The Foundation of Reverence by Abraham Ibn Ezra: Edited, Translated and Annotated

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THE FOUNDATION OF REVERENCE

by

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edited, translated and annotated by

REUBEN J. MAGIL

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APPROVAL

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### Indices

- A. Bibliography
- B. Index of Bible and Rabbinic Sources
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MANUSCRIPTS AND EDITIONS

Prior to 1933 there were a large number of manuscripts of the Yeysod Mora in Europe, particularly in Germany and France. It is difficult to estimate how many of them have survived the vandalism of the Nazis and the ravages of war.

Manuscripts mentioned by Wilensky (in "Debir" II 279) are Ms Uri 318; Ms Berlin 244 Oct (both of which are also mentioned by Steinschneider, Gesammelte Schriften, I, Berlin, 1925, 460 n.150); Ms Paris 1321; Ms Di Rossi 314; Breslau Ms 55. The first four mentioned contain at the end of the introduction:

"I will give thanks upon its completion, to God and to His beloved Joseph ben Jacob for the gift of his hand." This is not found in the Breslau Seminary Ms.

Of the manuscripts and editions utilized in the present edition, only Ms and 1 have it.

Dukes (Litblt Orient 1850--301, n.16) mentions the Oppenheim Ms. Fleischer mentions the Paris Ms 7074 (Ozar Ha-Hayim VII 75) which contains the commentary of Mordecai Contino, and the Michl Ms 316.

The manuscripts used in this edition are the five which are in the library of the Jewish Theological Seminary of America.

1. Ms 1369 (designated as 17)

This Ms was copied in 1369 by Joseph b Elijah b Benjamin
Jacob, the Physician.

It is copied in an artistic square print. The
text is spread over 23 folios and a twenty-third half-
folio. The front page bears the name of Dr Michael
Sachs and Elkan N Adler.

This manuscript and the Loewe Ms are the only two
(besides Ms #817 which contains less than two chapters
of the text) which are early copies—the other two
being comparatively recent. It is therefore used
as the base text in the present edition where ⁷ is
lacking.

The colophon of this manuscript reads:--

ב цены לח Ḥווח יора
שבם עליי זויר מולם
ה' יז' אל' '06 בר אביו "ל" ל"ר
ברטבן בשבע שעה
הכון פלור.

By another hand is added below:--

כשה워צוי ער שמי יהודא חי מתקדש

2. The Loewe Ms (designated as ⁷).

The date of this ms. is not given. It is written in
a cursive script resembling in some respects the Arabic.
This script was in vogue in the fifteenth century thus
indicating the probable date of its writing. (Cf Neubauer,
Facsimiles of Hebrew Ms in the Bodleian Library,1886)

Notes on the flyleaf indicate that the ms was bought
in Alexandria from the Chief Rabbi Shlomo Khazan on
4 Tishri, 5597 (1837) and was later bought by Dr L Loewe
four pages of the Yesod Mora covering chapter 1 and the beginning of chapter 2. These constitute folios 15a-16b of the ms.

The ms is written in an artistic large print similar to that of Ms 1369. This suggests the fourteenth century as the time of its production.

4. Ms Adler 1437 (#27038) copied by Grossberg (designated as 3)

The copy was completed by Manasseh Grossberg for Elkan N Adler in London on Thursday, the fifth day of Hanukah, 5664 (December 1904).

It is written in a round modern cursive hand, covering 35 pages of a copybook, using only the left-hand pages. The right-hand pages are blank except for occasional notes and variants. These variants as well as those written above the text are alluded to in the apparatus as 3. Apparently these are taken from other recensions but there is no indication as to their source or the original manuscript which Grossberg copied.

Instead of the colophon, the ms concludes with the words נא "כ, ע"י. At the bottom right-hand corner of this page is written by another hand, "1437 xl438), evidently an estimate of the probable date of the ms which Grossberg used.

5. The Parma Ms 13a (designated 7 and 3)

This ms was copied by Stern from the original Parma ms. It is interesting to speculate on the effect which the material on this ms might have had on the commentary
material is presented in the following order:—
1a-3b—Comtino's introduction.
3b-6b—Variants on the introduction of Yesod Mora and on Chapter 1.
7a-19a—Commentary on introduction and chapters 1 and 2.
19b - 28b—Variants to chapters 3 to 12.
29a-57b—Commentary on chapter 3 to 12.

In our edition the first variant is referred to in the apparatus as J. It is probably the text of Stern's edition but there are a number of instances of dissimilarity which tend to cast doubt upon this assumption. The second variant, which obviously from the text of the original Comtino ms, are designated in the apparatus as N.

I Cinberg in his Yiddish History of Jewish Literature (IV 485, Vilna, 1933) mentions a complete manuscript of this commentary in the Firkovitch Collection # 532.

The Editions

1. Edition Princeps, Constantinople, 1530 (designated as J)
Jewish Theological Seminary #72165.
This is a small book, about three by five inches in size.
It contains forty-eight pages, 24 lines to the page.
The print, "Rashi script," is small and faded in spots.
There is no pagination. There is no title page.
The last three lines of our edition after 172 ינバルכ are missing in this edition. Instead, at the bottom of the last page is printed
וחש אומד ואלעשת תלחמה, o למקויוסך,
2. The Prague 1793 edition. (designated as -dollar)

From the Library of Dropsie College.

This was published by Judah Leb Ish Bet Levi.

It is full of errors, some of which are probably attributable to faulty type, so that מ and מ are confused and מ and מ. Besides there is a tendency noticeable/to incorporate explanatory notes into the text.


This edition was published by Zalman Stern, the copyist who has supplied us with the Parma Ms of the Comtino commentary. Since the text is almost a duplicate of -dollar, with a few typographical improvements, it was not thought advisable to collate it with the present text.

The value of this edition lies in the commentary which accompanies it entitled ן ב'. To date, this is the most complete modern commentary, incorporating valuable comments by S J Rappoport and and Isaac Samuel Reggio.

Although this commentary is invaluable in clarifying the difficulties of Yesod Morah, yet it leaves many
problems unsolved. The most glaring instance is the cavalier treatment it accords the mathematical material at the end of chapter eleven.

The edition concludes at the same point as the first edition. There is no colophon.

5. The Michael Creizenach edition (designated as $\mathcal{D}$)

This is accompanied by a German translation. Another edition brought out at the same time, 1840, gives a Latin translation.

In a brief introduction, Creizenach describes Ibn Ezra as representing the transition from the metaphysical approach to God to the mystico-kabbalistic approach. He comes closest to the mystical viewpoint in this book, Creizenach says, particularly in the twelfth chapter where he does so with surprising boldness. "Den Conflict mit dem Talmud," he adds, "scheut er hier eben so wenig, als im Commentar zur Pentateuch; aber verschleiert ihn durch wiederholte Ermahnungen, der Tradition zu huldigen." (Cf page 30-31) Here Creizenach, the Reformer in Judaism, betrays his later attitude to the Talmud. Only two years after the publication of this work he died on August 5, 1842.

Although he tells us that he did not have access to the Constantinople edition of 1530, he boasts of having used "mit besonnener Kritik" the Venice edition 1566, the Hamburg edition 1770 as well as a Heidenheim manuscript. He found the Prague edition 1793 less useful, as well as
Stern's edition. "Man hat Ursache erstaunt zu seyn, dass H. Reggio eine so unvollkommene Arbeit unter sein Patronat genommen." This unkind comment is scarcely justified by the extent of his own contribution. Besides the above-mentioned sources he also availed himself of the Eichenbaum article in Kerem Hemed IV on the geometry of chapter eleven. Here undoubtedly he profited and outdid Stern by illuminating this part of the book, whereas Stern left it untouched. Creizenach also availed himself of the Lippmann editions of Sefer Hashem and Safa B'rura in preparing his edition. Besides the translation, he is satisfied merely to give occasional parenthetical comments, to clarify the text, and to add three pages of notes. He apparently emended the text at will, on the basis of the manuscript and editions, without revealing his authority. This is the last important edition of Yesod Mora.

How Manuscripts and Editions Are Related. Upon examination, the editions appear to be fairly consistent in following the first edition. It appears that A is the head of the family of editions and that C and D have followed in its footsteps, although D has gone off the track frequently. C likewise has not followed the beaten track by reason of Creizenach's emendations, the exact basis for
which we do not know.

As to the ancestry of the first edition, there is a likelihood that it is nearer to Ms $\beta$

Ms $\gamma$ seems to belong to a different family. Since Ms $\gamma$ is a recent copy of an earlier ms with variants, there is reason to suspect its faithfulness to the original ms, from which it was copied. However, as we have it, it belongs to the same family as Ms $\gamma$

Ms $\beta$ appears to belong to the family of $\eta$

Thus in general it may be concluded that there are two families of ms and editions $\delta \varepsilon \zeta \lambda$ and $\nu \mu \nu \lambda$. 
SYMBOLS

In the footnotes some textual references are indicated by initials. For the books referred to, see the bibliography. The initial C refers to the Comtino commentary in the Parma Ms. (See article on manuscripts and editions). The initial S refers to the commentary י"ו ה" by Samuel Stern in his edition. (See article on manuscripts and editions.)

References to Cerisenach are to his edition.

In the Hebrew apparatus, the various manuscripts and editions are indicated by Hebrew letters following the variants. (See article on manuscripts and editions.) Likewise in the Hebrew apparatus the symbol ל indicates a word or phrase in the text to which the variants apply. The symbol () indicates an omission. The symbol [ ] indicates an addition.

Variations in the order of the words are indicated either by listing the variant reading or by placing numerals over the words of the text. Thus 3-1 above the words, in a particular instance, means that in the given source the words are reversed.
BOOK OF THE FOUNDATION OF REVERENCE AND THE SECRET OF TORAH (1)

by the sage

Rabbi Abraahm the son of Rabbi Meir ibn Ezra, (may the memory of the righteous be blessed,) the Sefardi.

The one (2) without beginning, all things are full of His majesty. Yet He is exalted beyond the power of man to describe. The heart of the wise knows his Creator through His works (2a)

For all who deny Him are in truth His witnesses (3)

And to the people whom He created for His name and His glory He revealed on Mt Sinai His fire and His flame Yet no image did they see and to His appointed one, His faithful messenger (Moses) He gave His law and His teaching; And I of lowly spirit have reflected upon His charge And I have found written its secret and its foundation. A house (4) for His Torah shall I build; and its pillar, Fear of our God, have I set to uphold it.(5)

Behold this book, whose name is called the Foundation of Reverence (6) and the secret of Torah, By Abraham the son of Meir, (7) the Sefardi, ibn Ezra.

INTRODUCTION

Said Abraham, the author— I am taking the liberty to speak and it is my intention to go into detail for I must lay down a firm foundation (8) and with the help of Him who brings low and raises up, I shall present twelve chapters. And first let me say that the only superiority of man over the beast lies in the higher rational soul,(9) It is this which will return to glorious God (9a) who gave it. For it was put into the body in order that it might be shown the work of its Creator, and
observe His commandments. (10)
Wisdom of every kind gives life to its possessors. (11) There are many kinds of sciences. Each one is beneficial. All of them are like the rungs of a ladder so that one may thereby ascend to the science of truth. (12) Happy are they whose minds' eyes have been opened and who flow unto the Lord and to His goodness (which He will bestow upon them) at their latter end.

CHAPTER ONE

There are some scholars in Israel who restrict their scholarly pursuits to research in the words of the Masoretes, their important symbols, their precious references and every closed and open (paragraph in the scripture scroll), and the keri and ketib, the defective and the plene, the large and small letters and the suspended letters (1), and those with diacritical points upon them (2) and the number of the verses, words and letters in each book. In truth there is profit in the accomplishments of the students of the Massorah for they are like guards on the walls of the city, for it is because of them that the Torah of God and the holy scriptures have remained in their traditional form without additions or subtractions. It is well for the scholar to know something about these matters and to set his mind to studying the meanings of these books for the words are like bodies and the meanings are like souls. (3) But if one does not know the meanings all his effort is vain and toil and wind. He is comparable to one who is in possession of a book on medicine who takes the trouble to count the number of pages in the book, the number of lines on each page and the number of letters in every line. By means of such knowledge
he will not be able to cure a wound. Furthermore the Masoretic scholar who has not learned any other science is comparable to a camel carrying silk. He does not benefit the silk and the silk does not benefit him (4).

There are others whose wisdom consists of grammatical knowledge, the knowledge of the verb forms and their classifications, the servile letters, the radical letters, the nouns and the verbs both intransitive and transitive which are of many varieties and the letters and words which are particles (5) and how they are combined with verbs. (6) Truly this is a splendid science for he who masters it knows how to express himself in elegant language both in prose and poetry. The meanings of many expressions are also explained by means of grammar, e.g. a precept like (Lev 19:18) "And thou shalt love thy neighbor as thyself", which is not written as (Dt 6:5) "And thou shalt love the Lord, thy God." The reliable proof that (the difference in particle constitutes a difference in meaning is that) concerning the proselyte it is written (Lev 19:34) "And thou shalt love him as thyself." (7) It cannot be contended that this is disproven by the verse (Dt 10:19) "And ye shall love the stranger, for there there is no joint accent whereas in the former passage the accent is joined, as I have explained it in the commentary on that verse (8). Truly it is good for the scholar to study about this science but he should not devote himself to it exclusively, reading (only) the books of R Judah, the first grammarian, (9) and the ten books of R Marinus (10) and the twenty-two books of R Samuel ha-Nagid. (11) Concerning such works, King Solomon, peace be upon Him, said (Ecc 12:13) "Of the making of books there is no end."

There are still others who constantly meditate on the Torah and Prophets and...
as well as their translation in the Aramaic language. They think in their hearts that by virtue of their searching for their meaning to the best of their ability they will attain the highest excellence. Truly the Torah is the source of life and it is the foundation of all the precepts, however there is no possibility for the scholar to know a single precept perfectly from the Torah if he does not rely on the teachings of the oral law (ll(a). For it is written regarding the Sabbath (Ex 20:10) "Thou shalt (not) do in it any manner of work." Now how can anyone explain to us how many major categories and subordinate categories of work there are.(13) So the dimensions of the Sukka (13) Also how much amounts to overcharging.(14) On the whole, all the precepts require interpretation from the ancestral tradition, especially the fixing of the dates of the festivals,(15) whether they are dependent upon the median conjunction of the moon or the true conjunction (16) or on the apogee at which the moon correctly appears or on the actual appearance by occular perception.(17) The variations (in this respect) are numerous both from the standpoint of longitude and latitude (18) as well as the arc of visibility,(19) according to the latitude of the earth and the declination of the moon to the right or to the left of the ecliptic;(20) and according to the place where the computation of the moon is made, for note that between Jerusalem and this island there are four and a sixth hours,(21) for the sun rises upon them (i.e. in Jerusalem) first, by positive proofs from the science of astronomy.

There are many other precepts whose meaning we could not know from the Torah except by interpretation, e.g. (Dt 10:16) "Circumcise therefore the foreskin of your heart! (22)

It is also good to know the other books of the Bible for we learn precepts from the language of the other scripture books like the precept,
(Lev 19:26) "Ye shall not eat with the blood," from the words of Saul (of I Sam 14:34) (23) and (Dt 24:16) "The fathers shall not be put to death for the children" from the story of Amaziah. (24) However the benefit is small compared with the effort involved in knowing the names of the cities of Israel and the deeds of the judges and the kings and the details of the building of the first and the second temple and the one which eventually will be built, and the words of prophecy some of which have already been fulfilled and some of which will be fulfilled in the future, which we can investigate. Others grope about like blind men; one says thus and one says thus. I wish that we knew the whole book of Psalms which is composed entirely of hymns and praises. Although it was composed with the divine spirit there is no prophecy in it for the future. So, too, are Job and the books of Solomon and the megilloth and Ezra. We would likewise be unable to infer from the book of Daniel when the end of days will be reached for he himself did not know it as I have explained in the proper place. (25) Thus if we should meditate day and night on all these books we should not be able to know a single precept wherewith to inherit the life of the world to come. Therefore they said concerning the study of the bible that it is "a virtue which is no virtue" (B M 33a).

But it is good for people to study the mystery of the holy language from the bible for out of it are the issues of life to understand the foundation of the Torah and the secret of reverence. (26) The Targum is also beneficial even though it is not entirely literal. However there are many sages who have not studied the Masora and in whose eyes grammar (27) is also worthless, nor have they read the bible, much less learned the accents. From the days of their childhood they have studied only the Talmud which is the explanation of the Mishnah in various ways. Now they are on the right road, for from the Talmud
we may know all the precepts which a man shall do and live by them. However it is not right that the scholar should be devoid of the wisdom of scripture for when he finds written in the Talmud, "as it is said", he will not know in which book it is and whether it is intended to be taken literally or homiletically or simply as a reference. (28) For by means of their great wisdom and their dialectic acumen they derive one thing from another. And they knew the literal meaning of scripture better than all the generations which came after them. (29) Note, then, that he who has not learend the bible will not know how to render the verse.

He must furthermore accurately study the language for it guides him to the understanding of many things in the Torah which our ancients did not explain, for they were great scholars in every science but those who come after them understand only the obvious meaning of their statements. Furthermore there are in the Talmud expressions whose meaning they do no know, e.g. in the tractate Rosh HaShanah, (35a) "Sometimes it comes by a long course" (30) and the meaning of (R H 30b) "Born before midday" (31) and (ib.) "among us...and among them." (32) Now the scholar cannot possibly know all this if he does not study the science of astronomy and know the movements of the moon and the sun. Nor can he know the science of astronomy if he does not first learn the science of geometry for it is like a ladder set upon the ground whose top reaches the heavens. (33) When one is well-grounded on the planetary courses and their cycles then he will appreciate the works of glorious God. Thus they said, may their memories be blessed, "Whoever does not compute the cycles and planetary courses, concerning him it is said, (Is 5:12) 'But they regard not the work of the Lord'" (Sab 75a) Furthermore if he does not know geometry he will not understand the proofs for the measurements in the tractate
Erubin, as well as the 49 mathematical rules of R Nathan. (35) Likewise the scholar will not understand how the soul of man is comparable to its creator in five respects (36) if he does not study psychology (37) which he will not know unless he studies first the science of physics (38) which is very profound. There is need too that the scholar know the science of logic for it is the scale of all wisdom. And our ancients have warned us "Be watchful in the study of the Torah, and know what answer to give to the unbeliever." (Abot 2:19). There are also in the dicta of our sages of blessed memory many statements requiring proofs and an explanation e.g. "He who keeps awake at night" (abot 3:5) and drinks water (39). This deals with the science of physics. The subject of Iggeret bat Mahalat (40) belongs to astrology. (40a) The matter of the moon which slandered the sun belongs to the science of astronomy. (41) Many passages in the bible similarly require an explanation. (42) For example, Ecclesiastes mentions the four elements viz. heaven, fire, earth, air, and water (43). Thus "the sun also ariseth" (Ecc. 1:5) refers to heaven "and the earth abideth forever," then "the wind turneth about continually in its circuit" (Ecc 1:6) and it never comes to rest (44); "and all the rivers run into the sea." These four (45) are also mentioned in the scriptural portion of Genesis (1:1f) "The heaven and the earth and the spirit of the Lord hovered over the face of the waters." Similarly, "Who hath measured the waters in the hollow of His hand and meted out heaven with the span and comprehended the dust of the earth in a measure." (Is 40:12) "Who hath meted out the spirit of the Lord." (Is 40:13) Similarly, "who stretchest out the heavens like a curtain" (Ps 104:2) "who didst establish the earth upon its foundations" (ib:5) "Who makest winds Thy messengers the flaming fire they ministers" (ib:4) "Who settest the beams of Thine upper chambers in the waters" (ib:3) Similarly "He gathereth the waters of the sea together as a heap" (ib 33:7)
"Let all the earth fear the Lord" (ib:8) And he has already mentioned "By the word of the Lord were the heavens made and all the host of them by the breath of His mouth" (Ps 33:6). Similarly "When he maketh a weight for the wind and meteth out the waters by measure" (Job 28:25). "For he looketh to the ends of the earth" and seeth under the whole heaven" (ib:24). Similarly "Who hath ascended up into heaven, and descended? (46) Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth?" (Pr. 30:4) Similarly it is written "The measure thereof is longer than the earth and broader than the sea" (Job 11:9) and another verse says "Hast thou surveyed unto the breadths of the earth." (ib 38:18) This is all clear to the scholar (47).

Similarly many passages such as those mentioned at the end of the book of Psalms (48) indicate that fire and hail come from the earth (49). This is undoubtedly true. Similarly the water is above the heavens (50) and how the luminaries and the stars are in one firmament (51). And all this is true.

Now the masters of the Talmud in our generation are of various types. One studies it to ascertain what is forbidden and permitted. Another knows the homiletical interpretations and invents others too and seeks the reason for every word that is plene or defectiva.

Now let me state a rule. Know that the prophets are not concerned with the words themselves when they repeat something. They are concerned with the meanings alone which are the principal consideration. (52) For example Eliezer said once "Let me swallow"(Gen 24:17) then "Let me drink" (ib:43). Isaac said to Esau "That my soul may bless thee before I die (Gen 27:4) but Rebecca said "And bless thee before the Lord before my death" In the dream of Pharaoh, we read, "Well favored and fat fleshed" (Gen 41:2) but in the interpretation, this is not mentioned. It was said to Balaam, (Nm 22:6) 'וּלְכָּלָה and he said (ib:17) 'לְּבֶן

In the narrative of Moses (Nm 21:21) "And Israel sent messengers unto
Sihon... (ib: 22) Let me pass through this land; we will not turn aside into field, or into vineyard." But Moses repeated by saying (Dt 2: 27) "I will go along by the highway." It is also written (Ex 32:10) "Now therefore let me alone that my wrath may wax hot against them and I shall destroy them." But Moses repeated by saying, "Let me alone that I may destroy them and blot out their name" (Dt 9: 14). There are many similar passages.

Note too that in the ten commandments (53) we find "Remember" (Ex 20: 8) as well as "Observe" (Dt 5:12); and "Thou shalt not covet" (Ex 20: 14) as well as "Thou shalt not desire" (Dt 5:18) and (Ex 20:13) as well as (Dt 5: 17) and "onyx stones" (Ex 35: 7) with the vav. "Thou shalt not commit adultery" (Ex 20:13 undergoes a similar change. (6f Dt 5:17) Additions and omissions also occur (in the two versions of the commandments). The scholar will understand.

Then there is the man who studies the Talmud to boast of his learning therefore all his concern is with the Talmudic Order, Damages. He certainly receives a reward (54) for this by teaching the ignorant and straightening what is crooked, Talmudic. However if all Israel were righteous there would be no need for Talmudic Order, Damages (55).

There are besides, precepts which are not binding on everyone. A single individual alone can fulfill them on behalf of the many, like the blowing of the Shofar on the Day of Atonement (56) and the Day of Memorial, the continual burnt offering, the additional offerings and the scripture portion, "Assemble" (Dt 31: 12) (57). Similarly one judge suffices to set right every erring one instead of several judges (58).

Man is obligated to perfect himself and to acknowledge the precepts of God who created him and to understand His acts. Then he will know his creator (59). So Moses said, "Show me now Thy ways that I may know them" (Ex 33:13) and the prophet said (Jer 9:22) "Let not the wise man glory in his wisdom," whatever wisdom it may be, "but in this alone," and what is
that, "That he understandeth, and knoweth Me." It is written too in the
Torah (Dt 4:39) "Know this day and lay it to thy heart." And David said
(I Chr 28:9) "Know thou the God of thy father," and afterwards, "serve Him,
for this is the purpose for which man was created. After he has perfected
himself, he should perfect others if he can (59a).

Our ancients of blessed memory used to know the mystery of the Divine
Chariot (60) and the Shiur Ko'ma (61) but far be it from them to attribute
any form to Him (62). Rather do their words require an interpretation like
the expression in the Torah "Let us make man in our image after our likeness"
(Gen 1:26) and, in the prophecy of Ezekiel, "A likeness as the appearance
of a man upon it above" (Ezek 1:26) and then he says "From the appearance
of his loins and downward" (1b:27). At the end of this book I shall suggest
to you the solution of this mystery (63).

One of the gaonim (64) has written a book calling it "The Book of Unity"
(65) following the method of the philosophers. Few are the statements in it
that are correct for the interpretations of a sage who relies on his author-
ity are like his saying "I do not know Him" (66) for the omnicient is not
the subject of knowledge and cannot be known (67). Similarly it is difficult
to assume that God created the world by means of a created will (68). In
short, how can a man conceive of a being which is superior to him when he
does not even know what his own soul and his body are (69). Only he who
knows physics and all its proofs (70) and logic which gives an understanding
of the rules, which are the guardians of the walls (71) and astronomy with
complete proofs from mathematics (72) and geometry (73) and the science of
proportions (74) can achieve the exalted degree of knowing the secret of
the soul and of the angels of the most high and the world to come (75).

And from the Torah and the words of the prophets and the words of the sages
of the Talmud (75) one acquires the wisdom to understand the profound mys-
teries which are hidden from the eyes of most people. I shall explain
some of them. The Gaon Rabenu Saadiah of blessed memory also wrote the
Book of Faiths which contains chapters of unlimited length (77).

Now let me go back to the discussion of the precepts insofar as my knowledge permits and may God guide me in the right path for "who is a teacher like unto Him" (Job 36:22).
CHAPTER II

How important is the science of logic. It begins with the knowledge of the five terms (1). For there is a higher genus which includes lower genera and individua (2). Notice that we call the lower genus which is nearest to the higher genus a higher species and that which is nearest to the individua a lower species. Thus the higher genus, like body, includes stones, stars, minerals, plants and living beings. Note that the living being is a higher species including bird, beast, man and fish. Man is a lower species including Reuben and Simeon.

We find the number of birds (3) mentioned in the Bible portion Shmini to be twenty, whereas in the portion "Réh" it is twenty-one. Our ancients (4) said Ra'ah (translated glede) (Dt 14:13) is identical with Da'ah (translated kite, ib) but Rabbi Marinus (5) argued that if Ra'ah is Da'ah what is the reason for counting it twice. Rashi (6) said that scripture mentioned it under two names so that there would be no excuse (for non-observance). If that is so then it should mention the names of all the fowls in every language. However God spoke only in a language which all who hear can understand. This is the truth. The solution of this difficulty is reached by means of logic. For Ra'ah is the name of a higher species including Dayah and Da'ah (7) (translated kite Lev 11:14) as "but the birds divided he not" (Gen 15:10) includes both turtle-dove and young pigeon (8); or as scripture says "And the high places of Issac shall be desolate" (Am 7:9) and in another passage, "The high places of Aven also shall be destroyed" (Hos 10:8) (9). Furthermore (this is proven by the fact) that the two (distinguishing) (10) letters are taken from Da'ah (10).

Therefore (11) in every science and in every art one does not seek to know the individua for man does not have the power to know every one of them (12) nor how many they amount to for they do not remain a single moment in one state since they are constantly being destroyed. But the genera exist forever (13).
Now there was great need (14) for me to mention the meaning of genus before I could speak about the precepts, because I have seen so many scholars numerating 613 precepts (15) in various ways. Some of them count the seething of the kid once and there are others who count it as three precepts since it is written three times (16) and our sages interpreted (each one of them differently) (17). There are many other similar instances.

Then there are some who count the general precepts and the particular precepts (individually) and there are times when the general precepts are (counted) separately and the particular precepts separately (18).

There are some who count (twice) a precept which occurs in two versions but has a single meaning (19).

According to exact investigation there is no limit to the number of the precepts (20) as the Psalmist has put it, "I have seen an end to every purpose but Thy commandment is exceeding broad" (Ps 119:96). But if we should count only the main ones, and the general precepts and the precept that is permanently binding then the precepts do not even amount to 613 (21).

Now God the creator knows the sincerity of my heart, that I have not written this book to show that I have mastered the sciences and that mysteries have been revealed to me to boast about, nor to criticize the ancients (21a) for I certainly know that they were wiser and more God-fearing than I (21b). There are indeed in the present generation very great scholars. I have rather written it for the generous man who studied with me books that I wrote for him. Because of my great love for him I have taken the trouble to write for him a book about the precepts for I see that he is a man of truth and is more God-fearing than many (22).

There is a higher genus like keeping all the precepts of the Lord (23) including the positive and negative precepts. Now the verse, "And ye shall serve the Lord your God" (Ex 23:25) includes all the positive precepts which apply to thought, speech or action (24) whether they are basic pre-
cepts or a reminder of them.

The verse, "To fear the Lord" (Dt 10:12) includes all the negative precepts even though it is expressed in positive language (25). The meaning (of this verse is), for example, refraining from prohibited sexual relations because of one's fear of God, like a servant fearful of his master who refrains from doing things (forbidden) when he sees him with his eyes. But there are others who are dominated by their passions and do not fear that the King might learn about such an act or because of the bad name or shame or disgrace (that would result).

The verse "After the Lord your God shall ye walk" (Dt 13:5) includes doing lovingkindness and righteousness and loving peace (26). The prophet also said "Only to do justly and to love mercy" (Micah 6:8) (27). And this includes "Honor thy father," and "thou shalt not kill," and "thou shalt not commit adultery," and "thou shalt not rob," (Lev 19:13) and "thou shalt not covet," and "ye shall not deceive and ye shall not lie (Lev 19:11), and "keep thee far from a false matter," (Ex 23:7) "neither shalt thou favor a poor man in his cause" (Ex 23:3) "and thou shalt take no gift" (Ex 23:8), "thou shalt not oppress thy neighbor" (Lev 19:13), and "just balances" (ib 36), "(the wages of a hired servant) shall not abide with thee all night" (ib 13), and "thou shalt not take vengeance nor bear any grudge" (ib 18) (28) and "a just ephah" (ib 36), and the precepts concerning the poor and the stranger (ib 10), and "if thou lend money to any of My people" (Ex 22:24), and "Ye shall not afflict any widow or fatherless child" (ib 21), and "ye shall not do him any wrong." (Lev 19:33) There are many similar passages.

"And walking humbly" (Micah 6:8) (29) includes every way of life and statute and Torah (30) which God has made known to us.

There are many precepts which have lapsed thus what need to count them as six hundred. Such are "a bunch of hyssop," (Ex 12:22) and "none of you shall go out" (ib); "let no man go out of his place" to gather the steal" and "thou shalt not bear false witness," and "thou shalt not
manna (Ex 16:29); "Ye shall not let any of it remain" (Ex 12:10); "Be ready" (Ex 19:11); and the making of the tabernacle and its journeying; and the banners and the sending forth of the defiled and having a place (Dt 23:13) and a stake (Dt 23:14) in the camp when going out against the enemy, all of which are mentioned. Furthermore the blessing and the curse (Dt 11:29) and the altar on Mt Ebal (Dt 27:5) and the floating of the stones (ib:4) and the writing of the Torah (Ex 34:27) and the cities of refuge (Nm 35:6ff) and the war of Amalek (Dt 25:17).

Then there were precepts intended for Moses alone like the altar of earth (Ex 20:24) when he made a covenant with Israel (Ex 34:10) and the graving of the tablets (ib:1) and the setting up of the tabernacle (ib:26:30) and the seven days of consecration (Lev 8:33 and the anointing of the tabernacle (Ex 40:9, and his brother (ib:13) and his sons (ib:15), and the putting of the Urim and the Tumim upon the breastplate (Ex 28:30), and putting the tablets of the covenant into the ark (Dt 10:2), and the incident of the brazen serpent (Nm 21:8) and other similar precepts like the making of the broad plates (Nm 17:2), and the setting by the priests of the Torah on the outer side of the ark (Dt 31:26) as well as the basket of manna (Ex 16:33f) and the staff of Aaron (Nm 17:25).

Then there is the precept which involves a higher genus, like "None of you shall approach to any that is near of kin to him" (Lev 18:6). And as a lower genus comes "the nakedness of" the father and mother and it begins "she is thy mother." (ib 7) thereafter it says "She is thy father's near kinswoman (ib 12), she is thy mother's near kinswoman" (ib 13) (32).

The enumerators of the precepts counted every negative precept in sexual prohibitions (33) because some of them involve special sentences in court. However the term karet applies alike to all of them (34). Note that they themselves counted the prohibition of each unclean animal and the twenty species of fowl and each insect that crawls or that flies and every abominable denizen of the water as single precepts (35) altho we
know that the uncleanness of the eight creeping things is very grave (36) (Of Lev 11:29f). And since there is one aspect of ritual fitness in the hog, the coney, the rabbit and the camel it was necessary to say "And their carcasses ye shall not touch." (Lev 11:4) (37) The reason is because you are holy, therefore do not touch any carcass which will defile you. Similarly in regard to the fish "And their carcasses ye shall have in detestation" (Lev 11:11). And he mentions them among the other carcasses (38). However he who touches them is not subject to karet nor flagellation (39).

Furthermore, concerning some negative precepts, if you transgress the prohibition, you may do something else and be free from transgression. For example, "Ye shall let nothing of it remain until the morning, if you can; and that which remaineth of it...ye shall burn with fire" (Ex 12:10).

If however they do not leave any, that is better. Similarly, "her husband's brother shall go in unto her," (Dt 25:5) is not an obligatory precept but if he fulfills the levirate law (40) then he is more worthy to receive a reward. If however he does not desire to fulfill the levirate law the court will not compel him to do so (41).

There is another general classification of sexual relations. There is a prohibition within the species, and a prohibition outside of the species, e.g. homosexuality with man (Lev 18:22) and with some species of animal (Lev 18:22) and with some species of animal (Lev 18:23) the bird also being in that category (42), since scripture spoke about cases that are most common, e.g. "And God remembered Noah and every living thing and all the cattle" (Gen 8:1), for they are more important because they were created on the same day as man. Similarly "And an ox or an ass fall therein" (Ex 21:33) is stated explicitly because this is the most common occurrence. However the same law applies to a horse, a mule or a camel. (43) There is also the prohibition of cohabitation with a creature of the opposite sex when it is not of the same species such as the beast (Lev 18:23)
There is also permanent prohibition within the species e.g. the wife of the father, the sister, and the daughter (Lev 18:8ff). There is prohibition during the lifetime of one person like the married woman (ib:20) or the sister-in-law (ib:16) or a woman whose sister is one's wife (ib:18). Likewise a woman is prohibited (as a wife) when she is not of the nationality of the man until she accepts his religion, for Orpah (44) returned to her people and her gods but Ruth said, "Thy people shall be my people and thy God my God (45). He who has intercourse with her when she has not purged herself of her defilement by declaring the unity of glorious God consigns his seed to Moloch (46). There is also the prohibition (of intercourse) with one's prospective wife whether she be virgin or widow. There is also a prohibition (of intercourse) with one's wife during her entire menstrual period (47a) and the days of her defilement after she has given birth. (47b)

There are also sections that look like precepts yet none of them is an obligatory precept. For example, the captive beauty was not permitted by scripture to be taken as a wife until all the prescribed conditions had been fulfilled. Do not wonder that scripture says, "And thou has a desire unto her and wouldst take her to thee to wife" (Dt 21:11) for the meaning is (not mandatory but) only regarding the intention, like the case of Pharaoh, "So that I took her to be my wife" (Gen 12:19). Similarly concerning Balak (we read,) "And he fought against Israel" (Josh 24:9). Now the definite proof (that taking her as a wife deals only with the intention to do so) is the fact that scripture says, "And after that thou mayest go in unto her and be her husband and she shall be thy wife." (Dt 21:13) Here are the conditions (which must first be fulfilled before the intention to marry her can be effectuated.) He must bring her into his house and not leave her in any other environment, once he has made up his mind to marry her. She shall shave her head and pare her nails (47c) like the leper (48).
It is superfluous to mention that she must purify herself by the water of purification for it is written in another passage "you and your captives" (shall purify yourselves) (Nm 31:18). She shall put the raiment of her captivity from off her (Dt 21:13) for she served idols while she wore it as it is written, "And change your garments" (Gen 35:2) And she shall bewail her father and her mother (Dt 21:13) whether they have been killed or they are alive. Now all this delay is in order that he might not take her, and he who takes an Israelite girl so that he does not fulfill these conditions with regard to her is better than the one "who has a desire (48a). Nor is there in the whole scripture portion a single obligatory precept except--"thou shalt not deal with her as a slave" (Dt 21:14) (49).

It is stated in (the tractate) Berakot that we are obligated to recite a benediction in performing every obligatory precept.(50) One can also bless God for permitting a particular thing under certain conditions, e. g. (for permission to perform) slaughter (51). Thus if he recites a benediction upon the slaughter of the paschal lamb, it is an obligatory precept like circumcision. God did not command us an obligatory precept however to slaughter it but he forbade eating living flesh until one has poured off its blood (51a) in slaughter alone, and not in any other way. Indeed this benediction is like the benediction for marriage which mentions (that God) prohibited incest or cohabitation with a woman who is betrothed and permitted (cohabitation with one's wedded wife (52). Thus he who recites the benediction over slaughter, examines (the organs of the animal) removed the (forbidden) fat and the tendons and blesses God after he has eaten, has earned his reward. But if he does not do all these things he merits punishment. Yet none of these are obligatory precepts for they are not the principal thing. There is no doubt that he who fasts and refrains from eating meat, as Daniel fasted (52a) will receive an even greater reward from God; likewise the man who fasts every day and therefore does not recite the
the benediction for food. The nazirite similarly is not obligated to recite the Kiddush or the Habbalah or to drink the prescribed four (Passover) cups since the obligation applies only to the one who drinks. I have mentioned all this because I have heard about a saintly scholar who wandered about in the streets looking for someone who had a fowl that he might slaughter, his concern being the benediction, whereby he might fulfill the recital of a hundred benedictions every day. (54)

There are also masters of Azharot (55) who introduced among the precepts prohibitions which are simply an explanation of some other precept e.g. "that his heart turn not away" (Dt 17:17 or "nor cause the people to return" (Dt 17:16) (56) or "that the breastplate be not loosed" (Ex 28:28) i. e. when they bind it then it will not be loosed; similarly "lest he die" (Dt 20:5). And were it not for tradition it would be right to mention among these, "They shall not be taken from it." (Ex 25:15) (57)

There are also those who have introduced among the precepts some which are discretionary e.g. "unto the stranger that is within thy gates...or thou mayest sell it unto a foreigner" (Dt 14:21) Similarly "Ye shall cast it to the dogs" (Ex 22:30). For the reason is associated with "And ye shall be holy men unto Me" (ib). Thus meat that has become ritually defiled is not to be your food but you shall throw it to the dog that guard your flock. Therefore the letter lamed of lokeleb (to the dog) is pointed with a patach (58). Were it not for the tradition it would appear likewise that "Of them may ye take your bondmen for ever for ever" (Lev 25:46) (is purely discretionary) (59). For we received all the precepts from the hand of our fathers and there is no difference in the words of the precepts between their words and between the words of the Pentateuch (60). For they gave them to us and in turn received them from their fathers and their fathers from the prophets, and it is all from the mouth of God by the hand of Moses our Master may he rest in peace (61).

Now I shall give you as an example (62) one precept which was counted
by them as two. So "Remember" (Ex 20:8) and "Observe" (Dt 5:12) and the sanctification of the Sabbath and (on the other hand) calling the Sabbath a delight and (not) doing one's wonted way, nor pursuing business nor speaking thereof (cf Is 58:13) (63). Note that there are many such precepts, but the principal one is "thou shalt not do any manner of work" (Ex 20:10). Thus one is obligated to keep in mind all the days of the week when the seventh day will occur and then it will be observed by him thus remember will be tantamount to "observe." Its sanctifying consists in refraining from any work on it, in accordance with the words of Jeremiah (cf 17:21 f) The (idea of) delight consists in rest from physical labor or seeking business or speaking of one's business so that he does not do any work on it.

Included among the Azharot is "Circumcise therefore the foreskin of your heart (Dt 10:16) in the category of positive precepts and "and be no more stiffnecked" (Dt 10:16) in the category of negative precepts. Now I have asked the great men of this generation for their explanation and their answer amounted to an evasion of the question as is their habit with their students who do not have the mind to distinguish between the true and the false. Thus the masters of Azharot are comparable to a man who counts the number of herbs which are listed in the book of cures and does not realize them, from knowing their names. There are some of them mentioned in the book by two names. He might therefore think that they are actually different like "Remember" and "Do not forget" (Dt 25:17,19). I shall further expound this verse in the proper place (64). There are furthermore many precepts written in the Torah of which no man takes account.

* the value of each one. What benefit can be derive
There is the type of precept which is fundamental (2) and which has preventive measures (to support it). Such is the law of the Nazirite who vows to refrain from wine and strong drink. This is his vow. It is because wine increases passion (3) depriving one of reason. And note that Daniel fasted and did not drink wine (Dn 10:3) on Passover for it is (only) a Rabbinic law that requires drinking it (4). But here (in the case of the Nazarite) God forbade him to partake of wine vinegar and the juice of grape kernels and husks (Nm 6:3f); nor shall the razor pass over his head (ib 6:5) so that he does not beautify himself for women. And this is its meaning. If he vows to be a Nazirite in refraining from the use of wine alone, he will not be completely a holy man. He will only be so when when he satisfies the requirements of all the preceding precepts (5).

Our ancients did the same thing (6) with regard to the Day of Atonement on which eating is forbidden. This is the essential thought, viz. that all mention of affliction in connection with the soul in all of scripture means fasting (7). It is so because the faculty of the soul is in the liver which is the seat of the passions (8) (as it is written) (Dt 12:20) "Because thy soul desireth (to eat flesh); (Job 33:20) "And his soul the food of desire:" and (Lev 7:18) "And the soul that eateth." Additional evidences that is so (9) are (Is 58:3) "Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest not knowledge" the thought being expressed doubly. Similarly (Ib:5) "Is such the fast that I have chosen? The day for a man to afflict his soul? Again (ib:10) "And satisfy the afflicted soul." And I have explained the meaning of (Ps 35:13) "I afflicted my soul with fasting--why the bet in the word "with fasting" is pointed with a patach (10). They said too that (on the Day of Atonement) drinking is likewise forbidden. For they found (it in the verse) (Dt 14:23) "And thou shalt eat there before the Lord thy God... the tithe of thy corn, of thy wine and of thine oil, (11). In the book of
Daniel (we read) (10:3) "Neither did I anoint myself at all (12). But there it is written (10:12) "to understand and to humble thyself" and there is no mention of the soul (13). Note that this also applies to washing.

However they said that the person defiled by a nocturnal emission may wash himself (14). How forceful are the words of the ancients (15) (Ab 2:1) "Be heedful of a light precept as of a grave one and further (ib 4:2) "For the recompense of a precept is a precept."

Note in the ten commandments (17) that the five regarding God are connected with the heart and they are the gravest. Then the sixth commandment--"Thou shalt not kill"--begins with the gravest. I shall lay down a general rule (18) that every penalty of karet (19) and death is (the penalty) for the breach of a negative precept. I have not found karet prescribed for (the breach of ) an affirmative precept (20) except for the breach of the precept of circumcision (Gen 17:14) for (the mark of circumcision) is intended as a sign of the covenant (Gen 17:11) remaining on the body throughout one's life. The precept is obligatory only once and the obligation is on the father of the new-born child, or the president of the court (21). If however he should grow up and not be circumcised, he is subject to karet. Karet is likewise visited upon failure to perform the rite of the Passover, for the memorial of the exodus from Egypt is the main principle of all the precepts (22). Therefore it is written after (Ex 34:17) "Thou shalt make thee no molten gods;" "The feast of unleavened bread thou shalt keep and it is written as the answer to (Dt 6:20) "What mean the testimonies;...We were Pharaoh's bondmen in Egypt.

Now I shall intimate to you one precept (24) which includes every positive precept and whose transgression involves karet. As we consider the meaning of every 717X(25) it is to punish a private sin, and in most of them it is obvious. The reason for the specific prohibition of cohabitation with one's mother-in-law or one's sister is because he may be alone with them without being suspected (26). As for the beast (1b:21)
it cannot speak (and reveal the occurrence) (27). In conclusion it says (Dt 27:26) "Cursed be he that confirmeth not the words of this Torah" (28) in a spirit of defiance secretly (29), for publicly doing so will result in the court's subduing him or taking legal measures against him. Therefore it is correct to explain "these" (30) as (in the verse) (Hagai 2:13) "If one that is unclean by a dead body touch any of these." (31) The requirement of bringing a sacrifice when one has sinned inadvertently proves (32) (that it is one) who sins with premeditation in public is guilty of a desecration of the divine name (for any single violation) (33). Thus we have seen that all Israel transgressed the precept (Dt 20:16) "Thou shalt save alive nothing that breatheth," because of their vow, so that they should not be guilty of desecration. (34)
There are precepts which are the obligation of the community like burnt offerings (2), and the shewbread (3), and wine for a drink-offering (4), and oil for the light (5). There are some which are incumbent on a specific family like the precepts for the high priests (6) and the common priests (7) and the levites (8). These precepts are numerous. Then there are some which apply to some specific person, whatever his family may be, like the precept incumbent on the king (9) and the Nazirite (10) and the leper (11) and those who are ritually defiled (12). The majority of the precepts apply alike to males and females. But there are some applying to males alone, like circumcision (13) and the law of the nocturnal emission (14) and of the opening of the womb (15), and the redemption of the firstborn (16) and the double portion (17). Then there are those that apply to females alone like the laws regarding menstruation, (18) and childbirth (19) and the unfaithful wife (20) and the vow of a married woman or a minor girl (21). There are some which are dependent on an incidental factor like burnt offerings and the additional offerings in the chosen place (22) and "three times " (Ex 23:17). There are many similar precepts. To the category of these dependent precepts belongs also the custom that if we have a son we circumcise him (23) and if he should be the firstborn we redeem him (24). And if we plant a tree for food we (regard its fruit for the first three years) as uncircumcised (25) and we use it in the ordinary way (after the fourth year) or dedicate it to the sanctuary (that year) (26); and if a field or vineyard we tithe it (27); and if we loan money we would not be like usurers (28). And if we are jealous of our wives we do unto them according to law (29).

If we have menservants or maidservants (30) or take a wife we act as is written in scripture with regard to them (31). The precepts of this type are numerous and most of them are laws and ordinances (33).

There are furthermore many precepts conditional on time like circumcision at eight days old (34) and the vow of valuation (which varies) from
one month old up to five years old then up to twenty then up to sixty (35). There are numerous precepts (to be fulfilled) by day like the burnt offerings (36), and circumcision (37) and there are some, by night like the eating of the paschal lamb (38) and the counting of the Omer (39). There are also some which (are to be fulfilled) between the day and the night like the final limit of the time for slaughtering the paschal lamb (40) and the lighting of the candles (41) and the (permission for) those who had been defiled (again) to enter the camp. (42) Then there are those (which may be fulfilled) at midday like the prayer of Minha and the commencement of the slaughtering of the paschal lamb (44). There are also some (to be fulfilled) once a week like the Sabbath; and once a year like the Feast of Weeks and the Day of Memorial and the Fast of Atonement and the Feast of Tabernacles and the Feast of the Eight Day of Convocation. There are some which are obligatory for seven days (taking scripture) literally (44a) for scripture in mentioning them says (Dt 16:3) "Seven days shalt thou eat unleavened bread therewith, even the bread of affliction... that thou mayest remember the day when thou camest forth."Note that it mentions the reason. How does it happen that Israel eats the unleavened bread seven days? Because the cloud continued to accompany the Israelites) until Pharaoh was drowned then Moses led them until the tabernacle was made as I have explained in the proper place (45). Similarly, seven days (are prescribed) for dwelling in the tabernacle. (46) But the kindling of the (Hanukah) candles (47) (continues for) eight days (48). Likewise the reading of the scroll (of Esther on Purim) The Feast of Lots twice (49) and the complete reading of the Hallel on eighteen days (50) and one night (51) and the reading of it (in incomplete form) every New Moon and the last six days of the unleavened bread (festival) (52). Also the counting of the Omer for seven weeks (53) and the sanctification of the seventh year (54) and the fiftieth year (55). There are likewise many precepts which are not contingent on circumstance or specific time which are incumbent upon all the children of Israel alike;
precepts incumbent upon males and females, king and priest, poor and rich, Israelite and proselyte, well or ill, one Torah for all. These precepts are the fundamental ones.
The principal precepts which are not dependent on place or time are implanted in the mind (2). These commands were given as a trust by the hand of the one whom was divinely appointed (Moses). Therefore David said Ps 19:9 "The precepts of the Lord are right, rejoicing the heart." (3) These were (4) known by common sense before the giving of the Torah through Moses. They are numerous like the ten commandments with the exception of the Sabbath which were taught by Moses (5). Concerning such as these it is said (Gen 26:5) "and kept my charge, my commandments, my statutes and my laws" (6). For if he had known the prohibition (7) regarding all forbidden sexual relationships, Jacob, our patriarch, would not have taken two sisters together (as his wives). Therefore we explain (Lev 18:27) "for all these abominations" (4) as applying to most of them like sodomy (8) which is opposed to the will of the omnipresent and abominable in nature. Similarly (sexual relations between a man and) a different species or a woman who has intercourse with a beast or intercourse with very close relatives (9) (are prohibited). Therefore (10) it is correct to interpret (Lev 21:3) "And Israel saw the Egyptians dead upon the seashore" (12). Therefore Abraham said (Gen 20:12) "And moreover she is seed my sister, the daughter of my father, but not the daughter of my mother." The reliable proof is that this does not involve court punishment (13). If one should argue why (make the relationship prohibited thru both parents essentially only in the case of) a sister and not a brother (14) (it is because if we make the word "virgin" the limiting term in the verse he would say to us, "Why the virgin and not the married woman, whereas such a distinction (as to marital status) does not apply to a brother (14a)." There are also precepts which are memorials of the fundamental precepts (15) like the Sabbath which is a memorial of the act of creation (16) and the Sabbath rest of the slave which is a memorial of the exodus from Egypt. Similarly Passover (17) and unleavened bread (18) and bitter herbs, (19) the sukkah (20), the mezuzah, (21) the mezuzah. *"that is near unto him." is a limitation upon his sister who is the daughter of his father and his mother (11) (and not the virgin) in the same way as (Ex. 14:30)
phylacteries (22) of the hand and of the head, the ritual fringes (23) even though the blue thread (24) is not indispensable as the bitter herbs are not indispensable to the fulfillment of the precept of the unleavened bread (25). For the blue thread is a memorial (26). Therefore the garment of the ephod is entirely blue (27) and the diadem of the crown of holiness (28) is bound with a cord of blue thread. So he who merely enwraps himself (in the prayer shawl) does not perform the precept fully for it is obligatory all day because when he is in the market and sees (pretty) figures then he might turn his mind in the direction of his eyes more than he would at the time of prayer. I mention this because I have seen many people who are not God-fearing yet they enwrap themselves in the prayer shawl simply to appear dignified (29). The ephod (30) and the breastplate (31) are also a memorial. Similarly the sinew of the thigh which is forbidden to be eaten (32) is a negative reminder in contradiction to the eating of the paschal lamb (which is an affirmative reminder) (33).

Now let me explain (34) that when the father accepts (a religious obligation) upon himself and his seed, the son is obligated to obey his father e.g. the days of Purim (35) and the details of the fasts (36). If not he will transgress the precept of the Lord of all. The reason for this matter (37) is that we should remember the lovingkindness that God did for Jacob who alone was our father and no one has this term in common with him neither Abraham nor Isaac, (38) for God chose him, and we should not mix with seed whose fathers God did not choose nor should we befoul ourselves by their food and the wine of their feasts, as it is mentioned in the Torah "cursed is Canaan" (meaning) the nation of descendants of Israel who was of the children of Shem, (in turn) the father of all the children of Eber, claiming their pedigree from him whom Noah had blessed (39) so that they should not intermarry with seed that had been cursed.

The prophet said (Hos 12:3) "The Lord hath also a controversy with
Judah and will punish Jacob." This means the children, and the proof is the use of the word) "with Judah" (40). He goes on to say (ib:4) "In the womb he took his brother by the heel" indicating that God gave him strength so that his hand could take hold of the heel of Esau before he came out of the womb. He did not do this for any other living being (41). Those who say that this occurred after he came out are not right for it is written (Gen 25:26) "And his hand had hold." If it were as they contend it would have been written "And after that came forth his brother and his hand (then) took hold." Furthermore "In the womb he took his brother by the heel, and by his strength he strove with a godlike being, "(42) meaning that he wrestled with the angel who did not prevail against him. Thus he had a special distinction. Furthermore by way of the science of medicine (we know) that every organ strengthens its equivalent organ (in the human body) when it is well also the reverse (43). Because it is written (Gen 32:26) "And he touched the hollow of his thigh" it is not eaten every since that day. Thus people are obligated to show respect for their fathers. I have found it necessary to go into detail because it (seems) by literal interpretation that it was only mentioned for the sake of the statute (44). But that is not the case (regarding) circumcision (45) for it is written (Lev 12:3) "And in the eight day the flesh of his foreskin shall be circumcised." It is written however concerning the orphan and the widow (Dt 24:18) "But thou shalt remember that thou wast a bondman" so do not seek to lord it over the works of God's hands (46).
There are precepts which are explained in the Torah and there are precepts whose interpretation we do not really know, except from the mouths of the holy ones who transmitted them, a son receiving them, from his father and a disciple from his master. If it were not for the tradition a man could interpret them differently. (1) There are also precepts which we have received from them but there is no mention of them in the Torah. In sum I shall say that if it were not for the men of the great synagogue and the men of the Mishnah and the Talmud, the Torah of our God would already be lost and its memory forgotten for all these set forth everything clearly and explained the precepts for us with a good explanation, and all the ordinances as they received them (2). Some (of their interpretations) are clearly stated in the Torah. Some are worked out by way of homiletic interpretation, others by way of using a verse as a general support (3). The intelligent person can recognize when it is being expounded literally and when homiletically for all their laws are not of the same type. God who has given a person wisdom will give him his complete reward. Thus in Jeremiah (4) (17:22) "Neither carry forth a burden out of your houses (on the Sabbath day)." This is not in the Torah. As for the precepts and the traditions from the fathers, some of them are not alluded to in the Torah and some are mentioned. I shall mention some of both types. For example (we have) the one hundred benedictions every day and the prayers and the grace after meals and Hallel (5). Rabbi Bachya said that this (is based on the verse) (Dt 10:21) "He is thy glory and He is thy God." (6) And the reading of the Shma, the Kiddush blessing, the Habdalah blessing and the three meals (on the sabbath) and some say also the Sabbath candle (7). Similarly the blowing of the shofar on the day of memorial, (8) for it were not for the tradition it would appear that it (is to be blown in the same) day as on the New Moon of Nisan for it is fundamental (9) --before the entrance of the true cycle (10) therefore they said that it is the day of judgment (11). Similarly (in the case of) the palmbranch. For it is not
explained in the Torah--only "and ye shall take" (12). Were it not for the
tradition it would have some other meaning (13). Similarly (in the case of)
counting the Omer, for they drew a distinction between (Lev 23:15) "And ye
shall count unto you" and between (ib 15:28) "Then she shall number to her-
self" (14). Similarly the law of trefah comes from the science of physiol-
ogy (15). Similarly the seven days of nuptial celebration and mourning, the
visiting of the sick, the burial of the dead, the Hanukah light, the reading
of the scroll (of Esther) and the four cups (of wine at the Passover feast)
(16). I have already explained (Nm 27:11) "and he shall possess it" that it
is used as a general support for the rabbinic law. (17)
Set your mind to observe that all the precepts which are fundamental and depend upon something else or allusive, either written or traditional are either positive or explicit precepts or a positive precept whose basis and meaning is a negative precept as it is written (Ex 31:16) "Wherefore the children of Israel shall keep the Sabbath to observe the sabbath" (2). Resting is not an act of the cessation of action and rest from it. For so it is written (Gen 2:2) "and He rested on the seventh day from all His work which He had done" and (ib:3) "from all His work which God in creating had made," before the seventh day, in order that he should not do any work then.

Similarly (Lev 23:27) "Ye shall afflict your souls" means that you shall not enjoy yourselves by eating or drinking for affliction is the opposite of enjoyment (2).

Similarly (Lev 11:44) "Sanctify yourselves therefore and be ye holy" (3). Likewise (ib:43) "Ye shall not make yourselves detestable" (4) by eating anything disgusting or injurious in its nature. For thus the Nazarite who does not drink wine is holy (5).

Note that all the precepts are of three varieties; one, dealing with the faith of the heart; the second, dealing with the speech; the third, dealing with action (6). Just as the number one is contained in every other member so the foundation of every precept involving speech or action requires the faith of the heart (7) and if not, then it is all vanity and a waste (8). So the sages have said "God requires the heart" and God searches the heart and tries the reins (cf Jer 17:10). It is written (Dt 30:14) "In thy heart and in thy mouth that thou mayest do it." This verse includes all three varieties. "In thy mouth" is understood. "In thy heart" has to do with the faith of the heart. "That thou mayest do it" means that you should perform the precepts of God in action. Similarly it is written (Dt 10:12) "What doth the Lord thy God require of thee, but to fear the Lord thy God,...with all thy heart and with all thy soul" (9). And David said (Ps 24:4) "He that
hath clean hands and a pure heart who hath not taken my name in vain" likewise (ib 15:2) "He that walketh uprightly and worketh righteousness and speaketh truth in his heart; that hath no slander upon his tongue" (10).

And now take note that there is no hardship in the negative precepts for him who has a mind to understand, (10a) for God planted intellect in the heart so that a person can be guarded from every injury. Take for example the physician who says to a man who does not know the bad foods which will harm him by reason of his constitution, "Don't eat what I advise you not to, for if you do eat it you are liable to become ill and die." Now any intelligent man will have no desire for anything that might injure him; rather will it be loathsome and repulsive in his eyes even though he may have heard that it is a delicious food. For the main object of his eating is to sustain his life. He does not seek life in order to eat," for that is the way of beasts who were not created to recognize and to learn the truth for they have no soul which survives after being parted from the body (12). You can certainly see this in the verse in the Torah (Gen 1:24) "Let the earth bring forth the living creature after its kind," (ib:20) "Let the waters swarm" (13). But not so is man rather is he made in the image and form of an angel (14). Now since the angel lives forever so does he who is made in his image (15). Therefore one of the scholars (16) said that the penalty of the four types of death imposed by the court is for (the breach of) a negative precept likewise death and karet by divine sentence, but reward is for a positive precept (17). Our ancients, their memory be for a blessing, cited proof that there is a reward for being careful not to (break) the negative precept (Dt 12:25) "Thou shalt not eat it" namely "that it may go well with thee," and some say that the reward applies to what is mentioned last "when thou shalt do what is right," and some say (that it is referred) to the precept regarding blood (ib:23) "For the blood is the life" (18). And this is known from the science of physiology (19).
This is true (20) since the fear of God which is a positive precept, includes all the positive and negative precepts and Moses mentioned after (Ex 10:12) "to fear," (ib:13) "to keep for thy good the commandments of the Lord, and His statutes" whether they be positive or negative (21). For when one refrains from committing a transgression because of his fear of God, it will then be well with him. And the expression "for thy good" includes well-being both in this world and in the world to come. As for the reward (22) for (the fulfillment of ) a positive precept, it is (due to the fact) that it involves effort. This is illustrated by the man who takes the trouble under doctor's orders to cook some food that he eats, which is beneficial for him; then his health returns and his reward is in his hand. Thus "for thy good" indicates that you will receive reward and escape punishment. Thus it is best for a man to obey the commands of the physician for he does not thereby benefit or harm the physician as was said by Elihu (Job 35:7) "If thou be righteous what givest thou Him?" (ib:6) "And if thy transgressions be multiplied, what doest thou unto Him?" (23)

Now I shall intimate to you an important secret (24). We find it written (Is 63:17) "O Lord, why dost Thou make us to err from Thy ways and (IK 18:37) "for Thou didst turn their heart backward." Yet Moses said (Dt 30:15) "See, I have set before thee this day life and good, and death and evil" and furthermore (Lam 3:38) "Out of the mouth of the Most High proceedeth not evil and good (25). And our ancients, of blessed memory, said (Ber 33b) "Everything is in the power of heaven except the fear of heaven." And note that the produce of ground which is cultivated is better than produce which is not cultivated, whether it be fertile or barren soil (26).

Now by way of a true illustration (27) I shall explain that there are three faculties (28) in the vitality of man and if you wish, call them by three names intellect, spirit, soul (29). Thus the soul is the vegetative faculty which is in the liver. And everything which lives and grows shares in this faculty. This soul, which physical is the source of appetite and lust (30).
The spirit is in the heart and is the cause of the life of the man, so that he can move about. It is found both in man and beast. It is also physical and when this spirit which is like air goes forth from the body then the man dies. This spirit also seeks mastery and it is irascible. (31)

Now the intellect is the highest, and this faculty is in the brain (32).

The natures of men and their inclinations vary. In some of them all three are strong and in others they are weak. And among others any two faculties may occur in permutation (33). There is no need to go into detail for the intellect seeks those works of God which will be beneficial to it since He is the source of life (34). The soul seeks the pleasures of the body for its wellbeing. So the spirit is in between. Just as the brain needs the liver and the heart so both of them need the brain; in short, each one needs the other. Therefore the Hebrews called the intellect, spirit and soul (35). Note that all of them are bound up with the body. So if a man eats foods which heat up his blood then his irascibility will be intensified. Thus we have the influence of the body upon the spirit. On the other hand if the body is right in its (tempermental) proportions and a man angers another by word or deed, the faculty of the spirit, located in the heart, becomes dominant and produces heat in the body. Thus the body changes because of the spirit. But every scholar will guide his body according to the need of his intellect so that it should not change when the body undergoes change (36).

Now this is the great superiority that God gave Israel. For if they observe the precepts of God there is no need for physicians, aside from God, as Asa did for which scripture condemned him (37). There is no ground for arguing against this from the expression (Ex 21:19) "And shall cause him to be thoroughly healed" (38) for it is not in the simple form of the verb rather is it like (IK 18:30) "And he repaired the altar of the Lord that was thrown down" (39). And it is not like (Dt 32:39) "I have wounded and I heal" and in (Job 5:18) "He woundeth and His hands
make whole" (40).

Thus God has assigned the host of heaven to all the nations (41). And this is the meaning of (Is 24:21) "The Lord will punish the host of high heaven. This applies to those that are subject to their influences as taught in astrology. But God took Israel as an inheritance and took them out of the power of the planets as long as they are in His power, doing what He commanded them in His Torah. Therefore the ancients said "There is no constellations (which influences) Israel" (42). Because of this it is written (Ex 33:16) "We are distinguished, I and Thy people." And it cannot be argued—but how can God alter the laws of heaven? Note that the story of Noah proves (how He can) (43). And note that (God) is complete goodness. Because of very much to withhold something that is mostly good (44). Therefore the scholar has the power of choosing good and evil. For the astrological influences functions only in accordance with the recipient (45). Therefore it is written (Dt 15:4) "Howbeit there shall be no needy among you," which is conditional upon all or most people being good (46). And so it is written (1b:5) "If only thou diligently hearken". Thus the individual will benefit in the end (47).

Now bear in mind that all the precepts written in the Torah or traditionally (imparted) or the ordinances which the fathers enacted, even though most of them be precepts of action or of speech, all of them are to perfect the heart (IChr 28:9) "For the Lord searcheth all hearts and understandeth all the imaginations of the thoughts" and it is written (Ps 125:4) "And to them that are upright in their hearts" and the opposite of this is (Pr 6:18) "A heart that deviseth wicked thoughts." And it is written elsewhere (Pr 23:7) "But his heart is not with thee." For the evil eye is dependent upon the evil heart and this is known from natural science (49). Therefore the burnt offering was devoted entirely to God in atonement for whatever improper thought occurred to the mind (50) while the sin-offering and the guilt offering atone (for) sinning in speech and because of a little evil, it is not the way of wisdom.
or deed. This is the meaning of (Dt 10:16) "And ye shall circumcise the foreskin of your heart" (51). And note that the word "foreskin" signifies heaviness (52). Thus (Ezek 44:9) "Uncircumcised of heart" is similar to (Ex 7:14) "Pharaoh's heart is stubborn." (Ex 6:12) "Behold, I am of uncircumcised lips" is similar to (Ex 4:10) "For slow of speech." Likewise (Jer 6:10) "Their ear is dull" is similar to (Is 6:10) "Make their ears heavy." And when one cuts off the foreskin of his flesh it is as the sign of a covenant between the man and his creator that he will not defile his soul by improper sexual intercourse and he has his reward in that he is fruitful and multiplies (53). Thus it is written (Gen 17:2) "And I will make My covenant between Me and thee, and will multiply thee." And it is written (Lev 19:23) "Then ye shall count as forbidden" (54). This too is heaviness by reason of excessive moisture. This also has to do with natural science.

Mark that the precept includes (the idea) that you should be subdued before God and be humble when He rebukes you and understand the truth so that you remove the foreskin of your heart and do not make your heart hard as did Pharaoh and Ahaz (of whom it is written) (IIChr 28:22) "And in the time of his distress did he act even more treacherously against the Lord." But Ahab humbled himself and did uprightly in the eyes of God (56). So it is written (Lev 26:41) "If then their uncircumcised heart will be humbled." This is like (Dt 4:30) "In thy distress when all these things are come upon thee...thou wilt return." It says "stiff necked" which is analogous to the man who stiffens his neck and turns his back to his master and when the latter calls him he does not turn his face to him thereby making him angry. After these verses (it is written) (Dt 10:17) "For the Lord your God, He is God of Gods"--referring to the angels in heaven--(57) "and Lord of Lords" namely the kings on the earth--and everything is under His control--and He is a "great God, mighty and awful." (58) Then how can you be saved (if you sin) nor will He be willing (to overlook your sin) though you multiply gifts. The proof is that (we read) in the beginning of the
scripture portion (Dt 9:6) "For thou art a stiff-necked people" therefore (ib 10:16) "Be no more stiff-necked."

And the first of the precepts of the heart (60) is (Ex 20:2) "I am the Lord thy God" (61) that one should believe with all his heart that God who brought him out of Egypt is his God. Mark that this is a positive precept. Similarly (Dt 6:5) "And thou shalt love the Lord thy God" (ib 11:22) and cleave unto him. Similarly, (Lev 19:18) "And thou shalt love thy neighbor as thyself" and (62) (Ex 20:4) "Thou shalt not make" (Ex 20:3) "Thou shalt have no other gods" regarding the faith of the heart. And (Lev 19:17) "Thou shalt not hate thy brother," (Ex 20:14) "Thou shalt not covet" (Dt 4:39) "Know this day and lay it to thy heart" is a positive precept. Similarly (Dt 6:4) "Hear O Israel the Lord our God, the Lord is one."

The precepts of speech are the confession of the priest (and) (Dt 26:5) "And thou shalt speak and say"; (Dt 23:24) "That which is gone out of thy lips," and the grace after meals and Hallel and the amida; (Dt 6:7) "And thou shalt teach them diligently unto thy children and shalt speak of them." These are positive precepts. There are many others.

Then there are negative precepts (of speech) (Ex 20:7) "Thou shalt not take the name of the Lord thy God;" (ib:13) "Thou shalt not bear...against thy neighbor; (ib 22:27) "Thou shalt not revile God nor curse..." (ib 23:13) "make no mention...neither let it be heard out of thy mouth." (ib:32) "Thou shalt make no covenant with them;" (Ex 23:2) "Neither shalt thou bear witness in a cause." And there are many others.
Now the precepts regarding action are numerous and there is no need to mention them (63).

I have furthermore found a single verse (64) which includes all the precepts. This is (Dt 6:13) "Thou shalt fear the Lord thy God and Him shalt thou serve." Here the expression "thou shalt fear" includes every negative precept (65) of the heart or speech or action. This is the first step (66) from which one ascends to the service of blessed God which includes every positive precept. Now these accustom one's heart and guide him to cleave to glorious God for this is the purpose for which man was created (67). For he was not created to acquire wealth nor to build houses which he must leave to strangers while he goes to dwell under the ground; (68) nor to pamper himself with various kinds of food for they (these pleasures) are momentary involving much effort and frequently injurious. Sexual intercourse likewise consumes his strength and his physique. Levity also, and drunkenness are madness (69). For the scholar understands that the days of his life are few and his soul is in the hand of His creator and he does not know when He will take it back. Therefore he should seek everything that will lead him to love Him—by learning sciences and seeking faith so that he will come to recognize and understand the work of God. Thus he should not occupy himself with the vanities of the world but should seek solitude (70) to learn and to meditate upon the Torah of God and to observe His precepts. Then God will open the eyes of his mind and create within him a different spirit, he will be beloved of his creator during his lifetime, his soul will cleave to Him and it will be satisfied
with fulness of joy in His presence! (of Ps 16:11) (71). And when it departs from his body there will be bliss in the right hand of his God for him forever. This is what Asaph said (Ps 73:26) "My flesh and my heart faileth but God is the rock of my heart and my portion forever." This is like Jacob our father who vowed (Gen 28:21) "Then shall the Lord be my God" (72). For when he came to Bethel, he said (Gen 35:2) "Put away the strange gods." Then he left the flock and he remained alone to serve God. He had not lain with a woman for Rachel was dead and Bilhah had been defiled. For this reason he was disgusted with the mother of Reuben and her maidservant. Therefore it is written in another verse (1b:22) "Now the sons of Jacob were twelve" to show that he had not lain with any woman afterwards, and therefore begot no more children (73).

Thus he who has attained such a degree of merit that the remembrance of God and His deeds and wonders does not depart from his heart, would not say anything with his mouth which does not mention God and make known to people His glory. Therefore the prophets swore (by the name of God) in most of their speeches. This is (what is meant by the expression) (Dt 10:20) "And by His name shalt thou swear" (74). Then he will be of those who make others virtuous (75).

Note that the Torah was given only to men of understanding (76). Therefore it is necessary to explain written passages by means of "weighing of thought." For example, (Ex 19:4) "And how I bore you on eagles' wings." Similarly (Dt 10:16) "Circumcise therefore the foreskin of your heart;" (Dt 15:8) "Thou shalt
surely open thy hand." And the ancients said that of this type is (Dt 22:17) "And they shall spread the garment" (77).

There are also words which are true in their literal meaning but which also have an allegorical meaning like the garden of Eden (78) story, the tree of knowledge, the tree of life and the meaning of the cherubs and similar expressions (79).
He who meditates constantly upon God's Torah, if he is intelligent, will be guided by it, and his soul will derive more instruction than from any other teaching and instruction that he may get from his teachers. This is (what is meant by) (Ps 119:99) "I have more understanding than all my teachers. How striking are the words of our ancients who said that everyone is obligated to observe all the precepts and all the statutes that the fathers enacted and should not inquire the reason for their having commanded these precepts. This is right for there are many precepts which are wonderful and mysterious and if a man should not observe them until he knows their meaning he would remain without Torah (2). He would be comparable to the boy who would refuse to eat bread until he should know how the seed is first planted, then (how the soil is) ploughed, then (the crop) harvested, then winnowed, then sifted, then milled, then resifted, then kneaded, then baked. If he were to do that he would die of starvation. Rather is it right that he should go on eating and when he grows up he may inquire a little at a time until he knows (the answers to) all his questions (3).

In similar fashion the scholar can know the meanings of many (passages) in the Torah which are clearly explained. But there are some of them which are clear to one man in a thousand. Moses our master, said concerning all the precepts (Dt 4:6) "Surely this great nation is a wise and understanding people." If however they have no meanings so that we can know their value how can the nations say that they are righteous statutes and that we who observe them are wise (4). Therefore I shall mention some of the meanings
indicated in the Torah.

It is written (Ex 13:2) "Sanctify unto me all the firstborn.

It is also written (ib:15) "therefore I sacrifice unto the Lord (5). On the subject of the Sabbath (it is written) (Ex 20:11) "For in six days" (5). Likewise the year of release and the Sabbath rest of the slave (6) are in order that you shall remember. Similarly, unleavened bread and bitter herbs (7). The three festivals, the season of the beginning of the ripening of the barley, and the first fruits of wheat and the ingathering (8) are for giving thanks before blessed God. It is also written (Dt 16:17) "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Render unto Him what is His in the spirit of the verse (IChr 29:14) "For all things come of Thee, and of Thine own have we given Thee." And he commanded (Ex 23:33) "They shall not dwell in thy land," the reason being "lest they make thee sin against Me." So it is written in another place (Dt 20:16) "Thou shalt save alive nothing that breatheth" (ib:18) "that they teach you not." Similarly it is forbidden to intermarry with the gentiles by taking their daughters (as wives), and the reason is (Ex 34:16) "And make thy sons go astray," likewise (Dt 7:4) "For he will turn away thy son from following Me."

It says also concerning the Sabbath (Ex 23:12) "that thine ox and thine ass" with whom thou dost plough "may have rest." The reason for (Gen 9:6) "Who so sheddeth man's blood, by man shall his blood be shed;" is "for in the image of God made He man." And (Dt 24:6) "No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge." So it mentions the meaning of
(Lev 22:13) "and have no child;" viz. in order "that she should return unto her father's house as in her youth" (9).

Regarding the feast of tabernacles (it is written) (Lev 23:43) that your generations may know. And the reason for (Lev 25:23) "shall not be sold in perpetuity" is "for the land is Mine." Likewise (Lev 25:55) "For unto me the children of Israel are servants" is the reason for (ib:42) "they shall not be sold as bondmen."

He furthermore commanded the blowing of trumpets at the (sacrifice of) the burnt offerings (10) so that it may be a memorial (of the time) when they are blown in battle, like (Ps 108:10) "Over Philistia do I cry aloud (or blow the trumpet)." The ritual fringes are (Nm 15:39) "that ye may remember" when seeing them at every moment. Similarly (Dt 6:8f) "And thou shalt bind them...and thou shalt write them." It mentions (Nm 25:17) "Harass the Midianites" and it mentions two reasons; one, the matter of Peor; and the second, for their intention was to do you even more evil because of the slaying of the daughter of their prince. The reason for (Dt 23:8) "Thou shalt not abhor an Edomite" is "for he is thy brother;" and "thou shalt not abhor an Egyptian—for thou wast a stranger in his land." The reason for (ib.:4) "An Ammonite or a Moabite" is because of the fact that "they met you not" and they did not remember the ancient brotherhood and furthermore "because they hired against thee Balaam," to harm you. It mentions the reason for (Dt 17:17) "Neither shall he multiply wives to himself" nor horses (cf Dt 17:16) so that "his heart turn not away" and "does not cause the people to return to Egypt" (11). The reason for women's marrying (Nm 36:6) "into the tribe of their father" is (ib:8) "that the children of
Israel may possess every man the inheritance of his fathers." The reason for (Dt 6:20) "What mean the testimonies and the statutes" is (ib:21) "We were bondmen...and He brought us out" and we are obligated to obey Him since He did all this goodness for us, furthermore (ib:25) "And it shall be righteousness unto us." The reason for the release is (Ex 23:11) "that the poor of thy people may eat. The reason for (Dt 10:9) "Wherefore Levi hath no portion nor inheritance" is because He serves (cf ib:8) "glorious God." The reason for (Dt 18:4) "the first fruits of thy corn" is that he (the priest) is better than you and God chose him to pray for you, (11a) which (is indicated by the words) (Dt 10:8) "and to bless in His name e.g. (Lev 9:22) "And Aaron lifted up his hands." The reason for the three cities (of refuge) is (Dt 19:6) "Lest the avenger of blood pursue" and so that he does not shed innocent blood. The reason for execution is (Dt 19:20) "And those that remain shall hear and fear and shall henceforth commit no more." The reason for (Dt 20:19) "Thou shalt not destroy the trees thereof" is "for the tree of the field." The reason for (Dt 22:8) "a parapet (for thy roof)" is "that thou bring not blood upon thy house." So (ib:9) "Lest the fulness of the seed which thou hast sown be forfeited, is the reason for (the prohibition of) mixed seeds for everything will thereby become holy as the Spanish Rabbi Menahem has explained (12). The reason for killing the damsel (cf ib 22:25) is "because she cried not, being in the city," thus it was with her consent. But (when it occurs) outside the city it is (ib:26) "as a man riseth against his neighbor" in a place where no man sees him. The reason for (ib 24:13) "the pledge" is (ib:15) "lest he cry against thee unto the Lord," (ib
10:19) "Love ye therefore the stranger; for ye were strangers (13). The reason for (ib 24:17) "the justice due to the stranger, or the fatherless; nor take the widow's raiment to pledge" is (ib:18) "that thou wast a bondman...therefore I command thee." Similarly (ib:19) "thou shalt not go back to fetch it" and (ib:21) "when thou gatherest the grapes" is (ib:22) "And thou shalt remember...therefore I command thee". He taught them the song (cf ib 31:19) so that it might be a witness against them forever. He prohibited (the eating of) blood. The reason is (ib 12:23) "and thou shalt not eat the life with the flesh" and he commanded that is should be offered on the altar to be a life for a life, (Lev 17:11) "for it is the blood that maketh atonement by reason of the life. He commanded the bringing of every sacrifice to the tent of meeting and the reason is so that they do not sacrifice on the open field as was their custom in Egypt to sacrifice unto satyrs (cf Lev 17:3ff). The putting of the blood on the lintel and on the two doorposts has the reason explained (Ex 12:23) "and will not suffer the destroyer." Moses our master of blessed memory already mentioned this when he first came to speak to Pharaoh. He explained the reason why "we would sacrifice" (Ex 5:3)"lest He fall upon us with pestilence, or with the sword." This secret is also well explained in the words of Hezekiah (14) (cf IIChr 29:7ff) And the scholar will understand (15).
The Psalmist has said (119:18) "Open Thou mine eyes, that I may behold wondrous things out of Thy Law! (1) (The precept) (Ex 12:2) "This month shall be unto you the beginning of months" (means) the day of the new moon which is the true beginning (2) and on it the tabernacle was set up. And on the tenth (of that month) (the lamb was set aside) by reason of the fact that the moon has then passed through one-third of its course, whereupon the sun is in its house of dignity (Aries) and the moon is in its own house (Cancer) (3). The same applies with regard to the tenth day of the seventh month (4). The day of memorial I have explained (5). But on (at the beginning of) the feast of unleavened bread and on the feast of tabernacles (sun and moon) are at end and middle (6). But because (sun) slows down in its course therefore the eight day is a holy convocation (7). And circumcision occurs after approximately seven full days (8) because a moment that remains on (the day of birth) is counted as a day in the reckoning of the Torah (9). In the same way, a day in a year is counted as a year. And the significance of the seventh is well known, (10) also similarly the seventh year and seven weeks (11) of years of Jubilee for proclaiming liberty corresponds to (Nm 8:25) "and from the age of fifty years they shall return from the service of the work" (12). The Second Passover corresponds to the leapyear (13). And (Ex 23:19) "thou shalt not seethe a kid" is similar to (Lev 22:28) "ye shall not kill...in one day" and (Dt 22:6) "thou shalt not take the dam with the young." (14) And (ib:10) "thou shalt not plough" (15) and the matter of him who lieth with a beast; (16) (Lev 22:24) "neither shall ye do thus in your land." And (Dt 22:5) "a woman shall not wear that which pertaineth unto a
man, neither shall a man put on" is contrary to the works of God. And likewise (Lev 19:19) "Ye shall keep my statutes" (16a). Similarly (1b) "a garment of two kinds of stuff" (17) and the locking up (of the diseased) seven days (18) (for which) the reason is well known. Likewise (the laws) regarding the menstruating woman and the woman who has given birth (19). And evaluation from the age of one month until one's return to the place (where he began) (20). Until five years of age it is five shekels corresponding to this number (21) of years. From five years of age until twenty it is similarly twenty. From twenty years of age until sixty when he is in the strength of his life and his physique it is fifty, corresponding to the period up to five year old (22) and thereafter reduce it (the second period) by five (22a). For women (the amount of evaluation) is a little more than half (the rate for men). Thus it is three, ten and thirty (shekels).

Now the matter of Azazel (of Lev 16:10) is like the case of leprosy (23) and its significance is explained in the words of our holy sages (24). Similarly the matter of the breaking of the neck (of the heifer of Dt 21:1ff) in the valley. And he who understands the secret of sublety of language will understand the meaning of the expression (ib:4) "which may not be ploughed" (25).

The Gaon Rab Saadiah said there is no occasion for wonder at the matter of the red heifer that it defiles those who are ritually pure and purifies those who are ritually unclean for even honey may be beneficial or injurious depending upon the variations in the mixture (of the humors in) the body of the person who eats it (26).

Now the reason for holding certain beasts and birds and creatures of the water unclean is well known (27). (The prohibition of) "the hire of a harlot is because it is disgraceful as is also the
price of a dog (28). Also to offer a sacrifice which has a blemish (29) (is forbidden) or if a priest who has some blemish or whose head is blemished sacrifices it (30), for it is contrary to the works of God. (31) Regarding the precept (Dt 15:14) "thou shalt furnish him liberally" (it says) (ib:15) "And thou shalt remember that thou was a bondman" and God brought thee out with great wealth. Length of days for letting (the mother bird) go (from the nest) (32) is not because of taking the young, for that is discretionary. Similarly regarding honoring father and mother because they brought you out into this world and they will lengthen your days for (ib:7) "and that thou mayest prolong thy days" is a transitive verb (33). It says (Lev 19:14) "but thou shalt fear thy God" in connection with the precept "nor... before the blind." And regarding the deaf, lest He make you like them (34). Similarly (35) (in connection with) (ib:32) honoring the face of the old man, for if you do not fear him, fear God who will bring you into judgment in the time of your old age (36).

It is written (Ex 20:3) "before Me" regarding idolatry, following the style of (Jer 10:11) "(the gods) that have not made the heavens and the earth" (37). Furthermore (Ex 20:19) "Ye yourselves have seen that I have talked with you from heaven" (Dt 4:15) "for ye saw no manner of form" as Moses explained; therefore (Ex 20:20) "ye shall not make with me" (38). Or its meaning may be, "(inasmuch as I am everywhere) there is no need for you to make any image with Me being everywhere to worship." I have also explained already that the making of the calf was not idolatry (39). The proof is that Aaron commanded (Ex 32:5) "Tomorrow shall be a feast to the Lord" (not to a pagan deity) and they did so. And it came to pass on the morrow "and
they offered burnt offerings. " This name (Jahôveh) refers to God alone and it is not like the word Elohim (which might mean idols).

Now the significance of the ark (40) is known to the scholar through the voice which goes forth from between the two cherubim (41). Its length is 2½ cubits so that the tablets which were (1 cubit) square could fill the ark in its length and breadth, and the (additional) half cubit for the thickness of the walls (42). And a half cubit in the height represents the legs, like the table (43) for this it is written (Ex 25:12) "in the four feet thereof" (44). This word (יִשְׁתַּעַר) is found in many places in the Hebrew language and it does not (mean) "corner" (45). The reliable proof is (ib) "and two rings" (46) for in the style of the commentators it would be proper to have it, "the two rings." Now, the altar of incense (47) is set between the candelabrum and the table outside of the veil and the altar is higher than both of them (48), and so it is (48a) and (Ex 26:1) "ten curtains" (49) also (ib:7) "eleven"—their significance is known. Likewise (ib:2) "twenty eight (cubits)" as well as (ib:8) "thirty" (50). And the (ib 27:5) "bronze altar under its ledge underneath reaching half way up it" (51) and so it really is. The significance of the ephod (52) is very important because of the two onyx stones in the ephod which have six names on the left hand and on the right hand stone (53). Note that they are both onyx stones (54). Note furthermore that there is no drawing on it, but it corresponds to artwork (55). These are the divisions in Israel.
The breastplate was constructed like the ephod and it was square corresponding to the four points (55a) therefore no stone shall be the same as any other. The settings and the rings were so arranged that the breastplate should at all times be on the girdle of the ephod (56) which represents the great middle line which never inclines. The urim are to be taken in their simple meaning (57). Also the tumim correspond to the circular number (58) and Moses first put them on the breastplate (59) as they were on the day when he set up the tabernacle; and scholars will understand.
How precious is the Torah of our God and how trustworthy are its testimonies and how pleasing are its utterances (1). For scripture mentions the four positions of man which are variable—sitting, walking, lying and standing (2). They are all intransitive verbs (3).

Regard not as a difficulty ( Dt 28:30) נֹבֵךְ מָש' for the meaning is "he shall lie with her" like (Ps 5:5) will shall not—יַרְבָּע—sojourn with thee. (4). The scholars of the Talmud distinguished between lying and being lain with (5). But in the style of scripture both male and female are expressed by lying (hal-form). The proof is (Gen 19:34) "Behold, I lay yesterday with my father" (6). This is lying while awake. But since most of the time when a man sleeps he lies down, scripture says (Gen 28:11) "and he lay down in that place" and it does not mention "and he slept" (7). Furthermore he who sleeps is as if he were dead. Therefore it is written (IK 2:10) "And David lay." (in describing his death).

Now sitting is the resting of a man in one place and as if he were half;

Rising up which is standing, like (Lev 25:30) "and the house shall stand." (8) Walking is motion from place to place and it is the opposite of sitting.

Lying down is (placing oneself) like a curved horizontal line from one's head to his feet (9) and rising up, which is standing, is the opposite.

In the book of Psalms (it is written) l:1 "hath not walked... nor stood... nor sat" but it does not mention "nor lain" for usually that would mean that the man is sleeping (10).
And in the Torah it is written (Dt 6:7) "And thou shalt speak of them" meaning in the heart, like (Ecc 1:16) "I spoke with my own heart" (thus) also with the mouth (11). Thus in whichever way he turns (in all his activities) God commanded him to meditate in His Torah as it is written (Ps 1:2) "And in His Torah doth he meditate day and night." (12) Solomon intended to seek wisdom saying (Pr 6:22) "When thou walkest, it shall lead thee, when thou liest down, it shall watch over thee; and when thou awakest it shall talk with thee," whether you stand or sit. "These words" (Dt 6:6) mean that he should know that God is one and no being can exist unless he cleaves unto Him. Therefore (it is written) (Dt 6:5) "and thou shalt love the Lord thy God with all thy heart," meaning that if you will love Him you will continue in the life of this world as well as the world to come. Love the Lord; and at the end of this book I shall suggest to you this secret, for it is the foundation of all wisdom, that for God alone created everything and knows the parts of the Whole thru the Whole, for all the parts are transient (13). However the soul of man alone, when God gives it, is like a tablet ready to be written upon and when upon this tablet the writing of God is engraved in the knowledge of the universals in objects produced by the four elements, the knowledge of the spheres, of the throne of glory and the secret of the chariot (the angels) and the knowledge of the most high, then the soul will cleave to glorious God when it is still in the man (14), likewise when its power is
parted from the body, which is its dwelling. Thus it is not right that the scholar should seek anything in this world, but what will be good for him in the world to come. Surely you have seen that it is written in connection with the laws of incest, "I am the Lord" (Lev 18:6) for a person is holy when he refrains from incest (15). Then he will be of those who cleave to glorious God, as Asaph said (Ps 73:28) "But as for me, the nearness of God is my good" and above previously he says (1b:27) "For lo, they that go far from Thee shall perish" and David said (Ps 16:10) "For thou wilt not abandon my soul to the nether-world" when my flesh goes down there (16). For the nether-world is the grave which is in the depths of the earth like (Ps 139:8) "If I make my bed in the nether-world, behold, Thou art there." And it says (Ps 16:11) "Thou makest me to know the path of life." (17) Similarly the Psalmist said (Ps 49:16) "But God will redeem my soul from the power of the nether-world." (18) And the expression (which follows)--"He will receive me" implies great merit like (Gen 5:24) "And he was not, for God had received Him." Similarly (Ps 73:24) "And afterward, receive me with glory." (19)

It is written (Ex 19:10) "And sanctify them today." That means (ib:15) "come not near a woman." Therefore he is unclean who lies with his wife, and is forbidden to engage in prayer until he washes. Thus the men of the Mishnah stated that it was the custom in Israel during the Second Temple to wash their garments or their skin upon which even a single drop (of semen) (20) had fallen and not to eat holy
meat (21). Scripture was strict regarding the menstruating woman and the woman who had recently given birth (22).

The nazirite is holy (23). When he finishes the days of his nazirate and wishes to drink wine again he must bring a burnt offering, a sin-offering and peace offerings and cut his hair at the entrance of the tent of meeting indicating his disgrace because he has removed himself from his holiness and descended from his meritorious degree (24). The woman who has recently given birth must likewise bring a lamb of the first year (25).

The owner of a field (26) must give the heave-offering and the first (27) and the tithes (28) and the forgotten sheaf (29) and the corner of the field (30) and the dough offering (31). The owner of a vineyard (must sacrifice) the fruit of the first three years (32), and the fruit of the fourth year (33) and the first fruits, also the first of the wine (34) and gleanings and scattered grapes (36). The (laws regarding) the seventh year and the jubilee apply alike to the farmer and the vine-grower (37). The sheep-owner must give the first of the shearing (38) and the firstborn (39) and the tenth (40). He who eats peace-offerings (41) (must give) to the priests the thigh and the breast and the shoulder (42) and the cheeks and the stomach (43) besides the sacrificial portions (offered on the altar) and it is written (Dt 16:17) "Every man shall give as he is able." This means that it is proper that he should give in accordance with what God has given him and that means the pilgrim's offering (44).

Summing up the matter, (the story of) Elijah as well as Elisha proves (that this is the proper thing to do) (45).
I shall not be able to speak about the special significance of the glorious Name until I mention a little about the meanings of the letters of the holy tongue (2). All the letters by which man expresses himself originate in five organs (3).

There are first the guttural letters viz. aleph, het, he, ayin (4); second, the palatals, viz. gimel, yod, chaf, koof; third, the linguals, viz. daled, tet, lamed, nun, tav; fourth, the sibilants, viz. zayen, samech, shin, resh, zadi (5); fifth, the labials, viz. bet, vav, mem, pay.

Now the letters of the holy language are 22. Five of them are doubled (in form) (6) by taking the line which is in the width (in these five) and adding it to the length to show that the word is not connected (with the following word). The second of the doubled forms (mem) is closed at the end (7).

Note that half of the letters are radical letters (8). They are not elided nor added, even though they are doubled (at times) like y'rkrrk, adamdam, sh'charchoret (9). This doubling is (actually) weakening (the idea) if the second and third radicals are doubled. But if intensifying (the idea) like yafyafita, thou art intensely beautiful (10), and likewise t'saga'sgi, thou blossomest greatly (11). Half of the letters are at times radical letters and at times servile letters, at the beginning of the word or at its end. Their mnemonic symbol is kish'til ab hamon, which is my name (12).
or ot mebin hasechel (13). It is natural to choose those which are easiest to pronounce, to be the servile letters (14) because they have to be pronounced frequently. Now the first of the letters in the order of placement in the oral cavity is ayin and after it comes het (15). They are both difficult to pronounce therefore they are not found in gentile script, and he who is not accustomed to their use from his youth cannot pronounce them (16). Therefore the Hebrews chose aleph and hay (as serviles). So that half the letters of this organ (the throat) are radicals and half of them are servile letters.

Then they chose of the letters of the palate (as serviles) those that come first, viz. the yod and the kaph since they are next to the first ones chosen (viz. ה נ) (17). Then they chose of the lingual letters too, about half of them, viz. nun and tav. Since there are five of them and the lamed is easy on the tongue they also made it a servile letter (18). And since it is uttered with the middle organ they placed it in the middle of the alphabet. Since furthermore the tongue is raised in pronouncing it, they made it the tallest of all the letters, and called it lamed from the verb form "study," for the main purpose (of study) is to find out why anything is (19). And this is the important secret (20). Therefore (it is written) (Gen 20:13) "say of me" (21) and other similar expressions.

Since the sibilant letters are hard to pronounce and it is also difficult to connect them (with words), therefore four of them were made radicals and only the shin a servile letter (22) being infrequently used in place of asher e. g.
(Ps 144:15) "who is in such a case;" (Cant 1:7) "for why should I be ", (Gen 6:3) "forasmuch as he is;" for zayen, zadi, and samech which are sibilant letters are very difficult to pronounce, as well as the letter resh. The proof is that little children cannot pronounce it until they are grown and nerves have become strong. For the same reason they were obliged to make the three labial letters servile letters and to leave one a radical letter viz. the pay. Since the aleph is easy for the throat to pronounce and it comes before hay they put it at the beginning (23) (of the Alphabet) and put after it one of the labial letters which is farthest (from the throat). Similarly after the hay (comes) the vav and after the ayin, the pay (24).

Thus aleph and bet are two servile letters and, corresponding to them, gimel and daled are radical letters of the palate and the tongue, respectively. Afterwards (come) hay and vav which are serviles and, corresponding to them, zayen and het which are radicals. Because the letter tet is interchanged with tav, they counted it also as a servile letter. After it, comes yod, chaf, lamed, mem, nun, nun making (with the tet) six servile letters, and after them six radical letters samech, ayin, pay, zaddi, koof, resh. Since aleph is the first letter in the alphabet it is not used as a suffix but only as a prefix. But the letter tav is used as a servile letter at the beginning of the word, as well as at the end of it. Since this letter is similar to the hay in script, it is the sign of the feminine gender. Then the quiescent hay again becomes an audible letter,
which is likewise quiescent again becomes tav e.g. הוהי, נוֹהֵי

However it is surprising that הוהי quiescent in (Gen 21:10)
"Cast out this bondwoman" becomes again an audible הוהי in
(Gen 31:33) "the two handmaids." Tav (meaning line) is so
called because of the line which is added to the הוהי (to
produce it) (25).

Now I shall speak of the vowel letters (26) which are
the foundation of the divine Name. And I shall say that the
aleph is fit to be the symbol of the first person singular
as a prefix, for both masculine and feminine. The הוהי at the
end, whether quiescent, or with a mapik (27) is the sign of
the feminine gender. The vav at the end with a הוהי
signifies the masculine, e.g. יָהָי or with a shurek,
e.g. יָהוּא, יַהוּא, יַהוּא. The yod when it occurs
as a prefix, signifies the masculine, e.g. הוּה and if it
is a suffix it indicates the feminine gender. e.g. יָה, יָה
Note furthermore that aleph as a suffix is always quiescent
but its associates, הוהי, וַאֲבָד, יוֹד, are not (always so).
It is superfluous to mention that the letters 'הוהי inter-
change and, at times, may be added, and at times elided
e.g. 'יָא' and 'יָא'; יַהַּ and יַהַּ (Ruth 1:20) "call me
Mara" (which could also be written with הוהי; and say ye to
Amasa (vav replacing aleph in 'and say ye') (28). At
times it is written but not read e.g. אִבָּא however the
aleph is a principal letter (in the root). And at times
it is added e.g. יָהַּ וַאֲבָד. And יָהַּ גָּהַּ. At
times it is assimilated up by a daghesh e.g. (Jer 49: 20)
(Jer 50:45) "surely it shall be appalled at them." In the assimilating of the yod e. g. "before I formed you" and "when I pour water." It also happens that ħē is assimilated like the ħē in (Job 21:18) "that the storm stealeth away" and (Ruth 4:5) "who loveth thee...hath borne him." Similarly (Ex 21:36) "its owner hath (not) kept it in" the dagash in ħνω indicates the absence of he', thus ħνω. There is no need to discuss this further.

I have already mentioned (29) why these letters (יִהְוֶה) were chosen, because they are primary numbers. For one is the cause of number and is not itself a number (30). Ten is analogous to one for it embraces the units (31) and it is the first of the tens. Five and six are round numbers for they both occur in the middle (between one and ten) (32).

Note that the length is a line between two points and width is two lines which produce a surface (33). Thus the body has six sides which is the number of lines in the first (letter), i.e. the aleph, and it bears the accidents (34), like the commandment "I", (35) bearing (after it) all the nine (remaining commandments) (36). The body is divisible into many parts without end (37). Therefore they named it aleph (also elaph-a thousand). ħāv signifies form as in ש+ט (38), and it consists of two lines which produce a corner, and besides, there is another line near it (39). Therefore this letter is the sign of the feminine (40) when it occurs at the end (of the word) e.g. and the wind passed, a girl, a virgin, a widow.

The vav has the appearance of the hooks of the pillars (41)
and is doubled to indicate the contact of the lips (42) and, just as the הַּיָ is the feminine suffix, so this is the sign of the masculine הַּיָ. It is also used as a conjunction. It represents the plural number at the end (of the word) also the feminine e.g. הַּיָּוָ הַּיָ

The vav changes when it is connected with its associate (labial letters) (43). Note also that the הַּיָ which is prefixed is used in two ways; (indicating) and existing thing, as the definite article; or as a question as to whether it exists, viz. as the interrogative הַּיָ. There is a difference of pointing between these (two forms) (44).

The yod serves both as a prefix and a suffix. Thus as a prefix it is the sign of the masculine gender singular and plural, not referring to the speaker, but only in thought, (one whom you have in mind); therefore it is the opposite of aleph (45) (which represents the speaker). As a suffix it is similar to aleph, for the yod is the sign of the first person masculine or feminine speaker e.g. יַיָּ הַּיָ. When the yod is audible it represents the plural number. But in the construct the yod is quiescent e.g. יַיָּ הַּיָ.

The foundation of number is ten, for every number which follows it is a part or parts of it or is produced by its multiplication or by its addition to (a number which) follows it or by combination, of both ways (46). Furthermore it is known that the sphere of air and fire is one, likewise the sphere of water and earth (47), and eight spheres surround them as is definitely proven (48). Thus the total is ten (spheres) (49). Therefore the form of the yod is similar
to a curved line which surrounds all that is inside it (50).
So the meaning (of this letter) is assemblage from the same
verb root as (Neh 12:38) and the other company (assemb-
lace); and ib: 31 two companies. (51)

Thus when one begins (to count the spheres) from the
top, then the first is holy. And it he begins from the bottom,
from the one which is nearest to the observer, then the tenth
is holy. Therefore the firstborn and the tenth are holy (52).

Note that from another standpoint the units are nine,
for ten is the beginning of the compound numbers (53). But
one is not a number. Thus the eight (primary digits) are
the numbers. Four of them are prime numbers viz. 2, 3, 5,
and 7. (54) And when you add one, which is, square root, and
the square, and cube root and the cube (55), to the square
of the first even number, the result is five (56). But if
you add it to the square of the first odd number, the result
is ten (57). Thus (we have the numerical value of) the
divine name (58). When you add it to the square of five, you
get the numerical equivalent of the whole divine name (59).
This is likewise the numerical value of the first two letters
(in the divine name) when pronounced (60). When you add it
to the square of seven, you get fifty (the number of the )
year of the holy jubilee, and like wise the number of the day
of the Feast of Weeks (61).

Here is the special significance of the number five. It
includes all the numbers which precede it (62) plus the
divine name (ehyeh), the numerical value of the three letters
(of the tetragrammaton) (63).

Note too that (the first) half of the tetragrammaton, if added to the numbers which precede it, equals 120 (64). Similarly the total of the squares of the even (numbers) among the nine numbers likewise amount to a round number, (120) or when multiplied (65). When you add the digits, the total is 165, (66) which equals the product of the first half of the tetragrammaton and the second half (67).

When you subtract the square of the first letter (of the tetragrammaton) (100) from the square of the sum of the (first) two (225) then you get (125) the cube of the second letter (68). When you subtract the square of the sum (of the first) two (225) from the square of the sum of the first three (441) then you get (216) the cube of the third letter (69).

I shall now explain further the significance of the number ten. It is known that the area formed by the sides of an equilateral triangle inscribed in a circle equals the area of a rectangle formed on the perpendicular of an equilateral triangle, each of whose side is parallel to equals to the diameter of the circle (70). Because the square of the perpendicular of an equilateral triangle equals three-fourths of the square of the side (71). When we draw a cord in one third of the diameter, the square of the cord plus the square of the arrow will equal the square of the diameter of the circle (72). But by any other calculation, assigning the diameter a different number, it will not result this way but either less or more (73). In a circle, whose diameter is ten, when you draw the arrow at 2/3 the diameter, then you will
find that the area of the triangle as well as the area of
the rectangle is equal to the circumference of the circle (74).
Therefore the square of the area \( \frac{1}{4} \) of an equilateral
triangle in the circle whose diameter is fifteen is exactly
five thousand (75). The square of a circle whose diameter
is ten is 987 and 5/9 and 8/81 (76). And the square root
if 31 degrees, and 25 minutes and 35 secondary seconds and
five 60th tenths of a second (77).

When you total the numerical value of the whole divine
name the result is 72 (78). Therefore the ancients said
that 72 is the numerical value of the spoken (79). In
every circle whose diameter is less than ten, the area of
the equilateral triangle is to the circumference of the
circle as the circle is to ten (80) and the proportion is
reversed if it amounts to more than ten.
Blessed be God, who is alone exalted, the God of the universe, who reigns forever and is enthroned from of old, selah.

He is not subject to change because of those who stand for Him (2) who are near to Him or because the sake of (the stars which) (Freedlander) are created for His glory (3) by the hand of the angels. (3a). Thus the Psalmist says (4) (Ps 148:5) "for He commanded and they were created (5). I shall give you as an illustration, the higher beings. For the stars of the great all-embracing (6) sphere have a uniform motion, and the distance relation between each one of them is uniform, remaining always the same. Now the motion of the seven planets is also constant, each one of them in its sphere (7). But their motion in relation to the center of the earth varies. For there are some of them which are regular in movement appearing now in acceleration in retardation, now stationary still and now in recession. Their relative position to one another changes endlessly (8). Now they join (9) and now they move apart, now without aspect (10) and now with seven aspects (11) now ascending and now descending (12) in ascending order (13) or zodiacal (14), now on the line (ecliptic) (15) and now to the left or right (of it). They themselves furthermore have no beginning and no end, (16) nor does their light increase or diminish except to the appearance (17). The moon however is in the lowest grade (18) for its
light varies in relation to its distance from the sun. But the accidents of its movements (19) are all the same as those accidents that affect the planets and more besides (20). Because of all these reasons which have been mentioned as well as others, all substances on the earth are subject to change whether they be mineral, vegetable or animal (21). For it is not possible to find the same astrological complexion, even once in a billion years (22). It is therefore written in the Sefer Ye'sirah that when we reach the number eleven (the product of the numbers from one to eleven is so great) that the mouth cannot express it nor can the ear grasp it (23). If this is true in the case of this number, how much more will it be so in the case of a number greater than the sands of the seas. Since there is nothing in the earth which is permanent except the human soul alone you will therefore not find any mention of the divine name in the story of the creation (24) but only the name Elohim. For God is also called by that name (Elohim), as speech is called lip and tongue (25). Therefore our sages of blessed memory said that the complete name is applied to the complete universe (26). God was called the Lord God, until Cain was born (27). When Eve saw that the human species continued in the birth of Cain she said (Gen 4:1) "I have gotten a man with the help of the Lord" (28). For this reason also Moses only mentioned to Pharaoh the divine name which is the name of the God of the Hebrews so that it is possible for one who receives His power upon earth to perform wonders (29). Therefore you will not find this name in
the book of Ecclesiastes, for it speaks of the wisdom of Elohim, and the power which people in general received, not the unique individual like Moses (30). Therefore Jethro said, (Ex 18:11) "Now I know that the Lord is greater than all Elohims (31). God is the Elohim of Elohims (32). At times it is a proper noun and at times a common noun. The proof is (the usage) "the Lord of hosts" (33). His throne is also called God in common usage (34), as it is written in Chronicles (35). It is explained in the book of Samuel, why it is called God, and (1IS 6:2) "whereupon is...the name of the Lord of hosts that sitteth upon the cherubim" (36). So (Ex 3:14) "I am what I am (where ehyeh is both a proper and common name.) (37) So also (we explain the verse) (Is 30:26) "The light of the sun will be sevenfold like the light of the seven days", for every day (of creation) the light increased, but on the seventh day it stopped (increasing) (38). So also (Dn 11:11) "and he shall fight with him, even with the king of the north"; also (Ezek 1:4) "and out of the midst thereof as the colour of electrum, out of the midst of the fire."

Now mark you that one is the foundation of all number, (39) yet it is not a number, for it stands alone (40) and has no need of the numbers that follow it. Furthermore every number is composed of units. Every number functions in two directions whereas one functions in only one direction (41) viz: the direction of the numbers which exit because of it (42). Therefore the philosophers called man a microcosm (43).
This furthermore is the significance of Metatron, the prince of the divine presence (44). This is the secret of which the sages of blessed memory said (that it is revealed only to men possessed of) five attributes (45). It is therefore written in the Shiur Koma (46)--Rabbi Ishmael said: "Everyone who knows the proportions of the creator (47) is assured that he will have a share in the world to come, and I and Akiba are sureties for this fact." (48) In this way (49) the scholar will be able to know the One from the standpoint that everything cleaves to him only in regard to His goodness. The created being has no power to know Him completely (50). This may be illustrated by the light of the sun which passes over the weak of eye (51). He cannot look directly at the sun, but only at a point which it has passed. Therefore it is written (Ex 33:19) "I will make all My goodness pass before thee" (52). Thus perceiving to all His goodness is like (looking upon) His face, while created beings perceiving him is like (looking upon) His back. This (is what is meant by) (Ex 33:23) "And thou shalt see My back" (53). This is by analogy to man for the speaker is man (54) and the hearer is man. He who has studied psychology can understand these beings for they are not bodies nor similar to bodies. (55)

Since however the cause is both near and far (56) the Hebrews have said (Dt 32:9) "For the portion of the Lord is His people" and (Ps 16:5) "O Lord the portion of mine inheritance and of my cup" and (Lam 3:24) "The Lord is my portion" saith my soul." It is also written (Dt 9:29) "Yet they are thy people and Thine inheritance" and it is written (Dt 10:9)
"the Lord is His inheritance."

And the other way is equally true (57). It is written (Ps 144:1) "Blessed be the Lord my Rock" and (in) another verse (IIs 22:3) "The God who is my rock, in Him I take refuge;" similarly (Dt 10:21) "He is thy glory and He is thy God" and (Ps 109:1) "0 God of my praise." And it is written (Ps 59:11) "The God of my mercy."

Therefore the secret of the prayers (58) is to say, (Ps 145:1) "I will extol Thee, my God, 0 King" (Ps 103:20) "Bless the Lord ye angels of His" (Ps 34:4) "0 magnify the Lord with me." This secret is the main doctrine of this whole chapter (59), and (Ps 118:20) "This is the gate of the Lord The righteous shall enter into it" (60).

Finis (61)
NOTES

1. י"ל יד יא"ל יד רד' The combination of יד and רד' occurs frequently in Ibn Ezra's writing. A99 n. 153. Cf П2г 128n.1
On the influence of Gabirol as evidenced in this usage see Б2г n.1 On 710, of F 63, 136 and Keter Malekut 174
3. This introductory poem is rhymed in the Hebrew text using a metre of יָדֶד and two תֹ'וִט—Reifmann, Literaturblatt des Orients (1843) 606. Rosin however reads it as two תֹ'וִט, יָדֶד and two תֹ'וִט. This seems correct. Stern cannot recognize any metre יָד/ד in it.
3a. F 33 This view is shared by Joseph ibn Zaddik—(H 156) and Ibn Gabirol (Melanges text 1:5 p.3b)
3. The very existence of the person who denies Him proves the existence of his creator. C 4a

4. This book is the house to which he refers. C 4b

5. Several ms add, "I shall give thanks, upon finishing it, to God and His beloved, Joseph ben Jacob, for the gift of his hand." On the identity of Joseph b Jacob see A. 61 n.5

6. "It יָד is called the Foundation of Reverence because in it he teaches how to revere God, what God expects of man and what is man's goal in life." C 3a
7. The usage בָּנָי מָלֵא is also found in the introduction of to his Safa Brura, 12


9. signifies the human soul in the highest degree of perfection while מִשְׁמַע signifies the soul of man in general, in contradistinction to which exists in all living beings. F 44 n 3 of Keter Ma'akut P.105. "Whereas animals are distinguished by external form, man possesses this inner distinguishing trait. The special characteristic of this soul is that it must be perfected through the efforts of the man who possesses it. The means to accomplishing this is set forth in this book." C 7b

9a. "Ibn Ezra always used the word מִשְׁמַע in speaking of God in order to avoid the frequent repetition of God's name. F 18 n 3

10. Efros--The purpose of the soul here is knowledge and mitzvoa. Ibn Ezra thus gives its specific purpose, apparently referring to learning religious truth. Friedlaender speaks of "the truth; the writing of God." F 26 n 2 Gabirol expresses the same idea—"placed the soul in the body to vivify it and to teach and show it the path of life and to deliver it from..."
evil. Cf Com Ecc introduction.

11. Cf Com Ecc 7:13; D 18 #119; F 32f; Keter Malekut 27

12. Cf D 19 #133; Com Ex 20:1 Batlajusi (19) speaks of learning by grades from subject to subject, starting with the material and eventually coming to the spiritual. "The science of truth" is the philosophy of religion. PT 50,134. Klatzkin (I 59) quotes a passage containing נדיב as a name for God.

CHAPTER ONE

2. E.G. בְּנֵי Gen 18:9 and נִבְּרָא יִב Dt 29:23
3. Cf F 57 n 1; Com Ex 20:1 The term נִבְּרָא is also used by Ibn Ezra to mean accents (Moznaim Ch 1; F 66 n3, 128f) and particles (Safa B'sura 4b) Kaufmann insists that "an allen Stellen wo dieses Bild Scheinbar bei ihm vorkommt... ist durchaus nur von dem Sinn in verhaltniss zum Wort...die Rede." Attributenlehre 173f n 138 Similar language is frequently used by the Brothers of Purity—vida references in Attributenlehre.
4. Cf F 64 n 1, 66, 134f
5. Arabic grammarians recognized three parts of speech—nouns, verbs and particles. Comtino (9a) states that in Sahut, Ibn Ezra lists only the four prefixes מ”כ in this classification Vid p. 58ff.

6. Verbs are combined with their objects by means of various particles. Some regularly are followed by one specific particle. Others may use various particles with a resultant change in meaning. C 10a

7. Thus the verses regarding the neighbor and the proselyte do not imply love for them comparable to one's love for himself since that is psychologically impossible. The use of the lamed as connective implies that one should love, i.e. deal considerately with everything that belongs to the neighbor or stranger. See Com Lev 19:17. S. Thus the Torah is teaching men to protect and respect the property rights of their neighbors. Com Lev 19:18; Abot 2:17; C 10a

8. The use of א in Dt 10:19 would appear to command love for the stranger himself. Ibn Ezra answers that in this verse מ”כ is separated from its object by a disjunctive accent consequently it does not mean love for the stranger personally, whereas in Lev 19:34 the accent is conjunctive—Efros.


10. Abu’l Walid Merwan ibn Jannah —or Jonah ibn Jannah. Marinus is the name usually applied to him by Ibn Ezra. Cf Sahut 13b; Saha Brura 13a; F 151. Hirschfeld (Literary History of Hebrew Grammar and Lexicography 40ff) lists only seven works by him. This may justify the reading of Ms 7.
11. Probably the Kitab al-istighna (Book of Amplitude) which consisted of 23 sections, now lost (Hischfeld op cit 48). But Graetz (Second Edition VI 20) says this was one of twenty two books. Cf. J & H Derenbourg, Opuscules et Traites, Paris, 1880, p. xxxv.


12. Thus this must be derived from the oral law--viz. the Talmud. See Mishnah Sab. 4:3.


15. The Torah states the date of the holidays without telling how to determine when the first of the month \( \breve{\text{
\begin{align*}
\text{bek} \end{align*} } \) occurs. Cf 10a. Cf Sefer Ha-Ibbur 7a.

16. Ne\'emad V'na'\'im--David Ganz 58a--"The true conjunction is when the center of the moon itself is opposite the sun", this conjunction occurs at variant intervals. "The median conjunction occurs when the center of the epicycle is opposite the center of the sun. Then there is no investigation as to the exact position of the moon itself. It is simply assumed that the moon is then either at the perigee or the apogee of its epicycle, even though this is not actually the case. The median conjunction always occurs at regular intervals."

17. "The apogee at which the moon correctly appears" means the distance between the sun and the moon. This distance is not constant but depends upon the speed or retardation of the spheres upon which the luminaries are placed. C 10b

18. When the new moon is discovered by visual observation, the location of the observer is significant for apparent position in the heavens will vary according to the country in which the observer happens to be. S.

19. The arc on the ecliptic between the actual and apparent position of the moon. Cf S, C 10b, E 354. The actual or true place of the moon is the place in the zodiac in which it would be seen by an observer at the center of the earth; while the apparent or observed position is that in which it is seen by an observer on the face of the earth. PT 331.

20. Whether the moon is at right or left (south or north) of the ecliptic is a factor in its appearance to the visual observer. The month therefore varies in length. Cf Com Gen 33:10 Clla; S.

21. The island is generally regarded as England. Graetz op cit 414f; Friedlaender JQR Oct 1895, 142. The actual difference in longitude is only 35° causing a difference of two houses and twenty minutes in time. Stern's contention that the island referred to is Rhodes in Asia Minor is not convincing. Ibn Ezra uses Jerusalem as his meridian. None of his computations of this type appear accurate. F 152 n 5. Cf Com Gen 33:10, Ex 12:2
Samuel Ochs (Ibn Ezra's Leben und Werke, Breslau, 1916,43 n 2) claiming that in the Genesis note, נב is spurious, being added by a copyist, because Ibn Ezra speaks only of Rome as

נב is disproven by Sefer Ha-Ibbur 8b where נב is applied to Verona.

22. Cf Suk 52a Com Dt 10:16 ;F 144 n l.

23. Meat cannot be eaten unless its blood has first been poured out on the altar—Cll.a. But Stern says that this statement of Saul is to teach that one should not eat at the place where the animal was slaughtered/ Kimhi Cf Com l.c.

24. This verse is quoted in IIK 14:6 in support of Amaziah's sparing the sons of the murderers.

Since there is an apparently contradictory verse in the Torah (Ex 30:5) the act of Amaziah helps to determine the tradition.

25. Cf Com Dn 11:30 in which Ibn Ezra frowns upon the methods of Gabirol and Abraham b Hiyya to determine the "end of days"—the messianic era.

26. The study of the historical and prophetic books of the Bible is helpful in learning the language but not as the direct source of the law.

27. Literally "the exact investigation of language."

28. Asmacha—a law based on a passage of the Bible although the passage does not state the law literally. Actually such laws are founded on tradition and the bible verse is a mere memoria technica. F 114; Cf Safa 8rura 5a.
29. Cf Safa B'rura 4b; F 145 n 3

30. The movements of the moon are highly variable thus it completes its course in a longer or shorter time. Cf G 10b; Al-Biruni 61,96. Iggeret Hashabbat 168. This Talmudic dictum is expounded in Sefer Ha-Ibbur, Abraham b. Hiyyah (ed Filipowski, London, 1851) 19-21; Yosef Olam, Isaac Israeli, 48a; Nehmad V'na'im, David Ganz, 58a.

31. "We calculate according to the new moon's birth. If it is born before midday then certainly it will have been seen shortly before sunset." R H 20b. The Talmud assumes that the moon does not become visible for at least six hours from its "birth"—thus the period from midday to sunset.

32. "The moon is invisible for 24 hours around the new moon. For us in Babylonia, six of these belong to the old moon, 18 to the new; for them in Palestine, six to the new, eighteen to the old." RH 20b. Cf Kuzari II 20, p.148f

33. Ibn Ezra uses this aphorism frequently cf. p. 3.

34. Eruvin 9b, 76b, etc.

35. See Mishnat Ha-Middot edited by Solomon Gandz (Quellen und Studien zur Geschichte der Math. Astron, u. Physik—Abt A Quellen 2 Band) The first Hebrew geometry of about 150 BCE, containing details of the construction of the
tabernacle with a short compendium of geometry as an introduction. Ibn Ezra attributes it to Nathan, Zunz to Nathan ha-Bavli, (cf S quoting S J Rappaport) but Gandz names R Nehemiah as the author. Contino (13b) quotes the opening verses of the book. A variant version of this quotation by Carmoly is found in Keren Hemed VI 113.

36. Ber 10a; Cf H 40f n 74.

37. The expression יִתְנַה for psychology first occurs in Yosippon. Ibn Ezra also uses יִתְנַה for psychology—Dukes, Philosophisches aus dem zehnten Jahrhundert 55n.5. Gabirol emphasizes the importance of Psychology for a general knowledge of science. Ibn Ezra pays tribute to his knowledge of the subject. H 101 n.45.

38. Medieval philosophers usually put physics before the science of the soul, following the logical progression of study from the material to the spiritual.

39. Cf Sefer Ha-Ibbur 9a —“the astrologers who knew definitely the true solstice did not say that any food or drink is harmful at the time of the solstice. The sages of Kairowan asked R Hai Gaon why it was customary not to drink water at the time of the solstice. He answered, 'It is merely a precaution because since the solstice is the beginning of the year therefore the Jews were not accustomed to
drink water then, because they lack blood (יָתָן יְדוֹת). Therefore they eat all sorts of sweetmeats so that their new year be sweet and I say sweet is the sleep of the servant of God at every moment! Cf Ecc 5:11; Cf Iggeret Hashabbat in Kerem Hemed IV 164f. Comtino (13a) explains that the chilling of the body, when one awakens at night and drinks, is injurious.

40. The damage produced by the planets, Saturn and Mars, on the nights that they are in the ascendant is called Iggeret bat Mahalat (C 13b) Cf Nm R on 7:1. Iggeret bat Mahalat was the queen of the demons who rule at night. Cf Pes 112b; Ginzberg, Legends of the Jews V 39.

40a Cf Marx 7.

41. The moon, when in the seventh constellation from the sun, is apparently as large as the sun. Thus it seems to slander the sun. Thereafter it begins to wane until it is entirely effaced by conjunction. S. Cf Keter Malekut p.90.

42. "Even bible scholars must know science. The verses that follow refer to the four elements." (C 14a)

43. Reifmann reads ד'ויל וָא (fire and water) for ד'ויו (heaven), then earth, air and dust. (Litblatt des Orients, 1843, 607). Stern says ד'ויו means fire, for fire is higher than the other elements, being in the sphere of the moon. The classification of the elements as earth, water, fire and air goes back to the early Greeks and is

44. ḤJoshua 28: 19 Comtino and Reifmann read הֵֽאָֽמַּֽר -- thus rendering the passage "and it-- הָֽיַּֽֽיְּֽֽלָֽג -- does not mean place or corner at all." Cf. Com. Ecc. 1: 6

45. The verses from Ecclesiastes might not necessarily refer to the four elements. Therefore Genesis is cited. But the Genesis passage might have been intended simply to tell the story without any thought of the elements. For this reason the other verses are quoted here to prove that the Bible speaks in every instance of the four elements. If not, one or more of these elements would have been omitted in some bible book. C 14a.
"The measure thereof is longer...broader..." is an illustration of a verse requiring explanation. In one verse the length of the earth is emphasized, in the other its breadth. The apparent contradiction is solved by astronomy. It teaches that the earth is spherical; its length is thus equal to its breadth and the distance from the center to the surface is the same in every direction—G 15a.

Ps 148

Fire and hail rise in the mist from the earth. S cf Com Ps 148:8 Hail rises to a point where it freezes and solidifies. C-15b. Cf Aristotle, Meteorologia, I 10:12

This is in accord with the bible narrative of Gen 1:7 Ps 148:4 Thales of Miletus said that water is found above the spherical sky. Comtino speaks of the water developing at a middle point in the atmosphere called [assembly missing]—G 15b
51. The accepted view was that the planets each had its own sphere. Here Ibn Ezra seems to put the sun and moon in the same sphere as the fixed stars, on the basis of Ps 148:1,3. Cf Com Ps 148:2

52. Cf Com Ex 30:1, 32:9; F 57, 135 n 2; San 89a.

53. Cf Com Ex 30:1 F 110f n 2.

54. In that his mind is sharpened so that he may be a more effective guide.

56. The shofar is blown only after the conclusion of the Day of Atonement; therefore, Stern says, this allusion must be to the blast of Jubilee. Cf Lev 25:9.

57. Maimonides, Sefer Ha-Mitzvot (ed Michael Wolf, Lemberg, 1860) 5a, explains that it is a positive precept for the people to assemble to hear the scripture reading on the second day of Tabernacles after the termination of the Sabbatical year.

58. Cf San 3a, 5a, etc.

59. בְּשֵׁם כָּלַיִם וְרַזְפָּנָה יִתְנָכְרֶר כְּלָיוֹן | Com Ex 20:1

59a. Cf p. 43.

60. The esoteric doctrine of the structure of the supramundane world, based on Ezekiel I and X.

61. A Baraita dealing with that part of the Merkabah doctrine describing the dimensions of God. This pre-dates Saadia, since it is mentioned by writers of the eighth and ninth centuries—
Zunz, "Literaturgeschichte..." 606.

62. On Ibn Ezra's opposition to anthropomorphism see L. Orachansky—Abraham ibn Ezra als Philosoph, Breslau, 1900, p. 9 and references there.

63. Cf. page 68 n. 44.

64. "Even though the Gaonim knew the Talmud they did not decide religious questions correctly because they did not know the sciences"—Cf 6a.

65. H. Malter (Saadia Gaon, Philadelphia, 1942, 266f) speaks of a book by this name which may have been a copy of Chapter II of Emunot V'deot issued as a separate essay. But Reifmann (Litblt des Orients, 1843, p. 607,) says it is by Hamai Gaon.

66. Reifmann, 1 c., reads it as follows:

Thus the gaon erred in saying that the divine knowledge, the knower and the known are not all one, Cf H 95 n 35; Batlajusi 46 line 18f, Comtino (16a) adds that He knows nothing but Himself therefore He does not know human beings, since such knowledge would involve multiplicity in Him.

The philosopher who supposes that God created the world by a created will forgets that one cannot create without another creator for He would be going from potentiality to actuality and would require someone to move Him from one to the other state. Cl6a. The teaching that God creates through a created will is opposed by Empedocles and later by Joseph ibn Zaddik. H 153. In general, Ibn Ezra is here in agreement with the Mutazila.

Cf Com Ex 26:1, an excursus on matter and soul, adding "and he who knows the secret of his soul and the condition of his body can know the details of the upper world." De Anima 1:1 "The knowledge of the soul admittedly contributes greatly to the advance of truth in general and above all, to our understanding of nature..."

The Brothers of Purity apply the doctrine of self-knowledge to the knowledge of body and soul. Avicenna likewise, said, "Whoever does not know his soul is not in a position to know his Creator." He may be quoting Socrates—H 101f and n47; Cf Com Ecc 3:21, discussing the importance and intricacy of the knowledge of the soul.

David al-Mukhamas classifies physics as a theoretical science following Aristotle. Judah Halevi regularly alludes to physics as an important science—H.A. Wolfson, Classification of the Sciences—HUC Jubilee Volume 266ff.
71. The Stoics compared logic to the walls of a city or garden—Stoics (Zeller-Reichel) 64. Al-Mukammals with Aristotle lists logic as one of the theoretical sciences—Wolfson, ib, 269.

72. Mathematics is indispensable in medieval philosophy especially among the Mohammedans. Batlajusi,18. This emphasis goes back to the Greeks—M Olitzki, Zahlensymbolik des Abraham ibn Ezra, Hildesheimer Jubelschrift, Berlin, 1890,110 n 34.

73. "By geometry the science of numbers is transferred from the particular to the universal and astronomy removed from conjecture and opinion to a basis of truth"—al-Biruni,l.


75. Cf Ohel Joseph 119a expressing the same thought. The study of these sciences is a prerequisite to the understanding of the Bible and Talmud and thereby, of the metaphysical mysteries of psychology, angelology, theology and eschatology. Aristotle, and Judah Halevi included psychology in metaphysics as did Avicenna and Al-Gazali. Wolfson, ib, 294. Averroes wrote,"the real purpose of the Law is to impart the knowledge of truth and of right action. The knowledge of truth consists in cognizance of God and the whole universe with its inner significance especially that of religion." Philosophy and Theology of Averroes, Janil Ur Rehman, Baroda, 1921,53.

76. Those who know the sciences—C 16a

77. Quoted in H Malter, Saadia Gaon, 283 n 607.
CHAPTER TWO

1. These terms are found in Porphyry, the foundation of Aristotle's logic which begins by enumerating these terms viz species, genus, difference, property and accident. C 16b of Maimonides Treatises on Logic, Efros, NY, 1938, Chapter 10, p 51

2. This shows the greatness of logic, viz that it classifies things in the mind Cib

3. Here ibn Ezra begins the discussion of the precepts in the light of logic. He shows the logical classification in the Torah besides following the dialectical method of discussion in this paragraph. He gives first the view of the ancients, then the refutation by Marinus, then Rashi's answer, finally his own view. C ib

4. Hul 63a

5. cf Page 3 note 5

6. Commenting on Dt 14:13

7. Safa B'rura 9a also gives this discussion. Com Lev 11:14 reads daah as genus including raah and
dayah (or daah and dayah) as species. The confusion regarding the reading of these names is due to the fact that where Leviticus lists daah, Deuteronomy lists raah and dayah. The Talmud reaches the conclusion that נבר,זב,זג,זג are four different names for the same bird. Hul. 63b. Yerks in J.2 R. 14:11-13.

8. Birds are the genus; turtledove and pigeon are the species.

9. Isaac is a species of Israel which is rendered here Aven as a euphemism. Thus the two verses refer to the same thing. The first mentions the species, the second implying the genus of C 16b.

10. Probably the aleph and he; but Comtino (17b) argues that raah and dayah are species of daah, pointing out that each is spelled with two of the letters of the genus.

11. Since genera are made up of individua C 17b
Ibn Zaddik says the senses can grasp only the accidents or individua, not the genera, the classes and species; while the intellect grasps the spiritual character of things and their inner nature—Olam Katan p.31,32. Cf H 195.

13. Genera are preserved, individua perish. Com Ex 3:15; Ps 148:13. The relation between God, the ideals (genera) and the material world has its analogy, in Logic, in the relation between the genera, species and individua; the genera not only contain, but are in fact the totality of all the species and individua, and the characteristics of the former appear also in the latter. F 21.

14. The details of the precepts are subsumed under the genera which are not numerous—C 17b.

15. This number is first found in tannaitic sources and is apparently based on ancient tradition. The first to enumerate them was Simeon Kahira in Halakot Gedolot. Cf Rosin—Compendium des Gesetzeskunde, Breslau, 1871,14; B Halper, Book of Precepts by Hefes b Yasliiah, Philadelphia, 1915, lff.

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18. For example "eat not of it...but roast with fire" is the general precept and "raw, nor sodden at all with water." (Ex 12:9) is the particular. He shall obtain from wine and strong drink..."Neither shall he drink any liquor of grapes" is a general precept counted as a separate precept by Maimonides who also counts, its particulars "he shall not eat fresh grapes" as one precept, and "from the pressed grapes even to the grape-stone" as another. Nm 6:3f.

19. For example "Thou shalt surely open thy hand" (Dt 15:11) and "that thy brother may live with thee." (Lev 25:36) are counted as a single precept but "three times shalt thou keep a feast unto Me in the year" (Ex 23:14) and "three times in the year all thy males shall appear" (ib:17) are counted as two separate precepts. S

20. In his opposition to the fixed number he is in agreement with the Karaites. A Neubauer-Beiträge und Dokumente zur Geschichte der Karaertums 1866 p 6 of Encyclopedia Judaica VII 368ff, IX 947. Judah ibn
Balaam (eleventh century) was the first to protest against the idea of 613. B Halper ib 7 Cf F 97 n 1; Hovot Hal'vavot III 3160-l "the precepts of the Torah are limited to 613 but the precepts of the intellect are practically countless."

21. Practically all writers before Ibn Ezra followed Halakot Gedolot blindly in their method of enumeration. Hefes b Yasliah however questioned the validity of that method. Halper ib:6 "Ibn Balaam said there were two kinds of precepts, those enjoined forever and those given only for one occasion. If the former alone are counted, they would not amount to the required number while if we also include the latter, they would exceed that number. Ibn Ezra is opposed to all systems of counting." Halper ib:8

21a. The "ancients" is a name commonly used by Ibn Ezra for the Talmudic Rabbis. Cf Fl51, 172

21b. F 123 n 4 shows his deference for the wisdom of the Talmudic sages.

22. (See introduction note 5 on his identity). Graetz infers that ibn Ezra was in England for some
time previous to the writing of this book. Graetz VI 415; cf Friedlaender in JOR Oct 1895 p42

23. Dt 13:5


25. Fearing implies guarding oneself from committing a forbidden act, and is a positive action. The difference between a positive precept with negative implications, and a negative precept is that he is liable for the negative precept only when he actually transgresses it, whereas in the former case he is required to guard himself from transgressing. C 17b

26. Cf Sota 14a, where this exegesis is given.

27. This includes the ethical laws. The precepts which follow here are subordinate to these two verses which are genera. C 18a.
28. Mentioned in Com Ex 20:1 as a negative precept of the heart.

29. These words command the observance of all the precepts in general—ClSa. 'Doing justice and loving mercy' is included in the natural precepts (known before revelation); 'walking humbly... includes the statutes of God and the Torah. S.

30. Com Gen 26:5—The statutes are "the divine statutes by which a man should conform to His works as I shall explain in the verse dealing with shaatnez' (cloth of mixed material). These statutes are implanted in the heart, and the Torah refers to his performance of the rite of circumcision." Cf F 47 n 3.

32. The prohibition of incest is based upon the prohibition to uncover the nakedness of mother or father, which in turn is subordinate to the prohibition to approach near of kin. Thus we begin with a higher and a lower genus and the species begin with "she is thy mother." (Lev 18:7) Furthermore since in verses 12,13 כְּנַעֲנֵי is used we may infer that the prohibitions in these two verses come under a single precept, being species of one genus which is stated in verse 6, where כְּנַעֲנֵי is also used. C 18a.

33. Cf Sefer Mitzvot Gadol, Negative Vol I,21a-b; Sefer Maamar Hasekel, 49a ff (later than Ibn Ezra); Maimonides Sefer Hamizvot, Lemberg 1860, 66b-67a; Com Ex 20:13
quoting Saadiah on the degrees of incest.

34. When there has been no warning to the defendants, the court must acquit them—San 8b, Mak 6b—but they may still be subject to karet by divine decree—Com Lev 18:29. The fact that the penalties imposed by the court vary for the various infractions, does not make them separate precepts since all are alike subject to karet—C 18b. On karet see Com Gen 17:14; Mishnah Keritot 1:1

35. Ibn Ezra means that each group mentioned is counted as one precept. Thus the eating of the flesh of unclean beasts is listed as Negative Precept #127 in Sefer Miṣvot Gadol; Vol I p 28a; Second Commandment #46 in Ma'amor Hasekel 26b; Likewise the prohibition of unclean fowl is one precept, the prohibition of unclean fish, and the prohibition of the eight swarming creatures is counted as Positive precept #245 in Sefer Miṣvot Gadol II 114b; Second Commandment #59 in Ma'amor Hasekel 27a; And Positive Precept #97 in Sefer Hamiṣvot 14b.

36. Mere contact with them produces defilement—Hul 136b. Thus the fact that there are various precepts regarding a single species does not warrant their being counted separately.

37. They are grouped under a single precept, however. Despite the gravity of the prohibition of the eight swarming creatures, there were no written prohibition of touching their carcasses, yet in these three creatures there is an explicit prohibition. However this does not warrant their being classified separately since the explicit prohibition is merely to foster the spirit of holiness—C18b.
38. Even though one might imagine that the term carcass does not apply to fish. Cf Com Lev 11:10

39. Contact with carcasses which defile does not involve liability to flogging or kareth as in the case of other negative precepts. This is because there is no stated prohibition to touch them. For this reason the hog, etc. do not make one liable to such penalties. They are all included in a single category showing that as the precept regarding the eight swarming creatures was a species of a broad positive genus, so these negative precepts are species of a broad negative genus. Therefore it is incorrect enumerate 613 precepts—C 19a.

40. Dt 25:56.

41. Cf Bekorot 13a, Yeb 109a, indicating a growing opposition to the practice of the levirate marriage. This culminated in its prohibition by Rabenu Tam and his prescription of halizah as the alternative.

42. The genus alone is mentioned. It may include many species not mentioned. Thus birds are implied by the term animals—C 19a.
43. Cf Rashi on Ex 21:33; B K 52b, 54b.

44. Ruth 1:14f.

45. Ruth 1:16

46. Cf Lev 18:21 and Targum Yerushalmi; and San.82a.

47. Cf Ket 7a, requiring benedictions of marriage before intercourse is permitted. See also Kid. 12b and Rashi in Ket. 7b on דלתה נמוכ בולב רחוק

47a. Lev 15:19f

47b. Lev 12:2ff

47c. Dt 21:12

48. The words "like the leper" refer to the words "she shall shave her head." The analogy to the leper is stated in Com, Dt 21:13-"Some say that she shall shave because of her being unclean and thus is the law of the leper."

48a. The law of the captive woman is only a concession to human weakness Kid 21b-"the Torah only provided
(that a captive woman may be taken in marriage is a conversion) to man's evil inclination."

49. Maimonides deduces two negative precepts from this verse but also lists three positive precepts in this chapter based on verses 11, 22, 23, thus definitely differing with ibn Ezra.

50. Pes 7b

51. Cf Rabbenu Asher commentary on Hul 2a.

51a Lev 17:13

52. Cf Ket 7b, Yeb 63b indicating that marriage is not obligatory if one loves the Torah devotedly. This implies that marriage is merely permissive not obligatory.

53. Dn 1:8

54. Cf Men 43b; Ber 35a, 10b.
55. Liturgical poems dealing with the precepts, enumerating 613 of them. Nathan Gaon (850) already spoke of such poems. Fragments have been found in the Genizah.

56. This explains the prohibition of multiple royal marriages and the keeping of many horses by the king. See Com Ex 20:1 (middle) where he states "This is not a separate precept as counted by Simeon b Kiara" (in Halakot Gedolot).

57. This verse might be regarded as an explanatory clause but Yoma 72a deduces from it the law that the staves in the ark should be movable but not removable. On his respect for tradition see F 124 n 1.

58. Of Com Ex 22:30—the specific dog who guards your flock. Ibn Ezra quotes Moses ha-Cohen to the effect that meat which is trefah is more injurious than meat of an animal which died of natural causes (Nebelah) because trefah meat contains a fluid injurious to the human body. Therefore do not give it to the stranger in thy gate or sell it to the gentile.

59; Of Com Lev 25:46; Gittin 38b.

60. Against the Karaites who sought to discredit Rabbinic tradition—of F 95.

61. Of Abot 1:1
62. Having shown how they count the genera and individua, sometimes together and sometimes omitting one or the other—he now reserves the discussion of one precept in two forms which is counted as two.—C 19b

63. All these statements have a single object—abstaining from work on the Sabbath day. S.

64. Com Dt 35:19—"Thou shalt not forget"—follows "remember" only for emphasis, and thus is the manner of many precepts in the Torah."
CHAPTER III

1. In the previous chapter the genera of precepts were discussed. Here ibn Ezra explains the fundamental precepts.

2. In the preceding chapter he said that "and ye shall serve the Lord" includes all the precepts of thought, speech or action, whether fundamental precepts or memorials of them. Here he speaks of preventive measures to support the fundamental precepts.

C 29a

3. Cf Yoma 76b Nm R 10:8

This chapter proposes to show that all the precepts are not intended per se. Rather is one precept intended to support another, the final one in the chain of secondary precepts being a fundamental precept—C 29a.

4. The precepts vary in importance. When two precepts cannot both be fulfilled, the graver one takes precedence over the lighter one. Thus the rabbinic ordinance is suspended by the fundamental precept prohibiting wine—C 29a.
5. Which are preventive measures to foster the observance of the fundamental precepts.

6. They established preventive measures—C ib.

7. The fundamental precept regarding afflicting the soul is fasting. The preventive measures supporting this precept are abstaining from anointment, bathing, wearing shoes, and sexual intercourse—C ib. Cf Yoma 8:1; Com mentioned Lev 16:29—"In general, wherever affliction is found in the bible on connection with the soul, it involves fasting."


9. That afflicting the soul means fasting.

10. Com Ps 35:13—"...we know that every reference to affliction in connection with the soul means fasting.....If so, what need to add the word בֵּית, having the bet punctuated with a patah. The meaning is that on the day when his illness became severe, his dear ones and friends proclaimed a fast, viz a specific day. 'I fasted my soul on that day.'"
11. Cf Yoma 76a

12. Thus he who fasts does not anoint himself—S

13. The words "to humble thyself" might be translated "to fast," but since there is no mention of the soul, its connection with anointing merely makes the latter a preventive measure.


15. They support his contention that not all the precepts are ends in themselves—C 29a.

17. The first five are the gravest being connected with the heart, and the remaining five show a definite gradation in gravity—C 29a.

18. Every negative precept is graver than a positive precept, since karet applies only to the former with the exception of the positive precepts of circumcision and the observance of the Passover which are very grave.—C 29a.
19. Cf p 16 n. 34

20. Cf Keritot 1:1

21. Tos Kid 1:11; Kid 29a.

22. Com Ex 20:1 (middle) "By common sense which God planted in the heart of man, he is obligated to be kind to Him who is kind to him."

24. Comtino does not identify the verse from which this precept is derived. Stern thinks it is Nu 15:30f "But the soul that doeth aught with a high hand whether he be hom-born or a stranger, the same blasphemeth the Lord and that soul shall seem to be cut off from among his people..." Comtino disagrees since he tries to prove that the violation of this all-embracing precept entails karet, whereas in Nu 15:30 the bible clearly states karet. Creizenach 49f appears to regard the verse intended as Dt 27:26 quoted below, which is likewise the view of Efros.

25. "Cursed be..." Dt 27:15ff


38. This refers to the negative precepts listed in Dt 27, as well as anyone who secretly transgresses the positive precepts—Com Dt 27:36.

39. This transgressor comes under the purview of the precept (Nu 15:30) and is subject to karet—C 29b. Cf Rashbam ib.

30. It is not clear from what verse the word "these" is taken. Comtino (29b) says it is from Lev 26:14 ("But if ye will not hearken unto Me and will not do all these commandments...") teaching that the breach of even a single precept warrants punishment.

Stern cites the verse as Nu 15:22 ("And when ye shall err and not observe all these commandments...") referring to transgression of the precepts mentioned in Nm 15:30f. However it seems more correct to assume with S J Rappaport that (quoted by Stern) that the word וּכְלָה was a scribal error for "the words of this Torah" (Dt 27:26) meaning even a single precept. If one does not fulfill it in thought, he is subject to the curses.
131. Meaning any one of them.

32. This goes back to the reference to transgression in defiance, secretly, as opposed to doing so publicly. Comtino (29a) regards this as referring to the breach of a single precept. Stern more correctly says "an inadvertent transgressor makes an offering but one who transgresses intentionally is able to atone by sacrifice but is liable to karet or the death penalty." Cf Rashbam Commentary l.c.

33. Cf Nm 15:30. The inadvertent sinner is guilty of idolatry since idolatry is a denial of the Torah (cf Yeb 9a; Rashi on Nm 15:32)

34. Regarding the Gibeonites see, Josh 9:34-37. Thus the interpretation of the above verse quoting "these" is confirmed. They transgressed a negative precept by letting the Gibeonites live. Thus, if a single one were left alive it would be a transgression of the precept--C 30a.
1. In this chapter he discusses precepts dependent on the community, or a specific family, person, time or place. He completes the discussion of the dependent precepts or place, preparatory to taking up in the following chapter the precepts which are not dependent on anything and which have no "memorial." G 30a

2. Lev 1:3  
4. Ex 29:40  
6. Lev 16  
8. Nm 1:50ff  
10. Nm 6  
12. Lev 15  
14. Dt 23:11  
16. ib:13  
18. Lev 15:19ff  
20. Nm 5:12ff  
22. Nm 28:10ff  
24. Ex 13:13  
26. ib:24  
28. Ex 22:24

3. Ex 25:30  
5. Ex 35:14  
7. Lev 1:5ff  
9. Dt 17:16ff  
11. Lev 13-14  
13. Gen 17:10  
15. Ex 13:12  
17. Dt 21:17  
19. Lev 12  
21. Nm 30:4ff  
23. Gen 17:13  
25. Lev 19:23 cf Com 1c  
27. Lev 27:30 Nm 18:12 Dt 14:23  
29. Nm 5:12ff
30. Ex 21:2ff
31. Dt 22:13
32. Dealing with money matters. Com Dt 17:6
33. "Our sages taught 'ye shall observe my ordinances,' things which should have been enacted even if they had not been written (in the Torah)" Yoma 67b

34. Gen 17:13
36. Cf Zebahim 98a
38. Cf Ex 12:8; Zebahim 5:8
40. Cf Pes 58a
41. Cf Sab 34a-b
42. Cf Ber 2a
43. Cf Ber 26b.
44. Cf Pes 58a and 5:3
44a. The verse which follows requires the eating of unleavened bread for seven days, if taken literally. Tradition however makes it obligatory only the first night—C 30a.

45. Cf Com Ex 12:15, 15:22

46. Lev 23:42.
47. This and the following precepts belong to the "seven rabbinic precepts"—1. the benedictions; 2. washing the hands before eating; 3. Sabbath candles; 4. the Erub; 5. Hallel; 6. Hanukah lights; 7. Megilla reading on Purim—yet ibn Ezra like the enumerators counts them with the scriptural precepts. S.

48. Sab 21:b Soferim 20:6

49. Meg 4a

50. Taan 28b

51. Soferim 20:9

52. The reading of Hallel on New Moon and the latter days of Passover is a custom, not a precept. Therefore the reading is not completed on those occasions—S.

53. Lev 23:15

54. Lev 25:4

55. 1b:10
1. The precepts dealt with in this chapter are independent of time, place, or other circumstance. God has not withheld from man entirely a knowledge of Himself. He revealed Himself and His will in three ways. First, His works are constantly visible to human eyes. Though ibn Ezra urges man to follow nature and live in accordance with the designs manifested in the divine works, upon which are based the נזכות, he still declares that such a rule is in itself insufficient because a thorough and perfect knowledge of the universe can only be obtained by a comparatively small number of thinking men. Therefore the first revelation within the heart of man, by innate moral principles and an intuitive faculty of distinguishing between right and wrong. It is given as a trust to be applied whenever its use is required and he thus refers it to the biblical designation "the precepts of the Lord" (Ps 19:9) – F 47f

3. Ibn Ezra connects the word יִדְיָד with the word יִדְיָד (a trust) (Lev 5:21). Cf Com Ps 19:10, F 48 n. 2

5. The Sabbath could not have been known without a divine decree. S. Com Ex 20:1 (middle): "The only one of the ten commandments which is not to be inferred by common sense is the Sabbath."

6. From this verse Ibn Ezra infers that the perfect man who has knowledge of the universe, of the will and wisdom of God as displayed in creation, is exceedingly perfect. By this verse is meant, says Ibn Ezra, that Abraham lived in accordance with the will of God, which he found in nature, as though it had been taught by Revelation. Abraham however must be considered as an exception for generally Revelation cannot be dispensed with. F 47 n. 3. Cf Com Ps 119:16; Mekor Hayyim on Com Gen 26:5 p 27a n. 9.

By statutes is meant the laws by which God rules the universe so that man shall imitate His works. These are implanted in the mind F 1b.
7. This prohibition became known only after the Revelation at Sinai—C 30a. Cf F 93.

8. Similarly Com Lev 18:22. Although the former dwellers of Canaan did not observe all the precepts dictated by common sense, there were nevertheless some which they did observe. (Cf the seven Noachian precepts, Legends of the Jews, Ginzberg I 70f V 92f n.55)

Thus the verse refers to most of their abominations for they were not all common-sense precepts except the prohibition of intercourse between man and beast and between very close relatives. In this way he explains why Jacob took two sisters as his wives. C 30a.

9. Lev 18:1–23. This is in accord with the Talmudic contention that the laws of incest are rational. But Maimonides includes incest among the non-rational laws—J I Gorfinkle, The Eight Chapters of Maimonides on Ethics, New York, 1913, Hebrew 37. Stern likewise regards incest as non-rational, "except regarding very close relatives, which was observed before Revelation."
10. The verse contains a noun and two adjectives. Which adjective is the determining one—"near" or "virgin"? It is the term "near." "Virgin" is not the ruling term—she might even be betrothed.

Cf. Rashi on Lev 21:3. "Since they drew distinctions among very close incestuous relations which are forbidden by common-sense, it follows that the woman nearest him is made an exception—his sister, even if she be virgin. The verse should be read 'and to his sister who is near to him, the virgin', like 'and they saw the Egyptians dead on the shore' ('on the shore' modifying 'they'). Since he is forbidden by common sense to have intercourse with her, he may defile himself at her bier. The relationship involved must be through both parents. In Com Lev 31:3 Ibn Ezra interprets "near" as involving the relationship through the father.

12. "Upon the seashore" modifies Israel, not Egyptians. Com Ex 14:30

13. Com Gen 1:1 (in accord with Rashi and San 58b) explains that Abraham meant that she was the granddaughter of his father. But here Ibn Ezra appears to be taking the verse literally. Since she was not the daughter
of both his parents he was justified in marrying her prior to the Revelation. In his time he was only forbidden such relationships as were later capitaly punished by the Torah. Cf San 57b—"All prohibited sexual relationships for which a court imposes capital punishment are forbidden to heathens. But those for which the penalty of death is not imposed (Rashi—like those liable to karet, viz. intercourse with a sister, etc.) are permitted to heathens."

Since only karet is the punishment, it follows that the offense would not be understood by common sense to be abominable. S. Cf Lev 20:17 where only karet is mentioned but no death penalty.

14. Hence a differentiation between a sister and a brother must be recognized.

14a This is the way Comtimo (30b) understands this concluding passage. However the meaning is left in doubt by Ibn Ezra's text.

15. See Rosin (1899) 86. Cf Com Lev 19:19. Creation and the Exodud are fundamental precepts which are to be remembered at all times. And the paschal lamb, unleavened bread, bitter herbs and the Sukka are memorial precepts. The mezuzah is a memorial of all the precepts—C 30b. Cf p 14.
16. Cf Com Ex 20:1
17. Ex 12:37
18. ib :17
19. ib:8
20. Lev 23:43
21. Dt 6:9
22. ib:8, Ex 13:9
23. Nm 15:38,41
24. Nm ib, cf Men 38a
25. Mechilta on Ex 12:8

26. Blue is reminiscent of the sea, which in turn reminds one of the sky, which in turn is a reminder of the throne of glory. Mishnat R Eliezer (ed Enelow) 263

Thus blue on the prayer shawl brings to mind the throne of glory and inspires reverence for God--ib 264. Cf Nu R 15:40; Com Nu 15:38; Men 43b.
27. Ex 28:6

28. ib:37

29. Cf Com Nm 15:39—One should wear the talith at all times so that he will be prompted to refrain from sin. He is not likely to sin while at prayers. Cf Kuzari III:11 p. 282

30. Ex 28:12

31. ib:29

32. Gen 32:32. It is a memorial of something else which is fundamental—C 30b

33. Although the former is a negative precept and the latter a positive precept, yet both alike are memorials of God's favor.—C 30b

34. Even inaction is a memorial, like refraining from eating the sinew of the thigh. The purpose of this memorial is to recall the favor of God to Jacob. Similarly, the fastdays (involving prohibition) and Purim (involving action) are memorials having in common, as their object, respect for their ancestors who instituted these occasions—C 30b S
35. Esther 9:20ff

36. 1b:31. We observe the fasts in token of respect for our ancestors who instituted them--Com Est 9:30 Zech 8:18

37. The prohibition of the sinew of the thigh.

38. Cf Dt 26:5

39. Cf Kuzari I 95 p 89.

40. Ibn Ezra understands this verse differently from Rashi who makes it a rebuke to Jacob himself. He regards it as a rebuke to the descendants of Jacob who have forgotten the election of their ancestor for special favor by God--C 31a.

41. Surely then God would have no quarrel with Jacob himself--Com Hos 12:4. The prophet rebukes Jacob's descendants for ignoring their noble heritage--C 31a.

42. Hos 13:4

43. This second interpretation of the precept is based upon the medical ideas of ibn Ezra's day.
Comtino (3la) says that it is wrong to eat the sinew of the thigh of a beast and thereby strengthen that organ in one's own body in view of the fact that that organ was weak in the body of Jacob. Stern however holds that we assume this organ to be unhealthy in all creatures therefore we must refrain from eating it lest it have a deleterious effect upon the corresponding organ in our own body.

The expression קְנִיָּה יָפְלָה is not found in the Talmud as Stern claims—Cf J L Zlotnik—Midrash Hamiltzah Ha-Ivrit, Jerusalem, 1938, I 10.

44. Thus the story upon which the prohibition of eating the sinew of the thigh is based is important not only to support the statute but also as a memorial.

45. Circumcision is a precept dating back to Abraham and appears also to have been revealed to Moses like the other precepts—C 3la. It is neither based on any reason, nor is it a memorial. S.
46. Cf Dt 24:17. Again ibn Ezra mentions a precept, involving inaction, as a memorial, in support of the preceding examples. It is prohibited to lord it over the weak, as a memorial of Egyptian bondage—C 31a.

CHAPTER SIX


3. Cf Safa B’rura 4b-5a

3. Cf page 6 n 1.

5. See Men 43b, Ber 32a, Ber 7:1 and Gemara; Taan 28b. These are not mentioned in the Torah explicitly

6. Stern notes that this passage is not found in Hovot Halvavot, quoting S J Rappaport in Bikkurai Ha-Ittim, Vol X, 1839, (on Nathan b Yehiel), p 43 n 40, to the same effect.

7. See Ber 1:1, Pes 103a; 106a; Sab 117b; 25b. These precepts are deduced from scripture verses but not explicitly stated in scripture.
9. According to Stern "it" refers to Rosh Hashanah and the true cycle is the first quarter of the month in which the world was created, viz. Tishri. Efros disagrees regarding "it" as the New Moon of Nisan. So Mekor Hayyim (106b) quoting Abraham ibn al-Tabib (first half of the fourteenth century);— "The astronomers said that the New Moon of Nisan is the day of judgment because the true cycle enters in Nisan. That is when the sun enters Aries, which is the house of dignity of the sun." Cf Creizenach, 64; and page 5047.

10. Literally the "precise cycle."

11. Immediately following the conjunction of the sun and moon at the new moon of Nisan the sun enters Aries. This is the time of the solstice and therefore a fateful moment, thus the time of judgment. For the same reason Rosh Hashanah is a day of judgment because the conjunction at that time precedes the autumn solstice. Besides the sun is then in the seventh constellation from Aries which is an aspect of hate in astrology. (Cf E 139) Furthermore the sun begins to decline to the South which reverses the benefits it had been bringing ever since Nisan. Therefore the New Moon of Tishri is a day of judgment. —C 31b. Cf Ohel Joseph
on Ex 40:2, (pl 88b n.3); and on Ex 32:34 (p. 83an.13); Com Lev 23:24.

A further reason why the sages speak of the New Moon of Tishri as a day of judgment is because the Torah distinguished that day by requiring the blowing of the ram's horn, which is a reminder of the sovereignty of God—C 3lb.

13. Lev 23:40

13. It might mean that one person might perform it on behalf of others. Tradition however makes the rite incumbent upon each individual. But Isaac Samuel Reggio's Stern quotes S/β/θαπαβίτ/βίβας view that it means that we would follow the view of the Karaites if the tradition had not prescribed five species. (Neh 8:15)

14. The counting of the Omer daily was prescribed as a positive precept accompanied by the recital of a benediction. The counting by the woman in connection with her menstrual period is done silently without a benediction—C32a. S. Cf Ket 72a; Tosefos (quoting Legl5:28)
15. This law too might be interpreted as limited to the meat of a beast which was violently killed but tradition makes it apply also to cases where slaughter has been improperly performed or there are certain physical defects in the animal, discussed in tractate Hullin. Although only Ms \( A \) omits \( הָעָלֶה הָעָלֶה \) the omission must be accepted as most tenable. There is nothing to justify the reading of \( הָעָלֶה הָעָלֶה \). Comtino clearly regards the reading of Ms \( A \) as correct. According to him the eating of meat of a diseased animal is deleterious to the mind. C 32a

But Ibn Ezra in Com Ex 22:30 would justify the literal translation of \( תְּרֵפָּח \)—"meat of trefah is more injurious..."

16. These are all based upon tradition.

17. Literally this means that the relative of the deceased is his heir. But because of tradition it means that the husband is the heir of his wife. S.

This is a favorite passage with Ibn Ezra to illustrate the Asmacha. F 114 n.3. Cf Nu 37:11.
CHAPTER SEVEN

1. Having mentioned the precepts which are positive and negative, he proceeds to consider such positive precepts as are basically negative—C 32a

2. A positive precept which is fundamentally negative.

3. A positive precept which prohibits eating forbidden food—S.

5. But see Ned 10a which makes him a sinner—S

6. Cf Chapter II note 24 and Rosin 88f. Husik (Hist of Mediaeval Jewish Phil p. 195) discusses Bahya's classification of duties of the heart and duties of the limbs adding "This second class includes inb Ezra's second and thir classes, tongue and action."

The basis for this tripartite division is Dt 30:14 Cf Sefer Maamar ha-Sechel p la-b

7. Cf Com Dt 30:14
9. Cf page 14. "To fear" refers to precepts of action; "thy heart" refers to those of the heart, and "thy soul" to those of speech—Efros. These precepts of action differ from the other two classes in being positive only. There is no need to mention negative precepts in this verse since they are obviously implied—C 33a.

10. Each of these verses confirms the division of the precepts into those of thought, speech and action—C 33a.

10a. "He gives the reason here why scripture does not find it necessary to mention explicitly the observance of negative precepts in Dt 30:14 and 10:12"—C 32b. But see page 14 where Ibn Ezra includes under "to fear" all the negative precepts, which is a contradiction.

11. Cf F 37 n. 1 quoting this passage.

12. Cf Com Ecc 3:21, Gen 3:6. But Saadiah (Emunot Ch 3 p. 122) in agreement with the Mutakallimun (Husik, 149) thinks that animals are compensated in the next world for ill-treatment. Maimonides scorns this view. (Moreh III 17, p. 36a f.)
13. This implies that the lower creatures were created by the intermediate agency of earth and water—F 25. Cf Com Eco 1b.

14. Man's possession of the soul is his resemblance to the angels. Cf Rosin (1899) 58; Com Gen 1:26; Kuzari 4:3 p. 399.

15. On the question of man's superiority or inferiority to the angels see F 115 and n. 1 in Com Dt 32:39—"living forever like the ministering angels" suggests the Ibn Ezra is thinking here of the distinction made by Judah Halevi (Kuzari IV 3 p. 405) between mortal angels and the higher angels who are immortal. "Made in his image" means that the soul lives forever. S.

16. Cf Page 23 note 19 on karet. Comtino (32b) writes "the scholar who said this is he himself, in his commentary ( ) that the four types of capital punishment are for the breach of a negative precept because actively transgressed. The reward for the fulfillment of a positive precept because of the action involved in its fulfillment. On the other hand the observance of a negative precept earns no
reward because its observance involves no effort. Likewise when one transgresses a positive precept by inaction and allows the divine command to be ignored he deserves punishment.

18. The "ancients" referred to in the text are R Simeon in the name of Rabbi. Mak 23b. These two verses are cited to prove that the reward promised by the Talmud is actually for fulfilling positive precepts, implied in these two verses, and not for the observance of a negative precept. The second verse states the pouring of the blood on the ground as a positive precept, in order that it should not be eaten, since it is injurious to health. C 32b. Rosin (1898) 169.

19. Comtino (32b) cites Avicenna "Canon of Medicine" Bk I in support of the thought that food affects the body.

20. This explains further why these passages (Dt 10:13 and 30:14) did not explicitly forbid the negative precepts.—C 33a.

21. Cf page 14; Rosin (1899) 89.

24. Here Ibn Ezra takes up the question of free will. Since worthy action involves exertion, it follows that there must be freedom of will. He cites, first, verses implying that human actions are divinely determined—C 33a.
25. These two verses imply that man has freewill.

26. This is equally true of the soul. It is a combination of the natural traits bestowed by God and the willed traits bestowed by the person himself. The verses cited supra illustrate first the former then the latter traits. A good will, viz. the observance of the precepts, remedies poor natural endowments—C 33b.

27. An illustration is usually outside of the field of that which is to be illustrated but sometimes the subject to be illustrated contains many specific cases one of which is selected as an illustration for the other cases. Allegories illustrate the first kind, whereas an example illustrates the second kind, which is the "true mashal". C ib.

28. Cf Gorfinkle op cit, English 37; PT 87; H 30 n. 50; 115ff; 163ff; 174.

29. Cf Sefer Ha-Echad p.30; Kuzari 5:12, 499f; F 27.

30. "Physical" implies that its existence begins with that of the body and ends with its death—F 28. On this soul see H 31, 174, 181; J Guttmann Ueber Abr b. Chijja's Buch der Enthüllung 464; Kuzari i:31, p. 42f
31. Cf Gen 9:4; Ohel Joseph p. 17a #60. On this soul see H 20 n 34; 30 n. 50; 31; 174; 183; J Guttmann op cit 464; Kuzari 1:33 p. 43; E 334 ff.

32. Cf Com Koh 3:31; cf ib 7:3; Kuzari 1:35 p. 43.
This soul is immortal. It is separated from the universal soul when it enters the body and returns to the universal soul upon the death of the body—Com Ps 22:23; F 28 n 2; Cf Com Gen 3:6.

Ibn Ezra agrees with Gabirol who regards the central organ of the soul as the brain—H 132.

33. Since in each person, each of the three souls may be strong, weak or mediocre there are twenty-seven different kinds of men, corresponding to the permutations of these traits—C 33b Cf Com Ex 23:25

Efros suggests that נועה is a possible scribal corruption of נוני צ"ה.

34. "God cannot be known to man except through His works; but the soul of man when liberated from the fetters of the body, is enabled to approach the deity and to obtain an insight into the nature of God. To attain this goal ought to be the aspiration of every rational being"—F 117; Cf Com Ex 33:21.

35. Cf Com Ps 49:16 and 1:26

36. He will plan his actions and guard his body in a manner which will serve the free functioning of his intellect Cf Kuzari V 10 p 498.
38. These words are interpreted in the Talmud as permitting resort to a physician—B. K. 85a. Cf Com Ex 21:19—This is the intensive form of the verb thus it implies the painful method of cure practiced by physicians, which God permits in this case, in treating external injuries, but all internal disease should be left to God to cure.

39. Here also the verb is in the pi'el form. Elijah or Saul had built an altar which had been torn down by idolators. Cf Rashi l. c. Now on Carmel Elijah rebuilt it—the work being of an external character—the sanctity of the spot not having been affected by the disrepair of the altar.

40. In both verses the verb, in the kal form, indicates the pleasant and easy cure effected by God. Although the wounds are external neither the wounds nor the cure are artificial, thus the intensive form of the verb does not apply to such cases—C 34a.

41. Here begins another "true illustration" of the significance of freewill in coping with natural (predetermined) conditions—C 1b.
Though the constellations may destine an individual to be afflicted with some disease, he may resort to measures which will adjust his constitution so that the effects of the disease in raising blood-pressure, or temperature, for example, may actually prove beneficial. Likewise, if Israel observe the precepts, they will be conditioned to be affected benignly by astrological destiny. Thus Comtino (43)a explains the Rabbinic dictum, Cf Com Ex 20:1 F 116 n 2. On the influence of the stars on mundane affairs see Aristotle, De Generatione et Corruptione II 10, a classic for medieval astrology, and Wedel p. 3. Abraham b. Hiyya held that the decision of the stars can actually be reversed by righteous men, for the stars have no influence on Israel-Maxx-Correspondence p. 7. Ibn Ezra seems to agree with the Stoics who went far in admitting the rule of the stars over externals as long as the inner citadel of man's freewill remained inviolate. Wedel 7.
43. Astrological destiny asserted itself without hindrance yet God saved Noah--C 34b cf Com Ex 33:31

44. All the good in the world emanated from God and if there is a little evil mingled with it, it may still be desirable. Thus fire is a valuable servant of man even though it may burn him--C 34b. Cf Com Ecc Introd; S. Every evil in creation is more than counter-balanced by the good associated with it--F 42. There is evidence here of Saadiah's doctrine of dominance--weighing the evil against the good--Emunot Ch v Sec. 2,9. 139.

46. Cf Com Dt 15:4.
47. Thus Ibn Ezra concludes the argument for godly living as the means for evading adverse astrological destiny.

48. This is shown by Pr 23:6 "Eat not the bread of him that hath an evil eye"—C 34b

49. The philosophers taught that the beginning of all faculties is the heart, unlike the physicians who divided them among three organs—C 1b. But see page 37.

50. Sins of the mind are atoned for by a sacrifice going entirely to the divine spirit—Efros. Its name indicates its significance since olah might be translated "going up" or "occurring" in the mind. Since the thought is most important therefore the burnt offering was most acceptable since it went up completely to God (cf Yom 29a) "the thought of transgressing is more blameworthy than transgression itself" whereas the sin and guilt-offerings did not. C 34b Cf Rosin 1899 129 Sefer Maamar Hasechel 1b

51. This refers back to the verses regarding the sinful heart. Here he shows that the heart is subject not only to evil, but also to exemplary, influences and can make a choice C 35a.
52. It hinders the attainment of an object or the proper performance of an act—C 35a.

53. The foreskin weakens self-restraint in regard to sex. Its circumcision is a sign between the man and God that man will exercise proper control—C 35a.

54. Cf Com Lev 19:23 שולחא וראה настояה אין גוזעא

55. Dt 10:16 quoted on P. 39

56. IK 21:29

57. This verse follows 10:16 which mentions "stiff-necked." Cf Com Dn 7:11

58. Cf Mekor Hayim 140a n 14--The Lord your God is the God of all men. He is Lord of the separate intellects and the spheres and the lower creatures. The higher beings derive their virtues and powers from Him—which testifies to His greatness. Gabirol Keter VIII p. 86
59. The proof that the only way to gain forgiveness is to humble yourself...

60. This begins the discussion of the three classes of precepts mentioned on page 39.

62. Among the negative precepts of the heart...

63. Cf Com Ex 20:1 middle דַּעְתֵּלָה לָוָה הָודיִנ שָׁבַע בְּהֵנָא גַּלָהָא אָנָא רָבָּי לְעַל הַעֲבוֹדָה.

64. He cites this verse to show that the precepts divided under thought, speech and action, are to perfect the heart—C 35b. Cf Page 23 note 24.

65. Cf Com Dt 6:13 שֵׁם נַעְשֵׂה הַעֲבֵד לְעַל הָעֲבוֹדָה בְּהֵנָא נַעְשֵׂה. בְּהֵנָא לָו הָודיִנ.

66. Since it involves no exertion. C 36a.

67. Most precepts apply to worldly affairs. Their performance is not the primary purpose of life. They are definitely prescribed in order that by their fulfillment one can perfect one's heart—C 36a.
68. "Blindhearted people believe that riches are of great concern to the righteous" Com Gen 25:34; F 31 n 1.

69. Llike Plato and the Neoplatonists, Ibn Ezra believed that the appetites of the flesh are hindrances to the attainment of the highest good, viz. the knowledge of God and communion with Him. Rosin (1899) 181
Cf Com Ps 77:17; Eco 7:3.

70. At the time he made the vow he was not worthy to claim communion with God. It was only after he devoted himself to His service at Bethel that he was deemed worthy—C 39b.

74. This completes the interpretation of the verse which was begun on page 39. Its lesson is that way by means of the negative precepts one comes to the positive precepts and finally to communion with God—C 39b. Cf Hovot Halevavot Ch. 5 end.

75."Thou shalt cleave to Him" (Dt 10:20) is the duty to perfect oneself. "By His name shalt thou swear" implies perfecting others—C 39b. Stern however regards Dt 6:13 as the source of the text. See also Com Hos 4:15.
76. Cf Com Ex 30:1 middle. The emphasis is on the heart—the understanding—the precepts being to improve the understanding. When the simple meaning of scripture does not harmonize with the understanding, it is necessary to interpret the text so that it will be acceptable to the understanding—C 39b.

77. Cf Ket 46a. The sheet was not actually to be brought forth but the facts were to be clearly investigated—C 40a.


79. On Ibn Ezra's allegorical interpretations of these expressions see Com Gen 3:24; Motot p.10b to 12a; Blumenfeld ib; Jellinek, Beitrage zur Gesch. der Kabbala (Leipzig, 1853) II 29f; S Sachs, Hatfniya (Berlin, 1850) p. 59.
CHAPTER EIGHT

1. This chapter is introductory to chapter nine. It seeks to prove that all the precepts have meaning and purpose. Since some of these are explicitly explained in the Torah, it follows that those not explained must likewise have meaning. In this chapter he discusses those whose meaning is explicitly given. Those not fully explained in the Torah are expounded in Chapter Nine--C 41a.

2. Cf Efros--Saadia JQR 23:169f--Both Saadia and Bahya expressed this "interim-theory" viz that faith must function in the interim before reason can explain the precepts.

3. Similarly Sefer Maamar Hasechel 1b

4. Cf Sefer Maamar Hasechel 1b--2a 1899 p. 90;

5. This is the explanation.

6. Ex 33:11f

7. Ex 12:8

8. Ex 23:15f Dt 16:1ff
9. If she has children by a non-priest she is forbidden to partake of the heave-offering as long as her children live--Rashi l.c.

10. Nm 10:10; Cf Com l c--"When ye return from the land of the enemy or have conquered the invader and ye appoint a day of rejoicing... but the believers in metempsychosis (E 344) interpreted 'and on the day of your rejoicing' as the Sabbath; the trumpet blast is to be heard by Israel so that they know that they should sacrifice offerings and humble their hearts before God."

11. Similarly Com Ex 20:1 middle.

11a Similarly Saadiah Emunot III p. 54b.

12. The term "holy" is used here not to indicate sanctity but as in Dt 23:18 implying unholy mingling of sexes and in this case, improper mingling of crops. Cf Menahem b. Saruk--Mahberet on "kilaim" and Com Dt 23:9 quoting him.

13. Similarly Com Ex 20:1 middle.
14. Ibn Ezra regards the blood as the ransom for the soul. Moses furthermore implied that failure to sacrifice to God would make Israel vulnerable to the destroyer. In the time of Hezekiah this actually occurred when the divine service was neglected. -- C 41b. S

15. The blood on the altar is atonement for the life which is threatened by destiny, just as the blood on the doorpost served to protect Israel at the time of the Exodus—Rosin 1899 p 129
CHAPTER NINE

1. He opens with this verse because he is going to discuss the reasons of precepts not explicitly interpreted in scripture—C 43b. Motot quotes mot of this page (107a) He proceeds to explain the festivals astrologically. Cf Mekor Hayim, 106b

2. The conjunction of sun and moon before the entrance of the sun into Aries is called the "true beginning." This recalls creation (the beginning of the world), since all nature then renews its strength. Therefore it is the true beginning of the year—C 44b. Stern quotes Mekor Hayim 106b "the astrologers said that the new moon of Nisan is a day of judgment because the true cycle begins in Nisan, viz when the sun enters Aries." See page 30 note 10.

11. Literally "On the tenth the matter of the threefold cord, this one in honor and this one in the house." By the tenth of the month the moon is in trine aspect (E#332) to the sun, the latter being in the constellation of Aries which is its house of dignity (E 139). Ten days after the molad the moon has traversed one-third
of the heavens—"the threefold cord"—thus being in the fourth constellation (trine aspect) from Aries, viz. Cancer, which is its house.

The planets each are assigned two constellations as their houses, one in the "division of the sun," viz. from Leo to Capricorn inclusive; and one in the "division of the moon," viz. from Aquarius to Cancer. The sun and moon however each have one house. The moon's is Cancer; the sun's is Leo.

Comtino (42b) explains why Cancer is assigned as the house of the moon, because when a planet is in that constellation it is nearest the earth. The sphere of the moon is nearest the earth, thus the moon and Cancer have something in common. He explains that the house of dignity of the sun is Aries because its course inclines towards the earth there and thereafter its influence becomes dominant.

The astrological significance of Nisan 10 and 14 is explained (Ohel Yosef 54b-55a n. 12) as follows: "On the tenth of the month Aries is the house of Mars, indicating war, fire, death. Thus some of the goodness of this day (by reason of the fact that the sun and moon are in trine aspect, a good aspect) is diminished. Therefore the lambs are set aside that day for sacrifice. Since, however there is much goodness in the day and little evil, their slaughter is postponed until the fourteenth."
The moon is then in libra, the house of shame of the sun, and it regards the sun with an aspect of hate which portends destruction of life. Therefore they were commanded to offer the sacrifice on that day as a ransom for their own lives (cf. page 48.) For the same reason the Day of Atonement was fixed as the tenth of the seventh month.

4. The sun, being then in the seventh constellation from its house of dignity, is in its house of hate. It is in trine aspect to the moon in its house of hate (the seventh constellation from its house) because the seventh constellation hates the first, being in opposition to it. The sun is then in Libra and the moon in Capricorn on the tenth--C 43a.

5. The similarity to Nisan is that on Tishri ten there is also a trine aspect and the luminaries are found in constellations related to them. See Ohel Yosef, 107b n. 39. and Mekor Hayim 106b.

6. "At end" (literally "in entirety") means in opposition which occurs fifteen days after conjunction. "Middle" (in half) refers to the concluding days of these two festivals. Tabernacles ends on the eighthday (whereas Passover ends on the seventh) because the moon (in the fall) is retarded and does not reach the aspect of half-opposition until the
eighth day. (see next note). Opposition (180°) is called "in entirety" because it indicates complete hate. The square aspect (90°) is called "in half" because it indicates half-hate--C 43a. The aspect of hate is ameliorated by the celebration of these festivals--Creizenach 96.

7. The sun accelerates its course in Nisan because it ascends from its lowest position to its highest. This acceleration is only visual (not actual). After three quarters of the month has passed, the moon reaches Capricorn; because of the acceleration of the sun, the moon quickly reaches square aspect, which constitutes half-hate, on the 21st of Nisan, thus Passover has only seven days. In Tishri, however, the sun is retarded because it is descend ing from its lowest position. Then the moon does not reach Cancer, a quarter of the zodiac from Libra, until the 22nd of Tishri, thus Tabernacles has an eighth day.--Ohel Yosef, 107b n. 41; of Mekor Hayim 106b Motot Com 107a.

8. Although it is written "eighth day" the reason is similar to that of the seven-day occasions--C 43a. The rite is performed as near as possible to the seventh day which is the period of the quarter, an auspicious occasion.
Stern adds that "until the completion of the seventh day of its life the infant is still very weak and extremely delicate, as if still in the intrauterine state." This implies that the seventh should bring a turn for the better—an increase in strength.

9. Similarly Iggeret Hashabat, Kerem Hemed, IV 166.

10. It is the sum of the planets—C 43a. It is a perfect number, the only digit that is neither a product nor a producer of a product under ten. Thus two produces four six or eight by multiplication with other digits. Three produces six or nine. Four produces eight and is the product of two times two. Five \( \times \) two equals ten. Six is the product of two times three. But seven is not the product of the multiplication of any digits (exclusive of 1 which is not regarded as a number) and its multiplication by two gives a product larger than ten. Cf Com Lev 26:18; Mekor Hayim p. 112b n. 3

12. See Rosin (1899) 133.

In fact in some cases it was regarded as the first Passover. See Com Ex 12:2

On the first Passover the sun is in Aries, the house of Mars; the moon in Libra, the house of Venus. On the second Passover they interchange—the sun being in Taurus, a house of Venus, and the moon in Scorpio, a house of Mars, thus the large and small interchange—C 43a. However Comtino does not appear to explain the words "יִשָּׁר עֶשֶׂר יְמָן יַהֲנִי". Cf Mehoor Hayim 106b. Ibn Ezra may be saying that just as there is a second Adar in a leapyear so there is a second Passover in the year.

Another possibility is that he is saying that the date of the second Passover corresponds to the date of the first Passover in a leapyear.

14. These are humanitarian precepts—C 43a. S.

15. Pity for the weaker of the two beasts is the basis for this precept. Cf Com Dt 22:10.

16. Lev 20:15f. This and the precepts which follow here are based upon the prohibition to alter the works of God.

18. Lev 13:4 The reason is that the condition of the patient usually undergoes a change every seventh day. Com Lev 13:4?

19. Lev 13:2. She is unclean seven days, whereupon she comes under the astrological aspect of the square aspect, which denotes hate—so that one luminary helps what the other harms. When the moon reaches square aspect to the position in which it was when the illness began, the illness will be less severe—Ohel Yosef, 95f n3; Mekor Hayim 95b n.3

20. Lev 27:2-7. Motot (113b) understands these words to mean that it applies to the lowest age of each age category. Ezra L’havin (p. 108) explains that it means that from 60 to 75 the rate returns to one shekel per year which is the evaluation for the age of 19.

21. Lev 37:6 Mekor Hayim (113b n.9) gives the evaluations in the same order as our text which differs however from the bible order. It explains that the first valuation is five. Multiply this by four—the years of youth—and you get twenty. Then multiply five by its double—ten—getting fifty. Then add fifteen shekels to the age of sixty and you complete 75, the years of life.
"One's return to the place" might mean "until reaching the age of sixty" since every sixty also the sun and moon (Ezra L'havin 108) years the planets of Saturn and Jupiter/are in conjunction in the same sign. E 145

22. In Com Lev 27:3 he says יבשנה יכהו יבשנה referring to the four age-periods distinguished in the scripture passage. Motot (113b) does find the five life-periods in the following divisions—1. infancy, until five; 2. childhood until nineteen; 3. youth, until forty; 4. maturity, until sixty; 5. the period from sixty to seventy-five, thus in that period he pays one-quarter less than the amount payable from five to nineteen. Ezra L'havin (108) explains the age-divisions on astrological grounds.

22a. Reduce the first evaluation mentioned in scripture—twenty shekels—which reduced by five give the evaluation for this final age-period.

23. Just as the sacrificial fowl of the leper was sent forth on the deserted field, symbolizing the exclusion of the leper from society (Lev 14:7), so
the goat for Azazel was taken into the desert symbolizing the removal of the sins of the people to the land of the shadow of death—C43b.

24. Yoma 67b. Ibn Ezra says that Azazel is a demon of the desert—Rosin (1898) 242. Ohel Yosef (88b–89a n.4–9) says that Azazel meant "to the desert." Originally it was the name of a mountain near Sinai. After the Temple was built a mountain near Jerusalem was selected. Azazel means "the goat that went away." It should be slaughtered but because this would appear like sacrificing to satyrs, it was driven into the desert and destroyed there. Cf Mekaw Hayim ib n.6

25. The verb in the expression is in the future tense so that it is to be understood that the calf is to be taken to a place which is not fit for habitation so that it will never be cultivated—C 43b. Stern explains that the land may not be cultivated but other work may be done on it.

37. Lev 20:25. Because they produce thick humors which make the thinking processes sluggish—C 43b.

38. Dt 23:19

39. Lev 22:20

40. Lev 21:5

41. Cf Rosin 130.

42. Dt 22:6f. The reward illustrates the purpose of this precept which is to prevent the annihilation of the birds—C 43b. This is another humanitarian precept—Rosin (1899) 168.

43. Similarly Com Ex 20:1 (middle). When we respect our parents they lengthen our existence. Therefore the literal translation of this precept is "that they may lengthen thy days."

44. Cf Com Lev 19:14.

45. It is written "and thou shalt fear thy God..." 

46. Similarly Com Lev 19:32.

47. "I ( God ) exist forever while the idols perish." This is the significance of the two quoted verses—C 43b.

48. Cf Com Ex 20:20. The thought is that there is no need for an image as an intermediary since Israel knew that God had spoken to them directly—C 43b.
39. Com Ex 33 Introd

"Cf Kuzari, 1:97 p. 96; the people did not intend to give up their allegiance to God." The calf was only to be a representative of God.

40. It hints of the world of the intellect which transmits its spiritual influence to the lower universe--C 44a.

41. Cf NUM 7:89. Thus Ibn Ezra says (Com Ex 35:22) that since the voice of God speaks from the ark-cover, therefore the ark is the most important object in the tabernacle. Mekor Hayim (75b n.14) says "I have seen one explanation that the ark refers to the world of ideas, the ark-cover to the world of the spheres, cherubs to the world of the elements. Some say that the cherubs are a glory indwelling in the form of the body."

Stern cites Moreh 3:45 (56b) to the effect that prophecy is imparted through the agency of an angel, and by making the two cherubim, Moses clearly proclaimed the theory of the existence of a number of angels.
42. Cf Com Ex 25:10.


44. Ibn Ezra tries to prove here that לְמַעַד means legs so the ark too had legs. See Com Ex 25:12. In his symbolical explanation of the tabernacle and its furnishings ibn Ezra follows Saadia's example—Rosin 28.

45. But cf Rashi ad loc.

46. In addition to the four rings near the cover there were four more rings implying that there were legs bearing these rings. This is inferred from the word "and".

47. Ex 30:6

48. This is symbollic of the influence of the upper world upon the middle one. The candelabrum symbolizes the seven planets, the table—the twelve signs, which is proven by the mention of the seven
lamps and twelve loaves of shewbread. The Candelabrum
is set on the south side because the planets are
southerly, facing the most populous part of the
earth. The table is at the north side because it
is divided into north and south like the zodiac
although the zodiac goes entirely around the earth—
C 44a. Cf ComEx 20:2.

48a. i. e. in the cosmos as explained in note 48.

49. Symbollic of the ten spheres—C 44a. Ezra
L'havin 38 says—the ten intelligences of the
spheres which determine astrological destiny.

50. Ex 26:1f, 7f. Twenty-eight refers to the
number of degrees in each constellation. The
constellations are not exactly equal in size.
Some are larger than others. Thirty refers to
the imaginary number of degrees of each constellation
on the ninth sphere. Ibn Ezra on Ex 26:2 says
that it does not refer to the 28 stations of the
moon. This is further indicated by the fact that
the curtains which are 28 cubits in length are
hung on the inside (corresponding to the eighth sphere—
of the zodiac) while the thirty cubit curtains are
on the outside (corresponding to the ninth sphere)—C 44a
51. Stern regards it as a ledge, set above the brass gate or lattice, to receive what might drop from the altar. Half of the earth is buried in water so that the bronze altar is made of earth with a brass ledge reaching half way up, so in man, the spleen which is composed of earth, is less than half the height of the body—Ohel Yosef 77b n.8. Comtino explains that the bronze altar symbolizes the lower world, and the ledge indicates that it is divided into half heavy and half light elements.

52. Ex 28:6

53. Ex 28:8f

54. The onyx stones correspond to the two halves of the all-embracing sphere divided by the celestial constellations equator, six in the north and six in the south. C 44v

Ibn Ezra discusses the ephod and the breastplate in Com Ex 28:6.

55. Perhaps "corresponding to the thought." So Creigenach 103

The constellations are symbolized by the two stones, the divisions of which constellations are imaginary.

Cf Ohel Yoseph 78a n.3; Mekor Hayyim 78a-b n.19.
55a. The four rows represent the constellations in the eighth sphere (the zodiac) each of which differ in actual form. The four seasons are also symbolized, each of which covers three constellations—C 44b.

56. This represents the celestial equator—C 45a

57. They represent the luminaries—C 4b.
See Ex 28:30 and Com Ex 28:6 -- the five planets.

58. He seems to play upon the word נ"ה as representing "a perfect number," by translating it literally—Efros. Five is such a number—thus, the five planets.

59. They do not remain in one place just as the planets are "moving stars." At first Moses put them all together when he set up the tabernacle. Then when needed he would take them out and arrange them. Thus Ibn Ezra assumes there was a double breastplate. (cf Com Ex 28:6). On the other hand, this may be symbollic of the zodiac, for the sphere of the zodiac moves only one degree in seventy years whereas the other spheres move at varying velocities—C 45a.
CHAPTER TEN

1. The superiority of the Torah lies in the fact that it emphasizes not merely physical welfare as do the laws of other peoples but also spiritual perfection—C 45a.

2. Dt 6:7

3. If they were transitive, meaning "cause to lie down etc." there would be times when a person would not be making others do these things, so that he would then be free from the duty to remember the precepts (C 45b) which is contrary to the biblical idea.

4. Though both these verbs are transitive in form having a pronominal suffix as object, their meaning is intransitive.

5. Cf San 54b. S.

6. Here the female uses the kal form of the verb.

7. Sleeping or death as well as coition may be described by the word "lying".

8. Although the Jewish Publication Society Bible translation renders א"ר as "shall be made sure", Rashi renders it "and it stands." Thus Ibn Ezra translates א"ר by י"ר יִוּבָלַי .

11. This continues the exposition of the Shema. Cf Com Dt 6:7.

12. Cf Com Ps 1:1

13. God knows the individuals through the species. Thus philosophy has explained that the Primal Being knows Himself and He is the knower, knowledge and the known. For His abstract essence (intellectum) is not from His pure essence (i.e. intellectus) and insofar as He has pure essence He is a knower. Insofar as He has abstract essence not concealed from Him He is a known. And insofar as His pure essence has abstract essence He is knowledge (because knowledge is the relationship between His pure essence and His abstract essence.) And insofar as there is essence to His essence and His essence is not concealed from His essence, He knows His essence. And since he knows His essence as it is in its essence, viz. the cause of all things, it is fit that He should know His essence as a cause for them elder He would not know His essence as it truly is. Hence a knowledge of them by way of species is connected in His essence and a knowledge by way of species is due to the fact that they are concepts and that this does not necessitate plurality in His essence although the concepts which are many necessitate so many conceptions" C 46a. Cf M Olitzki--Zahlen symbolik p. 113 quoting Avicenna. The fact that the individua
are transient explains why God knows them in a generic way for if He knew them in their parts, He would be transient like the parts which He knows. The species however is eternal—C 4Bb.

14. Cf Rosin 1898 451 and page 1 on the higher soul.

15. Since "I am the Lord is written in connection with this prohibition, it follows that incest removes one from God—C ib. Cf Com Lev 18:6

17. Cf Com l.c. "at the death of the body."

18. Cf Com l.c.


20. Professor Louis Ginzberg informs me "the source of the quotation...is undoubtedly Mishnah Zebahim XI, 1-4. For the last Mishnah the question is discussed whether 77 Y becomes impure but Ibn Ezra follows the accepted view—cmp. Maimonides in his Commentary on the Mishnah—which takes the view that 77 Y is included in the Biblical
law. That even the smallest drop of blood has the effect is assumed in Talmud Zebahim 93a. Cf Com Lev 15:16

31. Cf Lev 17:30f

32. Lev 13:3 The reason for the strictness is that during the period of prohibition she was "holy", but thereafter she is permitted to defile herself. The law of the Nazirite is adduced as proof--C 46b.

33. Nu.6:1ff

34. Hefez b Yasliiah regards the sacrifice as a penalty for not guarding against defilement—Halper 74. Ibn Ezra likewise regards the sacrifice as atonement for giving up the holy status of a Nazirite—Cf Ohel Yosef, 117b n.6. In this respect he tends to asceticism. This is proven further by his explanation of the sacrifice required from the new mother as atonement for having indulged in intercourse which prevents unity with God—Rosin 129; cf F 38, n.2

The Talmud and Midrash, on the other hand, regard the Nazirite sacrifice as atonement for having made the vow of abstinence—Cf Nm R 10:15 on 6:11; Nazir:18a
35. Com Lev 12:6— it is a sin-offering lest at the time of delivery she vowed in her travail to refrain from future relations with her husband.

36. Now begins a list of offerings which are regarded as atonement for having neglected the constant study of Torah by reason of preoccupation with worldly affairs—C 46b.

33. ib:24  34. Dt 18:4  35. Lev 27:30
42. ib:30ff  43. Dt 18:3

44. The pilgrim’s offering is called יָאָשׁ because it symbolizes the command that man should not see (תּוֹצֶא) God, empty-handed—C 46b.

45. The thought seems to be that a man should give up his wife, his estate, his fields and vineyards and other worldly possessions and devote himself to pious meditation. Elijah and Elisha are examples of such a way of life—C 46b, so Creizenach 110.
Cf Ohel Yosef 26b n. 9. Stern explains it in the name
of S J Rappaport to mean that it is proper to give
to holy men gifts according to one's means.

CHAPTER ELEVEN

1. This and the following chapter are very important
since they speak of the essence of the First Cause
and His name. The preceding chapters were intended
to acquaint us with the methods of investigating the
precepts, and similar subjects. He now takes up
the letters of which the divine name is composed—C 47a.

2. The emphasis upon letters and, further on, on
numbers goes back to the Talmud and before it to
the Neopythagoreans—M Joel; Bliche in die Religionsgeschichte, Breslau 1880, I 120.
3. See Com Ex 3:15 which deals with the entire subject.
4. Zohar 13a gives them in the order י"שת and י"שת.
5. Zohar 1b also lists them as ד"שת.
6. They have a medial (or initial) form and a final
form—Similarly Safa B'rura 14b-15a, 23a; Zohar 14b.
7. Of Zohar 14b.
8. Similarly Zahut 14 a-b Safa B'ruta 31a. This is the view of Saadiah and Menahem b Saruk--Hischfeld, Literary History of Hebrew Grammar and Lexicography, London, 1926, 34. Cf Sabbatha Yet 5a.


12. Cf Zahut 14b, Kimhi, Michloli, ed Lyck, 38a. The connection with his name, Abraham, is derived from Gen 17:4. Safa B'ruta (31a) writes "Castilian Abraham" and omits "which is my name." Cf Com Ecc 7:27.

13. See W. Bacher--Abraham ibn Ezra als Grammatiker, Budapest, 1881, 57 n.3. Stern seems to have misunderstood the whole mnemonic from יִנֶּשֶׁר to בָּשָׁר.

14. בֵּן יִשָּׁר יִמְיָא כָּלַת are all easier letters to pronounce than יִנֶּשֶׁר יִמְיָא כָּלַת because they were made serviles--S.

15. The gutturals come first as they emanate from the innermost organ of speech--C 47a. Similarly Safa B'ruta 17a-b.

17. In sound, the yod and kaph are next in order of placement in the oral cavity after the gutturals. S. Comtino (47a) says "they are first after gimel which and is heavy in pronunciation/therefore ג ח is a radical."

18. There should be two serviles and two radicals in each placement. Since there are more than four letters in this category, however, the extra letter (lamed) was used as a servile. There are eleven serviles in the alphabet's thus the odd lamed helps to make up the total—C 47a.

19. True study aims to ascertain the causes of things. The argument which confirms the findings of such study is called יִבְּלוּנָה יִנְדִּיר ("the proof of study" or "of lamed")—C 47b.

20. Because it suggests the cause of everything. There is no higher wisdom than this. Zahut (38a) gives the same explanation—C 47b.

21. Cf Com 1. c. The lamed is causative.

22. Cf Zahut 14b; Com Ex 3:15 similarly.

23. Cf Safa B'rua 18a, 43a-b; Zahut 15a.

24. Thus after the letters placed farthest back in
the oral cavity come those farthest forward, since it is difficult to pronounce two letters of the same placement one after the other—Safa B'rura, 18a, 43a; Cf Zahut 13a.

25. The connecting line is indicative of the construct form, similar to the medial stroke in Arabic letters showing their connection with what follows. Cf Safa B'rura 23a, Zahut 14b.

26. These are the letters 17. Similarly Com Ex 3:15; Zahut 13a; Kuzari 4:3 p. 384; Attributenlehre p. 173 n. 128; Sefer Haschem 30f. They are called "drawn" letters because each of them is "drawn" after one of the five vowels—S.

27. The mappik is a dot in the hê at the end of the word, bringing out the sound of a letter which would otherwise be inaudible. Friedlaender—Com of ibn Ezra on Isaiah III 7,28.

28. 1725 without A. Cf Safa B'rura 18b

29. One is no number, which is implied by the definition of number, viz. multiplicity produced from C 47b units. Cf Com Ex 3:15.
30. One is the foundation of number, so two is two times one—C 47v. Similarly Sefer Ha-ehad 3f; Com Ex 33:21; Sefer Hasham 26f; Attributenlehre 286ff 507f. "A number is defined as a sum of units. One is therefore excluded from the category of number and is not called a number."—al-Biruni, 24. Similarly Batlajusi Ch 4, Heb 28; Dieterici, Propadeutik 3.

31. The similarity between ten and one is proven by the fact that the letters representing them both represent the first person, grammatically—Sefer Hashem 29, 6a. Ten is like one because it begins the second category of number (the tens)—Safa Birura 43b–44a; Sø Sefer Ha-ehad 12; Sefer Hashem 37, 5a–b; Com Ex 3:15. Cf Kuzari 5:25 p. 443.

32. When the units are multiplied by nine the multiple of five (45) reverses the tens and units to produce the multiple of six (54). Five revolves on itself because the squares of one to four have the same units as the squares of nine to six, in relation to their distance from five—thus $1^2 = 1$, $2^2 = 4$, $3^2 = 9$, $4^2 = 16$, $5^2 = 25$, $6^2 = 36$, $7^2 = 49$, $8^2 = 64$, etc. Five alone is said to revolve on itself since it has no complementary number—C 45a.
Stern points out that the square and cube of five as well as of six retain the original units, 5 and 6, adding that these two circular numbers and the two end-numbers, one and ten, were selected as the component letters of the divine name. Cf Sefer Zahut 13a; Sefer Hashem 6b; Safa B'rra 43b-44a; Com Ex 3:15.

33. These are accidents borne by a body for it is composed of six sides, being defined as a thing produced by three lines intersecting at right angles according to ibn Hamad (Gazzali); or of three dimensions as defined by Aristotle (Aristotle De Caelo 1:1) Each dimension has two ends (sides) thus giving a total of six sides—C 47b-48a.

34. Cf Sefer Hashem 8b, 19a quoting Sefer Yezira; Zohar Gen 47a; Com Ex 3:15. The aleph is made up of the line above and below and the line from right to left. The body represented by this three-dimensional aleph bears the accidents—C 48a.

35. Belief in His existence and His divinity will lead men to believe the other nine commandments—C 48a.

36. As one is no number, yet all number is based on it, so the first commandment is neither a positive nor a negative precept, but an inner belief and the basis of the commandments. He who has no faith in God recognizes no precepts—Sefer HaShem 39f; cf Com Ex 20:1.
37. Cf Zahut 12a; Efros, Problem of Space in Jewish Philosophy, N Y 1917, 72, 49n53, 120.

The meaning according to Comtino (48a) is that the body is potentially infinitely divisible.

38. Form makes actual the potential existence of matter—C 48a. Unless there is form one cannot say נול "behold."

39. These two component parts symbolize matter and form or substance and accident—Sefer Hashem 31, 7a; Zahut 30b, 31a. This passage in our text possibly involves phallic symbolism—Efros.

40. Since form actualizes the existence of matter the ה is the sign of the feminine when it is used as a suffix—C 48a. Thus Ibn Ezra agrees with Gabirol who, unlike Aristotle, makes form the feminine principle.

41. Cf Com Ex 26:32.

42. Cf Sefer Hashem 32, 7b.
43. These are יָד. When it is connected with them it is read as a vowel—C 48a.

44. The definite ה is pointed with patah and the interrogative ה with hataph patah—C 48a.

45. Aleph indicates the first person when written in the verb (whereas yod represents the third person) As a suffix yod is like aleph because then, like the aleph, it represents the first person when written in a verb—C 48a.

46. Every number is based on ten. Every number is either a part of ten (a fraction) or produced by multiplying it, or produced by its addition to another number (10 + 1 = 11) or the result of both methods combined (5 x 10 = 50 + 4 = 54)—C 48a. Cf Com Ex 3:15.

47. "Since air and fire are light, fire being burning air, they are in a single sphere. Water and earth are heavy and jointly encompass the earthly sphere, thus they produce a single sphere"—C 48a. "Some scholars deny the existence of an upper sphere of fire and contend that from the earth to the sphere of the moon there שֶׁפֶת is air, but that its parts divide into four qualities. Among these scholars are Israeli, Abarbanel and Ibn Ezra"—S
48. On the enumeration of the spheres see introduction p.

50. The half-circle is symbolic of the whole circle—C 48b. Cf Sefer Hashem 6a. It represents the tenth all-embracing sphere—Sefer Hashem 26, Zahut 27a.

51. טה/לו/לה/לא/לו/לה Stern quotes Reggio on this passage as follows: "Ibn Ezra wants to show that the yod denotes the number ten both in its form and in its name. In its form it is a blocked-in circle, representing the upper all-embracing sphere which encloses the other nine spheres, making a total of ten. From the standpoint of its name, he is saying that yod comes from the root י"ת which meaning is "a gathering or assemblage" which he illustrates from the verse quoted."

52. Cf Com Dt 14:33; Com Lev 27:32 and Mekor Hayim 114a n.16; Sefer Hashem 6a; Keter Malekut 100.

53. Ten begins the category of tens—C 48b; Cf Com Ex 3:15; Mekor Hayim 45b n.36.

54. Since they are divisible only by one—C 48b.

55. Cf Sefer Ha'-ehad 1f; al-Biruni 23.

56. $1 + 2^2 = 5$

57. $1 + 3^2 = 10$

58. $10 + 5 = 15$
59. \( 1 + 5^2 = 26 = \overline{71} / \overline{71} \)

60. \( \overline{71} / \overline{71} \) = 26 -- C 48b.

61. The Feast of Weeks is the fiftieth day of the counting of the Omer. Cf Lev 23:16.

62. \( 2 + 3 = 5 \). So Cebizenach/who assumes that five it the sum of the \textit{prime numbers} which precede it.

63. Comitno (49a) offers the following two explanations for this passage:--" The square of five (25) is like the sum of the numbers preceding it, not counting one which is not a number, (i.e. 9) plus the three letters of \( \overline{71} \), thus \( \overline{71} \), whose numerical value is 16. Or the explanation may be that by the proper name is meant the tetragrammaton whose numerical value is 21, and preceding the number five are four numbers which added to 21 give the sum of 25."

Stemm says that the divine name \( \overline{71} \) is numerically equal to the three letters which are used to make up the tetragrammaton.

64. \( 1 + 2 + 3 \text{ etc.} + 15 = 120. \)

65. \( 2^2 + 4^2 + 6^2 + 8^2 = 120 \), which equals the sum of the addition of one to fifteen. The same result is arrived at by multiplying half of fifteen plus one-half \( (7\frac{1}{2} + \frac{1}{2} = 8) \) by fifteen. C 49a.
66. Comtino (49a) reads דירוחנט לאב and explains that this means the sum of the squares of 1, 3, 5, 7, 9 = 165. Similarly Stern. Cbizenach (121) however, understands it as the sum of 120 plus the sum of one to nine, totalling 165.

67. \( n^2 \times n' = 15 \times 11 = 165. \)

68. \( n^2 + 1^2 = 225 - 1^2 = 135 \) or \( 5^3 \) —C 49a

69. \( n^2 \) ( = 21)² or 441 minus \( n^2 \) ( = 15)² or 225 = 316 which is vav cubed—C 49b; Motot 46a.

69a. He proceeds to show the significance of the number ten geometrically. Draw a circle whose diameter is ten and draw a cord on one-third the diameter. Construct a rectangle on the cord whose sides are one-third the height of the diameter. Then the area of the rectangle will equal the circumference. If you draw a triangle on the cord whose apex is at the top of the diameter, thus its altitude will be two-thirds the diameter. Its area will equal the area of the rectangle. If the diameter should be less than ten then the area of the triangle or rectangle will be less than the circumference in proportion to the reduced size of the diameter from ten. The opposite is true if the diameter is more than ten. But here he adds other illustrations—C 49b.
The simplest understanding of the text would yield this reading. Cf Mekor Hayim 46b n.38 and Motot on Com Ex 3:15. If the diameter is ten the area of the triangle will be
And the area of the rectangle will be

Eichenbaum (Kerem Hemed IV 115f) reads the text differently "The square of the sides of a triangle inscribed in a circle equals the square of the perpendicular when each side equals the diameter of the circle. If every side equals the diameter, then the square of the latitude is three-quarters the square of the diameter. Then the square of the altitude equals the square of the side of a triangle inscribed in the circle." Creizenach (125ff) adopts this interpretation. Comtino (49b ff) proceeds to a lengthy explanation beginning with the statement that the square of the sides of a triangle inside a circle equals the product of the perpendicular of the triangle by the diameter of the circle. In the diagram, BD divides the square into two triangles, and as the base of both. AE bisects the center at right angles to the BD. Thus the perpendicular AE equals half the diameter. The square of the side of the
square equals twice the square of the perpendicular because the perpendicular equals half the diameter. Thus if \( AE = 6 \), then \( AB = \sqrt{72} \text{ or } 2AE^2 = 0.82 \).

\[
AC (=12) \times AE (=6) = 72 \text{ or } AB^2
\]

This is true even when the square of the perpendicular is not \( \frac{3}{4} \) the square of the side but half the square of the side.

The proof is that if you draw a chord on the diameter of a circle, it bisects the diameter. If a line is bisected at any point, the area of the rectangle contained in the whole line and in one of the two segments equals the area of the rectangle which is contained in the two segments and the square produced on the aforementioned segment.

\[
\text{Proof—see illustration.} \\
AB \text{ is intersected at any point by } C. \text{ Produce the rectangle } ACDF \text{ on } AC \text{ and the square } BCDE \text{ on } BC.
\]

Then each of the rectangles \( AE, AD \) and the area of \( AE \) equals the area of \( AD \) plus \( CE \), and \( AE \) equals the area of the rectangle contained in \( AB \) \( BC \) because \( BC \) equals \( CD \) and the area of \( CE \) is the square produced on \( BC \). Thus the area of the rectangle contained in the two lines \( AB \) \( BC \) equals the area of the rectangle contained in \( AC \) \( BC \) and the square produced on \( BC \).
When a cord is drawn a triangle the part of the diameter above the cord is called the perpendicular and the part below, the arrow. The product of the perpendicular by the diameter equals the perpendicular squared plus the product of the arrow by the perpendicular. Thus arrow \times perpendicular equals \frac{\text{cord}}{2} \times \frac{\text{cord}}{2}

This is proven by the fact that the cord and the diameter are two intersecting chords in a circle and in any two intersecting cords in a circle the area of the rectangle contained in part of one line plus its remainder equals the product of the part of the other line times its remainder.

See diagram. To prove that the rectangle contained in part of AC or BD, the area of the rectangle contained in AC CD AE GE equals the area of the rectangle contained in BE EC.

Proof—draw GH GE GI GC GB

Then GH bisects AC at right angles equally (of Euclid 3:3). Thus AC is cut into halves at H and unequally at E. Then the area of the rectangle contained in AE EC plus the square produced on EH equals the square produced on CH (Euclid 2:5)
Thus the arrow times the perpendicular equals half the
cord times half the cord or half the cord squared, since
the perpendicular bisects the cord, being half the diameter.
Any cord not passing through the center, bisected (at
right angles) by a line drawn through the center, is
cut into two equal parts. (Cf Euclid 3:3)

The perpendicular and half the cord and the side
of the equilateral triangle produce a right-angled
triangle and the cord of the rectangle is the
side of the large triangle i.e. the equilateral
or isosceles. Since it is the cord of the
rectangle its square equals the square of the other
two sides which are the perpendicular and half the
cord. Then the square of the side of the triangle
equals the product of the perpendicular times the
diameter which equals the square of the perpendicular
plus the product of the arrow by the perpendicular
which equals the square of \( \frac{3}{4} \) half the cord.

This proves that the square of the side equals
the product of the perpendicular by the diameter as
long as the perpendicular squared equals \( \frac{3}{4} \) the square
of the side. But this applies to all equilateral
triangles inscribed in a circle. However the condition
which Ibn Ezra adds here in saying "when the square
of the perpendicular of the equilateral triangle equals
3/4 the square of the side" applies to the perpendicular
on any side. Otherwise the only case in which the condition
could be fulfilled would be if the perpendicular were drawn to the base which is common to both triangles but not to every side. Only when the triangle is equilateral will the square of its perpendicular be $3/4$ the square of the side—C 49b-51a.

71. Eichenbaum (ib 116) explains this clause as Ibn Ezra's proof for the preceding statement.

means "since". Upon the basis of Euclid I 47 he says

\[ AB^2 - BD^2 = AD^2 \]

since \( BD = \frac{1}{2} BC \)

and \( AB = BC \)

Therefore \( BD^2 = \frac{AB^2}{2} \)

And \( AD^2 = \frac{3AB^2}{4} \)

72. If the diameter is 12, then the cord on $1/3$ of it equals the root of 32 and the square 128. The square of the arrow (4) will be 16. Add this to 128 getting 144 the square of the diameter.

Proof—The diameter of a circle is a line bisecting a cord anywhere. When a line cuts another, the two squares produced on each of the segments plus double the area of the rectangle contained in the two parts equals the square of the whole line (Cf Euclid 2.4). The arrow and
the perpendicular (AD) are the two parts of the diameter (AB).

Thus \( DB^2 + AD^2 = 2(DB \times AD) \)
equals \( AB^2 \times AD \)

This is when \( 3/3 \ AB = 2BD \)

Then \( BD \times AD = \left( \frac{EF}{2} \right)^2 \)
(as proven in note 70)

Thus the square of half the cord equals one-fourth of the square of the whole cord.

Then the square of the cord is four times the square of half the cord which equals \( BD \times AD \). \( BD \times AD \) equals half the square of the perpendicular when the perpendicular is double the arrow and its product equals the square of the perpendicular. Then \( AD^2 + 4(AD \times BD) = EF^2 \)

Then \( EF^2 \) equals the square of the perpendicular and twice the product of the arrow by the perpendicular.

Add the square of the arrow to the sum of them and you get the square of the diameter. Therefore the square of the cord plus the square of the arrow, when it is drawn on one-third of the diameter equals the square of the diameter—\( C \ 51a-b. \)

Eichenbaum (ib 117) \( \quad \text{GH} = \text{cord} \)

\( BD = AC \)

\( \text{EGH} = \text{a right triangle} \)

\( \text{EH} = \text{diameter} \) (Euclid 3:31)
EH^2 = GH^2 + EG^2 (Euclid 1:47)

AC = \frac{\text{diameter}}{3} = BD = CD = GE

Therefore \( EG^2 = AC^2 \)

Thus diameter squared (EH) = chord squared (GH) + arrow squared (since \( EG = BD \))

Creizenach however (127) explains it as follows:

Call \( AB = d \)

Call \( EF = s \)

\[
DF = AD \times BD
\]

or \( s^2 = \frac{d}{3} \times \frac{2d}{3} = \frac{2d^2}{9} \)

then \( s = \frac{8d^2}{9} \)

Thus \( s^2 + d^2 = \frac{8d^2}{9} + \frac{d^2}{9} = d^2 \) or \( EF^2 + DB^2 = AB^2 \)

73. Draw a circle. Make a cord on 2/3 the diameter.

It is the base of the triangle AEF and the side of the rectangle GEFH (see diagram in note 73)

Make \( AB = 10 \). Then \( AB = 3^\circ 20' \) (1/3 degree)

Then \( EF = 9^\circ 9' \) approximately.

\[
EF \times GE = 9^\circ 9' \times 3^\circ 30' = 31^\circ 20' 60''
\]

the area of GEFH which equals the circumference.

\[
AD \times DF \text{ or } 6^\circ 40' \times 4^\circ 44' = \text{the area of AEF,}
\]

\[
31^\circ 20' 60''
\]
But if the diameter should be more than 10, e.g. 12, the cord would be twice the root of 33 or 11° 19', approximately. Multiply this by 4 (1/3 the diameter, the height of the rectangle) getting 45° 16', the area of the rectangle. The perpendicular (8) multiplied by half the base (5° 39' 30") gives the area of the triangle—45° 16'. The circumference of a circle whose diameter is 12 is approximately 36° 43' 2" which is about 1/6 less than the area of the triangle and of the rectangle, corresponding to the proportion of 10 to 12. Cf Mekor Hayim 47a-b n.40. But Eichenbaum (117), with Creizenach (127) in agreement, understands the language of the text to mean that if the cord cuts a larger or smaller part of the diameter than 1/3, the previously-mentioned equation will not be true.

74. Eichenbaum explains (118f)

\[ \sqrt{EG} + \sqrt{EF} = \sqrt{EH} \]

The diameter EH is 10, then its square is 100.

\[ \sqrt{EG} = \frac{100}{9} \]

Then \[ \sqrt{EF} = 100 - \frac{100}{9} = \frac{800}{9} \]

and \[ \sqrt{EF} = \frac{\sqrt{800}}{3} \]

The area of rectangle EFHG is EF x EG or

\[ \frac{\sqrt{800}}{3} \times \frac{10}{3} = \frac{10\sqrt{800}}{9} \]
The area of the triangle AEF will be \( EF \times \frac{1}{2} AD \)

thus \( \frac{800}{3} \times \frac{20}{6} \) or \( \frac{10}{3} = \frac{10\sqrt{800}}{9} \)

The circumference is to the diameter as 22:7 or 484:49

or 800:81 or \( \sqrt{800} : 9 \)

Then 484 \( \times \) 81 = 49 \( \times \) 800 (Euclid 7:19)

thus 39,204 = 39,200.

Similarly, 10:circumference = 9: \( \sqrt{800} \)

Then circumference = \( \frac{10\sqrt{800}}{9} \) which is equal to the area of the rectangle and the triangle.

Creizenach reasons that \( DF^2 = AD \times DB = \frac{20}{3} \times \frac{10}{3} = \frac{200}{9} \)

then \( DF = \frac{10\sqrt{2}}{3} \)

thus EF (base of triangle AEF) = \( \frac{20\sqrt{2}}{3} \)

\( EF \times \frac{10}{3} \left( \frac{1}{2 \text{ altitude}} \right) = \frac{10}{3} \times \frac{20\sqrt{2}}{3} \)

Thus area AEF = \( \frac{200}{9} \times 1.4 = \frac{282}{9} = 31.33 \)

Rectangle GHEF has the same area as AEF, proven above.

(note 70). The circumference of the circle is 3,1416 \( \times \) 10 or 31.41.

75. This sentence begins the consideration of the significance of \( 15 = \pi \) --Richenbaum 119.

Contino (51b, 52a) explains that "If the diameter is 15 the cord in one-third should be (double the root of 50 or) 14° 5′ 33". This multiplied by one-third the
diameter (5) gives \(70^\circ 42' 40''\), the area of both the triangle and the rectangle. The square of this is exactly 5,000."

Eichenbaum states specifically that means the area of the triangle. His proof is that 
\[
EF^2 = AB^2 - EG^2 \text{ or } 15^2 - 5^2 = 200.
\]
Then \(EF = \sqrt{200}\) and the area of triangle \(AEF\) equals \(\sqrt{200} \times 5\). The square of this is \(200 \times 25\) or 5,000.

Eichenbaum adds "The remarkable thing about 15 is that you can find this result in the square of the area but not in the root."

Creizenach (129) explains that 
\[
DF^2 = \frac{2d}{3} \times \frac{2d}{3}
\]
thus 
\[
\frac{2d}{9} = \frac{2}{9} \times 15^2 = \frac{2}{9} \times 225 = 50.
\]
The square of the altitude is \(\frac{2d}{9} \times \frac{2d}{3} = 10 \times 16\) or 100.

The square of half the base multiplied by the altitude, or the square of the area is \(50 \times 100\) or 5,000.

76. Creizenach (129) adds "since the circumference equals the triangle \(AEF\)." Then the circumference is \(\frac{200}{9} \sqrt{2}\). The square of this is \(\frac{40,000}{81} \times 2\) or \(\frac{80,000}{81}\). Eichenbaum (120) reaches this point by first calling the circumference \(\frac{10 \sqrt{800}}{9}\) the square of which is \(\frac{100 \times 800}{81}\). Then Creizenach and Eichenbaum alike reduce
this fraction to $987 \frac{53}{81}$ or $987 \frac{45}{81} + \frac{8}{81}$

or $987 \frac{5}{9} \frac{8}{81}$

77. In terms of decimals the square root would be 31.4269. The number after the decimal point multiplied by 316 gives $923,104 \frac{1}{2} \text{, or } \frac{92}{2160,000}$

92,210 thirds. This is the sum of 25 minutes (25 times 3600 thirds, or 90,000 thirds) 36 seconds (36 times 60 thirds or 2160 thirds) and 50 thirds—Eichenbaum 120.

"In the science of astronomy the unit employed is the degree divided into sixty minutes...divided into sixty seconds (the second time of division) and the second into 60 thirds and the third into 60 fourths"—al-Biruni 24.

78. Creizenach (130) says $'7' '7' '7'$ numerically amounts to 72. Stern also mentions this reading and offers as an alternative $'7' '7' '7'$ giving the same sum.

Eichenbaum (130) adds "the degrees of the circumference (31) plus the degrees of the area of the triangle or rectangle inscribed in the circle (31) plus the degrees
of the diameter (10) produces the same total (72)."

Contino (52a) explains that 72 is similar to 7200 which is equivalent to the area of the square and the triangle in a circle whose diameter is 15 plus the square of the circumference which is 2200.

79. This is added because the letters signifying five and ten begin the tetragrammaton. The tetragrammaton as a 72 letter word may be based on the three verses EX 14:13-21, each of which contains 72 letters. The kabalists derive it by a gematria (numerical evaluation of the letters of a word) which method Ibn Ezra opposes—Sefer Hashem 34.

Gen R on 15:14 bases the 72-letter name on Dt 4:34 which contains 72 letters.

80/ See note 73 for Contino's explanation.

Creizenach (130f) explains as follows—

\[
\frac{2d^2}{3} \times \frac{2d}{3} = \frac{d}{2} \sqrt{3} x \frac{2d}{3}
\]

thus \( \frac{2d^2}{3} \sqrt{3} \)

But when diameter is 10 the circumference equals \( \frac{200}{9} \sqrt{3} \) or \( \frac{20}{9} \sqrt{3} \) times as large as the diameter.
It is thus \( \frac{20d}{9} \times \sqrt{3} \)

Then the triangle to the circumference is as \( \frac{2d^2 \sqrt{3}}{9} : \frac{20d}{9} \times \sqrt{3} \)

thus \( d:10 \).

Eichenbaum (121) demonstrates as follows

\[ EF^2 + FH^2 = AB^2 \]

\[ FM = \text{diameter} \]

\[ FH^2 = \frac{AB^2}{3} \]

Then \( EF = \frac{8AB^2}{9} \) or \( EF = \frac{\sqrt{8} \times AB}{3} \)

The area of the triangle is \( EF \times FH \) or \( \frac{\sqrt{8} \times AB}{3} \times \frac{AB}{3} \)

or \( \frac{8 \times 2AB}{9} \)

Diameter : circumference = 9: 800 (Euclid 7:19)

Circumference = diameter \( \times \sqrt{800} \) and divided by 9.

Thus \( 10:AB = \frac{\sqrt{800} \times AB}{9} ; \frac{\sqrt{8} \times 2AB}{9} \)

Thus triangle : circle = diameter : 10.
CHAPTER TWELVE

1. "This chapter is very important. All the preceding chapters lead up to it. Intellectual excellence and communion with God is discussed here. He begins with the praise of God who is compared to the number one. As this number is found in all numbers so the soul of man, if it cleaves to God becomes immutable. Having expounded in the previous chapter the letters of the divine name he proceeds to discuss the value of this name—\( \text{C 53a} \).

3. Referring to the separate intellects—\( \text{C ib} \)

3. Referring to the intermediate world—\( \text{C ib} \).

The stars—\( \text{F 13} \)

I. Goldziher, Kitab Maani al Nafs, Berlin, 1907, 37 calls angels \( \text{U}'\text{T} \text{O} \).

4. Referring to the world of intellects and spheres—\( \text{C ib} \).

5. "So the ancient philosophers taught that divine providence is bound up in the two (upper) worlds with the individua since they are eternal, and in this world it is bound up with the universals which are immutable. Therefore the two (upper) worlds are related to Him. Thus Ibn Ezra mentioned only the
two and the mention of the third world is also missing in the words of the Psalmist. He is saying that although there are things which exist immutably, nevertheless they change in relation to something else or because of it. For example, the courses of the heavens are immutable per se, yet they change in relation to the center of the earth and because of it, since it is from time to time at the center of every sphere. God however never changes even in this respect" C 53a. Cf Com Ex 3 :15 bottom.

6. These stars remain in fixed relation to one another and to the zodiac, moving about one degree every seventy years. Therefore it was decided that they are all in one sphere although it is possible that each may have its own sphere--C ib. Similarly Com Ex 3:15 bottom.

7. Each sphere moves uniformly in relation to its center Aristotle says the motion of the spheres is changeless --i.e. the particular sphere does not alter its speed of revolution. Yet the observer sees that their speed apparently varies. The solution to this contradiction is that the star is on a sphere whose center is not the same as that of the earth--C 53a.

8. The relation of any planet to all the others cannot be exactly the same at any two times--C 54a. Similarly Com Ex 3:15
9. They join under a particular sign in the same degree, minute and second—C ib. Similarly

Com Ex 3:15

10. In none of the four aspects—sextile, trine, square and opposition—C ib. Cf E 332.

11. Having aspects in relation to all the planets—C ib.

12. "Ascending" means the movement from perigee to apogee; and the reverse movement is descending—C ib.

13. "In the large one"—in the apogee of the eccentric sphere or its perigee—C ib.

14. "In the small one"—in the apogee of the epicycle or its perigee—C ib.

15. The intersection of the celestial equator and the zodiacal belt at Aries is called the head of the dragon and at Libra is called the tail of the dragon.

The former intersection is the ascending node where the planet crosses the ecliptic into the North latitude constituting the vernal equinox; while the latter, the Dragon's tail, is the descending node or the point where it crosses southward, constituting the autumnal equinox E 363. So Contino and Stern. Com Ex 3:15
16. i.e. they have no molad nor/obscured. So Stern, but Comteino (54b) says "Since they are not composed of matter and form they cannot disintegrate. They are like matter in one respect and like form in another. Or he may mean here that they have no beginning or end in measurement since they are spherical.--C 54b.

Com Ex 3:15 ויהי אפרת בון ע"שה יבכתי כלבב

17. Since at times they are in apogee, appearing as small, and at times in perigee, when they appear large. What is seen at the largest angle seems smaller than what is seen at the smallest angle--C ib.

Com Ex 3:15 ויהי אפרת בון ע"שה יבכתי כלבב

18. Because its phases are not produced by itself but by its relationship to the sun --C ib. Cf al-Biruni 65

Com Ex 3:15 יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכativity ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"שה יבכתי כלבב ידידי ע"ש
20. Com Ex 3:15 "The planets do not change their light therefore below them is the moon for all their accidents apply to it and more besides." This is due to its complicated motion in its epicycle (Cf E \textit{Jedid}, 333) But Comtino says "On the other hand the other planets \textit{nọtε/πέρικλήπτα} reced or stand still, phenomena which do not occur to the moon"—C 54b Compare however with reference to the moon article E 156, and literature quoted there.

21. The changes which the planets undergo influence all mundane creation. Everything earthly must change eventually. God alone, who is eternal, and the human \textit{souls}, which is part of Him, are immutable—S Com Ex 3:15  

22. "Created things are infinite \textit{τά} in number and everyone differs from the other. Cf De Generatione et corruptione). Since the astrological order is the cause of this infinite variety it follows that the arrangements of the heavenly bodies are infinite"—C 54b

23. In the Seder \textit{Oyesira} (4:16 in the English edition; 3:4 in the Arabic edition) the text is "Seven stones build 5,040 hourse thereafter ge
and calculate what the human mouth cannot express nor the ear hear! quoted in Kuzari 4:25 p 461. Comitini lists the permutations of two, three, four, adding "from seven and beyond the number is tremendous. How much more so is this true of the stars." C 55a. But the words are not found in the available text of the Sefer Yesira.

25. Cf Dieterici, Weltsehle, 143 "The existence of the world which goes forth from the Creator is like the existence of speech which goes forth from the speaker..." Cf F 137f n. 1. He is spoken of as Elohim to testify to His acts through the planets just as speech is called lip and tongue, the means by which it is heard—C 55a. Since the divine name indicates His existence power and eternity it could not be used until man was created, to complete the world which witnesses to His glory—S. The tetragrammaton is the "lip and tongue" whereby creation is generated.

The Midrash indicates that without natural phenomena man could not exist.

37. Both names are written together in every verse mentioning God from Gen 2:4 to 4:1.

28. She used the tetragrammaton because she knew through the birth of her child that the supramundane species (the soul) had been implanted in earthly matter. The human soul alone, being immutable like God, can cleave to Him and receive strength from Him to perform great things—C 55b. Cf Sefer Hashem 18b; Com Ben 2:13 and Ex 3:15; Attributenlehre 226 and n.213; Ohel Yosef 12a n.205.

39. Because Moses sought to perform miracles he mentioned the divine name—S. Eom Ex 3:15

Cf Com Ex 9:23; Kuzari 4:15 p.430. Sefer Hashem 19a Attributenlehre 181 n.143.

30. Since this name gives the power to produce miracles, it is inconsistent with the teaching that there is nothing new under the sun, expressed in Ecclesiastes—S. Cf Com Eco 12:14. Com Ex 3:15
Astrological destiny in that book is pictured as inexorable—C 55b.

31. Com Ex 3:15

This is because he who cleaves to the divine name can conquer astrological destiny symbolized by Elohim—C lb.

32. Thus Elohim is at times a common noun, at times a proper noun—C 55b. Cf Com Ex 3:15 (beginning)

33. Com Ex 3:15

Being in the construct state it can only be used here as a common noun because a proper noun cannot be used in the construct. He is saying that by means of communion with the divine name as a common noun, one can perform miracles. This name the patriarchs did not know. They knew only the proper noun—C 55b, Cf Ohel Yosef 45a n. 25; Kuzari 4:3,15; Rosin 58.

34. Cf Ps 24:10

35. I Chr 13:6. The printed text and have which
makes no sense in the context. Hence Ibn Ezra's reference to Chronicles is not to II Chr as cited by Stern but to I Chr 13:6 where the ark is called **הַכֹּל**. Comment seems also to have I Chr 13:6 in mind.

ADD TO 347 "The throne refers to the tenth intelligence—the active intellect. As a common noun the divine name was connected with His throne as is indicated in the verses cited. The second verse gives the reason why the first verse calls the ark God" —C 55b 56a. Cf Kuzari 4:3, p. 383.

36. The argument of the chapter up to this point is that God alone is immutable and that the angels, the heavenly bodies, the earth are mutable. The soul alone in the lower worlds is immutable. The tetragrammaton is an immutable power whereas Elohim is the spirit of mutability. By cleaving to the tetragrammaton one acquires the power of miracle; whereas Elohim is subject to astrological laws. Now he proceeds to show how angels, the throne, the ark etc. may be spoken of as God.

37. Com Ex 3:14 כִּהֵן וַשָּׂא הַכֹּל. כִּהֵן and כִּהֵן have the same significance—Sefer Hasiah
17b. Cf Kuzari IV 3.

ן"ח is the proper name for the divine presence abiding among the angels and ב"ה' refers to the presence abiding among Israel—Ohel Yosef on Ex 3:15 p. 45a, n. 34, 35. Menahem b Saruk said that ב"ה' has no derivation from any other word—Hirschfeld, Literary History etc. 35.

Creizenach (135) implies that ב"ה is in apposition with ב"ח. The three verses which follow are cited to illustrate this usage, the second part of each verse explaining the first.

38. On the second day it doubled, on the third it was tripled and so on until it was sevenfold—C 56a.

39. Ibn Ezra now compares the divine name with the number one showing how man can cleave to Him and how His throne is called God—C 56a.

Com Ex 3:15

This comparison between one and God displayed the influence neopythagorian doctrines upon him. See introduction p.
40. While every other number is dependent on other numbers, one exists in its own essence. "This gives the reason why it is the foundation of all number. Whereas other numbers are combinations of units, one is not." C 56a.

41. Every number except one is both preceded and followed by a number—S. Cf Sefer Ha-Ehad 7. Com Ex 3:15

Cf Mekor Hayim 46a and Motot. "Each number is made up of half its bordering numbers. By adding the two bordering numbers you get its double. This applies to all numbers. But one has only one border number, viz. two, which is twice one while one is half of it." Dieterici, Propadeutik 7

Cf Com Ex 33:31.

42. One is in every number, thus every number may be called by its name, being produced by ones. The throne of God similarly is called God because He abides in it and has created it—C 56b.

Cf Hagiga 13a—Above the seven heavens and the holy Hayot "is the throne of glory... The King, the living and eternal God, high and exalted, abides above them!"

43. Since man's relation to the active intellect is as
that of the world to God, the active intellect is called God, His name being in it. The world acts in two directions—receiving and giving—whereas God acts in one—giving. This is comparable to the active intellect and man. This is why philosophers call man a microcosm since he corresponds to the macrocosm and is influenced by God—C 56b. The idea of the microcosm is traced back to Heraclitus and Socrates by Horovitz—H II 139 n.110 while Shahraestani carries the expression back to Pythagoras. The Brothers of Purity likewise adopted it—Dieterici, Anthropologie, 41ff. Cf Kuzari 4:25, p 446; J Guttman—Philosophie des ibn Gabirol, 117 n.3; S Horovitz, Die Mikrokosmus des Josef ibn Zaddik, text 24; H 161ff; Com Gen 1:26; Ex 25:40; 26:1; Pr 3:18; Sfat Yeteyr 35f

44. Cf Rosin 202. Metatron is the representative of God, the intermediary between God and creation who bears the name of God-Creizenach. See introduction p.

45. Comtino (56b) says this refers to the five traits in which/man was said to be similar to his creator (Ber 10a). So Stern. But Creizenach (137) says this refers to the five traits mentioned in Is 3:3 (Cf Hagiga 13a)
46. An esoteric work on the dimensions of God's body. These measurements are ascribed to R Ishmael who received them secretly from Metatron. Cf Com Ex 33:21 Sefer Raziel (Lemberg ed) 41.

47. This is the active intellect which created the lower world (Cf Com Ex 24:10; Ohel Yosef 74a n.18; Motot 73b). What Ibn Ezra is implying is that he who does not know his own body and soul cannot know anything about the superior universe (cf page 10 note 69)--C 56b Similarly Com Ex 33:21.

48. Since the relation of man to the world is as the relation of the world to God, man cannot rise above the world. Thus the only way in which he can cleave to God is when his soul knows Him and his relation to Him. This is what is meant by "the measurements of the Creator" Knowing all that is possible for him to know, man is then perfect. This knowledge will earn him immortality--C 56b. The argument in this paragraph seems to be a veiled suggestion that man is equivalent to God, thus to know God is to know oneself.

49. Since God is all and everything cleaves to Him. From the standpoint that He knows the all, He knows the one. Man however cannot know ten unless he knows it to
be ten units, but the essence of one is in his soul from the standpoint of his being one—C 57a. Again there is a hint of the divinity of man.

50/ Of the introductory poem.

51. Ibn Ezra like other contemporaries uses often the neoplatonic picture of the eye and the sun. Other writers also used it. "Man does not have the power to plumb the depths of wisdom as the eye does not have the power to look directly at the sun"—Ben Hamelech V'hanazir quoted by I Davidson in Essays and Studies in Memory of Linda R. Miller, p.15 #86.

52. Since Moses could not look at God directly. Ex 33:20.

53. Cf Kuzari 4:3f—Moses became one with the spiritual ideas, for they are the steps to the highest excellence, viz. God, whom ordinary mortals cannot achieve, being hindered by the body. Com Ex 33:23 explains that "my back" and seeing God's form (Nu 12:8) have the same meaning, viz. seeing the connection between God and the world, in contrast to "seeing the face of God" which means knowing in detail all the goodness of God,
i.e. the essence of God's reality which is not possible for the soul in its earthly abode--Rosin and Mekor Hayim 84a,b, n.70,71, 72.

54. One can understand God only as far as he has something in common with God. Cassenach (138) says the reference here is to Adam Kadmon, the heavenly counterpart of man in whose image man was created.

55. This refers to God and the angelic beings who have been the subject of the preceding discussion. The question then arises how can one commune with God in prayer when He is so completely unrelated to human beings. The answer is that He is both far and near, transcendent and immanent. Cf Kuzari 4:1,3 and commentary--Efros.

56. The divine throne is intermediary, the primal cause is remote. Therefore in some passages it is written that His people are the portion of God, in others that God is their portion (referring to the intermediary). When He calls them His inheritance it is because they are found in Him. But the throne when man cleaves to it and it makes him immortal, is called the inheritance of man, and his portion--C 57a.
57. What relates to the one cause, Jahveh, is related to the other, Elohim. Thus the praise of Jahveh reads, "He is thy praise" (Dt 10:21) for above it is written "thou shalt fear Jahveh, thy Elohim" (10:20). Other verses illustrate the interchange of the two names—C 57b.

58. "I will extol thee"—the near cause.
"Bless the Lord"—the remote cause—"he angels..."
The third verse quoted in this paragraph suggests that man can also exalt Jahveh through the angels. "This passage refers to the statement above 'In this way the scholar can know the one in whom is all.' The purpose of these verses is to show that everything exists because of God. Thus all things cleave to Him. The uprightness and perfection of created beings lies in contemplating the first cause. Therefore exalted and magnified be blessed God in the congregation of Israel His people and likewise may God be glorified in His people for they are the princes of all the men and their integrity indicates the integrity of the Primal Cause who creates complete, unequivocal integrity." Ex. C 57b. Similarly Motot 84b. Cf C & M 33:21
59. Namely the knowledge of the objective, which is in what manner man may know his Creator, praised and exalted be the name of the King of Kings henceforth and forevermore.

Thus the Comtino commentary ends--C 58a.

60/ Cf F 117 n. 3 In Sefer Hashem 17b he applies this verse to the significance of the letters of the divine name. The Zohar on Ps 111:10 says that "it would be more proper to say that the end of wisdom is the fear of the Lord since the fear of the Lord is the final object of wisdom. The Psalmist however speaks of the highest order of wisdom which can only be reached through the fear of the Lord, which is implied in Ps 118:19f." Zohar introd. 7b.

61. In the catalogue of the Oppenheimer library Ms #144 the end of the ms reads, "I, Abraham the Spaniard, son of Meir called Ibn Ezra, began to compose this book and to write it in the city of London on the island of England in the month of Tammuz and it was finished in the month of AB at the end of four weeks, the year 4918 A M(1158 C E) and praise to God alone who hath greatly bestowed His lovingkindness upon Abraham His servant." Orient, 1850,
No. 19, p. 301. This is between May and June in 1158. A Rossi Ms 314 makes it a year later—Graetz 6:415.
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THE FOUNDATION OF REVERENCE

by

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edited, translated and annotated by

REUBEN J. MAGIL

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APPROVAL

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BY ABRAHAM IBN EZRA

Edited, translated and annotated by
REUBEN J. MAGIL
Candidate for the degree of
Doctor of Philosophy

has been read and approved by

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ספר יסוד מואר ווד מואר

לחכמה חרב ר', אברעם בר', מאיר א"ז

עורא ז"ל השפריד (1)

א проч בילס א狝תי 퐁לי פלא תודא (2)
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ואדר שגיים עשר שערים (20) וואמר נחלה (21) אירא מותר
לאום (22) זו תחתו ב' א쪘 בנספח (23) והליגנקל התבוטח ויא
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ה שער

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(265) וזכות חותם (261) אורות מהר אחרים ורותה (262) מי יוהוא
(263) והבונד אוקיサイ資う. וזכות לכל בלשניהם.
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(281) יברק ממעט.Miller של כל השם.
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המצוה על פי ו(383) אשר יחינה (384) ויודעתי (385).
והשמ (386) יורגן (387) בנך שלמה משחרה (388). ופי במחוז ומרח (389):
(4) מתוכנה (2) סמכות ורשויות (3) דעות metod (6) ספאם ופרטים (7) התמסות (5) ב"י גלגל גלגל בלילים (9) נגוזות טיפוס (10) נגוזות טיפוס (11) אלא הפרטים (12) מיר של גלגל גלגל הנוגה כוכב גוגה
(13) ניבול האספנות והדובנבות והברכות והאמות והזמןות והזמנה ותם של גלגל ריאובן
(14) בסוף כולם השמות והשמות והשמות של גלגל ריאובן
(15) ב"י גוגה
(16) התענית וה🤩.m":"�v; (~) יש (?) השלום (17) שלום זואר
(18) זו את אףי (19) למיר וקשת אס פרז
(20) זו את אס פרז (21) זו את אס פרז (22) זו את אס פרז (23) זו את אס פרז (24) זו את אס פרז (25) זו את אס פרז (26) זו את אס פרז (27) זו את אס פרז (28) זו את אס פרז (29) זו את אס פרז (30) זו את אס פרז (31) זו את אס פרז (32) זו את אס פרז (33) זו את אס פרז (34) זו את אס פרז (35) זו את אס פרז (36) זו את אס פרז (37) זו את אס פרז (38) זו את אס פרז (39) זו את אס פרז (40) זו את אס פרז (41) זו את אס פרז (42) זו את אס פרז (43) זו את אס פרז (44) זו את אס פרז (45) זו את אס פרז (46) זו את אס פרז (47) זו את אס פרז (48) זו את אס פרז (49) זו את אס פרז (50) זו את אס פרז (51) זו את אס פרז (52) זו את אס פרז (53) זו את אס פרז (54) זו את אס פרז (55) זו את אס פרז (56) זו את אס פרז (57) זו את אס פרז (58) זו את אס פרז (59) זו את אס פרז (60) זו את אס פרז (61) זו את אס פרז (62) זו את אס פרז (63) זו את אס פרז (64) זו את אס פרז (65) זו את אס פרז (66) זו את אס פרז (67) זו את אס פרז (68) זו את אס פרז (69) זו את אס פרז (70) זו את אס פרז (71) זו את אס פרז (72) זו את אס פרז (73) זו את אס פרז (74) זו את אס פרז (75) זו את אס פרז (76) זו את אס פרז (77) זו את אס פרז (78) זו את אס פרז (79) זו את אס פרז (80) זו את אס פרז (81) זו את אס פרז (82) זו את אס פרז (83) זו את אס פרז (84) זו את אס פרז (85) זו את אס פרז (86) זו את אס פרז (87) זו את אס פרז (88) זו את אס פרז (89) זו את אס פרז (90) זו את אס פרז (91) זו את אס פרז (92) זו את אס פרז (93) זו את אס פרז (94) זו את אס פרז (95) זו את אס פרז (96) זו את אס פרז (97) זו את אס פרז (98) זו את אס פרז (99) זו את אס פרז (100) זו את אס פרז (101) זו את אס פרז (102) זו את אס פרז (103) זו את אס פרז (104) זו את אס פרז (105) זו את אס פרז (106) זו את אס פרז (107) זו את אס פרז (108) זו את אס פרז (109) זו את אס פרז (110) זו את אס פרז (111) זו את אס פרז (112) זו את אס פרז (113) זו את אס פרז (114) זו את אס פרז (115) זו את אס פרז (116) זו את אס פרז (117) זו את אס פרז (118) זו את אס פרז (119) זו את אס פרז (120) זו את אס פרז (121) זו את אס פרז (122) זו את אס פרז (123) זו את אס פרז (124) זו את אס פרז (125) זו את אס פרז (126) זו את אס פרז (127) זו את אס פרז (128) זו את אס פרז (129) זו את אס פרז (130) זו את אס פרז (131) זו את אס פרז (132) זו את אס פרז (133) זו את אס פרז (134) זו את אס פרז (135) זו את אס פרז (136) זו את אס פרז (137) זו את אס פרז (138) זו את אס פרז (139) זו את אס פרז (140) זו את אס פרז (141) זו את אס פרז (142) זו את אס פרז (143) זו את אס פרז (144) זו את אס פרז (145) זו את אס פרז (146) זו את אס פרז (147) זו את אס פרז (148) זו את אס פרז (149) זו את אס פרז (150) זו את אס פרז (151) זו את אס פרז (152) זו את אס פרז (153) זו את אס פרז (154) זו את אס פרז (155) זו את אס פרז (156) זו את אס פרז (157) זו את אס פרז (158) זו את אס פרז (159) זו את אס פרז (160) זו את אס פרז (161) זו את אס פרז (162) זו את אס פרז (163) זו את אס פרז (164) זו את אס פרז (165) זו את אס פרז (166) זו את אס פרז (167) זו את אס פרז (168) זו את אס פרז (169) זו את אס פרז (170) זו את אס פרז (171) זו את אס פרז (172) זו את אס פרז (173) זו את אס פרז (174) זו את אס פרז (175) זו את אס פרז (176) זו את אס פרז (177) זו את אס פרז (178) זו את אס פרז (179) זו את אס פרז (180) זו את אס פרז (181) זו את אס פרז (182) זו את אס פרז (183) זו את אס פרז (184) זו את אס פרז (185) זו את אס פרז (186) זו את אס פרז (187) זו את אס פרז (188) זו את אס פרז (189) זו את אס פרז (190) זו את אס פרז (191) זו את אס פרז (192) זו את אס פרז (193) זו את אס פרז (194) זו את אס פרז (195) זו את אס פרז (196) זו את אס פרז (197) זו את אס פרז (198) זו את אס פרז (199) זו את אס פרז (200) זו את אס פרז
 Prostituets (119) ובכר ז"ל קרא במקטע בברעה משה ש"האativין
לעשה פרבר (121)_does גואר ראותו (122)כ"ב גיאני כ"ז א"תרים
שמטשים (124) Yosemite תואות) (125)וזה (126) פנייהו (127)
(atolן) (131) י"ע הליבר (132) חולל (129) (130) לותרות ומקלות ator,.
(134) בככר שרת ר' ל.ד. (133) ז"ה ומקלות ator,.
(135) בולות (136) תוס הוזיק (137)沃尔ות
(138)компон ביל"ז (139)כי לא ישшен טעמון ז"ה談
(140) לכל זוה בולות (141)כ"ז א"בירז (142)ברתות ולא תנתן
(144) שפר הרוח (145)沃尔ות ולא תנתן
(146)沃尔ות ולא תשקר ז"ה הפר
(147)沃尔ות ולא תשקר ז"ה הפר(Zid
(148)沃尔ות ולא תשקר ז"ה הפר (149)iversal
(150)沃尔ות (151) לכל זולה沃尔ות (152)沃尔ות ז"ה הפר
(153)沃尔ות (154)沃尔ות ז"ה הפר
(155)沃尔ות ז"ה הפר (156)沃尔ות ז"ה הפר
(157)沃尔ות ז"ה הפר (158)沃尔ות ז"ה הפר
(159)沃尔ות ז"ה הפר (160)沃尔ות ז"ה הפר
(161)沃尔ות ז"ה הפר (162)沃尔ות ז"ה הפר
(163)沃尔ות ז"ה הפר (164)沃尔ות ז"ה הפר
(165)沃尔ות ז"ה הפר (166)沃尔ות ז"ה הפר
(167)沃尔ות ז"ה הפר (168)沃尔ות ז"ה הפר
(169)沃尔ות ז"ה הפר (170)沃尔ות ז"ה הפר
(171)沃尔ות ז"ה הפר (172)沃尔ות ז"ה הפר
(173)沃尔ות ז"ה הפר (174)沃尔outes ז"ה הפר
(175)沃尔outes ז"ה הפר (176)沃尔outes ז"ה הפר
(177)沃尔outes ז"ה הפר (178)沃尔outes ז"ה הפר
(179)沃尔outes ז"ה הפר (180)沃尔outes ז"ה הפר
(181)沃尔outes ז"ה הפר (182)沃尔outes ז"ה пр
שבית (179) בֵּרֵית עָם יִשְׂרָאֵל לְפָסְכוֹל הַלַּוְּדוֹת לְולָכָיו (180)
הַמְּשֹׁכֶן וּפְּעַלַת יוֹסֵפֶה וֹלוֹשֶׁהוֹת הַמְּשֹׁכֶן וֹאָחָיו וֹבעְנֵי
וֹלוֹת הַמַּאֲרוֹם וְזַהְוְתוֹמִים עָלָיו (181) הַשָּׁקֶן וָלַשֶּׁמֶּם (182)
ולהָלוֹתָה הַבָּאָרֹם וְזַהְוְתָוֹמִים עָלָיו (183) הַכָּבָּס הַצָּוָה אָחדָה
בְּכָרָה רַקּוּי פַּתְיוּם וְשָׁרַיִהּ יֵתָנְגוֹת מִזָּהְוָהּ מְחָרָה
ָאֶזְנָנֶתָהּ קְדַמֶּה נְקֶמֶזֶת אַחֲרָהָהּּ
וֹשׁ מְצָוָה (184) שִׁשׁ לָת (186) כְּלֵי בַנָּה (187) אֶבָּא וְאֶבָּא גוֹזָה
ָאֶזְזֶה אֶל בְּכָרָה בָּרֹאָה וְצָוָּלָהָהּ עָרָה (188) אֶפֶס הִיא (189)
הָאֹי לְכָל הָבוֹא אָבָא שָׁאֵל גְּזָלֶה שָׁאֵל אָסָא (190)
רָוָאֲפֵה וְמְצָוָהוֹת מַפּוֹרָה (191) לְכָל לָאָו בּוֹרִיוֹת בּוֹעְבָרָה שֵׁיש
בּוֹת (192) מְשָׁפְפוֹת (193) שָׁפְפוֹת (194) בּוֹכֵּס (195)
בּוֹכָל בּוֹרָה (196) בּוֹכָל הָנֶגֶה (197) הָנֶגֶה הָאָמְרָה (198)
כָּל בּוֹתָהּ מְסָאָה וְעֵרְשָׁיָהּ מְרִיָּה הָעֵוָּה (199)
וֹשְׁרָה (200) הָעֵוָּה (201) זָשְׁקָה (202) זָשְׁקָה מְצָוָה הָאָתָה (203)
רָוָצִיֶּה בּי מְסָאָה הַשָּׁפְפוֹת שָׁרְשָׁיָהּ הָשְׁפַרָהּ וְעֵבָרָה שֵׁיש (204)
סְיָמָא חָוֵחֵשׁ בּוֹרַס לְחָזָיָהוֹת וְלָאָרָגָנָבָהּּ וּלָנֵלָהוֹת וְלָצָרָה לְעֵמָר (205)
וֹבְנָלָהָהּ לְאַנְוֹה וּרְתִיָּה בּי אֹמֵתָה קְדוֹשָׁיָה אַל הָנְגוֹה בּוֹל (206)
נוֹבְלָה (207) נְשָׁיָה אֶסָּא (208) נְשָׁיָה הָהָסָאָבָה בּוֹרָה (209)
וֹאָתָהּּ נְבָלָהָהּ הָשָׁפְפוֹת הָזָהָה (210) הָזָהָה (211) בָּשָׁר (212)
וֹבְנָלָהָהּ רוֹוָה עִלֵּה הָנְגוֹה בּי הָלָאָלוֹת וּזִיוָהָהּ לְזַיָּהָהוֹת אַל הָתָשָׁהָהּ (213)
הָצָוָּה (214) הָצָוָּה (215) הָצָוָּה (216)
מְסָנִיֶּה בּוֹרֵס הָזָהוֹ בּוֹרֵס הָזָהו (217) הָזָהו (218) הָזָהו (219)
יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח יִכָּח (220)
לכלל שלח (221) ואמ לא יחוֹרֵםֵל יִוָּם לְיִוְרֵדָה בֶּן.
וֹשֵׁר רַדוּ (222) כֹּל הַחֶרֶב בִּעֲרֵיָה וֹיֵא סֶפֹר (223) בָּשָׂר
וֹשֵׁר שְׁאָרָנְגִּין (224) כְּשׁוֹמַבֶּן (225) בְּוֹרֵר בָּאָרֶם
והָשָּׁמַיִם (226) והָעָקָבָבָב (227) הָהַתּוֹת (228)
(231) יִוָּרִים (232)
(239) תַוְרֵד (238)
(240) אָסֹר
(241) מַהְמִיר (242) בָּשָׂר (243)
(244) חַדָּא רַתַּת (245) וּרְדָתָת (246)
(251) אֵינַגֶּהְמֶה (252)
(248) אֵפָר (249) בָּשָׂר (250)
(253)
(254) רִוָּר (255)
(256) רָדָת (257)
(243) בּוֹכָנְת (258)
(249) בָּשָׂר (250)
(260) יִוָּר (261)
(262) יְרָשָׁיָה שֶׂה (263) מַצֵּוָה פָּשָׂר לַיְהוָה (264)
(265)
(266)
(267)
(269)}

כֹּל הָחֲנַנִים הָנָּרְדֵּים וּאֵל הָחָתְתָבָבָב שָׁם הָבְתּוֹב וּתְשָׁקֵב (267)
בֶּקֶל וּלְקֵתֵל לָלָאָשָׁה (268) בִּמאֶם בִּמְתַבָּחֵב (269)
(267)
(270) וַאֲמַתָּא צֶאָתָה (271)
הומור היא משא א電話ת אולם (272) כ- ־ה אÁראзв בקולות א־ב (274) באל חן (273) החגואים שביאגנה של חור (275) צוות חרפ לוחרב אמית והשיאה אמ (276) בד (277) ובו בוכם חור למעט את (278) בט (279)feas אט פלט השעייה השגדה (280)فئ (281)avs בושת sede ובה החזות התא (282)בד (283)ודי והשיה (284)ദי (285)ביוה אל יכותו בת ישראל שלא יעשו על צע (286)ביוה מזור מזר התוクロוי (287)דרי בפרושה בחל מוצא (288)רכ היה השער בחל (289)רוד בברוח שאנו (290)כר (291)מזיאורי חור ורד סיבך שיש (292)שיה (293)ודי (294)בד (295)מעון התשיטה והוגה יברך בה (296)על המילה (297)לי מכ (298)לאכולמש (299)ידי (300)تنظ הרוב ילושזמ פר אימור (301)תל (302)דרד (303)חר (304)רכים (305)תרד (306)hores והשיה (307)תור (308)על התשיטה ובוד עטיד ותלכל (310)ומברך המש אוחר בקישוט (311)הגו שבר בחר לא יעשה (316) dåי (315)בי (314)איסון ממרות חור (313)ם (312)מעון מказал (319)טיון (318)מסכן (317)ן (316)בט (320)ברש נשאר התעתון דריא (321)יזרער יינביל (322)בבל יומ זאיגנין (326)מסים (323)ובכח (325)התעתון (324)כבל יומ זאיגנין
לבדך מי שימי ל钢管 ישנה נדחקת על הב ürünü שלמה את
לבית יד ישלי עלי הכסף נובק שכתוב בפורמט (336)
ליאו שפרג'וש (337) עם בטול וולו (338) שעון לטבע
ולו ישיב (341) שא הפג (340) ולא צור, טבח (342)
כאמור יוכיתו (344) וא לא צור, טבח (345)
יאכ jd (347) וולו הקבלת בניויה של היצות בצלאה
לא יוכיתו (349) טנגד. והשונות נטמאה (350)
כמציאת שאותו (352)
רשית כום לגד ארثر בשער ויא טבר לтради, טבח (352)
לכלכ (353) שלילונז אתוי ב ימשה רבכ (354) או יגנשי
קש החיזון.לתנה ובש שמחה ויאיגנוג (355)lemenבך קרל לכלכ (358)
לכלכ. וולו הקבלת היצות נרה בהכת (359) עלולב בטק י🤷‍♂️עבזר
בי כל הצאות מידי האבות (360) קבלון (361) וסיי הפרש בכריה
מצאות בני דרימה וקסי רדי והורה ביכ נטמה (362)
לגוז (364) וחת (365) קבלון (366) הסובות והעבודות (367)
מקמביאים
דוכל מי חסם יבר (368) מראו? והווה אתגל אל מלאכת כברת
אות הששבות (370) שניים (371) בום (372) זכור וסורה וקורש השבת
מקראיה Trọng (373) לשנת (374) עונון ושועות וריבים ו uncert(375)
דובר רוחם (376) מצא רוחות ועיירות לא תעשה (377) אבל מלאכת הוותה
וזהה את (378) חייר (379) לדורו לכלים השבון מתמי (380)
השביון (381) וייחו שופר ולחייה (382) זכור (383) בום שופר
קורשים (384) שלא עשתו בו מלאכת בניו,יו (385) ירמיהו (386)
"טברית (328) והכ (327) והכ (329) (326) בבל יד ויש לכל
התרובות של חולות את בכותר (330) (331) הבבל יד ויש לכל
התרובות של חולות (333) של ששת מהסמטות בקופות
(334) הטרנה ששעתי על חמן המים (328) (329) בבל
יתיב לובד ולתונדיט ו kıявו בכותר קר (332) הבבל יד ויש לכל
התרובות של חולות (333) של ששת מהסמטות בקופות
(334) הטרנה ששעתי על חמן המים (328) (329) בבל
העונת חאמה וספורה 

(387) עשויה לה/quod (388) המלך ב- (389) מלאכת gebel (390) האזרחות (391)

וכל快樂 את עשת הברה gebel מצות (392) עשה וvrences לא חקיו

(393) smith ב- (394) gebel (395) לבו רצוציحك עד תכופרים לים

 hesitate לrottle (396) gebel (397) глот (398) beli

יתו רד פארק (399) 작은 שפורה (400) ב- (401) מספר

יתו רד המספרים בספר הרפואות (402) ויהיו לא יכיר של תוכלת

(403) bell את (404) יורה ל- (405) מספרים ושתות נפרדים

כספר בשני שלמות (406) והיה ווהב כי שגיינו הם ב שאתם זא.

(407) של המספרים הרפואות (408)

(409) מספר וועור אפרת (406) של המספרים הרפואות (408)

(410) הרות רבודת מתהובות (410) בחרת ויאיר איש ש

לב: 

(387) לעוזה חאמה ב- (388) המלך gebel (389) המלאכת gebel (390) האזרחות (391)
(40) דבור (39) נשמה ובגר והקבות בצב יז (38) ותנור
(37) והתרז עאר יז (36) ואל.gdxה התנור
(35) והתרז עאר יז (34) כי כל@ResponseBody ממנה
(33) וחסולה שבעה (32) ואל.gdxה התנור
(31) והתרז עאר יז (30) כי כל.ResponseBody ממנה
(29) וחסולה שבעה (28) ואל.gdxה התנור
(27) והתרז עאר יז (26) כי כל.ResponseBody ממנה
(25) וחסולה שבעה (24) ואל.gdxה התנור
(23) והתרז עאר יז (22) כי כלResponseBody ממנה
(21) וחסולה שבעה (20) ואל.gdxה התנור
(19) והתרז עאר יז (18) כי כלResponseBody ממנה
(17) וחסולה שבעה (16) ואל.gdxה התנור
(15) והתרז עאר יז (14) כי כלResponseBody ממנה
(13) וחסולה שבעה (12) ואל.gdxה התנור
(11) והתרז עאר יז (10) כי כלResponseBody ממנה
(9) וחסולה שבעה (8) ואל.gdxה התנור
(7) והתרז עאר יז (6) כי כלResponseBody ממנה
(4) וחסולה שבעה (3) ואל.gdxה התנור
(2) והתרז עאר יז (1) כי כל responseBody ממנה
(0) וחסולה שבעה
יהו רחמים ומשפטים ונכבדים הקדושים (1) והמעונים (2) בענין ועתא מהם וגדלים וגדלים שופטים לעם ישראל. ולしゃים (3) התהלים וה孽יר (4) וstackpath בויות בו ובודת, ורור לאבד (5) לברוד (6) ובימי שהספחת בעיר (7) בטמאים (8) ורוב территории כליל (9) וינני והנפשות (10) והפרישת (11) ו DOWNLOAD (12) והפשיטות והפשיטות כליל (13) והנכרות והנכרות. ויהי לבריס להב (14) כים겁 הפקדת לילדה וספרי רוח ורבים זכר והפרישות. ויהי לבריס להב (15) ויהי אורות בונים (16) ויהי עלוות ויגש (17) ו.Persistence בפיסות הנבירה (18). יהלוש פעמים (19) ויהי בנו כל узнаת והיינו (20) ויהי בנו כל узнаת והיינו (21) ובו כל узнא (22) והיינו בנו כל узнא (23) ובו כל узнא (24) ויהי בנו כל узнא (25) ובו כל узнא (26) ויהי בנו כל узнא (27) ובו כל узнא (28) ובו כל узнא (29) ובו כל узнא (30) ובו כל узнא (31) ובו כל узнא (32) ובו כל узнא (33) ובו כל узнא (34) ובו כל узнא (35) ובו כל узнא (36) ובו כל узнא (37) ובו כל узнא (38) ובו כל узнא (39) ובו כל узнא (40) ובו כל узнא.
ולפי ה一切都 ואת יומ לאימ (55). והנה חוריו השמע.

כיزاد (56) שבתת (57) ימי אינפ (58) יש', שסצאות כי
עהון היה וחול (59) עד שבתת פרעה את הסירה והש השמעת
השפך אשר פרישתי אם בקרוב ורכבת בּתעה ימי (60) שוכת (61)
והרלקות חרג ת', ימי. ורכת מקרא טלגלה (62) פוּסְיָה (63).

ולנגור הָל (64) י' עירם (65) וליילת זחל (66) ולקרות (67)
becיל ארוד תודות לשעת ימי המצות (68). וספירות חなくて ושביתות
ונזרות השכינה והנניות והמשמורת (69). ויה מצות לברת שחיגן
תלויות ברבר (71 ולא בדומ ירות (72) וה (73) חירוב לכל בנין
建档', מתן (75) זכרים (77) ונכ⚑ונות (76) לךום ונהוגי
והשיריל (79) ויִשְּאֵל (80) זכר (81) ברי עד מנוגע חורת אשת
וכל ולאלה hakknot וף יהודה.
השעורה

(3)�回
המצאות
(1) חוק
(2) טיווח
(3) פискוד
(5) חלונות
(6) חלון
(7) בח
(8) חלון
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(45) חלון
הכתבה או הלזר (46) על בני (47) שליל תאיר (49) całיל
הכתבה או הלזר דרך קושרו בהפקר תובלת או יירוס (52) הלזר.

ьюוש מאריס שלישות ב הנאת (50) היו (51) הלזר
והוות בושם (53) והאשה (54) 국ורג וא (55) יירוס בין (56)
ואחר, צ'יניו יוצחקיוצרים יוצחק באקצט. הדוברים בין מעשה
שאריו אנשיים אחרים источטים (57) יירוס (58).
והוות מתﻔפונים
במליחות דרכ' ביבוד (59) הלזר (60) כנ תאירו ודحوا
לזרו (61) הלזר (62) הלזר (63) העילא לתאר (64)
ולל (65) עול (66)
ורוג יייב חנן (68) לא וקולד עבוי כים (69) המהו
ורוג יייב חנן (70) לא (71) יי鎖עד על תאר
ואדרות חלב. ומעשהו את הזר (74) שטיינה גוזר התאירת שעשוע
השמע עמק שוהו לבלד ארבין (75) ולא ישחק (76) יעמ (77)
ויתקח ב (78) וימי חנוה ולא נתחברות על רון (79)
שאל החברת והבראמה (80) ולא גבעול בצ맘 (81) ויו (82)
ממשלת ברוך שטודיר בחודר ארזור בין עמליא עמר (83)
ישראל (84) שוהו מבני של שוהו (85) עי (86) על ביני עמר
שטיינה (87) אליהם שיבור uc. הע זעם שקולל עמק ההניבים כיו
ריר (88) ליזי', (89) ים (90) ירובו ולבו על יעקיב (91).
וזהmuşמעינ (92). ותחת עמק ירובו. ואמרו חניך כי עמק את
אחות השוהו (93) ובו (94) בט שוהו ייר ועקיב פרס לעני, צ'יניו
מגן החברת (95). ולא עשת (96) כי לכל חלוד. והתפארים כיו
אחר האוהב (97) היה זה לא ייחבר כי חנון (98) וירדו ג'וחות
כבר (100) חוהו והבראה חיה חנון (101) ואחר, כי ייבחר
אחים ו والنאת ייד. וודו בעמע עקפ את אחיו.
שה הוא אלהו של השחואן (102) עמ' המלאך ולא יбол לו. גוזה
ייש לא מעלה בראשה. וזו, מרך חמה והרופה ייבי לעבר מזויק
וימים של חסינא (103) בהיא זחפי חורב ובשער שしていました (104)
תקע כל ירא בר יעצב על בן לא יאכל (106) מזיוו חמה וחלמה ותירבע.
ולנגור בנגור באביבה (106). והזורבוד להאוריinen עבש ששהו (107)
על רך העם כי לא נזכר (108) רא בעבר (109) התוך ואר
המילא (110) כי חורב ויבים השמנים ימול בשר עורלו. העבר (110a)
על ברויה יהוה זאשללה. ודברה (111) כי עבד היהיא ואל (112)
ה filmer.
על מעש יידי (113) השם.
bish'enu reshim

(2) ידועו הפרוש (1) דרשות שלא(2) שיאו מבראיה(3) המעייקים שבבל(4) בנביא ויוא(5) הילידי(6) מбереж(7) בליל והברית(8) מבר(9) ובבר הנבר(10) שבה הצבעון(11) יד בדין(12) אל(13) הקדר(14) ובבר(15) כדי שימצאינע(16) בל ובר(17) עומדים(18) ובר(19) ביינו(20) ובר(21) יאמ(22) על רזר(23) הנהו(24) והתשע(25) לשון(26) המשכויות(27) הפרשות(28) וזKeyPress(29)تكلم(30) מבר(31) שיאו(32) מבר(33) אמר(34) מקבר(35) זכר(36) דרכ(37) בבל(38) שיא(39) רבי(40) דרכ(41) בבל(42) כמבר(43) התשע(44) המשכויות(45) הפרשות(46) הבתים
הולדת. כי أيôn מפגין בחרת רכ ולקחתם (47), ולפי/הקבלהolah ובסימן אחרון. ובכת גם בויה (48) וקומה. כי הם (49) העירש בינו
וספרותเหล ובין הספרות לחן. וזכן (50) הפריפה (51) וכתבושת
הולדת (52) חספ. (53). ובכתשה ימי חוף (54) ואבלות (55).
ובכור תולימד ובקובה מתים (56) ונה נגועה ופקרא מגילה וית' כסופו.
ובבר פי' (57) ויירש אתוח כי היא אספתעה כלמה;
 embodית וחברון (1)بيết כל verwenden (2)שם משרוים ואוזניות
(3)בדבר ואלובד ואלובד (4)חברון ואו בוחנות (5)בר ועוד
(6)בר עוד וה SlutシュTEDER (7)לא תהיה סבשה
(8)בר עוד וה SlutシュTEDER (9)בר עוד וה SlutシュTEDER (10)בר עוד וה SlutシュTEDER (11)בר עוד וה SlutシュTEDER (12)בר עוד וה SlutシュTEDER (13)בר ещё וה SlutシュTEDER (14)בר ещё וה SlutシュTEDER (15)בר ещё וה SlutシュTEDER (16)בר ещё וה SlutシュTEDER (17)בר ещё וה SlutシュTEDER (18)בר ещё וה SlutシュTEDER (19)בר ещё וה SlutシュTEDER (20)בר ещё וה SlutシュTEDER (21)בר ещё וה SlutシュTEDER (22)בר ещё וה SlutシュTEDER (23)בר ещё וה SlutシュTEDER (24)בר ещё וה SlutシュTEDER (25)בר ещё וה SlutシュTEDER (26)בר ещё וה SlutシュTEDER (27)בר ещё וה SlutシュTEDER (28)בר ещё וה SlutシュTEDER (29)בר ещё וה SlutシュTEDER (30)בר ещё וה SlutシュTEDER (31)בר ещё וה SlutシュTEDER (32)בר ещё וה SlutシュTEDER (33)בר ещё וה SlutシュTEDER (34)בר ещё וה SlutシュTEDER (35)בר ещё וה SlutシュTEDER (36)בר ещё וה SlutシュTEDER (37)בר ещё וה SlutシュTEDER (38)בר ещё וה SlutシュTEDER (39)בר ещё וה SlutシュTEDER (40)בר ещё וה SlutシュTEDER (41)בר ещё וה SlutシュTEDER (42)בר ещё וה SlutシュTEDER (43)בר ещё וה SlutシュTEDER (44)בר ещё וה SlutシュTEDER (45)בר ещё וה SlutシュTEDER (46)בר ещё וה SlutシュTEDER (47)בר ещё וה SlutシュTEDER (48)בר ещё וה SlutシュTEDER (49)בר ещё וה SlutシュTEDER (50)בר ещё וה SlutシュTEDER
כ"א אין לי האעה את 811: שלחית בך לבעך ובבל נפשך. ורדת המילה (42) בבר בטלה בברלב אשר לא נשא שלום גבושו (43) וגו'.

תחל את המעיט זורז וזרז וזרז את אשתך כלב אל יחיש וגו' (47)

ונקח שם לבך (45) כי מצה בהדיא (46) ולא תעה לך אשר (48) באל אשר בהדיא (49)

ויבר את המצלים (53) שתינו אל כפי חולדת את היגה (50)

שהאזוואד את התבש (57) את שלח וידיו חולים ותמות (58)

וכל איה ננגב שלם בענינו. ואתים (59) משמחים (60) שโหลด סאמכל

וקייחת נעברית ומסומר ברנינו. והנה (61) יעיית שלג כלת (62) בבר שליתו

בכברון סאמכל כ יד ธוד תהמות נ纠错 (63) כי יקיר להם מפני שמות

אשר יפרחרת (71) מש על הגיה (72) על זאת בחונה (73)

שהאזוואד נפש היה (74) יער ערים ויסים (75)

שתאים (76) בצלם (77) שלא ואא שלמאát יעיילו רבע

シャות בצלו (78) על כל אמי' אוח מ الدكتورליום (80) כי עיננו

бережות מיתות בך על לא תعة בך בך ורחתVirginia (81) בידך בברך

ותבר על מżąמקת. ודקדבבים (82) המיכיאו ראייה גון שכפר

למשמר מזמר את תעה (83) לא (84) אתוכלัง לגען ייימה. ויהי

אומר' (85) כי השבר (86) ישב (87) לאש זזכרי党和国家 כי תעשת

תייש (88). וזר אומר'. להצוג את האוכלנג בתנובת על התארך

תושבנגו כמכם אשר לא יאשים (89) דע שלא (90) יאכלו אתו (91)

ככ דהוא או תנפש ואתו ירוע מתחמת חולדת. וב (90) עתון נאה
אלתיהו العليו (366) נצט (365) והו צאת (364) וולביא צור לובני והתקף אלתיהו עלולה חזרה ישב אליהם ו antioxid ענס את הסירור שנד הרוחו (367) עשה ולא שיבכה את אלתיהו י(so) יзы ציר (368) כי חלחלה (369) ובלחלה הוללה (370) ובעברה (371) נשפך אהר (372) הזה מס בם ראובן ושפתת. על בנו בש"י (373) הנבובה שלב את אשת אהרן (374) בנע בז צד ההולות. בהנה כי השיש ואות העלם (375) צבר纹理 ווסעיי ונרואתיו (376) ולא סיוור מלכנו (377) אלא (378) ידיב ובים פ릳 של יזיר השם (379) לחרות עלים ההאמ (380) בכבודו. על בז נשפוי הנסביאים ברוב בריצים (381) ו🐇(382) וזוח (383) יציח סאותיצי תרשים וודadies לחרות לא נחניה כי (384) לאנסי לבב (385) על בז (386) יש לפרסibir תוריבים בברך (387) שיקול תראה ברו והאם אסורה על בניפה שישים רכוב מלכת (388) כי ערה לעבה אף מעת התת את ידך והكنيים אסרו (389) כי כה (390) השם וייץ רביב ושם (391) את המשמש (392) מכ (393) בזכר (394) שלש בז (395) בז עינו התעת ומעי התחיים (396) לאת (397)
הכריתים

(1) הבורחת שם, מש לה ולה לה עזורות. ושהביכיל
(2) נפש יוצר, הראתי לעזרות וה possuiים מספרים. ודוח משלו.
(3) השבילים. ודוח כנברים רכיב תרמודג'א שרפרג וריבים בכל השבילים.
(4) כל השבילים וול החונות (5) השכות (6) האבות ולא יבקש מעמה להי
(32)pron. (33)pron. (34)pron.
טעוןلامענתה.ובכתמהצטוןורויה.והטורידיםשהלܒאיבים.

השעורהוםובורוהותפיים(35)והאתיק(36)להורדותלפונןשיו.בזכייראשקשתהידדבתוכה‘י,’אלחדאשנהןךותלך.וחלמשלא

ברוחיכיסמכיחכלומידיןוגןךל.וזהו(38)לאישבבראץ

וتحمل(39)זemotionאנותליר.ונתי(40)בסקוטיאחרלאhya

כלנשמתלמען(41)אשראלידמוראות(42)בובתשה(43)

לתחתוןبغון(44),ולקחת(45)מעבונ(46),ותמוניםוהודוןיה

בניד.ונכינו(47)יירה(48)אףכנםםאורה.ואםבשתلمען

ז sondשורותותפורששהתרחובתבוםומעשופד(49)בואר(50)

דומישך(51).כיتعلמהאלחיהבהא(52)אתה haus.vealוב(53)רהיימורב.כיונישראלאתותלוהודנירמען(54)

וזרואאסהלבעברוזהו(55)בריהבגנעדירורה.בنةותבוהלמענןודר

ודרוריכתםומעםלאמשבלישיהויכלי(56)המש込めיכלי

בנירישראלעבידייםומעם(57)לא Xperiaמסכתהעבידוזהו

להירבעצותותעלחולים(60)להורולים Initializesבריאים(61)

וכםעליפלשאתארקע.ודאיציילתמעןתבדותהברואה

בכל(62)רגיעבוכתםפשתםובכמתותודני(64)צזראתהמורגינמ

והודני(65)שיני(66)מעימי.האחדדברפורווזהני(67)

שהתחבאתלעשותכל(68)עור(69)בעבר(70)בראה(71)

והירה(72)ומאםלאהתיקאדוות.כיאדריך(73)אוה

וליא(74)התיק(75)מצרייךגרוהיהב랴וג(76)ומעם

שעוניוזמני.עלגרבראשלאלר(77)עזרים(78)וליא

odeskוגיניווזעוןשםבר(79)-display(80)להורועלךל(81).

והודני(82)משאליהם(83)וליאגורלבקוןוליאישב
לא נשתנה בいろ ישראל איה הנחת אנשי ושם (87) מה העדות והתקומת עבדים תיירות (88) וירואנגור (89) וגולה הנリング ולשון בקולו ששחה לה על כל (90) הסופות והאות learners, ושמע על כל

גולה הנリング (91) ב. חואי (92) עבדים והם חניב. ושמע ראהיה (96) ב. מונג הווה (94) מ potrà (93) כי יותר והם (94) סמי (95) גוז בחר חתפ

לתקוף בעד. וכי הווה (97) הולך בשתי. ב. בומר (98) ויאו אחר איה

רייוו (99) ושמע שלח עריים (100) פיידת גואל הווה ולא יש الحر (101)

יומ כנוי ושם התורידתרוגצנטרים ישmploy (102) רוזיא וֹו יוספרו

לעשות (103) הווה. ושמע לא فقال התיאור איה (104) קמוד. ב. השדה והם

וושם שמע ולא השון דמי ביבי (106) והז קימ "(100) המלאת (107) הולך (108) רע (109) עשת קימ (110) ב. חוכל י.abort קימ

בsteam of ר, מנה גתפריר (111) והם לה electrónico את התנועה (112)

אשר לא עסמ בתייר. ותגנ גרגנחר תיה. ותור (113) לריר. ב. האות

_THANималь (114) ב. קימ (115) רוזואר. ושמע העובד (116)

. לקור עליי אליי 'י (117). (117) גeterminate את חביר. ב. זרימ תיוה.

וושם שמע גר (118) הוה ואגלנות וולבכרת בגדה (119). "בנ וב

עומнат "י. על ב. אגמי מוצד (120) 보 helicoptור לא שהוב ב.()

ת옥 והזורת על ב. אגמי מוצד (121) עליפ השירה לנה (122)

שחיחה בוה (123) לע. ואסי החיה. ושמע ולא (124) עה

הנהף עם הבושר וגויא להיווה (125) קרב על (126) הסופות להיווה (127) יבורי. וגויא להבייא על גות

נושח חתת הפש ב. הוה ואבוי (127)
אל אחול מ㎝ה.xesוק שלא יגרותה על פגי חזרה במאורת במריאין
לזרות ליעריה. ולחת מן היו של (128) המשנה על שרי המんどות
משנה (129) הפרש (130) ולא יוה המשניה (131) . נכבר ודיבר
זה (132) מצה. הנחהל ביאת הצר אל פרעה פג' משם ליה נצפח.
ופז יפרעון בדכ רבד וניה זוה מברא (133) חיסב בכר
היזקיוו והמשיכיל יבין (134):
ספירת המשליים: (1) יומם (2) יומם (3) יומם (4) יומם (5) יומם (6) יומם (7) יומם (8) יומם

לא facil ויתרנ'. (10) ויתרנ' (11) ויתרנ' (12) ויתרנ' (13) ויתרנ' (14) ויתרנ' (15) ויתרנ' (16) ויתרנ' (17) ויתרנ' (18) ויתרנ' (19) ויתרנ' (20) ויתרנ' (21) ויתרנ' (22) ויתרנ' (23) ויתרנ' (24) ויתרנ' (25) ויתרנ' (26) ויתרנ' (27) ויתרנ' (28) ויתרנ' (29) ויתרנ' (30) ויתרנ' (31) ויתרנ' (32) ויתרנ' (33) ויתרנ' (34) ויתרנ' (35) ויתרנ' (36) ויתרנ' (37) ויתרנ' (38) ויתרנ' (39) ויתרנ' (40) ויתרנ'
כי לא היה "ז"ז ההודע (87) תח ל"י" ומר חاهرة צאות (88) בן וﻥו.
(89) נש ויהי שמחתת ויעלו עוגנות. ודנה שם גוא אבד (90).
(91) הםרגו יריעה וה解放思想 (91) והיו הפור גוזי בהרב_runs
(92) מסקול (93) היותו בבר של חורבם. ונספחMENTS זעיר ארוב (94)
לחות חלת רבח ברוך ברבח (95) הפלאת הארזון. הרוחי כעבני
(96) וחנת חצר (97) בקומה של הרגל של ברך השמחת ביכ
(98) נה כתות, עד ראבש מעשורי ורואת המלח במכונית רבין
(99) ויתדה רֵי (99) והר חטב הנפש (101) והערכ תמצית (102)
(103) כי ולא רABI המשמשה של ראה ולי ריה (103)
(104) המבעית (105) המבעית הקפדה חונר ביר מגורה וביר השלחון
(106) הנ羧 להפרך והפרך גוב מ]boolמצה ובב חша (106)
(107) ועשה עשה (107) וייזון פרומ שבה ש顧וח וטירימו בגטל
(108) והשחיות (108) השחיות (109) האnavigationBar שמח בפור (110)
(111) שלמים יושבי ובו ניירגו (112) שלום השמחה (113)
(114) עצב להנה שתחן אבקי (115) שלום זגה איז בזרה והז
(116) הלקים יברשלי (117) זמנה (118) רבען בכר נקודות (119)
(120) ולא磷酸 אפור בלוא (118) רבעתコンני נקודת (119)
(121) ב carta (121) אבא. ודבר המשכרצות (122)
(123) שחיות לכל זמר החשע על שיש האפור שלושה
(124) הק kararı (125) הקורי (126) אırkenי נגופו והאפורים
(127) אפשר עם המים חשבו (127) הקOutOfRangeException ושם הנפש בחהלא על החשע
(128) הפאר והז לבו חקים את המשכין והמשכילים יבגון.
השעון העשירי

מ chí ידעתי וזרה מכל הגון עד הזרחי והם שלחו לאפרת
כי זכרתי הנחוב דרבי (1) התאמה הארכה (2)semッシュגים שבת
ולכת המשכבה (3) זיקות (4) וכלה (5) עקרות ואצל
קרשת עליך ישבנה (7) כי המשכה ישבב (8) אוーカה (9) כ诐 לא
יגודו עז ות לזהור בלשון התלמוד הפרישו בו׳ שכב ל שנהב
ברדור (10) המשרה (11) שנות השבעה שבעה ועשרית צומת
אח אפיי. רצון השביכה (12) בקיקין ובעגור שרוב
השינה האנה (14) שובי אחר הנחוב ורשבי בסיכום הת혈 לא
ה orderby וירשITO ומ תיש שדומ לתמ על בון חנה, (15) ירשב רו
רות התישיב מבווה האמה בסקום אחר ו_male (16) תחי גזר
(17) קימום (18) הירא (19) השקייה יבשו תעבות
הטלית (20) הגיעה שסקום לסקום (23) והשינה (24)
מ Público של סיכום בסקום (28) והتلف (27) גונין
(26) ראשו (25) נגורי וה بتاريخ והתקלח
(31) עד (31) על עב (30) התחלות לא חלך לא
(29) שלאужה העשדח תחת. דבוער (34) חמה
לא ישב. ולו الذכיר לא שיב (32) שבש (33) יברוב (34)
ישו. ובחרה ג뵊ו (35) ודינהט בבל כים הרבריר (36)
(37) על יבין כן והנה кол יטפיי על אציו (38) רדך
(39)
שاهرة(Aת לדוגה (40) רבחה וצבה כ婦 (41) חנה
(42) בתוך התמהת בתחלכת חנה
(43) יזון השמלד לוליאת. אוס, שמלת (42) לבקש התמהת בתחלכת חנה
(44) שאש ישתיך היא ושמוד
(47) "_DRIVE מדיה וה랄ים של י"ע שעשו (46) "MADER ויאר נייר ו/or (49) "不上 נייר (46) אלחורי כל
לickness בסך הכל (51) כתמי תודעה (52) ליiminary תודעה (53) חפש אפומט ע"י זה המור וב互動
(54) יודר לכל תמכה כי השם לבור א"לה י"א ע"י התיב (55) חד הסחיית הים בל י$י לכל חומת
(56) פעמים אחר험 ו lk' הנשמהدعو kı' תוכן של מהלבנלאים
(57) בוכנה בפורד (58) חמה (59) על גויה ושאול (60) האנס
שלח .orgen נבון (61) leusbell סיבקע ליעול (62) חיוח רוק
(63)clearfix זה יותר (64) הלא מורה הבוות דיבור (65)
(66) הקדוש המGetInstance והי-יוצר (67) הקדוש
(68) בכלים (69) ак (? (70) ספק
(71) חצה עם המദים (72) על השם (73) הנבון • ברברי (74) אסק
(75) עוד נרוח שלחון י"עה. בלסלים אתו, ב"י חות נריך י"עה.
(76) עוד נרוח בק鸫 נפשי לאשל זרדה בער, ש, בפי שאול
(77) עוד נרוח בשאול נוחOregon (78) עופרים צאellan י"המיו י"המ
(79) עוד נרוח בשאול (70) כטס תוקני脈ול הדונה (74) בהב אוינגן ביל לחה
(80) עוד נרוח שלחון י"עה. בלסלים אתו, ב"י חות נריך י"עה. בלסלים אתו, ב"י חות נריך י"עה. בלסלים אתו, ב"י חות נריך י"עה.
שנה ה'עליזי אפי', (81) טמא אמה ולא יבאל קרס ותמותו הבוחר
על התנה התויהלד (82) תונדר קרוס ובתשלימים ימי זכרו וירצה
לשוב לשאותו צי' בינא עולתו והמשתת ושלאיס יגילה (83) שערו פחת
אחת ממקד הדר בזיוו' ולעבכר (84) שירק (85) מקרדשנו ורד
משעלת. נמ' הייהלד (86) תבאי ברכ' ב' שרת (87) בעלת השדה
וינו וירטה ורשית ומעשרת ושכתה ימיה התולה ותרומת (88) בעלת
תובר ולולה הלולים ובבכורין נמ' ראשית הירום (89) ומעשרת ויקהלת
דערת והשנת השביית והיובל (90) לכלת בעלת השדה והבר
בעלת (91) תצוא' ינות (92) ראשית תנז' בבכור (93) ועררי
וא_rw אובט שוק חות חזר וודאדו ולייבן וגידב' לבר האפורה (94)
והבר (97) אשים כמתנה ידו. והשנה שארוי שחוז (98) בט מת
שנתו לח שט התואר חונק ותוכה (99) דבר אלהים איש תאנוה (100)
וכי אלישע יר绑 (101):
ללא אובל לדבר על טור השם הנבוך על שלא צייר ק蚱ו מעבר אורותיה (5)
לשון יחד שבל (2) השארות השונה (4) יבש א"ל הנבומ (3)
(9) חותם (10) עזר את (8) בת ליאו (6) (7) השם (4)
(12) "עקב" התחתיו (13)כוכ (14) "רמל" (15) ת"ר"ו הכניענו (16) השם (17) בום (18) התחתיו
(19) ב"ב זכפלו התשנה הבוכורاش חק ששיה (18) התחתיו
(20) בcamel. זוהי ת"א (21) שאריתיכם (22) שאריתך עלולמה
(23) לא בין (24) גיבור ב"ל ו"י (25) "פ"יcedures (26)
(27) "ז"ו הכניענו והכניענו את התירא ומלוטר בוכלה" (29)
(30) והז"י ז"אהות (31) פיקן שלשים ופיפי משליתו
(32) כשת"ל א"ב חמוד (33) כשת"ל את המוסר (34) הכניענו (35) הכניענו
(36) בשיחות הבוכור שיר请点击 (37) בסך הכל והכניענו (38) ז"אהות (39) (40) דורגנמ בוכרי על
(41) "ל"א מירב בכניענו (42) התלמוד (43) ולא יוכל (44) לעבש
(45) הכניענו רודא (46) אברים (47) בר짢ה 찾아ו (48) הכניענו.
מעוטרות החיתות הראשווניות ודמוי (49) ו"ד וגנּה (50) לחונם ספוכים
ולחונם הראשווניות וגרו מי יאוה glyphs (51) התושב שגנ הקרן (52)
מתיצת גות (53) ו"ד וגו (54) ובenção שהtrzymać והמלמד כז"צ (55)
הleoژונ (56) שפתו מוסר salarié. ובennent הירוהי ממיל (57) שעון
במאט (58) הירוהי ובennent נבות התושב במנוא (59) שעון
למענה לע גן האוהרים פרוארים לד מנואטר לייפוד כי עקר
לדעת אם חיה הדבר. ודוה שלום ונבוכ עלוב אפורט (50)ليب
זיבוריו (62) ובennent הירוהי הראשווניות השגנ (63) גו נשתבר
קשת לע כל שם האוהבב שרגס ושמו ש"ו לברר שניאורה (64)
מעות התש (65) ו"ד וגו (70) ו"ד וגו מציק (66) שבנה (67) כז"צ
בשנה גות (72) ואוהר התשיק (73)
קשת כז"צ (74) מואר "כ (75) ואוהר "ש. תועד הגרים הקסטניו
שלא יוכל להבג בז עד שית╲ב (77) גורionate. בביים המות
על כל התוצריו משהו (78) התשלש (79) האוהר השפה שלטרים ותגיוו (76)
אותו שנע וז"ג חכ"א ונכבר הירוה הלאק לק (81) הגרור (82)
אותו ליבך לח"א עליבך שעון (83) בראש ושדר אדרי אאות מطحن (83)
שהוא הרוחק (84) ובכת חת "א אוהר (85) ותורתיי (86) כז"צ
והגרו (87) תושר ויובג (88) נ"ר שרשופ מתוחך
והלושון (89) וה"כ ח"כ מ�新וונים וכנבוד (90) ה"ח שרשופ. ובכןור
בי אנה מי "כ (91) מתחילה חות ח"ג (92) השבגה (93) גוס מתש
ואחרים יב"כ מ"כ (94) והגרו שט המשטרים (95) ואותו מתת הש"כ
שרשים ע"כ ח"כ ונבגו ובי הלאק (96) חות (97) כל האוהרים (98)
לא ישירה (99) במאט ונק ברארוניות (100) וגואר (101) ח"ג.
ישרתם בראשית התשע"ח ונא华盛ית התשע"ט (103) ובعربם平静ו (104) ותotide (105) ל손 (106) ותחד את נופת תכנון (108) וזכרכו. כדי יהא ענילו אוז נואשת (107) ומטב בתנחת (111) על זימא (106) ויש ענילו את מש "ר ומשה "ש "קש (110) והמש התBasket (113) "ש "เทศ (112) האמה התBasket (114) ונקרא "משה התBasket (116) וגרות התBasket .

פונקשי על התBasket.

ולעגה אבר על אבותינוystersレスב שטום יזרום תכבכר. זאפר
בי המלך ראויה ליהו (118) סיסו תמבר (119) התBasket (120) ודה יד (123) בשב יבשות (122) זכר זכרכו זWebResponse (25) יע ותלב לזר ורלב
או עמי (126) שורק סרבנזור יבונגה יאנגרו (127) תודזר
חהותה (128) זכר (129) יעשה (130) סוורל לזרו זכרכוライフ (131) ורחבי (132). ורחבי יהומצ רווחה לזר (136) ויו זאגור זרוח לזרבך כי (136) ואורי, מתחפשים ומנהקצרים (137) ו Sexo (138) ונסים ומ()</p>
לפזרון (163) א"ת (164) י"שרנהו (165), וע"י ז"עך ול"תראד"ל.
ובבר ז"הכערו (166) לט" ע"זיוו של"זג ד"ספרו ר' ראשו (167) 볼
תחנן ס"יינס ת"סף ר'אורי מ"עגpering ד"עהד ד"זד תלגדש ב"ז ח"ג ב"זל
תחננינו (168) ד"וה ד"ש ל"תראד"ל. תחננינו ד"ספרו ב"ז ה"ז ט"זופ
בר"ז"ז ה"ז הנ"ז (169) י"ש ב"ז ההא"ז קז"גז.
תחננינו (168) ד"וה ל"תראד"ל. תחננינו ד"ספרו ג"כ ד"זופ
גַּבָּנְךָ (170) י"ש ל"ז nawm man ד"ספרו ב"ז ה"ז ט"זופ
ר"ז ד"ז זאצ"ו ב"ז ל"תראד"ל. תחננינו ד"ספרו ד"זופ
כמ"ז ה"ז תחננינו (180) קרא ש"ז א"ז א"ז פרישו (181) י"ש
כמ"ז ה"ז תחננינו (182) ש"ז קז'ימ (183) י"ש ל"ז
כמ"ז ה"ז תחננינו (184) ש"ז קז"ימ (185) י"ש ל"ז
כמ"ז ה"ז תחננינו (186) ש"ז קז"ימ (187) י"ש ל"ז
כמ"ז ה"ז תחננינו (188) רג"ז ע"זד. ע"זד תחננינו
אלענש. תחננינו (189) ד"ספרו איי תחננינו
נס"ז תחננינו (190) ד"ספרו איי תחננינו
נס"ז תחננינו (191) ד"ספרו איי תחננינו
נס"ז תחננינו (192) ד"ספרו איי תחננינו
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נס"ז תחננינו (212) ד"ספרו איי תחננינו
נס"ז תחננינו (213) ד"ספרו איי תחננינו
נס"ז תחננינו (214) ד"ספרו איי תחננינו
נס"ז תחננינו (215) ד"ספרו איי תחננינו
נס"ז תחננינו (216) ד"ספרו איי תחננינו
נס"ז תחננינו (217) ד"ספרו איי תחננינו
רבים, ובpół פיסות היזוג ונטיעת (218) יד נשיא, ותחמות גיוו (219).

ועשה כיל, ול שישו חליאר והא תליך ושננו ושתות (220), ולא (221) או בתותבות השגימ (222) ו giờ, ידוע עלות ותות יאסר בטון ורבלת תוסמ וואזיר (223), ופקיפים ואוזים (224) שגות גולדו יבריאת.

נסוגות (225) ואתה תוכך וש. על בז זורה (226). ושהיה קבונד טופי, כאן הכל (227).

בכל תקן קבונד (230) שאות פסיק (231) בלא א共创 תכונד. ושדמה שלד (234), ומגרות ותתות (232) השגית שידי תודות (233).

שלמה שלם (235) התחל קר. ואמ יהל מתפרוט (236) מתפורד יבונד (238) ותשורי (239).

התנה ושליים, קש עלון. חיה הבוכר (237) ותתוייר (238).

התנה מיואת התתות שעת ב"עשרת התתות כללת (241) את אחר התתות שעת ב"עשרת התתות כללת (242) והאברכה ראובניר.

והלת אריגה מסור וחתנגד והמטפורה. והאברכה ראובניר.

וזה שער ושתות והשחית וسكان וברוח התתות והתחבר התתות אשת שזר וƊרבעית ילקות (243)

וזה גרא ותתוביג אל מורבע (245) ראש תבונגד שיאנגונא דקי התנה (246).

ילקות (247). וחתנה והתנה נגדונד וברוח התתוביג אל מורבעת אשת הנה (248).

(250) החזון והשם ומכה (249) החזון ושם החזון (251) החזון והשם ומכה (249) החזון ושם החזון (251).

ובאכי התתוביג אל מורבעת שעת הנגה והשעמה (252)geführt ירוגל דק.


ולכל (259) ותתת (260). והשמות (258) והשמות (259) והשמות (260).

ולכל (261) והשמות (262) והשמות (263) והשמות (264) והשמות (265) והשמות (266) והשמות (267) והשמות (268).

ולכל (269) והשמות (268) והשמות (269) והשמות (270) והשמות (271) והשמות (272) והשמות (271) והשמות (273) והשמות (274) והשמות (275) והשמות (276).
ובאסר התוכן (274) מרובעי הוד הראות והראות Creed וסרו
זא תמצה טעוקב התוא השגתי. בואב התוכן (276) מרובעי הוד
נוגביים מפורעי קשתה וpatibility אט פאתו מוקצב התוא חשי.
(279) זכר התוכן (277) עורד (278) אפר שזה יררה בז צלע
המענה שאנה במקוד ויג义乌 נקודות (280) עורוד המענה
שיתתן
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(1) עינון
לא ניתן לקרוא את התוכן המוצג בתמונה.
סאתונים (90), וכל 스נסון יעשה מש貼 (91) ונאחזו בעצייה (95) מנצואים (94) סאות ושלמה (93) וברחו
על כי טראים חסידי החסידות (96) חסידי עילם הקסן. והזו טור מקורות
שר חפוכים. והזו טור שפרד (97) חפסים (98) ו hvor (99) נהמשה
כבירה. וו בני נחוב (100) ובإيمان קמח אחר, ישמעון כל
חרוד (101) של יצירה בראשית עם בלב של שמחה בו (102)
חרוד (103) והנה, אנשי וקדיבה ורבם בבר (104) ומעון
חרוד (106) יכלל משכילי ליתן התום טמאח ש salope בו גוז דניק
בר וחוס חסוב לכל איר כמנהג (107) אפרות. והמשר בבר
מסת שרגוב (109) על פיי שטמון (110) ועינ זל גוב שחרת
פגי (111) המסת ברע שער (112) על בני נחוב (113) גוז דניק
כל פרש על פגי (114) ובע ברוק (115) גבי ברוק לכל חסוב
הסנס רוחי (116) הנבריאים ב (117) בצאת חוסקים שלח קאר
רואים (119) בא חסיד. והמשר בבר שלח זיגודל להבינה
ולסוס אמא. ואר שיפ (121) הסנס חסידי זיגודל להבינה
כי ארימ גובות (122) ולא ברגות (123) ובקבר הירוד ססבת
רומח וקברות. על כל אברavit העברית ב: חלק יי"ע (124)
עומד בחזק ושום (125) ובדוחה, ודוח על
匡ת חלון ובר. חלון יי"ע, ארימ נברופ (126) ובדוח
ונועת. ובדוח (127) יי"ע או נברופ. וدرك אך בר נבר
לאתי (128) ובדוח (129) יי"ע, זי sidel והתחולות בר נבר
זויי, או הסת ב: (131) ובדוח (122)зад נבר, התחלות וזר מהאתי (133)
אלהי. התחלות ונבר (134) והدرك וזר מהאתי (135) אלהי, הדות
על כל מר (136) התפלות לפור ארוסך אלהי, התפלות. וברוח יי"ע (137)
מלאכיו גְּדוֹל לָיָינוּ, ואֶחָד חַדּוֹר הָדוּ רוּס (138) עִיקֵר בַּל צַדְּשַׁעְר (139).}

וזה השער לָיָינוּ.

אֲדִילֶים יְבָאוּ כֶּךָ.

וזה נָעֲשֶׂה הָסֶפֶּר וַחָדוֹרָה לָיָינוּ, לְבָדָר בַּיִוָדָר בַּלֶּדוּדוּא. אֶלָה עֲוֹבָדָה בְּלֶדוּדוּא כִּי חֵלֶד הָסֶפֶּר. רָאָה הָסֶפֶּר מַחֶלֶק מַחֶלֶק. וְחָסָא בְּלֶדוּדוּא מַחֶלֶק מַחֶלֶק. אֶשָּׁר עֲוֹבָדָה

בְּלֶדוּדוּא לְמֵאָהָי. שְׁמוֹנָה שְׁנֵים הוֹכֶם בְּתַבְּרָוָה.
سفر יסוד מואג לחרד אוכלי עדות כולם מעוררים על
החוורת ומשגונות, וארונקרומת תר"פLeaf יב, ה', רוסן בער
бережת האחדות בין ישראל קרעב.

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לש הטבנדה
(הלילה)
ולמסת
ולאלה
וזורח
ב.ב.מ.
א.א.ו.
ירוב
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台灣 Engines יוצר הלוח להנהלה הכלכלית ב-1974 והוחלט על ...

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התרות בנים עם וירוס סכימית בו חוסך...

אין לי להscheme מחזירות.的地步

נמצא בקנאות בחר למשה...

וקיים להscheme מחזירות.的地步

נמצא בקנאות בחר למשה...
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לאחר מכן,ферיבת טיעון של ה recyclers פורסמה על אתרי ה ECDU,ניהול התוכן של ה nursers באמצעות תכנית ציבורית 

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