as is said *When the house of Jacob came forth from a people of strange language, Judah kept to his sanctuary* (Ps. 114:1-2)—that is, kept to his sacred language. They did not reveal their secrets: You will find that a divine command was committed to their keeping for twelve months; God told them: *Every woman shall ask of her neighbor . . . jewels of silver*, etc. (Ex. 3:22), and there was not one among them who disclosed the divine command. They were not wanton: There was only one loose woman among them, and the Holy One, blessed be He, made her name known, as is written *And the son of an Israelitish woman, whose father was an Egyptian . . . and whose mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan* (Lev. 24:10-11). That is, He who spoke and the world came into being, He Himself testifies that in Israel there was no other child of wantonness except this one.

5. Another comment on *When Israel came forth out of Egypt*: Through what merit did the children of Israel come forth out of Egypt? R. Judah taught: Through the merit of the blood of the Passover lamb and of the blood of the circumcision, as is said *I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast in thy blood, live* (Ezek. 16:6). R.

Nehemiah taught: Through the merit of the Torah which they were to receive, for it is said *And God saw the children of Israel* (Ex. 2:25), and then it is said *And all the people saw the thunderings* (*ibid.* 20:15) at the giving of the Torah. So, too, you may learn from another passage in which Moses is told *When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain* (Ex. 3:12). R. Joshua ben Levi taught: Through the merit of the Tabernacle which the children of Israel were to make, for it is said *And God saw the children of Israel* (Ex. 2:25), and then it is said *And Moses saw all the work* (*ibid.* 39:43) of the Tabernacle. So, too, you may learn from another passage in which God says, *I . . . that brought them forth out of the land of Egypt, that I may dwell among them* (*ibid.* 29:46)—that is, “with the stipulation that I dwell among them.” R. Eliezer ben Jacob taught: Through the merit of Hananiah, Mishael, and Azariah, for it is said *And God saw the children of Israel* (*ibid.* 2:25), and then it is said of Hananiah, Mishael, and Azariah, *When [Jacob] seeth his children, the work of My hands, in the midst of him, that they sanctify My name: yea, they shall sanctify the Holy One of Jacob* (Isa. 29:23). What children are alluded to in *When he seeth his children*? Those children in whom was no blemish (Dan. 1:4), who sanctified God’s name in the fiery furnace. R. Abba bar Kahana taught: Through the merit of the generation of Isaiah, of which it is said *his children, the work of My hands, in the midst of him* (Isa. 29:23). Now when David saw on account of how many merits the children of Israel came forth out of Egypt, he began to sing in praise of the exodus from Egypt, *Praise ye the Lord. When Israel came forth out of Egypt.*

6. Another comment on *When Israel came forth out of Egypt*. Note that Scripture says *Or hath God assayed to go and take Him a nation from the midst of another nation . . . by war?* (Deut. 4:34). R. Jeremiah said in the name of R. Hiyya: Here Scripture compares God to a mighty man who goes to war either to conquer or to be conquered. Hence it is said *Hath God assayed . . . by war?*

R. Aha taught in the name of R. Jonathan: What is meant by *A nation from the midst of another nation*? Like a man who draws forth a youngling at just the right time from the womb of its dam, so the Holy One, blessed be He, drew forth the nation of Israel from the midst of Egypt, for the literal meaning of *from the midst of* (*kereb*) is "from the innards," as in the phrase "the innards (*kereb*) and the legs" (Lev. 1:13). From this we learn that it was painful to him who was drawn forth. Whence do we know that it was also painful to Him who did the drawing forth? From the verse *But you hath the Lord taken and brought forth out of the iron furnace, out of Egypt* (Deut. 4:20)—that is, like a man who takes the gold¹¹ out of the furnace not with tongs, nor with rags [but with his bare hands], so, if one dare speak thus, the Holy One, blessed be He, did likewise with the children of Israel.

R. Abin taught in the name of R. Simon: What is meant by *from the midst of another nation*? The children of Israel were swallowed up in the belly of Egypt, as is said *Then they had swallowed us up alive* (Ps. 124:3). And if someone whispers to you, saying: "In the context of this verse, Egypt is not mentioned," behold, a previous verse speaks of *the Lord who was for us, when men rose up against us* (*ibid.* 124:2), where *men* undoubtedly refers to Egyptians, as is said *Now the Egyptians are men, and not God* (Isa. 31:3).

7. For the sake of Israel, the Holy One, blessed be He, worked ten miracles on the sea: (1) He drew up the waters of the sea into walls, and no wall was without its tower, and no tower was without its watch—indeed, it was the ministering angels keeping watch over the children of Israel so that they would not come to harm. But when Moses said to them: "Come, and cross over," they replied: "How can we go down between walls?"¹² as it is said *The waters were a wall unto them* (Ex. 14:29). Then God pressed together the deeps of the sea, and the waters rose and piled up on the shore. Just like a swimmer with one hand above the water and the other below it, so the Holy One, blessed be He, pressed upon the deeps of the sea and swept the waters

upon the shore. (2) And God made a tunnel through the waters, as is said *Thou hast pierced through for the sake of his tribes* (Hab. 3:14).¹³ But when Moses said to them: "Come, and cross over," they answered: "When two-thirds of the water lay below us and only one-third stood above us, we did not dare cross over. Now that two-thirds are massed above us, and one-third lies below us, how much less do we dare cross over!"¹⁴ Thereupon (3) God flattened out the water into a level highway, as is said *The mass of water into a level place* (*pěrazaw*) (Hab. 3:14),¹⁵ *pěrazaw* clearly denoting a "level highway," as in the verse *Jerusalem shall be as extended as the flat countryside* (*pěrazoŭ*) (Zech. 2:8). (4) And then God made sweet water stream out of the salt rock of the seaway, so that they and their cattle drank, as is said *He brought streams out of the rock* (Ps. 78:16). (5) Behind the children of Israel he turned the seaway into clay, as is said *Thou hast trodden the sea with Thy horses, and made the mighty waters into clay* (Hab. 3:15), but for the children of Israel (6) He made it as dry as straw in a heap, as is said *The floods stood upright as a heap* (Ex. 15:8), that is, as a heap of straw between two stacks. (7) God broke up the surface of the seaway, as is said *Thou didst break the sea in pieces by Thy strength* (Ps. 74:13). (8) Thereafter God divided it into separate paths [one for each tribe], as is said *To Him who divided the Red Sea into paths* (Ps. 136:13), and (9) He turned it into dry land, as is said *The children of Israel walked upon dry land* (Ex. 14:19). Finally, (10) God made it into a kind of valley which sprouted grass, as is said *As the cattle that go down into the valley* (Isa. 63:14).¹⁶

8. *Judah became His sanctuary* (Ps. 114:2). When the children of Israel arrived at the Red Sea, they battled one another as to which tribe should go in first, so that they went in not waiting till the waters dried up, but going right into the sea, and kept on going until they were in the deep waters,¹⁷ as is said *Save me, O God; for the waters are come in unto my soul* (Ps. 69:2); and also *The children of Israel went into the midst of the sea* (Ex. 14:22). Benjamin kept saying: Let me go in first; and Judah kept

saying: Let me go in first. So said Zebulun and so Naphtali, and even so all the other tribes until they picked up stones and pelted one another, as it is said *There is Benjamin, the youngest, ruling them (rodem), the princes of Judah, pelting them;*¹⁸ *the princes of Zebulun, the princes of Naphtali* (Ps. 68:28). Read not *rodem*, "ruling them," but *rad yam*, "he went down into the sea." Moreover, because Judah pelted his brothers who went into the sea before him, he won purple garments¹⁹ for himself, these symbolizing royalty, as is written *They clothed Daniel with purple* (Dan. 5:29). The Holy One, blessed be He, said to Judah: In thy zeal to hallow My name, thou didst pelt thy brothers with stones. Rule therefore over thy brothers. Hence it is said *Judah became His sanctuary, Israel His dominion*.

9. *The sea saw it, and fled* (Ps. 114:3). What did the sea behold? The sea beheld the children of Israel struggling with one another in their zeal to hallow the name of the Holy One, blessed be He, and it said: Why do I stand unmoved? Forthwith, the sea fled, as is written *The sea saw it and fled*.²⁰

Another explanation: The sea beheld Joseph's casket²¹ come down into the water. The Holy One, blessed be He, said: Let the sea flee from him who fled from transgression, he of whom it is said *He . . . had fled forth* (Gen. 39:13). And so the sea fled from before Joseph, as is said *The sea saw it, and fled*.

Another explanation of *The sea saw it, and fled*. The sea did not wish to be divided. Why not? Because the children of Israel were rebellious. The sea said: Since they are rebellious, why should I divide for them? For it is said *They . . . were rebellious at the sea, even at the Red Sea* (Ps. 106:7). At once, the Holy One, blessed be He, rebuked the sea, as is said *And He rebuked the Red Sea, and it was dried up* (*ibid.* 106:9). As soon as the sea felt the rebuke, it fled, as is said *Be thou ashamed, O Zidon; for the sea hath responded* (Isa. 23:4).²²

Another explanation of *The sea saw*. It saw the Ineffable Name engraved on the rod [of Moses], and it fled, as is said *And lift thou up the rod, and stretch out thy hand over the sea, and divide it* (Ex. 14:16).

The Jordan turned backward (Ps. 114:3). What was this? What concern was it of the Jordan's? Were the children of Israel at the Jordan? You learn, however, from this verse that when the master of the guild flees, the entire guild flees. So when the Jordan beheld the sea in flight, it, too, fled.

Moses said to the sea: Didst thou not declare: I shall not be divided, and now thou fleest? *What aileth thee, O thou sea, that thou fleest?* (Ps. 114:5). The sea replied: In truth, it is not seemly that I be divided at thy command, for I was created on the third day, as it is said *Let the waters under the heaven be gathered* (Gen. 1:9); and further on, *There was evening, and there was morning, a third day* (*ibid.* 1:13), whereas thou wast created on the sixth day, as it is said *And God said: "Let us make man"* (*ibid.* 1:26), *And there was evening and there was morning, the sixth day* (*ibid.* 1:31). Accordingly, it is not because of the power of thy presence that I withdraw and flee, but *because of the presence of the Lord who formed*²³ *the earth* (Ps. 114:7)—that is, because of the presence of the Lord who created the earth, of whom it is written *Thou hadst formed the earth and the world* (Ps. 90:2): yea, *At the presence of the God of Jacob, who turned the rock into a pool of water, the flint into a fountain of waters* (Ps. 114:7-8).

PSALM ONE HUNDRED AND SIXTEEN¹

1. *I love the Lord, for He hears my voice and my supplications* (Ps. 116:1). Elsewhere, this is what Scripture says: *For, O people that dwellest in Zion at Jerusalem, thou shalt weep no more; He will surely be gracious unto thee at the voice of thy cry* (Isa. 30:19). No more need be asked of the Holy One, blessed be He, than that He hear the prayers of Israel, for when He hears them, He accedes, as is said *O Lord, hear, O Lord, forgive; O Lord attend, and do: Thou dost not defer* (Dan. 9:19).² The children of Israel love the Holy One, blessed be He, who always hears their prayers. Hence David said: *I love the Lord, for He hears my voice and my supplications*. The congregation of Israel says: I love Thee; therefore, hear. Indeed, because of the love that I bear Thee, I am sick, as is said *For I am sick with love* (Song 2:5). Yea, I love Him and I love His house, as is said *Lord, I love the habitation of Thy house* (Ps. 26:8). No one knows how fierce is my love for my Maker, as it is said *Love is strong as death* (Song 8:6), and also *Many waters cannot quench love* (*ibid.* 8:7). Yet *If I regard iniquity in my heart, the Lord will not hear me*³ (Ps. 66:18). The Holy One, blessed be He, replies: You love Me, and I love you, as is said *Because the Lord loved you* (Deut. 7:8), and *He will love thee, and bless thee, and multiply thee* (*ibid.* 7:13).

For the Lord hears. The Holy One, blessed be He, says: *Let me hear thy voice* (Song 2:14). Why? *For sweet is thy voice* (*ibid.*).

Thou that dwellest in the gardens, the companions hearken for thy voice: "Cause Me to hear it" (Song 8:13): Yea, the Holy One, blessed be He, longs to hear the prayers of Israel. The Holy One, blessed be He, says: You long for Me to hear your voice, and I ask you to hearken unto Me, as is said *And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God* (Deut. 28:1). That is, if thou wilt hearken, thou shalt be heard,⁴ as is said *Then shalt thou call, and the Lord will answer; thou shalt cry, and He will say: "Here I am"* (Isa. 58:9).

My voice and my supplications. Israel said to the Holy One,

blessed be He: Even if the whole world should call to Thee, let it be, and hear our prayer: *my voice and my supplications*, as it is written. And indeed so has the Holy One, blessed be He, done for me.

2. *Because He hath inclined His ear unto me* (Ps. 116:2). The ears of Him on high are open only to me, as is said *Ears hast Thou opened for me* (Ps. 40:7), and *O my God, incline Thine ear and hear* (Dan. 9:18).

And *Therefore will I call upon Him all my days* (Ps. 116:2)—call upon Him on the holidays which Thou hast given me: on the Sabbath day, on the Day of Atonement, on the Feast of Tabernacles, on the Feast of Passover, on the Feast of Weeks, on New Year's Day. *Therefore will I call upon Him all my days*, as when I read the order of the offerings, and read the appropriate Scriptural passages that narrate the wonders Thou hast done for me.

3. *The cords of death compassed me* (Ps. 116:3): *cords of death* alludes to men who deserve the death penalty, who are hostages to death.⁵

In a different interpretation, these words are read *the bands of death*, as in the phrase "a band of prophets" (1 Sam. 10:10), and "The bands of the nether-world surrounded me" (Ps. 118:6), *bands* referring to bands of wicked men.

And the straits of the nether-world got hold upon me (Ps. 116:3), *straits* referring to the kingdoms, as in the verse *Shall I ransom them [Israel] from the power of the nether-world?* (Hos. 13:14).

I found trouble and sorrow. Then I called upon the name of the Lord (Ps. 116:3b-4a). For at bad tidings, we say the blessing: "Blessed be the true Judge." Indeed, at all times we call upon Thy name, as is said *Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God* (Ps. 20:8).

4. *My vows will I pay unto the Lord* (Ps. 116:14). R. Judah cited: *Better is it that thou shouldest not vow, than that thou shouldest vow and not pay* (Eccles. 5:4). Rather than be one

who does either of these,⁶ it is better to be one who does not vow at all, as it is said *But if thou shalt forbear to vow, it shall be no sin in thee* (Deut. 23:23).

R. Meir taught: Better than either one of these⁷ is he who vows and pays, as is said *Vow, and pay unto the Lord your God* (Ps. 76:12).

5. *Precious in the sight of the Lord is the death of His saints* (Ps. 116:15). Ten things are called precious: Torah, as is said *Wisdom . . . is more precious than rubies* (Prov. 3:15); Israel, as it is described in the verse *Ephraim a darling son unto Me* (Jer. 31:19); riches, as is said *The substance of a diligent man is precious* (Prov. 12:27); knowledge, as is said *The lips of knowledge are a precious jewel* (*ibid.* 20:15); prophecy, as is said *And the word of the Lord was precious in those days* (1 Sam. 3:1); understanding, as is said *That which is precious in the spirit of man is understanding* (Prov. 17:27); folly, as is said *More precious than wisdom and honor is a little folly*⁸ (Eccles. 10:1); the righteous, as is said *How precious are Thy friends unto me, O God* (Ps. 139:17); loving-kindness, as is said *How precious is Thy loving-kindness, O God!* (Ps. 36:8); and the death of the righteous, as is said *Precious in the sight of the Lord is the death of His saints*. Some say that man, also, is called precious, for it is said *I will make man more precious than fine gold, even man than the pure gold of Ophir* (Isa. 13:12).

6. *Grievous*⁹ *in the sight of the Lord is the death of His saints* (Ps. 116:15). A parable of a king who sent an officer to collect his revenue. The officer went and lodged for ten days with a householder, and every day the householder voluntarily paid over to him one hundred mina,¹⁰ so that the total came to ten times ten thousand shekels. When the officer was about to collect the revenue the householder owed, he found that all the householder had been assessed was fifty shekels, and so the officer asked: "How can I presume to ask him for them?" Even so the Holy One, blessed be He, said: Grievous is it for Me to say to the righteous that they must die. Grievous was it for Me to say to Abraham that he must die, seeing that he had proclaimed

Me the Maker of heaven and earth, that he had gone down into the fiery furnace for My sake, and that he had hallowed My name in My world. Grievous was it for Me to say to Isaac that he must die, seeing that he had surrendered himself to be sacrificed, that he had bound himself on the altar, and that he had hallowed My name in the world. Grievous was it for Me to say to Jacob that he must die, seeing that all his life he had labored diligently in the Torah, and that he had hallowed My name in the world. Grievous was it for Me to say to Moses that he must die, seeing that he had taken his life in his hands when he went down to see Pharaoh, and that he had hallowed My name in the world. Grievous was it for Me to say to David that he must die, seeing that he had taken his life in his hands when he went down to Goliath and that he had hallowed My name in the world. Grievous, likewise, to say to Hananiah, Mishael, and Azariah who had hallowed My name in the world, and had gone down into the fiery furnace. And so, too, to Daniel in the lions' den, who had hallowed My name in the world. And had not the righteous asked with their own mouths for death, they would never have died. In what words did the righteous ask for death? Abraham said: *I . . . am but dust and ashes* (Gen. 18:27). Isaac said: *Before I die* (*ibid.* 27:4). Jacob said: *Now let me die* (*ibid.* 46:30). Moses said: *I must die in this land* (Deut. 4:22). David said: *Let Thy hand, I pray Thee, be against me* (2 Sam. 24:17). And because the righteous asked with their own mouths for death, the Holy One, blessed be He, said: Let these depart to make way for the others. Had Abraham gone on living, how could Isaac have come into authority? And Jacob? And Moses? And Joshua? And Samuel? And David and Solomon? But, in truth, the Holy One, blessed be He, said: Let these depart to make way for the others.

7. Another interpretation of *Precious in the sight of the Lord is the death of His saints*: A parable is told of a king who sent a prefect to a place which he governed well. When his term ended, the king gave him another place. The place he was leaving praised him because he had governed it well; and the

place he was going to praised him because he was going to govern it. Even so the Holy One, blessed be He, sends a righteous man to govern a generation, and he governs it well, so that when he leaves the world mortals grieve for him, because as long as the righteous man was among them, he prevented divine punishment from coming upon the world; and for their part, the ministering angels rejoice over him because he is coming to live among them.

Indeed, when the righteous man leaves the world, three companies of ministering angels come out to meet him. One company says, *He shall enter into peace* (Isa. 57:2). Another company says, *They shall rest in their beds* (*ibid.*). A third company says, *Each one shall walk in his uprightness* (*ibid.*). But when the wicked man leaves the world, three companies of destroying angels come out to meet him. One company says, *There is no peace, saith the Lord, concerning the wicked* (Isa. 48:22). A second company says, *Go down, and be thou laid with the uncircumcised* (Ezek. 32:19). A third company says, *Ye shall lie down in sorrow* (Isa. 50:11).¹¹

8. As another explanation of *Precious in the sight of the Lord is the death of His saints*, a parable is told of a king who went forth with his soldiers into the wilderness. When all the victuals he had with him were used up, he said: "Oh that someone would give me a white bread!" And a steward came and gave him a white bread. Afterwards the king came to an inhabited country, and he was received with food and drink, so that when he reached his own house, he forgot the steward. Then the steward came and stood still before the king, and the king asked him: "What is thy desire?" The steward replied: "I am he who gave thee a white bread in the wilderness." The king said: "Behold, thou art made a governor." The steward asked: "Was it for this that I gave it to thee?" The king said: "Behold, thou art made an eparch." Again the steward asked: "Was it for this that I gave it to thee?" The king then said: "Behold, thou art my equal. Canst thou ask more of me?"

Even so did the Holy One, blessed be He, speak to the right-

eous: "Behold, ye are made My equals. Can ye ask more of Me?" As it is said *Therefore thus saith the Lord: If thou return, then will I bring thee again and thou shalt stand before Me; and if thou bring forth the precious out of the vile, thou shalt be as My mouth* (Jer. 15:19). Even as I create worlds and resurrect the dead, so also will ye.

I beseech Thee, O Lord, for I am Thy servant (Ps. 116:16). This verse proves that wherever he was, David humbled himself, for of him *The king said: "Inquire thou whose son the modest one¹² is"* (1 Sam. 17:56).

9. *I am Thy servant, the son of Thy handmaid* (Ps. 116:16). David said: "The servant reared in the house is not to be ranked with the servant bought in the market. I am the son of Ruth who said: 'Spread therefore thy skirt over thy handmaid'" (Ruth 3:9).

Thou hast loosed my bands (Ps. 116:16). David said: "Thou hast loosed the bands that constrict me on account of Tamar, she of whom it is written 'Thou shalt not uncover the nakedness of thy daughter-in-law' (Lev. 18:15).¹³ Thou hast also loosed the bands that constrict me on account of Ruth the Moabitess."¹⁴

I will offer to Thee the sacrifice of thanksgiving (Ps. 116:17). David said: When a man is obliged to bring a sin-offering, he brings a sin-offering, and when he is obliged to bring a guilt-offering, he brings a guilt-offering, but I bring neither a guilt-offering, nor a sin-offering, but bring Thee a thank-offering. Hence, in saying *And I will call upon the name of the Lord* (*ibid.*), David meant: "Because I am counted among the righteous, therefore *I will offer to Thee the sacrifice of thanksgiving.*"

PSALM ONE HUNDRED AND SEVENTEEN

1. *O praise the Lord, all ye nations; laud Him, all ye peoples* (Ps. 117:1). Elsewhere, this is what Scripture says: *Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works* (Ps. 86:8). Why not? A mortal can figure an image upon a wall, but the image he figures cannot beget another image. Behold, the Holy One, blessed be He—man is His image, as is said *And God created man in His own image* (Gen. 1:27), and man begets children in his own image, as is said *And Adam . . . begot . . . in his own likeness, after his image* (*ibid.* 5:3). The waters also are the handiwork of the Holy One, blessed be He, and they, too, bring forth, as is said *Let the waters bring forth abundantly* (*ibid.* 1:20).

When the praises of a mortal king are to be sung, his friends come, but do his enemies? Behold the Holy One, blessed be He—all praise Him, as is said *All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name* (Ps. 86:9).

A philosopher asked R. Joshua ben Ḥananiah: "Is there a day when all the world is of one mind and the nations worship before the Holy One, blessed be He?" R. Joshua ben Ḥananiah replied: "There is one such day when all rejoice as one." "What day is that?" "When the rains have held back and all the world is troubled thereby, comes the day when the rains fall, and then all the world rejoices and glorifies the Holy One, blessed be He, as is said *All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.*" Glorify it when? Whenever *Thou, great as Thou art, doest wondrous things* (*ibid.* 86:10), the rains being the *wondrous things*, as again in the verse *Who doeth . . . marvellous things without number; who giveth rain upon the earth* (Job 5:9-10). For this, *O praise the Lord, all ye nations.*

R. Tanḥum bar Ḥiyya taught: The sending of rain is greater than the giving of Torah, for while the giving of Torah was a joy to the children of Israel, the sending of rain gives joy to all the world—to cattle, to beast, and to fowl, as is said *Thou hast*

remembered the earth, watšokčēha (Ps. 65:10). What is the meaning of *watšokčēha*? "Thou hast satisfied her thirst," or its meaning is "Thou hast given her her desire," as in the verse *Thy desire (tšukah) shall be to thy husband* (Gen. 3:16).

Thou crownest the year with Thy goodness (Ps. 65:12). And what verse follows? *Shout unto God, all the earth* (Ps. 66:1).

2. Another interpretation of *O praise the Lord, all ye nations; laud Him, all ye peoples* (Ps. 117:1). R. Simeon, the son of our holy Rabbi, asked his father: "What nations are meant by *all ye nations*, and what peoples by *all ye peoples*?" Rabbi replied: "The *nations* are all those nations which oppressed the children of Israel, and the *peoples* are all the peoples which did not oppress them."

All these peoples said: If they who oppressed the children of Israel sing praise to the Holy One, blessed be He, we who did not oppress them should sing all the more. Hence it is said *O praise the Lord, all ye nations; laud Him, all ye peoples*. The children of Israel also said: Even more should we sing His praise! And then they went on to say *For His mercy is great toward us* (Ps. 117:2). And the earth said: *True is the Lord for ever* (*ibid.*). True to what? True to the covenant made with the fathers, as is said *Then will I remember My covenant with Jacob* (Lev. 26:42).

Another interpretation of *True is the Lord for ever*: When the Holy One, blessed be He, was urging Elijah to go and show himself to Ahab, as is said "*Go, show thyself unto Ahab*" (1 Kings 18:1), Elijah replied: "How can I go, seeing that up to this moment Ahab has not repented?" The Holy One, blessed be He, said to Elijah: When I first watered My world, did there even exist a human being for whose sake I should water My world? And yet, it is said *There went up a mist from the earth, and watered the whole face of the ground* (Gen. 2:6). And so now *Go, show thyself unto Ahab, and I will send rain upon the land* (1 Kings 18:1).

3. Another comment on *O praise the Lord, all ye nations*: When Abraham was cast into the fiery furnace, Gabriel came

and wanted to save him. The Holy One, blessed be He, said: I am one in My world, and Abraham is one in his world, as is said *Abraham was one, and he inherited the land* (Ezek. 33:24). It is fitting that the One save the one, as is said *I am the Lord that brought thee out of Ur [fire] of the Chaldees* (Gen. 15:7). Nevertheless, I shall not withhold thy reward: There will come a time when three righteous men will go down into a fiery furnace to hallow My name. Then thou wilt go down, and thou wilt save them.

When Hananiah, Mishael, and Azariah were cast into the fiery furnace, Yurkami, the Prince of Hail, appeared before the Holy One, blessed be He, and said: "Master of the universe, I am the Prince of Hail. Let me go down and I shall quench the fire of the furnace." But Gabriel said: "I am the Prince of Fire. Let me go down, and I shall burn up those who are outside the furnace and keep cool those who are inside it, and thus perform a miracle within a miracle." The Holy One, blessed be He, said to him: "Go down," and Gabriel went down and saved them.

Hananiah said: *O praise the Lord, all ye nations.* Mishael said: *Laud Him, all ye peoples.* Azariah said: *For His mercy is great toward us.* Gabriel said: *"True is the Lord for ever. What Thou didst promise me in the days of Abraham, Thou hast done and fulfilled."* Hence *True is the Lord for ever.*

PSALM ONE HUNDRED AND EIGHTEEN

1. *O give thanks unto the Lord, for He is good, for His mercy endureth for ever* (Ps. 118:1). Elsewhere, this is what Scripture says, *When ye speak of the righteous, [say] that it shall be well with him* (Isa. 3:10): When a man speaks the name of a righteous man, he should wish him well as he speaks his name, for it is said *When ye speak of the righteous, [say] that it shall be well with him*. And when a man speaks the name of a wicked man, he should wish him ill as he speaks his name, for it is said *Woe unto the wicked! It shall be ill with him* (*ibid.* 3:11).

Scripture says also, *The name of the righteous shall be for a blessing; but the name of the wicked shall rot* (Prov. 10:7). And so you find of Abraham that whenever the Holy One, blessed be He, spoke the name of righteous Abraham, He blessed him, as when He said: *Shall I hide from Abraham that which I am doing?* (Gen. 18:17). And He went on at once to say, *Abraham shall surely become a great and mighty nation* (*ibid.* 18:18). But when God spoke the name of Amalek, He cursed him, as when He said: *Remember what Amalek did unto thee* (Deut. 25:17), and at once went on to say, *Thou shalt blot out the remembrance of Amalek* (*ibid.* 25:19). Hence *When ye speak of the righteous, [say] that it shall be well with him*.

2. In another comment, the verse is read *Say ye unto the righteous, that it shall be well with him; for they shall eat the fruit of their doings* (Isa. 3:10): You find that the blessing bears fruit, and that the curse does not bear fruit, as is said *Woe unto the wicked! It shall be ill with him; for the work of his hands shall be done to him* (*ibid.* 3:11). Note that the verse does not say "fruit of his hands," but *work of his hands*, because the curse does not bear fruit.

In another comment, the verse is read *Say unto the Righteous that He is good*—that is, "Say unto the Righteous One of the universe that He is good in whatever He does for you." You find that on New Year's Day every one is summoned to judgment before the Holy One, blessed be He, and every people of the earth claims: "In the judgment we have been found righteous."

Even when the Day of Atonement comes, and the Holy One, blessed be He, acquits the people of Israel and forgives them their iniquities, as is said *For on this day shall atonement be made for you to cleanse you that you may be clean from all your sins* (Lev. 16:30), we still cannot know who were found righteous in the judgment. When the Feast of Tabernacles comes, however, the people of Israel take their palm-branches and praise the Righteous One of the universe, and it is then that we know that only the people of Israel were found righteous in the judgment. And what do they say? *O give thanks unto the Lord, for He is good, for His mercy endureth for ever.* Hence *Say unto the Righteous that He is good.*¹

3. In another comment, the verse is read *Avow the Lord, for He is good.* Elsewhere Scripture says, *And in that day thou shalt say: I will avow Thee, O Lord* (Isa. 12:1). The children of Israel have no other way of repaying the Holy One, blessed be He, for all the wonderful things He does for them, except by avowing Him, as is said *O Lord, Thou art my God, I will exalt Thee, I will avow Thy name, for Thou hast done wonderful things* (Isa. 25:1). When David saw what a good thing is the avowal of God, he said: *O avow the Lord, for He is good.* Thus Scripture says also, *He that covereth his transgressions shall not prosper; but whoso avoweth and forsaketh them shall obtain mercy* (Prov. 28:13). And again: *I make avowal of my sin unto the Lord* (Ps. 32:5). And because I make avowal of it, *Thou forgivest ever the iniquity of my sin* (*ibid.*). Scripture says again *It is a good thing to avow the Lord* (Ps. 92:2). Hence, *O avow the Lord, for He is good.*

He who avows Him, takes good unto himself, as is said *Take with you words, and return unto the Lord . . . and so take good* (Hos. 14:3).

4. Another comment on *O avow the Lord, for He is good, for His mercy endureth for ever:* What can *For His mercy endureth for ever* mean except that the Holy One, blessed be He, bestowed mercy upon the children of Israel not for a year, nor for two years, but for ever? Thus you find that once Moses gave them

the Torah, which is called "Mercy," as is said *The law of mercy is on her tongue* (Prov. 31:26), it could not be taken away from them, for it was given to them for ever.

Even so, all mercies which the Holy One, blessed be He, bestows upon Israel endure for ever, as is said *Surely the Lord's mercies are never ended* (Lam. 3:22). Hence *His mercy endureth for ever*.

5. Still another exposition, by way of a parable, of *His mercy endureth for ever*: A householder used to lend money to everyone in his city, so that the people of the city said: "May the householder be remembered for good, for in the rainy season he provides us with all we require, and in the summer season he takes only three coins as interest from us." But when a certain man came and said to them: "I will provide what you require for only one coin," they left the first man and transferred their gratitude to the second man. Finally, when another man came and said: "I will provide for you without charge," is it not fitting that the people of the city should transfer their gratitude to him who gives so freely to them? Just so, the Holy One, blessed be He, gives freely to all His creatures. Is it not fitting, then, with respect to the Holy One, blessed be He, that they should express their gratitude and praise Him? Hence it is said *O give thanks unto the Lord, for He is good*.

6. *So let Israel now say, that His mercy endureth for ever* (Ps. 118:2). It is not seemly for anyone to say of himself that he is a good man, but it is seemly that others should bear witness concerning him. Who bears witness concerning the Holy One, blessed be He? Israel. Therefore it is said *Let Israel now say, that His mercy endureth for ever*.

Another comment on *So let Israel now say*: When it was asked of the Holy One, blessed be He: "Who shall thank Thee?" the Holy One, blessed be He, answered: Let Israel speak in gratitude for the mercies that I have shown him not for a day, nor for a year, but for ever, as is said *And Jacob said . . . I am not worthy of all the mercies* (Gen. 32:11). When it was asked of Jacob: "And how many mercies has God shown thee?" he

answered: They are without measure: *God . . . has been my shepherd all my life long unto this day* (Gen. 48:15).

Another comment on *So let Israel now say*. God said: Let the children of Israel now say what I did for them in Egypt and how I rewarded them in the wilderness, because in Egypt they believed in Me, as is said *And the people believed* (Ex. 4:31). And how did I reward them in the wilderness? Scripture tells: *And the Lord went before them by day* (Ex. 13:21). And in return, what did they promise Me at Sinai? They promised: *All that the Lord hath spoken we will do and obey* (Ex. 24:7). Of that time in the wilderness, He said: *I remember for thee the affection of thy youth* (Jer. 2:2). Hence *Let Israel now say*.

7. *So let the house of Aaron now say* can be expounded by way of a parable of a householder who conducted himself generously with his tenants. At the time of reckoning up accounts he did not haggle with them. At harvest-time, he let them have whatever was left in the granary; and at vintage-time, he let them have whatever was left in the wine vat. We do not know, however, what his conduct was towards his own household. Who does know? His servants and the dwellers in his manor-house. And who are the servants of the Holy One, blessed be He? The house of Aaron who bring offerings to Him at all times. Therefore *Let the house of Aaron now say*—that is, Let them say what I have done for their sake to every man who rose up against them. Korah and his company² rose up against them—the earth swallowed them up. Uzziah rose up and sought to offer incense—*leprosy broke forth in his forehead* (2 Chron. 26:19). And why have I given Aaron such reward? Because he walked in uprightness before Me and studied My Torah, as is said *The law of truth was in his mouth . . . he walked with Me in peace and uprightness* (Mal. 2:6).

8. Another comment on *So let the house of Aaron now say*. The verse refers to the [Israelite] midwives in Egypt.³ Because they did not obey Pharaoh, as is said *But the midwives feared God, and did not as the king of Egypt commanded them* (Ex. 1:17), what did I do for them? Scripture tells: *And it came to*

*pass, because the midwives feared God, that He made them houses (Ex. 1:21).*⁴

*So let them now that fear the Lord say (Ps. 118:4). Who are they that fear the Lord? The house of David, for David said: I am a companion of all them that fear Thee (Ps. 119:63). And what did David do for God? Saying, See now, I dwell in a house of cedar, but the Ark of God dwelleth within curtains (2 Sam. 7:2), he set out to build the Temple. And, in return, what shall I do for him? My mercy will I keep for Him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven (Ps. 89:29-30).*⁵ I shall do this for him not only in this world, but also in the world-to-come, as is said *But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children (Ps. 103:17).*⁶

9. *Out of my straits I called upon Yah (Ps. 118:5).* What are we taught by *Out of my straits, etc.*? We are taught that by whatever name Israel call unto the Lord, He answers them. Thus when they called unto Him as the Almighty—*And God Almighty bless thee (Gen. 28:3)*—He answered them as the Almighty: *I am God Almighty. Be fruitful and multiply (ibid. 35:11).* When they called unto Him as God—*And we cried unto the Lord, the God of our fathers (Deut. 26:7)*—He answered them as God: *And God saw the children of Israel, and God took cognizance of them (Ex. 2:25).* When they called unto Him as Lord—*And we cried unto the Lord, the God of our fathers (Deut. 26:7)*—He answered them as the Lord: *And the Lord heard our voice (ibid.).* And when they called unto Him as Yah, He answered them as Yah: *Out of my straits I called upon Yah; Yah answered me with enlargement (Ps. 118:5).* Another Psalm says *Answer me as I call, O God of my righteousness, Thou hast enlarged me when I was in distress (Ps. 4:2)*—that is, God answered them according to the name by which they called unto Him. And again Scripture says, *For what great nation is there, that hath God so nigh unto them, as the Lord our God is howsoever we call unto Him (Deut. 4:7).*

A different comment on *Out of my straits I called upon the Lord*. The verse speaks of the children of Israel when they were in the straits of slavery to the mortar and the bricks in Egypt, as is said *And they made their lives bitter with hard service in mortar and in brick* (Ex. 1:14). And *Yah answered me with enlargement*—that is, the Holy One, blessed be He, enlarged them, as is said *Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold* (Ps. 68:14).⁷

Or the verse refers to David. When David went down to Goliath, his brothers left him, as did all the people of Israel. In that hour David lifted his eyes to the hills, and sang *A song of ascents: I will lift up mine eyes unto the hills: from whence shall my help come?* (Ps. 121:1). The Holy Spirit replied, saying: *He will not suffer thy foot to be moved; He that keepeth thee will not slumber* (Ps. 121:3). And *Yah answered me with enlargement*—that is, the Holy One, blessed be He, enlarged him so that all Israel followed after him and plundered the camp of the Philistines, as is said *And the children of Israel returned from chasing after the Philistines, and they spoiled their camp* (1 Sam. 17:53).

The Lord is for me; I will not fear; what can man do unto me? (Ps. 118:6). Abraham said: "The Lord is for me; I will not fear. What can Nimrod do unto me?" Isaac said: "The Lord is for me; I will not fear. What can Abimelech do unto me?" Jacob said: "The Lord is for me; I will not fear. What can Esau and Laban do unto me?" David also said: "*The Lord is for me; I will not fear*. What can Goliath do unto me?"

10. *The Lord is for me as my Helper* (Ps. 118:7). By what parable is this verse explained? By the parable of two men who came to the judge's bench, fearing his judgment. They were told: "Fear not the judgment. Strengthen your hearts." Just so, the people of Israel will be summoned to judgment before the Holy One, blessed be He, fearing His judgment. But the ministering angels will say: "Fear not the judgment. Do ye not know Him? He is your townsman, as is said *He shall build My*

city, and he shall let Mine exiles go free (Isa. 45:13)." And they will also say: "Fear not the judgment. Do ye not know Him? He is your kinsman, as is said *The children of Israel, a people that are His kin* (Ps. 148:14)." And they will say further: "Do ye not know Him? He is your Brother, for He said: *For My brethren and companions' sakes* (Ps. 122:8). He is even more; He is your Father: *Is not He thy Father that hath gotten thee?* (Deut. 32:6)." ⁸

11. *It is better to take refuge in the Lord than to trust in man* (Ps. 118:8). Five leading personages—Noah, Shem, Eber, Asshur, and Abraham—arose in the world. Noah was not overly concerned about worship of the Holy One, blessed be He, but set himself to the business of planting a vineyard. Shem and Eber withdrew from the world. Asshur said: How shall I live among these wicked men? And he exiled himself, as is said *Out of that land went forth Asshur* (Gen. 10:11). As for Abraham, *whose righteousness endureth for ever* (Ps. 112:9), he said: I shall not leave the Holy One, blessed be He. And indeed the Holy One, blessed be He, did not leave him, as is said *I am the Lord that brought thee out of the fire* ⁹ *of the Chaldees* (Gen. 15:7).

It is better to take refuge in the Lord than to trust in man. Abraham had no trust either in the words of his father or in the words of his mother.¹⁰ For Terah, who was a star-gazer, saw in the star of Haran that the whole world was to be peopled out of Haran, and saw in the star of Abraham that Abraham was to be cast into fire.¹¹

Men of all the nations came into the house of our father Abraham and asked him: "With whom dost thou belong?" and he answered: "With the Holy One, blessed be He, that is in heaven." At once they seized him and cast him into the fiery furnace. And therein went down with him neither watch-angel, nor seraph, nor any angel, but the Holy One Himself, blessed be He, as is said *I am the Lord that brought thee out of the fire of the Chaldees* (Gen. 15:7).

As for Haran, his heart was divided, but he had trust in the words of his father. And so when men of all the nations came

into his house and asked him: "With whom dost thou belong?" he said in his heart: "Abraham is greater than I. If I see him saved, I shall say: 'I belong with Abraham'; and if he is not saved, I shall say: 'I belong with you.'" After Abraham was saved, he said to them: "I belong with Abraham." At once they seized him and cast him into the fiery furnace, and even as he went down, the fire slew him, and an angel flung him into the presence of his father, as is said *And Haran was dead in the presence of his father Terah* (Gen. 11:28).

Thus Terah saw rightly in the stars: The star of Haran foretold that the world was to be peopled out of Haran, and the star of Abraham foretold that Abraham was to be cast into the fire; but Terah did not know from the stars whether the world was to be peopled out of the male line or out of the female line. Now Sarai was the daughter of Haran, as is said *And Abram and Nahor took them wives: The name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah*¹² (Gen. 11:29)—Iscah being another name for Sarah out of whom the whole world was peopled.

12. *It is better to take refuge in the Lord than to trust in princes* (Ps. 118:9). So David said again: *Put not your trust in princes* (Ps. 146:3).

All nations compassed me about; but in the name of the Lord will I destroy them (Ps. 118:10). Gog and Magog will come three times against Israel and ascend three times against Jerusalem, even as Sennacherib ascended three times against the Land of Israel, and as Nebuchadnezzar ascended three times against Jerusalem. Of the first time the Psalmist says, *All nations compassed me about*—that is, Gog and Magog will assemble all the nations and bring them to ascend against Jerusalem, as is said *And now many nations are assembled against thee* (Micah 4:11, and so on to the end of the chapter), but they will be crushed to dust. Hence it is said *But in the name of the Lord will I destroy them*. Of the second time the Psalmist says, *They compassed me about, yea, they compassed me about* (Ps. 118:11)

—that is, Gog and Magog will stir up the nations of the earth into a rage and will bring them to ascend against Jerusalem, as is said *Why do the nations rage?* (Ps. 2:1, and so on to the end of the Psalm), but they will be crushed to dust. Hence the Psalmist says a second time *But in the name of the Lord I will destroy them* (Ps. 118:11). Of the third time, the Psalmist says, *They compassed me about like bees* (Ps. 118:12)—that is, Gog and Magog will publish edicts and issue proclamations, as is said *Proclaim ye this among the nations, prepare war* (Joel 4:9, and so on to the end of the chapter), but they will be crushed to dust. Hence the Psalmist says a third time, *In the name of the Lord I will destroy them* (Ps. 118:12).

13. Another interpretation: *All nations compassed me about* (Ps. 118:10)—that is, Gog and Magog will assemble all the nations and bring them to ascend against Jerusalem, and in that hour the children of Israel will be afraid, but the Holy One, blessed be He, will say to them: Fear not, as it is said *Fear not, thou worm Jacob* (Isa. 41:14, and so on to the end of the chapter), for Gog and Magog will be crushed to dust. Hence it is said *But in the name of the Lord I will destroy them* (Ps. 118:10).

They compassed me about, yea, they compassed me about (Ps. 118:11)—that is, Gog and Magog will lay hold of the tribe of Judah and bind it, intending to make every man in Judah serve his foes.¹³ But the men of Judah will say: Oh that our brothers would come and rule over us, so that our foes shall not have dominion over us, as is said *And the chiefs of Judah shall say in their heart* (Zech. 12:5).¹⁴

Strengthen for my sake the inhabitants of Jerusalem (*ibid.*). And the Holy One, blessed be He, will do miracles for them, for He will cause their foes to be devoured before them, as is said *In that day will I make the chiefs of Judah . . . like a torch of fire among sheaves; and they shall devour all the peoples round about* (Zech. 12:6), until their foes are consumed to ashes. Hence the Psalm says: *I will destroy them.*

They compassed me about like bees (Ps. 118:12). Just as a bee gathers honey for her masters, so the Holy One, blessed be He,

will gather all the nations of the world and bring them to ascend against Jerusalem, as is said *Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee* (Zech. 14:1). Lest it be thought that the nations will have force enough for their attack to be felt, the Psalm says, *They are quenched as the fire of thorns* (Ps. 118:12).

A parable of a king into whose house came some thieves. Now the king was wise. So the king said: If I set upon them at once, they will say: "Dost thou find in our hands any of the property of the place we have broken into?" But I know that they will come three times, and the third time¹⁵ I shall set upon them and slay them. The king is the Holy One, blessed be He. The thieves are the [hostile] nations, as is said *For I will gather all nations against Jerusalem to battle* (Zech. 14:2). The place that is broken into is the city of Jerusalem, as is said *And the city shall be taken, and the houses rifled* (*ibid.*)—broken into for spoil. *And the women will be made to lie down*—the women will be ravished. *And half of the city shall go forth into exile* (*ibid.*)—into captivity. But the Holy One, blessed be He, will go forth and fight against the [hostile] nations, as is said *Then shall the Lord go forth, and fight against those nations* (*ibid.* 14:3). And the Holy One, blessed be He, will send a plague upon them, as is said *And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem* (*ibid.* 14:12, and so on to the end of the chapter), until they are consumed to dust. Hence the Psalm says, *I will destroy them*.

14. *Thou didst thrust sore at me that I might fall* (Ps. 118:13). Abraham said: *Thou didst thrust sore at me* in the days of Nimrod. *But the Lord helped me* (*ibid.*). Isaac said: *Thou didst thrust sore at me* in the day of the Philistines. *But the Lord helped me*.

Jacob said: In the days of Esau *thou didst thrust sore at me that I might fall. But the Lord helped me*.

David said: In the days of Goliath *thou didst thrust sore at me that I might fall. But the Lord helped me*.

Yah is my strength and song (Ps. 118:14). In this world, God

is praised with a name consisting of only two letters, as is said *YH is my strength and song*; and also *Trust ye in the Lord for ever, for the Lord is YH, an everlasting Rock* (Isa. 26:4).

The voice of rejoicing and salvation (Ps. 118:15). From inside the walls, the men of Jerusalem will say, *The voice of rejoicing and salvation*. And from outside the walls, the men of Judah will say, *The right hand of the Lord doeth valiantly* (*ibid.*). From inside, the men of Jerusalem will say, *The right hand of the Lord is exalted* (*ibid.* 118:16); and from outside, the men of Judah will say, *The right hand of the Lord doeth valiantly* (*ibid.*).

15. *I shall not die, but live, and declare the works of the Lord* (Ps. 118:17). Abraham said: Is it not my duty to tell all the miracles which were done for me in the days of Nimrod?

Isaac said: Is it not my duty to tell the miracles which were done for me in the days of the Philistines?

And Jacob said: Is it not my duty to tell all the miracles which were done for me in the days of Esau?

And Moses said: Is it not my duty to tell the miracles which were done for me in the days of Pharaoh?

And David said: Is it not my duty to tell the miracles which were done for me in the days of Goliath, in the days of Shobach,¹⁶ and in the days of Saul?

16. *The Lord hath chastened me sore* (Ps. 118:18). Chastisements are precious, for as means of atonement they are as acceptable as offerings. Scripture says of offerings, *It shall be accepted for him to make atonement for him* (Lev. 1:4); and of chastisements it is said *For whom the Lord loveth He chasteneth, even as a father the son in whom he delighteth* (Prov. 3:12).

Indeed, chastisements may be considered more precious than offerings,¹⁷ for while a sin-offering or a guilt-offering atones for a particular transgression, as is said *It shall be accepted for him to make atonement for him*, chastisement atones for all transgressions. Hence it is said *The Lord hath chastened me sore, but He hath not given me over unto death*.

17. *Open to me the gates of righteousness* (Ps. 118:19). When a man is asked in the world-to-come: "What was thy work?" and he answers: "I fed the hungry," it will be said to him: "*This is the gate of the Lord* (Ps. 118:20). Enter into it, O thou that didst feed the hungry."

When a man answers: "I gave drink to the thirsty," it will be said to him: "*This is the gate of the Lord*. Enter into it, O thou that didst give drink to the thirsty."

When a man answers: "I clothed the naked," it will be said to him: "*This is the gate of the Lord*. Enter into it, O thou that didst clothe the naked."

This will be said also to him that brought up the fatherless, and to them that gave alms or performed deeds of loving-kindness.

And David said: I have done all these things. Therefore let all the gates be opened for me. Hence it is said *Open to me the gates of righteousness; I will enter into them, I will give thanks unto the Lord* (Ps. 118:19).

18. *This is the gate of the Lord; the righteous shall enter into it* (Ps. 118:20). By what parable may this verse be best explained? The parable of a man who was traveling on the highway with the wares he owned. When he encountered murderers, he gave them only what he was forced to give them. When he encountered robbers, he gave them only what he was forced to give them.¹⁸ When he came to the gates of the city, however, it was said to him: "Take care. The prefect is in the city. Unless thou payest the full tariff on all thy wares, everything will be taken from thee." Accordingly, it is said *This is the gate of the Lord; the righteous shall enter into it* (Ps. 118:19-20).

19. *I will give thanks unto Thee, for Thou hast afflicted me, and art become my salvation* (Ps. 118:21). By what parable may this verse be best explained? The parable of a man who was prepared to go with his wares aboard a fleet of trading vessels about to sail for the provinces. But a thorn pricked him, a scorpion stung him, and a fever laid hold of him. The people

of the fleet left him and sailed away, and he began to complain before the Holy One, blessed be He, saying: "What is my sin? And what are my iniquities?"

Before many days had passed, a report came back that the fleet was lost, its ships having foundered.¹⁹ Thereupon he began to thank and praise the Holy One, blessed be He, saying: Had I been with those people, I would now be like every one of them. Hence *I will give thanks unto Thee, O Lord, because Thou wast angry with me* (Isa. 12:1).

20. *The stone which the builders rejected is become the main corner-stone* (Ps. 118:22). Abraham? Base metal—Ishmael and all the sons of Keturah—came out of him. Isaac? Esau and his chiefs came out of him. But Jacob²⁰—he begot twelve tribes, all upright men before the Holy One, blessed be He, as is said *We are all one man's sons; we are upright men* (Gen. 42:11). It is also written of Israel *Thou art all fair, My love; and there is no spot in thee* (Song 4:7).

21. *This is the Lord's doing* (Ps. 118:23). This verse alludes to the congregation of Israel who were enslaved to clay and bricks, but were then lifted up in clouds of glory. The Egyptians were amazed at them, saying: Till now you were enslaved in all kinds of drudgery, and now you are lifted up in all kinds of glory! The congregation of Israel replied, saying: You are amazed at us! We are amazed at ourselves, as is said *I do not know what it was that set me upon the chariots of a princely people* (Song 6:12). But the Holy Spirit replied, saying *This is the Lord's doing; it is marvellous in our eyes* (Ps. 118:23).

Another comment: *This is the Lord's doing* alludes to king David, king of Israel, who at one moment was keeping his father's sheep, and in the very next moment was made king, so that everyone exclaimed: One moment David keeps sheep, and the next he is king. And he replied: You wonder at me! Verily, I wonder at myself more than you do. But the Holy Spirit replied: *This is the Lord's doing*.

A parable of one who was employed by washermen to look after their detergents.²¹ And lo! He was made a prefect, and all

men wondered at him. He said to them: You wonder at me! I wonder at myself even more than you do. But the Holy Spirit replied: *This is the Lord's doing.*

22. *This is the day which the Lord hath made* (Ps. 118:24). After all the redemptions that came to Israel, enslavement followed, but from now on no enslavement will follow, as is said *Sing unto the Lord; for He hath done gloriously . . . For great is the Holy One of Israel in the midst of thee* (Isa. 12:5-6).

We beseech Thee, O Lord, save now! (Ps. 118:25). From inside the walls, the men of Jerusalem will say, *We beseech Thee, O Lord, save now.* And from outside, the men of Judah will say, *We beseech Thee, O Lord, make us now to prosper!* (*ibid.*).

From inside, the men of Jerusalem will say, *Blessed be he that cometh IN the name of the Lord* (Ps. 118:26). And from outside, the men of Judah will say, *We bless you OUT of the house of the Lord* (*ibid.*).

From inside, the men of Jerusalem will say, *The Lord is God, and hath given us light* (*ibid.* 118:27). And from outside, the men of Judah will say *Order the festival procession with boughs, even unto the horns of the altar* (*ibid.*).

From inside, the men of Jerusalem will say, *Thou art my God, and I will give thanks unto Thee* (*ibid.* 118:28). And from outside, the men of Judah will say, *Thou art my God, I will exalt Thee* (*ibid.*).

Then the men of Jerusalem and the men of Judah, together, opening their mouths in praise of the Holy One, blessed be He, will say: *O give thanks unto the Lord, for He is good, for His mercy endureth for ever* (*ibid.* 118:29).

PSALM ONE HUNDRED AND NINETEEN

1. *Blessed are the undefiled in the way, who walk in the Law of the Lord* (Ps. 119:1). These words are to be considered in the light of what Scripture says elsewhere: *O My dove, that art in the clefts of the rock, in the secret places of the stairs* (Song 2:14). R. Judah the Levite bar Shallum taught in the name of R. Judah bar Simon: Not "O dove" is written here, but *O My dove*, meaning that the Holy One, blessed be He, said: To Me, the children of Israel are like a dove, undefiled. But to the peoples of the earth, they seem as subtle as serpents. Hence it is said *O My dove*.

The Holy One, blessed be He, said further: I have given them positive commandments, and they took their performance upon themselves; and negative commandments, and they took obedience to them upon themselves. And although I did not explain to them what their reward was to be, they said not a word to Me. And so of all My many other commandments. Therefore God called the people of Israel *My dove*.

R. Huna bar Abin taught in the name of R. Aha: All wondrous works and mighty deeds which the Holy One, blessed be He, does in the world are on account of *the undefiled in the way*, for Scripture says: *Dost thou know the balancings of the clouds* (Job 37:16)? And what is meant by *the balancings of the clouds*? Even the power of rain is balanced as if it were weighed in a scale;¹ that "balancing" signifies weighing in a scale is evident from the phrase "A just weight and balance" (Prov. 16:11). And what is meant by the conclusion of the verse in Job: *Dost thou know the balancings of the clouds, the wondrous works of him who is undefiled in wisdom*? It means, taught R. Judah bar Simon, that God brings rain for the sake of him who is undefiled in the sight of the Holy One, blessed be He. And David made it plain that the undefiled is Israel, saying: *And I was undefiled unto Him* (Ps. 18:24), even though Israel is regarded as serpents and scorpions by the [heathen] nations of the earth.

And when David saw that Israel was undefiled in the sight of the Holy One, blessed be He, he began to offer praise, as is said

Blessed are the undefiled in the way, who walk in the law of the Lord.

2. Another exposition of *Blessed are the undefiled in the way*. Elsewhere Scripture says, *Mark the man that is undefiled, and behold the upright* (Ps. 37:37). R. Tanhuma related that R. Judah the Levite bar Shallum, R. Phinehas the Priest, and R. Huna, all three of them, agreed on the following: In the time-to-come, Gog and Magog will move against Israel three times, and the third time they will come and ascend against Jerusalem and go about through Judah and conscript into their armies the men of Judah, strong men,² as is said "I will make the house of Judah strong" (Zech. 10:6).³ Of Gog and Magog, however, Scripture goes on to say, *Behold, I will make Jerusalem a threshold⁴ of staggering unto all the peoples round about* (Zech. 12:2).⁵

For having come to the threshold of Jerusalem, what will Gog and Magog do? They will put two strong men in charge of each and every conscripted man of Israel.⁶ Wherefore? In order to keep the men of Israel from running away.

But as the strong men of Judah are forced to go up and lay siege to Jerusalem, they will pray in their hearts, saying, "Let us fall into the hands of the men defending Jerusalem, and let not them fall into our hands." And why will they pray in their hearts? Because they will be afraid of letting their voices be heard. As Scripture says, *The chiefs of Judah shall say in their heart: May redemption come to the inhabitants of Jerusalem* (Zech. 12:5). Therefore the Holy One, blessed be He, will say to the conscripted men of Judah: In innocence ye came. By your lives I swear that innocence will guide you, as is said *The innocence of the upright shall guide them* (Prov. 11:3).

And in that instant, the Holy One, blessed be He, will add might to the might of the men of Judah: They will draw their swords, strike left and right, and slay the men in charge of them. Hence it is said *Blessed are the undefiled in the way, who walk in the law of the Lord*.

3. A different exposition of *Blessed are the undefiled in the way, who walk in the law of the Lord*. Elsewhere Scripture says,

He that walketh uprightly walketh surely; but he that perverteth his ways shall be known (Prov. 10:9). He who walks uprightly may be assured that the Holy One, blessed be He, will prosper his ways, but he who perverts his ways shall be made known; the kind of man he is shall be revealed to the world in more ways than one. Hence it is said *He that perverteth, his ways shall be known*.

Another comment: *He that walketh uprightly* is Abraham, to whom it was said *Walk before Me, and be thou upright* (Gen. 17:1). For what had the Holy One, blessed be He, said to Abraham? He had said: *Get thee out of thy country, and from thy kindred* (Gen. 12:1). And Abraham did not argue the matter with the Holy One, blessed be He, by saying: "What difference can it make to Thee whether a man remain here or get him to another country? He who moves from one house to another house is distressed, and needless to say, he is even more so who has to move from one country to another country." Abraham, however, did not hesitate, and at once did everything that God had commanded him, as is said *So Abram departed, as the Lord had spoken unto him* (*ibid.* 12:4). Did Abraham lose by this? No, for when the four kings invaded Canaan, did they not fall before him? As Scripture says, *The night itself contended against them*⁷ (Gen. 14:15).

Moreover, when God said to Abraham: *Take now thy son, thine only son, whom thou lovest, even Isaac . . . and offer him there for a burnt-offering* (Gen. 22:2), he did not talk back to God, though he might have talked back, saying "Yesterday Thou didst say to me *In Isaac shall thy seed be called* (*ibid.* 21:12). And today I am to offer Isaac for a burnt-offering! Whence, then, wilt Thou bless me?" But he did not talk back to God. Instead he did at once all that the Holy One, blessed be He, had commanded him, as is said *And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son* (*ibid.* 22:3). And the Holy One, blessed be He, did for His part what He had promised Abraham when He said to him: *I will make of thee a great nation, and I will bless thee* (*ibid.* 12:2); and so He did, for

Scripture says, *Abraham shall surely become a great and mighty nation* (*ibid.* 18:18), and also, *The Lord had blessed Abraham in all things* (*ibid.* 24:1).

And therefore, to the children of Israel, Moses said this: Do you desire that the Holy One, blessed be He, be with you? Hold fast to Abraham's uprightness, because uprightness is beautiful in the sight of the Holy One, blessed be He, as is said *Thou shalt be upright with the Lord thy God* (*Deut.* 18:13), as He is upright, for it is said *The Rock, His work is upright*, and as His Torah is upright, for it is said *The Law of the Lord is upright* (*Ps.* 19:8).

Therefore David began this Psalm, which is an acrostic, by offering praise in the first verse, *Ah, blessed are they that are upright in the way*, and came to the end of the alphabet, saying: *Thy servant, seek; I have gone astray like a lost sheep* (*Ps.* 119:176)—that is, as the strayed sheep is innocent, so have I acted in innocence.

Another comment: Why did David say at the end of the Psalm *I have gone astray like a lost sheep; seek Thy servant*? R. Judah the Levite bar Shallum answered in the name of R. Haggai bar Eleazar: As things go in the world, when a sheep strays from the flock, or an ox strays from the pasture, who seeks whom? The sheep, the shepherd? Or the shepherd, the sheep? Obviously, the shepherd, the sheep. So David said to the Holy One, blessed be He: Master of the universe, seek me as the sheep is sought. Even as Thou didst say through Samuel the prophet: *The Lord hath sought Him a man after His own heart* (1 Sam. 13:14), try me, O Lord, and prove me because I have acted in innocence. I have gone astray like a lost sheep; seek Thy servant, for, like a sheep, I am innocent—a *ewe lamb . . . without blemish* (*Lev.* 14:10).

4. Another comment: *Blessed are they that are upright in the way*, the generation that wandered in the wilderness. Hezekiah bar Ḥiyya taught: The Holy One, blessed be He, saw that no other generation would be as capable of receiving the Torah as this generation, and so He laid up the Torah for its people, as is

said *He layeth up sound wisdom for the upright* (Prov. 2:7).

R. Berechiah said in the name of R. Ḥanina bar Abbahu: Both Scripture and the Holy One, blessed be He, praise them, the people of that generation, as is said *He hath remembered His covenant with the world, the word which He commanded to the thousandth generation* (Ps. 105:8), *the thousandth generation* being the only one specified by number in the order of the generations. You can see for yourself that they were upright people. When they came to the sea, God told them to go down into the sea, and they went down; He told them to go forth into the wilderness, and they went forth; He told them to take the Torah, and they took it, and even before He told them to take it, they said: *All that the Lord hath said we will do and obey* (Ex. 24:7). God forbade their eating the sinew of the thigh-vein which is within the hollow of the animal's thigh,⁸ forbade their eating meat together with milk, and also forbade their bringing on the same day a cow or an ewe together with her young as an offering,⁹ and they took these prohibitions upon themselves. And although God did not explain to them what the reward for their performing of the commandments was to be, they gave Him no arguments. Therefore, it is said *He hath remembered His covenant with the world, the word which He commanded to the thousandth generation*, and also *Blessed are they that are upright in the way*.

5. Another exposition of *Blessed are the upright in the way*. The Holy One, blessed be He, called the children of Israel "saintly," "upright," and "righteous." He called them "saintly" in the verse *Gather My saints together unto Me* (Ps. 50:5). He called them "righteous" and "just" because they sang a song at the Red Sea, saying *Rejoice in the Lord, O, ye righteous, praise is comely for the just* (Ps. 33:1). He called them "upright" in the verse *Blessed are the upright in the way, who walk in the Law of the Lord*.

Lest it be thought that they suffered any loss, or that they did not pass on merit to their children after them, Scripture says, *The just man walketh in his integrity: his children are blessed after him* (Prov. 20:7). And when did this merit work for them?

In the time of Jeremiah, when the children of Israel were sentenced to exile, you find that the Holy One, blessed be He, said to Jeremiah: Go and tell them this— "On account of the merit of the generation of the wilderness I shall be guided by the measure of mercy in My treatment of you," as is said *Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I remember for thy sake the affection of thy youth . . . when thou wentest after Me in the wilderness* (Jer. 2:1-2).

Do not say that merit can accrue only to a generation as a whole, for any individual who walks in integrity before the Holy One, blessed be He, acquires merit for himself and for his children as well, as is said *The just man walketh in his integrity: his children are blessed after him* (Prov. 20:7).

Accordingly, David said: Since uprightness is so comely to the Holy One, blessed be He, I shall sing of it: *Blessed are they that are upright in the way.*

6. Another exposition of *Blessed are the upright in the way.* The people of the generation of the wilderness were saints. According to R. Eliezer, they are the saints referred to in the verse *Gather My saints together unto Me; those that have made a covenant with Me by sacrifice* (Ps. 50:5).¹⁰ And yet not until God had sore wearied them did Israel take the Torah. The verse *A bounteous rain didst Thou pour out, O God: when Thine inheritance was weary Thou didst steady it* (Ps. 68:10) proves that God wearied them before he gave them the Torah. How had God wearied them? When the children of Israel received the Torah, they had to walk two hundred and forty miles: to receive the Ten Commandments, they had to walk twelve miles forward for each one and twelve miles back.¹¹ Therefore it is said *Blessed are the upright in the way, who walk in the Law of the Lord.*

And so, purified, the children of Israel received the Torah. God said to them: *Thou shalt not seethe a kid in its mother's milk* (Ex. 23:19), and they did not ask: "Why should we not seethe it?" but took obedience to the command upon themselves. God said to them: *Ye shall eat no fat, of ox, or sheep, or goat*

(Lev. 7:23), and they did not ask: "Wherefore not?" but took obedience to the command upon themselves. Moreover, after they took obedience to these commands upon themselves, they did not ask, "What is to be the reward for our doing them?" Therefore Scripture says: *Blessed are the upright in the way, who walk in the Law of the Lord.*

7. *Blessed are they that keep His testimonies* (Ps. 119:2)—that is, if you keep them, I shall keep you. So, too, Solomon said: *Hear, ye children, the instruction of a Father, and attend to know understanding* (Prov. 4:1), and also *For I give you good doctrine; forsake ye not My law* (*ibid.* 4:2), and further *He taught me also, and said unto me: "Let thy heart retain My words: keep My commandments, and live"* (*ibid.* 4:4). And Solomon said also, *Forsake her not, and she will preserve thee; love her, and she will keep thee* (*ibid.* 4:6), and further *When thou goest, it shall lead thee, when thou sleepest, it shall keep thee* (*ibid.* 6:22).

8. *Thou hast charged that we shall diligently keep Thy commandments* (Ps. 119:4). In every part of Scripture the Holy One, blessed be He, charged the children of Israel to keep the commandments of the Torah: He charged them in the five books of Moses, in the Prophets, and in the Writings, as is shown by the verse *Have I not written three times unto thee of counsels and knowledge?* (Prov. 22:20). Hence it is said *Thou hast charged that we shall diligently keep Thy commandments.* Likewise Scripture says, *Hear therefore, O Israel, and observe to do it* (Deut. 6:3), and also says, *Only take heed to thyself, and keep thy soul diligently* (*ibid.* 4:9). What is meant by *Only take heed to thyself, and keep thy soul diligently?* It means that God said to the children of Israel: "If ye keep the Torah, I shall keep your souls." And what is meant by the words *Lest they depart from thy heart all the days of thy life* (*ibid.*)? They mean that God said to the children of Israel: If you obey the Torah, I shall keep you all the days of your life. Till when? Till in peace you will have seen your children and your children's children: *Yea, thou*

shalt see thy children's children, and peace upon Israel (Ps. 128:6).

[The remainder of the work was first published in the Saloniki edition (1515) and thereafter in all editions of this Midrash].

1. *Blessed are the upright in the way, who walk in the Law of the Lord.* King Solomon, may he rest in peace, said: *The just man walketh in his integrity: his children are blessed after him* (Prov. 20:7). Now, if the children of a just man are blessed because of him, all the more so is the just man himself blessed!

The Holy One, blessed be He, asked of Abraham only that he be upright, as is said *Walk before Me, and be thou upright* (Gen. 17:1). So, too, Moses said to Israel: *Thou shalt be upright with the Lord thy God* (Deut. 18:13). The verse does not say "before the Lord thy God," but *with the Lord thy God*. That is, "If thou art upright, thou wilt be with the Lord thy God." Wherefore? Because God Himself is upright, as is said *The Rock, His work is perfect . . . just and upright is He* (Deut. 32:4). The children of Israel are also upright, and the Torah is upright, as is said *The Law of the Lord is upright* (Ps. 19:8). Hence it is said *Blessed are they that are upright in the way.*

The people of the generation of the wilderness were upright and saintly. According to R. Eliezer, they are the saints referred to in the verse *Gather My saints together unto Me; those that have made a covenant with Me by sacrifice* (Ps. 50:5).¹² To receive the Torah, the children of Israel had to walk twelve miles forward for each of the [Ten] Commandments and twelve miles back.¹³ Hence it is said *Blessed are they that are upright in the way, who walk in the Law of the Lord.*

And so, purified, the children of Israel received the Torah. God said to them: *Ye shall eat no fat, of ox, or sheep, or goat* (Lev. 7:23), and though He did not tell them why not, they took obedience to the command upon themselves. God said to them: *And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the trees thereof as*

forbidden; three years shall it be as forbidden unto you (ibid. 19:23), and though He did not tell them why it was forbidden, they took obedience to the command upon themselves. And even after they took obedience to these commands upon themselves, they did not ask: What is to be the reward for our doing them? Hence it is said Blessed are they that are upright in the way, who walk in the Law of the Lord.

2. *Blessed are they that keep His testimonies, that seek Him with the whole heart (Ps. 119:2).* What is meant by *Blessed are they that keep His testimonies*? It means that God said: "If you keep the testimony, it will keep you." So, too, Solomon said: *Hear, ye children, the instruction of a Father, and attend to know understanding: for I give you good doctrine; forsake ye not My Law . . . And He taught me, and said unto me: Let thy heart retain My words . . . Forsake her not, and she will preserve thee; love her, and she will keep thee . . . Take fast hold of instruction, let her not go; keep her, for she is thy life (Prov. 4:1, 2, 4, 6, 13).* Hence it is said *Blessed are they that keep His testimonies.* And Solomon said further, *When thou goest, it shall lead thee, when thou sleepest, it shall keep thee (Prov. 6:22).*

3. *'Af, they do no wickedness (Ps. 119:3).* Why does this verse begin with the word *'Af*?¹⁴ To show that the angel of wrath (*'Af*) will not touch them. Why not? Because *They do no wickedness*, but walk in the ways of the Holy One, blessed be He. Hence it is said *They walk in His ways (ibid.).*

4. *Thou hast charged that we shall diligently keep Thy commandments (Ps. 119:4).* In every part of Scripture, the Holy One, blessed be He, charges the children of Israel to keep the Torah: He so charges them in the five books of Moses; He so charges them in the Prophets; He so charges them in the Writings, as is shown by the verse *Have I not written three times unto thee of counsels and knowledge? (Prov. 22:20).* Likewise Scripture says, *Hear therefore, O Israel, and observe to do it (Deut. 6:3), and also Only take heed to thyself, and keep thy soul diligently (Deut. 4:9).* What is meant by the verse *Only take heed to thyself, and keep thy soul diligently*? It means that the Holy One, blessed be

He, said: If you keep the Torah, I shall keep your souls. Hence it is said *Only take heed to thyself, and keep thy soul diligently*. The verse goes on to say, *Lest they depart from thy heart all the days of thy life*. And what is meant by the words *all the days of thy life*? They mean: "If you obey the Torah all the days of your life, you will be privileged to see your children and your children's children." Hence it is said *Teach them unto thy children and thy children's children* (*ibid.*). And when you see your children and your children's children, behold, that is peace, as is said *Yea, thou shalt see thy children's children, and peace upon Israel* (Ps. 128:6).

5. *Wherewith shall a young man keep his way pure? By taking heed thereto according to Thy word* (Ps. 119:9). Solomon said: *In all thy ways acknowledge Him* (Prov. 3:6); if you acknowledge the Holy One, blessed be He, in all things, *He will direct thy paths* (*ibid.*). David also said *I have set the Lord always before me: because He is at my right hand, I shall not be moved* (Ps. 16:8). And because I set the Lord always before me, *Therefore my heart is glad, and my glory rejoiceth* (*ibid.* 16:9). And what is meant by the words *My flesh also shall rest in hope* (*ibid.*)? They mean that David said: "I know that worms will have no dominion over my flesh." And thus the righteous rest without [being consumed by] worms. Wherefore? Because they keep watching and seeking and searching to find out by just what path they can enter into the life of the world-to-come. Therefore David said: *Thou showest me the path of life*, etc. (*ibid.* 16:11). Moses also said to the Holy One, blessed be He: *Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way* (Ex. 33:13). Scripture also says, *Lead me in Thy truth, and teach me* (Ps. 25:5). And again *Teach me Thy way, O Lord; and lead me in the right way* (Ps. 27:11). It is also written *Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls* (Jer. 6:16). See in what way Abraham went, and in what way Nimrod went, and which of them prospered; in what way Jacob went, and in what way Esau

went, and which of them prospered. Hence it is said *Wherewith shall a young man keep his way pure? By taking heed thereto according to Thy word.*

6. *With my whole heart have I sought Thee; O let me not go wrong out of Thy commandments* (Ps. 119:10). It is the whole heart which brings the righteous into the Garden of Eden, but the heart of the wicked brings them down to Gehenna. Likewise, Scripture says, *Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty . . . Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for breaking of spirit* (Isa. 65:13-14). So, too, David said to his son Solomon: *And thou, Solomon my son, know thou the God of thy father, and serve Him with a whole heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of thy thoughts* (1 Chron. 28:9).

7. *Thy word have I laid up in my heart, that I might not sin against Thee* (Ps. 119:11). The Inclination-to-evil has no power in the presence of Torah. And so the Inclination-to-evil has no power over him who has Torah in his heart, and cannot touch him.

So, too, Scripture says, *I, wisdom, dwell with prudence* (Prov. 8:12): where I dwell, prudence is round about me, and the Inclination-to-evil has no power over prudence. Likewise Scripture says, *The Law of his God is in his heart; none of his steps shall slide* (Ps. 37:31). And Moses also said: *Therefore shall ye lay up these My words in your heart and in your soul . . . that your days may be multiplied* (Deut. 11:18). Hence it is said *Thy word have I laid up in my heart, that I might not sin against Thee.*

8. *O reward Thy servant that I may live, and keep Thy word* (Ps. 119:17). Isaiah said: *According to their deserts, accordingly He will repay*, etc. (Isa. 59:18). Thus the Holy One, blessed be He, requites the wicked as they deserve, and requites the righteous for their deeds. God requites the wicked: *Fury to His adversaries, recompense to His enemies* (*ibid.*), but He requites the righteous with loving-kindness. So Scripture says, *Truly God is*

loving unto Israel: Even unto such as are of a clean heart (Ps. 73:1), and I will mention the loving-kindnesses of the Lord . . . according to all that the Lord had bestowed on us, and the great goodness toward the house of Israel (Isa. 63:7).

Neither to the wicked nor to the righteous does the Holy One, blessed be He, give any requital whatever without cause. As for the evil that befalls the wicked, in truth, it is not the Holy One, blessed be He, who causes it to fall upon them, for Scripture declares *Out of the mouth of the Most High proceedeth not evil, but good (Lam. 3:38)*. But the wicked requite their own souls with evil. As Scripture says, *The show of their countenance doth witness against them (Isa. 3:9)*.

And wherewith does God reward the righteous? With life as a gift of grace. Thus another Psalm says, *Bless the Lord, O my soul, and forget not all His rewards: who forgiveth all thine iniquities; who healeth all thy diseases; who saveth thy life from destruction (Ps. 103:2-3)*. And not only these, but many other deeds of deliverance does God do, as is said *The Lord does deeds of deliverance and judgments for all that are oppressed (Ps. 103:6)*. So, too, Scripture says, *Turn again then unto thy rest, O my soul; for the Lord hath rewarded thee (Ps. 116:7)*. How has He rewarded me? In that *Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling (ibid. 116:8)*. David also said to the Holy One, blessed be He: *Thou alone canst reward me with life: O reward Thy servant, that I may live*. And why shouldst Thou reward me with life? So that I may keep Thy word. By *life*, David meant understanding of Torah, of which it is said *Keep her, for she is thy life (Prov. 4:13)*. Hence David said: *O reward Thy servant that I may live, and keep Thy word*.

9. *Unveil Thou mine eyes, that I may behold wondrous things out of Thy Law (Ps. 119:18)*. David said to God: Master of the universe, Thy will is that I keep Thy words, so *Unveil Thou mine eyes, that I may behold wondrous things out of Thy Law*. For if Thou dost not unveil mine eyes, how will I know Thy words? Hence he said: *Unveil Thou mine eyes, that I may behold, etc.*

Yet though mine eyes be open, I still know nothing. Consider: Even though Samuel was a prophet, he really knew nothing, until the Holy One, blessed be He, gave him insight, as is said *Now the Lord had revealed unto Samuel*, etc. (1 Sam. 9:15). And as Nebuchadnezzar said: *Of a truth it is that your God is the God of gods, and the Lord of kings, and a revealer of secrets* (Dan. 2:47). And Daniel said: *But as for me, this secret is not revealed to me for any wisdom that I have more than any living* (*ibid.* 2:30); and again, *He revealeth the deep and secret things* (*ibid.* 2:22). And David also said: *Unveil Thou mine eyes that I may behold wondrous things out of Thy Law*. And wherefore do I call upon Thee? Because *Such knowledge is too wonderful for me . . . I cannot attain unto it* (Ps. 139:6), the wonderful knowledge being the Torah, of which it is said *Thy testimonies are wonderful* (Ps. 119:129). Hence David said: *Unveil Thou mine eyes that I may behold wondrous things out of Thy Law*.

Torah is also termed *treasure*, as in the verse *There is a treasure to be desired* (Prov. 21:20), and Torah is also termed *hid treasure* as in the verse *If thou . . . searchest for her as for hid treasures* (*ibid.* 2:4). The Torah is also described as having a multitude of gates and a multitude of doors leading into it, and hence it is said *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors* (Prov. 8:34).

And so David said: Knowledge of the Torah is too wonderful. But Moses said: It is not too wonderful, as is written *It is not too wonderful, except for thee* (Deut. 30:11)—that is "Knowledge of the Torah is too wonderful for thee,"¹⁵ because thou hast not labored in it." Accordingly, it is said *I may behold wondrous things out of Thy Law*.

10. *I am a stranger in the land: hide not Thy commandments from me* (Ps. 119:19). David a *stranger*? But David meant: Even as a stranger who becomes a Jew knows nothing of the Torah, so though the eyes of a man be open, when it comes to knowledge of Torah, he does not know the difference between his right hand and his left. Now if David who sang so many songs and so many Psalms, said: *"I am a stranger in the land,*

I know nothing," then it is all the more certain that we know nothing of the Torah. Hence it is said *I am a stranger in the land*. Scripture also says: *For we are strangers before Thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding* (1 Chron. 29:15)—as the shadow passes away, so does man. And when are our days like shadows? When men do not study or occupy themselves with Torah. So, too, our Masters taught: "The day is short and the work is great, and the laborers are sluggish, and the reward is much, and the Master of the house is urgent."¹⁶ Hence it is said *I am a stranger in the earth; hide not Thy commandments from me*.

11. *My soul heapeth up [knowledge of Scripture] in the longing¹⁷ that it hath unto Thine ordinances at all times* (Ps. 119:20). What did the Psalmist mean in saying *My soul heapeth up*? He meant: When I begin to study a chapter in Scripture, it is impossible for me to put the chapter aside. For I see something excellent in it and have no disposition to put it aside. Hence I heap up knowledge of Scripture. After all, who can dare put aside any portion of that of which it is written *The measure thereof is longer than the earth, and broader than the sea* (Job 11:9)? And so I heap up knowledge of Scripture [undiscriminatingly], even as the Psalmist says, *My soul heapeth up*, etc.

12. *My soul cleaveth unto the dust; quicken Thou me according to Thy words* (Ps. 119:25). Isaiah said: *The grass withereth, the flower fadeth . . . But the word of our God shall stand for ever* (Isa. 40:7-8)—that is, still stand the words which the Holy One, blessed be He, spoke to our father Jacob: *And thy seed shall be as the dust of the earth* (Gen. 28:14): As the dust of the earth is trodden down by all, so shall thy children be trodden down by all; but, as the dust of the earth wears down vessels of metal and itself lasts for ever, so shall thy children wear down the nations of the earth and themselves shall last forever: *And thou shalt break forth to the west, and to the east, and to the north, and to the south* (*ibid.*). As Isaiah said: *Shake thyself from the dust; arise, and sit down, O Jerusalem* (Isa. 52:2).

And as the sons of Korah said: *Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust; our belly cleaveth unto the earth. Arise for our help* (Ps. 44:25-27). And as Hannah said: *He raiseth up the poor out of the dust* (1 Sam. 2:8)—when the poor reach the dust, Thou raisest them up. Hence David said: *My soul cleaveth unto the dust, etc.*

13. *I have declared my ways, and Thou heardest me* (Ps. 119:26). What is meant by *I have declared my ways*? It means that I have confessed, and that I have declared all the ways wherein I sinned. Wherefore didst Thou smite me? Because I sinned. As Scripture says, *We have sinned, and have dealt iniquitously, and have done wickedly, and have rebelled, and have turned aside from Thy commandments and from Thine ordinances . . . Neither have we hearkened to the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets* (Dan. 9:5, 10). And because we have not hearkened, *Behold, we are servants this day, and as for the land that Thou gavest unto our fathers to eat the fruit thereof, behold, we are servants in it* (Neh. 9:36). And though we are servants in it, we make a sure covenant with Thee, as is said *And yet for all this we make a sure covenant, and subscribe it; and our princes, our Levites, and our priests, set their seal unto it* (Neh. 10:1). *Howbeit Thou art just in all that is come upon us* (*ibid.* 9:33).

Hence it is said *I have declared my ways, and Thou heardest me*. Even though I sinned, I have confessed to Thee, and so, *Teach me Thy statutes* (*ibid.*).

14. *Make me to understand the way of Thy precepts* (Ps. 119:27). What is meant by the words *Make me to understand*? They mean that David prayed to God: My Master, do not say to me, "Behold, the precepts are before thee. Understand them by thyself." For if Thou dost not make me to understand, I shall know nothing. Hence it is said *Make me to understand the way of Thy precepts, that I may talk of Thy wondrous works*.

15. *My soul melteth away with sorrow* (Ps. 119:28). Why *with sorrow*? Because of the calamities that have come upon me. No

year has been without its calamity, no month without its rumor of calamity, no day without its trouble: *Calamity comes upon calamity, and rumor upon rumor* (Ezek. 7:26). Therefore *My soul melteth away with sorrow; establish me according to what Thou hast said*. To what does *what Thou hast said* refer? To that which Moses declared: *That He may establish thee this day unto Himself for a people, and that He may be unto thee a God, as He hath said unto thee* (Deut. 29:12).

Another comment. *My soul melteth away with sorrow*: A drop one day, and a drop the next day until the soul is dissolved and is gone. Hence it is said *My soul melteth away with sorrow*, etc.

16. *Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end* (Ps. 119:33). Solomon said: *Happy is the man that findeth wisdom, and the man that obtaineth understanding. For the merchandise of it is better than the merchandise of silver . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her* (Prov. 3:13, 14, 15). Three men—David, Solomon, and the king Messiah—asked the Holy One, blessed be He, for wisdom. David said: *Teach me, O Lord, the way of Thy statutes*. Solomon said: *Give me now wisdom and knowledge* (2 Chron. 1:10), whereto God replied: *Wisdom and knowledge is granted unto thee* (*ibid.* 1:12). And of the king Messiah, it is said *A Psalm of Solomon. Give the king¹⁸ Thy judgments, O God* (Ps. 72:1). Thus it is said *Teach me, O Lord, the way of Thy statutes*. Why did he say *Teach me*? David meant: Do not tell me, "Behold, the statutes are before Thee. Learn them by thyself." Do Thou teach me. And he goes on in the next verse: *Give me understanding, that I keep Thy law* (Ps. 119:34). Hence he said: *Teach me, O Lord, the way of Thy statutes*. What did he mean by *the way*? He meant: "Make the statutes a well-trodden way for me; and I shall keep it to my last extremity." What did he mean by *last extremity*? He meant: "To the very end shall the Torah be in my hand." Indeed a man who occupies himself with Torah for nearly all of his days and then forsakes it, has so little left that it is as though he had never occupied himself with Torah

at all. And so it is with all things. For example, a man made a lamp for a king, but as he brought it to him, the lamp broke, so that what was left in the man's hand was as though the man had not occupied himself at all with making the lamp. Or, a man made a beautiful vessel which broke in his hand, so that what was left in his hand was as though he had not made the vessel at all. So if a man occupies himself with Torah for nearly all of his days and labors in it, and then forsakes it, what does he have left? Doeg who occupied himself with Torah, and then forsook it; Ahithophel, too: ¹⁹ what did they come to? With all this in mind, David said: *Teach me, O Lord, the way of Thy statutes; and I shall keep it to my last extremity*; and he also said: *More to be desired are they than gold, yea, than much fine gold. . . . Moreover by them is Thy servant warned; in keeping them unto the last extremity, there is great reward* (Ps. 19:11-12); and he said further: *Great peace have they that love Thy Law; and there is no stumbling for them* (Ps. 119:165).

17. *Let Thy mercies also come unto me, O Lord, even Thy salvation, according to Thy word* (Ps. 119:41)—that is, let those mercies come of which Thou didst speak to our fathers. As Scripture says, *Thou wilt show faithfulness to Jacob, mercy to Abraham, as Thou hast sworn unto our fathers from the days of old* (Micah 7:20). And as Moses said: *Thou in Thy mercy hast led forth the people which Thou hast redeemed* (Ex. 15:13). So David said: *Let Thy mercies also come unto me*. And what is the mercy that Thou wilt show us? Thou wilt deliver us. For when Thou deliverest us, I can open my mouth to speak and answer those who taunt me, even though I cannot answer them now, as is said *I am dumb, I open not my mouth; because Thou hast done it* (Ps. 39:10). But it is Thy will that I am to answer them, and so *Remove Thy stroke from off me; I am consumed by the blow of Thy hand* (*ibid.* 39:11). Hence David said: *That I may have an answer for him that taunteth me* (Ps. 119:42). And wherefore do they taunt me? Because of Thee, as is said *For Thy sake I have borne reproach; confusion hath covered my face* (Ps. 69:8), and as is also said *Because zeal for Thy house hath eaten*

me up, and the reproaches of them that reproach Thee are fallen upon me. When I wept, and chastened my soul with fasting. . . . (*ibid.* 69:10-11). And wherewith do they reproach me? *They say unto me . . . Where is thy God?* (Ps. 42:4). Then the Holy One, blessed be He, said to David: "If you are reproached because of Me, I shall free you of the reproach." As Scripture says: *He will swallow up death for ever; and the Lord God will wipe away tears from off all faces; and the reproach of His people will He take away from off all the earth; for the Lord hath spoken it* (Isa. 25:8). And what verse follows? *And it shall be said in that day: "Lo, this is our God, for whom we waited, that He might save us"* (*ibid.* 25:9). And the wicked who used to say: "Where is thy God?" will acknowledge Him and say *This is the Lord, for whom we waited, we will be glad and rejoice in His salvation* (*ibid.*).

18. *Remember the word unto Thy servant, upon which Thou hast made me to hope* (Ps. 119:49). Jeremiah said: *O Lord, are not Thine eyes upon faith? Thou hast stricken them, but they were not affected* (Jer. 5:3). What did he mean by saying *They were not affected*? He meant that the children of Israel did not repent. So God asked Jeremiah: "What wouldst thou have Me do?" and Jeremiah replied: *O Lord, are not Thine eyes upon faith? What of the faith Abraham had? As is said And he believed in the Lord* (Gen. 15:6). For the same reason, David said: *Remember the word unto Thy servant*, the word which Thou gavest to Abraham in the covenant of the heifer.²⁰ Accordingly, in saying *Remember the word unto Thy servant, upon which Thou hast made me to hope*, David meant: I hope for the fulfillment of what Thou didst promise Abraham: *In multiplying I will multiply thy seed as the stars of the heaven* (Gen. 22:17). Hence he said: *Because Thou hast made me to hope*.

19. *This is my comfort in my affliction* (Ps. 119:50)—that is, I comfort myself with these promises, for Thou didst say: *All this land that I have spoken of will I give unto your seed, and they shall inherit it for ever* (Ex. 32:13). And so David said: *This is my comfort in my affliction: for Thy word hath quickened me*.

20. *The proud have had me greatly in derision; yet have I not turned aside from Thy Law* (Ps. 119:51). What did He mean in saying *The proud have had me greatly in derision*? He meant: The nations deride me, saying, He that sent you into exile will not bring you back; as Scripture says, *The anger of the Lord hath divided them; He will no more regard them* (Lam. 4:16), and says further "*Depart ye, ye unclean!*" *men cried unto them, "Depart, depart, touch not."* . . . *Men said among the nations: "They shall no more sojourn here"* (*ibid.* 4:15). Hence it is said *The proud have had me greatly in derision*. Nevertheless, *I have not turned aside from Thy Law*.

Moreover, when the nations say to me again and again: "You must not be circumcised! You must not keep the Sabbaths! You must not read the Scriptures!" I do not hearken unto them because I fear Thee. They are like grass. As grass cannot endure, so their words cannot endure for ever. As Scripture says, *The grass withereth, the flower fadeth* (Isa. 40:7). But even as Thou endurest for ever, so will Thy words endure for ever, as is said *But the word of our God shall stand for ever* (*ibid.* 40:8).

21. *Thou art My portion, O Lord, I have said that I would keep Thy words* (Ps. 119:57). Moses said: *For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure* (Deut. 7:6). Note that Scripture does not say "the Lord our God hath chosen you" but says, *the Lord thy God hath chosen thee* (*ibid.*)—that is, even a single one of thy people is more precious to the Holy One, blessed be He, than are all the nations of the earth. As Isaiah said: *All the nations are as nothing before Him; they are accounted by Him as things of nought, and vanity* (Isa. 40:17). Hence it is said *The Lord thy God hath chosen thee*—that is, He has chosen you, and you have chosen Him. As Scripture also says, *For the Lord hath chosen Jacob unto Himself and Israel for His own treasure* (Ps. 135:4)—that is, the Lord chose Jacob, and Jacob chose the Lord. And Scripture says further: *I am my Beloved's, and my Beloved is mine* (Song 6:3). God says to you: You are My portion; and you say to Him: *The Lord is my portion* (Lam. 3:24). So, too,

the Psalm says, *Thou art my portion, O Lord*. The Holy One, blessed be He, says to the children of Israel: You are My portion, and you belong to Me.²¹ And what do I require of you? Words, as it is said *These words, which I command thee this day, shall be upon thy heart* (Deut. 6:6), and as it is also said, *Therefore shall ye lay up these My words in your heart and in your soul* (ibid. 11:18). Hence *Thou art my portion, O Lord; I have said that I would keep Thy words, I have entreated Thy favor with my whole heart. Be gracious unto me according to Thy word* (Ps. 119:57-58), as Thou didst say *I will be gracious to whom I will be gracious* (Ex. 33:19).

22. *Thou hast dealt well with Thy servant, O Lord, according unto Thy word . . . Thou art good, and doest good* (Ps. 119:65, 68). *Thou art good*—that is, good in this world; *and doest good*—that is, good in the world-to-come. *Thou art good*—that is, good to the fathers; *and doest good*—that is, good to their children after them. Hence it is said *Thou art good, and doest good*.

23. *The proud worked a fraud against me* (Ps. 119:69): How did they work it? They—the Egyptians—said: “Come, let us deal craftily with them. . . .”²² (Ex. 1:10). *But I with my whole heart will keep Thy precepts* (Ps. 119:69). So “The more they afflicted them, the more they multiplied” (Ex. 1:12).²³

The proud would have worked a fraud against me. What was the fraud? “Pharaoh . . . said: When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool; if it be a son, then ye shall kill him. . . . But the midwives feared God and did not do as the king of Egypt commanded them” (Ex. 1:16-17), [each midwife] in that time of trouble saying: *But I with my whole heart will keep Thy precepts* (Ps. 119:69).

24. *Thy hands have made me and fashioned me* (Ps. 119:73). Job said: *Thy hands have framed me and fashioned me . . . Hast Thou not poured me out as milk? . . . Thou hast clothed me with skin and flesh* (Job 10:8, 10, 11). Who did all these things? David said: *Thou, O God, Thy hands have made me and fashioned me*. When a vessel is beautiful, who glories in it?

He that made it, as you must admit. So David said: I am the vessel, and Thou art the craftsman. Make me beautiful that men may praise Thee. Hence he said: *Thy hands have made me and fashioned me*. And in going on to say, *Give me understanding, that I may learn Thy commandments* (Ps. 119:73), what did he mean? Like a wine-cask into which no wine is poured until it is lined with pitch, so line me with pitch and then pour wine into me. By "pitch" is meant understanding, and by "wine" is meant learning. Accordingly, David said: *Give me understanding*—that is, "Prepare me with understanding," so that *I may learn Thy commandments*. So, too, Scripture says: *Get wisdom, get understanding . . . Yea, with all thy getting get understanding* (Prov. 4:5, 7), and also says, *To know wisdom and instruction, to comprehend the words of understanding* (Prov. 1:2). He that has wisdom but has no understanding is like a man with bread in his hand, but nothing to eat with it. And he that has understanding, but has no wisdom, is like a man with a savory dish in his hand but no bread to eat with it. But he that has both wisdom and understanding is like a man with bread and a savory dish in his hand, who eats both and is full-fed.

So David meant that wisdom is bread, and understanding a savory dish. And he that owns neither the one nor the other, owns nothing at all.

It happens often enough in the world that a man will pay out a hundred mina for an undershirt and have nothing left for victuals, so that he really has nothing at all.²⁴

Hence David said: *Give me understanding, that I may learn Thy commandments*.

25. *They that fear Thee shall see me and be glad* (Ps. 119:74). When are the children of Israel glad? When they see their king or their prince occupy himself with Torah. As Scripture says, *Let them shout for joy, and be glad, that delight in my righteousness* (Ps. 35:27). And what verse follows? *And my tongue shall speak of Thy righteousness, and of Thy praise all the day* (ibid. 35:28). And so whenever the king occupies himself with Torah, the chil-

dren of Israel are glad. Hence David said: *They that fear Thee shall see me and be glad*, etc.

26. *I know, O Lord, that Thy judgments are righteous, and that Thou in faithfulness hast afflicted me* (Ps. 119:75). By this David meant: All the judgments and chastisements Thou hast brought upon me—the afflictions, too—Thou hast brought in faithfulness upon me and hast acted in righteousness.²⁵ Therefore, I do not complain. Even in the very hour of affliction, *I know, O Lord, that Thy judgments are righteous*. Thus when Scripture says, *And David went up by the ascent of the Mount of Olives, and wept as he went up* (2 Sam. 15:30), one might suppose that David was weeping in complaint or lamentation. But the truth is that he was composing a Psalm, as is said *A Psalm of David, when he fled from Absalom his son* (Ps. 3:1). And so in saying, *I know, O Lord, that Thy judgments are righteous, and that Thou in faithfulness hast afflicted me*, he meant: "My Master, Thou hast afflicted me. Even as Thou hast afflicted me, so comfort me."

27. *Let, I pray Thee, Thy loving-kindness be ready to comfort me, according to Thy promise unto Thy servant* (Ps. 119:76). What promise was this? The promise given through Ethan the Ezrahite: *I have found David My servant . . . And I will beat to pieces his adversaries before him, and smite them that hate him* (Ps. 89:21, 24). So in saying, *According to Thy promise unto Thy servant, let Thy tender mercies come unto me, that I may live* (Ps. 119:77), David meant: "Let come unto me a portion of those tender mercies whereby of old Thou didst create the world." Likewise David said: *Remember, O Lord, Thy tender mercies and Thy loving-kindness which have been ever of old* (Ps. 25:6). Hence *Let Thy tender mercies come unto me, that I may live*, etc.

28. *Let the proud be put to shame, for they have dealt perversely with me without a cause; but I will meditate in Thy precepts* (Ps. 119:78). David meant: "Even though wicked men dealt perversely with me, I did not give up the Torah." Scripture relates: *These four were born to the giant in Gath; and they fell*

by the hand of David, and by the hand of his servants (2 Sam. 21:22). But even when these four arose against me, I did not give up the Torah, for, as Scripture says, *David spoke unto the Lord the words of this song*²⁶ *in the day that the Lord delivered him out of the hand of all his enemies* (ibid. 22:1).

29. *Let my heart be undivided in Thy statutes, in order that I may not be put to shame* (Ps. 119:79-80). David meant: When I ate common food out of a pot, I would not, in order to escape embarrassment, eat sacred food out of it.²⁷ Hence he said: *My heart is wounded within me* (Ps. 109:22, 24), and also, *Let my heart be undivided in Thy statutes, in order that I may not be put to shame*, and further, *Create me a clean heart, O God; and renew a steadfast spirit within me* (Ps. 51:12).

It is the heart which puts a man to shame because the heart knows what it has done and is ashamed of itself. Hence it is said *The heart knoweth its own bitterness. And with its joy no stranger can intermeddle* (Prov. 14:10). For it is also the heart which is glad. Thus Scripture says, *Thou hast put gladness in my heart* (Ps. 4:8). Hence David said: *Let my heart be undivided in Thy statutes*. And what David asked for, the Holy One, blessed be He, granted to him, as it is said *And as for me, Thou upholdest me because of mine integrity, and settest me before Thy face for ever* (Ps. 41:13). Hence David said: *In order that I may not be put to shame*.

30. *My soul fainteth for Thy salvation; in Thy word do I hope* (Ps. 119:81). Jeremiah said: *Wherefore dost Thou forget us for ever?* (Lam. 5:20). *Thou canst not have utterly rejected us, and be exceeding wroth against us! Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old* (ibid. 5:22). He also said: *The harvest is past, the summer is ended, and we are not saved* (Jer. 8:20). And David said: *How long wilt Thou forget me, O Lord? for ever?* (Ps. 13:2). *Thou, O Lord, knowest; remember me, and think of me, and avenge me of my persecutors; take me not away because of Thy long-suffering* (Jer. 15:15). Thou art patient, we are impatient. Because Thou long-

sufferest the wicked, our souls faint. Hence it is said *My soul fainteth for Thy salvation*, etc.

31. *Mine eyes fail for Thy word, saying: "When wilt Thou comfort me?"* (Ps. 119:82). To what do the words *Mine eyes fail for Thy word*, etc. refer? To what was promised in the verse, *It shall be for a time, times, and a half* (Dan. 12:7). Yet times multiplied by times have passed, and Thou hast not comforted me. Hence it is said *Mine eyes fail for Thy word, saying: "When wilt Thou comfort me?"*

For I am become like a wine-skin in the smoke (Ps. 119:83).²⁸ Did not Daniel say much the same thing?: *Many shall purify themselves, and make themselves white, and be tried* (Dan. 12:10). Behold, we have long since become white, we have long since been tried. Behold, troubles, all kinds of troubles, have overrun me, so that *I am become like a wine-skin in the smoke*. Can there be a trial greater than this? When wilt Thou save us? When we are dead? How many, after all, are the days of our life, as is said *How many are the days of Thy servant?* (Ps. 119:84). Though, indeed, Thou didst bring the children of Israel out of Egypt, what we fear is that we shall be like those who were laid into the walls of the edifice.²⁹ If it be Thy will to avenge Thy servants' blood, then avenge it in our sight, as is said *Let the avenging of Thy servants' blood that is shed be made known among the nations in our sight* (Ps. 79:10). The Holy One, blessed be He, replied: You ask that I avenge you in your sight, and so I shall, as is said *And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion, in your sight* (Jer. 51:24).

32. *The proud have digged pits for me, which is not according to Thy Law* (Ps. 119:85). Israel spoke as follows to the Holy One, blessed be He: The wicked have digged not only one pit for me, but many pits. Though Thou didst write in the Torah: *Ye shall not kill it and its young both in one day* (Lev. 22:28), yet it is written of me *The mother was dashed in pieces with her children* (Hos. 10:14). Though Thou didst write in the Torah: *He shall*

pour out the blood thereof, and cover it with dust (Lev. 17:13), yet it is written of me *They have shed their blood like water round about Jerusalem and there was none to bury them* (Ps. 79:3). The Holy One, blessed be He, answered: Speak not thus. The wicked have digged the pits for themselves, as is said *Whoso diggeth a pit shall fall therein* (Prov. 26:27), and as it is also said *He hath digged a pit, and hollowed it, and is fallen into the ditch which he made* (Ps. 7:16), and as it is further said *And his pit that he hath dug, let him fall therein* (Ps. 35:8).³⁰

33. *In an instant they would have made an end of me upon earth*, etc. (Ps. 119:87). What is meant by *They would have made an end of me*? It means that the wicked would have made an end of us upon earth, hadst Thou not had pity upon us in that instant. Thus Scripture relates: *On that night could not the king sleep* (Esther 6:1). Had not sleep fled from the king, in an instant the wicked would have made an end of us, as is said *Haman sought to make an end of all the Jews*, etc. (*ibid.* 3:6). Hence it is said *In an instant they would have made an end of me upon earth*.

34. *Quicken me after Thy loving-kindness* (Ps. 119:88). The Holy One, blessed be He, will redeem the children of Israel for no other reason than that they are to keep the Torah. Had they not forsaken the Torah, they would never have been banished. Therefore, they said to God: Now that we are banished, redeem us and we shall keep the Torah. Hence it is said *Quicken me after Thy loving-kindness, and I will keep the testimony of Thy mouth*; and it is also said *So shall I keep Thy Law continually for ever and ever* (*ibid.* 119:44). For Thou gavest the Torah to the children of Israel with no other intention than that they keep it for ever. Thus Scripture says, *For His mercy is great toward us; and the truth of the Lord endureth for ever* (Ps. 117:2), and thus it is also written *And as for Me, this is My covenant with them . . . and My words . . . shall not depart out of thy mouth . . . from henceforth and for ever* (Isa. 59:21). When you will have so kept the Torah, what will happen, according to Scripture? *Arise, shine, for thy light is come* (*ibid.* 60:1).

35. *For ever, O Lord, Thy word standeth fast in heaven* (Ps. 119:89). Isaiah said: *The grass withereth, the flower fadeth . . . But the word of our God shall stand for ever* (Isa. 40:7-8). David also said: *For ever, O Lord, Thy word standeth fast*, etc. And why does the word of the Lord stand fast? For the reason that the word of the Lord is enacted not because of its approval by one witness or because of its approval by two witnesses, but only because the great council of the holy ones in heaven have deliberated upon it. For does not Scripture speak of *A God dreaded in the great council of the holy ones* (Ps. 89:8)? And so, too, Daniel says, *The matter is by the decree of the watchers and the sentence by the work of the holy ones* (Dan. 4:14), and also, *In the third year of Cyrus king of Persia a word was revealed unto Daniel . . . and the word was true, also a great host* (ibid. 10:1). And why does the verse go on to speak of *a great host*, except to signify that a great host deliberates upon the word of God? Hence it is said *A word was revealed unto Daniel . . . and the word was true, and also a great host*. Job asked: *When He is in one mind, who can turn Him?* (Job 23:13). The answer is found in Micaiah's reply to the question, "What hast thou seen?" He said: *I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said: Who shall entice Ahab. . . . And one said: On this manner; and another said: On that manner* (1 Kings 22:19, 20). These verses prove that all the host of heaven⁸¹ in their deliberations can turn the word of God either way. Therefore it is said *For ever, O Lord, Thy word standeth fast [because of its approval] in heaven*.

36. Another comment on *O Lord, Thy word standeth fast in heaven*. What sort of thing is meant by *a word that standeth fast in heaven*? To this, the Holy One, blessed be He, replies: On what do the heavens stand? On the word which I spoke: *Let there be a firmament in the midst of the waters . . . and it was so* (Gen. 1:6, 7). And it is further written *He spoke, and it was done; He commanded, and it stood fast* (Ps. 33:9). It was the word which God spoke that made it stand fast. Hence it is said

He commanded, and it stood fast. By the word of the Lord were the heavens made (Ps. 33:6), and they stand fast for ever upon the word whereby He gave them being. Hence it is said *For ever, O Lord, Thy word standeth fast in heaven.*

37. *Thy faithfulness is unto all generations: Thou hast established the earth, and it standeth* (Ps. 119:90). Both the heavens and the earth stand fast upon faithfulness, for it is said *The earth is set upon mercy; in the very heavens Thou dost establish Thy faithfulness* (Ps. 89:2). But *Who can say: I have made my heart clean, I am pure from my sin* (Prov. 20:9)? Seeing that *He putteth no trust even in His holy ones; yea, the heavens are not clean in His sight* (Job 15:15). Since all things must stand judgment, can any one escape? Hence it is said *For Thy judgments they stand this day, for all things are Thy servants* (Ps. 119:91).

38. *Unless Thy Law had been my delight, I should then have perished in mine affliction* (Ps. 119:92). The children of Israel said: But for Thy Torah which was with me and was my delight *I should then have perished in mine affliction.* Likewise Moses said: *When my cares are many within me, Thy comforts delight my soul* (Ps. 94:19). When Pharaoh said: *Let heavier work be laid upon the men, that they may labor therein; and let them not delight in lying words* (Ex. 5:9), he had in mind that the children of Israel owned books in whose words they took delight from Sabbath to Sabbath. Hence it is said *Unless Thy Law had been my delight, I should then have perished in mine affliction.*

39. *I will never forget Thy precepts; for with them Thou hast quickened me* (Ps. 119:93). They are life for Israel. But for them, Israel would have no life. Thus Scripture says, *To love the Lord thy God, to hearken to His voice . . . that is thy life* (Deut. 30:20); and it is also written *Whoso findeth me findeth life* (Prov. 8:35); and further *By me thy days shall be multiplied, and the years of thy life shall be increased* (ibid. 9:11).

40. *I am Thine, save me; for I have sought Thy precepts* (Ps. 119:94). The children of Israel asked the Holy One, blessed be He: Is it possible for a heifer to plow two furrows at the same time? Didst Thou not say *Unto Me the children of Israel are*

servants; they are My servants (Lev. 25:55)? Since *I am Thine, save me*.³² As Scripture says: *Redeem me from the oppression of man, and I will keep Thy precepts* (Ps. 119:134). Hence it is said *I am Thine, save me; for I have sought Thy precepts*.

41. *Oh how I love Thy Law! It is my meditation all the day* (Ps. 119:97). Solomon said, *Rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe . . . With her love be thou ravished always* (Prov. 5:18-19): *the loving hind* is the Torah, beloved of all.

The Holy One, blessed be He, asked Israel: *Why then wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?* (*ibid.* 5:20). And Scripture says, *Enjoy life with the wife whom thou lovest all the days* (Eccles. 9:9).

Hence the Psalmist says: *I love the Law of the Lord: Oh how I love Thy Law*, etc.

When a man loves the Torah, he loves life itself. Thus Scripture says *Enjoy life with the wife whom thou lovest* (Eccles. 9:9).

David said: *I love the Torah, as is said And thou shalt love the Lord thy God with all thy heart* (Deut. 6:5); and as it is written *These words which I command thee this day shall be upon thy heart* (*ibid.* 6:6). Hence he said: *Oh how I love Thy Law*, etc. Even when I go into a bath-house, it is with me. Even when I sleep, it is with me, for thus Thou hast charged me: *It shall be with him, and he shall read therein all the days of his life* (Deut. 17:19). And so, too, it is written *When thou walkest, shall it be put aside from thee?*³³ (Prov. 6:22). Therefore never for a moment have I put it aside. And because I have never put it aside, it has not been a burden to me, but a song: *Thy statutes have been my songs* (Ps. 119:54). And not only a song, but a prayer, as is said *It is my meditation all the day*, and therefore it stands up for me against mine enemies.

42. *Thy commandments make me wiser than mine enemies* (Ps. 119:98). The Torah stood up for Joseph in Pharaoh's house, for Pharaoh said to his servants: *Can we find such a man as this, a man in whom the spirit of God is?* (Gen. 41:38). And it stood up for Daniel when he was in Nebuchadnezzar's house. And

Moses said of its commandments: *Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples* (Deut. 4:6). Hence it is said *Thy commandments make me wiser than mine enemies*.

For they are ever with me (Ps. 119:98). What is meant by *They are ever with me*? That I did not occupy myself with other books, but only with the Torah.

As Solomon said: *Of making many books there is no end* (Eccles. 12:12), but he also said: *Hast thou found honey? Eat so much as is sufficient for thee* (Prov. 25:16). The Torah is like a jug full of honey. When a quarter of a *log* of water is poured into a jug full of honey, a quarter of a *log* of honey will be forced out. So with the words of Torah. When you admit other words into your heart, then the words of Torah will be forced out. Hence it is said *They are ever with me*.

43. *I have more understanding from all my teachers; for Thy testimonies are my meditation* (Ps. 119:99). What does the Psalmist mean by saying *I have more understanding from all my teachers*? He means that it is necessary for a man to have companions and disciples in the study of Torah, so that if he forgets some matter, he can ask his companions, and they will remind him of it. Thus Scripture says: *Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow* (Eccles. 4:9-10). Hence it is said *I have more understanding from all my teachers*. And how else am I brought to have more understanding? Through the meditation of the elders, as is said *I understand more from the elders, therefore I have kept Thy precepts* (Ps. 119:100). To what elders does this verse refer? To elders such as those whom Thou, O God, holdest in great honor; indeed, before Thou wouldst bring the children of Israel out of Egypt, Thou didst command explicitly: *Go, and gather the elders of Israel together* (Ex. 3:16). And before Thou wouldst give the Torah, Thou saidst: "Gather the elders," as is evident from the verse *And Moses came and called for the elders of the people, and set before them all these words which the Lord commanded them* (Ex. 19:7). And another verse

reads: *Thou shalt rise up before the hoary head, and honor the face of the elder* (Lev. 19:32). And yet another verse reads: *Ask thy father, and he will declare unto thee, thine elders, and they will tell thee* (Deut. 32:7). It is the honor which Thou givest to the elders that brings me to keep Thy precepts. Hence when David said: *I understand more from mine elders, therefore I keep Thy precepts*, the Holy one, blessed be He, answered: So far thou hast seen scarcely anything [of the honor I give to the elders]. There is much more for thee to see: *The Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders shall be glory* (Isa. 25:23).

44. *Thy word is a lamp unto my feet, and a light unto my path* (Ps. 119:105). Solomon said: *But the path of the righteous is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble* (Prov. 4:18-19). Whom are the wicked like? Like a man who was walking on the road, but had no lantern in his hand, so that he stumbled over a stone and fell down. Then he bumped into a tree, and it bruised his face. Finally, not knowing where he was going, he came upon a brook and fell into it. Like him, the wicked see no light before them, as is said *The way of the wicked is as darkness*. But the righteous are like a man who was walking in the darkness and had a lantern in his hand, so that when he came to a stone, he stepped aside and did not stumble over it; when he came upon a tree, it did not bruise him at all. Accordingly David said: *Thy word is a lamp unto my feet*. And of this it is written *For the commandment is a lamp, and the teaching is light* (Prov. 6:23). Likewise, David said: Even when I want to commit a sin and strive to do so, the words of Torah restrain me just as they shed light before me when I seek to walk. Hence David said: *Thy word is a lamp unto my feet, etc.*³⁴

45. *I have sworn that I will keep Thy righteous ordinances, and I do so* (Ps. 119:106). David got two rewards: one reward for the oath he swore, and one reward for the ordinance he kept. He swore that he would take up the festive wreath and he did

take it up; he swore that he would build the festal booth, and he did build it, and thus he got one reward for the oath he swore, and one reward for keeping the ordinance of the booth, of the festive wreath, of the knotted fringes, of the Tefillin, and of circumcision. Hence it is said *I have sworn that I will keep Thy righteous ordinances and I do so.*³⁵

46. *I hate them that are of two minds (se'ăfim)* (Ps. 119:113). Solomon said: *The fear of the Lord is to hate evil* (Prov. 8:13). Surely, the Holy One, blessed be He, hates the man who hates the way of life and walks in the way of evil. David said to God: "All Thou hatest, I hate." Hence he said: *I hate them that are of two minds*. What did he mean by the term *se'ăfim*, "of two minds?" He was referring to the man who forks off from the ways of the Holy One, blessed be He, *se'ăfim* literally signifying "forked boughs," as in the verse *All the fowls of heaven made their nests in its boughs (s'ăpot)* (Ezek. 31:6). And Elijah said: *How long will ye hesitate and be of two minds?* (1 Kings 18:21)—that is, do not try to hold the rope at both ends: *Choose ye this day whom ye will serve*, etc. (Josh. 24:15).

I hate them that are of two minds, the children of men who come to be mindful of the fear of God not through love, but through affliction. I hate also him who forks off from the ways of God and walks in the ways of men.

David said: I have kept Thy precepts not because of duress, nor because of fear, but out of love, as is said *Thy Law do I love*. That is, I hate what Thou hatest, and I love what Thou lovest.

When a mortal king³⁶ publishes his decree, all men obey it; yet though they obey it, they do so only out of fear. But not I: I obey Thy Law only out of my love of Torah: *Oh how I love Thy Law!* (Ps. 119:97). And because I love Thy precepts, Thou dost not leave me, and *Thou art my covert and my shield* (Ps. 119:114).

Another comment: *Thou art my covert and my shield; in Thy word do I hope* (Ps. 119:114). In what word do I hope? In the one Thou didst speak to Abraham, saying: *Fear not, Abram, I am Thy shield, thy reward shall be exceeding great* (Gen.

15:1). So, too, Scripture says, *Thou hast also given me Thy shield of salvation* (2 Sam. 22:36): and not only to me, but to every man that trusts in Thee. As Scripture says, *He is a shield unto all them that trust in Him* (*ibid.* 22:31). Hence it is said *Thou art my covert and my shield*, etc.

47. *Depart from me, ye evil-doers* (Ps. 119:115). These were Doeg and Ahithophel to whom David kept saying: Why are you driving me out? Give me one hour to sit still and occupy myself with Torah.

And to Saul he said: *Now therefore, I pray thee, let my lord the king hear the words of his servant . . . for they have driven me out this day from abiding in the inheritance of the Lord, saying: Go, serve other gods* (1 Sam. 26:19). Could David possibly have served other gods? No; what David meant was this: Because Doeg and Ahithophel persecuted me, I could not occupy myself with Torah, so that it was as though I served other gods. Hence it is said *Depart from me, ye evil-doers*.

48. *Uphold me according unto Thy word, that I may live* (Ps. 119:116). According to what word? The word Thou didst speak: *The Lord upholdeth all that fall* (Ps. 145:14). Likewise in the verse *Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand* (Ps. 37:24), Thou didst say that Thou wouldst uphold me. *Uphold me according unto Thy word that I may live; and put me not to shame in my hope* (Ps. 119:116), my hope, that is, of keeping the Torah. Give me life that I may keep the Torah and not be put to shame.

49. *Support Thou me, and I shall be saved; and I will occupy myself with Thy statutes continually* (Ps. 119:117). This is as though David said: Support Thou me so that I may have the strength to endure the afflictions which Thou bringest upon me, and thus save me. When I am about to study a portion of Torah but have no strength, support me. And when a good deed is to be done, and I am unable to do it, *support Thou me, and I shall be saved, and I will occupy myself with Thy statutes continually*. Scripture says also, *Let Thy right hand support me* (Ps. 18:36). From these verses you learn that the Holy One,

blessed be He, saves the children of Israel for no other reason than that they occupy themselves with Torah. Hence it is said *Support Thou me, and I shall be saved; and I will occupy myself with Thy statutes continually.*

50. *Thou hast made light of all them that err from Thy statutes; for their deceit is falsehood* (Ps. 119:118). Who are those referred to in *Thou hast made light of all them that err*? Sinners. Doeg, for example, came and learned Torah, but did not practice it, and so Thou didst do away with him. Ahithophel, the perverter of Torah, came and learned Torah, but did not practice it, and so Thou didst do away with him.

What were Doeg and Ahithophel like? Like a house full of straw whose owner finally set to and covered it with plaster. But though he covered it with plaster, the holes beneath remained full of straw, so that whenever some plaster fell off, the straw began to come out of the holes. Such were these two. They came and learned all the subtle points of Scripture, but their hearts remained full of deceit. Hence it is said *Thou hast made light of all them that err from Thy statutes.*

For their deceit is falsehood. What is meant by *Their deceit is falsehood*? After Doeg and Ahithophel came and studied the Torah, they taught it with falsehood and deceit. Hence it is said *For their deceit is falsehood.*

51. *Thou puttest away all the wicked of the earth like refuse* (Ps. 119:119). What is meant by *Thou puttest away . . . like refuse*? Consider a cluster of grapes: While the grapes are on the stem, the cluster is kept in one's hand; but after one eats the grapes, what remains is refuse and is thrown to the ground. So it is with the wicked: "They are all refuse, they are together become impure" (Ps. 14:3). Hence it is said *Thou puttest away . . . the wicked . . . like refuse.*

52. *My flesh trembles for fear of Thee* (Ps. 119:120)—that is, in fear of Gehenna. As Scripture says, *The sinners in Zion are afraid* (Isa. 33:14). The Holy One, blessed be He, said to David: If thou art afraid, thou wilt be happy: *Happy is the man that feareth alway* (Prov. 28:14).

53. *I have done justice and righteousness; leave me not to mine oppressors* (Ps. 119:121). Isaiah said: *Zion shall be redeemed with justice, and they that return of her with righteousness* (Isa. 1:27). This is as though the Holy One, blessed be He, said: When the children of Israel do justice and righteousness they will be redeemed at once. Nay, more! I shall punish those that hate them. Accordingly, it is said *Zion shall be redeemed with justice*. And what does the following verse say? *But the destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed* (ibid. 1:28).

David said: Israel will be saved because of their deeds of justice; I have done justice and righteousness. Scripture says, *Keep ye justice, and do righteousness; for My salvation is near to come, and My favor to be revealed* (ibid. 56:1).

The children of Israel say this: Have we not lived up to our assurances, such as were given through our father Abraham, as is said *For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice* (Gen. 18:19)? We have lived up to our assurances; do Thou remember Thine.

54. *Be surety for Thy servant for good* (Ps. 119:122). What is meant by *surety for Thy servant*, etc.? Let me not descend to Gehenna. For if Thou go not surety for me, who can go surety for me? Hence Hezekiah prayed: *Like a swallow or a crane, so do I chatter, I do moan as a dove; mine eyes fail with looking upward. O Lord, I am oppressed, be Thou my surety* (Isa. 38:14). And Job said: *Give now a pledge, be surety for me with Thyself; who else is there that will strike hands with me?* (Job 17:3). What Job meant was this: Were wealth—silver, gold, or precious stones—acceptable as surety in this matter, I would pledge it. But where can a man find surety for his soul? Is it conceivable that any man would pledge his soul as surety for the soul of another? Who, then, can go surety for me? If Thou wilt not go surety for me, whom can I find to go surety for me? Hence *Be surety for Thy servant for good*: May I do Thy will, bring Thou good upon me, and *Let not the proud oppress me* (ibid.).

55. *Mine eyes fail for Thy salvation, and for Thy promise of mercy* (Ps. 119:123). What promise? The promise Thou didst make to Israel: *When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee* (Isa. 43:2). Why not? *Because I am the Lord thy God, the Holy One of Israel, thy savior* (ibid. 43:3), and because I have said: *Therefore will I save my flock* (Ezek. 34:22). Then save us as Thou hast promised: *Mine eyes fail while I wait for my God* (Ps. 69:4). Wouldst Thou take delight in our good works? We have neither merit nor works. But deal Thou mercifully with us, as is said *Deal with Thy servant according unto Thy mercy* (Ps. 119:124). The men of old whom Thou didst redeem, Thou didst redeem not because of their works. Thou didst deal mercifully with them and thus didst Thou redeem them. As Scripture says, *Thou in Thy mercy hast led Thy people whom Thou hast redeemed* (Ex. 15:13).

Even as Thou didst deal with the men of old, deal Thou with us. Hence it is said *Deal with Thy servant according unto Thy mercy*.

56. *I am Thy servant, help me to understand* (Ps. 119:125). What did David mean by *I am Thy servant, help me to understand*? It is as though he prayed: Do not say to me, "Behold, the book is before thee—read, seek, and you will understand," for as Scripture says, *When the book is delivered to him that is not learned, saying: "Read this, I pray thee," he saith: "I am not learned"* (Isa. 29:12). Hence David said: *I am Thy servant, help me to understand*.

57. *It is time to act for the Lord; they have made void Thy Law* (Ps. 119:126). What is meant by the words *It is time to act for the Lord*? They mean that you should not say, "When I have leisure time, I will study Torah," for you ought to be studying it at any and all times.

R. Nathan⁸⁷ said: Do not read the verse as it stands, but turn it about and interpret it as follows: When they have made void Thy Law, it is time to act for the Lord. That is to say: When you see the people of your generation neglect the Torah and in their

slackness avoid living by it, so that the Torah is on the verge of being forsaken, then you must act according to its precepts. Hence it is said *It is time to act for the Lord*, etc.

58. *Therefore I love Thy commandments above gold, yea, above fine gold* (Ps. 119:127). David said: I love Thy Torah more than gold, even the finest gold. Wherefore? Because neither riches, nor gold, not the finest gold can deliver a man in the day of judgment. As Scripture says, *They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord* (Ezek. 7:19). And again *Riches profit not in the day of wrath; but righteousness delivereth from death* (Prov. 11:4). That is, even when the sentence pronounced upon a man is death, the fact that he studied Torah will serve to save his life, as is said *The Law of the Lord is perfect, restoring the soul*, etc. (Ps. 19:8).

Accordingly David said: I love the Torah, because there are those that neglect it, as is said *For they have made void Thy Law. Therefore I love Thy commandments above gold, yea, above fine gold* (Ps. 119:127).

59. *Therefore have I made straight all [Thy] precepts concerning all things* (Ps. 119:128). What does the Psalmist mean by *have I made straight* (*yīššarti*)? He means, "I have thrown light upon them." This is an Arabic figure of speech: When a man asks his fellow to light the way for him, he says '*aysir* [or *yassir*] *li*, [that is to say, "make (the way) easy for me"]. Thus David meant: I have made [Thy precepts] straight before Thy children, even thrown light [upon Thy precepts] for thy children.³⁸ Do Thou give light unto me. As Scripture says, *Thou dost light my lamp* (Ps. 18:19).

60. *Thy testimonies are wonderful; therefore does my soul keep them* (Ps. 119:129). When Moses said: *For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived* (Deut. 5:23), it is as though he said to the children of Israel: Know ye! When the Holy One, blessed be He, created the heavens, He did not

create them with the sound of His voice, and when He created the earth, He did not create it with the sound of His voice. No nation had ever heard the voice of the Holy One, blessed be He. And when was the voice of God heard? When God gave the Torah to Israel. As Scripture says, *The voice of the Lord breaketh the cedars . . . The voice of the Lord heweth out flames of fire. The voice of the Lord shaketh the wilderness of Kadesh* (Ps. 29:5, 7, 8). All these voices of the Lord were heard because at that time *The Lord was giving strength*³⁹ *unto His people* (ibid. 29:11). It is also written of that time that *When the voice of the horn sounded long, and waxed louder and louder, Moses spoke, and God answered him by voice* (Ex. 19:19).

Therefore, David said: Out of all the voices there came the wonderful things which the Holy One, blessed be He, bestowed upon Israel. What wonderful things? The wonderful things of the Torah. Hence he said: *Thy testimonies are wonderful; therefore doth my soul keep them*, and he also said: *Such knowledge is too wonderful for me; too high, I cannot attain unto it* (Ps. 139:6).

The end of the verse *Therefore doth my soul keep them*, may be read, "Therefore do they keep my soul."⁴⁰ As Scripture says, *Keep her, for she is thy life* (Prov. 4:13). It is also written *Only take heed to thyself, and keep thy soul diligently* (Deut. 4:9)—that is, when you keep the Torah, you keep your soul. Hence it is said *Therefore doth my soul keep them*.

61. *The entrance of Thy words giveth light; it giveth understanding unto the foolish* (Ps. 119:130). What is meant by *The entrance of Thy words giveth light*? It means that the words of Torah give light. Thus also Scripture says, *The commandment of the Lord is pure, and giveth light to the eyes* (Ps. 19:9); and again *For the commandment is a lamp, and the teaching is light* (Prov. 6:23). Hence it is said *The entrance of Thy words giveth light*, etc.

The words of Torah lead into one another. The Torah is like gates and doors, as is said *Blessed is the man that heareth me*,

watching daily at my gates, waiting at the posts of my doors (Prov. 8:34).

Woe to the wicked, for the Holy One, blessed be He, punishes them for no other reason than that they had nothing to do with Torah. Thus Scripture says, *How long, ye fools, will ye love folly? Turn you at My reproof. . . . Ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity . . . when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer. And why not? Because they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the waywardness of the fools shall slay them* (Prov. 1:22-32). They should have entered into Torah, and it would have given them wisdom. Thus Scripture says, *The testimony of the Lord is sure, giving wisdom unto the simple* (Ps. 19:8). And hence it is said *The entrance of Thy words giveth light*, etc.

62. *I opened wide my mouth, and panted; for I longed for Thy commandments* (Ps. 119:131). I opened wide my mouth for Thy Torah. And why? Because *I longed for Thy commandments*, as do men who open wide their mouths for the latter rain: As Scripture says, *And they waited for me as for the rain; and they opened their mouth wide as for the latter rain* (Job 29:23). Why open their mouths to the rain? Because the rain is Torah. As Moses said: *My doctrine shall drop as the rain* (Deut. 32:2). Hence *I opened wide my mouth, and panted*: As whales pant for air, so I pant for Thy Torah.

63. *Turn Thee towards me, and be gracious unto me, as is Thy wont to do unto those that love Thy name* (Ps. 119:132). Indeed Thou hast said: *And I will turn toward you, and make you fruitful, and multiply you; and I will establish My covenant with you* (Lev. 26:9). Hence *Turn Thee towards me, and be gracious unto me*.

64. *Order my footsteps in Thy word; and so shall no wicked-*

ness have power over me (Ps. 119:133). David meant this: Do not let my feet go wherever they want to, but only to Thy Torah—make them go for all the day into the house of study, for the Inclination-to-evil does not enter the house of study. The Inclination-to-evil walks with a man all the way, but when he reaches the house of study, it does not have the power to enter. Thus Scripture says *Sin lieth at the door* (Gen. 4:7): When a man occupies himself with Torah, the Inclination-to-evil has no power over him. Hence it is said *Order my footsteps in Thy word; and so shall no wickedness have power over me*.

65. *Redeem me from the oppression of man, so I will keep Thy precepts* (Ps. 119:134). David spoke thus to the Holy One, blessed be He: When a vessel has been used to serve the king, the viceroy has no right to be served with it. We are Thy people and are in Thy service. If it be Thy will that we serve Thee and do Thy will, redeem us from servitude to man, and we shall keep Thy precepts. Hence it is said *Redeem me from the oppression of man, so I will keep Thy precepts*.

66. *Make Thy face to shine upon Thy servant; and teach me Thy statutes* (Ps. 119:134). David spoke thus: May it be Thy will not to look at us in anger, but in benignity, even as Moses said: *The Lord make His face to shine upon thee, and be gracious unto thee* (Num. 6:25). Hence David said: *Make Thy face to shine upon Thy servant*.

67. *Mine eyes run down with rivers of water because men keep not Thy law* (Ps. 119:135). David said this: I weep for the renowned men who drew away from Torah, for Doeg and Ahithophel, because they did not keep Thy law.

Likewise Jeremiah said: *Mine eye runneth down with rivers of water, for the destruction of the daughter of my people* (Lam. 3:48). Again, Scripture says, *A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not* (Jer. 31:15). But did Rachel see children born to Joseph? Did she not die in childbirth when Benjamin was born? Therefore, the verse is to be interpreted to mean that the Prophets⁴¹ were

weeping for the children of Israel because they were not keeping Thy Law. The Holy One, blessed be He, said to the Prophets: Ye weep because of the neglect of the Law. *Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded . . . and there is hope in thine end, saith the Lord, that thy children shall come again to their own border* (Jer. 31:16-17). Hence it is said *Mine eyes run down with rivers of water.*

68. *Righteous art Thou, O Lord, and upright are Thy judgments* (Ps. 119:137). Solomon said: *All the words of my mouth are in righteousness, there is nothing perverse or crooked in them. They are all plain to him that understandeth and right to them that find knowledge* (Prov. 8:8-9). What did Solomon mean by saying *All the words of my mouth are in righteousness*? He meant that all the words which the Holy One, blessed be He, lets fall from his mouth are spoken in righteousness, and they are just and upright words. Hence it is said *Righteous art Thou, O Lord, and upright are Thy judgments*: As Thou art righteous, so Thy judgments are just and upright. Likewise, Scripture says *What great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day* (Deut. 4:8). And likewise the congregation of Israel says: *Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and laws of truth, good statutes and commandments* (Neh. 9:13). Hence it is said *Righteous art Thou, O Lord, and upright are Thy judgments.*

69. *Thou hast commanded Thy testimonies in righteousness and exceeding faithfulness* (Ps. 119:138). What is the meaning of *Thou hast commanded . . . Thy testimonies in righteousness*? The Holy One, blessed be He, acted mercifully towards the children of Israel in that He gave them the Torah. As Scripture says: *And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive* (Deut. 6:24). And what is said in the following verse? *And it shall be our righteousness if we observe to do all this commandment before the Lord our God* (ibid. 6:25). Hence it is

said *Thou hast commanded Thy testimonies in righteousness*. Can the phrase *And exceeding faithfulness* refer to anything other than the greatness of Torah, for whose sake the Holy One, blessed be He, created His universe, swearing by the Torah to be merciful, for it is said *Where are Thy former mercies, O Lord, which Thou didst swear unto David by Thy faithfulness* (Ps. 89:50) which, behold, is Torah. Hence the Psalmist uses the phrase, *And exceeding faithfulness*.

70. *My resentment hath undone me, because mine adversaries have forgotten Thy words* (Ps. 119:139). David said: I do not resent the wicked because of their eating or their drinking, but how could they forget Thy Torah, considering all the good things Thou hast bestowed upon them? Scripture says of them: *My soul is removed far off from peace: I forgot good* (Lam. 3:17). Hence David said: *My resentment hath undone me, because mine adversaries have forgotten Thy words*.

71. *Thy word is very pure, and Thy servant loveth it* (Ps. 119:140). What is meant by *Thy word is very pure*? What parable best explains it? The parable of a king who had a silver dish. He gave the silver dish to a silversmith, and said to him: "Purify it for me." The silversmith put the silver dish into the furnace, purified it, and took it out. Then the king said: "Purify it a second time"; and later said: "Purify it a third time." So, too, the Holy One, blessed be He, purified the Torah—purified it forty-nine times. As Scripture says, *Every word of God is purified* (Prov. 30:5). And again *The words of the Lord are pure words: as silver tried in a furnace of earth purified seven by seven* (Ps. 12:7)—that is, seven times seven. Behold, in forty-nine ways can the words of the Torah be expounded. Hence it is said *Every word of God is purified*; and also *Thy word is very pure*.

72. *I am young and despised; yet have I not forgotten Thy precepts* (Ps. 119:141). Did David mean that he was the youngest? Was not the youngest Jesse's eighth son, Elihu, for it is said *David the seventh, Elihu the eighth*⁴² (1 Chron. 2:15), proving that Elihu was younger than David? But David referred to himself as the youngest, saying *I am young and despised*, because

he meant: "Saul despised me greatly." For Scripture relates, *But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholahite to wife* (1 Sam. 18:19), and also says, *Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish* (ibid. 25:44). Hence David said: *I am young and despised.*

73. *Thy righteousness is an everlasting righteousness* (Ps. 119:142). David said this: Thy righteousness is such that once Thou accorded it to a man, Thou bestowest upon him a gift that Thou wilt never take back, as is said *The sceptre shall not depart from Judah, nor the ruler's staff from between his feet* (Gen. 49:10). Hence *Thy righteousness is an everlasting righteousness*, etc.

74. *Trouble and anguish have overtaken me*, etc. (Ps. 119:143), for, as Moses said: *Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee* (Deut. 28:54). And indeed the trouble and the anguish have come, but so shall the comforts and the consolations come, for it is said *Trouble and anguish have overtaken me; yet Thy commandments are my delight.*

75. *Thy testimonies are righteous for ever* (Ps. 119:144). The boon of Torah which was given to the children of Israel was given not for a year, nor for two years, nor for a hundred years, but for ever, as is said *My words . . . shall not depart out of thy mouth, nor out of thy seed . . . saith the Lord, from henceforth and forever* (Isa. 59:21). And what is the reward of Israel's keeping the Torah? *Length of days is in her right hand; in her left hand are riches and honor* (Prov. 3:16).

76. *I have called with my whole heart; answer me, O Lord; I will keep Thy statutes* (Ps. 119:145). So Scripture says, *And Samuel spoke unto all the house of Israel, saying: "If ye do return unto the Lord with all your heart . . ."* (1 Sam. 7:3). What did he mean by *If ye do return unto the Lord with all your heart*? Samuel meant this: If you do return with all your heart, then the Holy One, blessed be He, will answer the prayer that I say on your behalf. As Scripture relates, *And Samuel said: "Gather all*

*Israel to Mizpah, and I will pray for you unto the Lord." And They gathered together to Mizpah, and drew water, and poured it out before the Lord (ibid. 7:5,6). What truly was the water that they drew and poured out? The children of Israel repented, and in full repentance poured out their hearts like water before the Holy One, blessed be He. So Jeremiah said: *Pour out thy heart like water before the face of the Lord* (Lam. 2:19). Hence Samuel said that they *drew water, and poured it out before the Lord*, and the Psalmist said: *I have called with my whole heart; answer me, O Lord.**

PSALM ONE HUNDRED AND TWENTY

1. *A song of the goings up. When I was in trouble I called upon the Lord, and He answered me. Deliver my soul, O Lord, from lying lips and from a deceitful tongue* (Ps. 120:1). Jeremiah said: *Sing unto the Lord, praise ye the Lord* (Jer. 20:13). Why? On what occasion? Because, as the verse concludes, *He hath delivered the soul of the needy from the hand of evil-doers* (ibid.). And when the Holy One, blessed be He, delivers the children of Israel, not only will they praise Him, but all men will praise Him. Thus long ago, when God delivered the children of Israel out of the hand of the Egyptians, all men praised God, as is said *And Jethro rejoiced . . . And Jethro said: Blessed be the Lord, who hath delivered you out of the hand of the Egyptians . . . Now I know that the Lord is greater than all gods* (Ex. 18:9-11). When God delivered Hananiah, Mishael, and Azariah out of the fiery furnace, all men praised God, as is said *Nebuchadnezzar spoke and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego who hath sent His angel, and delivered His servants that trusted in Him"* (Dan. 3:28). These are instances out of the past, but in the future as well, when the children of Israel get free of their troubles and go up out of exile, men of all nations will sing His praise, for it is said *A song of the goings up*.

[Another comment]: Note that the verse does not read "A song of a going up," but *A song of the goings up*—that is to say, when the children of Israel go up, they will go up not one height at a time, but will go up many heights at once. As Scripture says, *Going, we shall go up, and possess it* (Num. 13:30).¹ Scripture says also, *Who is this that keeps ascending out of the wilderness like pillars of smoke?* (Song 3:6)—that is, "Who is this that is helped to ascend steadily out of the wilderness?" So, too, when the children of Israel come down, they do not make one descent at a time, for it was said to them *Thou shalt come down lower and lower* (Deut. 28:43), and also *How hath the Lord . . . cast down from heaven unto the earth, the beauty of Israel* (Lam. 2:1). On the other hand, when the children of Israel go up, they

will go up many heights at once. Hence it is said *A song of the goings up*.

2. *In my distress I called unto the Lord . . . Deliver my soul, O Lord, from lying lips, and from a deceitful tongue* (Ps. 120:1-2). The children of Israel said to the Holy One, blessed be He: Even as Thou hast delivered us from all kinds of distress, deliver us from this one, and we shall have no other distress, for *lying lips*—in them is our distress. Hence it is said *Deliver my soul, O Lord, from lying lips*, etc.

Of all the organs of a man's body, some are fixed in place and some have freedom of movement; his feet make him free to come and go, his hands make it possible for him to give and take. Only the tongue is neither fixed nor free. Being set inside it is isolated and hemmed in. And yet the tongue can smite the great and the small, the near and the far. It could smite all the more fatally, if it were outside a man's body, or if like some other parts it could give and take, or if like the feet it were free to come and go.²

3. *What shall it profit thee, or what shall be added unto thee, thou false tongue?* (Ps. 120:3): What shall thy falseness profit thee, or what good can it do thee? The tongue sins, but not for its own advantage.

The Holy One, blessed be He, says to the tongue: When a thief steals, he steals to eat. Though it is written *Thou shalt not steal* (Ex. 20:13), a thief will steal for the need of the moment, as it is said *Men do not despise a thief, if he steal to satisfy his soul when he is hungry* (Prov. 6:30). And though it is written *Thou shalt not commit adultery* (Ex. 20:13), a man will commit adultery and for the moment satisfy his appetite, as is said *He that committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul* (Prov. 6:32). Though the adulterer destroys his own soul, yet for the moment he satisfies his lust. But thou, O tongue, what good hast thou done thyself by thy slaying? I shall tell thee, O evil tongue, how I am going to act towards thee! Even as thou didst act towards the world from the beginning—as a serpent thou spokest evil to Adam—

so shall I act towards thee. Thou wast also the serpent tongue of the wilderness, when, as it is written, *The people spoke against God and against Moses* (Num. 21:5). And how did the Lord act towards them? *The Lord sent fiery serpents among the people* (*ibid.* 21:6). Why serpents? Because it was a serpent that spoke evil, as is said *They have sharpened their tongues like a serpent; vipers' venom is under their lips* (Ps. 140:4). And so I made those evil-tongued children of Israel into the dust that I had decreed for the serpent: *Dust shalt thou eat*³ (Gen. 3:14).

4. *What shall it profit thee, or what shall be added unto thee, thou false tongue?* (Ps. 120:3). The evil tongue is called "triple-slaying."⁴ Why? Because it slays three: the one who owns it, the one who listens to it, and the one of whom it speaks. And so you find in the story of Doeg that it slew three. It slew Doeg himself, for he has no portion in the world-to-come; it slew Ahimelech the priest, for it is said *And Nob the city of the priests [Doeg] smote with the edge of the sword* (1 Sam. 22:19); it also slew Saul, who listened to it and accepted its words, for it is said *So Saul died, and his three sons* (*ibid.*)⁵ And the wicked kingdom slays with its tongue as does a serpent, for it is said *The voice thereof shall go like a serpent* (Jer. 46:22).

The tongue is like an arrow. Why? Because if a man takes his sword in hand to slay his fellow, who thereupon pleads with him and begs for mercy, the would-be slayer can repent and return the sword to its sheath. But an arrow—once the would-be slayer aims and lets it go, he cannot bring it back even if he wants to bring it back. Hence it is said *Sharp are the arrows of the mighty, like coals of broom* (Ps. 120:4), for a broom-shrub once set on fire makes coals that cannot be extinguished.

Once it happened that two men going through the wilderness sat down under a broom-shrub, gathered some fallen twigs of the broom, broiled for themselves what they wanted to eat, and ate their victuals. A year later when they came back into the wilderness to the place of the broom-shrub and found the ashes of the fire which they had kindled, they said: "It is now twelve months since we came through here and ate in this place."

Thereupon they raked up the ashes, and as they walked over them, their feet were burnt by the coals under the ashes, for they were still unextinguished. Hence the evil tongue is said to be like coals of broom, as in the verse *Sharp are the arrows of the mighty, like coals of broom* (Ps. 120:4).

A wicked man can slay other men with his tongue. Like an arrow which a man is unaware of until it reaches him, so is the evil tongue. A man is unaware of it until its arrows from the kingdom of Esau come suddenly upon him. A man remains unaware of it until suddenly a sentence of death or imprisonment is released against him. For while the man is given over to his own affairs, the scribes libel him wherever he may be and so slay him.⁶ Hence it is said *Sharp are the arrows of the mighty*. Thus Moses said to Israel: *Thou shalt not be afraid of the terror by night* (Ps. 91:5)—that is, of the terror of the kingdom of Esau; and he went on to say, *Nor of the arrow that flieth by day* (*ibid.*)—that is, the arrow of the scribes of Esau. Hence it is said *Sharp are the arrows of the mighty*.

5. *Woe is me, that I sojourn [in] Meshech* (Ps. 120:5). What is meant by *Meshech* in *Woe is me, that I sojourn [in] Meshech*? It means that I have been led away from Babylon into Media, from Media into Greece, and from Greece into Edom, for Scripture speaks of me as *A people carried off (memushshach) and despoiled*⁷ (Isa. 18:7). What, then, can *Meshech* mean except *memushshach*, "carried off"—that is, I have been carried off into these lands. And *I dwell beside the tents of Kedar* (Ps. 120:5). What is meant by *Kedar*? It means that the faces of the people I dwell beside are black as the bottom of a pot (*kēderah*).

What else can be meant by *Woe is me, that I sojourn [in] Meshech*? It means that I sojourn in the midst of a people that will be led away (*nimshachim*) to Gehenna. And *I dwell beside the tents of Kedar*—that is, beside those who have no one place to sit in or stand in, but pitch their tents one day here, and the next day there, one day in one place and the next day in another place, and the day after in still another place. So the

wicked: They are like *the tents of Kedar*, for one day they dwell here, and the next day they are off to another place.

6. *My soul hath long dwelt with him that hateth peace* (Ps. 120:6). Is there any man who hates peace? Esau hates peace. Scripture says, *I will give you peace in the land* (Lev. 26:6). When will there be peace? The verse goes on to answer, *After I will cause evil beasts to cease out of the land* (*ibid.*). *Evil beasts* can refer only to the boar, for it is said "The wild boar out of the wood doth root it up, and the wild beasts of the field devour it" (Ps. 80:14), and the boar is none other than wicked Esau.⁸

7. *I am for peace; but when I speak, they are for war* (Ps. 120:7). What is meant by *I am for peace*? That the Holy One, blessed be He, said to the Messiah: *Thou shalt break them [the nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel* (Ps. 2:9), and that the Messiah replied: "Nay, O Master of the universe! When I speak to the nations, I shall begin by speaking of peace." Hence it is said *I am for peace; but when I speak, they are for war*.

Isaiah said: *Peace, peace, to him that is far off and to him that is near, saith the Lord, and I will heal him* (Isa. 57:19)—that is, the Holy One, blessed be He, said: I—My hands reach out to the penitent. I turn back no man who gives me his heart in repentance. Hence *Peace, peace, to him that is far off and to him that is near*. If any man comes towards Me, I will go towards him, and I will heal him, as is said *I will heal him. But the wicked are like the troubled sea* (*ibid.* 57:20). Like the troubled sea, the wicked do not seek peace, as is said *For they speak not peace; but they devise deceitful matters against them that are quiet in the land* (Ps. 35:20). Wherefore? Because the wicked do not seek peace. Hence it is said *I am for peace; but when I speak they are for war*.

PSALM ONE HUNDRED AND TWENTY-ONE

1. *A song to ascents. I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the Lord* (Ps. 121:1). David said: *A song to ascents*. After Thou hast taken us up the last ascent, we shall not be brought down. That is to say, after God saves us from the kingdom of Esau, we shall not again be degraded in servitude to the kingdoms, as is said *And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's* (Ob. 1:14). The children of Israel said to the Holy One, blessed be He: To Thee we shall sing a song of the last ascent whereto Thou wilt raise us from among the kingdoms. Hence it is said *A song to ascents. I will lift up mine eyes unto the mountains*, etc.

What is meant by *unto the mountains*? It means that on the day when the Holy One, blessed be He, comes to judge mankind, the children of Israel will look unto the fathers¹ to plead for them: But no father will be able to save his son and no man will be able to save his brother. In their time of distress, on the day of judgment, the children of Israel will lift up their eyes to their Father in heaven, and say *For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Lord, art our Father, our Redeemer from everlasting is Thy name* (Isa. 63:16).

My help cometh from the Lord, who made heaven and earth (Ps. 121:2). The Holy One, blessed be He, said this to Israel: Do you know who will help you? *He who made heaven and earth*.

2. *He will not suffer thy foot to slip* (Ps. 121:3). What is meant by *He will not suffer thy foot to slip*? When all men are in danger of slipping into Gehenna, you will not slip. Similarly the verse *To Me belongeth vengeance, and recompense, their foot shall slide in due time* (Deut. 32:35) means that when the foot of the wicked slides, you will not slide, for it is said *He will keep the feet of His holy ones* (1 Sam. 2:9). Hence it is written *O bless our God, ye people* (Ps. 66:8). For what reason are you to bless

God? Because, as the next verse says, *He hath set our soul in life, and suffered not our foot to slip.*

3. *Behold, He that keepeth Israel doth neither slumber nor sleep* (Ps. 121:4). But is there such a thing as sleep in heaven? Surely not! In heaven there is no sleep, nor is there sitting. As Scripture says, *I saw in the visions of my head upon my bed, and behold, a wakeful one and a holy one came down from heaven* (Dan. 4:10), and says also *The matter is by the decree of the wakeful ones* (*ibid.* 4:14). In these verses, the word *wakeful* proves that there is no sleep in heaven. Why, then, does the Psalmist make a point of saying that He that keepeth thee does not slumber? Because it would appear from the troubles which come upon the children of Israel in this world that the Holy One, blessed be He, was asleep, if one dare speak thus. Indeed, Asaph did say: *Awake, why sleepest Thou, O Lord?* (Ps. 44:24). [But from the Prophets it can be shown that He that keepeth thee does not slumber.] When the Prophets prophesied and wept, saying: *If I forget thee, O Jerusalem* (Ps. 137:5), should they not have spoken in the plural? It must be concluded that the Holy One, blessed be He, was saying to the Prophets: "You weep," and was saying through them, "I weep with you." Thus the *I* in *If I forget thee, O Jerusalem* is the Holy One, blessed be He, saying: "I will not forget thee." Likewise He said through Isaiah: *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee* (Isa. 49:15). In the light of this verse is *If I forget thee, O Jerusalem* to be understood.

The Prophets wept not because of Zion, when they said: *There we sat down, yea, we wept, when we remembered Zion* (Ps. 137:1), but because of Him who had once dwelt in Zion.²

The Psalm says further on: *Let my tongue cleave to the roof of my mouth, if I remember thee not* (Ps. 137:6). When ought a man to remember Zion? He ought to remember Zion when he is standing in the prayer of the Eighteen Benedictions, and says: "To Jerusalem, Thy city, return in mercy,"³ and when he is reciting Grace after a meal, and says, "The Lord who will com-

fort Zion and rebuild Jerusalem.”⁴ He ought to remember Zion at the Sabbath service when he is reading the lesson from the Prophets, [and says, “Have mercy upon Zion because it is the house of our life”].⁵ Hence it is said *If I remember thee not; if I set not Jerusalem upon my chiefest joy* (Ps. 137:6). By *upon*, etc., the Psalmist alludes to the ashes which are put upon the bridegroom’s head and upon the bride’s head during the wedding.⁶ Hence it is said *If I set not Jerusalem upon my chiefest joy*.

Remember, O Lord, against the children of Edom the day of Jerusalem (*ibid.* 137:7). Why does the Psalmist single out Edom? Was Edom the first to destroy Jerusalem? Was not rather Babylon the first to destroy it? Why then does the Psalmist say, *Remember, O Lord, against the children of Edom the day of Jerusalem* (*ibid.* 137:7)? Because the Psalmist prophesied that the Temple would be rebuilt and that Edom would destroy it. Therefore it is said *Remember, O Lord, against the children of Edom the day of Jerusalem*. The Holy One, blessed be He, asked: “And what particular thing shall I remember?” The Psalmist replied: Remember, O Lord, the day when the nephew of Titus⁷ came into the Temple, his drawn sword in his hand, and slashed back and forth until the blade was all bloody, and then came forth boasting, saying that he had slain God Himself. *Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace?* (Isa. 64:11). If not for our sake, then remember for Thy sake. Remember that knave’s vilification of Thee. Hence *Remember, O Lord, against the children of Edom the day of Jerusalem*.

The Holy One, blessed be He, replied: Are you telling Me “Remember?” I will not forget. You, too, remember: *Remember what Amalek did unto thee by the way as ye came forth out of Egypt* (Deut. 25:17). A man who forgets to take care of himself ought not ask another to remember for him.

A parable of a king: When he himself ruled, his kingdom was steady; but when he became ill, his kingdom became unsteady. Thus the Holy One, blessed be He, said: “When Israel

are in exile, I am as one who is ill"—if one dare speak thus—"and My kingdom becomes unsteady. When shall I be king? When the exile and Esau's kingdom cease to exist in the world," as is said *And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's* (Ob. 1:21).

Another interpretation. When the Psalmist said: *Remember, O Lord, against the children of Edom the day of Jerusalem*, God replied: On account of that day I will bring ten days of trouble upon Edom. As Scripture says, *Let all the inhabitants of the land tremble: for the day of the Lord cometh* (Joel 2:1), and says also, *The day of the Lord is darkness, and not light* (Amos 5:18).⁸ Accordingly, God said: I will bring all these days as days of trouble upon the children of Edom on account of the one day they brought upon you. Hence *Remember, O Lord, against the children of Edom the day of Jerusalem*.

The children of Edom . . . said: "Rase it, rase it, even to the foundation thereof" (Ps. 137:7). God said to Esau: "Woe to thee, O fool, who would demand such a thing! Would a thief coming in to steal or a soldier entering a city search it out to its very foundations? Would he not seize what is right in front of him and go away? But thou wast not content to do this: instead thou wouldst *rase it, rase it, even to the foundation thereof*. Therefore, this very thing I shall do to thee, as is said *How are the things of Esau searched out! How are his hid things sought up!* (Ob. 1:6), and as is also said *I have made Esau bare, I have uncovered his secret places* (Jer. 49:10)."

And the Holy One, blessed be He, also said to the children of Esau: O ye great fools! A man comes into a vineyard and eats until he is satisfied; then, perhaps, he gathers a few grapes and goes away. Does he say: "I shall gather from the vine even the gleanings-grapes?" Yet thou didst gather the grapes even unto the gleanings-grapes. Therefore I shall repay thee in kind. Scripture says, *If thieves came to thee, if robbers by night . . . Would they not have stolen till they had enough? If the grape-gatherers came to thee, would they not leave some gleanings-grapes?* (Ob. 1:5), but declares of thee, *The children of Edom*

. . . said: "*Rase it, rase it, even to the foundation thereof*" (Ps. 137:7).

O daughter of Babylon, that art to be destroyed (Ps. 137:8). Why does the Psalmist call Edom the *daughter of Babylon*? Because Babylon was to destroy the Temple even as Edom was to destroy the Temple. What the one was to do, the other was to do. Therefore the Psalmist called Edom *daughter of Babylon*.

The Holy One, blessed be He, said to Edom: *Happy shall he be, that repayeth thee as thou hast served us* (*ibid.* 137:8). Why does the Psalmist say *us*? To show that the Holy One, blessed be He, said to Edom: At one and the same time, thou hast ill-served both Israel and Me. It is not only Israel whom thou didst serve all kinds of evil. But Me and them thou didst so serve. Hence it is said *Happy shall he be, that taketh and dasheth thy little ones against the rock* (Ps. 137:9); that is, the Holy One, blessed be He, said: "There will come a time when I Myself will dash thy little ones against the rock, even as thou didst dash down My little ones in this world."

But we have never heard that Edom, at the destruction of the Temple, dashed the little ones of Israel against the rock. We did hear that Edom led Israel out in chains, that Edom burnt the Temple, that Edom ravished the women, but we have never heard that Edom dashed down the little ones of Israel. But the Holy One, blessed be He, spoke thus: As Edom has done to others, so I shall do to Edom. As *Nineveh is laid waste . . . carried away . . . into captivity; her young children . . . dashed in pieces at the head of all the streets* (Nahum 3:7, 10), so *Happy shall he be, that taketh and dasheth thy little ones*. The Holy One, blessed be He, said further: Thou didst dash to pieces [the work of] My little ones who were the first to make Me king over them, for they said *The Lord shall reign for ever and ever* (Ex. 15:18), and for their saying this, therefore "Out of the mouth of little ones and sucklings didst Thou ordain strength"⁹ (Ps. 8:3). Hence the Psalmist goes on to say, *Happy shall he be that repayeth thee as thou hast served us*—repayeth thee no less and no more.

It is the way of the world that if a man do no more than strike the son of an eparch, or the son of a king, the man's head will be cut off, or he will be burnt alive, or he will be crucified. But the Holy One, blessed be He, does not repay thus, for it is said *According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies* (Isa. 59:18). Hence *Happy shall he be that repayeth thee as thou hast served us*. So, too, in the writings of Jeremiah occurs the verse *Thou wilt render unto them a recompense, O Lord, according to the work of their hands* (Lam. 3:64).¹⁰ It is also written *Give them according to their deeds, and according to the wickedness of their endeavors; give them after the work of their hands, render to them their desert* (Ps. 28:4). And it is also written *Let them be taken in the devices that they have imagined* (Ps. 10:2). What devices did they imagine? *They said: Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance* (Ps. 83:5). But the Holy One, blessed be He, said: And so shall I cut them off, as is said *And there shall not be any remaining of the house of Esau, for the Lord hath spoken it* (Ob. 1:18). When it was asked of God: "Behold, Thou didst punish Edom, and wilt Thou not punish Babylon?" God replied: Very soon I shall punish her also, as is said *And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion* (Jer. 51:24).

PSALM ONE HUNDRED AND TWENTY-TWO¹

1. *A song of ascents; of David. I rejoiced when they said unto me: "Let us go unto the house of the Lord"* (Ps. 122:1). R. Joshua ben Levi taught that David said to the Holy One, blessed be He: Master of the universe, I have heard men say, "When will this old man die, so that Solomon his son will come and build the appointed shrine to which we shall ascend in pilgrimage?" Nevertheless, I rejoiced despite what they said because the Holy One, blessed be He, assured me: "*A day in thy courts is better than a thousand elsewhere* (Ps. 84:11)—that is, I prefer a single day in which thou occupiest thyself with Torah to the thousand burnt-offerings which thy son Solomon will offer up before Me on the altar."²

2. No generation is without its scoffers. What did the impudent men of David's generation do? They used to walk by David's windows and say to him: "David, when will the Temple be built? And when shall we go unto the house of the Lord?" And David would say to himself: "Even though they intend to provoke me, I swear that what they ask makes me rejoice in my heart!" Hence he said: *I rejoiced when they said unto me: "Let us go unto the house of the Lord."*

3. *Our feet stood because of thy gates, O Jerusalem* (Ps. 122:2). R. Joshua ben Levi said: What made our feet stand firm in war? The gates of Jerusalem,³ where we occupied ourselves with Torah.

4. *Jerusalem, that art builded* (Ps. 122:3). R. Johanan taught that the Holy One, blessed be He, said: I will not enter into the heavenly Jerusalem until I can enter the earthly Jerusalem, for it is said *Until the holy one is [builded] in the midst of thee, I will not enter into the city* (Hos. 11:9).⁴ But is there a heavenly Jerusalem? Yes! For it is written *Jerusalem, that art builded as a city bound by fellowship to the other* (Ps. 122:3).⁵ R. Joshua ben Levi took these words to mean that Jerusalem is a city which makes all Israel into a fellowship.⁶ "For all the days of the year?" Only, said R. Ze'era, when *The tribes go up . . . to avow the name of the Lord* (Ps. 122:4).⁷

R. Abin bar Rab Ada taught in the name of Rab: At the time that the Holy One, blessed be He, causes His presence to rest on Israel and testifies to the tribes being His people,⁸ He will not testify concerning a man who marries a woman of base origin,⁹ for it is said *The tribes go up, the tribes of the Lord, when the testimony is that they are of Israel* (Ps. 122:4). And on what rests the Lord's testimony that they are of Israel? It rests on their being undebased tribes of the Lord.

5. Another reading: *The tribes of the Lord (YH), when the testimony was that they were of Israel*. The Holy One, blessed be He, said: With My name¹⁰ I testify of the tribes of Israel that in Egypt they did not defile themselves by whoring. And whence do we know that they were not even suspected of wantonness? Because it is said that *The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel* (Lev. 24:10); thereby Scripture makes known the virtue of Israel, for there was only one such wanton woman¹¹ among them, and Scripture is careful to publish her name.

The virtue of Israel is clearly asserted in later Revelation: *A garden barred is My sister, My spouse*;¹² *a spring shut up, a fountain sealed* (Song 4:12). By a garden barred it is meant that there was no pederasty; by a spring shut up, a fountain sealed it is meant that there was no fornication. According to R. Nathan, the garden barred stands for the married women of Israel, and the spring shut up, a fountain sealed stands for the betrothed women of Israel.¹³

Another comment: *A garden barred is my . . . spouse* and *A spring shut up* refers to two modes of cohabitation, one natural, and the other, unnatural.¹⁴

6. R. Aḥa taught: Jerusalem will be rebuilt for the sake of the tribes of Israel,¹⁵ for directly after it is said *Jerusalem, that art builded* (Ps. 122:3) there follow the words *Whither the tribes go up . . . There they will set thrones for judgment* (Ps. 122:45)—judgment of the nations of the earth.

7. *Pray for the peace of Jerusalem where they that love Thee may prosper* (Ps. 122:6). In the Eighteen Benedictions, why is

the prayer "And to Jerusalem Thy city return in mercy" recited directly after the prayer "Towards the righteous . . . may Thy tender mercies be stirred?"¹⁸ Because Scripture says, *Pray for the peace of Jerusalem where they that love Thee may prosper*: in what other place can the horns of the righteous be exalted ["prosper," in a manner of speaking] except in Jerusalem?

The disciples of the wise make peace abound in the world, for it is said *And all thy children shall be taught of the Lord; and abundant shall be the peace of thy children* (Isa. 54:13). So, too, the Psalm says, *For my brethren and companions' sakes, I will now say: "Peace be within thee"* (Ps. 122:8).

PSALM ONE HUNDRED AND TWENTY-THREE

1. ¹ *Unto Thee I lift up mine eyes* (Ps. 123:1). You find that there is no part of the body with which David did not praise the Holy One, blessed be He. With his head, he praised God: *Thou hast anointed my head with oil* (Ps. 23:5). With his eyes, he praised God: *Mine eyes are ever toward the Lord* (Ps. 25:15), and *Unto Thee I lift up mine eyes, O Thou that art enthroned in the heavens* (Ps. 123:1).²

2. ³ *Therefore ye are My witnesses, saith the Lord, and I am God* (Isa. 43:12)—that is “When ye are My witnesses, I am God, and when ye are not My witnesses, I am not God.” Similarly, when you say, *Unto Thee I lift up mine eyes, O Thou that art enthroned in the heavens* (Ps. 123:1), you are saying “If it were not for me, Thou wouldst not be enthroned in the heavens.”⁴

3. ⁵ *The Lord make His face to shine upon thee, and be gracious unto thee* (Num. 6:25) with the gift of grace. Likewise, Scripture says, *Our eyes look unto the Lord our God, until He be gracious unto us* (Ps. 123:2), and also, *Be gracious unto us, O Lord, be gracious unto us; for we are full sated with contempt* (*ibid.* 123:3).

Another comment: ⁶ *And be gracious unto thee* to bring thee forth from servitude to the kingdoms. As Scripture says, *Be gracious unto us, O Lord, be gracious unto us; for we are full sated with contempt.*

PSALM ONE HUNDRED AND TWENTY-FOUR

1. *A song of ascents; of David. "If it had not been the Lord who was for us," Israel would say* (Ps. 124:1). Read these words in the light of the verse *And Jacob . . . lay down IN THAT PLACE to sleep* (Gen. 28:11). On the implications of this verse, R. Judah and R. Nehemiah differed. R. Judah said: There, [at long last], he lay down, but during all the fourteen years Jacob had hidden in the house of Eber,¹ not once had he lain down to sleep. R. Nehemiah said: There he lay down [for the last sleep he would have in a long time], for during all the twenty years Jacob was to spend in the house of Laban not once was he to lie down to sleep. And what would Jacob recite? According to R. Joshua ben Levi, Jacob would recite the fifteen songs of ascents in the Book of Psalms. And R. Joshua's proof? It is the verse "*If it had not been the Lord who was for us," Israel would say*—that is, the patriarch Israel would say. According to R. Samuel bar Naḥmani, Jacob would recite the entire Book of Psalms. And the proof? It is the verse *Yet Thou art holy, O Thou that art enthroned upon the praises of Israel* (Ps. 22:4)—that is, upon the praises of the patriarch Israel.

PSALM ONE HUNDRED AND TWENTY-FIVE

1. *They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever* (Ps. 125:1). R. Johanan taught: From the day that the Temple was destroyed, it was decreed that the houses of righteous men should also be destroyed, as it is said *In mine ears said the Lord of hosts: Of a truth many houses of the great and fair shall be desolate, without inhabitant* (Isa. 5:9). R. Johanan added, however: The Holy One, blessed be He, will restore their houses, as is said *A song of ascents. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever*. That is, as the Holy One, blessed be He, will restore Mount Zion, so the Holy One, blessed be He, will restore the houses of righteous men.

2. *For the rod of the wicked shall not rest upon the lot of the righteous* (Ps. 125:3). Resh Lakish taught: A man is wedded to the kind of woman he deserves, and thus it is said of a wicked woman *The rod of the wicked shall not rest upon the lot of the righteous*.

R. Johanan taught: Since it is said of Rebekah *And the damsel was . . . a virgin* (Gen. 24:16), is it not all too clear that *no man had known her* (*ibid.*)? The intention of these words, however, is to prove that no man had even approached her with a wicked thought, as is proved by the verse *The rod of the wicked shall not rest upon the lot of the righteous*.

3. *For the rod of the wicked shall not rest upon the lot of the righteous* (Ps. 125:3). R. Abba bar Kahana taught: The wicked finds no restful pleasure in the company of the righteous, but only in the company of the wicked. And the proof? *The rod of the wicked shall not rest upon the lot of the righteous*.

Another comment: By *the rod of the wicked* is meant Potiphar's wife; and by *the lot of the righteous* is meant the lot of Joseph.

4. *Do good, O Lord, unto the good* (Ps. 125:4). The verse means that the good man will come and receive, on behalf of the good, something good from the All-Good. "The good man will come"—that is, Moses will come, for it is said "She saw him

that he was a goodly child" (Ex. 2:2); "the All-Good" is the Holy One, blessed be He, for it is said "The Lord is good to all" (Ps. 145:9); "will receive something good"—that is, the Torah, of which it is said "For I give you good doctrine" (Prov. 4:2); "on behalf of the good"—that is, on behalf of the children of Israel, of whom it is said *Do good, O Lord, unto the good, and to them that are upright in their hearts.*

Because Scripture says, *Do good, O Lord, unto the good*, it might be supposed that the Lord is good to all [who do good things], and therefore the verse adds *good . . . to them that are upright in their hearts.*¹

5. *But as for those who note a turning aside unto crooked ways,*² *the Lord will lead them away with the workers of iniquity* (Ps. 125:5). R. Joshua ben Levi taught: Any man who gossips about a lapse of the disciples of the wise will fall into Gehenna, for it is said *But as for those who note a turning aside unto crooked ways, the Lord will lead them away with the workers of iniquity.*

Peace be upon Israel, the verse concludes, but even when there will be peace upon Israel, nevertheless *the Lord will lead them away with the workers of iniquity.*

It was taught in the school of R. Ishmael: If you see a disciple of the wise commit a sin during the night, do not think ill of him during the day, for he may have repented. You say, "He may have repented?" What you should say is, "He surely repented."

This trust applies to the repentance of the disciple of the wise for his bodily sins, but does not apply to sins which concern money until he returns the money to its rightful owner.

PSALM ONE HUNDRED AND TWENTY-SIX

1. *When the Lord brought back those that returned to Zion, we were like unto them that dream* (Ps. 126:1). R. Johanan said: All the years of his life, Hōni, that man renowned for righteousness, was troubled about this verse. He said: "Is it possible for a man to lie sleeping for seventy years?"¹ One day, while Hōni was walking along the road, he saw a man planting a carob-tree. Hōni asked: "Tell me now—in how many years will the carob-tree bear fruit?" The man replied: "Seventy years." Said Hōni: "Art thou certain that thou wilt live for seventy years more?" The man replied: "Me, I found carob-trees already planted in the earth. And so, like my fathers who planted carob-trees for me, I plant carob-trees for my children."

Then Hōni sat down to eat, and sleep came upon him. As he slept, a hedge grew up around Hōni and concealed him from human eyes, and so he slept on for seventy years. When Hōni awoke, he saw a man gathering fruit from the carob-tree, and he asked: "Art thou the man who planted it?" And when the man replied: "I am the son of his son," Hōni said to himself: "This seems to prove that it is possible to sleep for seventy years." And then when he saw his ass which by this time had borne many mules, Hōni said: "Now it is certain that I have been lying asleep for seventy years."

Hōni went to his house, and said: "I am Hōni the Circle-drawer,"² but his household did not believe him. He went to the house of study, and heard the Rabbis say: "This tradition is as clear to us as it was in the days of Hōni the Circle-drawer,"—for whenever he had come to the house of study, he had solved for the Rabbis every moot point they had—and he said: "I am Hōni." But they did not believe him and did not give him the honor that was due him. Full of despair, he asked for the Lord's mercy, and his soul went to its rest.

Rabba declared: People rightly say, "Either fellowship³ or death."

2. Hōni the Circle-drawer, the son of Hōni the Circle-drawer's son, lived about the time of the destruction of the Temple. One

day, he went out to a mountain to be with his workmen. While he was sitting there, rain began to come down, and so he went into a cave where he dozed off and fell asleep. He sank into a slumber which lasted the seventy years during which the Temple was destroyed and rebuilt. At the end of the seventy years, when he awoke from his sleep, he saw that the world had changed: Where olive groves had been, vineyards were growing; and where vineyards had been, olive groves were growing. He went towards the city and asked: "What is new in the world?" And they answered: "Knowest thou not what is new in the world?" "No," he said. Then they asked him: "Who art thou?" and he said: "I am Hōni the Circle-drawer." Whereupon they replied: "We have heard it said that whenever Hōni the Circle-drawer came into a city, it shone."⁴ When he came into the city, it did shine. And so, thinking of himself, he quoted the verse *When the Lord brought back those that returned to Zion, we were like unto them that dream.*

3. *Then will our mouth be filled with laughter and our tongue with singing* (Ps. 126:2). R. Johanan said in the name of R. Simeon ben Yoḥai: In this world, a man must not fill his mouth with laughter, for it is said *THEN will our mouth be filled with laughter, and our tongue with singing.* And when is *then*? When, as the next verse reads, *They will say among the nations: "The Lord hath done great things with these"* (Ps. 126:3).

It was said of R. Simeon ben Lakish that after he heard what R. Johanan said, never again, in all of his life, did he fill his mouth with laughter.⁵

4. R. Jeremiah, sitting in the presence of R. Ze'era and seeing that R. Ze'era was overly cheerful, said to him: Is it not written *For all sorrow there will be reward?* (Prov. 14:23). R. Ze'era answered: I wear Tefillin.⁶

Mar, the son of Rabina, made a wedding feast for his son, and he saw that the Rabbis were becoming overly merry. He seized a costly goblet worth four hundred silver coins and broke it before their eyes, and the Rabbis became solemn again. R. Ashi, too, made a wedding-feast for his son, and seeing that the Rabbis

were overly merry, he seized a goblet of white crystal and broke it before their eyes, so that the Rabbis became solemn again.

5. Sometimes the word 'az, "then," denotes the future tense, as in the verse *Then ['az] will our mouth be filled with laughter.*

6. *Turn our captivity, O Lord* (Ps. 126:4). R. Isaac taught: A day of heavy rain is as consequential as the ingathering of Israel, as is said *Turn our captivity, O Lord, as the streams in the dry land* (Ps. 126:4). By 'āfīkīm, "streams," is clearly meant streaming rain, as in the verse *And the streams ('āfīkē) of the sea appeared* (2 Sam. 22:16).

7. *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him* (Ps. 126:5-6). R. Judah taught: An ox, as he goes forth to his plowing, goes weeping; but at his returning, he eats the green shoots in the furrows.

8. A different interpretation: *They that sow in tears*, etc. alludes to Jacob, who, being afraid, wept as he sowed his father's blessings,⁷ saying: "My father peradventure will feel me" (Gen. 27:12). *Shall reap in joy* also alludes to Jacob, to whom it was said "So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine" (Gen. 27:28). And *He that goeth and weepeth* (Ps. 126:6) alludes to Jacob, of whom it was said "And Jacob . . . lifted up his voice, and wept" (Gen. 29:11). And *Bearing precious seed* (Ps. 126:6) alludes to Jacob's bearing the tribes out of Haran. And *shall doubtless come again with rejoicing, bringing his sheaves with him* alludes to Jacob's bringing back with him sheaves of young men and young women.⁸

PSALM ONE HUNDRED AND TWENTY-SEVEN

1. *A song of ascents; of Solomon. Except the Lord build the house, they labor in vain that build it* (Ps. 127:1). R. Judah the Prince¹ sent R. Hiyya, R. Jose, and R. Ammi to visit cities in the Land of Israel, and to set up in them teachers of Scripture and instructors of Oral Law. They came to one city in which they found no teacher of Scripture and no instructor of Oral Law, and they said to the people: "Fetch us the chief watchmen of the city." The people brought the watchmen of the city to the Rabbis, and the Rabbis said: "Are these the watchmen of the city? In truth, they are the destroyers of the city." And when the people asked the Rabbis: "Who then are the watchmen of the city?" the Rabbis answered: "The watchmen of the city are the teachers of Scripture and instructors of Oral Law." Hence it is written *Except the Lord keep the city, the watchman waketh but in vain* (Ps. 127:1).

2. *It is vain for you² that ye rise early, and sit up late, ye that eat the bread of toil; but He will surely give to those who banish³ sleep from themselves* (Ps. 127:2)—that is, He will surely give life in the world-to-come to scholars' wives who in this world banish sleep [for their husbands' sake].

3. *Lo, children are a heritage of the Lord; and the fruit of the womb is His gift* (Ps. 127:3). As things go among mortals, a laborer must work for a householder—must plow for him, or sow for him, or weed for him, or hoe for him—and only then does the householder give the laborer a coin or so, and let him go. But unlike the householder is He by whose word the world came into being. For a man need only long for children, and God can give them to him, as is said *Lo, children are a heritage of the Lord*. A man need only long for wisdom, and God can give it to him, as is said *For the Lord giveth wisdom* (Prov. 2:6). A man need only long for riches, and God can give them to him, as is said *Both riches and honor come of Thee* (1 Chron. 29:12).

PSALM ONE HUNDRED AND TWENTY-EIGHT

1. *Happy is every one that feareth the Lord* (Ps. 128:1). R. Ḥiyya bar Abba said in the name of 'Ulla: The man who enjoys the fruit of his labor fares better than he who fears the Lord. For note that of him who fears the Lord it is written *Happy is every one that feareth the Lord*, whereas of the man who enjoys the fruit of his labor, it is written *When thou eatest the labor of thy hands, happy shalt thou be, and it shall be well with thee* (Ps. 128:2): *Happy shalt thou be* in this world; and *it shall be well with thee* in the world-to-come. Take note that in connection with the fear of the Lord, the words *it shall be well with thee* do not occur.

2. *When thou eatest the labor of thy hands* (Ps. 128:2). R. Ḥisda taught: Who is truly a disciple of the wise? He who declares his own meat *tērefah*.¹ R. Ḥisda also taught: What sort of man is referred to in the verse *He that hateth gifts shall live?* (Prov. 15:27). He who declares his own meat *tērefah*.²

Mar Zuṭra taught in the name of R. Ḥisda: When a disciple of the wise reads Scripture, studies Oral Law, serves scholars, and declares his own meat *tērefah*, of him it may be said *When thou eatest the labor of thy hands, happy shalt thou be, and it shall be well with thee*.

R. Zebid added: And he merits possession of both worlds, for it is said *Happy shalt thou be* in this world; and *it shall be well with thee* in the world-to-come.

Whenever gifts were sent from the house of the Patriarch to R. Eleazar, he would not accept them, and when he was invited to the house of the Patriarch, he would not go, saying: "They do not wish me to live, for it is said *He that hateth gifts shall live* (Prov. 15:27)."

3. *Thy wife shall be as a fruitful vine* (Ps. 128:3). When shall thy wife be a fruitful vine? When she is modest even in the innermost chambers of thy house (*ibid.*), then will *Thy children be like olive plants* (*ibid.*). Thus you find that Scripture tells of Sarah: *And they said unto him: "Where is Sarah thy wife?" And he said: "Behold, in the tent." And He said: I will cer-*

tainly return unto thee . . . and, lo, Sarah thy wife shall have a son (Gen. 18:9, 10).³

4. R. Joshua ben Levi quoted the verse *Thy wife shall be as a fruitful vine, in the innermost chambers of thy house; thy children like olive plants* (Ps. 128:3), and said: Like olive plants upon which no grafts can be made shall be thy children to whom no suspicion of bastardy will attach.

When in a dream a man sees a fruitful vine, his wife will not miscarry, for it is said *Thy wife shall be as a fruitful vine*.

When in a dream a man sees a choice vine, he may expect the coming of the Messiah, for it is said *Binding his foal unto the vine, and his ass's colt⁴ unto the choice vine* (Gen. 49:11).

When in a dream a man sees grapes, white grapes, either ripe or unripe, it will be well with him; black grapes that are ripe, it will be well with him; that are unripe, then he is in need of mercy; if he dreams that he is eating grapes, however, he is certain of his heritage in the world-to-come.

When, in a dream, a man sees olives—small olives—then his business will flourish and grow like the olive tree. This is true only if he sees the fruit of the olive. If he sees olive-trees, he will have many children, for it is said *Thy children like olive plants*. But some say this dream means that he will have a good name, for it is said *The Lord called thy name, a leafy olive-tree, fair with goodly fruit* (Jer. 11:16).

5. *The Lord bless thee out of Zion* (Ps. 128:5): all goodly rewards and all goodly comfort will come out of Zion.⁵

6. *Yea, thou shalt see thy children's children, and peace upon Israel* (Ps. 128:6). R. Joshua ben Levi taught: When thy children have children, there will be peace in Israel, for then there will be no need for *Hālišah*,⁶ or for levirate marriage.⁷

R. Samuel bar Nahmani taught: When thy children have children,⁸ judges in Israel will have peace, since doubtful heirs will not cause litigation.

PSALM ONE HUNDRED AND TWENTY-NINE

1. "*Much have they afflicted me from my youth up,*" let Israel now say . . . "*The plowers plowed upon my back; they made long their furrows. The Lord is righteous; He hath cut asunder the cords of the wicked*" (Ps. 129:1, 3, 4). What parable explains these verses? The parable of a householder who had a plowing heifer which he lent to another man to plow with. The man had ten sons: One came, plowed, and rested; and another and another came, plowed, and rested; finally, the heifer was so exhausted that it lay down, and when all the other heifers came in from the fields the exhausted one did not come in. The owner of the heifer did not take the time to listen to the excuses of the other man, but went out at once, broke loose the yoke, and cut the ox-bows. Like the heifer is Israel in this world: One ruler comes, lays on the yoke, and goes away, and the cuts left by the lash are long,¹ as is said *The plowers plowed upon my back; they made long their furrows*. At length, when the time of redemption comes, the Holy One, blessed be He, will not take time to say to the nations of the earth: "Such and such have you done to My children." But He will come at once and break loose the yoke and cut its bows asunder, as is said *And I have broken the bars of your yoke* (Lev. 26:13). Hence the Psalmist says *He hath cut asunder the cords of the wicked*.

2. During a Sabbatical year, R. Ḥanina bar Papa and R. Samuel bar Naḥmani passed by a man who was plowing. When R. Samuel bar Naḥmani said to the man: "Good luck!" R. Ḥanina bar Papa asked R. Samuel: "Did you not teach me, my master, that the verse *Neither do they that go by say: 'The blessing of the Lord be upon you'* (Ps. 129:8), means that one must not say 'Good luck' to men who plow during a Sabbatical year?" R. Samuel replied: "You may know how to read Scripture, but you do not know how to interpret it. The words *Neither do they that go by* refer to the nations of the earth that will pass out of the world because they will not say to the children of Israel: *The blessing of the Lord be upon you*, even though the children of

Israel say to them: *We bless you in the name of the Lord* (Ps. 129:8)."

The children of Israel also say to the nations of the earth: All the boons and comforts that come to you because of us are not enough for you, for you do not say to us: "Come and take a portion of these blessings." On the contrary, you exact from us tributes, fines, poll-taxes, and taxes in kind. But finally you will have to make compensation, for it has been promised to Israel, *For brass I will bring gold, and for iron I will bring silver* (Isa. 60:17).

PSALM ONE HUNDRED AND THIRTY

1. *A song of ascents. Out of the depths have I called Thee, O Lord* (Ps. 130:1). R. Jose bar Hanina said in the name of R. Eliezer ben Jacob: A man should never stand upon a high place to pray, but should pray from a low place because it is said *Out of the depths have I called Thee*. It is also taught: A man should never stand upon a bed, upon a chair, upon a bench, upon a stool, or upon any high place to pray, but should pray from a low place, for there must be no haughtiness in the presence of the Lord. Hence it is said *Out of the depths have I called Thee*, and it is also written *A prayer of the afflicted, when he is overwhelmed* (Ps. 102:1).

2. *For with Thee there is forgiveness* (Ps. 130:4). R. Abba taught: In the period from New Year's Day [to the Day of Atonement] forgiveness is held in abeyance by Thee. Why? *That Thou mayest be feared (ibid.)*: This is to say, in order that during the Day of Atonement the fear of Thee might lie upon all Thy creatures.

PSALM ONE HUNDRED AND THIRTY-ONE

1. *A song of ascents; of David. Lord, my heart was not haughty* (Ps. 131:1) when Samuel anointed me. *Nor were mine eyes lofty* (*ibid.*) when I slew Goliath. *Neither did I swagger about* (*ibid.*) when I had the Ark of God brought up out of Philistine captivity.¹ [Nor did I accept as my due] *things too high for me* (*ibid.*) when I was restored to my kingship. Instead *I refrained my soul, and kept it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child* (Ps. 131:2): like a child just taken from the womb of its mother was this soul of mine.

2. You cannot name a man in Israel who humbled himself more than David did in order to perform God's commandments. He used to say: *Lord, my heart was not haughty* (Ps. 131:1) when Samuel anointed me king. *Nor were mine eyes lofty* (*ibid.*) when I slew Goliath. *Neither did I swagger about* (*ibid.*) when I was restored to my kingship. [Nor did I accept as my due] *things too high for me* (*ibid.*) when I had the Ark of God brought up out of Philistine captivity. *But I have calmed and quieted my soul like as a child that is weaned from his mother* (*ibid.* 131:2): Like a child that is not ashamed when uncovered in the presence of his mother, I calmed my soul before Thee and was not ashamed to humble myself for Thy sake and for Thine honor.

My soul is with me like a weaned child (*ibid.*). As a child just out of its mother's womb is not proud of spirit, but is eager to suck at the breasts of its mother, so is this soul of mine, for I am not ashamed to learn Torah even from the least in Israel.

R. Adda ben R. Hanina taught: The Holy one, blessed be He, said to David: "Because thou madest thyself like unto a weaned child, I swear by thy life that thou wilt be without sin like a weaned child who is without sin," as is said *The Lord also hath put away thy sin; thou shalt not die* (2 Sam. 12:13). From this verse you can learn that no man is privileged to act pridefully before the Presence, and that a man should humble his self-esteem.

PSALM ONE HUNDRED AND THIRTY-TWO

1. *The Lord hath made a faithful oath unto David; He will not turn back from it: "Of the fruit of thy body will I set upon thy throne. If thy children will keep My covenant and My testimony that I shall teach them, their children also shall sit upon thy throne for evermore"* (Ps. 132:11-12). Three things were given conditionally [by the Lord]: the Land of Israel; the Temple; and the throne of the house of David. The Book of Torah and the covenant with Aaron, however, were given unconditionally.

The proof that the Land of Israel was given conditionally? The verses, *Take heed to yourselves lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and He shut up the heaven so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord giveth you* (Deut. 11:16-17).

The proof that the Temple was given conditionally? The verses *As for this house which thou art building, if thou wilt walk in My statutes, etc., then will I perform My word with thee . . . in that I will dwell therein among the children of Israel, and will not forsake My people Israel* (1 Kings 6:12). But if you do not walk in My statutes, *this house which is so high [shall become desolate], and every one that passeth by it shall be astonished* (ibid. 9:8).

And the proof that the throne of the house of David was given conditionally? The verses, *The Lord hath made a faithful oath unto David: "Of the fruit of thy body will I set upon thy throne. If thy children will keep My covenant and My testimony . . . their children also shall sit upon thy throne for evermore"* (Ps. 132:12). But if they do not keep My testimony, *then will I visit their transgressions with the rod, and their iniquity with strokes* (Ps. 89:31-33).

And the proof that the Book of Torah was given unconditionally? The verse *The Law which Moses commanded us is an inheritance of the congregation of Jacob* (Deut. 33:4). And the

proof that the covenant with Aaron was made unconditionally? The verses *And the Lord said unto Aaron . . . It is a covenant of salt for ever, before the Lord unto thee, and to thy seed with thee* (Num. 18:1, 19); and also the verses *Wherefore say: Behold, I give unto him¹ My covenant of peace. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood* (Num. 25:12-13).

2. *This is My rest for ever* (Ps. 132:14). In connection with these words, the Rabbis differed in their interpretation of the verse, *For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth thee* (Deut. 12:9). R. Judah said: The word *rest* refers to Shiloh, and why is Shiloh termed *rest*? Because after the conquest of the Land, the children of Israel rested at Shiloh. And the word *inheritance* refers to Jerusalem, because Jerusalem is so termed in the verse, "My heritage is become unto Me as a lion in the forest" (Jer. 12:8), and also in the verse, "Is My heritage unto Me as a speckled bird of prey?" (*ibid.* 12:9). But R. Simeon said: The word *rest* refers to Jerusalem, because Jerusalem is so termed in the verse, "This is My rest for ever" (Ps. 132:14), and also in the verse, "For the Lord hath chosen Zion; He hath desired it for His habitation" (*ibid.* 132:13). And why is Jerusalem termed "rest?" Because the resting place of the Ark of the Covenant was in Jerusalem. And the word *inheritance* refers to Shiloh, because it is written "And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel according to their divisions" (Josh. 18:10). In the school of R. Ishmael it was taught that both the one and the other word refer to Shiloh; but according to R. Simeon ben Yoḥai, both the one and the other refer to Jerusalem.

3. *For the Lord hath chosen Zion; He hath desired it for His habitation* (Ps. 132:13). Until Jerusalem was chosen, any place in the Land of Israel was thought suitable for the sacrifice of burnt-offerings. But after Jerusalem was chosen, the sacrifice elsewhere in the Land of Israel ceased to be suitable, as it is said *Take heed to thyself that thou offer not thy burnt-offerings in*

every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there shalt thou offer thy burnt-offerings (Deut. 12:13-14). Until the eternal habitation was chosen, the whole of Jerusalem was suitable for the Divine Presence. But after the eternal habitation was chosen, the rest of Jerusalem ceased to be suitable, as it is said *For the Lord hath . . . desired it for His habitation: "This is My rest for ever; here will I dwell; for I have desired it"* (Ps. 132:13-14). Until Aaron was chosen, all the children of Israel were thought fit for the priesthood. But after Aaron was chosen, the rest of the children of Israel were no longer thought fit, as it is said *And the Lord said unto Aaron: ". . . It is a covenant of salt for ever, before the Lord unto thee, and to thy seed with thee"* (Num. 18:19), and as it is also said *Wherefore say: "Behold, I give unto him¹ My covenant of peace. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood* (Num. 25:12-13). Until David was chosen, all the children of Israel were thought fit for kingship. After David was chosen, the rest of the children of Israel were no longer thought fit, as it is said *Ought ye not to know that the Lord, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?* (2 Chron. 13:5). Until the Land of Israel was chosen, all lands were suitable for divine revelations. But after the Land of Israel was chosen, all other lands ceased to be suitable.

PSALM ONE HUNDRED AND THIRTY-THREE

1. *A song of ascents; of David. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard* (Ps. 133:1-2).

The Rabbis taught that two drops of ointment like two pearls hung upon the beard of Aaron. According to R. Papa, there is a tradition that whenever Aaron spoke,¹ the two drops would ascend and stay at the roots of his beard. And because of this fact, Moses was anxious and used to say: "God forbid, but is it possible that unknowingly I trespassed in the application of the holy oil?"² Thereupon a divine voice came forth and said: "*Like the dew of Hermon*" (Ps. 132:3)—that is, as the law of unknowing trespass in the use of the holy things of the Lord does not apply to the dew of Hermon, so the law of unknowing trespass in the use of the holy things of the Lord does not apply to the oil of anointment that ran down Aaron's beard. Aaron, however, was still anxious, for he said: "While it is possible that Moses did not break the law of unknowing trespass, I may have broken it." Thereupon a divine voice came forth and said: "*Behold, how good and how pleasant it is for brethren to dwell together in unity* (Ps. 131:1): As Moses did not break the law, so neither didst thou, Aaron, break it."

2. *Like the dew of Hermon, that cometh down upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever* (Ps. 133:3). All goodly rewards and comforts come out of Zion.³

PSALM ONE HUNDRED AND THIRTY-FOUR

1. *Behold, bless ye the Lord, all ye servants of the Lord which by night stand in the house of the Lord* (Ps. 134:1). What is the intention of the phrase, *by night*? It identifies, said R. Joḥanan, the disciples of the wise who occupy themselves with Torah at night, and of whom God says, "I shall reckon it for them as if they occupied themselves with the priest's service in the house of the Lord."

And Solomon sent to Hiram the king of Tyre, saying: ". . . Behold, I am about to build a house for the name of the Lord my God, to dedicate it to Him, and to burn before Him incense of sweet spices . . . This is an ordinance for ever to Israel" (2 Chron. 2:2-3). R. Giddel said in the name of Rab: The words *This is an ordinance for ever* allude to the altar built in heaven, beside which Michael the great guardian angel stands and brings an offering. But R. Joḥanan maintained: These words refer to the disciples of the wise who occupy themselves with the laws of the priest's service, and of whom God says, "I will reckon it for them as if, in their days, the house of the Lord were still standing firm."

2. *Lift up your hands . . . and bless ye the Lord* (Ps. 134:2). Ten observances are prescribed for the cup that is used during the Blessing of Grace after meals,¹ one of them being that a man lift up the cup with both hands. And the proof? According to R. Ḥanina bar Papa, it is the verse *Lift up your hands . . . and bless ye the Lord*.

3. R. Simeon ben Pazzi taught: A priest who has not washed his hands must not lift up his palms to give the priest's blessing, for it is said *Wash your hands*² . . . *and bless ye the Lord* (Ps. 134:2).

4. There are three occasions that require one action to follow immediately upon another: The slaughtering of the sacrificial animal must come immediately after the rite of laying the hands upon its head, for it is written *And he shall lay his hand upon the head of the burnt-offering . . . and he shall kill the bullock before the Lord* (Lev. 1:4-5); the blessing over the bread must be

said immediately after the rite of washing the hands, for it is said *Wash your hands . . . and bless the Lord*. The Eighteen Benedictions must be said immediately after the Blessing of Redemption,³ for it is said *Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock, and my Redeemer* (Ps. 19:15); and what does Scripture go on to say? *The Lord answer thee in the day of trouble* (Ps. 20:2).

R. Jose bar Bun taught: When a man performing a sacrifice slaughters the animal immediately after the laying on of hands, no fault will mar the sacrifice. When a man pronounces the blessing over the bread immediately after the washing of his hands, Satan will bring no accusations against him during the meal. Finally, when a man says the Eighteen Benedictions immediately after the Blessing of Redemption, Satan will bring no accusations against him in the course of the day.⁴

PSALM ONE HUNDRED AND THIRTY-FIVE

1. *The Lord is great . . . He causeth the vapors to ascend from the ends of the earth* (Ps. 135:5, 7). Concerning this verse, Resh Lakish and R. Johanan differed: Cloud vapors, said R. Johanan, come only from above, for it is said *I saw in the night visions, and behold, there came with the clouds of heaven one like unto a son of man* (Dan. 7:13). But Resh Lakish said that cloud vapors come only from below, for it is said *He causeth the vapors to ascend from the ends of the earth*. R. Johanan's view is that God's giving of the vapors is like a man's giving a bottle of wine in its container to his friend.¹ Resh Lakish's view is that as a man says to his friend, "Lend me a measure of wheat," whereupon his friend declares, "Bring me your basket," so the Holy One, blessed be He, declares to the earth: "Bring Me thy cloud-vapor, and thou wilt receive rain."

2. The cloud-vapor is called by five names: "darkener," "maker of meekness," "discomfiter," "maker of princes," and "maker of visions." It is called "darkener," because it darkens the face of the firmament; "discomfiter," because it discomfits speculators;² "maker of meekness," because it makes men meek toward one another;³ "maker of princes," because it makes men act in a princely manner toward one another;⁴ "maker of visions," because it makes visions appear in the sky,⁵ and also makes the vision of the Holy Spirit rest upon men, as is said *The vision of Isaiah* (Isa. 1:1).

PSALM ONE HUNDRED AND THIRTY-SIX

1. *O give thanks unto the Lord, for He is good, for His mercy endureth for ever* (Ps. 136:1). R. Joshua ben Levi taught: Give thanks unto the Lord who makes a man pay for his sins out of his property—a rich man pays with his ox; a poor man, with his lamb; an orphan, with his egg; a widow, with her hen.

R. Joshua ben Levi said further: With reference to whom is *His mercy endureth for ever* repeated twenty-six times in this Psalm? With reference to the twenty-six generations which God created in His world, generations to which He did not give the Law, but which in His mercy He sustained.¹

Why is this Psalm called "the Great *Hallel*"? ² R. Johanan explained: Because this Psalm says that the Holy One, blessed be He, sits in the highest heaven of the universe and apportions food to every creature.³

Where does the Great *Hallel* begin? R. Judah said: It begins with *O give thanks unto the Lord* (Ps. 136:1) and goes up to *By the rivers of Babylon* (Ps. 137:1). But R. Johanan maintained: It begins with *A song of ascents* ⁴ and goes up to *By the rivers of Babylon* (Ps. 137:1). And R. Aḥa said: It begins with *For the Lord has chosen Jacob unto Himself* (Ps. 135:4) and goes up to *By the rivers of Babylon* (Ps. 137:1).

2. *To Him who alone doeth great wonders* (Ps. 136:4). Why *alone*? Is it conceivable that anyone else would be helping Him to do great wonders? *Alone* implies, however, that God alone knows what wonders He does. For example, a man is lying on his bed, and on the ground before him there is a snake. As the man is about to get up from his bed, the snake is startled away, yet the man has not the slightest knowledge of what wonders the Holy One, blessed be He, has just done for him. And who knows? The Holy One alone, blessed be He. Likewise the Psalmist says, *Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward. They cannot be reckoned up in order unto Thee* (Ps. 40:6). That is to say, "I cannot reckon up the praise of Thee and am not competent to declare Thy wonderful works."⁵

3. R. Eleazar taught: Even the beneficiary of the miracle is not aware of the miracle done for him, for it is said *Blessed be the Lord God . . . who alone doeth wondrous things* (Ps. 72:18).⁶

As R. Joseph taught: In saying *O Lord, I will praise Thee because Thou wast angry with me* (Isa. 12:1), of what is Scripture speaking? Of two men who were about to travel somewhere on business. But a thorn got into the foot of one of the men and kept him from traveling; whereupon he upbraided God and reproached Him. After a while, however, he heard that the ship of his companion had sunk in the sea; whereupon he praised God and lauded Him. Hence it is said *O Lord, I will praise Thee because Thou wast angry with me, Thine anger is turned away, and Thou comfortest me*.

4. *To Him that stretched out the earth above the waters* (Ps. 136:6). Our Masters taught: Three liquids—water, wine, and milk—can be declared forbidden by the law of *Gilluy*, the law forbidding the use of liquids that have been left uncovered.⁷ Whence do we know that water can be declared forbidden? Because it is said of water *To Him that stretched the earth above the waters*. Whence do we know that milk can be declared forbidden? Because it is said *Jael . . . opened a bottle of milk* (Judg. 4:19). Whence do we know that wine can be declared forbidden? Because it is said *Every bottle is filled with wine* (Jer. 13:12).⁸

5. It is taught that R. Jose said: Alas for the people that see and do not know what they see, that stand and do not know what they stand upon. The earth, what does it stand upon? Upon the pillars, as it is said *God . . . shaketh the earth out of her place, and the pillars thereof tremble* (Job 9:6). And the pillars? Upon the waters, for it is said *To Him that stretched out the earth above the waters* (Ps. 136:6). And the waters? Above the mountains, for it is said *The waters stand above the mountains* (Ps. 104:6). And the mountains? Above the wind, for it is said *For, lo, He that formeth the mountains, and createth the wind* (Amos 4:13).⁹ And the wind? Above the storm, for it is said *Wind and storm, fulfilling His word* (Ps. 148:8). And the storm

hangs above the arms of the Holy One, blessed be He, for it is said *And underneath are the everlasting arms* (Deut. 33:27).¹⁰

The Sages say that the earth stands upon twelve pillars, for it is said *When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the tribes of the children of Israel* (Deut. 32:8). Some say that the earth stands upon seven pillars, for, as it is said, *Wisdom hath builded her house; She hath hewn out her seven pillars* (Prov. 9:1). But R. Eleazar ben Shammu'a maintains that the earth stands upon one pillar, whose name is *the Righteous*, for it is said *But the Righteous is the foundation of the earth* (Prov. 10:25).

6. *To Him that smote Egypt with their first-born* (Ps. 136:10). As He let loose upon Egypt the plague of the first-born, the Holy One, blessed be He, said: "At midnight, every first-born shall die." The first-born of Egypt came in and said to their fathers: "All things that Moses promised, he has brought upon us. And so, if you wish us to remain alive, go to and fetch forth the Hebrews out of our midst. For if you do not fetch them forth, we shall die!" The fathers replied, saying: "Even if all the Egyptians should die, the Hebrews shall not go hence." What did the first-born do then? All the first-born went in to Pharaoh and cried out to Pharaoh, saying: "We beseech thee, O Pharaoh! Fetch forth this people on whose account evil will come upon us and upon thee also." But Pharaoh said to his servants: "Go to, and beat these persons until they are humpbacked." What did the first-born do then? They went out at once, and each one of them took his sword, and slew his father, for it is said *To Him that smote Egypt with their first-born*. Scripture does not say here, "To Him that smote the first-born of Egypt," but says *To Him that smote Egypt with their first-born*. And the first-born of Egypt slew sixty myriads of their fathers.

R. Abin said in the name of R. Judah ben Pazzi: Bithiah, the daughter of Pharaoh, was his first-born, but because of Moses' prayer on her behalf she escaped death, as we know from the verse *Her candle goeth not out by night* (*bal-layil*) (Prov. 31:18),

the word *night* being spelled *layil*,¹¹ as also in the verse *It was a night (layil) of watching unto the Lord* (Ex. 12:42).¹²

7. *To Him who divided the Red Sea into parts* (Ps. 136:13). At the Red Sea ten miracles¹³ were wrought for our fathers: (1) The waters of the Red Sea were pierced through and were made into a kind of tunnel, as is said *Thou hast pierced through for the sake of his tribes*¹⁴ (Hab. 3:14). (2) The Red Sea was divided in two, as is said *Lift up thy rod, and stretch out thy hand over the sea, and divide it* (Ex. 14:16). (3) It was turned into dry land, as is said *The children of Isreal went on dry land in the midst of the sea* (Ex. 15:19). (4) It was changed into a kind of clay, as is said *Thou hast trodden the sea with Thy horses, the clay of mighty waters* (Hab. 3:15). (5) The surface of the seaway was broken up, as is said *Thou didst break the sea in pieces by Thy strength* (Ps. 74:13). (6) The waters were turned into rocks, as is said *Thou didst shatter the heads of the sea-monsters upon the waters* (*ibid.*). (7) The waters were divided into separate paths, as is said *To Him who divided the Red Sea into parts*. (8) The waters were gathered together in masses, as is said *And with the blast of Thy nostrils the waters were gathered together* (Ex. 15:8). (9) The waters were forced upright into a sort of heap, as is said *The floods stood upright as a heap* (*ibid.*). (10) Out of the salt waters, God caused sweet water to gush for the children of Israel, as is said *It gushed out like the rivers* (Ps. 78:16). (11) The depths crystallized on both sides [of the children of Israel] and became a kind of glass, as is said *The depths were congealed in the heart of the sea* (Ex. 15:8).

8. *To Him who divided the Red Sea into parts* (Ps. 136:13), says the Psalm, and adds further on: *To Him . . . who giveth food to all flesh* (*ibid.* 136:25). A mortal king, engaged in war, is unable to give food to his soldiers,¹⁵ nor to make other provision for them. Not so He by whose word the world came into being, for Scripture says *The Lord is a man of war* (Ex. 15:3), who made war against the Egyptians, and, Scripture adds, *The Lord is His name*, because at the same time He provided for

and gave food to all His creatures. Hence the two verses *To Him who divided the Red Sea*, and *To Him . . . who giveth food to all flesh*.

9. R. Samuel bar Nahmani taught: It is more difficult to give the necessities of life than to give redemption, for redemption may come by way of an angel, as Jacob said: *The angel who hath redeemed me from all evil* (Gen. 48:16); but the necessities of life must come directly from God, as Jacob said: *The God who fed me all my life long unto this day* (*ibid.* 48:15).

R. Joshua of Siknin added: It is more difficult than the dividing of the Red Sea, since the Psalm says *To Him who divided the Red Sea* (Ps. 136:13), and then goes on *To Him . . . who giveth food to all flesh* (*ibid.* 136:25).¹⁸

10. It was taught in the School of Elijah: Once when I was traveling from one place to another, a man who had Scripture, but did not have Oral Law, came up to me. He said: "My master, there is a certain thing I want to say to you, but I am afraid that you will be angry with me." I replied: "God's mercy, no! Not if you ask me something about Scripture." Whereupon the man said: "My master, why does Scripture say *To Him . . . who giveth food to all [human] flesh* (Ps. 136:25), and then say *God . . . giveth to the beast his food* (Ps. 147:9), [as though the giving were equally free]? Is it not true that a man has to get his food for himself?" I answered: "The way life goes, a man must work with his hands to provide for himself, and the Holy One, blessed be He, blesses the work of his hands, as it is said *That the Lord thy God may bless thee in all the work of thy hands* (Deut. 14:29). But lest it be thought that a man may sit in idleness, the verse ends with the phrase *which thou must do*" (*ibid.*). He said to me: "This answer supports what I said first! And so it is acceptable to me." Then I said to the man: "My son, I have more to say to you. Go out and look at a simpleton. With his wisdom gone, he is unable to get food for himself. Even so are the children of men: When their wisdom is gone from them, they are accounted as cattle, as wild animals, and as

birds, and therefore it is clear that the Holy One, blessed be He, apportions food to all inhabitants of the earth."

11. *To Him that smote great kings . . . and slew mighty kings . . . Sihon king of the Amorites . . . and Og king of Bashan* (Ps. 136:17). Concerning the verse *Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks* (Amos 2:9), our Masters taught: Sihon was as solid as a tower and its bastion. He was more solid than all creatures of flesh. And though he was taller than any tower, his feet were planted in the earth, so that no creature on earth was able to stand up against him. What did the Holy One, blessed be He, do? God bound up Sihon's guardian angel, as is said *I destroyed his fruit from above, and his roots from beneath* (*ibid.*), felled Sihon in his tracks, and thus handed him over to the children of Israel.

The Sages taught: Sihon and Og were stronger than Pharaoh and his hosts. And even as the children of Israel sang a song at the discomfiture of Pharaoh, they should have sung a song at the discomfiture of Sihon and Og. It was David, however, who came and sang a song concerning both discomfitures, as is said *To Him that smote Egypt in their first-born . . . to Him that smote great kings . . . Sihon king of the Amorites . . . and Og king of Bashan* (Ps. 136:10, 16, 19, 20).

12. R. Simeon ben Lakish taught in the name of Bar Kappara: Og's real name was Palit, for it is said *And there came the Palit* (Gen. 14:13).¹⁷ Why then is he called Og? Because he came and found Abraham busy preparing Passover cakes.¹⁸

When Moses and the children of Israel came to the border of Edrei, Moses said: "Let us encamp here, and tomorrow at dawn we shall breach Edrei and subdue it." They got up at dawn when the eye can take in very little. Moses lifted up his eyes and saw Og sitting on the wall, with his feet reaching down to the earth. Moses said: "I know not what I see unless these people built another wall in the night!" The Holy One, blessed be He, said to him: "Moses, what thou seest is Og." According to R. Johanan,

the length of Og's feet was eighteen cubits. Og lifted up a mountain and tossed it at the children of Israel, and God said to Moses: "Moses, do not be afraid." Then Moses picked up a pebble and pronounced the Ineffable Name over it and held the mountain off with the pebble. Meanwhile the children of Israel were saying: "Cursed be the hands that do such tossing!" and the Amorites were saying: "Cursed be the hands that do such holding off!"

PSALM ONE HUNDRED AND THIRTY-SEVEN

1. *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion* (Ps. 137:1). R. Judah said in the name of Rab: This Psalm proves that the Holy One, blessed be He, let David see the destruction of the First Temple, and also the destruction of the Second Temple—the destruction of the First Temple, for David says, *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion*; the destruction of the Second Temple, for David says, *Remember, O Lord, against the children of Edom the day of Jerusalem; who said: "Rase it, rase it, even to the foundation thereof"* (Ps. 137:7).

2. When Jeremiah drew near the river Euphrates, Nebuzardan lifted up his voice and said to Jeremiah: *If it seem good unto thee to come with me into Babylon, come* (Jer. 40:4). Jeremiah thought the behest over and said: If I go into Babylon with the children of Israel who are going there, those who are left behind in captivity will have no comforter. So Jeremiah withdrew from those who were going into Babylon. When the exiles looked and saw that Jeremiah was leaving them, they all moaned loudly, crying out: "Jeremiah our master, behold, thou art abandoning us!" Thereupon the exiles wept, as it is said *By the rivers of Babylon, there we sat down, yea, we wept*. Jeremiah raised his voice, and said: "I call upon heaven and earth to witness that if you had wept but once while you were still in Zion, you would not now be going into exile."

3. *There we sat down, yea, we wept* (Ps. 137:1). Why does Scripture say that it was *There we sat down*? To show that from the time the exiles went forth from Jerusalem until the time they came to the Euphrates, they had not been allowed to sit down. For the Babylonians had said: "The God of these people is merciful. If they show signs of wanting to please Him, He will turn to them and befriend them. If they do unite and turn, all of them, in repentance, calling upon their God, He will help them, and we shall not have availed at all." Therefore the Babylonians pressed close upon the exiles, compelling them to hustle along, as is said *To our very necks we are pursued; we labor, and have*

no rest (Lam. 5:5), and as is also said *Our pursuers were swifter than the eagles of the heaven* (*ibid.* 4:19).

By the rivers of Babylon, there we sat down, yea, we wept (Ps. 137:1). What made the children of Israel sit down and weep by the rivers of Babylon? R. Johanan explained: It was the Euphrates which slew more of the children of Israel than the wicked Nebuchadnezzar had slain. While the children of Israel were living in the Land of Israel, they drank only rain water, running water, or spring water. But when they were exiled to Babylon, they drank from the waters of the Euphrates, and many of them died. And so the exiles wept—wept for the dead whom their enemies had slain, wept for the dead who had perished in the way and whom the Babylonians had not permitted to be buried, and wept for the dead whom the Euphrates had slain. Nay, they had cause to weep even more! For Nebuchadnezzar was seated in a ship, he and all his nobles and all his princes, and they had with them all kinds of instruments to sing to, as is said *the Chaldeans, in the ships of their singing* (Isa. 43:14); and, at the same time, all the kings of Judah, who had been put into iron chains, were walking naked along the edge of the river. The wicked Nebuchadnezzar looked up and saw them. He said to his servants: "Why are such as these walking with their heads held high and without burdens? Have you no burdens to load upon their necks?" Instantly the servants brought scrolls of the Torah, shaped them into sacks, filled them with sand, and loaded them upon the shoulders of the kings of Judah until their heads were bowed down. Thereupon the kings of Judah said of themselves: *To our very necks we are pursued* (Lam. 5:5). And in that hour all Israel moaned loudly, until their cry came up to heaven.

R. Aḥa bar Abba taught: It was at this moment that the Holy One, blessed be He, wished to return the world to chaos and emptiness, for the Holy One, blessed be He, said: "All that I created, I created only for the sake of Israel." In the verse *I will also smite My hands together, and I will satisfy My fury* (Ezek.

21:22), it is as though God were saying: The world I created. I created with My two hands alone, as is said "My hand hath laid the foundation of the earth" (Isa. 48:13), and now I shall return it to chaos.

R. Alpha bar Keruya taught: It was at this moment that all the ministering angels came into the presence of the Holy One, blessed be He, and said to Him: "Master of the universe! The universe, all of it, and all that is in it, is Thine. Is it not sad enough for Thee that Thou hast already destroyed the Temple, Thy dwelling-place on earth? Must Thou also destroy Thy dwelling-place in heaven?" God replied: "Do I need your comforting? I know the beginning, and I know the end, as is said *Even to your old age I am He* (Isa. 46:4)." *Therefore said I, "Look away from Me, I will weep bitterly; labor not to comfort Me"* (ibid. 22:4). The verse does not say as in usual discourse, "Comfort Me no more," but says *Labor not*, employing an unusual verb, which signifies that God said to the ministering angels: "These words of comfort wherewith you would console Me are as blasphemies¹ to Me. Go down out of My presence and lift the burden from the kings of Judah!" Instantly the ministering angels went down and lifted the burden from the kings of Judah. And not only the ministering angels, but the Holy One Himself, blessed be He, lifted the burden from the kings of Judah, for it is said *For your sake I have reached out to Babylon* (Isa. 43:14).

As all the children of Israel were going into exile, the people of Beri² and the people of nearby provinces came out towards them and saw that they were naked. What did the people of Beri do? They unclothed their man servants and their maid servants and brought them as a gift to Nebuchadnezzar, saying: "Apparently thou art a king who desires that people go naked?" Nebuchadnezzar said: "Go and clothe the children of Israel."

What was the reward of the people of Beri? The Holy One, blessed be He, spread more comeliness among them than among all the other people of the Land of Israel. They became the

most comely of people. It is said that when a man comes among the people of Beri, he does not wish to leave without committing a sin of the body.

What is meant by the word *gam*, "also," in the sentence *Also, we wept?* That the children of Israel, by their weeping, caused the Holy One, blessed be He, also to weep with them.

4. *By the rivers of Babylon . . . we hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song* (Ps. 137:1-3). Nebuchadnezzar asked the children of Israel: "Why do you sit and weep?" and he called the tribe of Levi and said: "Get yourselves ready! I desire that while we are eating and drinking, you stand up and strike your harps before me as you used to strike them before your God." The Levites looked at one another and said: "Is it not grievous enough for us that we brought about the destruction of His Temple? Must we now stand to strike up a song for the pleasure of this dwarf?"

5. R. Isaac bar Ṭabla used to say: What parable fits here? The parable of a king who had married a princess. He said to her: "Rise and serve me a cup." But she was loath to serve him the cup, and the king became angry with her and put her out of his house. Thereupon she went and married a man who was stricken with boils. And he said to her: "Rise and serve me a cup." She replied: "Thou good for nothing! I am a princess of royal blood, and I was married to a king. But when he said to me, 'Serve me a cup,' I would not serve it to him, and he became angry with me and put me out of his house. Had I been willing to serve him the cup, I would now be adding honor to the honor I already had. And thou darest say to me: 'Rise and serve me a cup!'"

So all the Levites stood up, and with great self-command put their thumbs into their mouths and mangled them. Note that when the Babylonians said, "Sing us one of the songs of Zion," the Levites did not reply, "We shall not sing" but, *How shall we sing?* (Ps. 137:4), and then showing their thumbs, said: "We were manacled, and our thumbs are crushed."

And Scripture tells us that Ezra said: *I gathered them together*

to the river that runneth to Ahava . . . and I viewed the people . . . and found there none of the sons of Levi (Ezra 8:15). Actually, they were there; what Ezra meant was that they could not strike their harps. And how do we know they were there? Because these Levites, exiled from the Land, are spoken of as having returned, for we are told: *The Levites . . . that were come out of the captivity into Jerusalem . . . who were ancient men that had seen the first house . . . wept with a loud voice* (Ezra 3:8, 12).

When Nebuchadnezzar found out what the Levites had done, he rose up and in slaughter of the children of Israel he heaped multitudes upon multitudes. Nevertheless, though many of them were slain, there was gladness among the Levites, because they had not sung for the pleasure of an alien god, as it is said *For though they laid us on heaps,³ there was gladness* (Ps. 137:3).

In that hour, the Holy One, blessed be He, swore to Israel: "You showed such self-command and mangled the fingers of your right hand, and I, too, [restraining Myself against the enemy], have had it said of Me *He hath withdrawn His right hand from before the enemy* (Lam. 2:3). But My right hand is not wholly withdrawn: I shall remember you, as it is said *If I forget thee, O Jerusalem, let My right hand forget her cunning* (Ps. 137:5)."

6. It is taught: If a man covers his house with plaster, he must leave a small space uncovered as a mourning reminder of Jerusalem. If a man prepares all that goes with a feast, he must leave out some small thing as a reminder of Jerusalem. If a woman is adorning herself, she must leave off some small thing as a reminder of Jerusalem, for it is said *If I forget thee, O Jerusalem, let my right hand forget her cunning* (Ps. 137:5).⁴

After the Temple was destroyed, the number of ascetics increased in Israel; they ate no meat and drank no wine. R. Joshua met with them and said: "My children, why do you not eat meat, and why do you not drink wine?" They replied: "How can we eat meat, seeing that it would have been offered daily as a sacrifice upon the altar which no longer stands? How can we drink wine, seeing that it would have been poured daily as a libation upon the

altar which no longer stands?" Thereupon R. Joshua answered: "According to you, then, we ought not eat figs or grapes because the first fruits of these would have been brought as an offering; and we ought not eat bread because two loaves of it would have been brought as an offering, and on every Sabbath showbread would have been brought; and we ought not drink water because libations of it would have been poured as offerings on the Feast of Tabernacles." The ascetics were silent, and R. Joshua went on: "To mourn not at all is impossible. To mourn too much is also impossible."⁵ Thus it was the opinion of R. Joshua that a prohibition ought not be imposed unless the majority of the community is capable of enduring it. What verses may be cited in support of R. Joshua? According to R. Adda bar Ahaba, these: *Ye say: "Wherein have we robbed Thee?" In tithes and heave-offerings. Though ye are bound by a solemn oath,⁶ yet ye rob Me, even this whole nation* (Mal. 3:8-9). The words *even this whole nation* show that only if the whole nation accepts a prohibition, does it stand; otherwise, it does not.

In accordance with this opinion, the Sages taught: If a man is covering his house with plaster, he must leave a small space uncovered. How much of a space? R. Joseph said: The square of a cubit. R. Hisda said: The uncovered space should be conspicuously adjacent to the entrance of the house. And if a man is preparing all that goes with a feast, he must leave out some small thing. What should it be? R. Papa said: It should be a relish of fish-cakes. And if a woman is adorning herself, she must omit some small thing. And what should it be? Rab said: She should omit the removal of hair⁷ from her temples. Hence it is said *If I forget thee, O Jerusalem, let my right hand forget her cunning.*

If I set not Jerusalem upon my chiefest joy (Ps. 137:6). What is implied by the words *upon my chiefest joy*? They imply that ashes are to be set upon a bridegroom's head.

R. Papa asked Abaye: Upon what part of the head should the ashes be put? Abaye replied: Where the Tefillin is put, for it is

said *To bring good tidings . . . to them that mourn in Zion, to put a garland⁸ upon them instead of ashes* (Isa. 61:3).

7. R. Dosa taught: The verse *If I forget thee, O Jerusalem, let My right hand forget her cunning* (Ps. 137:5) means that if Jerusalem is forgotten, never again will miracles be performed.

R. Ze'era taught in the name of R. Simeon ben Levi: You find that when the nations came into Jerusalem because of Israel's sins, they seized the mighty men of Israel and bound their hands behind their backs. And so the Holy One, blessed be He, said: *I will be with him in trouble* (Ps. 91:15), as if to say, "When My children are seized by trouble, can I just look on?" Thereupon, if one dare speak thus, *God put His right hand behind His back in the presence of the enemy* (Lam. 2:3). But at the end God will again make His right hand visible,⁹ for He said to Daniel: *Go thou thy way till the end be* (Dan. 12:13). Daniel asked: "To give an account of myself?" God said: "*Thou shalt rest*" (*ibid.*). Daniel asked: "Rest for ever?" God said: "*Thou shalt arise*" (*ibid.*). Daniel asked: "Master of the universe, with whom? With the righteous or with the wicked?" God said: "*In thy lot* (*ibid.*), with righteous men like thyself." Daniel asked: "When?" God said: "*At the end of yamin* (*ibid.*)." Daniel asked: "At the end of *yamim*, 'days,' or at the end of *yamin*, 'the right hand'?" God said: "At the end of My right hand's¹⁰ being bound behind My back." By this the Holy One, blessed be He, meant to tell Daniel: "I have set an end to the time that My right hand shall be bound. As long as My children are bound in slavery, My right hand shall be bound with them. When I deliver My children, I shall deliver My right hand."

David had this in mind when he said: *That Thy beloved may be delivered, save for Thy right hand's sake, and answer me* (Ps. 60:7)—that is, "Master of the universe, save Israel for the sake of Thy beloved, Abraham, Isaac, and Jacob. But as long as Israel have no merit, save them *for Thy right hand's sake, and answer me!*" The Holy One, blessed be He, replied: I shall save them, as it is said *The Lord hath made visible His holy arm*

in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God (Isa. 52:10), and also *His right hand, and His holy arm hath gotten Him the victory* (Ps. 98:1).

8. *Remember, O Lord, against the children of Edom the day of Jerusalem* (Ps. 137:7). The children of Israel said to the Holy One, blessed be He: "Master of the universe! Thou didst tell us *Remember* (Deut. 25:17).¹¹ But of us—forgetfulness is to be expected of us. Do Thou remember since there can be no forgetfulness before the throne of Thy glory."

The children of Edom . . . said: 'Aru, 'aru, even to the foundation thereof. R. Abba bar Kahana took 'Aru, 'aru to mean: "Rase it, rase it," as in the verse "The broad walls of Babylon shall be rased ('ar'er)" (Jer. 51:58). But R. Levi said: 'Aru, 'aru means, "Empty it, empty it," as in the verse "And she hastened and emptied (tē'ar) her pitcher into the trough" (Gen. 24:20).

9. *Remember, O Lord, against the children of Edom the day of Jerusalem* (Ps. 137:7). When will this day be? When the foundations of Edom are rooted up,¹² *who said: "Rase it, rase it, even to the foundation thereof."*

10. R. Eliezer was asked: "Are the later generations more worthy than the early generations?" He replied: What befell the Temple shrine because of your conduct gives the answer. Your forefathers brought it about that the Temple roof was broken away, as is said *And the covering of Judah was laid bare* (Isa. 22:8). But we, we brought it about that the very walls were rased, as is said "*Rase it, rase it, even to the foundation thereof.*" Thus you learn that when a generation in whose days the Temple is not rebuilt goes by, it is reckoned against the generation as if it had destroyed the Temple. Why is it reckoned so? Because the generation did not repent.

11. R. Leonti inquired of R. Jonah: It is understandable that a priest's daughter who marries an Israelite [commoner] [and has a child by him] is not¹³ permitted [even if her husband dies] to eat *Tērumah*¹⁴ again. But an Israelite's daughter who marries a priest [and has a child by him] is entitled [even after her husband's death] to eat *Tērumah*. The question is: [If she re-

marry, an Israelite this time, have a child by him, and then be widowed again] should she not be permitted to resume the eating of *Těrumah*?¹⁵ No, R. Jonah replied, for R. Ze'era and R. Anan taught in the name of Rab: What is the full implication of the phrase *A priest's daughter* (Lev. 22:12)? It means that she continues with the priestly way of life. Hence when Scripture speaks of the *daughter of Babylon* (Ps. 137:8), does the phrase mean that Edom was actually the daughter of Babylon? No; it means that Edom continued doing the very things Babylon had done.¹⁶

PSALM ONE HUNDRED AND THIRTY-EIGHT

1. *A Psalm of David. I will give Thee thanks with my whole heart* (Ps. 138:1). Isaiah said: *The grass withereth, the flower fadeth* (Isa. 40:7). When these things occur, what should you do? Then, *O thou that tellest good tidings to Zion, get thee up into the high mountain* (*ibid.* 40:9). When the children of Israel say, "We are afraid of them that hate us," the Holy One, blessed be He, will answer: "They that hate you are become like grass"—that is, as long as they were standing, you had reason to fear them, but now that they have withered—the *breath of the Lord bloweth upon it* (*ibid.* 40:7)—what have you to fear? Therefore *O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid* (*ibid.* 40:9). The children of Israel say: When shall we offer praise? When God requites the wicked for their dealing, as it is said *As thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head* (Ob. 1:15). What was Edom's dealing? Edom dashed the little ones of Israel against the rock. For this reason it is said, *O Edom, Happy shall he be, that taketh and dasheth thy little ones against the rock* (Ps. 137:9). In that hour the children of Israel will give thanks with all their heart to the Holy One, blessed be He, as it is said *I will give Thee thanks with my whole heart*. Thus you learn that as long as the wicked are in the world, they enslave the children of Israel and oppress them, so that the children of Israel cannot take breath to thank God with all their heart. But when the wicked wither away, then *I will give Thee thanks with my whole heart*.

Before the gods will I sing praise unto Thee (Ps. 138:1)—that is, before the judges of the Sanhedrin, concerning whom it is said "Thou shalt not revile the gods, nor curse the ruler of thy people" (Ex. 22:27). Or, the phrase *before the gods* may refer to the Prophets who are called gods, as it is said "Moses, the man, the god"¹ (1 Chron. 23:14), and as it is also said "There came a man, a god,"² unto Eli" (1 Sam. 2:27). Even after death, the Prophets are called gods, as you find it said of Samuel, *I saw gods ascending out of the earth* (*ibid.* 28:13). Accordingly, *Before the*

gods will I sing praises unto Thee means that even under the weight of the judgments upon us, we will sing praise unto Thee.

2. *I will bow down toward Thy Holy Temple, and give thanks unto Thy name* (Ps. 138:2). As Scripture says: *The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem: "Fear thou not; O Zion, let not thy hands be slack"* (Zeph. 3:15-16). So after the wicked have withered away from the earth, the children of Israel will praise the Holy One, blessed be He. And when the Temple and its holy shrine are rebuilt, in that hour *I will bow down toward Thy Holy Temple, and give thanks unto Thy name for Thy mercy and for Thy truth*. Wherefore? Because *Thou hast magnified Thy name and Thy word above all things* (Ps. 138:2). That is, the children of Israel will say to the Holy One, blessed be He: Thou hast made Thy name and Thy word greater than all the things which Thou didst promise us through the Prophets. And what didst Thou promise? Not merely *And it shall come to pass afterward, that I will pour out My spirit upon all flesh* (Joel 3:1); but also, *It shall come to pass in that day, that the mountains shall drop down sweet wine* (*ibid.* 4:18). Hence Scripture says: *Fear not, O land, be glad and rejoice* (*ibid.* 2:21). Wherefore rejoice? Because *The Lord will do great things* (*ibid.*). Hence it is also written *Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: "The Lord hath magnified to do with them"* (Ps. 126:2).

PSALM ONE HUNDRED AND THIRTY-NINE

1. *To the Eternal. A Psalm of David. O Lord, Thou hast searched me, and known me* (Ps. 139:1). Zophar the Naamathite said: *Canst thou search out the deep things of God? Canst thou attain unto the purpose of the Almighty? The things which are in heaven—what canst thou make of them? The things deeper than the nether-world—what canst thou know of them? The measure thereof is longer than the earth, and broader than the sea* (Job 11:7-9). No man can understand the purpose of the Almighty, *Seeing it is hid from the eyes of all living* (ibid. 28:21). And who understands the deepest things? Only God, of whom it is said *God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven* (ibid. 28:23-24).

No man can search out the ultimate purpose of the mighty acts of the Holy One, blessed be He. And thus David said: *Who can express the mighty acts of the Lord?* (Ps. 106:2), by which he meant that no man can search out the mighty acts of the Holy One, blessed be He. Moses¹ also said: Only God, abiding for ever, can search out all things. Accordingly, when David composed this Psalm, he ascribed eternity to God, as is said *To the Eternal.*² *A Psalm of David.*

O Lord, Thou hast searched me, and known me (Ps. 139:1). A parable of a king who sat eating with his wife. And as he was eating with her, he wrote out a bill of divorce and gave it to her. Thereupon the wife said: "Behold, what a wise man is my lord the king! He knows that I fixed mine eyes on another, he knows that I have a lover, and so he has given me my bill of divorce."

Likewise, David said: "My Lord has searched me, and knows my heart wherein I yielded to my desire to do evil, and therefore He has brought affliction upon me." *O Lord, Thou hast searched me, and known me . . . Thou understandest my desire afar off* (Ps. 139:1, 2).

2. *Thou knowest my downsitting and mine uprising* (Ps. 139:2). Thou knowest that even when I sat at my ease I did not forget Thee. Thus, as Scripture tells, *When the king sat in his*

house, and the Lord had given him rest from all his enemies round about (2 Sam. 7:1), did I not plan to build Thee a Temple? ³ *Thou knowest . . . mine uprising*: Even when I rose up to flee from Abasalom, I did not reproach Thee, but said [in praise of Thee]: *A Psalm of David, when he fled from Absalom his son* (Ps. 3:1).

R. Judah taught: This is a Psalm (Ps. 139) that Adam composed, as is shown by the words *O Lord, Thou hast searched me, and known me*—"known that it is impossible for me to be without a wife." As Scripture says, *It is not good that the man should be alone; I will make him a help meet for him* (Gen. 2:18). Hence it is said *O Lord, Thou hast searched me, and known me*. And, *Thou knowest my downsitteing*, my sitting at ease in the Garden of Eden.

3. *Thou hast winnowed my path and my begetting* (Ps. 139:3). What is meant by *my path and my begetting*? The act of begetting is meant, as is shown by the verse *Who hath counted the dust of Jacob, or numbered the begotten⁴ of Israel?* (Num. 23:10). *Thou hast winnowed*: Just as a man winnows on the threshing floor, taking up the grain and throwing away the straw, so Thou winnowest the act of begetting; taking up the seed which Thou knewest, Thou madest me out of it.

4. *For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether* (Ps. 139:4). David spoke as follows to the Holy One, blessed be He: *Thou knowest my downsitteing and mine uprising*. Nay, more! Each and every step which I am to take is known to Thee now. As Scripture says, *Now Thou numberest my steps* (Job 14:16). And known not only now, but even before I came into the world. As God said to Jeremiah: *Before I formed thee in the belly I knew thee* (Jer. 1:5). Thus when Isaiah said to Sennacherib: *Because of thy raging against Me, and for that thy tumult is come up into Mine ears* (2 Kings 19:28), he meant: Fool, what fanciest thou? Knowest thou not truly? Hast thou not heard that *I know thy sitting down, and thy going out, and thy coming in, and thy raging against Me?* (*ibid.* 19:27). Hence my saying that *There is not a word in my*

tongue, etc., means "There is no Psalm, no song, no meditation which I am yet to compose, that is not already known to Thee": *For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether* (Ps. 139:4).

5. *Thou hast fashioned me behind and before* (Ps. 139:5). Why is it said *behind and before*? Because at the first Adam and Eve were created as a single creature with two faces, Adam's face in front, and Eve's in back. As Scripture says: *And the Lord God builded into a woman the side (šela')⁵ which He had taken from the man* (Gen. 2:22). Hence it is said *Thou hast fashioned me⁶ behind and before*.

On the meaning of *šela'*, Rab and Samuel differed: One maintained that it means "face"; the other, that it means "appendage." Now according to the one who maintained that *šela'* means "face," Scripture is precise in saying *Thou hast fashioned me behind and before*; but according to the other who maintained that the word means "appendage," in what sense is *behind and before* to be taken? In the sense that R. Ammi taught; for R. Ammi said: "In the order of Creation Adam came hindermost,⁷ but in the order of punishment he was put foremost."

In what punishment was Adam put foremost? It cannot be said that it was the punishment following upon the curse, for first the serpent was cursed, then Eve, and Adam last.⁸ Therefore it was during the flood that man (Adam) was put foremost in the order of punishment, as it is said *And every living substance was destroyed, which was upon the face of the ground, man and cattle, and the creeping things, and the fowl of the heaven* (Gen. 7:23).

According to him who maintained that *šela'* means "face," which of the two faces was in front? It is likely that the face of the male was in front, since it is taught that when they are walking together, a man should not walk behind a woman, even if she is his wife; that if a man encounters a woman at [the entrance to] a [narrow] bridge, he should see to it that she stand aside to let him go first; and that a man who permits himself to follow a woman when they are fording a stream,⁹ will have no share in the world-to-come.

In a different exposition, the verse is read *Thou hast guarded*¹⁰ *me latterly and formerly; Thou hast laid Thy hand upon me* (Ps. 139:5). R. Johanan taught: If a man is worthy, he will enjoy two worlds, the latter world and the former world. But if a man is not worthy, he will have to account for all his deeds, for *Thou hast laid Thy hand upon me* implies God's punishment, as in the verse, "Withdraw Thy hand far from me; and let not Thy terror make me afraid" (Job 13:21).

R. Eliezer taught: Adam and Eve were created as an androgyne, for it is said *Male-and-female created He them* (Gen. 1:27).

R. Samuel taught: God created man as a single creature with two faces and then split him in two, making a back for each part.

R. Tanhuma taught in the name of R. Berechiah who taught in the name of R. Eleazar: God created man first as a shapeless mass, which lay stretched out from one end of the earth to the other. Of this it is written *Thine eyes did see mine unformed substance* (Ps. 139:16).

R. Judah, the son of R. Nehemiah, taught in the name of R. Simeon who taught in the name of R. Eleazar: God fashioned Adam so that he filled the whole world, every part of it from east to west, as is said *Thou hast fashioned me west ('ahor) and east (kedem)* (Ps. 139:5),¹¹ and from north to south, as is said *From the one end of the earth even unto the other end of the earth* (Deut. 28:64). And whence do we know that God fashioned Adam so that he filled all the space between earth and heaven? Because the verse from the Psalm ends by saying *Thou hast laid Thy hand upon me*.¹²

R. Eleazar said: In the order of the things created on the last day, Adam came hindermost. But also he came foremost in the order of the things created on the first day. Such was the opinion of R. Eleazar, based, as R. Eleazar pointed out, on the verse, *Let the earth bring forth the living spirit* (Gen. 1:24)—bring forth, that is, Adam's spirit.¹³

R. Simeon ben Lakish said: In the order of things created on the last day, Adam came hindermost, but in the order of the whole Creation, he came foremost. Such was the opinion of

Resh Lakish, based, as Resh Lakish pointed out, on the verse, *The spirit of God hovered over the face of the waters* (Gen. 1:2), the *spirit of God* referring to Adam's spirit.¹⁴

R. Simon taught: In the order of all created things Adam came hindermost, but in the order of punishment he was put foremost.¹⁵

R. Samuel bar Tanhum said: Man's praise of the Lord does not come until the very last. Thus Scripture says, *Praise the Lord from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor, stormy wind fulfilling His word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things and winged fowl; kings of the earth and all peoples, princes and all judges of the earth; both young men and maidens, old men and children* (Ps. 148:7-11).

R. Simlai taught: Man's praise of the Lord does not come until after cattle, beasts, and fowl have praised Him. So, too, the laws¹⁶ concerning man come in Scripture only after the laws concerning cattle, beasts, and fowl. Scripture says first: *These are the living things which ye may eat among all the beasts that are on the earth . . . This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that swarmeth upon the earth; to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten* (Lev. 11:2, 46-47). Only after this, does Scripture say: *If a woman be delivered, and bear a man-child, then she shall be unclean seven days, etc.* (Lev. 12:2).

*Thou hast fashioned me behind and before, and laid Thy hands*¹⁷ *upon me* (Ps. 139:5). Hence it follows that both man and the sanctuary were fashioned with God's two hands. Thus also it is written *Thy hands have made me and fashioned me* (Ps. 119:73) and *Thy sanctuary, O Lord, which Thy hands have established* (Ex. 15:17).

6. Another interpretation: *Thou hast fashioned me behind and before* refers to two fashionings, a fashioning for this world and a fashioning for the world-to-come. Therefore, God will not need

to fashion man anew at the Resurrection because at the beginning of time He prepared man by two fashionings. Thus it was that the Holy One, blessed be He, set to and fashioned Adam as he lay stretched out in a shapeless mass before Him, as is said *Thine eyes did see mine unformed substance* (Ps. 139:16).

What is meant by the words that conclude the verse: *And in Thy book all of them were written, what days they should be fashioned: when as yet there was none of them* (*ibid.*)? They mean that upon the day God fashioned Adam, He wrote down in His book the names of those He would cause to spring from Adam up to the time the dead are resurrected. And so God read out to Adam the names of every generation and its preachers, of every generation and its leaders, of every generation and its sages, of every generation and its prophets, of every generation and its scribes and scholars up to the time the dead are resurrected. As Scripture says *This is the book of the generations of Adam* (Gen. 5:1).¹⁸ And as Isaiah said: *The Lord hath called me from the womb, from the bowels of my mother hath He made mention of my name* (Isa. 49:1). And as he said again: *Who hath wrought and done it, calling the generations from the beginning?* (*ibid.* 41:4)—that is, from the time of Adam.

PSALM ONE HUNDRED AND FORTY

1. *For the leader. A Psalm of David. Deliver me, O Lord, from the evil man; preserve me from the violent man* (Ps. 140:1). Solomon said: *Get wisdom, get understanding . . . Forsake her not, and she will preserve thee; love her, and she will keep thee* (Prov. 4:5-6). Solomon also said: *My son, keep thy Father's commandment . . . when thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee* (ibid. 6:20, 22).

Accordingly, the Holy One, blessed be He, said to David: Is it thy desire that I preserve thee? Then preserve the Torah, as it is said *Take fast hold of instruction, let her not go; keep her, for she is thy life* (ibid. 4:13). Is it thy desire that I deliver thee from the power of violent men? Then chant the words of Torah before Me, and I shall deliver thee, as is said *Compass Me about with songs and I shall give deliverance*¹ (Ps. 32:7).

Deliver me, O Lord, from the evil man (Ps. 140:2). Who is he? The evil Esau. And what is the evil he does? Death. Hence the Holy One, blessed be He, declared: When I redeem you, I shall redeem you from death, for it is said *I will ransom them from the power of the nether-world; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction* (Hos. 13:14). Thus, behold that the evil Esau is death.² Hence it is said *Deliver me, O Lord, from the evil man*.

Likewise when Jacob said: *Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau*, etc. (Gen. 32:12) was he not referring to death?

Preserve me from the violent man. What verse implies Esau's violence? The verse *And he lodged there that night; and took of that which he had with him a present for Esau his brother: two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals* (Gen. 32:14-16). Is not the fear of violence implied by such lavish giving?

Thus Scripture says also *For the violence done to thy brother*

Jacob shame shall cover thee, and thou shalt be cut off for ever (Ob. 1:10).

If the children of Israel say, "Even if Esau is to be cut off for ever, yet what he swallowed is gone," the Holy One, blessed be He, will reply: I will bring it back from between his teeth, as is said *I will bring back from between the teeth*³ (Ps. 68:23). Hence it is said *Preserve me from the violent man*.

2. *Who devise evil things in their heart* (Ps. 140:3). What is meant by *evil things in their heart*? The evil things which Esau did not speak out, but hid in his heart.⁴

Who devise evil things in their heart. It is not written here "an evil thing in their heart," but *evil things in their heart*. For when the house of Esau devise evil things, they devise them not only against us, but also against Thee, as is said *For they intended evil against Thee, they imagined a device which they are not able to perform* (Ps. 21:12). Likewise Scripture says, *And behold a fourth beast, dreadful and terrible, and strong exceedingly . . . I considered the horns, and behold, there came up among them another horn, a little one* (Dan. 7:7-8) speaking against God, spitting out harsh words, blasphemies, and revilings. But then Scripture goes on to say *I beheld even till the beast was slain, and its body destroyed, and it was given to be burnt with fire* (ibid. 7:11); and it is also written *And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble* (Ob. 1:18).

PSALM ONE HUNDRED AND FORTY-ONE

1. *A Psalm of David. Lord, I have called Thee; make haste unto me; give ear unto my voice, when I call unto Thee* (Ps. 141:2). Solomon said: *The Lord is far from the wicked, but He heareth the prayer of the righteous. The light of the eyes rejoiceth the heart; and a good report maketh the bones fat* (Prov. 15:29-30). The Holy One, blessed be He, made the eyes of the righteous shine, made their hearts rejoice, made their bones fat, in that He gave them good tidings. And what were the good tidings He gave them? That which is written at the end of the preceding Psalm: *The violent and evil man shall be hunted with thrust upon thrust. I know that the Lord will maintain the cause of the poor, and the right of the needy. Surely the righteous shall give thanks unto Thy name; the upright shall dwell in Thy presence* (Ps. 140:12-14). Accordingly, David prayed: "I beseech Thee, let me be in the number of those that will behold Thy presence, O Lord."

Lord, I have called Thee; make haste unto me. What is meant by the words *Make haste unto me*? It is meant that David said: "Even as I made haste to call Thee,¹ do Thou make haste unto me." What parable fits here? That of the man who had a law suit before the ruler. When the man saw that all the other litigants had advocates to plead for them, he called to the ruler and said: "I beseech thee: all litigants must have their advocates. But I, I have no advocate. I have no one to plead for me. Be thou my judge and be thou my advocate!" In like manner David called: One man puts his trust in the decorous and upright acts he has performed. Another puts his trust in the acts of his fathers. But I put my trust in Thee. Even though I have no righteous acts, answer me because I have called unto Thee. Hence David said: *Lord, I have called Thee; make haste unto me.*

2. *Let my prayer be set forth before Thee as the incense; and let the lifting up of my hands be an evening sacrifice* (Ps. 141:2). What did David mean by the words *Let my prayer be set forth . . . as the incense*? It is as though David said: "My Lord, as long as the Temple was standing, we set forth incense before

Thee. But now that we have neither altar, nor high priest, accept Thou my prayer: let the firmament open so that my prayer can come before Thee." Hence David said: *Let my prayer be set forth before Thee as the incense; and let the lifting up of my hands be an evening sacrifice.* In connection with these words, one may read in Scripture, *At the evening offering, I arose up from my fasting, even with my garment and my mantle rent; and I fell upon my knees, and spread out my hands unto the Lord my God; and I said: "O my God, I am ashamed and blush to lift up my face to Thee, my God"* (Ezra 9:5-6).

Why did Ezra arise from his fasting at the evening offering? As though to say: "All day, until this moment, my strength held up, and I felt no distress; but at the moment of the evening offering, my strength ebbed away from me, and my bowels were griped with hunger."

Hence, at the early evening prayer, a man should confess his sin and beseech God, as is said *And let the lifting up of my hands be an evening sacrifice.*

So Daniel said: *While I was speaking, and praying, and confessing my sin, . . . yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning being caused to fly swiftly, approached close to me about the time of the evening offering* (Dan. 9:20-21). And at what moment did Gabriel approach? At the moment of the evening offering.²

PSALM ONE HUNDRED AND FORTY-TWO

1. *Maschil of David, when he was in the cave; a prayer. With my voice I cry unto the Lord* (Ps. 142:1-2). Solomon said: *The name of the Lord is a strong tower: the righteous runneth into it, and is set upon high* (Prov. 18:10). That is to say, when the righteous are in trouble, they do not torment themselves, but put their trust in the Lord. So, too, Scripture says, *A Psalm of David; when he changed his demeanor before Abimelech, who drove him away, and he departed. I will bless the Lord at all times; His praise shall continually be in my mouth* (Ps. 34:1-2). Likewise, when David fled before Absalom, he composed a Psalm to none other than to the Holy One, blessed be He. And when David was in the wilderness of Judah, he called to mind the name of none other than the Holy One, blessed be He. For whenever David found himself in trouble, he put his trust in the Holy One, blessed be He: When David was in the cave, he cried out to none other than to the Holy One, blessed be He, as it is said *Maschil of David, when he was in the cave; a prayer. With my voice I cry unto the Lord*, etc. (Ps. 142:1-2).

What is meant by the words *Maschil of David*? They mean that while Saul and David were in the cave, David meditated and saw that no man stands firm by virtue of his wealth, by virtue of his wisdom, or by virtue of his strength. But what does sustain him? His prayer. David understood (*hiškil*)¹ this after he had meditated, and thereupon said that nothing but prayer does a man good. Hence *Maschil of David*, etc.

2. *With my voice I cry unto the Lord; with my voice I make supplication unto the Lord* (Ps. 142:2). Why did David twice say *With my voice*? Likewise why did David twice ask for God's mercy in the verse *Be merciful unto me, O God, be merciful unto me* (Ps. 57:2)? Because David meant this: Be merciful unto me that I fall not into the hand of Saul; and be merciful unto me that Saul fall not into my hand. So, too, *With my voice I cry unto the Lord* that I fall not into the hand of Saul; and *With my voice I make supplication unto the Lord* that Saul fall not into my hand.

3. *I pour out my complaint before Him, I declare before Him my trouble* (Ps. 142:3). It is thus—to the Holy One, blessed be He—that the righteous declare their trouble. So Scripture says: *A prayer of the afflicted, when he fainteth, and poureth out his complaint before the Lord* (Ps. 102:1). And Hannah said: *I poured out my soul before the Lord . . . Out of the abundance of my complaint and my vexation have I spoken hitherto* (1 Sam. 1:15-16). Hence *I pour out my complaint before Him, I declare before Him my trouble*. And the Holy One, blessed be He, replies: *Cast thy burden upon the Lord, and He will sustain thee; He will never suffer the righteous to be moved* (Ps. 55:23).

4. *When my spirit fainteth within me—Thou knowest my path—In the way wherein I walk have they hidden a snare for me* (Ps. 142:4). What did David mean by the words *In the way wherein I walk have they hidden a snare for me*? He meant to say to the Holy One, blessed be He: All my warriors tell me, "Put forth thy hand against Saul," but my heart tells me: *Who can put forth his hand against the Lord's anointed, and be guiltless?* (1 Sam. 26:6). Hence he said: *When my spirit fainteth within me—Thou knowest my path—In the way wherein I walk have they hidden a snare for me*.

5. *Look on my right hand, and see, for there is no man that knoweth me* (Ps. 142:5). What did David mean by *Look on my right hand, and see, for there is no man that knoweth me*? He meant: Except for Thee, I have no one that acknowledges me, and no one stands to at my right. But such is Thy faithfulness that Thou art the right hand of the needy, as it is said *Because He standeth at the right hand of the needy, to save him from them that judge his soul* (Ps. 109:31). Hence David said: *Look on my right hand, and see, for there is no man that knoweth me*.

Refuge fails me; no man careth for my soul. I have said: "Thou art my refuge" (Ps. 142:5-6). David said: When I entreated Thee for a refuge, it was refuge from the wicked, and not from Saul nor from the whole of Israel. But in this hour *Refuge fails me—I say: Thou art my refuge*.

6. *I have cried unto Thee, O Lord; I have said: "Thou art my*

refuge," etc. (Ps. 142:6). When David was imprisoned inside the cave, and Saul was standing outside at the entrance, David said: My Lord, I beseech Thee, *Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are too strong for me. Bring my soul out of prison that I may give thanks unto Thy name* (Ps. 142:7-8). For this, for saving me, Thou wilt receive crowns, for it is said *The righteous shall bestow crowns because of me; when Thou wilt deal bountifully with me* (Ps. 142:8). It is also written *I will cry unto God Most High; unto God that accomplisheth it for me* (Ps. 57:3). And again it is written *Deal bountifully with Thy servant that I may live, and I will observe Thy word* (Ps. 119:17).

PSALM ONE HUNDRED AND FORTY-THREE

1. *A Psalm of David. O Lord, hear my prayer, give ear to my supplications; in Thy faithfulness answer me, and in Thy righteousness, And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified* (Ps. 143:1-2). Solomon said: *A King that sitteth on the throne of judgment scattereth away all evil with His eyes. Who can say: "I have made my heart clean, I am pure from my sin?"* (Prov. 20:8-9). On the day of judgment can any man say, "I am pure from my sin?" No man will be able to stand firm. Thus Scripture says, *The Lord . . . will suddenly come to His Temple . . . But who may abide the day of His coming? And who shall stand when He appeareth?* (Mal. 3:2)—that is, who will be able to stand firm on the day of judgment? As Jeremiah said: *Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child; wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces shall be turned into paleness?* (Jer. 30:6): On the day of judgment there will be no man with serene face. Every face will turn pale: even Abraham's, because of Ishmael; even Isaac's, because of Esau; and even the heavenly hosts,¹ because of Israel, for it is said *All faces shall be turned into paleness.*

Accordingly, David said to God: Because of the day of judgment I entreat Thee! Behold, I beseech Thee to answer me and show mercy to me. Hence he said: *Hear my prayer, give ear to my supplications* (Ps. 143:1). If Thou showest no mercy to me, how can one stand firm? So when Job prayed: *Oh that Thou wouldst hide me in the nether-world* (Job 14:13), the Holy One, blessed be He, asked: "For ever?" Job replied: Until judgment will have passed, until indignation will have passed, until wrath will have passed: *Until Thy wrath be past* (*ibid.*). Similarly David said: *Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified* (Ps. 143:2)—that is, David was asking the Holy One, blessed be He: "Wilt Thou

bring me to enter into judgment with Thee? How is a servant to enter into judgment with his master?"

Similarly, Scripture says *If I be righteous, yet will I not lift up my head* (Job 10:15). Why not? Because every man is a servant to Thee, and everything he owns belongs to his Master. Again Scripture says, *Only do not two things unto me, then will I not hide myself from Thee: withdraw Thy hand far from me; and let not Thy terror make me afraid* (Job 13:20-21), and also says: *Remember, I beseech Thee, that Thou hast fashioned me as clay; and wilt Thou bring me into dust again? Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and knit me together with bones and sinews. Thou hast granted me life and favor, and Thy providence hath preserved my spirit* (Job 10:9-12). And withal, wilt Thou summon me to stand for judgment? Why? Since *man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and withereth; he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such a one, and bringest me into judgment with Thee* (Job 14:1-3). As Solomon said: *Who can say: "I have made my heart clean, I am pure from sin?"* (Prov. 20:9). On the day of judgment no man can declare himself pure, because *There is no man that sinneth not* (1 Kings 8:46), and because *There is not a righteous man upon earth, that doeth good, and sinneth not* (Eccles. 7:20). In the sight of God not even the heavens are pure; in the sight of God, not even the stars are pure, for it is said *In Thy sight no living thing shall be justified* (Ps. 143:2). What is meant by the words, *no living thing*? That in Thy sight no thing alive shall be justified and that only the dead shall be adjudged pure? No: the words mean that on the day of judgment even the living things of heaven will be unable to justify themselves in Thy sight. Hence it is said *For in Thy sight no living thing shall be justified*.

2. *Verily, the enemy hath persecuted my soul; he hath smitten my life down to the ground* (Ps. 143:3). Israel said this: "How goodly a thing it is for us that we are smitten by persecution, that

our enemies have already smitten us and tried us." As Scripture says, *Thou, O God, hast proved us; Thou hast tried us, as silver is tried* (Ps. 66:10). There is no need to recite to Thee the record of persecutions,² for behold, it was *Thou who hast caused men to ride over our heads* (Ps. 66:12). And after we have endured so much, wilt Thou bring us to judgment? The Holy One, blessed be He, replied: Because so much has passed over you, fear ye no more: it is said *I have afflicted thee, I will afflict thee no more* (Nahum 1:12).

PSALM ONE HUNDRED AND FORTY-FOUR

1. *A Psalm of David. Blessed be the Lord, my Rock, who traineth my hands for war, and my fingers for battle* (Ps. 144:1). Solomon said: *Trust in the Lord with all thy heart, and lean not upon Thine own understanding. In all thy ways acknowledge Him* (Prov. 3:5-6). What did he mean by *In all thy ways acknowledge Him*? He meant: "Everywhere you go, set God in your heart before you, as David used to do." He became king, yet he would say, "I am not king. The Lord is king, for He set me on the throne!" As Scripture says, *David perceived that the Lord had established him king over Israel* (2 Sam. 5:12). David was a mighty man, but he would say, "I am not a mighty man." David was a wealthy man, but he would say, "I am not a wealthy man." Instead he said, nay, proclaimed: *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty* (1 Chron. 29:11). David went into battle and conquered, yet he would say, "Not by my own power have I conquered; the Lord helped me, and the Lord brought me the victory. Yea, I conquered because the Lord so formed me that I could wage war." As Scripture says: *It is God that girdeth me with strength of war* (Ps. 18:33). Hence David said: *Blessed be the Lord, my Rock, who traineth my hands for war, and my fingers for battle* (Ps. 144:1). When did God train my fingers for battle? When I smote Goliath. Thus Scripture says *And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth* (1 Sam. 17:49). But is this the way one would have expected him to fall? Would not one expect that a man smitten from the front would fall backwards? Why, then, did the Philistine fall upon his face? Because an angel went along with the stone and deliberately threw the Philistine upon his face. Nay, more! The Philistine wore a brazen helmet upon his head: How could the stone have penetrated the brass, except for the fact that the Holy One, blessed be He, was with David. Hence David said: *Blessed be the Lord, my Rock, who traineth my hands for war, and my fingers for*

battle. I would not have been skilled in war, had not the name of the Holy One, blessed be He, may He be blessed, trained me for war. And so Saul said to David: "*Go, and the Lord shall be with thee*" (1 Sam. 17:37). And so it was said to Gideon: *The Lord is with thee, thou mighty man of valor* (Judg. 6:12).

Another comment: *Blessed art Thou, O Lord; teach me Thy statutes* (Ps. 119:12). I would have known nothing hadst Thou not taught me, for it is said *O God, Thou hast taught me from my youth; and until now do I declare Thy wondrous works. Now also when I am old and gray-haired* (Ps. 71:17). Hence David said: *Blessed be the Lord, my Rock, who traineth my hands for war, and my fingers for battle* (Ps. 144:1).¹

PSALM ONE HUNDRED AND FORTY-FIVE

1. *A Psalm of praise; of David. I will extol Thee, my God, O King; and I will bless Thy name for ever and ever (Ps. 145:1). Isaiah said: O Lord, Thou art my God, I will exalt Thee, I will praise Thy name (Isa. 25:1), by which he meant: "Not without cause do I speak thus in praise of Thee: Thou hast done wonderful things" (ibid.). And what wonderful things has He done? Those spoken of in the preceding chapter: And it shall come to pass in that day, that the Lord will punish the host of the high heaven on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the dungeon, and shall be shut up in the prison, and after many days shall they be punished. Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders shall be glory (Isa. 24:21-23). In that day I will exalt Thee, I will praise Thy name, for Thou hast done wonderful things (Isa. 25:1), the wonderful things that Thou hast done for us. Likewise, David said: I will extol Thee, my God, etc., not without cause, but for the promise Thou didst make us—as in the preceding Psalm—that our sons like young plants will be well-grown (Ps. 144:12). That is, they will stand as straight as cedars, of which it is said "The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted" (Ps. 104:16). Hence it is said that our sons like young plants will be well-grown: They will grow as steadily as cedars. And that our daughters may be as the polished corners of the Temple (Ps. 144:12): In that day will our daughters need to adorn themselves? Will they not gleam as if polished by pumice, and will they not be as ruddy as the blood upon the corners of the altar? Hence it is said that our daughters may be as the polished corners of the Temple.*

Behold, we are taught that the height of men will equal the height of cedars. And whereby shall they be fed? The Holy One, blessed be He, tells us: Out of such a full garner as is spoken of in the verse, *that our garners may be full, affording all manner*

of store (*ibid.* 144:13), and in another verse *Ye shall eat old store long kept* (Lev. 26:10).

That our sheep may bring forth thousands, and ten thousands in our fields (Ps. 144:13): impossible for them to do so now, for Scripture says, *Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock* (1 Sam. 17:34), and thus the flocks cannot increase. But one day, *the wolf and the lamb shall feed together* (Isa. 65:25). Hence it is said *That our sheep may bring forth thousands, and ten thousands in our fields.*

Another comment: Who are the *sheep*? Israel, to whom it was said *And ye My sheep, the sheep of My pasture, are men, and I am your God* (Ezek. 34:31). Hence it is said *That our sheep may bring forth thousands, and ten thousands in our fields.*

That there be no decay, no leading into captivity, and no outcry in our streets (Ps. 144:14). For he that causes the cry of mourning in the streets and causes tears to be shed is the angel of death, the destroyer. But one day there will be *no outcry in our streets*. Then, *Again will old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age* (Zech. 8:4). Hence it is said *No outcry in our streets*, for *The broad places of the city shall be full of boys and girls playing in the broad places thereof* (Zech. 8:5). And because the Holy One, blessed be He, will bring about all these things for Israel, therefore *Happy is the people that is in such a case* (Ps. 144:15).

And when Thou wilt bring about all these things for us, we shall praise and extol Thee for all the wonders Thou dost for us and hast done for us. Hence *I will extol Thee, my God, O King; and I will bless Thy name for ever and ever*. Of yore Israel extolled the Holy One, blessed be He, saying *Lord, Thy hand was lifted up* (Isa. 26:11); even as they extolled Him at the Red Sea, saying *Sing unto the Lord, for He is highly exalted. The horse and his rider hath He thrown into the sea* (Ex. 15:1), so will they extol Him again, saying, *Exalt ye the Lord our God* (Ps. 99:5). Hence it is said *I will extol Thee, my God, O King* (Ps.

145:1). One day it will not be as it is today, when, if He does wonders for Israel, they sing His praise, but if He does not, they do not sing His praise. In the time-to-come Israel will never cease singing, but will ceaselessly sing praises and blessings, as it is said *And I will bless Thy name for ever and ever (ibid.)*. We shall have no vocation other than blessing Thee with new blessings. So Scripture says: *Blessed be the Lord, who daily loadeth us with benefits, even the God of our salutation (Ps. 68:20)*.

PSALM ONE HUNDRED AND FORTY-SIX

1. *Hallelujah. Praise the Lord, O my soul. I will praise the Lord while I live; I will sing praises unto my God while I have my being . . . Happy is he whose help is the God of Jacob* (Ps. 144:1-2, 5). Jeremiah said: *Sing unto the Lord, praise ye the Lord* (Jer. 20:13). Wherefore sing? Why praise Him? Because *He hath delivered the soul of the meek from the hand of evil-doers* (*ibid.*). When the Holy One, blessed be He, fells the evil-doers into Gehenna and delivers the righteous, the righteous will extol Him and will sing praises unto Him because He does not abandon the meek. Thus Scripture says, *But on this man will I look, even on him that is meek and of a contrite spirit, and trembleth at my word* (Isa. 66:2). Similarly, in the preceding Psalm, it is written *The Lord preserveth all them that love Him; but all the wicked will He destroy. My mouth shall speak the praise of the Lord* (Ps. 145:20-21). And not I alone shall speak His praise, but *all flesh will bless His Holy name for ever and ever* (*ibid.*). Hence it is said *I will praise the Lord while I live; I will sing praises unto My God while I have my being* (Ps. 146:2). As Solomon said: *Man also knoweth not his time* (Eccles. 9:12). If a man does not praise God while he is alive, when can he praise Him? Surely not when he is dead? For it is said *The dead praise not the Lord, neither any that go down into silence* (Ps. 115:17). And it is also written *For in death there is no remembrance of Thee; in the grave who will give Thee thanks?* (Ps. 6:6). Who, then, must praise Thee? *We, from this time forth and for ever, will bless the Lord* (Ps. 115:18). That is, *The living, the living, he shall praise Thee* (Isa. 38:19). Not they that are in the grave can praise Thee, *For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest* (Eccles. 9:10). Hence it is said *I will praise the Lord while I live; I will sing praises unto my God while I have my being.*

2. *O put not your trust in princes nor in any son of man; for there is no help in them* (Ps. 146:3). A man has no right to put his trust in the works of his forebears. Ishmael has no right to say: "Abraham is my father, I am a part of him, and he will help

me." Esau has no right to say: "Jacob was righteous, and he will help me: by virtue of his works I shall be redeemed." For the verse *No man can by any means redeem his brother* (Ps. 49:8) means that a man's brother cannot redeem him; if a man does no good in this world, he has no right to put his trust in the works of his forebears. Hence it is said *O put not your trust in princes, nor in any son of man; for there is no help in them*. In what should you put your trust? In your own wise labors, for it is said *If thou art wise, thou art wise for thyself* (Prov. 9:12). Likewise Scripture says, *He that laboreth laboreth for himself* (Prov. 16:26). In the time-to-come no man will eat because of his forebears' labor; but each and every man will eat because of his own, for it is said *All the labor of man is for his own mouth* (Eccles. 6:7). It is also written *Wherefore I perceived that there is nothing better, than that a man should rejoice in his own works, for that is his portion* (*ibid.* 3:22). That is, a man has no portion in anything other than his own works. As Scripture says, *Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thy hands. Happy shalt thou be, and it shall be well with thee* (Ps. 128:2). Hence it is said *O put not your trust in princes, nor in any son of man; for there is no help in them*.

3. *For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish* (Ps. 146:4). By what parable may this verse be interpreted? By the parable of a water-skin. When it is blown full of air and is standing upright, he who sees it from afar is afraid of it, wondering what kind of thing it is. But what happens? As he comes near it, he sees that it is only a water-skin; and when he touches it, and it falls down, and the air which filled it escapes, the man says, "Was I afraid of this? There was nothing to it except the air which made it stand upright." Even so does the Holy One, blessed be He, say, "All flesh is nothing, as it is said *All flesh is grass, and all the goodliness thereof is as the flower of the field* (Isa. 40:6)." Likewise Scripture says, *How much less man, that is a worm! And the son of man, that is a maggot!* (Job 25:6). Man stands upright

only because he has breath. As soon as his breath escapes, he becomes dust. As Scripture says, *When the breath of man goeth forth, he returneth to his dust* (Ps. 146:4).

The Holy One, blessed be He, spoke thus: I created this being, but it is he who stands and boasts. Wicked Sennacherib came, and he boasted and reviled and blasphemed, but as soon as his breath escaped, his thoughts perished. So it was with Pharaoh. And so it was with Haman. And so it is with all the wicked men in the world that revile and blaspheme: They are only breath, and when their breath escapes, their thoughts perish. Do you desire an intercessor who will stand by you for ever? Then trust Him always, and you will stand upright, as it is said *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God* (Ps. 146:5). O that you knew in whom you ought to put your trust! In Him who made heaven and earth! God says: Ever since I stretched out the heavens and spread forth the earth, have they budged from their places? So, too, he who puts his trust in Me; his reward shall never cease. Hence it is said *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God* (Ps. 146:5). And what does Scripture at once go on to say? *Who made heaven and earth, the sea, and all that in them is* (*ibid.* 146:6). What is taught by *all that in them is*? You are taught that over against every creature God has on earth, He has its like in the sea. Hence it is said *Who made heaven and earth, the sea, and all that in them is*.¹

4. *Who executeth justice for the oppressed; who giveth bread to the hungry* (Ps. 146:7). Who is meant by *the hungry*? Elijah. He was hungry, and God gave him bread to eat, as is said *And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook* (1 Kings 17:6). Hence it is said *Who giveth bread to the hungry*.

The Lord will loose the bonds (Ps. 146:7).² What does the verse mean by the words *loose the bonds*? Some say that of every animal whose flesh it is forbidden to eat in this world, the Holy One, blessed be He, will declare in the time-to-come that the eating of its flesh is permitted. Thus in the verse *That which*

hath been is that which shall be, and that which hath been given is that which shall be given (Eccles. 1:9), the words *that which hath been given* refer to the animals that were given as food before the time of the sons of Noah, for God said: "Every moving thing that liveth shall be food for you; as the green herb have I given you all" (Gen. 9:3). That is to say, "As I give the green herb as food to all, so once I gave both beasts and cattle as food to all." But why did God declare the flesh of some animals forbidden? In order to see who would accept His commandments and who would not accept them. In the time-to-come, however, God will again permit the eating of that flesh which He has forbidden.

Others say that in the time-to-come, God will not permit this, for it is said *They that . . . eat swine's flesh, and the detestable thing, and the mouse, shall be consumed together, saith the Lord* (Isa. 66:17). Now if God will cut off and destroy men who eat forbidden flesh, surely he will do the same to the forbidden animals themselves. To what, otherwise, do the words *will loose the bonds refer*? Though nothing is more strongly forbidden than intercourse with a menstruous woman—for when a woman sees blood the Holy One, blessed be He, forbids her to her husband—in the time-to-come, God will permit such intercourse. As Scripture says, *It shall come to pass in that day, saith the Lord of hosts, that . . . I will cause the prophets and the unclean spirit to pass out of the land* (Zech. 13:2), the *unclean* clearly denoting a menstruous woman, and of such it is said "And thou shalt not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness" (Lev. 18:19).

Still others say that in the time-to-come sexual intercourse will be entirely forbidden. You can see for yourself why it will be. On the day that the Holy One, blessed be He, revealed Himself on Mount Sinai to give the Torah to the children of Israel, He forbade intercourse for three days, as it is said *Be ready against the third day; come not at your wives* (Ex. 19:15). Now since God, when He revealed Himself for only one day, forbade intercourse for three days, in the time-to-come, when the presence

of God dwells continuously in Israel's midst, will not intercourse be entirely forbidden?

What, otherwise, is meant by *bonds* in *will loose the bonds*? The bonds of death and the bonds of the nether-world.

5. *The Lord openeth the eyes of the blind* (Ps. 146:8). No privation is greater, no affliction is greater or more cruel than blindness. What parable fits here? That of a man who carried freight on camels and on donkeys. Once they were loaded, they would set out on their route. He loaded one of the animals with a burden as great as all the others together carried, and he also loaded it with fodder for all the others. Then he commanded concerning this animal: "Take special care of this one, for it is not merely straw that is loaded on him. I know well what a load I put upon him." When they came into the city and were about to unload the animals, the man said: "Unload this one first, for I put a greater burden upon him than upon all the others." Even so, the Holy One, blessed be He, gave special commandments concerning the blind, for no affliction is greater than theirs. As Scripture says: *Cursed be he that maketh the blind to go astray in the way* (Deut. 27:18). Indeed, when God comes to heal the world, He will certainly first heal the blind, as it is said *The Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; He upholdeth the fatherless and the widow* (Ps. 146:8-9).

Another comment: Who are the *blind*? Men of the present generation who go groping like blind men in the Torah, saying *We wait for light, but behold obscurity, for brightness, but we walk in darkness. We grope for the wall like the blind* (Isa. 59:9-10). All of them read, but do not know what they read. All of them study, but do not know what they study. In the time-to-come, however, *The eyes of the blind shall be opened* (*ibid.* 35:5).

6. *The Lord raiseth up them that are bowed down* (Ps. 146:8). Who *are bowed down*? The children of Israel who are exiled from the Land of Israel. Ever since the day that they were exiled from Jerusalem, they have not been able to stand up straight, but

are bowed down so low before their enemies that their enemies walk all over them. So Isaiah declared: *Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people: Behold, I have taken out of thy hand the cup of staggering, the beaker, even the cup of My fury, thou shalt no more drink it again; and I will put it into the hand of them that afflict thee; that have said to thy soul: "Bow down, that we may go over"* (Isa. 51:22-23)—that is, I will put the cup into the hand of thy enemies that make thee bow down so low. Hence *The Lord raiseth up them that are bowed down*.

7. *The Lord loveth the righteous* (Ps. 146:8). As Scripture says, *I love them that love Me* (Prov. 8:17), and again *For them that honor Me I will honor* (1 Sam. 2:30): they love Me, and I love them. And why does God love the righteous? Because their righteousness is not something inherited, as is the priesthood in a family of priests or in a family of Levites. The priests, rather, are part of a family line, and the Levites, too, are part of a family line, as it is said *O house of Aaron, bless ye the Lord; O house of Levi, bless ye the Lord* (Ps. 135:19). Therefore, should a man seek to become a Levite, or to become a priest, he cannot become one because his father was not a Levite or a priest. But should a man seek to become righteous, even if he is a gentile, he can become righteous; for the righteous do not depend upon a family line, but in their own persons volunteer and come to love the Holy One, blessed be He, as it is said *Rejoice in the Lord, O ye righteous* (Ps. 33:1). Hence it is said *The Lord loveth the righteous*.

8. *The Lord preserveth the strangers* (Ps. 146:9). The Holy One, blessed be He, greatly loves converts. What parable fits here? That of a king who had a flock. Every day it used to go out and feed in the pasture and come back in the evening. One time a stag joined the flock, walking along with the goats and the ewes and feeding with them. He would come back with the flock, and when it would go out to feed, he would go with it. The king was told, "A stag goes with the flock and feeds with it, every day going out and coming back with it." And the king came

to love the stag exceedingly. When the stag went out into the pasture, the king would command the shepherd, saying to him: "Take special care of this stag! Let no one strike him." And when the stag came back with the flock, the king would command his friend concerning him: "Give him to eat and to drink." And the king loved the stag more and more. The shepherd said to the king: "My lord king, many are the he-goats, many the she-goats, many the ewes, and many the lambs thou hast, but thou dost not command me to take special care of them. But the stag—every day thou givest me commands about him." The king replied: "As for the flock, it feeds in its usual way. But stags, they live in the wilderness. It is not their way to come into inhabited land, among men. This stag did come in, however, and found a place among us. Shall we not show our appreciation of him for having left the great wide wilderness, the place where stags and hinds feed, for having abandoned them and coming among us? We must show our appreciation of him."

Even so does the Holy One, blessed be He, say: "I must show My great appreciation of the stranger who has left his family and his father's house and has come to Me. Therefore, I command concerning him: *Love ye therefore the stranger* (Deut. 10:19); *And a stranger shalt thou not wrong* (Ex. 22:20)." Hence it is said *The Lord preserveth the strangers*.

9. *He upholdeth the fatherless and the widow* (Ps. 146:9). Scripture pairs the stranger with the fatherless and with the widow. Why? Because the Holy One, blessed be He, said: The three of them are lowly and poor. Moses also said: *He doth execute justice for the fatherless and widow, and loveth the stranger* (Deut. 10:18). Hence it is said *The Lord preserveth the strangers; He upholdeth the fatherless and the widow*.

And who are *the fatherless*? The children of Israel, who say: *We are become orphans and fatherless* (Lam. 5:3). And who is the *widow*? Zion, and also Jerusalem, as it is said *The city . . . that was full of people! How is she become as a widow!* (*ibid.* 1:1). Hence it is said *He upholdeth the fatherless and the widow*. Does God, then, uphold all the fatherless and all the widows?

No; only if they are righteous, for it is only to such that Scripture says *Sing unto God, sing praises to His name . . . exult ye before Him. A Father of the fatherless, and a Judge of the widows, is God in His holy habitation* (Ps. 68:5-6). But if they are wicked, then, as it is written of them, *The way of the wicked He maketh crooked* (Ps. 148:9). Does God make ways crooked? He decrees that all, the righteous and the wicked, should go up to Jerusalem and to the Garden of Eden,³ for the same way leads to both places, and both the righteous and the wicked come to Jerusalem. As soon as they arrive there, the Holy One, blessed be He, brings the righteous into the Garden of Eden; but He twists the way of the wicked and leads them onto the road to Gehenna. Hence it is said *But the way of the wicked He maketh crooked*. Likewise Scripture says, *The Lord upholdeth the humble; He bringeth the wicked down to the ground* (Ps. 147:6).

And the righteous proclaim the reign of God, as it is said *The Lord will reign for ever, thy God, O Zion, unto all generations* (Ps. 146:10).

PSALM ONE HUNDRED AND FORTY-SEVEN

1. *The Lord will reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord. Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely* (Ps. 146:10-147:2). Isaiah said: *How beautiful upon the mountains are the feet of the messenger of good tidings, that announceth peace, the harbinger of good tidings, that announceth salvation; that saith unto Zion: "Thy Lord reigneth!" Thy watchmen shall lift up the voice, with the voice together shall they sing . . . Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem* (Isa. 52:7-9).

But is it not true that now there is awe of Me only in heaven, as is declared by the verse *His glory is above the earth—in heaven* (Ps. 148:13)?¹ When is there to be awe of Me on earth? When God exalts the horn of Israel, as it is said *I will sing praises to the God of Jacob when the horns of the righteous shall be exalted* (Ps. 75:10-11). Hence it is said *He shall exalt the horn of His people; all His saints shall praise Him* (Ps. 148:14).

Why is Israel likened to a horn? Because as the horn is set in the head, so Israel is set at the head of all peoples, for Scripture says, *And the Lord will make thee the head* (Deut. 28:13). Hence it is said *He shall exalt the horn of His people*.

Why does the conclusion of the verse speak of Israel as *a people near unto Him*? Because Israel is a people that draws near to Him through its obedience to the commandments, a people that the Holy One, blessed be He, draws nearer to Him than He draws any other people. As Israel says: *But as for me, the nearness of God is my good* (Ps. 73:28). Hence it is said *The children of Israel, a people near unto Him* (Ps. 148:14).

2. Another comment: *The Lord will reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord. Praise ye the Lord; for it is good to sing praises unto our God . . . The Lord doth build up Jerusalem, He gathereth together the outcasts of Israel* (Ps. 146:10-147:2). Isaiah said: *How beautiful upon the mountains are the feet of the messenger of good tidings* (Isa.

52:7). That is, when the Lord will reign, everything will bring good tidings: as Scripture says, *announcing peace, bringing good tidings, announcing salvation (ibid.)*.

Thus also it is said *Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem (Zeph. 13:14)*. At what event? When *The Lord hath taken away thy judgments . . . the King of Israel, even the Lord, is in the midst of thee (ibid. 13:15)*.

And so when the Holy One, blessed be He, reigns, everything will sing praises unto Him. Thus also the preceding Psalm says: *The Lord will reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord, Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely*. That is, when the Holy One, blessed be He, is King, it will be proper to praise Him. Why? Because everything will belong to the kingdom of the Holy One, blessed be He. Then all will sing, all will shout praises, all will laud Him because all will see Him reigning. Hence it is written *How beautiful upon the mountains are the feet of the messenger of good tidings . . . that saith unto Zion: "Thy God reigneth!"* And what does the next verse declare? *Thy watchmen shall lift up the voice, with the voice together shall they sing. . . . Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem (Isa. 52:7-9)*.

So Scripture says again: *Sing, O daughter of Zion, shout, O Israel; be glad, and rejoice with all thy heart, O daughter of Jerusalem (Zeph. 3:14)*. At what event? When *The Lord hath taken away thy judgments . . . The King of Israel, even the Lord, is in the midst of thee (ibid. 3:15)*.

So when the Holy One, blessed be He, reigns, in that hour ye are to sing praises unto Him. Hence it is said *The Lord will reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord. Praise ye the Lord. For it is good to sing praises unto our God. For it is pleasant, and praise is comely. The Lord doth build up Jerusalem, He gathereth together the dispersed of Israel*.

He healeth the broken in heart, and bindeth up their wounds (Ps. 147:1-3).

A mortal king, if he is addressed by a poor man with the scar of a burn on his hand, will not respond to the man, however noble the man may be, because the king finds the scar repulsive.² Not so the Holy One, blessed be He. All addresses to Him are welcome. He says, "Address Me with praise, and you will be acceptable to Me": *For it is good to sing praises unto our God . . . He healeth the broken in heart, and bindeth up their wounds* (Ps. 147:1-3).

3. *The Lord doth build up Jerusalem, He gathereth together the outcasts of Israel* (Ps. 147:2). Even as the Holy One, blessed be He, will be acknowledged King by the recital of songs and the singing of praises, so only by the recital of songs and the singing of praises will Jerusalem be rebuilt. You will find that this was true of the rebuilding of the Second Temple, for it is said *And when the builders laid the foundation of the temple of the Lord . . . they sang one to another in praising and giving thanks unto the Lord* (Ezra 3:10, 11). Hence it is said *For it is good to sing praises unto our God*.

He gathereth together the outcasts of Israel. Who are the outcasts of Israel? Korah and his entire company who were cast out at the command of Moses our master, peace to him. Achan, also, who was cast out at the command of Joshua. Scripture says, however: *Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly unto her. And I will give her vineyards³ from thence, and the valley of troubling (Achor) for a door of hope* (Hos. 2:16-17). What valley of troubling is described here as a door of hope? The very valley of Achor where Joshua said to Achan: "Why hast thou troubled (achar) us?" (Josh. 7:25). Hence it is said *He gathereth together the outcasts of Israel*.

Another comment: *He gathereth together the outcasts of Israel.* These are the ten tribes of Israel, of whom it is said *The Lord . . . cast them into another land* (Deut. 29:27). So, too, Scripture

says, *And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt* (Isa. 27:13). In that hour the children of Israel will have no sicknesses, for then and there they will be healed, as it is said *He healeth the broken in heart, and bindeth up their wounds* (Ps. 147:3).

The Holy One, blessed be He, said: If a hand which is burnt can be healed, surely the breach in the heart of Israel can be healed.⁴ The heart of Israel is broken only because Jerusalem is desolate, as it is said *For this our heart is faint, for these things our eyes are dim. Because of the Mountain of Zion, which is desolate, the foxes walk upon it* (Lam. 5:17-18). Thus when the Holy One, blessed be He, asked: "Why is your heart faint?" Israel replied: *Because of the Mountain of Zion, which is desolate*. He said: "Behold, then, I shall rebuild it and heal you, as it is said *The Lord doth build up Jerusalem . . . He healeth the broken in heart, and bindeth up their wounds*." And as it is also written *In the day that the Lord bindeth up the bruise of His people, and healeth the stroke of their wound* (Isa. 30:26). What, then, is *the bruise of His people*? The desolation of Jerusalem. And what is meant by *healeth the stroke of their wound*? That he who made Jerusalem desolate, will rebuild it. In that hour there will be no trouble, no sighing, no sorrow, as it is said *And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away* (Isa. 35:10). And the children of Israel will rejoice for ever.

PSALM ONE HUNDRED AND FORTY EIGHT

Hallelujah. Praise ye the Lord from the heavens; praise Him the heights (Ps. 148:1). These words were spoken to the *cherubim* in heaven. And who are they? The ministering angels, to whom it was said *Praise ye Him, all His angels* (Ps. 148:2). Even there are many hosts of creatures on earth, so are there many in the heavens.

Because the verse says *These are the generations of the heavens and of the earth when they were created* (Gen. 2:4), therefore it is said *Praise ye Him, all His angels, praise ye Him, all His hosts*.¹ Who are these *hosts*? They who do the will of God, of whom it is said *Bless the Lord, all ye His hosts; ye ministers of His, that do His pleasure* (Ps. 103:21). Hence *Praise ye Him, His hosts*.

Praise ye Him, sun and moon (Ps. 148:3). Who are meant by *sun and moon*? The Patriarchs and Matriarchs who were likened to the sun and to the moon by Joseph when he said: *And behold, the sun and the moon and eleven stars bowed down to me* (Gen. 37:9).

Praise Him, all ye stars of light (Ps. 148:3). Who are meant by *stars of light*? Righteous men, of whom it is said *And they shall turn the many to righteousness as the stars for ever and ever* (Dan. 12:3). Hence *Praise Him, all ye stars of light*. From this we learn that every righteous man has his own star in heaven, and that his star shines according to his deeds. Hence the verse says, "Praise Him, all ye whose stars shine brightly."

Praise Him, ye heaven of heavens (Ps. 148:4). From the *praise ye heaven of heavens* you may learn that there are no more than three heavens.² Likewise, Scripture says, *Heaven and heaven of heavens cannot contain Thee* (1 Kings 8:27). Hence *Praise Him, ye heaven of heavens*.

And ye waters that are above the heavens (Ps. 148:4). The waters spoken of in this verse are the waters of the Creation. Scripture refers to them in the verse *And God called the firmament *Samayim**³ (Gen. 1:8), as if to say, *Sa' mayim*: "Be laden with water."

3. *Let them praise the name of the Lord; for He commanded, and they were created* (Ps. 148:5). When He created heaven and earth, it was no wearisome labor for the Holy One, blessed be He, for it is said *In the day that the Lord God made earth and heaven* (Gen. 2:4), and also *For in six days the Lord made heaven and earth* (Ex. 20:11).⁵ It was no wearisome labor for the Holy One, blessed be He. He had only to command, and they formed themselves. Hence it is said *Let them praise the name of the Lord*. Heaven and earth were created on condition that they praise the name of the Lord.

4. *He hath made them fast for ever and ever; He hath given them a law which shall not be broken* (Ps. 148:6). What law did He give them? The law, *Let there be a firmament*, etc. (Gen. 1:6). Ever since their creation, heaven and earth have not budged.

The Holy One, blessed be He, created the earth to rejoice in it—if one dare speak thus—but God has had no joy from the earth because after Adam sinned the earth was cursed, as it is said *Cursed is the ground for thy sake* (Gen. 3:17). Then came Cain and slew Abel, and God asked: *Where is Abel thy brother?* and Cain answered: *"I know not; am I my brother's keeper?"* And God replied: *What hast thou done? The voice of thy brother's blood crieth unto Me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand . . . a fugitive and a wanderer shalt thou be in the earth* (ibid. 4:10, 12). Thus the children of men did not let the Holy One, blessed be He, rejoice in His earth.

5. *Praise the Lord from the earth, ye sea-monsters and all deeps* (Ps. 148:7). Isaiah said: *Every one that is called by My name, and whom I have created for My glory* (Isa. 43:7). The Holy One, blessed be He, created man only for the sake of His glory. As Scripture says, *The Lord hath made every thing to bear witness to His glory*⁶ (Prov. 16:4). He created the heavens to sing His praises, and so they sing them, as it is said *The heavens declare the glory of God, and the firmament showeth His handiwork* (Ps. 19:2). And even as the heavens and all that is in them

sing the praises of God, so also the earth and all that is in it sing His praises, as it is said *Praise the Lord from the earth*.

All sing the praises of the king. And who ought first to praise him? The people of the palace, and then the people of the city. Hence it is said *Praise ye the Lord from the heavens* and then, *Praise the Lord from the earth*. After God's praises are sung from the heavens, who ought to be the first on earth to sing His praises? He that is larger than his fellow creatures. And who are the largest? The sea-monsters, of whom it is said *And God created the great sea-monsters* (Gen. 1:21). Therefore, the first on earth to sing God's praises are the sea-monsters, to whom it is said *Ye sea-monsters, and all deeps* (Ps. 148:7). How many deeps there are is not stated explicitly in Scripture. One verse says, *When there were no depths, I was brought forth* (Prov. 8:24). And another reads *The deeps cover them* (Ex. 15:5). Even now, no man knows how many deeps there are, so that the sons of Korah are quoted as saying, *Deep calleth unto deep* (Ps. 42:8).⁷ Hence it is said *Praise the Lord . . . ye sea-monsters and all deeps*—as many deeps as there are shall praise the name of the Lord.

PSALM ONE HUNDRED AND FORTY-NINE

1. *Hallelujah. Sing unto the Lord a new song, and His praise in the assembly of the saints* (Ps. 149:1). Isaiah said: *Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth . . . The beasts of the field shall honor Me, the jackals and the ostriches . . . The people which I formed for Myself, that they might tell of My praise* (Isa. 43:18-21). That is, the Holy One, blessed be He, said: Because I shall make all things new, ye will sing a new song unto Me, as it is said *Sing unto the Lord a new song*. And who are *the assembly of the saints*? Israel: for is it not said in the preceding Psalm *He shall exalt the horn of His people; all His saints shall praise Him* (Ps. 148:14)?

Whenever the children of Israel see the Holy One, blessed be He, they become saints. When they saw God at the Red Sea, they became saints who sang a song, as it is said *Then sang Moses and the children of Israel this song* (Ex. 15:1). When they saw God at Sinai, they became upright men, as it is said *He layeth up sound wisdom¹ for the upright* (Prov. 2:7). And what song did they sing at Sinai? They sang: *Let Him kiss me with the kisses of His mouth²* (Song 1:2). When they saw God at the Tent of Meeting, they became righteous men, as it is said *And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. And there came forth fire from before the Lord . . . and when all the people saw it, they shouted, and fell on their faces* (Lev. 9:23-24). It is also written *Rejoice in the Lord, O ye righteous, praise is comely for the upright . . . Sing unto Him a new song* (Ps. 33:13). And when they see God in the world-to-come, they will become saints, as it is said *Sing . . . His praise in the assembly of the saints. Let Israel rejoice in His Maker*. And why such singing? Because Israel will see God and rejoice, and God will rejoice in them.

Praise the Lord from the earth . . . Fire and hail, snow and vapor (Ps. 148:7-8). From these verses you learn that in heaven there is nothing evil, neither fire nor hail, neither snow nor vapor.

These come from the earth, as it is said *Praise the Lord from the earth . . . Fire and hail, snow and vapor* (Ps. 148:7). Scripture also says *Evil shall not sojourn with Thee* (Ps. 5:5). That is to say, nothing evil sojourns with God. All that is evil is on earth. But if so, why does Scripture say, *Then the Lord caused to rain upon Sôdom and upon Gomorrah brimstone and fire from the Lord out of heaven* (Gen. 19:24)? Because the Holy One, blessed be He, decreed from heaven that [His rains] be turned into fire on earth.³

Praise the Lord . . . mountains and all hills (Ps. 148:7-9). David said: Let the mountains praise God because He knows even their weight, as it is said *Who . . . weighed the mountains in scales?* (Isa. 40:12). Scripture also says *The mountains skipped like rams, the hills like young sheep* (Ps. 114:4). Hence it is said *Praise the Lord . . . mountains and all hills*. David said: Since all creation praises the Holy One, blessed be He, ought not man be willing to praise his Creator? If *creeping things and winged fowl* (*ibid.* 148:10) acknowledge God, why should not man honor Him? So, too, Scripture says, *The beasts of the field shall honor Me* (Isa. 43:20). Hence it is said *Praise the Lord . . . beasts and all cattle, creeping things and winged fowl* (Ps. 148:10). One would have expected David to say first, *Praise the Lord . . . kings of the earth and all peoples, princes and all judges of the earth* (Ps. 148:11), and then say, *Praise the Lord . . . ye sea-monsters and all deeps*. But David speaks first of the praise of the sea-monsters and the creeping things and then of the praise of the kings of the earth, because the Holy One, blessed be He, meant the older creatures to be first in praise of Him.⁴ Hence it is said *Praise the Lord . . . ye sea-monsters, and all deeps*, etc., and then *Praise the Lord . . . kings of the earth and all peoples, princes and all judges of the earth; both young men (bahurim) and maidens, old men, youths (nē'arim); let them praise the name of the Lord* (Ps. 148:11-13). Why does David add the word *nē'arim* ("youths") to the verse, seeing that *bahurim*, earlier in the verse, has the same meaning? Because the words *old men, youths*, reveal the promise of the Holy One, blessed be He, that

the old will be made young, as it is said *Praise the Lord . . . who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's* (Ps. 103:1, 5); and as it is also said *They that wait for the Lord shall renew their strength* (Isa. 40:31). Hence it is said *Old men, youths*.

Since it is said *Praise the Lord from the earth*, why does the Psalmist add *Let them praise the name of the Lord, for His name alone is exalted; His glory is above the earth—in heaven* (Ps. 148:13)?⁶ As things go in the world, a mortal king usually has a nobleman or a viceroy to share the burden of kingship with him, and because they share the burdens of office with him, they share honor with him whenever honor is bestowed upon him. Not so the Holy One, blessed be He. He needs no nobleman, no prince, no lieutenant,⁶ as it is said *For what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?* (Deut. 3:24). There is no other who can do His work: He is alone. As Scripture says, *I am the Lord, that maketh all things; that stretched forth the heavens alone. That spread abroad the earth. Who is with Me?*⁷ (Isa. 44:24). There is no one with Him to share His burden with Him: He is alone. He says: *Even to your old age, I am He, and even to hoar hairs will I carry you. I have made, and I will bear, yea, I will carry, and will deliver you* (ibid. 46:4). Hence He alone is to be praised, as it is said *Let them praise the name of the Lord, for His name alone is exalted; His glory is above the earth—in heaven* (Ps. 148:13).

As things go in the world, a mortal king maintains his residence in a certain city. The people of another city are not so much in awe of him as are the people of the city where he maintains his residence. Why not? Because he resides far from them. Not so the Holy One, blessed be He. He dwells in heaven, but all the earth is in awe of Him, as it is said *His name alone is exalted, and His praise above the earth—in heaven* (Ps. 148:13). And when will there be such praise of Him? When He lifts up the horn of Israel, as it is said *He shall exalt the horn of His people; all His saints shall praise Him* (Ps. 148:14).

2. Another comment: *Sing unto the Lord a new song, and His praise in the assembly of the saints* (Ps. 149:1). Scripture says of the giving of the Torah that *All the kings of the earth shall praise Thee, O Lord, for they have heard the words of Thy mouth* (Ps. 138:4). Does this verse mean that the kings of the earth listened to, and were willing to accept, Thy Torah? No! To this question Micah the Morashuite gave God's explicit answer, saying *I will execute vengeance in anger and fury upon the nations, because they hearkened not* (Micah 5:14). From this you learn that the kings of the earth listened, but did not accept. Therefore when David came, he offered thanks to God in the words *Thou art the God that doest wonders; Thou hast made known Thy strength among the peoples* (Ps. 77:15). In speaking thus, David meant: "I thank Thee for the wonders Thou didst in the earth when Thou wouldst have made known Thy Torah to all the peoples of the earth though they were unwilling to accept it." The words *Thy strength* clearly allude to the Torah, for it is said *The Lord will give strength unto His people* (Ps. 29:11).

R. Abbahu taught: It was known to the Holy One, blessed be He, that the peoples of the earth would not accept the Torah. Why, then, did He give them the chance to accept it? Because the way of the Holy One, blessed be He, is first to give His creatures a chance, and only after they refuse the chance, does He banish them from the world. The Holy One, blessed be He, does not act like a tyrant towards His creatures. Hence it is said *For His name alone is exalted* (Ps. 148:13).

3. Another comment: *Sing unto the Lord a new song* (Ps. 149:1). *Behold, I will do a new thing . . . I will even make a way in the wilderness, and rivers in the desert . . . to give drink to My people, Mine elect; the people which I formed for Myself, that they might tell of My praise* (Isa. 43:18-21). The Holy One, blessed be He, meant: Because I shall make things new, sing a new song unto Me. Hence *Sing unto the Lord a new song*.

And what did Israel see to make them sing with joy? Israel saw God and rejoiced with Him, for it is said *Let the Lord rejoice with His works* (Ps. 104:31), and also *Let the heart of them*

rejoice that seek the Lord (Ps. 105:3), and again *Our soul waiteth for the Lord . . . for our heart shall rejoice in Him* (*ibid.* 33:20-21). The Holy One, blessed be He, said: When you behold Me, you rejoice, and you are joyful; and I, when I behold you, I am joyful and rejoice, as it is said *And I will rejoice in Jerusalem, and joy in My people* (Isa. 65:19). Hence it is said *Let the Lord rejoice with His works* (Ps. 104:31).

4. *Let them praise His name in the dance* (Ps. 149:3) as they did, according to Scripture, "In the days of thy coming forth out of the land of Egypt" (Micah 7:15) when "All the women went out after her with timbrels and with dances" (Ex. 15:20).

For the Lord taketh pleasure in His people (Ps. 149:4). David said this: All creatures praise God, for it is said *Praise ye the Lord. Praise ye the Lord from the heavens; praise Him in the heights; praise ye Him all His angels; praise ye Him, all His hosts. Praise ye Him, sun and moon; praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that are above the heavens* (Ps. 148:1-4); and it is said further, *Praise the Lord from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor, stormy wind, fulfilling His word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things and winged fowl* (*ibid.* 148:7-10); and having said that all things praise God, Scripture says further that the peoples of the earth praise Him: *Kings of the earth and all peoples, princes and all judges of the earth* (*ibid.* 148:11). Yet though every single thing praises the Holy One, blessed be He, the Holy One, blessed be He, declares: "Though every single thing praises Me, I take pleasure only in the praise that comes from Israel." Hence it is said *The Lord taketh pleasure in His people*. Why? Because the Holy One, blessed be He, said: The voice of Israel praising Me is sweet unto Me, for it is said *O My dove . . . let Me hear thy voice; for sweet is thy voice* (Song 2:14); and it is also said *Thy lips, O My spouse, drop as the honey comb; honey and milk are under thy tongue* (*ibid.* 4:11). And again *I will sing unto the Lord as long as I live; I will sing praise to my God, while I have my being. My medita-*

tion of Him shall be sweet (Ps. 104:33-34). Hence it is said *The Lord taketh pleasure in His people.*

5. R. Shabbethai taught: *Let the saints exult in glory; let them sing for joy because of their beds* (Ps. 149:5).⁸ Come and see how the saints will enjoy themselves when they pass over into the Garden of Eden.⁹ God Himself will decree that beds be prepared for them. And the saints, enjoying themselves, will say: "It does not suit me to sleep in this bed—only in that one." And the Holy One, blessed be He, will say: "My children, fuss with Me as much as you like," as it is said *Delight thyself also in the Lord; He shall give thee the desires of thy heart* (Ps. 37:4). And how do we know that they will say: "It does not suit me to sleep in this bed?" Because Scripture says *The righteous man . . . shall enter into peace, they shall rest in their beds* (Isa. 57:1, 2), specifying *their beds*, to show that many beds, beautiful beds, will be prepared for the righteous in the Garden of Eden. And as soon as they see God, they will sing for joy. Why? Because of what God has prepared for them. Hence it is said *They will sing for joy because of their beds* (Ps. 149:5). They will sing for joy, will sing His glory, and will shout His high praise, as it is said *The saints will be joyful in glory; they will sing for joy because of their beds. The high praises of God will be in their mouth* (Ps. 149:6).

The Holy One, blessed be He, will say to them: Even though you praise Me with psalteries and with harps, your praise is not sweet to Me until it comes from your mouths.

Woe unto the wicked! What must their ears hear! The Holy One, blessed be He, says to them: Let not the wicked praise Me with their mouths, because their breath is foul, as it is said *Their throat is an open grave as they make smooth their tongue* (Ps. 5:10). But the saints, their praise is very sweet to Me, as it is said *O My dove . . . let Me hear thy voice; for sweet is thy voice* (Song 2:14), and as it is also written *I will sing praises to my God . . . my meditation of Him shall be sweet* (Ps. 104:33-34). Hence it is said *The saints will exult in glory . . . the high praises of God are in their mouth* (Ps. 149:6). The Holy One,

blessed be He, will say: Because high praises of Me are in your mouths, therefore for your sake I shall fight the battles that will free you from exile and servitude.¹⁰ Thus Scripture declares that the mouth of Israel is their sword, as is said *A sword of mouths in their hand* (Ps. 149:6).

6. *To execute vengeance upon the nations* (Ps. 149:7). Wherefore vengeance? In vengeance, says the Holy One, blessed be He, for what they have done to Israel, of which it is said *The vengeance of the blood of Thy servants which is shed* (Ps. 79:10). Not the vengeance of man will befall the nations, but the vengeance of God to whom vengeance belongeth (Ps. 94:1). Thus also, Scripture says, *Praise His people, ye nations, for He will avenge the blood of His servants, and will render vengeance to His adversaries* (Deut. 32:43). And thus also it is written *The Lord will take vengeance on His adversaries* (Nahum 1:2). All these avengings are stored up with the Holy One, blessed be He, for the wicked nations. Hence it is said *To execute vengeance upon the nations, and chastisements upon the peoples*.

Lest you suppose that vengeance will be executed upon the common people, the Holy One, blessed be He, says: No! Only upon kings, as it is said *To bind their kings with chains, and their nobles with fetters of iron* (Ps. 149:8). And why upon them alone? Because kings set themselves against Me, as it is said *The kings of the earth set themselves, and the rulers take counsel together against the Lord* (Ps. 2:2). Hence it is said *To bind their kings with chains, and their nobles with fetters of iron*.

The Holy One, blessed be He, also says, *O daughter of Babylon . . . happy shall he be that recompenseth unto thee thy deed which thou didst* (Ps. 137:8). And what did the Babylonians do to Israel? *They . . . put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon* (2 Kings 25:7). Therefore I also shall do the same to them, as it is said *To bind their kings with chains, and their nobles with fetters of iron* (Ps. 149:8). The Holy One, blessed be He, says: What do they think? That I have forgotten the judgment they gave Zedekiah? Yea, My

judgment of them is written down before Me, as it is said *To execute upon them the written judgment* (Ps. 149:9).

And what is the *written judgment* of them? *Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble* (Mal. 3:19). And it is further written *The children of Israel . . . shall go forth, and look upon the carcasses of the men that have rebelled against Me* (Isa. 66:20, 24).

And what else is contained in the *written judgment*? *The sinners shall be consumed out of the earth, and the wicked be no more* (Ps. 104:35). Hence it is said *To execute upon them the written judgment*.

PSALM ONE HUNDRED AND FIFTY

1. *Hallelujah. Praise God in His holiness (Ps. 150:1).* The Holy Spirit said through Ezekiel: *And My holy name will I make known in the midst of My people Israel; neither will I suffer My holy name to be profaned any more, and the nations shall know that I am the Lord, the Holy One in Israel. Behold, it cometh, and it shall be done (Ezek. 39:7-8).* When will the nations know that I am the Holy One? When I fulfill what the earlier passage declares: *And thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I am against thee, O Gog . . . and I will turn thee about, and lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and I will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the peoples that are with thee; I will give thee unto the ravenous birds of every sort and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God (ibid. 39:1-5).* And thou, son of man, thus saith the Lord God: *Speak unto the birds of every sort, and to every beast of the field: Assemble yourselves, and come; gather yourselves on every side to My feast, upon the mountains of Israel, that ye may eat flesh and drink blood. The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs, and goats, bullocks, fatlings of Bashan are they, all of them. And ye shall eat fat till ye be full, and drink blood till ye be drunken of My feast which I have prepared for you (ibid. 39:17-19).* Ezekiel did not plainly declare how long the beasts and the birds would feed upon the flesh of Gog. But when Isaiah came, he plainly declared how long it would be, saying *They shall be left together unto the ravenous birds of the mountains, and to the beasts of the earth. And the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them (Isa. 18:6).* Behold, then! They will feed upon Gog for twelve months, for winter and summer together make twelve months.

When will the Holy One, blessed be He, be hallowed in His world? When He punishes the wicked. As the preceding Psalm says, *To execute upon them the judgment written; He is the glory of all His saints. Praise ye the Lord* (Ps. 149:9). Then will He be hallowed in His world, as it is said *Praise God because of His holy one* (Ps. 150:1)—that is, praise Him because of what He does for His holy ones. And who are His holy ones? Israel, to whom it is said *For thou art a holy people unto the Lord thy God* (Deut. 7:6), and of whom also it is written *Israel was holiness unto the Lord* (Jer. 2:3). Hence it is said *Praise God because of His holy one*.

Praise Him in the firmament of His power (Ps. 150:1)—that is, praise Him for what He will do in the firmament with His power. And what will He do in the firmament? *All the host of heaven shall moulder away, and the heavens shall be rolled together as a scroll, and all their host shall fall down* (Isa. 34:4); and it is told further: *Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner* (Isa. 51:6).

Another comment: *Praise Him in the firmament of His power*. In view of the word *power*, how is the verse to be read? Praise Him for what He will do to the powerful ones in the firmament. And who are the powerful ones in the firmament? They are the guardian angels of the peoples of the world.

As Scripture says, *I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations* (Hag. 2:22). And what does *I will overthrow the throne of kingdoms* signify? That God will throw down the guardian angels from heaven to earth. And then *the horses and their riders shall come down*, etc. (*ibid.*)—that is, the peoples of the world that were watched over by their guardian angels.

And, as Scripture says, *My sword hath drunk its fill in heaven; behold, it shall come down upon Edom, and upon the people of My ban, to judgment* (Isa. 34:5). That is, after God has let His sword drink its fill, He will make the sword of Edom's guardian

angel fall from his hand, and it will come down upon Edom.

And Scripture goes on to say, *The sword of the Lord is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom . . . For the Lord hath a day of vengeance, a year of recompense for the controversy of Zion (ibid. 34:6-8).*

ABBREVIATIONS

and

NOTES

ABBREVIATIONS

Tractates of Mishnah, Tosefta, and Talmud

Ab	'Aḇoṭ	Ned	Nēḏarim
Ar	'Āraḵin	Neg	Neḡa'im
AZ	'Aḇodah Zarah	Nid	Niddah
BB	Baḇa Baṭra	Par	Parah
Ber	Bēraḳoṭ	Pe	Pe'ah
BM	Baḇa Mēši'a	Pes	Pēsaḥim
Ed	'Eḏuyyot	RH	Roš haš-Šanah
Er	'Erubin	Sanh	Sanhedrin
Git	Gittin	Shab	Šabbaṭ
Hag	Ḥaḡiḡah	Sof	Sofērim
Hul	Ḥullin	Soṭ	Soṭah
Ker	Kēriṭoṭ	Suk	Sukkah
Ket	Keṭubboṭ	Ta	Ta'āniṭ
Kid	Ḳiddušin	Tem	Tēmurah
Kil	Kil'ayim	Ter	Tērumoṭ
Mak	Makkoṭ	Uḳṣ	'Uḳṣin
Meg	Mēḡillah	Yad	Yaḏayim
Men	Mēnaḥoṭ	Yeb	Yēḇamoṭ
Mid	Middoṭ	Yoma	Yoma
MK	Mo'eḏ Ḳaṭan	Zeb	Zēḇaḥim

The name of a Talmudic tractate cited without the prefixed letter B., P., or T. denotes Mishnah.

Amsterdam edition Midrash Tehillim, Midrash on Proverbs, and Midrash on Samuel (Amsterdam, 1730)

APB *The Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire*, with a translation by S. Singer, 13th edition (London, 1925)

ABBREVIATIONS

- '*Arukh* *Aruch Completum*, by Nathan ben Jehiel of Rome, ed. Alexander Kohut, facsimile reprint (Vienna, 1926)
- AV The Authorized version of the English Bible, first published in 1611
- b. *ben* (Hebrew) or *bar* (Aramaic): "son of"
- B. Babylonian Talmud
- Buber The apparatus of notes in Buber's edition of the Midrash Tehillim (*see* ET)
- David Luria *Novellae* to Midrash Rabbah (in the Wilna, 1878, edition of that Midrash)
- Einhorn Comments on Midrash Rabbah (in the Wilna, 1878, edition of that Midrash) by Ze'eb Wolf Einhorn
- Eleazar Hurwitz Comments on Midrash Tehillim, published at the end of Aaron Moses Padua's edition of the text (*see* PE)
- Ephraim Hurwitz Commentary on the first 41 chapters of the Midrash Tehillim, entitled *Yēḥaḳḳeš raṣon* (Lemberg, 1851)
- ET ("Edited Text") Midrash Tehillim, edited by Solomon Buber (Wilna, 1891). This is the text used for this translation
- EV English versions of Scripture (as distinguished from special interpretation made by a rabbinic commentator)

- Fuerst *A Hebrew & Chaldee Lexicon to the Old Testament*, by Julius Fuerst, 3d ed., trans. from the German by Samuel Davidson (Leipzig and London, 1865)
- Ginzberg, *Legends* *The Legends of the Jews*, by Louis Ginzberg (Philadelphia, 1909-38)
- Halberstamm MS One of the eight manuscripts used by Buber in his edition of the Midrash Tehillim (*see* ET), described in Buber's introduction (pp. 43-44) as MS No. 6
- HUCA *Hebrew Union College Annual*
- Isaac Katz Commentary on Midrash Tehillim, by Isaac ben Samson hak-Kohen (first published Prague, 1613)
- Jastrow *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, compiled by Marcus Jastrow (London and New York, 1903)
- JE *The Jewish Encyclopedia*
- JQR *The Jewish Quarterly Review*
- JV (Jewish Version) *The Holy Scriptures according to the Masoretic Text* (Philadelphia, The Jewish Publication Society of America, 1917)
- Levy, *Wörterbuch* *Neu-Hebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim*, by Jacob Levy (Leipzig, 1876-89)

ABBREVIATIONS

Maḳiri	Yalḳuṭ Maḳiri on Psalms, ed. Solomon Buber (Berdycezew, 1899)
<i>Mattēnoṭ Kēhunah</i>	Comments on Midrash Rabbah (in the Wilna, 1878, edition of that Midrash), by Issachar Ber ben Naphtali hak-Kohen
MGWJ	<i>Monatsschrift für Geschichte und Wissenschaft des Judentums</i>
Mordecai Gimpel	Commentary on Midrash Tehillim, published in Aaron Moses Padua's edition of the text (<i>see</i> PE)
MSS, Manuscripts	The several manuscripts used by Buber in his edition of the Midrash Tehillim (<i>see</i> ET)
MT	Masoretic text of Scripture
MTeh	Midrash Tehillim
'Oḫ 'emet	<i>Sefer 'Oḫ 'emet</i> , by Meir ben Samuel Benveniste, (Saloniki, 1564-65; Prague, 1624). The original text of this collection of emendations to rabbinic works was not consulted
P.	Palestinian Talmud
Padua	Aaron Moses Padua's commentary on the Midrash Tehillim, in his edition of the text (<i>see</i> PE)
PE ("Printed Edition")	Midrash Tehillim, ed. with commentary by Aaron Moses Padua (Warsaw, 1865)
R.	Rabbi

RV	Revised version of the English Old Testament (first published in 1885)
Soncino	The English translations of the Babylonian Talmud (1935-52), the Midrash Rabbah (1939), and the Zohar (1931-34), issued by the Soncino Press in London
Strashun's Novellae	<i>Novellae</i> to Midrash Rabbah (in the Wilna, 1878, edition of that Midrash), by Samuel Strashun
T.	Tosefta
Yalḳuṭ	The compilation or Catena on Scripture known as Yalḳuṭ Šimē'oni
Yēde Mošeh	Comments on Midrash Rabbah (in the Wilna, 1878, edition of that Midrash), by Jacob Moses ben Abraham Helin
Yēfeh To'ar	Comments on Midrash Rabbah (in the Wilna, 1878, edition of that Midrash), by Samuel ben Isaac Jaffe

[] insertion made for the sake of clarity, or based on a parallel reading in another source

NOTES

Psalm 1

1. These watches took turns in giving a week's service in the Temple at Jerusalem. The original number of priestly and Levitical watches as instituted by Moses was eight; it was raised to sixteen by Samuel, and to twenty-four by David (see 1 Chron. 24:7-18; B. Ta 27a; P. Ta 4:2, 67d). David thus made it possible for a greater number of persons to participate in the service of the Temple.

2. The Holy Spirit had departed from David by reason of the Bath-sheba incident. See below, 3.7, and 40.2. *Raṣon*, "favor," may be taken in the sense of "conciliation." See Lev. 22:20 and Prov. 10:31, and Rashi on Gen. 33:10.

3. Both were learned in Torah (see below, 3.4); but the first became a slanderer, the other a conspirator. See 1 Sam. 22:18, and 2 Sam. 16:21-3, 17:23. Also below, 41.5 and 52.1-7.

4. In the presence of God one must ever be "on the ready." Standing was a mark of deference to a person of superior age or rank.

5. Restored according to a parallel in P. Pes 5:7, 32d.

6. The simple active of the verb *yašab*, "he sat," is taken here in the intensive sense *yīšēb*, "he got set." It is implied that when a man does not get set for prayer, he "sitteth in the seat of the scornful." See below, 108.1.

7. See Yeb 8:3; and cf. Deut. 23:4.

8. David was descended from Ruth, a Moabite woman.

9. The parallel in 1 Chron. 17:17 reads: *Thou hast rewarded me after the manner of a man of high degree.*

10. Reading with Felix Perles, not *galuyot*, "in exile," but *Golyat*, "Goliath" (*Abrahams Memorial Volume*, New York, 1927, p. 382). ET and PE read: "out of servitude in exile."

11. JV, *when he strove with Aram-naharaim*. But "strove" and "divided" are represented in Hebrew by similar sounding words; and *naharaim* means "two rivers."

12. Scripture could have used the one word "unclean," but avoids it and instead uses three words, "that [are] not clean."

13. Literally, "he used his name as a surname of his Creator."

14. I follow the emendation given in Padua. ET has here "Blessed

is the man that walketh in the counsel of the righteous." That, however, is no instance of unseemly speech from which David should have refrained.

15. See above, end of §2.

16. In Seder 'Olam Rabbah, ch. 13, B. Zeb 118b, and B. Tem 15a, it is stated that for ten years Samuel ruled as king. This tradition is presumably based on I Sam. 7:16 and 12:3. See also Yalkuṭ Jer. §292.

17. See Ex. 3:4, and I Sam. 3:4.

18. In the two verses cited, different words are used for "shield": *maḡen* and *ṣinnah*, the latter (in Ps. 5:13) denoting a "large shield." The smaller shield (*maḡen*) is called *taris*, which is a Greek loan word (*thyreos*) used in Rabbinic Hebrew; it is here identified with [the Roman] *'isḡuṣa*, that is, the Latin *scutum*; for the miswriting "Persian" for "Roman"—a miswriting easily accounted for in Hebrew script—see Levy, *Wörterbuch*, s.v. *Romi*.

19. So PE and Maḡiri. ET reads "R. Judah."

20. On the word *grs* as "a concise summary," see Saul Lieberman in *Tarbiṣ*, 5, 108; see the next note.

21. Literally: "where this one begins that one ends; and where this one ends that one begins."

22. The family vault was of course the cave of Machpelah (Gen. 23:1-20). The Rabbis must have reasoned thus: Since after this Abraham was able to give gifts to the sons of the concubines (Gen. 25:6), he obviously had not previously given all that he had to Isaac. Accordingly, the words *all that he had* are interpreted by the Rabbis as meaning "the best of all he had," which, according to them, was the cave of Machpelah.

23. "Thus, too, it happened with Jacob, in connection with whom it is written *and God appeared unto Jacob again . . . and blessed him* (Gen. 35:9)" (So several *Mss* and Yalkuṭ Pss. §612).

24. All mentioned in the Book of Psalms as authors of certain Psalms.

25. Rab takes *Jeduthun* to be not a proper name but an appellative derived from *daṡ*, "judgment" or "punishment." The opposing view holds that Jeduthun is the name of a person, while Asaph, who is mentioned among the ten authors of the Psalter, is to be counted as one of the three sons of Korah.

26. This verse occurs at the end of the second book, but is here understood as applying to the Book of Psalms as a whole.

27. The names of the ten kinds of song are based on the several headings by which various Psalms are introduced. In the order of the "kinds of song" given in the comment, the corresponding headings may be found in Pss. 11:1; 4:1; 3:1; 45:1; 113:1; 17:1; 103:1; 105:1; 106:1; and 1:1. The translations suggested are not always certain, and must be taken as approximations of what the Midrash actually intended.

28. R. Simeon ben Pazzi interprets *Blessed is the man that walketh not in the counsel of the wicked* as meaning, "Blessed is the man that walketh not to the theatres and to the circuses of the heathen." See B. AZ 18b.

29. Ab. 4:2.

30. That is, be idle and do or say nothing.

31. Mak 3:15.

32. Such as *Woe unto them that join house to house* (Isa. 5:8), and elsewhere in Isaiah. The word occurs twenty-one times. It may be, however, that the two *woes* occurring in the first chapter of Isaiah are reckoned as one. Or perhaps Isa. 10:5, which is directed to Asshur, is not included.

33. The word *Blessed* actually occurs twenty-five times in the Psalter. Perhaps Rabbi disregards the three linked with malediction, which occur in Psalm 127 and in Psalm 137.

34. "The Signs of Leprosy" and "Tents" are two treatises in the sixth Mishnaic order, the order of "Things Clean." The laws treated in the two treatises are said to be the most abstruse parts of the Torah.

35. JV, *for ever*. But the Hebrew *'olamim* also means "worlds."

36. Literally, "man (the first man)"; see Ginzberg, *Legends*, 5, 78.

37. So ET. PE and Maḳiri read "us."

38. In Rabbinic tradition these six laws are listed as dealing with idolatry, blasphemy, authority of government, bloodshed, incest, and theft. Cf. Gen. Rabbah 16:6, and below, 6.8.

39. This is somewhat difficult, since Abel was slain by Cain. It may, however, be assumed that here Adam fell to meditating on what might have happened had he not listened to the serpent. Or it may mean that Abel's offering, unlike Cain's, was acceptable to God.

40. Since Abel was killed and Cain was cursed, Seth was the real progenitor of the world. The name "Seth" is understood as meaning "the one upon (or out of) whom the world was founded."

41. Ophel, where the Nethinim or the Gibeonites dwelt, was the southern and eastern slope of the Temple hill, and was considered to be outside the Jewish community of Jerusalem.

42. The *ḥēṭib* is the traditional spelling of Biblical words, opposed to the *ḥēri* or the Masoretic instruction for reading. Because of the resulting shift in pronunciation the word may assume one or the other of the meanings given in the text.

43. Here the text takes up again the application of the First Psalm to Adam.

44. See Gen. 11:1-9.

45. See note 38, above. The seventh law prohibited the eating of flesh torn from a living animal.

46. Noah was six hundred years old when the flood came. See Gen. 7:6. His three sons consequently were just under a hundred years in age.

47. Before the revelation of the Torah men less than a hundred years old were not considered liable. Cf. Gen. Rabbah 26:2.

48. So PE. ET reads: "According to R. Simeon ben Yoḥai, the Holy One, blessed be He, shall abrogate that law."

49. So clearly in PE. Passages which imply "that children have to suffer for the sins of their parents are explained by the Rabbis as referring to cases in which the children perpetuate the crimes of their fathers." (See S. Schechter, *Studies in Judaism*, Philadelphia, 1896, p. 219, and his reference to Sifra, ed. Weiss, 112b). At times, according to the Rabbis, "little children seem to form almost a part of their fathers' selves and suffer on that account for the sins of their parents." See S. Schechter, *Some Aspects of Rabbinic Theology* (New York, 1923), p. 192; and below, 62.4.

50. Sanh 10:3. They will be condemned out of hand.

51. Cf. below, 4.7.

52. JV, *a city and a tower*. The word 'ir, the common word for "city" in Hebrew, is used in Biblical Aramaic in the sense of "watcher."

53. Their fear was that they might be scattered, *So the Lord scattered them* (Gen. 11:8).

54. Abimelech was king of the Philistines, and the Bible states that at the time of Samson the Philistines, *When their hearts were merry* [said]: "Call for Samson that he make us sport" (Judg. 16:25), showing that they and their kings were a scornful lot. Like "Pharaoh,"

"Abimelech" is understood as the generic title of the Philistine kings.

55. That is, declined to settle in Abimelech's territory.

56. Abraham, with the help of God, discovered the Law through his own conscience and reason; the kidneys are conceived of in the Bible and the Talmud as the seat of moral conscience as well as of intellectual deliberation. See H. A. Wolfson, *Philo* (Cambridge, 1947), 2, 185, and note 124. Cf. below, 14.1.

57. The 'erub of meals is the symbolic act which makes permissible the cooking of meals for the Sabbath on such holy days as happen to precede the Sabbath. See *JE*, 3, 134b, and Jastrow, *s.v.*, 1075a-1076b.

58. The 'erub for courtyards is the symbolic act which makes permissible the carrying of objects on the Sabbath from one dwelling to another when the dwellings have a common courtyard. See *JE*, 5, 204a, and Jastrow, *ibid.*

59. The specification in this verse of different types of injunctions such as "My charge," "My commandments," etc., is taken as proof that Abraham had foreknowledge of sundry rabbinic enactments.

60. This is the eighth of R. Ishmael's thirteen rules. See *APB*, pp. 13-14, and *JE*, *s.v.* "Rules of R. Ishmael."

61. The commentator is meeting the argument that Eleazar was left alive because he was less than twenty years old, for Scripture says, *Your carcasses shall fall in this wilderness, and all that were numbered of you . . . from twenty years old and upward* (Num. 14:29).

62. That is, I consecrate my sheep to the Temple, to be used for any of its purposes.

63. Thereby avowing their loyalty to God and to Moses His disciple.

64. So PE.

65. So the Book of Common Prayer Psalter.

66. Reference is made here to the "Large Mishnahs" which amplified, explained, and sometimes corrected our Mishnah. See *JE*, 8, 613, and G. F. Moore, *Judaism in the First Centuries of the Christian Era* (Cambridge, 1927-30), 1, 96.

67. See Mēkilta, Piska 17 (ed. Lauterbach, 1, 154).

68. Since Scripture has already made the point, R. Johanan is asking: What need is there for citing a Tannaitic tradition which lacks the force of Scripture?

69. JV, *from year to year*. But R. Joshua interprets *yamim* (the

plural of *yom*, "day") in its original sense "days," rather than in its derived sense, "year."

70. The passage beginning with the words *Hear* (*shēma'*), *O Israel, the Lord our God, the Lord is one* (Deut. 6:4-9, etc.) is a major utterance in the Jewish liturgy. It may be recited at any hour of day or night.

71. Torah, the Written Law, cannot be studied at such times because of inadequate light.

72. R. Judah, on the other hand, said: "He who does not teach his son a craft, in effect teaches him highway robbery" (B. *Ḳid* 29a). It would seem that here R. Joshua was indulging in hyperbole. As to instruction in "the wisdom of the Greeks," "the attitude of the Rabbis . . . varied according to individuals, places, and times." See S. Lieberman, *Greek in Jewish Palestine* (New York, 1942), p. 16.

73. See Ber 1:4.

74. For these benedictions see *APB*, p. 37, 39, 42, 96, 98-9.

75. The Shema of the morning service consisted of four sections, namely, "Hear, O Israel," "And thou shalt love the Lord," "It shall come to pass," and "The Lord spoke unto Moses." These sections added to the three benedictions said in the morning service brought the total number of meditations to seven. As for the evening service, the fourth section of the Shema, namely, "The Lord spoke unto Moses," was at one time apparently not recited in it. Thus in the evening service there were only three sections in the Shema, which together with the four benedictions brought the total number of meditations also to seven. In this way the number of meditations in the morning service equaled the number of meditations in the evening service.

76. "Another comment . . . of water"—Buber, who follows PE. ET has *But his delight is in the law of the Lord* as the key verse.

77. Restoration based on context and partly on PE; ET is defective.

78. "into privies and bath houses"—Song Rabbah 1:3.

79. That is, transgressors find that they are incapable of understanding Torah.

80. The word *love* is taken by the commentator as a synonym for Torah.

81. Buber, *ad loc.*, on the basis of P. Ber. 3:1, 6a, identifies this disciple with Joseph the Priest who, by going forth to his master into the alien city of Zidon, made himself unclean. L. Ginzberg believes that this Jose may have been a pupil of R. Joḥanan ben Zakkai.

See his *Commentary on the Palestinian Talmud* (New York, 1941), 2, 87.

82. The descendants of Jethro the proselyte who came of Kenite stock were members of the Sanhedrin. See Mēkilta, ed. Lauterbach, 2, 186-7, and Sifre Num. §78.

83. The members of the Great Synagogue, or the Great Assembly, are designated in the Mishnah (Ab. 1:1) as those representatives of the law who occupied a place in the chain of tradition between the Prophets and the earliest scholars known by name. See *JE*, s.v.

84. "R. Ḥanina . . . hours of study in this way"—Padua on the basis of a parallel in Yalkuṭ Pss. §617. ET is unintelligible.

85. Bezalel was the builder of the Tabernacle in the wilderness. See Ex. 31:2.

86. The people of Israel, who had grown accustomed to the idols of Egypt, quickly broke away from those idols (See Ashkenazi in his commentary *Yēfe Kōl* on Song Rabbah 2:1, ed. Romm, 13d). Rameses was the first station to which the children of Israel came on the night when all Egypt's first born were smitten. See Ex. 12:29-37.

87. So emended by Buber. ET reads "R. Samuel."

88. The reference is to the *Hallel* recited at the *seḏer* (home service) on the first night of Passover. See P. Pes 9:3, 36d; and below, 113.1.

89. The people of Israel had to be constrained to receive the Torah by the threat that if they did not, the mountain would collapse upon their heads. Cf. Mēkilta, ed. Lauterbach, 2, 219.

90. So emended by Padua. ET reads "the generation of the wilderness," which yields no sense.

91. So PE. ET reads "When He required it of me."

92. This probably refers to the generation that died out in the wilderness and whose remains were buried in the desert. So Padua.

93. As in Yalkuṭ Song, §985, the verse from Isaiah is cited here at this point. ET has the verse from Isaiah directly after "the dead of the world are hidden," which makes little sense.

94. Our text reads: "R. Yudan and R. Eleazar"; but cf. Song Rabbah 2:1.

95. "To cause me to stumble"—PE.

96. So our text (in agreement with some MSS of the LXX); MT, *have they* etc. The proof text is no doubt to be understood thus: "In consequence of having been released from trouble, they (or: we) have sought Thee with song." (So *Mattēnoṭ Kēhunah*, *ad loc.*)

97. In this verse, *snow* is taken as referring to the six months of

extreme cold wherewith the wicked are punished during their twelve months in Gehenna. See Tanḥuma *Rē'eh* §13.

98. *Niṣpaṭ* is thus taken by R. Ḥanina in the passive sense; RV, *By fire will the Lord execute judgment.*

99. David is regarded as speaking here for the people of Israel. *The valley of the shadow of death* is taken to stand for Gehenna.

100. *For ever* necessarily includes the next world, since man does not live for ever in this world.

101. So emended by Buber. ET has "Abba Tanḥuma."

102. So, as suggested by Buber. ET has "table."

103. So PE. ET reads "words."

104. In the following comment the conjunction "therefore" (*al ken*) is treated as a preposition (*al*—"on account of") and noun (*ken*—"so, thus").

105. JV, *the foolish*; but in the comment which follows, *kēsīlim* is apparently taken in the sense of "fat and prosperous."

106. The word *mšwp'* is taken as a form of *šf'*, "abundantly provided with," hence "rich." So Saul Lieberman in his *Yemenite Midrashim* (Jerusalem, 1940), p. 27, n. 1. Mordecai Margulies, in his edition of *Lev. Rabbah*, Pt. I (Jerusalem, 1953), p. 177, note 1, accepts this as the meaning of the word.

107. Babylon, Assyria, Greece, and Rome.

108. Cf. B. Ta 5a.

109. "in a dream"—PE.

110. "they departed"—PE.

111. "from here"—PE.

112. But in the end God gave in to Balaam's persistence and told him to go with the messengers of Balak (See Num. 22:20).

113. So PE. ET: "the knowledge of the wicked."

114. So PE. ET: "the measure of justice."

115. That is, you are so wicked that you are capable of destroying Hell itself. [Or the sentence may be understood to mean "it is you who have kindled the fire of Gehenna." LN].

Psalm 2

1. Israel's final combat will be with the combined armies of the heathen nations under the leadership of Gog and Magog; see *JE*, s.v. "Eschatology."

2. In Rabbinic lore Amraphel is taken to be another name of Nimrod. See Gen. Rabbah 42:4.

3. Such is apparently the interpretation intended by the commentator. See below, 44:1, B. Sanh 96a, and Pseudo-Jonathan, *ad loc.* JV, *And he divided himself against them by night.*

4. See Lam. 3:55-63a.

5. The word *manginaṭam*, usually translated *their song*, is taken here as a derivative of *miggen*, "to deliver"; hence the reference to Gen. 14:20.

6. "Another comment . . . *His anointed*"—PE.

7. So Tanḥuma, ed. Buber, 'Emor, §18. Literally: "With their counsel, they sought occasion against Israel."

8. See Deut. 6:8 and 11:18.

9. Ephraim Hurwitz suggests that when the nations realize that they have no power to fight against God, they will turn upon Israel and attempt to break the bands and the cords which bind Israel to God. (Cf. Ex. Rabbah 51:5). Generally speaking, these bands and cords stand for the Torah and the commandments. Here, however, the nations are considered as attacking the wearing of Tefillin.

10. See above, notes 38 and 45 to Ps. 1; also B. Sanh 56b.

11. So PE. ET reads "three precepts." But since only two precepts are specified, the reading cannot be correct.

12. That is, the *lulab*, which is made with interwoven branches of palm, myrtle, and willow.

13. In Lev. 23:40 the myrtle is called a "tree of 'aḇot (cordings)," which the commentator connects with "*their cords* ('aḇot)" of the Psalm. According to R. Hisda, the wild myrtle was employed in the construction of the *sukkah*, while the cultivated variety was used for the *lulab*. See B. Suk 12a.

14. Or perhaps: "joined," or "burdened," or "charged."

15. By a slight change of vowels *yishḥak*, "He laugheth," is read *yēšaḥek*, "He will make them laugh."

16. *Nasaḳti* suggests to the commentator all these meanings involving the roots *nsk* or *sk*.

17. See below, 16:4.

18. In PE the verse *He shall have dominion also from sea to sea, and from the river unto the ends of the earth* (Ps. 72:8) is cited here as a proof text.

19. So PE and Gen. Rabbah 44:8. ET has "to three righteous men."

20. After God said to Ahaz: "Ask of Me," we are told that *Ahaz said: "I will not ask . . . the Lord"* (Isa. 7:12).

21. In 2 Chron. 28:24 we are told, *And Ahaz . . . shut up the doors of the house of the Lord.*

22. Probably R. Jose ben Halafta.

23. What R. Jose has primarily in mind is that glass may be repaired by melting it a second time, i.e. re-melting it.

24. JV, *Do homage (naššēku) in purity.* But in this comment *naššēku* is taken in its usual meaning "kiss."

25. The word *bar* may mean either "the pure" or "grain."

26. See Deut. 6:9.

27. Literally, *cor*. One *cor* is the equivalent of eleven bushels.

28. [The Hebrew may also be understood as implying a sequence: first the stalk boasts, before any leaves have appeared; then the leaves boast, before there is any ear; finally the ear replies to them. LN]

29. ET reads "fire"; but cf. above, 2.13.

30. On the custom of kissing newly garnered wheat, see Gen. Rabbah 83:5, and Song Rabbah 7:3.

31. That is, Gehenna.

31a. The view occurring frequently in rabbinic and pseudepigraphic literature that the world was created for the sake of Israel does not owe its origin to national pride, but is rather closely connected with the ethical conception of creation. See Ginzberg, *Legends*, 5, 67-68; and below, 11.2, 25.9, 109.4.

32. Literally: "the Torah of the Priests"; being in the middle of the Five Books of Moses it is given the name "belly."

33. *Ḥiṭṭim*, "wheat," is loosely equated with *ḥāṭa'im*, "sins," and *ḥāṭṭa'ot*, "sin offerings."

34. The words "and yet it is *set about* . . . as delicate as lilies" are here transposed to the end of the paragraph. On this transposition, see Buber's note 102, and David Luria on Song Rabbah 7:2.

35. Sacrifices considered unacceptable because of an improper intention in the mind of the officiating priest.

36. Portions of sacrifices left over beyond the legal time and required to be burnt. See Lev. 19:5-8.

37. That is, a blood spot indicative of the onset of her monthly flow.

38. A brief injunction in Scripture is sufficient to keep man from

transgression: stone walls are not necessary; a hedge of lilies is enough. See Rashi on B. Sanh 37a.

39. That is to say, the verb *naššeku*, "kiss, do homage," is here taken to imply the meaning of "sustain yourself," as suggested by the context in which the verb is used in Gen. 41:40: *yiššak*, [*my people*] *will be nourished*; for "grain" and "purity," both represented by Hebrew *bar*, see above, note 25.

40. The bracketed passage, missing in the text, is required by the context of what follows. The word *bar*, "purity" or "grain," is now taken in the meaning it has in Aramaic: "son."

Psalm 3

1. With this verse from Proverbs are cited three of its expositions, the last of which applies to our Psalm.

2. So PE. ET reads "by what they did to the Temple."

3. The word *erek*, "price," is here taken in the sense of "order."

4. Literally, "daughter of a voice," or a voice from heaven (cf. Dan. 4:28) to guide human conduct. It is regarded as the successor to the Holy Spirit of prophecy which, after Haggai, Zechariah, and Malachi, is said to have departed from Israel. Cf. B. Yoma 9b.

5. When David left Jerusalem, Hushai, Zadok, Abiathar, and other civil and ecclesiastical officials joined him. See 2 Sam. 15:32 ff.

6. So PE. ET adds: "Elijah fled, as it is said *Elijah . . . arose, and . . . went forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave and lodged there*" (1 Kings 19:8-9).

7. See Deut. 13:13-18. The word *niddahat*, "a city condemned to be smitten with the edge of the sword," is related by Rab to *hiddiah*, "he brought evil." In the next comment, R. Yudan interprets *hiddiah* as "scoured it."

8. That is, David composed the Psalm when he was no longer afraid that all his servants would abandon him and go over to Absalom.

9. So correctly PE. The explanation combines "Kerethite" with Hebrew *krē*, "to cut, to decide," and Pelethite with *pl*, used in the sense of "surpassing, extraordinary," etc.

10. Thus deriving "Archite" from the Greek *archē*, "chief of government."

11. Buber suggests that in this comment "Archite" is connected with the Aramaic *'arik*, "set up right." See Ezra 4:14.

12. Of Hanun it is said: *And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. And David said: I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. So David sent by the hand of his servants to comfort him concerning his father.* But because Hanun was persuaded that David's servants had come not to honor his late father but rather to spy out the land, he treated them in an insulting manner and sent them away in disgrace. See 2 Sam. 10:1-5.

13. He thus takes *Shobi* as derived from the verb *yiššeb*, "he restrained."

14. They take *Shobi* as derived from *šub*, "to repent."

15. A city east of Jordan, identified with Beth-Haran (Num. 32:36), where presumably fine earthen vessels were made. Cf. *'Aruk*, s.v.

16. That is, "the wheat and the barley" are to be understood in the ordinary sense.

17. See B. Er 29b, Soncino tr., p. 204.

18. Presumably so rich in fat that it was slippery.

19. Barzillai, like *Shobi*, was regarded as a wicked man who wasted the years of his manhood in immoral living. See B. Shab 152a.

20. This verse concludes the earlier account of David's flight from Absalom, during which David encountered Shimei and was cursed by him. See 2 Sam. 16:5-12.

21. The word *šela'*, "rib," is taken to refer to Bath-sheba, who being a woman was descended from Eve, created from Adam's rib.

22. Actually: *I am ready to halt.*

23. Literally, *Notarikon*: a method of exegesis whereby each letter of a word is taken as the initial letter and abbreviation of another word.

24. After Absalom's death, Shimei met David at the Jordan and asked for his forgiveness.

25. The third passage he inquired about was the conclusion of Shimei's speech.

26. It would seem that *šakḥamti* is here understood as a causative: "Until that I, Deborah, caused to arise, caused each of them to arise as a mother-city in Israel."

27. By Gematria, a kind of cryptography, concerned with the

numerical values of the letters in a word. Thus *mskh*: *m* = 40, *s* = 60, *k* = 20, *h* = 5; see *JE*, *s.v.* Gematria.

28. An exceedingly difficult passage, for the elucidation of which I am indebted to Dr. Saul Lieberman. '*Amar lo* is taken to mean "he said"; '*ad kan*, literally "to such extent," is rendered freely "there is still more to be told."

29. This paragraph returns to R. Jonathan's answer to R. Samuel bar Nahmani: see above, pp. 53-54.

30. The dual suffix of the Hebrew word '*arba'tayim* (usually rendered "fourfold") is taken to imply the square of four, that is, four times four. See below, 12.4. Who were the victims of all the rapes and murders is not specified; but cf. Eleazar Hurwitz, at the end of the Padua commentary.

31. The word for "adversary" is here taken in the sense of "adversity."

32. Absalom slew Amnon; see 2 Sam. ch. 13.

33. The word *rabbim*, "many," is taken in this comment to mean "great."

34. One of David's adversaries; see 2 Sam. 10:16.

35. See 1 Chron. 19:16. Apparently the two names which this Aramean general bore led the Rabbis to surmise that both names were pseudonymous.

36. The word for "herdmen" is sometimes used in the sense of leaders of people.

37. Literally, "here the word *man* is *kēri* but not *kētib*." On the two terms see *JE*, *s.v.* "Masorah."

38. The rendering "ever" for Hebrew *selah* is based on ancient rabbinic tradition rather than etymology.

39. One of David's wise counselors who remained loyal to him. See 2 Sam. 15:32, and above, 3.3.

40. This strictly literal rendering of the final verse allows the commentator to "prove" his point. The intended sense of the verse is, of course: *When thou takest the sum of the children of Israel.* I am indebted to Dr. Harry A. Wolfson for the elucidation of this very difficult passage.

41. So correctly in PE. ET is somewhat obscure.

42. The implication seems to be that Hushai restored the Holy Spirit to David, while Nathan returned the power of prophecy to him.

43. Actually only in the first book of the Psalter, viz. 3:8, 7:7, 9:20, 10:12, and 17:13. PE, as a matter of fact, reads: "Five times in the first book of the Psalter."

44. Assyria, Babylon, Greece, and Rome.

45. Literally, "A smiting of the mouth."

Psalm 4

1. I follow the transposition suggested by Ephraim Hurwitz and Mordecai Gimpel. ET and PE read: "R. Judah taught: All that David says in the Book of Psalms is said of himself or of the congregation of Israel; *O God of my righteousness*, the obligation to vindicate me rests upon Thee." See below, 18.1 and 24.3.

2. Taking the phrase *O God of my righteousness* to mean "O God of my vindication."

3. Cf. below, 84.4.

4. Cf. above, 3.5.

5. "Beloved of the Lord."

6. "The interests of patron and client were supposed to be identical. The patron was bound to extend a general protection to his client, and especially to make the client's case his own in all matters of law." W. A. Hunter, cited in Webster's *New International Dictionary*, s.v. "client."

7. ET reads "R. Joshua ben Levi." The emendation is suggested by Saul Lieberman in his "Roman Legal Institutions," *JQR*, new ser. 35, 4.

8. ET reads "all of Pharaoh's people." But this is an improbable exaggeration. The correct reading is *Scholai*, "imperial guards." See Lieberman, *ibid*.

9. Also spelled Hoshai; see below, §4.

10. That is, Hananiah, Mishael, and Azariah, who had been thus renamed by the chief of Nebuchadnezzar's officers. See Dan. 1:7.

11. R. Isaac's four expositions, as transmitted by R. Yudan, specify the four methods of judicial execution: death by the sword, from which Moses escaped; death by strangulation, from which Jonah escaped; death by fire, from which Hananiah, Mishael, and Azariah escaped; and death in a manner equivalent to stoning, from which Daniel escaped. R. Yudan's own exposition will deal not with a noted man and his great trial, but with an ordinary man and a common trouble. See David Oppenheim's *Novellae*, and *Mar'eh hap-Panim* on P. Ber 9:5.

12. "One could only approach the patron with the assistance of his slaves or freemen (members of his family), who, of course, did not give their services free. The client's devotion to the patron and the services rendered were counted for nothing so long as he could not procure by bribery the services of the patron's slaves." See L. Ginzberg's *Commentary on the Palestinian Talmud* (New York, 1941), 1, lxxii.

13. Or, as in the parallel in P. Ber 9:1, 13b, "Alexandros frees Alexandros." See next note. Whether the robber's answer was true or not, his purpose was to ingratiate himself with the magistrate.

14. *Yiṣre 'El*, "the upright ones of God," almost approximates the spelling *Yiśra'el*, "Israel." On the meaning of the story as an instance of "Alexandromania" see S. Lieberman, *Hellenism in Jewish Palestine* (New York, 1950), pp. 6-7.

15. The words "That the time . . . circle of the earth" seem to have been interpolated by Buber in the wrong place. They should precede and not follow the sentence "Furthermore . . . celestial creatures."

16. Literally, "living creatures" (*ḥayyot*). See Ezek. ch. 1, and B. Hag 13a.

17. $y = 10$, $\dot{z} = 300$, $r = 200$, $h = 5$. The word occurs in the following verse describing the feet of the celestial creatures: *And their feet are straight (yṣrh) feet* (Ezek. 1:7).

18. ET and PE cite Lev. 23:4. But this verse appears more apt.

19. See RH 4:9.

20. Literally, "all faces are alike." However, the parallel version in P. Sanh 10:2, 28c, does not have *panim*, "faces," but *'ofi*, which Jacob Levy, in his *Wörterbuch*, 1, 140, regards as the Greek *phye*, "a person's nature."

21. *Ngn*, which is the verb for *played*, serves also as the stem for *nġinoṭ*, *string-music*. The commentator may have interpreted the clause to mean "when the instrument played." See below, 57.4.

22. *Naṣaḥ* may mean "lead," "glorify," "conquer," "endure forever." The different meanings are made use of in the expositions which follow.

23. The Masoretic pointing is disregarded by the commentator, and the word is read as a *pu'al* participle, a passive of the intensive aspect (i.e. the intensive mood) of the verb.

24. Although Moses prevented God from carrying out the destruction of Israel (Ex. 32), Scripture continues to speak of Moses as

God's chosen: clearly a sign of the pleasure God took in a man who "vanquished" Him. See Rashi on B. Pes 119a.

25. Cf. above, 4.1, of which this appears to be a duplicate. Mordecai Gimpel pictures both David and the congregation of Israel as saying, in effect, to God: "If Thou dost not hear us, Thy name will be profaned, for the nations will question Thy mercy or Thy might."

26. See above, 3.4-5.

27. See below, 90.18.

28. JV, *quiet*. But *tam* can mean either "quiet" or "perfect."

29. Interpreting *kazab* in the sense of '*akzab*, "failing," "drying up," and thus "loss of throne." As for the word *selah*, in rabbinic exegesis it is usually translated "for ever" (Cf. B. Er 54a). JV, *and seek after falsehood. Selah*.

30. See the preceding note.

31. See Ruth 4:17-22.

32. Jacob married Rachel and Leah. See Gen. 29:16-23; and Lev. 18:18. Since such a marriage was not proscribed until the time of Moses, it was still lawful in Jacob's time.

33. "How long will you sin . . . *and be still for ever*"—PE. ET is incomplete. In Ruth Rabbah 8:1, David's counterargument is amplified further, and applied particularly to the tribe of Judah, whose origins go back to the adulterous union of Judah with Tamar. See Gen. 38.

34. Apparently both R. Aḥa and the Rabbis interpret *riḡḡzu*, "tremble," as *raggezo*, a *pi'el* (the intensive aspect of the verb) imperative with the suffix *o* ("him") as direct object. The comment of the Rabbis may also be rendered: "starve (or mortify) your Tempter, etc."

35. Yoma 8:9.

36. A play on this word which can be translated either "hope" or "ritual bath of purification."

37. [That is, if you cannot go to your synagogue because you are busily at work in your field, pray there; if you cannot manage to pray in the field, wait until you reach your home and pray there; if you are traveling and cannot pray in your home, pray upon your bed while you rest; if you are on the move and cannot pray upon your bed, commune with your heart. LN]

38. For slight deviations from ET see PE, and Makiri *ad loc*.

39. A Baraita in P. Ber 1:2, 2c.

40. See *APB*, pp. 42-44.

41. A Baraita in P. Ber 1:2, 2c.

42. This portion of the service which is made up of Eighteen Benedictions is also known as *Tēfillah* or '*Amidah*'. See *APB*, pp. 44-54.

43. Both the blessing at the washing of the hands and the blessing over bread are found in *APB*, p. 78.

44. The phrase *my Redeemer* is taken as an allusion to the Blessing of Redemption; and the phrase *the Lord hear thee*, in the next verse, is taken as an allusion to the Eighteen Benedictions which are prayers of petition.

45. Enact additional measures to safeguard the observance of Biblical precepts.

46. Literally, in PE: "to stamp it out of the heel." So also Jastrow, p. 1539a. ET reads: "to stamp them out on the heel"—which makes no sense at all.

47. Extending *nēsah*, "lift up," into *like an ensign (nes)*, *lift up*.

48. The seven laws given to the children of Noah. See above, notes 38 and 45 to Ps. 1.

49. That a king of Judah depended for his allowance upon a foreign ruler was humiliating for Israel. ET quotes here, *Thus shall Babylon sink, and shall not rise again because of the evil that I shall bring upon her* (Jer. 51:64). However, I follow Padua's emendation, which has some support in the parallel passage in P. Ber 5:1, 8d.

50. R. Johanan thus does not consider as Jeremiah's the 52d chapter, which contains an account of the humiliation of Zedekiah and Jehoiachin.

51. *And spoke saying* is here rendered "And they told their children to say," *lemor*, "saying," being literally the infinitive "to say."

52. "Comes *For the leader with string-music*"—Buber.

53. "full of good food"—PE.

54. Fish was the poor man's meat. Only on festive occasions did he taste the flesh of sheep or cattle, or even of poultry.

55. So PE as emended by Padua. ET reads: "Why shall we not give money and eat something?"

56. In newly opened inns in Roman times there was a custom of offering for a set sum all the food a man could eat.

57. Cf. below, 134.2.

58. "Stood up . . . and went away in peace"—PE. ET reads:

"stood up to go. And when the inn-keeper said to the righteous man: 'Pay me for the food which thou hast eaten: a small round bread, a bowl of lentils, two pieces of meat, and two cups of wine,' the righteous man asked the inn-keeper: 'How much am I to give thee?' The inn-keeper said to the righteous man: 'Give me two *assarii*,' and the righteous man said to the inn-keeper: 'This is thine; take it!' The inn-keeper took it and said to the righteous man: 'Go in peace!'"

59. [A slight emendation (of the first *'aḳalti* into *'aḳalta*) yields a more logical narrative: "The inn-keeper said: 'Settle thine account with me!' He said further: 'What hast thou eaten?' The wicked man answered: 'One small round bread.' The inn-keeper said: 'No, thou hast eaten two!'" LN]

Psalm 5

1. The expositions that follow exploit the similarity of sound and meaning in the two words *nehiloth* and *Nahaliel*.

2. A wilderness is a place held in common, free from sin, and free from distraction. See Tanḥuma, ed. Buber, *Hukḳat*, §49.

3. *Mattanah* means literally "a gift."

4. *Nahaliel* is read as though written *naḥālu 'el*, "They acquired a god."

5. *Bamoth* is read as though written *ba' mawet*, "the angel of death came out." [*Ba' lahem* may also be understood as "came for them," i.e. came to announce to them that their hour of death has come. LN]

6. In ET these two interpretations of Num. 21:18b, 19a are not in their order in Scripture. They are, accordingly, transposed here.

7. *Nahaliel* is now rendered as though it were spelled *naḥalta 'El*, "Thou, O God, hast possessed us of."

8. See Num. 21:17.

9. "like a river"—PE.

10. AV, *They ran in the dry places (šiyyoṭ) like a river.*

11. The wilderness is referred to as a pasture because cattle were put out to graze in it.

12. "and after God . . . to *Bamoth*"—B. Er 54a.

13. The text returns to the previous interpretation of *Mattanah* as the gift of the well.

14. *Nēhiloth* is, strictly speaking, the plural of *nēhilah*, not *nahālah*.

15. "And we took the Torah"—PE. The words "And Thou didst cause us to inherit the Torah and the Land of Israel" are omitted here, as in PE.

16. "In another exposition . . . the Land of Israel"—PE with an emendation by Padua. ET is unintelligible.

17. JV, *The goodliest heritage of the nations*.

18. The word '*ammo*,' "His people," is rendered as though written *lē 'ammo*, "to His people."

19. "A different . . . must bear it"—Padua, based on a reading in the Amsterdam edition.

20. "The Holy One, blessed be He"—PE.

21. The numerical value of the letters in *yš* is *y* (= 10) + *š* (= 300), which equals 310.

22. See below, 92.3.

23. R. Joshua thought that *so thy seed* would have been clear enough, and that *shall be* (*yhyh*) must have a special purpose.

24. That is, thirty righteous men will take Abraham's place in each generation.

25. *y* = 10, *h* = 5, *y* = 10, *h* = 5.

26. That is, it is a good omen when the majority of the outstandingly righteous men are found in Palestine, and the minority of them are located abroad, and not vice versa.

27. "Of those who live in the Land of"—See Buber, note 31.

28. See Gen. 25:1-2.

29. The text returns to R. Joshua ben Levi's interpretation of the numerical value of each of the letters in *hnhylwt*.

30. Cf. below, 102.2.

31. Thus the commentator interprets "I am '*ani* and '*ebyon*" (Ps. 86:1b) "I am troubled and distressed."

32. Edom stands for Rome.

33. *Field* is taken as a synonym for Mount Zion. Cf. Yalkuṭ Mic. §552 and below, 11.3. EV, *For now shalt thou go forth out of the city, and shalt dwell in the field*.

34. Perhaps meaning that God dispatches the forces of nature from above or from below the earth to work His will upon the earth, but never does it with His own hands.

35. See below, 86.7. ET gives incorrectly: "the Psalm *A Prayer of Moses*."

36. EV, *And it shall be righteousness unto thee before the Lord thy God.*

37. The Hebrew word *holēlim* is thus derived respectively from *halhulit*, "evil thought," *'alēlai*, "woe," and *mēholal*, "folly."

38. JV, *And when He seeth iniquity, will He not then consider it?* According to R. Issachar, *holēlim* means "they that do iniquities," and Ps. 5:6a is to be translated: "the iniquities which a penitent had done shall not stand in Thy sight."

39. At the time that he and his mother Hagar were lost in the wilderness of Beer-sheba.

40. "The fetid air"—Tanḥuma, ed. Warsaw, *Jethro*, §5.

41. The Midrashic interpretation of these two verses is worked out in detail in the parallel passage in Tanḥuma, *Jethro*, §5. There *Dedanites* is interpreted as though compounded of the words *Bēne dodim*, "cousins."

42. JV, *where he is.*

43. Text corrected according to Buber, note 56.

44. The vision in Ezek. ch. 1. As to the meaning of *in the field*, cf. the passage, "Others say that to Ahijah of Shiloh and to Jeroboam the sound reasoning of the entire Torah was as plain and open as a field" (B. Sanh 102a).

45. In rabbinic tradition they are regarded as having been profound students of the Torah. Cf. above, 3.4.

46. Sanh 10:2, and B. Sanh 90a. Cf. "Because of their speaking falsehood these four were condemned to Gehenna" (Tanḥuma, ed. Buber, *Mēšora'*, §1). The three kings were Jeroboam, Ahab, and Manasseh.

47. Nebuchadnezzar spoke this verse after sanity was restored to him and he was re-established in his kingdom.

48. So PE and Maḳiri. ET reads "that divine justice was too severe with me because I, etc."

49. So PE. ET reads: "What concern had Jerusalem?"

50. See Mordecai Gimpel *ad loc.* Cf. Shab 6:4, B. Shab 63a.

Psalm 6

1. Five explanations of *Seven times a day do I praise Thee* will be cited, the last of which, R. Meir's, bears on the word *eighth*.

2. See APB, pp. 37, 39-42, 44.

3. See APB, p. 41.

4. *Ibid.*, p. 114.

5. *Ibid.*, pp. 99-100.

6. For these benedictions see *APB*, pp. 39, 40, 44, 96, 99, 100.

7. Ber 1:4.

8. Cf. *APB*, p. 37.

9. Or the *Tēfillah*, or '*Amidah*. Cf. *APB*, pp. 44-54, 94, 101.

10. Cf. *APB*, pp. 278 ff.

11. "And in the man's flesh there is the mark of the covenant"—Parallel version in T. Ber, end of ch. 6.

12. He delivers from sin those who perform the prescribed religious acts. Cf. *Minḥaṭ Bikḥurim* on T. Ber, end of ch. 6.

13. The preceding verse, which reads *And it came to pass that when the sun went down, and there was thick darkness, behold, a smoking furnace, and a flaming torch that passed between these pieces*, is taken to refer to Gehenna. As against Gehenna, *this land* is to be given to the seed of Abram.

14. JV, *And opened her mouth without measure*. *Ḥoḳ* may mean here either "measure" or "seal."

15. Cf. the Ginsburg edition of the Psalms which cites a reading "His hand" as against the Masoretic version *his hands*.

16. God will stretch the foreskins of apostates from Israel, and thus will cover the marks of their circumcision. See *Mattēnoṭ Kēhunah* on Gen. Rabbah 48:8, ed. Romm, 194a, for the rendition of this verse. According to R. Berechiah, God will dispatch an angel to Jewish heretics and apostates to stretch their foreskins and hide their circumcision so that Gehenna will open for them (See Ex. Rabbah 19:4).

17. Bacher identifies Ishmael with Nabataea. See his '*Aggadot*, 3:1, p. 73, note 4.

18. The intimations for these six precepts are found in the following words and phrases: *The Lord* intimates a prohibition of blasphemy; *God*, in His attribute of justice, refers to the institution of civil courts; *commanded* intimates the prohibition of idolatry; *Adam*, or *the man*, intimates that the life of man must be preserved and that his blood may not be shed; *saying* [a term which in the form *ma'amar* (literally, "a say") denotes the marriage contract] proscribes unchastity (cf. *Seder 'Olam Rabbah*, ed. Ratner, ch. 5, note 27); *of every tree of the garden thou mayest freely eat*—except, of course, the tree of knowledge and the tree of life—intimates the prohibition of taking that

which belongs to another. Cf. *Pēsikta* of R. Kahana, ed. Buber, 100b, note 3; *Seder 'Olam Rabbah*, ed. Ratner, p. 13, and the notes thereto.

19. Cf. Gen. 9:4: *But flesh with the life thereof . . . shall ye not eat.*

20. See Gen. 17:12.

21. "Only when the time . . . *are vexed*"—So most of the MSS used by Buber, Yalqut Psalms, and PE.

22. "Not 'Turn Thine ear, O Lord' is written here but"—cf. PE.

23. R. Zechariah was a priest, and the chastity of a priest's wife was rigorously guarded against any suspicion of defilement.

24. One or two slight emendations, suggested by Buber in his note 35, have been adopted here.

25. Both *'atēḥah* and *wayya'teḥ*, from the root *'ataḥ*, mean "vanished" or "went out."

26. The following words, "and with the grief that I caused," are the result of a scribal error, and are here omitted.

27. Literally "others."

28. So rendered by Ephraim Hurwitz in his commentary *ad loc.*

Psalm 7

1. David uses *Cush the Benjamite* as a circumlocution for king Saul because of the danger in cursing the king by name.

2. The ancients regarded the raven as a prophetic bird. See Fuerst, p. 1089, *s.v.*

3. "Do not fetch up . . . spoken deliberately"—PE. ET is corrupt. Variant reading: "The words spoken in malice which Thou bringest up against me were [really] spoken in misunderstanding."

4. David resisted his inclination to smite Saul when he came upon him in the cave. See 1 Sam. 24:6.

5. See 1 Sam. 26:8-11.

6. Literally "*Pylgš* [the Hebrew word for 'concubine'] is spelled here defectively, without the *y*." Since in its other occurrences in Scripture the word is spelled with the *y*, the defective spelling in this instance is taken as an indication of Saul's habitual self-denial.

7. Anything, even the tablets of the Law, when exposed to public view, may be harmed by the evil eye.

8. Cf. 2 Sam. 31:2.

9. As the text stands, the proof for Saul's scrupulous observance of Levitical precautions is not quite clear. However, the deduction

seems to have been made in the following manner: the meat must have been common; otherwise Saul could not have eaten either the fat-tail, or the breast, or the thigh, all of which were in a sacrifice reserved for the priests. On the other hand, the cook's excessively long invitation *Behold that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee (ibid.)* is regarded as an indication that the cook had taken special pains to keep ritually pure the common food which he set before Saul.

10. From *tašaš*, "to weaken."

11. Perhaps referring to the next verse in Job, *He leadeth counsellors astray*. *Shiggayon* is thus interpreted as false or deceiving prophecy.

12. EV, *Be it indeed that I have erred, mine error remaineth with myself*.

13. The Rabbis thus derived *šōgēg* from *šaḡah*, "to occupy." See Padua *ad loc.* EV, *With her love be thou ravished always*.

14. See Jastrow, p. 1645a.

15. By Gematria, *b* is 2, *k* is 20. "Except through the Torah we have no approach to the worship, to the fear, or to the love of God." Einhorn on Song Rabbah 1, ed. Romm, 15b.

16. *Halaš* means "strip" as well as "oppress."

17. It was said of Saul and of his family that they were so modest that none of them had ever exposed a naked heel or even a naked toe. See Num. Rabbah 4:20. David's heart smote him because he knew how this unwonted exposure would grieve Saul.

18. A play on the two words. Or, by emending '*aryeh* to '*aḇuha*, the text would mean "who in knowledge of Torah was father to David."

19. See 1 Sam. 26:5, 12.

20. Usually rendered *from Bor-sirah*, Bor-sirah being taken as the name of a place.

21. After the incident of the spear and the cruse of water, Saul wanted to restore David to his favor, because, as Saul said: "At the time that David took the cruse of water and the spear, he could have slain me. Since he did not slay me, he must be innocent of the designs which I attributed to him, and should be pursued no more." But Abner told Saul: "No; the young men went to the pit for water, and at the pit forgot the cruse and the spear; David found them there and picked them up." Saul said: "Very well. It may be that the

cruse and the spear were left at the pit. But what of the skirt of my robe?" "Oh, that," answered Abner, "that was ripped off by a thornbush. It got tangled in the bush where David found it" (see 'Aruḳ, 2, 169, where this story is given).

22. Of David's father and mother, it is said *He brought them before the king of Moab* (1 Sam. 22:4), but nowhere is it said that they left Moab. From this it is inferred that David's father and mother had come to a violent end there. Cf. Rashi on 2 Sam. 8:2.

23. "and forced Ruth"—emended as in Yalkuṭ Pss. §637. Or, as emended in the *Zayit Rāʿanan*, "because while David was made to look on, the Moabites murdered his father and his mother" (reading not 'innu lē-Ruṭ, but 'enaw ro'ot, "David was made to look on").

24. Abraham asked this question after God had told him that He would give him the Land of Israel as an inheritance. See Gen. 15:7.

25. Esau, equated with Rome, was regarded as the supreme symbol of the persecutor; and God seeks out that which is persecuted. See Pēsiḳta Rabbati, ed. Friedmann, Addit. 193b.

26. The following passage is here omitted: "The words *The living that are yet alive*, in the verse *Wherefore I praised the dead that are already dead more than the living that are yet alive* (Eccles. 4:2), refer to men like me and my company. R. Samuel bar Naḥman said that these words were spoken by Solomon with reference to David: for when Solomon built the Holy Temple, he desired that a fire come down from heaven; but the fire did not come down. And although Solomon offered eight prayers, the fire did not come. However, as soon as Solomon said: *Remember the good deeds of David Thy servant* (2 Chron. 6:42), the fire came, as intimated in the words *Now when Solomon had made an end of praying, the fire came down from heaven* (2 Chron. 7:1)." Buber suggests the omission of the passage because of its irrelevance. The passage is not included in Yalkuṭ Pss. *ad loc.*

27. The commentary returns to application of the Psalm to the life of David.

28. To appoint a king, to destroy the seed of Amalek, and to build the Temple. See B. Sanh 20b.

29. EV, *that are set on fire*.

30. Yet neither Abner nor Amasa spoke up for David when Saul was persecuting him. This echoes the words *while there is none to deliver*. See Ps. 7:36, and above, 7:4.

31. Seven times seven. See Ps. 12:7: *The words of the Lord are pure words; as silver tried before all men, purified seven times.*

32. There was no informer to betray Obadiah's clandestine activities to Ahab, although Obadiah was a member of Ahab's royal court.

33. The period was one of severe and prolonged drought. See 1 Kings 17:1, and 18:1-12.

34. They knew of the Prophets hidden by Obadiah in the cave.

35. See *APB*, p. 5.

36. "its evidence of"—PE.

37. Cf. *Soṭ* 9:12-13, and *T. Soṭ* 15:2.

38. See *APB*, p. 53. These words are recited every day by him who conducts the service.

39. Usually rendered *persecutors* and taken to mean this by the Rabbis in the comment that follows.

40. Literally, "curse." See Saul Lieberman, *Hellenism in Jewish Palestine* (New York, 1950), p. 12, note 59.

41. See Esther 9:25.

42. In rabbinic exegesis the term *Gittith* is linked with the downfall of Edom, so vividly described in Isa. 63:1-6. Here occurs the image of a man treading grapes in a winevat (*gat*), an image which is the clue to the interpretation of *Gittith* as meaning "Edom, the people whom God will crush as grapes are crushed in a winevat." Cf. below, 8.1.

43. R. Ṭarfon seems to take *Shiggayon* as meaning "outpourings of song."

44. *Cush* is taken here in the sense of "one who pursues." The word may be a form of the *hif'il* of *naḳaš*, "to cause injury by contact." See Jastrow, 912b.

45. "he meant . . . against Saul"—PE.

46. A Midianite woman. See Ex. 2:16-21.

47. "thus delaying him until Samuel came"—at this point in the text, as in PE. In ET it is given as "another interpretation," which makes poor sense.

48. "performed a miracle . . . to escape"—PE.

49. See 1 Sam. 21:7.

50. See 1 Sam. 24:2 ff.

51. See below, 142.6.

52. God rewards the wicked for their good deeds in this world, but

punishes them for their wicked deeds in the world-to-come. See Rashi, *ad loc.*

53. *Maṣor* and *ṣurah* are from the same stem, *ṣur*, "to shape." See below, 77.1 and 126.2. See also *The Fathers according to Rabbi Nathan*, trans. Goldin, ch. 9 (p. 55), where it is stated that "Moses drew a small circle and stood inside it." This was "a magical act by means of which the person cut out for himself as it were a precinct over which evil or demonic spirits could have no influence." (See Joshua Trachtenberg, *Jewish Magic and Superstition*, New York, 1939, p. 121; referred to in Goldin's note 25a.1.)

54. Literally, "to anyone who has broken his mattock on My behalf." Having broken his mattock, he cannot continue with the work of digging. Cf. Padua *ad loc.*

55. Literally, "the tablets upon which the alphabet is written."

56. "and Jeremiah had to urge them." So emended at Professor Saul Lieberman's suggestion. ET reads "and they said." [The text seems to yield a satisfactory sense without the emendation: like Habakkuk, the Israelites lost all hope of being redeemed, and did not believe God's promise to visit them after seventy years. Instead they said that they were told to build houses for a permanent stay in Babylon and that this was what they thought they ought to do. LN]

57. See above, 7.1.

58. See 1 Sam. 15:9.

59. So PE. ET has "David." Perhaps a typographical error.

60. Where Saul was to lose his life. See 1 Sam. 31.

61. The wife of Moses, see Ex. 2:21.

62. As reassurance that God does not mean to call Israel uncomely in calling them *Cushites*.

63. JV, *Ebed-melech the Ethiopian, an officer, who was in the king's house.*

Psalm 8

1. The commentator links the word *gaṭ*, "winevat" or "winepress," to the fall of Edom. See, for example, *Who is this that cometh from Edom, with crimsoned garments from Bozrah? . . . Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winepress (gaṭ)* (Isa. 63:1, 2). Cf. above, 7.12, and below, 84.1.

2. I.e. God will say to them: "Put in your swords, you who go forth to do My work." See Rashi on Joel 4:13.

3. Haman was a counselor of the kingdom of the Persians and the Medes. His end was like that of the olive, shaken loose from the tree.

4. That chapter begins with the words *Who is this that cometh from Edom, with crimsoned garments from Bozrah?*

5. Spices plucked when they are soft and moist, before they have dried out, give off no scent. See parallel in Song Rabbah, end of 8.

6. Asaph, one of the three sons of Korah, was regarded as being among the ten authors of the Psalter. See above, 1.6.

7. "He assembled . . . before man"—PE. The reading in ET is not adequate.

8. Usually rendered "formed."

9. In this case, the active becomes causative by the change of a single vowel.

10. So PE. ET is deficient.

11. The proof seems to be that man was given freedom of will, while the heavenly hosts were not. [The proof would seem to be rather that the angels, being perfect, have no need of the Torah, whereas man, being imperfect, needs the Torah to teach him the perfect way, which is what the Torah was created for. LN]

12. Certain lacunae in ET have been filled in from Maḳiri, *ad loc.*

13. Referring to the incident of the golden calf, see Ex. 32.

14. JV, *Kings of armies flee, they flee*. The clause which follows, *they of the household divided the spoil*, is probably taken as the clue that God's proposed dwelling in the Tabernacle was the issue. See Pēšikta Rabbati 5:9 (ed. Friedmann, 21b-22a).

15. *Kn'yth* is to be read *nn'yth*, "His praise." Cf. Mēḳilta, ed. Horowitz-Rabin, p. 127, 1, 10, and variants. There the word *bn'wtyw* is to be read *nn'wtyw*, "His praises." I am indebted to Dr. Saul Lieberman for this emendation.

16. So PE. ET is corrupt.

17. The three groups are: the perfectly righteous, who find sufficient reward in merely beholding God's handiwork; the middling people, who are willing to wait for their reward so that they may enjoy it in Paradise; and the "slothful laborers," who demand here and now not only their own deserts, but those of their fathers.

18. Cf. below, 19.6.

19. "Another interpretation"—Cf. PE.

20. See Judg. 15:4.
21. So Amsterdam edition. PE and ET read "as it is said."
22. Cf. Gen. Rabbah 8:6: "The angels said to Him: '. . . Do what pleaseth Thee.'"

Psalm 9

1. Thus R. Berechiah interprets the phrase '*alēmut libban* to mean "little children set in their hearts."

2. See Jastrow, 1151b. Cf. also David Luria on Eccles. Rabbah 3:3, ed. Romm, 20a-b. The phrase '*alēmut libban* is now interpreted as meaning "the unknown in their heart."

3. Theodor, in Gen. Rabbah, p. 72, suggests R. Naḥman.

4. The impulse which prompts a man to do or say or think things contrary to the revealed will of God. See G. F. Moore, *Judaism*, 1, 479-485.

5. '*Alēmut libban* is now interpreted as meaning "the world in their heart."

6. *Ordinances of delight* are taken to refer to the Torah; and Koheleth, to Solomon.

7. See Num. ch. 19, and Par 4:4.

8. See Deut. 21:1-6, and T. Par. 2:5-6.

9. This sentence, which is in Aramaic, seems to be a proverb.

10. Ab 2:1.

11. In this comment and in the succeeding ones several plays on the words of the phrase are interwoven: (a) '*alēmut libban*, "faults that are hidden from their hearts"; (b) *labben*, "purify"; (c) *labben*, "to a son."

12. Absalom. See 2 Sam. 18.

13. David's son by Bath-sheba. See 2 Sam. 11 and 12.

14. Cf. *Fathers according to R. Nathan*, trans. Goldin, ch. 16, p. 83.

15. Play on the words *nē'uraw*, "his youth," and *ninē'ar*, "expelled."

16. The word *surim*, "prison," is read as though spelled *sirim*, "bushes."

17. R. Joshua, in his comment, disagrees with the anonymous authority cited in the preceding paragraph.

18. I.e. the existence of God.

19. *Gēzerah šawah*. See B. BB 16b.

20. Amalek, who was descended from Esau, and Israel, who was descended from Jacob.

21. "R. Joḥanan"—Gen. Rabbah 63:7, and elsewhere. ET reads "R. Joshua."

22. See Gen. 18:10.

23. The phrase *she went* is taken as an intimation that God's words came to her by way of Shem. Had she been in direct communication with God, Scripture would have said "And she inquired of the Lord." So *Mattēnot Kēhunah* on Gen. Rabbah 63:6.

24. So abundant was the food at their tables that radishes and cucumbers always had to be served as aids to digestion. See B. AZ 11a. See also G. Allon in *Tarbiš*, 21, 106 ff.

25. The word *šny*, "two," is rendered as though spelled *šny*, "hated."

26. I.e. born perfect, which means "born circumcised."

27. The repetition of a man's name is a token of affection. God thus addressed Abraham after Abraham had circumcised himself. So Ephraim Hurwitz.

28. The word *Michtam* is read as *mach tam*, which means literally "the wound [of circumcision] was whole." So Padua.

29. Teman, "Southland," is a synonym for Esau.

30. Esau.

31. *Ya'āḇod*, "shall serve," may also be vocalized *ye'āḇed*, "shall be served."

32. Esau.

33. Philippa is identified by Jastrow (p. 1141b) as an abbreviation of Philippopolis [a town in Thrace founded by Philip of Macedon, or a city in Arabia near Bostra, founded by the Roman emperor Philippus, fl. c.e. 244-9. See *A Dictionary of Greek and Roman Geography*, ed. Wm. Smith, London, 1878]; by Levy (*Wörterbuch*, 4, 13), as Pholia or Phialia in Arcadia; and by Krauss (*Lehnwörter*, Berlin, 1898, p. 44b) as the city of Nestor.

34. ET, *pułypws*, but Buber (note 71) suggests the variant "a philosopher," which occurs in a quotation from *MTeh* in Jehiel Heilprin's *Seder had-dorot*, s.v. Elasaḥ (Elasaḥ, as son-in-law of R. Judah the Patriarch, associated frequently with Greeks and Romans). I take "a philosopher" in the sense of sophist, that is, a professional teacher of wisdom who delighted in dialectics.

35. This "certain venerable being" is sometimes identified with the prophet Elijah (cf. Meir Friedmann's introduction to *Seder 'Eliyahu*, p. 41). On the other hand, B. M. Lewin, 'Oṣar hag-g'e'onim, Bēraḳot,

p. 11, quotes a responsum by Sherira or Hai stating that this was a certain old man who was living at that particular time and of whom nothing further was known. I am inclined to accept Friedmann's interpretation, which follows that of the Tosafot to B. Hul 6a.

36. The defective spelling of the words "throne" and "Lord" is an attempt to reproduce in English the defective spelling of the Hebrew: the words which should be written *kisse' Yhwh* are written defectively *kes Yah*.

37. The spelling in this verse is no longer defective, and the Hebrew words for *Lord* and *Throne* are given in full.

38. Meaning that God will temper His judgment upon the nations with mercy, for the sake of these four righteous persons who were of gentile descent.

39. The two texts thus differ concerning the national origin of the man who married Abigail, daughter of Jesse and sister of David.

40. This refers to an interpretation of the verse *An Ammonite or a Moabite shall not enter into the community of the Lord* (Deut. 23:4). Ithra maintained that the prohibition applied only to Ammonite and Moabite men, but not to their womenfolk, against whose marriage to Israelites there were no legal bars (see above, 1.2; and Yeb. 8.3). Jesse's daughter, whom Ithra the Israelite subsequently married, was of course a descendant of Ruth the Moabitess.

41. On the significance of the number seven, see Ginzberg, *Legends*. 5, 9.

42. The term '*ārahōt*, "skies," may be derived from '*arab*, "darkened," and is synonymous with '*ārafel*, "thick darkness." Cf. Ex. 20:18. See Israel Abrahams' note in B. Hag, Soncino trans., p. 68.

43. *Mēšudaṭ Dawid*, *ad loc.*, follows R. Joḥanan's interpretation. JV, *the oppressor*.

44. "For, from the time that the Holy Temple was destroyed, poverty does not depart from the children of Israel." So concluded in PE.

45. He reads the verse thus: "Sing praises to the Lord when He will again dwell in Zion."

46. His deed will be described later on in this section.

47. That is, he had another man, likewise condemned to death, executed under R. Judah's name, and ordered that the body be cut up to prevent future identification.

48. The kingdoms which persecute Israel.

49. I.e. the use of the word *hate* in both verses shows that *them that hate me* are the children of Esau.

50. The other verses are Ps. 13:6; Ps. 80:3, which is rendered *Our deliverance is also Thine*; and Ps. 91:16.

51. They ordered Jewish children to be drowned in the river. In the end Pharaoh and the Egyptians were themselves drowned in the sea.

52. Sisera sought refuge with Jael, who slew him. See Judg. 4:17.

53. Sennacherib forced his men to make a ten days' march on foot in one day, in order to get to Jerusalem, and there he was trapped. See Ginzberg, *Legends*, 4, 268.

54. In this instance there is a *lamed* at the beginning of the word and a *he* at its end.

55. The verse reads *And thou shalt make the whole ram smoke upon the altar (ham-mizbehah)*. In the Mishnah it is said, "As the altar makes holy what is prescribed as its due, so does the ramp"; Zeb 9:7.

56. Professor Saul Lieberman suggested that the obscure word *tadyotos* is derived from the Greek *theotētos*.

57. ET reads *perumbia*, "bridle," but Buber's emendation is *forma*, "blindfold." Cf. below, 17.8. The asses operating the grindstones of a mill wore blindfolds, in order that they might docilely go round in a circle.

58. See Ps. 37:23 and Ps. 66:12, respectively.

59. See 1 Sam. 25:2 ff.; and Ginzberg, *Legends*, 4, 70, 117; 6, 235.

60. The usual vocalization is 'ālamot, "maidens."

Psalm 10

1. The last letter in *Israel*.

2. The first letter in *Israel*.

3. See Targum Onkēlos and Rashi on Gen. 44:7.

4. "Behold . . . will be sold in Shushan"—PE, Maḳiri, and Yalkuṭ.

5. The passage occurs in the Passover Haggadah.

6. After the defeat at Ai.

7. Gen. 44:13. Manasseh put the cup in Benjamin's sack, and later overtook the departing brothers. See Targum Jonathan, *ad loc.*, and Tanḥuma, *Mikḥaš*, ed. Buber. § 13, ed. Warsaw, § 10.

8. They rent their garments at the time Joseph pretended to detain Benjamin as a slave. Although Benjamin was the innocent cause of their grief, he did not go unpunished.

9. EV, *For the wicked boasteth of his heart's desire.*

10. "the wicked do not praise the Lord"—PE. ET is corrupt. [Buber's text seems preferable: "The wicked do not acknowledge themselves culpable until they have satisfied their lust, nor do they commit a sin until they have persuaded themselves that it is sinless." LN]

11. After Daniel interpreted his dream and relieved his anxiety.

12. The verse is thus rendered "The wicked praises his heart's desire." Or, by a play on the words *hillel*, "praises," and *hillel*, "declares permissible," "profanes," the verse is rendered "The wicked says, that his heart's desire is permitted" (So Isaac Katz).

13. Previously (§1) rendered, *And the covetous renounceth, yea contemneth the Lord.*

14. See Num. 15:19-21.

15. Reading *hillel*, "praised," as though written *hillel*, "profaned."

16. The *ḵēṭib* is the traditional spelling of Biblical words, opposed to the *ḵēri*, the Masoretic instruction for reading.

17. For the understanding of the sense of this passage cf. B. Ber. 7b. For the use of *hizdawēg* (with the preposition *li-*) in the sense of "to join battle with," cf. Pēsiḳta Rabbati, ed. Friedmann, 49b, 51b.

18. This is an obscure verse rendered in AV, *That the poor may fall by his strong ones*, in JV, *And the helpless fall into his mighty claws.*

19. Padua suggests that R. Ḥanina reads here *teḥaṭ*, "shattering," instead of *taḥaṭ*, "as."

20. So Padua. R. Simon renders Ps. 10:10b: "He caused mighty men to fall into his armies."

21. Literally "quaestor," interrogator; because of their cruelty they were spoken of as executioners.

22. Concerning *plyty*, "curtain," see Buber, note 28, and Jastrow, 1204a, s.v. *papilion*. See also Saul Lieberman, "Roman Legal Institutions," JQR, 35, 18.

23. The words *našaḳ 'aḥim*, "kissed the clouds," are by a slight emendation read as *nišḳa' bayyam*, "drowning in the sea."

24. According to the Rabbis, Vashti was the daughter of Belshazzar, and thus a descendant of Nebuchadnezzar.

25. The superfluous word *gam*, "also," is taken as hinting that the royal house was not originally Vashti's.

26. From the preceding verse, it is evident that a day is spoken of.

27. Joseph was in prison for twelve years, having been put there

at the age of eighteen, a year after he was sold to the Egyptians. See *Mattēnoṭ Kēhunah* on Lev. Rabbah 21:7.

28. The processes of growth are eternal.

29. Apparently the verse is rendered *Speak unto Aaron thy brother that he need not come at any fixed time into the holy place within the veil*.

30. See below, 108.1.

31. The question was probably directed to R. Gamaliel of Jabneh, after the Temple was destroyed in 70 C.E. See R. Travers Herford, *Christianity in Talmud and Midrash* (London, 1903), p. 235.

32. The ceremony prescribed (in Deut. 25:5-10; cf. Yeb. 12:1) when a man refuses to marry the widow of his childless brother.

33. "It is the widowed and childless woman that performs the *Ḥālīṣah*, while the brother-in-law only submits to it. God, in the image of the text quoted, standing towards Israel in the relationship of a levir to his sister-in-law, cannot perform the *Ḥālīṣah*, and His action is, so to speak, invalid, the bond between Him and His people remaining in force." Israel W. Slotki in Soncino trans. of Yeb., p. 707, note 1.

34. Israel continued to seek God. It was He who had left them.

Psalm 11

1. *Ḥasiṭi*, "I have taken refuge," may be broken up into the words *has yaṭi*, "the Lord befriends me."

2. The *ḥēṭīḇ* is the traditional spelling of Scripture, while the *ḥēri* is the Masoretic instruction for reading.

3. Joah and Shebna, together with Eliakim, are mentioned as having been sent to interview Rabshakeh, the Assyrian chief. From that mission the three men returned with rent garments. See 2 Kings 18:18-37, and Isa. 36:3 ff., and verse 22. It is suggested that the Rabbis had an oral tradition concerning the treachery of Shebna and Joah, since any possible proof for it from Scripture is most tenuous. Concerning the character of Shebna and his continuing differences with Hezekiah, see Ginzberg, *Legends*, 4, 270-271; 6, 364-365.

4. Pun on *haš-šaṭoṭ*, "foundations," and *haš-šēṭiyah*, "foundation stone." See Ginzberg, *Legends*, 5, 14-16.

5. Cf. above, 10.4.

6. Pun on *haš-šaṭoṭ*, "foundations," and *šittin*, "altar pits" (pits by the side of the altar into which the remainders of libations were poured; see Mid. 3:3).

7. Buber's suggestion that the *ḵēri* is *ušēḵinati*, "My presence" is not followed here. It is not borne out by P. Suk 4:3, 54c. Bacher in his *'Aggadot*, 2:2, 157, note 7, takes sharp exception to Buber's proposed reading.

8. Pseudo-Jonathan translates this verse: "The smell of my son is like the smell of sweet incense to be offered in the Temple that is known as the field which the Lord hath blessed."

9. Cf. Lev. Rabbah 7:6, where Einhorn and other commentators attempt to link the verse in Job with the fate of the generation of the flood. See also Gen. Rabbah 28:8, Soncino trans., 229.

10. A previous verse in this chapter of Job quotes them as saying to God: "*Depart from us*"; and *what could the Almighty do unto them?*"

11. Sennacherib, king of Assyria, was thus rewarded for the pious act of his ancestor Shem, who covered with a garment the nakedness of his father Noah. See Gen. 9:23.

12. The fourth beast, i.e. the fourth kingdom, or Rome.

13. The chapter of Ezekiel is addressed to the prince of Tyre, a principality Hiram had ruled.

14. The hot and dry wind blowing from the desert country to the east of Palestine, contrasted with the cool and moist wind from the Mediterranean sea in the west. On the reading *bēruah* "with a . . . wind" instead of *ḵēruah* "as a . . . wind," see the Kittel-Kahle Bible, Stuttgart, 1937.

15. The verb *hzh* is now rendered not "behold," but "shine," as in *maḥāzi'ot*, "shining orbs" (see 1 Chron. 25:4, 30).

16. Einhorn interprets the word *they* as referring to the restored *pride of Jacob* and *pride of Israel* which are mentioned in a previous verse. See Lev. Rabbah 19:3, ed. Romm, 26b.

17. For the meaning of this term see below, 18.3, 44.2, and 45.3, 5.

18. For the possible meaning of this term see below 38.2, and 52.8.

19. See Ginzberg, *Legends*, 5, 30, 113.

20. PE has *'ereṣ ṣiyah*, "Realm of Drought."

21. See Gen. 10:26, and Gen. Rabbah 37:8.

22. The theory of polypsychism was prevalent in ancient times. See Ginzberg, *Legends*, 5, 74.

23. Literally, "winged grasshopper."

24. "This is probably related to the old view according to which a part of the spine is indestructible and will at the time of the Resur-

rection furnish the material out of which the human body will be quickened." See Ginzberg, *Legends*, 5, 81, and *JE*, 8, 218-19, *s.v. Luz*.

25. Perhaps meaning that the instant a sleeping person is touched, his roaming soul returns to his body.

26. Reading *šippore* instead of *piṭṭure*, "tangled rope."

27. The Syrian general Bacchides crucified Jose ben Joezer. Jakum may be the notorious High Priest so named, or the governor Alcimus. See *JE*, *s.v.* "Jose ben Joezer" and "Alcimus."

Psalm 12

1. This imprecation generally follows Hadrian's name, whenever it is mentioned in Rabbinic writings. The Jews detested Hadrian because they held him responsible for the great massacre which followed close upon Bar Kokba's last stand against the Romans at Bethar (135 C.E.).

2. Dr. Saul Lieberman suggests that the obscure *mzh gms'oṭ* is a corruption of *morisma'oṭ*, which in turn is derived from the Greek *merisma*, a term used in Hadrian's day for confiscatory taxes.

3. So emended by Dr. Saul Lieberman. Isaac Katz suggests: "May thy people be inferior to thee." Ephraim Hurwitz emends *'ummateka*, "thy people," to read *'emateka*, "thy fear," and translates the passage: "May thy fear of God be restricted to thee." Literally, "May thy people be given over to thee." [Rather, "May thy people cast thee out from their midst"? LN]

4. Meaning that the calamity of bad faith will overtake only the earth, and not the heavenly hosts as well.

5. I.e. he let his neighbors, who might have heard him, believe that he was requesting his wife to help him prepare for plowing, whereas he really was directing her to assist him in saddling his riding mule.

6. So Jastrow, 969b. ET reads: "Sura," a city in Babylonia, the seat of a famous rabbinical academy.

7. The plural *gēdolot*, "great," implies enormities. Each instance of slander is accordingly greater than the other offences taken together.

8. Literally, "without denying the Root."

9. The word is spelled here without a *waw* after the *šin*.

10. So Buber in note. ET has "R. Simeon ben Yoḥai."

11. R. Simon lived in the house of the Exilarch, where abuses

were not uncommon. See Lam. Rabbah 2, ed. Romm, 20d; Soncino tr., p. 155.

12. "I am merely one of those men."—PE, Yalkuṭ. ET is unintelligible. R. Simon means to say that he protested, but the people in the house of the Exilarch gave no heed to his protests.

13. "As in the next verse . . . *with My consecrated ones?*"—Padua. The word *miḳdaši*, "My sanctuary," may, by means of a slight change in vowels, be read, "My consecrated ones."

14. See above, 1.3.

15. Generally rendered *in a furnace of earth*.

16. JV, *refined seven times*. But the commentator takes the dual suffix of *šib'atayim* ("seven times") to mean the square of seven. For a similar interpretation see above, 3.4.

17. Cf. Ex. 23:2.

18. See above, 7.7. R. Joshua apparently translates 'alil, "in the open," as though written 'olal, "young child," and is thus able to render the phrase *in the open* in Ps. 12:7 as "young children in the land."

19. There should have been a *waw* after the *reš*. Without the *waw* the word can be read *ḳērom*, "when He will exalt." Usually, *ḳērum* is translated "is exalted."

20. So PE. ET reads "to love."

Psalm 13

1. R. Samuel's contention is that a change in syntax makes the remainder of the verse, Num. 23:19, read *As to that which He hath said, He will not do it*. This reading contradicts the first part of the verse quoted above: *God is not a man, that He should lie; neither the son of man, that He should repent*.

2. See below, 18.22.

3. "Thus also . . . *He will not do it*"—PE, Makiri.

4. This is in effect another exposition of the words *How long wilt Thou forget me, O Lord? for ever?*

5. Mordecai Gimpel suggests that in this exposition the word *šarim*, "princes," is regarded as identical with *šarim*, "they that did look."

6. *k* = 20, *l* = 30.

7. See Num. 15:20–21.

8. So PE. ET reads: "That I be not removed through the sleep of death."

9. So Jastrow, 555a, deriving this obscure word from the Greek *tolmēria*.

10. So PE. ET quotes Ps. 33:5.

11. See above, 9.14.

12. Literally, "Edom."

13. The festive wreath of palm branch, myrtle, and willow.

Psalm 14

1. JV, *The heart is deceitful above all things*.

2. The Hebrew "speakest in a tone of entreaty" (*miḥannen*) and "speaketh fair" (*yehannen kolo*, literally "maketh his voice graceful") are both derived from the same root, hence the commentator concludes that Esau's tone of entreaty was really a sham and that his intention was to deceive his father all along.

3. "Temples for idolatry"—editorial gloss.

4. See Ibn Ezra, *ad loc.* Usually, *Thy terribleness*.

5. JV, *The sons of the stranger shall fade away*.

6. See above, 9.17.

7. Meaning bread kneaded into simple loaves, bread elaborately decorated with braided dough, and bread made of doubly sifted flour of best quality.

8. Ps. 14:7, 53:7.

9. PE gives the prayer as *Save us, O God of our salvation* (1 Chron. 16:35). These words occur in "O give thanks unto the Lord . . ." (*APB*, Morning Service, pp. 17 f.), and in "Blessed be the Lord" (*APB*, Evening Service, pp. 100 f.).

10. Ps. 106:47. 1 Chron. 16:35 actually reads *Save us, O God of our salvation*.

11. Israel here is understood as meaning Jacob. The verse thus declares that when Israel sins, Jacob feels unclean.

12. The words *Who redeemed Abraham* are taken to mean that God spared Abraham the trial of begetting and rearing twelve sons, and chose Jacob to be their father. Accordingly, the people of Israel are called *the house of Jacob*.

Psalm 15

1. The word *salē'o* is now rendered as though it were spelled *salē'o*, "his rib" or "his side." Hence "its limbs."

2. The translation of this comment is conjectural. Professor Morton Smith of Columbia University suggests that *salē'o* be taken in the literal sense "its rock" or "its strength." He would emend *'eḥaraw*, "its limbs," to *'abiraw*, "its mighty men." And so the paragraph would read: "Or *salē'o* may mean 'its mighty men,' who *shall fail in its abode*—that is, the wicked kingdom's mighty men shall be missing from its military camps." Professor Saul Lieberman would emend *'eḥaraw* to *'aḥanaw*, "its stones." The paragraph would then read: Even the stones of the wicked kingdom would fail to sustain its military camps. [Buber's text seems correct: "*Salē'o* may mean 'its limbs' that *shall fail by reason of terror* (cf. AV), referring to its destruction," that is, Rome's limbs will be paralyzed with fear at the time of the collapse of its empire. LN]

3. Cf. below, 19.13 and 52.8. One of the three entrances to Gehenna was said to be at Jerusalem. See B. Er 19a.

4. See Lev. 10:1-5.

5. See above, 12.4 and 1.3.

6. At Professor Saul Lieberman's suggestion I read *'iṣṭērīr*, "led astray," by extension from "harassed," instead of reading *iṣṭērīk*, "required," which in this context is meaningless. See Num. 25:17-18, where the story to which the comment refers is told. [*'Iṣṭērīr* seems to fit better in its usual sense: "whom He punished at Shittim." LN]

7. JV, *In whose eyes a vile person is despised.*

8. "refer to the Holy One, blessed be He . . . kingship"—PE.

9. JV, *He that sweareth to his own hurt.*

10. The word *hara'* may be rendered as a verb, "to hurt" or "to his own hurt," or, as the Rabbis render it, as a noun meaning "impulse to evil."

11. See above, 12.4, where the words of Torah are spoken of as silver money. The phrase "in the open before all men" is usually rendered "in a crucible on the earth" or "in a furnace of earth."

12. See above, 1.20.

13. See Num. 25:10-15.

14. *Nibzeh* may be rendered either "plunder" or "vile person."

15. His father, Ahaz, spread heathen practices throughout the land. See 2 Kings 16:3-4.

16. JV, *He that sweareth to his own hurt.*

17. He swore thus when Naaman, grateful for his cure, besought him to accept gifts.

18. He knew that he, too, would suffer privation in the ensuing drouth.

19. See 1 Kings 18:4, and Ex. Rabbah 31:4.

20. See above, 15:4, where Torah is described as silver money.

21. The section deals with incest, sodomy, and bestiality.

Psalm 16

1. The commentator reads *bal*, "none but," as an abbreviated form of *yubal* or *tubal*, "be brought."

2. *Bal*, "none but," is now read as derived from *balah*, "wear out."

3. Cf. below, 72:1.

4. The commentator arrives at this interpretation of *Their drink-offerings of blood will I not offer* by taking *'assik*, "offer," as a form related loosely to the stem *skh*, "look," "regard."

5. Text corrected as in Tām 4:3.

6. The Shema, "Hear, O Israel, etc., Thou shalt love the Lord thy God with all thy heart, etc.," is the prayer spoken by martyrs in their dying moments. This prayer, accordingly, means more to God than all manner of ritual offerings. To make clear God's partiality to oblations of the kind offered by the Patriarchs, both Padua and Buber would interpolate the following passage from the Yalkut: "Then, so R. Jeremiah taught in the name of R. Simon, the priests would read the Psalm *O give thanks unto the Lord, call upon His name* (Ps. 105:1). Why did they read this Psalm? Because it has verses that name the Patriarchs: *The covenant which He made with Abraham, and His oath unto Isaac; and He established it unto Jacob for a statute, to Israel for an everlasting covenant* (Ps. 105:9-10)."

7. Cf. above, 2:9, where an almost identical teaching is attributed to R. Huna.

8. They are men whom persecution will not make renounce their faith. Here the commentator interprets *'aher* as "delay" and *maharu* as "hasten."

9. R. Joḥanan takes *šafērah*, usually rendered "goodly," as the noun *šafer* with a possessive suffix, *šafēro*.

10. The reins or kidneys were regarded as the seat of counsel and understanding. Abraham was thus self-taught. The "teaching" referred to means the conviction which induced Abraham to renounce the heathenish errors of his forefathers and to believe in the one and only God.

11. See Gen. 15:9 ff.
12. See above, 1.13. Only R. Samuel bar Naḥman's comment is found in the First Psalm. This line should perhaps be placed after the preceding paragraph.
13. The translation of R. Abbahu's comment is conjectural. He may have read *wayyaḡel*, "rejoiceth," as though it were derived from *glh*, "banish," "remove."
14. Cf. above, 11.6.
15. Or "as if about."
16. Copyists and teachers of the young are less likely to make mistakes in copying or teaching if they continuously keep the Lord's name in their own minds.
17. A small bronze coin of little value.

Psalm 17

1. Sanh 2:2.
2. The text uses the Latin loan word *tabellarius*. So Jastrow, 518b.
3. The text uses in corrupt form the Greek loan word *sphragis*, "seal." See Jastrow, 1018b.
4. A play on *sa'sse'ah*, "in full measure," and *se'ah for se'ah*, "measure for measure."
5. *Daḡar*, "answer," can, by a change of vowels, be read *deḡer*, "pestilence."
6. The dying man did not realize that he was so close to the end, just as David did not realize the sinfulness of making a census of the people, hence the question came as a shock.
7. That is, not counting the nights.
8. A relatively short time, perhaps an hour, Cf. Yoma 3:4, and Ed 6:1.
9. [Perhaps more accurately, *meḥem* refers to the hours, rather than to the petitioners; the translation of the whole sentence would then be "Whereupon the Holy One, blessed be he, canceled thirty-five out of the thirty-six hours." The use of the masculine pronominal suffix for the hours (which are feminine in Hebrew) is, of course, perfectly regular. LN]
10. Literally, "even-balanced against."
11. The commentator arrives at this reading of *It is enough* by taking *raḡ*, "enough," in its other meaning of "teacher."

12. God had commanded them to make this demand. Cf. above, 7-7.
13. The term in Hebrew logic is *kal waḥomer*. See *JE*, s.v. "Rules."
14. See *APB*, pp. 44-54, particularly pp. 50-51.
15. *Ibid.*, pp. 49, 282.
16. JV, *A wicked man taketh a gift out of the bosom*. See Rashi *ad loc.*
17. See Lev. 23:40.
18. *Neṣaḥ* may be rendered either "forevermore" or "victory."
19. So emended by Buber, in n. 35.
20. Continuing Buber's emendation: It is similarly emended in Yalkuṭ Pss. (ed. Warsaw, 1875), §670.
21. There is considerable difference of opinion concerning the meaning of *bēne maron*. I accept Ben Yehudah's opinion (See his *Complete Dictionary*, p. 3319, n. 2) that Samuel (the Amora) had an authentic tradition when he took the phrase to mean "troops of the house of David," or, as in this instance, "contestants." H. Albeck suggests that *bēne maron* be read *bēnumeron*, that is, "in the numerus"—in the fixed and known number of a military unit. See his *Seder Mo'ed* (Jerusalem, 5712 [1952]), p. 312.
22. The Great Hosanna, or the seventh, i.e. last intermediate, day of Tabernacles.
23. Suk 4:5; B. Suk 45a.
24. The palm branch, the willow, and the myrtle.
25. Cf. Suk 4:1.
26. From which the water for the libation was drawn. For details see Suk 5.
27. See 1 Sam. 19:18.
28. See 1 Sam. 22:1.
29. See 1 Sam. 26:7.
30. See 1 Sam. 23:14.
31. Cf. P. Ber 4:2, 4d. This benediction, in a slightly different version, is contained in the morning service, "Blessed art Thou, O Lord, who restorest souls unto dead bodies." See *APB*, p. 5.
32. *APB*, p. 37.
33. The Hebrew word *rinnah* may mean either "cry" or "chant."
34. The *Mussaf* of Sabbaths and festive days. See *APB*, p. 159. It is preceded by the reading of Scripture.

35. In the matter of Bath-sheba. Cf. B. Sanh 107a.

36. A fourth of a *ḳab* is the equivalent of a pint. See *JE*, s.v. "Weights and measures."

37. The text uses the Greek loan word *eikōnion*. However, Wuen-sche in his translation of MTeh suggests that the word is a corruption of the Latin *decumani*, "bodyguards."

38. "Originally used figuratively, this expression later assumed a literal interpretation, the 'sign on the hand' being made to denote a phylactery on the biceps of the left arm." See *Deuteronomy with Commentary*, by Joseph Reider (Philadelphia, 1937), p. 74.

39. The people of the north, not expected to be David's allies, made peace with him and came over to his side.

40. So emended by Buber, in n. 64. ET: "destroy." [Buber's emendation seems to contradict the sense of the story, since the Judean is assumed to own no property in Judea, and the Galilean could not very well hoe a vineyard in Judea. ET's reading, "destroy," on the other hand, offers a very good and logical sense: "But if thou wilt ruin my vineyard in Galilee (transposing the two place-names), I will ruin thy vineyard in Judea." LN]

41. JV, *If ye shall diligently keep*. But here the commentator arrives at this reading of the verse by interpreting the infinitive absolute *šamor* (rendered in JV, "diligently") independently as indicating a separate act, namely *ye shall . . . keep*; and further, by changing the vowels in the word *tšmrn* in such a way as to turn the active "ye shall keep" into the passive "ye shall be kept."

42. Literally, "Five risings."

43. Actually in the first book of the Psalter, namely, 3:8, 7:7, 9:20, 10:12, and 17:13.

44. Babylon, Assyria, Greece, and Rome.

45. So PE. Buber has "God."

46. At Dr. Saul Lieberman's suggestion I read '*asarti*', "bound," instead of '*amarti*', "said." This emendation is supported by Pēsiḳta Rabbati, ed. Friedmann, ch. 31, p. 146b.

47. Reading with PE *laraša'*, "the wicked," instead of *lehoši'a*, "to deliver," which makes no sense. [It seems to make fair sense: "Precede, O Lord, with Thy salvation for us, lest he precede Thee (in destroying us)." In fact, this may be the preferable reading. LN]

48. Usually rendered *cast him down* (Ps. 17:13).

49. Those men must have been mighty men, since they were the

subjects of Og, king of Bashan, himself a man of giant strength and huge size. See Ginzberg, *Legends*, 3, 345, and 6, 120.

50. Son and successor of Nebuchadnezzar on the throne of Babylon.

51. See Ginzberg, *Legends*, 4, 373, 375, and 6, 455, and see above, nn. 24-25 to Ps. 10:6.

52. Esau is a generalized term for Rome.

53. Vespasian, 9-79 C.E., laid siege to Jerusalem before becoming emperor of Rome. With him were his two sons, Titus, 40-81 C.E., and Domitian, 51-96 C.E., both of whom were also to become emperors.

54. *Mētim*, "men," is understood as though it were vocalized *metim*, "they that were put to death."

55. JV, *From men of the world*. The Hebrew word *heled* may be rendered either "world" or "sore."

56. The presumption is that many towns in the Land of Israel were built over sites of tombs the exact locations of which could no longer be ascertained. Because of this uncertainty Jews who observed the laws of cleanness had to take special precautions wherever they went. By defining those areas which were ritually clean, R. Simeon relieved his contemporaries of a constant cause of anxiety. In this matter R. Simeon acted openly, in bold defiance of the Roman authorities who having sentenced him to die were seeking to apprehend him. Yet after this open defiance he departed in peace. In Gen. Rabbah 79:6 it is stated that R. Simeon cleansed only the city of Tiberias, which city Herod Antipas is said to have built on a site where there were many tombs. See Josephus, *Antiquities*, 18.2.3.

57. The letters *kh*, "strength," in ET are apparently a misprint for *b'*, "come." See PE.

58. Literally, *pēruṭah*, a small coin, one eighth of the *as*.

Addendum to Psalm 17

[17A]

1. This addendum is not found in the Constantinople edition, nor in the MSS. It appears first in the Saloniki and Venice editions, and was reprinted in all subsequent editions, down to the Warsaw edition of 1865 with Padua's commentary.

2. Cf. Ex. 30:24, etc. A *hin* contains 12 *logṣ* or 3 *ḳaḇṣ*. It is the equivalent of twelve pints. See JE, s.v. "Weights and measures."

3. Literally, "pool of water." "In the technical sense it refers to a

pool in which men and women suffering certain kinds of uncleanness must be totally immersed. To be sufficient for total immersion and free from contracting any uncleanness, the pool must contain 40 *sē'ahs* (approximately sixty gallons or two hundred and seventy litres) of water, and at the same time be of such depth that the whole body can be covered. Such water may not be 'drawn' (i.e., it may not be taken from water that has been standing in a vessel or any kind of receptacle) but must be taken directly from a river or a spring or from rain-water that is led directly into the immersion-pool." Danby, *The Mishnah*, p. 732, n. 5.

4. If it was poured into the pool before it had been filled with the minimum forty *sē'ahs* of fresh or originally flowing water.

5. This is a gloss by the editor of the Mishnah, R. Judah the Patriarch, to explain why Hillel used the Biblical term *hin*, and not the Mishnaic expression twelve *log's* or three *kab's*. The reason was that Hillel's Babylonian teachers had been in the habit of using the term *hin*, and Hillel, even after he had moved to Palestine, kept to the use of their terms. See Halevy, *Dorot*, 1, 96.

6. See Neh. 2:13. "The trade and abode of the two men are specified in order to indicate that in spite of their lowly station in life, their testimony prevailed against the opinion of Hillel and Shammai." See Ed, Soncino, p. 2, n. 11.

7. Including Hillel and Shammai.

8. See T. Ed 1:3.

9. Ed 1:4.

10. Cf. Ed, Soncino, p. 3, n. 8, as well as Mishnah 5. PE is unintelligible here.

11. The wisdom of its president as compared with the wisdom of the president of the former court.

12. The word "number" may refer to the number of years, that is, age; or to the number of scholars constituting the new majority.

13. The feminine form of the imperative, which implies less vigor than the masculine. Cf. similar exposition of Num. 14:16 in B. Ber 32a, trans. Cohen, p. 214.

14. Cf. above, 8.4.

15. *Higgaion* is taken to be derived from the same root as *nēginah*, melody.

16. Samuel Edels (MeHaReSHA) on B. Sanh 111a says that it refers to one whose evil deeds are exactly counterbalanced by his good

deeds; he would have been saved from Gehenna had he but performed one more good deed, and thus tipped the scales in his own favor. This problem of people whose good and bad records exactly counterbalance each other was one of the most difficult *cruces philosophorum* in the middle ages, and there was no unanimity at all as to their final disposition.

17. The conclusion, not here, but found in the parallel passage in Num. Rabbah 8:4, Soncino, p. 214, runs thus: "Blood causes wrath to besiege the land (by *Notarikon yāhānif*, 'pollute,' becomes *yāhan 'af*, 'wrath will besiege'), so that drought ensues."

18. "You have not mourned him properly." Cf. Num. Rabbah, 8:4, Soncino, p. 212.

19. Before that time David did not know that the Gibeonites, who had been maintained by the priests of the city of Nob, died of starvation as a result of Saul's rash violence (1 Sam. 22:18-19). See *Qorban ha-'Edah* on P. Kid 4:1.

20. In 2 Sam. 21:4, *li*, "to me," is written, while *lanu*, "to us," is read. This is taken to show that David pleaded with the Gibeonites first as a group, and then singly.

21. PE: "under the age of thirty." However, all commentaries and parallel versions agree that this reading cannot be sustained. See, however, Mēkilta, ed. Lauterbach, 3, 140, and ed. Horowitz, 312, n. 12.

22. That is, for the days and years that a convert practices Judaism, no matter how few they may be if he has been converted late in life.

23. Presumably, this refers to those proselytes who came in at a younger age.

24. See Pseudo-Jonathan, *ad loc.* JV, *The Lord was pleased, for His righteousness' sake, to make the teaching great and glorious.*

25. These call themselves by the name of Jacob, though it is not their name from birth.

26. Who had previously not subscribed to the bidding of the Lord.

27. On the distinction between "the righteous proselytes" and the "God-fearing gentiles" see G. F. Moore, *Judaism*, 1, 325 ff.; W. G. Braude, *Jewish Proselyting* (Providence, 1940), pp. 136 ff.; and H. A. Wolfson, *Philo* (Cambridge, 1947), 2, 369 ff.

28. The Nethinim were said to be descendants of the Gibeonites.

29. Ophel, the southern and eastern slope of the Temple hill, was some distance away from the Jewish community of Jerusalem.

30. The *kētib* is the traditional spelling of Biblical words, opposed

to the *ḵēri* or the Masoretic instruction for reading. Cf. above, 1.10, where MT has no variant in the *ḵētiḇ*.

31. The passage beginning with "R. Eleazar said" to the end of the addendum is taken from B. Mak 23b-24a.

32. The transition from the preceding discussion of the Gibeonites to the passage concerning the Holy Spirit which showed itself in three courts may be explained as follows: the Gibeonites ended their conversation with David by saying: *We will hang them up unto the Lord in Gibeah of Saul, the chosen of the Lord* (2 Sam. 21:6). Now since the Gibeonites would not have characterized Saul, the man whom they hated, as *the chosen of the Lord*, it is inferred by the Rabbis that those words were spoken not by the Gibeonites, but by a *Baḡ ḵol*, a heavenly voice (see below, n. 36). In this manner the Holy Spirit showed itself in the court of David. (See B. Ber 12b.)

33. *The tents of Shem* in Gen. 9:27 is taken to mean "the house of study," or "the court of Shem." Cf. Pseudo-Jonathan *ad loc.* Shem himself was, of course, no longer living, but the tribunal was named after him.

34. The signet, the cords, and the staff, submitted by Tamar as proof that Judah had cohabited with her.

35. JV, *She is more righteous than I*.

36. Literally: "daughter of a voice"; a voice from heaven (cf. Dan. 4:28) to offer guidance in human affairs.

37. The *ḵētiḇ* is *way-yomer*, "and He said." It should have been *way-yomēru*, "and they said."

38. "How did Solomon know? . . . award the child to her?"—See below 72.2, and B. Mak 23b.

39. Or "R. Simlai expounded," So B. Mak 23b.

40. $T = 400$, $w = 6$, $r = 200$, and $h = 5$.

41. The command concerning circumcision was given to Abraham, and the command concerning the Sabbath was given to the children of Israel at Marah (see Ex. 15:22-25; Mēkilta, ed. Lauterbach, 2, 94; B. Shab 87b, B. Sanh 56b, and Seder, 'Olam Rabbah 5). Both commands thus preceded the revelation on Mount Sinai.

42. PE has "thirteen," which is an error. See B. Mak 24a.

43. An eminent scholar who lived in Caesarea, where he carried on an extensive trade. One day, while R. Safra was reading the Shema, someone offered him a sum of money for an article in his possession. Though willing to sell, R. Safra would not speak during the reading

of Shema. The would-be purchaser, interpreting R. Safra's silence as refusal, kept increasing the offer. After R. Safra finished the Shema, he explained the reason for his silence and indicated his willingness to sell the article at the price originally suggested. (See Samuel ben Meir [RaSHBaM] on B. BB 88b, also B. Hul 94b.)

44. Jacob was a reluctant partner in the deception perpetrated upon Isaac. Had Isaac put the question directly as to Jacob's real identity, Jacob would have undeceived him forthwith.

45. He thus deprived his father, the vile Ahaz, of kingly burial. Cf. 2 Chron. 28:27.

46. Cf. 2 Chron. 19:4 ff., and B. Ket 103b. See above, 15.6.

47. According to Scripture, usury from a heathen is not prohibited. See Deut. 23:21 and B. BM 70b-71a.

48. R. Ishmael ben R. Jose was a judge. Upon learning that his tenant-gardener was to appear before him in a lawsuit, he refused to accept the regular basket of fruit which the tenant-gardener this time brought a day earlier than was his custom. R. Ishmael also disqualified himself from the lawsuit. As he went about getting another judge to act as his substitute, he caught himself unwittingly arguing in behalf of his tenant-gardener, and thus he became more aware than ever of a gift's insidious effect upon a judge. Cf. B. Ket 105b, Soncino, p. 677.

49. Cf. above, 15.6-7.

50. R. Ishmael ben Elisha was both priest and judge. One day a man brought him the first of the fleece as a priest's gift (See Deut. 18:4). R. Ishmael asked whether, in the man's own neighborhood, there was no priest to whom he might have given the first of the fleece; the man replied that there was a priest in his neighborhood, but since he—the man—had a lawsuit, he thought that he might as well dispose of the fleece on his way. Upon hearing this, R. Ishmael refused to accept the proffered fleece. He also disqualified himself from the lawsuit. As he went about getting another judge to act as his substitute, he caught himself arguing unwittingly in behalf of the man who came to him with the fleece. (See B. Ket 105b, Soncino, p. 678).

51. "*He that despiseth . . . ben R. Jose*"—B. Mak 24a. For R. Ishmael ben R. Jose see above, n. 48.

52. Presumably because as the women lean over toward the water, they expose parts of their bodies.

53. "applies even to walking . . . procession"—B. Mak 24a. Accompanying a funeral procession or participating in bridal festivities is a meritorious deed.

Psalm 18

1. See above, 4.1.

2. PE cites here: *My heart and my flesh sing for joy unto the living God* (Ps. 84:3).

3. On the meaning of *Shoshannim* see below, 45.5.

4. The abduction of Bath-sheba; see 2 Sam. 11.

5. See Sifre Deut. §27, for a more detailed version of this homily.

6. JV, *a champion*; AV, *A man of great stature*. The word may also mean "a man of strife." In rabbinic tradition Madon was taken to be the fourth of the giants born to Orpah.

7. So B. Soṭ 42b and Ruth Rabbah 2:20. JV, *the giant*. Ginzberg, *Legends*, 4, 31: "For the four miles which Orpah travelled with Naomi she was recompensed by bringing forth four giants, Goliath and his three brothers." As for Ishbi-benob's gigantic dimensions see below, 18.30.

8. There is a legend that the children of Israel carried an idol with them into and across the Red Sea. Cf. *Mēkilta*, ed. Lauterbach, 2, 87.

9. Apparently the verse is rendered thus following R. Samuel bar Nahmani, who takes 'ol to mean not "on high," but "means [of repentance]". See B. MK 16b, and Rashi *ad loc.*

10. So emended by Mordecai Gimpel. ET reads "and they let him go," which makes no sense.

11. The *kal* (simple active) form of the verb *rhm* occurs nowhere else in the Hebrew Bible. And so, to explain the meaning of this unusual word, its Aramaic equivalent is cited. (Our editions of the Targum have not *rhm* but *hbb* as the verb for "love").

12. Here, the more common 'hb being used as the verb for "love," its meaning is unmistakable.

13. Or, more freely, "I make Thy creatures love Thee."

14. Or, "one word of various connotations."

15. Literally, *My strength*.

16. *Moniṭon*, taken as a derivative of the Latin *mons*, is here rendered "mountain." I am indebted to Professor Harry A. Wolfson for this ingenious suggestion. An alternative, also suggested by Professor

Wolfson, reads: "*Salē'i*, my coinage [i.e., my fame], *u-mēšudati*, and my trap—that is to say, with the help of Thy famed name I trap the wicked, and thereby win fame." *Sela'* thus equals *moniṭin* which also means "fame," as in Gen. Rabbah 39:11. See also *Mattēnoṭ Kēhunah*, *ad loc.* [*Moniṭon* is the Latin *munitio*, "bastion, fortification," and the translation would be: "My rock: my bastion. And my fortress: my trap, meaning that in Thy name I trap the wicked." The wicked, not realizing that God's protection is an unbreachable fortress, dash themselves to death as they hurl themselves against it. LN]

17. Meaning that Saul's men were stationed not only all around the rock, but also on top of it, thus covering David all over, just as a helmet covers one's head. In other words, were it not for the miracle which caused Saul to depart in haste, David could not possibly have escaped death.

18. ET reads "Because at that place Saul's mighty men and David's mighty men were divided." But PE and Yalkuṭ give the correct reading.

19. The proof-text, *Blessed be thou, that hast kept me this day from blood-guiltiness, and from finding redress for myself with mine own hand* (1 Sam. 25:33) is omitted, since these words were spoken not by Saul but by David. PE also omits the proof-text.

20. See *'Oṣar ha-Tēfilloṭ* (Wilna, 1928), p. 497.

21. Concerning Doeg and the names that follow, see 1 Sam. 22:9; 2 Sam. 16:21, 20:1, 16:5, 10:16; and 1 Sam. 17.

22. The four were Ishbi-benob, Saphi, Goliath, and the one described as *a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number* (See 2 Sam. 21:20). See above, 18.5.

23. See *APB*, p. 44.

24. In the Synagogue the lesson from the Prophets, or *Haftarah*, is read directly after the reading of the weekly portion in the Pentateuch. For the blessing, see *APB*, p. 149.

25. "In anointing David, Samuel used a horn filled with oil, but in anointing Saul, he took a cruse: the horn was the symbol of David's everlasting kingdom, whereas the cruse represented Saul's temporary rule." See Ginzberg, *Legends*, 4, 249. Also: "When Samuel had tried to pour the oil on David's brothers, it had remained in the horn, but at David's approach it flowed of its own accord, and poured itself out over him." *Ibid.*, p. 84.

26. See PE. ET is unintelligible. [ET is slightly corrupt, 'en being probably a dittography of the following *ba'in*: "So long as he was not praying, the enemies were attacking him; so he sang a song unto the Lord, and as the enemies assaulted him they fell dead before him." LN]

27. 'Afafuni is taken here as made from 'el "to," and *peh* "mouth."

28. From 'el "to" and 'af "nose."

29. From the Greek.

30. "Another interpretation"—deleted, as in PE.

31. See below, 22.21.

32. He said: *He heard my voice out of His Temple.*

33. The High Priest. See *JE*, 11, 352. Cf. also Pēsiḳta of R. Kahana, *Parah*, §201, p. 41a.

34. Play on the words 'aḥoṭ, "sister," and 'aḥuy, "akin" or "united."

35. Triple play on the word *tammah*: (1) "undefiled," (2) as though spelt *tē'amah*, "attached" (i.e. to God) or "twin," and (3) "integrity" or "uprightness."

36. Literally, "the plain sense of the thing."

37. Literally, "the rule of the matter."

38. So PE. ET reads "because of adultery."

39. Here a comparison is drawn between the flight of people whose country is caught in martial strife, and the flight of people surprised by an earthquake.

40. The blessing *zakur le-toḥ* seems to have been used in Palestine mainly for a living person or for the prophet Elijah, who never died. See Saul Lieberman, *Greek in Jewish Palestine* (New York, 1942), p. 70, n. 23.

41. It is crushed and applied as a poultice.

42. Presumably, a potion made with bedbugs will cause the vomiting up of the leech. See Jastrow, 1081a.

43. "A cutaneous eruption of crimson-red pimples. There are many varieties of which prickly heat is one." See Funk and Wagnalls, *Unabridged Dictionary*, s.v.

44. See above, 7.6.

45. This entire paragraph is corrected according to Mēkilta, *Jethro*, 9, end (ed. Lauterbach, 2, 275), as suggested by Buber.

46. In a note Buber suggests that the word *manginoṭ*, "breach engines," represents in corrupt form the Latin loan word *signum*. Thus, "standards."

47. See Ezek. 1.

48. See Ezek. 1.

49. ET: "R. Nehemiah." But see Buber, n. 92, and parallels in Gen. Rabbah 13:10, etc.

50. Literally, "Ocean," which may mean either the Ocean or the Mediterranean Sea.

51. The word *yazokku*, "they gather," is connected with *zika*, "a water-gourd." Literally, *They pour down rain according to the vapor thereof*.

52. Literally, *Binding (hešrat) of waters, thick clouds*. But here *hešrat* is taken by the commentator as derived from *ḥašar*, "to sift," "to distill drops as from a sieve."

53. In Job 38:37 it is written *Who can number the clouds by wisdom?* The Hebrew word for "clouds" there is *šehakim*, which is here derived from *šahak*, "rub," "grind."

54. Literally, *He giveth food in abundance*.

55. In the original wording (which is in Aramaic) these two bits of meteorological wisdom are put in rhyme, showing that they were popular proverbs.

56. So PE and Yalkuṭ Sam. §160. ET, "above."

57. That is, the ministering angels obeyed God's command and departed, leaving Him to deal with the Egyptians alone.

58. This will take place on the great day of the Lord, when He will discomfit the heathen nations assembled against Jerusalem.

59. The leaders of the adversaries in Israel's final battle.

60. Cf. Nahmanides *ad loc.*, who interprets the blowing as equivalent to the breath of God's nostrils; Targum Onkelos interprets it as the will of God.

61. So PE. ET cites *The Lord brought back the waters of the sea upon them* (Ex. 15:19), which is not so apt.

62. Buber suggests this emendation. Literally, "R. Simon applied the verse to *In the third month*."

63. The raising of the hands was an action symbolic of prayer.

64. *Bor* is usually translated "cleanness," but here it is taken as derived from *brr*, "choose."

65. See above, 1.14.

66. The Soferim, scholars of the period before the Tannaim, occasionally emended Biblical phrases to avoid expressions which appeared irreverent.

67. The conjunction *gam* intensifies the idea in that part of the sentence where it stands, and consequently bears a relation to something going before, which must frequently be supplied in thought. It may mean "even also" or, as here, "not even" or "neither." See Fuerst, *s.v.*

68. ET reads: "two days," which seems to make no sense.

69. See Gen. 15:9 ff.

70. Literally, *My Beloved skipping on the hills*. But here the commentator plays on the meaning of *dlg*, "to skip," in the sense of "to skimp."

71. Literally, "I shall tie this up in thy lap," which is a reverential euphemism for "My lap."

72. $W = 6$, $' = 1$, $z = 400$, $h = 8$, $n = 50$, $n = 50$; $y = 10$, $z = 300$, $r = 200$, $h = 5$.

73. See Lev. 8.

74. Cf. *The Jews had light and gladness* (Esther 8:16).

75. See 2 Kings 11, and 2 Chron. 22:11.

76. Joash was the only one of David's seed royal to escape death at the hand of Athaliah.

77. But for them Athaliah would have had her way and would have extinguished the dynasty of David.

78. Cf. above, 17.8, where this is said in the name of R. Eleazar hak-Kappar.

79. EV, *Let the righteous smite me in kindness, and correct me*.

80. Literally, "out of feasting on Leviathan."

81. These three are, respectively, a fish, a mammal, and a bird, which are reserved for the righteous in the hereafter. For a full account of these extraordinary creatures see Ginzberg, *Legends*, index. See also Job 40:15, Ps. 50:10 f.

82. The word *Ur* may be translated either as "fire" or as the name of a city in Chaldea.

83. See Gen. 12, 20.

84. See Gen. 15:9 ff.

85. "Nine kings." So emended by Perles in *Haṣ-Ṣofeh*, vol. X. ET reads "deliverance of the kings." See Gen. 14.

86. See *APB*, p. 44.

87. Cf. *For Thou dost light my lamp* (Ps. 18:29a).

88. See *APB*, p. 149.

89. Usually rendered "strength."

90. The verse is here read *He traineth my hands for war, so that a bow of brass can be sooner bent than my arms.*

91. *Nēhošet*, the usual spelling of the word for brass, is written in this verse as *nēhushah* and is therefore linked with Nahshon. See Ruth 4:20.

92. In the Temple in Jerusalem everyone, with the possible exception of the king, was required to stand (see above, 1.2); but in synagogues and schools worshipers and students alike were allowed to be seated.

93. See above, n. 66.

94. So Buber. ET has "in the name of R. Ishmael."

95. That is, God answered with a human voice, not His own thunderous voice.

96. The Hebrew word order is "In the beginning created God," which puts the Creation before the Creator.

97. 2 Sam. 21:16.

98. See MeHaReSHA on B. Sanh 95a.

99. By his lack of precaution he caused Saul's suspicion against the priests of Nob. Doeg reported what had taken place (1 Sam. 22:22) and lost his life in the future world. The subsequent defeat and death of Saul (1 Sam. 30) were, in part, punishment for what he had done to the priests. David was thus ultimately responsible for all that grief.

100. See Fuerst, *s.v.* *šur*.

101. David's sister's son, brother of Joab, and one of the captains of David's army.

102. "Some say"—Yalkuṭ Sam. §155.

103. Sanh 2:5.

104. Meaning to kill him as he bent over to pick up the spindle.

105. That is, "Even if your children be impoverished." Or: "Should your children have to sell wax, that is no skin off your nose." Juvenal, *Saturae*, 6:542, alludes to the Jews selling wax candles in Rome; see Ginzberg, *Legends*, 6, 264, n. 87.

106. The last of Judah's kings descended from David. See 2 Kings 24:1.

107. Here there is a play on the words *Ḳubi* and *ḵum be*.

108. Here another play on words—*Be Terin* and *tēri*, "two"—is imitated in the translation.

109. The passage "As David and Abishai . . . ten men slew thee"

is transposed from the end of the next paragraph, where it seems to be out of context.

110. See 2 Sam. 24:17.

111. Here the reading is *wa'azzēreni*, formed from 'azar, "gird."

112. ET and PE cite here *And this is the blessing of Judah* (Deut. 33:7), which does not seem so apt.

113. *Keṣad*, "How so?"—Yalqut Sam. §127. ET reads *min haṣ-ṣad*, "from the side."

114. See 1 Sam. 17:4.

115. Blasphemy, of which Goliath was guilty, is one of ten things which cause leprosy to come to the world (See Lev. Rabbah 17:3 and 21:2). David's saying to Goliath *This day will the Lord shut thee up into my hand; and I will smite thee* (1 Sam. 17:46) provides a proof-text. The clue is the verb *shut thee up* (*yesaggēreka*) identical with *shall shut him up* (*wēhisgiro*) used in describing a priest's putting away in quarantine a person suspected of leprosy (Lev. 13:26).

116. Meg 1:7.

117. What rewards they deserved, they received in this world, so that in the world to come they had no claims to make.

118. Because they are full of arguments. Literally, "two men wearing robes."

119. *Yibbolu* means *fade away*. But the comment seems to indicate a play on words, *yibbolu* being read as *yippolu*, "fall."

120. Play on *deber*, "plague," and *yadēber*, "lead", "subjugate."

121. Cf. above, 18.11.

122. Note the play on words: *maḡdil* "mightily He enlargeth," and *miḡdol*, "mighty tower."

Psalm 19

1. Usually rendered *for His own purpose*.

2. "That nature . . . is not exactly the same on the Sabbath as on week-days may be seen from the state of rest of the river Sambation . . . and from the failure of the necromancers on that day (On this point cf. also B. Sanh 65b)." Ginzberg, *Legends*, 5, n. 111.

3. JV, *large enough*.

4. On *ḵrb*, see Levy, *Wörterbuch*, 4, 368.

5. Mystics, in their attempt to catch a glimpse of God's majesty, often resorted to extravagant multiplication of epithets. See Gershom

G. Sholem, *Major Trends in Jewish Mysticism* (Jerusalem, 1941), p. 59.

6. See *APB*, pp. 44, 119.

7. Who were occupied in the study of Torah. See also below, 106.1, and n. 3. The words "And who are they? They are the company of David" are omitted here, as in PE.

8. Cf. *APB*, p. 44.

9. A supreme authority established under Ezra and Nehemiah.

10. "And when will the earth . . . *the Lord*"—PE. ET is obscure.

11. A city in Babylonia, the seat of a rabbinical academy.

12. See Gen. Rabbah 4:3. The upper waters are heated by the fire above. See Rashi and *Mattēnot Kēhunah*, *ad loc.*

13. See above, 5.3.

14. Cf. above, 8.6.

15. "Another comment . . . *of God*"—Padua.

16. "the rains"—PE. The word is not in the MSS.

17. $d = 4$, $w = 6$, $\underline{d} = 4$, $y = 10$.

18. During the day the angels are said to recite "Holy, Holy, Holy," and during the night "Blessed be the glory of the Lord from His place" (cf. Ezek. 3:12). See B. Hul 91b; Seder 'Eliyahu Rabbah, ed. Friedmann, p. 163; and Sefer Hāsīdim, ed. Wistinetzki, p. 400.

19. This follows the order of service as outlined by R. Joshua ben Levi. Cf. B. Ber 4b.

20. "That is meant by the words *Day unto day uttereth speech*"—In four MSS and PE.

21. Moses made it stand still at that time. Cf. Rashi *ad loc.*

22. See Josh. 12.

23. The use of the word *teṭ* in both verses is taken as proving that the sun stood still for Moses as it did for Joshua.

24. For the night of Abraham see Gen. 14:14; for the night of the plague on Egypt's first-born see Ex. 11:5; for the night of Gideon see Judg. 7; for the night of Sennacherib see 2 Kings 19.

25. Professor Otto Neugebauer of Brown University was good enough to make the following comment: "Ancient geography distinguishes several 'climates' on the earth which are determined by the ratio of the longest to the shortest daylight. We may assume that Jerusalem belongs to the climate of Syria which is in turn identical with the climate of Babylon. For this latitude, the above ratio is customarily assumed to be 3:2. Consequently, we obtain for the longest daylight

14 hours 24 minutes, or 2 hours 24 minutes as total increase from equinox to summer solstice. This period corresponds to 90 days; thus the average daily increase is $\frac{2^h 24^{min}}{90} = 1^{min} 36^{sec}$, which is roughly

2 minutes $= \frac{1}{30}$ hour. A better result would be obtained if one would

use a more accurate scheme which is well attested in antiquity. According to this scheme, daylight increases in the climate of Babylon in the first 30 days after equinox by $1^h 12^{min}$, in the next 30 days by 48^{min} , in the last 30 days by 24^{min} (the total again being $2^h 24^{min}$). Thus we obtain for the *first* month after equinox an average increase of $\frac{1^h 12^{min}}{30} = \frac{1}{30}$ hour + 24 seconds, for the *second* $\frac{1}{30}$ hour — 24 seconds, but for the *third* 48 seconds only. Accordingly, the author could only refer to the first two months if he had the more accurate scheme in mind."

26. Literally, "owes nothing to the other."

27. Identified by Obermeyer (*Die Landschaft Babylonien*, Frankfurt am Main, 1929, p. 33) with the ancient Circesium, situated at the confluence of the Khabur and Euphrates rivers.

28. The moon goes about the earth twelve times faster than the sun. All the other figures in the passage are based on this ratio of 12 months to 30 days.

29. "and sing the praise of God"—Tanhuma, ed. Buber, 'Aḥāre, §14.

30. See Lev. 15:18 and 'Orah Hayyim §88.

31. "alone of all the spheres"—Padua, *ad loc.*

32. See Ps. 15, n. 3.

33. "in the time-to-come"—PE.

34. "the greater portion." So Num. Rabbah 13:16. ET has "all."

35. Cf. Shab 14:3.

36. Previously—in §14—rendered *The fear of the Lord is clean.*

37. JV, *That they may not have dominion over me; then shall I be faultless.*

38. The taking of Bath-sheba. See 2 Sam. 11.

39. Ex. 10:19.

40. Ex. 17:14-16.

41. Literally, "Bitter Fountain." See Ex. 15:23, and Num. 33:8.

Psalm 20

1. "With her"—So PE. ET reads "above."
2. See *APB*, pp. 44-54.
3. See *APB*, p. 54 where Ps. 19:15 is used, and *APB*, p. 73, where Ps. 20 is said after the prayer of Eighteen Benedictions.
4. *APB*, p. 49.
5. So PE. ET is unintelligible. See Buber, n. 12.
6. Cf. above, 1.20, 15.5.
7. Both verses are introduced by the phrase *at that time*. Since the *time* in Joshua is identified as a time of circumcision, the *time* in Daniel is also regarded as a time of circumcision.
8. ET corrected by PE.
9. *Miššiyyon, out of Zion*, is translated as though written *miššiyyun*, "by marks."
10. ET reads "new moons." The emended reading was suggested to me by the late Dr. Solomon Gandz. He, together with Dr. M. L. Zigmond, was good enough to work out for me the calendrical mnemonics which follow in the text.
11. The Jewish year generally consists of twelve months. But seven times in every nineteen years it may be intercalated, that is, may have a thirteenth month added to it. Whether intercalated or not, a year can be "full," "regular" or "defective" depending on the number of days in it. Thus there are six types of years: intercalated and full, 385 days; unintercalated and full, 355 days; intercalated and regular, 384 days; unintercalated and regular, 354 days; intercalated and defective, 383 days; unintercalated and defective, 353 days. By this flexibility the lunar calendar is adjusted to the solar (seasonal) year, and certain holidays can be kept from falling on specified days in the week.
12. ET reads *KHZ*. Buber in n. 26 accepts the emendation suggested by Hayyim Slonimsky.
13. This calculation and those which follow may be arrived at mathematically by ascertaining the number of days left over after a year has been divided into weeks. Thus a full and unintercalated year, 355 days long, consists of fifty weeks plus five days. Passover will therefore come five days later than in the previous year. The Midrash includes the first and last days in its reckoning and so counts six days.
14. Thus on the same day in the week; see preceding note.

15. The years from 1945 to 1951 include all six types of Jewish years and thus afford an illustration of the three formulas in the text. In 1945 the first day of Passover fell on a Thursday. The Jewish year 5706 (1945-46) was defective (*H*) and intercalated. The first day of Passover in 1946 therefore fell on Tuesday—six (*W*) days later according to Midrashic reckoning. The year 5707 (1946-47) was regular (*K*) and unintercalated. Passover in 1947 therefore fell on Saturday—five (*H*) days later according to Midrashic reckoning. The year 5708 (1947-48) was full (*Š*) and intercalated. In 1948 Passover again fell on Saturday—eight (*H*) days later according to Midrashic reckoning. The year 5709 (1948-49) was full (*Š*) and unintercalated. In 1949 Passover fell on Thursday—six (*W*) days later. The year 5710 (1949-50) was defective (*H*) and unintercalated. In 1950 Passover fell on Sunday—four (*D*) days later. The year 5711 (1950-51) was regular (*K*) and intercalated. In 1951 Passover fell on Saturday—seven (*Z*) days later according to Midrashic reckoning.

16. ET reads "Psalm 15" which is an error. See above, 14.6.

17. Eleazar Hurwitz makes this brilliant emendation; instead of *dbryyē*, "creatures," he reads *dkryē*, "I remember." Salt being scarce and expensive, properly salted food was particularly relished and long remembered.

18. Literally, "eternal house of the Lord."

19. PE and Yalqut §680 read: "Helo ben Kirwaya."

20. That is, his sept or clan.

Psalm 21

1. The Messiah of the tribe of Joseph will fall in battle; then the Messiah son of David will be revealed, conquer his adversaries, and receive the tributes of the nations. See *JE*, 5, 215.

2. ET reads: "six." But see Buber, and Padua *ad loc.* Both cite parallel passages in P. AZ 2:1, 10c, and Gen. Rabbah 98:9, where the number "thirty" is given. According to this tradition, aside from the six commands given originally to Adam (see above, Ps. 6, n. 18), twenty-four more will be given to the nations in the time of the Messiah, thus bringing the total number of commands to thirty.

3. Sanh 2:5, B. Sanh 22a.

4. Reading not *šamah*, "there," but *šēmah*, "her name." Cf. B. BB 75b.

5. Cf. Rashi *ad loc.*

6. Usually rendered *request*, as in the next comment.
7. Cf. above, 2.3.
8. See above, 2.10.
9. Cf. Yalqut *ad loc.*, where it is said that the Messiah asked that life be given to all the children of Israel, even to Korah and his wicked company.
10. Cf. Jer. 4:2.
11. In the first verse, it is said that angels brought the king Messiah before God. In the other verse, God Himself promises to do so.
12. See above, 19.13.

Psalm 22

1. Usually rendered *Upon my high places*.
2. [It would seem simpler to take *bēma* in its ordinary meaning, "pedestal, rostrum," and to retain the original *ya'āmideni*, instead of considering it a misreading of the Biblical *yadrikeni*, as does Buber. The translation would then be: "Upon *bamoṭay* He will cause me to stand. What is the meaning of *bamoṭay*? Upon my rostrums." The retention of "to stand" is supported also by what is said further on about each Israelite placing his foot upon the neck of a dead Egyptian, in symbol of victory. LN]
3. Like Esther, Hezekiah is described as casting himself completely upon God's mercy. See below, 26.2.
4. Cf. PE.
5. Play on the words *Esther* and *satar*, "hide," "retire."
6. And so by *Fast ye with me* Esther suggested that by fasting all together they petition for God's forgiveness; and by *Neither eat nor drink three days* that they plead all together for God's mercy. Here the second suggestion is implied, but not developed.
7. The proverb means: If you bend the branch to expose and eat the soft palm-heart, the branch springing back will strike you in the face.
8. This is doubtful physiology, but the average citizen of modest means in the Near East is generally very frugal in his diet and consumes a hearty meal only on rare occasions, so that for him a seventy-two-hour fast might conceivably prove fatal, especially if he is past his prime or in indifferent health.
9. Cf. Gen. Rabbah 91:7.

10. ET has here: "The word *wenahbetem* (and *hide yourselves*) is written without an 'alef."

11. Cf. R. Samuel bar Nahmani's utterance above, in 1.21.

12. ET and PE quote here *Let Me alone, that I may destroy them* (Deut. 9:14), which is not quite apt.

13. JV, *If thou hast done foolishly in lifting up thyself.*

14. The Babylonian names of Hananiah, Mishael, and Azariah. See Dan. 1:7.

15. Till nine o'clock in the morning. Cf. Ber 1:2.

16. That is, in the ascendancy, or during the rule, of.

17. The Books of the Maccabees are in the Apocrypha.

18. See Uḫṣ 3:4, in Danby's *Mishnah*, and *Encyclopaedia Britannica*, s.v. "Service-tree."

19. The root *tmr* means literally "stand forth tall" and may be rendered *pillar* as here, or *palm-tree* as in the verse cited above from Song 7:8.

20. See Num. 21:17, 11:31.

21. Cf. Gen. 1:18, *To rule over the day and over the night*, where, however, both the sun and the moon are referred to.

22. But cf. Midrash Haggadol, Numbers, ed. S. Fisch (Manchester, 1940), p. 162.

23. So PE. ET reads: "recognized her as his own daughter."

24. [The introduction of a second—young and romantic—king seems to be superfluous, and Buber's text seems to be correct as it stands; the translation would then be: "A king's daughter was glean-
ing among the sheaves, (having been banished by her father for doing something that had displeased him). Her father passed by, and recognizing that she was his daughter, regained his love for her, took hold of her, and set her in his chariot." LN]

25. Near Sepphoris in lower Galilee.

26. Cf. above, 18.36.

27. "This is also found in Pliny, *Historia naturalis*, viii, 33, 50" (Ginzberg, *Legends*, 5, 59).

28. "Even so when Esther came into the king's house, Haman quickly fled"—Yalkuṭ Pss. §685.

29. For this definition of the word *'mḵsyrys* see Saul Lieberman in *JQR*, new ser., 35, 53-55.

30. The proof from Scripture here is not clear. [The scribe, perhaps quoting from memory, was misled by the similarity of the initial

wording of the correct quotation, Dan. 6:25, *And they brought those men that had accused Daniel, and they cast them into the den of lions.* LN]

31. Lev. 15:19 ff.

32. Literally, "cake." The requirement is that *when ye eat of the bread of the land, ye shall set apart a cake for a gift unto the Lord* (Num. 15:20).

33. See above, 18.29.

34. That is, a written collection of Midrashic material. Although R. Joshua ben Levi was himself a great Aggadist, he was opposed to the recording of Aggadic material.

35. Abraham Epstein takes this number to refer to the 154 sections in the triennial cycle and to the 21 special readings on days such as Hanukkah, *Šabbat Šēkalim*, etc. See Zunz-Albeck, *Had-Dērašot Bē-Yiśra'el* (Jerusalem, 5707 [1947]), p. 226, n. 14.

36. The gift of the Torah, with its precepts introduced by "speaking," "saying," and "command," was given to Moses because of Abraham. JV, *Thou hast received gifts among men.*

37. Cf. Gen. Rabbah 14:6.

38. Counting Pss. 1 and 2 as one, Pss. 114 and 115 as one, and Pss. 116 and 117 as one, or possibly Pss. 9 and 10 as one.

39. Taking Israel as Jacob's other name.

40. Pss. 113-118, chanted on the festivals of Passover, Pentecost, Tabernacles, and Hanukkah.

41. The *kētib*—the traditional spelling of Scripture—is not the present participle *yošeb* which would imply that Abraham continued sitting, but *yašab* which is taken to imply that when the Lord appeared unto him, Abraham, who had been sitting, was about to stand up, but sat down again.

42. *Hear, O Israel* (Deut. 6:4).

43. Cf. above, 18.29.

44. R. Joshua arrives at this reading of *But I am a worm, and no man* by taking *tolā'at*, "worm," as derived from the same stem as *mēṭulla'im* in *The valiant men are empurpled* (*mēṭulla'im*) (Nah. 2:4).

45. That is, woe unto a generation which produces no male worthy of being chosen as a prophet.

46. Cf. Pss. 119:18 and 119:22.

47. Apparently without any authorization from the king.

48. It contains the words *Praise the Lord . . . kings of the earth and all peoples, princes and all judges of the earth* (Ps. 148:11), that is, all are invited to pay homage to God.

49. Cf. above, 7.4.

50. "My tongue cleaves to my throat"—Buber's unnecessary interpolation.

51. The word *ka'āri*, rendered in JV "like a lion," and in AV "They pierced," is taken by R. Judah to be derived from *k'ar*, "ugly, repulsive."

52. Apparently R. Nehemiah takes *ka'āri* as related to the Greek *chara*, "favor," or "blessing."

53. JV, *wild-oxen*.

54. JV, *heights*.

55. Literally, "God-fearers," See G. F. Moore, *Judaism* (Cambridge, 1927), I, 325 ff.; W. G. Braude, *Jewish Proselyting* (Providence, 1940), p. 137; and H. A. Wolfson, *Philo* (Cambridge, 1947), I, 364-374.

56. Literally, "proselytes of righteousness," and not merely "pious gentiles" or gentiles sympathetic to Israel.

57. That is, in the days of the Messiah. I am indebted to Dr. Saul Lieberman for this reading. See his *Greek in Jewish Palestine* (New York, 1942), pp. 80-83. R. Eleazar maintained that proselytes will not be accepted at all in the days of the Messiah. He found support for his opinion in the verse *Behold, he shall be a proselyte who is converted for My own sake; he who lives with you shall be settled among you* (Isa. 54:15). See B. Yeb 24b, and Lieberman, *op. cit.*

58. The contemporary and friend of R. Judah the Patriarch (3d century). It is not established precisely who Antoninus was. He may have been a governor of Judea.

59. "All ye . . . are to glorify him"—See Padua in PE, *ad loc.*

60. By the time Benjamin was born, Jacob was already known as Israel. Cf. David Luria on Lev. Rabbah 3:2.

61. So ET. Not *House of Aaron*, as in the Masoretic text.

62. Probably Agrippa I (ca. 10 B.C.-44 C.E.) who treated religious law with respect. See JE, *s.v.*

63. See Lev. 2:2.

64. R. Yudan bases his comment on Ps. 22:27: *The humble shall eat and be satisfied. . . . May your heart be quickened for ever.*

Psalm 23

1. PE reads "R. Eliezer ben Jacob."
2. The word *zeh*, "this," and "these" is played upon.
3. He reads *Thou hast lacked nothing* in this way, taking *daḥar*, "thing," in its alternate meaning of "word."
4. Again the Rabbis read *Thou hast lacked nothing* in this way, taking *daḥar*, "thing," in its alternate meaning of "word."
5. He reads *daḥar*, "word," as though vocalized *dibber*, which is one of the terms for prophecy. Cf. Gen. Rabbah 44:6.
6. A variety of asbestos from which the reputed asbestos linen was spun.
7. There is a tradition that the generation which heard God at Mount Sinai became like ministering angels, and that even after they died neither worms nor maggots infested their corpses. See Deut. Rabbah 7:11, and Pirke dē-Rabbi 'Eli'ezer 41, end.
8. Cf. Ex. 3:1, *'aḥar ham-midbar* (to the farthest end of the wilderness).
9. Cf. above, 1.20.
10. There is a tradition that the manna was heaped up so high that the enemy kings of the east and of the west could see it.
11. "And he who does not . . . and curd" is taken by Padua as a later interpolation.
12. By a play on words, *Ḥeret* is interpreted as though spelled *heres*, "potsherd."
13. 1 Sam. 23:19 ff.
14. See above, 1.20, and 23.5.
15. See 1 Sam. 21:8, and 2 Sam. 15:12.
16. One *log* is a liquid measure equal to the contents of the space occupied by six eggs.
17. $r = 200$, $w = 6$, $y = 10$, $h = 5$.
18. Though the Hebrew words are the same, the distinction is in the meaning of *peh* as mouth of the face and as mouth of the womb.
19. These three are, respectively, a fish, a mammal, and a bird, which are reserved for the righteous in the hereafter. For a full account of these extraordinary creatures, see Ginzberg, *Legends*, index.
20. David will be deemed worthy of pronouncing the blessing over the wine-cup at the banquet for the righteous. See Ginzberg, *Legends*, 4, 115-116.

21. Or, "for the thousand years during which the Holy One, blessed be He, will renew His world." The maximum span of life, whether that of the phoenix, who refused to eat of the fruit of the tree, or of Hiram who entered Paradise alive (see Ginzberg, *Legends*, 1, 32, and 6, 425), seems to be a thousand years.

Psalm 24

1. ET has here "of the ungainly creature." This phrase is here omitted, as in the parallel version in Yalkuṭ Job §917, and in Jastrow, 659b.

2. Buber suggests that the better reading in Yalkuṭ Psalms §695 be followed. ET reads: "Saying that he was the king's retainer and that the king honored him on all sides."

3. So emended. ET reads *bi*, "me." [This seems preferable: "When I gave up the city you rebelled against me, and the man ceased being my retainer. Now he is again my retainer, and you honor him once more." LN]

4. So PE and Yalkuṭ, *ibid*. ET is unintelligible. For the phrase "he went out and came in before them" see 1 Sam. 18:16.

5. Cf. above, 4:1, and B. Pes 117a.

6. See Pss. 4:1, 6:1, 54:1, 55:1, 67:1, 76:1.

7. Cf. Ps. 23:1.

8. Cf. Ps. 24:1.

9. Cf. Pss. 53:1; 54:1; and elsewhere.

10. This word is the modern *dragoman*; both forms are derived from Aramaic *targum*, "explanation."

11. Cf. Ps. 48:1.

12. Extant editions of the Targum do not render it thus.

13. The term *chambers* is taken as a synonym for the firmament which was made in the waters on the second day. See Gen. 1:6-8.

14. Buber suggests that it should read "R. Hanina," as in Gen. Rabbah 1:3.

15. Since the unusual word *yē'ofef*, "fly," in this verse from Isaiah is used in reference to an angel's wings, R. Simeon assumes that *yē'ofef* in the verse from Genesis also refers to the flight of angels, the host of heaven.

16. The commentator's point here is that since the verse has already said God alone had stretched the heavens, *by Myself* (*me'itti*) at the end of the verse might appear redundant, but that the reading *mi'itti*

(*who with Me?*) makes the sense of the verse emphatic and avoids the seeming redundancy.

17. There were indeed sectarians who asserted that God created nothing but a single angel, and that this angel did all the rest of the work of creation. The idea of this concept was to ascribe all the anthropomorphic passages in the Bible to this angel, and thus avoid the charge that the Bible represents God in human form.

18. Since the field steward had to report to the king at the house on the progress of the work in his charge.

19. See Gen. 2:5-6. The second verse reads: *There went up a mist from the earth, and watered the whole face of the ground.*

20. The Mediterranean.

21. The Sea of Kinnereth.

22. The Dead Sea.

23. Merom, Samachonitis.

24. Probably the navigable portion of the Orontes up to Antiochia. See Jastrow, 435a.

25. Probably the Gulf of Akaba. See B. BB 74b, Soncino, p. 298, n. 8. ET's reading, "The Sea of Šryyt," is probably corrupt.

26. Identified by Buber with the Sea of Apamea in Syria.

27. That is, it was not a sea to begin with. ET reads "The Sea of *hmyn*," which Buber regards as a corrupt reading.

28. Probably tributaries of the Jordan. On the identification of these see J. Press, *MGWJ* 73 (1929), 53. This reference is given in B. BB Soncino, p. 298, n. 10. However, Buber suggests that they be identified with the rivers Amana and Farfar, the latter taking its name from the village of el-Faigah. Danby, *The Mishnah*, Par 8:10, p. 707, n. 16, adds the name Kishon to this confluence of rivers.

29. A well of water revealed to the children of Israel at Massah and Meribah. It did not abandon them in all their forty years' wandering, accompanying them on all their marches. See Ginzberg, *Legends*, 3, 50-54.

30. Cf. above, 18.22.

31. Amraphel, the king whose life Abraham had taken, is said to have been the same person as Nimrod, who cast Abraham into the fiery oven and thereby incurred the death penalty. The passage may also be rendered as: "*Who hath not lifted his soul unto vanity* (Ps. 24:4)—not even in the presence of Nimrod."

32. The place of which Jacob said later: *Surely the Lord is in this place* (Gen. 28:16).

33. The expressions "cry," "prayer," "supplication," are repeated twenty-four times in the account of the dedication of the Temple. See 2 Chron. 6.

34. See 2 Chron. 7:1.

35. Until they saw the sign from heaven, they continued to blame David for the consequences of the Bath-sheba and census affairs.

36. The Hebrew text reads *banoh baniṭi* (*I have surely built*). R. Jacob takes the infinitive absolute *banoh* independently as indicating a separate act, namely, "which built itself."

37. "Every one is of service to a king"—See parallels in Song Rabbah 1:5, and Num. Rabbah 14:3.

38. Babylonia is a flat sandy country without rock formations.

39. See Ginzberg, *Legends*, 1, 34; 3, 164.

Psalm 25

1. The commentator arrives at this reading of *Unto Thee, O Lord, do I lift up my soul* by taking 'ešša', "I lift up," in its other meaning of "I carry a burden."

2. Cf. B. Ned 8a; and below, 119.45.

3. By Gematria, *b* is 2, *k* is 20. This Psalm is an acrostic. Cf. above, 7.4 and n. 15, *ad loc.*

4. "And a certain man was there"—Padua.

5. The entire text of the story has been corrected here on the basis of the fragments published by Jacob Mann, *HUCA*, 14, 316. Both ET and PE are obscure in places.

6. For "emptiness" in the sense of being without food see Isa. 29:8: *It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty*. I am indebted to Dr. Harry Wolfson for the interpretation, as well as for the note.

7. Usually translated *The Lord spoke unto Moses face to face*. The commentator, however, possibly troubled by the seeming anthropomorphism of *face to face*, reads the verse as in the text, taking it to refer to the anger of both God and Moses.

8. So R. Yudan reads, instead of *Remember not the sins of my youth, nor my transgressions*.

9. R. Yudan b. Pazzi compares the sins of a repentant young man to snow which melts, and the sins of a repentant older man to white wool. See P. Shab 9:3, 12a; and Isa. 1:18.

10. That is, remember even me, unworthy as I am.

11. See Deut. 19.

12. Thus, at the time of His judgment of Pharaoh, God guided the meek—Pharaoh's cattle. Cf. Ex. Rabbah 11:3, and M. M. Kashe Torah Šēlemah (Jerusalem and New York, 1929-), *ad loc.*

13. JV, *And the rib, which the Lord God had taken from the man made (banah) He a woman.*

14. That is, appeared to Abraham shortly after he was circumcised, while he was still in pain.

15. See Gen. 39.

16. Cf. 1 Chron. 8:12; afterward Lydda, and later Diospolis, near Joppa.

17. In Transjordan, which did not possess the sanctity of Palestine proper, there was no obligation to let the land lie fallow in the seventh year (see Lev. 25:2 ff.). For that reason the Rabbis decided that even though in the preceding year the poor-tithe had been given, it must be given again in the seventh year. See Deut. 14:28-29, and Sifre *ad loc.*

18. Literally, "receive thine eyes." R. Eliezer was vexed because he, the leading authority of the day, had not been told that such action was pending.

19. A higher dignity than Rabbi is intended by the title Rabban, "our master," perhaps better, "great master."

20. See Yad 4:3, and B. Hag 3b.

21. See Jastrow, 1097b.

Psalm 26

1. He was afraid of the contrast between him and the righteous, so Lot did not wish to live near Abraham, because the contrast between them was extreme. Gen. Rabbah 50:11.

2. The context of the verse cited has to do not with suffering but with good news. But it may be that Abraham's prone position indicates that he was being smitten. [Abraham's laughter at the revelation that Sarah was going to conceive a son would seem to indicate that he regarded it as a jest, rather than as good news, and a rather cruel jest, with which he was being "smitten." LN]

3. The Mann MS, *ad loc.*, reads "Abraham and the glory of the Lord." See HUCA, 14, 318. ET reads "Abraham."

4. By a slight change in vocalization, *Shaddai* may be read *šed-dai*, "so that it is enough."

5. Cf. above, 17.7.
6. See Suk 4:5, and B. Suk 45a.
7. *I will wash my hands in innocency*—Yalkuṭ and Makiri, *ad loc.*
8. Suk 3:1.
9. The *Hallel* includes Pss. 113–118, and is recited on Passover, Pentecost, Tabernacles, and Hanukkah.
10. The combined armies of the heathen nations under the leadership of Gog and Magog, barbarian tribes of the North (Ezek. 38–39), who will contend with the Messiah.
11. This verse is quoted in the parallel text in Lev. Rabbah 30:5. ET quotes the verse *God is the Lord, and He hath given us light: bind the sacrifice with cords, even unto the horns of the altar* (Ps. 118:27), which is less apt.
12. See B. MK 28a.
13. That is, *ḳaret*, “divine excision,” when a man’s life span is cut short, as punishment for a deadly sin.
14. Literally, “obligatory death.”
15. At the beginning of this chapter of the Book of Samuel, it is said *And Samuel died, and all the Israelites were gathered together and lamented him* (1 Sam. 25:1).
16. Buber suggests that it should read: “R. Haggai said in the name of R. Samuel bar Naḥman.”
17. The woman in whose home in Zidon Elijah lived, and whose son he brought back from the dead. See 1 Kings 17:8 ff.
18. Further comment on *Gather not my soul with sinners*, etc.
19. “for it is said ‘All flesh had corrupted . . .’ *And their right hand is full of bribes*”—deleted, as in PE.
20. *Məsammeḳin*, “lean upon,” can by metathesis be read *məsaḳ-ḳemin* “add up.” Cf. Yalkuṭ *ad loc.* I am indebted to Dr. Lieberman for this suggestion.
21. At the great banquet for the righteous following the final judgment, David will pronounce the blessing over the cup of wine. See Ginzberg, *Legends*, 4, 115–116.

Psalm 27

1. Cf. above, 22.3.
2. Generally rendered *his thorns and his briers*. But Targum renders the two words “his rulers and his officers.” *Šiṭ* would thus mean “set in authority,” and *šamir*, “he who maintains well, guardian.”

3. See above, 22.3.
4. Play on *bēka'im*, "mulberry-trees," and *baḥah*, "cry out," "weep."
5. Dr. Harry A. Wolfson interpreted and translated for me this extremely difficult passage on *the sound of a going in the tops of the mulberry-trees*.
6. In the Hebrew, a slight change in vowels renders these verbs passive.
7. "into the presence . . . also worshipped idols"—PE. Cf. above, 1:20.
8. $h = 5$, $\dot{s} = 300$, $\dot{t} = 9$, $n = 50$.
9. *Soḥel*, "carries," is emended to read *ḥoḥel*, "chains." See Buber, n. 37.
10. Sitting down in the Temple is the privilege of kings. See above, 1.2.
11. The godlessness implied in the question "Who is the Lord?" or the profanation of the divine name referred to in the final sentence of the passage.
12. The use of such altars was prohibited. Cf. P. Meg 1:13, 72c. Only a prophet might be given special and temporary dispensation.
13. At that time the Tabernacle was in Gibeon.
14. This is deduced from the word *wholly*. After the revelation of the Torah offerings had to be flayed.
15. Literally, "wanting time."
16. Since, being a sucking lamb, it was still under its dam.
17. In the Hebrew text of the Psalter this word has several dots over and under it.
18. Rashi explains that the diacritical dots which mark the word emphasize the uncertainty in David's mind. See B. Ber 4a.
19. Cf. *Except (lule) the God of my father, the God of Abraham, and the Fear of Isaac* (Gen. 31:42).
20. An instance which apparently has nothing to do with the merit of the fathers.
21. Cf. below, 94.5.

Psalm 28

1. On *hišlim*, "died," see Saul Lieberman, *JQR*, 35, 49-52.
2. The liturgical group made up of Deut. 6:4-9, 11:13-21, and Num. 15:37-41.

3. *APB*, pp. 37-39.

4. The unbelievers (*Minim*) may be Christians who depended on the Jews for calendrical calculations and did not, up to 525 C.E., reckon dates by themselves. See *JE*, s.v. "*Min*."

5. ET reads *mo'ădoṭ*, "seasons." Both Bornstein (*Hat-Tēḫufah*, 14-15, 366, n. 1) and Solomon Gandz suggest that the reading ought to be *molēdoṭ*, "new moons."

Psalm 29

1. Usually rendered *Sons of the mighty*.

2. God's glory is to be mentioned as many times as His strength is, that is, as many times as His name is repeated in this Psalm. So Isaac Katz.

3. See *APB*, pp. 44 ff.

4. So Pseudo-Jonathan *ad loc*.

5. Literally *ephah*, a unit of dry measure.

6. The commentator arrives at this reading of *The voice of the Lord bringeth forth hinds* by taking 'ayyalot, "hinds," in another of its meanings, "terebinths."

7. Current editions of the Prayerbook read here "Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion." See *APB*, p. 51.

8. See *APB*, p. 54.

9. See Ex. 39:1, 40:2, and the other verses in the passage.

10. Six of the Eighteen daily Benedictions, and a seventh, which reads: "Blessed art Thou, O Lord, who hallowest the Sabbath."

11. Ps. 92.

12. See *APB*, p. 47.

Psalm 30

1. At this point the Yalkuṭ continues with the following comment: "Did David build the sanctuary? If not, why does Scripture say *A Psalm and song at the dedication of the house of David? Dedication*, however, may apply to the sanctuary above as well as to the sanctuary below."

2. EV, *The place, O Lord, which Thou hast made for Thee to dwell in*.

3. Generally taken to mean the innermost room of the sanctuary.

4. EV, *What man hath given Me anything beforehand, that I should repay him?*

5. See Deut. 22:8.

6. See below, 86.2.

7. See below, 64.1.

8. The commentator arrives at this reading of *Then they that feared the Lord spoke one with another* by taking *niḏbēru*, "spoke," in its other meaning of "submitted."

9. Or "who illumines their errors for them," i.e. causes them to recognize their errors.

10. [*Da'to* must be a *lapsus calami* for *za'mo*: "His wrath lasts only a moment" (and is quickly succeeded by pity and mercy). Cf. B. Ber 7a. LN]

Psalm 31

1. Presumably meaning that having found no better food elsewhere they came back to the jug of olives which stood in everyone's house.

2. See the beginning of this section where Ps. 6:11 is cited.

3. ET reads, "But the Rabbis said."

4. See Ps. 6:11.

5. Cf. above, 6.6.

6. The whole passage beginning "Then He will return and take the wicked out of Gehenna" and ending "*to silence in the nether-world*" follows PE. ET is corrupt.

7. So PE and Padua. ET and Buber read: "He who cavils at this."

8. Cf. above, 5.2.

9. Literally, "has sixteen edges."

10. JV, *Go thee one way to the right, or direct thyself to the left; whither is thy face set.* But some MSS of Scripture instead of *hiṭ'ahādi*, "get thee one way," read *hiṭ'ahāri*, "turn thyself backward." See Kittel Bible, *ad loc.*, and Fuerst, *s.v.* 'hā. See also below, 78.19, where R. Isaac bar Marion is quoted as the authority for this teaching.

11. The Masoretic text uses here a different word ('nh) for *whither-soever*.

12. ' = 1, y = 10, h = 5.

13. See Strashun's *Novellae* on Gen. Rabbah 98:2.

14. That is, Samuel was commanded to stand up when about to anoint David, the reason being that Samuel was told by God that the future Messiah was to be a direct descendant of David, and that

therefore out of reverence for the future Messiah Samuel was to stand during the anointing of David.

15. That is, if you observe My commandments according to your limited strength, I will reward you according to My unlimited strength.

16. JV, *from the strife*. R. Jonathan reads not *merib*, "from the strife," but *merob* "from the multitude."

17. Iron is taken in rabbinic literature as the symbol of Rome. See Dan. 2:42; and above, 18.5.

18. See APB, pp. 45, 47, 49.

19. In rabbinic lore the *leech* ('*āluḡah*) is taken to mean the nether world. See Rashi *ad loc.*

Psalm 32

1. The word *maschil* "wise," taken as though spelled not with a *sin* but with a *samek*, is thus given the meaning of "look." "He who looks up" is he who prays. See RH 3:8.

2. So Yalḡuṡ, *ad loc.* ET and PE read: "By drawing himself away from his evil deeds."

3. JV, *Let the lying lips be dumb which speak arrogantly against the righteous with pride and contempt.*

4. A pun is intended on *noše*, "pardon," and *nošeḥ*, "forget."

5. Here, too, the same pun is intended.

6. The difference in the two interpretations of this verse is due to two different derivations of *lēšaddi*, one taking it to come from *šadad*, "oppress," and the other from *lēšad*, "juice of fat." JV has *My sap was turned as in the droughts of summer.*

7. An alternative reading: *kicking when [one pricks thee] with a goad, or [pulls thee] by a bridle: or [bedecks thee] with his ornament.* JV, *whose mouth must be held in with bit and bridle, that they come not near thee.* Blm may mean both "curb with the halter" and "kick, or strike, to get rid of the halter."

Psalm 33

1. That is, the righteous sing to the Lord not only when they have a request to make of Him in their own behalf, but also at every manifestation of His glory.

Psalm 34

1. With this verse are cited five comments, the last of which has reference to this Psalm.
2. That is, R. Tanḥuma interpreted *everything* as "each and every world."
3. Cf. Mishneh Torah, *De'ot*, 4:8.
4. "Some say, Goliath's brother-in-law" is a gloss, and is misplaced in the Hebrew text before the words "coming on foot," in the first sentence of the next paragraph. See Jastrow, 1472a. See also Jastrow's "Addenda et corrigenda," p. 1706, where it is suggested that the meaning of *'agis* is "wife's sister's husband."
5. Cf. Gen. 20:9.
6. Cf. above, 9.5.
7. The words are usually read *The Lord will reward thee*, but here the commentator plays on the word *šallem*, which may mean either "reward" or "make peace."
8. Usually read *Thy pleasures*.

Psalm 35

1. They used to be worn on a shawl thrown about the neck. See Buber, n. 5.
2. This ritual was performed when the brother of the deceased husband refused to marry the childless widow. See Deut. 25:5-11.
3. Cf. above, 18.2.

Psalm 36

1. Generally interpreted *For the leader*. But since the stem *nšh* can mean either "lead" or "conquer," the phrase is interpreted here *To the Lord of victories*, as determined by the context that follows.
2. This is another reading of the verse cited at the beginning of the section.
3. So PE. ET has "dainty precepts."
4. "R. Oshaya taught in the name of R. Phinehas . . . *at Thy light*"—PE.
5. That is, the mountains.
6. Cf. below, 87.3.
7. R. Abba bar Kahana interprets *them that know Thee* as "them

that make use of the Ineffable Name." See Moore, *Judaism*, 1, 427, and n. 155 *ad loc.*

8. Or, "the Mishnah of R. Simeon ben Yoḥai;" see J. N. Epstein, *Prolegomena ad Litteras Tannaiticas* (Jerusalem, 1957), p. 545. Presumably the story that follows is brought in because R. Simeon ben Yoḥai lived in the time of Hadrian's persecution.

9. The rainbow is a symbol of God's promise that He will not again bring a flood. The rainbow, however, is unnecessary when there is a righteous man in the current generation.

10. See below, 103.8.

Psalm 37

1. *Loḡ*—see n. 16 to Ps. 23.

2. So PE. ET quotes here Prov. 23:17a.

3. The word *ḵanne'* may mean either "rival" or "envy."

4. In this comment, Gen. 14:19 is read *Blessed by God Most High be Abram possessor of heaven and earth*. See Gen. Rabbah 43:17.

5. In rabbinic literature the name Melchizedek is taken to be another name for Shem, the son of Noah. See below, 76.3.

6. So PE. ET reads, "didst thou come forth alive."

7. The word 'šl ("tamarisk-tree"—see Gen. 21:33) is taken here as an acrostic for 'āḵilah, "food," šētiyyah, "drink," and lēwiyyah, "escort." Note also that 'šl consists of the same consonants as š'l, "to ask." (Cf. *The Fathers According to Rabbi Nathan*, trans. Goldin, p. 47, and n. 4.)

8. Literally, "the cycle of Tammuz."

Psalm 38

1. Literally, "warp."

2. See below, 40.4.

Psalm 39

1. The heart, not the brain, was regarded as the seat of wisdom. See above, 14.1.

2. The theory was that fully formed animals emerged out of the ground, and so they had horns before they had hoofs. See Rashi on B. AZ 8a.

3. That is, in Palestine.

4. The absence of the *yod* in the *hif'il* form *maḵrin* is taken advantage of to achieve this tour de force. See B. Shab 28b.

5. The word *Jeduthun* is here derived from *daṭ*, "judgment," "decree."

Psalm 40

1. Cf. above, 38.2.

2. ET: "Rabbi."

3. See Ibn Ezra and Ibn Janāḥ *ad loc.*

Psalm 41

1. The burial of such a person is a general obligation, for none is as destitute as an unidentified corpse. See Rashi to B. Ber 18a.

2. See Fuerst, *s.v.* *saḥal*.

3. Because of his goodness in burying the corpse of a poor and unknown person.

4. Visitors other than immediate members of the family visited the ill beginning with the fourth day of his illness. See P. Pe 3:9, 17d.

5. That is, I, David, in my illness, will not take advantage of the remission of sins granted automatically, as it were, to the sick.

6. [Rather, "and whom he prevented from doing so." LN]

Psalms 42 and 43

1. Above, 22.14.

2. JV, *O Thou my strength*. The Hebrew 'yylṭ may be rendered either "hind" or "strength."

3. Generally rendered *How I passed on with the throng and led them to the house of God*.

4. Usually read *A multitude keeping holyday*.

5. "the prosperity of the nations"—PE.

6. The commentator arrives at this reading of *Do I change, O house of Jacob?* by taking 'amur not as the first person imperfect of *mur*, "change," but as the passive participle of 'amar, "say."

7. Isa. 59:2 reads *Your iniquities have separated between you and your God*.

8. *Herem*, "doom," is derived from *Hermon*.

9. JV, *Thy holy people they have well nigh driven out*.

10. Buber's sectioning—he has §6 here—appears unwarranted.

11. Cf. Mēkilta, ed. Lauterbach, 2:116.

12. Without any justification Buber breaks the continuity of the argument by indicating here the start of a new Psalm (Ps. 43). Neither PE nor the Yalkuṭ support him.

13. "Before Thou didst redeem . . . strength to Thee"—Yalkuṭ *ad loc.*

14. So Yalkuṭ. ET reads, "how much," or perhaps "how."

Psalm 44

1. ET reads *mehem*, "from them." But PE has *bahem*, "whereby."

2. ET reads "Not even like the work of the fathers."

3. That is, against Abraham's enemies. In rabbinic interpretation, the angel of night fought on the side of Abraham. See B. Sanh 96a. See above 2.2, and n. 3.

4. ET reads "because of your works."

5. Usually read: *For the leader; upon Shoshannim.*

Psalm 45

1. So PE. ET reads: "sons of Korah."

2. Generally read *For the leader*. But since the stem *nṣḥ* can mean either "lead" or "conquer," the phrase is read *For Him who gives victories*, as determined by the context.

3. So ET. PE reads: "The sons of Korah being three the Psalm is introduced by three words."

4. The words "for all thoughts are in the day" in ET are here omitted.

5. JV, *stringed instruments.*

Psalm 46

1. JV, *A wicked man taketh a gift out of the bosom.*

2. ET reads "you."

3. Usually rendered: *Yet the upright shall have dominion over them in the morning.*

4. "The wicked out of the earth." So PE. ET reads "Shake the earth."

5. See above, 1.15.

Psalm 47

1. By this phrase, according to the Targum, the Temple is meant.

2. Usually rendered *Amidst shouting, the Lord amidst the sound of the horn.*

Psalm 48

1. Or "in the north [of the Land of Israel]."
2. By a scribal error the word "castles" comes next in the text; I have omitted it.
3. Usually rendered *bulwarks*.
4. Usually rendered *consider*.
5. At the suggestion of Dr. Saul Lieberman *kinnuyo*, "Divine Name," is emended to read *nissin*, "miracles." This type of scribal error occurs frequently in MSS.

Psalm 49

1. Or: "Because in the time-to-come the rust (redness) of shame will show on the faces of the wicked."
2. JV, *Both low and high*.
3. Taking *the sons of [a righteous] man* to refer to the nations descended from Noah.
4. See above, 46.1.
5. See Num. 14:27.
6. JV, *They call their lands after their own names*.
7. JV, *They were princes of the congregation, the elect men of the assembly, men of name*.
8. JV, *Like sheep they are appointed for the nether-world; death*.
9. JV, *shall be their shepherd; and the upright shall have dominion over them in the morning*.
10. [According to Buber's text, the translation seems to be: "These are the nations of the world which slaughtered Israel like sheep (destined) for the nether-world, putting them to death for the hallowing of the Name; *death shall be their shepherd* in Gehenna, by bringing them down there. Then shall the upright rule over them, at the time when the twilight of Israel shall have been turned into dawn." LN]
11. JV, *And their form shall be for the nether-world to wear away, that there be no habitation for it*.

Psalm 50

- 1 The occurrence of three names for God was used by them as an argument against His oneness. [Here the "heretics" (*Minim*) were evidently Christians who were arguing in favor of the doctrine of the Trinity. LN]

2. JV, *Thy burnt-offerings*. See Lev. Rabbah 7:3. Literally, 'olot means "things which come up."

3. "But for what . . . *frameth deceit*"—PE, Makiri.

4. This comment is explained by the fact that the *nun* in *yěkab-doněni* (*glorifieth Me*) is doubled, so that one *nun* applies to this world, and the other to the world-to-come.

Psalm 51

1. Usually rendered *For the leader*. But cf. above, 4.6.

2. Where purging with hyssop is required.

3. So PE. ET reads "who slays."

4. So Padua *ad loc.*, and Zayit Ra'anan on Yalkut *ad loc.* [Buber's emendation *někať* seems to make better sense, particularly since *šuf* means "to trample" rather than "to sting." The translation would then be: "A scorpion stung a camel (in the foot), and the camel trampled him under his heel. (Just before he expired) the scorpion said: '(Thou hast slain me), but by thy life, my poison will yet rise to the crown of thy head (and slay thee also).'" LN]

Psalm 52

1. The priest of Nob who was denounced by Doeg, and who paid with his life for innocently giving shelter to David. See 1 Sam. 21:1-11, 22:9-23.

2. With this verse are cited several comments, the last of which applies to this Psalm.

3. See Lev. 14:33 ff.

4. Literally, *sěla'im*. A *sela'* was said to be the equivalent of the Biblical shekel.

5. That is, he turns away not openly, but hypocritically. See above, 16.2.

6. On the border of Judah and Benjamin.

7. See 1 Sam. 23, 25.

8. See below, 52.6.

9. The words "who was called '*admoni* (ruddy)" are omitted here, as in PE.

10. Upon Doeg's advice, Saul gave Michal, David's wife, to another man. See 1 Sam. 25:44.

11. See 1 Sam. 15:4-9. In Jewish tradition, Agag, king of Amalek, is regarded as the progenitor of Haman and other foes of Israel. And

so the commentator considers Doeg's casuistry and Saul's leniency as "bloody" in their ultimate results.

12. Play on the words *wayyaggeḏ*, "told," and *gid* (*ged*), "worm-wood."

13. JV, *k̄indness*.

14. "do"—PE.

15. See below, 120.2.

16. See 15.1, n. 1.

17. See above, 38.2, and 40.4. The meaning is, the choice made by your father Abraham is responsible for your subjugation to the kingdoms.

Psalm 53

1. Nabal's wife was Abigail, who later became David's wife. See 1 Sam. 25:3. The word *nabal* in this Psalm is usually translated *the fool*, and the Psalm is usually not connected with the story of Nabal.

2. [The sentence is a command, rather than a statement: "Let the good woman come and be the possession of the good man, and let the evil man die for his evil." LN]

3. "I speak of these two in saying"—PE.

4. The reference is to Bath-sheba; that is, the murder of Uriah was sufficient of a gag for David, and he should not add to it the guilt for murdering Nabal.

5. Usually rendered *become stinking*.

6. *Ne'ēlahu* is here taken as a composite of 'el, 'god,' and 'ah, "brother," or "familiar."

7. The reference to Ahithophel is probably found in *God hath scattered the bones of thy wise one* (Ps. 53:6), that is, the bones of Ahithophel. The word *ḥonak* is read as though written *honak*, which means "thy wise one" (see Jastrow, 339b). The usual reading of *ḥonak* is "him that encampeth against thee."

8. "his deeds"—PE.

Psalm 54

1. On this interpretation of *k̄tn̄tyn* see Saul Lieberman, "Roman Legal Institutions," *JQR*, 35 (1944-45), 35.

Psalm 55

1. Prov. 10:9 is quoted here, as in PE. ET quotes *Whoso walketh uprightly shall be saved, but he that is perverse in his ways shall fall at once* (Prov. 28:18); but that is not apt.

2. See B. Yoma 26a-b.

3. Play on the words *Archite* and *'ārukāh*, "healing."

4. JV, *and wrought judgment*.

5. Which is recited late in the afternoon.

6. See above, 17.8.

7. *Pētihoṭ*, which the commentator takes to mean "pleasing" or "suave," is usually rendered *keen-edged swords*.

Psalm 56

1. The word *naṣaḥ* may be rendered either "lead" or "triumph"; the phrase is usually read *For the leader*.

2. See above, 34.1.

3. *Jonath* (*yonat*) = "dove"; *'elem* = "silent."

4. Or "of Galya," a place in northern Judea.

Psalm 57

1. "Hence it is said *I will cry . . . neglected the tithes*"—Makiri.

Psalm 58

1. JV, *Do ye indeed speak as a righteous company?*

2. *'Ummam* may be interpreted as "policy," "wisdom," or "indeed." The word *'elem* may mean "dumbness," "silence," or "company."

3. JV, *Thou art more righteous than I*.

4. Satan endeavored to have David kill Saul. See above, 7.2.

5. See n. 1, above.

6. JV, *Arrows. Let them be as though they were cut off*.

7. JV, *Let them be as a snail which melteth and passeth away; like the untimely births of a woman, that have not seen the sun*.

8. Read above in the sense of "falling into fire."

9. *'Ešet*, read above as "fire," then as "woman," is now read as "mole" (*'aṣuṭ*).

10. JV, *Before your pots can feel your thorns*. *Sirah* may be rendered either "pot" or "briar." As to *bin*, usually translated "feel" or "instruct," see Kimḥi, *ad loc*.

11. JV, *He will sweep it away with a whirlwind, the raw and the burning alike*. But the Hebrew *śa'ar* may be rendered "sweep away" or "cut down." And *ḥaron* may be rendered "burning" or "soft."

Psalm 59

1. JV, *For the leader; Al-tashheth. [A Psalm] of David*.
2. With this passage are cited four of its expositions, the last of which applies to this Psalm.
3. Play on the words *maša'*, "find," and *maṣah*, "drain."
4. R. Akiba quoted the key words *maša'*, "findeth . . . great good" and *moše'* "find . . . bitter" in Prov. 18:22 and Eccles. 7:26 respectively.
5. See 1 Sam. 19.
6. JV, *Then the Lord awakened as one asleep*. But it seems that in the word *wayyikāṣ*, usually rendered *awakened*, the commentator finds an intimation of *ḳeṣ*, "time-to-come."

Psalm 60

1. *Michtam* may mean *stele*. That meaning fits neatly into the development of the argument. See H. L. Ginsberg, "Psalms and Inscriptions," in *The Louis Ginzberg Jubilee Volume* (New York, 1945), p. 170, and Saul Lieberman's n. 38.
2. *Wheat* symbolizes Torah, and *lilies*, Sages. The phrase *Shushan Eduth*, "the Lily of Testimony," is taken to refer to the Sages of the Sanhedrin who teach out of their knowledge of Testimony or Torah.
3. The Avvim were thus the aboriginal Philistines with whom the covenant had been made, whereas the Caphtorim were interlopers. Into their name, *Kftr*, is also read the verb *ḳfr*, "violate" or "break"—hence "invalidate."
4. Usually rendered *when he strove with*.
5. Deriving the word from *ṣut*, "set on fire."
6. Apparently reading *bēḥaṣṣoto*, and deriving it from *ḥeṣ*, "arrow."
7. Perhaps deriving *ḥaṣṣoto* from *ḥeṣi*, "half." [Since Joab did not divide the two Arams, according to this variant interpretation, it may be that the commentator thought here of the word *ḥuṣ*, "outside"—the translation would then be, "he deported the people of Aram-naharaim," etc. LN]
8. I follow the reading which Buber rejects.
9. So PE. ET is obscure.

10. B. Shab 82a.
11. So emended at Dr. Saul Lieberman's suggestion. ET has 'olam, "world," which makes no sense.
12. Usually translated *cry aloud*.
13. That is, the Byzantine empire.
14. [That is, Messiah the son of Joseph, the forerunner of Messiah the son of David. Cf. J. Klausner, *The Messianic Idea in Israel* (New York, 1955), p. 496, n. 57. LN]

Psalm 62

1. JV, *Only for God doth my soul wait in stillness*. But apparently in this comment the word *dumiyah*, "stillness," is broken up into two words and read "wait for Yah," i.e. "wait for God," and is also read in the special meaning to be developed in the passage.
2. Literally, *For the Lord is God, an everlasting rock*.
3. Thus he would receive neither reward nor punishment.
4. See Ps. 1, n. 49.
5. Ps. 30 begins with *A song at the dedication of the house of David*; see end of this paragraph.
6. That is, such blood may be freely shed.

Psalm 63

1. So PE. ET reads "we do not find it."

Psalm 64

1. The entire Psalm is interpreted as a prayer by David in behalf of Daniel.
2. Ps. 74 is attributed to Asaph. The inclusion of Asaph among the three sons of Korah follows the opinion of R. Johanan. See above, 1.6.
3. See below, 74.2-3.
4. [The sense seems to be more logical if one assumes that the speaker was the king, rather than Daniel: "At the going down of the sun Daniel began to pray. He (i.e. the king) had said, 'Because of these wicked men, he (i.e. Daniel) will not pray.' Hence it is said, *The king labored till the going down of the sun to rescue him*." The king challenged Daniel's accusers to prove that Daniel was violating the edict, and hoped that knowing of the accusation Daniel would be careful not to pray; but when at sundown Daniel prayed nevertheless, the king could no longer protect him. LN]

5. The first lion was the angel who appeared in the likeness of a lion. The second was Daniel, who, being of the tribe of Judah, was considered a *lion's whelp* (Gen. 49:9).

6. Perhaps derived from the words *So they make their own tongue a stumbling unto themselves* (Ps. 64:9).

Psalm 67

1. The Hasmoneans were of the tribe of Levi.

Psalm 68

1. *Yaḵar* may mean either "fat" as above, or "glory" as in this comment.

2. That is, the oppressors, perhaps Gog and Magog, described as dwelling on the plain. See Sifre Deut. §357. The plain appears to have been considered a seat of evil: e.g. the people of Sodom and Gomorrah lived in the plain.

3. So the Halberstamm MS. See Buber, n. 7. ET reads "and coming down."

4. JV, *whose name is the Lord*.

5. The full name is YHWH.

6. See above, 62.1.

7. The usual translation of *zeh* in this verse is *yon*.

8. JV, *Thou didst prepare in Thy goodness for the poor, O God*. The expression *Thy goodness* is made out to refer to the latter part of Deut. 5:25, where the word "goodness" occurs in its adverbial form of "well" as part of God's approval of the Hebrews' plea that Moses should speak for them to God, lest they die.

9. A *mil* is two thousand cubits.

10. So Makiri. ET reads here: "Because the children of Israel were scorched by flames of fire among the nations."

11. JV, *she that tarrieth at home*. But *nēwaṭ* may mean either "tarry" or "beauty."

12. JV, *When ye lie among the sheepfolds*.

13. Generally translated in a *furnace of earth*.

14. JV, *When the Almighty scattereth kings therein*.

15. JV, *It snoweth in Zalmon*.

16. The commentator assumes that the two mountains were originally situated outside of the Land of Israel, but that because they came to offer themselves as mountains on which the Torah could

be given, they were permitted in reward to enter the Land with the children of Israel. See Gen. Rabbah 99:1, and Strashun's note referring to Meg 29a and Num. Rabbah 13. See also Pēsiḳta Rabbati 7:3 (ed. Friedmann, 27a).

17. See Ginzberg, *Legends*, 3, 84.

18. The mountains are considered humpbacked, that is, blemished, by their arrogance.

19. On *Hallah*, the priest's share of the bread, see Num. 15:20.

20. The definite article in Hebrew is *h*, whose numerical value is five. The four mountains mentioned, with Mount Moriah, make five.

21. Greek *Eudēmos*?

22. So the parallel in *Bet ha-Midrash*, 5, 73. Literally, "in their waters." ET reads *bēmumehem*, which Buber renders "by their oaths." See above, 1.14.

23. $b = 2$, $m = 40$.

24. Play on the words *šin'ē'an*, "angels" or "sharp-visaged ones," and *šēnūnim*, "sharpened."

25. See above, 17.3.

26. JV, *their council*. But the stem *raḡam* may be taken to mean "heaped (verb) stones" or "council" (noun).

27. Cf. Sifre Deut. §352. JV, *The beloved of the Lord shall dwell in safety by Him*.

28. The reference is to the sacrifices in the Temple.

29. Play on the words *riḡēmaṭam*, "their council," and *'argaman*, "purple."

30. See B. Pes 118b.

31. Apparently the term *multitude of bulls* is applied to Rome, which consumes *the calves of the people*, that is, the wealth of peoples. See Ex. Rabbah 35:5.

32. Double play on two words. The word *mitrappes*, "submitting himself," is broken up into *mattereṭ pas*, "open the palm of the hand"; and the word *raṣṣe* is given two meanings, namely, "pieces [of silver]" and "seek to please."

33. Usually translated "princes."

34. Literally, "Gifts and (or: as) presents shall be brought out of Egypt," etc. The word *manah* here is apparently understood in its special sense of a portion of an offering.

Psalm 69

1. See above, 33.1, and 11.6.
2. See above, 65.5.

Psalm 70

1. See Rashi *ad loc.*

Psalm 71

1. In the original there is a play on the word *homeš*, which may mean either "cruel man" or "vinegar."
2. JV, *took me out.*

Psalm 72

1. ET reads "in the name of R. Shallum." But cf. Buber, n. 2.
2. See above, 16.2.
3. So PE. ET reads "Solomon also said."
4. The commentator uses *warning* in a technical sense; it is the notice served upon a person of the liability he will incur if he commits a breach of Biblical law.
5. Cf. Ex. Rabbah 15:26.
6. They were called "harlots" because they both wanted to escape the obligation of *yibbum*, or levirate marriage. See Deut. 25:5-10. The explanation may be that one of them wanted to appropriate the other's child, so as to escape the obligation of levirate marriage; or that both were childless, and the child produced in court really belonged to neither one of them.
7. Literally, "the daughter of a voice." See also above, n. 4 to Ps. 3.
8. Shem was one of the seven whose terms of life overlapped one another, so that they form a chain extending from the creation of the world until the end of time. The seven are: Adam, Methuselah, Noah, Shem, Jacob, Amram, Ahijah, and Elijah; the last of them continues to live. See Ginzberg, *Legends*, 6, 305.
9. Following the reading of the *'Aruḳ* as quoted in Jastrow, 610a. ET reads "Because of Me went forth the secret things."
10. Cf. Gen. Rabbah 85:12; B. Mak 23b; and above, Ps. 17A.17, PE 51a.
11. The mountains were terraced for vineyards.

12. The word 'im, "with," in 'im šameš, "with the sun," is apparently taken as a form of 'amam, "to grow dark."

13. The implication of the verse to the commentator is that since kernels of grain do not grow to the size of the hand, loaves, hand-sized, will grow directly out of the earth; likewise, fine wool garments will grow directly on the pelts of sheep. *Pissat bar* is also taken to mean "pure wool garments." Cf. below, 104.11.

14. Presumably the wool garments of *they of the city*, wondrously brought forth, will have the knotted fringes upon them.

15. JV, *May his name be continued as long as the sun.*

16. Apparently a play on *kalu*, "ended," and *kalētah*, "pineth."

Psalm 73

1. Usually translated *To such as are pure in heart.*

2. In Lev. Rabbah 17:1 the term *ḥaršubboṭ* is interpreted as follows: "God had neither shriveled (*ḥirḥer*) the wicked with illnesses, nor had He caused them to swell up (*šibbah*) with sufferings."

3. "as if Asaph said to"—added here *ad sensum*.

4. Taking *ḥaršubboṭ* as made up of *ḥared*, "tremble," and 'ašeb, "be in pain."

5. Regarding *ḥaršubboṭ* as a compound of 'eḥar, "hinder," and šaḥah, "desire."

6. JV, *Therefore pride is as a chain about their neck; violence covereth them as a garment.* In the light of the comment, the commentator seems to be reading the verse with reference to the story of the Nephilim or giants who were begotten out of the unions of demons with the daughters of men; following their birth the earth became corrupt, and was filled with violence. See Gen. 6:4-11, and the Hebrew commentaries. The word 'ānaḫim, contained in 'ānaḫatmo, may be rendered either "chains" or "giants."

7. *Therefore He returns . . . drained out by them*—Mordecai Gimpel.

8. "on a Sabbath"—PE.

Psalm 74

1. *Pa'am* may mean either "step" or "time."

2. The phrase "What is the meaning of" is here deleted, as in PE.

3. Literally, "The Temple made accusations."

4. ET reads "for when they shot an arrow to the south, it flew to the north." But I follow Buber's emendation.

5. See below, 79.2.

6. "Nevertheless, the enemies . . . to the very top of heaven"—PE. ET reads, "We are grateful to Thee," and breaks the continuity of the argument.

7. Cf. above, 1.13.

8. The generation of the tower of Babel.

9. *Nin* may mean either "descendant" or "to make havoc of."

10. "God met . . . sovereign over them."—PE. ET reads "places where they met in the world."

Psalm 75

1. *Al-tashheth* ("destroy not")—PE. ET has *O Lord God, destroy not Thy people*.

2. "in the world-to-come"—PE.

3. See Ex. 6:23.

4. [The attribution of arrogance to Elisheba seems unnecessary. The commentator means to cite her as an example of the sufferings of the righteous, while the wicked are at ease; yet the latter will be punished eventually. LN]

5. "Media and Persia"—Buber's emendation. ET has "Greece and Persia."

6. Literally, "that deed of theirs."

7. *Kamus*, "laid up in store," is taken to signify *kos*, "cup," *'amus*, "laid up," *limē'usim*, "for the rejected." So Midrash Tannaim, p. 200.

8. That is, a cup which holds a far greater volume of liquid than might at first appear from the size of its mouth.

9. See above, 11.5.

10. Taken as referring to Abraham, called God's beloved.

11. Spoken by Hannah at the birth of Samuel, who later became a prophet.

12. The word *honor* is applied to the High Priest's garments. Cf. Ex. 28:2.

13. In that chapter of Habakkuk God is described as revealing Himself.

14. They were identified as Levites.

15. See above, 22.28.

Psalm 76

1. The Temple which was in Jerusalem. "Inn" is here a term of insult, because of the ill-repute of inns in antiquity.
2. And he was followed by the entire tribe of Judah.
3. See Gen. 38.
4. Judah became surety for Benjamin. See Gen. 44:32.
5. That is, from the beginning of time, long before Salem came to be called Jerusalem.
6. JV, *God enlarge Japheth, and he shall dwell in the tents of Shem.*

Psalm 77

1. See above, 7.17, and below, 126.12.
2. Or, "so that if they come back to Me in repentance, their wilful sins will be reckoned as unwitting sins."
3. Or, "lets the righteous see."
4. So PE. ET reads "until when."
5. So PE and Maḳiri. ET reads "struck on thy ten fingers."
6. See Jastrow, 1596b. ET reads "all my norms," which seems to make no sense. [Perhaps read *šēnaṭi nodedet bal-laylah*, "my sleep forsakes me in the night." LN]
7. *Kedem* may mean either "east" or "old."
8. The words "Therefore I say," which are not translated here, are understood as continuing the Psalmist's questioning.
9. JV, *There is a grievous evil.*
10. Read previously as stemming from *ḥlh*, "to be infirm," but here read as stemming from *ḥll*, "to profane."
11. For the two preceding paragraphs, Professor Harry A. Wolfson suggests another translation, as follows:
He completed a word (gamar 'omer) for evermore (Ps. 77:9). That is to say, He decided the matter (gamar had-daḥar) for evermore to take mercy away from me, as it is said "I have taken away My peace from this people . . . even mercy and compassion" (Jer. 16:5). The Psalmist then concludes, And I say Hath God forgotten to be gracious? (Ps. 77:10). Then adds and I say ḥalloti hi'. That is to say, This being forgotten by God is my grief, as the word "grief" is used in the verse "A grievous evil" (Eccles. 5:12). And so also the latter part of the verse The sharpening (šenoṭ) of the right hand of

the Most High (Ps. 77:11) means again, This being forgotten by God is a sharp chastisement, *šēnoṭ* having the same sense as in the verse "I sharpen (*šannoṭi*) my glittering sword" (Deut. 32:41).

Another explanation of *halloṭi hi* and *šēnoṭ of the right hand of the Most High*: This being forgotten by God is because of my profanation. That is to say, because I profaned my holiness, and in consequence the right hand of the Most High has been changed (*ništaneh*).

Psalm 78

1. Play on the words *šam*, "appointed" or "prescribed," and *sam*, "medicine."

2. So PE. ET reads "we bring forth."

3. See Gen. 7:11, 8:14, and Ed 2:10.

4. *m* = 40, *h* = 8, *s* = 60, *p* = 80, *s* = 60.

5. In *'abbirim*, "angels," there seems to be a play on *'eḅarim*, "organs." Cf. B. Yoma 75b.

6. Play on *kēloḳel*, "light," and *mēḳulḳal*, "corrupt."

7. Manna fell twice on the day of Jethro's arrival in the camp of Israel.

8. Cf. above, 22.32. This tradition may have been inserted here as an additional comment on the verse *Man did eat the bread of the mighty*, namely, "the bread of Haman."

9. See Gen. Rabbah 71, beginning.

10. So PE. ET: "He tipped the balances to the scale of merit."

11. Usually rendered *Neither be dismayed*. But apparently in this comment *teḥaṭ* is taken as a verbal form of the preposition *taḥaṭ*, "under."

12. Prof. Saul Lieberman suggests that instead of *miṭlahāṭin*, "they were burning up," the text should read *miṭbalkēṭin*, "they retched" (see *Alexander Marx Jubilee Volume* [New York, 1950], Hebrew part, p. 61, n. 51).

13. So PE. ET reads "every hour."

14. "which passes away . . . that the dead are resurrected"—PE. ET: "which accompanies man in this world." See also below, 103.15.

15. The commentator connects the word *moṣēṭaw*, "his wonders," with the root *pittah*, "to deceive" or "to raise false hopes." Cf. Deut. Rabbah 7:9.

16. "with water"—PE.

17. Ginzberg (*Legends*, 5, 430) suggests that the reading should be

silonit, which Jastrow (987b) changes into *sironit*, "siren of the sea." [Everything else listed in the context belongs either with land animals or birds, and a sea-siren, meaning an aquatic mammal like the sea-cow, is somewhat out of place, nor is it clear how an aquatic animal of any sort could hurt the Egyptians on land. Perhaps *kamlanit* signifies a chameleon (Syriac *kamele'on*), the color-changing lizard of which the ancients stood in considerable awe. LN]

18. He connects '*arob*' with '*ereb*', "evening," apparently taking it to mean "stinging flies which came in such great numbers as to obscure the lights of heaven."

19. In instructing the midwives to let the newly born daughters of the children of Israel live, Pharaoh intended that when the daughters grew up, they would, for lack of Israelite young men, have to marry Egyptians, and he would thus confound the seed of Abraham.

20. Play on the words '*arob*', "swarms," and '*arbec*', "confound."

21. So Yalkuṭ Ex. §183. ET reads "The way they would see."

22. So Makiri. ET reads "bench."

23. Yalkuṭ Sam. §103 reads: "The Amorites would hide in a cave and place a stone at the mouth of the cave, but two hornets would rend the stone asunder."

24. Professor Snell, of the Department of Botany, Brown University, informs me that some wild relatives of the wheat plant could conceivably penetrate fifty or sixty or possibly seventy-five feet into the soil.

25. [The variant *raḳḳoṭ* seems to make better sense, since the leitmotif of the whole discussion is "the mastery of the frail over the tough." The translation, then, would run thus: "And lions' teeth, too, are soft, yet what does Scripture say of them?" Lions do not generally crack the bones of their prey, as do dogs or hyenas, hence their crunching of all the bones in the bodies of Daniel's accusers was a special miracle. LN]

26. Believed to have been a worm. Cf. Ginzberg, *Legends*, 5, 53, n. 165.

27. So Buber, n. 82. Literally, "in a vessel filled with lumps of lead."

28. JV, *women very many*.

29. Meaning Palestine.

30. A town near Sepphoris.

31. So B. Giṭ 68a. ET reads "but the *šiddah* itself does not know what it wants."

32. I follow the order of digging indicated in B. Giṭ 68a. In ET it is said that Benaiah first dug the ditch above and then the ditch below.

33. "rubbed himself against it and"—B. Giṭ 68a.

34. "on a reed"—B. Giṭ 68b.

35. "He was sitting over a king's royal treasure"—B. Giṭ 68b.

36. Usually rendered *strength*. But the commentator seems to take *to'afot* as a nominal form of 'uf, "to fly." Hence I render *to'afot*, "rocs"—fabulous birds of enormous size and marvelous strength.

37. Cf. above, 22.28, and below, 78.20. Usually rendered "unicorn" or "wild-ox."

38. Reading *moke*, "socks." See Jastrow, 747. ET reads *kēmo kīka*, "like a pelican."

39. The socks concealed Ashmedai's cloven hoofs.

40. According to R. Akiba, there was only one frog, whose offspring filled all Egypt. See B. Sanh 67b.

41. For the basis of this rendition see Saul Lieberman's n. 157 in the *Marx Jubilee Volume*, Hebrew part, p. 69.

42. AV, *as sparks*.

43. With its five fingers, hence $5 \times 40 = 200$ plagues.

44. See below, 105.10.

45. See Josh. 12.

46. The Tabernacle was made of boards. See Ex. 36:21.

47. The unworthy sons of Eli. See 1 Sam. 4.

48. Literally, "has sixteen edges."

49. JV, *Go thee one way to the right, or direct thyself to the left; whither is thy face set*. But some MSS of Scripture instead of *hiṭ'ahādi*, "get thee one way," read *hiṭ'ahāri*, "turn thyself backward." See Kittel's Bible *ad loc.*, and Fuerst, *s.v.* 'hd.

50. In any one of these four positions the stroke of the sword can be forward or backward or to the left or to the right.

51. Cf. above, 31.6.

52. That is, not only the Jerusalem Temple which was partly in the territory of Benjamin and partly in the territory of Judah, but even the temporary central sanctuaries such as those at Gibeon and Nob. See above, 68.14, and Ginzberg, *Legends*, 6, n. 926.

53. See above, 22.28.

54. Usually translated *from the sheepfolds*.

55. That is, "a field belonging to a man's estate." If such a field is dedicated by the owner to the use of the sanctuary, it may be re-

deemed before the next Jubilee. If the field was not redeemed before the next Jubilee, it lapsed to the priests in perpetuity.

56. Text in MTeh is not quite clear. See P. Suk, end, and Lev. 27:21. The procedure involved is apparently to be explained as follows: at the beginning of every year of Jubilee, priests under certain prescribed circumstances became the owners of the so-called "fields of possession" (see Ar 3:1, 2; 7:1 ff.). Now if the same watch of priests were to serve at the beginning of every year of Jubilee, the priests of that watch would have enriched themselves at the expense of the priests of other watches. David, accordingly, arranged the twenty-four watches of priests in rotating order, so that in each Jubilee year a different priestly division was to serve first. Cf. above, 1.1, note 1. R. Abbahu cited this administrative device as an example of David's fair guidance of his people.

57. Ps. 145. David, having used the whole alphabet in the acrostic, thought he had exhausted all possible terms of praise, only to find that he was, in a sense, starting God's praises all over again.

58. This comment presumably belongs to Ps. 145. I read *tēhillah* for *tēhillah*. See below, 104.2.

Psalm 79

1. For Asa cried out: *Lord, there is none beside Thee to help, between the mighty and him that hath no strength* (2 Chron. 14:10).

2. "Taking these reflections . . . they smote one another"—Halberstamm MS.

3. *Yod* and *waw* are the simplest letters of the Hebrew alphabet, consisting of a short and a long vertical stroke, respectively.

4. "that he should come up"—PE.

5. Cf. Jer. 25:9, which is somewhat more appropriate.

6. See above, 62.4.

7. See 2 Kings 15:5.

Psalm 80

1. In the course of this section, Joel, the son of Pethuel, will be identified as Joel, Samuel's first son, who changed his wicked ways and finally became a prophet.

2. "he let himself be enticed"—PE.

3. Samuel was a Nazirite and so let his hair grow long.

4. ET has here *And they gathered together to Mizpah, and drew water* (1 Sam. 7:6). But this verse does not seem relevant.

5. Both *mišnehu* and *Vašni* are derived from the verb *šanah*, "to repeat," which is associated with *šeni*, "second."

6. God daily frustrates the evil plans of Israel's enemies. See *Mattēnoṭ Kēhunah* on Gen. Rabbah 20:9.

7. R. Isaac Katz: "according to their needs."

8. R. Isaac Katz: "according to our needs."

9. Literally, *Thy bow is made quite bare*.

10. JV, *given them tears to drink in large measure*. *Šališ* is literally a tierce, or third part, of some large measure.

11. That is, God gave the children of Israel tears to drink because their ancestor Jacob, in taking away the blessing from Esau, made him shed three tears. See Ginzberg, *Legends*, I, 339.

12. So Yalqut Pss. §829. ET seems to read meaninglessly "but which finally, its male and female branches pruned."

13. So PE. ET reads "commander of the host."

14. Literally, "this and that." But I render it thus on the basis of Yalqut Pss. §760 end.

15. In the word *ya'ar*, "wood" or "forest," as it is printed in this verse, the letter *ayin* is raised above the level of the other letters. It is this odd printing which presumably permits a play on the word and its reading as *ye'or*, "river" or "water."

16. So PE. ET reads "beast."

17. The first, said Daniel, was like a lion, the second like a bear, the third like a leopard, but the fourth he did not identify. See Dan. 7:4-7.

Psalm 81

1. Soṭ 1:7.

2. All these are dry measures graduated downward, beginning with a *tarkab* which is half a *sē'ah*, and ending with an *uḳla* which is 1/48th of a *sē'ah*.

3. JV, *For every boot stamped with fierceness*. The commentator, however, takes *sē'on* and *so'en* as derivatives of *sē'ah*, implying a variety of measures. Cf. Targum Jonathan on Isa. 9:4.

4. "Behold this place"—Pēsikta Rabbati 40.

5. Pseudo-Jonathan renders this verse: "The smell of my son is like the smell of sweet incense to be offered in the Temple that is known as the field which the Lord hath blessed."

6. "Only Jacob." So PE, Maḳiri, and Pēsikta Rabbati 40. ET reads "only the God of Jacob."

7. The eighth mode functions as a genus which comprehends the other seven modes, and this is the meaning of *For the leader; on the Sheminith*. See *Ginze ham-meleḳ*, by Isaac ben Abraham ibn Latif, published in *Koḳeḇe Yiṣḥaḳ*, No. 31, p. 9, and quoted and translated in Eric Werner and Isaiah Sonne, "The Philosophy and Theory of Music in Judaeo-Arabic Literature," *HUCA*, 17 (1943), 551-553. In keeping with this interpretation, the seven strings, corresponding to the seven days of Creation, would represent the present world; and the ten strings, a perfect number, would represent the perfection of the world-to-come.

8. Cf. above, 4.4 and 19.10.

9. The commentator arrives at this reading of *Blow the trumpet at the new moon*, etc., by translating *ḥodeš*, "new moon," as "renewal," *šofar*, "horn," as "acceptable," and *ḳeseḥ*, "appointed time," as "pardon."

10. An unusual spelling of Joseph.

11. These words, which occur in the blessing of Moses, were said of the tribe of Joseph.

Psalm 82

1. See Ginzberg, *Legends*, 5, 85.

Psalm 83

1. Usually rendered *against Thy treasured ones*, but here *šafun*, "hidden," is interpreted as equal to *šafon*, "north."

Psalm 84

1. The verse is usually given in English as: *For the leader; upon the Gittith*.

2. Cf. above, 8.1.

3. That is, Solomon's.

4. Cf. above, 11.1, for a more explicit exposition of these verses.

5. That is, "in whose heart the ways of the Torah are well trodden." Cf. above, 4.8, Yalḳuṭ Pss. §808, and Lev. Rabbah 17.

6. EV, *Baca*, a proper noun. But in this comment *Baḳa* is taken as a form of *bḳh*, "weep."

7. See Jer. 7:32 and 19:6, where the valley of Hinnom (Gehenna) is called "the valley of slaughter."

8. Usually rendered "early rain." But of course *moreh* can also mean "Teacher."

9. *Ḥayil*, interpreted above as "company," is here taken in its usual meaning of "strength."

10. Literally, "world-to-come," an ambiguous phrase which may refer to the time of the Messiah or to the days beyond judgment day, when God Himself will reign. According to one opinion, "the oppression of kingdoms" is the only distinction between these days and the days of the Messiah (See B. Ber 34a). This apparently is also the opinion of R. Phinehas the Priest, who is quoted in the next paragraph.

11. Literally, "the others."

12. He was of the tribe of Judah.

13. Cf. above, 4.1.

Psalm 85

1. That is, release from debt and from plowing the soil; meaning the Sabbatical year.

2. Apparently instead of *tirṣeh*, "enjoy," the commentator reads *tēraṣṣeh*, which means "cause to find favor."

3. JV, *And doth make expiation for the land of His people.*

Psalm 86

1. He was of the tribe of Judah.

2. See above, 25.7.

3. Even though the master, being mortal, may die before he can set out to purchase the garment.

4. Cf. above, 30.4.

5. Cf. above, 24.4.

6. Literally, "He takes the yoke from the two."

7. The words "In the name of R. Isaac, R. Berechiah said: These words mean *For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest nether-world*" are here omitted as superfluous. The Yalkuṭ, *ad. loc.*, reads: "In the name of R. Isaac, R. Berechiah said: The words *For great is Thy mercy toward me* mean 'Great is Thy mercy toward me because Thou hast delivered me from the way of adulterers.'"

8. Cf. below, 103.11.

9. Cf. above, 6.3.

10. "R. Isaac said . . . before He thrusts with the weapons"—Buber's emendation. ET reads: "R. Isaac said: *The Lord will open unto Thee His good treasure* (Deut. 28:12). Before He opens, before He removes." But this quotation does not fit the context here.

11. See Yoma 6:8.

Psalm 87

1. The commentator derives the word *Zion* (Hebrew *Ṣiyyon*) from *ṣiyyen*, "to mark, make prominent," and interprets *gates of Zion* as "gates noted as seats of judgment, wherein scholars rendered decisions in matters of law."

2. "Though I chastise thee in this world, in the time-to-come"—PE, with "in the time-to-come" interpolated by Padua. ET is unintelligible.

3. Precious stones would thus take the place of the sun in illuminating Jerusalem in Messianic times. See Pēšikta Rabbati, ed. Friedmann, 148b, and Ginzberg, *Legends*, 4, 221. JV, *And I will make thy pinnacles of rubies*. The word *šmš* may however mean "sun" as well as "battlement" or "pinnacle."

4. *Kadkad* can be read as the Aramaic *kad kad*, meaning "this one and that one."

5. R. Joḥanan derives *ḳdh* not from *kdh* in the sense of "kindle"—hence "carbuncle"—but from the other sense of *kdh* namely, "bore," "chisel" or "hollow out." See Rashi on B. Sanh 100a.

6. A shrubby plant with deep and straight roots, used for hedges to mark boundaries.

7. The borders then being made of gems. [Perhaps the commentator interpreted *šalom* ("peace") as *šillum* ("payment"), making the verse read *He (God) maketh thy borders into payment*, i.e. He makes the very earth of the Holy Land serve as money. LN]

8. So PE. ET reads "When it will be thus."

9. Mount Sinai plucked itself out of Mount Moriah. See above 68.9, also 68, n. 16.

10. Apparently R. Ḥanina so renders the name *Kenaniah*, and finds in it an allusion to the previously cited verse *The mountain of the Lord's house shall be established (naḳon yiḥyeh) in the top of the mountains* (Isa. 2:2). See above, 36.6, where the sense seems to be slightly different.

11. Cf. 2 Chron. 32:30.
12. See above, 60.3.
13. The word *nolad* can mean either "brought forth" or "lifted up."
14. At Professor Lieberman's suggestion, I change '*ašman*, "themselves," into *šo'ānin*, "bring."
15. Usually rendered "look." But in this comment the word seems to be taken as a noun in an irregular form of the plural.
16. Amana, a mountain directly north of the Land of Israel, will be the last stop for the captives of Israel on their way home.
17. Usually rendered "look at me." The commentator connects the verb *šur*, "to look," with *šir*, "to sing."
18. *Atbash*—see Glossary. In the present instance, the letter *bet*, the second in the alphabet, replaces the letter *šin*, the last but one; while the letter *mem*, the tenth in the alphabet from the end, replaces the letter *yod*, the tenth in the alphabet from the beginning. As a result of this change, the verse in Isaiah is made to read: *At that time in their persons shall be brought unto the Lord of hosts, a people scattered.*
19. Apparently *springs* is taken as referring to women. See Song 4:12.

Psalm 88

1. Literally, "their idols."
2. So emended by '*Oṭ 'Emet*. ET and PE read "charity."
3. See above, 19.7.

Psalm 89

1. ET cites *I will sing of mercy and justice* (Ps. 101:1). But Buber, n. 2, suggests that that must be a copyist's error.
2. Cf. above, 80.2.

Psalm 90

1. Why then should I have been told to purchase the field of Hanamel?
2. About the terrors of the Chaldee invasion.
3. That is, God sees the wicked condemn Him, but does nothing.
4. These words are applied to Nebuchadnezzar. See above, 17.11.

5. He thus spoke of God as a destroyer.

6. Apparently 'iš, "man," is here read as a form of 'uś, meaning "chide," "rebuke" (cf. B. Ket 50b).

7. Shamgar, said to have been a Simeonite, served less than a year, and the Rabbis accordingly do not reckon him with the judges.

8. The parallel in the Pēsiḳta of R. Kahana, 197b-198a, reads: "And because Moses had not blessed Simeon, no judge was appointed from him. But is it not written *Zimri reigned seven days in Tirzah*? R. Yudan answered: 'Seven days of reign are nothing at all.'"

9. In the Pēsiḳta, *ibid.*, it reads: "This is for the tribe of Reuben who were contrite before God."

10. The Temple was situated in Benjamin's portion. See above, 78.19.

11. So Padua on the basis of parallel readings. ET has "for he is the foundation of the world."

12. So PE. ET reads "How bright is a candle in the presence of a torch. How bright a torch in the presence of Moses."

13. Literally, "magister palatii."

14. Literally, "Let the law cut through the mountain." This phrase is reminiscent of the Latin *Fiat justitia, ruat coelum*.

15. In this verse, *fell down* is expressed not by the usual simple form of the verb, but by the reflexive one, which the commentator takes to mean "I fell down repeatedly [in the several corners of heaven]."

16. Whose voice, mighty in strength, all the children of Israel could hear.

17. One of the martyrs during the persecution in the reign of emperor Hadrian; see above, 9.13.

18. ET reads "on Zedekiah, who was wicked." But this makes no sense. The king whose prison garments were changed was actually Jehoiachin. Indeed Ginzberg, *Legends*, 6, 384, proposes that the reading here be "Jehoiachin." But I accept Professor Saul Lieberman's suggestion of emending "Zedekiah" to *ṣaddiḳ*, "righteous man." [Since it was Evil Merodach, and not Nebuchadnezzar, who actually released Jehoiachin, the statement can be correct only if "Nebuchadnezzar" is understood here as the generic name for the kings of Babylon; in other words, "a future king of Babylon, after Nebuchadnezzar." This, however, is a somewhat forced interpretation. Since most MSS and printed editions omit the sentence, it may well be a gloss wrongly incorporated in the text. An indirect proof is furnished

by the following parallels of Pharaoh and Joseph, and Ahasuerus and Mordecai—one act only to each pair. LN]

19. "Even as the righteous are rewarded in the world-to-come for the least commandment which they perform, so are the wicked rewarded in this world for the least commandment which they perform." B. Ta 11a.

20. [Rather, "appertains to His world or whether His world appertains to Him." LN]

21. Usually rendered "lighted upon," but the verb *pḡ'*, is here apparently taken in its other meaning of "pray" or "entreat."

22. Usually rendered "and Thou hadst formed the earth." But in this comment the verb seems to be taken in the sense of "hollowed" or "pitted."

23. See Ezek. 1, and above, 4.3, end.

24. Nine hundred and seventy-four generations were held back. God's original plan, as indicated in the verse *The word which He was to command after a thousand generations* (Ps. 105:8, 1 Chron. 16:15), was that one thousand generations should pass before He gave the Law. But when God saw how wicked the generations were, He changed His purpose, in order that man might not be so long without a guide of life, and in the 26th generation from Adam (Gen. 5, 11; Ex. 6:16-20) the Law was given. See B. Hag 13b and Gen. Rabbah 28:4. See also below. 105.3.

25. *In the beginning.*

26. *Albam*—see Glossary.

27. *Atbash*—see Glossary.

28. Usually rendered *Thou carriest them away as with a flood.*

29. The verb, *ḵmt*, usually rendered "cut down," is in this context apparently translated "thought of." See Ben Yehudah, *Dictionary, s.v.*, where *ḵmt* is related to the Latin *computo*.

30. "Thus *In the morning . . .* in this world," corrected as in Yalkuṭ Pss. §841. ET has "Why? Because *in the evening it is cut down and withereth* applies to the world-to-come." This reading is implausible.

31. So PE. ET seems to read "[Set] *our labors in the light of Thy countenance*—at least for the time that we are occupied with Thy Torah we walk in the light of Thy countenance." In this comment 'ālumenu, "our youth," [the brevity of our years], or "our secrets," is apparently read by metathesis 'āmalenu, "our work." [A simpler

rendering would be "*Thou hast set our iniquities before Thee, (so that) our youth (comes) before the light of Thy countenance*—the very moment that we, (mere youths), are occupied with Thy Torah, we depart (from life) to face the light of Thy countenance." LN]

32. This rendition is conjectural. [A simpler rendering would be, "*With the swiftness of a thought*—like a boy who meditates over his lesson, and is dead (the next moment of a sudden illness)." LN]

33. At the suggestion of Dr. Saul Lieberman, I read *hitribu*, "they blossom," instead of *hayu bahem*, "were in them."

34. So the MS commentary in Dr. Saul Lieberman's copy of the Venice edition of Midrash Tehillim. ET has: "R. Abba bar Kahana taught: [Even he who fears Thee knows not] if he might perhaps be heavily charged with transgressions at Thy hands."

35. Interpreting *the days wherein Thou hast afflicted us* as though it read "the days of our afflicted one," namely, "the days of the Messiah."

36. Two thousand years of Torah and two thousand years of the Messiah. Cf. B. AZ 9a.

37. The threads fastened to the four corners of the *Tallit*, or prayer shawl, had originally a cord of blue entwined in them. The blue cord was dyed with the blood of the *halzun*-snail which was said to appear only once in seventy years and was scarce even in Mishnaic times. The authorities therefore agreed that the blue cord might be dispensed with, and that white threads alone might be used. See Men 4:1, and *JE*, s.v. "Fringes."

38. I am indebted to Dr. Saul Lieberman for help in translating this difficult passage.

39. Referring to the concluding part of the same verse: *Yea, the work of our hands establish Thou it.*

Psalm 91

1. Cf. above, 22.28.

2. Cf. above, 90.3.

3. Half a shekel.

4. Or "boards," as in Ex. 26:18, 20, 25. See Ex. Rabbah 34:1, where the reading is "twenty boards."

5. A play on *Bezalel* is intended here: Bezalel, the builder of the Tabernacle where Moses ministered, and *Bē-ṣel-'el*, i.e. "in the shadow of God." Cf. above, 1.20.

6. So PE. ET has "combat."
7. Instead of *kn ilh*, "nest to her," I read *ktb lh*, "bring destruction to her." I am indebted to Dr. Saul Lieberman for this emendation.
8. Instead of *kn lh*, read again *ktb lh*.
9. Literally, "throughout both mornings"—the early and late morning into which the forenoon is divided.
10. That is, between 10 A.M. and 3 P.M., the count beginning at dawn, which is set as 6 A.M.
11. "fell flat"—PE.
12. 10 A.M., the beginning of the hottest part of the day.
13. Cf. above, 17.8.
14. See above, 90.19.
15. Literally, "the stone to which the warp is fixed," the image being derived from weaving. The stone is regarded here as a spindle from which the threads stretch out.
16. "that Noah was in the ark"—PE.
17. Meaning that the verse is difficult because it implies that when Israel is saved, God, too, is saved, which is an improper thought.

Psalm 92

1. Sleep is intended to enable a man to work the next day.
2. Sabbath is mentioned before the Torah.
3. See above, 9.11.
4. In *'omer*, "word," the commentator seems to find a suggestion of *ma'or*, "light" or "radiance." A variant reading, however, has "utterances" for "radiances"; cf. Buber's note 32.
5. They remonstrated with God against the making of man. See above, 8.2.
6. The original clay figure made to represent a man.
7. Literally "separation," the service at the close of the Sabbath or festival.
8. See *APB*, p. 216.
9. Reading *battahtonim*, as in PE, instead of *tēhilah*, "in the beginning."
10. So parallel in *The Fathers according to R. Nathan*, ch. 1, end (Y/S, 10, 15). ET has: "Those who dwell in the world-to-come and are [clothed with radiance] like the morn."
11. Usually rendered "upon." But the commentator apparently reads not *'āley*, "upon," but *'alay*, "for Me."

12. See above, 81.3.

13. So Luria in *Pirḳe R. 'Eli'ezer*, ch. 19, n. 25. Literally, "The witnessing at [the burial of] the dead."

14. The utterance of formulas such as "Bless ye the Lord who is to be blessed" (*APB*, p. 37) at a public service.

15. Literally, "drawing off," the ceremony whereby a widow whose husband died childless is released from levirate marriage (See Deut. 25:5-9).

16. That is, presumably, the aforementioned R. Simeon ben Yoḥai.

17. See above, 22.28, 91.1.

17a. See Ginzberg, *Legends*, 1, 61; 4, 82; 5, 82-83.

18. "But among the nations . . . doth not know this [wisdom]"—
PE.

19. The text plays on Abaddon and *'abad*, "perish." Abaddon, "a place of perishing," is one of the seven habitations in Gehenna. See above, 11.7.

20. Pss. 113-118, chanted on Passover and other festivals. During the Festival of Booths, the bouquet of palm leaves is held in the hand while chanting the *Hallel*.

21. See Par 3:9 end. I am indebted to Dr. Saul Lieberman for the reference as well as for the interpretation.

22. A choice variety said to have been named after Nikolaos of Damascus who is reputed to have sent these dates from Syria to the emperor Augustus.

23. A reference to the fact that date palms are either male or female and require pollination to bear fruit.

24. Near Tiberias.

25. Palm wood was regarded as fit only for use as timber and fuel.

26. "the Temple courts," so Yalkuṭ. ET has "the songs."

27. The word "said" is deleted here at the suggestion of Dr. Saul Lieberman, on the basis of the parallel reading in *Yihuse Tanna'im we'-Amora'im*, ed. Fishman, p. 122. If the word "said" is retained, the reference would be to Abraham.

Psalm 93

1. I follow the substitution suggested by Jacob Reifman in *Beṭ Talmud*, IV, 148. ET quotes not Ps. 93:2 but Ps. 29:11, *The Lord gives strength to His people*.

2. Cf. above, 74.1.

3. So PE and Padua. ET cites Isa. 8:7, which is not quite apposite.
4. This refers to the mice wherewith the Philistines were smitten. See 1 Sam. 5:6 ff., and above, 78.11.
5. The second verse is cited as an indication of how very close God was to the face of the waters.
6. See below, 104.8.
7. That is, when the elements which make up the earth were still in a liquid state; cf. Z. W. Rabinowitz, *Ša'ure Toraṭ 'Ereṣ Yiśra'el* (Jerusalem, 5700 [1940]), p. 319.
8. Play on the term *daḳyam*, "their seething," and *derek yam*, "toward the sea."
9. [The alternate reading, "Great Sea, Ocean," seems to be preferable. The maximum depth of the Adriatic Sea is in the vicinity of 800 fathoms, or 4800 feet—considerably less than a mile. Hadrian would not have needed three and one half years to measure it, and he had ample supplies of rope for it. On the other hand, it would have been in character for Hadrian to dare measure the supposedly bottomless depth of the Great Sea. Note that the next paragraph also speaks of the Great Sea. LN]
10. See Yalḳuṭ *ad loc.*
11. Cf. above, 93.4.
12. "Hence *The floods lift up their breaking*"—PE.
13. "In a different exposition"—Maḳiri.
14. As God was uttering the first of the thirteen attributes.
15. The first half of the verse is taken by the commentator to mean that God takes vengeance upon the wicked in due time; the second half, that God takes vengeance upon the righteous at the very moment of their transgression.

Psalm 94

1. "the deeds . . . against Me"—PE, Maḳiri.
2. A word-play on *masoret* "bond," "tradition," and *mašret* (literally, "skillet" or "saucepan"), resulting in the figure of "a crucible of suffering." [Rather, a play on *masoret* and *yissar*, "to chastise"; the verse would then read *I will bring you into the suffering of the covenant*. LN]
3. The verse is thus read: *For whom the Lord loveth He chasteneth, and the son's suffering under chastisement makes atonement for him.*

4. The reference is to the sojourn of Joseph's brothers in Egypt.
5. Cf. above, 27.7.
6. The children of Israel.

Psalm 95

1. The repetition of the word *sea* is taken to intimate that there were two proofs at the sea.
2. The quail, Ex. 16:13 and Num. 11:31-32; the manna, Ex. 16:20; the golden calf, Ex. ch. 32.
3. The spies. See Num. 13:26.
4. PE omits the text from this point through the first two paragraphs of Ps. 99, §1. The omission was, according to Buber (cf. his n. 7), due to a leaf having been missing in the MS which served as PE's prototype.
5. ET reads "in the flood," but that is unlikely.
6. ET reads "forty-eight years." Thirty-eight out of the forty years spent in the wilderness, i.e. forty less the first and the last years. See Yalkuṭ Jer., §329, and Rashi on Deut. 2:16; see also above, 28.7.

Psalm 96

1. [Rather, "He rolls light away at the advance of darkness, and darkness at the advance of light." LN]
2. Literally, "rolled blocks."
3. Literally, "carved images."
4. Literally, "abomination."
5. Literally, "images."

Psalm 97

1. Amalek is the progenitor of Edom (Rome). The defective spelling of the words *kṣ*, "throne," and *Yh*, "Lord," is taken as an intimation that neither of them was whole. Cf. above, 9.10.
2. Another way of referring to Edom (Rome).
3. In this verse the name of God is spelled out completely, *YHWH*.
4. See above, 31.4.

Psalm 99

1. Cf. above, 3.1.
2. So PE, Maḳiri. ET has "his neighbor's."
3. As Levites, but not as priests.

4. That is, Aaron's consecration as high priest.
5. Only Aaron and his sons were required to wear the garments of priesthood, not Moses.

Psalm 100

1. JV, *A Psalm of thanksgiving*.
2. So the commentator renders the verse which is usually read *And now, lest he put forth his hand, and take also of the tree of life*.
3. Saul had not, as he had been commanded, exterminated all that belonged to Amalek.
4. So emended by Buber. ET reads "When you abide in this world."
5. See n. 4 to Ps. 56.
6. Accordingly, since God's beneficence will never cease, thank offerings and thanksgiving will likewise never cease.

Psalm 101

1. Ber 9:2, and B. Ber 54a.
2. See Num. 25; note the possible play on *seṭim*, "they that turn aside," and Shittim.
3. Cf. Judg. 17.
4. That is, a perverse heart.
5. JV, *In Gilgal they sacrifice unto bullocks*.
6. After the time of Eli the Tabernacle was removed to Nob in the territory of Benjamin, not far from Jerusalem (1 Sam. 21:1-9). Thence, in the time of David, it was moved to Gibeon (1 Chron. 16:39, 21:29; 2 Chron. 1:3; 1 Kings 3:4, 9:2). It was brought from Gibeon to Jerusalem by Solomon (1 Kings 8:4).
7. *Bēḥarim*, generally translated "mornings," may also mean "oxen."

Psalm 102

1. The 18th verse in the Psalm reads *He will regard the prayer of the destitute*. See below, 102.3.
2. JV, *So the feeble were Laban's*.
3. R. Alexandri arrives at this reading of *A prayer of the afflicted when he fainteth* by taking '*ani*', "afflicted," in its other meaning of "poor," and *ya'ātoṣ*, "faint," in its other meaning of "delay."

4. That is, the Eighteen Benedictions, also called *Šēmoneh 'Ešreh*, or *'Amidah*.
5. That is, the statutory prayer, or the *Tefillah*.
6. In rabbinic writings taken to refer to the afternoon *Tēfillah*.
7. See *APB*, pp. 49–50.
8. So David Kimḥi in his comment on this verse. ET which reads “in it” makes no sense. I am indebted to Professor Saul Lieberman for bringing Kimḥi’s comment to my attention.
9. Cf. above, 5.6.
10. See above, 86.1.
11. Or perhaps (reading *mšwš' dykyd*) “like a cricket on the hearth.”
12. Hezekiah was descended from David. Literally, “who has a peg to hang from.”
13. See above, 17.5.

Psalm 103

1. To absorb liquids (a Platonic idea—cf. Preuss, *Biblisch-Talmud. Medizin*, 3d ed. Berlin, 1923, p. 114).
2. Since human anatomy is discussed here, “first stomach” presumably means the entrance to, or upper part of, the stomach.
3. Cf. above, 18.26.
4. As distinct from other mammals, whose mammae are located further down on the body.
5. Usually rendered *Man shall not see Me and live*, but here the commentator takes the form *ḥay* (“live”) in the substantive sense of a living creature.
6. “with the mouth of her womb downwards”—PE.
7. This is the literal meaning of the phrase previously rendered “the man who always kept his hands ritually clean.” Apparently the Aggadah in telling and retelling the story of Elisha, who was scrupulous in his observance of the law, had him, in course of time, sprout wings, as it were. See B. Shab 49a and Ginzberg’s *Commentary on the Palestinian Talmud*, 1, 257 ff.
8. Dr. Saul Lieberman suggests that instead of *'mr mrymar* “Maremar said,” the text be read *mn kḏwn*, “henceforth”—rendered here “for more than three days.”
9. See above, 36.8.

10. ET reads "like a man." But Mordecai Gimpel and Buber suggest the possibility of the reading "like an eagle."

11. I am indebted to Dr. Saul Lieberman for the ingenious interpretation of this difficult passage. [Rather, "Moses sat down and reckoned Israel's redemption from the time that the tribes of Israel came down into Egypt. The Holy One, blessed be He, reckons and counts until now, (but may choose any starting point He wishes). (If) the furrow of the lash is long (enough, then redemption is about to come). If not, behold, the Holy One makes the count since the moment of Isaac's birth. (Either way), we are already close to relief." Since the commentator refers this explanation to Ex. 2:25, he means not the future redemption of Israel from exile, but the release of the people from the Egyptian bondage; hence he speaks of it as something which is about to happen within a very short time. LN]

12. A play on the word *'ālilot*, rendered "doings" in Psalms and "wanton charges" or "wanton doings" in Deuteronomy.

13. Cf. above, 86.7, 93.8.

14. The verse is usually rendered *He will not always (neṣaḥ) chide*, but here the commentator is playing on another meaning of *neṣaḥ*, "victory."

15. When Moses persuaded God not to destroy Israel after the incident of the golden calf (cf. Ex. 32).

16. The verse is usually rendered *Wilt thou indeed (ha'af) etc.*, but a play seems to be intended on "anger," another meaning of *ha'af*.

17. Usually rendered *For the wind passeth over it, and it is gone*.

18. Cf. above, 78.8.

19. The words "and as for the fish, no ruler is more proud than Leviathan" are deleted here, as in PE.

20. So apparently PE. The Hebrew word here translated "messenger" is *mal'ē aḥ*, literally "angel." ET quotes *Then the angel that spoke with me answered and said unto me* (Zech. 4:5). But this verse is not apt to the point made.

21. R. Isaac dwells upon the words *Ye mighty in strength*.

22. $z = 7$ and $h = 5$.

Psalm 104

1. So Yalḳuṭ *ad loc.* ET reads "One would expect the verse to read *that do the voice of His word*." But that is obscure.

2. Usually rendered *Thou takest (tišša') the sum (roš) of the children of Israel*. The commentator, however, takes *tišša'* in its literal meaning of "lift up" and *roš* in its literal meaning of "head."

3. Cf. above, 19.2.

4. Apparently an error for "one hundred and forty-five," since the commentator goes on to quote from Ps. 145. Cf., however, n. 38 to Ps. 22.

5. So PE. ET reads "Let thy God be thy [constant] companion."

6. Cf. above, 91.6.

7. Esoteric doctrine was communicated in a low voice, and only to one who was properly qualified. See B. Hag 14a. As to God's garment as a source whence light shone forth, see Hekalot Rabbati 4:2, in Jellinek's *Bet ha-Midrash*, 3, 86. [The sense seems to require that this two-line paragraph should come at the end of the next paragraph. The preceding paragraph has nothing to do with R. Berechiah or R. Isaac. LN]

8. The term *His glory* is taken to refer to the Holy Temple.

9. From the blessing given to the tribes of Joseph (Ephraim and Manasseh); Joshua was an Ephraimite.

10. The passage contains an elaborate play on "heavens" (*šamayim*). *Šamayim* is taken (1) in its meaning of "marvels"; (2) is read as *samim*, "chemicals"; (3) is read as *šam mayim*, "there is water."

11. The word *mal'e'ak* may be rendered either "angel" or "messenger."

12. Cf. Job 26:7: *He hangeth the earth on nothingness*.

13. See Neg 13:11.

14. At the suggestion of Dr. Saul Lieberman, R. Akiba's two comments are transposed in keeping with the order of Scripture. In ET the order is as follows: R. Akiba's comment on *the inhabitants of the sky*, R. Ishmael's rebuke, and R. Akiba's comment on pools where lepers may immerse themselves.

15. Two difficult treatises in the sixth order of the Mishnah: the first deals with the laws concerning plagues, and the second with the laws relating to persons who have stayed under the same roof with an unclean object.

16. [Literally, "the sound of a tent-peg being driven into the ground, whose echo is heard from another place." LN]

17. Reading *'āfayim*, "branches," as though written *'āyefim*, "weary ones."

18. The implication of the verse to the commentator is that since kernels of grain do not grow to the size of the hand, loaves, hand-sized, will grow directly out of the earth. See above, 72.6.

19. See Gen. Rabbah 15:1. That is, the other varieties of lumber-producing trees would have been sufficient for the needs of mankind, had it not been foreseen that cedarwood would be required for the building of the Temple.

20. *Hāsīdah* means "the gentle one."

21. Play on *has*, "have compassion," "have pity."

22. Play on *hāsīdūt*, "loving-kindness."

23. Usually rendered *These are the generations of the heaven and the earth when they were created* (*hbr'm*).

24. See the next note.

25. "This is based on the tradition that the Nisan (the first month of the Jewish [secular] year) in which the Exodus took place fell on a Thursday, while the actual new moon occurred after midday on the preceding Wednesday; it is further assumed that when this happens the moon is not visible until the second evening following, i.e., the evening of Friday. Hence, if we counted time solely from when the new moon is visible, then by the Thursday on which they left, a fortnight after, there would only have been thirteen sunsets. Since, however, it is called the fifteenth of the month, we see that the month was calculated from the first sunset after the new moon." H. Freedman's note in Gen. Rabbah, Soncino, p. 41.

26. See Yalqut *ad loc.*, for corrections in ET. [Buber's text, accepted also by Levy (*s.v.* 'akḥenḳita), seems to yield a more logical sense: "It happened that a lion, a dog, and a wolf (or jackal) were together. The lion was about to tear the dog apart, but when he noticed the wolf he drew back out of consideration for him (since the dog is the wolf's close relative), for the wolf is the lion's helper, even as the dog is the wolf's helper." LN]

27. In a play on words, 'onayot, "wrongs," is read here instead of 'aniyyot, "ships."

28. The verse is usually read *There is Leviathan, whom Thou hast formed to sport therein*; but in a play on words, *Leviathan* is rendered as though derived from *mitlaweh*, "unites himself."

29. "who sharpen their teeth on one another's arguments"—PE.

30. See above, n. 28.

31. "the Holy One, blessed be He"—PE. See above, 48.5.

32. Literally, "blessed is he whom Thou dost accompany."
33. Taken to mean that God rejoiced. See above, 75.2.
34. Meṭatron, the archangel.
35. Cf. above, 18.12.
36. The letters *ḥt'ym* may, in the unpointed Hebrew text, be read either *ḥaṭṭa'im*, "sinners," or *ḥāṭa'im*, "sins." Hence Beruria's comment.

Psalm 105

1. For the Lord dwells in the Land of Israel; *strength* is traditionally figurative for Torah. See above, 29.2.

2. That is, he is the seed of Abraham. The proof for this is not evident here. However, in Gen. Rabbah 53:12, R. Azariah is quoted as deducing the above statement from the letter *bet*, meaning *in*, in the phrase *In Isaac*. This letter, in the commentator's view, is redundant, since the sense of the verse would be the same without it. Hence he deduces that inasmuch as the numerical value of this letter is two, it is meant to allude to the existence of two worlds.

3. Here *in* is regarded as a limiting term, excluding Esau and his descendants from the seed of Abraham.

4. Usually rendered *to a thousand* ('elef) generations.

5. Men 8:3.

6. Jacob was troubled because the children of Israel had not yet increased to the sixty myriads that God had ordained as their number before their setting out to conquer the land of Canaan.

7. So Yalkuṭ *ad loc.* PE reads "as of two princes in a palace," and ET yields no sense at all.

8. The Hebrew word 'ot may mean both "letter of the alphabet" and "sign, miracle."

9. The verse is usually rendered *He sent darkness, and it was dark; and they rebelled not against His word*. But the commentator takes *maru* (usually rendered "rebel") as a verbal form of *mar*, "master," and hence "submit" as in the reading above. See Ex. Rabbah 14:1.

10. See above, 78.11.

11. See above, 78.13.

12. R. Meir thought that there were two clouds of glory: one, *the cloud . . . by day*, and the other with *fire therein by night*. R. Eleazar, on the other hand, took the words *a cloud for a screen* to mean that

there was but one cloud of glory, which at night assumed a fiery form. See Yalkuṭ Ex. §417, end.

13. The diseased were kept outside of the camp until they were cured, and then had to wait seven days before being readmitted. The two clouds enabled them to keep track of the time.

14. See above, 78.2.

15. See above, 26.3.

Psalm 106

1. See above, 89.2.

2. "It implies further that even as the world . . . without wonders and miracles"—PE and Maḳiri. ET reads "As in God's giving of sustenance, is it possible for a man to go out of the world and not have had the Holy One, blessed be He, do wonderful works and great deliverances for him?"

3. To the question *Who can utter the mighty acts of the Lord?* R. Samuel replies, *The one who makes all His praise to be heard*, that is, the one who occupies himself, as R. Samuel and his companions do, with study and teaching of Torah, the only area of discourse in which the praise of God is adequately recorded. Through the psalmody of Scripture and the wisdom of Torah is man capable of appropriately describing the Lord's mighty acts, a full description of which, otherwise, is beyond the capacity of unlettered men using their own stumbling words. See marginal commentary in P. Ber 12d; and above, 19:2.

4. Deriving *'ašreḳa*, "happy art thou," from *šir*, "song."

5. Deriving *'ašre*, "blessed," from *šir*, "song."

6. R. Ṭarfon's meaning was that the scribe's good works do not cease with the writing of the scrolls, for so long as other people read and study the text of Scripture as copied by him, his good works continue; whereas it is otherwise with schoolmasters and foster parents, whose care of their pupils or foster children takes up only short amounts of time required by the actual teaching or feeding and clothing. R. Eliezer's rejoinder was that while the actual care of the orphan takes only a short time, his very life depends on it and is owed, every moment of it, to his foster parents.

7. The passage enclosed in brackets is added as in Yalkuṭ *ad loc.* Actually Mordecai was of the tribe of Benjamin, a descendant of

Shimei whose life David spared (see 2 Sam. 16:5-8; and 19:16-24). And so David asked that when Mordecai appears, his, i.e. David's, deed of loving-kindness be remembered. Therefore, in His reply God ascribes Mordecai's origin to the tribe of Judah. The word rendered here *Judaean* is usually translated "Jew."

8. See above, 95.3.

9. The other rebellion is mentioned above, 76.2.

10. The commentator apparently finds in *nittēnah*, "let us make," (literally, "let us give"), an allusion to the name Dathan, as if the latter, too, were derived from the root *naṭan*, "to give."

11. The commentator interprets the verb *hiḳṣaṣtem* not as it is usually understood, "ye angered," but as "ye saddened."

12. That is, they first adorned themselves with the Torah, but then in stripping themselves of their ornaments for the making of the golden calf, they also stripped themselves of Torah.

13. See Ezek. 1:10.

14. Nisan is the first month of spring, when the grass is juiciest. See Mēkilta, ed. Lauterbach, 1, 248-249, for a fuller version of this dialogue.

15. See Ex. Rabbah 43:1.

16. See Num. 25.

17. See Ex. Rabbah 24:1.

18. Rendering *moḳeš* not "snare," but "likeness" or "analogy."

19. See above, 89.4.

Psalm 107

1. Here the translation of the comment as well as the saying *nor for the wickedness* instead of JV's *because of the wickedness* is conjectural.

2. ET: "the Holy one, blessed be He."

3. The two verses are repeated in 1 Chron. 16:35-36.

Psalm 108

1. See above, 1.2.

2. See above, 86.8.

Psalm 109

1. See above, n. 31a to Ps. 2.

Psalm 110

1. JV, *Who hath raised up one from the east, at whose steps victory attendeth*. The word *ṣedek* can mean "mercy," "righteousness," or "victory."

2. The word *'šl* ("tamarisk-tree") is taken here as acrostic for *'āḳilah*, "food," *šēṭiyyah*, "drink," and *lēwiyyah*, "escort." See above, 37.1, and n. 7 thereto.

3. See above, n. 1.

4. *'Alef* = 1, *lamed* = 30, *yod* = 10, *'ayin* = 70, *zayin* = 7, *reš* = 200. See Gen. 14:14.

Psalm 111

1. JV, *He will judge among the heathen, He filleth it with dead bodies*. Cf. above, 9.13.

Psalm 112

1. The first and last letters, respectively, of the Hebrew alphabet.

2. See above, 1.13.

3. Ps. 112 is one of several alphabetical Psalms, having the first letters of their verses arranged in the order of the Hebrew alphabet.

4. *Hgml* is usually rendered "wean." But here the commentator splits up the word into three parts: the letters *he*, five, and *gimel*, three—hence, eight; and *ml*, "circumcision." And so he reads *on the eighth day in honor of Isaac's circumcision*.

5. Cf. above, 78.5.

Psalm 113

1. Usually rendered *my song*.

2. See above, 2.3.

3. See above, 105.3.

4. Only priests may use God's whole name. See Rashi on B. Er 18b.

Psalm 114

1. *ʾz* is usually rendered *of strange language*. However, by metathesis the commentator reads the word *ʾlz*, "glad."

2. See above, 9.11, and Ginzberg, *Legends*, 5, 10.

3. *'Araḥot*, here derived from *ʾrḥ*, "please," is taken to mean "a pleasant place."

4. Here associated with 'ārābah, "an arid tract."
5. Literally, *By His name Yah.*
6. Not R. Judah, the compiler of the Mishnah, but his grandson, R. Judah II.
7. From the Greek *bia*, "power." God is described as "He who wields power" (*biastēs*), which, according to a suggestion for which I am indebted to Dr. Saul Lieberman, is equivalent to the Latin "defensor civitatis" or "defensor loci." "In the later period of the empire . . . this was the title of a magistrate in the provincial cities whose chief duty was to afford protection against oppression on the part of the governor." See Harpers' *Latin Dictionary*, s.v. "defensor."
8. Literally, *For the Lord is God, an everlasting rock.*
9. Literally, *When they were created.*
10. "shall be brought low"—Parallel in Gen. Rabbah 12:4.
11. So PE. ET has "the fire."
12. They feared that the high walls of water would entrap them.
13. The word *maṭṭaw* may mean either "his rods" or "his tribes."
- JV, *Thou hast stricken through with his own rods.*
14. They were afraid that the mass of waters arched over their heads would come down on them. So Isaac Katz.
15. JV, *The head of his rulers.*
16. The passage in Isaiah deals with the crossing of the Red Sea.
17. 'fsyym, "ankles," in ET appears to be due to a printer's error in running together the two words 'fsy ym, "deep waters."
18. JV, *The princes of Judah, and their council.* Here, however, the root *rḡm* is taken in its sense of "pelt with stones." See above, 68.14.
19. Play on the words *rḡm*, "pelt," and 'argaman, "purple."
20. The sea was at first reluctant to do the bidding of Moses. Cf. Mēkilta, ed. Lauterbach, I, 227-228. See also further on in this paragraph.
21. Joseph asked on his death-bed that his bones be taken up out of Egypt (see Gen. 50:25), and Moses complied with this request. See above, 15.6.
22. PE goes on to explain: "Unlike you [i.e. the inhabitants of Zidon], I have no children who may be punished for my iniquity; nevertheless I refused to disobey the edict of God that set the bounds for my works." See Rashi on Isa. 23:4.

23. *Huli*, usually rendered *tremble*, is here derived by the commentator from *holel*, "to create, to form."

Psalm 116

1. Ps. 115 is not commented upon.
2. See above, 71.2.
3. See above, 30.4.
4. Instead of *'im šamo'a tišma'*, "if thou shalt hearken diligently," the clause is read *'im šamo'a tiššama'*, which means "if thou shalt hearken, thou shalt be heard." And so the verse in Deuteronomy is read by the commentator thus: *If thou shalt hearken unto the voice of the Lord thy God, thou shalt be heard.*
5. *Hbl* may be rendered either "cord" or "pledge." The verse would accordingly read "Men that deserve death compassed me."
6. That is, he who vows and pays, and he who vows and fails to pay. Cf. Lev. Rabbah 37:1.
7. That is, he who does not vow at all, and he who vows and fails to pay.
8. JV, *So doth a little folly outweigh wisdom and honor.*
9. "Grievous" is another meaning of the same word *yaḳar*, previously rendered "precious."
10. A mina equals one hundred common shekels.
11. Cf. above, 30.3.
12. *'Elem*, usually rendered *stripling*, is here taken in its other sense, "the modest one."
13. Perez, David's ancestor, was the issue of Judah's incestuous union with Tamar (see Gen. 38; Ruth 4:18-22), thus blemishing the patriarchal stock.
14. See above, 1.2, and Ruth 4:13, 17 ff.

Psalm 118

1. Cf. above, 17.5.
2. "and his company"—PE.
3. The midwives are said to have been Aaron's mother and sister.
4. Priestly and royal families. Cf. Ex. Rabbah 1:17.
5. "Hence *So let Israel now say*"—PE.
6. The passage which follows occurs here in PE:
Another comment on *So let them now that fear the Lord say*. The

verse refers to Phinehas, who slew Zimri and was willing to give up his life for the hallowing of My name, as is said *And Phinehas . . . went after the man of Israel* (Num. 25:7-8). And how did I reward him? Scripture tells: *Behold, I have given unto him My covenant of peace* (Num. 25:12): that is, I have given him his incontestable right to the priesthood, even though his sole claim to it was that he shed the blood of Zimri.

Another comment on *So let them now that fear the Lord say*. The verse refers to proselytes. Abraham was told: *Thou art a God-fearing man* (Gen. 22:12). It is written of Obadiah (said to have been an Idumean proselyte) *Obadiah feared the Lord greatly* (1 Kings 18:3). R. Hanina taught: What is said of Obadiah is more impressive than what was said of Abraham and what was said of the righteous Joseph: for while of Abraham and of the righteous Joseph no more is said than that they feared God, it is said of Obadiah that he feared Him greatly.

Another comment: *So let them now that fear the Lord say*—that is, let Hananiah, Mishael, and Azariah say how I saved them from the fiery furnace, because they trusted in Me; how, not only in this world but also in the world-to-come, *I gave them a monument and a memorial better than sons* (Isa. 56:5), as is said *The mercy of the Lord is from everlasting to everlasting upon them that fear Him* (Ps. 103:17).

7. The plunder at the Red Sea was very great, greater than the plunder in Egypt. Cf. *Mēkilta*, ed. Lauterbach, 1, 106.

8. See Tanḥuma, *Noah*, §19.

9. By a play on words, *Ur* is frequently rendered "fire" and "fiery furnace," into which Abraham was cast.

10. So PE. ET reads "or in the words of his master." ET goes on to say, "saying: Because my father was righteous, I shall be delivered in his righteousness." But these words, not in PE, are omitted here as extraneous.

11. Throughout the story, ET has Haran as the one who is to be cast into the fire and Abraham as the one out of whom the whole world is to be peopled. But this reading is unlikely. See Ginzberg, *Legends*, 5, 214, n. 39; and Midrash Hallel in *Bet Hamidrash*, 5, 107.

12. Ischah is interpreted as "the seeress" and is regarded as another name for Sarah, who was credited with prophetic powers. Cf. Ginzberg, *Legends*, 5, 214.

13. This is put more clearly in the Yalkuṭ on Zech. 12:2 and 5,

where it is said that as the troops of Gog and Magog conquer Judea, they will force its inhabitants into the army and will assign two warriors to each of them to prevent his escape and to compel the men of Judah to scale the walls of Jerusalem for the siege. See also Targum Ps.-Jonathan and Rashi *ad loc.*

14. They will be unable to say this aloud, since they will be conscripts in the army of the enemy.

15. PE has "the last time." Since this was to be the last time that they broke in, their arms would be laden with loot, thus branding them as burglars.

16. A Syrian general slain by David. See 2 Sam. 10:15-19.

17. See above, 94.2.

18. [Literally, "he gave them what he gave them." Probably meaning "he gave them whatever was sufficient to appease them and induce them to depart." They might have forced him to surrender his entire stock of merchandise, had they wished to do so. LN]

19. "its ships having foundered." So parallel in Midrash Hallel (see *Bet Hamidrash*, 5, 110). ET reads "and that one was destroyed."

20. He whom Esau and Laban despised: the stone which the builders rejected.

21. Stale urine and evil-smelling chemicals used to be put into such detergent solutions (cf. Shab 9:5 and Nid 9:6, 7). Men engaged in this work were poorly paid and were held in low regard (I am indebted to Professor Saul Lieberman for the interpretation and understanding of this phrase).

Psalm 119

1. The amount of rainfall is measured out to men in the degree that they are undefiled.

2. The prediction that the men of Judah will be forced to serve in the armies of Gog and Magog may be based on the conclusion of Zech. 12:2, which reads *Upon Judah also shall it fall to be in the siege against Jerusalem.*

3. Felix Perles suggests that this verse be substituted for "And I shall force them against the Lord" in ET, which is not a quotation from Scripture (see *Abrahams Memorial Volume*, p. 383).

4. Usually rendered *cup*, but the word *saf* can also mean "threshold."

5. The following passage, which seems to be an interpolation, is added here in Buber's text: "What is meant by *the cup of staggering*?"

It means that God will cause the peoples round about to drink the cup of blood which will make them stagger. For *the cup of staggering* generally implies a cup [or basin] of blood, as in the verse *And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin* (Ex. 12:22)."

6. Cf. above, 118.12.

7. See above, 2.2, and note *ad loc.*

8. Gen. 32:33.

9. Lev. 22:28.

10. This description fits the generation of the wilderness; the blood of the oxen they sacrificed was sprinkled on the people as blood of the covenant. See Ex. 24:5-8. Cf. B. Sanh 110b.

11. Cf. above, 68.7.

12. See above, n. 10.

13. The lines just previous to this—"Not until God had sore wearied them did Israel take the Torah. . . . How had God wearied them?"—are not in this recension of the story. See above, 119.6.

14. The commentator finds it necessary to explain *'af*, usually rendered *yea*, because the verse, coming as it does after a number of verses praising the children of Israel for their scrupulous obedience to Torah, is apparently superfluous or else an anticlimax.

15. The commentator takes the first *m* in *mimmēka*, "for thee," as having causative force: "If you find it too wonderful, it is your own fault."

16. Ab 2:20.

17. JV, *My soul breaketh for the longing*, etc.

18. *The king*, i.e. the Messiah.

19. Both were said to have been heads of the Sanhedrin. See Ginzberg, *Legends*, 4, 74; 6, 256. See also above, 3.5.

20. Gen. 15.

21. Cf. above, 23.1.

22. See Ginzberg, *Legends*, 2, 246 ff., where the several cunning devices used by the Egyptians against the Hebrews are described.

23. That is to say, the children of Israel nevertheless continued to bear children, in obedience to the divine precept that they be fruitful and multiply.

24. What good is a costly shirt, if one is soon to die of hunger?

25. Cf. above, 26.2.

26. *Words of this song* means Torah.

27. A man who eats common food in ritual purity need not get another pot to eat sacred food. But David, while eating common food, did not observe the ritual precautions of purity (see above, 7.2), and so had to change pots when he partook of sacred food. He changed pots, preferring public embarrassment for not observing ritual purity to the private guilt of hypocrisy.

28. Just as metal is tried by fire out of ore, so is a wineskin cleansed of the stale odor of its past contents by being fumigated with smoke.

29. That is, like those that were done to death and did not live to see the Exodus. So shall we be. In this passage there may be a reference to the legend that live children were put into the walls when their fathers failed to provide the required quota of bricks.

See also above, 22.6.

30. See Kirkpatrick's emendation (*The Book of Psalms*, Cambridge, 1906, *ad loc.*).

31. Padua's emendation. So the Amsterdam edition. PE and ET read "all Israel."

32. That is, if Israel is God's servant, God should save him; if Israel is not to be saved, why did God call him His servant? Both cannot be true at the same time.

33. Literally, *it shall lead thee*.

34. Cf. above, 27.2.

35. Cf. above, 25.4.

36. So Padua in PE. ET does not have "king."

37. So emended by Buber. ET has "The Holy One, blessed be He."

38. That is, "making the way straight" does not really mean making it physically straight, in the manner in which one straightens a bent wire; it means rather lighting up the road, so that one would not stray from it.

39. That is, the strength of Torah.

40. [Rather: "My soul, it keepeth me," by observing Thy testimonies. LN]

41. The commentator seems to read not *Rahel* but *ruah 'El*, "the spirit of God"—hence the Prophets. Cf. *Seder 'Eliyahu Rabbah*, ed. Friedmann, p. 148.

42. The words *Elihu the eighth* are not present in the Biblical text and have been added by the commentator. But Elihu is listed in 1

Chron. 27:18 as one of David's brothers, showing that he must have been the eighth and youngest of Jesse's children. See Kimḥi on 1 Chron. 2:15.

Psalm 120

1. ET quotes here "And thou shalt get up above thee very high." But this is not a quotation from Scripture. The nearest parallel reads *The stranger that is within thee shall get up above thee, very high* (Deut. 28:43), and that is obviously inappropriate. Accordingly, I follow Mordecai Gimpel's suggestion and substitute the verse out of the Book of Numbers.

2. See above, 52.6.

3. The people bitten by the serpents died and thus figuratively became dust.

4. Literally, "the third."

5. Padua offers in emendation a more appropriate proof text, *So Saul died for his transgression which he committed against the Lord* (1 Chron. 10:13)—the transgression being his heeding of slander. Cf. above, 12.2.

6. [Rather: "Because that man would be living in his own place, while the authorities would send the writ condemning him to his locality and thus have him put to death." The man would be living in his village entirely unaware that a death warrant based on someone's accusation is on the way from the administrative center, ordering the village elders to put him to death. LN]

7. See Targum Pseudo-Jonathan *ad loc.* JV renders *a people tall and of glossy skin*

8. See above, 80.6. The commentator uses the similarity of the spelling of "evil" (*ra'ah*) and "wood" (*ya'ar*) as a basis for concluding that the woodland boar is an evil beast.

Psalm 121

1. Known as the mountains because of the resemblance between *harim*, "mountains," and *horim*, "begetters" or "teachers."

2. "but because . . . in Zion."—So emended by Padua. ET and PE are obscure.

3. See *APB*, p. 49.

4. The *APB* version is slightly different. See *APB*, p. 282. But see *Oṣar hat-Tēfillot*, p. 482, in the *Tikkun Tēfillah*, where this

formula is cited as given by R. Isaac of Vienna.

5. "and says . . . life"—added by me. See *APB*, p. 149.

6. Even in the midst of the wedding festivity, one should be reminded that Zion is lying in ruins.

7. Apparently a variant of the legend quoted in B. Giṭ 56b, according to which it was Titus himself (the son and heir of the emperor Vespasianus, and the actual conqueror of Jerusalem) who entered the Temple and committed sacrilege there. The blood on his sword dripped from the Temple curtains as he slashed them.

8. Padua notes that in Zeph. 1:14-16, 18 the calamitous day for the gentiles is mentioned ten times, and he finds it difficult to explain why the somewhat irrelevant verses from Joel and Amos should be cited here.

9. The ordaining of strength is taken to mean the giving of Torah.

10. Lamentations is attributed to Jeremiah. B. BB 15a.

Psalm 122

1. Beginning with the Saloniki edition (1515) and in all subsequent editions, the commentary on Pss. 122-137 is taken verbatim from the *Yalkuṭ*. Pss. 123 and 131, however, are not extant in the *Yalkuṭ*, and so to fill in the commentary on these, Buber in his edition makes use of miscellaneous sources.

2. Cf. 1. Kings 3:4.

3. *Gates* here, as often elsewhere in Rabbinic writings, stands for the courts of learning and of law.

4. So also RV. JV, *I will not come in fury*. However, 'ir may mean either "city" or "the state of being roused." Hence "fury."

5. It was believed that Jerusalem had its prototype in heaven and that the two cities were situated exactly opposite each other.

6. That is, Israel is deemed a fellowship whose members in their daily living are observant of ritual and moral laws.

7. That is, only during the pilgrimage festivals.

8. "being His people."—MS Munich of B. *Kid* 70b. See Soncino, p. 358, n. 10.

9. That is, a woman whose descent is not free from blemish.

10. The letters *yod* and *he* making up the name (YH) of the Lord occur in reverse as the initial and concluding letters in the names of the tribes at the time they left Egypt: e.g. *hr'wḇny*, "the tribe of Reuben." See Num. 26:7, 14, 27, and elsewhere.

11. Dibri's daughter, Shelomith, married to an Israelite, committed adultery with an Egyptian and gave birth to a son who was to become a blasphemer.

12. Taken to be the people of Israel.

13. They had no sexual relations until they were married.

14. "One natural, and the other unnatural."—Lev. Rabbah 32:5.

15. See Pesiḳta Rabbati 4:1, ed. Friedmann, 13a.

16. See *APB*, pp. 48–49.

Psalm 123

1. Buber adds this section, taking it from Pesiḳta Rabbati § 9.

2. Cf. above, 18.2.

3. This section is supplied by Buber from Sifre Deut. § 46.

4. That is, if it were not for Israel, there would be no one in the world to proclaim the oneness of God.

5. Supplied from Sifre § 41.

6. From Num. Rabbah 11:6.

Psalm 124

1. Eber, together with Shem, had an academy of learning in which Jacob studied for fourteen years. See Ginzberg, *Legends*, 7, s.v.

Psalm 125

1. Cf. above, 1.20, 4.5.

2. JV, *But as for such as turn aside unto their crooked ways.*

Psalm 126

1. The Babylonian captivity referred to in this verse lasted seventy years (see Jer. 25:11, 29:10).

2. See above, 7.17.

3. So Rashi to B. Ta 23a. PE and Buber have "Either comradeship like Job's comrades or death."

4. P. Ta 3:9: "Whenever Honi came into the Temple court it shone."

5. This passage reflects the spirit of deep mourning which prevailed among the Jews after the Temple and the state were overthrown.

6. His cheerfulness could not have been a disavowal of God, for he put on Tefillin as an avowal of God's sovereignty, and a mark of confidence in the future redemption of Israel. See *APB*, p. 16.

7. That is, was participating in the deception whereby he would obtain his father's blessings.

8. Play on *'ālummah*, "sheaf," *'elem*, "young man," and *'almah*, "young woman." See Gen. Rabbah 79:4.

Psalm 127

1. Grandson of R. Judah who edited the Mishnah.

2. Who pursue worldly occupations.

3. JV, *unto His beloved*. But here *liyḏido*, "unto His beloved," is treated as though derived from *nadad*, "banish."

Psalm 128

1. That is, he has found out that the animal from which the meat had come had a disease which would prohibit the eating of its flesh; and though he can find mitigating grounds which would permit him to eat it, he nevertheless condemns it as *tērefah*, to his own loss.

2. If he denies himself his own meat, he is certainly capable of denying himself what others give him.

3. That Sarah was in the tent and would not show herself to the visitors is taken as proof of her modesty.

4. Of the Messiah it is also written *Lowly, and riding upon an ass* (Zech. 9:9). B. Ber 57a.

5. See above, 14.6.

6. The ceremony of taking off the levir's shoe. See Deut. 25:5-11.

7. Both obligations frequently caused quarrels.

8. Legal heirs.

Psalm 129

1. See above, 103.10.

Psalm 131

1. See 2 Sam. 6.

Psalm 132

1. To Phinehas the son of Eleazar the son of Aaron.

Psalm 133

1. Or, "had his beard trimmed." See Rashi on B. Ker 5b.

2. By having applied too much oil at the installation of Aaron into

the office of High Priest. So Rashi on B. Ker 5b. On *Mē'ilah*, or inadvertent trespassing in the use of the holy things of the Lord, see Lev. 5:15.

3. Cf. above, 14.6, 128.5.

Psalm 134

1. The ten practices are listed in B. Ber 51a.
2. The commentator evidently interprets the verb *naśa'*, "to lift up," in the sense of the verb *naṭal*, which in post-Biblical Hebrew may mean either "to lift up" or "to wash."
3. See *APB*, p. 44.
4. See above, 4.9.

Psalm 135

1. From above, God makes the gift both of clouds and of the rain which they contain. [Literally: "a barrel(ful) of wine, together with a jar to keep it in." LN]
2. Rain increases the crops and prevents the raising of prices.
3. Their sense of dependence on rain reduces their arrogance. There is a play here on the words *'anan*, "cloud vapor," and *'anaw*, "meek."
4. Abundance of rain endows men with a sense of well-being and generosity. Or else, prosperity makes them as arrogant as princes.
5. Play on the words *ḥaziz*, "shaft of lightning," and *ḥizzayon*, "vision."

Psalm 136

1. The twenty-six generations from Adam to Moses, prior to the revelation of the Torah, had no merit of their own, and were sustained solely because of God's mercy.
2. That is, "the Great Psalm of praise."
3. *He giveth food to all flesh. O give thanks unto the God of heaven* (verses 25-26).
4. The Psalms beginning with Ps. 120 bear that superscription. Hence it begins with Ps. 120.
5. Cf. above, 106.1.
6. This text is cited on the basis of B. Nid 31a.
7. Ter 8:4.
8. God stretched out the earth above the water, so as to cover the

water. Jael had to open the bottle in which she kept the milk covered. And wine is kept in narrow-necked bottles, so as to keep the wine covered.

9. The juxtaposition of the mountains and the wind in this verse is taken as evidence that the mountains stand above the wind. So Rashi in B. Hag 12b.

10. See above, 104.8.

11. The word *night* is generally spelled *laylah*.

12. The Scriptural proof for the tradition that Bithiah escaped death on the night of the plague of the first-born seems to run as follows: Bithiah was one of twenty-two women whose virtues matched the virtues of "the woman of valor" described in Prov. 31 (see Ginzberg, *Legends*, 5, 258). Accordingly, a reference to Bithiah may properly be sought in this chapter. This reference, it is believed, occurs in the words *Her candle goeth not out by night*. By verbal analogy this night is identified with the *night of watching unto the Lord*, when the first-born of Egypt were smitten. And on this night, therefore, the candle of Bithiah's life was not put out.

13. The commentator goes on to enumerate eleven miracles.

14. The word *maṭṭaw* may mean either "his rods" or "his tribes." JV, *Thou hast stricken through with his own rods*.

15. The soldiers are obliged to live off the country.

16. R. Joshua seems to mean that the dividing of the Red Sea was less difficult, since it was done only for Israel, whereas the giving of food is for all flesh.

17. Literally, *And there came one that had escaped*.

18. A play on *Og* and *'ugah*, "cake." Cf. Gen. Rabbah 42:8.

Psalm 137

1. Rendering *ta'īṣu*, "labor," as if it read *tin'āṣu*, "blaspheme": "Blaspheme not in order to comfort Me."

2. According to Meir Friedmann, the children of Beri were of the tribe of Asher, of the family of Beri, mentioned in 1 Chron. 7:36. (see Buber's n. 10).

3. So AV, margin. JV, *And our tormentors asked of us mirth*.

4. T. Soṭ, end.

5. T. Soṭ, *ibid*.

6. Literally, "curse," which is taken here by the commentator to mean a solemn oath that the people took to give tithes and heave offerings. See above, 57.2.

7. Its removal was considered a mark of feminine elegance.

8. *Pē'er* ("garland") is taken to refer to the Tefillin of the head on the basis of *Bind thy headtire (pē'er) upon thee* (Ezek. 24:17).

9. Literally, "will again make them [i.e. the miracles done with His right hand] visible."

10. See Zohar, Noah 63a; Soncino, p. 204.

11. *Remember what Amalek did unto thee*. Amalek was the son of Edom (see Gen. 36:9,12) and is accordingly linked with the children of Edom.

12. That is, after the destruction of Jerusalem, its iniquity will have been expiated and Edom will be due for its day of reckoning. See *Minḥaṭ Bikḥurim* on T. Ber 1:16.

13. The word "not" is interpolated by Z. W. Rabinowitz. See his commentary, *Ša'āre Torat 'Ereṣ Yiśra'el*, Jerusalem, 5700 [1940], p. 353. The passages enclosed in brackets are added on the basis of Rabinowitz' commentary.

14. *Tērumah* is the priest's share of the crop.

15. The words *But if a priest buy any soul* (Lev. 22:11) are interpreted to mean that a priest's Israelite wife may eat *Tērumah* even after his death, provided that she had a child by him. If, however, she then marries an Israelite, this privilege ceases. R. Leonti's query represents a special case.

16. Buber added this section, taking it from P. Yeb 9:9, 10b.

Psalm 138

1. Literally, *the man of God*.

2. Literally, *a man of God*.

Psalm 139

1. The 'Oḡ *'Emeṭ* reads here: "Not even Moses our teacher who went up into heaven to take the Torah from God's hand into his own could fathom heaven's depth." See above, 106.2.

2. Taking *Mēnaṣṣeah* as derived from *neṣaḥ*, "eternity."

3. "to build Thee a Temple"—Padua.

4. See Greenstone, *Numbers*, *ad loc*.

5. Usually rendered "rib."

6. *Šartani*, "Thou hast fashioned me," is taken as derived from *šurah*, "face." And the verse is taken to read: "Thou hast made me with a face behind and before."

7. He was the last to be created. See Gen. 1:27.
8. See Gen. 2:14-19.
9. The woman would have to raise her cloak to keep it from getting wet.

10. Apparently the commentator interprets *šartani*, "Thou hast fashioned me," or "Thou hast hemmed me in," as though it were spelled *nēšartani*, "Thou hast guarded me."

11. *Kedem* can be rendered either "before" or "east." Hence *aḥor*, "behind," its opposite in meaning, is rendered "west."

12. Adam is represented as covering the whole earth with his body, while God from heaven puts His hand down upon him.

13. R. Eleazar interprets the words *Let the earth bring forth the living spirit* as implying that at that time, i.e. on the sixth day, the spirit of man was already upon the earth; that the spirit of man is, in fact, to be identified with the *spirit of God* hovering over the face of the waters. It follows that the spirit of man came foremost in the creation of the first day, since light and darkness were created later on the first day. That Adam's body was the last creature in the creation of the sixth day is stated clearly in Gen. 1:27.

14. That is, preceding the creation of heaven and earth.

15. This means either that Adam was the first creature to receive commandments for whose violation he was subject to punishment, or that at the flood he was the first creature to be punished. See above in this section.

16. "the laws"—Parallel passage in Lev. Rabbah 14:1. ET has "the creation." Cf. Gen. Rabbah 8:1.

17. Here *kpk*, "Thy hand," is expounded as though it were spelled *kpyk*, "Thy hands."

18. At that time there were not yet enough generations to make a book. Accordingly, the *book of the generations of Adam* is taken as meaning the book in which the names of the generations yet to come were written down. See Gen. Rabbah 24:2, and *Yēfeh To'ar*, commentary *ad loc.*

Psalm 140

1. JV, *Thou shalt compass me about with songs of deliverance.*
2. See above, 116:3, where oppression by the kingdoms is identified with the nether world, and Hos. 13:14 is understood as promising redemption from the yoke of the kingdoms.

3. JV, *from Bashan*. *Bašan* is read as though written *bēšen*, "between the teeth."

4. Cf. Gen. 27:41.

Psalm 141

1. "to call Thee" is Padua's emendation. ET reads "to practice Thy precepts."

2. This offering was made at the time of the afternoon service.

Psalm 142

1. By this reading, *maschil* is taken to mean "understanding."

Psalm 143

1. Cf. B. Sanh 98b.

2. [Literally: "Do not say, 'Have these and those (trials) indeed (been imposed by God)?'" LN]

Psalm 144

1. In this comment, the verse is applied to instruction in Torah.

Psalm 146

1. From the fact that Scripture says *all . . . in them*, the commentator concludes that each earthly creature has its counterpart in the sea.

2. JV, *The Lord looseth the prisoners*. See Lev. Rabbah 22:10.

3. The entrance to the Garden of Eden as well as to Gehenna was said to be in Jerusalem. See Pirke R. 'Eli'ezer, 20, and B. Er 19a.

Psalm 147

1. See Padua. JV, *His glory is above the earth and heaven*.

2. The translation of the parable is conjectural, the Hebrew text being rather obscure.

3. The term *vineyards* is taken to refer to the leaders in Israel, and specifically to Joshua.

4. So emended by Padua.

Psalm 148

1. This follows the opinion of R. Joshua, who maintained that the creatures of the earth, as well as those of heaven, were created *in the*

heights, and thus came *from the heavens*. Accordingly, the terms *angels* and *hosts* are taken as referring to righteous men. See Gen. Rabbah 12:11.

2. *Šaḇa'*, "host," is here derived from *šaby*, "wish" or "will."

3. The Hebrew word is *gēšamim*, "rains," which is evidently a contraction of the letter *gimel* (the numerical value of which is three) and the word *šamayim*, "heavens,"—that is, "three heavens." According to Padua, this was David Luria's emendation.

4. Literally, *Heaven*.

5. See above, 62.6, where on the basis of Gen. 2:4 it is demonstrated that God created the world without any drudgery or labor; and *Mēkilta, Baḥodeš*, 7 (ed. Lauterbach, 2, 255-256), where it is explained why God allowed to have it written of Him that He created His world in six days and then rested (Ex. 20:11).

6. JV, *for His own purpose*. But see above, 19.1.

7. Without indicating how many deeps there are.

Psalm 149

1. Taken to mean Torah, which was revealed on Mount Sinai.

2. That is, according to the commentator, "Let Him sanctify us with the commandments uttered by His mouth."

3. That is, His rain came down, but it turned into fire as it approached the earth. Cf. Gen. Rabbah 51:3, and above, 5.7.

4. Man, the last to be created, is a younger creature.

5. So Padua.

6. In his *additamenta* to the '*Aruk*', Benjamin Mussafia states that *locotenentes*, which is a late Latin form of the noun, is an interpolation replacing the original "eparch." See Zunz-Albeck, *Had-Dērašot*, p. 408, n. 51.

7. Usually read *by Myself*. But the commentator vocalizes the word as though spelled not *me'itti* "by Myself," but *mi'itti* "who is with Me?" See above, 24.4.

8. Usually rendered *upon their beds*.

9. "When they pass . . . of Eden"—So Prague and Amsterdam editions. ET reads "According to that which they have done."

10. The next verse reads *To execute vengeance upon the nations, and chastisement upon the peoples* (Ps. 149:7).

GLOSSARY

GLOSSARY

Albam ('*lbm*).

A method of interchanging the first letter of the Hebrew alphabet, '*alef*', with the twelfth letter, '*lamed*'; the second letter, '*bet*', with the thirteenth letter, '*mem*'; and so on.

Amoraim.

The teachers of the period from the death of Judah the Prince to the completion of the Babylonian Talmud (3d-5th cent. c.e.).

Atbash ('*tbš*).

A method of interchanging the first letter of the Hebrew alphabet, '*alef*', with the last letter, '*taw*'; the second, '*bet*', with the next to the last, '*sin*'; and so on.

Daughter of a Voice (*Bat kol*).

A reverberating sound or voice from heaven (cf. Dan. 4:28) to guide human conduct. It is regarded as the successor to the Holy Spirit of prophecy which, after Haggai, Zechariah, and Malachi, is said to have departed from Israel.

Edom.

A rabbinic name for Rome.

Eighteen Benedictions.

So called from the response at the close of each ascription or petition, "Blessed art Thou, O Lord, etc." It is one of the oldest portions of the daily service, and is at times referred to as *Tēfillah* ("the Prayer") or '*Amidah*' ("standing," the worshiper being required to stand while reciting it). See *APB*, p. 44-54.

Esau.

A rabbinic name for Rome.

Four Kingdoms.

Babylonia, Media and Persia, Greece, and Rome, which kept Israel in subjection. Cf. Dan. 7.

Gematria.

A kind of cryptography, whereby a word is replaced by the numerical value of its component letters, or by another word

produced by the permutation of its letters. *See also* Albam, Atbash.

Gog and Magog.

According to rabbinic tradition, the combined armies of the heathen nations will, under the leadership of these barbarian tribes of the North (Ezek. 38-39), wage their last battle against God.

Habdalāh.

Literally, "separation." A blessing recited over wine, spices, and candlelight, to signify that the Sabbath is over.

Haggadot.

Legends, parables, stories, saws, and maxims, used in the exposition of Scripture.

Hālišah.

Literally, "untying." The ceremony whereby the brother of a man who died childless is released from the obligation of marrying the widow. *See* Deut. 25:5-10.

Hallel.

The Psalms from 113 to 118 inclusive, chanted at Passover, Pentecost, Tabernacles, and Hanukkah.

Inclination-to-Evil (*Yeşer ra'*).

Also, "evil inclination," "evil impulse." The impulses which prompt a man to do or say or think things contrary to the revealed will of God.

Inclination-to-Good (*Yeşer toḥ*).

Also, "good inclination," "good impulse." The opposite of Inclination-to-evil.

Inference by Analogy (*Gēzerah šawah*).

Making use of a similar expression occurring elsewhere in Scripture in order to apply to one subject a rule or concept already known to apply to another.

Kaddish.

A doxology in Aramaic which came into use also on occasions of mourning and commemoration.

Kēri.

The Masoretic instruction for reading, as opposed to the *kētib*, the traditional spelling of Biblical words.

Kētib.

The traditional spelling of Biblical words, as opposed to the *ḳēri*, the Masoretic instruction for reading.

Later Revelation (Ḳabbalah).

The traditional sacred writings, meaning the Books of the Prophets or the Hagiographa.

Laws, Six Hundred and Thirteen.

The total number of laws which, according to ancient tradition, were revealed to Moses and were by him set down in the Pentateuch. This number includes those laws which the common intelligence and conscience of mankind would recognize apart from revelation, as well as other laws for which no rational or moral reason appears. These are subdivided into 365 prohibitions, equal in number to the days of the year, and 248 mandates, corresponding in number to the supposed total of the organs of the body.

Lulab.

Late Hebrew for the festive wreath made up of the palm, myrtle, and willow, which together with the citron comprise the "four species" used during the Feast of Tabernacles as prescribed in Lev. 23:40.

Mēzuzah.

Literally, "doorpost." The term refers to a rolled-up piece of parchment on which are written the two passages Deut. 6:4-9 and 11:13-21. The parchment is enclosed in a cylinder which is fastened to the right-hand doorpost.

Minyan.

The religious quorum of ten adult males.

Mishnah.

Without the definite article, it refers to that part of the Talmud which consists of a collection of traditions and decisions in which R. Judah (born about 150 c.e.) summed up all previous rabbinical labors.

Noṭariḳon.

"Acrostic." A method of exegesis whereby each letter of a word is taken as the initial letter and abbreviation of the word the letter stands for.

Shēkinah.

"The Presence" (of God), as a circumlocution when Scripture speaks of God's dwelling in a place or removing from one, and the like.

Shema.

A prayer, so-called from the first word, "Hear!" the prayer consists of three passages from Pentateuch: Deut. 6:4-9, 11:13-21, and Num. 15:37-41. It is recited morning and evening.

Shofar.

Ram's horn sounded on New Year's day.

Sukkah.

A booth or tabernacle in which the season of Tabernacles is spent.

Tēfillin (Phylacteries).

Small leather cases, one worn on the arm and the other on the head during the recital of week-day morning prayers. Each case contains parchment strips upon which are written four passages from Scripture: Ex. 13:1-10, 11-16, Deut. 6:4-9, 11:13-21.

Tērefah.

Descriptive of an animal which upon being slaughtered is found to have an organic disease that would have ultimately caused its death.

Tērumah.

Priest's share of the crop.

Torah.

Without the definite article, the entire world of Jewish study, comprising Law and Lore, both written and unwritten. With the definite article, the Five Books of Moses.

Urim and Thummim.

In rabbinic usage the great and holy name of God written on the breastplate of the High Priest and consulted as an oracle.

INDEXES

THE FIRST EDITION of Midrash Tehillim (Constantinople, 1512) contains no commentary beyond Psalm 119, verse 4 (above, paragraph 8). All commentary beyond this point is the result of later accretion. Thus, beginning with the Saloniki edition (1515) and in all subsequent editions, the commentary on Psalms 122 through 137 is taken verbatim from the Yalkuṭ. Psalms 123 and 131, however, are not extant in the Yalkuṭ, and so to fill in the commentary on these, Buber in his edition (1891) makes use of miscellaneous sources. In the indexes which follow, therefore, all matter in the commentary beyond Psalm 119, paragraph 8, is marked by angular brackets.

In the references, chapter and verse of Bible, Mishnah, and similar works, are separated by a colon; chapter and paragraph of Midrash Tehillim are separated by a period. The addendum to Psalm 17 is designated as 17A.

INDEX 1

Passages Cited

a. Biblical

Genesis		2:22	25.11, <139.5>
1:1	18.29, 86.3, 90.13	3:3	1.9
1:2	93.5, <139.5>	3:5	1.9
1:3	18.26, 27.1	3:7	92.6
1:4	27.1	3:12	100.2
1:6	<119.36>, <148.4>	3:14	<120.3>
1:7	19.4, <119.36>	3:16	16.3, 92.4, 117.1
1:8	<148.2>	3:17	16.3, 22.17, <148.4>
1:9	92.2, 93.5, 114.9	3:19	92.2
1:11	1.21	3:21	92.6
1:13	114.9	3:22	100.2
1:16	28.5, 92.2	3:23	92.6
1:17	18.28	4:7	<119.64>
1:20	18.10, 18.26, 24.4, 86.3, 117.1	4:10	<148.4>
1:21	92.2, <148.5>	4:12	<148.4>
1:22	1.5	4:13	12.2, 52.2
1:24	<139.5>	4:16	100.2
1:25	8.2	4:26	74.2
1:26	8.2, 103.16, 114.9	5:1	<139.6>
1:27	117.1, <139.5>	5:3	9.7, 117.1
1:28	59.2	5:24	9.7, 9.11
1:31	9.1, 34.1, 59.2, 72.1, 75.2, 104.24, 114.9	5:32	1.12
2:1	50.1	6:9	1.12, 4.8, 9.7, 49.2
2:3	9.11, 92.2	6:12	1.12, 53.1
2:4	62.1, 86.3, 104.15, 114.3, <148.1>, <148.3>	7:8	1.3
2:6	18.16, 117.2	7:10	26.7
2:7	2.11, 92.2	7:11	78.3
2:12	104.13	7:12	78.3
2:15	92.6	7:15	7.11
2:16	1.10, 6.2, 92.14	7:23	<139.5>
2:17	1.9, 25.8, 92.14	8:1	29.2
2:18	59.2, 68.4, <139.2>	8:20	1.12
2:19	8.2	8:21	9.5, 29.2, 34.2
		9:1	1.5
		9:3	<146.4>
		9:19	9.7
		9:27	76.3

20:15	1.13	27:29	105.7
20:18	105.4	27:38	14.3
21:1	8.7, 80.7	27:39	10.6, 80.8
21:3	119.3	27:40	10.6, 17.10, 80.8
21:4	112.2	27:41	2.4, 14.2, 14.3, 18.32, 109.3
21:8	112.2	27:42	105.4
21:10	18.25	28:1	1.5
21:12	13.1, 29.1, 105.1, 112.2, 119.3	28:3	118.9
21:17	5.8	28:10	91.7
21:19	5.8	28:11	24.9, 55.2, 90.10, 91.6, <124.1>
21:22	60.1	28:12	78.6
21:23	60.1	28:13	78.6, 91.6
21:32	60.1	28:14	<119.12>
21:33	110.1	28:17	81.2, 90.10, 91.7
22:1	26.3	28:18	91.6, 91.7
22:2	13.1, 18.22, 18.25, 24.8, 29.1, 112.2, 119.3	28:20	91.7
22:3	18.22, 112.2	28:22	2.10, 91.7
22:4	22.5	29:1	91.7
22:12	25.12, 112.1	29:8	91.7
22:13	75.5	29:9	91.7
22:14	29.1, 76.3, 81.2, 90.10	29:10	91.7
22:17	<119.18>	29:11	<126.8>
23:6	1.4	29:27	90.17
24:1	1.5, 24.8, 119.3	29:31	1.22, 78.5
24:16	<125.2>	29:35	90.3
24:20	<137.8>	30:22	55.4
24:50	59.2	30:30	22.26
24:63	55.2, 90.18, 102.2	30:33	24.9
24:65	4.7, 90.18	30:37	29.2
25:1	92.13	30:39	8.7
25:2	92.13	30:42	73.2, 102.1
25:5	1.5	31:37	24.9
25:11	1.5	31:39	24.9
25:21	112.2	31:42	94.5
25:22	58.2	31:44	60.1
25:23	9.7	31:45	60.1
25:27	4.7, 9.7	31:48	60.1
25:28	7.6, 9.7	31:52	60.1
26:5	1.13, 112.1	31:53	24.9
26:13	92.11	32:3	103.18
26:24	18.4	32:11	18.4, 118.6
27:1	14.3	32:12	<140.1>
27:4	116.6	32:14	<140.1>
27:12	17A.19, <126.8>	32:15	<140.1>
27:27	11.3, 81.2	32:16	<140.1>
27:28	1.5, <126.8>	32:27	91.6
		33:3	103.14

- Aibu, 2.2, 3.3, 6.2, 7.10, 8.2, 8.6, 23.3, 24.11, 26.7, 36.8, 59.4, 72.1, 78.4, 93.2,
 94.3, 100.3, 101.4, 107.4(tr.), 113.1
 Akiba, 13.3, 17A.9, 18.13, 65.4, 78.15, 90.17, 104.9, 104.19, 106.6
 Alexandri, 4.3, 5.10, 9.11, 16.11, 25.2, 86.1, 99.3, 102.1, 102.3
 Alpha b. Keruya, <137.3>
 Ammi, 1.2(tr.), 1.2, 6.3, 90.10, <139.5>
 Amoraim, 6.2, 16.12, 87.2
 Anan, <137.11>(tr.)
 Anan b. Joseph, 65.4(tr.)
 Asi, 41.2, 81.3, 104.18
 Azariah, 15.5(tr.), 16.12, 24.5, 105.1, 110.1

 Bar Kappara, 1.17, 12.2(tr.), 18.23, 52.4, 86.2, 90.15, 101.4, <136.12>
 Bebai, 12.2(tr.), 22.22(tr.), 110.3
 Ben Azzai, 18.29, 18.34, 65.4, 93.5
 Ben Zoma, 93.5
 Benjamin, 22.29, 52.1, 72.2(tr.)
 Benjamin b. Japheth, 22.10(tr.)
 Benjamin b. Levi, 87.3
 Berechiah, 1.7, 1.17, 1.20, 1.22, 2.4(tr.), 3.3, 3.7, 4.3, 5.7(tr.), 5.10(tr.), 8.7,
 9.1(tr.), 9.2(tr.), 11.2(tr.), 13.1, 16.8, 18.14(tr.), 18.21(tr.), 18.22, 18.25(tr.),
 18.29(tr.), 19.1(tr.), 19.11, 21.4, 21.5(tr.), 22.17, 22.19(tr.), 22.20, 23.3(tr.),
 24.5, 24.10, 24.11(tr.), 25.6(tr.), 26.7(tr.), 27.2, 32.4(tr.), 40.4, 44.2, 48.5(tr.),
 50.2, 57.2(tr.), 65.4(tr.), 68.10, 75.2(tr.), 75.3(tr.), 76.3, 78.6(tr.), 78.18(tr.),
 80.4, 81.5(tr.), 86.7(tr.), 87.2, 87.2(tr.), 87.6(tr.), 87.6, 88.1, 90.6(tr.), 90.17,
 90.18(tr.), 91.3, 92.9, 92.11, 93.5(tr.), 99.4(tr.), 101.1(tr.), 103.10(tr.), 103.14,
 103.16, 103.16(tr.), 104.4(tr.), 104.16, 104.24(tr.), 105.2(tr.), 105.4, 105.7(tr.),
 105.11, 106.6(tr.), 106.8, 107.1(tr.), 114.1, 119.4(tr.), <139.5>(tr.)
 Berechiah b. Abba, 81.5
 Berechiah b. Hanina b. Ika, 78.11 (tr.)

 Dosa, <137.7>
 Dosa the Elder, 90.17

 Elasa, 9.9
 Elazar, 9.13; *see also* Eleazar
 Eleazar, 1.20, 1.22, 3.2, 6.3, 7.2, 7.7(tr.), 9.7, 9.7(tr.), 17A.15, 18.14, 20.3, 22.10,
 22.11(tr.), 22.29, 22.32, 23.3, 25.9, 27.3, 30.4, 32.3(tr.), 37.3, 41.2, 48.5(tr.),
 72.2, 78.18, 79.1, 80.4, 84.3, 87.6, 88.2(tr.), 89.2, 89.4(tr.), 90.4(tr.), 90.5,
 90.16, 104.4, 106.9, 106.9(tr.), 113.3, 114.2, 114.3 <136.3>, <139.5>
 Eleazar b. Abina, 31.7
 Eleazar b. Jose, 99.4
 Eleazar b. Jose the Galilean, R., 22.15, 45.7, 75.4
 Eleazar haq-Kappar, 17.8, 114.4
 Eleazar b. Menahem, R., 22.8, 57.4
 Eleazar the Modiite, 1.20, 106.3
 Eleazar b. Pedat, 11.3, 68.10, 106.1, 110.4(tr.)
 Eleazar b. Shammu'a, 22.32, 105.12, <136.5>
 Eliakim, 1.22

4:11	4.3	14:18	24.7
4:13	18.22	14:19	114.7
4:14	75.2	14:20	27.1, 27.3, 106.2
4:16	18.22	14:22	114.8
4:20	21.2	14:27	22.1
4:22	2.9, 9.4, 23.1	14:28	114.7
4:27	2.12	14:30	22.1, 22.20, 27.3, 68.4, 107.4
4:31	118.6	14:31	4.13, 33.1, 40.2, 69.1, 78.15
5:2	2.1, 33.1, 73.4	15:1	4.13, 9.14, 18.6, 22.1, 33.1, 40.2, 68.13, 93.1, 103.16, 106.2, <145.1>, <149.1>
5:9	<119.38>	15:2	23.3, 27.3, 28.6, 42/43.5, 68.14
6:6	29.2	15:3	11.1, 18.17, 113.3, <136.8>
6:24	44.1	15:4	22.15
6:25	1.14	15:5	<148.5>
6:26	105.2	15:6	18.20
7:1	21.2, 90.5	15:7	2.13
7:25	78.9	15:8	19.1, 114.7, <136.7>
7:28	28.2	15:9	18.21, 27.3
8:2	78.13	15:10	18.19, 106.4
8:7	28.2	15:11	2.6, 66.1, 106.2
8:9	28.2	15:12	22.17
8:15	78.15	15:13	84.2, <119.17>, <119.55>
9:3	32.3	15:16	27.3
9:16	106.5	15:17	30.1, 42/43.5, 84.2, <139.5>
9:19	25.10, 78.14	15:18	<121.3>
9:24	11.5	15:19	8.7, <136.7>
9:27	33.1	15:20	52.1, 68.13, <149.4>
10:2	44.1, 71.4	15:22	18.6, 22.5, 78.17
10:22	22.3, 27.1	16:3	81.7
10:23	22.3, 27.1	16:4	78.17, 23.3
11:3	19.16	16:13	23.3
12:22	113.2	16:14	78.3
12:29	113.1	16:21	78.4
12:30	78.17	16:22	92.1
12:31	113.2	16:28	13.1
12:33	113.2	16:29	92.1
12:37	2.13	16:30	92.2
12:42	<136.6>	17:4	25.6
13:9	1.17	17:7	5.1, 23.3
13:10	1.17	17:11	19.8
13:19	15.6	17:12	18.21, 19.8
13:21	18.29, 22.11, 22.18, 23.5, 68.4, 81.4, 118.6		
14:4	9.14		
14:10	27.3		
14:13	27.3		
14:14	4.13, 83.1		
14:15	61.1, 76.1		
14:16	18.19, 114.9, <136.7>		

Hizkiah b. Hiyya, *see* Hezekiah b. Hiyya

Hoshai, 3.7, 4.4, 10.3, 12.3, 17.9, 19.4, 22.18, 26.7, 27.1, 54.3, 65.3(tr.), 81.6

Hoshaya, *see* Hoshai and Oshaya

Huna, 1.2(tr.), 1.6(tr.), 1.22(tr.), 2.9, 4.10(tr.), 9.6, 9.7, 14.3, 16.11(tr.), 19.2(tr.), 19.11, 22.27, 24.10(tr.), 30.4, 32.2(tr.), 64.1(tr.), 78.13(tr.), 78.16(tr.), 81.3(tr.), 87.5(tr.), 90.3, 90.10(tr.), 90.12(tr.), 90.19, 91.1(tr.), 91.3(tr.), 92.4(tr.), 92.9(tr.), 92.11, 93.5, 100.2(tr.), 101.1(tr.), 102.2, 103.18(tr.), 104.1, 105.10(tr.), 106.4, 106.7(tr.), 119.2

Huna b. Abin, *see* Huna the Priest b. Abin

Huna b. Aha, 18.9

Huna b. Idi, 22.28

Huna b. Isaac, R., 20.9

Huna b. Papa, 104.6, 104.14

Huna the Priest, *see* Huna the Priest b. Abin

Huna the Priest b. Abin, 106.2(tr.), 107.1, 110.3(tr.), 119.1(tr.)

Huna of Sepphoris, 103.8

Hunya, 2.16(tr.)

Idi, 2.13, 2.16, 9.7, 16.4, 40.4(tr.), 81.4(tr.), 87.5, 90.1, 92.9

Ilai, 76.1, 81.3

Isaac, 2.2, 2.11, 4.3, 5.7, 7.13, 9.2, 10.5, 13.1, 16.10, 18.13, 18.29, 22.19, 22.27, 24.11, 25.5, 36.7, 36.8, 38.2, 44.2, 49.1, 52.4, 58.1, 75.4(tr.), 80.1, 86.5(tr.), 86.7, 87.1, 90.10, 91.4, 91.8(tr.), 92.1, 92.2, 93.8, 102.3, 103.9, 103.18, 104.4, 104.12, 105.4, <126.6>

Isaac b. Ada, 92.11

Isaac b. Hama, 2.6

Isaac b. Hiyya, 1.19

Isaac b. Maryon, 78.19, 104.23

Isaac b. Menahem, 34.2

Isaac b. Tabla, <137.5>

Isaac b. Teradyon, 31.6

Ishmael, 18.13, 104.9

Ishmael, School of, <125.5>, <132.2>

Issachar, 5.8, 10.3

Issi b. Akiba, 23.5

Jacob, 3.2(tr.), 7.4, 14.3, 18.25, 23.3, 27.6, 100.1(tr.)

Jacob b. Aha, 104.11

Jacob of Caesarea, 80.7

Jacob b. Eleazar, R., 19.2

Jacob, son of R. Judah b. Ezekiel, 24.10

Jacob b. Zabda, 30.5(tr.)

Jacob b. Zabdi, 19.6

Jehezekiah, 92.8(tr.)

Jeremiah, 1.8(tr.), 7.1, 14.1, 19.14, 80.1(tr.), 92.8, 103.13, 106.2(tr.), 113.3(tr.), 114.6(tr.), <126.4>

Johanan, 1.8, 1.17, 1.20(tr.), 1.22, 2.10, 3.1, 4.2, 4.10, 4.12, 5.6, 6.3, 7.2, 7.3, 9.7(tr.), 9.12, 16.6, 17.2, 17.8, 18.16, 19.2, 19.10, 20.3, 21.4, 22.22, 22.27, 22.32, 23.3, 24.4, 25.6, 26.7, 27.6, 27.7, 28.2, 28.6, 30.3, 31.3, 31.4, 36.6,

34:30 21.4
35:1 26.4
36:3 101.4
38:21 29.2
38:24 104.13
39:3 18.33
39:43 114.5

Leviticus

1:1 103.18
1:4 4.9, 94.2, 118.16, <134.4>
1:5 4.9, <134.4>
1:6 27.6
1:11 48.2, 83.2
1:13 114.6
2:1 22.31
2:13 20.8
3:17 2.15
5:4 106.7
6:2 2.15
6:18 2.15
7:1 2.15
7:23 119.6, <119.1>
7:24 18.25
7:37 27.4
9:1 18.22
9:23 33.1, <149.1>
9:24 33.1, <149.1>
10:2 75.2
11:2 <139.5>
11:4 1.3, 8.2
11:7 1.3, 80.6
11:9 8.2
11:31 15.7
11:46 <139.5>
11:47 <139.5>
12:2 8.2, <139.5>
14:2 8.2, 52.1
14:10 119.3
14:21 106.8
14:45 52.1
15:25 8.2, 78.2
16:1 75.2
16:2 10.7
16:3 27.4, 39.3
16:30 15.5, 86.8, 118.2
17:13 22.17, <119.32>
18:5 1.18

18:15 116.9
18:19 2.15, <146.4>
18:24 15.7
18:30 4.9
19:2 10.1
19:15 58.1
19:16 56.1
19:19 1.15
19:23 <119.1>
19:27 35.2
19:32 <119.43>
20:10 3.5/6, 27.2
21:1 12.4, 19.15
21:2 12.4
21:6 21.2
21:18 68.9
21:19 68.9
21:20 68.9
22:12 <137.11>
22:25 78.13, 105.9
22:27 27.6
22:28 22.17, 52.4, <119.32>
23:2 4.4
23:24 9.11
23:40 17.5, 26.5, 98.2
24:10 114.4, <122.5>
24:11 114.4
25:23 18.32
25:25 9.12
25:55 113.2, <119.40>
26:3 18.28, 72.3
26:4 72.3
26:6 18.28, <120.6>
26:9 <119.63>
26:10 <145.1>
26:13 <129.1>
26:19 21.2
26:30 18.32
26:34 85.1
26:42 117.2
26:43 94.2
26:44 53.2

Numbers

1:51 79.4
2:10 20.10
3:15 92.12
3:28 92.12

- 104.27, 106.5, 107.5, 110.2, 114.2, 114.5, 116.4, <124.1>, <126.7>, <132.2>, <136.1>, <137.1>(tr.), <139.2>
- Judah, Amora of the West, son of R. Hiyya, *see* Judah b. Hiyya
- Judah b. Ezekiel, 18.16
- Judah b. Hanina, 3.4
- Judah b. Hiyya, 78.11, 87.2
- Judah b. Ilai, R., 7.7, 62.4, 68.7, 72.2
- Judah b. Isaac, 55.1
- Judah the Levite, 4.2
- Judah the Levite b. Shallum, R., 3.3, 72.1, 93.5, 107.2, 107.3, 119.1(tr.), 119.2, 119.3(tr.)
- Judah b. Nahman, 2.2, 47.2(tr.), 105.5(tr.)
- Judah b. Nahmani, *see* Judah b. Nahman
- Judah, son of R. Nehemiah, <139.5>(tr.)
- Judah b. Palya, 92.9, 101.1
- Judah b. Pazzi, <136.6>
- Judah the Prince, 18.17, 103.14, 114.3
- Judah b. Shallum, *see* Judah the Levite b. Shallum
- Judah b. Simon R., 8.2, 11.6, 22.14, 22.17, 27.1, 32.4, 78.8, 80.1, 87.6, 87.7, 90.2, 90.5(tr.), 90.14, 91.1, 92.2, 102.2, 102.3, 103.17, 104.14, 104.26, 105.8, 106.6, 113.1, 114.2, 119.1
- Kahana, 6.5
- Leonti, <137.11>
- Levi, 1.5(tr.), 1.9, 1.10, 1.12, 2.4, 2.15, 3.7, 4.3, 5.7, 7.2, 7.11, 7.12, 8.5, 9.7, 9.10(tr.), 9.11, 11.6, 14.1, 14.6, 16.4(tr.), 17.3, 17.5, 17.8, 17.10, 18.24, 18.29, 19.11, 19.15, 19.17, 20.3, 21.2, 21.5, 22.8, 22.19, 22.24(tr.), 26.5, 27.4, 27.7, 55.3, 56.4, 57.2, 57.4, 62.3, 68.10, 75.2, 75.3, 78.5(tr.), 78.6(tr.), 79.2, 84.4, 86.1, 86.7, 90.3, 90.4(tr.), 91.8, 92.3, 92.4(tr.), 93.5, 94.3, 94.5, 95.2, 95.3, 100.4(tr.), 101.1, 101.4, 102.2, 103.2(tr.), 103.15, 104.24, 105.3(tr.), 105.7(tr.), 106.4, <137.8>
- Lulyani, 18.29(tr.), 24.4, 24.11(tr.)
- Mani, 1.17
- Mar Zutra, <128.2>(tr.)
- Masters, 1.7, 2.12, 17.2, 17.5, 21.2, 22.7, 24.3, 52.2, 52.4, 57.2, 59.2, 60.2, 62.4, 72.4, 78.3, 79.1, 80.1, 81.2, 81.5, 81.7, 84.4, 92.11, 107.4, 114.2, <119.10>, <136.4>, <136.11>
- Mattena, 103.3
- Meir, 6.1, 54.1(tr.), 68.14, 78.6, 87.7, 90.18, 91.1, 94.2, 101.4., 102.2, 104.3, 104.6, 105.7, 105.12, 106.5, 116.4
- Menahem, 88.2
- Menahem the Galilean, 56.4, 100.4
- Menahema, 80.2(tr.)
- Menasya, 1.19

Nahman, *see* Nahmani

Nahmani, 1.17(tr.), 31.4, 48.4, 50.2(tr.), 52.4, 55.1, 62.3(tr.), 80.7(tr.)

21:17	13.4, 48.4	2:16	23.3
21:18	1.20, 5.1	2:17	23.3
21:19	5.1	2:23	60.1
21:20	5.1, 24.6	2:25	19.8
21:21	104.7	3:5	3.3
21:28	76.4	3:6	17.11
22:9	1.22	3:23	18.22
22:12	1.22	3:24	18.4, 56.1, <149.1>
22:18	1.22	3:25	104.13
22:19	110.5	3:27	48.5
23:1	17.1, 90.1	4:4	46.2, 22.22
23:7	60.1	4:6	49.3, <119.42>
23:10	<139.3>	4:7	4.3, 118.9
23:19	13.1	4:8	<119.68>
23:21	81.1	4:9	78.1, 119.8, <119.4> <119.60>
24:8	78.12	4:10	78.1
24:9	5.1	4:11	19.1, 68.5
24:20	9.7	4:16	53.1
24:21	19.17	4:20	107.4, 114.6
25:9	15.4	4:22	116.6
25:12	18.21, <132.1>, <132.3>	4:24	50.1
25:13	18.21, 25.12, <132.1>, <132.3>	4:29	28.2, 61.1
25:14	90.3	4:30	18.11, 61.1, 106.9
26:7	114.4	4:31	75.1, 106.9
26:9	105.2	4:34	107.4, 114.6
26:10	1.15, 46.3, 49.3	4:36	18.13
26:11	46.3	4:44	8.3, 49.1, 112.1
26:14	114.4	5:3	8.4
26:65	1.14	5:9	50.1
27:20	21.4, 104.5	5:12	92.1, 95.2
28:2	91.1	5:19	1.18
28:4	91.1	5:22	68.5, 103.18
28:9	92.1	5:23	<119.60>
29:1	4.4	5:24	68.5, 103.18
29:7	42/43.5	5:25	68.5
29:39	42/43.4	5:26	14.6
30:14	90.5	5:27	59.2
32:39	25.12	5:28	24.7
33:3	104.16	6:3	119.8, <119.4>
34:5	9.15	6:4	5.6, 104.10
35:33	17A.10	6:5	18.7, <119.41>
Deuteronomy		6:6	35.2, <119.21>, <119.41>
1:6	18.29	6:7	39.4
1:17	82.1	6:8	17.8
1:34	39.1	6:21	10.3
2:7	23.3	6:24	<119.69>

Samuel b. Abba, 19.4, 104.27

Samuel b. Hiyya, R., 18.29(tr.)

Samuel b. Isaac, R., 57.2, 80.1, 87.2, 91.3, 92.12, 104.27

Samuel the Little, 94.4

Samuel b. Naḥman, 1.13, 1.13(tr.), 1.14, 1.15, 1.21, 2.6, 2.10, 3.3, 5.4, 7.2, 7.6, 9.11, 10.7, 12.2, 13.1, 16.7, 18.7, 18.12, 18.23, 18.30, 19.2, 19.5, 19.11(tr.), 20.3, 22.20, 22.29, 27.3, 31.3, 31.5, 31.9, 34.2, 36.6, 52.4, 65.4, 73.4, 78.5, 80.2, 86.7, 88.2, 89.2, 90.6, 93.4, 94.3, 97.2, 101.4, 102.1(tr.), 102.3(tr.), 103.9, 103.10, 103.11, 104.4, 104.25, 105.3, 106.6, 106.7, 108.1, 114.3, <124.1>, <128.6>, <129.2>, <136.9>

Samuel b. Naḥmani, *see* Samuel bar Naḥman

Samuel b. Shila, 65.3(tr.)

Samuel b. Tanḥum, <139.5>

Shabbethai, <149.5>

Shallum the Levite, 110.5

Shammai, 17A.1

Shela of the village of Temarta, 104.16(tr.)

Shilah, 80.7

Simai, 23.4, 28.2

Simeon, 1.22, 4.3(tr.), 18.29, 19.1, 23.4, 24.4, 25.2(tr.), 73.4(tr.), 78.19, 81.3, 105.9, 106.5, <132.2>, <139.5>(tr.)

Simeon b. Abba, 20.2, 38.2(tr.), 52.8(tr.)

Simeon b. Eleazar, 7.9

Simeon b. Gamaliel, 7.9

Simeon b. Ḥalfa, 22.13

Simeon b. Ḥanan, 78.17(tr.)

Simeon b. Jehozadak, 1.20, 104.4

Simeon b. Jose, 78.6(tr.)

Simeon b. Lakish, 1.2, 1.12, 2.13, 6.3, 7.3, 14.7, 16.1, 16.5, 18.7, 18.16, 18.20, 18.21, 18.28, 19.13, 19.15, 20.4, 22.22, 25.6, 36.6, 47.2, 68.10, 78.3, 78.4, 78.11, 78.13, 90.5, 90.12, 90.13, 91.2, 91.5, 93.4, 101.2, 104.13, 104.18, 105.5, 105.8, 105.10, <125.2>, <135.1>, <136.12>(tr.), <139.5>

Simeon b. Levi, <137.7>

Simeon b. Pazzi, 1.7, 54.3, <134.3>

Simeon the Pious, 73.4

Simeon, son of our holy Rabbi, 117.2

Simeon b. Yannai, 106.5

Simeon b. Yoḥai, 1.7, 1.13, 3.3, 16.7, 17.4, 17.13, 19.17, 23.3, 78.3, 78.9, 91.2, 91.6, 92.8, 93.4, 94.2, 94.4, 103.8, <126.3>, <132.2>

Simlai, 25.11, 27.6, 50.1, 80.4, <139.5>

Simon, 5.8, 7.2, 8.7, 9.2, 10.5, 11.3, 12.2, 14.3, 15.1, 15.4, 17A.19, 18.6, 18.18, 18.18(tr.), 18.21, 18.22, 18.23, 18.29, 21.2, 24.11, 25.2, 25.13, 28.6, 30.3, 34.1, 53.1, 57.2(tr.), 72.2, 80.6, 81.6, 93.8, 99.4, 100.2(tr.), 103.6, 104.2, 104.14, 114.6, <139.5>

Tabyome, 7.8

Taḥalifa, 22.27, 31.4, 64.1

Taḥalifa of Caesarea, 57.3

Tanḥum, 12.4, 79.1, 86.4, 103.11

27:18 <146.5>
 27:24 54.3
 28:1 7.12, 10.1, 116.1
 28:3 104.3
 28:8 104.3, 109.4
 28:12 19.6, 78.5, 109.4
 28:13 <147.1>
 28:43 <120.1>
 28:54 <119.74>
 28:58 87.5
 28:64 <139.5>
 29:12 <119.15>
 29:17 101.2
 29:19 68.2
 29:27 <147.3>
 29:28 87.6
 30:11 <119.9>
 30:15 68.12
 30:19 1.17
 30:20 <119.39>
 31:2 18.22
 31:21 78.1
 32:1 90.4
 32:2 15.4, <119.62>
 32:3 29.2
 32:4 5.10, 11.6, 19.7, 90.7,
 92.14, <119.1>
 32:6 118.10
 32:7 <119.43>
 32:8 5.1, 16.6, <136.5>
 32:9 2.14, 5.1, 16.6, 28.1
 32:11 93.5
 32:12 2.14
 32:25 18.34
 32:27 65.1, 74.2, 109.2
 32:34 75.4
 32:35 <121.2>
 32:37 65.1, 109.2
 32:38 109.2
 32:39 95.2
 32:40 17.9
 32:41 2.17, 77.3
 32:42 2.17
 32:43 2.17, 85.2, <149.6>
 32:47 1.18
 33:1 1.5, 90.3
 33:2 10.1, 16.12, 18.28, 19.17,
 60.3

33:3 19.17
 33:4 1.18, 17A.18, 19.17,
 <132.1>
 33:5 1.2
 33:6 19.17, 90.3
 33:7 4.1, 5.6, 17A.1, 4, 84.4,
 86.1, 102.2
 33:8 18.21, 25.12, 104.14
 33:10 18.21
 33:11 67.1
 33:12 68.14, 84.1
 33:17 81.7, 92.10, 104.5
 33:21 2.12, 45.6, 90.5
 33:23 92.2
 33:26 68.3
 33:27 18.15, 90.10, <136.5>
 33:29 1.2, 1.5, 36.1, 106.2
 34:3 68.2
 34:5 25.11
 34:6 9.2, 25.11
 34:11 36.1
 34:12 36.1

Joshua

1:8 1.11, 1.17, 18.11
 2:16 22.5
 3:1 42/43.5
 4:14 21.4
 5:2 20.3
 7:6 10.3
 7:8 18.32
 7:10 57.2
 7:11 57.2
 7:25 <147.3>
 8:30 27.6
 8:31 27.6
 9:27 1.10
 10:12 8.7, 9.14, 19.8, 19.11
 10:13 8.7, 9.2, 19.9
 10:24 78.4
 14:15 22.19, 49.2
 18:10 <132.2>
 19:9 90.3
 19:51 1.14
 22:5 27.5
 22:22 50.1
 24:7 18.20

13:64	62.4	22:10	7.15
14:19	27.2	22:13	52.5
14:24	24.7	22:14	52.5
15:3	7.18	22:15	52.5
15:9	7.18	22:16	52.2, 52.5
15:13	100.2	22:17	52.5
15:14	100.2	22:18	52.4, 52.5
15:22	40.4, 50.3	22:19	52.5, <120.4>
15:23	15.4	23:12	7.7
15:26	57.3	23:21	54.3
15:27	57.3	23:25	18.7
15:28	57.3	23:26	18.7
15:29	13.1, 17.5	23:27	9.6, 18.7
16:1	15.4, 110.5	23:28	18.7
16:7	31.7	24:4	56.1
16:12	31.7, 52.4, 86.7	24:5	7.4
17:4	3.4	24:6	7.4
17:9	34.1	24:11	7.4, 56.1
17:12	5.5	24:12	56.1
17:14	5.4	24:18	58.1
17:34	<145.1>	24:21	57.3
17:37	<144.1>	24:22	58.1
17:47	36.1	24:23	58.1
17:49	18.32, 78.11, <144.1>	25:10	53.1, 54.1
17:53	118.9	25:25	53.1
17:56	116.8	25:28	1.2
18:1	59.1	25:29	30.3
18:7	36.1	25:31	53.1
18:14	32.1, 52.7	25:32	53.1
18:15	32.1	25:33	53.1
18:16	59.1	25:38	26.7, 53.1
18:19	<119.72>	25:44	<119.72>
18:28	59.1	26:2	7.18
19:13	59.4	26:3	58.1
19:17	59.4	26:6	<142.4>
19:18	7.15	26:7	58.1
20:16	7.6	26:8	7.18, 58.1
20:30	4.8	26:9	58.1
20:31	4.8, 52.4	26:10	7.2, 7.18, 17.4, 58.1
21:8	3.4, 52.3	26:12	58.1
21:11	34.1	26:14	7.4, 58.1
21:13	34.1	26:17	17A.4
21:14	34.1	26:19	56.1, <119.47>
21:16	34.1	26:23	56.1
22:5	23.6	28:13	<138.1>
22:7	4.8	28:17	58.1
22:8	4.8, 7.3	29:3	34.1
22:9	4.8, 7.15	30:8	18.31, 79.1

Achish, also called Abimelech, 34.1

Acrostic, instances of, 3.3; 5.5

Act, righteous, recorded even if merely intended, 50.2

'Adam, a man of low degree, 9.16

Adam, <creation of, 139.5>; <spirit of, created on the first day, 139.5>; stages in creation, 92.3; born circumcised, 9.7; <created androgynous, 139.5>; <his huge size, 139.5>; so named because he was fashioned out of the earth ('adamah'), 8.2; his wisdom demonstrated by the names he gave beasts, 8.2; and Eve, made garments out of discarded serpent skin, 92.6; and Eve, made garments out of leaves from tree under which they hid, 92.6; saved by the Sabbath, 92.3; abode on Mount Moriah, 92.6; unwilling to repent, 100.2; smote two stones and made light, 92.4; made an offering on Day of Atonement, 39.3; <composed Psalm 139, 139.2>; given 1,000 years to live, 25.8; shown the future, 92.10, <139.6>; gave 70 years of his life to David, 92.10; one of three righteous men who are the foundation of the world, 34.1; blamed himself for the death decreed for him, 92.14; *see also* God, Laws

Adonijah, bore himself like Absalom, 2.9

Adultery, leads down into the lowest hell, 86.6

Afflictions, bring remission of sins, 5.1; God afflicted in the afflictions of men, 1.20, 20.1, 27.2, <137.7>; God-sent in this world, assure share in world-to-come, 90.16; imposed on the righteous who stand firm under trials, 11.4; an offering, 25.3; one of five things that will save Israel, 106.9

After-life, reward and punishment in, 22.32

'Aggadāh, book of, 22.19

'Aggadāh, close study of Scripture, 2.10

Agricultural provisions, additional tithe required for crops raised on fields in Ammon and Moab, 25.13

Agrippa, desired to bring 1,000 burnt-offerings in one day, 22.31

Ahab, the men of his generation were victorious because there were no informers among them, 7.7

Ahasuerus, a wicked person, 22.16; his scepter lengthened 32 cubits, 22.27; good deeds of, 90.7

Ahaz, closed schools to prevent study of Torah, 2.10; God said to him: "Ask of Me," 2.10, 21.4

Ahijah of Shiloh, the equal of Jeroboam in understanding, 5.8

Ahimelech, Doeg's story about him, 52.5

Ahithophel, great in Torah, 3.4; head of the Sanhedrin, 49.2; arranged laws in their proper order, 55.1; David's closest friend, 55.1; his persuasiveness, 55.5; what he said of David, 4.8; charged David with adultery, 3.5-6; perverted truth into falsehood, 5.8; <perverter of Torah, 119.50>; his lust was the licking up of slander, 7.7; his secret doings exposed, 53.2; has no portion in the world-to-come, 5.9

Akiba, R., comforts Rabban Gamaliel, 15.7; dialogue between him and R. Gamaliel, 15.7; told to study "Signs of Leprosy" and "Tents," 104.9; son of, married well, 59.3; one of ten martyrs, 9.13

Alexandria, built by Alexander, 9.8

Alphabet, Hebrew, sacred meaning of the number of its letters, 25.5; *see also* Hebrew language; Letters

1 Kings

1:1 18.30
 1:5 2.9
 1:6 2.9
 2:8 3.3
 3:5 2.10
 3:9 18.4
 3:14 51.1
 3:16 72.2
 3:17 ff. 72.2
 3:23 72.2
 3:25 72.2
 3:27 17A.17, 72.2
 5:1 93.4
 5:2 50.2
 5:3 50.2
 5:4 50.2
 5:13 8.7, 78.11
 6:7 24.10, 31.8, 78.12
 6:12 <132.1>
 8:1 26.4
 8:13 24.10
 8:27 91.1, 114.2, <148.2>
 8:28 17A.5
 8:45 108.1
 8:46 <143.1>
 8:54 61.1
 8:57 26.3
 9:3 5.7, 11.3
 9:8 <132.1>
 10:2 9.15
 10:18 45.6
 10:24 45.6
 11:29 5.8
 12:16 24.2
 12:26 14.2
 16:15 90.3
 17:1 15.4, 78.5
 17:6 8.7, <146.4>
 17:21 78.5
 17:33 78.5
 18:1 78.5, 117.2
 18:13 7.7
 18:20 68.9
 18:21 <119.46>
 18:22 7.7
 18:36 27.6

22:19 1.2, <119.35>
 22:20 <119.35>
 22:34 78.11

2 Kings

2:1 21.2
 3:15 4.6, 24.3, 57.4
 4:16 78.5
 4:17 78.5
 4:18 26.7
 4:19 26.7
 4:20 26.7
 4:34 78.5
 4:36 78.5
 5:16 15.6
 13:20 26.7
 13:21 26.7
 18:33 2.1
 18:35 2.1
 19:15 102.3
 19:27 <139.4>
 19:28 <139.4>
 19:35 79.1
 20:5 22.5
 20:20 87.5
 24:13 17.11
 25:7 <140.6>
 25:29 90.7

Isaiah

1:1 135.2
 1:9 27.7
 1:13 45.1
 1:27 <119.53>
 1:28 <119.53>
 2:2 36.6, 90.1, 68.9, 87.3
 2:3 2.5, 14.4, 81.2
 2:11 8.8
 2:17 114.3
 2:20 97.2
 3:1 23.5
 3:8 30.1
 3:9 119.8
 3:10 62.4, 72.1, 72.2, 114.2, 118.1, 118.2
 3:11 118.1, 118.2
 4:5 16.10
 4:6 13.4

'*Araboṭ*, name of glory of God in heaven, 114.2

Aram, first to break ancient covenant with Jacob, 60.1

Arm, of God, one of five heavenly things sleeping in the universe, 80.3

'*arob*, meaning of, 78.11

Arrow, of Naaman, how it smote Ahab, 78.11

Artist, human, contrasted with God, the supreme artist, 18.26, 103.2

Ascetics, <increased in Israel after the Temple was destroyed, 137.6>

Ascriptions, in the daily prayer, 19.2

Ashes, <put upon the bridegroom's head, 121.3>, <137.6>

Ashi, R., <made wedding-feast for son, 126.4>

Ashmedai, his dealings with Solomon, 78.12; his lechery, 78.12

Asshur, exiled himself, 118.11

Assyrians, number which remained alive after Sennacherib's host was smitten, 79.1

Atbash, method of interchanging letters of the alphabet, 87.6; example of, 90.13

Atheism, practical, 12.2

Atonement, equivalent for ritual of, 25.3; made through suffering and chastisement, 94.2

Atonement, Day of, *see* Day of Atonement

Attributes, of God, represented by His names, 50.1; thirteen, eleven, ten of God's mercy, 93.8

Azariah, in the fiery furnace, 28.2; saved by Gabriel, 117.3

Babylonians, cruelty of, to Israel, 5.8; enriched themselves out of the sacred treasures hid in the Temple, 17.11

Balaam, eager to curse Israel, 1.22; saw that base metal would come out of Abraham, 81.1; told Balak that God delights in offerings, 17.1; has no portion in the world-to-come, 5.9

Bar Kappara, R., his collections of the Mishnah, 1.16, 104.22

Basilicas, statues shall be toppled in, 15.1

Bath-sheba, held ready for David from the six days of Creation, 3.3; David's distress about taking of, 4.2

Beasts, *see* Sacred creatures, Celestial creatures

Belshazzar, sent messengers to prefectures to look for rebellion, 75.3

Ben Kufya, Roman martyr, 9.13

Benaiah, son of Jehoiada, Solomon's trusted emissary, 39.2, 78.12

Benedictions, seven said daily, 1.17; sentences of ascription preceding and following the Shema, 6.1; form fixed by the Sages, 19.2; seven recited on Sabbath, 29.2

Benjamin, knew of Joseph's being sold into slavery, but did not reveal it to his father, 15.6

Benjamin, tribe of, disputed with Judah at the Red Sea, 68.14; rewarded with sanctuary, 68.14; sparing of, from exile, led nations to charge God with playing favorites, 76.1

Beri, <people of, merciful, 137.3>; <their comeliness, 137.3>

Beth-Rametha, earthen vessels of, 3.3

Bible, reading of lessons in, from the Prophets, 18.8; special blessing in connection with, 18.25; <in connection with the remembering of Zion, 121.3>; reading in the synagogue of the triennial cycle of lessons from the Pentateuch on special Sabbaths, 22.19; *see also* Scripture, Torah

30:29	1.20, 18.1, 113.1, 113.2	41:14	22.20, 118.13
31:3	114.6	41:15	22.20
31:9	15.1, 19.13, 52.8	41:16	18.33
32:18	92.5	41:17	5.6, 63.1
33:10	2.14	41:19	1.20
33:12	2.13, 2.14, 37.2, 45.1	41:21	20.3
33:14	14.5, 17A.21, <119.52>	42:1	2.9, 42/43.5
33:15	17A.21	42:8	8.2
33:16	17A.21, 40.2	42:10	98.1, 104.23
33:21	5.1	42:11	104.23
33:24	85.2	42:12	104.23
34:4	92.2, <150.1>	42:13	2.4, 80.3
34:5	17.10, <150.1>	42:14	65.1, 109.1
34:6	<150.1>	42:21	17A.12
34:7	<150.1>	43:1	31.2
34:8	<150.1>	43:2	17.9, 40.4, <119.55>
34:9	18.11	43:3	<119.55>
34:10	18.11	43:6	20.3
35:1	1.20	43:7	20.3, <148.5>
35:5	<146.5>	43:10	51.3
35:10	107.1, <147.3>	43:12	<123.2>
37:17	71.2	43:14	<137.3>
38:2	26.2	43:16	104.23
38:14	<119.54>	43:18	<149.1>, <149.3>
38:19	<146.1>	43:19	<149.1>, <149.3>
40:1	4.8, 23.7	43:20	<149.1>, <149.3>
40:2	4.8, 22.22	43:21	5.10, 104.1, 109.1, <149.1>, <149.3>
40:5	17.14	44:2	18.4, 111.1
40:6	35.2, <146.3>	44:3	111.1
40:7	1.20, 35.2, <119.12>, <119.20>, <119.35>, <138.1>	44:4	111.1
40:8	1.20, <119.12>, <119.20>, <119.35>	44:5	17A.13, 111.1
40:9	<138.1>	44:7	3.2
40:12	95.2, <149.1>	44:23	19.3
40:15	18.33	44:24	24.4, <149.1>
40:16	91.1	44:26	83.1
40:17	<119.21>	44:27	69.2
40:22	2.2, 4.3, 19.6	45:8	42/43.5
40:23	2.2	45:9	7.17
40:26	19.11	45:12	8.2
40:27	7.6	45:13	118.10
40:31	40.1, <149.1>	45:14	94.1
41:2	1.4, 77.3, 110.1, 110.2	45:15	94.1
41:3	110.3	45:17	22.5, 31.2, 50.3, 71.1, 88.1, 107.2
41:4	<139.6>	45:22	9.11, 100.1
41:8	112.2	45:23	100.1
		46:4	32.4, <137.3>, <149.1>

- to deeds, 94.2; because of them three precious gifts came to Israel, 94.2; come because of man's moral infirmity, 77.3; evidences of God's love, 12.5, 38.1; meant to purify, 73.1; God's, not meant to kill, 38.1
- Chastity, characteristic of Israel, 114.4, <122.5>
- Chiding, even God loses by it, 103.12
- Children, in wombs, witnessed the revelation of Torah, 8.5; became sureties for their fathers at the time of the giving of Torah, 8.4; die because the fathers violate the Torah, 8.4; suffer for the sins of their parents, 62.4; living in the days of Saul, David, and Samuel, knew subtle distinctions of the law, 12.4, 7.7; not dashed against the rock at the destruction of the Temple, 17A.7; duty of parents to, 78.9; to enjoy them, one must fool around with them, 92.13; <given to the man who longs for them, 127.3>; < blessing of having, 128.6>
- Circumcision, precept of, held fast to, 6.1; equals all other commandments, 6.1; joyous feast on day of, 112.2; service at, requires presence of ten men, 92.7; sets Israel apart from other nations, 2.13; called a 'seal,' 6.1; commandment concerning, given before the revelation of the Torah, 17A.18; thirteen born circumcised, 9.7; days of, interceded in behalf of Israel, 17.4; any man who is circumcised will not go down into Gehenna, 6.1
- Circumlocution, in Scripture, to avoid unseemly speech, 1.2
- City of refuge, towers pointed way to, 25.10
- Client, his relations to patron contrasted with God's relations to man, 4.3
- Clouds <five names for, 135.2>; origin of, 18.16
- Commandment, intended to be performed, reckoned as performed, 30.2; *see also* Good deed
- Commandments, mark of Israel's distinction, 20.5; 613 revealed to Moses, 17A.18; 613 summed up in a few principles, 17A.19; minor, to be as scrupulously observed as major, 9.3; 365 negative, correspond to the days in the solar year, 17A.18; 248 positive, correspond to the number of organs in the body, 17A.18. *See also* Laws, Ten Commandments
- Confession, brings pardon, 32.1; controversy about need of repeating, 32.2; of sin, brings a judgment from a mortal, 100.2; brings pardon from God, 100.2; saves from punishment of Gehenna, 92.7
- Constantinople, built by Constantine, 9.8; war against, 60.3
- Copyist (scribe), described as one who does righteousness at all times, 106.3; scrupulous, will stand at the right hand of God, 16.12
- Counsel, given in God's name, turns out well, 1.19
- Courses, of priests, *see* Watches
- Covenant, of God with Israel, made for sake of the Torah, 78.1; made because of chastisements, 94.2
- Craftsman, hates rivals in his craft, 11.6
- Creation, effortless for God, 62.1, 148.3; God covered Himself with a white garment and suffused world with His light, 104.4; God created two worlds with but half His name, 68.3, 114.3; miracle of, 86.3; 974 generations existed prior to, 90.13; began out of Zion, 50.1; mountains flew about like birds during, 90.11; God made sand into a hedge for the sea, 93.5; heaven and earth created together, 50.1; mountains and waters during, 93.5; of the Spindle stone, 91.7; God trod down upon the waters so that the air came

63:9	27.2	3:17	9.8
63:12	44.1	3:18	5.1
63:14	44.1, 114.7	3:19	5.1
63:16	<121.1>	3:22	10.2
63:18	42/43.5	4:27	50.1
64:3	9.2	5:3	<119.18>
64:4	38.1	5:8	79.4
64:9	9.8	5:22	93.5
64:10	65.1, 109.1	5:26	18.6
64:11	65.1, 109.1, <121.3>	6:16	<119.5>
65:1	10.2, 61.1	7:16	55.2
65:3	68.2	8:1	79.5
65:4	68.2	8:20	40.1, <119.30>
65:5	68.2	9:7	12.2, 58.2
65:13	<119.6>	9:10	50.1
65:14	<119.6>	9:20	8.5, 22.17
65:17	46.2	9:22	52.7, 112.1
65:19	<149.3>	9:23	52.7, 89.1, 112.1
65:20	1.12	10:6	93.1
65:22	45.7, 90.17	10:7	93.1
65:23	2.2	10:8	1.21, 22.7
65:24	4.5, 22.19	10:10	15.4
65:25	1.10, <145.1>	10:11	68.1
66:2	<146.1>	10:13	1.18
66:6	18.11, 74.2, 84.1	10:14	9.16
66:14	1.22	10:16	18.26, 50.1
66:16	1.20, 11.5, 29.2	10:19	5.1
66:17	<146.4>	10:24	6.7, 38.1, 78.8
66:20	87.6, <149.6>	11:16	<128.4>
66:21	87.6	12:1	90.2
66:23	66.1, 96.2	12:8	39.1, 95.2, <132.2>
66:24	1.22, 4.12, 12.5, <149.6>	12:9	68.13, <132.2>
Jeremiah		13:12	<136.4>
1:5	9.7, 58.2, 93.1, <139.4>	15:1	1.3
1:15	79.4	15:15	74.1, <119.30>
2:1	119.5	15:19	116.8
2:2	36.7, 118.6, 119.5	16:5	77.3
2:3	14.4, 53.2, 80.5, 104.1, <150.1>	16:19	42/43.5
2:19	14.5, 36.2	17:9	14.1
2:23	5.1	17:10	14.1
2:27	13.2	17:12	93.3
2:35	80.1	17:13	4.9
3:2	17A.10	18:17	11.5
3:3	17A.10	18:20	109.4
3:12	16.11, 86.1	20:13	<120.1>, <146.1>
3:14	10.2, 85.3	21:4	36.8
		21:5	36.8
		22:8	48.3

- yearned for Torah and longed to be in house of study, 25.4; <studied Torah in spite of adversity, 119.28>; all he says in Book of Psalms is said of himself or of congregation of Israel, 4.1; cursed Edom and its allies with ten curses, 83.3; asked that Israel be not shamed in world-to-come, 71.1; in praising God did not omit mention of any part of the body, 18.2, 35.2, 104.2, <123.1>; even after composing 147 Psalms still had to praise God, 104.2; chided God, 90.2; his life passed in sorrow, 90.15; sang to God, whether dealt with in mercy or judgment, 101.1; at times called himself the Afflicted, 102.1; at times called himself David, 102.1; read the future, 102.1; <foresaw destruction of both Temples, 137.1>; saw five worlds, 103.3; <asked God for wisdom, 119.16>; his song foreshadows circumstances at which a similar song will be sung in the days of the Messiah, 18.5; summed up 613 commandments in eleven principles, 17A.19; neither corruption nor worms had power over his flesh, 16.10; <worms will have no dominion over him, 119.5>; inherited kingship in this world and in world-to-come, 5.4; <his two rewards, 119.45>; ascription of Messianic character to, 70.1; and Moses, compared, 1.2
- Day, of Moses, uttered speech to day of Joshua, 19.8; of Joshua, tells its wonders to day of Deborah, 19.9
- Day and night, division of, in heaven, 19.7
- Day of Atonement, cleanses Israel of its sins, 15.5; sentence of judgment passed on New Year's Day, sealed on, 16.12; on it Satan cannot make accusations against Israel, 27.4; significance of crimson straps turning white during prayers of, 86.8; they who repent on, are created anew, 102.3; the one prayer said on, 102.3; God acquits Israel on, 118.2
- Days, seven, of creation, symbolized by seven vanities, 92.2; days of evil: judgment, death, New Year's, Atonement, 94.3
- Dead, service at burial of, requires presence of ten men, 92.7; are able to praise God, 30.3; the unburied and unidentified, 41.2; abodes of, 11.6
- Deadly sins, *see* Cardinal sins
- Death, day of, is day of real evil, 41.4; no one can escape it, 104.26; decreed for the righteous to make way for others, 116.6
- Deep, <no man knows how many there are, 148.5>
- Deer, feet of female, surer than those of male, 22.1; *see also* Hind
- Deliverance, likened to dawn, 18.36; God's, to be followed by no further enslavement, 50.3; will come only because of God's righteousness, 71.2; for Israel, will grow larger and larger gradually, 18.36; <of Israel, brings praise of God from the nations, 120.1> is near, when Israel is as low as dust, 44.2
- Demon "Bitter Destruction," description of, 91.3; lays waste throughout the forenoon, 91.3; flies like a bird, darting forth like an arrow, 91.3
- Demons, blindfolds placed over eyes of, 17.8; no place in the universe is without nine *kab* of them, 17.8; present everywhere, 55.3; their lechery, 78.12; Tabernacle a protection against, 90.5; man protected from them by the shadow of God, 104.24
- Destruction, one of seven habitations in Gehenna, 11.6
- Dew, reviving, of the Resurrection, 68.5
- Diacritical dots, significance of, 27.7
- Dice-players, reckon with left hand, but add up with right, 26.7

18:24 52.3
 20:7 44.1
 20:18 44.1
 20:37 94.2
 20:39 27.5
 21:2 73.4
 21:21 31.6, 78.19
 21:22 <137.3>
 21:26 74.2, 79.2
 23:20 22.17
 23:32 75.4
 25:14 18.28
 27:3 48.2
 28:18 11.5
 30:12 24.2
 31:6 <119.46>
 31:31 95.2
 32:18 6.1
 32:19 6.1, 116.7
 32:30 2.8
 33:11 5.7
 33:24 53.2, 117.3
 34:14 24.5
 34:15 23.7, 24.5
 34:17 78.21
 34:22 29.1, <119.55>
 34:23 29.1
 34:31 23.1, 24.5, 78.17, <145.1>
 35:10 14.2
 35:14 95.1
 36:26 14.6
 36:27 73.4
 37:1 10.6, 78.5
 37:9 78.5
 37:12 85.3
 37:13 78.5
 37:14 85.3
 37:24 57.3
 38:12 19.1
 38:18 8.8
 38:21 8.8
 38:22 8.8
 38:23 8.8
 39:1 <150.1>
 39:2 <150.1>
 39:3 <150.1>
 39:4 <150.1>
 39:5 <150.1>

39:6 11.5
 39:7 <150.1>
 39:8 <150.1>
 39:17 <150.1>
 39:18 <150.1>
 39:19 <150.1>
 41:7 61.2
 43:2 1.4, 104.4
 47:12 23.7
 48:19 1.10, 17A.14
 48:35 21.2

Hosca

2:1 2.2, 17.4, 22.7
 2:2 45.3
 2:16 78.8, <147.3>
 2:17 <147.3>
 3:5 24.2
 4:6 8.4
 4:11 78.12
 5:3 14.7
 5:6 10.8
 5:9 76.1
 5:15 10.2
 6:2 22.5
 6:6 9.2, 89.1
 7:11 84.2
 8:3 60.2
 10:12 30.4, 65.4
 10:14 22.17, <119.32>
 11:9 6.3, <122.4>
 12:1 76.2
 12:5 91.6, 112.2
 12:12 101.4
 12:13 3.3
 13:14 116.3, <140.1>
 14:3 23.3, 37.3, 118.3
 14:5 85.3
 14:6 45.3
 14:8 16.12
 14:10 1.18

Joel

1:14 22.5
 2:1 <121.3>
 2:11 103.18
 2:21 <138.2>
 2:26 6.6, 18.25, 31.3

- to make up required quota of bricks, 119.31>; relieved that Israel left them, 105.11; each plague consisted of five plagues, 78.15; consisted of four plagues, 78.15; smitten with 50 plagues at sea, 78.15; with 250 plagues on the sea, 78.15; burial of, was denied at first, 22.17; amazed at Israel's glory, 118.21
- Eighteen Benedictions, recitation of, one of seven daily religious duties, 6.1; must be said immediately after Blessing of Redemption, 4.9, <134.4>; reason why they begin with "Blessed art Thou, O Lord, the shield of Abraham," 18.25; left foot moved first at end of, 35.2; prayers preceding them, 4.9; <order of prayers in, 122.7>; correspond to the first eighteen Psalms, 20.2; seen as related to the account of the building of the Tabernacle, 29.2; alluded to in Psalm 29, 29.2; <Zion is to be remembered in the prayer of, 121.3>
- Elasah, R., confounds a sophist, 9.9
- Elders, importance of respect for, 25.6
- Eleazar, R., <refused gifts and invitations from the house of the patriarch, 128.2>
- Eleazar b. 'Araḳ, R., his counsel turned out well, 1.19
- Eliezer, alone with Abraham in battle against Amraphel, 110.4
- Eliezer, R., conversation with R. Jose, 25.13
- Elihu, knew he was prophesying, 90.4
- Elijah, studied with R. Joshua b. Levi, 36.8; of the house of Aaron, 42/43.5; meets R. Nehorai, 104.25; flies about world like a bird, 8.7; legends of his appearances to the Rabbis, 18.12; explains earthquakes, 18.12; explains why God created animals and reptiles that are forbidden as food, 18.12; allowed to ride on the Lord's horse, 21.2
- Elisha, called man of wings, 103.7; always kept his hands ritually clean, 103.7
- Elisheba, in one day knew four great joys, 75.2
- Elixir of life, is keeping one's tongue from evil, 52.2
- Elohim, plural taken numerically by heretics, 50.1; denotes God in His character of strict judge, 56.3; <may refer to judges or to prophets, 138.1>
- Empyrean, name of one of the seven heavens, 9.11
- Enoch, born circumcised, 9.7
- 'Enoḥ, a foolish man, 9.16
- Equity, assured by divine law, 99.3
- 'Erub, "combination" (of Sabbath limits, courtyards, etc.), 1.13
- Esau, his criticism of Cain's folly, 2.4; took vengeance and nursed his hatred, 109.3; shed three tears, 80.4; resembled Jacob, 18.32; was to marry Rachel, 55.4; said one thing with his mouth but another in his heart, 14.3; schemed to possess the world, 14.2; in a single day did five wicked deeds, 9.7; <his violence, 140.1>; <his evil doing, 140.1>; identified with Rome, 80.4; hated by all nations, 9.7; filled the whole earth with obscenity, 14.3; see also Rome, Edom
- Esoteric teachings, to be communicated in a whisper, 104.4
- Esther, described as "His holy one," 22.2; as "light of Israel," 22.3; likened to the dawn, 22.10; means "the hidden one," 22.3; also called Hadassah, 22.3; a darkness for gentiles, 22.3; her apparel divided by the king's servants, 22.7; forced to endure the embrace of a wicked person, 22.16; her bold entry into the palace, 22.24; sorcery practiced against, by Haman's sons, 22.26; through her peace came to Persia, 22.26

3:1 7.17, 90.2, 90.7
 3:2 22.7, 90.2
 3:3 8.2
 3:4 19.7, 75.5
 3:5 5.7
 3:8 18.14
 3:9 80.3
 3:10 19.8
 3:11 19.8, 19.11
 3:13 68.12
 3:14 114.7, <136.7>
 3:15 18.14, 93.7, 106.4, 114.7
 <136.7>
 3:19 22.1

Zephaniah

1:2 92.2
 1:18 46.1
 3:5 19.11
 3:9 66.1
 3:13 92.14
 3:14 95.1, <147.2>
 3:15 95.1, <138.2>, <147.2>
 3:16 <138.2>
 13:14 <147.2>
 13:15 <147.2>

Haggai

1:13 103.17
 2:8 45.1
 2:22 47.2, 150.1

Zechariah

1:8 22.3
 1:16 72.1
 2:8 15.2, 114.7
 2:9 15.2
 3:10 72.3
 4:3 16.12
 7:13 10.2, 13.1
 8:4 <145.1>
 8:5 <145.1>
 9:9 60.3
 9:12 40.1
 9:13 8.1
 10:6 119.2
 10:9 70.1
 10:11 101.2

11:11 9.12
 12:2 119.2
 12:5 118.13, 119.2
 12:6 118.13
 12:7 107.2
 13:6 12.5, 38.1
 13:7 80.3
 14:1 118.13
 14:2 2.4, 18.5, 118.13
 14:3 2.4, 13.2, 17.10, 18.5,
 118.13
 14:5 2.4, 18.12, 18.17
 14:8 46.3
 14:9 2.4, 66.1, 83.3, 96.2, 97.1
 14:12 31.4, 118.13
 14:13 18.18

Malachi

1:2 22.22
 1:3 7.6, 9.14, 11.4
 1:4 9.7, 9.9
 1:11 19.11, 48.1
 2:5 19.15, 25.12
 2:6 1.14, 2.12, 118.7
 2:7 52.1, 78.6
 2:17 39.1
 3:2 <143.1>
 3:3 12.4
 3:5 82.1
 3:8 57.2, <137.6>
 3:9 <137.6>
 3:10 38.2
 3:12 9.2, 36.8
 3:13 2.1
 3:15 30.4
 3:16 30.5
 3:17 31.9
 3:18 31.9
 3:19 19.13, 21.5, 40.4, 41.4, 52.8,
 <149.6>
 3:20 41.4, 58.3
 3:21 18.33
 3:22 1.16, 19.13, 30.4
 3:23 3.7, 42/43.5

Psalms

1:1 20.2, 101.3
 2:1 20.2, 118.12

- 10.8; dialogue with R. Akiba, 15.7; comforted by R. Akiba, 15.7; went to R. Helbo at Kirwa, 20.9; was asked where God sits, 103.5
- Garden of Eden, preceded Creation, 90.12, 72.6; what it says, 31.9; <delights in, 149.5>; every good man has one to himself, 34.2; places reserved in, for the wicked, 31.6; <righteous and wicked go up to, 146.9>; description of trees in, 104.13
- Gates, of prayer, may be open or shut, 65.4
- Gēber*, a good man, 9.16
- Gēburah*, "the Power," 93.5
- Gehazi, has no portion in world-to-come, 5.9
- Gehenna, preceded Creation, 90.12, 72.6; called "valley of weeping," 84.3; what it says, 31.9; cannot abide slanderers, 52.2; might be set on fire by those completely steeped in sin, 1.22; no ransom there, 46.1; out of it praise goes up to God, 84.3; he who is rich in Torah may go down to it, 49.2; place for the uncircumcised, 6.1; place for wicked men, sectarians, and infidels, 104.23; place into which the wicked fall and stay, 62.2; wicked together with their gods go down to, 95.2; the righteous go down to visit the wicked, 46.1; places reserved in it for the righteous, 31.6; seven pyres of, 11.5; seven habitations in, 11.6; seen by Abraham in a vision, 16.7, 38.2, 52.8; will exist in age-to-come, 19.13; will not exist in age-to-come, 19.13
- Generation of Confusion, sought to break into heaven, 74.2; confusion of their counsel, 1.13
- Generation of the flood, their punishment lasted a year, 78.3; has no share in world-to-come and will not stand in the judgment, 1.12; 974 generations of descendants of, wiped out with it, 105.3
- Generation of the wilderness, loathed by God, 95.3; punishment of, 78.7; unusual character of, 119.4; were saints, 119.6
- Generations, <later, less worthy than the early generations, 137.10>; number of, from Adam to Moses, 105.3; number of, unborn, that perished in the flood, 105.3; <twenty-six, before the giving of the Torah, had no merit of their own and were sustained by God's mercy, 136.1>
- Gentiles, pious, 22.29
- Gibeonites, expelled because they showed no mercy, 17A.11, 14; not genuine proselytes, 17A.14; vengeance of, 17A.10; will not be made whole in time-to-come, 1.10
- Gideon, in offering his bullocks committed seven sins, 27.6
- Gifts, <three conditional ones made to Israel, 132.1>; <two unconditional ones made to Israel, 132.1>
- Gilluy*, <law forbidding use of liquids that have been left uncovered, 136.4>
- Gittish*, stands for periods of exile, 8.8
- Glass vessel, reshaping of, 2.11
- Glory, throne of, one of seven things which existed before the world, 72.6
- God, remains above all praises wherewith men exalt Him, 19.2, 22.19, 104.2; no praise, however extravagant, sufficient to describe Him, 106.2; can be praised only by means of acts of mercy, justice, and righteousness, 89.1; His full power unrevealed, 94.1; His wonderful works cannot be numbered by mortals, 106.1; one may not say of Him more than what is enough, 19.2; His word identical with deed, 107.3; His ordinances not to be questioned,

22:22	75.5	32:6	5.11
23:1	24.1	32:7	<140.1>
23:4	1.20	33:1	32.4, 69.1, 119.5,
23:5	11.5, 75.4, <123.1>		<146.7>
23:6	1.20, 18.2	33:6	62.1, 106.5, <119.36>
24	5.3	33:7	93.5
24:1	2.13, 16.1, 82.2	33:9	<119.36>
24:3	11.6, 25.4, 73.1	33:13	<149.1>, <149.3>
24:4	25.4, 73.1	34:1	<142.1>
24:10	21.2	34:2	<142.1>
24:26	45.3	34:6	32.1
24:27	45.3	34:8	6.1
25:5	<119.5>	34:10	22.19
25:6	<119.27>	34:13	39.4, 52.2
25:11	19.17	34:14	39.4, 52.2
25:14	83.2	34:15	1.7
25:15	18.2, <123.1>	34:21	32.4
26:2	17.7, 18.25	34:22	1.21
26:4	53.2	35:1	7.6
26:5	53.2	35:5	1.20
26:6	17.5	35:8	<119.32>
26:8	25.4, 61.2, 116.1	35:10	7.18, 18.2, 34.2, 104.2
26:12	18.2	35:13	41.8
27:3	55.1	35:20	<120.7>
27:8	42/43.2	35:27	<119.25>
27:11	<119.5>	35:28	18.2, <119.25>
27:13	94.5	36:7	9.16
27:14	25.14, 40.1	36:8	116.5
28:2	30.1	36:9	23.6, 34.2, 65.3
28:4	17A.7, <121.3>	37:1	73.1
28:9	29.1	37:4	<149.5>
29:3	1.18, 93.5	37:5	22.22
29:5	<119.60>	37:6	22.22, 27.4, 67.1
29:7	28.6, <119.60>	37:7	65.1
29:8	<119.60>	37:9	40.1
29:9	92.10	37:10	28.3
29:10	12.3	37:11	28.3
29:11	7.3, 8.4, 14.3, 21.2, 53.1,	37:13	2.6
	<119.60>, <149.2>	37:15	14.3, 76.4
30:1	62.4, 92.9	37:20	68.2
30:6	2.17, 76.4	37:24	<119.48>
30:10	10.4, 38.1	37:31	<119.7>
31:6	25.1	37:37	119.2
31:19	7.15, 32.2, 39.4	38:4	36.8
31:20	5.11, 9.2, 17.13, 25.9,	38:9	31.9
	37.3, 39.4	38:11	31.9
31:25	40.1	38:18	3.3
32:5	118.3	39:2	68.1

out of Egypt, 106.2; began count of 400 years from the day Isaac was born and so advanced the time of redemption for Israel, 18.22; *see also* Redemption; engaged Pharaoh in personal combat, 18.14; carried lantern for children of Israel, 18.29; came on two clouds unto Israel, 104.6; asked Moses to reconcile Him with Israel, 25.6; ascribes victory to Israel, 36.1; conforms to decisions of Israel concerning leap-years, 4.4; in the Temple and on the ruined site of the Temple, 3.7, 4.1; His presence not departed from the site of the Temple, 11.3; <wept at destruction of the Temple, 121.3>; His greatness shown because of what He has done to Zion, 99.1; His attributes, by means of which He grants mercy to Israel, 93.8; His salvation depends upon the salvation of Israel, 13.4, 91.8; His right hand held in thrall as long as Israel is in exile, 98.1; does not listen to accusers of Israel, 81.5; will make up pleas for Israel, 20.3; has no need of battalions of angels, 2.4; let Abraham see in a vision four things, 38.2, 52.8; never engaged in speech with any woman except Sarah, 9.7; said "Ask of Me" to Ahaz, Messiah, Solomon, 2.10; occupied with Written Law by day and with Oral Law by night, 19.7.

Cannot abide slanderers, 12.2, 52.2; summons men to repentance, 100.2; <has had no joy from the earth because of man's sin, 148.4>; showed Himself in three courts of justice, 72.2; put the way of the wicked out of His sight when creating Adam, 1.22; allows the wicked to go on their way, 1.22; punishes the wicked when the fear of God is not upon them, 36.2; numbers Himself among the just, 105.2; makes Himself out to be asleep in this world, 59.5; His ways in requiting the good and the wicked, 86.7; loves judgment, 99.2; long withholds His anger, but finally collects His due, 10.3; judges a man for what he is at the time of judgment, 5.8; His court of angels with Him when he judges, 101.1; His sword smites sixteen ways, 31.6; takes no ransom in Gehenna, 46.1; goes down to Gehenna, 1.20; will fight against nations of the earth, 97.1; His name not complete until the remembrance of Amalek will have perished, 9.10; banishes wicked in this world as well as in time-to-come, 31.3; will dance with the righteous in time-to-come, 48.5; Himself the Redeemer, 107.1; *see also* Goodness; Ineffable Name; Presence God-fearing gentiles, distinction of, 17A.13.

Gog and Magog, their criticism of the folly of the wicked in former times, 2.4; attack of, 2.2; David foresaw they would fall with might upon Israel, 17.9; will assemble all the nations and bring them against Jerusalem, 118.13; will move against Israel three times, 118.12, 119.2; will lay hold of the tribe of Judah and bind it, 118.13, 119.2; <feast of the beasts and birds upon the flesh of, 150.1>; *see also* Time-to-come

Gold, created for glory of God in the sanctuary, 104.13; amount of, brought out of Egypt by Israel, 105.10

Goliath, his death, 18.32, <144.1>; his brother the king's bodyguard, 34.1; his brother brought charges against David, 56.1

Good deed, recorded even if merely intended, 30.4, 50.2, 62.4; *see also* Commandment

Good works, bear fruit, 62.4

Goodness, God's, is from everlasting to everlasting, 103.15; measure of, 500 times greater than measure of punishment, 78.3

Gossip, <about a lapse of the disciples of the wise leads one to Gehenna, 125.5>

68:13	8.2	76:2	67:1
68:14	118.9	76:12	116.4
68:17	92.2	77:6	113.1
68:18	17.3, 18.17	77:7	113.1
68:19	22.19	77:11	42/43.5
68:20	<145.1>	77:15	67.1, <149.2>
68:21	103.9	77:17	18.19
68:23	22.1, <140.1>	77:20	25.11
68:24	22.1	78:9	81.7
68:25	2.6	78:16	114.7, <136.7>
68:28	114.8	78:18	23.3
68:30	96.2	78:20	105.12
68:34	114.2	78:45	105.9
68:36	3.1, 19.2, 20.3, 30.1	78:47	105.10
69:2	76.1, 114.8	78:61	21.2
69:3	17.9	78:65	59.5, 83.1
69:4	18.2, 35.2, <119.55>	78:69	18.35, 22.28, 91.1, 92.9
69:8	<119.17>	79:1	14.3, 92.9
69:10	<119.17>	79:2	14.3, 22.17
69:11	<119.17>	79:3	22.17, <119.32>
69:14	65.4	79:6	6.3
69:16	17.9	79:8	9.12
69:31	39.3	79:10	<119.31>, <149.6>
69:32	39.3	79:13	42/43.5, 106.2
69:33	78.5	80:2	23.1
69:34	78.5	80:5	74.1
69:36	70.1	80:14	<120.6>
69:37	70.1	80:20	4.10
71:7	18.5	81:1	8.1, 8.8, 84.1
71:15	18.2	81:5	4.4
71:17	<144.1>	81:16	10.7
71:18	9.7	82:1	18.29, 22.19
72:1	<119.16>	82:6	21.2
72:16	104.11	83:2	109.1
72:17	93.3	83:5	67.1, 74.3, <121.3>
72:18	106.1, <136.3>	84:1	8.8
72:20	1.6	84:3	25.4, 72.6
73:1	4.5, <119.8>	84:5	11.6, 65.3
73:11	4.13	84:11	5.11, 16.13, 25.4, 61.2, 65.3, <122.1>
73:28	<147.1>	84:12	1.4
74:2	93.3	84:13	1.4
74:6	64.1	85:2	44.1
74:7	64.1	85:3	81.5
74:13	68.12, 114.7, <136.7>	85:5	14.6
74:16	18.1	85:8	44.1
75:9	11.5	85:11	2.12
75:10	<147.1>	85:14	5.7
75:11	<147.1>		

- Hanina b. Teradion, R., martyr, 9.13
 Haran, his heart divided, 118.11; cast into the furnace, 118.11
 Harlots, character of, at the trial before Solomon, 72.2
 Harp, description of, 81.3; David's, played of itself, 22.8, 57.4
 Hasmoncan, name for Mattathias, a deliverer, 30.6
 Hayyot, "living creatures," *see* Sacred creatures
 Heart, created to speak truth, 58.2; its use, 103.1; moves to satisfy itself only upon impulse from the reins, 14.1; should be directed upward like the lily, 45.3; <puts a man to shame, 119.29>
 Heathen, censured for wicked thought, 30.4; must accomplish good deed to receive credit, 30.4; in destroying Jerusalem endeavored to break into heaven, 74.2; sought to destroy God and vented wrath upon Temple, 64.1; patterned their behavior after the Generation of Confusion, 74.3; *see also* Idolaters
 Heavenly creatures, *see* Celestial creatures
 Heavenly voice (*bat kol*), instances of, 3.2, 17A.15, 72.2, 79.2
 Heavens, chosen by God out of seven firmaments created, 92.2; contain no more of God than is in a single touch of His finger, 19.6; distances between, 103.5; ingredients of, 104.6; number of, 114.2, <148.2>; the seven heavens, 9.11; division of day and night in, 19.7; would have no lights, except for Israel, 109.4
 Hebrew language, sacred meaning of the number of letters in its alphabet, 7.4, 9.6; best for prayer, 31.7; retained by Israel in Egypt, 114.4
 Hebrew names, retained by Israel in Egypt, 114.4
 Heifer, four things revealed by God between the halves of, 16.7
 Herdsman, sometimes assists at animal birth, 107.4
 Hereth, forest of, once dry, was covered by God with blossoms out of the richness of the world-to-come, 23.6
 Hezekiah, ordered the bones of his father to be dragged on a pallet of ropes, 15.6, 17A.19; brought scholars to Jerusalem, 87.5; systematized study of Torah, 87.5; described as "the light of Israel," 22.2; prepared his heart for prayer, 108.1; sought God when smitten, 26.2
 High priest, out of what tribe he is to come, 101.2; wears white linen garment that has no seam, 99.4
 Hind, its horn brought into a house in which snakes nest, 22.14; most God-fearing of all animals, 22.14, 42/43.1; when thirsty, digs a hole and pants, 22.14; *see also* Deer
 History, view of, 75.3
 Hiyya, R., his collections of the Mishnah, 1.16, 104.22; <sent to visit cities in Land of Israel, 127.1>
 Hiyya of Sepphoris, R., went to Syria to buy wheat, 12.1
 Holy Land, situated on seven seas, 24.6; situated upon four rivers, 24.6; expiatory power of, 85.2; God's love for, 85.1; *see also* Israel, Land of
 Holy One, blessed be He, *see* God
 Holy Spirit, comes to rest only in the midst of joy, 24.3; rested upon David, 1.1; rested upon Isaac, 10.6; showed itself in three courts of justice, 17A.15; <spoke through Ezekiel, 150.1>
 Honi, <slept for 70 years, 126.1>, <126.2>; <troubled about a verse, 126.1>
 Honor, due to a father, 1.15; due to a teacher, 1.15; due to a father-in-law, 7.4
 Hornets, manner of their striking the Amorites, 78.11

104:16	<145.1>	114:1	26.6
104:19	28.5	114:2	76.2
104:24	34.1	114:3	19.1
104:25	19.1	114:4	13.4, <149.1>
104:31	75.2, <149.3>	115:1	26.6, 44.1
104:33	<149.4>, <149.5>	115:5	31.3, 31.4
104:34	<149.4>, <149.5>	115:9	22.29
104:35	92.10, 103.3, <149.6>	115:10	22.29
105:3	<149.3>	115:11	22.29
105:8	119.4	115:17	<146.1>
105:10	6.1	115:18	<146.1>
105:17	10.3, 10.7	116:1	26.6, 71.2
105:19	10.7, 26.3	116:3	101.1
105:26	42/43.5	116:4	101.1
105:38	114.1	116:6	71.2
105:41	5.1	116:7	<119.8>
106:1	72.1	116:8	<119.8>
106:2	19.2, 104.2, <139.1>	116:11	18.7
106:7	18.6, 95.3, 114.9	116:12	5.3, 19.5
106:8	67.1, 107.1	116:13	11.5, 23.6, 75.4, 101.1
106:9	114.9	116:16	18.4
106:16	22.19	116:18	16.13
106:18	45.4	116:19	16.13
106:19	7.6	117:2	<119.34>
106:21	4.6, 13.2	118:5	63.1
106:23	4.6, 7.6	118:6	11.1
106:30	55.2, 108.1	118:7	78.5
106:32	23.3	118:10	26.6
106:44	18.11	118:11	35.2
106:47	107.2	118:15	30.3
106:48	107.2	118:25	17.5, 26.5
108:13	35.1	118:27	27.1, 36.6
109:22	51.2, <119.29>	118:28	26.6
109:24	31.9, <119.29>	118:29	26.6
109:31	<142.5>	119:3	1.7
110:1	2.9, 18.29, 18.32	119:12	<144.1>
110:5	18.29	119:17	<142.6>
110:6	9.13, 111.1	119:23	39.4
110:7	111.1	119:46	16.9
111:2	104.5	119:52	3.3
111:3	104.5	119:62	22.9, 57.4, 108.2
111:7	3.2	119:63	118.8
111:8	3.2	119:64	13.4
112:4	51.1	119:71	63.1
112:9	12.5, 75.5, 118.11	119:73	<139.5>
112:10	12.5	119:92	27.7, 94.5
113:3	104.1	119:99	1.19
113:9	114.2	119:100	1.5, 23.2

- Iniquity, forgiven if a man keeps the Sabbath, 92.2; God's anger at, causes earthquakes, 104.25
- Injuries, to reputation or honor worse than to person or property, 12.2
- Inspiration, associated with sacred joy, 24.3
- Insult, bearing of, by meek, 86.1
- Intention, in prayer, 10.7; to perform a commandment, reckoned as actual performance, 30.2
- Intercession, by Moses, after the sin of the golden calf, 7.6; by one good deed, 17A.9; with God, effective, 17.4; by sacred days and precepts and by the Patriarchs, 17.4; for others in prayer, 55.4
- Isaac, begotten through a divine remembrance, 8.7; his appearance like that of an angel, 90.18; instituted noonday prayer, 55.2; might in prayer, 112.2; loved the son who hated God, 7.6
- Isaiah, born circumcised, 9.7; described as "His holy one," 22.2; unlike other prophets knew that he was prophesying, 90.4; summed up the 613 commandments in six principles, 17A.21; in two principles, 17A.23
- Isciah, name for Sarah, 118.11
- Ishbi-benob, meaning of his name, 18.30; impact of the shield he lifted up threw David eighteen cubits into the air, 18.30
- Ishmael, R., sought to arrange the Psalms in their proper order, 3.2
- Ishmael b. Elisha, R., scriptural reference applied to, 17A.21
- Ishmael b. Elisha, High Priest, martyr, 9.13
- Ishmael b. Jose, R., scriptural reference applied to, 17A.19, 21
- Israel, existed before Creation, 72.6, 93.3; hallowed even before God created the earth, 10.1; adopted by God even before Creation, 74.1; sons of God, 2.9; world cannot live without, 2.16; except for, the earth would not endure for a single hour, 2.17; except for, there would be no blessing in the world, 109.4; except for, no lights would shine in heaven, 109.4; except for, no rain would fall, 109.4; a child in, more immune to temptation than angels who came down to earth, 8.2; <set at the head of all peoples, 147.1>; intimacy with God, 23.1; extent of God's love for, 78.5; desire only God's precepts, 36.6; shall last forever, 36.8, <119.12>; tongues of, busy with Torah instead of gossip and slander, 39.4; power of, lies in waiting for God, 40.1; number of, unlimited as the water of an aqueduct, 42/43.4; accustomed to practice mercy at all times, 52.6; saved because God wishes to make His strength known, 67.1; God's promise to inherit the Land when they numbered sixty myriads, 105.4; redeemed from Egypt for four reasons, 114.4; redeemed so that God might make Himself a name in the world, 44.1; merits by which redeemed from Egypt, 114.5; become righteous when they see God, 69.1; <become saintly when they see God, 149.1>; at Sinai, willing to do God's will even before hearkening to word of what they were to do, 104.1; at Sinai, scorched by flames, 68.7; at Sinai, clothed with royal purple, 103.8; revived by rains of life, 68.5; lacked nothing in the wilderness, 23.2; did not void when living on manna, 78.4; *see also* Manna, Wilderness; put God to proof ten times, 95.3; doomed to be ruled by the kingdoms because of their deed at Peor, 106.7; God bestowed three goodly gifts upon, 17A.11; charged to do three things upon entrance into the Land, 7.7; <died after drinking water of the Euphrates, 137.3>; not held responsible for any of the sins wherewith they have soiled themselves through-

147:6	<146.9>	1:30	<119.61>
147:7	19.1	1:31	<119.61>
147:9	<136.10>	1:32	<119.61>
147:12	5.10	2:4	<119.9>
147:14	87.3	2:6	<127.3>
147:30	5.10	2:7	69.1, 119.4, <149.1>
148:1	8.2, 22.24, 33.1, <149.4>	2:12	36.3
148:2	33.1, <149.4>	3:5	<144.1>
148:3	33.1, <149.4>	3:6	<119.5>, <144.1>
148:4	<149.4>	3:7	19.15
148:7	19.3, <139.5>, <149.1>, <149.4>	3:8	19.15, 78.1
148:8	104.8, <136.5>, <139.5>, <149.1>, <149.4>	3:12	6.3, 38.1, 94.2, 118.16
148:9	<139.5>, <146.9>, <149.1>, <149.4>	3:13	94.2, <119.16>
148:10	<139.5>, <149.1>, <149.4>	3:14	<119.16>
148:11	<139.5>, <149.1>, <149.4>	3:15	9.2, 116.5, <119.16>
148:12	<149.1>	3:16	5.2, <119.75>
148:13	8.2, 24.5, <147.1>, <149.1>, <149.2>	3:17	99.3
148:14	4.3, 4.4, 15.4, 17A.19, 19.3, 118.10, <147.1>, <149.1>	3:18	1.19, 16.12, 17.5, 52.2
148:15	4.5	3:19	50.1
149:2	104.24	3:20	50.1
149:5	30.3	3:32	25.13
149:6	17.10, 33.1	3:34	1.22
149:9	<150.1>	4:1	119.7, <119.2>
150:6	18.2, 62.3, 89.3, 113.3	4:2	21.4, 22.25, 29.2, 119.7, <119.2>, <125.4>
Proverbs		4:4	16.12, 17.8, 119.7, <119.2>
1:2	94.2, <119.24>	4:5	<119.24>, <140.1>
1:6	78.1	4:6	119.7, <119.2>, <140.1>
1:9	19.15	4:7	<119.24>
1:22	<119.61>	4:12	91.7
1:23	<119.61>	4:13	<119.2>, <119.8>, <119.60>, <140.1>
1:24	<119.61>	4:18	18.36, <119.44>
1:25	<119.61>	4:19	27.2, <119.44>
1:26	2.6, <119.61>	4:22	1.18, 19.15
1:27	<119.61>	5:6	9.3
1:28	<119.61>	5:18	59.2, <119.41>
1:29	<119.61>	5:19	7.3, <119.41>
		5:20	<119.41>
		6:1	8.3, 8.4
		6:2	8.3
		6:3	8.3
		6:5	8.3
		6:8	56.3
		6:16	14.3
		6:20	1.11, <140.1>
		6:21	1.11

Jakum of Şeroroṭ, story of his repentance, 11.7

Jamnia, center of learning, 1.19

Jealousy, of God, one of five heavenly things sleeping in the universe, 80.3; masters a mortal but not God, 94.1

jeduthun, meaning of, 1.6, 77.1

Jehoiarib, division of, on duty when the Temple was destroyed, 94.6

Jehoshaphat, just short of losing his head when God saved him, 4.3; whenever he saw a disciple of the wise would stand up and embrace him, 15.6, 17A.19; miracle performed in behalf of, 79.1

Jeremiah, born circumcised, 9.7; concludes his book with words of comfort, 4.12; sought to change the order of prayer, 19.2; chided God, 90.2; <offered a choice by Nebuzaradan, 137.2>

Jeroboam, equal of Ahijah of Shiloh in understanding, 5.8

Jerusalem, <heavenly, 122.4>; foundation of the world, 87.3; miracles performed in behalf of, 79.1; destruction of, not believed possible, 79.1; meaning of name of, 76.3; <called "rest" because of being the resting place of the Ark of the Covenant, 132.2>; <also called "inheritance," 132.2>; <meaning of choice of, 132.3>; prayers at, like prayers before throne of glory, 91.7; nations' refusal to rebuild, 53.2; <reminders of, prescribed, 137.6>; shall be called after Lord's name, 21.2; <rebuilding of, 122.6>; description of, in days of Messiah, 48.4; will be placed on combined tops of Mounts Sinai, Tabor, and Carmel, 87.3; great gate in, together with its two wickets, will be made of one carbuncle, 87.2

Jethro, manna enough for sixty myriads came down for his sake, 78.4

Jews, *see* Israel

Joab, brought a green cypress and set it against the wall, 18.24

Joah, wrote a letter saying "Hezekiah and Isaiah do not allow us to make peace with Sennacherib," 11.1

Joash, hidden in the Temple, 18.23

Job, rebelled when he was smitten, 26.2; shook himself free of suffering and was renewed, 103.8

Joel, the prophet, regarded as son of Samuel, 80.1

Joḥanan, R., legal decisions of, 1.16; continued fasting until he had read weekly portion of Scripture, 17A.19; challenged by disciple for saying gigantic pearls will form the gates of Jerusalem, 87.2; wore his Tefillin day after day, 103.7

Joḥanan b. Zakkai, R., ruling concerning extra tithe, 25.13

Jokshan, meaning of name, 92.13

Jonah, son of widow of Zarephath, 26.7

Jonathan, R., and his unscrupulous townsmen, 12.1

Jose, R., martyr, 9.13; (another R. Jose) story about his going to his master to study Torah, 1.18; (another R. Jose) <sent to visit cities in Land of Israel, 127.1>

Jose, R., son of the Damascene, conversation with R. Eliezer, 25.13

Jose b. Ḥalafta, R., his wit while a boy, 50.3; makes condolence call on notable in Sepphoris, 2.11

Jose b. Joezer, story of his martyrdom, 11.7

Joseph, born circumcised, 9.7; went out from prison on New Year's Day, 81.7; imprisoned two years longer for depending on the favor of men, 105.6; when

21:18	4.3	31:21	1.20
21:20	<119.9>	31:26	13.4, 52.6, 113.2, 118.4
21:22	68.11	31:30	112.1
21:23	7.17, 52.2		
22:20	119.8, <119.4>	Job	
23:13	6.7	1:5	50.3
23:14	6.7	1:21	92.9, 101.1
23:16	18.2	2:4	94.2
23:17	37.1, 73.1	3:16	8.5, 58.4
23:18	73.1	3:19	104.23
23:23	110.4	5:2	70.2
24:11	15.6	5:7	78.14
24:16	1.21, 22.7	5:9	117.1
24:17	7.3	5:10	117.1
24:20	37.1, 73.1	5:11	24.5
25:1	87.5	5:24	59.2
25:6	1.5	6:13	59.2
25:14	17A.10	6:17	11.5
25:15	78.12	7:2	25.1
25:16	<119.42>	7:8	87.6, 92.9, 114.2
25:21	34.2	7:18	72.4
25:22	34.2	8:13	37.2
25:25	25.4	8:16	37.2
26:11	32.2	9:6	<136.5>
26:21	1.22, 11.5	9:8	93.5
26:25	14.3	9:10	46.1
26:26	52.3, 55.1	10:1	26.2, 95.3
26:27	<119.32>	10:2	26.2
27:6	11.1	10:3	26.2
27:8	84.2	10:8	<119.24>
27:10	8.3	10:9	<143.1>
27:22	28.2	10:10	<119.24>, <143.1>
28:13	22.22, 100.2, 118.3	10:11	<119.24>, <143.1>
28:14	<119.52>	10:12	<143.1>
28:28	47.1, 68.1	10:15	<143.1>
29:2	47.1	10:22	18.16
29:12	54.1	11:7	106.2, <139.1>
29:13	9.12	11:8	106.2, <139.1>
30:5	<119.71>	11:9	18.21, 104.22, 106.2, <119.11>, <139.1>
30:7	27.5		
30:8	27.5	11:11	5.8
30:9	27.5	11:20	68.1
30:15	31.9	12:11	22.25
30:30	64.1	12:15	93.5
30:32	22.7	12:16	7.3
31	112.1	13:15	78.7
31:10	59.2	13:16	101.3
31:18	136.6	13:20	<143.1>

- Kaddish, recited seven times a day by him who leads the service, 6.1
 Keys, to the womb, graves, and rain, are not given by God to an emissary excepting Elisha and Elijah, 78.5
 King, who can hear only one man at a time, contrasted with God, 65.2; <inability to supply provisions contrasted with God's abundance, 136.8>
 Kingdom, wicked, no charm against it, 63.1
 Kingdoms, yoke of, seen by Abraham in vision, 38.2, 52.8; rise and fall of, 75.3; Israel can make them harmless as a fish out of water, 80.6
 Kingdoms, eight, four dispersions of Israel under, 6.2
 Kingdoms, four, enslaving Israel, shown to Abraham in a vision, 18.25; foreseen by David, 17.9, 18.35, 69.2; length of their reigns foreseen by Jacob, 78.6; predicted in Scripture, 18.11; identified, 22.5; their cruelty, 18.10; prayers of Israel in exile in, 5.6; Israel will cry out four times in distress, "How long?", 13.1; deliverers from, who are to rise, 22.9; promised fall of, 8.1; will have no leg to stand on in day of judgment, 1.21
 Kingship, <suitable only to descendants of David, 132.3>
 Kinnereth, Sea of, chosen by God out of seven seas created, 92.2
 Kissing, frivolity of, 2.12
 Korah, assembly of, has no share in world-to-come, 49.3
 Korah, sons of, did not walk in counsel of their father, 1.15, compared to hind, 42/43.1; are lilies (*shoshannim*), 45.1; gathered from among thorns, 45.1; sang three songs, 45.2; unable to speak, their hearts overflowed with repentance, 45.4; made prophets after repentance, 45.5; saw two worlds, 46.1; did not understand what they saw, 46.1; stood like a mast, 46.3; will be resurrected, 71.4
- Laban, anagram for Nabal, 9.17; and Nabal, alike, 53.1
 Lamentations, Book of, 4.12
 Lamp, of the wicked, has no after-glow, 37.1
 Languages, seventy, of the 70 nations, 68.6
 Laughter, <in this world a man must not fill his mouth with, 126.3>
 Law, Korah's protest against its burdensome provisions, 1.15
 Law, tables of, interceded in behalf of Israel, 17.4
 Laws, three, given to women, 22.16; six, given to Adam, 1.10, 6.2; seven, to Noah, 6.2; eight, to Abraham, 6.2; seven, enjoined upon children of Noah, 1.12, 2.5; seven, given to the nations, 4.11
 Laying on of hands, in sacrifice, 4.9, <134.4>
 Leap-year, proclamation of, 4.4, 19.10
 Learning, no privileged class in, 1.18; day to be divided for different kinds of sacred study, 1.19; pretenders to, 52.1; <likened to wine, 119.24>
 Lepers, looked after by ministering angels when healed, 104.9
 Leprosy, brought on by slander, 52.1
 Letters, homiletical meaning of, 10.1, 13.3; meaning of numerical value of, 3.3, 4.3, 5.5, 19.7, 27.4, 90.13, 103.18; sacred meaning of numerical value of, 17A.18, 18.22; special meaning of, 87.6, 90.13; use of, in grammatical construction, 9.15; letter *he* in grammatical use, 9.15; letter *lamed* highest of all letters, 10.1; in grammatical use, 9.15; letter *yod* least of all letters, 10.1; *see also* Alphabet, Hebrew

5:16 8.3
6:12 49.1
6:3 <119.21>
6:14 7.18
6:10 22.11, 22.12, 22.13
6:12 22.12, 118.21
7:2 23.1
7:3 2.13, 2.14, 2.15, 2.16, 60.1
7:5 4.3
7:7 69.1
7:8 22.11
7:10 30.3, 33.1
8:1 8.5, 23.1
8:6 9.17, 76.4, 116.1
8:7 15.4, 15.5, 116.1
8:8 15.5
8:13 116.1
8:14 8.1

Ruth

1:14 2.12
2:4 57.2
3:9 116.9
3:13 15.6
4:2 92.7
4:15 19.13
4:20 54.2
4:22 54.2
4:23 54.2

Lamentations

1:2 <146.9>
1:14 31.9
1:16 74.3
1:20 18.11
2:1 <130.1>
2:3 75.5, <137.5>, <137.7>
2:4 62.4
2:6 76.3
2:7 65.1, 93.7
2:10 83.1
2:15 48.2
2:19 17.6, <119.76>
3:8 65.2
3:17 <119.70>
3:20 67.1, 118.4
3:28 25.2, 67.1
3:29 5.1, 28.1, <119.21>

3:25 4.5, 40.1
3:38 <119.8>
3:44 4.3, 65.2, 65.4
3:48 <119.67>
3:53 61.1
3:56 61.1
3:60 35.1
3:61 35.1
3:62 35.1
3:63 2.3
3:64 <121.3>
4:4 8.5
4:5 8.5
4:11 79.3
4:12 79.1, 79.2
4:16 <119.20>
4:19 7.10, <137.3>
5:3 68.3, <146.9>
5:5 <137.3>
5:15 <119.20>
5:17 <147.3>
5:18 <147.3>
5:19 42/43.5
5:20 <119.30>
5:22 4.12, <119.30>

Ecclesiastes

1:2 92.2
1:4 19.1, 36.8
1:8 65.2
1:9 48.4, <146.4>
1:12 78.12
2:2 5.8
2:8 78.12
3:11 9.1, 34.1
3:22 <146.2>
4:4 37.1
4:6 90.1
4:9 99.1, <119.43>
4:10 99.1, <119.43>
4:12 99.1
4:13 9.5
4:14 9.5
5:1 7.17
5:4 116.4
5:5 52.1
5:12 77.3
6:7 <146.2>

Mar, son of Rabina, <made wedding feast for son, 126.4>

Marriage, importance of, 59.2; <consequences of, with woman of base origin, 122.4>

Marriage service, requires presence of ten men, 92.7

Martyrs, character of their resistance, 16.5; precious to God, 16.3; *see also* Ten martyrs

Master, importance of, 8.3; pleased even in grave when he is quoted accurately, 30.3

Matriarchs, were prophets, 105.4

Mattathias, the Hasmonean, *see* Hasmonean

Maw, its use, 103.1

May festival, likened to giving of Torah, 18.17

Meat, with milk, prohibited, 8.2

Medicaments, for hornet's sting, scabs, etc., 18.12

Meek, the, partner of God, 86.1; <reward of, 146.1>

Meir, R., vexed by a sectarian, 104.27; could prove even a reptile clean with 49 arguments from Scripture, 12.4

Melchizedek, also known as Shem, 37.1, 76.3; fed beasts in the ark, 37.1

Men, three kinds of, 8.6

Merciful, applied to man who remains silent even when hearing himself reviled, 16.11

Mercy, acts of, a means of praising God, 89.1; gift bestowed by God upon Israel, 1.10, 17A.11; gates of, are never shut, 4.3; let thy doings be merciful, so that mercy will also be shown to thee, 103.10; of God, 3.3, 9.11, 19.13, <136.1>, <149.2>; chastisements not proportionate to deeds, 94.2; the quality that best expresses His nature, 86.7

Merit, passed on to children, 119.5; of fathers, one of five things that will save Israel, 106.9; of the fathers, God, and Torah, 27.7; of Torah, faith, and God's name, 94.5; accumulated by Israel in the wilderness, held for them, 36.7

Messiah, the, preceded Creation, 72.6, 90.12, 93.3; will be a new creation, 2.9; extent of his suffering, 16.4; God said to him: "Ask of Me," 2.10, 21.4; <asked God for wisdom, 119.16>; power of, in time-to-come, 2.3; power of, depends on his righteous judgments, 72.5; length of days of, 90.17; nations will bring gifts to, 87.6; occupies himself with study of Torah, 2.9, 110.4; son of David, 42/43.5, 60.3, 87.6; son of Ephraim, 60.3, 87.6; will be called after God's own name, 21.2; will be given glory and majesty, 104.5; will teach the nations 30 precepts, 21.1; what is to precede singing of song of redemption when he comes, 18.5; days of, will be here when wicked spring up like grass, 92.10

Messianic age, conceived as continuance of present age, 84.4; no leisure time to study Torah in, 84.4; <God's praises will be sung by all, 147.2>; <goodness of, 147.2>; <height of men in, 145.1>; <Israel will never cease singing, 145.1>; marvelous fertility of Land of Israel in, 72.6; abundance in, 87.3; <beauty of women in, 145.1>; <sexual intercourse in, 146.4>; Messiah's authority in, 21.3; <dietary laws in, 146.4>; marvels of, 72.4; <peacefulness of, 145.1>; seats of Abraham and the Messiah in, 18.29

Methuselah, flood held off because of, 26.7

6:2 64.1
 6:3 64.1
 6:8 22.15, 64.1
 6:9 64.1
 6:10 64.1
 6:11 64.1, 66.1
 6:12 64.1
 6:13 64.1
 6:14 64.1
 6:15 30.4, 64.1
 6:17 64.1, 66.1
 6:18 24.10
 6:19 64.1
 6:20 64.1
 6:21 64.1
 6:23 4.3, 24.10, 64.1
 6:24 31.1, 64.1, 70.4
 6:25 64.1, 78.11
 6:28 56.1
 7:3 80.6
 7:4 18.11
 7:5 18.11
 7:7 22.5, 75.5, <140.2>
 7:8 <140.2>
 7:9 4.4, 47.2, 72.2, 93.1
 7:10 4.4, 103.18
 7:11 11.5, <140.2>
 7:13 2.9, 21.5, <135.1>
 7:14 2.9
 7:16 1.2
 7:25 10.1, 10.2
 8:8 22.5
 9:3 108.1
 9:4 19.2
 9:5 <119.13>
 9:7 3.3
 9:9 3.3
 9:10 <119.13>
 9:17 18.4
 9:18 116.2
 9:19 5.7, 116.1
 9:20 <141.2>
 9:21 <141.2>
 10:1 <119.35>
 10:3 2.8
 10:14 31.7
 12:1 20.3
 12:3 11.6, <148.1>

12:4 31.7, 74.3
 12:7 17.10, 106.7, <119.31>
 12:8 31.7
 12:9 9.2
 12:10 <119.31>
 12:13 <137.7>

Ezra

1:3 11.3
 3:8 <137.5>
 3:10 <147.3>
 3:11 <147.3>
 3:12 <137.5>
 7:6 108.1
 7:10 108.1
 8:15 <137.5>
 9:4 <141.2>
 9:5 <141.2>
 9:6 38.2, <141.2>
 9:13 30.4, 62.4

Nehemiah

8:6 89.4
 9:5 22.19
 9:6 19.7, 24.4, 62.3
 9:8 24.8
 9:13 <119.68>
 9:14 92.2
 9:18 3.3
 9:20 3.3
 9:21 3.3
 9:32 19.2
 9:33 <119.13>
 9:36 <119.13>
 10:1 57.2, <119.13>
 10:33 57.2
 10:38 57.2
 11:21 1.10, 17A.14
 12:40 56.4

1 Chronicles

1:1 9.11
 1:2 9.11
 1:27 105.2
 2:13 9.11, 25.14
 2:14 9.11
 2:15 9.11, 25.14, <119.72>

- with Pharaoh during plague of first-born, 113.2; allowed to take scepter of God, 21.2; cast doubt on adequacy of measure of justice, 90.5; various ways he approached God, 18.22; chided God, 90.2; charged by rebels with adultery, 106.5; performed duties of high priesthood, 18.22, 99.4; his trouble in choosing a high priest, 101.2; his argument in behalf of Aaron's right to the priesthood, 2.3; went up to heaven riding on a cloud, 45.6; given glory, 104.5; heard what 60 myriads could not bear to hear, 103.18; three Commandments took him aback, 91.1; not even he could make out all the meaning of Torah, 106.2; five angels of punishment confronted him, 18.13; how he made God angry, 23.3; <description of encounter with Og, 136.12>; instituted order of prayer for Israel, 19.2; on day he died wrote 13 scrolls of the Law, 90.3; blessed 11 tribes, 90.3; did not bless tribe of Simeon, 90.3; left no corner in heaven in which he did not pray, 90.6; accepted God's decree against himself, 5.10; composed 11 Psalms, 90.3; blamed himself for being prevented from entering Land of Israel, 92.14; dual character of: man and god, 90.5; pattern of his life, 24.7; three clues to sepulcher of, 9.2; described as a redeemer, 42/43.5; father of prophets, of angels, of those who pray, 90.8; unlike other prophets, knew he was prophesying, 90.4; likened to ministering angels, 90.6; foremost among prophets, 1.2; compared with David, 1.2; compared with Samuel, 1.3
- Mountain, of the Lord's house, will lead in singing, 87.3
- Mountains, during Creation, 93.5; rivalry of, to have God reveal Himself upon, 68.9; will lead in singing of Israel's songs, 36.6
- Murmurers, in wilderness, have no share in world-to-come, 49.3
- Mutual help, importance of, 59.1
- Naaman, how his arrow smote Ahab, 78.11
- Nabal, a deceiver, 53.1; niggardly in deeds of charity, 53.1; committed acts of unchastity, 53.1; meditated idolatry in his heart, 53.1; claimed not to know David, 53.1; his death held off, 26.7; and Laban, alike, 53.1
- Nadab, boastful man, 78.18
- Name of God, not whole as long as Edom abides, 97.1; in this world God is praised with name consisting of only two letters, 118.14; as written, may be pronounced only in the Temple, 87.5; *see also* Ineffable Name
- Names of God, <All-Good, 125.4>; Almighty, 93.5; Almighty God, 118.9; Divine Presence, 132.3; *I am*, 72.1; Lord, 118.9; Owner of the cup, 3.3; Place, 90.10; Presence, 132.3; Root of the world, 6.1, *Yah*, 113.3, 118.9; Yahweh, 113.3
- Naphtali, children of, swift as hind on mission of Torah, 81.4
- Nations, seventy, with 70 languages, 68.6; even their learned men must be counted ignorant because they know no Torah, 92.10; unwilling to accept Torah, 68.11; doomed because they did not accept Torah, 42/43.5; their prosperity makes Israel envious, 42/43.5; fail in their attempts to harm Israel, 2.2; not given permission to persecute Israel, 53.2; anxious to tear Israel to pieces, 104.17; carried off God into captivity, 93.7; try to make Israel forsake God, 104.10; <forbid practice of Torah, 119.20>; <deride Israel, 119.20>; <ingratitude of, to Israel, 129.2>; will go to Gehenna in time-to-come, 104.18; only the wicked among them have no portion in world-to-

10:2	5.9
10:3	1.12
Makkoṯ	
3:15	1.7
'Eḏuyyoṯ	
1:4	17A.2
'Aḅoṯ	
2:1	9.3
2:20	<119.10>
4:2	1.7

Yčḅamoṯ	
8:3	1.2
Soṯah	
9:12	7.9
9:13	7.9
Mēnaḥoṯ	
8:3	105.3
Tamiḏ	
4:3	16.3

- <stronger than Pharaoh and his hosts, 136.11>; <encounter of, with Moses, 136.12>; requited by God, 68.13
- Olive trees, <significance of, in dreams, 128.4>
- Olives, <significance of, in dreams, 128.4>
- Omnipresence, of God, 24.2, 62.3, 90.10
- Oppression, makes a man's strength fail, 31.9
- Oral laws, how proved, 19.15; studied by God at night, 19.7
- Orpah, slain by Abishai, 18.30
- Oxen, which carried Tabernacle, length of life of, 101.4; will be used to punish wicked in world-to-come, 101.4
- Palestine, *see* Holy Land; Israel, Land of
- Palit, <another name for Og, 136.12>
- Palm tree, sexual differentiation of, 92.11; all of it made use of in religious rites, 92.11
- Parables, architect who built a city, 14.1; bags filled with air, 93.5; bowls, 93.5; charger inlaid with jewels, and grass-cuttings lying upon it, 1.20; <cluster of grapes, 119.51>; company of musicians seeking to sing a hymn to the king, 1.6; cow led to place where she was to be slaughtered, 105.5; ear of wheat, 2.14; farmer who has many heifers, 11.4; father and son journeying on a road, 20.4; fat man riding on an ass, 105.11, 114.1; grain of wheat cleft in the middle, 2.13; highwayman sitting at a crossroads, 26.5; <house full of straw whose owner finally covered it with plaster, 119.50>; householder and his steward, 2.13; householder who conducted himself generously with his tenants, 118.7; <householder with a plowing heifer which he lent to another man, 129.1>; householder who used to lend money to everyone in his city, 118.5; king and the slaves in his palace, 68.2; king angry at the inhabitants of a certain city, 2.17; king angry at his son, 3.3; king angry at his son, about to sign a decree of punishment, 106.6; king angry at his son, while holding in his hand an unsheathed Indian sword, 6.3; king angry at his son who sought to kill him, 90.8; king angry at his son who thought to give him a hundred blows with a rope, 6.3; king angry at his son who thought to throw a large stone at him, 6.3; king into whose house some thieves came, 118.13; king seated at his royal table, 5.1; king to whom a certain legion sang a song of praise, 93.2; king who entered a city, 45.1; <king who had a flock, 146.8>; king who had many provinces, 19.3; king who had an orchard into which he brought workmen, 9.3; king who had a precious object which he wished his son to possess, 92.2; king who had a retainer in a certain city, 24.2; king who had a servant whom he befriended more than any other servant, 11.1; <king who had a silver dish which he gave to a silversmith, 119.71>; king who had a single pearl, 28.6; king who had three friends, 81.2; king who had two cruel inquisitors, 6.3; king who had two legions, 93.7; king who had two savage legions, 5.7, 86.7; king who had a stubborn son, 79.3; king who had two sons, one grown up and one little, 9.1; king who had treasuries filled with good things, 89.3; king who had two stewards, 24.5; <king who had married a princess, 137.5>; king who prepared a banquet, 4.11; king who prepared a banquet and invited the guests, 25.9; king who prepared a great banquet and charged his steward to invite merchants, not artisans, 25.9; king

INDEX 2

Authorities

Abaye, <137.6>

Abba, 1.16, 4.3, 9.4, 14.3, 16.12, 18.7, 18.16, 18.17, 18.18, 18.29, 19.7, 19.11, 25.6, 30.5, 32.3, 41.2, 81.5, 86.1(tr.), 90.17, <130.2>

Abba b. Aḥa, 78.17

Abba b. Elisha, 22.22

Abba b. Jeremiah, 4.9

Abba b. Kahana, 1.20, 1.21, 3.3, 9.3, 11.2, 18.10, 22.19, 27.5, 27.6, 31.7, 36.8, 49.1, 52.4, 78.3(tr.), 87.2, 90.14, 90.16, 93.5, 100.2, 101.4, 103.6, 103.8(tr.), 103.10, 105.10, 106.4, 106.4(tr.), 107.4(tr.), 114.5, <125.3>, <137.8>

Abba b. Papa, 32.2

Abba b. Yudan, 31.7

Abba b. Zabda, 9.15

Abba b. Ze'era, 28.4

Abba Ḥanin, 78.18

Abba Jose b. Dosta'i, 103.14(tr.)

Abbahū, 9.13(tr.), 9.14, 12.4(tr.), 13.4, 16.1, 16.10, 18.6, 19.1, 19.2(tr.), 19.11, 22.29(tr.), 23.3, 24.10, 30.5, 32.2, 45.7, 78.21(tr.), 80.3, 81.4, 88.2, 91.6(tr.), 91.7(tr.), 91.8, 92.4(tr.), 96.1, 99.2, 100.1(tr.), 101.4, 103.3, 103.16, 104.18(tr.), <149.2>

Abbahū b. Ze'era, 90.12

Abdimi of Haifa, 31.6, 68.10

Abdimi b. Neḥunya, 103.1

Abiathar, 4.3

Abijah, 3.7

Abin, 4.3, 4.4(tr.), 6.1, 15.4, 16.12, 17.5, 19.2, 25.10, 26.6, 41.2, 78.10, 78.16, 80.2, 80.4(tr.), 90.5, 114.6(tr.), <136.6>(tr.)

Abin the Levite, 27.1

Abin b. Rab Ada, <122.4>(tr.)

Adda b. Ahaba, <137.6>

Adda b. Ḥanina, R., <131.2>

Aḥa, 1.6, 1.12, 2.6(tr.), 3.2, 4.4, 4.7, 4.9, 4.10, 7.3, 7.9, 8.2, 9.3(tr.), 9.10, 10.7, 11.1, 11.3, 16.1, 18.10, 18.11(tr.), 18.12, 18.15, 19.17, 21.1, 22.25, 24.10(tr.), 30.1, 34.2, 68.2, 75.4, 78.3, 78.5(tr.), 80.1, 81.4, 86.6, 86.7(tr.), 87.6, 88.2, 98.1, 100.1, 100.3, 101.1, 102.3, 103.11(tr.), 103.18, 104.25, 106.1, 106.4, 114.6(tr.), 119.1, <122.6>, <136.1>

Aḥa b. Abba, <137.3>

Aḥa b. Ada, 31.9

Aḥa b. Hanina, 105.12

Aḥa b. Papa, 16.2

- Patriarchs, God's covenant with, 13.1; God's love for, 105.5; not called holy until they were laid away in the earth, 16.2; their merit not always adequate to secure forgiveness, 7.6; interceded in behalf of Israel, 17.4; their good desert with God accrues to benefit of their posterity, 94.5; *see also* Fathers
- Patron, relations of, to client, contrasted with God's relations to man, 4.3, 55.6
- Peace, among men possible because of divine law, 99.3
- Pedagogic principles, child to be beaten with nothing heavier than a rod, 6.7; school children should not be struck during summer months, 91.3; should be released during hottest part of day, 91.3; *see also* Teachers
- Pederasty, causes earthquakes, 104.25; <none among Jews, 122.5>
- Pelethites*, judicial experts, 3.3
- Penitential days, ten, are the paths of life, 17.5; <forgiveness held in abeyance during, 130.2>
- Peor, because of their deed there Israel was doomed to be ruled by the kingdoms, 106.7
- Pepper plants, world can live without them, 2.16
- Persecution, reasons for, 12.5; <purifying character of, 143.2>; of the Jews, because of their religion, 13.3
- Persecutions, despite them Israel proclaims the Godhead, 5.6
- Persia, king of, who was about to die, 39.2
- Persian language, best for lamentation, 31.7
- Pestilence, in the days of David, cut short, 17.4
- Pethuel, meaning of the name, 80.1
- Pharaoh, his criticism of Esau's folly, 2.4; of the bondage, was the selfsame king, issuing new laws, 105.8; his guards stricken when they sought to apprehend Moses, 4.3; conversation with Moses and Aaron during plague of first-born, 113.2; <daughter of, escaped death, 136.6>; engaged by God in personal combat, 18.14; whether or not drowned at Red Sea, 106.5; required by God, 68.13; good deeds of, 90.7
- Philippa, built by Philip, 9.8
- Philistines, not the aborigines of Abraham's day, 60.1; boasted that they captured God in the Ark, 93.4; their intestines torn to pieces, 93.4
- Phinehas, given his uncontestable right to the priesthood, 118.8, note 6
- Piety, thought greater in olden times, 31.1
- Pilgrimages, to Jerusalem, described, 42/43.4
- Pillar of cloud, stood still for Miriam's sake, 15.4; had two faces, 27.1
- Pillars, three, meaning of, 1.15; <number of, on which the earth stands, 136.5>
- Place, name of God, 90.10
- Plague, kills a man within three days, 26.7; of blood, 78.10; of death of firstborn, 78.17, 105.10, 113.2, <136.6>; of frogs, 78.11, 78.13, 105.9; of hail, 78.14, 105.10; of locusts, 105.10
- Plagues, in Egypt, lasted each 23 days, 78.9; number of, 78.15; stamped into bodies of the Egyptians in the signs of the alphabet, 105.8
- Pledging of gifts in public, and not honoring the pledge, cause of withholding of rain, 17A.10
- Poor, punishment for oppressing them, greater than the punishment of the generation that perished in the flood, 12.3; sustained out of the abundance of the rich, 104.17

- Eliezer, 1.17, 4.12, 9.10, 9.15, 18.7, 18.16, 18.23, 22.12, 23.4, 32.2, 72.3, 78.15, 78.18, 90.17, 92.6, 119.6, <119.1>, <137.10>, <139.5>
 Eliezer the Great, 105.10
 Eliezer b. Jacob, 4.9, 10.4, 32.2, 32.4(tr.), 93.8, 94.2, 114.5, <130.1>
 Eliezer the son of R. Jose the Galilean, *see* Eleazar b. R. Jose the Galilean
 Eliezer the Modaite, *see* Eleazar the Modiite
 Elijah, School of, <136.10>
 Giddel, <134.1>(tr.)
 Haggai, 22.19(tr.), 22.30, 93.8
 Haggai b. Eleazar, 119.3
 Halafta, 26.7, 26.7(tr.), 100.2
 Halafta b. Jacob, 114.2(tr.)
 Halafta b. Saul, 26.7
 Hama, 1.5, 18.29, 20.8, 22.24, 75.4(tr.), 78.11, 101.2(tr.), 103.2
 Hama b. Hanina, 18.11, 40.4(tr.), 78.2, 101.4
 Hamnuna, 17A.18
 Hanan b. Pazzi, 92.12
 Hananiah, 17.1, 92.12
 Hanin, 10.3
 Hanin b. Ada, 5.2
 Hanina, 1.19, 1.20, 2.13, 4.3, 6.3, 9.12, 10.2, 13.2, 14.6, 17.8, 18.19, 18.29, 19.2, 19.11(tr.), 21.1(tr.), 22.3, 22.19, 24.1, 52.4, 72.1, 78.9, 86.4, 87.3, 90.4, 90.16, 91.5, 91.6(tr.), 93.1, 99.1, 101.4(tr.), 102.2, 104.13, 105.13
 Hanina b. Abbahu, 86.5, 91.4, 119.4
 Hanina b. Isaac, 90.15, 90.16, 100.2
 Hanina b. Papa, 5.8, 8.7, 10.5, 18.15, 40.4, 52.8, 65.4, 104.17, <129.2>, <134.2>
 Helbo, 4.3(tr.), 5.10(tr.), 18.22, 20.9, 48.5(tr.), 65.4(tr.), 88.2, 90.3(tr.), 90.6(tr.), 107.1(tr.)
 Hezekiah, 1.21, 22.29(tr.), 24.12, 28.5, 90.18, 90.18(tr.), 105.12
 Hezekiah, Amora of the West, son of R. Hiyya, *see* Hezekiah b. Hiyya
 Hezekiah b. Hiyya, 1.4, 19.15, 87.2, 119.4
 Hilkiah, 8.1, 80.3(tr.), 80.6(tr.), 81.6
 Hillel, 17A.1
 Hinena, 7.3, 30.1
 Hinena b. Papa, 7.3, 38.2; *see also* Hanina b. Papa
 Hsida, 30.1, <128.2>, <137.6>
 Hiyya, 1.2, 1.12(tr.), 1.16, 1.18, 2.17, 4.9, 9.3, 17.8, 18.24(tr.), 18.29, 22.12, 30.5(tr.), 32.3, 52.3, 75.4, 78.19, 79.1, 90.18, 91.8, 103.14, 105.8, 114.6
 Hiyya b. Abba, 1.17, 18.16, 22.13, 24.6, 27.7, 81.3, 105.3, 105.6, 105.13, <128.1>(tr.). *See also* Hiyya the Elder.
 Hiyya b. Abba of Joppa, 62.3
 Hiyya b. Abin, 1.4
 Hiyya b. Asi, 72.6(tr.)
 Hiyya the Elder, 17.4, 30.3, 106.2. *See also* Hiyya b. Abba.
 Hiyya b. Jose, 30.3
 Hiskiah, *see* Hezekiah

Profanation of the Name, not overlooked by God, 27.5; by hypocritical practices of religion, 10.4

Prohibition, <ought not to be imposed unless majority of community is capable of enduring it, 137.6>

Proof-texts, cited from all three parts of the Bible, 2.9, 7.6, 104.12, 119.8, <119.4>

Prophecy, vouchsafed to Israel, 111.1

Prophets, their manner of speech, 1.4; liken the Creator to His creation, 1.4; begin their books with recitals of Israel's guilt, but end them with words of comfort, 4.12; asked God: "Why dost Thou bestow wealth upon the nations," 7.17; in speaking of the distresses of Israel, refer to them in the singular and thereby make them less distressing, 18.11; may give temporary dispensation, 27.6; did not know they were prophesying, 90.4; called angels, 103.17; <wept because Torah was not kept, 119.67>; <called gods, 138.1>

Proselytes, occupied with Torah, equal in worth to high priest, 1.18; desirability of, 17A.12; Gibeonites not genuine ones, 17A.14; complete, 22.29; protected by God, 31.8; ultimate coming of, 68.15; made by Abraham, 110.1; <God's love for, 146.8>

Proverbs and sayings, Alas for the dough that the baker himself admits is bad, 103.14; All deities are alike, 4.5; As a man measures, so is he measured, 10.2, 13.1, 22.2, 81.2; Dance my shilling's worth for me, 16.13; <Either fellowship or death, 126.1>; Every craftsman hates the rivals in his craft, 11.6; He who has but a single stick finds it soon broken, 78.14; He who says that the Merciful one is loose in the practice of justice gets loose bowels, 10.3; Here the palmheart, here its branch; you have eaten the heart, be smitten with the branch, 22.5; If it were not for such rivalry, the world could not endure, 37.1; If the heart does not disclose its secrets to the mouth, how can the mouth disclose anything?, 9.2; In the measure that a man measures out, so it is measured out to him, *see above* As a man measures; It depends on thee, who is assigned to be with thee, 104.3; It is quite proper that the servant be like his master, 27.5; Measure for measure, *see above* As a man measures; No dream is without meaning, 78.6; No man may testify in his own behalf, 6.8; On what does the earth stand? On three pillars, 1.15; One is not what one's mother says, but what one's neighbors say, 48.2; Silence is the height of all praises of God, 19.2; A single coin in a bottle goes clink-clink, 1.21; Slay him before he slays thee, 56.1; Such-and-such a woman fell to the lot of such-and-such a man, 16.6; Such-and-such stood up in court and had not a leg to stand on, 1.21; This is but a trifle to you, 1.2; Thou art their jug of olives, 31.3; To a wasp we say, "Neither thy honey nor thy sting," 1.22; Walls have ears, 7.1; We notice life only when we are losing it, 90.19, 91.5; When the master of the guild flees, the entire guild flees, 114.9; Woe to the man whose advocate turns accuser, 26.5; Woe unto the ears that hear such a thing, 17.4; Woe unto the generation whose leader is a woman, 22.20; Woe unto the living who needs help from the dead, 22.20; Woe unto the seeing who needs help from the blind, 22.20; Woe unto the strong who needs help from the weak, 22.20

Providence, individual, 75.3; encompasses a bird's flight, 17.13; <its ordinary

- 38.2, 41.2, 52.8, 55.1, 56.4(tr.), 57.2, 66.1, 68.2, 72.6, 78.11, 78.12, 78.13, 78.17(tr.), 78.21, 80.4, 80.8, 84.3, 86.4, 87.2, 90.13, 91.3, 91.5, 91.6, 91.7, 92.4, 92.14, 94.5, 99.1, 100.4(tr.), 101.4, 102.2, 103.3, 103.8, 103.15(tr.), 104.7, 104.16, 105.8(tr.), 105.9, 105.10, 106.7, <122.4>, <125.1>, <125.2>, <126.1>, <126.3>(tr.), <134.1>, <135.1>, <136.1>, <136.12>, <137.3>, <139.5>
- Johanan, son of R. Jose b. Kisma, 110.4
- Johanan b. Saul, 105.7
- Johanan b. Zakkai, 25.13(tr.)
- Jonah, 41.3, 84.4(tr.), 102.3, <137.11>
- Jonathan, 1.13, 9.1, 10.2, 12.4, 19.2, 19.11, 31.7, 78.5, 78.7, 102.1, 104.24, 114.6
- Jonathan Ish Habbirah, 3.3
- Jose, 7.7, 7.10, 9.7, 10.1, 11.4, 24.10, 27.7, 32.3(tr.), 32.3, 52.2, 64.1, 68.9, 72.1(tr.), 78.10, 90.17, 91.3, 91.6, 92.1, 96.2, 102.2, <136.5>
- Jose b. Abin, 1.17(tr.)
- Jose b. Bun, <134.4>
- Jose the Galilean, 8.5, 78.15, 78.17
- Jose b. Halaftha, 65.4, 69.2, 72.4, 90.10, 94.6, 105.1
- Jose b. Hanina, R., 11.4, 12.2, 23.2, 25.9, 27.6, 30.4, 48.5, 78.18, 92.3, 99.4, <130.1>(tr.)
- Jose b. Jacob, 81.4(tr.)
- Jose b. Judah, R., 32.2, 92.13, 94.2
- Jose b. Keṣarta, 78.17
- Jose b. Nehora'i, 92.9
- Jose b. Phinehas, R., 5.11
- Jose b. Zimra, 22.11, 52.6, 78.6(tr.), 89.4, 90.4, 106.9, 107.4, 110.4
- Joseph, 24.10, 54.1, <136.3>, <137.6>
- Joshua, 1.17, 3.4, 4.3(tr.), 9.7(tr.), 9.15, 12.2, 15.4, 17.1(tr.), 18.16, 18.28, 22.12, 28.5, 78.11, 90.16, 90.17, 104.4, <137.6>
- Joshua b. Hananiah, 117.1
- Joshua b. Karḥa, 1.8, 78.9(tr.), 92.6, 92.13, 99.4
- Joshua b. Levi, 1.14, 1.17, 4.1, 4.11, 5.5, 5.11, 6.1, 6.6, 7.3, 7.5, 7.7, 7.12, 8.6, 9.2, 9.11, 10.7, 12.4, 14.6, 15.3, 17.8, 18.23, 18.30, 18.32, 19.6, 19.11, 19.13, 22.19, 22.20, 22.29, 25.8, 31.3, 31.5, 31.6, 52.1, 55.1, 55.3, 57.2, 63.1, 74.2, 78.16, 78.17, 84.3, 90.3, 91.8(tr.), 92.3, 92.9, 94.5, 100.2(tr.), 101.3, 103.3, 114.5, <122.1>, <122.3>, <122.4>, <124.1>, <125.5>, <128.4>, <128.6>, <136.1>
- Joshua the Priest, *see* Joshua the Priest, son of R. Nehemiah
- Joshua the Priest, son of R. Nehemiah, 20.2, 78.21, 80.1(tr.), 90.4
- Joshua of Siknin, 1.9(tr.), 17.10(tr.), 90.3(tr.), <136.9>
- Josiah, 30.3, 78.11, 81.4
- Josiah the Great, 36.5
- Judah, 1.5, 1.12, 3.3, 4.1, 4.3, 5.1, 5.6, 7.2(tr.), 7.4, 7.5, 8.2, 8.2(tr.), 9.2, 10.6, 12.5, 14.3(tr.), 14.4, 15.5, 16.5(tr.), 16.8, 17.4, 17A.18, 18.1, 18.8, 18.11, 18.14, 18.22, 18.30(tr.), 21.4, 22.26, 23.3, 25.3, 25.6, 28.2(tr.), 30.3(tr.), 30.3, 30.4, 31.4, 40.4, 50.2, 53.2, 61.2, 62.4, 72.2, 76.1(tr.), 78.11, 78.11(tr.), 79.1, 81.3(tr.), 87.2(tr.), 87.6, 91.3(tr.), 91.6, 92.6, 99.1(tr.), 101.2, 104.8,

- 62.1; before it comes, God makes Himself out to be asleep, 78.18; miracle of, 80.2; act of, fraught with pain for God, 114.6; no rejoicing can be complete until Israel is redeemed, 98.1; <promised Israel for practicing justice and righteousness, 119.53>; God's, will last forever, 31.2; through mortals, temporary, 36.6, 60.3; *see also* Messianic age
- Reem*, asleep in the wilderness, 22.28; David climbed upon it, 91.1, 92.9; size of its horns, 22.28; can thrust its horns to the four ends of the earth, 92.10; sanctuary built to its height, 78.20
- Reins, their use, 103.1
- Release, year of, chosen by God out of seven years created, 92.2; difficulty in observance of, 103.18
- Remus, story of, 17.12; built Rome, 10.6, 17.12; *see also* Romulus
- Repentance, preceded Creation, 72.6, 90.12, 93.3; power of, 5.8; power of, seen in life of David, 40.2; God tries in every way to bring men to, 10.2; God receives in repentance the worst of sinners, 11.7; one of three gifts God takes from wicked in this world, 17.5; reward of, 18.3; brings forgiveness, 32.2; need not be audible, 45.4; possibility of, 53.2; possible for all, 104.27; unless a man makes his heart as yielding as flesh, his prayer will not be heard, 65.2; <means pouring out one's heart like water, 119.76>; a process involving God and man, 85.3; must be made daily, 90.16; one of five things that will save Israel, 106.9; its gates never barred, 65.4
- Repentance, ten days of (between New Year's Day and Day of Atonement), *see* Penitential days
- Reptiles, forbidden as food, reason for creation of, 18.12
- Requital, <God's, is just, 119.8>
- Resh Lakish, legal decisions of, 1.16
- Residence, name of one of the seven heavens, 9.11
- Rest*, <refers to Shiloh or Jerusalem, 132.2>
- Restitution, <or reparation in case of a wrong done to a fellow man, condition of God's forgiveness, 125.5>
- Resurrection, assurance of, 1.20; hope for, 25.1; man will not have to be fashioned anew at, 139.6>; Torah will stand up for a man at, 19.13; argument for, 25.2; <of the victims of persecution, 140.1>; in the time of the Messiah, 18.11; exegesis of verse which seems to deny it, 78.8
- Retribution, measure for measure, 10.2; precision of, 10.3, 81.2; wicked shall know Whom they vexed, while the righteous shall know for Whom they labored, 17.14; in this life, 18.30; in kind, 22.15, 88.2; merciful, 30.4; God's way in, 62.4; extent of, 79.5; Esau's three tears made him ruler of the earth, 80.4
- Reuben, star of, in constellation of the Ram, 90.3
- Reuben, tribe of, reason high priest not chosen from, 101.2
- Revelation, to all of mankind, 68.6; on Sinai, description of, 68.10, during that on Sinai, even embryos in the womb saw God, 68.14
- Reward, nature of, for Torah, for faith, for a life of mercy, hidden from men, 9.2; <of the righteous, 119.8>; of the upright and of the wicked, 94.4; in this world, merely a token, 111.2
- Reward and punishment, of the righteous and the wicked in after-life, 22.32; God's method in, 103.11

- Nathan, 4.9(tr.), 12.2, 68.9, 78.7, 78.11, 94.1, <119.57>, <122.5>
 Nathan b. Jose, 94.2
 Nehemiah, 1.5, 1.6, 3.3, 7.4, 8.2, 9.15, 12.5, 18.7(tr.), 18.22, 22.26, 23.3, 24.5, 30.4, 31.4, 46.3, 62.4, 78.5(tr.), 78.11, 91.6, 92.12, 94.2, 98.2, 101.2, 104.8, 104.11, 104.27, 106.5, 110.2, 114.2, 114.5, <124.1>
 Nehora'i, 18.12, 56.3, 104.25
 Nezira, 92.4
 Oshaiah, *see* Oshaya and Hoshaya
 Oshaya, 4.3, 36.6(tr.) *See also* Hoshaya
 Palton of Rome, 28.2
 Papa, <133.1>, <137.6>
 Pappias, 106.6
 Phinehas, 1.5, 1.21, 1.22, 3.7(tr.), 4.3(tr.), 7.8, 8.1(tr.), 9.6, 10.3(tr.), 12.1, 16.2, 16.6, 17.9(tr.), 18.7, 18.11(tr.), 18.21, 19.7(tr.), 19.11(tr.), 20.3, 22.1, 22.8(tr.), 22.18(tr.), 24.5, 25.5, 25.10, 31.4, 32.2(tr.), 36.6, 36.6(tr.), 56.1, 56.4(tr.), 57.4(tr.), 80.6(tr.), 81.6(tr.), 87.3(tr.), 88.2, 92.12, 100.4(tr.), 102.1(tr.), 104.6(tr.)
 Phinehas b. Jair, 32.4, 91.8
 Phinehas the Priest, *see* Phinehas the Priest b. Hama
 Phinehas the Priest b. Hama, 19.2, 19.4, 19.6, 26.7, 84.4, 86.2, 87.2, 87.6, 91.3, 105.5, 114.2, 119.2
 Prozdok b. Nahsha, 91.1(tr.)
 Rab, 1.6, 2.17, 3.3, 8.5, 14.7, 16.8, 16.12, 18.10, 18.25, 18.30, 19.2, 22.22, 23.6, 23.7, 31.6, 32.3, 65.3, 72.2, 78.12, 79.1, 93.8, <122.4>, <134.1>, <137.1>, <137.6>, <137.11>, <139.5>
 Rab, the son of Samuel, 9.1(tr.)
 Raba, 17A.18
 Rabba, <126.1>
 Rabbi, 1.8, 1.15, 3.3, 4.12, 6.5, 8.2, 8.5, 18.7, 65.4, 78.11, 78.19, 80.1, 90.13, 92.13, 94.1, 104.2, 104.24, 117.2
 Rabbis, The, 1.5, 1.20, 3.3, 3.5/6, 4.1, 4.7, 4.9, 5.1, 6.3, 6.6, 7.2, 7.3, 7.4, 7.10, 8.1, 9.4, 9.11, 15.4, 16.1, 17.4, 17.8, 18.8, 18.10, 18.12, 18.16, 18.18, 18.28, 18.30, 19.13, 19.14, 19.15, 21.4, 21.5, 22.14, 22.29, 23.3, 23.7, 27.1, 27.4, 28.2, 28.5, 30.4, 31.5, 32.2, 36.8, 41.2, 52.1, 59.4, 75.2, 78.9, 78.12, 80.1, 80.7, 81.7, 87.7, 90.2, 90.14, 90.17, 91.3, 91.6, 91.7, 92.13, 93.8, 94.3, 101.1, 102.3, 103.4, 103.17, 104.11, 105.2, 105.6, 108.1, 114.2, <126.1>, <127.1>, <132.2>, <133.1>
 Rami b. Ezekiel, 92.13
 Resh Lakish, *see* Simeon b. Lakish
 Reuben, 1.20(tr.), 36.6, 87.3, 102.1, 110.1
 Sages, The, 1.6, 3.3, 6.8, 7.9, 9.3, 11.7, 16.1, 17A.1, 22.18, 25.14, 30.5, 49.3, 65.2, 104.18, 112.2, 113.3, 114.3, <136.5>, <136.11>, <137.6>
 Samuel, 1.2, 3.5/6, 4.3, 5.3, 5.5, 5.10, 9.1, 9.2(tr.), 14.3, 14.4, 15.3, 15.6, 18.22, 21.5, 22.7, 22.19(tr.), 23.4, 23.7, 26.7, 53.1, 55.2, 72.2, 78.12, 99.1, 104.9, 106.1, 106.8, 107.1, <139.5>

Root of the universe, *see* God

Root of the world, name of God, 6.1

Rose of Sharon, meaning of, 1.20

Ruler, behavior of his servants indicates extent of his authority, 3.3

Rulers, four, who are proud because they are exalted over all others, 103.16

Sabbath, chosen by God out of seven days created, 90.2; on first Sabbath light continued for 36 hours, 92.4; is a pearl, 92.1; commandment concerning, given before revelation of Torah, 17A.18; <observed in Egypt, 119.38>; every thing which has to do with it is double, 92.1; given for delight, not for sorrow, 29.2; is holiness, light, and rest, 92.2; can be turned to vanity by man, 92.2; kept by God, 92.2; honored with food, drink, and fresh garments, 92.3; truce on, 92.5; proper observance of a single Sabbath would bring redemption forthwith, 95.2; seven and not eighteen benedictions recited in statutory prayer, 29.2; violation of, in time-to-come, 73.4

Sabbatical year, *see* Release, year of

Sacred creatures, *see* Celestial creatures

Sacrifice, prescription for slaughter of, 4.9, <134.4>

Sages, heeded by God when they submit to each other in counsel, 30.5

Sailor, under obligation to give special thanks, 107.5

Salvation, comes by merit of Torah, by merit of humility, 18.28

Samuel, born circumcised, 9.7; identified as Pethuel, father of Joel, 80.1; three sins were committed in his burnt-offering, 27.6; Holy Spirit showed itself in his court, 17A.16, 72.2; did not know he was prophesying, 90.4; coming of the Messiah revealed to him, 31.7; and Moses, compared, 1.3

Samuel b. Abba, R., knew lanes of heaven as well as lanes of Nehardea, 19.4

Samuel, b. Isaac, R., an itinerant scholar, 1.19

Samuel b. Nahmani, R., came up from Babylonia to inquire about meaning of three passages in Scripture, 3.3; <conversation with R. Hanina b. Papa on the term "Good luck," 129.2>

Sanctuary, in heaven, existed before Creation, 90.12, 93.3; below, counterpart of sanctuary above, 30.1; <fashioned with God's two hands, 139.5>

Sanhedrin, studied Torah at night, 77.3

Sapphire, hardness of, 87.1

Sarah, only woman with whom God ever engaged in speech, 9.7; kept entire Torah, 112.1; also known as Iscah, 118.11

Sarcasm, directed at idols, 96.2, 97.2

Satan, circumstances under which he brings no accusations, 4.9, <134.4>; appeared to David in guise of gazelle, 18.30; makes no accusations against Israel on Day of Atonement, 27.4

Šattiṭa, dish made of flour of roasted ears of corn mixed with honey, 3.3

Saul, ran great distance to tell of capture of the Ark, 7.2; contrasted with David to David's disadvantage, 7.2; observed Levitical precautions of purity even when he ate common food, 7.2; his modesty, 7.4, 56.1; maidens talked to him at great length because of his beauty, 7.14; not anointed, 92.9; different from other men in his actions and in his looks, 7.17; called a Cushite, 7.18; his enmity equal to all of David's enemies and troubles together, 18.6

Scarcity, causes trouble, 72.3

Scholars, integrity of, 1.16, <128.2>; answerable for entire community, 8.3;

Tanḥum b. Hanilai, 4.3, 68.10, 79.1, 103.18

Tanḥum b. Hiyya, 31.9, 86.7, 117.1

Tanḥum b. Yudan, 101.1

Tanḥuma, 1.20, 1.22, 14.6, 17.4, 19.14, 20.8, 21.1, 31.9, 34.1, 92.11, 103.15, 119.2, <139.5>(tr.)

Ṭarfon, 7.13, 76.2, 106.3

Theudas of Rome, 28.2

ʿUlla, <128.1>

Unia, 1.18

Yannai, 4.3, 5.1, 11.3, 12.4, 18.7, 19.13, 36.7, 104.26

Yudan, 1.3, 1.5, 1.12, 1.16, 1.19, 1.21, 2.9, 2.15, 3.3, 4.3(tr.), 4.3, 4.9, 5.7, 6.3(tr.), 9.6, 9.15, 10.3, 10.6(tr.), 10.7(tr.), 11.5, 12.3, 14.3(tr.), 14.6(tr.), 16.12, 17.8(tr.), 18.1(tr.), 18.5, 18.7, 18.9, 18.17(tr.), 18.19, 18.20, 18.29(tr.), 18.36, 20.1, 21.4, 22.32, 23.3, 24.11(tr.), 25.9, 31.4(tr.), 31.7(tr.), 32.4, 40.4(tr.), 55.3(tr.), 75.4(tr.), 78.3(tr.), 78.17(tr.), 78.21, 86.6, 87.3, 90.3, 90.15, 99.4(tr.), 101.4(tr.), 103.8, 104.9(tr.), 104.15, 105.1, 105.4(tr.), 105.8, 106.2, 106.7

Yudan b. Levi, 93.5(tr.)

Yudan b. Manasseh, 1.3

Yudan, the son of R. Yudan, 106.7

Zabdi b. Levi, 5.11, 27.7, 78.3, 94.5

Zadok, 105.8(tr.)

Zebid, <128.2>

Ze'era, 1.7, 1.14(tr.), 4.3, 4.9(tr.), 5.5, 7.9, 12.2, 16.8, 18.28(tr.), 19.9, 25.6(tr.), 59.1, 78.18, 104.3, <122.4>, <126.4>, <137.7>(tr.), <137.11>(tr.), *see also* Ze'iri, Zera

Ze'iri, 102.2(tr.), *see also* Ze'era, Zera

Zera, 4.3, *see also* Ze'era, Ze'iri

Zimra, 92.4

- Shepherd, no occupation more despised, 23.2
- Shield, <of God, given to those who trust Him, 119.46>
- Shiloh, <called "rest" because Israel rested there, 132.2>; <also "inheritance," 132.2>; description of sanctuary in, 78.18
- Shimei, names he called David, 3.3; taunted David with the incident of Bathsheba, 3.3; how he excused himself, 3.3
- Ships, their buoyancy possible only through God's intervention, 104.23
- Shobach, stood as high as a dove-cote, 3.4
- Shobi, restrained his inclination to do evil, 3.3
- Shofar, blowing of, causes measure of justice to turn into measure of mercy, 47.2
- Shophach, shed blood, 3.4
- Shoshannim, meaning of, 69.1
- Shunammite, child of, was resurrected by the bones of Elisha, 26.7
- Sick man, when healed, under obligation to give special thanks, 107.5
- Sickness, brings remission of sin, 41.5
- Sihon, <solid as a tower and its bastion, 136.11>; <stronger than Pharaoh and his hosts, 136.11>
- Silence, the height of all praises of God, 19.2; its value, 57.1
- Silversmith, his creations contrasted with God's, 103.2
- Simeon, star of, in constellation of the Ox, 90.3
- Simeon, tribe of, no judge appointed out of, 90.3; no king appointed out of, 90.3; reason high priest not chosen from, 101.2; not blessed by Moses, 90.3
- Simeon b. Azzai, R., martyr, 9.13
- Simeon b. Gamaliel, R., martyr, 9.13
- Simeon b. Halaftha, R., had no money on eve of Passover, 92.8
- Simeon b. Yoḥai, R., lived in a cave thirteen years, 17.13; did not wish to speak to R. Joshua b. Levi, 36.8; no rainbow appeared during his lifetime, 36.8; his disciples envious of a wealthy one in their midst, 92.8
- Simon the Just, accorded respect by the Greek conquerors, 18.11
- Sin, significance of refraining from, 4.9; must be actually committed to count as such, 30.4; controversy about need to keep confessing, 32.2; makes a man's strength fail, 31.9; makes a man as unclean as though he had touched a dead body, 51.2; remission of, brought by sickness, 41.5; awareness of, 51.2; brazenness in committing, 51.2; brings on injury by demons, 55.3; is barren, 62.4; reason for delay in punishment for, 93.8; fear of, valued by God, 112.1; <deprives God of His joy in the earth, 148.4>
- Sinai, Israel recoiled from it, 68.7; lowliness of, 68.9; plucked itself out of Mount Moriah, 68.9; chosen by God out of seven mountains created, 92.2; Israel at, willing to do will of God even before hearkening to word of what they were to do, 104.1; Israel at, had to walk twelve miles forward for each of the Commandments and twelve miles back, 119.6, <119.1>
- Sinai, crag of, chosen by God out of seven wildernesses created, 92.2
- Sinew, of the thigh-vein, law concerning, 119.4
- Sisera, wicked were banished from world in his days, 31.3
- Six things, existed before Creation, 93.3
- Skies, name of one of the seven heavens, 9.11
- Slander, man who speaks it denies existence of the Lord, 12.2, 52.2; viciousness of, 12.2; more vicious than idolatry, unchastity, and murder, 12.2, 52.2; more

INDEX 3

Subjects and Names

- Aaron, <covenant with, unconditional, 132.1>; <significance of choice of, 132.3>; conversation with Pharaoh during plague of first born, 113.2; <two drops of ointment like two pearls hung upon the beard of, 133.1>; may come within the sacred precincts any time he chooses, 10.7; distinction conferred upon him, 19.15; walked in uprightness and studied Torah, 118.7; described as a redeemer, 42/43.5; 123 responses of *Hallelujah* correspond to the number of his years, 22.19
- Ab, *see* Ninth of Ab
- Abaddon, one of seven habitations in Gehenna, 92.10
- Abigail, her argument for sparing Nabal's life, 53.1; did more good for David than all the sacrifices in the world, 53.1
- Abihu, boastful man, 78.18
- Abimelech, a righteous Philistine king, 34.1
- Abishai, restrained by David from killing Saul, 7.2; went to succor David, 18.30; perished in the pestilence, 17.4
- Ablution, must precede blessing over the bread, 4.9, <134.4>; <prescribed before priests's blessing, 134.3>
- Abner, mighty as a lion in understanding of Torah, 7.4; sullen to David, 58.1; his deception of Saul brought about his death, 7.4
- Abraham, was taught by God, 1.13, 16.7; knew rabbinic regulations concerning the 'erub, 1.13; kept the entire Torah, 112.1; kept commandments with delight, 112.2; great exemplar of faith, 1.4; said: I shall not leave God, 118.11; cast into the furnace, 118.11; did not walk in the counsel of the generation which saw the dispersion of the races of man, 1.13; saw in a vision the Torah, the Temple offerings, Gehenna, and the exile in the four kingdoms, 16.7, 38.2; why he chose the yoke of the kingdoms, 40.4, 52.8; his obedience of God, 18.25, 119.3; various ways he approached God, 18.22; waited with his circumcision until he reached age of ninety-nine, 17A.12; proved in ten trials, 18.25; pattern of his life, 24.8; laughed when he was smitten, 26.2; one of three righteous men who are the foundation of the world, 34.1; worthy to have been made before Adam, 34.1; sought to rival God, 37.1; instituted morning prayer, 55.2; bestowal of blessing turned over to him by God, 1.5; most compassionate of the fathers, 103.14; heaven and earth created for his sake, 104.15; most excellent and most exalted of his generation, 105.3; called rock, 53.2; first to practice charity, 110.1; made proselytes, 110.1; miracles performed in behalf of, 110.2, 110.3; base metal—Ishmael and all the sons of Keturah—came out of him, 118.20; 175 sections of the Pentateuch correspond to the number of his years, 22.19; once spoke in mistrust of God, 7.6
- Abstinence, <from flesh and wine after the destruction of the Temple, 137.6>
- Abtalyon, taught Torah to multitudes, 1.18
- Achievements, mortal, contrasted with God's, 103.2

- 12.1; R. Jose went to his master to study Torah, 1.18; R. Jose, son of the Damascene, went to Lod to pay his respects to R. Eliezer, 25.13; R. Joshua b. Karḥa and an obscure provision in a will, 92.13; R. Judah the Baker and Ben Kufya, martyrs, 9.13; R. Meir and a certain sectarian, 104.27; R. Simeon b. Ḥalafta had no money on eve of Passover, 92.8; R. Simeon b. Yoḥai whose disciple went to India and came back laden with wealth, 92.8; R. Tarfon questioned by his disciples, 106.3; R. Zechariah b. haḳ-Ḳaṣṣaḥ said to the Sages, "By this Temple, I swear," 6.8; Rabban Gamaliel once went to R. Ḥelbo at Kirwa, 20.9; Rabban Gamaliel asked where God sits, 103.5; Sephoris, prominent man of, who lost his son by death, 2.11; Sophist and R. El'asah, 9.9; Sophist asked Rabban Gamaliel, "Is it possible that you still say, 'We wait for the Lord who will deliver us?'" , 10.8; Spirit haunted a certain well, 20.7; <Two men about to travel on business, 136.3>; <Two men going through the wilderness sat down under a broom-shrub, 120.4>; Woman brought one handful of fine flour for a meal-offering, 22.31
- Stork, called *ḥāsīdah* because she lets herself be stepped on, 104.14; has compassion for her companions, 104.14; given to deeds of loving-kindness, 104.14
- Strength, identified with Ark of the Covenant, 21.2; with the Temple, 21.2; with kingship, 21.2; with Torah, 21.2; man's, depleted by four things, 31.9
- Strong, can understand deeds of those equally strong, 106.1
- Suffering, three portions of, 2.9, 16.4; when a man suffers for a cause, it is called by his name, 30.4; imposed on the strong, 38.1; brought on by moral infirmities, 42/43.5; *see also* Chastisement
- Sun, its coursing is its way of praising God, 19.11; called to stand examination before God, 19.11; blinded by radiance from above, 19.11; turns like a sail on a ship's mast, 19.11; kept within a sheath, 19.11, 19.13
- Sword, of God, one of five heavenly things sleeping in the universe, 80.3; smites sixteen ways, 31.6, 78.19
- Tabernacle, God's earthly abode, 33.1; called Salem, 76.3; called *jireh*, 76.3; protection against demons, 91.5; how long the oxen which carried it remained alive, 101.4; carries God's world, 101.4; significance of symbols of, 103.3
- Tabernacles, Feast of, seven requirements for, 46.12, 17.5; observances during, 17.5, 26.5; circling the altar during, 17.5; on the first day of, all know that in the judgment the children of Israel were proclaimed victorious, 17.5; Israel take their palm-branches and praise God, 118.2; seventy bullocks offered up for the seventy nations, 109.4
- Tact, a man ought not to push his fellow away with both hands, 22.5
- Talmudic treatises, described metaphorically, 104.22
- Tamar, her humiliating experience a mystery kept secret by God, 17A.15
- Tarfon, R., dialogue with disciples, 76.2, 106.3
- Teacher, <honor and reverence due to, 127.1>
- Teachers, of children, who are scrupulous, will stand at right hand of God, 16.12; described as doing righteousness at all times, 106.3
- Tēfillah, *see* Eighteen Benedictions
- Tefillin, wearing of, one of seven testimonies of a man's performance of religious duties, 6.1; surrogate for study of Torah, 1.17; use of, prohibited by the na-

- Altar, foundation pits of, more ancient than the great abyss, 11.12; <in heaven, 134.1>
- Amalek, God's oath concerning its destruction, 9.10
- Amen, significance of, 89.4, 106.9
- Amiant, cleansed only by fire, 23.4
- Ammi, R., <sent to visit cities in Land of Israel, 127.1>
- Ammon, fields of, require another tithe for the poor, 25.13
- Amos, summed up the 613 commandments in one principle, 17A.24
- Amraphel, his weapons made ineffectual, 110.2
- Anagram, instances of, 9.17, 14.3
- Angel, appeared in likeness of Moses, 4.3; threw Goliath upon his face, 18.30, <144.1>; saved David from Saul, 9.6, 18.7; struck Ahasuerus in the face, 22.27; only a messenger, 17.3; in charge of every single thing, 104.3; if only one vouch for a man, he will be delivered from Gehenna, 17A.9; fashions prayers into a crown which he places upon God's head, 19.7, 88.2
- Angels, Sanhedrin of ministering angels, 4.4; God's court with whom he consults, 101.1; constitute God's council, <119.35>; not helpers of God in Creation, 24.4; created on the second day or the fifth, 24.4; created on the second day, 86.4, 104.7; do not eat and drink, 8.2; do not increase and multiply, 8.2; do not die, 8.2; those who came down to earth, given to temptation, 8.2; name of God is part of the name of each, 17.3; tablet with God's name is upon the heart of every one, 68.10; each bears a kind of seal graven in his heart, 17.3; made of wind, 104.7; made of fire, 104.7; have no knee joints, 1.2; <always on the ready, 121.3>; cannot forgive sin, 17.3; three legions of, go before God, 5.7; of God's indignation, are kept far off, 5.7; insistent on justice, 5.8; of punishment, confronted Moses, 7.6, 18.13; remonstrated with God at the making of man, at the giving of Torah, and at the building of the Tabernacle, 8.2; charged to protect a man, 17.8; go before a man saying 'Make way for the image of God,' 17.8, 55.3; 10,000 assigned to the right hand to save a man from demons, 90.4; 1,000 assigned to the left hand, 90.4; denounce a man who commits a sin, 94.4; offer praise after Israel, 104.1; presence of, a blessing, 104.3; fall of, 82.3
- Angels, kinds of, in charge of prayer, 88.2; of death, 9.1; of destruction, 104.3; of flame, lightning, and fire, 2.4; of peace, 104.3; seraph, 118.11; watch-angel, 118.11
- Angels, names of, 7.6, 17.3; Anger, 86.7; Anger and Wrath—two executioners, 6.7; Dumah, in charge of the spirits of the dead, 11.6; Michael, Gabriel, Raphael, Uriel, Anael, 68.10; Michael, the great prince, 20.3, <the great guardian angel, 134.1>; Prince of the Sea, 78.12; Prince of the World, 104.24; Yurkami, Prince of Hail, 117.3
- Anger, God's angel of, 86.7
- Animals, that are forbidden for food, reason for creation of, 18.12; balance of, makes possible their co-existence, 104.19
- Antioch, built by Antiochus, 9.8
- Antoninus, abundance of his table, 9.7; first of complete proselytes to be accepted in the time-to-come, 22.29
- Apostates, will fall into Gehenna, 6.1
- Appetites and passions, essential part of human nature, 9.1

righteous will see Gehenna with empty places in it, 6.6; nations of the earth will prostrate themselves before their idols, 9.6; guardian angels of the nations will accuse Israel, 15.5; seven companies will attend God, 11.6; God will deal bountifully with those who kept commandments in this world, 13.4; nations will be put to shame, 31.5; description of, 45.3; every man will beget as many children as the number of Israel who went out of Egypt, 45.7; God will dance with the righteous, 48.5; corrosion of the wicked will show on their faces, 49.1; Sabbath, observance of, 73.4; woman will court man, 73.4; sexual relations in, 73.4; children of Israel will sing a new song every moment, 87.7; wicked will not be present, 96.2; world will be established in righteousness, 96.2; *see also* World-to-come

Tishri, redemption to come in this month, 42/43.5

Tithes, neglect of, causes earthquakes, 104.25

Tithes, renewal of, practice initiated by men and approved by God, 57.2

Titus, <nephew of, boasted that he had slain God, 121.3>

Tongue, power of, 39.2, 52.2; brings a man to dwell in world-to-come, 51.1; <isolated, hemmed in, yet has great power, 120.2>; *see also* Evil tongue, Slander; <like an arrow, 120.4>

Torah, preceded Creation, 72.6, 90.12, 93.3; seen by Abraham in a vision, 16.7, 38.2, 52.8; written with black fire upon white fire as it rested on the knee of God, 90.12; has coat of armor with Ineffable Name upon it, 91.2; cannot find fulfillment among heavenly beings, 8.2; one of three things given as gifts to the world, 18.28; given with God's right hand, 60.3; given to Israel because of chastisements, 94.2; when Israel received it ministering angels set crowns upon the heads of the children of Israel, 103.8; <given to Israel for ever, 119.75>; <given unconditionally, 132.1>; beloved by Israel as though it were a paramour, 45.6; its rejection by Israel would have destroyed the world, 75.1, 76.4; was to have been given to the thousandth generation of mankind, 105.3; reason for being given to the generation of the wilderness, 119.4; source of testimony against the nations, 60.1; not given to dissolute nations, 68.8; not accepted by the nations, 68.11; all of Scripture is Torah, 78.1; its vastness, 104.22; compared to water, 1.18; likened to tree of life, 1.19; study of, in Land of Israel, obtains sight of Presence, 105.1; he who rejoices in it rejoices in God, 9.6; <source of delight, 119.38>; delight in, brings reward, 1.16; <love of, like love of life, 119.41>; <always with one, 119.41>; <not a burden, but a song, 119.41>; <not only a song, but a prayer, 119.41>; reward for study of, 1.16, 1.17; unending reward for its study, 49.1; reward for studying all night, 104.18; study of, at night, reckoned as if it were the priest's service, 134.1>; study of, considered as practicing mercy towards God, 52.6; study of, curbs temptation, 34.2; study of, assures God's help, 35.1; joyful sound of its study, 81.4; <study of, more valuable than gold, 119.58>; <study of, more important than burnt offerings, 122.1>; <study of, gives strength in war, 122.3>; <in study of, it is necessary for a man to have companions and disciples, 119.43>; diligent student of, given glory and majesty, 104.5; even a learned man who knows none, must be counted ignorant, 92.10; chant in the study of, 17.6; surrogates for study of, 1.17; Tefillin, surrogate for study of, 1.17; Shema, surrogate for study of, 1.17; irreligious study of, 31.9; study of, forbidden by wicked kingdom,

- Bithiah, <daughter of Pharaoh, escaped death, 136.6>
 Blasphemy, of the wicked who came into the Temple, 109.2
Blessed, written twenty times in the Book of Psalms, 1.8
 Blessing, importance of, 52.2; releases the earth's fullness to man's use, 16.1; said over that which was stolen, is a profanation, 10.4; elements in, 16.8; over bread, 4.9, 104.11, <134.4>; at meals, 14.4; when a righteous man is mentioned, 118.1; special, in the Eighteen Benedictions and in the lesson from the Prophets, 18.8; at a place where a miracle happened, 18.7; at fall of rain, 18.16
 Blessing, except for Israel there would be none, 109.4; bears fruit, 118.2
 Blindness, <of those who do not understand, 146.5>; <cruelty of affliction with, 146.5>
 Blood, plague of, 78.10; oozed from the rock in the wilderness, 105.12
 Bloodshed, cause of withholding of rain, 17A.10
 Blue, the appearance of the glory of God, 24.12, 90.18
 Boasting, not seemly even for God, 118.6
 Boaz, abjured his evil inclination, 15.6
 Body, 248 parts of, used by David in praising God, 104.2; 248 organs of, correspond to the same number of positive precepts in the Torah, 32.4
 Books, <in which they read on Sabbaths, owned by Israel in Egypt, 119.38>; kept, to record each man's deeds, 4.4
 Booth, a precept whose performance requires the interweaving of branches, 2.5
 Bread, meaning of blessing over, 104.11; "stays the heart," cited three times in Scripture, 104.12
 Breasts, why placed close to the heart, 103.3
 Brimstone, associated with Gehenna, 11.5
Br'fyt, meaning of, 90.13
 Bull-calf, offered by Adam, had one horn in its forehead, 39.3
- Cain, repented and was pardoned, 100.2
 Caleb, inherited the portions that were to have been allotted to murmurers in the wilderness, 49.3
 Calendar, mnemonics for, 20.5
 Calf, golden, number of calves made in the wilderness, 3.3
 Cardinal sins, three, 12.2, 52.2
 Carob-tree, <takes 70 years to mature, 126.1>
 Cedar cones, world can live without them, 2.16
 Cedars, created for the glory of God, 104.13
 Celestial creatures, size of, 4.3; the wind goes forth only from between their wings, 18.14; those that carry the throne of glory, do not know where God's place is, 103.5
 Census, taking of, a sin, 17.4
 Charity, care in pledging of, 52.1; considerateness in practice of, 41.3; first practiced by Abraham, 110.1; gives one the right to behold the face of the Shekinah, 17.14; importance of, 118.17; one of three gifts God takes from the wicked in this world, 17.5
 Chastisements, make atonement, 94.2; as means of atonement, are as acceptable as offerings, 118.16; more precious than offerings, 118.16; not proportionate

Watches, of priests and Levites set up by David, 1.1; priestly, 78.21

Watchmen, <of a city, are the teachers of Scripture and instructors of Oral Law, 127.1>

Water, symbol for Torah, 1.18; for ritual bath of purification, 17A.1

Waters, male and female, 42/43.5; during Creation, 93.5; first to sing God's praise, 93.2; <one of three liquids declared forbidden by law of *gilluy*, 136.4>

Way of the world, when a man marries a woman who is some twenty or even thirty years old, he will come to make love to her directly after the wedding feast, 2.15; if a dish of meat is brought to a man who is hungry for food, and if it is said to him: "A piece of forbidden fat has fallen into the dish," 2.15; only a king can do whatever pleases him, 17.3; <a mortal king maintains his residence in a certain city, 149.1>; when a mortal king enacts a decree, his counselors cannot void it, 4.4; <a mortal king usually has a nobleman or a viceroy to share the burden of kingship with him, 149.1>; when a king goes forth on a journey, and all his legions go forth with him to protect him, he is obliged to give them provision and food, 17.8; a Roman matron wishing to see the king and to wait upon him must make a wreath befitting her means for him, 17.14; the winning charioteer in a race in the hippodrome receives a wreath, 17.5; when a master and his disciple are with each other and the master says: "Go and wait for me," 18.29; what the master decrees for the disciple the disciple does, 57.2; when two men, one poor and the other rich, appear before a judge, 22.30; when a man receives a wayfarer, the first day he kills a calf for him, 23.3; when a man lights a lamp in his chamber, 22.3; when a man carries about the light of a lamp inside his house, 27.1; a man with whom things are left for safekeeping may confuse one man's things with another man's things, 25.2; <a laborer must work for a householder before receiving his wages, 127.3>; the hireling who completes his work asks for his wages, 25.1; when a centenarius persecutes a man, 54.2; <if a man do no more than strike the son of an eparch, 121.3>; when a sheep strays from the flock, or an ox strays from the pasture, who seeks whom, 119.3, *see also* Parables

Wayfaring, makes a man's strength fail, 31.9

Weak, how God enabled them to gain mastery over the tough, 78.11; cannot understand deeds of the strong, 106.1

Weaver, a lowly craft, 17A.1

Wedding feast, <breaking a goblet at, 126.4>

Week, days of the, interceded in behalf of Israel, 17.4

Weeping, takes away the appetite, 42/43.3

Well, in the wilderness, an inheritance, 5.1; its water flowed out like a river, 5.1; brought refreshment to the body and health to the soul, 23.4; can still be seen in the Sea of Tiberias as a whirlpool, 24.6

Wheat, kissed when brought in for safe-keeping, 2.14

Wheat roots, penetrate the earth for fifty cubits, 78.11

Wicked, not blessed in their ease, 1.4; raging of, in vain, 2.2; resemble grasshoppers trapped in an urn, 2.2; contrive counsel against Israel, 2.4; first renounce God, and then attack Israel, 10.1; think God does not know, 4.13; persuade themselves that their sins are permissible, 10.4; cast down only those

- out of them, 93.5; dividing of waters, 93.5; <creatures on earth have their counterparts in the sea, 146.3>
- Crimson strap, at entrance to the Temple, 86.8
- Cruelty, symbolized by fire, 76.4
- Cup, four cups of evil and four of good, 75.4; of punishment for the wicked, 75.4; four cups of punishment will be given to the nations of the earth, 11.5; measure of David's, in world-to-come, 23.6; Tiberian, 75.4; <used during Blessing of Grace after meals, 134.2>
- Curse, does not bear fruit, 118.2; ten curses uttered by David against Edom, 83.3
- Cushite, term denoting difference, 7.18; name for Israel when they sin, 7.14
- Cutheans, know how to beg at doorways, 19.17
- Dagon, painted upon Goliath's heart, 18.30
- Daily prayers, *see* Prayers, daily
- Dan, tribe, reason High Priest was not chosen from, 101.2
- Dance, in time-to-come God will dance with the righteous, 48.5
- Daniel, sought to change order of prayer, 19.2; did not answer Darius because he was reading the Shema, 64.1; fate of his accusers, 64.1; knew time of redemption, 31.7; <his vision of redemption, 137.7>; went down into the pit of lions, 8.7
- Darkener, <a name applied to rain, 135.2>
- David, destined from womb for kingship, 54.3; <significance of choice of, 132.3>; born circumcised, 9.7; could take bow of brass and bend it, 18.27; skillful shepherd, 78.21; came upon *reem* asleep in wilderness, 22.28; uneasy about his Moabite origin, 1.2; his rejoinder when reproached with being a Moabite, 4.9; aware of blemished ancestry, 116.9; modeled himself upon his Creator, 1.3; son of a nobleman, 1.6; made his Psalms sweet, 1.6; prayed that his words be treasured by future generations, 1.8; prayed that his Psalms be sung by future generations, 30.3, 61.3; how his stone killed Goliath, 78.11; spoke three imprecations against Saul, 7.2, 17.4; did not let Abishai kill Saul, 7.18; adjured Satan, 58.1; contrasted with Saul, to Saul's advantage, 7.2; character of his enemies, 41.5; ten words of praise concerning ten enemies, 18.8; discovers purpose of madness, 34.1; sought no violence, 7.13; saved from Saul by an angel, 9.6; amazed at his elevation to kingship, 118.21; asked God to put him to proof, 17.7; his humility, 17.13, 116.8, <131.2>, <144.1>; rejoiced in his punishment, 3.3; loved correction, 26.2; regarded his chastisements as deserved, 119.26; became humble and upright, 56.1; his obedience of God, 27.2; <put his trust in God whenever he was in trouble, 142.1>; his repentance encouraged subsequent transgressors to repent, 51.3; how he found comfort when fleeing from Absalom, 3.3; how he was punished for his act of adultery and murder, 3.4; what people were saying of him, 6.9; not ashamed even when abortions were brought to him, 16.9; why he chose pestilence, 17.4; was distressed about three matters, 4.2; his prayer in behalf of Solomon, 72.2; wise administrator, 78.21; set up watches of priests and of Levites, 1.1; <scoffers kept asking him when the Temple would be built, 122.2>; Holy Spirit rested upon him, 1.1; how he sought the Holy Spirit to rest upon him, 24.1; arose early for study, 57.4; occupied himself at midnight with Torah, 22.8; would wake the dawn with psaltery and harp, 108.2;

- Women, given three laws, 22.16; none save Sarah engaged in speech with God, 9.7; a good woman comes to belong to a good man, 53.1; miraculous structure of, 103.6
- Woodcock, lays two eggs or one, depending on length of day, 45.7
- Word, <of God, approved by great council of angels, 119.35>
- Work, <blessing of, 128.1>
- Workman, rules about hours of employment and pay, 104.18
- World, created with the letter *he*, 62.1, 114.3; seventh, chosen by God out of seven worlds created, 92.2; cannot exist without wonders and miracles, 106.1; cannot exist without God's sustenance, 106.1
- World-to-come, created with the letter *yod*, 62.1, 114.3; the righteous will have firm footing and great strength in, 1.20; reward of the righteous in, 22.32; only the wicked among the nations have no portion in, 9.15; God will take no gifts in, 17.5; condition of that age: study of Torah, 84.3; given to Israel because of chastisements, 94.2; pride of the wicked shall be brought low in, 114.3; *see also* Time-to-come
- Worlds, five seen by David, 103.3; many, 18.15; 310 will be inherited by every righteous man, 31.6; created and destroyed, 34.1
- Worship, what God requires, 95.2
- Written Law, God studies by day, 19.7
- Yah*, half of God's name, 113.3
- YHWH* (Yahweh), designates God in His merciful and gracious character, 56.3; name of God, 113.3
- Yannai, R., learns from a peddler, 52.2; after recovery from illness would wear his Tefillin continually for three days, 103.7
- Yeshebab, R., the Scribe, martyr, 9.13
- Yurkami, Prince of hail, 117.3
- Zechariah b. haḳ-Ḳaṣṣab, R., swore that his wife's hand did not leave his, 6.8
- Zedekiah, called a Cushite, 7.18
- Zimran, meaning of, 92.13
- Zimri, Phinehas's kinsman in the tribe of Simeon, 15.6
- Zion, place where God began act of Creation, 50.1; out of it God will bring boons to Israel, 14.6; all blessings will be out of it, 20.6; made the whole earth joyful, 48.2; place where destruction of world is to begin, 50.1; place where renewal of world is to begin, 50.2; <obligation of remembering it, 121.3>
- Ziphites, example of others encouraged them to betray David, 54.1
- Zipporah, different in that her deeds were good, 7.14; both beautiful and chaste, 7.18; identified as the Cushite woman Moses married, 7.18

- Dietary laws, God's concern in giving such precepts is to purify Israel, 18.25; on the eating of meat and milk together, 8.2, 119.4; on the sinew of the thigh-vein, 119.4; <in Messianic days, 146.4>
- Diocletian, made Sea of Emessa, 24.6
- Discomfiter, <a name applied to rain, 135.2>
- Dispersion, loving care will be exercised by nations in the gathering of, 87.6; ingathering of, likened to gathering at Rameses, 107.4; Jews who lost their identity will be reclaimed, 87.6
- Distances, across and between heavens, 4.3
- Distress, for Israel, lasts no more than three days, 22.5
- Divine revelations, <suitable only in Land of Israel, 132.3>
- Doeg, called Edomite because he came from a region in Land of Israel whose inhabitants were called Edomites, 52.4; great in Torah, 3.4, <learned Torah but did not practice it, 119.50>; used to reddens with shame the faces of all who argued law with him, 52.4; head of the Sanhedrin, 49.2, 52.3; perverted truth into falsehood, 5.8; his love of evil-doing, 52.7; a slanderer, 52.3; his lust was the licking up of slander, 7.7; became leprous, 52.1; envious of David, 52.4; smirched the attainments of David, 52.4; not alone in his envy of David, 52.4; charged David with adultery, 3.5-6; what he said of David, 4.8; sought vengeance and bore a grudge in his heart against David, 52.4; forbade Saul to shed the blood of Agag, 52.4; decreed the shedding of the blood of Nob, 52.4; decreed the shedding of the blood of David, 52.4; has no portion in the world-to-come, 5.9
- Dove, returns to nest even when fledglings are taken away, 84.2
- Dreams, accounted for by soul's going abroad, 11.6; <significance of, 128.4>
- Dumah*, courtyard for spirits of the dead, 11.6; guardian of the spirits, 11.6
- Duties, seven religious, which a man is obliged to perform every day, 6.1; seven testimonies of a man's performance of, 6.1
- Dwelling, name of one of the seven heavens, 9.11
- Dying, verses quoted at time of, 5.11; the dying are met by angels, 116.7
- Ears, go astray after the heart, 14.1
- Earth, stretched out above the deeps, 93.5; description of physical character of, 104.8, <136.5>
- Earthquakes, come because of pederasty, 18.12; because of strife among men, 18.12; why they come, 104.25
- Eber, withdrew from the world, 118.11; <Jacob went to school of, 124.1>
- Eden, *see* Garden of Eden
- Edom, applied to Rome, 68.15; as long as the kingdom of Edom abides, there will be no rejoicing in the earth, 97.1; cursed by David with ten curses, 83.3; men of, to be requited by God, 68.13; <sword of guardian angel of, will fall from his hand, 150.1>; *see also* Esau, Rome
- Egypt, time of redemption from, for Israel, advanced, 18.22; Israel redeemed from, because of four reasons, 114.4; merit which caused Israel's redemption from, 114.5; lowliest in Israel brought forth with him ninety asses laden with silver and gold out of, 105.10; <Hebrews in, not even suspected of wantonness, 122.5>
- Egyptians, cruelty of, 22.1; <would order live children to be put into walls

- Esther, Book of, read at Purim, 22.18; reading the Scroll of, practice initiated by men and approved by God, 57.2
- Euphrates, <deadly nature of its waters, 137.3>
- Evil, does not dwell with God, 5.7, <149.1>
- Evil tongue, vicious power of, 52.6; makes itself known by its slime, 58.3; called triple-slaying, 12.2; <slays three, 120.4>; killed four, 12.2; *see also* Slander
- Exile, in the four kingdoms seen by Abraham in a vision, 16.7, 38.2, 52.8; into Babylon, 5.8; <description of Babylonian, 137.3>; followed neglect of Torah, 32.3; as long as it lasts the right hand of God is held in thrall, 98.1; the kingdom of heaven is not at peace during, 99.1; <humiliation of, 146.6>
- Expanse, name of one of the seven heavens, 9.11
- Extirpation (*ḥaret*), penalty for slanderers, 12.2
- Eyes, go astray after the heart, 14.1
- Ezekiel, Book of, 31.3
- Faith, in God, 25.14; avowal of, means more than offerings, 95.1; <God's eyes upon it, 119.18>
- Faithfulness, <both heavens and earth stand fast upon, 119.37>
- Falsehood, went into Noah's ark, 7.11
- Family-tree, happy is the man who has a noble one to cling to, 102.3
- Fast, the solemn gathering is the most important part of, 22.5
- Fasting, as a phase of individual piety, 17A.19; without repentance is ignoble, 25.5; makes a man's strength fail, 31.9
- Fat, abdominal, prohibited as food, 2.15
- Father-in-law, honoring of, as much a duty as honoring one's father, 7.4
- Fathers, name belongs primarily to Abraham, Isaac, and Jacob, 103.14; *see also* Patriarchs
- Festivals, are such to God only when so proclaimed by Israel, 4.4
- Fig tree, roots of, break through rocks and stones, 78.11
- Fire, symbol of cruelty, 76.4
- Firmaments, name of one of the seven heavens, 9.11; thickness and distances of, 4.3
- First-born, plague on, 78.17, 113.2; all living creatures smitten during, 105.10; <incidents during, 136.6>
- Flood, generation of, *see* Generation of the flood
- Forgiveness, God's marvellous balm, 17.8; <held in abeyance during ten penitential days, 130.2>
- Fornication, has done for all blessings, 7.9
- Fringes, knotted, set Israel apart from other people, 2.13; wearing of, one of seven testimonies of a man's performance of religious duties, 6.1; not obligatory in the evening, 6.1
- Frogs, if they had teeth, no creature would enter the water for fear of them, 58.4; plague of, 78.11, 78.13, 105.9; marble split open for, in Egypt, 105.9; sprang up alive out of hot ovens, 28.2
- Fruit, tang and aroma gone since Levitical rules of purity ceased, 7.9
- Gabriel, saved Hananiah, Mishael, and Azariah, 117.3
- Gall, its use, 103.1
- Gamaliel, Rabban, his heart whole before his Creator, 20.9; confounds a sophist,

Volume 2

Page 91, line 20:

read: yet Nebuchadnezzar, a wicked man, will put . . .

Page 157, lines 18-19:

"[*in our infancy*]"—see below, addendum to p. 502 (note 3a).

Page 391, add:

Sheḥu—šḥu'ot.

Page 402, note 75 should read as follows:

The Shema of the morning service consisted of three sections, namely, "Hear, O Israel," "It shall come to pass," and "The Lord spoke unto Moses." These sections added to three benedictions said in the morning service brought the total number of meditations to six. As for the evening service, the third section of the Shema, "The Lord spoke unto Moses," was at one time apparently not recited in it. Thus in the evening service there were only two sections in the Shema, which together with the four benedictions brought the total number of meditations in the evening service also to six. In this way the total in both services was the same. Now according to this teaching, the Mishnah sets down six meditations for the evening and six for the morning in order to make every person devote the same amount of time both day and night to the study of Torah, this constituting the minimum compliance with the injunction *Thou shalt meditate therein day and night*. According to R. Jose bar Abin, an additional benediction is to be recited in the evening, making seven meditations during the day, in fulfillment of the verse *Seven times a day do I praise Thee*. See Solomon ibn Adret, *Tolēdoṭ 'Adam* (Lemberg, 1811), 2, 7c-d, responsum 51.

ibid., add note 80a:

My son Joel Isaac suggests the following translation: "R. Hiyya taught . . . so the words of Torah compensate for the barrenness of Israel, as is said, *Torah compensates for all lacks*." The barrenness refers to the fact that unlike Greece and Rome Palestine had relatively few great structures.

9.2; His rules cannot be fathomed, 25.6; <His ultimate purpose cannot be discovered, 139.1>; can hear all prayers as one, 65.2; clothed with seven garments, 93.1; created two worlds with the two letters of His name, 62.1; formed man all at once, 18.26, 50.1; His world contained in Him, 90.10; likened to soul in man, 103.4; how He created light, 104.4; acts for sake of His great name, 94.3; all His acts in holiness, 2.6; alone knows all miracles He performs, 106.1; appears to be far away, but is nearer to man than is an idol of gold, 4.3; <awe of Him now only in heaven, 147.1>; His three names stand for three attributes, 50.1; both strong and beautiful, 104.5; His glory has appearance of blue, 24.12; fills whole space of the universe, 62.3; His ubiquity, 24.2, 24.5; His faithfulness, 7.8; His anxiety to grant pardon, 86.2; waived many of the Temple rites of atonement, 25.3; His gentleness, 18.29; will reward those who trust in Him, 37.3; His humility, 18.29; His majesty and accessibility, 4.3; His mercy, 6.3, 9.11, 19.13, <119.55>; stirs up only part of His wrath, 78.8; mollified in the midst of His anger, 2.17; lets Himself be won over by His creatures, 4.6; <does not act like a tyrant toward His creatures, 149.2>; chided by four men, 90.2; rebuked by the righteous, 2.2; talking back to Him permitted, 29.1; only one who may be called the Righteous, 72.1; measure of His goodness, 30.4; nothing evil dwells with Him, 5.7, <149.1>; measure of His punishment is barren, 30.4; likened to a ritual bath of purification, 4.9; His nearness, 4.3; <needs no one to help Him, 149.1>; no one helps Him carry His burden, 86.4; His omniscience, 95.2.

His creative capacity contrasted with mortal's, 18.26, 103.2, 117.1; His relations to man contrasted with patron's relations to client, 4.3, 55.6; <His ways contrasted with ways of mortal king, 147.2>; and man contrasted, 24.2; unlike a mortal king, Himself receives petitions, 6.10; <obedience to, out of love, contrasted with obedience to king which is out of fear, 119.46>; the one King who bestows upon those who fear Him a portion of His own glory, 21.2.

An example for man's imitation, 18.29; visited Abraham when he was in pain because of his circumcision, 18.29; visits the sick and buries the dead, 25.11; adorns maidens, 25.11; keeps the Sabbath, 92.2; speaks in a roundabout way so as to avoid unseemly words, 15.4; <is not God without witnesses to His being, 123.2>; described as laughing, 2.6; responds to men in the manner they approach him, 18.22.

In this world, praised with a name consisting of only two letters, 118.14; likes to hear voice of Israel, 33.1; <takes pleasure only in the praise that comes from Israel, 149.4>; <prefers to hear praise from the mouths of Israel rather than from their musical instruments, 149.5>; records upon His purple robe the name of every righteous man whom the nations of the earth put to death, 9.13; leaps up like a hind in a time of darkness to give light to the world, 22.4; loves Israel, 116.1; expressed His love with three words of passion, 22.22; His intimacy with Israel, 23.1; chose certain seasons, lands, and peoples for Himself, 24.3; answers Israel by whatever name He is called, 118.9; courts Israel in order to make them repent, 73.4; His hearkening to prayer a gift made to entire tribe of Judah, 102.2; let Moses and Israel sing praises, instead of the ministering angels, when they went forth

wisdom or Torah is not to have its place among those eternally alive who, to be sure, know wisdom's worth, but have no need for it.

Page 431, note 3:

read: So emended by Professor Lieberman who referred me to Pēsikta Rabbati (ed. Friedmann), 52a, n. 8; and Y. Wartski's article in *Sinai*, 14 (1951), 364 ff. The latter takes the phrase to mean "Come to an untimely end in the midst of thy people."

Page 434, note 6, line 2:

read: "harassed," i.e. were in distress, instead of . . .

Page 449, add note 99a:

The clue for "net and falcon" may be found in 2 Sam. 21:15, where the word *wy'f* can be taken not in the sense of "waxed faint," but "let fly," a reading made possible by a slight change in vocalization.

Page 478, note 11:

read: This is the reading in the marginal notes in the copy of the Venice edition of MTeh (1546) in Professor Lieberman's possession.

Page 480, note 22:

read: So in *Bet ha-Midrash*, 5, 73, published from a manuscript copied by Buber for his edition of MTeh; literally "in their waters," which Professor Lieberman takes to mean "their faithfulness" or "their reliability." See *Studies of the Research Institute for Hebrew Poetry in Jerusalem*, 6, (1945), 227.

Page 488, note 2 (Psalm 80):

read: deleted as in PE.

Page 494, note 18, line 5:

read: . . . man," and *šhw'* to *whw'*.

Page 496, note 33, line 2:

add: See *JQR*, new ser., 35 (1944/45), 318.

Page 498, note 21:

read: See *Tamid* 2:4, and compare also *Par* 3:9 end.

Page 502, add note 3a (Psalm 103):

The clue for *in our infancy* is probably found in the word

- Goths, David wondered why they would hate his people, 25.14
- Grace, recitation of, one of seven daily religious duties, 6.1
- Grace after a meal, <Zion is to be remembered in, 121.3>
- Grapes, <significance of, in dreams, 128.4>
- Gratitude, to God, owed for ill-fortune as well as for good, 75.1, 101.1, 116.3;
for undeserved favors, 105.13
- Great Assembly, men of, restored the manner of praising God's greatness to its
ancient form, 19.2
- Greece, kingdom of, foreseen by Moses, 67.1
- Greek language, best for song, 31.7
- Greeks, study of wisdom of, 1.17
- Greeting with God's name, practice initiated by men and approved by God, 57.2
- Guardian angels, of the nations, will accuse Israel, 1.20, 15.5
- Gullet, its use, 103.1
- Habakkuk, challenged God, 7.17; wished to know how long God would show
forbearance to the wicked, 77.1; chided God, 90.2; told to continue to wait
for the end he had prophesied, 77.1; summed up 613 commandments in one
principle, 17A.25
- Haḥdalah*, at the close of the Sabbath, 92.4; reflected light on finger nails ex-
amined during its recitation, 35.2; on Day of Atonement, 92.4
- Habitation, name of one of the seven heavens, 9.11
- Hadassah, name given to Esther because of her righteousness, 22.3
- Hadrian, exalted among nations of the earth, 9.7; imposed a capital levy on
Land of Israel, 12.1; inquired 'By what merit does Israel endure,'? 12.1; sought
to fathom the Adriatic Sea [or the Ocean], 93.6; sought to know how the
waters praise God, 93.6
- Hadrian, generation of, extent of their suffering, 16.4; gave their lives in pledge,
25.1; willing to suffer death for the hallowing of the Name, 17.13
- Hail, plague of, 78.14, 105.10
- Halakah, glistens like snow, 49.1; God's love for, 87.1
- Hālīṣah*, ceremony of, 10.8; shoe loosed from right foot, 35.2; requires presence
of ten men, 92.7
- Hallel*, <the great, 136.1>; should be said by no fewer than three men, 113.3
- Hallelujah, name for the Book of Psalms, 1.6; said only when sinners cease
out of the earth and the wicked are no more, 104.27
- Hallowing the Name, first done by frogs in Egypt, 28.2; Israel's readiness for,
from of old, 9.17, 13.3, 68.8; resurrection of those who died for, 68.13
- Haman, had a hundred sons, 22.2; scornful behavior of his sons, 22.21; his
criticism of Pharaoh's folly, 2.4; height to which Ahasuerus raised him, 13.3;
his wealth divided up into three parts, 22.32, 78.5
- Hananiah, in the fiery furnace, 28.2; saved by Gabriel, 117.3
- Hand, left, empowered to perform no commandment other than that of the
Tefillin, 17.8
- Hands, created to work goodness and justice, 58.2; clapping of, three references
to, in Scripture, 98.2
- Hanina bar Papa, R., <conversation with R. Samuel bar Nahmani on the term
"Good luck," 129.2>

2:16	9.11
2:17	9.11
2:55	1.18
6:13	80.1
10:13	52.2
11:6	18.24
12:20	17.8
13:9	15.3
13:10	15.3
15:22	36.6, 87.3
16:4	70.1
16:12	70.1
16:26	95.2
16:27	20.1, 42/43.5
17:4	62.4
18:14	52.7
20:1	10.7
21:18	4.2
21:19	4.2
22:1	4.2
22:8	62.4
22:9	4.2
22:14	5.6, 25.14, 62.4
23:13	99.4
23:14	99.4, <138.1>
25:5	75.5
26:10	105.10
27:33	55.1
28:9	14.1, 45.4, <119.6>
29:11	36.1, 104.1, 104.2, <144.1>
29:12	<127.3>
29:15	<119.10>

29:23	21.2, 72.2
29:25	104.5

2 Chronicles

1:10	<119.16>
1:12	<119.16>
2:2	<134.1>
2:3	<134.1>
6:42	24.10
7:3	33.1
7:5	101.4
7:16	22.32
13:5	<132.3>
14:10	9.11
14:11	79.1
18:31	4.3
18:32	4.3
19:6	82.1
20:12	62.1
20:21	18.9
20:22	18.9, 79.1
26:19	118.7
28:22	105.2
29:6	13.2
30:18	108.1
30:19	108.1
30:20	108.1
30:27	108.1
32:30	105.2
35:13	68.15
36:17	22.17
36:22	7.17
36:23	7.17

b. Mishnaic

Bēraḳoṭ

1:4	1.17, 6.1
9:2	101.1

Šabbat

6:4	5.11
-----	------

Yoma

8:9	4.9
-----	-----

Sukkah

3:1	26.5
4:5	26.5

Mēḡillah

1:7	18.32
-----	-------

Sanhedrin

2:2	17.2
2:5	18.30, 21.2

- Horns, ten lifted up by God for Israel, 75.5
- Horse, stupidity of, 32.3; mystery of its sound when galloping, 104.9
- Hoshaiah, R., his collections of the Mishnah, 1.16
- Hoshana Rabba, description of, 17.5
- Hospitality, is greater than doing honor to the Lord's presence, 18.29
- Humility, reward of, 5.1; proper mood for prayer, 108.1; ought to be practiced by the Sages, 30.5; should be practiced everywhere, 101.3
- Humor, instances of, 18.30, 72.2, 78.12, 90.4
- Hunger, pangs of, 41.4
- Hushai, the Archite, meaning of his name, 3.3; his presence encouraged David, 55.1
- Huzpit, R., the Translator, martyr, 9.13
- Hypocrites, deeds of, are made known, 55.1, 119.2; must be shown up in order to prevent desecration of the Name, 52.3; will not behold the presence of God, 101.3
- Idleness, God will not bless him who sits in, 23.3
- Idolaters, shall not behold God's goodness, 31.6; shall fall apart at joints, 31.4; *see also* Heathen
- Idolatry, judgment for the sin of, will alone utterly destroy the wicked, 1.21; cause of withholding of rain, 17A.10; punishment for, 31.5
- Idols, apparent nearness contrasted with God's apparent remoteness, 4.3; will be given a little semblance of life, 31.4; will be granted speech, 31.4; sarcastic etymologies of their names, 96.2, 97.2; pair of, brought by Israel across the Red Sea, 106.7
- Illness, different kinds of, 26.7
- Imitation, of God, 25.11
- Immortality, argument for, 2.11
- Inclination-to-evil, the world could not endure but for it, 9.1; man can come to love God with it as well as with the Inclination-to-good, 9.5; part of man from his youth to his old age, 9.5; personified, 9.5, 41.1; keeps pressing a man as long as he remains alive, 16.2; a free agent, 86.5; power of, 16.2; ways of curbing it, 32.4; man's inveterate enemy, 34.2; how to deal with it, 34.2; should be known by the Inclination-to-good, 41.2; <has no power in presence of Torah, 119.7>; <does not enter the house of study, 119.64>; will not return when the dead are resurrected, 78.8, 103.15
- Inclination-to-good, must be helped by God, 34.2; should have knowledge of Inclination-to-evil, 41.2
- Ineffable Name, occurs 18 times in Psalm 29, 29.2; occurs 18 times in account of building of the Tabernacle, 29.2; occurs 7 times in Sabbath Psalm, 29.2; two generations made use of it, 36.8; known by generations of Hezekiah and Zedekiah, 36.8; importance of knowing it, 91.8; weapon upon which it was written was given to Israel, 103.8; *see also* Name of God
- Infidels, will fall into Gehenna, 6.1
- Informers, cause withdrawal of the Presence, 7.7; delayed building of Temple, 7.7
- Inheritance*, <refers to Shiloh or Jerusalem, 132.2>
- Inheritances, interpreted as an acrostic, 5.5; as the well in the wilderness, 5.1; as Land of Israel, 5.1; as Temple, 5.1; as 310 worlds, 5.2

- | | | | |
|-------|---------------------|-------|-------------------------------------------------------------|
| 10:2 | 9.7 | 14:22 | 24.8 |
| 10:3 | 9.7 | 14:23 | 24.8 |
| 10:4 | 9.7 | 15:1 | 1.4, 18.25, <119.46> |
| 10:6 | 9.7, 68.15 | 15:2 | 2.10, 18.22 |
| 10:7 | 9.7 | 15:3 | 18.22 |
| 10:8 | 9.7 | 15:4 | 18.22 |
| 10:9 | 9.7, 105.2 | 15:5 | 5.5, 9.15 |
| 10:10 | 9.7 | 15:6 | 24.8, <119.18> |
| 10:11 | 9.7, 118.11 | 15:7 | 18.25, 117.3, 118.11 |
| 10:12 | 9.7 | 15:8 | 7.6, 18.22 |
| 10:13 | 9.7 | 15:9 | 16.7, 38.2, 52.8 |
| 10:14 | 9.7 | 15:12 | 16.7, 22.5, 38.2, 52.8 |
| 10:15 | 9.7 | 15:13 | 13.1, 18.22 |
| 10:16 | 9.7 | 15:14 | 13.1 |
| 10:17 | 9.7 | 15:17 | 16.7, 38.2, 52.8 |
| 10:18 | 9.7 | 15:18 | 6.1, 25.12, 40.4, 107.3 |
| 10:22 | 9.7, 11.5 | 15:19 | 6.1 |
| 10:23 | 9.7 | 15:20 | 6.1 |
| 10:24 | 9.7 | 15:21 | 6.1 |
| 10:25 | 9.7 | 16:2 | 18.25 |
| 10:26 | 9.7 | 17:1 | 1.4, 15.6, 17A.19, 18.25,
25.12, 26.2, 119.3,
<119.1> |
| 10:27 | 9.7 | 17:10 | 18.25 |
| 10:28 | 9.7 | 17:13 | 112.2 |
| 10:29 | 9.7 | 17:17 | 26.2 |
| 10:32 | 9.7 | 17:21 | 29.1 |
| 11:4 | 1.13, 2.2, 74.2 | 17:26 | 112.2 |
| 11:6 | 76.4 | 18:1 | 22.19, 25.11 |
| 11:10 | 9.7 | 18:3 | 18.4, 18.22, 18.29 |
| 11:26 | 9.7 | 18:5 | 104.12 |
| 11:28 | 118.11 | 18:7 | 8.2 |
| 11:29 | 118.11 | 18:8 | 8.2 |
| 12:1 | 18.25, 112.2, 119.3 | 18:9 | <128.3> |
| 12:2 | 1.5, 119.3 | 18:10 | <128.3> |
| 12:4 | 112.2, 119.3 | 18:14 | 80.7 |
| 12:5 | 112.2 | 18:17 | 118.1 |
| 12:8 | 6.9 | 18:18 | 5.5, 19:16, 118.1, 119.3 |
| 12:10 | 9.15, 105.4 | 18:19 | 1.13, 106.2, 112.1,
<119.53> |
| 12:17 | 22.16, 92.11, 105.4 | 18:22 | 9.15, 18.22, 18.29 |
| 13:2 | 1.4 | 18:23 | 103.14 |
| 13:13 | 1.13 | 18:27 | 116.6 |
| 13:16 | 44.2 | 19:24 | 5.7, 11.5 <149.1> |
| 13:17 | 44.2 | 19:27 | 24.8, 55.2 |
| 14:13 | <136.12> | 19:29 | 8.7 |
| 14:14 | 18.25 | 20:1 | 53.2 |
| 14:15 | 2.2, 44.1, 119.3 | 20:7 | 1.13, 4.7 |
| 14:18 | 76.3 | | |
| 14:19 | 19.2, 31.4 | | |
| 14:20 | 2.3, 113.1 | | |

- out the days of the year, 15.5; not held to strict account, 78.17; hidden power of, 80.5; resembled the ministering angels, 22.12; likened to the moon, 22.12; to wheat, 2.13; to a worm, 22.20; open to attack, 80.5; can grow new shoots, 92.11; desire of, for God, 92.11; will be transplanted from an unclean land to a clean land, 92.11; offer praise ahead of angels, 104.1; are holiness to God, 104.1; common talk of, worthy of study, 104.3; repay God by acknowledging Him, 118.3; <when they are to offer praise, 138.1>; extent of their faith in God, 31.8; readiness of, to obey God, 119.1; undefiled before God, 119.1; lower and raise themselves, 75.3; called "saintly," "upright," and "righteous," 119.5; <glad when their king occupies himself with Torah, 119.25>; <saved only so that they may occupy themselves with Torah, 119.49>; <promised redemption when they practice justice and righteousness, 119.53>; <sufferings of, tempt God to destroy His world, 137.3>; <God takes pleasure only in praise that comes from, 149.4>; low estate of, 9.12; seek God in time of distress, 63.1; what they ask of God, 65.2; hated by all nations, 9.7; as long as they are in exile, the right hand of God held in thrall, 98.1; to be saved because of five things, 106.9; salvation of, is also salvation of God, 9.14; will be taught Torah by God Himself, 21.1; denounced by guardian angels of the nations, 1.20; <fate of enemies of, 138.1>; no rejoicing complete until redeemed, 98.1; when fallen as low as dust, their deliverance is near, 44.2; redemption gradual, 22.13; *see also* Deliverance, Salvation; will rejoice at trembling of the heathen in time-to-come, 100.3; never without their complement of three righteous men, 92.11; never without their complements of saintly men, upright men, and students of Torah, 92.11; <even a single Israelite more precious than all the nations, 119.21>; when one Jew brings another Jew into court, he is harder on him than Israel's enemies among the gentiles, 18.6
- Israel, Land of, chosen by God out of seven lands created, 92.2; <significance of choice of, 132.3>; importance of, 105.1; an inheritance, 5.1; desired and coveted by all nations, 5.1; everyday talk of those who live in, worthy of study, 5.5; given to Israel because of chastisements, 94.2; <one of three conditional gifts, 132.1> *see also* Holy Land
- Israel, Tribes of, possess three goodly gifts, 1.10
- Ithra, an Ishmaelite who became a convert, 9.11
- Jacob, born circumcised, 9.7; less than God only in that he had not the power to put breath of life into the flocks, 8.7; pattern of his life, 24.9; <never lay down to sleep in house of Eber, 124.1>; <nor in house of Laban, 124.1>; meaning of his vision of the ladder, 78.6; saw length of the kingdoms' reigns in the number of rungs of the ladder, 78.6; miracle of stones which became one stone, 91.6; in the wink of an eye got to Haran, 91.7; delay in prayer enabled Laban to get the flocks which might have been Jacob's, 102.1; once spoke in mistrust of God, 7.6; compassionate, 103.14; destined to go down to Egypt in iron chains, 105.5; the only patriarch in whom there was no base metal, 81.1; recognized site of Temple, 81.2; knew time of redemption, 31.7; instituted evening prayer, 55.2; would recite the 15 Songs of Ascents in Book of Psalms, 124.1; 147 Psalms of praise correspond to number of his years, 22.19; feels himself defiled when Israel sins, 14.7; alone of patriarchs will be called to the feast at the redemption, 14.7

34:1 22.22
 34:3 22.22
 34:8 22.22
 34:19 22.22
 34:21 19.1
 34:30 105.4
 35:1 24.9
 35:3 20.4
 35:9 24.9
 35:11 118.9
 35:22 101.2
 35:29 18.32
 36:43 105.2
 37:2 9.7, 101.2
 37:4 28.4
 37:9 <148.1>
 37:25 10.3
 37:26 10.3, 76.2
 38:15 101.2
 38:26 17A.15, 72.2
 39:1 24.11
 39:2 24.11
 39:7 7.3
 39:9 12.2, 52.2
 39:10 20.3
 39:13 114.9
 39:17 7.3
 39:23 24.11
 40:14 105.6
 40:16 58.4
 41:1 105.6
 41:38 <119.42>
 41:44 16.1
 42:6 105.7
 42:11 118.20
 42:17 22.5
 42:18 25.12
 42:20 89.4
 43:10 27.7, 94.5
 43:14 17A.14
 44:13 10.3
 44:33 76.2
 45:8 10.3
 45:16 105.8
 45:27 24.3
 46:2 9.7, 24.3
 46:30 116.6
 47:12 80.2

47:29 26.7
 48:12 35.2
 48:15 23.2, 80.2, 118.6, <136.9>
 48:16 80.2, 89.2, <136.9>
 49:1 1.5, 31.7
 49:3 31.7
 49:8 18.32
 49:9 90.3
 49:10 <119.73>
 49:11 <128.4>
 49:21 22.1, 81.4
 49:27 68.14
 49:28 1.5, 81.1, 112.2

Exodus

1:4 106.4
 1:8 105.8
 1:10 2.4, <119.23>
 1:12 <119.23>
 1:14 118.9
 1:16 <119.23>
 1:17 118.8, <119.23>
 1:21 118.8
 1:22 2.4, 22.6, 22.15, 71.3
 2:2 9.7, 21.4, <125.4>
 2:12 24.7
 2:14 4.3
 2:15 3.3
 2:16 3.3
 2:17 3.3
 2:19 30.6
 2:21 24.7
 2:23 22.20
 2:25 103.10, 114.5, 118.9
 3:1 103.10
 3:2 27.2
 3:3 18.22
 3:4 9.7
 3:6 18.22
 3:7 22.6, 61.1
 3:8 22.6, 107.4
 3:9 42/43.5
 3:12 114.5
 3:13 18.22, 24.7, 72.1
 3:14 18.22, 72.1
 3:16 13.1, 16.2, <119.43>
 3:22 78.10, 114.4
 4:10 18.22

- Pharaoh sought to make him governor all Pharaoh's senators protested, 105.7; children of, not enslaved in Egypt, 81.7; casket of, came down into the water, 114.9
- Joseph, tribe of, reason high priest not chosen from, 101.2
- Joshua, inherited portions that were to have been allotted to murmurers in wilderness, 49.3; given majesty, 104.5
- Joshua b. Hananiah, R., conversation with philosopher, 117.1
- Joshua b. Karḥa, R., at age of 100 grew new teeth and begot a son, 92.13; explains strange provision in will, 92.13
- Joshua b. Levi, R., studied with Elijah, 36.8; sought to arrange the Psalms in their proper order, 3.2
- Jubilee, year of, special problems concerning reversion of landed property, 78.21
- Judah, slew Esau, 18.32; by his act at Red Sea won purple garments for himself, 114.8
- Judah, tribe of, dispute with Benjamin at Red Sea, 68.14; why it merited the kingship, 76.2; rewarded with royalty, 68.14; received as a gift God's hearkening to prayer, 102.2; reason high priest not chosen from, 101.2; sparing of, from exile, led nations to charge God with playing favorites, 76.1; <kings of, tortured by Nebuchadnezzar, 136.3>; captive men of, during attack by Gog and Magog, will draw their swords and slay men in charge of them, 119.2
- Judah b. Baba, R., martyr, 9.13
- Judah the Baker, R., death of, 9.13
- Judah the Prince, R., abundance of table of, 9.7
- Judah II the Prince, R., <sent R. Hiyya, R. Jose, and R. Ammi to visit cities in the Land of Israel, 127.1>
- Judge, must repeat pleas of litigants in presence of both of them, 72.2
- Judges, God sits with them in judgment, 82.1; <called gods, 138.1>
- Judgment, with but one spark God can destroy the world, 2.17; whereby He is exalted in the world, brings joy to God, 3.1; fate of those in whom good and evil balance, 17A.9, 86.2; upon themselves, occasion for joy to righteous, 79.3; principles of God's, not arbitrary, 86.7; <as a crisis in history, 143.1>; <of the powers on high, 143.1>; <visited principally upon kings of the earth, 149.6>; <of the guardian angels of the peoples of the world, 150.1>; in time-to-come, as a grand assize, 1.22, 8.8, 15.5, 97.2, 111.1; at time of no repentance, possible, 17.5; idols will be given a little semblance of life, 31.4
- Judgment, day of, God will punish the nations, 76.4; <no one will be able to help another, 121.1>; <every man on his own, 146.2>; <no one without sin, 143.1>; Jerusalem will stand fast, 46.3; God will draw the sun out of its sheath and will punish the wicked, 19.13; feared by angels, 20.3; merit which will deliver Israel, 20.3
- Justice, when judges seek to corrupt it, God departs from among them, 12.3; when there is none on earth, God will render justice, 72.3; must favor neither rich nor poor, 82.2; acts of, a means of praising God, 89.1
- Justice, courts of, God showed Himself in three, 72.2
- Justice, Divine, intricacy of, 90.7; challenged by Habakkuk, 90.7
- Justice, measure of, made God refrain from intervening at destruction of Temple, 65.1

- 17:13 18.21
 17:14 9.7, 19.8
 17:16 9.10, 45.6, 97.1
 18:4 4.3
 18:9 <120.1>
 18:10 <120.1>
 18:11 9.14, <120.1>
 19:1 ff. 18.21
 19:3 1.2, 9.11, 24.7, 68.11
 19:4 48.4
 19:6 10.1
 19:7 <119.43>
 19:9 104.6
 19:15 <146.4>
 19:16 1.18
 19:17 1.20
 19:19 18.29, 24.11, <119.60>
 19:20 18.13, 68.10
 20:1 105.3
 20:2 3.5/6, 8.4, 17A.18, 23.1
 20:3 3.5/6, 8.2, 8.4, 17A.18
 20:8 27.2, 92.1, 92.3
 20:11 23.3, <148.3>
 20:13 19.1, <120.3>
 20:15 38.2, 52.8, 68.7, 81.4, 114.5
 20:16 68.5
 20:17 1.10, 17A.11
 20:19 1.18, 18.13
 20:21 90.10
 21:1 99.3
 21:33 40.4
 22:1 56.1
 22:5 45.1
 22:8 56.3, 82.1, 101.1
 22:19 3.5/6
 22:20 <146.8>
 22:21 13.1
 22:27 56.3, <138.1>
 22:28 24.3
 22:30 18.25
 23:2 12.4
 23:5 99.3
 23:8 17.5, 46.1
 23:10 9.11
 23:11 9.11
 23:13 16.5, 74.2
 23:19 119.6
 23:20 17.3, 90.9
 23:21 17.3
 23:22 7.6
 23:27 18.18
 23:30 105.4
 24:7 1.20, 5.1, 75.1, 103.18,
 104.1, 118.6, 119.4
 25:1 22.20
 25:8 3.5/6, 33.1, 91.1
 25:24 18.31
 26:1 22.20
 29:18 9.15
 29:46 114.5
 30:12 2.13, 3.5/6, 91.1, 104.1
 30:13 75.3, 91.1
 31:3 50.1
 31:14 92.1
 31:17 92.2
 31:18 5.1, 18.28
 32:1 26.4, 75.3
 32:4 2.8, 42/43.4
 32:6 1.14
 32:8 3.5/6, 5.1
 32:10 22.7
 32:11 90.8
 32:12 7.6
 32:13 7.6, 16.2, 18.4, <119.19>
 32:14 7.6, 15.4, 22.7
 32:15 18.13
 32:16 104.5, 106.2
 32:26 1.14, 18.21, 68.10
 32:31 1.14, 12.2, 52.2
 33:7 25.6
 33:11 25.6
 33:13 25.6, 90.9, 103.10,
 <119.5>
 33:14 90.9
 33:15 90.9
 33:18 18.22, 25.6
 33:19 18.22, <119.21>
 33:20 17.13, 103.5
 33:21 18.22, 22.19, 90.10
 34:6 2.7, 47.2, 56.3, 93.8, 101.1
 34:7 93.8
 34:8 93.8
 34:26 8.2
 34:27 8.2
 34:28 19.7, 30.4
 34:29 8.7, 75.5

- Levi, tribe of, did not walk in counsel of generation of the wilderness, 1.14; entered the Holy Land, 1.14; reason why high priest chosen from, 101.2
- Levites, young, taught in Temple schools, 92.12; enrolled in army of heaven while yet in mother's womb, 92.12; <refusal of, to play for Nebuchadnezzar, 137.4>; <put their thumbs into their mouths and mangled them, 137.5>
- Leviticus, Book of, likened to heap of wheat, 2.15
- Liars, will not behold presence of God, 101.3
- Life, how to gain it, 16.12; <without Torah, like a shadow, 119.10>
- Light, how created by God, 104.4; each of Israel's instruments made of it, 22.11; one of three things given as gifts to the world, 18.28; hid by God for the righteous, 97.2
- Light of Creation, reserved by God for Himself, 27.1; set aside for the righteous, 27.1
- Lilies of the valley, meaning of, 1.20
- Lions, number of, in den with Daniel, 64.1
- Liver, things bad for, 103.1; its use, 103.1
- Locusts, plague of, 105.10
- Love of God, Israel's, 9.17
- Loving-kindness, gift bestowed by God upon Israel, 1.10, 17A.11; of God, an example for man's imitation, 25.11; forced from earth by the wicked, 36.4, acts of, real might, 52.6; practice of, assures hearing of prayers, 65.4
- Lulab*, precept whose performance requires interweaving of branches, 2.5; significance of, during Feast of Tabernacles, 17.5
- Lung, its use, 103.1
- Lydda, center of learning, 1.19
- Madness, its use discovered by David, 34.1
- Majesty, of God, 4.3, 19.6
- Maker of meekness, <name applied to rain, 135.2>
- Maker of princes, <name applied to rain, 135.2>
- Maker of visions, <name applied to rain, 135.2>
- Malediction, when name of a wicked man is mentioned, 118.1
- Man, <fashioned with God's two hands, 139.5>; <fashioned in two fashionings, for this world and for the world-to-come, 139.6>; and God, contrasted, 24.2; has little patience compared to God, 74.1; his heart created to speak truth, 58.2; <punished first during the flood, 139.5>; <put foremost in order of punishment, 139.5>; ten organs within, and their use, 103.1; who does evil and whose impulses are evil, like an ill-flavored woman, 7.8; who does good and whose impulses are good, like a bell of gold, 7.8
- Manasseh, caused sons of Jacob to rend their clothes, 10.3
- Manasseh, king, poverty of his good deeds, 102.1; in spite of his lack of good deeds God heard his prayer, 102.3
- Manasseh, tribe of, reason why its portion was divided, 10.3
- Manna, came down though children of Israel kept setting it before the molten calves, 3.3; enough came down every day to give sustenance for 2,000 years, 78.3; how it came down and was gathered, 78.4; heaps of it were 60 cubits high, 23.5; fully absorbed by all organs of the body, 78.3; met every taste, 23.3

- 4:3 1.14
 4:6 24.11
 4:16 1.14
 5:21 <120.3>
 5:22 89.4, 106.9
 6:24 67.1, 91.5
 6:25 67.1, <119.66>, <123.3>
 6:26 67.1
 7:1 91.5, 101.4
 7:2 101.4
 7:3 87.6, 101.4
 7:4 101.4
 7:5 101.4
 8:2 42/43.5
 9:6 103.2
 10:2 81.4
 10:33 22.11
 10:35 68.1, 83.1, 90.5
 10:36 83.1, 90.5
 11:5 81.7
 11:8 23.3
 11:9 19.7, 78.4
 11:13 23.3
 11:15 23.3, 90.8
 11:18 32.3
 11:22 23.3
 11:23 23.3
 11:29 14.6
 12:1 7.14, 7.18, 52.1
 12:3 10.7, 45.6
 12:7 2.13, 18.4, 90.5, 101.2
 12:10 52.1
 12:15 15.4, 24.11
 13:30 <120.1>
 14:4 106.5
 14:9 104.24
 14:11 13.1, 78.4
 14:12 90.5, 93.8
 14:16 42/43.5
 14:17 93.8
 14:18 93.8
 14:19 90.5
 14:20 90.5, 90.8
 14:22 95.3
 14:27 13.1
 14:28 15.4, 39.1
 14:30 15.4
 14:35 5.1, 78.8
 14:38 49.3
 15:38 24.12
 15:39 14.1, 35.2, 90.18
 16:2 49.3
 16:15 24.7
 16:19 1.15, 26.4
 16:26 1.15, 26.4
 16:30 90.5
 16:32 19.1, 45.4, 46.3
 16:33 32.1, 45.4, 49.3
 16:35 45.1, 45.4
 17:3 1.15
 18:1 <132.1>
 18:14 1.15
 18:19 <132.1>, <132.3>
 19:1 12.4
 19:2 9.2, 12.4
 19:3 12.4
 19:4 12.4
 19:5 12.4
 19:6 12.4
 19:7 12.4
 19:8 12.4
 19:9 12.4
 19:10 12.4
 19:11 12.4
 19:12 12.4
 19:13 12.4
 19:14 8.2, 12.4
 19:15 12.4
 19:16 12.4
 19:17 12.4
 19:18 12.4
 19:19 12.4
 19:20 12.4
 19:21 12.4
 19:22 12.4
 20:1 29.2
 20:2 29.2
 20:10 78.5
 20:11 106.7
 20:14 109.3
 20:16 103.17
 20:18 109.3
 21:3 61.1
 21:5 78.4
 21:6 <120.3>
 21:14 35.1

- Mezuzah, one of seven testimonies of a man's performance of religious duties, 6.1; sets Israel apart from other people, 2.13
- Micah, summed up 613 commandments in three principles, 17A.22
- Mice, would leap up and pull out the bowels of the Philistines, 78.11
- Michael, the guardian angel, <brings offering, 134.1>; will be unable to speak in behalf of Israel on the day of judgment, 20.3
- Michal, also called Eglah, 'heifer,' 59.4; how she arranged David's escape, 59.4
- Might, of God, one of five heavenly things sleeping in the universe, 80.3; real, displayed in acts of helpfulness, 52.6
- Mikveh*, hope, or pool, 4.9
- Milk, <one of three liquids declared forbidden by law of *gilluy*, 136.4>
- Millers' asses, wear blindfolds over their eyes, 9.16
- Ministering angels, not permitted to sing praises to God when Israel went forth out of Egypt, 106.2; came to help God as he was about to make war against Egyptians, 18.17; came down in 42,000 chariots, 68.10; in 22,000 chariots, 68.10; number of those that came down when Torah was received, 68.10, 103.8; made accusations against David, 27.2; cannot bear to hear God's voice, 103.18; rejoice over Israel's vindication, 17.5; watch over worthy man, 104.3; fear day of judgment, 20.3; <gave God counsel, 137.3>; hover above when lepers are healed, 104.9; <lifted burden from kings of Judah, 137.3>
- Minyan* (religious quorum of ten adult males), significance of, 92.7
- Miracle, its occurrence assures a man that his sins will be forgiven him, 18.6; of R. Simeon b. Ḥalafta's precious stone, 92.8
- Miracles, performed in behalf of Abraham, 110.2, 110.3; ten, at Red Sea, 114.7, <136.7>; Israel trained to expect, 71.4; ended with Esther, 22.10; <will cease if Jerusalem is forgotten, 137.7>; no more wonderful than ordinary operations of Providence, 103.6; world cannot exist without, 106.1
- Mishael, in the fiery furnace, 28.2; saved by Gabriel, 117.3
- Mishnah, its orders referred to in Scripture, 19.14; studied at dawn and at dusk, 1.17; collections of, named after R. Ḥiyya, R. Hoshai, and Bar Ḳappara, 1.16; collections of Bar Ḳappara, R. Ḥiyya, Rab, and the Rabbis of Babylon, 104.22
- Moab, fields there require another tithe for the poor, 25.13
- Moabites, murdered David's father and mother and forced Ruth, 7.5
- Modesty, gift of, bestowed by God upon Israel, 1.10, 17A.11
- Mole, if it could see, no creature could stand against it, 58.4
- Month, reckoned as beginning at first sunset after new moon, 104.16
- Moon, blinded by radiance from above, 19.11; called to stand examination before God, 19.11; made for fixing time of the festal seasons, 104.16
- Mordecai, described as "the light of Israel," 22.2; called *Hadas*, or "myrtle," 22.3; a darkness for gentiles, 22.3; his generation created anew, 102.3
- Mortals, creative capacity of, contrasted with God's, 117.1; quarrelsomeness of, contrasted with trust prevailing in heaven, 19.10
- Moses, born circumcised, 9.7; life in Egypt, Ethiopia, and Midian passed in sorrow, 90.15; executioner's sword sprang back from his neck and was shattered, 4.3; executioner's sword slew executioner, 4.3; reckoned Israel's redemption from time the tribes of Israel came down into Egypt, 103.10; conversation

- 6:25 <119.69>
 7:6 21.2, <119.21>, <150.1>
 7:7 10.1, 22.22
 7:8 116.1
 7:9 9.2, 92.11
 7:10 7.17, 73.1, 94.4
 7:12 1.10, 17A.11, 92.11
 7:13 116.1
 7:17 3.7
 7:18 3.7
 7:20 78.11
 7:21 3.7
 7:23 18.18
 8:3 90.17
 8:4 23.3, 23.4
 8:5 94.2
 8:7 94.2
 8:15 22.11, 63.1
 8:18 18.27
 8:25 75.1
 9:3 107.1
 9:5 107.1
 9:8 106.5
 9:14 13.1, 90.8
 9:18 90.6
 9:19 6.7, 7.6
 9:20 90.6
 9:22 95.3
 9:26 75.1, 90.2
 10:9 18.21
 10:10 75.1
 10:12 27.5, 100.2
 10:14 24.5
 10:17 19.2
 10:18 <146.9>
 10:19 <146.8>
 10:20 109.1
 10:21 109.1
 10:22 2.13, 9.7
 11:11 18.16
 11:12 85.1, 92.2
 11:13 66.1
 11:16 17A.10, <132.1>
 11:17 17A.10, 19.6, <132.1>
 11:18 <119.7>, <119.21>
 11:22 17.8
 12:1 57.2
 12:9 5.1, 95.3, <132.2>
 12:13 27.6, <132.3>
 12:14 <132.3>
 12:15 62.4
 12:16 62.4, 79.5
 12:31 36.3
 13:5 25.11
 13:14 53.1
 13:18 1.10, 17A.11
 14:21 18.25
 14:29 <136.10>
 15:1 92.2
 15:2 103.18
 15:9 53.1
 15:19 1.15, 81.7
 16:1 42/43.5
 16:10 42/43.5
 16:13 42/43.5
 16:14 19.14
 16:16 17.5, 74.2
 16:20 17.14, 58.1
 17:9 18.21
 17:18 40.4
 17:19 40.4, <119.41>
 18:13 119.3, <119.1>
 18:15 1.3
 21:19 8.2
 22:6 22.17, 91.3
 22:7 91.3
 22:9 16.1
 22:10 1.15
 22:14 103.10
 23:16 54.2
 23:23 116.4
 24:6 34.1
 24:10 25.1
 24:11 25.1
 24:12 25.1
 24:13 5.7
 24:15 25.1
 25:2 79.4
 25:3 79.4
 25:17 118.1, <121.3>, <137.8>
 25:18 18.21
 25:19 9.10, 118.1
 26:5 30.4
 26:7 118.9
 27:5 78.11

- come, 9.15; punishment of the wicked of, will outlast Gehenna, 49.3; repentance of, will come too late, 15.4; *see also* Nations of the earth; Noah, children of Nations of the earth, acknowledge that God created world in six days and keeps souls of dead alive, 19.1; <would not accept Torah, 149.2>; accused God of favoritism in not exiling Judah and Benjamin, 76.1; charged Israel with idolatry, 3.5-6; intended also to exile God from His place, 11.1; will assemble with their idols in time-to-come, 97.2; will be put to shame in time-to-come, 31.5; will be given four cups of punishment to drink, 11.5; not to share in world-to-come, 4.10
- Nearness, of God, 4.3
- Nebuchadnezzar, David foresaw his coming, 17.11; divine voice urged him to destroy Jerusalem, 79.2; his divinations also urged him on to Jerusalem, 79.2; ascended three times against Jerusalem, 118.12; <tortured kings of Judah, 137.3>; <slew multitudes of children of Israel, 137.5>; stricken by paralysis, 22.15; commanded that furnace be heated with 49 bundles, 28.2; story of, and three Jewish youths in fiery furnace, 28.2; his aptness in praising God, 5.10; good deeds of, 90.7
- Nebuzaradan, <offered choice to Jeremiah, 137.2>
- Necessities of life, miracle of, 80.2, 89.2, <136.9>; greater than redemption, 89.2
- Necromancy, practice of, 19.1
- Nehemiah, son of Hushiel, dead before gates of Jerusalem, 60.3
- Nehora'i, R., meets Elijah, 104.25
- Nether-world, one of seven habitations in Gehenna, 11.6
- New Year's Day, God accepts whatever date is decided upon by Israel, 81.6; God records His decree of life on, 16.12; all the people of the world come forth like contestants on parade on, 17.5; one prayer said on, 102.3; they who repent on, are created anew, 102.3; every one is summoned to judgment before God on, 118.2; description of judgment on, 81.6
- Night and day, division of, in heaven, 19.7
- Ninth of Ab, on it perished some of the generation which was finally to die out in the wilderness, 78.7
- Noah, born circumcised, 9.7; did not walk with wicked of three generations, 1.12; reason for delay in birth of his children, 1.12; forbidden to eat flesh cut from living animal, 6.2; in the ark not harmed by serpents and scorpions, 91.8; not overly concerned about worship of God, 118.11; seventy nations raised up out of him and his sons, 9.7; one of three righteous men who are the foundation of the world, 34.1
- Noah, children of (general term for all mankind before revelation), seven laws enjoined upon, 1.12, 2.5, 4.11
- Noah's ark, Falsehood and Vexation went into it, 7.11
- Nob, David's responsibility for misdeed at, did not go unatoned for, 18.30
- Obadiah, hid prophets in cave, 15.6
- Obedience, <to God out of love, contrasted with obedience to king out of fear, 119.46>
- Ocean, waters of, stand higher than face of earth, 88.2
- Offerings, seen by Abraham in vision, 38.2, 52.8
- Og, <contemporary of Abraham, 136.12>; <also called Palit, 136.12>;

24:15 <119.46>

24:29 18.4

Judges

2:1 103.17

3:8 60.1

3:12 18.6

3:31 90.3

4:1 18.6

4:3 2.1

4:4 22.20

4:6 68.9, 68.14

4:14 36.1

4:15 18.18

4:19 <136.4>

4:24 4.13

5:1 4.13, 9.14, 18.6

5:2 18.6

5:5 68.9

5:7 3.3

5:12 36.1

5:18 68.14

5:20 11.5, 19.9, 36.1

5:31 11.6, 49.1, 68.1, 111.1

6:1 18.6, 106.8

6:6 60.3, 106.8

6:12 57.2, <144.1>

6:25 27.6

6:26 27.6

10:6 18.6

13:1 18.6

13:6 103.17

14:4 59.2

15:12 18.6

15:15 3.7

18:30 36.8, 101.2

19:5 104.12

20:7 1.13

20:43 22.25

21:21 48.5

1 Samuel

1:8 42/43.3

1:9 1.2

1:15 <142.3>

1:16 <142.3>

1:24 78.18

2:1 75.5, 9.14

2:2 18.26

2:6 5.10, 21.4, 45.4

2:7 5.10

2:8 <119.12>

2:9 <121.2>

2:10 21.2, 68.15, 75.5

2:12 53.1

2:14 81.7

2:22 53.1

2:27 <138.1>

2:30 <146.7>

3:1 116.5

3:10 9.7

3:13 15.4

3:14 17.10

3:20 18.7

4:12 7.2

5:6 78.11

7:3 <119.76>

7:5 80.1, <119.76>

7:6 29.2, 80.1, <119.76>

7:9 27.6, 61.1

7:10 18.18

7:15 92.12

8:2 80.1

9:2 3.4, 7.14, 7.18

9:11 7.14

9:12 7.14

9:13 7.14

9:15 <119.9>

9:22 14.7

9:24 7.2

10:1 2.12, 18.7

10:8 7.17, 7.18

10:9 7.18

10:10 116.3

10:22 1.2

11:7 7.2

12:3 15.6, 17A.16

12:4 17A.16

12:5 72.2

12:11 90.4

12:22 80.8, 94.3

13:9 7.17

13:10 7.17

13:11 7.18

13:12 7.18

13:14 1.3, 25.4, 119.3

who put his orchard in the care of a steward, 1.5; <king who sat eating with his wife, 139.1>; king who sent an officer to collect his revenue, 116.6; king who sent a prefect to a place which he governed well, 116.7; king who stretched a veil across the entrance to his palace, 19.6; king who went forth with his soldiers into the wilderness, 116.8; <king whose kingdom was steady when he himself ruled, 121.3>; king whose son was led away by kidnappers, 18.15; king's daughter reduced to gleaning among the sheaves, 22.12; king's son given a heavy beam to carry, 22.22; laborer who dealt faithfully with his master, 3.3; laborer who worked all his days for the king, 37.3; man about to punish his son, 77.2; man crossing a river with a burden on his head, 38.2; man giving his daughter in marriage, 14.7; man lying on his bed with a snake coiled nearby, 106.1; man prepared to go with his wares aboard a fleet of trading vessels, 118.19; man punishing his son, 17.4; man seized by robbers, 6.4; man travelling on the highway with the wares he owned, 118.18; man walking along a road and another pursuing him, 7.15; <man walking in the darkness with a lantern in his hand, 119.44>; man walking in the middle of night in pitch darkness, 27.2; man walking in the way with a lighted lamp in his hand, 27.2; <man walking on the road with no lantern in his hand, 119.44>; man who answered his creditor while going up to a judge's bench, 45.5; man who broke a limb and came to a physician, 51.3; <man who carried freight on camels and donkeys, 146.5>; man who gave a judge a blank piece of paper, 45.5; <man who had a law suit before the ruler, 141.1>; man who had a vineyard, 10.1; man who had a wound on his hand and came to a physician, 51.2; man who lighted a lamp which went out, 36.6; <man who made a beautiful vessel which broke in his hand, 119.16>; <man who made a lamp for a king, 119.16>; man who needed to borrow money, 8.4; man who set out on a journey with but two *issars*, 16.13; man who was close to death, 17.4; man whose son had a finger missing, 8.2; mighty man who came to a city where the inhabitants did not know his strength, 19.6; mighty man who lived in a certain land, 2.3; one who was employed by washermen to look after their detergents, 118.21; ox whose actions became savage, 90.3; physician who had a disciple to whom he taught all kinds of remedies, 25.6; pregnant woman angry with her mother, 20.1; pregnant woman suffering hard labor pains, 20.4; prince betrothed to a princess, 14.6; prosecutor making accusations against a prince, 106.6; Roman lady who saw three men being taken out to be crucified, 45.5; rustic who came to the city, 15.3; scorpion who fells a camel by stinging him in the heel, 51.2; sick man being cared for by physicians, 6.5; sick man confined to his bed, 92.14; sick man whom a physician came to visit, 73.1; strong man crossing a stream with his son, 17.9; three men who came to ask a boon, 90.7; throne that had four legs, one of which was short, 89.2; traveler journeying on the highway, 10.2; two men who came to the judge's bench fearing his judgment, 118.10; two men who owned two vineyards, 17.8; two men going along on the highway, 4.13; <water-skin, 146.3>; weaver and his loom, 38.1; widow and her two fatherless daughters, 1.15; widow who had an only son, 103.15; *see also* Way of the world

Pardon, God's marvellous balm, 17.8; secured by good life, 81.5

Passover, *Hallel* for first night of, 113.1

- 30:17 18.23, 18.31, 79.1
 30:26 15.6
 31:6 7.2
- 2 Samuel
- 1:18 18.27
 1:21 92.9
 1:23 7.2
 3:2 59.4
 3:5 59.4
 3:7 7.2
 3:18 18.4
 3:24 7.4
 3:25 7.4
 3:26 7.4
 5:8 18.24
 5:12 <144:1>
 5:13 7.2
 5:22 27.2
 5:23 27.2
 5:24 13.2, 27.2
 5:25 27.2
 7:1 62.4, <139.2>
 7:2 62.4, 118.8
 7:4 62.4
 7:5 62.4
 7:16 108.2
 7:18 1.2, 108.1, 108.2
 7:19 1.2
 8:2 7.5
 8:15 25.4, 37.3, 41.5, 72.2
 12:5 3.4
 12:6 3.4
 12:13 3.5/6, 4.2, 4.8, 51.1, 86.8,
 100.2, <131.2>
 12:24 108.2
 12:25 4.2, 84.1, 108.2
 13:22 28.4
 15:14 3.3
 15:15 3.3
 15:18 3.3
 15:30 3.3, 79.3, <119.26>
 15:31 7.15, 55.1
 15:32 3.3, 55.1
 15:33 55.1
 15:34 55.1
 16:8 3.3
- 16:13 3.3
 16:23 3.4, 55.1
 17:1 55.5
 17:2 55.5
 17:4 55.5
 17:23 3.7
 17:25 9.11
 17:27 3.3
 17:28 3.3
 17:29 3.3
 18:16 41.5
 19:20 3.3
 19:21 3.3
 21:1 17A.10
 21:2 1.10, 17A.10, 11, 14
 21:4 17A.10
 21:16 18.30
 21:17 7.2, 18.30
 21:20 18.5
 21:21 18.5
 21:22 18.5, 18.8, <119.28>
 22:1 18.5, <119.28>
 22:3 18.8
 22:11 18.15
 22:12 18.16
 22:16 18.19, <126.6>
 22:17 9.6
 22:28 18.23
 22:31 <119.46>
 22:33 18.27
 22:34 29.2
 22:36 <119.46>
 22:40 18.31
 22:41 18.32
 22:42 18.33
 22:43 8.7, 18.33
 22:44 18.34
 22:46 18.34
 22:51 18.36
 23:1 1.6, 18.6
 24:10 100.2
 24:12 17.4
 24:13 17.4
 24:14 17.4
 24:15 17.4
 24:16 17.4
 24:17 100.2, 116.6
 24:18 17.4

Potiphar, bound in chains all his life by Pharaoh, 105.8

Potter's vessel, reshaping of, 2.11

Poverty, due to delay of prayer, 102.1

Power, given to one man to rule over another to the other's hurt, grievous to God, 47.1

Praise, <of God, came from beasts before it came from man, 139.5>, <149.1>; offered by Israel means most to God, 104.1; appropriate for God, cannot be discovered, 88.1; danger in attempting to speak of all the glory of God, 104.2; of God, however extravagant, not sufficient to describe Him, 106.2; inordinate recital of, in private prayer, censured, 19.2; in this world, not constant, 113.4; in time-to-come, eternal, 113.4

Prayer, service a man may render to God, 66.1; <neither wealth nor wisdom nor strength sustain, only prayer does, 142.1>; God hears and answers, 116.1; where one is to pray, 4.9; sitting posture at, 22.19; man required to stand at, until his heart grows faint, 61.2; one should be both joyous and fearful at, 100.3; one's heart must be set for, 108.1; mood of humility requisite, 108.1; <should be from a low place to prevent haughtiness, 130.1>; whenever a man's lips are fluent at, his prayer is being heard, 10.7; value of silent, 119.2; one of three gifts God takes from wicked in this world, 17.5; should be patterned after prayers in Scripture, 17A.4; bestows life, 32.1; causes God's glory to be enthroned amidst Israel, 22.19; in behalf of sick, 41.5; intercessory, 55.4; one said on New Year's Day and on Day of Atonement, 102.3; set times for, 69.2; institution of regular prayers ascribed to Moses, 19.2; at what point in statutory prayer is a man to pray for his own needs, 102.2; institution of three daily hours of, attributed to the Patriarchs, 5.4.2; proposed changes in, ascribed to Jeremiah and Daniel, 19.2; surrogate for rites of Temple, 5.7, <141.2>; children of Israel have no resources other than, 22.20; one of five things that will save Israel, 106.9; saved David from Gehenna, 40.2; God's hearkening to, a gift made to all of David's tribe, 5.6; fashioned into a crown by an angel, 19.7; gates of, are shut at times, 4.3, 65.4; God's, to Himself, 76.3; for restoration of Zion, introduced by pious men of olden days, 17.4

Prayer, evening, mood in which it is to be said, 17.6

Prayer-shawls, blue, 90.18

Prayers, daily, 17.6; morning, afternoon, and evening, 96.1

Precepts, 248 in Torah, correspond to 248 organs in body, 32.4

Preexistence, of seven things before Creation, 72.6, 90.12; six things existed in God's thought before Creation, 93.3

Presence, the (reverent metonymy for God), informers cause withdrawal of, 7.7; withdrawn into heaven because of Adam's sin, 75.2; pleaded for three and a half years that Israel repent, 10.2; departs when there is injustice, 12.3; will never depart from Western Wall, 11.3; rested upon Jeremiah who prophesied of Nebuchadnezzar, 10.6; *see also* God

Pride, whoever exalts himself will be punished in fire, 11.5; should be hateful to one wishing to repent, 40.3; <not permitted in presence of God, 131.2>

Priesthood, <suitable only for house of Aaron, 132.3>

Priestly benediction, stays God's anger, 7.9

Prisoner, when freed, under obligation to give special thanks, 107.5

- 5:1 75.5
 5:6 73.2
 5:7 10.1, 12.5
 5:9 <125.1>
 5:14 6.1, 17A.9, 104.23
 5:16 3.1, 8.8, 101.1
 5:30 106.4
 6:2 1.2, 24.4
 6:3 2.6, 24.2, 106.2
 6:4 18.11
 7:11 2.10
 8:7 15.4
 8:8 79.1
 8:18 90.4
 9:1 22.15
 9:4 81.2
 9:63 23.6
 10:5 17.10
 10:10 18.18
 10:16 11.5
 10:17 22.2, 22.11, 27.1
 10:18 79.5
 10:19 79.1
 10:34 29.2
 11:1 72.3
 11:3 72.3
 11:4 2.3, 21.3, 72.3, 72.4
 11:9 1.18
 11:10 21.1
 11:11 6.2, 60.3, 107.4
 11:12 107.4
 11:14 60.3
 11:15 92.2
 12:1 12.5, 60.2, 118.3, 118.19,
 <136.3>
 12:4 18.35
 12:5 118.22
 12:6 118.22
 13:5 5.7, 86.7
 13:9 2.7
 13:12 116.5
 14:5 47.1, 95.1
 14:6 47.1, 95.1
 14:7 47.1, 95.1
 14:13 14.2
 16:5 89.2, 110.4
 17:6 79.1
 17:12 3.5/6, 15.4, 17.9, 83.2, 93.7
 17:13 15.4
 18:6 <150.1>
 18:7 87.6, <120.5>
 19:1 104.6
 19:20 71.2
 19:25 5.1
 21:1 80.6
 21:13 5.8
 21:14 5.8
 22:4 <137.3>
 22:8 <137.10>
 22:12 20.1
 23:4 114.9
 24:16 1.20
 24:19 60.3
 24:21 82.3, 104.1, <145.1>
 24:22 <145.1>
 24:23 31.5, 72.4, <145.1>
 24:33 92.2
 25:1 118.3, <145.1>
 25:8 <119.17>
 25:9 17.13, 40.1, 48.5,
 <119.17>
 25:23 <119.43>
 26:4 62.1, 70.4, 114.3, 118.14
 26:5 62.1
 26:6 60.3, 62.1
 26:11 23.7, <145.1>
 26:13 28.2
 26:16 1.20, 63.1
 26:19 1.20, 17.13, 18.11
 27:2 8.1
 27:4 6.3, 7.6, 65.1
 27:8 17.4, 81.2
 27:13 <147.3>
 28:2 47.1
 29:9 75.4
 29:12 <119.56>
 29:15 14.1
 29:16 14.1
 29:19 9.12
 29:22 14.7
 29:23 114.5
 30:7 90.15
 30:18 17.10, 72.3
 30:19 116.1
 30:25 111.1
 30:26 111.1, <147.3>

- operations no less wonderful than miracles, 136.2>; <136.9>; <particular and immediate ordering of God, 136.3>; <136.10>
- Psalms, number of, 22.19; exact order of, hidden, 3.2; Book of, called Hallelujah, 1.6; ten authors of, 1.6; bear names of ten kinds of song, 1.6; all that David composed apply to himself, to all Israel, and to all the ages, 18.1; meaning of superscriptions, 24.3; first, most excellent, 1.3; why Psalm on Gog and Magog is placed next to Psalm on Absalom, 3.2; fourth, introduced with three ways of praise, 4.6; whenever you find a Psalm describing downfall of the wicked, words of thanksgiving precede the Psalm and words of thanksgiving follow it, 7.12; four, one would have expected Adam to compose, 5.3, 19.5; eleven composed by Moses, 90.3; <fifteen songs of ascents recited by Jacob, 124.1>; <Psalm 139 composed by Adam, 139.2>; *Hallel* Psalms tell of God's wondrous works of all times, 26.6
- Psalter, description of, 81.3
- Punishment, not exacted in full, 30.4; for the wicked, has no bounds, 36.5; for the wicked, not all alike, 36.5; God's, lasts only three generations, 103.15
- Purim, practice of reading Scroll of Esther twice on, 22.18
- Rab, his collection of Mishnah, 104.22
- Rabbis of Babylon, their collection of Mishnah, 104.22
- Rain, blessing at fall of, 18.16; miracle of, 18.16; origin of, 18.16; one of three things given as gifts to the world, 18.28; not in original plan of Creation, 24.5; except for Israel, none would fall, 109.4; sending of, greater than giving of Torah, 117.1; on day of, all rejoice, 117.1; balanced as if it were weighed in a scale, 119.1; comes because of the righteous, 119.1; <day of, is as consequential as the ingathering of Israel, 126.6>; withheld in punishment for four kinds of sin, 17A.10; <meteorological observations on, 135.1>
- Rainbow, none appeared during lifetime of R. Simeon b. Yohai, 36.8; of God, one of five heavenly things sleeping in the universe, 80.3
- Realm of forgetfulness, one of seven habitations in Gehenna, 11.6
- Realm of silence, one of seven habitations in Gehenna, 11.6
- Rebekah, was a prophetess, 105.4; <approached by no man with a wicked thought, 125.2>
- Rebellions, two, took place at Red Sea, 106.4
- Rebuke, should not be given in wrath, 38.1
- Red heifer, ashes used for lustration, 9.2
- Red Sea, dispute between Judah and Benjamin at, 68.14; Israel disputed at, as to who was to go down first, 76.1; two rebellions took place at, 106.4; struggle at, as to which tribe should go in first, 114.8; miracles attending division of, 18.19; how God divided the waters, 106.4; ten miracles at, 114.7, <136.7>
- Redeemers, Moses and Aaron described as, 42/43.5
- Redemption, described by four metaphors, 8.1; year of, hidden, 9.2; time of, unknown, 77.1; twice did God bind Himself by oaths that He would bring it, 17.10; for Israel in Egypt, advanced, 18.22; reckoned by Moses from time tribes came to Egypt, reckoned by God from time Isaac was born, 103.10; time of, revealed to Jacob and Daniel, 31.7; to come in month of Tishri, 42/43.5; will come when Israel is at bottom of the pit, 45.3; preceded by trouble.

- 46:7 4.3, 31.3
 47:19 29.1
 48:11 107.1
 48:12 14.7
 48:13 50.1, <137.3>
 48:22 116.7
 49:1 9.7, 58.2, <139.6>
 49:2 58.2
 49:3 58.2
 49:8 69.2
 49:14 10.6
 49:15 10.6, 32.2, <121.3>
 49:22 4.10
 49:23 2.3, 4.10, 40.1
 50:8 60.1
 50:10 31.1, 70.4
 50:11 116.7
 51:1 52.8, 53.2
 51:2 52.8, 53.2
 51:4 23.1
 51:6 92.2, <150.1>
 51:9 80.3
 51:21 35.1
 51:22 <146.6>
 51:23 <146.6>
 52:2 <119.12>
 52:5 20.1
 52:6 91.8
 52:7 29.2, 74.3, <147.1>, <147.2>
 52:8 13.2, 17.13, <147.1>, <147.2>
 52:9 <147.1>, <147.2>
 52:10 2.6, 98.1, <137.7>
 52:13 2.9
 54:4 31.2
 54:10 46.3
 54:11 53.2, 87.1
 54:12 87.2, 87.3
 54:13 45.2, <122.7>
 55:1 1.18, 15.4, 34.2, 87.5
 55:2 98.2
 55:4 40.2, 51.3
 55:6 10.2
 55:7 25.3, 38.2, 103.9
 55:12 13.4
 56:1 17A.23, <119.53>
 56:2 92.2
- 56:11 4.11
 57:1 <149.5>
 57:2 30.3, 116.7
 57:15 4.3, 68.9
 57:19 10.7, 104.24, <120.7>
 57:20 2.1, 2.2, 11.4, <120.7>, <149.5>
 57:21 30.3
 58:8 18.36, 22.5
 58:9 116.1
 58:10 41.4
 58:13 92.1, 92.3
 58:14 92.1
 59:1 42/43.5
 59:9 <146.5>
 59:10 <146.5>
 59:13 21.1
 59:16 71.2
 59:17 71.2, 93.1
 59:18 <119.8>, <121.3>
 59:21 59.1, <119.34>, <119.75>
 60:1 22.5, 22.11, 27.1, 97.2, <119.34>
 60:2 22.3, 27.1
 60:3 36.6, 72.5
 60:7 68.15
 60:8 48.4
 60:17 79.4, <129.2>
 60:19 17.8, 36.6, 72.4
 61:3 5.1, <137.6>
 61:7 31.6
 61:8 99.2
 61:11 67.1
 61:18 82.1
 62:2 67.1
 62:4 22.22
 62:5 90.17
 62:6 83.1
 62:7 83.1
 62:8 22.17
 62:10 114.2
 63:1 20.3, 29.2, 68.13, 93.1
 63:2 8.8, 68.13, 84.1
 63:3 8.1, 60.3, 84.1
 63:4 7.17, 9.2, 14.6, 84.1, 90.17
 63:6 84.1
 63:7 84.1, 89.1, <119.8>

Rich, meant to have their riches, 82.2; their abundance sustains the poor, 104.17; who have not the vital sap of Torah within them, 1.21

Rich man, fear of, 7.1

Riches, <given to the man who longs for them, 127.3>

Righteous, resemble a charger inlaid with jewels and grass-cuttings lying upon it, 1.20; likened to most exquisite plant, 1.20; world created for sake of, 25.9; the thirty righteous as Abraham the world is never without, 5.5; three no generation is without, 92.11; when asking something of the Presence for themselves make themselves less than what they really are, 17A.6; know how to win the favor of their Creator, 19.17; upon their abasement follows their exaltation, 22.7; humility of, 22.20, note; entreat God that they should not perish with sinners, 26.7; may command God, 83.1; greater than the ministering angels, 103.18; their death decreed to make way for others, 116.6; <not consumed by worms, 119.5>; <their rewards, 119.8,> <141.1>; their reward far away from them, 92.11; their rewards cannot be numbered, 36.5; <being with, no pleasure for the wicked, 125.3>; <in trouble, do not torment themselves but put their trust in the Lord, 142.1>; even in dying, are sick with love for God, 9.17; upon dying, are joined by companies of angels, 30.3; at their death, will be told: "Look upon the King whom you served," 22.32; when dead, cannot speak, 30.3; received by God, 30.3; will inherit 310 worlds, 31.6; always sing to God, 33.1; will cleave to the throne of glory, 46.2; will see the light of the world-to-come, 49.1; leave the fruit of their doings to their sons, 72.2; rejoice when judgment is imposed on them, 3.1, 79.3; seven habitations for, in Paradise, 11.6; seven companies of, whose faces shall shine like the sun, 16.12; places reserved for them in Gehenna, 31.6; will see Gehenna with empty places in it, 6.6; visit the wicked in Gehenna in the morning, 46.1; will rejoice as they see the wicked punished in Gehenna, 12.5; three who are the foundation of the world, 34.1; die gently, 11.6; *see also* Upright

Righteousness, power of, 5.7; possibility of transmission of, from father to son, 59.1; acts of, a means of praising God, 89.1; <once bestowed, will not be taken away, 119.73>; <not something inherited, 146.7>

Ritual bath of purification, amount of water required for, 17A.1.

Ritual purity, <David did not eat common food while in, 119.29>

Rivalry, with God, keeps the world going, 37.1

Rock, in the Temple in Jerusalem, 61.2; which Moses smote, oozed drops of blood, 78.2, 105.12.

Roman language, best for battle, 31.7

Rome, built by Romulus, 9.8; by Remus, 17.12; mocks God, 10.6; <continued doing the very things Babylon had done, 137.11>; filled the whole earth with obscenity, 14.3; filled the earth with Israel's corpses, 14.3; set up its images even at the doorway of the harlot, 14.3; its persecution of Israel, 18.11; its impending fall, 15.1; its venal character, 68.15; wickedness of its officials, 80.6; its hypocrisy, 80.6; named by Moses and Asaph, 80.6; had ten allies in its attack on Jerusalem, 83.3; sarcastic description of, 104.21; malice of its officials, <120.4>; <hates peace, 120.6>; <servitude in, to be the last, 121.1>; <brazen conduct of, 121.3>; <did not dash Jewish children against the rock, 121.3>; *see also* Esau

Romulus, built Rome, 9.8; 10.6, 17.12; story of, 17.12; *see also* Remus

- 22:29 19.1
 23:6 21.2
 23:24 8.6, 19.6, 24.5, 62.3
 23:29 16.7, 29.2, 38.2
 25:15 11.5, 75.4
 25:29 48.1
 25:30 18.12, 104.25
 25:32 8.8
 25:33 8.8, 111.1
 27:7 10.6, 17.11
 27:22 10.7
 29:6 7.17
 29:10 7.17, 10.7
 29:11 7.17
 29:12 61.1
 29:13 28.2, 61.1
 30:5 20.3
 30:6 20.3, <143.1>
 30:7 20.3, 22.5, 22.7
 30:8 81.2
 30:10 78.6
 30:21 21.5
 31:7 33.1, 74.3
 31:8 19.1
 31:9 18.11, 23.1
 31:11 31.2
 31:15 <119.67>
 31:16 <119.67>
 31:17 <119.67>
 31:19 70.1, 116.5
 31:20 77.2
 31:21 73.4
 31:22 73.4
 32:16 90.2
 32:18 19.2
 32:24 90.2
 33:1 4.3
 33:2 4.3
 33:3 4.3
 33:11 100.4
 33:24 109.4
 33:25 6.1, 20.3
 33:26 6.1
 36:22 53.2
 36:23 60.2
 38:7 7.18
 38:8 7.18
 40:4 <137.2>
- 43:10 79.1
 46:18 68.9
 46:22 18.11, <120.4>
 49:9 8.1
 49:10 8.1, 14.2, 28.3, <121.3>
 49:16 14.3
 50:7 79.5
 50:25 86.7
 51:5 68.3
 51:7 11.5, 75.4
 51:11 93.1
 51:24 <119.31>, <121.3>
 51:27 45.6
 51:29 18.12, 104.25
 51:33 8.1
 51:50 70.1
 51:58 <137.8>
 52:34 4.12
- Ezekiel
- 1:7 1.2, 18.22
 1:10 103.16
 1:22 90.12
 1:23 93.7
 1:24 93.7
 1:28 24.12, 90.18, 103.5
 3:12 103.5
 3:20 34.2
 3:22 18.29
 3:23 18.29
 4:11 10.7
 5:13 85.3
 7:6 105.2
 7:19 <119.58>
 7:26 <119.15>
 9:4 12.2, 78.9
 9:5 12.2
 9:6 12.2
 10:14 20.3
 12:22 74.3
 16:6 114.5
 16:10 23.4, 103.8
 16:19 3.3
 16:63 31.3
 17:2 78.1
 17:13 29.1
 18:5 15.7
 18:6 15.7

- easier to rule the whole world than two scholars, 18.34; defamation of, 17A.21; <their integrity to be respected, 125.5>; <any man who gossips about a lapse of disciples of the wise will fall into Gehenna, 125.5>; constant study rewarded by further study in world-to-come, 84.3; <wives of, will be given life in world-to-come, 127.2>
- School children, *see* Pedagogic principles
- School teachers, *see* Teachers
- Scorners, will not behold the presence of God, 101.3
- Scripture, avoids unseemly speech, 1.3, 12.4; chapters of, not arranged in their proper order, 3.2; in five places two words identical in meaning are repeated, 9.7; changes in, by the Scribes, 18.29; proof-texts cited from three parts of, 104.12; daily reading of, 1.17; weekly portion of, 17A.19; readings of, on festivals, 116.2; verses of, quoted at time of dying, 5.11; *see also* Bible, Torah
- Sculptor, his creations contrasted with God's, 103.2
- Seleucia, built by Seleucus, 9.8
- Sennacherib, vast number of his troops, 79.1; ascended three times against Land of Israel, 118.12; devoured by fire, 22.2; his outer apparel left unburnt, 11.5; wicked were banished from world in his days, 31.3
- Sepphoris, center of learning, 1.19; one of its prominent men lost his son, 2.11
- Serpent, his beguiling of Eve, 1.9; his feet and teeth destroyed, 58.2; will not be made whole in time-to-come, 1.10
- Servant, term self-applied and applied by God, 18.4
- Seth, born circumcised, 9.7
- Seven heavens, *see* Heavens
- Seven laws, *see* Laws
- Seven regions, in the area below, 9.11
- Seventh, most precious among numbers, 92.2; all that come seventh are beloved, 9.11
- Seventh year of release, *see* Release, year of
- Seventy nations, raised up out of Noah and his sons, 9.7
- Sexual functions, render a man unclean, 19.12
- Sexual relations, restraint in, in time-to-come, 73.4; <in Messianic days, 146.4>
- Shadow of death, one of seven habitations in Gehenna, 11.6
- Shame, power of, 31.3; when a man has none, it is certain his forebears did not stand on Mount Sinai, 17A.11
- Shamir, fetched by eagle from Garden of Eden, 78.11; looked like a kernel of barley, 78.11; how Solomon got it for building the Temple, 78.12; all the stones of the Temple cut with it, 78.11
- Shebna, wrote a letter saying "Hezekiah and Isaiah do not allow us to make peace with Sennacherib," 11.1
- Shem, born circumcised, 9.7; mediator of God's word to Rebekah, 9.7; Holy Spirit showed itself in his court, 17A.15, 72.2; withdrew from the world, 118.11; also known as Melchizedek, 37.1, 76.3
- Shema, proclamation of God's unity, 1.21; surrogate for study of Torah, 1.17; recitation of, one of seven daily religious duties, 6.1; times to be recited, 4.9; said twice daily, 104.10; seven prayers to be said in connection with, 6.1; benedictions recited with, 1.17; seven benedictions concluding the several prayers said in, 6.1
- Shemaiah, taught Torah to multitudes, 1.18

2:27 6.6
 3:1 14.6, <138.2>
 3:5 4.3, 71.3
 3:18 13.4
 4:3 8.2
 4:9 8.8, 118.12
 4:11 8.8
 4:12 2.14, 8.8
 4:13 2.14, 8.1, 8.8, 62.2
 4:14 2.14, 8.8, 62.2, 111.1
 4:16 62.2
 4:17 8.8
 4:18 73.4, <138.2>

Amos

1:11 109.3
 2:9 29.2, <136.11>
 3:5 91.3
 3:7 25.13, 64.1, 111.1
 3:8 1.4
 4:13 104.8, <136.5>
 5:4 17A.24
 5:8 88.2
 5:15 3.3, 20.3
 5:18 22.3, <121.3>
 5:19 18.11
 8:4 56.2
 9:1 78.6
 9:7 7.14, 7.18
 9:11 76.3

Obadiah

1:5 <121.3>
 1:6 14.2, <121.3>
 1:8 9.16
 1:9 9.7
 1:10 <140.1>
 1:14 <121.1>
 1:15 <138.1>
 1:18 <121.3>, <140.2>
 1:21 47.2, <121.3>

Jonah

1:4 87.1
 2:1 8.7
 2:2 22.5
 2:7 77.1
 2:10 95.1

2:11 4.3, 22.5, 26.7
 3:2 111.1

Micah

1:3 91.6
 1:4 91.6
 1:8 76.4
 2:1 30.4
 2:7 42/43.5
 4:2 30.1
 4:5 1.20
 4:10 5.7, 11.3
 4:11 118.12
 4:13 62.1
 5:2 8.1
 5:3 21.2
 5:4 2.8
 5:14 6.3, <149.2>
 6:8 17A.22
 7:2 12.1
 7:4 22.27
 7:8 5.1, 22.4, 22.7, 22.13
 7:9 9.7
 7:13 50.1
 7:15 <149.4>
 7:18 29.2, 30.4, 32.2, 85.2, 86.2
 7:19 29.2, 36.5, 38.1
 7:20 15.6, <119.17>

Nahum

1:2 94.1, <149.6>
 1:3 21.2, 25.11
 1:7 4.5
 1:12 71.3, <143.2>
 2:5 11.6
 3:7 <121.3>
 3:10 <121.3>
 3:19 47.1

Habakkuk

1:2 7.17, 77.1
 1:3 7.17
 1:4 22.25, 90.7
 2:1 7.17, 77.1
 2:2 7.17, 17A.25, 77.1
 2:3 77.1
 2:4 17A.25
 2:13 2.2

- grievous than idolatry, 39.1; never confined to speaker and hearer, 58.2; <no advantage in, 120.3>; <punishment for, 120.3>; cause of leprosy, 52.1; keeps men from life in world-to-come, 39.4; may be prevented by study of Torah, 12.2; *see also* Evil Tongue
- Slanderers, accursed men, 54.3; will not behold the presence of God, 101.3
- Sleep, restorative powers of, 25.2; <none in heaven, 121.3>
- Snake, if it had feet, it could overtake a horse and kill it, 58.4
- Sodom, men of, brought upon themselves their burning like braziers, 53.2; became familiars in secret mysteries of other gods, 53.2
- Solomon, his arrogance, 24.10; David's distress about his succession to the kingdom, 4.2; Holy Spirit showed itself in his court, 17A.17, 72.2; his trial of the harlots, 72.2; able to render judgments without witnesses and without warning, 72.2; his dealing with Ashmedai, 78.12; given glory, 104.5; God said to him: "Ask of Me," 2.10, 21.4; <asked God for wisdom, 119.16>
- Soul, has semblance of a butterfly, 11.6; likened to God, 103.4; <no surety for, 119.54>
- Sounds, three, mystery of, 104.9
- Sparrow, leaves nest when fledglings are taken away, 84.2
- Spindle stone, how created, 91.7
- Spirit, sits on tip of nose until body begins to decay, 11.6; strives to escape from man, 62.3; benevolent, 20.7; Holy, *see* Holy Spirit
- Spleen, its use, 103.1
- Star, <every righteous man has his own, in heaven, 148.1>
- Still-births, will not have life even in world-to-come, 22.32
- Stomach, its use, 103.1
- Stone, flew from Land of Israel and came to rest at mouth of the lions' den, 64.1; of David, how it killed Goliath, 78.11
- Stories, Certain man expounded from a teacher's chair, 13.1; City had no salt, 12.1; David went out one day with net and falcon to hunt, 18.30; Decree for the hanging of Jose b. Joezer issued during a time of religious persecution, 11.7; Elijah studying with R. Joshua b. Levi, 36.8; Elisha, the man of wings, 103.7; Falsehood and Vexation entered the Ark, 7.11; Godly man found a treasure chest full of denars lost by a Roman lady, 12.1; Hadrian lowered men in chests of glass into the sea, 93.6; Hadrian sought to fathom the Adriatic [or the Ocean], 93.6; In Caesarea there lived a great man, 25.5; King Agrippa desired to bring 1,000 burnt-offerings in one day, 22.31, *see also* Agrippa; King had a flock of sheep, 70.1; Lion, dog, and gnat, 104.19; Magistrate named Alexandros tried a robber, 4.3; <Man lay on his bed, with a snake coiled nearby, 136.2>; Man brought his offering from Gaul or Spain, 22.31; <Man had Scripture but not Oral Law, 136.10>; Nebuchadnezzar driving the children of Israel into exile, 5.8; Ox led to the altar, 22.31; Palm tree yielded no fruit, 92.11; Peddler who said, "Who'd like the elixir of life?", 52.2; Persian king about to die, 39.2; R. 'Akiba whose son married well, 59.3; R. Gamaliel and R. 'Akiba, dialogue between, 15.7; R. Hanina and R. Jonathan visited certain towns in Judea, 19.2; <R. Hanina b. Papa and R. Samuel b. Nahmani passed a man plowing during a sabbatical year, 129.2>; R. Hiyya of Sepphoris went to Syria to buy wheat, 12.1; R. Johanan challenged by a disciple, 87.2; R. Jonathan at a time when lentils were scarce,

- 2:2 64.1, 83.2, 92.10,
 <149.6>
 2:9 <120.7>
 2:11 100.3
 3:1 63.1, 79.3, <119.26>,
 <139.2>
 3:5 4.1, 11.3
 3:8 4.13
 4:2 118.9
 4:8 10.7, 37.3, <119.29>
 5:5 <149.1>
 5:10 <149.5>
 5:13 1.4
 6:3 38.1
 6:6 <146.1>
 6:8 73.3
 6:11 7.1, 31.3
 7:5 9.7
 7:16 <119.32>
 8 7.12
 8:1 84.1
 8:3 17A.7, <121.3>
 8:4 19.6
 9:2 7.12
 9:8 82.3
 9:13 35.1
 9:17 17A.7, 8
 9:19 13.1
 10:2 17A.7, <121.3>
 10:5 73.2
 10:12 17.9, 17.10
 10:14 9.12, 90.2
 10:17 108.1
 11:1 84.2
 11:6 75.4
 11:7 5.10, 15.4, 72.1
 12:1 81.3
 12:4 52.2
 12:5 52.2
 12:7 68.8, <119.71>
 12:8 7.7
 13:2 <119.30>
 14:3 53.2, <119.51>
 14:5 53.2
 14:6 53.2
 15 17A.19
 15:1 11.6
 15:2 58.2
 15:4 39.4
 16:1 9.7
 16:5 5.1, 11.5, 75.4
 16:6 5.1
 16:7 1.13, 35.2
 16:8 <119.5>
 16:9 <119.5>
 16:10 40.2
 16:11 17.5, 40.2, 45.3,
 <119.5>
 17:1 90.2, 90.7, 102.1
 17:3 26.3
 17:7 51.2
 17:14 90.2
 18:1 7.1, 7.13, 7.18
 18:6 116.3
 18:7 63.1
 18:9 68.2
 18:19 <119.59>
 18:24 119.1
 18:29 51.1
 18:33 <144.1>
 18:36 <119.49>
 18:38 55.1
 18:41 9.6
 18:42 9.6, 31.5, 83.3
 18:46 14.3
 18:51 17.13
 19 5.3
 19:2 18.36, <148.5>
 19:8 1.16, 23.5, 119.3,
 <119.1>, <119.58>,
 <119.61>
 19:9 <119.61>
 19:10 110.4
 19:11 <119.16>
 19:12 <119.16>
 19:13 7.1, 7.16
 19:15 1.8, 4.9, <134.4>
 20:2 4.9, 14.6, <134.4>
 20:8 116.3
 20:9 17.10
 21:4 104.5
 21:5 2.10
 21:6 104.5
 21:12 74.2, <140.2>
 22:4 18.29, <124.1>
 22:20 42/43.1

- tions, 2.5; sets Israel apart from other people, 2.13; requires a clean body, 103.7
- Tekoa**, excellence of oil of, unsurpassed, 105.3
- Temple**, one of seven things which existed before the world, 72.6; <one of three conditional gifts, 132.1>; <significance of choice of, 132.3>; site of, David's distress about, 4.2; <David's contemporaries anxious that it be built, 122.1>; called by David's name, 62.4; had it been built by David it could not have been destroyed, 62.4; foundation stone of, whereon the earth's foundation is laid, 11.2; was not built immediately because of the presence of informers, 7.7; called "inheritance," 5.1; a hundred cubits high, like the horns of the *reem*, 22.28; stone for it cut with the Shamir, 78.11; of Solomon, built itself, 24.10; of Solomon, its gates held fast, 24.10; sitting in the court of, prohibited, 1.2; like a waterbrook, 5.1; only in it may the divine Name be pronounced as written, not in the provinces, 87.5; exact hour it was destroyed, 94.6; daily mourning for, obligatory, 17.4; rites of atonement waived by God, 25.3; destruction of, sign of God's greatness, 48.1; destruction of, spared Israel, 62.4; destruction of, was God's venting of wrath on sticks and stones, 79.3; will never again be destroyed when God rebuilds it, 90.19
- Temple offerings**, seen by Abraham in a vision, 16.7
- Temptation**, how to be avoided, 103.13
- Tempter**, how to be dealt with, 4.9
- Ten Commandments**, interceded in behalf of Israel, 17.4
- Ten martyrs**, executed by Rome, 9.13
- Ten things**, called precious, 116.5
- Tent-peg**, mystery of its sound when being driven into the ground, 104.9
- Terah**, born circumcised, 9.7; saw in the stars that the whole world was to be peopled out of Haran, 118.11; saw that Abraham was to be cast into fire, 118.11
- Ṭērefah**, <an animal which upon being slaughtered is found to have an organic disease which would ultimately have caused its death, 128.2>
- Ṭērumah**, <priest's share of the crop, qualifications for eating of, 137.11>
- Thank-offering**, dearer to God than all other offerings, 50.3; will never cease, 100.4; will not cease in time-to-come, 56.4
- Thanksgiving**, will never cease, 100.4; will not cease in time-to-come, 56.4; four kinds of men under particular obligation to offer, 107.5
- Theosophy**, mystery of, 5.8
- Thirty men**, righteous as Abraham, the world is never without, 5.5
- Three hundred and ten worlds**, inheritance of those who in poverty occupy themselves with Torah, 5.2
- Throne**, of God, established on nothing other than mercy, 89.2
- Throne of glory**, preceded Creation, 90.12, 93.3
- Throne of the house of David**, <one of three conditional gifts, 132.1>
- Tiberias**, center of learning, 1.19; synagogue of, with double colonnade, 93.8
- Time**, varying designations of length of, 10.7
- Time of ingathering**, one of five things that will save Israel, 106.9
- Time-to-come**, Gog and Magog will set themselves against the Lord and His anointed, 2.2; wicked will see Garden of Eden with empty places in it, 6.6;

39:5	77.2	51:18	102.1
39:10	<119.17>	52:2	54.1
39:11	<119.17>	53:6	14.5
40:3	1.20, 69.2	53:7	14.6
40:4	1.20	54:2	7.7, 17.6, 63.1
40:6	38.2, 106.1, <136.2>	55:12	3.4
40:7	18.2, 50.3, 116.2	55:13	3.4
40:9	18.2	55:14	3.4
40:10	35.2	55:21	6.1
40:18	70.3	55:23	4.3, 22.22, <142.3>
40:30	105.12	55:24	32.1
41:13	55.1, <119.29>	56:4	34.1, 63.1
42:1	22.14	56:11	101.1
42:4	<119.17>	56:13	100.4
42:8	<148.5>	57:1	59.4, 63.1
42:9	18.1	57:2	<142.2>
44:1	32.1	57:3	4.4, <142.6>
44:23	9.17, 83.1	57:5	7.7, 12.2
44:24	<121.3>	57:6	7.7
44:25	<119.12>	57:9	22.8
44:26	<119.12>	59:9	2.6
44:27	<119.12>	60:1	1.2
45:1	11.6, 18.3, 44.2	60:2	1.2
45:2	18.2	60:7	84.1, <137.7>
45:5	1.16	60:8	2.6
46:7	62.2	60:12	13.2
46:8	62.2	60:13	35.1
47:2	2.17, 66.1, 98.2	61:5	1.8, 30.3
47:3	66.1	61:7	92.10
47:4	18.34, 30.5	62:13	30.4, 89.1
47:6	4.4	63:2	23.6
47:9	2.6, 4.4	63:6	23.6
47:10	4.4	65:2	19.2
48:2	111.2	65:5	11.6
49:2	17.11, 48.5	65:10	117.1
49:6	51.2	65:11	23.6
49:7	46.1	65:12	117.1
49:8	46.1, <146.2>	66:1	117.1
49:9	46.1	66:3	22.15
49:10	41.7, 46.1	66:8	<121.2>
49:13	92.3	66:10	<143.2>
49:15	46.1	66:12	40.4, <143.2>
50:2	14.6	66:13	42/43.5
50:3	5.7	66:18	30.4, 116.1
50:5	119.5, 119.6, <119.1>	68:5	9.11, 92.2, 114.2, 114.3
50:10	68.13	68:6	10.6, <146.9>
50:15	4.5, 91.8	68:10	119.6
51:12	<119.29>	68:12	92.3

63.1; meaning of numerical value of its letters, 17A.18; not understood without chastisement, 1.20, 23.5; way to gain the gift of, 5.1; called "the weakener," 7.3; its words of instruction as delicate as lilies, 2.15; subtlety of, 7.7, 12.4; not even Moses could make out all its meanings, 106.2; its ways are mysterious, in order to prevent observance of only those precepts for which the reward is abundant, 9.3; words of, were not given as clear-cut decisions, 12.4; infinite echoing of its range of meaning, 92.3; <has a multitude of gates and doors leading into it, 119.9>; <can be expounded in 49 ways, 119.71>; its wisdom can instruct man as to what is in the firmament, 19.4; its wondrous qualities, 19.15; moral guidance of, 27.2; not to be used for self-aggrandizement, 31.9; scrolls of, interceded in behalf of Israel, 17.4; <once neglected is quickly forgotten, 119.16>; neglect of, led to exile, 32.3; <forsaking of, brought banishment, 119.34>; <forced out of man's heart by other teaching, 119.42>; <neglect of, is like serving other gods, 119.47>; <what is to be done when it is on the verge of being forsaken, 119.57>; its 248 precepts correspond to the same number of organs in the body, 32.4; *see also* Bible, Scripture, Shema, Tefillin

Torin, kind of cheese made out of cow's milk, 3.3

Tradition, importance of, in decisions on law, 17A.4

Travel, makes a man's clothes worn, his body lean, and his money scarce, 23.3

Tree of life, size of, 1.19; *see also* Torah

Trespass, <inadvertent, in the use of the holy things of God, 133.1>

Trouble, makes a man's strength fail, 31.9

Trust, in God, brings deliverance, 31.1

Unbelievers, do not calculate the new moons nor the courses of the stars, 28.5

Ubiquity, of God, 24.2, 24.5, 62.3

Unchastity, cause of withholding of rain, 17A.10

Understanding, <without wisdom, 119.24>; <likened to pitch lining a cask, 119.24>

Underworld, one of seven habitations in Gehenna, 11.6

Upright, seven companies of, will give light to the world, 11.6; their reward follows upon their death, 94.4; God seeks their prayer, 102.1; *see also* Righteous

Vanities, seven, symbolize the seven days of Creation, 92.2

Vashti, queen in a royal house not her own, 10.6; queen in a kingdom which did not belong to her, 17.11

Vexation, went into Noah's ark, 7.11

Vines, <significance of, in dreams, 128.4>

Visiting the sick, removes one-sixtieth of illness, 41.2; one of the forms of loving-kindness in which man imitates God, 25.11

Voice, <of God, first heard when He gave Torah to Israel, 119.60>

Vows, wisdom of making, 116.4

Waiting, has its reward, 40.1; *see also* Faith, Trust

Walking, <rules for man and woman walking together, 139.5>

Wanderer, in the wilderness, under obligation to give special thanks, 107.5

Wantonness, <not charged to Hebrews in Egypt, 122.5>

- 86:1 5.6, 84.4, 102.1
 86:2 16.11
 86:7 24.10
 86:8 117.1
 86:9 66.1, 117.1
 86:10 117.1
 86:15 74.1
 86:17 44.1
 87:4 8.3, 90.15
 87:7 48.4
 88:10 73.3
 89:2 <119.37>
 89:5 18.36
 89:6 18.36
 89:8 <119.35>
 89:15 61.3
 89:16 19.11, 81.4, 97.1
 89:21 54.3, <119.27>
 89:24 <119.27>
 89:28 5.4
 89:29 118.8
 89:30 118.8
 89:31 <132.1>
 89:32 <132.1>
 89:33 1.20, <132.1>
 89:37 11.6
 89:38 11.6
 89:50 <119.69>
 89:52 18.5
 90:1 74.1
 90:2 74.1, 87.6, 93.3, 114.9
 90:3 93.3
 90:4 25.8
 90:13 85.3
 90:16 17.13, 111.2
 91:1 20.1, 90.3
 91:5 <120.4>
 91:7 17.8
 91:10 104.3
 91:11 17.8, 55.3, 104.3
 91:12 104.3
 91:14 40.2
 91:15 4.5, 6.5, 20.1, 27.2, 46.1,
 <137.7>
 92 5.3
 92:1 90.3
 92:2 39.3, 100.2, 118.3
 92:4 81.3
 92:8 37.2
 92:9 101.1
 92:11 91.1
 92:13 72.5
 92:14 72.5
 93:1 90.3
 93:5 90.3
 94:1 90.3, 93.8, <149.6>
 94:7 92.10
 94:12 6.3, 26.2, 38.1
 94:16 12.2, 52.2
 94:18 13.4
 94:19 92.6, <119.38>
 94:23 95.1
 95:1 66.1, 90.3
 96:1 44.1
 96:3 44.1
 96:7 87.6
 97:7 31.4, 31.5
 97:11 22.11, 27.1
 98:1 1.20, 18.5, <137.7>
 99:2 14.6, 48.1
 99:5 <145.1>
 100:2 66.1
 101:3 40.3
 102:1 55.2, 61.2, <130.1>,
 <142.3>
 102:17 9.12, 99.1
 102:19 106.2
 102:24 31.9
 103:1 18.2, 18.26, 35.2, 104.3,
 <149.1>
 103:2 17.8, <119.8>
 103:3 17.8, <119.8>
 103:5 <149.1>
 103:6 <119.8>
 103:7 18.22, 25.6
 103:17 77.3, 118.8
 103:20 90.6, 104.1
 103:21 104.1, <148.1>
 104:1 90.18, 103.3
 104:2 27.1
 104:3 24.4
 104:4 24.4
 104:5 93.2
 104:6 <136.5>
 104:13 19.4
 104:15 78.12

- more or less like themselves, 10.5; do not fall until the measure of their wickedness is full, 10.5; say God is like the judge who cannot see what is going on if a curtain is hung before him, 10.5; say: "There is no judgment, there is no judge," 10.6; not afflicted, lest they break out in reviling of God, 11.4; liken the potter's clay to the Potter, 14.1; subject to what is in their heart, 14.2; sing to God only when He brings plagues upon them, 33.1; punished when fear of God is not upon them, 36.2; look for that special sin to offend God, 36.3; force loving-kindness from the earth, 36.4; their prosperity indicates ultimate reward of the righteous, 37.3; when they rule all men are distressed, 47.1; description of, 53.2; deny Providence, 53.2; say a thing and then twist it, 58.1; born so, 58.2; when they rule righteous are powerless, 68.1; are like smoke, 68.2; do not feel pain, 73.2; prosper, 73.2; are not punished, 73.2; triumph over enemies, 73.2; lord it like giants over the people, 73.2; propagate like demons, 73.2; get more than they desire, 73.3; their body at death as sound as an edifice, 73.1; their hearts as hard as an edifice of stone, 73.1; God does not hinder their desires, 73.1; should not be envied, 73.1; will drink from a Tiberian cup, 75.4; why God shows forbearance to them, 77.1; their reward paid them here and now, 94.4; will be destroyed because of Israel's two free-will offerings, 101.4; God seeks neither sacrifice nor burnt-offering from them, 102.1; punished separately on this earth, 104.27; punished as a group in time-to-come, 104.27; <punished because they had nothing to do with Torah, 119.61>; <find no restful pleasure in the company of the righteous, 125.3>; <boastfulness of, 146.3>; die painfully, 11.6; who trust in God are compassed by mercy, 32.3; will die of envy and anger in world-to-come, 70.2; at their death will be told: "Look upon the face of the King against whom you rebelled," 22.32; places reserved for them in Garden of Eden, 31.6; will see Garden of Eden with empty places in it, 6.6; go down to Gehenna together with their gods, 95.2; God will curse them with no more than awareness of their shame, 6.6
- Wife, importance of, 59.2; <a man is wedded to the kind of woman he deserves, 125.2>; <modesty of, rewarded with children, 128.3>
- Wild cock, entrusted on his oath with the Shamir, 78.12
- Wilderness, how God took care of the children of Israel in it, 23.4; virtue of, 5.1; in it, repentance was lacking, 23.3; prophecy was lacking, 23.3; whatever children of Israel craved in their hearts was given to them, 23.3; description of Israel" journeying in, 22.11
- Wind, goes forth only from between the wings of the heavenly creatures, 18.14; mystery of its sound among branches, 104.9
- Windpipe, things bad for, 103.1; its use, 103.1
- Wine, potency of, 80.5; <one of three liquids declared forbidden by law of gilluy, 136.4>
- Winepress, symbol of redemption, 8.1, 8.8, 84.1
- Wisdom, most beautiful of all works, 34.1; <without understanding, 119.24>; <given to the man who longs for it, 127.3>; Greek, 1.17
- Witchcraft, has done for all blessings, 7.9
- Woe, word found twenty times in Book of Isaiah, 1.8
- Womb, does not lose embryo in spite of its position, 103.6
- Wombs, became transparent as glass at giving of Torah, 8.4

- 119:105 27.2
 119:106 25.4
 119:111 5.1
 119:142 111.2
 119:147 108.2
 119:164 1.17, 6.1, 29.2, 81.3
 119:171 18.2, 35.2
 120:1 18.11
 120:3 12.2
 120:4 12.2, 52.2
 120:7 109.3
 121:1 118.9
 121:3 118.9
 121:5 25.14
 121:7 25.14
 122:8 4.3, 15.4, 19.1, 118.10
 124:2 114.6, 94.5
 124:3 94.5, 114.6
 125:2 113.4
 125:4 4.5, 22.3, 69.1
 126:2 111.2, <138.2>
 128:2 <146.2>
 128:5 14.6
 128:6 119.8, <119.4>
 130:7 103.9
 131:1 <133.1>
 131:3 40.1
 132:1 4.2, 62.4, 88.1
 132:2 4.2, 62.4
 132:3 4.2, 30.4, 62.4
 132:4 4.2, 30.4
 132:5 4.2, 30.4, 62.4
 132:11 42/43.5
 132:13 95.3
 132:14 11.1, 95.3
 132:17 75.5
 133:3 14.6
 134:2 4.9
 134:3 14.6
 135:4 <119.21>, <136.1>
 135:19 <146.7>
 136:4 46.1, 106.1
 136:5 89.2
 136:6 89.2, 93.5, 104.8
 136:13 106.1, 114.7
 136:15 2.13, 27.3, 106.5
 136:25 89.2
 137:1 137.1
 137:5 <121.3>
 137:6 22.25, <121.3>
 137:7 <121.3>
 137:8 <121.3>, <149.6>
 137:9 17A.7, <121.3>, <138.1>
 138:4 <149.2>
 138:6 68.9
 139:4 4.13
 139:6 <119.9>, <119.60>
 139:11 92.4
 139:12 19.7
 139:14 103.1
 139:15 18.26
 139:17 116.5
 140:4 <120.3>
 140:12 <141.1>
 140:13 <141.1>
 140:14 11.6, <141.1>
 141:2 108.2
 141:4 36.6
 141:5 18.24
 142:3 102.2
 143:2 26.1, 26.3
 143:6 18.2
 144:1 <146.1>
 144:2 <146.1>
 144:5 94.4, <146.1>
 144:10 7.13, 18.7
 144:12 <145.1>
 144:13 <145.1>
 144:14 <145.1>
 144:15 <145.1>
 145:1 16.8, 104.2
 145:7 104.2
 145:9 22.3, 25.9, <125.4>
 145:14 <119.48>
 145:15 18.26
 145:16 89.2
 145:20 <146.1>
 145:21 35.2, 78.21, 104.2, <146.1>
 146:3 118.12
 146:7 68.3
 146:10 <147.1>, <147.2>
 147:2 22.9

YALE JUDAICA SERIES

- SAADIA GAON: The Book of Beliefs and Opinions. Translated by Samuel Rosenblatt
- THE BOOK OF CIVIL LAWS (*The Code of Maimonides, Book 13*). Translated by Jacob J. Rabinowitz
- THE BOOK OF JUDGES (*The Code of Maimonides, Book 14*). Translated by Abraham M. Hershman
- THE BOOK OF OFFERINGS (*The Code of Maimonides, Book 9*). Translated by Herbert Danby
- THE BOOK OF ACQUISITION (*The Code of Maimonides, Book 12*). Translated by Isaac Klein
- FALASHA ANTHOLOGY. Translated by Wolf Leslau
- KARAITE ANTHOLOGY: Excerpts from the Early Literature. Translated by Leon Nemoy
- THE BOOK OF CLEANNESS (*The Code of Maimonides, Book 10*). Translated by Herbert Danby
- THE BOOK OF TORTS (*The Code of Maimonides, Book 11*). Translated by Hyman Klein
- THE FATHERS ACCORDING TO RABBI NATHAN. Translated by Judah Goldin
- SANCTIFICATION OF THE NEW MOON (*The Code of Maimonides, Book 3, Treatise 8*). Translated by Solomon Gandz, with supplementation and an introduction by Julian Obermann and an astronomical commentary by Otto Neugebauer
- THE BOOK OF TEMPLE SERVICE (*The Code of Maimonides, Book 8*). Translated by Mendell Lewittes

6:22	1.11, 119.7, <119.2>, <119.41>, <140.1>	12:1	26.2
6:23	16.12, 17.8, 18.23, 22.11, 37.1, 49.1, 94.2, <119.44>, <119.61>	12:4	59.2
6:30	<120.3>	12:20	14.3, 53.1
6:32	<120.3>	12:25	48.2
6:35	17.5	12:26	58.1
7:23	11.5	12:27	116.5
8:6	1.3	13:7	24.1
8:8	1.3, <119.68>	13:8	91.1
8:9	<119.68>	13:9	22.11, 27.1
8:12	<119.7>	13:13	34.1
8:13	<119.46>	14:10	<119.29>
8:14	54.2	14:23	<126.4>
8:15	68.9	15:1	39.1
8:17	<146.7>	15:3	1.22
8:19	5.2	15:4	52.2
8:20	5.2	15:7	1.21
8:21	5.2, 31.6	15:8	17.1, 90.1, 102.1
8:22	5.2, 93.3	15:24	32.1, 42/43.1
8:24	<148.5>	15:27	<128.2>
8:25	90.11	15:29	61.1, <141.1>
8:26	19.1, 68.4	15:30	<141.1>
8:27	4.3	16:4	19.1, <148.5>
8:30	90.12	16:7	3.3
8:34	<119.9>, <119.61>	16:11	119.1
8:35	<119.39>	16:14	6.7
9:1	<136.5>	16:15	68.10
9:4	2.17, 34.2	16:19	28.3
9:5	2.17, 34.2, 41.7, 87.5	16:26	<146.2>
9:10	29.2	17:23	17.5, 46.1
9:11	<119.39>	17:27	116.5
9:12	1.7, <146.2>	18:10	18.36, 71.3, <142.1>
10:6	19.7, 88.2	18:17	63.1
10:7	118.1	18:19	18.6
10:9	55.1, 119.3	18:21	39.1, 39.2, 51.1, 52.2
10:12	1.18	18:22	53.1, 59.2
10:22	78.3	19:4	59.2
10:24	1.13	19:17	41.2
10:25	11.2, <136.5>	19:18	38.1
10:26	16.12	19:21	1.19
10:32	19.17	20:1	78.12
11:3	119.2	20:7	119.5, <119.1>
11:4	<119.58>	20:8	<143.1>
11:8	4.3	20:9	<119.37>, <143.1>
11:10	4.13, 95.1, 104.27	20:15	116.5
11:27	1.1	20:22	41.8
		20:27	17.8, 18.23
		21:8	58.1
		21:15	3.1, 79.3

ADDENDA AND CORRIGENDA

Volume 1

Page 25, line 9 from bottom:

"all transgressions"—see below, addendum to vol. 2, p. 402 (note 80a).

Page 26, line 4 f.b.:

"of teachers"—see below, addendum to vol. 2, p. 403 (note 83a).

Page 55, lines 7 ff.:

read: When R. Judah the Levite ben R. Shallum came, he said to R. Samuel bar Nahmani that R. Berechiah had also taught thus. "Taught thus?"^{27a} R. Samuel bar Nahmani replied: "Indeed there is even more to be said. Because as the manna came down," etc.

Page 85, line 17:

"worthy of study"—see below, addendum to vol. 2, p. 415 (note 27a).

Page 121, line 3 f.b.:

"the land of the living"—see below, addendum to vol. 2, p. 423 (note 10a).

Page 204, lines 12–11 f.b.:

"[two preceding and two following the Shema]—read: [namely, the one for the morning, the additional prayer (*mussaf*), the afternoon prayer, and the one concluding the service (*nē'ilah*)]. I am grateful to Professor L. J. Liebreich of the Hebrew Union College—Jewish Institute of Religion for bringing this error to my attention.

Page 262, line 6 f.b.:

"and falcon"—see below, addendum to vol. 2, p. 449 (note 99a).

- 13:21 <139.5>, <143.1>
 13:23 26.2
 13:28 6.9
 14:1 74.1, <143.1>
 14:2 <143.1>
 14:3 <143.1>
 14:5 27.2
 14:13 <143.1>
 14:16 <139.4>
 14:18 53.2
 14:20 17.8
 15:15 16.2, <119.37>
 16:17 26.2
 16:18 26.2
 16:19 9.7
 17:3 <119.54>
 19:4 7.3
 20:5 33.1
 20:17 23.5
 20:22 10.5
 20:27 19.6
 21:9 73.2
 22:14 4.3, 10.5
 22:15 90.13
 22:16 90.13
 22:20 11.5
 23:13 <119.35>
 24:22 16.2
 25:6 <146.3>
 28:3 92.4
 28:13 3.2, 8.2
 28:21 <139.1>
 28:23 <139.1>
 28:24 <139.1>
 28:25 85.2
 29:14 24.1
 29:23 <119.62>
 31:38 7.4
 31:39 7.4
 31:40 7.4
 32:16 20.3
 33:3 90.4
 33:23 17A.9
 33:24 17A.9
 34:20 9.11
 34:22 19.13
 34:26 10.5
 36:27 18.16
 36:28 18.16
 36:31 18.16
 37:11 18.16
 37:15 50.1
 37:16 119.1
 37:20 19.2, 88.1, 104.2
 37:23 19.2
 38:3 18.31, 103.8
 38:8 22.23
 38:13 46.2
 38:15 111.1
 38:37 19.4
 39:5 9.7
 40:12 18.32
 40:18 9.7
 41:13 30.2
 42:8 17.1
 Song
 of
 Songs
 1:2 <149.1>
 1:3 9.17
 1:9 18.14
 2:1 1.20
 2:2 80.1
 2:3 19.16
 2:5 116.1
 2:8 18.22
 2:9 11.3, 29.2
 2:14 18.30, 33.1, 39.1, 116.1,
 119.1, <149.4>,
 <149.5>
 2:16 5.6, 23.1
 3:5 9.2
 3:6 22.11, <120.1>
 3:7 78.12
 4:7 19.14, 81.1, 118.20
 4:8 76.4, 87.6
 4:11 23.4, 33.1, <149.4>
 4:12 <122.5>
 4:14 23.4
 4:15 23.4
 5:2 18.11, 23.1
 5:4 77.2
 5:6 10.8
 5:8 9.17
 5:10 19.7

Page 403, add note 83a:

JV, *I have more understanding than all my teachers.*

ibid., note 89 should read:

"at the nether part"—Hebrew *bē-taḥtiṭ*, taken here not in the sense of "at the foot of," but literally "under." The people of Israel . . . the mountain under which they stood would collapse . . .

Page 409, add note 27a:

The words '*ad kan*, literally "to such extent," are here rendered freely "taught thus."

ibid., note 28 should read:

Professor Saul Lieberman, who interpreted the entire passage for me, writes me as follows: "It is difficult to see how R. Judah the Levite ben R. Shallum who was a contemporary of R. Phinehas could have discussed matters with R. Samuel bar Naḥmani who remembered the Tanna R. Eleazar ben R. Simeon [who lived in the 2d century]. Nevertheless the text is clear on this point; and elsewhere R. Samuel bar Naḥmani is cited as the original authority for this tradition (see Pesiḳta de R. Kahana, ed. Buber, p. 99a, and Yalkuṭ, Judges, sec. 74). On the other hand, in another passage R. Judah the Levite ben R. Shallum is cited as R. Samuel bar Naḥmani's interlocutor on this matter (see Exod. R. 41:1)."

Page 415, add note 27a:

Or perhaps, "Even the everyday talk of those who live in the Land of Israel has its roots in Scripture." See Lev. R. (ed. Margulies, Jerusalem, 1958), 34:7, n. 5.

Page 422, note 56 should read as follows:

"and Jeremiah had to urge them." This is the reading in the marginal notes in the copy of the Venice edition of MTeh (1546) in Professor Lieberman's possession. ET reads "and they said."

Page 423, add note 10a:

That is, those eternally alive. The first part of the verse in Job asserts *Man knoweth not the price thereof*, i.e. knows not Torah's true worth. Still, according to the commentator,

7:17	1.7
7:19	1.6
7:20	16.2, <143.1>
7:26	53.1, 59.2
7:27	81.2
8:4	83.1
8:5	52.5
8:9	47.1
8:17	106.2
9:9	59.2, <119.41>
9:10	<146.1>
9:12	<146.1>
9:14	41.1
9:15	41.1
10:1	116.5
10:16	72.2
10:17	72.2
10:20	7.1
11:7	49.1
12:5	104.23
12:10	9.2
12:12	<119.42>

Esthe:

1:1	105.2
1:9	10.6, 17.11
1:12	22.24
2:5	106.4
2:7	22.3, 22.23
2:21	22.13
3:1	13.3
3:6	<119.33>
3:8	7.18, 22.7
3:13	2.4, 22.2, 22.6, 22.15, 22.17, 22.24
3:15	10.3
4:1	10.3
4:3	30.6
4:5	22.5
4:13	22.5
4:14	22.5
4:16	22.5, 22.7, 22.21
5:1	22.24
5:2	22.13, 22.27
5:9	100.2
5:14	13.3, 30.6
6:1	<119.33>
6:6	14.2

6:11	22.13
7:10	8.1, 9.14, 22.13, 22.15, 30.6
8:8	22.13
8:9	93.1
8:15	22.13, 22.15, 90.7
8:16	22.3, 22.5, 22.13, 22.15, 22.21, 78.5, 30.6
9:1	22.15
9:4	92.11
9:19	30.6
9:25	22.15
9:27	57.2
9:31	22.21
10:1	22.26

Daniel

1:4	114.5
1:5	61.3
2:18	26.7
2:22	14.1, 19.7, 27.1, <119.9>
2:30	<119.9>
2:31	6.2
2:32	6.2
2:33	6.2
2:42	18.5
2:47	10.4, <119.9>
3:14	2.1
3:15	2.1, 5.10, 9.17, 10.6, 22.15, 73.4
3:16	9.17, 28.2
3:17	28.2
3:18	9.17
3:19	28.2, 68.5
3:20	10.5
3:22	11.5, 22.15
3:23	22.15
3:28	4.3, 9.17, 31.1, 70.4, <120.1>
3:30	22.7
4:9	104.9
4:10	1.13, <121.3>
4:14	<119.35>, <121.3>
4:28	14.2
4:29	5.10
4:31	32.1
4:34	5.10
5:5	75.3
5:29	68.14, 114.8

gml which means "to confer a benefit" as well as "to wean a child."

Page 503, note 11, line 2:

read: . . . passage. He takes the word *l'w* not in the sense of "not," but as the third person plural perfect of the verb *l'h*, "to grow weary."

Page 517, note 7 (Psalm 121):

add: See Deut. R. (ed. Lieberman, Jerusalem, 1940), p. 21, n. 10.