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# INOUIRY INTO JOEL IBN SHU'AIB'S COMMENTARY ON THE BOOK OF PSALMS

SHIRA STERN

# Thesis Submitted in Partial Fulfillment of Requirements for Ordination

# Hebrew Union College-Jewish Institute of Religion New York, N. Y.

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There are always lovely neople in the world who are supportive when one is writing a thesis, but a special few require individual mention. Τ.

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# A. Historical Setting:

In order to understand fully the text on which this thesis is based, one must review the events of the century preceding its alleged date of composition. Ι.

The Golden Age of Spain had ended: political unrest, marked by devastating outbreaks of violence and destruction, became the norm in the late fourteenth and early fifteenth century. Spanish Jewry, whose welfare hinged upon the favor of the court and the tolerence of the masses, was uprooted physically and spiritually by unchecked riots and forced conversions.

A great number of Jews succumbed to the conversionist pressure during the persecutions of 1391 and the unrest of 1412. <sup>1</sup> Incited by fanatical clerics such as Ferrant Martinez, the local populace would converge upon the Jewish communities, burn down synagogues and houses alike,<sup>2</sup> and threatened to do the same to its occupants who refused to convert to Christianity. A number of attempts to ston the carnage failed, despite the fact that the kings had heretofore protected the Jews, by orders of the Catholic Church itself. In reality, however, the government sought to protect Jews for its own purposes: when order was maintained, the economy would be stable and monarchic control evident. All this, though, was of no avail in the face of a popular religious movement.<sup>4</sup> In the end all community property - including synagogues, public foundations and ornaments of Torah scrolls - was confiscated for the roy: 1 treasury.

In the kingdom of Valencia, entire communities were converted en masse:<sup>5</sup> in Segovia, the fate was similar. Leading Jews apparently did not attempt to defend themselves, and thus, protected by impotent governmental promises alone, entire segments of Jewish society were decimated.

All was not lost, however, for abrupt changes in the leadership of the Catholic Church and the royal courts of Spain enabled Jews to retrench and to begin to rebuild their fragmented lives.<sup>6</sup> In Castile, John II (1406 - 1454) assumed power, while in Aragon, Alfonso IV (1416-1458) did the same. Their common interest lay in economic gain rather than in religious fervor, and so, to ensure taxes for their treasuries, the two kings were willing to restore the Jewish communities. II.

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On the other hand, Pope Martin V was ready to revoke the debilitating edicts of his predecessor, the anti - Pope, Pedro de Luna.<sup>7</sup> Books including The Talmud were returned to scholars, synagogues were restored to the Jews, and many economic and social restrictions were abolished by law or fell into disuse.

While the political climate had improved, the deep seated antagonism of the populace could not be ignored. Blood libels tainted the Jewish community, and there was no lessening the religious fervor to convert the Jews. Those who remained loyal to Judaism paid taxes but had no influence in matters of state, and none but <u>coversos</u> (converts) were allowed to serve in any official government capacity. A few Jewish doctors were recognize: and attached to nobility and to royal houses, but these constituted only a small percentage.

By 1412 - 1415, the urban populace was clearly set against the new freedom for Jews. In many towns Jews were restricted to separate living quarters and despite the well intentioned papal directives, they were deprived of synagogues and cemeteries.<sup>8</sup> In several areas, they were required to wear "badges of shame" - another method of isolating Jews from the indigenous population.

In 1412, the government of Castile passed the Valladolid "reformatory laws" in the city by the same name. In addition to being confined to separate living areas Jews and Moslems had to identify themselves publicly by wearing different dress and growing their hair and their beards. They were forbidden to be called by Christian names, nor were they allowed the honorable title of "Don." <sup>9</sup>

In places such as Cifuentes, these same laws were enforced with a more lenient hand: only segregated quarters and exclusion from tax farming and royal posts were enforced.

Geographically, the great majority of Spanish Jewry was concentrated in Castile, their numbers rising dramatically, once again in the fifteenth century so that at the time of The Expulsion in 1492, there were approximately thirty thousand Jewish families.<sup>10</sup> This count, modest in itself, does not reflect the tens of thousands of <u>conversos</u>, many of whom in fact, if not in name, remained steadfastly attached to their former traditions.

The efforts towards rehabilitating Spanish Jewry after 1391 began in Saragossa, where King John granted the community a quarter in which to live, a synagogue and the old cemetery. These Jews were also exempted from paying taxes for a limited time, and restored all former privileges. <sup>11</sup>

Saragossa at the beginning of the fifteeenth century had two hundred Jewish families but in general other places had only a handful, and these were found mainly in small towns. All the Jewish communities of Catalonia, both urban and rural, were thus destroyed or severely impoverished.<sup>12</sup> Their restoration, however, was made easier by the fact that thanks to the material benefits they derived from the presence of Jews, the local Christians there welcomed their return.<sup>13</sup>

Central communities such as Seville, Toledo and Burgos no longer had strong Jewish communities, but in more modest cities Jews flourished as merchants, shopkeepers and most especially as artisans. Some in Hira and in Buitrago had vineyards, fields and pasture lands. Less often, Jews appeared at courts serving as physicians, stewards, purveyors, political and legal advisors, lawyers and trustees. <sup>14</sup>

In order to balance the picture, while violence and antisemitism was never completely su pressed, "evidence exists to suggest that religious and cultural toleration had not eased in Spain even after the events of 1391 and 1412." <sup>15</sup> In Aragon, the Infante Don Martin and his wife Dona Maria actively supported Jews, and King John remained in constant touch with Rabbi Hasdai Crescas throughout the disturbances.

In 1468, Dona Isabel was crowned as Queen of Castille; a year later she married Don Fernando of Aragon. <u>Conversos</u> were instrumental in helping the young monarchs Isabel and Ferdinand to establish their rule. They gladly accepted this aid, and the <u>conversos</u>, for their part, recognized that a strong leadership maintaining order would ensure them a modicum of safety. It was only after the royal couple felt secure in their reign that they instituted a policy of political and ecclesiastical persecution. <sup>16</sup> Until that time, however, the king and queen protected the Jewish community, returning the communities' internal jurisdication and even appointing certain individuals to court positions. In fact, "Jews were privileged to work under the Catholic Monarchs, posts to which Jews had not been appointed in the two preceding reigns." <sup>17</sup>

Soon, though, the monarchs felt that just as all traces of Moslem rule had to be erased from the present reign, so too was it necessary to strive for complete religious unity within Spain.

The first step toward this end was the revocation of the aforementioned jurisdiction of the <u>aljamas</u>, the Jewish communities.<sup>18</sup> This occured in 1476, at Madrigal, where the first judicial and administrative reforms were carried out. All rights previously bestowed upon the Jewish communities were now no longer applicable.

Another factor which contributed heavily to the political instability of the reign, came when the struggle between the peasants and the patricians developed into civil war, a situation which was likely to destroy the institutions of the State. The unrest began in Castile and soon spread to Aragon, where it flourished In the cities, the artisans fought the patricians, while outside the city walls the oppressed peasants also gathered forces to rebel against, among others, the Jews.

Why against the Jews? Before the bans forbidding such activity, Jews were money lenders and tax farmers. They travelled throughout the countryside collecting funds in the name of the court, engendering animosity among the people who were so heavily taxed. Because rioting against the Jews also threatened the general community and the risk of a peasant revolt was too great to chance, the villagers' debts to the Jews and to <u>conversos</u> were cancelled. At the same time, they were forhidden from carrying arms to protect themselves, nor were they allowed to sail to Moslem lands to flee the violence.

Legislation enacted with reference to Jews clearly was done with a view toward their potential financial assets. When it was no longer feasible for Jews to collect taxes, their personal estates were nevertheless subject to taxation. For this reason Jews were forbidden from travelling abroad or from moving from royal to baronial estates, <sup>19</sup> Violation of these laws resulted in confiscation of property and enslavement when caught. Not only was it necessary that Jews and Moslems be isolated from Old Christians, but it was imperative to separate the Jews from the <u>conversos</u>, for fear that close contact would sway the latter to renounce Christianity. Such a segregation act was enacted in May of 1480, in Toledo. This law was also intended to convince the Jews to convert to Christianity by means of servitude and oppression.

A number of stress factors figured prominently in the confusion of Jews during the one hundred years prior to the Expulsion. The pressures can be divided into three categories, Gentile, Jewish and Gentiles-born Jewish.

Under the first category are the edicts which were promulgated by both the Catholic Church and the royal houses to convince Jews to convert by force when Gentile persuasion failed. These laws included mandatory conversion and created such severe financial and physical hardships that Jews were left with little choice. Often fanatical monks would preach in the churches of small villages and incite their parishoners to urge a rapid fulfillment of these edicts.

The second category involved the elite of both the

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Jewish and the Christian community. Leading scholars of both persuasions would be invited by the King to participate in "disputations", which were held in public. The intent of this was to convert Jews in the audience and the scholars involved in the debate by "instruction." The Catholic opponent was usually a formidable scholar, sometimes a former Jew who might be very familiar with Hebrew texts and therefore able to argue with a Jewish scholar on the same ground. That the Jewish scholar was always a respected member of his community is to be expected: if one could persuade a great man to convert his whole community might follow suit. Even the pope and his cardinals took part at times. 20

While scholars were allowed to confer with one another, the Jews were not allowed to take notes, <sup>21</sup> and while the Christians were given ample time to prepare strategy and questions, the Jews were only given the opportunity to respond. Some contradictions and mistakes were inevitable, but the outcome of the discussion was arbitrarily decided by the king and the Dominican judges (as is the case in the Disputation of Barcelona.)

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Once the success of the disputations had been guaranteed by the Church, its leaders felt no hesitation in descending upon the Jewish community in force, renewing their passionate efforts to convince Jews to convert. Encouraged by these actions, the masses often participated in violent displays of uncontrolled religious furor.

While public haringues were useful as drama, scholars, Gentile and Jewish, committed their beliefs to paper. In 1460, a Franciscan monk named Alfonso de Espina drafted a book called <u>Fortalitium Fidei</u> (<u>Fortress</u> <u>of Faith</u>) which was a compedium of political arguements for use of the Church against its enemies: "heretics, Jews, Moslems and demons." <sup>22</sup>

It is important to note that Espina colled his information from previous generations of religious tealots including Raymond 'lartin: Abner of Bergos, Paulus de Sancta Maria and Hieronymous de Sancta Fide, three our of four of whom were former Jews who, having converted, devoted themselves to Christian scholarship. In addition, the monk had personal relationships with a number of

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Jews and <u>conversos</u>, and while Baer disagrees with modern historians for lack of evidence, some scholars have repeatedly asserted that Alfonso was of Jewish descent. <sup>23</sup>

In 1488 two polemical works were composed by men close to the "Grand Inquisitor," Thomas de Torquemoda. They deal generally with the Talmud and its laws, enabling inquisitors to identify the rituals for which they might prosecute heretic <u>conversos</u>. They were also meant "to persuade them that their duty to enforce canonical law is more than a formality and to demonstrate to them that all the laws in The Talmud contain overt verses from the viewpoint of the Christian faith." <sup>24</sup> Most interestingly, the author selected various passages from Maimon(des' <u>Mishneh Torah</u>, the <u>Ba'al ha-Moor</u> of R. Zeraluia Halevi; the <u>Turim</u> of R. Jacob B. Asher; and lastly, the biblical commentary of aven Yohef ("ibn Sho'eb" - spelling according to Y. Baer).

Clearly, the problem of <u>conversos</u> concerned the Church to an even greater extent than did the Jews, for once baptized, an erring <u>converso</u> invited divine retribution. While the general situation of <u>conversos</u> existed throughout the Middle Ages, it was in the middle of the 15th century that the full extent of the problem was recognized. <sup>25a</sup> The gravity of the situation manifested

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itself in renewed tensions both with Old and New Christians; racial fighting broke out at every level of society. These disturbances continued throughout 14<sup>-3</sup>. <u>Conversos</u> were ridiculed in the literature and poetry of the period: They were hated and always suspected, for most knew that these conversions took place under forred circumstances and it was assumed that many <u>conversos</u> continued to observe Judaism secretly. The public, therefore, kept a watchful eye on these individuals.

The Jewish community was united in its condemnation of the conversos(Hebrew : meshumadim) but actual responses varied widely from place to place. Some felt the lewish community ought not be destroyed by the encroaching menace of conversion, that strength and annearance of unity in crises were of utmost importance. 25 Others condemned the conversos for having succumbed to pressure and dealt with then quite severely, in writing and in speech. Mowever, it was certainly recognized by Jews, as it was by Gentiles, that many conversos were Christians in name only ; men and women who tried hard to maintain connections with the Jewish community. They did not work on the Sabbath, they observed dietary and mourning laws and. within their power, they taught Hebrew to their children.26 For its part, the Jewish community supplied these individuals with literature intended to give courage and

hone for consolation and redemption.

There were always excentions though: for instance a number of great theologians and clerics emerged from <u>converso</u> circles, as from the Sancta Maria family. Another <u>converso</u> who rose in clerical ranks was Don Diego Arias: he was a secretary and auditor of royal accounts under Henry IV (1454 - 1474). Notwithstanding the hatred of the nobles of the court, Don Diego's son Pedro succeeded him and his grandson Juan became the bishom of Secovia. <sup>27</sup>

Not all <u>conversos</u> kent such a low mrofile in the lewish community as has already been mentioned. Paul Thristian, in the thirteenth century is noted for having debated with Nachmonides at the Disnutation of Parcelona. Having a fairly good talmulic education, he converted and became an effective missionary to the Tewish community. We soon became known for his sermons in Provence, France, demonstrating that not only the Sible but the literature of the Pablis as well "asserted to the verity of the cardinal minciples of the Christian faith." 28

Tashua Palorki, 'fifteenth century' known as Miercommus de Fancta Fide, rose to Fich ranks in the church. The short work he composed in Latin and Hebrew and offered to anti-pope Benedict XIII, provided the material used in the Disputation of Tortosa, in which he argued for the Church against a number of Jewish scholars. Solomon Halevi of Burgos (later Paules de Sancta Maria) who carried on a lively correspondence with Joshua Halorki, was considered to be the "foremost converso." <sup>29</sup> He not only porsued a Christian theological education, but he attacked his former community with a vengence, encouraging King John to enact anti-Jewish legislation.<sup>30</sup>

A number of Jewish scholars attributed this kind of apostacy to philosophy and secular study especially with respect to Averroist thought. Indeed, this last was dangerous to Jews directly and indirectly, for outsiders considered this philosphical rationalism to be the real Jewish faith, as it had Jewish origins, Therefore, sought out Christianity which seem to offer salvation instead of philosophy. The basic tenets of this philosophy included: no personal Providence, no freedom of choice for Man, no judge nor judgment, no immortality per se, and no special care for the Jewish People. To a people living in a time of crisis, there was no consolation in the notion that their suffering had no meaning, their history no future. Those who recognized the fallacy

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maintained connections with Judaism - those who did not eventually joined the Catholic Church which,

> Though its principles too, were irreconcilable with their religion of the intellect, it nevertheless offered them a reasonably coherent system of dogmatics, as well as a rich tradition of humanism and secular culture. <sup>31</sup>

The Jewish Academic community had to respond to this as it did to the Clristian community. Rabbi Isaac 'Arama, author of <u>'Aquedat Yitzhak</u> and a member of the last generation before The Expulsion, supported his major points on Torah with quotes from Aristotle's <u>Ethics</u> to "demonstrate that whatever seemed new in Aristotle could be found in a more perfect form in the Bible."<sup>52</sup>

While the educated classes were leaning toward despair, the masses were given to messianic visions. A number of meanle emigrated to Ealestine, or to the Orient in 1455 - 1464, when there was rumor that the Messiah had been born in Constantinople. The messianic terror intensified after the capture of Constantinople by the Turks in 1455, because redemption was predicted after the fall of the second canital of the Roman Empire.<sup>35</sup> It was said that those Jews who ventured the crossing would be well rewarded, but those who remained in Spain would zain nothing and suffer bloodshed.<sup>34</sup> This popular two members of a family would remain loyal to Judaism and flee eastward in order to practice freely, while the others converted and isolated themselves from thei family and community.

Many Jews, especially those who secretely observed traditional rituals, converted mainly out of fear for their physical safety. There is evidence to suggest that even when the riots had been quelled by the government and the persecution was halted, the conversionist trend did not cease. <sup>35</sup> One might deduce from this that the pressure exerted by all elements of society was intense enough to encourage this trend. Anticipation of violence can be as effective as its reality and as punishment religious rebels was often lenient, <sup>36</sup> the Jews were justified in their fears.

With the advent of the papal bull in 1478 giving sanction to Ferdinand and Isabella to establish an inquisition in Castile, The Golden Age of Spanish Jewry became a distant memory. In 1483 Torquemada became Inquisitor General for all the territories; despite a number of complaints from Jews of Andalusio as to the illegalities of the Inquisitor's practices, even the pope was impotent to help them, for the royal monarchs of Castile supported the local Inquisitors and refused to give up jurisdiction.<sup>37</sup>

In 1483, all Jews were expelled from Andalusia and in 1484, religious trials were instituted in Aragon. Some Jews were able to escape; others, if suspected by the church authorities, were incarcerated and tried. Some met with death sentences; others were reprimanded and placed on probation.

In summary, the fifteenth century was a period characterized by fear, uncertainty, despair - and messianic promise. It was during this time that the author of our text, Joel 'ibn Shu'aib, lived and wrote.

#### B. Author

Unfortunately, very little biographical information was available on the author of <u>Nora Tehillot al Tehillim</u>. It is known that in the fifteenth century, he lived in Navarre, in Tudela and later in Aragon, in Saragossa, where he apparently officiated just before the expulsion in 1492.

All known data was called from <u>The Encyclopedia</u> Judaica, Volume 8, page 1201, one paragraph, and an even briefer description in the <u>Jewish Encyclopedia</u>, volume VI, page 543. He is not mentioned in the <u>Universal</u> <u>Jewish Encyclopedia</u>. We have no information as to his birthdate, but apparently he was born in Aragon. He was considered to be an important preacher in his time and a study of his works indicate that he was well versed in secular as well as rabbinic literature.<sup>38</sup>

His life after 1492 is undocumented, as far as my research has revealed. Whether or not he survived the expulsion edict, we do not know. We do know, however, that his work on Psalms was published in Salonika and other works in Venice or in Salonika, between thirty five and eighty years after the expulsion. Whether or not he accompanied his works eastward is not known.

He is mest well known for his work on the Book of Psalms already mentioned, which was published in 1569 in Salonika. <u>Olat Shabbat</u>, his work of weekly Sabbath sermons, was published in 1577 in Venice. He composed the commentary, <u>Doresh Tov</u> covering the Five Books of Moses and the Book of Isaiah; the work <u>Ein Mishpat</u> on the Book of Job. He also wrote on the Book of Lamentations, which was published in 1521 in Salonika. His last existant work was <u>Sekhel Tov</u>, a commentary on Pirkei Avot, The Ethics of the Fathers. Other works, while mentioned in the volumes above, have not survived.

A good portion of Ibn Shu'aib's intellectual energy was directed toward condemming the <u>conversos</u>. If it is true that the rabbi did indeed function as a Jewish leader throughout the difficult years of the fifteenth century, it would seem natural that he would hasten to chastize men and women he considered to be apostates. Apparently, though "his sharp criticism of the Marranos . . . resulted in bringing many of them to return openly to the Jewish faith."<sup>39</sup>

## C. Text

The manuscript itself has survived in relatively good condition: except for some major gaps in the commentary of Psalm 1 (which, though having read and translated, I do not include below due to its incomplete state) most of the texts are legible. I have indicated within the translation the areas that were impossible to decipher or translate.

Ibn Shu'aib begins each of the three psalms I have selected for analysis with an opening statement giving a a general idea as to its significance. Other rabbinic texts are usually cited to support his particular thesis, and occasionally he refers to a philosophical or ethical text that is less well known. He often cites Maimonides, and sometimes mentions Nahmonides.

Having established his opinion of King David's intentions, Ibn Shu'aib comments on each verse, sometimes offering two or three explanations for a given key word or important phrase. He usually ends the passage with a flourish, listing quotations which are intended to give hope to a community incrisis and which are pointedly directed against the teachings of the Christian Church.

A number of philosophical - ethical works stem from this period; books such as <u>Sefer Ha Midot</u>, an anonymous composition, and <u>Derekh Emuna</u>,written by Rabbi Abraham Bivach of Huesca. The latter was an attempt to strengthen the resolve of those faithful to Judaism in their struggle against Christianity. In a sermon, Rabbi Bivach couched this effort in ethical terms:

> . . . I do not speak to you of material good but real good, which is the good through faith, which is spiritual and eternal. . . 40

<u>Sefer Ha Midot</u> uses proverbs and parables in order to elucidate the text for its main interest is in "the practical and immediate meaning of the ethical qualities." <sup>41</sup> Both of these works are similar to <u>Nora Tehilot</u> in intent and content, as well as in structure.

The location in which our text was written seems to point toward Aragon, possibly Saragossa where Ibn Shu 'aib is reputed to have lived. As Jews fled to the East in order to profess their faith freely, it would be more appropriate for an anti- Christian, anti-converso polemic to be written in the locale of its audience namely, Spain. The manuscripts might have been brought to Venice and Salonica, two areas well-known for Jewish publishing by members of the author's family or community. No actual data with respect to this question is currently available to me.

#### D. Methodology:

The three psalms translated and the one additional psalm read were selected by my professor, Rabbi Martin A. Cohen, to give a sampling of different types of psalms. Psalm 1 describes the ways of the righteous and the wicked and begins with the words, "ashrei ha-eish" Psalm 25 contains a message of support and consolation, and begins with the words, "mizmor le David." The next, Psalm 30, speaks of hope for salvation and faith that God will always protect Israel. The vivid imagery is particularly offective for a nation in crisis: "Weeping may tarry for the night, but joy comes in the morning," (Psalm 30:6) it appears to offer an explanation for the misery and destruction that was the Spa\_nish reality. The connection of the first words, "A Song To The Dedication of the House of David," serves as an allusion to repentance and forgiveness.

Finally, Psalm 92 is a song of thanksgiving and one filled with messianic hope, symbolized in the image of the Sabbath day as is indicated by its opening words "mizmor shir leyom ha Shabbat."

It must be here noted that my translating method errs on the side of literacy. When a passage was particularly obtuse, I attemped to capture its meaning in English by freely interpreting the Hebrew. If the Hebrew passage was untranslatable I indicate as much within the text. In order to facilitate cross checking with the commentary attached to the Appendix, I have headed each new page of the <u>Hebrew Text</u> on the appropriate page of the English translation.

# Translation: Psalm 23

# Manuscript 55b, begin line 39

A PSALM etc.... This psalm suggests the significance of God's care for the worthy so that they lack nothing from the Blessed One. It begins with an attribution to David, because it is based on thanking and confessing. Even though he is a king and a shepherd for others, there is a shepherd over him who will lead him, and will give him that which he needs as a shepherd, that he might know how to shepherd his flock. We understand from this that all the human qualities are null and void save for God, and the deficiencies are not worth thinking about with respect to Him. For this reason, this psalm was comnosed after Psalm 22, in order to show that it is not worthwhile to dwell on the extent of the exile, to cry that all hope is lost and to claim that God does not see anything. The contrary is actually true, as it says: "Great is the shenherd who redeems ... ""

# Manuscript 56a, begin line 1

The men of the Great Assembly say: "He who returns the crown to its former plory."<sup>2</sup>

One can subdivide our analysis into two parts: the first is intended in general, and the second in particular. With respect to the first, David said: "God is my shenherd, I shall not want." <sup>3</sup>meaning: "Truly, with the Blessed One as my shenherd, I shall not want for anything, or in that which He is my shenherd, I shall not want for anything." He employs the metaphor of the shenherd as the good shenherd who guards over the well-being of the sheep that he shenherds, as to say, : like a shenherd who knows how to shenherd his flock etc...

In the midrash, the text relates (the following): "From the elders, I will become wise."<sup>4</sup> Rabbi Yosi, son of Hanina said: "You find that there is no profession more despised than the shepherd," but David said, "from my elders I will become wise". Jacob called Him a shepherd, as despicable a name as this, for all day he walks with his staff and his sack, but (nevertheless) David said: "As Jacob called Him a shepherd, so will I call Him, as it is said: "God is my shepherd."

They informed us by these very metaphors about an important concern, viz., their inherent danger, as scholars have indicated. Maimonides, more significantly than others, succeeded in removing obstacles from the path of his people. Many of the chapters in (meaning uncertain) contain metaphors that are appropriate for us, but they are not so with respect to attributes of God; all the more so those words that show us the connection and the

relation with the creatures that are lower than He, because this can be construed as a lack within Him. The honored will not be rewarded by less so the metaphor of the shepherd referring to humans shows that the sheep are more respected than He, as Abuhemed mentioned in <u>The Divinity (Ha Elohiyot</u>). As regards to what was said earlier, i.e. that there is no profession more despised than it, that is because the animals are more respected than he is, the master of this profession. 3.

With these metaphors especially and with everything in general, it is not appropriate to permit the tongue to he free with them, except where we have found them uttered by the great of the world, and there are no more and as it is said, "the exalted one who can teach the many by analogy about the three well-known things already mentioned, three..." and the result is that in Divine matters it is desirable to accept (guidance) from the elders who are wise.

IN <u>GREEN</u> <u>PASTURES</u>: We now discuss the second part, which can be subdivided into two categories: first, we concern ourselves with the metaphors that are found within (the text) re this matter; that is to say: what is he, (this) shepherd? Yet in the end he will not allow a semblance of doubt to fall on one of them.

With respect to the first, he begins by saying: "In

green pastures etc ... " According to the commentary, all these characteristics are found in a good shepherd, but why would the Blessed One allow Himself to be referred to as a shenherd? He said, "in green pastures He has caused me to lie down," just as the good shepherd guides the sheep to a grassy place, and there pitches his tent, and at midday, he makes them lie in the shade of that tent. It is also said, "He leads me to still waters..."6 as the good shepherd guides his flock to water them (by) the surface of a flowing river of water. He does so not by force (and) not by nower, lest the current sweep them away, thus: "He restores my soul ... " As the shepherd leads his flock, he leads them slowly, so as not to exhaust them unduly, and so, "He guides me in right paths" as the good shenherd, that he not lead his sheep in the hills, in the rocky sections; rather, (he leads them) in the plain.

4.

All this is done for the sake of His Name, not that I am worthy of all this. And indeed, about that which these characteristics which are perfected in God: in what shepherd are they all found? Not even one (of them) is found in a mortal shepherd, except by remote possibility, thereby teaching (us) about the perfection of God by way of leadership, He indicates just this in two ways: one, by way of good leadership; two, by way of security and its maintenance, that no one wishing to move Him can.

In the first text, there are two matters to consider: one, the matter of the grazing area; two, the matter of the guiding of the sheep and his leading them. Indeed, with respect to the first matter mentioned here, it is said: "In green pastures..." This is to remind us of two aspects of the grazing area, far off that they should find (it): one, (with respect to) the matter of causing to lie down; and two, the matter of water. Indeed, the first matter describes the shepherd as far off so that he needs to find a grazing place, fertile and rich, where it might be possible to make the flock lie down during the (heat of) noon, so as to gain cover from the burning heat, that the sun should not strike them. Were he not to find a good grazing pasture, however, there would only be an open place, totally unprotected from the sun, and should he desire a protected and hidden place, it would not be appropriate for grazing;

The second aspect reveals that he needs to find a watering hole with a grazing place as well, so there are good grazing places and nearby places of still waters (and shade) in addition to the perfect watering holes, from the standpoint of the flock. Yet the Blessed One leads to both of these.

With respect to the first aspect, David said: "In mreen pastures, He makes me lie down..." Because the pasture itself in which He causes me to lie down is

necessarily a green nlace, the implication of this and in all that is included in this allegory, is that with God's aid, man will attain all that which he will need without effort and without toil, and for the maximum good, that is nossible. With respect to the second aspect, he said: "Beside the still waters, he leads me..."<sup>4</sup> that is to say, "beside them (the waters) He will lead me in the pasture." The meaning of "He will lead me..." (<u>yanhileini</u>) is that he will lead me toward sustenance, because the pasture is near the water.

<u>MY SOUL...</u> This deals with the second asnect, which is the leading of the sheen, and within this, one can glean three points: The first is a question of the time of motion, which is to say, the continuation of motion so that one knows at what time it is appropriate to rest the sheep, and how many of them. The second, where (this) motion takes place; that is to say, the way in which there is motion. The third, the qualities of voluntary motion, the way of leadership and shepherding.

With respect to the first, the shepherd already erred: why did he not know the things that were out of his scope completely? He could only approximate; with respect to this he did not know the appropriate length of time to rest the flock, in order that their souls be refreshed. But he thought about this a good deal, and

he imagined it, what it was like and with respect to this, he said,: "He restores my soul ... " In the second aspect he already erred in two ways: one, in that it was improper that he should lead them in a forbidden place, in the fields and in the vineyards, contrary to his word, leading the sheep into the wilderness to keep them away from thieving. Secondly, that he should cause harm when he directed then to a dangerous place. With respect to the first way, he said: "He guides me in right paths ... " because inasmuch as everything is His, this is not an example of disgrace from his point of view. Here, He does not lead me down improper naths, only the righteous ones, and He does so for His name's sake, because He is righteous and upstanding. This last passage indicates that even though we are His, His nation and His flock, the compassion was already forthcoming because the shepherds, as a principle, were robbers, and particularly when they themselves owned the sheep. The text continues: "Lo, He leads me in righteous paths for His name's sake ... " with the understanding that He does so because He is the judge of all Israel and in that capacity will not err.

YEA... We now deal with the second alternative, and narticularly, with the third point mentioned in context of this alternative. David wrote: "Yea, even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me..." <sup>10</sup> It is His will, 'that even though I walk through a dangerous place,

in the valley of the shadow of death, I will not fear evil because You are with me, in order to save me.' David continues with reference to the third point, by saying: "Your rod and your staff will comfort me."" The shepherd had already erred when he returned the flock and pushed them too far on their way. All this is an analogy to that of which they remind us.

## Manuscript 56b, beginning line 4a

With respect to the second nossibility discussed, there are two points to be elucidated: one, the security already mentioned; and two, his joy in it. With respect to the first, David wrote: "You will prepare a table for me in front of my enemies."<sup>12</sup> This indicates that during a state of war, the shepherd will not be able to lead his flock to the good pasture; rather, he will go to the nearest dwelling place, a place where perhaps he will not be able to procure enough greenery. For this reason, the psalmist wanted to underline the difference, pointing out that with God as shepherd this is not so: rather, He will prepare a table for me in front of my enemies. In other words, I will lack nothing because my enemies may be present, rather, lle "will prepare a table before me," as You are wont to do.

He further states with respect to the second point, namely, the joy experienced by David in the face of God's benificence: "You anointed my head with oil..." the meaning of which is that I have seen this wonderful arrangement and great is the confidence which I have in You, because you have fulfilled all that my heart desires with respect to keeping the kingdom viable, and I am joyful that You have anointed me as King. What would have been the nurpose of giving me the kingdom had I not heen able to maintain it? Surely, that would have been a disgrace an' a shame. The text, therefore, continues: "You have anointed my head with oil, and my cun is overflowing," as it says: "You have doused my head with oil, with which You have anointed me to make me king. After my cup overflows, meaning that the cup which I need to maintain my kingdom is over-full and sufficient nothing will be lacking, and so he wrote: "My cup," meaning, "God is my share and my cup."

The word "You ancinted/doused," (<u>deshanta</u>) comes from "pleasure," that is to say, lle will enjoy it <u>not</u> <u>only</u> for this, which he suggested by saying: "The Lord is my shepherd, I shall not want."

SURFLY... One can deduce with respect to the second point, that he allows some doubt about this statement: "He will prepare a table before my enemies...", that he enjoys this. It must be considered that it would have been better for him to be quiet and peaceful with all the peoples of the earth, and that is the reason he said: "It is good and favorable to me that my ad-

versaries pursue me all the days of my life as long as they cannot prevent me from fulfilling my goal. that it, prevent me from sitting in the House of God quietly, without any other thought that will disturb the peacefulness. This is the reason it is said: "I will return to the House of the Lord," using the language of resting and quiet, rendering: I shall be quiet in the House of the Lord forever. The meaning of goodness (tov) and favor (hesed) is that this would be good for me, to the extent that I consider it a favor from You that I do not deserve. The meaning of "forever" (orech yamim) suggests the world to come, where there are long days without any nights at all, and the one who dwells in the House of the Lord receives these days from the nights that he slaves in this world with a whole heart. It is in this spirit that the Rabbis of blessed memory stated: "You will live long in a time/place in which all is lengthy, and this world is an analogy for a short day, or a part of the night," even as Rabbi Tarfon said: "The day is short etc..." " This suggests that this world cannot be described from the perspective of the duration of the year, and not long summer day. Rather, it must he seen as a short, autumn day. The day of the global inclination to the south which brings about the seasonal change to autumn is an analogy to this psalm at first.

ANOTHER POSSIBILITY: One can understand this psalm as a consolation to mourners of Zion, about which the

previous psalm is concerned, namely, with its troubles. This one, then, was created to console them, which is to say even though they are far away from Mt. Zion and the beauty of the land of Israel is but a longing within them, nonetheless, there is something left to them which they do not lack, which in its discovery is worthy of celebration and a source of consolation.

Within this section, there are two parts to be examined: one, we can deduce that element which is left to them and two, one can deduce how it would be appropriate to comfort them in view of their reality. With respect to the first matter discussed, the verse: "The Lord is my shepherd, I shall not want..." is a phrase which is relevant to every man of Israel dispersed in Diaspora, in every corner and region, as was related in the previous nsalm. He said: If I miss Jerusalem and Zion at least I do not lack God's presence, because He is my shepherd. For while we are in the land of our enemies, "let Him neither leave us nor forsake us." as it is said: "And yet for all that, when they are in the land of their enemies ... "" The reality is as if we had not lost anything, as will be explained below, and this is based on the text: "You are the children of the Lord vour God, vou shall not gash yourselves ... "19

IN PASTURES... This segment introduces the second part. To what end does Scripture state, the land is

destined and its proclamation that it is a land flowing with milk and honey? We proclaimed it in consolation because while we are in the land of our enemies, we will lack nothing: through His benevolence we shall receive two kinds of blessings: One, that which is good for the soul, and two, that which is necessary for our physical well-being. For this reason, referring to the first good, the text began with the idea that we can inherit in this Diaspora an even better land, and we will feel spiritual fulfillment and we will grow in wisdom based on what He has to offer us, including His commandments which are good for us, from all the fruits of the land. IN THE MIDRASH: Rabbi Petri from Israel referred to the following text: "He makes me lie down in green pastures ... " saying: "I will shepherd my flock and I will lead them to still waters, and on both sides of the bank of the brook will grow every possible fruit tree, their leaves being medicinal. In the discussion between Rav and Shmuel, one said that the leaves were medicinal, the other that they served to open the mouth of the mute. Rabbi Yohanan said: They serve to onen the womb, "He will restore my soul in the world to come,"20 In my opinion, they described this text as the Temple on High, and the plenty which we will receive from it and the final result which we will experience when the time comes. These are three points to be made. If in fact the first is an allusion to the "green pastures," then it is a unique oasis which is more suitable for our

living, just as the good pasture is suitable for maintaining a flock, which is a very valuable thing. It is, at the same time, a path to perfection and an instrument with which to achieve said perfection. The rabbis based their conclusions on the words: "I will shepherd my flock..." and here they are referred to the land of Israel. The text suggests the following in his words: "to the still waters..." - the rabbis of blessed memory understood them to be the waters of life, viz., the words of Torah, for as they said: "There is no water save Torah."<sup>21</sup> They related this fact to the brook which came out of the house mentioned in the book of Ezekiel.

It is possible to suggest yet another explanation: As it is the way by which prophecy is received, as Maimonides explained, that the water of the brook is an allusion to the influence of what we absorb intellectually. He explained that he saw them as four aspects: the first set of waters which reached the ankles he understood to be an allusion to the qualities of wisdom, which is the first step and the road to the others, because the beginning of wisdom is the fear of God. For this reason he compared it to the foot, which is a tool and a part in which there is movement. Secondly, he saw the waters which reached the knee as an allusion to academic wisdom, which also leads to the others wisdoms and is, as well, of a higher degree in that it is related to contemplative wisdom. Thirdly, the waters which reach to the hips suggest

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natural wisdom, which is more profound, and it approaches in its depth a level between learned wisdom and divine wisdom. Fourthly, the waters which reach above one's head, so that one must swim, suggests Divine wisdom, for in its depth it will suffer no trespass of foot and in which there is a danger of suffocating (drowning). All four of these aspects are related to the Temple because there were the prophets and the men of the Sanhedrin, teachers of the perplexed.

Indeed, he said, referring to this brook which will overflow its banks, that this suggests the practical commandments that were performed in the Temple, viz., the sacrifices. He said, "There are edible fruits on the trees by the banks, whose leaves are medicinal. You already know the difference between nourishment and medicine because the one is sustaining and nurturing while the other removes sickness. Within the discussion concerning sacrifices there are two points to underline: one, the hidden meaning which they contain as a whole and within each separate part, and this is the quality of the fruit that is edible, and is the nurturer of the soul. Two; the act that is within them, that is the leaf-like quality that guards the fruit. Similarly, all the practical attributes which lend themselves to an examination of reason, guard the kernel of the idea.

He said that this was for medicinal purposes, about which we will disagree. The meaning of this medicine is that there might be someone who will see that these acts are intended for another purpose than that to which they were accustomed; this concept was first conceived among them, that there was a divine being who was worthy enough to have sacrifices made to Him. This is the opinion of Rav, who said in tractate Sanhedrin: "For medicinal purposes." In the tractate this expression is used with little change, for there they said: "What for the medicine?" To describe the four facades of the house of Ezekiel, which is a simile for understood matter, which are the sacrifices done for common knowledge. This is to show only that the divine is worthy of worship, as we have said. This does not contradict that which is contained in the fruit, because God agreed in the commandment that the sacrifices be done in a medicinal fashion. Afterwards, He wanted to command in a way which would give meaning by example, as He did in the Temple. People will see that it is useful to teach theoretical matters, which are the fruit, by way of practical things, meaning, to open the mouth of the mute. This suggests the mute teacher who did not know how to teach profound matters to his worthy students, so he provided examples among which they might consider possibilities appropriate for them as individuals, because after the Torah was given to humanity, all the seed of Israel were offered it.

Here however, it is necessary to explain that not all were ready to accent it, so this suggests that only the worthy understood the lesson. Indeed, the 'eader' will see this for himself, that he deduced the reason from the perspective of the student in order to open the barren souls that were without yield, to teach them ideas by way of examples. Clearly, the sages have already stated as much in their explanations of the details of the sacrifices, Ralbag (Rabbi Gershon) being especially clear. It is also possible that the purpose was stated as being the fruit of atonement alone, which results from the sacrifice, or that which is received from the Divine presence. This has greater possibilities for being the truth, which is the main purpose. Nevertheless, the act in and of itself, is the leaf.

And they argued about the meaning of the sacrifice, but there is no reason for this as it appears to have no relation nor sign with the intended purpose and the text. The indication is that it is exclusively for medicine, although they disagreed about this first explanation; it will be seen that it is only relevant to the second intention already stated, but it is not common knowledge, as we have explained and as Rav has hinted. When it will be understood in this way it is still possible that they will not understand the doubts of Nachmanides, of blessed memory, and Rabbi Moshe Nirboni has already snoken about it in his explanation of the esteemed work.

Nevertheless, the latter will see that sacrifice is useful to the sinner; that is, when he pits soul against soul, as if they will show him that he is speechless, as after he sinned, or that he was not at peace with his soul. There is no difference between them at all, and when the sinner confesses to himself: "Here, I sinned and now God has commanded that I bring a sin offering for my soul, a bull and a ram etc... and that which is ransomed must be equal to the sin. Woe is me, that I have been compared to an animal that does not speak! This is the way to open the mouth of the mute who does not speak, and their way of speaking awakens their hearts to return to their levels. Yet, the third possibility may be also seen in a different way, because he who brings the sacrifice and lays his hand upon it in order to kill it, and dissecting it according to its parts so that he may offer it as a sacrifice on the altar, shows us that he deserves death. He would lose everything, so that nothing would be left to him after death, as it happens to an animal. He who has sinned or who is not at peace with his soul can be likened to a barren woman, because a soul without peace or a sinner will leave no trace, as a barren woman without offspring is bereft of name and memory. It is necessary to give birth to perpetuate the species; for this reason, too, the sinner returns to God (repents) in order to give birth and survive spiritually, and there is no contradiction in there being few sacrifices. It will be seen that

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they will not sin, because if no one sins the sin of property, here they will lack sin: that is to say, from the perspective of lacking perfection. The sages, moreover, suggested atonement be granted for all.

Nevertheless the third point, which is the entire purpose to be gained from here - that is, the ultimate purpose - is called the world to come, as David said, "He restores my soul" in the world to come. However, according to our way, all these texts point out the substantial difference between the spiritual pleasure which makes it possible for us to attain perfection even in exile, and between the material pleasure which is prevalent among people who are becoming non-Jews, and who do not long for the chosen land, viz., Israel. No, only in their imaginations will they enjoy themselves more than in this pleasure and rest, because that is the way of all flesh.

One can understand this from three facets: one, with respect to the difficulty in attaining it and, by contrast, its ease; two, from the perspective of the existence of the Asked or the denial of such after its attainment; and three, from the perspective of the virtues that are continually given to them. With respect to the first, David said, "He makes me lie down in green pastures," because of the good things and the property. It is not possible for man to attain them, except with great intent and a good deal of toil, for it is something to which intrinsically he will hold on. Despite the fact that he stands to inherit them, man will still trouble himself to establish them, and to add to them, oblivious to the heat of day and cold of night. Perhaps, he will toil and still not attain them; because of this he did not acquire wealth at will, as the scholar wrote in HaHochma HaMidot. Indeed, the good of the soul is not so attained, for it will be obtained to find pleasure in rest as the author suggested in Hallochma HaTivit, because when the body rests, and its strength does likewise, from the confusing ideas, its soul will attain worthy things which will perfect it. Furthermore, if there was an attainment of truth that was difficult on the one hand, there was also an easy one on the other, as the scholar wrote in the beginning of HaHochma HaElohit.

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With respect to the second facet David wrote, "He will lead me beside the still waters," because the material good is transitory and is quickly lost. Spiritual good, however, is not so at all, rather, it is a source of sustaining strength.

<u>MY SOUL...</u> With respect to the third facet, one can cull two basic characteristics: one, the continual searching for material good even after its attainment:

and two, the continual attempt to attain it. With respect to the first characteristic, David said, "He restores my soul," because the nature of bodily goodness is like wealth etc...: to have it causes discomfort. The soul, however, will mourn for it and will always be anguished and worried over it, as the sages said, "More wealth, more worry." This law is applicable to anything that is not complete in itself, and if the lust of greed is abated within him, because abating lust is an accomplishment for perfection, its owner is always found lacking the hasic pleasure. Nevertheless, spiritual goodness is the final purpose; here, He will restore and comfort the soul from grief and anger.

With respect to the second characteristic he said, "He will lead me..." By the efforts with which he acquires the goodnesses without satisfaction, it is not possible except that he do so in an unworthy and sinful manner, which is one kind of evil.. Another explanation is from the perspective of their being acquired as an end, because the one who tries too hard will not try to acquire them with the view that they are a means only as an end, and that is another sin. This was already discussed in the book <u>Sefer HaMidot</u>, that these goodnesses were worthy enough that man use them in a worthy manner, as worthy things ought to be acquired in the proper way, that they not ultimately have little value. Nevertheless, it is not possible to acquire spiritual good in anything but a

just and equal manner, and David wrote in this respect, "He guides me in right paths:" the true end is also within it. This end is the service of God, that is to say, "for His Name's sake," because the goal of His wisdom is His service, and for this reason, everyone offers sacrifices to the Ultimate One. Even though there are those who try to make use of Torah not for its sake, our rabbis have already said, "inasmuch as it is not done for its own sake, let it be for its own sake."<sup>23</sup>

YEA... This refers to the second kind of goodness, namely, physical pleasure, and within this category, there are two subdivisions: one, with respect to evils and tragic events and sickness; and two, from the standpoint of supply, that which man needs to live. These last are bread to eat, and clothes to wear. With respect to the first matter David said, "No evil will happen to the righteous man in this world, as it is called the valley of the shadow of death. If a valley is the low area of a place or a hill, and if a shadow of death, from the perspective of death and the absence (of life?) remain as a shadow for all who dwell there because of the evil things that are within this world, the evil will be felt by them, and they will fear those evils even before they reach them. For this reason, when these poor souls happen upon them, they feel a tremendous emotional shock and will not be comforted. Nevertheless I disagree, because I do not fear evil due to the fact that You are

with me, and from this view, I am active, not reflexive. So should they come to me to do me harm, your rod and your staff will comfort me. The meaning of the repetition between the presence of Your Rod with which You will punish me and the presence of Your staff which will support me, is that <u>both</u> will comfort me. I knew that no harm would befall me because You were with me, that it would only end well. For this reason it is appropriate to bless Him, as it says: "Because they bless..." the meaning of which is: "No harm comes down from above." It is possible that he might want to join these two passages, that is to say that Your rod will come to me and afterwards your staff will save me, so, comforting me, because it will prove to me that You reward <u>and</u> punish. This last is a basic principle of Torah.

YOU PREPARE... This concerns the second subdivision, which is the supplying of man's needs, and within this we can further break down the analysis into two parts: one, that he is happy in my need alone; two, that which is his true desire. What is this with respect to the first matter discussed? The two points become one. It suggests that he does not seek anything but the necessities as he says, "He prepares a table for me before my enemies," and he says, "Here, I do not ask the world, only what I need, and this is when you will prepare before me a table; that is to say my meal, my eternal meal, and I will lack nothing. No one will prevent me from

having it, that is to say, "before my enemies." Furthermore, he is glad when he says, "You have anointed my head with oil," From any point of view, "Here, I am happy with my portion, " and for a poor man it is great wealth in quantity and in quality, meaning: "You have anointed my head with oil and my cup is overfilled." This is a hint to the quality, as it says, "You have anointed my head with oil," for bread alone is sufficient for me, enough as if I had fats and spices to enjoy. Ouantity is suggested by the phrase, "my cup is overflowing," meaning it is full to the brink, the intent of which is: "I do not seek anything more, either in quantity or in quality."

IN THE MIDRASH: YOU WILL PREPARE... in front of me a table," this is mannah. Isi ben Akabiah said, "The height of the mannah is 50 fifty amahs," and anyone who does not believe that this is so will not see in it any goodness, as it says, "He will not see the rivers..."<sup>25</sup> In the tractate Yomah, using a different expression they suggested mannah instead of spiritual food, the bread of the angels of service. For this reason it says, "In a mysterious way, whose heights are fifty amahs," suggesting the five qualities that are as follows: the wisdom of values, studies, logic, nature and divinity. These can be the general principles of Torah or an allusion to the fifty gates of understanding, as the Kabbalists said, "That which the intellect does not ponder is he who is

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too clever and philosophizes that they are possible to obtain from the perspective of intellect, without the divine Torah, that is to say, "He who does not believe..." The intent is that he who does not believe will not grasp it, and one who believes is a pious person, the corollary of which is that the true believer is master of our holy Torah.

YEA ... This deals with the second matter, namely, that it is not appropriate to ask for good, only that which is added, in order that they not prevent him from being fulfilled. With regards to this last David said, "See, I do not ask for abundance from this world and its vanity; nevertheless, I long that goodness and mercy shall always be my share, because these attributes are designated to complete man." The allusion to goodness is for man guiding himself: the allusion to mercy is a directive concerning his guiding of his fellow human beings. "Truly, I ask You for long life, so that I might develop my intellect from my potential, and that I might prepare supplies for the road, so that I might be one of the pillars before God." And David said in this regard. "I will dwell in the House of the Lord forever:" that is to say, "I begged and I beseeched Him Who is known above, that I might return to dwell in the House of the Lord forever." The meaning of "I dwell" is according to the soul hewn from the highest place, and it is in exile in this

world, as the commentary explains, saying: "Reviving the soul," and this is what was intended in this psalm by the words, "a secondary explanation-shenit."

Yet a third explanation suggests the five things which prevent the revelation of divine wisdom, of which Ray reminds us in chapter 34, 41 and paragraph 200. They truly prevent its attainment, and the intent here is the same as before; that when the Temple was standing, we were protected from these obstacles. For this reason he said, "Because even with all this God is our help, and He will save us from all this," and so he said, "God is my shepherd..." David described it all by saying, "He shepherds me and He protects me from all those who are against me." and he arranges them in this initial way because of their inability to understand. Secondly, he mentions the depth of the idea; thirdly, he mentions it with respect to completion; fourthly, he does so with respect to the duration of the idea; and finally, he mentions the matter of the woman and the children. With respect to the first, he said, "I shall not want," meaning, "I will lack nothing for myself, which is their inability to understand."

IN GREEN PASTURES, This matter deals with the second obstacle, which is divided into two parts: First, what depths (how deep) are the wisdoms? There are two wisdoms of changing ways: one, the divine wisdom for the quality of things that are of a larger degree, and its superiority which our intellect cannot bear, just as the eye cannot bear the blinding light of the sun. Were he to return to their lack of understanding, as the scholar wrote in the beginning, this reward is important in what way? To the idea, because on account of its great difficulty, the eye cannot tolerate it. Two, with respect to the natural wisdom.

For the opposite reason of that just stated, are those things found in nature which change, in which the change reversed the necessary knowledge: it is difficult to attain the things which are substantial, especially for its substance, as it is in divine wisdom. With respect to the first he said, "He causes me to lie down in green pastures," because the Blessed One will distinguish them and make it possible for man to understand that in a peaceful pasture, neither sun nor burning heat will smite them. With respect to the second matter he said, "He will lead me beside the still waters," which suggests intellectual rest in attaining the essence of those things that move because something can exist in them as well. They can be organized; he will go to them by way of the essence, and, it is suggested, by the peaceful waters.

<u>MY SOUL...</u> This refers to the gate of obstacles, and alludes to the third one that exists from the perspective of nature, and the strength of the matter and the

lack of straight order between the strengths. In reference to this David said, "He revives my soul..." voluntarily, and leads my soul in a way that is not a contradiction of my strengths, so all will direct themselves to the head, which is the intellect.

With respect to the fourth obstacle he said, "He leads me in paths o' righteousness for the sake of His Name," which suggests the fires of the essence and their continued existence. The meaning of this last proof text is that He will lead me in mercy by a path of righteousness in order to reach the highest wisdom, which is divine wisdom, because the Name of God is associated with it. The inner meaning of the word "paths" is "the short one," because the Blessed One will shorten the path for His loved ones, and the earth will spring in front of them as it leapt in front of Jacoh, our ancestor, the day of his arrival in Beth El. There he dreamt a dream of prophecy, including seven degrees or four.

YEA... We can divide the fifth obstacle into two elements: one, that he should not fear the obstacle; and two, that one can make assumptions as to the form of meaning in this. Concerning the first he said, "Yea, although I walk in the valley of the shadow of death, I will fear no evil." This refers to the woman and children; for their sake, and for the beauty and loveliness of their eyes, man will become involved in vain

with the world called the valley of the shadow of death. The reason for this is known to us; therefore he said, "Yea, although I walk through the valley of the shadow of death, I will not fear," that the evil therein will infect my soul.

Concerning the second matter he said, "Your rod..." From this we can infort two things: one, in general; two, in greater detail. With respect to the first he said, "Your rod and Your staff will comfort me," meaning, one cannot be persuaded by the vanity of the world for two reasons: The one is associated with the rod, which I see in the world because lack cleaves to it; and the second refers to the staff and for this, I know that the true good is in my soul. Thus in the midrash Your rod refers to the agonies and Your staff to the Torah.

YOU PREPARE... This concerns the second way, and with reference to this he said, "Lo, the woman and children will not trouble me, because I only ask for that which is necessary." This is the text, after which will come the explanation, according to the one given earlier.

AND IN THE MIDRASH: "He will lead me in green pastures." The text says: "My beloved is mine and I am his," says the congregation of Israel, before the Holy One, blessed be He. "He is my God," as it is said: "I am the Lord your God," and I am for Him a people, as it says: "My people 28.

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listened to me." To my people, "He is like a father to me." as it says: "For I am a parent to Israel."<sup>29</sup> I am like a son to llim, as it says: "Israel is my son, my firstborn."<sup>30</sup> He is my shepherd, as it says: "But my flock, the flock of my pastures..." I am his sheep, as it says, "like sheep for the slaughter." 32 He is like a brother to me, as it says: "O, that You were as my brother." 35 I am like a sister to Him, as it says: "Let me in, my own (sister), my darling."" I said: "The Lord is my shepherd, I shall not want," and he said: "I shall protect your rule, it shall not lack purity." it is possible to explain that this is the position that counts the aspects to which he will refer: that the Lord gave a reason to us, and saying first, that he is always the divine being and I am a people to Him. This suggests that He is the Highest primal being, that He is God.

There are three details of the aspects as Rav reminds us in (meaning uncertain): action, form and purpose. If the action is an allusion to the verse: "He is like a father to me," it is because the father is the closest active force, or an active figure that is close to the form. This can be an allusion to the verse, "He is like a shepherd to me," because form leads matter, because it is its form, and all its action, if it should he its purpose, emanates from it. The verse, "He is like a brother to me," is alluded to because of the devotion, for the devotion monitors each detail. As it

# Manuscript 59b

is not possible to attain everything in the world, I said: "The Lord is my shepherd, I shall not want." This is the new twist of the passage, for if the Blessed One is God in general for all the existing elements (all people), He nevertheless serves as God over Israel especially, in a higher degree than for all others. One can say that God is the beginning in an active way, because for us He is like a father, an active heing with a form (meaning structure.) He is the shenherd who leads His flock and does so wondrously, if with a nurnose, which is the devotion which we have already discussed. Despite all this the intent will need, from our perspective, help from God. He said, "My beloved is mine and I am His," for each and every one of them: therefore he said, "My beloved is mine and I am his," for my means of both of them, he will be perfected. This is what can be understood in this first passage; the second explanation is also more unique.

Note that it is possible that this might refer to the five aspects mentioned above. He says, "He is my God," suggesting the contrary with respect to nature, because He is the creator of nature, a strict justice is the proof. He understands every aspect of perfection that is worthy of him, and therefore He says, "He is like a father to me," alluding to the women and children. Secondly, he supervises as one does with respect to matters of the house, lest they detract from perfection. David writes, "He is my shenherd," which refers to the continuation of the pronosal, because the shepherds me in the proper posture, as it says, "He is like a brother to me," it suffers the depth of the concept because he draws me rear and does not distance himself from me. He said: "I said: 'The Lord is my shepherd,'" referring to an inability to understand, as we have already explained. Thus, nature will not lack, which is an allusion to the reality of the prophets and the Sanhedrin members, who were great achievers; and this is what the psalm meant.

## Manuscript 72b

This psalm is already self-explanatory. On what is it based? Although the Temple was not built in David's day, he composed it as a prophetic text so that it might be recited at the dedication of the Temple.

The tradition confirms this, as the sages said, "Let the righteous be joyful in glory."<sup>36</sup>At the instant when a righteous man dies, three classes of angels are assigned to him. One says to him, "Peace will come." Another informs him that "they will rest in peace;" and the third angel declares, "Walk justly." Rabbi Judah said in the name of Rabbi Josiah, "It is as if God himself says 'Peace be with you,' to the righteous one."

We learn the fate of the evil doers from the verse, "There is no peace for the evil doers."<sup>37</sup> One can assume that if God addresses Himself to the wicked, all the more so will He speak to the righteous, saying, "Peace be with you." Therefore it is said, "Let the righteous be joyful in glory." What kind of glory will they inherit? A special one that God reserves for the righteous.

It is said that when the righteous die, they praise God as they do so. Rabbi Hiyyah, son of Yosi said, "There is no difference between the righteous who are living and the righteous who are dead, except with regard to sneech. They praise the Blessed Name, asking that He place them in the bond of life, as it is said, "Yet the soul of my lord shall be bound in the bond of life." It is also said, "Let them sing aloud upon their beds." The word "<u>yeranenu</u>" can only refer to "praise" here, as it is written, "The voice of rejoicing and salvation is in the tent of the righteous."<sup>38</sup>

Rabbi Yohanan said, "When an old man sits and expounds and says, 'So says X. . . his lips move and cause him to murmur in the grave, as it is said, '. . . causing the sleeper's lips to murmur<sup>53</sup>. .' Therefore, "let them sing in their beds."<sup>56</sup> and so said David, "Let me dwell in Your House forever." Did it ever occur to David that he might live forever? No: rather, Rabbi Judah said, people will quote in his name in the synagogues and the houses of study of God. "By your life, even though you are now dead, your name shall never depart from My House. You will be remembered with every sacrifice made to Me, and they will chant the psalm (song) in your name." Furthermore, God said to David,: Inasmuch as you would have wanted to build the Temple, and it is actually your son Solomon who will complete the task, nevertheless you may say: 'I wrote of it in Your name,'" as it says, A nsalm; a Song at the Dedication of the House; (an offering) of David."<sup>39</sup>

It is already known that a man needs three kinds of fulfillment: first himself; second by governing his house; and third, by the leading of his county. There are three classes of qualities that correspond, for the steps are established in the name of these said qualities. It is also likely that these allude to the three wisdoms: mathematics, science and theology, all of which are included in Torah. There is nothing which, Heaven forfend, is excluded from it; therefore, according to the first suggestions, the meaning of the saying, "Peace will come, is that one must direct oneself toward a balance of enjoyment and appropriate justice because one can certainly falter in matters of justice and injustice, as is documented in the work, <u>Sefer HaMidot</u>. For this reason the fulfilled person will have to direct himself so that his strengths and actions may be organized in a worthy manner, as it was related with reference to the previous psalm, "they will rest in peace." <sup>40</sup> This is an allusion to the conduct of his house and of his household, which must be settled and calm.

Earlier it was said, "Walk justly," which is an allusion to the conduct of his country, that he may walk all its paths with an eye to wholeness. He must do nothing without consideration and without including the balance of righteousness. Another inference to be drawn from the word "<u>shalom</u>" is that it refers to divine wisdom which is truly complete, while "<u>yanuhu</u>" refers to natural wisdom, or natural science. This last is relevant to the land in which he dwells, while "<u>holech nechoho</u>" refers to learned disciplines. A child should be taught both, and because of this it is called familiarity. As Rav Simon would say, "as it were. . . "

### Manuscript 73a

The inference is that the most suitable thing for perfection is its smallest idea, and this supported the

notion that "there is no peace for the wicked. . ." because sinners shun divine phenomena and their consequences. This is the reason for their loss and the lack of their perfection. All the above is implied in the Torah, as it says: ". . . and his soul shall be cut off. . ." Because he has despised the word of God and has broken His commandment, that soul shall be utterly cut off. Inasmuch as perfection was missing, it is equivalent to the lack of comprehension of the Divine, as it refers to misunderstanding God's words.

It will become clear that the most complete degree of one's existence is proportional to one's understanding of this element. The Blessed One determined that the knowledge of each and every one of the extremes can be elucidated as to the prerequisites for perfection.

Rabbi Hiyyah, son of Yosi, attempted to decide whether the repentance of the righteous applies to the soul in the world to come only, or whether it can be applied to this world as well. He said that the immortality of the soul refers to the intellect alone, adding that the only difference between the living and the dead is the nower of speech alone. This intellect which remains is that which makes man different. Would that he be able to praise the lord in the world to come!

If this is so, one can deduce two things: the first, in reference to speech, meaning to the intellect alone; the second is in reference to the world to come, because there he is in the bond of life. The commentary, therefore, says there is no difference between the righteous who are living and the righteous who are dead, except for speech alone. It does not seek to say there is a fundamental difference between the two because one has the power of speech and the other does not; rather, the intention proferred deals with the nature of that power. In truth, after death the righteous one does indeed speak but his speech has no matter, no form as we know it. While he is living and while he has that familiar speaking ability, it is good for him to be alone. It is possible that he may desire it to be thus, for the difference between them is external speech alone, which is corporeal, therefore praise and commendation reside in the intellect alone as in the separate ones. There are no corporeal organs; because of this, not a word will be voiced, though he might desire it. There is no other explanation save this one.

Rabbi Yohanan added these words to the above: "In this world, the remnants survive." How will a person's name be remembered? By recollections of his life, by his sons and by the work of his hands. These three elements will ensure that his name be remembered. This inquiry

was already investigated in the first section of the book mentioned earlier, <u>Sefer HaMidot</u>. The words of our sages were truly divine utterances; for this reason the dedication of the Temple was attributed to David, despite the fact that it was not built in his lifetime. We do so because he composed this psalm/song, and we say it in his name forever, as if he himself were reciting it.

We now come to the obvious question, namely, what is the connection between this psalm and the dedication of the Temple? In the body of the psalm, there is no allusion to the Temple at all and commentators have written about this poetic license. It appears David's enemies didnot accept the fact that he chose to bestow upon his son Solomon the honor of being king, moreover, that he should charge the boy with building a Temple to God, for the sin of Batsheba and Uriah hung heavily over the elder monarch. Nevertheless, David remained king for life and the people accepted him as such and so he realized he had been forgiven for his transgression. For this reason God showed David the Temple being built, the form of the structure and the donations offered to satisfy the needs of the Temple as is documented in the Book of Chronicles. This song, therefore, was composed to relate the ways in which the Holy One helped David to repent his sins and how he healed the suffering of his soul, so that his

enemies would not rejoice over his ruined state. This is basically what has been written to resolve the problem.

In regard to this same subject, the psalm was composed at the time when David bought the threshing floor from Aravah the Jebusite in order to erect an altar on its premises, where he would offer burnt offerings and peace offerings as is written, "And David built there an altar to God and offered burnt offerings and peace offerings. . ." This is why the psalm's title refers to the "dedication of the House;" David had intended to build the permanent structure immediately.

This has been related at great length in the <u>Book of</u> <u>Chronicles</u>, and is suggested there, this song is a reminder of the great goodness that God granted David. He did not punish him in anger, but He demonstrated compassion for the man with regard to the sin related earlier, as David will make clear below. The actual psalm, therefore, is praise directed towards God and His ways.

<u>I WILL EXTOL YOU.</u>. One can subdivide this into two parts: one, relating to thanks praising in general, and two, relating to detail and unity.

In the first part one can deduce some understanding of "praise" from two perspectives: the first, from the perspective of personal punishment, and the second, from the perspective of deliverance from the punishment. The first matter had been dealt with in the account of the <u>Book of Samuel</u>. In the second book, chapter 24 verses 12ff, the prophet offers Davi the possibility of choosing one from the three punishments that God will inflict upon him, as it says. "Three things I offer you. Choose one from among them. . . "<sup>42</sup> David chose the three-day plague, saying, "let us fall into the hands of God. . . "<sup>43</sup> the meaning of which is: "I am very distressed that all the choices are poor. Despite this I will choose the lesser evil."

There is a certain midrash related to Psalm 18, in which the rabbis offer the following anecdote, "This resembles the parable of the man who fell ill. His friends said to him, 'Where would you like to be buried, near your father or near your mother?' And he answered them saying, 'Woe to the ears that hear such things. Nevertheless, I prefer to be buried near my father.'" Thus said David: "Woe to the ears that hear this, but if I must, let us fall into the hands of God." Because God granted him the ontion to choose from among the evils of which he would personally have a glimpse, David, the one who praises, said, "I will extol You."

The etymology of the word "dilitani" relates to "dal,"

as it occurs in <u>Second Samuel</u> chapter 13, where it refers to sickness. This allusion in Psalm 30 refers to the sickness or plague that David and the people endured, as has been described at the end of <u>Second Samuel</u>, chapter 24. The effect of the praise, therefore, is, "I shall extol You because You sent ills to me, rather than causing me to flee my foes," as the text says, 'For three months will you flee from your enemy, that he might pursue you?"<sup>44</sup> David responded, "You have humbled me through the plague." It is also possible that the great plague which ravaged the people also affected him, and even though he did not die, while suffering he would express that very wish as all the people did when they were frightened about the prospect of death.

<u>O LORD MY GOD.</u> From the perspective of the second matter one can subdivide the section into two parts as well: in the first place, there was little initiative on David's part to save himself; in the second place, the extent of the saving, if the effort was small in comparison to the first concerning this explanation.

The explanation of the verse, "O Lord my God, I cried out to You and You healed me," is "I cried to You <u>in</u> order that You heal me, and You did in fact do so." The subject of healing in this case involves the healing of the soul, according to the commentator. We would

disagree, for we did not find that David praved for spiritual help; rather, one should read the text literally. The crying in this case refers to the verse in which David begails the effect of the plague: "And David spoke to God when he saw the angel who smote the people, and said, 'Lo I have sinned and done perversely, but these sheep, what have they done? Let Your hand, I pray You, be against me and on my father's house." The meaning of this last verse is, "You are the Lord, compassionate in judgement, because God, master of compassion and divine judge, when I cried out to You and shouted a familiar cry of help You granted me mercy, more than I deserved, When I implored You to stop the epidemic which was decimating the people, so that I and my father's house alone might bear the suffering, You healed me completely," as it says, "And the plague was halted."

<u>O LORD MY GOD.</u>.. We now deal with the second matter. Concerning this subject You did two wonderful things for me; one, for my soul and two, for my body. In the first place, "You absolved my sins and thus permitted my soul to return from the nether world, from Gehinhor ." It is only just that the sinner be condemned to the lower world from the moment he commits the sin, in the sense that he is missing a vital part of his total makeup. For this reason, David used the expression "raising." In the second place the text continues, ". . . You kept me alive, that I should not go down to the pit. . ."" which is an allusion to being saved from the grave, from physical death. The meaning of the expression "My going down," is I was close to death due to the virulent epidemic." The correct understanding, therefore, of "<u>dilitani</u>" is that David was in fact dying, and the "going down" refers to the seventy thousand who did actually perish.

## Manuscript 73b

<u>SING PRAISE.</u>. One can come to an understanding about the second part from the two elements of the psalm mentioned above: first, with respect to the evil itself, and second, with respect to being saved from it.

The first element can also be divided into two categories: first, that it is important to praise and second, that meaning as it relates to the first. The verse reads, "Sing praises unto God, O you his godly ones. . .""<sup>48</sup> One takes this use of language to mean, "It is no wonder I said 'I will extol You' while the punishment was being endured, in the hope that God would hearken, and it was also appropriate that the righteous sing. The text contains the double plea of praise from David and prayer from the righteous so that together they might outbalance the evil, for two reasons. In the first place for the assumption itself, and in the second place for its connection with the sin. David said with respect to the first, "Sing praise unto the Lord, His righteous ones . . . " and the meaning of "<u>hasidav</u>" is those who were judged even though they had not sinned as David had done with respect to this law. The righteous were judged even though they were blameless, as the commentators so explained the words of the sages in tractate <u>Rosh</u> <u>Hashanah</u>, "The righteous are inscribed and sealed immediately for life."

David said to God, "These sheep, what have they done?" He said, with respect to the second reason, "Give thanks to His holy name," meaning, "give thanks to His name which is reknowned in holiness and which is also reknowned for its separation from evil: 'a God of faithfulness without iniquity.' He has not dealt with us according to our own sins." The term "<u>kedushah</u>" in every instance underlines the difference between the material, its specifics and its connections, and the evil and injustice which come from it.

FOR HIS ANGER. . . This is the second part which provides a reason and an explanation for the first. This, too, can be subdivided into two smaller sections with respect to the two aforementioned reasons. With respect

43.

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to the first matter we are considering here one can deduce that thanks are appropriate in the evil assumption itself for two reasons. In the first place, from the perspective of the purpose of evil; in the second place, from the perspective of its short duration. If the first had a noble purpose, to save their soul from death at the hand of the enemy or from famine as can be remembered, or that it might be used to point out the location of the Temple which is life itself for the Israelites, then it would be justified. The text reads, "And the angel of God was at the threshing place of Aravah the Jebusite," and further, "And Gad came that day and said to him: 'Go up and erect an altar to God. . . '" "4

With respect to the second (text faulty: reads "first") element, David wrote: "His anger is only for a moment, His favor for a lifetime."<sup>50</sup> David would indeed wish at the moment itself when the plague was in process, His anger would last but a moment and His favor for a lifetime.

With respect to the ways of punishment which we already discussed, if the second one that David chose was for three days only and would not be unduly drawn out, as it says, ". . . from the morning to the appointed time. . . "<sup>52</sup>it is possible that he might have wanted it to last until the end of the day, which would have been the appointed time. There were three such appointed times set aside, because each day was so divided ("from morning to the appointed time").

The explanation must focus on the intention of the word "moment" a small part of time, so that it would not even last an entire day. It is possible that he would want the plague to last only for a very short time, as the rabbis interpreted it: ". . . until sunset, "which is accurate with respect to the word "moment." The text reads, "Weeping may tarry for the night, <sup>59</sup> according to the first explanation. One could say that in the evening of that day they went to sleep weeping greatly because of the

sheer number of dead, but when the morning came the people rejoiced because the plague had ceased. According to the second explanation the reference to "three days" does not apply to the plague's duration, but to the fact that for three consecutive days people died, each day during a short span of time. It is as if one would say, "until the appointed time," and the other would say, "Hold back! Do not touch them!" He did not just say, "Enough, stay your hand."<sup>54</sup> Rather, he demonstrated a note of urgency when he employed the word "<u>atah</u>" - now. The word "haratz" will also support our theory.

On that fateful day, had there been only quiet in the camp the plague would not have been checked. The following morning people would not have been certain the plague would not be returning, and so would not have broken out into joyous song. Therefore it says, "Weeping shall tarry in the night," meaning, "Tarry the night and put aside the quiet (Text faulty: reads "one can assume that they were quiet") for indeed (again text faulty: reads "omn'a" - non-existing word vs. "<u>omnam</u>" - surely) there was complete rejoicing when they saw, as the morning dawned, that the plague had been stopped. <u>NOW I HAVE SAID...</u> This concerns the second matter with respect to the connection between the punishment and the crime (sin). One can assume from this verse that the punishment was already set aside from the beginning. The commentators argued heatedly over this point, for some would believe David sinned in his counting of the neonle without collecting the "<u>shekel</u> tax," as the text says: "...that there should be no plague among them"<sup>56</sup> (Next five words: meaning of Hebrew uncertain.)

It was improper for David to transgress the commandments of the Torah, for why did Yoav not collect the shekel tax? The idea of the hiblical portion does not agree with this, as Nachmonides wrote, but the truth the rabbis suppressed is that the sin of counting lay in the fact that he did not publicly refuse the honor which Yoav had granted him, when he addressed him as "adoni hamelech." Why did he accent the honor? This point is particularly noteworthy in light of the text which indicates that David felt that he had sinned, and with all this, he prevailed over his instinct. This suggests the passage, "And David reproached himself for having numbered the neonle." hecause he realized what he had done was not right and nonetheless, he counted the neonle. And they praised (Him) in that very place because immediately after the fact, David said to God: "I have sinned terribly." "

## Manuscript 74a

In the psalm he said, "When I was untroubled I thought I should never be shaken," and "I was arrogant in my reigning and I did not pay attention to the possiblity that You might punish me because of this, as is clearly proven." This is the sin of pride which is a tremendous sin among all men, as it was with David.

FOR YOU, O LORD: With respect to the second section, which is the element of saving, there are also two subparts resembling those mentioned above: first, with respect to the small effort, and second, with respect to complete salvation.

In the first instance one can deduce two considerations: one, the meaning of the small effort, and two, the clarification of what he did, what he ought to have done and finally, what he actually did not do. With respect to the first, i.e., the meaning, it seems as if David were saying, "God, when You were pleased, You made me firm as a mighty mountain. Why did You hide Your face from me; for I was frightened by my sin. I was left startled, not by what I was doing, but what I ought to have done." His intention with respect to the word "<u>amadeta</u>" was, "You ceased establishing my mountain as a stronghold; the sun rose and stood still, In that which I was arrogant concerning my strength, being boastful about it, You made the sun rise and set, that I might

exalt in it and praise it. You hid Your face, and I was afraid."

49.

In the first explanation the word "<u>lehadri</u>" referred to "my mountain," while in the second explanation, it meant "my source." This explains the reference to "extol," because it clearly emphasizes the origin of my strength and so You stopped this uncalled-for praise. The word "<u>birtzonchah</u>" indicates this explanation, for I knew what You might have done to my people, in Your great anger due to my sin, but from which You restrained yourself.

The first explanation, however, is the more accurate one with regard to the text itself, and if it is not, it is a worthy explanation.

UNTO YOU: With respect to the second matter there are two concerns: one, that it was appropriate to pray and two, which prayer in particular would be appropriate in this instance. If truth be told, we were unable to determine the nature of the actual prayer, but perhaps it might go as follows: "Lo, I was frightened when You hid Your face, and so I did not offer a prayer to You. Truly, it was appropriate for me to call out to You and to plead with You, whereas it would have been improper to rant at You in a bitter voice, 'Direct Your hand against me and my father's house.'" This suggests that when he said these things it was appropriate to voice these words only when he was afraid, that he might do so spontaneously and timorously. The quantity and quality of the voice were the decisive elements, as it says, "I called out (not screamed)" and further, "I entreated. . . "

<u>WHAT PROFIT IS THERE:</u> This refers to the second part and it, too, can be subdivided into two parts: one, prayer and two, meanings that are properly received as customary, with respect to the first.

"What profit is there in my blood, in which my soul lives? Until now when I descended into the Pit, my existence ended; shall (now) the dust praise You?. . ."<sup>57</sup> The meaning of the above is that in life, profit aspires to two levels: one, the way in which You show me mercy and two, the way in which one can discover and declare Your truth. Yet in my death all this is lost, as David so aptly says, "Shall the dust praise you?"

With respect to the second he says, "Shall it declare Your truth?"<sup>60</sup> He said this because peace (text unclear: perhaps perfection) is not to be chosen in life, except for the sake of this end. The word "<u>bedami</u>" - my blood is an allusion to living. HEAR, O LORD. . .: This refers to the second matter, which is the lack of that which is sought after. There are two reasons generated by it: one, from the perspective of the giver and two, from the perspective of the supplicant. It seems that from the perspective of the giver He is not willing to receive the prayer offered, hence the words, "Hear, O God. . ..." referring to "my prayer." With respect to the supplicant perhaps this is also true, for two reasons: one, due to his lack of merit and two, due to the absence of appropriate effort on his part to accept this matter with respect to the giver.

He said, with respect to the first, "Be gracious to me," meaning, "grant a free gift." With respect to the second David said: "God, be my helper," meaning, "Help me as You are wont to do and fulfill it as we have explained, saying, 'My strength and my help are silent.' (meaning of the Hebrew uncertain). This idea is closer to the truth because the healer of all flesh is truly the Holy One. With respect to the plague, God caused it but He also healed - that is checked - so He not only was a help to David and heeded him, but He also caused healing to occur through the night, as it says,"God accompanies me and helps me."<sup>64</sup> YOU TURNED ME. . . This refers to the second point, which is the perfection of saving, and within this matter there are two points: one, the actual saving and two, the reason for doing so. He said, "Whether or not I asked to be protected or not by You, You heard my plea nonetheless and 'You turned my lament into dancing. . .'"<sup>65</sup>

The meaning of the repetition with respect to mourning is that the people were lamenting about the plague in two ways: one, with mourning expressions and lamentations over the dead and two, with the ritual act of cutting, as can be found in <u>Divrei Hayamim - The Book</u> of Chronicles.

With respect to the first he said, "You turned my mourning into dancing (singing)," and with respect to the second David wrote, "You loosened my sackcloth and girded me with joy."<sup>46</sup> This is an allusion to that "girding with joy" that occured at the finding of the threshing place which David bought to build the Temple, that there might he joy in His chosen dwelling place.

<u>SO THAT.</u>. This refers to the second matter. With respect to this,David said, "Had I not asked for Your help and had I not been worthy, You would have granted mercy to me nonetheless, based on my initial merit. You have done so in order that Your honor shall always be heralded

and not be silent." This is an allusion to the soul which is the honor of man, created in the divine image, as it is written in Psalm 8, "The congregation of Israel as well reflects you glorious name, and because of this, Lord God, You will see that I will give thanks to You forever."

The meaning of "odecha" is, "Were it not for the vessel, I would voice my thanks to You forever; my mouth would express its pleasure because it would be addressing You, and would not suffer silence, for it would be an honor to praise You. Surely, I shall give thanks to You verbally forever, because this is my honor. Therefore it says, ' O Lord my God, I will give thanks to You forever!'" David intended to say, "The inherent quality of this psalm is that it is an honor simply for the poet to compose it: It is not merely a response to the gifts from God." It is therefore possible to understand these creative muses as songs of praise that are worthy in and of themselves. We also thank God because He is merciful to us, and because He favors me with understanding with respect to the structure of the song. The first reason, however, is closer to the truth.

## Manuscript 226b

This psalm is attributed to the Sabbath day, as it indicates in its rubric, and on the Sabbath day they used

to recite it in the Temple. Our sages of blessed memory observed that Adam recited it, as it says in the midrash and as the commentators noted. Surely the scholars clarified somewhat the words of the psalm in such a way as to connect it with the Sabbath day, and a few commentators were able to identify allusions to the messianic era; for example, "Planted in the House of the Lord. . ..." and "In old age they still produce fruit." <sup>44</sup>

One can apply both of these verses without negating either one, and we will simply say that because he said this after it has been explained in the body of the psalm, it becomes evident that no other explanation will be necessary.

There are some who question why the number of the days of creation are thought to be seven when in reality there are only six, for in six days the Holy One created the world, It is only proper to calculate the days with respect to the order of creation, not the absence thereof, for after the sixth day had elapsed nothing was done. Hence, one does not count the seventh day.

What is the difference between that particular day and those which follow it? Considering it is the most holy of days, why is it counted among the rest, as is said, "And God blessed the seventh day and sanctified it?"

It is said of this last response that on the Sabbath two awesome events were made known: one, the joining of all existing elements, for on each and every one of the six existing days, some thing was created. This being so, it also follows that each day there was also something lacking. Had it not been so the world would have been complete, and there was no day nor time yet whose existence justified it in its totality. The act and fact of their interlacing were only brought together on the Sabbath day, because the sixth day which preceded it connected the creation of man. Only after the Sabbath day began did all of creation function together, and it was only then that the designation of "world" was appropriate, as it was complete. The completeness of the world is certainly more desireable than its incompleteness. The psalmist explained that the Sabbath day was singled out from among the rest because now the world was complete and this fact is correct and understood.

Two: It is worthwhile to know and to determine what wrote in chapter 13, paragraph 3 of <u>Tachlit Haolam</u>. He claims that at the end all return to God and His absolute, unconditional will, because although we can venture some feeble truths with respect to details

in the mundane world, He is, nevertheless, the Final Purpose. As He is the First Act, He is also the Prime Mover.

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The purpose is found in the coming of rest, is the completion of activity. This rest is related to God as we have discussed in <u>Hochma HaTivit</u>, and therefore the Sabbath day is reminiscent of the Prime Mover, who is God, because He defines activity, form and purpose. Do not think for a moment that God is, Heaven forfend, <u>part</u> of the matter; on the contrary, He is the very essence of matter and all that exists longs to resemble Him.

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In my opinion, these two points mentioned above are suggested in the chapter "Shabbat", as it says, "And the Heavens were completed. . . "One must conclude that the repetition is something which cannot be ignored. Consider "Vayachuluhashamayim;" Why does the text then repeat, "Vayechal Elohim?" " Furthermore, what is the meaning of the phrase, "vayechal vayishbot vayevarech. . .?" The first example given, "vayechal. . ." suggests the first explanation offered above, namely that Sabbath signified completion, because this phrase informs us that now the heavens were complete. This state of completion was only applicable on the Sabbath, and therefore is the first justification for the Sabbath's elevated importance.

The word "vayechal" suggests the second point, the meaning of the repetitive phrase being an allusion to the three worlds mentioned in the work, "<u>Yesod Ha Olam</u>" by Isaac Ben Joseph Israeli. In his opinion, however, the worlds range from most perfect to least perfect, while I
think the contrary to be true. When the text reads,
"And God completed His work on the seventh day. . ."
it is clearly an allusion to the lower world, because
it was most incomplete. God needed to expend more effort
perfecting it, and His work was not done until the word
"vayechal" appeared, signalling the world's completion.
For this reason, the expression "vayechal elohim bayom
hashvi'i" was chosen, to remind us that something was
done on the Sabbath - although we hasten to remind that at
the same time it says, "He ceased to work on the seventh
day." One must assume the act of completion done on the
seventh day was in fact the day of Sabbath, the day of
rest itself.

The phrase "And He ceased to work on the seventh day," is an allusion to the world of wheels. The phrase "And He blessed," is an allusion the world of angels, of which it is said "God created in His doing so that they work among the wheels." In this world (the third of the three mentioned above) God does not refer to these wheels although they also function in this world, because their work is not accomplished by them, but by the Unmoved Mover. The meaning of "<u>laasot</u>" - to do, to perform - according to this, does not refer to that which is done to them: rather, to that which they do to others (meaning of preceding sentence difficult to ascertain from the Hebrew.)

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It is also possible to say that the allusion to these three worlds which God set into motion corresponds to the three aforementioned phases of activity, form and completion. The word "vayechal" is an allusion to activity; the intent is perfection of creation, and the Holy One who puts matter into motion creates form. God was the creator of the matter at the beginning of creation. He was setting that matter into motion in order to achieve form. The word, "vavishbot" refers to form, for insofar as it legislates rest it limits the creation of matter. The reference to God blessing the seventh day and sanctifying it is an allusion to completion, because that day is singled out to be more exalted, blessed and sanctified. All activity ends with an eye towards completion: this, then, is the meaning of the phrase, "which God had created and performed." 74

I also found a passage attributed to the sages which supports this theory. Referring to the passage which hegins with "<u>vayechalebhim</u>," the rabbis point out that there is no mention of the work being completed in six days. The text reads, "And by the seventh day God ended His work which He had done; and He rested on the seventh day and sanctified it."<sup>45</sup> While man, not knowing the precise moments, time or hours, adds to the sacred from the nrofane (i.e., he will begin the Sabbath early rather than desecrate it by beginning after sundown,) God, 58,

knowing every moment, enters the Sabbath at precisely the moment it begins.

There is another statement which suggests the analogy of the king who made a wedding canpoy for himseli, white washed the area and beautified it. Unfortunately, the only thing he lacked was a bilde to enter it. Similarly, the world lacked its crowning element when it lacked the Sabbath.

Other sages give the analogy of the king who made a ring, and the only thing lacking was the seal to grace it; so, too, was the world lacking a seal without the presence of the Sabbath. When the Sabbath came, rest came. Note that this is the same point which we made earlier, namely, that the world was incomplete until the entrance of the Sabbath, when all existing things began to work together. As we have said, God entered the Sabbath precisely at the right moment, because at that instant, all was complete. For this reason the phrase, "It was evening and it was morning. . ." does not appear on the Sabbath, because on that day there was no continuous activity, for as soon as God entered the Sabbath the world was complete.

The other meanings suggest the second explanation, which we presumed is the completion: meaning, the Sabbath is the model for the completion of the world. This fact is also suggested by the parables of the bride and of the seal, although the second is a better example. God is an isolated entity, and though He extends His divine presence over all that exists just as the seal is engraved upon the ring, when the owner of that seal stands apart from the ring, the outline of the seal remains. Similarly, when God removes Himself from the world His power still extends over it, like a mirror whose reflection remains in the glass. All that is influenced and touched by Him returns to Him.

There are two things that are suggested in the analogy of the Sabbath, which were already suggested in the midrash, namely, that all matters relating to the Sabbath are repeated. Rabbi Yitzhak said: "All that which is related to the Sabbath is repeated: i.e., the counting of the '<u>omer</u>' is repeated, as it is said, 'Both of the '<u>omer</u>' are for one, a double sacrifice,<sup>1</sup> and further, 'On the Sabbath, two sheep. . . .<sup>1</sup> also referring to the sacrifice. Punishment is repeated, as it says, 'He who desecrates it will surely die (<u>mot youmat</u>). Reward is repeated, as it is said, 'twice, because on the Shabbat there is joy and honor.' Warning is repeated, as it is said, 'Remember the Sabbath' and Guard the Sabbath,'"

It appears to me that the meaning of "<u>zachor</u>" and "<u>shamo</u>r" refer to these two values, the repetition of which reminds us of the Sabbath day. "<u>Zachor</u>" indicates to us that the

Sabbath is a worthy event to make known and to remember, and for this reason, the phrase, "in six days, He created . . ." suggests existence was completed in six days, for on the seventh He rested and nothing was created, for there was nothing lacking and all existence functioned together.

The second example, "shamor," has a deeper meaning, for it seeks to describe the value of the evolution of existing matter which emanates from God and returns to Him as the final completion. A cycle is completed as it says in Isaiah, "I am the first and I am the last," because He is the first from the perspecitve of being a Mover and an influence of matter, and He is the last from the perspective of reusing all to return to Him as the final goal. Inasmuch as the Exodus from Egypt and the wonders which occured there show us this cycle, God stresses that "You shall remember that you were a slave in the land of Egypt." 82 This is a warning that he who distances himself from the divine is like a slave, but he who draws near to the divine will is a free man, because God is the completing process for all existing matter. No one achieves freedom except he who is ransomed and freed by God, which neccesitates drawing near to Him.

This is a wonderful allusion to the Sabbath, for it is hinted in another place in Torah when it states, "And

the children of Israel will guard the Sabbath, to observe the Sabbath. . ." that this is "a sign between Me and the children of Israel forever, for in six days God made heaven and earth and on the seventh day He rested and was refreshed." <sup>43</sup> God indicated in this passage that the Sabbath was indeed "a special sign" to the world of His unique relationship with Israel, suggested in part by the fact that six days are days of work and the seventh is a day of rest. The completion represented by the Sabbath becomes the form of the soul for the other days and so embodies the freed soul, which suggests the completion of the world, The sign mentioned earlier refers to the Exodus from Egypt, which clearly is a special case relating only to Israel.

The image of the Exodus also serves to show that the ultimate perfection of the whole world is God, because the world is in His hands. He can do as He desires; if He choses, all return to Him as has been described in the Mishnah-Torah.

"Remember that you were a slave in the land of Egypt." The first mention, "remember" is related to the second one, "guard", and the two are equally important and equally binding, as they said, "Remember and guard the Sabbath," spoken in a single utterance ("<u>shamor y'zachor b'dibbur</u> echad. . .") This is a particularly worthy gift, they said, to offer the world - insights from the deeds and qualities of the Sabbath. This act generated a tremendous achievement with respect to matters of world order, as shall be seen in the words of the Psalmist.

IT IS GOOD TO SING PRAISES: This analysis can be divided into two parts: one, the quality of the day and two, the usefulness of the knowledge of this matter. The introduction to this psalm is worthy of study in its entirety, but the first part must be subdivided into two sections. The first part deals with a general understanding of the day, and the second, with the particulars in detail.

In the first section mentioned there are two facts worthy of note with respect to this day of the Sabbath; the first clarification focuses upon the subject within which lies its greatness. If its greatness and perfection are a physical matter, as eating and drinking are for the masses, even though these two qualities might be viewed as spiritual, he divides the day according to the former way. The masses categorize their day according to the three meals; each meal represents a pleasure, a very physical pleasure, as it is to be saved from trial and evil happenings according to the simple understanding of the words of the sages. ź

The second clarification refers to the musical instruments. These last were useful as long as they were in good condition, for they served to arouse a kind of physical/spiritual sustenance which enabled the masses to direct themselves towards God. From this suggestion one can deduce the meaning of the physical pleasures which do not disappear, except that the masses react to chance occurances rather than to fact, thereby losing sight of the ultimate goal.

In the first part, there are two things which are important: one, the suggestion of this pleasure, and two, the part of the day which is related to the aforementioned case. In relation to this the text suggests that in general, it is not good to eat and drink on this day i.e., the Sabbath, because these are physical pleasures. The greatest good and the best intents are spiritual, and there is no good nor no value greater than this. Despite the fact that the phrase, "And it was good," does not appear in the creation story following the Sabbath day as was done after the prevoius days, the psalmist took the liberty to include them saying, "Its goodness is very great, and not similar to any other goodnesses." Because of the Sabbath, the other days were able to function in the scheme of the world; their inability to do so was necessarily evil. It was also necessary that no evil

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exist within the Sabbath or the world, and indeed, the Sabbath day is good in general. David did not have to be explicit in regard to this. God implied the same, and so the text might read more clearly, "And God blessed the seventh day and sanctified it, because all of it is good."

The midrash attempted to indicate the same by using the text, "Vanities of vanities," as the Ecclesiatical writer says. "Seven vanities," said Ecclesiasticus.<sup>64</sup> These are outlined as follows: the first vanity is "<u>hevel</u>," the next two are "<u>havalim</u>," the next time the word is mentioned it appears as "<u>hevel havalim</u>," which count for three; all together, these number six. Add the final mention, "<u>hacol hevel</u>," and the seven "vanities" correspond to the seven days of creation.

King Solomon said, "Heaven and earth were created on the first day: what is their end? "The Heavens vanish like smoke," and "the earth, like clothing, will grow old," and so Solomon responded, "all is vanity." What was created on the second day? The firmament was created on the second day, and what of its end? It will appear as the book of Heaven, to which Solomon responded, "Vanity!" What was created on the third day? On the third day water was created, and what of its end? "God will destroy the tongue of the ź

sea," to which Solomon replied, "Vanity," What was created on the fourth day? The lights were created on the fourth day and their end was "degradation for the moon and shame for the sun," and Solomon repeated his judgement. What was created on the fifth day? The creatures of the water were created on the fifth day, and their end was being gathered from all four corners of the earth, "vanity," said Solomon. What was created on the sixth day? Man was created on the sixth day, and his end is the dust of the earth; Solomon replied, "Vanity." What was created on the seventh day? The Sabbath was created on the seventh day, and try as he might, Solomon could not find any fault in it for it was entirely holy and restful.

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Rabbi Yizhak said, "After he viewed man and realized that he was sinful and thereby risked his soul, Solomon said "vanity," bringing the total count of denunciating "vanities" to seven. The intent of the passage was to underline the fact that every day until The Sabbath was lacking something, which indicated evil exists in the world. Despite the fact that with the Sabbath, the world was complete, evil nevertheless remained; for this reason it was necessary to include the words, "it was good," to balance the force of evil.

Do not question me here about the ommission of the words "it was good. . ." because that ommission could signal humiliation <u>or</u> respect, and He would not tolerate the seventh day being remembered with humiliation. It has already been noted that the text reads, "And God blessed the seventh day and sanctified it. . ." and the psalmist discovered the quality of its goodness when he said, "It is good to thank. . ."<sup>\$6</sup>

The meaning of the repetition is suggested in the two explanations for the Sabbath. One is its very existence, which permitted all other elements created to be used together. For this reason, it is appropriate that <u>all</u> things thank God for the portion alloted to them, and of all things created human beings are superior and therefore ï

dominate the more humble species. David said, "It is good to give thanks to God," that is to say, "For everything He gave to us as human beings by His mercy, and made us rule over all His handiwork under heaven, we shall give thanks..."

Two, the inner message of the Sabbath day, suggesting that God is the Blessed One because He is above all that exists. He is the measure of perfection of all, and all will return to Him. This is the reason for David's use of the term "on high," when in the psalm he writes, "To sing praises to Your Name on high." This is an allusion to the concept that God is exalted above all, without limit. All matter will ascend to Him, for He is the final goal for all, as has already been explained.

<u>TO PRAISE.</u>. This section explains the second matter, as the rabbis have begun to analyse it, so too will we. To continue, we observe that it is customary to have three meals on the Sabbath: the first one Friday night, the second on Saturday morning and the third that evening. This is not the ultimate purpose of the Sabbath, but in order to arouse the lesser ones who enjoy these to greater spiritual heights, the psalmist set aside these times as well, with a spiritual emphasis. David began with the morning meal, as it says, "To praise Your goodness in the morning. . ." This is to suggest that it is good to thank God for the mercy that He grants us at every level. This is well known, as it should be, and David emphasized the two meals of the Sabbath day itself to correspond with the two limits of the day: morning and night, as it is said, "And your faith at night. . ."" Despite the fact that the third meal takes place in the early evening, David relates it to the night, linking it to faith, This last relates to the second part, the essence of the ultimate goal: to know that God on high is awesome and omnipotent in form and purpose, as we have already explained.

As this last is a theoretical proposition and therefore difficult to describe, David emphasized the night, which is the time of mystery and unique meditation, because there is no chanting of Torah at night (text faulty: reads "except at night.") Know also that the Torah text does not mention, "And there was evening and there was morning . . ." on the Sabbath day, because on that day there was no new activity taking place, for it was a period of rest as we have explained. The midrash supports this conclusion. The fact that no work was done on the Sabbath precluded the need for the phrase, " and it was evening and it was morning." It might be though that the words would be appropriate, as the Sabbath did add the dimension of perfection to the world; however, it has already been shown that the possibility is not viable.

Rabbi Levi felt this psalm was appropriate to say on the Sabbath because the text does not mention darkness on that day as it does on the others, but clearly the evening <u>is</u> mentioned in this psalm, for David took liberties.

<u>UPON AN INSTRUMENT.</u>. This is the second matter with which we are concerned here. Note that the harp mentioned in the text has ten strings, as it says, "With a harp of ten strings, sing to Him. . ."<sup>6</sup> The sages also indicated this with regard to the strings, as it says, " a pleasant lyre with harp. . ."<sup>b</sup> but the commentator established that it was a harp of ten strings.

It is possible that there were two instruments, each one having ten strings, but David did not relate them and so the hymn was changed. In any case, the intent is that the mention of the instruments in general remain in the psalm because David wanted to arouse the senses to attain an intended pleasure. This book is a reliable

source, so this theory is probable.

The number ten seems to correspond to the first meaning mentioned above, suggesting the reason for thanksgiving - namely, the mercy of God - and it neatly corresponds as well to the rabbinic notion that the world was created in ten commands (ten words.) This is the truth. The instrument of ten strings was included to show us by analogy that it is appropriate for man to acknowledge the mercy of God and to thank Him for all the qualities He bestowed upon us by voicing those ten commands. 71.

Concerning the second matter, David related the harp with the lyre as it says, "Upon an instrument of ten strings, and with voice and lyre together. . ." The psalmist joins the song of the lyre with the harp, and therefore does not use the term "melody" ("<u>v'alei higayon</u> . . .") with respect to the harp. It will be seen that these instruments are related, as it says, " a pleasant lyre with a harp." Because this last instruments is considered so praiseworthy, the sages said that thesounds of the harp include all the instruments of the world. This image was used to represent God Who towers above all, and in order to describe His grandeur the harp was joined with the lyre. The number of strings, whether there are seven or ten, suggests that which we have explained in Psalm 8, when we elucidated the passage according to the sages, based on the words, "the lyre with the harp."

FOR YOU, O LORD. . . This is the second possibility which explains the two meanings which we have left aside when discussing the Sabbath, which was suggested in passing. With respect to the first meaning in this case, as it is appropriate for me and for others like me to thank and to praise God on this day, the text reads, "You have made me glad."<sup>9</sup> This is to suggest the level of man in relation to the other creatures.

The meaning of the repetition which has already been mentioned in the first nart of this book, in Psalm 28, is to show the difference between act and deed. This is so with regard to the level of man (the standing of man) as can be shown in two ways: one, from the perspective of his perfected form which is in the image of God, and two, from the perspective of the means by which He was created.

This last is considered important because in the case of all the lower creatures, their creation was effected by decree, as it says "Lower creatures!" "And the earth brought forth grass." These forms emerge from the form of the element. When human beings were created, however, God said, "Let us make man," because it was necessary for a separate divine wisdom to participate in the process.

With respect to the first way, that is the perfected form of man, David said, "For You, O God, have made me happy through Your work." that is to say, "I am happy and I am glad at what I see, this handiwork which I have fashioned that is of my form," says God. David responds, "When I look upon Your work, at its value in total, 'I will sing about Your handiwork." In reality David was actually saying, "I am filled with happiness and joy and moved to sing out with exultation, because I realize that I, as a human being, am Your special handiwork, more so than the lower creatures."

<u>HOW GREAT ARE YOUR WORKS.</u>. This is the explanation of the second meaning, and it can also be subdivided into two parts. The first part deals with the depth of feeling and the second with deducing the truth from the explanation. One can break down the first subdivision even further: first, elucidating the meanings of "great" and "deep" and second, making known the fact that not all are worthy of understanding that fine differentiation. With respect to the first point, namely, the use of "great" and "deep," it can be seen that the two are used to describe the value of the divine attributes. David says, "How great are Your works, O Lord,"<sup>40</sup> and Your thoughts are very deep."<sup>40</sup> Greatness is a description of quantity, hence the reference to God's creations. Deepness is a measure of quality, and therefore refers to the thinking process, considered to be the ultimate process and certainly the divine thoughts are the highest level of such activity. El Kabbetz said, "The source of thought leads to the accomplishing of the deed."<sup>49</sup>

<u>A BRUTISH MAN.</u>. This refers to the second case. It is already known that foolishness can be viewed two ways: one, the perspective of lack, and two from the perspective of possession. Clearly, the term "boor" or "stupid" is applicable here because one who lacks knowledge "will not know."

Knowledge in general cannot come from itself, nor can it come from others; this is suggested by the name referred to in the text. Many think of themselves as worthy individuals, heads of the community, honored individuals at festivals when in fact they are the most "stupid" of them all.

With respect to the second part David said, "The ignorant will not understand this." The meaning of the word "<u>zot</u>" here refers to truth, because the ignorant one is misinformed and therefore cannot grasp the truth. The word "<u>zot</u>" also suggests the true degree which is implied on the Sabbath day, for in the midrash as well, the Sabbath is referred to as "<u>zot</u>," as it says, "Happy is the one who will do <u>this</u>." The meaning of the word "<u>yavin</u>" is that he will not want others to explain the truth to him, nor will be capable of understanding it on his own. This is indeed bad, as the wise one Solomon said.

WHEN THE WICKED. . . With these words, the psalmist seeks to inform us that the pupose of this statement is of a spiritual not a physical nature. This dilemma is central in Torah and the most well known conflict in the world, for it occurs to all who are faced with the contradiction of a righteous man experiencing strife. He (David) explained first that there is doubt concerning the wicked experiencing good and secondly, the reverse.

With respect to the first doubt, two matters come to light: one, that the end of the wicked is utter destruction and two, the investigation of the reason for their destruction.

All of this is suggested by the Sabbath day, as we will explain with respect to the first matter. The implication of the benefit of the Sabbath is the knowledge that the flourishing of evil doers and their rise to evil purposes will suffer an absolute and everlasting demise, as David says, "they shall be destroyed forever." The corrolation with the Sabbath is that on that day there is no time nor no movement, while at the same time the Sabbath suggests the world to come, due to its importance with respect to the rest of the week.

The references to the wicked, "<u>resha'im</u> and "<u>po'alei</u> <u>aven</u>," are more or less the same, although the term "<u>resha'im</u>" is of the worst kind. For this reason, David carefully chose the words "to spring like grass,"<sup>49</sup> in relation to the wicked rather than "flourishing" because the former is less strong than the latter, as it says, "a flower emerges and a bud blooms." He continues, "she has bloomed like a flower, her bud has opened up."

BUT YOU, O LORD. . . This part can be subdivided into two parts: One, that God is not the force behind the punishment, and two, the reason in and of itself is related to the first. He explains that while the end of the wicked is utter destruction, God is not the moving force because evil does not touch Him, for "You are above" and held aloft and separate from this.

## (Text indecipherable: lines 44-46)

The word "<u>marom</u>" is derived from the "lot" or offering, The text reads, "I stretched out my hand over Egypt," <sup>44</sup> but one cannot question the raising of hands here because the intention is one of pride, as we explained. This also can explain the phrase, "God raised His hand," <sup>105</sup> because the raising of the hand preceded the stretching out at the time of the plagues, by way of example.

The meaning of the word "<u>leolam</u>" is that punishment is also everlasting as it says, "they shall be destroyed forever." Because of this it is said that God isolates Himself always from the evil multitude which continues to hehave wickedly, He will only be associated with the constant good, more than not. Indeed, this is reminiscent of the Sabbath because it suggests that the final goal continues to be rest and not activity.

FOR LO. . . We are now ready to discuss the second part, the meaning of which is, "You are free of this and You do not have to work in fact, because lo, Your enemies, O Lord, who rebel against You are the evil ones mentioned above and they shall surely perish by their own hand, though unintentionally." The reason for this is that all

the workers of iniquity will be scattered from the bond and the presence of the divine, for God, with respect to the existing elements, is like the heart among the other limbs. The entire world is like a single person who is barely attached, and whose strength is bound to all its parts from God. Maimonides has already broached the subject, has covered it extensively in and as in the separation of a limb or passage from a body through which passes the vital spirit all will be wasted so, too, with the separation of man from the divine service, man will be wasted.

The word "lo" can be explained similarly with the analogy of a limb separated from the body, for at the instant in which a man becomes the enemy of God, he will be destroyed; even the evil doers, whose sin may be less, will be separated from the community. The same fate awaits the aforementioned enemies. This serves to show that evil and destruction come from man himself when he distances himself from God, and for this reason the Torah warns, "Follow the Lord your God," referring to the Sabbath, which shows the interconnection of the whole world and their ascendance towards God, as we have explained.

YOU SHALL EXALT. . . With respect to this part in relation to the Sabbath, We can subdivide this category

into two separate parts as well: one, the description of the reward of the righteous, and two, its time. The first part, however, has two separate units: one, the extent of the reward, and two, the explanation of his point of view. Indeed, he puts aside all doubt because it is more important to deal with the first point from the perspective of the righteous.

With respect to this, the first point of this matter, it is related to that which was discussed above concerning the usefulness of Shabbat. David said, as is further explained from this, that the activity which "raises my horn like a wild ox," <sup>102</sup> "reas my horn like a wild ox," <sup>102</sup> there is anointed with fresh oil, which is an analogy for the perfection of the intellect. He was anointed with good oil, for the moisture of the roots is within it, which is what keeps it always fresh and not spoiled. This can be likened to the moisture of the body, as an example.

The word, "my horn" is an analogy to the God-given intellect - the altar of man - which exists forever. It is intended that man make good use of this intellect in this world: his everlasting existence depends on this, as is suggested by the word "keren"-"horn," based on the teachings of the Sages. The well known but simple comment does not contradict the explanation, but it may help.

It is possible to explain the word "<u>baloti</u>" from the phrase, "to decay from adultery." This means that the man who spends himself while he is still young will not be deceived by the vanities of this world, but he will feel contrite from the words of the Holy Torah, and affiliate himself with it. Thus, he will be able to hold his head high, as in the words of the Sages "by way of reference, this is the Torah." A man who dies within the tent, indicating that he has never ventured far, will not enter the world to come, but the one who must sacrifice a part of himself will indeed enter the world to come.

The explanation above has already pointed out that fresh oil is an analogy for the moisture of the bodily roots, and the word "fresh," according to this, is not an adjective referring to the word "moisture," but to the matter of time. The intention is that it is good for man to busy himself all his days in Torah: he must never say, " when I have time, I will learn," because he may never have the time.

<u>HAS SEEN</u> This second point suggests the Sabbath in two ways: one, by honesty and two, dishonesty. Honesty, from the point of view that you imagined, as the Sabbath shows the connection of the world with God, which is its purpose. We know from this that completion

which epitomizes the day is high and exalted. David suggested this when he said, "I shall see the defeat of my watchful foes." The word, "shurai" in my opinion identifies the seen, not the one who sees, as it is said with respect to prisoners of war, which indicates the motivated ones. They explained this last by the words: "Do not take ransom for one who fled to the city (to avoid acknowledging guilt)," for they make Me suffer repeatedly and are not like my watchers. This is an analogy to all the existing elements which the intellect of man looks upon; and the text concurs with my explanation, namely "My eyes saw all that exists, all that I observe." The language used indicates observation. meaning: "I will gaze upon;" not from nearby, as it indeed says in the text of Psalm 92, "I gazed upon." It suggests that by gazing one understands easily but with dishonesty, as it happens from the perspective of the evil doers. In Torah, the destiny of the evil doers is their soul being cut off from its people. One can surmise this by knowledge of the extremes, for the complete soul cleaves to the divine bond. It shall not perish, as it says, "The soul of my master shall be bound in the bond of life with the Lord my God." It is an analogy to the bond of all life with God, as it resides in the heart and will be influenced by it. For this reason, he who imagines there is no spiritual reward in Torah errs, for one is certainly obligated to it with respect to the promised spiritual punishment.

The following verse in the psalm closely parallels the above; "I shall hear of the downfall of the wicked who rise against me." The intent is that my ears shall hear by means of those who rise against me to harm me. They are wicked, for by the punishment that is coming to them, I realize this in relation to me. This is derived from Torah, not speculation. David utilized the word, "hearing," to show us the way it is received, but it is a very strong word, as is "tabat" which appears in the previous verse, and "shmiyah," which is even stronger than "tabat." As an example, refer to the section dealing with what we saw in Egypt when they arose against us in order to destroy us, as it says: "The Egyptians dealt harshly with us.... and when we cried to God, the Lord heard our voice ... " This is the meaning that is suggested in the book of Deuteronomy, where it says, "Remember that you were a slave in Egypt." This is exactly as we have explained, for it is clearly shown that the servant of God is watched over and if he cleaves to Him, He will stay with him.

In addition, this text suggests the meaning of remembering Torah from the Exodus from Egypt. The key word is "<u>zachor</u>" -remember to observe the Sabbath; remember that you were a slave in Egypt. For this reason the intent of this text is implicitly connected with the Sabbath.

THE <u>RIGHTEOUS</u>: We are concerned with the second noint, which includes two main noints: one, that the reward will be granted after this life which is the materialistic one and two, the claim of such reward with respect to the first item mentioned.

It is already well know that the date tree bears fruit only after seventy years, mirroring our life span which is also seventy years. We also know that the cedar does not bear fruit, similar to man who is also unable to recreate matter in this world, as it says, "Do it today, not tomorrow." If this is so, the explanation of the text is that the righteous will bloom for seventy years, and even though it is not fruitful save at the end, nevertheless he is very much so from then on. He will be erect like a cedar in Lebanon, an analogy for the time it will take for the fruit to ripennamely, seventy years. Even though it is possible to fulfill the commandments before such time, this is truly the proper time. The corollary suggests that even if a man has sinned all his life and repented at the end, he is forgiven, and even though the flower is not the fruit, the intent is to point out the direction that it evolves. The righteous man though is like a date because the date tree blooms and finally bears fruit in seventy years, after the completion of time.

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This suggests that in these days, even though a man spends all his time in the service of God, they need him to bring the fruit fully to its ripened state. This implies that the reward is not in the making of the fruit, but in the exalted act of service. For this reason, David compared the righteous one to the cedar in Lebanon, which is also exalted though it doesn't bear fruit. Why is this so? Because this is the exaltation that is measured by degree rather than by size. David took the word "<u>yisgeh</u>," which indicates multiplicity or great growth, and the intent of this multiplicity is directed toward the degree of quality, not quantity.

Many such examples are found in the Midrash, but the one that is most appropriate to choose in relation to our text is the one of Rabbi Yitzhak bar Avah. He said, "As this date whose shadow falls far away from it, this is the reward given to the righteous, for they receive it in the future as it says, 'The guardians of the Commandments etc...'" Another possibility is that the date tree wastes nothing, for the dates are eaten and the branches - the "<u>lulavim</u>" - are praised; the branches - the "<u>hariot</u>" - are used for shade; the fruit is used for peddling; the twigs for draining; the logs both for building pillars for the house and for burning fuel for the poor. Thus Israel has no waste, for there are those who read Torah and who have mastered Mishnah and Talmud, and even the ignorant do good deeds. Ÿ,

There is yet a third possibility, namely: just as the date has a longing to live, so too does Israel have a longing for God. As it says, "My soul desired you at night." As this date tree whose heart is directed towards the top, so too is Israel whose heart is directed toward its Father in Heaven, as it says, "My eyes are always directed toward God." This suggests two things: one, with espect to the reward and two, with respect to the one who brings it. The reward of the Commandments does not come in this world but in the distant future - referring to the analogy of the distance of the date's shadow. We made the analogy with the fruit of the date tree whose final result comes only after seventy years. With respect to the one who brings it to him, including all the commandments, there are two matters which must be remembered: one, the quantity and two, the quality. Indeed, with respect to the first it is said that all Israel is included for a part of perfection is found in all of them, and there is no waste. as the Sages taught. They likened the head to a pomegranite, for even if the head is ignorant, it is filled with Commandments as the nomegranate is filled with seeds, which is similar to the analogy of the date tree.

With respect to the quality there are also two matters to consider: one, the perfection of the measurable virtues and two, the perfection of the thoughts. With respect to the first, they said, "as the date tree has a longing..." So the perfection of the virtues is contingent upon longing and the power of virtue is subordinated to the intellect, and is directed upwards. With respect to the perfection of thoughts, they said, "as the heart of the date tree is directed upwards whose intent will be the true intellect itself, it will be directed with that which exists, and the truth itself is God, who <u>is</u> virtue, as it says, "The Lord God is truth." <sup>104</sup> It is already possible to make the analogy that there are four reasons for the commandments - purpose, matter, action, and form - as is already known. 86.

Purpose is the first analogy, as it says that reward will come in the future. As to matter, it is the second analogy mentioned when it was said, "There is no waste," whose intent it is that all actions of man are matter for commandments because no deed has no commandment. With respect to doing commandments, it is mentioned in relation to the longing because commandment and sin are aroused with power - namely - the longing. Lastly, the form of commandment is mentioned in relation to the heart being directed toward heaven, because the commandment, whatever it may be, is properly done for the service of God, because He is the "metzaveh," - "The Commander"-and all the passages which were in the Midrash are included in these four models.

PLANTED ETC... This section deals with the second

concern, and can be subdivided into two parts: the first concerns the origin, one of which will bear the intent; the second, the consequence with respect to the first part of this matter, and the word "<u>shtulim</u>" - "planted" is a personal description of man in general. Know that the whole world is called "House", as it says, "<u>bechol</u> <u>beyti ne'eman</u>".<sup>100</sup> Nevertheless, it falls particularly there on the world of the lower creatures, and the name of the fate of the lower world is the gate of heaven. Know that man, from the perspective of the intellect is compared to a planted tree whose roots are above in heaven, with the lower creatures and the branches below. When the flower flourishes, it is appropriate for the fruit to fall after it ripens.

As to its roots which are planted firmly in the lower world: when one sins he is cut off from his roots, as it says, "That soul shall be cut off, and the roots shall be cut off from the land of the living." This is what the text implies with respect to the aforementioned people when it offers the simile of the righteous ones planted in the House of the Lord, meaning, all people are planted in the lower world, which is called the House of God.

#### III Analysis

When analyzing an unfamiliar text from a period far removed from the present, one always fears reading too much into the material. The danger of attributing thoughts and ideas to the author where no such facts exist, is ever present. I begin my analysis with that potential error in mind.

I have attempted to choose only the major themes found in the text, giving examples when the need arises, generalizing at other times. I recognize that to do justice to the work, an analysis of dissertation proportions would be required; therefore, this section is intended to offer the reader a general understanding of Joel Ibn Shu'aib's commentary, which has, to my knowledge, never been translated and has been investigated by very few scholars.

The commentary of Ibn Shu'aib is replete with imagery carefully selected to combat the strong visual symbols of the Christian Church. This is no mere attempt to elucidate a familiar text: it is meant as a keen weapon for the rabbi's loyal Saragossa community, as well as a noignant anologetic directed at the ever-growing menace of religious persecution.

The primary symbol to which Ibn Shu'aib addressed

himself was Jesus as a divine alternative to God. That the Lord was omnipotent was self-evident, but the figure of Jesus provided man with a human parent who could work miracles, a formidable emotional attraction toward Christianity. In the commentary on Psalm 23. Ibn Shu'aib repeatedly emphasizes that God is the true Shepherd, and offers human examples to point out the failings from which the Divinity alore is spared. Contrast this image to the focal point of Jesus' professional description:

In the new Testament the figure of the Shepherd and the sheen finds in Christian faith its most profound application in Christ as the good Shepherd of all sheep. This is boldly articulated in the closing benediction of Hebrews in the simple phrase "our Lord Jesus, the great shepherd of the sheep" (13:20)<sup>1</sup>

This portrayal is intended to link Jesus with the Messianic description in the Hebrew Bible. The shepherd of Second Isaiah or Jeremiah, however, refers to Yahweh, not the Messiah, and the commentator underlines this distinction at length.

God feeds, waters and heals this flock- (see p. of manuscript 73a) in contrast with Jesus who created food and drink for throngs when none was available. In this same vein, consider the commentary on verse 56 of Psalm 23, "...so he wrote, 'My cup' meaning, God is my share and my cup.'" In Christian ritual, through transubstantiation, Jesus becomes both the share (the flesh) and the cup (blood). Ibn Shu'aib focuses on the same imagery based on David's words, but he redirects the object of the image from the "Son of God" to God.

There is yet another powerful reflection of Christian influence on Ibn Shu'aib's polemical writing: the purifying image of water. For Christians, water as contained in a holy font represented the difference between heathen and believer. The fact that many Jews had succumbed to the pressure of popular insistance must have strongly affected the Jewish community and its leaders. To balance the trend, the rabbi of fifteenth century Spain had only to look at his literary tradition to conceive a viable Jewish reply: see the end of manuscript 56b. "The rabbis explain the waters of life as being the words of Torah, as they said, 'There is no water save Torah."" Just as water is the basic necessity for life, so too is Torah understood to be the basic necessity for Judaism's survival. In order to answer those whose philosophical orientations required a more sophisticated understanding, Ibn Shu'aib, in "anuscript 36b captured the Ezekiel passage in which the biblical author describes the ever increasing water level emanating from the house. Shu'aib underscores his point by citing Maimonides' explanation that the water is an allusion to the influence of what we absorb intellectually.

Having identified the basic miranda in Ibn Shu'aib's work, we pursue two primary theological dogmas: one, that to Christians, the equation, "Jesus is Love " is absolute, and two, that salvation is partially guaranteed by Jesus' death, partially conditional upon human behavior. In a striking passage at the end of Psalm 23 (manuscript 59a), Ibn Shu'aib offers an entir page of proof texts to counter the image in point one above, using examples from Song of Songs. "<u>Ani ledodi vedodi li</u>, " says the congregation of Israel before the Holy One, blessed be He." The intimate relationship between God and Israel is clear:

> In post-exilic literature, the individual aspect of religion gains in importance...(and) the idea of a loving relationship with God is extended to the individual, especially in Psalms: the greatest 1 happiness of the pious becomes the nearness of God.

The notion that the Hebrew tradition is a religion of law in contrast to the new Christian belief that religion is love here is the shattered. If the image of a father does not suffice, Ibn Shu'aib offers verses describing every loving relationship, and likens each one with the particular feeling of intimacy between God and Israel.

To those who seek secular pursuits and who claim that there are truths that can only be found in the world outside, Ibn Shu'aib responds by pointing out that mathematics, science and theology are all included in Torah. Salvation for Jews lies not in the spilled blcod

of a single martyr nor in the strictly secular pusuits but in cleaving to God: by observing His commandments. by not striving for material good (manuscript 58b) and by repenting of one's evil ways. The symbol of David supports this last fact, for why else would the figure of David (and not his poetic creations) be a suitable focus for a community in crisis? We know that David was punished for a number of sins: for his error in counting the heads without collecting the shekel tax (in Second Samuel 24), he was given the unfortunate option of choosing an appropriate punishment. When he succumbed to lower imnulses and committed adultery with Bat Sheva, David lost the honor of building the Temple to God. Nevertheless. it is repeatedly stated that David repented: "I cried out to You, and You healed me, " he says in Psalm 30:3; see also Manuscript 73a.

Personal redemption is not the only form of salvation: in manuscript 56b, we read,

> One can understand this psalm as a rest from the mourning of Zion...even though they are far away from Har Zion, something is left to them ... David savs, 'The Lord is my shepherd, I shall not want.' It is a saying that pertains to every man of Israel dispersed in Exile, in every corner and region. If I lack Jerusalem and Zion, at least I do not lack God, because He is my shepherd, 'for in the land of our enemies let Him neither leave us nor forsake us,'3 as it is said, 'and yet for all that when they are in the land of their enemies, I will not cast them away, nor will I abhor them...for I am the Lord their The reality is as if we had not lost anything, God. as will be explained, based on the text "You are the children of God.'

The message inherent in this biblical passage is clearly that even if Israel sins, she will nonetheless always maintain a covenant with God. Ibn Shu'aib, however, had a particular problem to face in a divided community. As a spiritual leader, he had the responsibility to support the loyal members of his congregation and to grant them peace of mind, while at the same time maintaining an open channel for those <u>conversos</u> who might want to repent openly or secretely. Theretore, he culls rabbinic material for both viewpoints. In Manuscript 5a, he cites Rabbi Zeirah, who claims that "he who comes with an act of sin on his hands and is saved from it" will be duly recompensed in the world o come. On the other hand, "our sages of blessed memory said that if a man existed but did not sin, they grant him a reward as if he had done a mitzvah " (Manuscript 5a).

The presence of constant misery, however, was a problem that required a solution or at the very least, a palliative. In order to document the theological reward and punishment, Ibn Shu'aib offered the image of the date tree which bears fruit only after seventy years- more than a human lifetime to many. He bases this on verses 13 and 14 of Psalm 92, "the righteous man flourishes like a nalm tree...those who are planted in the house of the Lord shall flourish in the courts of God." Hence, reward for the righteous would be granted in the world to come. The sinner, however, were he to remain unrepentant would be punished in this world by having his/her soul cut off from the community. "One derives happiness from two things: purification and absolution...Purification is the way for the individual to arrive at absolution," (manuscript 5a), but if these channels were ignored, Ibn Shu'aib condemned the sinners (manuscript 73a).

With conversos in mind, the author writes,

Even though there are those who try to make use of Torah not for its own sake, our rabbis have already said, 'inasmuch as it is not done for its own sake, let it be for its own sake' (manuscript 58b).

The problem of a fractured community was more than a spiritual danger; it was a physical danger as well. Ibn Shu'aib elaborates on Psalm 23:5,6 by saying

> I long that goodness and mercy shall always be my share, because these attributes are designated to complete man. The allusion to goodness is for man guiding himself; the allusion to mercy is a directive concerning his guiding of his fellow human beings (manuscript 59a).

With this last fact in mind, we turn to the conclusion.

#### IV. Conclusion

To what kind of audience did Ibn Shu'aib address his work? Clearly, to read through the entire text of the commentary and grasp the better part of its meaning required an understanding of several academic disciplines. One needed to be acquainted with rabbinic thought, biblical literature, late antiquity and medieval philosophy - Jewish and Greek - and Christian dogma. In addition, it would have been useful to know the basic framework of Kabbalah.

Did the entire Jewish community have an opportunity to become so well versed? Annarently not, as Y. Baer explains:

It would appear that the Jews of Spain learned nothing from experience...Most lived in poverty which restricted their horizons and aspirations, while many of those Jews who were wealthy and politically powerful held aloof from their brethren and from 1 the traditional religious and popular institutions.

Those who were able did not choose to study within a Jewish context, and those Jews who might have welcomed a chance to study such a text as this evidently were not equipned to do so.

It has been documented that Ibn Shu'aib was a well known scholar. That many of his manuscripts survived the Expulsion from Spain and were subsequently published indicates that the man was considered to be an important contributor to Jewish learning.<sup>2</sup> Surely he did not compose his polemical tirade against Christianity and <u>conversos</u> only to offer support to his community. His pulpit responsibilities satisfied that need, and as we see, this text could not have met that need in any case, as it was so sophisticated.

Ibn Shu'aib was addressing men of Jewish background. There were two types of such scholars who might have been able to utilize Ibn Shu'aib's document: one, the Jewish leader who would preach and argue the apologetics in conjunction with this author and two, the Christian scholar, once Jewish, who had climbed the ecclesiatical ladder and now held a position of power in the government or the Church.

<u>Conversos</u> in the Christian clergy were definitely targets for Jewish ire, as not only had they become anostates, but they also urged debilitating edicts and violence toward their former brethren. Often, the king would annoint such learned new Christians to debate Jews in disputations, as / have already mentioned. At times, Jewish books were collected and distributed among Christian scholars in order to acquaint them with the ideas and dogman of Judaism, that they might adequately prepare argumentative strategy for public discussions. I believe Ibn Shu'aib was familiar with these practices, and by writing as aggressively as he did, hoped to sway some influential converts back to the fold. As has already been mentioned in the Introduction, he was at least moderately successful in this endeavor.

To those who would listen, Ibn Shu'aib provided an answer to the confusion and horror of fifteenth century Spain. He emphasized that repentance would be well rewarded and that spiritual salvation was worth the risk of physical danger. He offered solutions to the nernlexing questions that estranged these people from their faith, and gave them the tools with which to counteract the Christian influence.

In reality, Snain of four centuries ago was not so different from the Jewish experience today. We are still faced with persecution, with bloodshed, with conversionist attemnts. That we have survived so long is a tribute to our inner integrity and to our scholars who have "guided us in straight paths for His name's sake." Studying the manuscript has given me the opportunity to share some of the pain, as well as to gain an understanding of a scholarly polemic.

There is much more to be done. The text included in this paper represents a tiny part of the entire work. Its themes need to be studied in depth: a cross study

of similar texts might provide some interesting insights. Suffice to say that this is just a beginning.

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### Appendices:

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- A. Psalm 23
- B. Psalm 30
- C. Psalm 92

11. Fascimile of Commentary on:

- A. Psalm 23
- B. Psalm 30
- C. Psalm 92

111. Notes

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23 A Psalm of David.

The LORD is my shepherd; I shall not want.

"He maketh me to lie down in green pastures;

He leadeth me beside the still waters. 'He restoreth my soul;

He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil,

For Thou art with me;

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with

oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; And I shall dwell in the house of

the LORD for ever.

כג

מומור לדוד דוה רעי לא אָהסָר: ו בנאית דשא ירביצני קליפי מנדית ינדגני:

ופשי שובב

יַטּצִי בְּמָפִוּלִר־צָּיָק לְמָשִן שִׁמִי: י נם כראלך כניא צלמה לאיאירא רע כראתה עסד שבטה ומשתנתה דבה ינהכני:

ו השרך לפני ושלהן נגר צרך: רשטו בשמן ראשי כוסי רדה: ידדפוני כָּר 5 אל ומוב ודסו

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30 A Paulm; a Song at the Dedica-tion of the House; of David.

"I will entol Thee, O Long, for Thou hast raised me up, And hast not suffered mine enemies

to rejoice over me.

- "O Loss my Gou, I cried unto Thee, and Thou didst
- beal me; O Lozo, Thou broughtest up my soul from the nether-world;
- Thou didst keep me alive, that I should not go down to the pit.

Sing praise unto the Long, O ye His godly ones, And give thanks to His holy name. For His anger is but for a moment, His favour is for a life-time; Weeping may tarry for the night, But joy cometh in the morning.

- 'Now I had said in my security: 'I shall never be moved.' Thou hadst established, O Long, in
- Thy favour my mountain as a
- stronghold-Thou didst hide Thy face; I was
- affrighted. "Unto Thee, O Long, did I call, And unto the Long I made sup-
- plication: What profit is there in my blood,
- when I go down to the pit? Shall the dust proise Thee? shall it declare Thy truth?
- "Hear, O Long, and be gracious unto

me; Long, be Thou my helper.'

- "Thou didst turn for me my mourning into dancing;
  - Thou didst loose my sackcloth, and
- gird me with gladness; "So that my glory may sing praise to Thee, and not be silent;
- O LORD my God, I will give thanks unto Thee for ever.

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פושר עד דגשה דביה לחד: י אוספן דוה כי וליוגי ולא שמות אל ל:

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- ----דה האלה מן שאל נאש ודיול מודי בר:
  - אתי לדתה הסוביו ותה לכר קישו:
- י רולובאש תים מיצע 30.30 ולפגר ותי:
  - 103 11 10 70." בל אמוש לפלם:
- י דה עיצעי הפושי להדי ומנה אך הה נהל:
  - ---------
- שני בנכי בובול אר לנו :1:00 100 10 100

וו שביע דוד. ודונר דה ההיתר לי ווראנה מסור לסילל פיניהן שלך והאורג מכוד:: שלפקו שד לבד ולא דם דה אלה לשלם אורך:

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92 A fsalm, a Song. For the sabbath day.

- "It is a good thing to give thanks unto the LORD,
- And to sing praises unto Thy name, O Most High;
- To declare Thy lovingkindness in the morning. And Thy faithfulness in the night
- seasons,
- With an instrument of ten strings. and with the psaltery; With a solemn sound upon the

with a solemn sound upon the harp.

- "For Thou, LORD, hast made me glad through Thy work;
- I will exult in the works of Thy hands.
- 'How great are Thy works, O LORD! Thy thoughts are very deep.
- A brutish man knoweth not,
- Neither doth a fool understand this. When the wicked spring up as the grass.
- And when all the workers of in-
- It is that they may be destroyed for ever.
- "But Thou, O LORD, art on high for evermore.
- "For, lo, Thine enemies, O LORD,
- For, lo, Thine enemies shall perish; All the workers of iniquity shall be scattered.
- "But my horn hast Thou exsited like the horn of the wild-ox;
- I am anointed with rich oil.
- "Mine eye also hath gazed on them that lie in wait for me,
- Mine ears have heard my desire of the evil-doers that rise up sgainst me.
- "The righteous shall flourish like the palm-tree;
- He shall grow like a cedar in Lebanon.
- "Planted in the house of the LORD, They shall flourish in the courts of our God.
- "They shall still bring forth fruit
- in old age; They shall be full of sap and richness;
- "To declare that the LORD is upright, My Rock, in whom there is no unrighteousness.

22

מומיר שר ליום השבא: י שוב להרות לירוה ולומר לשמה עליון:

לדגיד בבקר ושדה
 שמונה בלילות:
 שליקשור ושליגבל
 שלי הגוזן בבנור:
 כי שמתוני ולה בפוללי

בפניש דד אלן: ימדעלי פעשד דער מאד עמן מחשבודי יאשרבער לא דע ובמיל לארבין אריואת:

 בפרח רשלים וכמרפשב הציצו קליפקלי אין להשמהם שריעי:
 ואתה מרום לקלם יהנה:
 וברידעה אביה ולקה
 כידעה אביה יאברו
 להפרח כליפקל איו:

> יוותרם בראים קרע בלחי בשפק קשוי יוותבם עיני בשירי יותבם עיני בשירי בקקים עלי מרעים השפעה איני: יואדיק בתפר יפרי בארי בלבנון ישנה:

יישועלים בבית ידתי בתאיות אלדיט יפרדת: יושר יטבת בשיבה וישנים וראנים ידיוי אלדגיד ברישר ידתי אור ולאראלתה בי:

בנותו ואכט ושבעי ובער בזון בני לצר הלנו ה' ווישו כלשר אשונ לוהם . ול ער נטר בשב es mileces but icid corries d'acteur i כווווו ה וחים ל כיווול כוווק שול alactic arve of a south of a last ē ומ מנים כאיד כב וכון רכשנים -----

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דים לאורפש לאשבועיל כבילעוריבאינה. כטאוך וע' שיחיבתך כל טריאבול מגריסוית מאחר לאסקט ברלאן כביל לשיבלא הכןטיינולות אחריתולה בעביב ותחוקולא אבר כבלט בקיול רב לוה חול בארך ד"לון הנביש סרקן לוורי הצלטעד שיאיורס באיביש איני בשי בשים אעבול שלויל ללוה על הכונשיטבער כבה הכלה בקבור ב האין נווי הלומיולים במזעבכות הועדורים וקל אבוב ומקונו . התו בעל כע קוב ווקו חונוים ומכות הו קו אלו מסוך כוכל כי במכלש הולה כ' חדש א' שכול חוק הנוח כם יר כנים ימה והסהוקיאי עויבר? מכנום למלס לך השר כעו שבתיותבר כי כנר לי י whose run could have seen and changes the case deep change i could as could מגיוםי ליבר היאווות כעו הל כלה והנית כום התולות נעוד ביתיו הרעות ההוות בהביבוי לתולה הל שירוהידווישי אירס בכאידת הכני. נער ההתונת הל איר יולנו עטי ויפבעו הלוו כושים מקובו ושלא שות שריק שבי וירוביבי שנייהו לשיצה השיול זיבבולה שקור באבי בשיקו ביווי או מישיו וישיב משיני באו האי משריבולים כווק אידי ולהבאירושי ולבי אידי נומר איבי בלו ושקור באו האידו יווים על באו האידו ויווים לשיבוז זיוולי מכורו ניקא רב בעבור הכוון הנואשי מוים לה הכטל ובעוי ריאיו שב ורול ר'ל בירב a bible and a contract and a contract of the c regrams com admentations and a version follower for all a colored to 'NCLL ונו שניטל שנה בדנוד הב ובו ב למדים

וכנה בי נוזו ווז עק ביו בטונגו מובצ מר לאביל יובר לובז לורם וואט בויב' . in success in an an intervention of the property of the second operation operat בי לא כוה ום ועום כל! הכתיב כי הכלקי ותיחם של רצוי ידובן מייה זה כטונה קייע לו כבל זי בווקי לום בכונהלל תל מבות לם שוז כעיבון באון לל מתט ניבד, הטניולם מאל כעיבו בוולם היטבה. וההכרם בקב או כי ההאק הור היואר כי אשע ער און לי לרבר עם קשיור כי יתר היבר בעוריו ציאההו ואות לאינים השל ביושל ללויבו במעו אמת מנכו מסובא בניסונא גלה המיה להם לו אות Alo c. Anone or frages in same with easy of the to an out of the or its .

CITICIA D לבוס כה ליום של הכלבונון לכשל לל יד ולא קי לאום לשיועק בי היא כשל ניה ויה וים רש בילבאטה של נוים כהי ולודי על רע שיול בעד הכלוים בדרניה: וחשונים ליום לו ום לה. בילה crue extension arreation of a construction of the second o בחובשונם היוטורם זום השימו בביור ביון הואים בבהי ההכןש וורש בביון הנוסון והיווין קור הס דברים אלוו כטור בשיניה הזון ורא דבר שוב בעימיה וופשיט שלי לכל לל ההוו בכולה זון ווילי לביות סוף של בי שההב היומם בחבית הדוות מוכן אל לכירום בכהן ככי לסינוי ולקויטה בסקות אזיא ארא ארא נוטר זע וששהי. and ardi uting carry if it to i the fear and a car . ז בזאווטים בן לו והב כולים קטם ילה כול הלחופס נו ונעד והלוד והיו פרט גל Incidential wither contributer when cure that of an and cut one block 

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על אילה השתר כובור כב Cilor.

> בוצרים בנהובים בקחתים יצח להומה בבידם בישווניד ומונו אל כ' ואו ומונו כ'ול ניתיה לבד buy appropriate active contracted out a lower restricted the running and ומנם הככל בי העולה וההמנע בקבלה שול הלטה מה היכן מהיה לא יוב מנות

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סביב להם כ' חנית ולנה נגות והל בלה ואהר בייהיה והיאהם נהוד בישוה אים ידרלות הסבור

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בי ובין בנות שים ההין שיון של היו שול הני אכנו וה מושבינה לשיון ביים בבוחבר על הולם שר החל מך שי עם רברובים השוניים לו מבשב רשים לשו ירבלם יאה קבל הושלם בערול אורונויטישונויציאך והוטיבל אנוינש שנווהרני וויא כרשס שלונש en land entertante the before the second second second and the second se נון נהרטעון ז' נגאורומנואן ר' באאמו ואחנט ושרוו אריראב קנט חונוושרוו נא לוברטש שהשרמנים במינה נבי נבי השטרים ויבות אל כ לאנו ורמחוות ולח קרוו כי וט הא נער מער, הבני ואר גיי הוזיכיה נה הואנה ווויחש בשסט אין א היהונים והישל סנולם ישהוו לו ויהו ההיה זו ויהנן באחר באולה הרא נאנו בשסנשט איל ell repeated where the survey walf care drawn be the star and בין ניראל לחביום נכבודש והבין נהקובי להל באלו מרי בהקום ובהשועים ולחשה כמישום שם ביוווים אריפרון כוב לו ביב פר וסיא ב שום נמצוונו ווכשבר כמי בעו כיו אור (מידיכוש ום ניווי יוסם מהכרולה וטה וה לב מיש ערשל גלתישנדישב שנדים בעונים שבעוני באבש ויפק מוש בקצבי, ב, את עו בם וכונת נתנה קע באות וכבם כוברים כדשיים בעוד המן הל לצר לעוז ברעו כל יודי שכר ווכ ביודים לבלי שהר מכלת מבורבו כדעים ENT 44 20 40 20 20 40 40 כדוב ועורכל לתר ושנחו לביך כל הבזמה נוסבי לח הנות בתכמים לכלחי שנת לסי ו wenterni estimation for surecula, espec inconstrant of וכשר השקוב לתר ונכש לאחת רל ני לכש שלא חידונש בחידו כדלי אלסכא נסכן ב' הדס ה' אש קנטרוע קרויכועסרט זעה קוום החשלה, ב והנה א מניקו מנשל

ובראינים באורוז בוז הקטן במי מווניבו אמר בווובה זבי בי ב' או מדנה שאוה וויויל אינם דע לקסן בחינה בשורה בוז הקטן במי מווניבי אמר בווובה זבי בי ב' או מדנה מחוש מוחיד עין ניבו בקלו חד בינה כלם! ולבי שוש על כעב ולחתו עש כיון בנה כר כש שלע בחומה שחב ומו ביב של the meru and the action and lock are not an and action and a and by but ecopied are reiver on to school which reactions are about and and a נייש שא קיו ושיא שסמון ניעבי וער אבי אשרסנסטיסואועא ויס and crime formante mount court car incontronation in corrected and certo crucieti aca la na calmica me dar cal carcatto cuerte mur de ale when to be increased to enclose the manual of the unit of the unit of the the terms of terms of the terms of terms o ות, ההשקב של שוחיצ בקומני וו כתו ווון בקר נוצומני 10:400034

al a const and the care to constant and not fould at הן וטערעאות מוטזאן זוג גן כי כועמוסר אושור ואור כי מ

הסנגיסט לאר לא לא לא מעציה בתול ולטורא ההטו מה סביכטו

THE CALLER

בהוא הל התה להרים של יושה הל יוש השבוע שיון שהשבר ברונה עדו יוש היום היום סוו מל ביועות הגל וייק צוע יו והיוםיונות הן יוש השבוע שיון שה הוובי עדו יושה היום סיו מסו they fast but at me are a special in the dat and and and and and

ELATING . אנע קוברי, אם עם מז ממנו בשנשיון כלומד ולה לל ידע השנוי הואי לבניה המקו כדי מינות נבב and a and easy release only and easy out of the second start of a start of the second ביותו שלו שנו וויון ודיצרו ונכר ביו רוכל ז בי סרסרוש סבאניסוביוויד בהיה היהקה סלום כה סבל אלו לשורה נלט וישעט נוכט בעו אובשיטונבי אוסנג נגר וטן רטטרנג' ותכל and cox and proceed does contained out between the stellar outer bound th and croan cro to not cart and all trainer full on a standing of the distriction the quere consistent and a second and a second s T year count satisficient where . grace count club fue sys J

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וירום כוים כי מתישה סיון נתים: COL NO enuclant chieral children adjuste and canacit cart on א כנוד הבחינה הב אש היא הודמו הנולוונו ג' עניים א' יה ההושה ול החבות

בכלשה נעד ההלר הל לקד עליה זכל דבינני ני הנה בעניני לשי דבינני כול חקים וכל סיב האבהי וכעורהיה הב' לימי על מיקטותה שיבעי ול מכוך לכסייהלני בתרעה וטיש יוכלני כודן ments are pushed and and an an an and an and an and the unit wal war and

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בתורים היום וכקש עם כנוויל שים לתם: תחוו ניוז שלה בחיכוה לנלו אל יהנכבד לא ישילם בביות ut acht onue dedi edro vie oach user dan en aer dunne edlene i um adait daura דבאל כזרך שוע בוק בבוקום ובים תהל והובה תהולוים המאשה לולוע - ולים כן בו בע ההלו ש recta cell dy row for recard and an erea bed wild row we read of a crute care of bares cution at a characteristic i terra as a created or a row load at experient UCLL? I כנחינה רל במכורועה עד נווארה יהי נויזה סבק שול בלחד מהס נעד הל ההחל וחמר בנאה ומ Normy calend all the water of a contraction of the set of the the set of the שבינגובמו הנועם כעוב אהש לה האון במקס וסל וסב יסם יסה להלו ובעת נכרים דבתם בגל להלו להכתל להכנהכן כטף להנסורס המס ובהקובטי כונב נהישה שדו רשה שלוה זהל ללם לה יויש ied is final partitably reaction for a ship with a straight out to write a state of a גול גם לאת ברועב רק בלהבוות דישין ולכווות על בלוובן כה. כנו להיד אב היה כב ביים לו בווובן כבורער כשובה בי בלובן הכבישן והקווים ירי אלו הביניה חונע ייים לום בל גב ביישר ל אזן לא ייותה בירט הסובידים קם בעילה לאחמולא של יירב הקום החם הומכיה לא יידי הרוש יוכד מדלי וכד אמני ביושלי גוק כש כוועה השיב פלה ייהן זאנו בהייםובסטיבי הפלשי הכל כהישר enverthocardece equiverent citinep des. ellocur cen' el electi citieres ום וברב המרטבמרטכמושה החק שיצואה בבחשה הרביה ב' נכחי המים מוסיהוא כל כו a includering about a caled of one fored so will one row, for a sacrous Wine, בעותב מבווביב מזע עו מחשב קש בשבינום בכועם בכעמב בעולם. עונם בסי אבא באי עו משחשו אכוזי כח בנותר נתר ומניל חנון (כולוי קור עלס הנו היקוים הנה ניזי ה אולם הכולר כב' בירמון שיוצל מולם בתישומנים במרוה שלמים ומתוב בתובן שהיה היי תוית כמוק השיונו ב' דברים דלמונה תניח ההלרים כנתולים בו בא" 1000 CT.3

מלים שרו דשבום' ו- ובמדה "לה הרךים אבוון לי יום בי מעל ארכינול באן אבור בדים כספון מן כרושב לל אחד דוד חיצוי לאבון ישיב קיל לו חוש אין אבור בשיה חבון כבל ביים כול ברים ter an ante sant bur lase nue e den etse a and cell. ... hild carred day of rhavin more day care as a concern in draw rec. At lan such run (Manarter - mati churclera rano care nazimate orgi cuti dar citi mus chi arrad א רוטי סוטור כ ב dr c' cera

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הושוע ניטארסעוקניול ונחכ סעה ש ניסבחו מווע אנלבעליקטיון והכליארדשקילת לתיש

כבי ושול היור בכון קב להר שות העורך לבוי בלהן נור בהדיוטי ושהה מוענו בה וכבר ישוב שיו כלי הה השה ולשי בשין לשי הסות לידו כו להלן לאר שובי היה לל שבום הנודך ליוקיים חלטתי my marrie to mar a contractor are and an add mar alar reading must be to be אינע כו רק בעבור אי ובינו שיקו כלוכיה ל' רוש לא לחשרו acr as h over second she used out day of an other it we are not only a second L.L.CO ה וביום שב אסר כיר ביר שב בשי כקורה בל בור בסלורך יום בלי לטה כלווחהב בכיחה ל מק nor die name and elder dat werd een en ende eelder een del ul daar mater משבוני קאוש שכפנש ובודוני לקום, ואויוכניי ודבי כן ונוע ביןכון כועביבים לו נן באכובים לו היש כן בויהי כן שד צלח רצש חתרי צלשהי

ולט ימר יוווי מכאלי אסב נביה כי סוב בלי

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ונו הנכווייניהוף היו בחיא בכששי נשברו באני ווערים מתוכנול בעובים ערן ביום שם נסבים ביערים אבל ביום כנבייה כנוותיים מינא בככון נמכניי ואלא בא כמומה ולמונה ו CHARM ים לכיב זה החומור בהל לנותו לבילי ניון לשד הקומור שעבר מדבר ננודנם ושנה כל

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בדבר לבד נשול . עוד ב'בילר לקרולוי להנוסבו על כל הקונלות . נעד כל ביד כ' רוש לא לאש fee ter in now can be equip the factor anyonen . rest tele el d'aparté cecara está cas rece est estas parte dar un anero, rista my are induced and music accounter for any induction of a sector transition and a second act and rear and end on an and the ומר שלטעטוני משעני א

1220 citeren verwer nergennerinterschutenter untersterenerale neleem ni nonthedildenu reren sub nyai dan na deale Necali kaumia entanciente erectera entrata preserver entre retarine solo rose, de acer el pre וכביב לחיותר לערביב העביההגרמילות בעד כל ההחלבות הטווב לחד שלותו מלום לישו לא CQL 1 were experienced and the present sources beyon plant carrying tomation and an end of the take in rectande up and forth a bar with b מחשוני שנים א ביארו וג ביום כמים בם ובני שרכי בשונים כין קם מקשים which here all quanta scient and all all a source its diagond forest to party in day foreign in backers on Anores might fore with בזנג (שונס הנה ש כו: ומכווכו לשונה לה לישה לה בצר וכו לא הוכו משול להדרא tal readender the sedence mereby trends coord of seating the ונבונם שעיה לסרקט אי ברניור כעוקע בעי טעונים ווסכת כמאב וח עכם atar & responsible contraction of the second and the descent VOCE Main Chat I me de מקו נותנא כסוונ 102.

רובי כוכור כב

בעריהרך כב' וכערן רו עור הורך אחר נם נו אוך בשיו כלשה לא לדיל דע כו אנ

בנה לעםי שינך בתרום מננה בנית עלמה. לה הדלרע כי אהה עודדי הכלין

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ברחבונים, ב שומוזה החרבע את נחבו לבה שקטות חנה שבר קנחר בחע מומוני וע אכל לבוכה וה הגלוול היום השונה המב וכל ידבמול השב מקום אבר לה המה אז המא מסכר ולא ביבו אום אלהשה לבי אחשר הוויזל איש לים בטר האובסאל שניו eres and on the second force and the second second second and second the second se

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נחז בקובוכה וכו ב מנגםן

ודחק בוון אהר שולי הכל השל נים בידוו ז

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here can react a construction and a construction of the contract of the contra באירק הושנה בעהיאל ובשיובוב לשולסיבא הלם לביווכט כל אלו קטובים ישיויש הכטים בותו מש בין המות כוידו מש יהכן לט לביש עם נהיכש בלוה ובן קרשות כנסקי שימיהקיעושל בדנה בוילו נוכול מיב מיה וכבוד נמר בתובן צלו יכור בו נכו לדי המה the state of the state of the second state of the state of the second state of the sec מלשה שדולה משכורה, רקש כביה בשנם en andeceul arran interenet antital Masta estimetal luga er enseta adressed in the set of the second sec טעם גי ארב הנכנלום לאי וה בי כהבא הקיבן ומקידו שאי באם לביו למי ובה אם dela recent and cooler case the off cooler Constant Count 124 164

כאש נכז ואק בירה ננום מלו ואשי הן החיבו על נט מה מי הצאי הבי יה בוביל טמ כנות מינוי הה זוך להדר כה אותם הכותי מוכדי וים מורנס בידנו שהעורי לים ליוים למדינים בונשפתמוויכשוברשומהלבתיהוטולויביילה הכל בילה טלויכיורעוליביה כב לשלו נבשים וללובינל הזנו לש כול מכר זכר ולוי שקה שהם ' פי לילולי לביני בלהה בשבור הכרמום כיש בבייסט וירקוקוב סביות ביתנן זל ועבר השד כל ילי השר כורטוני בשיביה לסשר קונכד ללסוב ידיה כו שבודב ends band in each new correction of the second structure construction of the wer exerciter cance aparticle and escensions which can use the right evelo קוונם כשמשב כתונה שש שחופ unique une est an entre la contection de mandere וכלכר יבן כודך שב של מוז וליכד אל כיבה 14, 10,44

לאסניה הדובים נכיאור בי לק הכל הונים לה לכל יהי לרלויים been cace arreador er been curris este value, allar des erue, et sum וחיש האלים וערונהו הערש ביוווי בייירייש הוציה הרל ע ווכר הקואלה ההואם וכבל חלקוחלק מהשווה במדרנה הברי לשר פוח לחלהל הישרל מנכם בשנות במקביבות לכני, ובא כן בשני בעולי בקו במתפים וסיון כבתי בשני קוב שני בשנות במקביבות לכני, ובא כן בשניים שלים בקו במתפים בסיון כבתי בשני קוב שני שוולם נינסוניה משכל רלבין בייידו 'ין צוול לוה ולי פענד ברןכט וילה פנו' רדב איב צ'יד brudieness activities a state and an institute of foreight and and as a שומון וכאן שבלו במע כם במשור כבידה קווין בלוד ביו באורט בזילום ולי שובד ולק א סיב And source contenessions out a propriet on source sources that what and account צעסרבת שבשר בתבבן וים ויו בדיה בול ההביל ללקר כוברים השונהי אשר קס הכרי בל השת the stand attraction of a standard and standard at the בול המווים והשול והבני הול משד בחלו וכנה בירבור כ' וברסל שום הנסור המשול אש לכם excess to to the end of relation of the end of the contract of the end of the ואת בכם סרים ביי למלכל הג'ירולרונים - ונבר יושה הכשים אשר בק המושה והניושה שי הליוד וברט משויטויז לכתר כב לל זם רקותי ייי קטנ הו כניחתי are when her all each runs, encapenda I'ar reso res A encare cueur har ein ira warpe seed appears county and enter sections. I' as some much course only on lowing that the שבתה רגלוים בה מנות הרותה וכל ללו הש מושרה במקדם כי מס היו הגבילים והמוכודיה בהי י" מי ברכים רמו לחבתה הלמודה לשי הילונם כן ורך לל הלורות ונם כיל במיצום Treas in Manual Nat and and יינסכו ההקאה נענטות ה היוחסה אלי המאוים מע

אבינו זה לנאל כיצא מן דביה היבר ביהידאל ויזכן לכא בי זכונו שכבלים שם ימו לנכר להר בה ביושותר כוברים כשוצים בשליבונים "כבוו שושים ברב ות הוא רש אל השנות בשוצלות ובשט שבער שבם בערדת כוב עובי עדים עש ועובת ודיו בעותו כובודוו בעונא כושר בכוע dat ond rhand with de characteristic where the characteristic and only cal-

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month one continuous of a state and have been all and and the second of a second o el sur di ocar i con anali fer fri con este contri el sobri defi dela speciales sano corrections or the output for ship of them, there the new fold mount the NCAREARC I ברים להו שהו שוו שניים לכד ב' מייז כלתו כל זכת תב בילכנד כל כל דבום ששנ מהא שלכומרלים לבונוטי רא מכול וכי שווש מי שאל מכטבי מכשדעות בן מיניול מרגורה יב סכול ביה בהכלווהו רשה כשון ובו דוב הה לששוה כולק ה הל but was the conclusion in contrasting the contrasting בילחסמן לכד מוב לי כלון כש לי מביכו ונמדים למישב כהס המו לבשת כול טסי רוכי ר'ל שלה ש כן גרוקים והכווה ליביי הברים דכר זהר נדול לל כנושת ולל הליבות י ומי שעו אי ניגוע זו כובליג עוג חבש שע שווש עוגיות שאחושבו ער בעי בעשי מבע and the sector of the sector o care it is a set or a contrary of the rest once cares as the dates CURRENT OF CALL OF CONTRACT OF CONTRACT. עתנים ã IS GET CEL CE BEN COL NO CHO in CE ST Single B 5 TR.

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הרמימוכור כל

ואטר שיבו ביושר הביה ברוו היה ברבים לחורב בים ולריה כל להולנו שלשם שמיוו ב שני הושבישום א בלהי לישו שבי הבוש ל הנד מולה נששה אלי נעד הל אש שלה וש אבתוי כי כשיבות ובקצים א ז לחדם לבזה לידם כי לם בטוה רבו שדת נחל it is a superior of the second s כוווויז כש שימו הונס נירדה הטנעה ני בלשי שח השף וכתדו אולו הבלשלו השת וכש קרבים שי שייב ליבון של שים ביות כשור בקבו ביב שור כונו כיו זוכן כלי שור כיו מתור כיו מתור כיים היום ש בי איי כא הזמת וכשועי כידי בל כעים אום ובייא או תבושו, ל מנוקש ככשוב אלוים כי אי רבר דנהן כים 30

ence of cash cashe constraint out long form any any in cash ב שווה איה נוכנה לכיר ישיו אחרו כשוב נוסטה לו ניוד השונו נותר השולה כא לשרוכש וכביה בקור בנשר וואבר כל ברשרע מיבה נכשים מדבת ואש היק אול ליה בליוו הכליו כשנות אל erange in the a comparison of the one of a context of a context of a 'n, נייניון לקווע מדרכל זן זב לזר של הימשאה אהנוי ביכקוב נוסקו מנוועדווסלו מסיל קיני כנוז כוכזי לכי כן לכל כול כמקים ב A STATES BORNER STATES AND A STATES AND A STATES AND A STATES 1202 13 מונכה להכב' לאל לחד CUT Cholos Putrace くいてい いい うままいい

בנהווששמך חן ביורביבורוא הנולאצ ונכר כאנה הב כתוה שלו כמוטק ומושמום ברים ליום וודט נכשבו לי בקום לם בסומת בכלקי הכשביבידי לו לכשר הן שעום כה הכלתי שר כושברשבור בעיובידו בתרפביושים וושיב נכמישי לו במשממל ביטום. וביבו ובאוימאש שדב הווהויובורים כשהבוה ביהיבורונכם שביותאוא שהוו כסם

Washe want of the same of contral and the first and company of a corp, of any ט כיל בשוק כשו וולו בין שש כו כעיר ההכון עבורט יל ולה כישליה טעם אל הולשהה סודותו

ם הקיון כי מי מירול זכרורה של למקר כער אזוח ול וכוך של למוה כא למיהו. D כול בודרידן כב יריזבה והול כשב השביו חל כב דברים לכבול הינוח התרך

live cur of eight we have been all or the cut card the store to the back we are a rade do done are concreter cont od bel evere a do oran dor en cul ma Cruis Lan another a contract of another of the loss work of the

בלר לנוסדים כו ויולים בנסקרם בכריים ולה ברניע לליכה יונינוס סדם מהן ולה יבורים שדם לולם the section Marthal to a the water random could in drautities to you be acan

سعم بن بيد بردواهم دوبالده وبرد بروستن مرحا ديد بالما المادرية عو איקמבונתבוקייקמנבופינותו קטכוטנ ומע שוב

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I'M CC. CLUD (SC) שיא וכטירקבריה לי ואות של הבויה אלקר ולי נולושים של שיצו לי טוריולותי בוולו ויליד כוב כולש וויבעיםלה שרתני לבי שליעייוביקם וון ביבנים לברווה כביו יובה לשרי יביים בם the ach or over bard the short lot ache curears with only brue action strate us and בורכין קירום גיקו משקקטע ואלייל תורה ולנס הבוסלש ביבונס ווכיוצר עוצים בדבן חורועלובה ונעדרוט כב לת בבק ונו ורנים כב נטיבל נכול ב בסטידו בבורה לבירולה כשום כי הטודר:ק כו ובן בעונים שבער עזי כסובל ונשתול בכונים. 3 and ofte each emboury had then bee the sen ליר מכר שמשול בתר שמצו יינו בילא להימושי ביבלי השלכולי בטח בעד השוע המקשונו ב'ונרים ל' בלא דל הנו ההועב' תשק הדשו השבים inpla c' nut she mu and obtained up to be and com an and בנחת דמלדבעי שהחרוליומים לערבשו L'ALL ISI Anadola undefen de en A muracy have citi chici que

ום מינה שים וומור על נוס כפל היונהים וויוז כוורו ויהווויוקי. נופח ווז' כוד כד בין כנאות כלי נכטי שובב תוני כא נוסי כל בן בלל יירי נטו בין מיהידי לן בילס כע א לבי היה מית האמונות הכל ובער השונים ל לבר יהים במשלי נות לתון מת ומולצר התונה כמשתים וכשום כשן בשולם משי כגול הול קורת ען מכשוב בתק אים בעין בכול בען כיום בלא מוש שוו בקומו ממוך ומון כלו ביו ביו לבו על ובני לבבי והקרון כלו לברה בש

התובסים וברוסרת בנו נקות לוו ניסור יב חומל כמה ז חו כור לוקיו כיוהי מ בחובס - ובנוסרת בנו נקות לוו ניסור יב חומל כמה ז מו כוול לוובייה י become the tenter conduction acted de contre en environmente musicas ביון בשילת של הימושה שלטירקו ללהרשום הבלית ההשיקטובוה בוברים ההבועונים נו TINL IG סלא שנו משין לכטול אד כסקם ואם ייזוד לך דד הנשת כחן סרכב המוקר כההוה בה בינהו כנום עם קרטיים כום עמווים ככם וכופר כענור כחותר מע בכל נכודדה כללכיה מנד כל לווי בנלה ז הלל שבינו כי נול אי עברדם ויוען להברוקי --- יו בנל כן קבלים כווים בלון לא יכב מיכופים -- וכער indernational ne de raux o cuer estava cuel la rel confecto e conceptorer of composite there are a structure or the manual structure of the state of the stat אז כווד ביוניו כב והלון לביניים לה בעודה הכומה יביב בבימניו בלובים

riers and but the errothed found set in conditional integers for errother the form בניקח שמתנו נות בלבשיב ועב מוכיש כע בשלום שמליות במשמטעו במונהם ולי עם שלי של הל בעדעו ועלע קבולם וואה" רעי ובוא הלר כוול כלו כוא כוועה לוהיובורה ביבוי כל כל דמי לחיונה דברים כמונשי לכיוח בחבהה הללכה לשי אר כדב כרק לד הלווכחה בל מטכבים ריבונה מן השיונים לכני ה CHE CENT C [1] שבי נשפנם בעו שמונני וכם ואכון בא כמאנת מכל ז קיקס ומים ובנהי (בי במכם התבכתן המקום השליון והיל בלות בוכ העל כם n'histor sen e ling an eli etter repered est ちてわったのと CIE 1024 bede ist ale 200 010-0

כום כשין כמה לוהד באין רושי לבים בן בשנות רק אה ביכי לבר בני בלל שונט מכט הכלקוה, אא הנה לינוי ותם מוקרות העולם והכליו לילם הה סלני כוכף המיד מדרכניו longe and can then out or als כבשה הגד שום השלו בלי השרה הלויף (לא והי שליש הי) זיון לל דילה כו הבוה בי בעלהי הלהין לא לו Accur is included and an includent desire data and an end offices and ה, לופן סוכוניבר the strate car canno methodes the 2 N- 51

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pich for the man of a אים ויאבווה לחד דרך בצרמים לאנה ואיי לו לאמה ביווו שהוא הרהלה משלה שיוה אלוים בה שעעוניםר מורכב מברמן עיני חוויוש שלי שכמון שו נט כשיןי וידם טב כאו השים בקדב א ברשה כיעו קרב לברבייה רשובאו האלי לוועד בי מרחה הול השביעה מנוסא בוט הצוב המשתי שרביה אז שששים הבום נכנול להאלם משום כל רושי לא למצו משר היו נורה לוווחדוכ כל בשלחים אם ההכליר ומש באל יהא לי לאח אבר כוא כרבקה ולחה שהרבי כמוצר יום שביה מלו יורם מנון וכן מיהום הנה יליד ביחד ולוה על ישילו כלוכן איו משולם בגויאורכרישה אשר נים איד בכאווה היאכ אם כאשן הנועו ה נאונם ראב בשא מעורדוב אם באבן השיתנים למדבר ארמא מנה נכול ומצורם נינינו נכלוא לסביבלת ניסא הדרוף זוני לי חלי לוני בסונשי מוכס יואס אן ארווניסאלא באן כולש ולנווס שה הנושרשו לנחושה ונרים כל ואל מאלי לאלה רחי לשר הור כורב ביווו כוון מעיבווובון כן גבו ען באמונירושי וע ועון ועון נור נווון נשביות ביות משום לשיני בבה לבלימריה שן במלחור – ואל מאלי וושרוש לארך הכושה בי מארועה שריבמידם. כדמי הכולני במשל ביין ואל כא לי לאירה לשמון כשוביי כא בקיב אליולא ברוחן שחיריא אני אוריויב' רושי רחו לקווי כשמה נש מברמו וכן אל אופי ואדו רחו לתריות מנכלים וכשהדר متحد وتلكح تالا فتعلله ومساود عدوا فتعد الالباعا بترامدا مدامه ديها محمد بالالا معد عدابا משול כבות שבי ליול יום כורום אלו הקום אות ג'ב כיה כרוום מצי עולא לבוי בריבות נווחש השבו נישם נוובת ביושיון ום בכירום נותן שביכים ל אביים אבויום בילוך גאטוני באוא הנוגן מחויב מנח א' נים התושה כלו ושם תווו בהנוק נבוק בקורם לרבובל נכחוב וביסה נוא שארן מוכטוב מיוינישום מנד כה בש בגונוימבעבה כולק כוואזב מכארן אש לא כילו כמס כעד כא אש לכ' כארן ומלוסר וכיוש הס ويردادونهم ودحيا دفيتي فدادينا دموي فيددده مطاء فادمتهم افعا ددعه معافوها احما כבי אמר תבל ויוסבי כה ולוה לווח לשן יוסבי כיון כקוב כקובים : ווכרה מהכל מלווחה השידוכע אליון ב באשווינויאי כיב וגם מבערבו אל מכיבים קבצימון כב אחור ושובי אחר כל העו קוור בא و تعلق تعريبات الاسة دارات أحد ، حط ابتاط حتمال فعد عاد فعد لاما وصحيتهم عال قد وعدها و احدار بياري عنها أخسيدهما فاسه مسل لعام أقامت الباعة ديمة ها عام أن في فعدها الناسة wind and the rel cit that a fact both com us אבנגיאה ני מנטרולם שלוע מי שינו ביגשו נושמי ונגטיו ארגטוא בישכשה כנויר אינגול כהדי כנו שיא הנגול בי מוול שבן ותנגול ויקה והו הוו אל נשי של وعددة عارساه دعا يدط فير معناه بدالة لأط ما معصب وتمتنا بعا مدسا ماسية أدَّ معام سلامة אינה לכי חבים כערך רמן אל כיווצר ורדכ בפלה ומלאה: אל כורות לכי כידה מאלישה חסרון כווים electron character build an analyzing an and an and a second בריבן מיזם כדי שיש יוורג ויטאויות לא פרס ולל וורמרה ולא נוה ברש לאמס כמי אל נותל כול אלין כביום עם כירו נכול מן כחותו תל משיווא מלחבל סא זכנות ed a she K decine all al cand creat the cardy a cardy אושטורטערם מענו מנו חן סטוטנטוניב ולם בכול וה משך כעום מדווותות מדר הםי לודר חדי ליולטי לו בכל ליוד מים לי ל לה'רארע וכלואה מומור כר קנש לכים שב הואת יונה כוודים אשר יאתר נוש שבש מני שושיביותן ביבקולם בביו בחבר כבור כבור ובין בסו עון מעקי נותו נמוקעול טונתור כי מקנותי קוניוכמומי 54 6 כווכוח אם א' נכוקר ועם לע כ הנימי Notat and cycl ga night de clai de cecuary ב יכא כאמן אש נו כמל FIF. כי כי לי למנון מונה Curo Curo Ę at the 8

# ארוככך הכי רליחני סומר ל 2

הערבשן הנותאם הכליבאכוב כא נרחובא לידים רתו לווכה ביתנם " הב' נידו כא ידי לנוון שתם לכם כלובן לרמה אל הבכיריה אשי כלובן נוסר אליו ובנד ניכוא זה בנראב באו לננה הבכיד . מבירכ כחויה, היה למהירה, כלו וידקיום נסכלו כיו של לכי בכופו ויחיל כנוייה כלו ביו יול בוד השאות כלשק שן ששל כיון שימו הית במרכבה באו ככף רגל שול ויהלה כיון לרחוו שלין הנושיים שלם עשנייה פוחה כנול חחד כבו ישבר למרחיה כעון הכרככה כהנועוה דמה חלוונייה actives and in carse & marke of leader order of electron alocerto באיוסרון בתובן ראמש אסר נול בת בחל תרומסטו בכושבות ראס לו ויהכן שריוו כלו וידקדם כת

וכרו בביכנו ביא

Faile.

כבלים כוחה ההלר ורקונו כלו ודקיום נים של הטיה בינוי הניטב נהוווים

שון להנושהם העבודה המיוחדה. וכלו לכנון ובריון רכי לימיד התשהכה וילהר ני הבי הודיד וחנים

FOR IS

בובכר ונכווסן ששנויה בתביים וופרה וברם ובים מנמכבו וימולולום ביושו שבו ארים ווי ובעם שבר מנטעם במבא וכי כוא כתובל שנורם וריוברם ורטועוריהם כוואהר כא בהא נכרהי והלנים תרצוער נסקלקום' ורגיה נסק' כלרס ל נומקור מקום כ' קרלהם ג' הטורם ז' הרום

הנולהבניאלט שבור בט

such ready provide the second structure of the second s التراسم معلد ميد الدينية دد ميد لاسة دياد مدينا المد مدينا المعاولة مدينا دفخر الأط فأفقة مدياد ميد الدينية دد ميد لاسة دياد معد الرامة مع مع دمداد دفر معا مدينة حما دفعه ולחה הגורקים ההים למישוולן ולברק: ביוו כוש לכבן השור לא וכש של כבל כבש לטרק משור לה נכשו שלא ישל בן לתר זה בתי: לחלו לה כשנה כלרה לי הכורה שול שטור לה ישרשה. בליו hopedare freezes and me was carepreased on a bullater des בי בהורה ביא רביד אש בבי שבור בלונם מכמיביות כמעבים והלמוות ותורך במעלו אשר כם כאבוש they became all characters and set set and the coust instant of the bar needing est change an activity and activity the series of activity and and for the course בו בוב שבעו בכו בעלים בישר DROTT OKCH. אלו בומבע ויה ל המכבון הטריה עליווטגה לו כן המה יצה' שיב לבו יהב וכש מכושים שהן לכם כ' שו and der ten den alen al eutres and calacaran uta erte tes ad a unitum erter ant Acrual bears and and lack more and multi-marshaming. ברון השרח הברו ברים הכוחה בדוך ההריה השווה הו חבקש ולה והו שהוש שיון להזכורה ולדדן להשתבוווסטבילות כלי רטורה הוביהה והשבם שה כעני שיות בנבולים שה מבוקס שנוג לין נס מניח כיולה זן הנה לל ככש ויב הט נתה נסיט כווס וווינסייו של ה er carron uno ut re onte leo este ou ceche ent also nel fea it conce a the come of the call due if e milan el לים אן הכה ויהושין לישיו האהושיו כהווושה כהווי ולחה שא הינו נוול חחו לכיוהו מניל אל השלמה number of the state of the stat על חה נהשר וליום כלא נכוה התרום ביה ו חברו ברוח הקדם כאמוד להש בתווכה רביה : (Chro מוארס המצוטעות א אמר לו ירא כוויד לו דיר לו טוי עו האברהם ווו חוד ל <u>הך נעום</u>י לו כוורק כי טויט בכבי כי אבר כווילוגיב איד לו טויט ומון לאה לודרון מידושים שה לק לאסוטים As has been a supported and has a last of the sur and the sur sun שיני שא ווירי באור אנשי בתו ושוסרו הלסוונה לי האני אס לוניו ורסחים לודקרתה אלא הוכור כלבו וים כיולסיב לשל ששם לוים בטור החיים של וידה נכם לווויוע של בנויחן שאמוניטיון איט קועלים בי על ווכיח אי אשל במתי בכאל אמר ווושועות כן עב cui personancianene ese art neepers cara la viu al acenta rel 4m minura the particular of the second seury area all certain disease, and goat meets lue would the just and and the פיד השיע ושור זל יבק טולו לרכ השכו לנשרובק ביל קומר מי חמנה הכיה ליור שב outh of course of a course where the set of a state of the set of בינו שרמוום נהוווי בזראי הנטייר ולוריבים דינטו נהצר לקום אנה פונה לולם לש הם חעדה לנדשת ל בהוסה והול כמו ב' בחברון והול כטלת מזכם מינישו אי לייצא הזיים בנטר באור מורק ונשי מן השלם בימנה א icurs cars curr ader it de org as falt are beruh af ed cu and " Alorale new edioade and form united to un כנר היכוסם אפרך הלהם (האים להערוע כנ זכרים ל מטר או חינים איני הע היה אין אים אל אים ים service and some and a service the A CHILLE OF GUT A COLOR וטום החוך בודט סנור CONC CK CADAN Chair Ent Californ 10001 . Canal Collection. 5

monship for and used astronaments ald real lumination field i משטנים רים עבלו בינות נולם ב' נוון בעזן שעריי כאלרי והאלגות' נאחמינו כא להבויל נין , .a ווא שבשם קערמה בלקל ונסיום מרשבת מנאי בשלק כב' הב' הלקי בידהו int nace alt lota 1Cdild

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ונכולו וועלבו סבע כב עם כוויב וות ומבל באם וכוכה חוש כוי שם גו כשכו נותרים כם ב בילייונתו פרל כמיתר מעברילי שות על מכנולם דמן אל הנכה בישורמים מקוק נודן יודש ואי וא כול וכוש דמו א הנהות מדינו של בכל דודא בורך נובחי אובש אל כשושה לו יבש coloring the second of the sec

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ון ווונום ונם בערים בנברים וקרא לולול כשליון לבוון בריון לם לבנין לבי באין בו בבי ובקרמנים קורם חנג חונתם כמו של אתם לכוון ושיון וכוא כולגל כוערון כיותי מרקיד וועייו שרם כיו בן ראדים בצמו לדש כעוגו קובן לו החוק ולם שיון למעובו של הלודים - ולון בנוה בלו הניש שה על ההבוח A and any table evene eventual correction and also and a second even another כתביל כתיחות בעול וכתוריבה בבן רלחים : ובין שבוני ששור הגובה החז מכוני ההומה ולהה שה העבין לל השוור לה לרטה איהו רו בקתושה נתונות למתמומבבים והכורום והמנום כול ומה בקיובולות התכיל אי כליביה למרתו ביינות ובאו מתברמו וקיים ביונותני עם הניתן וכבל וכם כאונותי בענות כי לא תא קיברן כרולה במו שבל בהכמה הטנשיה : מכל הנוזוא הטכשי הבוש מיושה וישל כה הכשדר כ לוכן חה מה הנו המשי יי למונו החיב והשום ולכי שההעוד בה העולם הוד הכביות הההולי ההשיל בתוכר קדם לשי נכנס בו הדיב מריכה ועם האת השקום מקוועצים ולידי יכסרים לחנה הכלובוף יכול בס ההעדר בכי ההוייבה לשי הש באכוו וומוכר כ'ובריכא שוקר ב משכשלה הלסבה' אוד ייולו אלווויויזוקישיה שכה הבועה ככחות בולם ורמולב לכנתה כסינטותנומה כי או יומלל לילוה כירושו כמיה והילל בה ולובני מענעתים בה: : ולקו שסבה' אוול ועס הב' ויחשה בי בסטוכלים של בהלוה ושל הישרה לכי כתם and incredicibly her condition and connected in contrash that each of component secretionity of the equipment of control of the secretion of the ואשום שרות הטונה כו ל ביודה וקישר צומה ליכוויטל אלו הברות כי דלטי שידוכו חלוד בויד. החבוה acoxing in crust serve a rod up share carp share eruses see the actual har on esi utesheri hau usut nu nullinga ner, se car ut coh nulca laren arreta 04 101 51, 10 04 10 כונד כחבתה האשה וכיל כבדה רמביו לבי או כמד כשכשכ בין וכאן שכשע N COR CULL CULLER HE SULL CON CO · elacena C. C.C.C.G 1012

miler and dea leder and need could be the me and believed to cello or 2014 of 2014 he of the many credition of the note estate to 2015 the stoca Anaces marches what at elevising when by monad r'terem and englerich belanismba er se alf ann meine entern mei serne erene מלה והשור הנו בהם הכווה ע' זלו עריד ווא והיה בע' השל בבה השלי וולוי עריל העל הביהם הוב prevent of concerts to dictors and קוד כיוזר לן כיווזים שוניים וכדשיים :

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above development of the state of the state of the set of the set מולאטוטינס לכא אשיוול לו זה כיאלרי לשלם לוגך וא זר די לחר כי השר היה ליש לזה שינישתונט בשוב לשי אכל כיא כנוד ליושור וכן אכשר ש שרשוקשרי אכונוו כלו בעבו כשר נענים קשי שם כם לאנה הידו טערדון ביוצר הישל הי הבי קצור בשני. ובה בע אכר שוער ולם כורהי ון גם היי מכא כמ שלא כשל ולה לוגרי כאבוים ולת המיואי ששינם - ובן עשוז בנוש שי שיואל אלם 103210 יבית פיכטט לפי שחשר יוצור ולו יוש בולו כעד לו היה זהי לורך כבי לשלמבי אב כעוי יולבי א א כווחר נה וחל כוסוסור כו מן היה וונוטנו זמו שובו כובדהם עו

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ווא יוטרמיל:כבוסייא נטורמדס אשר מיו טרט כזו סלא כיושורה' נסקטן שראל אש שסקונעי . הנולימיו הנשיא אלו אל מרכב יהילינו דםי שתכולו כיווי ה לביר והה בחתי לחוורים שהיאו ההכלה ולח היתו חתוה וליד גידועי בייוש הנה 5 אכלים שוער י שום בשווי עבו כך אי יוכוור בע שות כיונו חבר י וכוור כב שו ביות שוול בירובאכל בש באדרכות בציוריצע ביש טובוידוכו חש רקשוי וובר לווליושל ובר התנכה מלשת ההלהוטוב עביש ה הכולהבי שהה בשר כה בון והלתר עם שהישלקי בשון משל נכה שניה וון אים על הזהם ב' נחשה הינהם בקום ביו שנת בל יה מנו הל איז כטט אסבר לזחולני וחזר נוגד הב סומר שך והלאני שוחה ותו בלאר לתולה נודן לשינע בו שאוניולה טייניו לוי נג שישה שמיי השל מנו היכיה הקודש כנה עשיר אי גוי שיירין גנוד החת er seiter eine er einen er um er steller ing eine egstelle som råndaser ihnase etter er Eleverante das errors expresentados des des secores est das valos to elevera דעאר הם ום ויל זר לזה משירי מיצול בעדיודרכלי ט העזות והמשךה לוהה הנוולה מהייהי מרווס סלועשה שיד ביקרווו נחשל ויולסיבו' כיו ירו קיקו הוה נכו קור הרונים . והם הן בארוכום ever ceed by and any carried today cade bary events are the fe which receipted to שלבשון ביזל מירוב ש שבושלי ורון ביובביר וביויביון ביזוב ביזל בשי ארה ורבו להיוו וווי שינגען. אר כיבשלה יהן שליש בשל בלהי מששב ברע זוויתי לביווב ביזל בשי ארה ורחו להינות בלו ההואן ה P באבופרושו חקרשולה בותו לשר בו חרקה וכשו עד קוב ברדהי שרה לשתי קורם גשר שלשהי היורן שבו איר בי שבנום וחינת נחישר קטוטר כינול כירו וחול מיווי כי כושכון כינם NJ-ICA and d'art card a rut oners de nut card dar la vec bed actes eur is any dir't cales Window our poor out of Annual Yacco and eur en arce coul leade en acrai eur d'ar d'ar larce nac leur le c'es al solars קז. כב בנוכן כאמן יכול כ ביב חג לי ז האנה כבום מדך כי שיכהי כבאן וכצבע ומי land on opping any crawle area i fault to an exclusion consist and new new - indeferred to car and factor denote the approximation from the decouption odd who used to recover up about cauge of a condext four one of more form result of a ובמוכי כוב בשו בשום כותעי כב, מוסע בבונית שמע עשב שחבר חונוי ב בזהן ברבועים ום, שהשפורו על ובו זכ ל חליים ל הכלה . ב' שומים בושי ברקול למירש נוגר מא X 1 mma 6:3:444 DUC cut can un cal dar adarante car a real a l'arranteria derena leules in the output in a rate of second boald and male and ום מומורכבלכן וה כי הווו הנורקוטים ומי יכי (ניו ב אניור כיגל כאום בל כנות בו ב ענידם ל שנם משום וה וה בכל שבא כאם מניעת שיון נת כשבל בב Last כו אות בעקר בחע וב הבסוני הייר הכובי הנו cures fire or our bab and and ומ או נודג בתה לכו לב וקע כוני מס שליו ום ונכוו כה כה שאם נו 

errorade et a un ludo more ant 'n orden' da anti in lorege near anaren ut n on כשיו יך לב זה לווש לחדיו כן פשר את העום בי הנה לב חד לווש לוול שהיה שושה כלה כהונו ועול ופשר. לת העום וה ביוו ב שעש היוול כי שלאד לווב תיד וויהור זוד לל ה, הש "הי מלר וטו" ווין זונה ועו לאפרנ ם בילד בסקוך ויכו היה חשל בגלוה וכול חמל גדול כינל כל לום לף כי לול דוד -

ארוסטר הכי רליתני טוטור ל

ברה' חמיחי כזכור לא

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בשין כל אור כך כ חסיכי אל הנוסר לעולם כלו לינני יוסכק בנסחן ולכלו בהמים סכיל בודרטר יות לעולםי אשמבו לירדים אמצות לקלה מכלשיד היכלה אלם בולשיה כיהיל מנות שילה שבשיבו הכלש אותדו היב חווי החובלו והשיאל - נעוד היא היבווקין כלמויול העום שת דרקי ביק דרק נגון ען אלי הזי אלו יכוו ביו אלה משעם מכילה שלה הנו י אום הל מיוו נב'מים א כבון חם מאל ב נברט ונביאר אינר - הולם באוכן כה' כניה כ'ענינים ה'תוק כסותו כש". ב'מניה ההנלה מנו דעיר לעל דעות לגי כיואד בחבריו בן לל לכושה לשלם כי לבי שהלאד המעובי לל החוע וד כשם e contro di nela e conte la zila sonta eco los stru neta eusende - ano eta e cela dicate which ever caill all search entrop course on some del cal cal calle o . Electo גל השבוא היכש הורחים - ולרה כווסועו משכול לועה וה שבוע לה אבורוח מש מידעה פהכלל וכי גה בוחכלה דיגוניש. ב'תחין יוי ששיומולוכה כזואותכר על לבסוברים שביש. של מאל ביאד לאן הכוח ביה וביאר בי כלו כמצור טווכש רבש בלתו מהאבש בדדם רואש והרשום גומן בהם נתו בשום בכמון הוויה כניך ום וכשון ההרב שכך ום ולא נאמר ט סא הכלה כבלו על כלויטים לרבעים התראדם והכירים כל מכקם ליונוהכם להתלים ולהרכות יורישומיבם לאל הולאה שלו מעשה להכה אין בדברי משיוחליליה והנטה פכקה של ביה השי חברה ומענש במן שהנלד. CL COMBE DETAILIENCE COMM. COURCES ברחובי לארים רבים לוחדים סבוח מהכול על ברהו הכלה לאוביו ובאחד כבבים שה נאתר על לאל הלם the adolance al other score laces an easier of the one of the provide 11-10 כניה כו ב' הלקט ה' הכטה כלה צובה כול Pact.

ers entries on and empiricating a entry is such that a carbo watter you co an tany such sugar. creating the second second second second with second feed and second is a דדן אה נישו צרות ההור המכורה וין בומצום אתר מולה נישעל לכסה מאהן לווך וישר ו ועום כא מישיותורדי נכמן עד מעחובה מנוחת. וכבן רבתי ורשר לי לה שרומת כב שם כלל מ ובירה נעדר הגלוש את הנותר ובשר הביושה לקד רבהלני בחיך איכום כלום לאבולה למש בגולה לנוחה הרוף ני ה לסוף נתח כן שיע מיכוים לל שיש מיוו נבופיו למווי כסבלע וושרו ביעוצים א כוומרי שלי - ב' כלר כש בצלע שלאם-אנושה לשולם שהבוונה שלא החוש הטובר לבנה ונם כלו כלמי לא חדה החושות בבילור אלב כבר לכשו שורה כשוד הליחוד כלובן חה בתו שיבה בחושד של בנלולם בליכה בילמר הילש כלמיווננר ביזינו בחיוורבב כי כלה הנלה הורה אתר קמלה כליסה וניתר כוחתי אבר בעל אום נינור יה' הניח בו ב נוצים א דהבלה עלעב הארבשלוקות אסר קים יזשו מיכול על זה כעור הא' אתר היה לי לנור משוולביה תורוה להמשול ומים הכבל לחה בהאמ נשנ הטלמקסנוקני וודס א לאלה הדו אשר אל אכיולווש ואטלאלא קשט אש כה אנא כרום של שיוולד כול לו לינו מולד כדרום בעד כל הקד כיכל לטר מעזיכת של כשיק ככל מכלה בשות לשוון כתבנר בעצמוהו בלה שכוו לבדם כי הם ען נשראה ההקומות - שען נשראה הנוקבתה חשו והאם לוש ומודרב לשלבת מווה כושל השק בשלה נותב כתנם ביכתנם כש ש נעד מינו כל ובייושו כנה אזרה זה למה שאל משוא בולטי וושווהו ולמען שע אן הנושי וואנוש נושה נוקה כנו עה וכלטני חיד חייבי כשהרן בכי דברים נכוחים להשה אליים ו הנוההנענו ואוז לווה נורקון לנוה הכוון לכלם אהו יוזולם כאש הנותור עם זה הכלה ויוזי שיעום בנישני וווני בשמוני עם בעון ווים בעימני משוני בבנישל קס כומן בו נובוקוי ווניני ווע אי, למולב ניון או ותש ההלימו וט וככ' דטרים לכי כאכוירויטוב' ולא ההכול לכרו א" שעוד אוט באלו הב" עד דאיבש הישעש המאים בנכבוהם בשעותיו עד החולידים כתו בהורם בשנ כיעול שו עד איבד ווכד כל נקושר יע ני כיעול עי התנו לעות אות יובר הכיל הכשול כשנות כל ידכים א יתו משת ההים השרנה בשסו לעו מחסה כולנם יוכן ללכוד ברום תודו כוב לכבר לכם! הכקם עם לומה הרקושה. לתה צלעו רולה 52.10 מאים נווויה כפבור ומריון בבישו נובר כד מתו כבר כר, באי, כפר אין אם 101-34-10 ל הנואוזהלשו של הווושב הנו המכוח Rait crow of the adors unicy of characters ולום צער כדבר כב סדפי 500 100101000 E ditter Mante ora C G 

פלופון למיותר שנו לשנה ולדיע לו שלבי שת בגרה ולחון (כנו כה ו אינו נגם לשתם גן איד מנה מה שראל שהנולן במהן ואנט משים על אי שאנם יודש גנם המנוים אנו לשוד לבלוכלה מודען שלו לכן ידע עוד שת בלהרה ששו כם מיסול ש וועוש שלא " ידולו ויועום אלי יי מקו בשה לחוקו מבובושים הם לחיו במשכ ששים להם הברה מיד לני שובה לרובו שלומי יויד לני ולועובו לעד למן לשילו כל ש שוניל שירן הגרומו נהכובו מול מדילן יון כטיה של לאלק הנגנדה של. בנליהה ווצאו באו כיסוש נכי חלף המכונה ליכון שביו למדי למי זה הבלה וונדי ביטיטבין לה כי הרנו bran cai ilean new east cintucialà au laula, cirae a ca crón é char eu lanun cai che בחל ולשנולו חדש למוד הכולות כנור כה לאשר כי ני ואשה ומכוסים יל לשמיהי הלושה כל זה תובין ששמה לזה כשני לבי מכל מי שמשך כי ולאבי" שלא איש לאהר שה שה לאי מכלם לדע מן כיש הנווה לאבי" מאע בו דע לק ישא בלפרטורך מול זה ואוובי שהקרה שפה מנוטה מרכש א פו בי סא שרש כתרון נמודי מחולה כוב או כנוזא שלו נמון מגור שו שנשאו למי זה כרשו מיואיה כש והאור כו היאו אשר מיו מדרכאמי נידעו מר קאווול אלבבר נמצוו כוב או זי מודכב לשנית נו דע שף ר'ל לקט נפווול על כיע אל וייקס באברועים מרותו לרשום אולו מעלם יינו נחלב הן כרלשוכי אן כיישר שכא לשכבו כול מרכיינו ua usiacii CLNCi a קרביש נחת נאש המשום מדמשו מן כנוןכ בי כנוןכ בחיל, וושעו בן כ כננסטב ורו שע ב נינון בלי הבל היה לו סוףיים וכושי והיה היהו ליש שהו לקטור, כאנם נכשום לאלו עש בו דע וכני כרועם מקו Arr and any rest was cruck a משוכתו נאבן שאלודך שאה כלי ניהר ני למקשנה כידון ש שוקרב ניווך נשקבום ובי נכבלול נס ארכם שאוק של נגים בדי צול ווגיל ארך רטי באקרה איז חולך - לני שרטעה הקילו בשודדך נסבע כול משל דושה ולא דעל משל שבי אות מיבולים שוקרי בעורן כי השול דו לא קון לא השול השול אין און און און און און און או בגולי פטקטט של אין לשימין בעור מי ער וט שיש הוגי כל איב און און ניי שבל כאם לבי מנום שבון בשום כמנות וכלימם הניתו בכם ב מדים יו נחובי לקוויונים אבה המין כעור כל אש שו מיל ומין חודון ווש שמשון טווור וונואוב אוו ווש אבוא מואי נולאי וור כאוועה כאשי לשי אומע עיבול ביו וויכאל שום אומאו בנטרמ וונואוב אוו ווש אבול מעש נולט נוולט נוון אבו כם מיותונים בבשו הנוורכב למד כרשום נכד הנין כנים כנכד מאו כזול ני כעל חלוז נערט שום ומש מתו נישי נתנו גם מחתמים לומי וובי שנושאים את שום ושי כים מוני ודיהי ובד שיבאל נכם שד מיסביון וודוך פליום ווא זכלו לכיש לום אלאנה באיום אנה יוד חלום לוח הלה דוסים שם אונים באוכן כאש שיר אישיו זוון כתר כא בל ונשא ביר כמה ב' קצים ווכנים שלי לא כל מינוג נוון ורך סריד בשריום מקר שעשות נכל ווכך יון נאו מנן חן כנונטו שנום קל שאבים ושמש המכחת כמו שלו כמשמ כמיסים וכתחים הדובר נתו כע, כע אב והיוב סליק ערך לסקטנן בורך וכוליי שבעי כלן לפי אבון מטה לרכם השלקנים בענים ושנים לך סלוגפי שנניה כאירים השפעוים להופיד לכיוג ולחנו כנה לין זה נבחיטון ני נהקר נוכ מי עלים ā כשמוקאוו עותול נובלע חס בין ואום כע מיש כב מרס א ברון ב, כתש מדו כא בעי ובי, שישיו נ נט אמנודך סודר נו 14 סוד בקרשה ויטו נם נמקרק בלי כבה ייון שלעו נבוד ארם לט נורך קורים ו אלם נצו כונר כל לס קרבי ולצוא שש לבסנגורה ולנשעים מתשטביע לסובון כול הקלתר הב' ונו ב' שניים מהרקים לב' שינים הה' לחשלם endeducine two has ascheragine and arres to end surry כאל סמו הב'וכנשיש עב'וטיש א'כרשה: בוטור טיטול ונו שחון פ 0.00 וב נחור כשין כב לא כול כוטר כהואם or o cuber and locare the statement and tho of

and oncin בו ניזן לא נוןן ווכל פי' מרובראת שם האלוה זה באל מקום שיטיה והמשלה אלא נבמיה רבהה ששה אא competing a second and the ter where the second term קנה בחון שביק ליולדינים לא הלאכן אלא קד בלאלו שעבלו אלה בקיבה אניים לשמודטק ווא כאל לקשלה שם מרכווה בו כשמם לאור בלן יקרב מרכוט בו הכקמצות עם לעמי כליבו ועם טי ניקרטה בילה ישו נה קעל כמו נחדע נוסן בי, דו בישלם נרדע קיע גם באתי נכון ביואי (קו בע ביצלים מהל באשר דו שלו שב ה שיכוק ומש ביו פעלים נש שנוופנב נל כין שבעיני ודינטיילי וויש וייד שיו מי בתי כות שב מנונו וומל ומניסי בדישה לם כאל שלה קבק מלקי ושלה הלובה כטונה, שלם שובב נו המא כלל ולא שנו כיקשי והדגוקה כאלכו אל מרכי ושב כולן מש מול ל מוער כול ז נהו שכיכה וה שומביטילו ומון ולבו מתה ט כול הנה ונשרם שלה מחוק או בולפיסועע למידיב בלכלן אי כמבין לושל א פטר הלוסענ ומב בסטר מן אן מומעשי - ... the child has and an all do carrie con ź

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עוצמנה בפר אנון נה ההני

לנישה שורה של רוב הרבקה למהוזיבול לנד ניזלית כלי ירשה וכול המנוקב לי כל ים

er cola ......

Care El ...

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עבים נייווי שווין בין ובו מחו וייק כביק שעב הכליבוויעבי שלא וויד למשא הוכאן כבווכאל כמישו בכבוו

קיבר ול ג'ום טור ור נטעה ורסברין ג' ביון זו משורה.

גם שרוף חולה נטד נטן כמי ההדל והתורג בסברי הקדם ואיבי שלודה כתבשי בי הננות ולשי לאוכיים לה השנו ention adore into survey to data chi in concreate an into a into carges an לנו וניה נוקיה הכלה ובע השי לבאון הידים סלה לעשרה וקרותאים באים מהאן לכני שלם כבאה כש ליבס קישו: סוגנון ש, השת בלבנון לכו וקיובית ב'מיטלח כאונין נסעי ורוע תע לטר ביו פוכ לינעי האו cast some of score activities the comments are acceleration and cast and acceleration קרון קובווות שולוי ווב ווכוןע ובכמש בשלו כימום בי כרום ים בל שמו מס קוצרים . כוול אלווצני בצוכי נוקועי נוכיוולרוש. אושו כונים שעש לכבודכו כם קכבה כשי כש ככש וכשרויו כבחני בו ושתי שכו לינם יצעים לאשה הידשה הבי איש הכוהס כי אי ולט רמן חזני כטוב שרים שומלים ננובר לכל להחו העלים לו לא כה וון ששעו שבול יכול לת לוושכול מיוב למבווולטבוווה כדרן מיל כש לה וניןלטי כדע + וניים ון ווושרוכוני אומשונכו בע שר כשות כמושר עושו כרשום. אום בושי כב נגיו ב שרש ל count of the due of the count of the count of the stand of the count o כבו בל נוב כנשוקים כאם לכווה ביובאת מבוכן שעו שוא כא מבאש שנים יבאיש אות נעו כונר כל ואכוינו ניינום'ד נשל חום ושארל. של זום לארכל י בים לא ארך ימים אמניינכו כיוטויונסכע ביאטן כטיי בשם בוך שביונים contraction and a second with a contract in the second s the was treated at each of i consider actions of the old and the service and and ניין כעובל נישי שכאלוייע נחים למה כאל קרמוב כיול ואלם באם כול א - ולא הלארבוייסר בחוו נה עת כניע נטושע נוכז. ווחו כות ען על וא עז הטעניטןני האביו ערב שישע ע במוים הטוב כבילה ושומוכיב בי מביותי כשוווי בשל ווויות הם ום כיתו כורים בשב אליוויום מ מהש כוברים עדיקיים כוורכב, של שעל אלם עם: חכו בןועוןע אלמע אל דסרע של מד לכב רובו כמע כארו נונט אש ניא נישור גילאורה ונדור פאסר אל נשיונהן של אוודם אל שיך פוס אשינה א לאו עו כשלקע נושעו מאונין מי שיון בקיבותה מן ניצר מיר וותר מין אר משנו מעש זומס בי בעש whether and an and an and a state and a state of the stat count francisti inte proportioner optime one she way is did more that all ca a la contra de une de ver en da - une u la sua ca se contra ce la bre contr ing a contraction of the A shirt of the and or all carry a manual and me and carr curle crum cid tor north and carl on sector 1 ניטראני ניון בעינוקבאיווניוסכאעיניעקאביס שאונניע מעאס איל לאו אוסטרניטן לאי נוים ביות להינות הים אשרו רה קאר אסאעו הים מסחקות איכיום ושונה לשה אי ככולם לאיוילישוןוחסטין נטילה שינה נינו כיוס נפקרואנגו מסכלו וינין לכם לו יסכ מתחנגולו קאר כשלהיים טלם יין כיים ומנה פי יום כו כזיום לו מו שישו לבידה כ al cushiculars of anyone of the nalki ou de many cars. את שומת במום שווות חן עבור בישו קו זהן וקו קו מול שובי אות בקו ביש לאם man contraction in the star of Many in the sector to i ושבי לרצו וכו וולקד נהשטורה בי ביסה את המשוב ונטיסו לאסול קשו משוקים משווב ה בנ אם אום איבאו כאנום ורוק ורו עציב כרן אם קס כו כא בעוקים שעים COOL IN al coll as the and ala days 102 00.0 0.00 0.00 וווחטעיטוע נה וווין מו N. CLADE SAN ICOXCE COX6 Party and a NILL ID Nits-

ב שוי וכנון וווויש שוע כמני נוע את זכב שא כשאנה שע של שע מני ממן אע וובנה מזו נותא.

cracks to due's sum dears calle oras cande are calles charged at

היאושוש מטירים ייור תוק עליהם גם השלם באושיו ני היה לו שלם של

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col a pround that the feel of a new cost and a la wat col a adde an wat per col כול מעברוכמוואיב לאי כיל בן שריך בי סיל כיגוליה בגו כומנטה בולם ולין כנלן אול לחידה דון לשי יצדס בסוור (חשור שו בסווי ונו, דוג, ווין דוו מוי מעון שוו בען רייום בי שע המחשו ע על כשומוניו. כאר וויד ש שיורת לקשור המה לא מעש הול לישובי שה מיס כם יקי ההטער חום הן הול ים התוחב ויהולה לא בשעם צורוששר לרושו לכ' אם המעולות כנו בשם קשנה כי צור דתו לולני כוול דבר שנה למיסמו ולכצורו ולה south a sum a survey a day a none succession faire form a sum a crai exist dru contralization of a rest representation and cumpture encloses with an under the aderary ica tay errotator (construction or she succiprovide material induced an of united and the rectance of a concurrent only of a concord econstantion will strengt and active and and more mutic high to ce tere As wan processing and the shirt carried user cali V & reafed user take cal and at inter lace up for a final of the deriver called and with the to case pair the to case up when the כשה בו טעם כי שאי שש כו' רמי לכיה, כיון לארוכאם נו' ישם ובים כו' אולה עולו עול לכו לכי. כיב אם reaction and the second second rection of the device date contained and call excertion of a daring an abic or daring the reading the start the daring כינה מנים והסבעה הרביים הזול למיון בבולי טבסכה ויההכטוה טום לאינים הכולה ולכיול אילה מודים בי שנע וחבש קוני ששמו על בשנע וכוש מזמו בנמושלא כוח שעולי . אשר כוני בל-ובאס ושעי עש en lune and dar way ha cut as of run e red cut a critedor cute ניכול רלשן הן ננחי Ē

et ra CHINE AND many second used of the carbon of the sol that since at a nu acusa cel rante accenterio de enqui culo so stare mi cerar no esen מתש בן הנתולים אד והלוגנום ט ביום הטורה בי תד שהוחל נוק בו זי, ולכירך ללו כש בשהו וידי שבורכו בא ומיאפכי שכשור שכשני הורים על מעשרומנון שוי כיוחו חיי ואזם נמופס נאשים נומים ושום כב לשי כאמו שיאל מיבליה לו שישה תויה של רבלי כשום היו הניתו בכלה וישובתיו שיב הכנית נוקדק כמוכן היות השי הכני היו של עבול כענשו עם כיוה שהכבם ולהוהיכנל הנוחת בשהישם בטבשה שבעל החרום כוא וכול פשו השהי ורשו בשבעה נכר השי כוא וכול מן השלם וכח מהכשם le stronge erin's china

and a such is as such on our outer by a such a control and the such as full and a incur olan quart a coul china cruta igit care maior annour acche, serve תבשע לקבן כטרים ואו וישבות רמי לטריק פי נכי כישואי. לכישכיא פובלה כאותר תועוווה לוכו ולו ויכוד ללכים לא יום הסביניו ויווים לרע בי בו סבה וכו - ביולה כל בי בול ביוהר גבלה ויושל יוטירן וקהורס וכל הסבה berrul rel Alco Inichary cross store da is about the fundid use if a successful and and along a full openable and second second and the superiored and ונשבוויאב עב באב טובר מסיב בלב אינום למכב בך חב ביב לשלם הכי אנון לשי וכון לשי לחל אנא ical

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conduction of an elastic of the state of the devo tuan te pro centro culta ren cula ila ener el culta de contra en culta en culta לפי שבעלם אינו מדרם רון מדד הגבול כמנישו וכי לעבוה לפי אב לאיו לעשות כרם לכל לעשות רם בלי רים ויקבן HIS YEA AN

relia's' no even of roun red rai not be the rule tong in register of the endorse במישה שנה באו ווטלו השקש ונו כי יש לוקדה כה מן כטבל הה של יוטלם א שלחר שליד ויטלו להה הדולטו elestrolding control in concern subu interior light record introduce relies militer et imm ord en a grant utim en a cut ar ar cuita m ale rus ruda alaule loss that each own red diese croci alden an unitationsel dae nid cand convocuent of a diale of a dial a cashe which have a service of

ומור היווש היו היי היה התרוי משו הרי הכוש היה היווי היה היווי היו אווי היווי היווי כובר בכתום אנן מיושר עמשע בינו ממולס תשוויהס לכנותות כו זי יעו ועה שחיולו כב' וברס

בתו בהזכו כותן העם לו ברבר אחר רוואי ותחלק כים כבי זה העוך ניון שכהונון תחלוף חושוגיהם כנו מעררה

קומס בען ב, גבריסע פנאו מונט או כתונד ב, טקל באסריום וום לכי של וינד כבר אך מלק כי שב ביום כיה כים שבא

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חברת בי פבר היה וה' ולכיוי ושנים כרלשורישי כל הלוח ם לפח יבור ושווי ברנה ה"לופה יבו לם טרוף לקרע הכשנו אם השכה וותולות וותה יהל לערט וותל מוד נשעי מות כע לט נוון שילה מדביו הלולוד אנה נחול באמות ומוסביאק בה כליוו בכימים ל נצול ביברים ובניתר והדואלם באוכן כה כניי ב דברו שיים שבוות בתולבים באי על בנושע זכב חוזעת בן עשרווש ווטעווטו בתולחה בעבק כובום ש באם טביאו בהחלם ויחסנו בלוונשה דהנובו בהול כנסוי בקהו בן להבול חבוה מרשווות ורשה התרובות (כי

ł ł כו ביעוקים לומאיוט מעומ כיים היה כימשי הישלה חישה דים יה בי לא יכד חומיו להל ים

ביכם סכול כיון הלאן כן הול הבליה לירון ולכיהן קיווים כם ידי כיוונו וסינונה. כוה כתבליו ידול ככל

טובלהדות לה' סומור עב י

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בנשע ששששע אלא ביבה מוכרמו בשעם בשעו נטבא שה של אלם יהן שרכרשן לאו שה שבשר בירום שנשונרו ונן שכום ערם בישה כביסבחונה אשרוש בשנתם ברסטיכו נאשה לב המוד והשורו

מין נווד ודבר ראו כל ורשו הבתוב נכון שאן שב וה כיום לאכון ולשיח כור גם חשובים שבים לאכן שבו ברון וכונש מק נוש וען מר זעקר בום בשא הימשלחה המשור ואת כי שכונהל מאד אש התקשה השכה נוחר וכששי ונחנו עש כוע נח ורב בעל קום החן כבביע שבועל כבח עש ה מעי אש מי מעי אלא כש נמוז נעביוו וואדם ים כשנה כנה כהו בכולהו שב לא כנסד לותר א בביותר אכל את ויכד אלכים לה לש ביו איז איז גי גיוף שב למכ שיוח שלי און איז גירון בווד שלי של ככל בגלם לעד קאל י כבלם ישל של אעירוח כבו א כבושב בבו כבו כבו כבו כבו כבו כבו כבוי שבו אבו אשרו אמי מכובות בים בי אניונטונות שייולי יה איז אדט

ב שרש ואין חד שבן שרש כובן נעלות וכאין נעד כולב לחד כול חד נשל ביום בירוש מכ שנו שט בסבר כלקיול בנו האותה שש נכל י וחה ונרח ביוםו ארשותה שכו ביטבד להיה אתי וכל חהה ונדיל בים ושבה באים אוריכנוואינטאנג התיסות סרבן הראיסה לא למן סוגו אחר כגל ווחש נגרט ביוסד מארת שני שכן ואבויה הלנהי ונשהי החדה את הנו והי נשיה כישה לישוורווש שין וכם חשו בה סכן לשה לבין sarel terp den ar cua ith er men An aub grae mane וארחינ נוכש אש כנו נק אש כנו מיוש ב נותו כולש כא תכשטם מאש טא מב שטא ננו אש ואם יכול נו הראוד שרא ררע הובום נותו את אם בעתושום אם במרץ חב נותה כם לא ייול מחול מבשי הזם the end day conclusion and ca

ניהום ואביה האי איל נכמרי חלו נגיא כוב לאנחלם חום הנו ונו כי ננר רדו נם פרדם מרוחס וכעד אם חוור העוד האש בשה הלקות ואם יותר ההוור כדבון בינושר ולב הנשיך כטוב לל לום נישב ואתנם ש באר אולרה נו כם הוו שניון כי כאלשה ההכלה שה כיול נשה לאן מין ולא הא אבויד ההי הלו כא כאל באבן בי משנין אש נא א מיאל לתברל בין

בביה זה אבן שאיר למחשה ל לחעלה היש כו לא נגיש ארושל שישה נו כנו לאור ויציך ללכם לא יש בארי-לא שבשיוהלא באיות באי שאדם השאכו ולומכשור הרשמיע שם ארבשומו לא שרוש ווהא בפבש כתו מותולו נורן לי דיל אלים או כאו כי שכחכולום יאל השנה מלש לו נאד ט שנכנ ט כשול ביושושעות אישונו וויבינע מווימות כע מרושועם, ומומוינק ועשווני ממו כשע שבי ש וביטה לכיחי כותיותים כיכות לכשונום שרוט נכר תולר כל ניתה וניתה נבשי כנל וט רולי שתי כל ניתה של כיולך שביש ליוק כמושאת ככווב הול כל שברל כלל כני אים לביות אלכים ישל כל כמודאים כשלים הי

ס כ להיות לה' ול כון כל אש נתלש אותו בני האום מיחת המשקנו נכן תושה של אש מהה השבם לאי אנו רח להגלא הטולם בכולו אהוא השיבים אשוב שם והחדר לאמית סלם ויסלם האלצו מודל אלא שבו הלא אחר לשך שלאן רמיבא היאדי לגשוק שאל משנה למין מק אלא ישנו נג הרבים ered meder changed out car har even נוז נזטנו נונע ו, נתבונת שונים מיוטן אי קש שצוקש מע א Er a

באמה כוכשיי ואק כיושוד ולו בשנום ול כרשות הכש וכנייור לאוח סטרוו כנוך בא לכניד בשך השך ותו נוסד לנהי בנושה נהי שב לנוווה לואש כיל נונה על התולותרוטו לכודה לם' על כובה לש עם קווה היום כאו ואטונוך כלילוה ואמכי שים ודר כול איה כללה למה פריל כשרב יושה אל כללה וייה כאסרם וכית נכ מושו נשיוןיה לשע שיוני וו יכושום אשרים יודרי כאשו לושו ביל שוקחול ביון וווים אכולי של כורך אשר ביצעור יולבי שאו זכר שאי קאר כודד של שרשש שור אלא שר כולם יום שבי ות ערעסט עוש שונה ומי מר שעירה אשור מערשי אשור כסחוש אם רב מוא הונרוב ולר של התבוובן ותחו על שאיםו' שראי לכלל או ב

יש מע של כיומת וכחבו כמושו כי על כרכ שך מוב עלע בלקב ונחמשתו לע השל בשו כשוע חוב וכם

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equil actes now and a nus o con anound an any och our considered to con and an ולא השלוש ורשו בשם אם בי הרב משכש שתום לא שים כשמש בשילי ערה קראוי מעד והם בנעדים בעם וננגד כפון כב' לשיר ובסיל לא יבין לא זאה רמו בחלת ואי לאחר כי ים אולו ירישר כשטה ולא יבין האתר וחלה balacosted and " used and a cran herquare " are countered inthe unicounter and survey of of seventhe escaped and erase about a releader and וכל להביוים ערי עדושים ות בשכה לשי לין עי העשה ולא זכן להל נרשו גו שולם הכא וככל רשוש והתלי לין רבמע ואל והסגים כיול כוון סותר כע ולא לקו נו לאן כיה וכב גין בי כרח ועש וניין לם בליכה. בקנה שרק נשקים גונו ורמז והבליה בסם הזהם: כי הוא החטורסם טובליה כא ולסיא הקוסט ab curse i במשה איפולה כמרום הה כמס כשי ואם אם כשי לא יוע ול ידישה כלול א כמיום כא וע כמום הביל א חענמי את ותוונו אה כאמיריה הנויקה באם כשנה עם וכי כזורם ישנה נין אלי ש לשי לעום אם "אירוטעביביקני ום בגב ולק עקארם וועיבל שתנתוניון ום במשכטכם ו דכרוני וכן הנויעז נמשכה אות אנוכות קמוזאה ש וואו ואר משונון נכורה קא נוע נסנסט עון נמוס שולים בו טלם בהחלה החתוכה והוא בריק ורע לו והוא בילד ולשני אי בתכין רשע ומוב לו ב' כסבין גדיין ורע designe for curs a subscare cheese cut of shore are not a denitor of to by the court בה כשנם ני לל שרך רע לכל לת : מדו ובא ונבול מיה ואלת מדום תלמון הרומה בי כל כמרמה נס מהם' נה ידע סיול נסכלים כיחם ללין הירוב ונסיין בעי כט סרורינט קרב ביל מילוה סיוב - לזר ונטיבו ורי על יונים קטןטשע מערבעיול כי כמוע שו בניי ניעוב כמו שבישו ובא שכנים על כן מעיון ום כי בנציוומה THE PARTY COUNT UNDER UP 1 prove have an entry where a state where a superior and the state and NO KI שים כונה כל וכבר חום שנסבות ל חעים ל כעודה בקצרו וכול כירים ואור ימ כוק נחתו נכובו כנוכנים ע שנש הוקרות וכונישה ביוסות CAL MEY CLU

Q כל כלב ובי ושיליולניות כי להווה ולכלל ביום כה כי שמוני וש' הה למדות הלום בנכראים י ושום ככבוכט נבר נחוקהו מהרפבר מיזה כח הכדם נקבשו ומשה ווס הן וחשר ני חשות האוכננ' כח בנהן א' מוו נוימו כא אל לאר כייל עלם אלקש כ' מנו כל מעשים אשי נהעסק בנויאו בי נכל וא מואס בשלים כלה כבוילן: עוודים כנוביים כשלים כלו ינוול כלהן כושל כלהן לתכ שהווה הנש חולא חבה enter thats acted : chuse dat tase his contart are sel his used כשלך מטולצר נעד סב נצעשה איך לתן נט רב לישר שזתה וחזה וחל רוה טובשי שלו. הצשה תוך ניתע שלי חמלר כמלום ו מו מי כון כול לילד למשו ed skiet on anote unto addime also order - the coo of are and or co hala cree partie could of he and rais to order could a כול כלוכן הבינט בילוד ב' השומים לש כנותו ביום כשבה כנרמיים בשבן כשבר מנד המום כון כועצ נמחס כב וח ב נכונים ע הזע כנוום ב עוש har culer er acre errer er arter er eurt E smare lacel restrees 1114 mm.Al cent rd' er 31

and care care a server control out the lot dat a with any control and reveal בושות כדי כמקום בשנות עם אום. בישות שידידים כמי בעול עשר אידול אום יול אידו כיול הכול ביעם ביל הכול ביעם ביל הכול ביעם ביל הכול ביעם ביל הכול פי או בינו ששר כש ושאר . והיכן ששב' כלש וכבל לחר מסני מדרים שה לכל לל הסטו החוף בנה וננר חשה אן שכבוס ורמבר כא כבולו עד נאמן ... ואיזם עמוי כעד רבים כאל כווימו בכוויאן וכחמד כנו Herstwickerdeinden en an Vicheben europen och av ander erbeithen ber som בשיואוכף הן כמנגול אש כושו שאף משוושו - שמום הוו כוש, כב כוסם כובן הם כבחו כו א, הן it the second second second the second the second באי כתנואו שכאל כעשוב אנו כמטיה ולכנוע נטוראו מעלש מונו עם זכנור - ום משכר כקינרים לם כין ז טובארכ אדכ וחז מה נמן שבילרש בזושר כול נבילווט מלשר דע של לו מורנטים עם נכן . ום באלי בשים לות בולו ביווס נו וושום שנותיאו אישי בזקונו אי וליה לל לונוווא אלל ויחה נווווויה נווו בביטיווו / הכני שלם מלמן כיוורג זיני זה לעוו בבין כיחותי אכולוו לוענה עלויי שניוו ים ל פולו לושת מואני ווואלי חולי חבריי כל מנ the service of a contraction of the service of the prio a hole do a surfact and reconcircle up tood by an ever u a mit too concuston act טוב להדות לה' סומד עב ום שכישיון כולם אשר כישוד קרם גם ישול לושר גם ערב ובקר

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they red many any and the mercane reacial reducine edite (dear think receasing ביולסו ייבור מעו מע כי נכוון יד ונומוד. שי אים בתנדים כארים יודם עלים לטים לעבלו יוימו להעוכתנה ונו הוא המעם הדפת נישה האיה כלגורות ני פנדוט' על הדך שכירנט ני שם בלה נישבר ל כא הששע חכון בו איוא נסלר עמן ונרתווב כל לכלו סום אלי להאיב איל תורם בסנה אלא בשת א כבה אנלה בסבי בעוכרולטיבול אן ער סלכן ענר עבידה כל קז הושה השנה כלוצה המולך לי ולטני שכוח לם קבר בבונה בו ש בו הרשבות וכד אשר נוא בווו היהוד בי הרשד כום כדה וופת כבוי כם כבב וון השם . superior following the control of the standard of the second s שור כוותייה כים בחורוב לה בקים לבה חלה שני התורב של ביבוווכונים הבווכליסה נותדה לם נושיי. ונקורם בכתול ארונרים רביסויה גולוי ייני לנלול מכס כול אי לר זמן נו לום ב" כנלכי אש אלם ניוש חדד שבור מורכישי כשולם נולו בשי כש כאל ההכלא ומה אש ביושלם הדם tristo a shirt and a mean consider on all more and and there a soon and ולה לקה לבון זי לשר חורך על העירן כורך לשרוע ולהקדוב ולמונס למר הצם עקילותוו שכול ול רקשוב שם בשני שייציונושה ניכוה מחיינחנוה תור שוד שובז העבו וול א ושוכא נקום על משט השמש אש דנה אן קובר הסקטנה שעי באיונשת כיקרום פלי לביש לי הסירוסטים בי חן כשה כמימד בהס דדש א אלי ולפי שה דבי להיה תור היהה לא הבד כעשן להר בו תלה שפשה כתודה על ההבלה לבל הל החו זבר מהן מה כנוזיים שד כ' שיא הסטנה באי מודכל כל וער הכדימוניםן הזהר שאכמי לאטימסול ויד מחול לעמורם ואכפי הטוב תורק הש בות נהפר ול אש מצטים שהרו כוווואופל של שא סי אלא נש בני מא איל כאריכוננון בנהוחני בין משי הנוי הא ש' שהואנוי אבש לשל חוש קום לבן מה מרחובי לנוקוחים אופי ביוגילה האוסכולם לטנורה השי וכלוחת שרשינו בול לשר כול הקורותבן כלכי ניק כבו לחת כשש לשר נווףוכול של הקרבי ומו לש גבי ביכאו התכור נווחו בהידו לחיל בידון בחישו ולח הכול קבלי השלו אבל פסטר על זבה הושי הקוום currenter the constraint way also the second of any read the flow cars onen man law לים שלר זכן בעום כלמה ריו ידו הרון ורכעה בישב ללום שינעהן מטרה אתו בשרה ולה אהו לבאכנו שבי חורהביושר הורכטל הנשיל ביו בברם: על או ולא הקא כוש לנש אלובן טע אמתוד ואש כש שודר הנסוכות ואוס נכותי אשר הוה הא תור קכוה ודטים בדורה וט יחד אל ישי היוים בולם אשי כוא פסה' כש שהחיה בלב ומהנו ושכע FA IC כאי להסודם שדי שדולא בי האל יה הטלק השד ודשכים בעום כרם כהודדיבי לא אדם אלי דן כשב נעד 0.5 נסכם ככל חוקה הלה הסף ווכנר הכלת לוכד כיה. לדב כשב חת וכתו מכוסדי לואמר לו תשבר למר צו ישבה בחוה הסובורים לם האיבים כאירוי סווה באי באיכור האכוון כאיז לאים מעדש מדרכורו וון כס) לא בובדב נתווה לאויל אלוצים הלנו והוא שרמו בנטו כשר טול קשר כטולם בלו יצ בור ושלהם אל ושלים CUL XASII מויק ב' אוו ואוס כונר כה מאה כשצים הנותן כבכד כ' באד לוכן והרו בד ולמנט כניה בה כסבן לם בכא כאהר ניגוב ואל הנוחק טונד כשיק האל כלה הוא נרבד עם תה שאש למפלב שוופלה השנה ולשל ושות מוכאי מה ני הכשולה המראה קדי נראם כנה כיו הכולה בשק רמו ומו לשוה השל וקמבת נשק כמה فتعاصط بجا حزده حداء وساوه دويا حذارك مدديجا إحساء ود حصاره ادخا دواسته الحاط معاطته ואן וואקם ברבהיון גם כמומו התכוידם לא יווד לכי לבל ימור ויכבן לכים בלהי שלשן ואות לכלכ ניאבש כלקריה ושוי נודי שליה כה כול חדר ולשביר כול ע בורן למוטיל שה כשר לומני שה נולו ל ADICIDIA MACICI חדה לכון נכידולים ואשי שכן כולום תביש בכם ופי כברוב אן שלשרתי רלתוב שני נגודולי לשי לעי חשהכל בסם כאלהי בי כהלהם נבחי התתחח נה הלב נטרך סינוים קורו אברוות סים כנה ול ואור טישו או לפי כמו בתחוה המו הטיכים (ו' מאבו' משלי אך אש כמום כה' השרכם ליעיך חיד יונה חמותם לו כסיהה פשם וקבנה ביו פאוניות מטלי לו לא לשר של כורב וליהנטנותה זה בענת כי כול חתו מהנצליה כוול נמך בווטסה לל נכע לת שעל ו כחום כחוזוי אלש יבש כאבר נגר ביבוד כאום מן המנחה כאלהיה שפד ותלה כיבב' פילובר לל מיץ בהשנם בנה ארבו שם ג'ב מהארו אש פושר ברי ורחנים בעה בב לאו תכול משם מושה בחו ביום לעמוי ולה לשוו בוא כונו כנ וני שנה בי מהולים נאון נעום ני מה שיכך ל נטמים בן וכס ניסופ מוא נונו כר ומר חופטע מוש אבונון קשו קו כאם לא כאלכמות 1000 101 1000 10 באב לרודוח לה' מוטוד ע ב כבש כביו כסכבו כב שוג נסרט ובוד, גדויסט, כוטב שנו כיש בחולשבי עמובי זב נגנון נסבע כב כניסים ביני בי מהוקס הוף בעם עשב הבי שביו בשניו ומכוו ני דים נו נומר ככדי ואחדע ורום סרמבל לינ אוב סבק בכיעל מו כיתע במווס בכם אבווום AK UNC & DADE DE NOTION I COLORING

change of a to the up a strange are sen to were and

בישם וה קנה קחבתי החדשו וליצם לשנה כיב לשניעו

10 man a source of another the territaries of the out of the territ of and and an in the second of the territaria canath be even in the rate of the state of the second state of the second anor we sharted chigher legis dib and one' use if diftes the state in the state bill 11x+ 10 כול שר מש כיל שר שהום בשום כרוצי וביישר בו יק היו כייש כ'ום וששרכבל ורשולב שרש אש and coursed and an equipartition of the line induces a series when the rule is or a units cover a line au survey of with case of an approved load entrate the purchase of a construction of the construction of the law נקיר: של סידואל ככש שידשה חברין בור ב' מוד בייה קובליה כאל קשלם כבין ואין כו של כלל ולא בלהי סות an service an and chine in, or she aven introve care after or by de l'alaire

משחקרותה לא משה בלר ביוטן ב שיש העלים. נערכל בל לקלה שטלסרול לאשו מין הלוסכולם מש שטעם בלו נוףא ביו כלי בעל ביוטון ב מיש העלים ביוד כלו שאור על משו הברלים וסרוני על א משום השלבלו וה ששי המים. וועב ביכולות בכשי שבלו הולכושה לאן נשוו הרים לוקולה בטרניעם. בערולים ושביו לחסד עם כשלים ובלאר יוניון כרחוידן נין הרשי יטול כטרי ליתי באלו לען לישי לאר כם אן כאנססמו פיזוים נביה כ' כו' ון כאנסינוום שווים בשום מינדוי מרויא ביה כ' ואוס הוויא הסייו אש ch railonts actuation allocations and excents and the article in called EVALUATION OF and concolutional que el rejectado una encen cuito riceitacon en crejecen ese de ru control who work can all the manual the manual the manual control and control and שורס וגו שוקם ש אוחו שח כנידוש. abore of recentered contents and rendered with a second out in a stad and in an the files and the set of the constant of the set איזי וע להליי ועד יולה שר כבשות י ובכו דאיסורשנים למן: שבמה כבודה יוב ל ברון כרוב הרו היו and the second of the second stand of the second בא נכן ג בווי . ווא זא מפידם לאקוסן חינוסו לא אזול מורו את נחפעו כון גיטל געו and the second design of the source of the second design of the second bau word an on early and rup ich the Kurt and ich and a super nearly e us ray on a rund toor a court day the too court of a court of the day and loss and enter of contrate of autiture leftillo can ad contrate of contrate and the court ביום בי כימוה ביוכ כיא כן הה ביא ראי שנעשה לעבודה כש מווא כתנות וכל היואידים שלא עוד במדדם בום כותון כם נדורים נישע עוב עש. ומנת ו נשום מנגולם ונהצ יושו שה שביא ב אוונויהה בנום הכיל ונלושר ב חולוך חיים ורם ולל הטונו וחו וכון לא רפוו נתוחן על כיווד ורפשוט לוחם נברי כזיוד בי כהוליז נוסן לטייוכנה כהל לוד ש' שה ואום בתכיל אביוואה כנו התנהי שרו נו ב שניים א ננוחי הנושה כ' נבחי לאכוה אום בא למח אהם טונוים קואגעוני נסוףי אין אין לא מו כאלאת ואין נס נשות טע מתיע על אין נאמי נחקר ואבי וקט אבו concerning the land rout and rout then on the source of leg and lands a sel emin choco ner laur, ei dy co cul siñ cel a mir, into ciul crue cin curri i cróm בי המשה והשבידה כבה הקינשוד שהוא בקולוה בש מידעה ולאלם נורה המצוה הוא הנרקו ד' בהידו הלב קטו the automatic court could alout the even ante and d and care a plan annual ca ban ac anno ann al anna la' a stan ama air anna adh adha achailtean the crace alor you can will a crucy lead that by co. cit alor today is you has seen and brased the bit out case that as out as seen seen and a where and a galance on a number of the state of the species from restriction 24 2 dial circ ce, io, par and call city ad cance inde cada goe or cat ע המוסגן הגמלעה מאנים אך מאנים ואי מאום ניכני וניכני aut o ia שון נחדל כב וחב נהנם ו ž

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כילה נשנה ממכש כלל רק כיורדה שנה כיונן יינושג וחלה ויהלה חלו רבו לוון כברילה ושל קם could a could on oper ward and a first could and and par and can and סלוכ חלק חום בי נשיווס כול כבה קטולם כילשבה בעליוה כלשי ולקר כושל כני שוק סכר כיס אל לשיר לה כוואר שהי משנואל הישולטשיהן אל נער נגל אל אבם החקר נציק וון לא נקרה כ' כיל וקשה כילו ול נער מוי של ולנש בנדי וקסה לט כו מלוה ול נער זן אל ושט בחשל קולה שירט ואשולו לובסס נגדשים קולה ול נער לחש אל מים כשמש כי בעין לווס כיוו שידעו ואם ייחום השתש אן בכל ייחש אל אר מקרים בכורול השם נם לבי כבול מלו יום מונה שו מיג לא כיול נכמנתר שו נשיוף ניסט לכימנות כיר ביו לין נכולן ובר אוש שלא של שלא בסבן מס קוערצולנים. crame by animater actual curve level and cachine the majetar radio actual and an animater and activity or summer and the standard of the sta archance is los of curried achieved and loved in and a contample of the לעואנים בכווו מויחורברים בבידם אבי לא יאת סרוויון ונכבו דה אלם בל ב" וברים ל חוד ססרים אש מניו הרלה תפלה השיב תניח הואר השלם השל נעד הל בזה וכי נוד נסל נול נו כרום בלובן מ'מחונסיו مهدده دردمانه هدفادية فارل مدماد ويساء لايدماد دود دسر وموز دابيها دهداه فذا إلا مور مرط וקומה קוב זכון ביר מן כחוןס בי קור מכויוס בין קו מבון מבון מחון כיבי קוב מגום מ בכמנו נוקר ום שמוב נים כאוןם עצו מוון כשו זם סרני נוזאוני לעמני נדן פג כלצפוי. rend approximation of the conversion on the contract of the second state and contract and contract and contract ectedenaies are selective quarantered and and as industries either there dear ancho les maar me har lar ante ento ca' en es rule caul eithe לומד שניד לכועל נה אירו נהול לכעול באלו בדנרי כהלושה ולנה לים קיום י ולחה מכה החייו בשמש נודא בישר כלאר הגונו לוא כי כשו ברהלור הם" בתיש הגונו כוכ עשרך ולכסו בקיש אי כשל וכלכום יונד וכל מהלשר ובהלו חיה שלח עמרך הלהלשר עוז בבהי השתם וינסיד לבום טוו בבהי השלם חב משנה נותי לחק מהגלות היג באו אום מהחוד וידה של חולך רטעל כשו בישלאר ואליד ואן הלא' לק הכון העל בל הפום כי הכל דחו של האלץ החידה בחו שכר נככל לכל בל החום ליחוו כי השרל באי בילם חוקוד יו העל מלק שובי נבוו כמד בשום בון בש, וובש ואיבו שיבון בעבן במ בורים בשושום נשום בכלבי סמנוטר ני קרבילה ן כסרכזים הוא איז או ג ג גנסוק . ונחורם מאד עו לנושים לנם קנה ל נתוחות באונה ed adrio less caro actre i lan casa set luse celuar ue . ובינו לכה נכם נוחות וחזואם צכה י וואזר סכלנום כא כות נעו כשה ניכוא וואל נואוו כשי כב בוא נוגדנכב חתי בי בעלק המנחה ובעליה אשר בעי מחשב שלדי וחולם בל כא בנוד ואדים לבי סכבל כיז כים שוברים לאם זכהו שרא הערין ענם וכוברונר ושרין לדין שיל פידול 'שריכ על אל עם שים פי אאש hard a racino enganci mon call mana mara dia or od aut in ide ocho er משבים לבמל חשבם כתרה ודשה ובני השתולי עובדי ה קש עליבסובל אן משום אל נדק ואנס כלבו' כו כננ Participante en la calqui מטיו ואכולות ששתו אה כיום כיוו או התשך לכ פלה ננוןוילצו נשל ננון כא חלו יול מום טביאה שבזיכנה כוחומות מנוח חך לו שיאות כוזן כלו אבל ככמי כשלטנות או בו מבשיב ל ומישה כלמיכשלם לבשל פטרה כתובוי וכאבור הבי כשום כשבל כוא חסיה אבלו ושאיו השייהו (אשר בשבר לאם שנה צווושה כשבר כור סרו גדין ויש לו בעי ושוב לו החביא על לשבר שימיד כשולם - מהן או שלי דך המבשל כספר שפ במוכן גדול כאשי הן בלחות היום בחתר כחות יי וככל נאה לכם לבם כ' שויכה לד לכי סרובנד מיום אלי אלא רחשו אל כקשור גאוה לבש כלותר לא הסכל משולט זה נאתר בעד כא אה לבש כי שוו כה אה כבום כשני כמאור אוווניו הנונו עם נשנרים דבר תנולר מלר : en mension condentes Minter en server un conded cante fi nel a frat lante an בסבר ווקצו - וכלכן אי כמאוור כ' ל' חנש בו כלל יובר לא המכון מתוכותו העולם בסבלותו מסבט כנוכדי ית בא בכווה לככווה הטולר ולאה לאלשו העולם וכל אן בשמים ביכן בי הם ומש אבאים האים בדלו יונדן ame we are menitous rules encounted in mobile current of requestioned and the appear ילאום אנן הבווים בים ויות אידה בין רשר באב משועה ואשר בוצים 10110 מנא כעל כב וח ב נחו ם ל שא סגומע כנמיאם にないう I ALCOLL ANIC CO ad krounces sh T CAEDE COCO DO NO CARACINE SUPERIOR 0 410 444 Ĩ ł

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#### NOTES ON INTRODUCTION:

- Y. Baer, <u>A History of the Jews in Christian Spain</u>, Vol.II, (Philadelphia, 1961), p.110
- 2. Ibid., p.95
- 5. Ibid., p.96
- 4. Ibid
- 5. Ibid., p.102
- 6. Ihid., n.244
  - 7. Ibid., n.245
  - 8. Ibid., p.249
- 9. Ibid., p.167
- 10. Ibid., n.246
- 11. Ibid., p.119
- 12. Thid., p.110
- 13. Ibid., n.122
- 14. Ihid., pp.247 250
- 15. Ibid., p.253
- 16. Thid., p.306
- 17. Ibid., n.316
- 18. Ibid., n.322
- 19. Ibid., p.168
- 20. Ibid., p.172
- 21. Ihid., n.177
- 22. Ibid., nn.283 284
- 23. Ibid
- 24. Ibid., p.391
- 25a. Ibid., p.270
- 25. H.H. Ben Sasson, "The Generation of the Spanish Exiles on its Fate" in Zion. XXVI 1961, p.IIC

- 26. Baer, on. cit., pp.272 273
- 27. Ibid., p.283
- M.A. Cohen, "Reflections on the Text and Context of the Disputation of Barcelona" in HUCA, 1965, p.161
- 20. Baer, on. cit., n.139
- 30. Ibid., p.142
- 51. Ibid., p.148
- 32. Ibid., n.255
- 53. Ibid., p.292 See Targum on Lamentations 4:12
- 54. Ibid., n.299
- 55. Ihid., n.271
- 56. Ibid., p.116
- 37. Ibid., pp.328 329
- 38. In Encyclopedia Judaica, Vol. VIII, p.1201
- 39. Ihid
- 40. Baer, on. cit., p.296
- 41. EJ, on. cit., Vol. XII, n.1459

#### NOTES ON TEXT:

Psalm 25:

- 1. Tanhuma to Toledot
- > Yoma 690
- 5. Psalm 23:1
- 4. Balm 119:100
- 5. Psalm 23:2
- 6. Ibid
- 7. Psalm 23:3
- 8. Thid
- 9. Psalm 23:2

- 10. Psalm 23:4
- 11. Ibid
- 12. Psalm 23:5
- 13. Ibid
- 14. Psalm 23:6
- 15. cf. concluding paragraph pr 'Brs 's'I : TOO TO DOC
- 16. Pirkei Avot 2:20
- 17. I Kings 8:57
- 18. Leviticus 26:44
- 19. Peuteronomy 14:1
- 20. based on Psalm 23:3
- 21. Isaiah SS:1 based on Taanit Y
- 22. Pirker Z: 8
- 23. based on Pesachim Sob
- 24. Pirkei Avot
- 25. Job 20:17
- 26. Psalm 23:6
- 27. Song of Songs 2:16
- 28. Exodus 20:2
- 29. Jeremiah 31:9
- 30. Exodus 4:22
- 31. Ezekiel 34:31
- 32. Jeremiah 12:3
- 33. Song of Songs 8:1
- 34. Song of Songs 8:1
- 35. Paraphrase
- Psalm 30:
- 56. Psalm 149:5a

37. Isaiah 48:22

38. Psalm 149:5h, 118:15, Songs of Songs 7:10

39. Psalm 30:1

40. Isaiah 57:2

41. Numbers 15:31

42. II Samuel 24:12

43, II Samuel 24:14

44. II Samuel 24:12

45. Psalm 30:3

46. II Samuel 24:17

47. Psalm 30:4

48. Psalm 30:5

49. 11 Samuel 24:18

50. II Samuel 24:1

51. Psalm 30:6

52. II Samuel 24:15

53. Psalm 30:6

54. II Samuel 24:16

55. Exodus 32:13

56. II Samuel 24:10

57. II Samuel 24:17

58. Psalm 30:7

59. Psalm 30:10

60. Ibid

61. Psalm 30:11

62. Ibid

65. Ibid

64. based on Psalm 30:11

65. Psalm 30:12 66. Ibid 67. Psalm 30:13 Psalm 92 68. Psalm 92:14 69. Psalm 92:15 70. Genesis 2:1 71. Genesis 2:2 72. Genesis 2:3 73. Genesis 2:3 74. Ibid 75. Genesis 2:2 76. Exodus 16:22 77. Numbers 28:9 78. Exodus 31:15 7º. Isaiah 58:13 80. Exodus 20:8 and 51:15 81. Isaiah 44:6 82. Deuteronomy 24:18 83. Exodus 31:16, 17 84. Ecclesiastes 1:2 85. Genesis 1:4 86. Psalm 92:1 87. Psalm 92:3 88. Ibid 89. Psalm 92:4 90. Ibid 91. Psalm 92:5

- 92. Genesis 1:24
- 95. Genesis 1:26
  - 94. Psalm 92:5
  - 95. Psalm 92:6
  - 96. Ibid
  - 97. (Lecha dodi) second verse by El Kabetz
  - 98. Psalm 92:8
  - 00. Exodus 7:5
- 100. Isaiah 26:11
- 101. Deuteronomy 13:5
- 102. Psalm 92:11
- 105. Psalm 92:11
- 104. Numbers 35:31, 32
- 105. I Samuel 25:29
- 106. Deuteronomy 26:6
- 107. Isaiah 26:9
- 108. Psalm 25:15
- 109. Jeremiah 10:10
- 110. Numbers 12:7

#### NOTES ON ANALYSIS

- 1. In IDB "Shepherd" Vol.4, (Nashville, 1962) p.316
- 2. J. Guttman, Philosophies of Judaism (N.Y., 1973) p.15
- 3. First Kings 8:57
- 1. Leviticus 26:44
- 5. Deuteronomy 44:1

#### NOTES ON CONCLUSION

- 1. Baer, op. cit. p.253
- ?. Ibid., p.507

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  - 5. <u>Sefer Yovel le Yehuda</u>. Jerusalem.
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- Interpreter's Dictionary of the Bible Nashville. 1962 Vol.4 p.316 "Shepherd"
- 5. The Jewish Encyclopedia Ktay Publishing, 1964 Volume VI p. 543

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