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

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Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

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

Date March 24, 1983

Referee: Professor Martin A. Cohen

ACKNOWLEDGMENTS

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

To begin at the beginning, I must thank Rabbi Martin A. Cohen for having inspired me to investigate this period, and who directed me toward Joel Ibn Shu'aib's work. Dr. David Snerling and Mr. Shmuel Shoshani exhibited endless patience in helping me to decipher the text. They encouraged me to continue when frustration overcame determination, for which I am grateful.

Throughout the past six months but most especially in the final stages, my family has been a wonderful source of support. I owe them a great deal. Ms. Leslie Tonkonow cheerfully typed through pages of handwritten drafts.

And last, I am especially indebted to Rabbi Donald A. Weber, my husband and my very dearest friend. Through months of work he stood by, smiling when I was productive, sympathetic when I was not. He fulfilled the role of editor as gently as he could. That our love did not waver amid the tension is a tribute to him.

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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.

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 tolerance 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 1412.¹ Incited by fanatical clerics such as Ferrant Martinez, the local populace would converge upon the Jewish communities, burn down synagogues and houses alike,² and threatened to do the same to its occupants who refused to convert to Christianity. A number of attempts to stop 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: ³
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. ⁴
In the end all community property - including synagogues,
public foundations and ornaments of Torah scrolls - was
confiscated for the royal treasury.

In the kingdom of Valencia, entire communities
were converted en masse: ⁵ 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. ⁶ 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.

On the other hand, Pope Martin V was ready to revoke the debilitating edicts of his predecessor, the anti - Pope, Pedro de Luna.⁷ 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 coverosos (converts) were allowed to serve in any official government capacity. A few Jewish doctors were recognized 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.⁸ 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." ⁹

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.¹⁰ This count, modest in itself, does not reflect the tens of thousands of

conversos, 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.¹¹

Saragossa at the beginning of the fifteenth 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.¹² 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.¹³

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. ¹⁴

In order to balance the picture, while violence and antisemitism was never completely suppressed, "evidence exists to suggest that religious and cultural toleration had not eased in Spain even after the events of 1391 and 1412." ¹⁵ 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. Conversos were instrumental in helping the young monarchs Isabel and Ferdinand to establish their rule. They gladly accepted this aid, and the conversos, 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. ¹⁶ Until that time, however, the king and queen protected the

Jewish community, returning the communities' internal jurisdiction 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." ¹⁷

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 aljamas, the Jewish communities.¹⁸ This occurred 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 conversos were cancelled. At the same time, they were forbidden 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.¹⁹ 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 conversos, 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

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,²¹ 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.)

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 harangues 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 Fortalitium Fidei (Fortress of Faith) which was a compendium of political arguments for use of the Church against its enemies: "heretics, Jews, Moslems and demons." 22

It is important to note that Espina culled his information from previous generations of religious zealots including Raymond Martin; Abner of Bergos, Paulus de Sancta Maria and Hieronymus de Sancta Fide, three out 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

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

In 1488 two polemical works were composed by men close to the "Grand Inquisitor," Thomas de Torquemada. They deal generally with the Talmud and its laws, enabling inquisitors to identify the rituals for which they might prosecute heretic conversos. 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." ²⁴ Most interestingly, the author selected various passages from Maimonides' Mishneh Torah, the Ba'al ha-Moor of R. Zerachiah Halevi; the Turim of R. Jacob B. Asher; and lastly, the biblical commentary of Aven Yehoshafat ("ibn Shimon" - spelling according to Y. Baer).

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

itself in renewed tensions both with Old and New Christians; racial fighting broke out at every level of society. These disturbances continued throughout 1473. Conversos 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 forced circumstances and it was assumed that many conversos 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 Jewish community ought not be destroyed by the encroaching menace of conversion, that strength and appearance of unity in crises were of utmost importance.²⁵ Others condemned the conversos for having succumbed to pressure and dealt with them quite severely, in writing and in speech. However, 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

hope for consolation and redemption.

There were always exceptions though: for instance a number of great theologians and clerics emerged from converso circles, as from the Sancta Maria family. Another converso 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 bishop of Seville.²⁷

Not all conversos kept such a low profile in the Jewish community as has already been mentioned. Paul Christian, in the thirteenth century is noted for having debated with Nachronides at the Disputation of Barcelona. Having a fairly good talmudic education, he converted and became an effective missionary to the Jewish community. He soon became known for his sermons in Provence, France, demonstrating that not only the Bible but the literature of the Rabbis as well "asserted to the verity of the cardinal principles of the Christian faith."²⁸

Iskiah Valerhi, fifteenth century known as Hieronymus de Sancta Fide, rose to high 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." ²⁹ He not only pursued a Christian theological education, but he attacked his former community with a vengeance, encouraging King John to enact anti-Jewish legislation. ³⁰

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 philosophical rationalism to be the real Jewish faith, as it had Jewish origins. Therefore, ^{they} 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

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. ³¹

The Jewish Academic community had to respond to this as it did to the Christian community. Rabbi Isaac 'Arama, author of 'Aqedat Yitzhak and a member of the last generation before The Expulsion, supported his major points on Torah with quotes from Aristotle's Ethics to "demonstrate that whatever seemed new in Aristotle could be found in a more perfect form in the Bible."³²

While the educated classes were leaning toward despair, the masses were given to messianic visions. A number of people emigrated to Palestine, or to the Orient in 1453 - 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 1453, because redemption was predicted after the fall of the second capital of the Roman Empire.³³ It was said that those Jews who ventured the crossing would be well rewarded, but those who remained in Spain would gain nothing and suffer bloodshed.³⁴ This popular

excitement caused considerable grief for often one or 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 their family and community.

Many Jews, especially those who secretly 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.⁵⁵ 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,⁵⁶ 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 Andalusia 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.³⁷

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 Nora Tehillot al Tehillim. 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 The Encyclopedia Judaica, Volume 8, page 1201, one paragraph, and an even

brief description in the Jewish Encyclopedia, volume VI, page 543. He is not mentioned in the Universal Jewish Encyclopedia. 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.³⁸

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 most well known for his work on the Book of Psalms already mentioned, which was published in 1569 in Salonika. Olat Shabbat, his work of weekly Sabbath sermons, was published in 1577 in Venice. He composed the commentary, Doresh Toy covering the Five Books of Moses and the Book of Isaiah; the work Ein Mishpat 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 Sekhel Toy, 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 condemning the conversos. 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."⁵⁹

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 transcribed, 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 Nahmanides.

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 in crisis 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 Sefer Ha Midot, an anonymous composition, and Derekh Emuna, 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

Sefer Ha Midot 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." ⁴¹ Both of these works are similar to Nora Tehilot 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 effective 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 Spanish 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 attempted 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 Hebrew Text 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 composed 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 shepherd who redeems..."¹

Manuscript 56a, begin line 1

The men of the Great Assembly say: "He who returns the crown to its former glory."²

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."³ meaning: "Truly, with the Blessed One as my shenherd, I shall not want for anything, or in that which He is my shepherd, 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 shepherds, as to say, : like a shepherd who knows how to shepherd his flock etc...

In the midrash, the text relates (the following): "From the elders, I will become wise."⁴ 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 The Divinity (Ha Elohiyot). 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.

With these metaphors especially and with everything in general, it is not appropriate to permit the tongue to be 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 GREEN PASTURES: 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..."⁵ 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 shepherd? 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 power, lest the current sweep them away, thus: "He restores my soul..."⁷ 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"⁸ as the good shepherd, that he not lead his sheep in the hills, in the rocky sections; rather, (he leads them) in the plain.

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 green pastures, He makes me lie down..." Because the pasture itself in which He causes me to lie down is

necessarily a green place, 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 possible. With respect to the second aspect, he said: "Beside the still waters, he leads me..."^a that is to say, "beside them (the waters) He will lead me in the pasture." The meaning of "He will lead me..." (yanhileini) is that he will lead me toward sustenance, because the pasture is near the water.

MY SOUL... This deals with the second aspect, which is the leading of the sheep, 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 them 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 paths, 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 particularly, 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..."¹⁰ 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 possibility 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."¹² 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, He "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 beneficence: "You anointed my head with oil..."¹³ 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 purpose of giving me the kingdom had I not been able to maintain it? Surely, that would have been a disgrace and a shame. The text, therefore, continues: "You have anointed my head with oil, and my cup 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 anointed/doused," (deshanta) comes from "pleasure," that is to say, He will enjoy it not only for this, which he suggested by saying: "The Lord is my shepherd, I shall not want."

SURELY... 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,"¹⁴ 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,"¹⁵ even as Rabbi Tarfon said: "The day is short etc..."¹⁶ 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 be 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 psalm. 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..."¹⁸ 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 your God, you 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 open 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."²¹ 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 accept it, so this suggests that only the worthy understood the lesson. Indeed, the reader 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 spoken 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 HaHochma 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.

MY SOUL... 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."²² 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 basic 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 Sefer HaMidot, 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."²³

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 both 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..."²⁴ 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 and 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. Quantity 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..."²⁵ 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;"²⁶ 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.

MY SOUL... 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 Jacob, 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 infer 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,"²⁹ 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,"²⁸ and I am for Him a people, as it says: "My people

listened to me." To my people, "He is like a father to me," as it says: "For I am a parent to Israel."²⁹ I am like a son to Him, as it says: "Israel is my son, my firstborn."³⁰ He is my shepherd, as it says: "But my flock, the flock of my pastures..."³¹ 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."³³ I am like a sister to Him, as it says: "Let me in, my own (sister), my darling."³⁴ I said: "The Lord is my shepherd, I shall not want," and he said: "I shall protect your rule, it shall not lack purity."³⁵ 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 be 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

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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 being with a form (meaning structure.) He is the shepherd who leads His flock and does so wondrously, if with a purpose, 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 shepherd," which refers to the continuation of the proposal, 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 near 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.

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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."³⁶ 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."³⁷ 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 Hiyah, 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 "yeranenu" can only refer to "praise" here, as it is written, "The voice of rejoicing and salvation is in the tent of the righteous."³⁸

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.³⁸ . . ' Therefore, "let them sing in their beds."³⁹ 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 psalm; a Song at the Dedication of the House; (an offering) of David."³⁹

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 forbid, 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, Sefer HaMidot. 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."⁴⁰ 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 "shalom" is that it refers to divine wisdom which is truly complete, while "anuahu" refers to natural wisdom, or natural science. This last is relevant to the land in which he dwells, while "holech nechoho" 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. . . "

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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. . ." ⁴ 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 power 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 proffered 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, Sefer HaMidot. 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 did not 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 Book of Chronicles, 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.

I WILLEXTOL YOU. . . 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 Book of Samuel. In the second book, chapter 24 verses 12ff, the prophet offers David 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. . . ." ⁴² David chose the three-day plague, saying, "let us fall into the hands of God. . . ." ⁴³ 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 option 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 Second Samuel 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 Second Samuel, 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?"⁴⁴ 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.

O LORD MY GOD. . . 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,"⁴⁵ is "I cried to You in 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 prayed for spiritual help; rather, one should read the text literally. The crying in this case refers to the verse in which David bequails 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.'" ⁴⁶ 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."

O LORD MY GOD. . . 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 Gehin~~hom~~." 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. . ." ⁴² 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 "dilitani" is that David was in fact dying, and the "going down" refers to the seventy thousand who did actually perish.

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SING PRAISE. . . 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. . ." ⁴⁸ 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 "hasidav" 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 Rosh Hashanah, "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 "kedushah" 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

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. . . '"⁴⁹

In the midrash relating to Psalm 18, there is a proverb which describes a man whose father was beating him, although the son did not know why. The father said to him, "Go and do that which I have commanded you to do for some time already, but which you have ignored." Similarly, this is what occurred to the seventy thousand Israelites who died. They perished because they did not demand the building of the Temple. It is possible, therefore, that this might be the allusion hinted in the verse, ". . . and the anger of the Lord burned against Israel, and he incited David against them, saying: 'Go and number Israel. . . '"⁵⁰

With respect to the second (text faulty: reads "first") element, David wrote: "His anger is only for a moment, His favor for a lifetime."⁵¹ 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. . . "⁵² 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,"⁵³ 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."⁵⁴ Rather, he demonstrated a note of urgency when he employed the word "atah" - 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. "omnam" - surely) there was complete rejoicing when they saw, as the morning dawned, that the plague had been stopped.

NOW I HAVE SAID... 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 people without collecting the "shekel tax," as the text says: "...that there should be no plague among them"⁵⁶ (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 biblical 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 accept 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 people,"⁵⁶ because he realized what he had done was not right and nonetheless, he counted the people. And they praised (Him) in that very place because immediately after the fact, David said to God: "I have sinned terribly."⁵⁷

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In the psalm he said, "When I was untroubled I thought I should never be shaken,"⁵⁸ and "I was arrogant in my reigning and I did not pay attention to the possibility 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 "amadeta" 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."

In the first explanation the word "lehadri" 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 "birtzonchah" 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. . . "

WHAT PROFIT IS THERE: 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? . . ." ⁵⁹
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?" ⁶⁰ 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 "bedami" - 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 suppliant. It seems that from the perspective of the giver He is not willing to receive the prayer offered, hence the words, "Hear, O God. . ." ⁶¹referring to "my prayer." With respect to the suppliant 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," ⁶²meaning, "grant a free gift." With respect to the second David said: "God, be my helper," ⁶³meaning, "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." ⁶⁴

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. . .'"⁶⁵

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 Divrei Hayamim - The Book 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."⁶⁶ This is an allusion to that "girding with joy" that occurred at the finding of the threshing place which David bought to build the Temple, that there might be joy in His chosen dwelling place.

SO THAT. . . 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!'" ⁶² 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."

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 Tachlit Haolam. 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, ^{which} is the completion of activity. This rest is related to God as we have discussed in Hochma HaTivit, 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 forbid, part of the matter; on the contrary, He is the very essence of matter and all that exists longs to resemble Him.

In my opinion, these two points mentioned above are suggested in the chapter "Shabbat", as it says, "And the Heavens were completed. . ."¹⁰ One must conclude that the repetition is something which cannot be ignored. Consider "Vayachuluhashamayim;"³¹ Why does the text then repeat, "Vayechal Elohim?"³² Furthermore, what is the meaning of the phrase, "vayechal vayishbot vaye varech. . ."³³ 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, "Yesod Ha Olam" 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 "laasot" - 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.)

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, "vayishbot" 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." ³⁴

I also found a passage attributed to the sages which supports this theory. Referring to the passage which begins with "vayechalelhim," 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."³⁵ While man, not knowing the precise moments, time or hours, adds to the sacred from the profane (i.e., he will begin the Sabbath early rather than desecrate it by beginning after sundown,) God,

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 canopy for himself, white washed the area and beautified it. Unfortunately, the only thing he lacked was a bride 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 'omer' is repeated, as it is said, 'Both of the 'omer' are for one, a double sacrifice,'³⁶ and further, 'On the Sabbath, two sheep. . .'³⁷ also referring to the sacrifice. Punishment is repeated, as it says, 'He who desecrates it will surely die (mot youmat).'³⁸ Reward is repeated, as it is said, 'twice, because on the Shabbat there is joy and honor.'³⁹ Warning is repeated, as it is said, 'Remember the Sabbath' and Guard the Sabbath,'"⁴⁰

It appears to me that the meaning of "zachor" and "shamor" refer to these two values, the repetition of which reminds us of the Sabbath day. "Zachor" 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,"⁸¹ because He is the first from the perspective 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 occurred 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 necessitates 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."⁴³ 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 chooses, 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 ("shamor y'zachor b'dibbur 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.

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 occurrences 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 previous 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

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 Ecclesiastical writer says. "Seven vanities," said Ecclesiasticus.⁸⁴ These are outlined as follows: the first vanity is "hevel," the next two are "havalim," the next time the word is mentioned it appears as "hevel havalim," which count for three; all together, these number six. Add the final mention, "hacol hevel," 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

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.

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 denouncing "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.

God said, "Let there be a blemish from within it, because the final completion is infinitely perfect. It is possible to say that evil must be chosen; it is not a natural force with regards to man, and man thereby forfeits his bid for perfections. With regards to the creation of the Sabbath, it was not necessary to include the words of approval for there was no evil to neutralize, as it is said, "And God saw the light and it was good, and He divided the dark from the light. . . ." 85

Do not question me here about the omission of the words "it was good. . ." because that omission could signal humiliation or 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. . ." 86

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 all things thank God for the portion allotted to them, and of all things created human beings are superior and therefore

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.

TO PRAISE. . . 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. . ." ⁸² 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. . ." ⁸³ 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 is mentioned in this psalm, for David took liberties.

UPON AN INSTRUMENT. . . 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. . ." ⁸⁵ The sages also indicated this with regard to the strings, as it says, " a pleasant lyre with harp. . ." ⁹⁰ 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.

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" ("v'alei higayon . . .") 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 the sounds 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."⁹ 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 part 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."⁸² These forms emerge from the form of the element. When human beings were created, however, God said, "Let us make man,"⁸³ 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."⁸⁴ 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,'"⁸⁵ 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."

HOW GREAT ARE YOUR WORKS. . . 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,"⁹⁰ and Your thoughts are very deep."⁹¹ 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."⁹²

A BRUTISH MAN. . . 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 "zot" here refers to truth, because the ignorant one is misinformed and therefore cannot grasp the truth. The word "zot" also suggests the true degree which is implied on the Sabbath day, for in the midrash as well, the Sabbath is referred to as "zot," as it says, "Happy is the one who will do this." The meaning of the word "yavin" 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, "resha'im and "po'alei aven," are more or less the same, although the term "resha'im" is of the worst kind. For this reason, David carefully chose the words "to spring like grass,"⁹⁸ 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 undecipherable: lines 44-46)

The word "marom" is derived from the "lot" or offering, The text reads, "I stretched out my hand over Egypt,"⁴⁴ 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,"¹⁰⁵ 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 "leolam" 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 behave 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,"¹⁰¹ 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," ¹⁰² here 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 "baloti" 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.

HAS SEEN 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."¹⁰³ 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),"¹⁰⁴ 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."¹⁰⁵ 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..."¹⁰⁶ 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 "zachor" -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 RIGHTEOUS: We are concerned with the second point, which includes two main points: 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 known 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 ripen—namely, 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.

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 "yisgeh," 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 "lulavim" - are praised; the branches - the "hariot" - 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.

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." ^{10^a} 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." ^{10^b} This suggests two things: one, with respect 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 pomegranate, for even if the head is ignorant, it is filled with Commandments as the pomegranate 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 is virtue, as it says, "The Lord God is truth."¹⁰⁹ 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.

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 "shtulim" - "planted" - is a personal description of man in general. Know that the whole world is called "House", as it says, "bechol beyti ne'eman".¹¹⁰ 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 poignant apologetic 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 alone is spared. Contrast this image to the focal point of Jesus' professional description:

In the new Testament the figure of the Shepherd and the sheep 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)¹

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 insistence 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 Manuscript 56b 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 entire page of proof texts to counter the image in point one above, using examples from Song of Songs. "Ani ledodi vedodi li, " 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 happiness of the pious becomes the nearness of God.¹

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 blood

of a single martyr nor in the strictly secular pursuits 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 impulses 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 says, '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,⁴ nor will I abhor them...for I am the Lord their God. The reality is as if we had not lost anything, as will be explained, based on the text "You are the children of God."⁵

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 conversos who might want to repent openly or secretly. Therefore, 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 to 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 palm 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? Apparently 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 the traditional religious and popular institutions.¹

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 equipped 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 indi-

cates that the man was considered to be an important contributor to Jewish learning.² Surely he did not compose his polemical tirade against Christianity and conversos 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 ecclesiastical ladder and now held a position of power in the government or the Church.

Conversos in the Christian clergy were definitely targets for Jewish ire, as not only had they become apostates, but they also urged debilitating edicts and violence toward their former brethren. Often, the king would appoint such learned new Christians to debate Jews in disputations, as I have already mentioned. At times, Jewish books were collected and distributed among Christian scholars in order to acquaint them with the ideas and dogma 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 perplexing questions that estranged these people from their faith, and gave them the tools with which to counteract the Christian influence.

In reality, Spain of four centuries ago was not so different from the Jewish experience today. We are still faced with persecution, with bloodshed, with conversionist attempts. 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.

Appendices:

1.

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

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 com-
fort 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.

ב

מוֹדֵר לַדָּוִד

דָּוִד רַעִי לֹא אֶחְסֹר:

בְּנֹאֲחַ יִשָּׂא יִרְבִּיעִי:

עֲלֵי מַיִם מְנוּחָה יִהְיֶה:

נַפְשִׁי יִשׁוּבָב

יְהִי בְּמַעְגַּל־צֶדֶק לִמְנוּחַ שְׁמִי:

וְגַם כִּי־אֶלֶף בְּנֵי־אֲלֻמִּים

לֹא־אֶחְסֹר רַעִי כִּי־אֵתֶּךָ עֲלֵי

שִׁבְטֶךָ וּמִשְׁעַנְתְּךָ רִבְּבָה יְהִי:

וְתַעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵר צִדִּיק

וְשִׁנְתָּ בְּשֵׁמֶן רֹאשִׁי כִּי־יִהְיֶה:

אֵל וְטוֹב רִבְּבָה וְדִשְׁנִי בְּלִיַּם חַיִּים

וְשָׁכְנִי בְּבֵית־יְהוָה לְאָדָּם יָמִים:

30 A Psalm; a Song at the Dedication of the House; of David.

¹I will extol Thee, O Lord, for Thou hast raised me up,
And hast not suffered mine enemies to rejoice over me.

²O Lord my God,
I cried unto Thee, and Thou didst heal me;

³O Lord, Thou broughtest up my soul from the nether-world;
Thou didst keep me alive, that I should not go down to the pit.

⁴Sing praise unto the Lord, O ye His godly ones,

And give thanks to His holy name.

⁵For 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.

⁶Now I had said in my security:
'I shall never be moved.'

⁷Thou hadst established, O Lord, in Thy favour my mountain as a stronghold—

Thou didst hide Thy face; I was affrighted.

⁸Unto Thee, O Lord, did I call,
And unto the Lord I made supplication:

⁹What profit is there in my blood,
when I go down to the pit?

Shall the dust praise Thee? shall it declare Thy truth?

¹⁰Hear, O Lord, and be gracious unto me;

Lord, be Thou my helper.

¹¹Thou didst turn for me my mourning into dancing;

Thou didst loose my sackcloth, and gird me with gladness;

¹²So that my glory may sing praise to Thee, and not be silent;

O Lord my God, I will give thanks unto Thee for ever.

מִשְׁבַּח לַיהוָה בְּהִקְדָּשׁ הַבַּיִת לְדָוִד:
יְהוָה הוֹצֵא מֵעֵלְיָי
וְלֹא שָׂמְחָה אֹיְבָי לִי:

יְהוָה אֱלֹהֵי
שָׁמַח אֱלֹהֵי וְהַשְׁמַח:
יְהוָה הוֹצֵא מֵעֵלְיָי
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:

יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:

יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:
יְהוָה אֱלֹהֵי הַשָּׁמַיִם
וְלֹא שָׂמְחָה אֹיְבָי לִי:

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

צב

¹It is a good thing to give thanks
unto the Lord,
And to sing praises unto Thy name,
O Most High;
²To declare Thy lovingkindness in
the morning,
And Thy faithfulness in the night
seasons,
³With an instrument of ten strings,
and with the psaltery;
With a solemn sound upon the
harp.
⁴For Thou, Lord, hast made me
glad through Thy work;

I will exult in the works of Thy
hands.

⁵How great are Thy works, O Lord!
Thy thoughts are very deep.
⁶A brutish man knoweth not,
Neither doth a fool understand this.
⁷When the wicked spring up as the
grass,
And when all the workers of in-
iquity do flourish;
It is that they may be destroyed
for ever.

⁸But Thou, O Lord, art on high for
evermore.

⁹For, lo, Thine enemies, O Lord,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall
be scattered.

¹⁰But my horn hast Thou exalted like
the horn of the wild-ox;
I am anointed with rich oil.

¹¹Mine 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
against me.

¹²The righteous shall flourish like
the palm-tree;
He shall grow like a cedar in Leb-
anon.

¹³Planted in the house of the Lord,
They shall flourish in the courts of
our God.

¹⁴They shall still bring forth fruit
in old age;
They shall be full of sap and rich-
ness;

¹⁵To declare that the Lord is upright,
My Rock, in whom there is no un-
righteousness.

מקד שיר ליום השבת:
שב ללוחות ליהוה
ולמד לשמך עליון:

להגיד בכנר חסדך
ואשקלך בכללות:
על-ששיר וקליר
על האזן בלילה:
כי שמועך יהוה בפלדך

במשש ידך אתו:
מחוללך כשדך יהוה
מאד עמך כחשבותך:
איש-על לא ידע
ובטל לארבע אמות:

כפרת רשעים כחשבת:
תצא קרפלי ארץ
לחשבתם יחשבו:
ואתה קיום לעולם יהוה:
כי ידעו אבותי יהוה
כדעת אבותי אבותי
ותקדו קרפלי ארץ:

ותקדם כראש קרן
כלתי בעמך יהוה
ותקדם על כסודך
בהקדם על מרים
תשקנה אתי:
אזק כנך יפה
כאזן כלשון ישועה:

שחוללם בבית יהוה
במחולל אלוט יפדו:
על שפן כסודך
ושנים ודגים יהוה
להגיד כדעת יהוה
על ולא-עלמה כי:

NOTES ON INTRODUCTION:

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

26. Baer, op. cit., pp.272 - 273
27. Ibid., p.285
28. M.A. Cohen, "Reflections on the Text and Context of the Disputation of Barcelona" in HUCA, 1965, p.161
29. Baer, op. cit., p.139
30. Ibid., p.142
31. Ibid., p.148
32. Ibid., p.255
33. Ibid., p.292 - See Targum on Lamentations 4:12
34. Ibid., p.299
35. Ibid., p.271
36. Ibid., p.116
37. Ibid., pp.328 - 329
38. In Encyclopedia Judaica, Vol. VIII, p.1201
39. Ibid
40. Baer, op. cit., p.296
41. EJ, op. cit., Vol. XII, p.1459

NOTES ON TEXT:

Psalms 23:

1. Tanhuma to Toledo
2. Yoma 69b
3. Psalm 23:1
4. Psalm 119:100
5. Psalm 23:2
6. Ibid
7. Psalm 23:3
8. Ibid
9. Psalm 23:2

10. Psalm 23:4
11. Ibid
12. Psalm 23:5
13. Ibid
14. Psalm 23:6
15. cf. concluding paragraph of 'Bra 'n' : too fu nach
16. Pirkei Avot 2:20
17. I Kings 8:57
18. Leviticus 26:44
19. Deuteronomy 14:1
20. based on Psalm 23:3
21. Isaiah 55:1 based on Taanit 4
22. Pirkei 2:8
23. based on Pesachim 50b
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 50:

36. Psalm 149:5a

37. Isaiah 48:22
38. Psalm 149:5b, 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. II 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
63. 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

79. Isaiah 58:13

80. Exodus 20:8 and 31:15

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
- 93. 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
- 99. Exodus 7:5
- 100. Isaiah 26:11
- 101. Deuteronomy 13:5
- 102. Psalm 92:11
- 103. 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
- 4. Leviticus 26:44
- 5. Deuteronomy 44:1

NOTES ON CONCLUSION

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

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