

not fear the Lord (Adonai Elohim) (Ex. 9:30).<sup>110</sup> However, there is no other similar case in Scripture.<sup>111</sup>

14. AND GOD SAID...I AM. Its meaning is, That I Am.<sup>112</sup> Compare, *And the house of David shall be as God, As the angel of the Lord before them* (Zech. 12:8). *Angel of the Lord*, which follows *God*, explains the term *God*.<sup>113</sup>

15. AND GOD SAID MOREOVER...THE LORD. Another name meaning the same as the first one.<sup>114</sup> However, one name (*EHYH*) is in the first person and this name (*YHVH*) is in the third person.<sup>115</sup> It comes from the same root as *yah* (Lord). These three names are proper names.<sup>116</sup> I will now go on to explain the meaning of the proper name of God, the meaning of its letters, part of the secret of God's glorious name, and why it is not read as written.<sup>117</sup>

The words of Abraham the author: Behold, I now begin to elaborate because I need a firm foundation. Note that a proper name serves as a token and as a sign of the one being referred to by those who enunciate it and those who hear it.<sup>118</sup> A proper

<sup>110</sup> Moses was emphasizing to Pharaoh that it is the Lord (*YHVH*) who is the *Elohim* that Pharaoh referred to (Weiser).

<sup>111</sup> Where Moses refers to God as *Elohim*. We thus see that Moses was exact when using the names of God. Hence the names used in Genesis were the names used in the period that Scripture speaks of.

<sup>112</sup> According to I.E. *That I Am* explains *I Am*. In other words, God's name is not *I Am That I Am*. His name is *I Am*, the meaning of which is, that I am.

<sup>113</sup> Translated literally. God in this verse does not refer to the Deity but as the verse itself explains, adverts to an angel of God.

<sup>114</sup> *YHVH* (the Tetragrammaton read as if written *Adonai*) and *EHYH* (*I am*) have the same basic meaning. They differ only in form.

<sup>115</sup> The root of both names is *heh, yod, heh*. *EHYH* (*I am*) is a first person form. *YHVH* is a third person form.

<sup>116</sup> *YHVH*, *EHYH*, and *YH*.

<sup>117</sup> God's proper name is sounded *Adonai*. It is prohibited to sound out its true consonants.

<sup>118</sup> That is, a proper name indicates a specific person.

name is distinguished from an adjective<sup>119</sup> in four ways. The first is that an adjective is derived from an imperative, such as *chakham* (be wise)<sup>120</sup> in *My son, be wise* (Prov. 27:11), or a perfect, as in *My son, if your heart gets wisdom* (*chakham*)<sup>121</sup> (Prov. 23:15), or an imperfect, as in *That thou mayest be wise* (*techkam*) *in thy latter end* (Prov. 19:20).<sup>122</sup> However, this is not the case with a proper noun such as Abraham, as no perfect or imperfect form can be derived from it.<sup>123</sup> Now even though there are proper nouns that are derived from verbs, such as the name *yitzchak* (Isaac),<sup>124</sup> we do not say *yitzchakti* (I was Isaac) or *itzchak* (I will be Isaac).<sup>125</sup> A proper name is not used as an adjective.<sup>126</sup> The second difference is that an adjective comes in the plural. For example, *chakham* (wise) becomes *chakhamim* (wise). However, we do not have a plural form for the proper name *avraham* (Abraham). Thus we do not say *avrahamim* (Abrahams). Neither is there a plural for the proper name *yisra'el* (Israel). Thus if there are two people named Israel in a place we do not say *yisra'elim* (Israelites). We would only use the term *yisra'elim* if we wanted to relate each of them to the people of Israel, as the term Israel is the name of a group.<sup>127</sup> The third difference is that a definite article is not

<sup>119</sup> I.E. also refers to common nouns as adjectives.

<sup>120</sup> Vocalized with a *chataf patach* beneath the *chet*.

<sup>121</sup> Vocalized with a *kamatz* beneath the *chet*.

<sup>122</sup> I.E.'s point is that an adjective is derived from a verb. Thus the adjective *chakham* (wise, intelligent) is derived from a verb meaning to become wise.

<sup>123</sup> A proper noun cannot be conjugated because it has no verbal form.

<sup>124</sup> From the root *tzadi, chet, kof*, meaning laughed.

<sup>125</sup> I.E.'s point is that although the root of Isaac can be conjugated, the proper name itself cannot be conjugated.

<sup>126</sup> One does not say, he is an Isaac, or he was Abrahamed.

<sup>127</sup> Israel (*yisra'el*) is both the name of a person and the name of a nation. If we want to say that an individual is an Israelite we use the term *yisra'eli*. If we want to say that two or more people are Israelites we use the term *yisra'elim* (Israelites). However, if there are two people named Israel in a place, we do not say there are two Israels there (which is proper in English), because the name of individuals does not come in the plural.

prefixed to a proper noun as it is to an adjective. From the word *chakham* (wise) we get *he-chakham* (the wise man) (Eccles. 2:14).<sup>128</sup> However, it is incorrect to say *ha-avraham* (the Abraham) or *ha-yitzchak* (the Isaac). The word *ha-kohélet* (Eccles. 12:8)<sup>129</sup> cannot be used as an argument against the aforementioned because the term *kohélet* is not a proper name but an adjective describing the wisdom which was accumulated.<sup>130</sup> Similarly, the word *va-ha-adam* (Gen. 2:8)<sup>131</sup> is an adjective.<sup>132</sup> It has a secret meaning to it, as it is the name of a genus.<sup>133</sup> The name *ha-menasheh* (Deut. 3:13)<sup>134</sup> has a definite article before it because it refers to genealogy.<sup>135</sup> The fourth difference is that a proper noun has no construct form whereas an adjective does. For example, we find, *chakham lev* (wise of heart) (Job 9:4). However, it would be incorrect to say *yitzchak ha-dor* (Isaac of the generation), because a proper name stands by itself.<sup>136</sup> The same is the case with the name *Eheyeh* (I am) and also with the glorious name of God, the Tetragrammaton, because both of these names are proper names.<sup>137</sup> Now, we do find, *Adonai tzeva'ot* (the Lord of hosts) (Is. 1:9),<sup>138</sup> and as a result many were forced to conclude that *tzeva'ot* is a proper

name<sup>139</sup> or that the Lord is outstanding among<sup>140</sup> His host.<sup>141</sup> However, this is incorrect, because Scripture reads, *Elohe ha-tzeva'ot* (the God of Hosts) (Amos 3:13).<sup>142</sup> *Tzeva'ot* is never encountered by itself. It is always connected either to the word *Elohim* (God) or to God's glorious name, *Adonai (Elohim)*.<sup>143</sup> Do not be bothered by the phrase *Adonai Elohim tzeva'ot* (O Lord God of hosts) (Ps. 59:6),<sup>144</sup> as its meaning is similar to *ve-ha-nevu'ah oded ha-navi* (even the prophecy of Oded the prophet) (II Chron. 15:8).<sup>145</sup>

Now the Lord's personal name is sometimes used in an adjectival sense because God alone exists forever and the existence of all things is contingent upon Him.<sup>146</sup> God's proper

<sup>139</sup> That is, a proper name of God. According to this interpretation Scripture here uses two personal names of God back to back as it does in Is. 12:2, in which we find *Yah Adonai*. Hence *Adonai tzeva'ot* should be rendered, Lord Hosts, not Lord of hosts, for *Adonai* is not in the construct with *tzeva'ot*.

<sup>140</sup> Literally, a token or sign in His host. Cf. *Haggigah* 16a.

<sup>141</sup> According to the Talmud *Adonai tzeva'ot* means: Lord among His hosts. The Talmud thus interpreted *Adonai tzeva'ot* as *Adonai be-tzeva'ot*. The Talmud did so because *Adonai* cannot come in the construct.

<sup>142</sup> Here *tzeva'ot* has a definite article prefixed to it. Hence it cannot be a personal name. For the same reason, *Adonai tzeva'ot* cannot be interpreted to mean the Lord is outstanding among His hosts.

<sup>143</sup> The text has *Adonai Elohim*. However, this appears to be a scribal error, for I.E. goes on to say, "Do not be bothered by the phrase *Adonai Elohim tzeva'ot*." Why should the latter present any problem to I.E.'s assertion that the name *tzeva'ot* is only found connected to *Adonai* or *Adonai Elohim* when in this case it is connected to *Adonai Elohim*? Furthermore, I.E. limits the use of the term "the glorious name of God" to *Adonai*. He does not use it in reference to *Adonai Elohim*. Hence we should read, "or to God's glorious name, *Adonai*," and omit the word *Elohim* (Krinsky).

<sup>144</sup> Where *tzeva'ot* is connected to *Adonai Elohim* (Krinsky) or where *tzeva'ot* seems to be a personal name, for the verse appears to read, "O Lord God, Hosts."

<sup>145</sup> For grammatical reasons this verse has to be read as if written: *ve-hanevu'ah nevu'at oded ha-navi*. That is, the word *nevu'at* is implied in the word *ve-hanevu'ah*. See I.E. on Gen. 2:9. Similarly, in our phrase the word *Elohe* is implied in the word *Elohim*. Our phrase is thus to be read: *Adonai Elohim Elohe ha-tzeva'ot*.

<sup>146</sup> I.E. will soon note that when the name Lord is used as an adjective it means the maintainer of the universe.

<sup>128</sup> That is, the word *chakham* can be written with the definite article (*he-chakham*).

<sup>129</sup> *Prima facie*, *kohélet* is a proper name. Nevertheless, it has a definite article attached to it.

<sup>130</sup> By Solomon. The root of *kohélet* is *kof, heh, lamed*, meaning to gather.

<sup>131</sup> Adam was the name of the first man. Yet this proper noun has a definite article before it (*ha-adam*).

<sup>132</sup> That is, it is not a personal name.

<sup>133</sup> It refers to all of mankind. See I.E. on Gen. 2:8 and the notes thereto.

<sup>134</sup> *Menashah* (Manasseh) is a proper noun. Yet it has the definite article prefixed to it.

<sup>135</sup> It refers to the tribe of Manasseh. Hence Manasseh in this verse is a common rather than a proper noun.

<sup>136</sup> It does not have a construct form.

<sup>137</sup> Hence they do not come in the construct.

<sup>138</sup> Wherein *Adonai* is apparently in the construct.

name is used here in the same way that the name *moshe* (Moses) is used in *Then He remembered the days of old, when He drew (moshe) His people* (Is. 63:11).<sup>147</sup> The meaning of *Adonai* when used as an adjective is: the maintainer of existence. Hence in the phrase *Adonai Elohim* the holy angels are connected to God.<sup>148</sup> Similarly, in the phrase *Adonai tzeva'ot* (Lord of hosts) *tzeva'ot* refers to the hosts of heaven.<sup>149</sup> Pay no attention to Saadiah Gaon who says that God is called *Adonai tzeva'ot* because of Israel.<sup>150</sup> Saadiah offers proof<sup>151</sup> from *and I will...bring forth My hosts (tzivotai), My people the children of Israel, out of the land of Egypt* (Ex. 7:4). However, look at *I saw the Lord sitting on His throne, and all the host of heaven standing by Him* (I Kings 22:19).<sup>152</sup>

Now the name *Elohim* is an adjective, because it comes in both the plural and the singular.<sup>153</sup> Compare, *Is not God (Elo'a) in the height of heaven* (Job 22:12).<sup>154</sup> Furthermore, the word *Elohim* comes in the construct.<sup>155</sup> Compare, *Elohim Elohe yisra'el* (God, the God of Israel) (Ps. 72:12).<sup>156</sup> The word

<sup>147</sup> I.E.'s rendering of this verse (Krinsky). Here the name *moshe* is used as a verb or an adjective. I.E. refers to verbs in the present as adjectives. Similarly, the name *Adonai* is used as an adjective.

<sup>148</sup> *Elohim* means the angels (see I.E. on Gen 1:1). In the phrase *Adonai Elohim*, *Adonai* is in the construct with *Elohim*. Thus the meaning of the phrase is: Lord of the angels. Here *Adonai* is an "adjective," as it is in the construct. According to I.E., *Adonai tzeva'ot* means: the One who maintains the world via the agency of the angels.

<sup>149</sup> The angels.

<sup>150</sup> According to Saadiah Gaon *tzeva'ot* refers to Israel. Hence Lord of hosts means Lord of Israel. I.E. disagrees. According to I.E. it means Lord over the angels.

<sup>151</sup> That *tzeva'ot* (hosts) refers to the angels.

<sup>152</sup> Which implies that God is called Lord of hosts because the hosts of heaven are His servants.

<sup>153</sup> I.E. noted above that a proper name has no plural form. Since the name *Elohim* comes both in the singular and the plural it cannot be a proper name.

<sup>154</sup> *Elo'a* is the singular of *Elohim*.

<sup>155</sup> Another point proving that *Elohim* cannot be a proper name.

<sup>156</sup> *Elohe* (God of) is the construct form of *Elohim*.

*El* (God) means mighty. The same is true of the term *Shaddai* (Almighty).<sup>157</sup> Compare, *Like the noise of great waters, like a mighty voice* (Ezek. 1:24); and, *and thy treasure shall be mighty (shaddai)* (Job 22:25).<sup>158</sup>

Note that the number one is the secret and the foundation of all numbers,<sup>159</sup> and that two is the first of the even numbers and three the first of the odd numbers. Now from one point of view there are only nine numbers.<sup>160</sup> However, from another perspective there are ten numbers.<sup>161</sup> If the numbers one to nine are written in a circle<sup>162</sup> and the last number<sup>163</sup> is multiplied by each of the other numbers,<sup>164</sup> we find that the ones<sup>165</sup> are on the left and the tens, which look like ones, are on the right.<sup>166</sup> Now when we come to the number five which is in the middle, we find the reverse; i.e., the tens become ones and the

<sup>157</sup> *El* and *Shaddai* are the names of God. They are not proper names. Hence according to I.E. they are classified as adjectives.

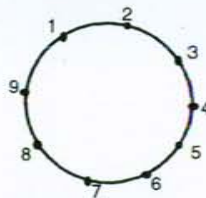
<sup>158</sup> Rendered according to I.E. These verses prove that *shaddai* means mighty.

<sup>159</sup> I.E. now goes on to give a mystical explanation of God's name based on numerology. God's personal name is written *YHVH* (*yod, heh, vav, heh*) or *EHYH* (*alef, heh, yod, heh*). Thus God's name is written with the letters *alef* (numerically equal to 1), *heh* (5), *vav* (6), and *yod* (10).

<sup>160</sup> 1 through 9. For the number 10 is like the number 1. See below.

<sup>161</sup> Counting 10 as a number.

<sup>162</sup> That is:



<sup>163</sup> The number 9.

<sup>164</sup> If we multiply each of the numbers in the circle by 9, we get the following:  $9 \times 9 = 81$ ;  $9 \times 8 = 72$ ;  $9 \times 7 = 63$ ;  $9 \times 6 = 54$ ;  $9 \times 5 = 45$ ;  $9 \times 4 = 36$ ;  $9 \times 3 = 27$ ;  $9 \times 2 = 18$ ;  $9 \times 1 = 9$ .

<sup>165</sup> The numbers 1 through 9.

<sup>166</sup> In the number 72, 7 is the ten number and 2 is a one number, for  $72$  is  $(7 \times 10) + 2$ . Now in the numbers 81, 72, 63, and 54 the ten number is on the right and the one number on the left.

ones become tens.<sup>167</sup> However, looked upon from another perspective, there are ten numbers<sup>168</sup> without any additions,<sup>169</sup> for one cannot begin to count one without ten.<sup>170</sup> The number ten is thus like the number one.<sup>171</sup> It is a general term for all the ones, i.e., the numbers from one through ten.<sup>172</sup> The number ten includes them because they are the first numbers. It is also similar to the ones because it is the first of the numbers,<sup>173</sup> in the same way that the ones are, because when we reach the number twenty we have two tens paralleling the number two. Similarly, thirty is like three and all the tens till ninety are like the nine ones. When the number one hundred is reached we once again come upon a number which is similar to one. When we reach nine hundred we once again have nine numbers similar to the nine ones.<sup>174</sup> This is so until we reach the number one thousand which consists of ten hundreds. Also, the number one thousand is similar to the number one, and likewise the following numbers correspond to the other nine numbers until nine thousand.<sup>175</sup> When we reach ten thousand the sum is concluded because we now have one myriad. The

<sup>167</sup> After number 5 the numbers reverse themselves, i.e., 54 to 45 (9x5), 63 to 36 (9x4), 72 to 27 (9x3), and 81 to 18 (9x2). Thus what was originally a ten number becomes a one number and what was a one number becomes a ten number. The number that was on the left goes to the right and the number on the right goes to the left.

<sup>168</sup> Up to this point I.E. explains the argument for only 9 numbers. He now goes on to explain the argument for 10 numbers.

<sup>169</sup> There are no new numbers beyond the number 10; i.e., anything above 10 is 10 plus some individual number. Upon reaching the next 100 the count begins again.

<sup>170</sup> The number 11 is 10+1. Thus we cannot begin to count one above 10 without having 10. Hence 10 is one of the numbers. I.E. should be paraphrased as: for one cannot count 11 (10+1) without 10.

<sup>171</sup> It makes up one 10.

<sup>172</sup> The number 10 includes all the numbers up to 10, i.e., 1, 2, 3, etc.

<sup>173</sup> That is, of the tens 10 is the first of the tens in the same way that the ones are the first of the first 9 numbers.

<sup>174</sup> That is, 100 through 900 corresponds to 1 through 9.

<sup>175</sup> That is, 1,000 through 9,000 corresponds to 1 through 9.

same applies<sup>176</sup> until we reach ten myriads. The beginning of all the numbers<sup>177</sup> is similar to the number one. Hence mathematicians say that all of the numbers<sup>178</sup> are either fractions of ten<sup>179</sup> or multiples of ten,<sup>180</sup> or the result of adding ten to the ones,<sup>181</sup> or a combination of these two.<sup>182</sup> Now the ten numbers are the same as the fingers on the hand,<sup>183</sup> five corresponding to five.<sup>184</sup> Similarly, there are nine spheres which are in a constant glorious state.<sup>185</sup> The tenth sphere, which is holy, is so called<sup>186</sup> because its power is manifest throughout the throne of glory.<sup>187</sup> It is the most powerful sphere and circles all the bodies.<sup>188</sup> There are two middle digits when we count from one to ten, namely, the numbers five and six.<sup>189</sup> Now the num-

<sup>176</sup> One myriad corresponds to 1, two myriads to 2, three myriads to 3, etc.

<sup>177</sup> That is, 10, 100, 1,000, 10,000.

<sup>178</sup> That is, the numbers 1 through 9.

<sup>179</sup> One is a tenth of 10. The other numbers can be treated in the same manner.

<sup>180</sup> The number 20 consists of 2x10, the number 30, 3x10, and so on.

<sup>181</sup> 10+1=11, etc.

<sup>182</sup> Multiplying 10 and adding a one number to it. For example, 23 is 10x2+3.

<sup>183</sup> I.E. now offers an additional illustration of the importance of the letters/numbers *alef* (1), *heh* (5), *vav* (6), and *yod* (10) which make up the divine name (Weiser).

<sup>184</sup> The letters/numbers *alef* (1) through *heh* (5) correspond to the fingers of one hand and the letters/numbers *vav* (6) through *yod* (10) correspond to the fingers of the other hand.

<sup>185</sup> According to Ibn Ezra's cosmology, there are 10 spheres surrounding the earth, each a revolving, imperceptible domain containing a heavenly body that revolves within the invisible matter comprising it. There are two for the sun and the moon; five for the planets Mercury, Venus, Mars, Jupiter, and Saturn; one for the zodiac and one for the diurnal sphere. The highest of all is the throne of glory, which also comprises all of the spheres and actuates them. The heavenly bodies receive their various properties from the tenth sphere (Lev. 27:32), the realm of holiness from which the natural forces emanate (E. Levine, Introduction to *Vat. Ebr.* 38, p. 11).

<sup>186</sup> It is called *kodesh* (holy).

<sup>187</sup> The heavens.

<sup>188</sup> The heavenly bodies. See note 185.

<sup>189</sup> The letters *heh* and *vav*. See notes 166 and 167 and the text to which they pertain.

bers *alef* (1), *heh* (5), *vav* (6), and *yod* (10) are the most glorious numerals.<sup>190</sup> Any squared number that ends in one will always have the number one in its root.<sup>191</sup> The same is true with its counterpart.<sup>192</sup> Similarly, the number five will be found in the square of five<sup>193</sup> and the number six will be found in the square of six.<sup>194</sup> These four numbers always maintain their identity when squared;<sup>195</sup> therein lies their superiority over all other numbers that are squared. Additionally, every number is potentially present in the number one.<sup>196</sup> Similarly, the number one is found in all the actual numbers.<sup>197</sup> Furthermore, the number one accomplishes on one side what the other numbers accomplish in two sides.<sup>198</sup> Now behold the power of the number one. If you add its square to the square of its double you get five,<sup>199</sup> a number whose cube equals its squares, for if you add

<sup>190</sup> The letters/numbers of the divine name *EHYH* and *YHVH*. It will be recalled that I.E. has explained that they are the same name.

<sup>191</sup> I.E. now explains the uniqueness of the number one. He points out that numbers that end in one, have one in their square. Other numbers, with the exception of 5, 6, and 10, do not have this quality.

<sup>192</sup> That is, its cube. A cubed number that ends in one has one in its root; e.g., 1,331 is the cube of 11. I.E. refers to a cube as the counterpart of a square because a square is formed by multiplying a number by itself, while a cube is formed by multiplying a number by itself three times.

<sup>193</sup> That is, in the number 25. The same holds for the cube of 5.

<sup>194</sup> That is, in the number 36. The same holds for the cube of 6.

<sup>195</sup> The 1 (*alef*), 5 (*heh*), 6 (*vav*), and 10 (*yod*) are not lost when squared as other numbers are. For example, the number 2 is not seen in 4. However, 5 maintains its identity in its square, 25. So too with the numbers 1, 6, and 10.

<sup>196</sup> Any number imaginable is made up of ones.

<sup>197</sup> Every existing number consists of a number of ones.

<sup>198</sup> All the numbers have two sides, i.e., a preceding number and a following number. For example, the number 5 is preceded by 4 and followed by 6. However, the number one has no preceding number. All numbers are half the sum of the preceding and following numbers; e.g., 2 is half the sum of 1 and 3, 5 is half the sum of 4 and 6, and 6 is half the sum of 5 and 7. One is half the sum of 2, without having a preceding number. Hence the number one accomplishes with one side what the others need two sides to accomplish.

<sup>199</sup> 1 squared + 2 squared=5.

its square<sup>200</sup> to the square of its double<sup>201</sup> it will equal its cube.<sup>202</sup> In all the numbers preceding five<sup>203</sup> the relationship of the cube to the sum of the two squared numbers will be the same as the relationship of that number to five.<sup>204</sup> The reverse is the case with the numbers above five.<sup>205</sup> The number six<sup>206</sup> is equal to its parts.<sup>207</sup> There is no other number in the order of the integers that equals its parts aside from this number. When<sup>208</sup> the square of one is added to the square of the first of the odd numbers<sup>209</sup> we get ten.<sup>210</sup> Now if we bisect a circle with a line that is ten units long<sup>211</sup> and a line is drawn across the circle a third of the way up, a triangle two of whose sides are equal may be drawn.<sup>212</sup> The number representing the area of this

<sup>200</sup> 5 squared=25.

<sup>201</sup> (5x2) squared=100.

<sup>202</sup> 125. In other words, 5 cubed (125) = 5 squared (25) + 10 squared (100).

<sup>203</sup> With the exception of one, whose uniqueness I.E. has just pointed out.

<sup>204</sup> For example, the relationship of 4 cubed (64) to 4 squared + 8 squared (80) is 4:5. The relationship of 3 cubed (27) to 3 squared + 6 squared (45) is 3:5. The relationship of 2 cubed (8) to 2 squared + 4 squared (20) is 2:5.

<sup>205</sup> Above 5 the relationship of a number cubed to the sum of its square changes. Above 5 the cube is higher than the sum of its squared numbers whereas below 5 it is lower than the sum of its squares (see note 204). For example, 6 cubed is 216, 6 squared is 36, and 12 squared is 144; 36+144= 180. The relationship between 216 and 180 is 6:5. We thus see the following: below 5 the cube of a number is less than the sum of that number squared plus the square of its double. At 5 the cube is equal to the number squared then doubled and squared. Above 5 the cube is greater by the ratio of that number to 5 than the number squared then doubled and squared. Hence 5 is a very special number.

<sup>206</sup> I.E. now goes on to explain the significance of the letter *vav* (numerically equivalent to 6) of God's name.

<sup>207</sup> The number 6 is equal to all the numbers by which it can be evenly divided, i.e., 1, 2, and 3; 1+2+3=6. Hence 6 equals its parts.

<sup>208</sup> I.E. now goes on to explain the significance of the letter *yod* (numerically equivalent to 10) of God's name.

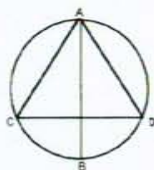
<sup>209</sup> The number 3.

<sup>210</sup> Literally, the result equals the similar number. I.E. calls the number 10 the similar number because 10 is similar to 1. See note 173.

<sup>211</sup> That is, the circle is 10 units in diameter.

<sup>212</sup> An isosceles triangle may be drawn.

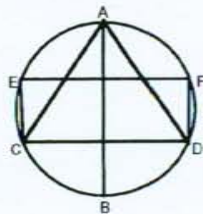
triangle will equal the circumference of the circle.<sup>213</sup> Similarly the rectangle<sup>214</sup> formed in the circle.<sup>215</sup> Now up to ten<sup>216</sup> the value of the triangle<sup>217</sup> to the circumference will be the same as the diameter is to ten.<sup>218</sup> The reverse will be the case in the numbers above ten.<sup>219</sup>



<sup>213</sup> Line AB is 10 units long. Line CD is a third of the way up. Lines AC and AD are equal. Triangle ACD is equal to the circumference of the circle. According to I.E. this shows the excellence of the number 10. Of course, one is area and the other linear, but the number, 31.4, is the same. However, it should be pointed out that they are not exactly equal, as we can see if we carry out the calculations; the circumference is equal to 31.4159 while the triangle's area is equal to 31.4269.

<sup>214</sup> Literally, the long square.

<sup>215</sup> If another line is drawn a third of the way down along the line bisecting the circle and its points connected, a rectangle is formed. The number representing the area of this rectangle will equal the number representing the circumference of the circle.



<sup>216</sup> If the diameter of the circle is less than 10.

<sup>217</sup> Or the rectangle.

<sup>218</sup> Under 10 the ratio of the area of the triangle or rectangle to the circumference of the circle will be equal to the ratio of the diameter of the circle to 10, i.e.,  $\text{area/circumference} = \text{diameter}/10$ .

<sup>219</sup> In cases under 10 the circumference of the circle is greater than the area of the inscribed triangle or rectangle. The reverse is true in cases where the triangle is greater than 10; i.e., the area is greater than the circumference. The basic error involved in the text discussed in note 213 and this note is that I.E. assumes that two quantities, one involved in circumference and one involved in area, are equal, when in fact they are not, although they are very close.

Now these four letters<sup>220</sup> are very precious. They add up to twenty-two,<sup>221</sup> the number of the letters in the Hebrew alphabet. Do not count the doubled letters twice,<sup>222</sup> as they are the original letters with their horizontal bases straightened to form a line.<sup>223</sup> The reason they have one name even though they are written differently is that they have one sound.<sup>224</sup> The master of Hebrew grammar<sup>225</sup> perceived that the letters have five sources.<sup>226</sup> He classified half of the letters as root letters<sup>227</sup> only, and half as root, prefix, or suffix letters.<sup>228</sup> Now the second group of letters<sup>229</sup> is more important than the first group.<sup>230</sup> It is proper that a letter that is said often be one that

<sup>220</sup> *Alef, heh, vav, and yod*, the letters of the Tetragrammaton.

<sup>221</sup> *Alef* = 1, *heh* = 5, *vav* = 6, and *yod* = 10.

<sup>222</sup> The letters *mem, nun, tzadi, peh, and kaf* come in two forms, regular and final. If the final forms of the aforementioned letters are counted as separate letters, then the Hebrew alphabet has 27 rather than 22 letters. Hence I.E. notes that the variant forms of these letters are not considered as separate letters.

<sup>223</sup> For example the *nun* becomes a final *nun*, the *tzadi* becomes a final *tzadi*, the *feh* becomes a final *feh*, and the *kof* becomes a final *kof*. I.E. speaks of four of the five double letters, since the final *mem* is a square and thus is not straightened out to form a line. Nevertheless, it is not counted as a separate letter because it is merely a variant of the normal letter.

<sup>224</sup> The regular and final letters are sounded in the same way. Hence both forms have the same name.

<sup>225</sup> Some render, originator. I.E. does not identify him.

<sup>226</sup> The letters are formed by the throat, palate, tongue, teeth, and lips. The gutturals, *alef, heh, chet, and ayin* are formed by the throat. The palatals, *gimel, yod, kaf, and kof*, are formed by the palate. The linguals, *dalet, tet, lamed, nun, and tav*, are formed by the tongue. The dentals, *zayin, samekh, resh, tzadi, shin, and sin*, are formed by the teeth. The labials, *bet, vav, mem, and peh*, are formed by the lips.

<sup>227</sup> *Chet, tet, gimel, zayin, ayin, samekh, peh, resh, tzadi, dalet, and kof*.

<sup>228</sup> The letters *alef, yod, tav, nun, mem, shin, heh, vav, kaf, lamed, and bet* (half of the letters of the Hebrew alphabet) can either be a root letter or a prefix or suffix.

<sup>229</sup> The 11 letters that can serve either as root letters or as prefixes or suffixes.

<sup>230</sup> For they: a) contain the letters that are used in the Tetragrammaton; b) not only serve as root letters but also serve as prefixes, suffixes, and prepositions.

is easy to pronounce.<sup>231</sup> It is also fitting that the *alef*, *heh*, *vav*, and *yod* be easy to pronounce and have important meanings.<sup>232</sup> These four letters are found in the vowels<sup>233</sup> and are implied letters.<sup>234</sup> These letters serve at times as consonants, at times as silent letters,<sup>235</sup> and at times as paragogic letters.<sup>236</sup> At times they drop out.<sup>237</sup> At other times they are swallowed by a *dagesh*.<sup>238</sup> Finally, at other times they interchange with each other.<sup>239</sup>

Now there are four gutturals. They start with the *ayin*, which is followed by the *chet*.<sup>240</sup> Do not consider all the letters that make up the name of a guttural in your definition of a gut-

<sup>231</sup> The letters of the second group are easier to sound than those of the first group because they are used more often.

<sup>232</sup> These letters are easy to pronounce and, as already explained by I.E., are of great significance.

<sup>233</sup> When the vowels are sounded, these consonants are used. For example, when the *chirik* or *tzere* is enunciated, the *yod* is sounded; when the *kamatz* is enunciated, the *alef* and *heh* are sounded; when the *cholam* and *shuruk* are sounded, the *vav* is enunciated.

<sup>234</sup> They can be used in place of vowels.

<sup>235</sup> At times the *alef*, *heh*, *yod*, and *vav* are not sounded, i.e., the *alef* in *bereshit*, the *vav* in *rishon*, the *heh* in *parah*, and the *yod* in *beni*.

<sup>236</sup> For example, the *alef* in *shosayikh* (Jer. 30:16), the *heh* in *redah* (Gen. 45:10) (the usual form is *red*), the *vav* in *ma'ayeno* (Ps. 79:2) (the usual form is *ma'ayan*), the *yod* in *shokhni* (Deut. 33:16) (the usual form is *shokhen*).

<sup>237</sup> For example, the *alef* is missing in the word *banu* (I Sam. 25:8), the *vav* in *hokhachta* (Gen. 24:14), the *yod* in *yered* (Gen. 42:38), and the *heh* in *shema'an* (Gen. 4:23) (the usual form is *shemanah*).

<sup>238</sup> The letters are dropped and a *dagesh* compensates for them. For example, the *alef* is missing in *yesham* (Jer. 49:20), the *yod* in *matti* (Gen. 19:19), the *yod* in *leviyim* (Ex. 21:29) and the *heh* in *yishmerennu* (Ex. 21:29) (*yishmerennu* is a variation of *yishmerenhu*). In all of these instances the missing letter is compensated for by placing a *dagesh* in the following letter.

<sup>239</sup> The *alef* interchanges with the *heh* in *ata* (Is. 21:12), the *heh* with the *alef* in *refah* (Ps. 5:4), the *vav* with the *heh* in *mippo* (Ezek. 40:10), the *vav* with the *alef* in *yokhlu* (Ezek. 42:5), and the *yod* with the *alef* in *nibbeta* (Jer. 26:4).

<sup>240</sup> The *ayin* is the hardest guttural to pronounce. Hence it is the first guttural. Next comes the *chet*, the second hardest guttural to pronounce (Weiser). Then comes the *heh*, followed by the *alef*.

tural, as the additional letters are not made by the throat.<sup>241</sup> It is best to refer to them as sounded with a *pattach*.<sup>242</sup> Now the *ayin* and *chet* are very hard to sound. A person who is not accustomed to pronouncing them in his youth will not be able to sound them properly. Thus the gentiles cannot sound them.<sup>243</sup> Hence only the *alef* and *heh* were chosen from among the gutturals to serve as ministering letters.<sup>244</sup> Ministering letters were also chosen from among the palatals, i.e., *gimel*, *yod*, *kaf*, *kof*, as the palate is next to the throat. The *yod* and *kaf* were chosen from the palatals to serve as ministering letters because they are the easiest palatals to pronounce. The *gimel* and *kof* are therefore only used as root letters.

The letters *dalet*, *tet*, *lamed*, *nun*, and *tav* are linguals. Two letters, the *dalet* and the *tet*, were chosen from the linguals to serve only as root letters. The others serve both as root letters and as ministering letters. The letters *zayin*, *samekh*, *shin*, *resh*, and *tzadi* are dentals. They are all hard to pronounce.<sup>245</sup> The *shin* is the easiest of the dentals to sound. Hence it was chosen as a ministering letter while the others were left to serve only as root letters. Therefore three letters were chosen from among the labials, namely, the *bet*, *vav*, *mem*, and *peh*, to

<sup>241</sup> Only the first letter of a guttural spelled out is a guttural. The others are not. For example, *ayin* is spelled *ayin*, *yod*, *nun*. Only the *ayin* is a guttural. The *yod* and *nun* are not. We find this to be the case with all of the gutturals.

<sup>242</sup> It is best to refer to the *ayin* and *alef* as the ah sounds, to the *chet* as the cha sound, and to the *heh* as the ha sound. In this way the guttural sound is fully enunciated.

<sup>243</sup> The reference is to the Christians. They cannot properly sound the *ayin* or *chet*, as there is no equivalent sound in the Latin alphabet.

<sup>244</sup> Since these gutturals are easy to pronounce they were chosen to serve as prefixes, suffixes, and prepositions. The medieval grammarians refer to letters which serve as prefixes, suffixes, and prepositions as *me'sharitim*, ministering letters.

<sup>245</sup> Hence, with the exception of the *shin*, they serve only as root letters.

serve as ministering letters.<sup>246</sup> The *peh* was left to serve only as a root letter.

It is only right that the alphabet begin with a guttural, because the throat is the first organ in the framework of the human body to produce a sound.<sup>247</sup> It does so from bottom to top.<sup>248</sup> The *alef* comes before the *heh* because it is the easiest guttural to pronounce. Hence the *alef* heads all the other letters of the alphabet and is equivalent to the number one. It is fitting that the *heh* be the fifth number equivalent to the glorious number five.<sup>249</sup> These two letters are the easiest to enunciate. Now since the first letter of the alphabet is a guttural the second letter in the alphabet was chosen from among the five labials, which are produced by the last of the body's five organs of speech.<sup>250</sup> Hence the *bet* follows the *alef*, the *vav* also follows the *heh*, and the *peh* the *ayin*.<sup>251</sup> Now it was necessary to put in two letters between the *bet* and the *heh*. A palatal, the *gimel*, was chosen as the third letter and a lingual, the *dalet*, as the fourth let-

<sup>246</sup> Since half of the Hebrew alphabet serve as ministering letters and only one dental was chosen as a ministering letter. Three labials were chosen to complete the complement of 11 ministering letters.

<sup>247</sup> The head is on top of the body. The throat, the top of which is connected to the head, is the first organ to produce speech. Hence the alphabet opens with a guttural (Krinsky).

<sup>248</sup> It lies at the bottom of the head but its sound is heard in the mouth, which is above it.

<sup>249</sup> The *heh*, the second most easily pronounced guttural, was chosen to represent the fifth letter of the alphabet, which serves as the number 5. This is so, as I.E. has previously explained, because the number 5 is a glorious number. A guttural was chosen to represent this number because the guttural was made by the "first" organ in the body.

<sup>250</sup> The order of the organs producing speech are: throat, palate, tongue, teeth, and lips. Now since the first letter of the alphabet is produced by the throat, I.E. believes it is only right that the second be produced by the lips, the last organ in the head to produce speech.

<sup>251</sup> Since a labial (the *bet*) follows the first guttural of the alphabet (the *alef*), a labial (a *vav*) follows the guttural *heh* and a labial (a *peh*) follows the guttural *ayin*.

ter.<sup>252</sup> Hence a dental, namely, the *zayin*, follows the *vav*. The Hebrew grammarian now had to use the fourth of the implied letters<sup>253</sup> for the tenth letter, which is equivalent to the number ten. He had already used the gutturals *alef* and *heh* whose great importance has previously been explained as the first and the fifth letters. He had similarly used the *vav*, which happens to be a very important and easily sounded labial. Now there are no root letters more easily pronounceable than the palatals. He chose from the palatals the *yod* and the *kaf* to serve as ministering letters. The more easily pronounceable of the two is the *yod*.<sup>254</sup>

Four letters are fit to be implied letters.<sup>255</sup> The *alef* is silent in all vowels<sup>256</sup> because it is equivalent to the number one. We find the *alef* with the *cholam* in the word *rosh* (head);<sup>257</sup> with the *kamatz* in *roshim* (heads);<sup>258</sup> with the *chirik* in the word *rishon* (first); with the *tzere* in *reshit* (beginning of);<sup>259</sup> with the *shuruk* in *pura* (boughs)<sup>260</sup> in *Shall lop the boughs* (Is. 10:33); with the *pattach* in *chattat* (purification)<sup>261</sup> in *For purification and for sprinkling* (Zech. 13:1); and with the *segol* in *pele* (wonders)<sup>262</sup> in *doing wonders* (Ex. 16:11). It serves as a first person imperfect prefix in the masculine and in the feminine because it is the first letter of the alphabet. Since the *alef* is

<sup>252</sup> The palate is the second organ of speech, the tongue the third, and the teeth the fourth. The master of the Hebrew language decided to follow the order of the organs of the body in choosing the first, third, fourth, and sixth letters. He did not follow this order for the second and fifth letters because of the reasons already noted by I.E.

<sup>253</sup> The *yod*. The implied letters are *alef*, *heh*, *vav*, and *yod*.

<sup>254</sup> Hence the *yod* rather than the *kaf* was chosen as the tenth letter.

<sup>255</sup> The *alef*, *heh*, *vav*, and *yod*.

<sup>256</sup> The *alef* is present as a silent letter in each one of the vowels.

<sup>257</sup> Spelled *resh*, *alef*, *shin*.

<sup>258</sup> Spelled *resh*, *alef*, *shin*, *yod*, *mem*.

<sup>259</sup> Spelled *resh*, *alef*, *shin*, *yod*, *tav*.

<sup>260</sup> Spelled *peh*, *alef*, *resh*, *heh*.

<sup>261</sup> Spelled *chet*, *tet*, *alef*, *tav*.

<sup>262</sup> Spelled *peh*, *lamed*, *alef*.



never sounded when it comes at the end of a word, it does not serve as the sign of the feminine.<sup>263</sup> However, it occasionally takes the place of the *heh*, as in *marah* (bitter)<sup>264</sup> in *call me Marah* (Ruth 1:20) and in *gaveha* (was exalted)<sup>265</sup> in *its stature was exalted* (Ezek. 31:5). The *alef* is also found employed as a superfluous letter at the end of a word, as in *ve-attikeiha*<sup>266</sup> (and the galleries thereof) (Ezek. 41:15) and *he-halekhu*<sup>267</sup> (that went) in *that went with him* (Joshua 10:24). It is also found as a sounded superfluous letter at the beginning of a word, as in *etmol*<sup>268</sup> (yesterday) (II Sam. 5:2) and *ve-ezro'i*<sup>269</sup> (and my arm) (Job 31:22). It is similarly used in the middle of a word, as in *ve-he'eznihu* (shall become foul) in *And the rivers shall become foul* (Is. 19:6). The *alef* is also found unsounded at the end of a word, as in the word *chet* (sin)<sup>270</sup> (Deut. 23:22). At times the silent *alef* is dropped, as in the word *kes* (throne)<sup>271</sup> in *the throne of the Lord* (Ex. 17:14). At times it interchanges with a *heh* or a *yod*, as in *ha-amon*<sup>272</sup> (the multitude) (Jer. 52:15), which is a variation of *he-hamon* (II Sam. 18:29); or *tityammeru*<sup>273</sup> (shall ye revel) (Is. 61:6), which is a variation of

<sup>263</sup> The *heh* serves this purpose.

<sup>264</sup> Spelled *mem*, *resh*, *alef*. The usual spelling is *mem*, *resh*, *heh*.

<sup>265</sup> Spelled *gimel*, *bet*, *heh*, *alef*. The usual spelling would be *gimel*, *bet*, *heh*, *heh*.

<sup>266</sup> The last letter in *ve-attikeiha* is an *alef*. The latter *alef* is superfluous.

<sup>267</sup> The last letter of *he-halekhu* is an *alef*. The latter *alef* is superfluous.

<sup>268</sup> The *alef* in *etmol* is superfluous. The basic word is *temol*. Compare, Ex. 5:8; I Sam. 15:20; 20:27.

<sup>269</sup> The more usual form is *zero'i*. Hence the *alef* is superfluous. The text of I.E. reads, *ezro'akha*. However, the correct reading is *ezro'i*, as the word *ezro'akha* is not found in Scripture.

<sup>270</sup> Spelled *chet*, *tet*, *alef*.

<sup>271</sup> Spelled *kaf*, *samekh*. The usual spelling is *kaf*, *samekh*, *alef*.

<sup>272</sup> Spelled with an *alef* in place of a *heh*. The usual spelling is *hamon*.

<sup>273</sup> Spelled with a *yod* in place of an *alef*, for the root of the word is *alef*, *mem*, *resh*.

*yitammeru* (Ps. 94:4). It is also found sounded with a *vav*, as in *tomeru* (say ye)<sup>274</sup> in *And say ye to Amasa* (II Sam. 19:14).

Now these three letters<sup>275</sup> are fit to serve as prefixes and suffixes. The letter *yod*, which is similar to the number one (the *alef*),<sup>276</sup> serves as a first person suffix both in the masculine and in the feminine. In the verbal forms we find *shamarti* (I have kept) (Ps. 17:4) and *amarti* (I have said) (Ex. 23:13); among the nouns we find *shemi* (my name) (Ex. 23:21). The *yod* is also employed as a third person masculine imperfect prefix, as the number ten is like the number one.<sup>277</sup> In the feminine it is oppositely positioned and serves as a suffix,<sup>278</sup> as in *de'i* (know), *re'i* (see) (I Sam. 28:17), and *tizkeri* (thou mayest remember) in *that thou mayest remember* (Ezek. 16:63). This *yod* also shows relationship<sup>279</sup> because as a numeral it is similar to the number one.<sup>280</sup> The *yod* is a sign of the plural construct connected to the third person, as in *yede* (hands of) in *The hands of women full of compassion* (Lam. 4:10) and *yadai* (my hands) in *even My hands have stretched out the heavens* (Is. 45:12) because the number ten<sup>281</sup> includes all numbers in it.<sup>282</sup> The *yod* is encountered as a silent letter when it follows a *chirik*, as in *ragli* (my foot) (Ps. 26:10); a *tzere*, as in *ragle* (the feet of) in *He will keep the feet of his holy*

<sup>274</sup> In place of the *alef*. Actually there is no *vav* in *tomeru* in II Sam. 19:22. Either I.E.'s edition of the Bible had a *vav*, or I.E. quoted from memory and erred, or I.E. considered the *cholam* equivalent to a *vav*.

<sup>275</sup> The *heh*, *vav*, and *yod*, the letters that the *alef* interchanges with.

<sup>276</sup> The *yod* (numerically equivalent to 10) is the first of the letters which serve as tens (*kaf*=20, *lamed*=30, *mem*=40, etc.).

<sup>277</sup> See note 276. The *alef*, which is numerically equivalent to one, serves as a first person imperfect prefix. The letter *yod*, which is similar to the number one, i.e., the *alef*, serves as a third person prefix.

<sup>278</sup> It serves as a second person feminine suffix.

<sup>279</sup> A *yod* at the end of a word sometimes indicates relationship, e.g., *yisra'eli*, an Israelite; *shimoni*, a Simeonite.

<sup>280</sup> See note 276.

<sup>281</sup> The *yod* is numerically equivalent to 10.

<sup>282</sup> See note 172.

ones (I Sam. 2:9); or a *kamatz*, as in *yadav* (his hands) and *raglav* (his feet). The *yod* is found in place of a *heh*<sup>283</sup> (it is also found in place of a *vav*),<sup>284</sup> as in *hoyah* (is) (Ex. 9:3), which is a variation of the word *hovah* (wouldst be) in *and thou wouldst be their king* (Nehemiah 6:6).<sup>285</sup> The *yod* takes the place of a *heh* in the word *yechesayun* (take refuge) (Ps. 36:8), which comes from the root *chet*, *samekh*, *heh*.<sup>286</sup> It takes the place of an *alef* in *yisharti* (to be right)<sup>287</sup> in *all precepts...all things to be right* (Ps. 119:128). The *yod* is found as a superfluous letter in the words *yitzhar* (oil)<sup>288</sup> (Num. 18:12), *ha-yoshevi*<sup>289</sup> (that art enthroned) (Ps. 123:1), and *rabbati*<sup>290</sup> (great) (Lam. 1:1). The *heh* is also used to indicate the presence of a thing,<sup>291</sup> for this is its meaning in *he lakehem zera* (Lo, here is seed for you) (Gen. 47:23). The *heh* is also sometimes used to introduce a question,<sup>292</sup> as in *ha-bemachanim* (whether in camps) (Num. 13:19), and *ha-niheyeh* (whether there hath been) (Deut. 4:32); or as the sign of the definite article,<sup>293</sup> as in *ha-eved ha-ivri* (the Hebrew servant) (Gen. 39:17) and *ha-anashim* (the men) (Gen. 19:5). The *heh* suffixed to a verb indicates a third person femi-

<sup>283</sup> Later on I.E. will offer an example of this.

<sup>284</sup> The words in parentheses are not in the text. However, they have to be added to make sense of I.E.'s comments. Some suggest that "the *yod* is found in place of a *heh*" be emended to "the *yod* is found in place of a *vav*." If the emendation is accepted then we do not have to add what is in parentheses.

<sup>285</sup> The participle form of the root *heh*, *yod*, *heh* is *hovah*. In *hoyah* a *yod* has been substituted for a *vav*.

<sup>286</sup> The *heh* of the root is missing in *yechesayun*. A *yod* takes its place.

<sup>287</sup> *Yisharti* (spelled with a *yod*) is a variant of the word *isharti* (spelled with an *alef*).

<sup>288</sup> The root of *yitzhar* is *tzadi*, *heh*, *resh*. The *yod* serves no purpose, and is therefore superfluous.

<sup>289</sup> The usual form is *ha-yoshev*.

<sup>290</sup> The usual form is *rabbat*.

<sup>291</sup> It is used in the sense of lo, behold, here is.

<sup>292</sup> The *heh ha-she'elah*, the *heh* interrogative.

<sup>293</sup> The *heh ha-yedi'ah*, the *heh* which indicates the definite article.

nine perfect. It is similarly used with nouns.<sup>294</sup> The masculine form, on the other hand, was left without a sign.<sup>295</sup> Compare the word *amar*<sup>296</sup> and the word *amerah* in *saith Koheleth* (Eccles. 7:27).<sup>297</sup> The *heh* is also used as a sign of the feminine when the imperfect is combined with the pronoun, as in *eshmerenah* (I will watch her), *yishmerennah* (he will watch her),<sup>298</sup> *nishmerennah* (we will watch her), *tishmerennah* (you will watch her), *yishmeruha* (they will watch her), *shemarnuha* (we watched her), and *shimruha* (watch her). The *heh* serves as the sign of the feminine noun, compare, *na'arah be-tulah* (a damsel that is a virgin) (Deut. 22:28). The *heh* is appended to the *hifil*<sup>299</sup> and also to the *hitpa'el*<sup>300</sup> conjugations. The *heh* is also at times dropped, as in the word *mazzeḥ*<sup>301</sup> (what is that) in *What is that in thy hand* (Ex. 4:2). It is similar to the *yod* of *etzarekha*<sup>302</sup> (I formed thee) in *Before I formed thee* (Jer. 1:4), and it is like the *alef* of *va-abbekha*<sup>303</sup> (and I have destroyed thee) in *and I have destroyed thee, O covering cherub* (Ezek. 28:16). It is also superfluously appended to the end of a verb, as in *eshme'ah* (I will hear),<sup>304</sup> or a noun as

<sup>294</sup> A noun ending in a *heh* is feminine.

<sup>295</sup> Without a sign indicating gender. The point is that the *heh* is the sign of the feminine. The masculine form has no sign.

<sup>296</sup> The text reads, *ameru*. This is obviously a scribal error, for I.E. wants to contrast the third person perfect in the masculine and feminine. *Ameru* is a third person plural. See Krinsky.

<sup>297</sup> *Kohelet* is a feminine form, hence the word *amerah*, a third person feminine.

<sup>298</sup> Some versions have *yivcharunnah* (he will choose her).

<sup>299</sup> Literally, the heavy. A *heh* is added to the root in the *hifil*.

<sup>300</sup> A *heh* is also added to the root in the *hitpa'el*.

<sup>301</sup> *Mazzeḥ* is made up of *mah* and *zeh*. In *mazzeḥ* a *heh* is dropped since the word is spelled *mazzeḥ*, not *mahzeh*. It should be noted that *mazzeḥ* is the *ketiv*. The *kere* is *mah zeh*.

<sup>302</sup> The root of *etzarekha* is *yod*, *tzadi*, *resh*. The *yod* is dropped in *etzarekha*.

<sup>303</sup> The root of *abbekha* is *alef*, *bet*, *dalet*. The root *alef* is dropped in *abbekha*, as the *alef* in *abbekha* is a first person prefix.

<sup>304</sup> The usual form is *eshma*.

in *laylah* (night).<sup>305</sup> It is silent when following the *kamatz*, *tzere*, *segol*, *cholam*, or *shuruk*. Compare the words *asah* (made)<sup>306</sup> and *boneh* (doth build)<sup>307</sup> in *the Lord doth build up Jerusalem* (Ps. 147:2); *boneh* (build)<sup>308</sup> in *And the house which I build* (II Chron. 2:4); *pera'oh* (let them loose)<sup>309</sup> in *for Aaron had let them loose* (Ex. 32:25), also *shelomoh* (Solomon)<sup>310</sup> and *yikrechu*<sup>311</sup> (they shall not make baldness) (Lev. 21:5).

The *vav* is used as a connective and is in such instances placed in front of the word because the *vav* sound is made by connecting the lips. The *vav* is used as a connective in the phrases *avraham ve-yitzchak* (Abraham and Isaac) (Gen. 48:16) and in *mi fa'al ve-asah* (who hath wrought and done it) (Is. 41:4). The *vav* is also employed as a masculine and feminine plural perfect suffix. It is also used as a masculine imperfect suffix. It is similarly employed at times as a feminine imperfect suffix, as in *im timtze'u* (if ye find) (Cant. 5:8) and *im ta'iru* (that ye awaken not) (Cant., 7:2).<sup>312</sup> The *vav* is found as a silent letter when employed with the *shuruk* and *cholam* vowels. It is used as a masculine pronominal suffix with words in the perfect, as in *shemaro* (he watched him); with a noun, as in *yado* (his hand), and with a verb in the imperfect, as in *yirdefo* (will pursue him). It is vocalized with a *shuruk* following a *heh*, or a *nun* with a *dagesh*, as in *yishmerehu* (preserve him) (Ps. 41:3) or *yishmerennu be'alav* (its owner hath...kept it in) (Ex. 21:36), because the *heh* is used as a femi-

<sup>305</sup> The basic word is *layil*. See I.E. on Gen. 1:5.

<sup>306</sup> Vocalized *kamatz heh*.

<sup>307</sup> Vocalized *tzere heh*.

<sup>308</sup> Vocalized *segol heh*.

<sup>309</sup> Vocalized *cholam heh*.

<sup>310</sup> Vocalized *cholam heh*.

<sup>311</sup> It is vocalized with a *kubbutz* but I.E. refers to it as a *shuruk*.

<sup>312</sup> *Timtze'u* and *ta'iru* are masculine plural imperfects. However, they are used as feminines.

nine suffix.<sup>313</sup> The *vav* is also used as a sign of the plural in verbs in the perfect and imperfect.<sup>314</sup>

I have shown that these four letters<sup>315</sup> are implied letters. Therefore the proper names<sup>316</sup> that are constructed from these four glorious letters are glorious names. Now the first of these divine names<sup>317</sup> is only found here. It is not encountered elsewhere in Scripture. We know that when Moses spoke to Pharaoh he enunciated God's name as written. He did not employ any substitute.<sup>318</sup> Moses acted thus because he was holy. However,<sup>319</sup> the ancients<sup>320</sup> were forced to use a substitute name when referring to God.<sup>321</sup> The meaning of *and this is My memorial* is the same as *this is My name*,<sup>322</sup> as our text employs two words with one meaning. Our reading of the divine name

<sup>313</sup> In other words, the *heh* is a feminine suffix and the *vav* a masculine suffix.

<sup>314</sup> For example, *katevu* (they wrote); *yichtevu* (they will write).

<sup>315</sup> The *alef*, *heh*, *vav*, and *yod*.

<sup>316</sup> The divine names *EHYH* and *YHVH*.

<sup>317</sup> *EHYH*. This term for God is found only in our verse.

<sup>318</sup> Moses sounded out *YHVH* when he referred to God. He did not refer to Him as *Adonai*.

<sup>319</sup> Literally, therefore.

<sup>320</sup> The reference is to the sages of the Talmud. See notes 322 and 323.

<sup>321</sup> The point is that Moses, being holy, was permitted to sound out God's name. However, later generations not as holy were prohibited from sounding out God's name and therefore had to substitute *Adonai* for *YHVH*.

<sup>322</sup> That is, *My memorial* means *My name*. I.E. takes issue with the Talmudic statement that the term *My name* refers to the way God's name is written (*YHVH*) and *My memorial* to the way that God's name is sounded (*Adonai*). Cf. *Kiddushin* 71a: "*This is My name forever* (le'olam); it is written *le'alem* (to be concealed; i.e., God's name is not ordinarily to be sounded)...R. Abina raised the following contradiction: It is written, *This is My name to be concealed* (*le'alem*). Then it is written, *This is my memorial* (which indicates that God's name is to be enunciated). The Holy One, blessed be He, said: Not as My name is written shall it be pronounced. It is written *Yod Heh* (*Vav Heh*), but is pronounced *Alef Dalet* (*Nun Yod-Adonai*)." I.E. believes that the latter is aggadic and is not the literal meaning of the text.

as *Elohim* whenever it is connected to *Adonai*,<sup>323</sup> the meaning of which is, He<sup>324</sup> is Lord,<sup>325</sup> is proof of the above.<sup>326</sup> This word comes in the plural<sup>327</sup> out of deference to God<sup>328</sup> in the same way that *Elohim* does.<sup>329</sup> Hence if someone addresses the Lord in the same way that he addresses a person and says *Adoni* (my Lord),<sup>330</sup> as in *adoni sha'al* (My lord asked) (Gen. 44:19), he errs.

I will now explain the meaning.<sup>331</sup> Know that there are three worlds.<sup>332</sup> One of them, the lower world,<sup>333</sup> consists of objects that are on various levels of importance.<sup>334</sup> However, they can be classified in three groups.<sup>335</sup> The first is the metals, which number seven<sup>336</sup> and correspond to the seven stars.<sup>337</sup> At a higher level come the plants, which have many levels of value. Above them come living things, which have many levels

<sup>323</sup> Whenever the text reads *Adonai YHVH* we read it as *Adonai Elohim*. Cf. Deut. 3:24; Hab. 3:19. If the original reading of *YHVH* was *Adonai* we would read *Adonai YHVH* as *Adonai Adonai*.

<sup>324</sup> *YHVH*.

<sup>325</sup> The term *Adonai* was chosen as a substitute for *YHVH*. This substitution indicates that *YHVH* is Lord.

<sup>326</sup> That *Adonai* is not the original pronunciation of *YHVH*.

<sup>327</sup> *Adonai* is a plural. It literally means my Lords.

<sup>328</sup> "It is considered a sign of dignity to employ the plural when speaking of a superior" (I.E. on Gen. 1:1).

<sup>329</sup> *Elohim* is a plural. For a full treatment of the use of a plural in reference to God, see I.E. on Gen. 1:1.

<sup>330</sup> If someone addresses God as *adoni* (my lord) he errs, as he is addressing God the same way that he addresses a human master.

<sup>331</sup> Of our verse, i.e., why God revealed His name to Moses.

<sup>332</sup> Cf. Husik, *op. cit.*, p. 190.

<sup>333</sup> That is, our world, the sublunar world.

<sup>334</sup> The term used by I.E. is *ma'alot*. The word can mean levels, steps or virtues.

<sup>335</sup> Medieval philosophy classified whatever is found on the earth in three groups: *domam* (dead matter), *tzome'ach* (plants), and *chai* (living beings). I.E. follows this classification.

<sup>336</sup> The seven metals are: gold, silver, mercury, copper, tin, lead, and iron.

<sup>337</sup> Literally, the seven ministers. The reference is to the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn.

of importance. Man alone is on the highest level in this lower world.<sup>338</sup> Change befalls him in his body. Also his soul changes with his thoughts.<sup>339</sup> Similarly, change befalls his occupation and his affairs.<sup>340</sup> The wise men have compared the genera which is the group that endures although the individuals which make it up perish.<sup>341</sup> The wise men have compared the intransient species to the shadow of a tree upon the ever-running water.<sup>342</sup>

The next world is the middle world. It too contains objects that are on various levels of importance. The five ministering stars<sup>343</sup> are very important, as they are self-sufficient and do not die or diminish. Neither do their movements change, enlarge, or shrink. They do not ascend or descend. Howbeit, they do change greatly according to the arrangement.<sup>344</sup> At times a

<sup>338</sup> Man is the most noble creature on earth. Nothing on earth is as important as man.

<sup>339</sup> By thinking noble thoughts man elevates his soul. By thinking base thoughts man debases his soul.

<sup>340</sup> Stability was considered by the medieval philosophers to be a sign of perfection. Change was a sign of imperfection. Cf. Maimonides on the nobility of unchangeable form and the baseness of changeable matter.

<sup>341</sup> To the shadow of a tree upon the ever-running water. See next line and the notes thereto.

<sup>342</sup> This sentence is extremely verbose. *Vat. Ebr.* 38 reads, "The wise men have compared the genera which are the group that endures [to a shadow] of a tree over running water." This appears to be the original reading. Our text arose from the incorporation into it of various glosses that were written to explain I.E.'s somewhat vague sentence. His point is that the wise men compared the relationship of the eternal species, with regard to the transient individual, to the shadow that a tree casts upon moving water. The branch which casts the shadow remains, but the shadow keeps on changing because of the movement of the water.

<sup>343</sup> Mercury, Venus, Mars, Jupiter, and Saturn. They, in contradistinction to the sun and moon are unchangeable.

<sup>344</sup> According to the way the heavens are arranged. I.E. appears to be contradicting himself. Only a few sentences above he wrote, "Neither does their movement change." Here, however, he writes, "Howbeit, they do change greatly." Weiser suggests that I.E. is referring to the forms of the ministering stars, the sun, and the moon. The forms of the latter change while that of the former never do. However, I.E. speaks of movements, not of forms. Rabbi Joseph Ha-Sephardi suggests that what I.E. means is that

given star<sup>345</sup> is seen in the line of the zodiac; at other times it is seen at a greater or nearer distance to the left,<sup>346</sup> or at a greater or nearer distance to the right.<sup>347</sup> Sometimes it ascends in its epicycle, at other times in its large sphere,<sup>348</sup> for the center of the latter is far from the center of the earth.<sup>349</sup> Sometimes its sphere ascends or descends. At other times it runs. Sometimes it carries. At other times it stands in its place. Sometimes it goes backwards. All of this is vis-à-vis the earth.<sup>350</sup> Sometimes it is seen. At other times it is hidden. Sometimes it is in the east, at other times in the west. Its relation to its companion,<sup>351</sup> and also to the hosts of heaven above and to the moon below, is indeterminately forever changing because it<sup>352</sup> is sometimes in conjunction with one of the seven fixed stars.<sup>353</sup> Now there are one hundred and twenty conjunctions in each one of the three hundred and sixty degrees.<sup>354</sup> It is due to these irregular movements that different things happen to man's body and certainly to his fortune in this lower world. However, these stars themselves do not change. The moon is therefore on a lower level than they, because whatever happens to the stars

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the motion of the sun and moon actually changes while that of the ministering stars only appears to change. What I.E. apparently is saying is that the movement of the five "ministers," left to themselves, would not change. However, the heavens are so arranged that their movements do change.

<sup>345</sup> The reference is to one of the "ministering" stars.

<sup>346</sup> That is, north of the zodiac (Weiser).

<sup>347</sup> That is, south of the zodiac.

<sup>348</sup> Its eccentric sphere. The stars appear to make various movements in the sky. To explain these movements, spheres within spheres were posited. See note 27 to I.E.'s introduction to Genesis. What applies to the movement of the moon more or less applies to the movement of the stars.

<sup>349</sup> This sphere is so called because the earth is not its center.

<sup>350</sup> In reality there is no change in the movements of these stars. These movements only seem to change because they are viewed from earth (Joseph ben Eliezer Ha-Sephardi). See *Yesod Mora*, Chap. 12.

<sup>351</sup> The star to which it is paired (Weiser).

<sup>352</sup> The star under discussion (one of the seven fixed stars) may be in conjunction with one of the other fixed stars.

<sup>353</sup> The moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn.

<sup>354</sup> The heavens are circular. There are 360 degrees in a circle.

happens to the moon, and even more. They<sup>355</sup> have two spheres, neither of which has the earth as its center. Furthermore, the moon's movement in its epicycle is opposite that of the great sphere.<sup>356</sup> Additionally, the moon by herself has no light. Her light comes from the sun. This can be seen from the fact that when the moon is in conjunction with the sun<sup>357</sup> in the head or tail of the dragon<sup>358</sup> during the day, the sun cannot be seen,<sup>359</sup> and if it faces the sun in one of the above-noted places at night<sup>360</sup> the moon is invisible.<sup>361</sup>

Now the stars that make up the sphere of the constellations are a level above the "ministers."<sup>362</sup> They are fixed in one sphere and they do not move as the ministers do. Their distances and relationship to each other do not change. They have one motion; it neither increases nor decreases. Their relationship to the earth is always the same. They appear different according to the place on earth where they are seen and the movement of the sun.

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<sup>355</sup> The five ministering stars. See note 343.

<sup>356</sup> The inclined sphere (*galgal ha-noteh*) and the all-encompassing sphere (*galgal ha-domeh*). See note 27 to I.E.'s introduction to Genesis.

<sup>357</sup> That is, a solar eclipse.

<sup>358</sup> The point at which orbits intersect is called "the dragon" by medieval astronomers. Maimonides writes, "The regular orbit of the moon is inclined toward the regular orbit of the sun; one half of it is inclined to the north and the other half to the south. But there are two points in it diametrically opposite each other, at which the two circular planes intersect each other...The point from which the moon begins to deviate to the north of the sun's orbit is called the head, while the other point, from which the moon begins to deviate to the south of the moon's orbit, is called the tail" (*Mishneh Torah; Laws of the Sanctification of the New Moon*, chap. 16:1, 2, Yale Judaica Series, Vol. XI).

<sup>359</sup> And it is dark all over. If the moon had its own light, its light would be seen.

<sup>360</sup> A lunar eclipse.

<sup>361</sup> If the moon had its own light, it would not be eclipsed when the earth comes between it and the sun.

<sup>362</sup> See note 337.

The highest world is the world of the holy angels who are incorporeal and, unlike the souls of men, do not inhabit bodies. Their importance is far and above the understanding of their insignificant counterparts.<sup>363</sup> This entire world is glorious and unchanging. There is no change in its arrangement. This world is not self-sufficient<sup>364</sup> but its existence is dependent upon God the glorious. Man's soul is of this same kind.<sup>365</sup> It receives power from above in accordance to the arrangement of the ministers, that is, the arrangement of each "minister" vis-à-vis the great hosts at the time of a person's birth. If the soul grows wise it will share the secrets of the angels and will be able to receive great power from an upper power that received it from the light of the angels. The person will then cleave to God the glorious. This is precisely what Jacob meant when he vowed, *then shall the Lord be my God* (Gen. 28:21). Jacob vowed that he would dedicate his entire life to cleave unto God to the fullest of his might. Jacob therefore said, *Put away the strange gods that are among you* (Gen. 35:2). Jacob did not utter these words till this point, for it was only now that he was going to serve God according to his vow. So too, Jethro, who said, *Now I know that the Lord is greater than all gods.* (Ex. 18:11).<sup>366</sup> Jethro was a very wise man.<sup>367</sup> Proof of the latter is, *And they asked each other of their welfare* (Ex. 18:7). Additionally, Scripture states, *and bowed down* (*Ibid.*), which implies that Jethro did not stand in awe of Moses.<sup>368</sup>

<sup>363</sup> Human beings. The latter are counterparts to the angels, as man is created in their image. See I.E. on Gen. 1:26.

<sup>364</sup> As great as this world is, it is not independent of God.

<sup>365</sup> As the inhabitants of this world, the angels.

<sup>366</sup> Hence when he said, *Now I know that the Lord is greater than all gods*, what he meant was that he was now going to cleave only to God.

<sup>367</sup> Jethro advised Moses on the question of judges (Ex. 18:17).

<sup>368</sup> Jethro is called Moses' colleague, as is implied in the word *le-re'ehu* in Ex. 18:7. Furthermore, Moses bowed in front of Jethro (*Ibid.*).

When Adam realized that he would die he sired a son so that the human kind would be preserved.<sup>369</sup> He received the power to preserve the human genus.<sup>370</sup> Hence Eve<sup>371</sup> exclaimed, *I have gotten a man with the help of God*<sup>372</sup> (Gen. 4:1). Each one of the sons of the prophets<sup>373</sup> used to isolate himself in the hope of being inspired from on high according to his ability. Now it is via this name<sup>374</sup> that new signs and wonders come into this world. When this name was told to Pharaoh<sup>375</sup> he asked for signs and wonders.<sup>376</sup> Therefore this name is not found in the book of Koheleth, as this book speaks of things concerning which nothing can be added nor anything taken away (Eccles. 3:4). It deals with those things concerning which *there is nothing new under the sun* (Eccles. 1:9). It deals with those things which are based on the wisdom that comes from on high.<sup>377</sup>

16. GO, AND GATHER. Scripture reads, *the God of Abraham*<sup>378</sup> because God made a covenant with Abraham to give him the land of Canaan.<sup>379</sup>

[I HAVE SURELY REMEMBERED YOU.] The meaning of *pakod* (remembered) is that the time of their visitation had come.<sup>380</sup>

<sup>369</sup> See I.E. on Gen. 4:1.

<sup>370</sup> The power to preserve the kind. However, the individual would die.

<sup>371</sup> Who concurred with Adam.

<sup>372</sup> The power to preserve the human race came from God.

<sup>373</sup> Students of the prophets (*bene ha-nevi'im*) mentioned in the prophets.

<sup>374</sup> YHVH.

<sup>375</sup> Literally, to him.

<sup>376</sup> When Moses told Pharaoh that YHVH sent him, Pharaoh asked for a sign to see if this power could change nature.

<sup>377</sup> The book of Ecclesiastes deals with natural law. However, the name YHVH changes natural law. Hence it would be misplaced in Ecclesiastes.

<sup>378</sup> The name God is not repeated in our verse with Isaac or with Jacob.

<sup>379</sup> Canaan was first promised to Abraham (Gen. 15:18). God then promised Isaac and Jacob that he would keep the promise made to Abraham (Gen. 26:3-5; 35:11, 12) (Weiser).