

Adam, Eve, and leaving home...
How every Torah word teaches
us amazing ideas.



1997
2007
10
YEARS

JewishTimes

Dedicated to Scriptural and Rabbinic Verification
of Authentic Jewish Beliefs and Practices

Volume VI, No. 38...Aug. 3, 2007

WWW.MESORA.ORG/JEWISHTIMES

Download and Print Free

IN THIS ISSUE

PARSHA: EKEV	I-3
SEXUAL LAWS	I,4,5
SHECHINAH	6

**SUPPORT THE
JEWISHTIMES
EDUCATING 10,000 WORLDWIDE**



WWW.MESORA.ORG/DONATE

CANDLE LIGHTING 8/3

Boston	7:44	Moscow	8:18
Chicago	7:49	New York	7:52
Cleveland	8:25	Paris	9:09
Detroit	8:33	Philadelphia	7:55
Houston	7:55	Phoenix	7:09
Jerusalem	7:16	Pittsburgh	8:15
Johannesburg	5:24	Seattle	8:25
Los Angeles	7:34	Sydney	5:00
London	8:28	Tokyo	6:28
Miami	7:48	Toronto	8:21
Montreal	8:03	Washington DC	8:00

Weekly Parsha

Ekev

RABBI BERNARD FOX

“And now Israel what does the Hashem your G-d seek from you? Only to fear Hashem your G-d, to go in all of His ways, to love Him, to serve Hashem your G-d with all your heart and all your soul, to observe the

(continued on next page)

SEXUAL LAWS

*Adam Leaves Home:
as We Must Too*

RABBI MOSHE BEN-CHAIM

“And Adam called names to all the animals, the birds of heaven, and to all the beast of the field; but to Adam, he could not find one to assist beside him.

And God caused a deep sleep to come upon Adam, and he dreamt; and He took one of his sides, and closed it with flesh in its place. And God built that side which He took from Adam into a woman and He brought her to Adam. And Adam said, ‘This time, bone of my bones, and flesh of my flesh; to this one will be called woman [isha] for from man [ish] was this taken.’

Therefore, man will abandon his father and mother and cleave unto his wife, and they shall be one flesh.” (Gen. 2:20-24)

Talmud Sanhedrin derives many laws from the last verse “Therefore, man will abandon his father and mother and cleave unto his wife, and they shall be one flesh.” From the words “man will abandon his father and mother” Rabbi Eliezer derived that man must not marry his father’s sister or his mother’s sister...this is the expression of his “abandonment” of his parents: he does not cleave to their relatives. Rabbi Akiva derived that one must not

(continued on page 4)

(Ekev cont. from pg. 1)

Weekly Parsha

JewishTimes

Weekly Journal on Jewish Thought



The JewishTimes is published every Friday and delivered by email. Subscriptions are FREE. To subscribe, send any email message to: subscribe@mesora.org

Subscribers will also receive our advertisers' emails and our regular email announcements.

Contacts:

We invite feedback or any questions at this address: office@mesora.org
Ph(516)569-8888 Fx(516)569-0404

Advertising:

<https://www.Mesora.org/Advertising>

Donations:

<https://www.Mesora.org/Donate>

Content at Mesora.org:**JewishTimes Archives:**

<http://www.Mesora.org/JewishTimes>

Philosophy Archives:

<http://www.Mesora.org/Philosophy>

Weekly Parsha Archives:

<http://www.Mesora.org/WeeklyParsha>

Audio Archives:

<http://www.Mesora.org/Audio>

Interactive, Live, Audible Sessions:

<http://www.Mesora.org/TalkLive>

Database Search:

<http://www.Mesora.org/Search>

Articles may be reprinted without consent of the JewishTimes or the authors, provided the content is not altered, and credits are given.

commandments of Hashem and His laws that I command you today for you own benefit.” (Devarim 10:12-13)

Moshe explains to Bnai Yisrael that the Almighty seeks their complete, wholehearted service. However, this does not require any sacrifice of their own self-interest. All that Hashem requests from Bnai Yisrael is for their own benefit. If the nation wishes to pursue its own self-interest, it will faithfully serve the Almighty.

Moshe continues with two additional points. First, he reminds Bnai Yisrael that the Almighty is the master of the heavens, the earth and all that exist, therein. Second, Hashem chose the forefathers and their descendants to be recipients of His love and attention. How are these points related to Moshe's previous assertion regarding the benefit of a Torah life?

Sforno addresses this issue. He explains that the Almighty is ruler of the entire universe. The heavens and earth, through their perfection, testify to the glory of their Creator. Therefore, the service of humanity does not add to His grandeur.

Nonetheless, the Almighty performed miracles on behalf of the forefathers and Bnai Yisrael. This is paradoxical. A miracle is an abrogation of the natural law. This law is the work of the Almighty. Why does the Creator rescind His own natural order for the benefit of humanity?

Sforno responds that this can only be the result of some unique characteristic of humankind. We are created in the image of the Almighty. This provides us with the potential for a singular perfection. No other creation is created in Hashem's image. In order to help us achieve this perfection, the Creator performs miracles and suspends His own natural laws.

According to Sforno, all of Moshe's points are related. Moshe tells Bnai Yisrael that observance of the Torah will enrich their lives. He then proves his assertion. Hashem does not seek our obedience in order to glorify Himself. We do not add to His grandeur through our observance of the mitzvot. What then is His purpose in giving us the Torah? Moshe shows that the Almighty is concerned with the perfection of humanity. This must His purpose in delivering the Torah to us.[1]

“For Hashem, your G-d, is the supreme G-d and the master of all masters. He is the great, mighty and awesome G-d. He does not show favor or accept bribes.” (Devarim 10:17)

The text of most of our prayers was composed by the Anshai Keneset HaGedolah – the Members of

the Great Assembly. This assembly of Sages was established during the first exile. It was led by Ezra. This institution continued to operate until the period of the Hashmonayim.

In our passage, Moshe praises the Almighty. He describes the Almighty as great, mighty and awesome. This description was incorporated by the Members of the Great Assembly into our daily prayers. This phrase is the cornerstone of the first benediction of the Amidah.

There is an amazing discussion in the Talmud regarding this phrase. In this discussion the Talmud seeks the derivation of the title “Great Assembly”. Why was this group of Sages granted this title? The Talmud responds that these Sages returned to the Almighty His crown. Moshe referred to Hashem as great, mighty and awesome. The prophet Yirmiyahu observed heathens destroying the Almighty's Temple.

He exclaimed, “Where is the awesome nature of the Almighty?” He deleted the term awesome from his prayers. Daniel observed that the heathen nations had subjugated Bnai Yisrael. He exclaimed, “Where is the might of Hashem?” He deleted the term “mighty” from his prayers. The Members of the great Assembly responded that these deletions were not appropriate. The awesome nature of the Almighty remains evident even in exile. Hashem forestalls His punishment of the heathen nations. Through this forbearance, the Almighty demonstrates self-restraint. This forbearance is a demonstration of might.

Hashem's awesome nature is also evident during exile. Bnai Yisrael is a small nation, dispersed among the heathen nations. These nations seek to destroy the Jewish people. Yet, the Almighty's nation survives in this hostile world. The continued existence of Bnai Yisrael is a moving demonstration of the Almighty's awesome nature.[2]

We can understand a portion of this discussion. Certainly, the survival of Bnai Yisrael is miraculous. This survival is an expression of Hashem's providence and his mastery over all the nations of the world. However, the Talmud's explanation of Hashem's might is more difficult to comprehend. How does the Almighty's restraint in not punishing the heathens demonstrate His might?

In order to answer this question we must establish two premises. First, it is impossible to understand the comments of the Talmud in their literal sense. In fact, a literal interpretation would be blasphemous. The Almighty is a perfect unity. He cannot be viewed as composed of parts. Therefore, we cannot actually ascribe restraint to Hashem. Restraint is defined as acting against one's inclination or nature. This would

(continued on next page)

(Ekev continued from page 2)

Weekly Parsha

mean that Hashem's will is restraining or suppressing His nature. This, in turn, implies that Hashem is "will" and "nature". This is not consistent with the concept of the Almighty's unity. Why does the Talmud attribute restraint to Hashem? The Talmud is attempting to explain a difficult concept in terms that are familiar to us. In other words, the Talmud is employing figurative description to explain a difficult concept. What is this concept?

This brings us to the second premise. Human beings have volition. We have the ability to choose between good and evil. This ability explains the existence of evil in the world. The Almighty provides us with the ability to choose. Sometimes, we choose evil. This choice introduces evil into the world.

This analysis is somewhat flawed or incomplete. In fact, freewill and evil are inexplicable miracles. We cannot fathom the Almighty's nature. However, we do know that He is omnipotent. He is the master of all that exists. Virtually all of creation is completely obedient to the Almighty. The natural laws operate in perfect accordance with His will. A plant cannot decide to not blossom. Gravity cannot elect to arrest its own operation. The universe demonstrates the awesome might of its Creator. Yet, Hashem created on element in His universe that can seemingly deny His omnipotence. This is the human being. We have the ability to sin. Evil can temporarily triumph. In the victory of evil the glory of the Almighty is hidden from view. This phenomenon is not explicable. It is an incomprehensible miracle.

We can now understand the comments of the Talmud. Our sages are drawing our attention to the miracle of sin. We cannot explain the granting of freewill. Freewill, by definition, creates the option to sin. Sin produces evil. Evil, obscures the Almighty's omnipotence. The Talmud is not attempting to explain this phenomenon. It is instructing us to appreciate that evil involves a miracle that is beyond human comprehension.

"And if you will be obedient to my commandments that I command to you this day, and you will love Hashem your G-d and serve Him with all your heart and soul, then I will provide rain in its proper time – in the beginning and the end of the season – and you will gather your grain, oil and wine." (Devarim 11:13-14)

In these pesukim Moshe relates Hashem's promise to Bnai Yisrael. The nation must be obedient to the Torah. The people must wholeheartedly love and serve the Almighty. Hashem promises that, in return, He will assure that the land produces its bounty.

These passages are recited in the second paragraph to the Shema. Nachmanides observes that these pesukim are very similar to the admonition found in last week's Torah portion. That set of pesukim are the first paragraph of the Shema. There, Moshe exhorts us to love Hashem with a complete heart and soul.

However, there is a difference between the two passages. Our pesukim are in the second-person plural. Moshe is addressing the nation as a whole. In the first paragraph of the Shema, the admonition is stated in the second-person singular. Moshe is addressing each individual member of the nation. What is the reason for this distinction?

Nachmanides begins with an observation. The context of the two exhortations differs. In the first paragraph of the Shema, Moshe is discussing our obligations. He explains that we are obligated to love and serve the Almighty. In the second paragraph Moshe is discussing providence or reward and punishment. He explains that the welfare of the nation depends upon obedience to the mitzvot and the people's relationship with Hashem.

Nachmanides explains the use of the singular or plural form based on this distinction. We are individually obligated to observe the commands and serve Hashem. Moshe stresses this personal obligation by using the first person. However, providence is consequence of the behavior of the nation.

In order to better understand this explanation, it is helpful to review Nachmanides' general understanding of providence. Nachmanides maintains that any act of providence involves – by definition – an intrusion into the laws of nature. His argument is simple and compelling. Let us consider an example. Reward and punishment are expressions of providence. We are told that the nation will be rewarded for observing the Torah. Our crops will be bountiful and we will enjoy the wealth of the land. This implies that we could not, through natural causes, be assured of this outcome. Hashem will intervene in the course of nature to assure that we receive these blessings. The blessings are produced through an alteration in the natural chain of cause and effect.

Accordingly, Nachmanides argues that every reward and punishment involves a hidden miracle. The suspension of natural law is not observable in these instances. Yet, it occurs.[3]

Nachmanides maintains that the Creator endowed the universe with physical properties. He wills the natural laws to exist. In the absence of providential interference, cause and effect governs the affairs of the universe. This is the fundamental basis for Nachmanides' interpretation of our passage.

The Almighty does not suspend His laws gratuitously. Just as He wills our obedience to the laws of the Torah, He also sustains the natural laws. Providence is exercised sparingly. The fate of Bnai Yisrael – as a nation – is guided by providence. However, individuals do not enjoy the same providential relationship with the Almighty. Nachmanides argues that only the righteous and the wicked can expect providential treatment. The fate of more "average" individuals is primarily guided by natural law.[4]

According to Nachmanides, Moshe used the plural in our passages to communicate the special providential status of the nation. Whereas the individual is generally subject to the caprice of nature, Bnai Yisrael's welfare is directly guided by the Almighty. ■

[1] Rabbaynu Ovadia Sforno, Commentary on Sefer Devarim 10:12-15.

[2] Mesechet Yoma 69b.

[3] Rabbaynu Moshe ben Nachman (Ramban / Nachmanides), Ketvai HaRamban, Drush – Torat Hashem Temimah (Mosad HaRav Kook, 5724), pp. 67-71.

[4] Rabbaynu Moshe ben Nachman (Ramban / Nachmanides), Commentary on Sefer Devarim 11:13.

MESORA

Talk LIVE

Sun. 8/5 11:15AM EST

Sexual Laws & God's Wisdom

www.Mesora.org/TalkLIVE

(continued from page 1)

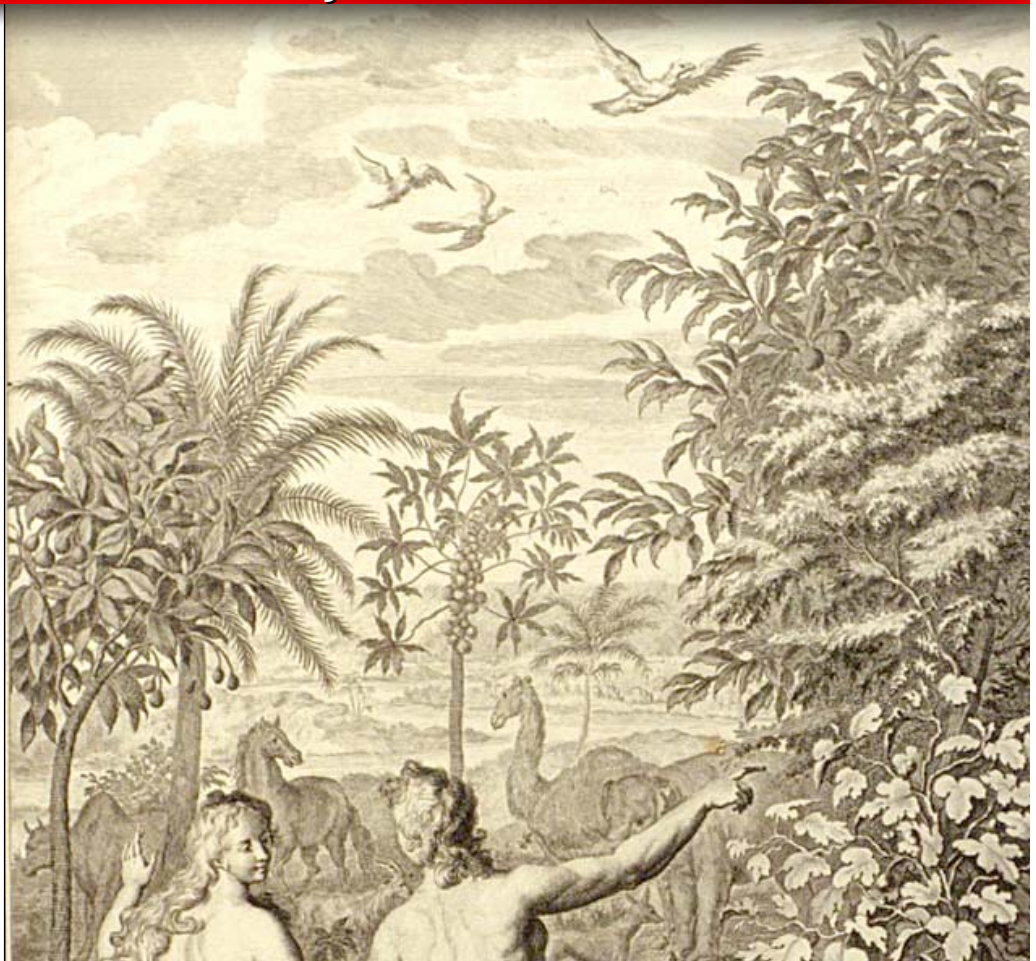
Sexuality

marry his mother or his father's wife (stepmother). The question of course, is what damage exists in marrying one's aunt. The question is compounded by the praises Talmud Brachos 57a gives to one who dreams of sexual intercourse with his mother or sister. There, the Talmud states that if one has such dreams, he should anticipate understanding and wisdom respectively. However, how can one act be simultaneously prohibited and praised? (Other derivations are this: "and cleave to his wife" and not his friend's wife. "And they shall be one flesh": i.e., he shall mate only with humans and not commit bestiality: a union where the two types of flesh cannot combine to create "one flesh".)

What is learned from the word "therefore" ("therefore man shall leave...")? It appears that "since" man said "bone of my bones, flesh of my flesh", such an identification with his new wife demands that man "therefore" abandon his parents, with regards to selecting a mate. But what is the connection between finding a mate created from his bones and flesh, and abandoning his parents?

We must also note that although most laws were not commanded to Noachides, sexual prohibitions were commanded to them, and were prohibited Even before Torah. What then is so severe regarding certain sexual unions that Even the first generations of mankind received their prohibitions?

In the Torah (Lev. 18:6-30) God delineates the prohibited, sexual unions. Some verses state the reason why we are commanded not to "uncover the nakedness" of specific, prohibited partners. The reason given for the father and mother is "it is your mother, do not uncover her nakedness". For the wife of your father, "it is the nakedness of your father". For one's granddaughter, the reason is "it is your nakedness". But when citing the sister of your father or mother, the reason given is that they are both "kin" of your parents. This case is not a "nakedness" issue. Why not? To review, only with regards to parents, the spouse of parents, or grandchildren, is there a term "it is so and so's nakedness". But in connection with one's aunt, this phrase is absent. In this latter case, the term "shi-ayre" or "kin" is used. What then is the difference between "shi-ayre" regarding an aunt, and uncovering one's nakedness stated only regarding parents or grandchildren? But a most glaring omission is one's child as a sexual partner. Although the Talmud teaches how children are derived as prohibited, we can ask why a child is not expressly stated.



Let's take this last question first. It is apparent that the Torah treats one's aunt differently. Although a prohibited partner, she is not prohibited based on sexual activity, since she is prohibited Even if never married. Conversely, a father's wife is considered "a father's nakedness", since he had intercourse with this woman. Therefore, his son may not ever marry her, even after the father's death. The reason: one may not uncover his father's nakedness. This means that God saw it fit that man not draw close in sex, to one who was his father's sexual partner. Such a union between a son and his father's partner is an expression of the son's desire to draw close to his father's sexuality. Such boundaries must be strictly enforced, and never crossed. The father is not to be viewed in any sexual category by his son. Psychologists are aware that all humans possess attraction to both sexes, some more than others. This is the reason behind homosexuality as well. So, the Torah's identification as this being "a father's nakedness" teaches the underlying motivation that seeks an outlet, yet must remain under control. I also believe that if a son has intercourse with his father's partner – even after his father died – the son thereby identifies

with his father on an equal footing, which reduces the necessary image of "authority" which a father must hold in his son's mind. This authority role is so vital to our perfection; God included the law of honoring parents in the Ten Commandments; in the first five addressing laws between man and God. For honoring parents brings us to honoring the Ultimate Authority. Through this single prohibition, we understand some of the gravity behind the sexual laws.

In general, the Rabbis teach that we must not seek to satisfy the sexual unless necessary. Our lot is to strive towards greater understanding of God's wisdom through creation, and His Torah. In this area we will find the greatest intensity of enjoyment, in the greatest duration. In stark contrast, physical drives have short life spans, which meet with pain when we overindulge. And this is by design, as a means to deter us from seeking a hedonistic lifestyle. In the very last verse in this section, God spells out the flaw in all of the sexual prohibitions: "And you shall watch my guard, not to do from the abominable statutes that are performed before you, and you shall not become impure with them, I am God your God." (Lev. 18:30) Ibn

(continued on next page)

(continued from page 4)

Sexuality

Ezra teaches that these sexual deviations contaminate one's soul. They are not physical impurities, but contaminations of our souls. (ibid 18:24) This "impurity" refers to the greater attraction to the physical, in proportion to our involvement. The Rabbis taught: "There is a small limb in man, if he satisfies it, it increases its hunger; if he starves it, it becomes satisfied". Following lusts creates more lust, and removes our attention from wisdom.

Now, regarding an aunt, we are prohibited – not due to a sexual relation – but because she is closely related by lineage. This is the other manner in which we might cross the boundaries, by seeking a partner who is close to our parent through lineage, not via intercourse.

Now, let's address the Torah verse. Why did the Torah state that man must "therefore" leave his parents? We said this edict came on the heels of Adam realizing great satisfaction with Eve, now that she was "bone of his bones, and flesh of his flesh". He identified with Eve; he viewed her as "part" of himself...something he could not achieve in connection with any other animal. No other being was created from Adam's body. This is significant. We thereby learn that man's sexual satisfaction is not simply physical. Similarly, man's appetite is not simply physical. Man was first punished to eat the same food as his donkey, but he could not do so due to the loss of his self-image in sharing his donkey's eating bin. Therefore, God said, "by the sweat of your brow eat bread". God gave man back some dignity, as man feels accomplishment in working to create his food. Man needs ego satisfaction. He needs the "sweat of his brow".

Man also needs identification with his mate, if he is to be satisfied sexually and psychologically. This explains why many men are not attracted to women who are an "easy catch". But if they have to conquer her, if she plays the "hard to get" game...the man feels satisfaction, which adds to his sexual relationship with this conquered woman. This also works well to satisfy the female need of a male "security" image, mimicking her image of her father.

Therefore, Adam's response upon meeting Eve is understood, as he required some sense of identity. She was made literally "from" him. But why does the Torah immediately step in and say "therefore" man must leave his parents and cleave to his wife? Let's put the question this way: in what capacity does man relate to his parents? Are they not as we said, "authority" figures? Since this is so, man is

caught in a dilemma: on the one hand, he is a subservient being – to his parents. On the other, he wishes to "conquer" and identify with his mate. The two cannot coexist. Therefore, as soon as Adam expressed satisfaction in the woman coming from him, he must abandon the subservience of childhood, and become a master. God desires the population of new generations. Perhaps this is why the Talmud describes the husband as a "baal", an owner of his wife. But this means he owns "rights" to her, not her person. In some sense, man is satisfied when he chases and catches a wife, as the Talmud says as well, it is the man who pursues the woman. This is not chauvinistic, but realistic. God granted different drives to each gender. We now appreciate why Adam's exclaim at his satisfaction in a being he identifies with, is immediately followed by the edict that he leaves his prior status of subservient child. He now enters the role of master, which demands that he abandons the servitude role under his parents.

One last question was regarding the praises Talmud Brachos gives to one who dreams of sexual intercourse with his mother or sister. How is this praiseworthy, if such acts are prohibited? The answer is in the praises. Why is one to anticipate wisdom? I believe this type of person is praised, since he is not crippled by societal norms. He thinks freely, and feels freely. He senses the very natural desire for the first female figures experienced in his youth. It is only taboo that generates feelings of disgust and repression for desiring a sister or mother. For if one had a sister he never knew, and met her 30 years later unbeknown to him as his sibling, he may very well feel attracted, and desire to marry her. So if someone dreams of intercourse with his sister or mother, he is simply expressing natural feelings, and is so unrepressed, that the Rabbis teach based on

King Solomon's words, that this unrepressed mind will definitely realize great wisdom. He is praised for his unbridled mind. Of course the act is prohibited, but the fact that such a person has a free enough mind to embrace deep emotions, is truly a credit to the person. So although the act might be prohibited, the acceptance of his own underlying motives without taboo is praiseworthy.

We have learned, "All who add, subtract". This is said in reference to Eve who told the serpent that she could not eat or "touch" the forbidden fruit. That cunning serpent pushed Eve into the tree, causing her to touch the fruit. When Eve saw nothing happened after touching the fruit, (which God never prohibited) she then ate it. She added a prohibition, thereby causing her downfall. Our freethinking individual never added taboos from society, and thereby, kept his mind open, which leads to wisdom.

In summary, the sexual prohibitions are derived from how God created Adam and Eve. The creation and inception encounter of the first man and woman is a blueprint for all mankind. From that couple, we learn man's relationship to his parents and spouse. From them, we learn that sexual laws equally bind Noahides. All mankind requires them. These laws help man extricate himself from his initial subservient state under his parents, towards a life where he becomes independent, and the only authority is God. Man's ego demands him to abandon a life as a child, where he can express mastery over the world and his family, and serve God using his free mind. If man were to remain a child, parents would obscure his view of, and appreciation for God. But without parents, man would never learn the concept of "authority", which he must eventually transfer onto God. God's plan is perfect. ■

HomeTech
Powerwashing - Sealing - Staining
Decks - Cement - Brick - Vinyl Siding
All your handyman needs!

Before **After**

516-668-6969
Brett Gisser

Ad above: NY/NJ Metro area only

RABBI ISRAEL CHAIT

Written by Matt Schneeweiss

what is meant by the term Shechinah?

The root of "Shechinah" is SH'CH'N, which means "to dwell." Although there are many derivatives of SH'CH'N in the Tanach (Bible) there is not a single instance of the word "Shechinah." The term "Shechinah" was coined by the Sages, based on the verse: "V'asu li mikdash v'shochanti b'socham - They shall build for Me a Sanctuary and I shall dwell among them" (Exodus 25:8).

Why did the Sages see fit to create a new term to use in reference to God? In order to answer this question, we must first understand what it means for God to "dwell" in a certain place.

The notion of God dwelling in a physical space is absurd. God is non-physical and is not anywhere or in anything. This was beautifully expressed by King Solomon at the dedication of the Sanctuary: "But does God really dwell on the earth? Behold! Heaven and the heaven of heavens do not contain You, much less this house that I have built!" (Kings I 8:27).

In the Guide for the Perplexed 1:25 the Rambam explains the use of the verb "to dwell" with reference to God. "Dwelling," when analogically applied to inanimate objects, refers to "everything which has settled and remains fixed on one object." In this sense, the verb "to dwell" is used with reference to God to denote the continuance of His Providence on a particular object or place. In other words, to say that God "dwells in the Sanctuary" means that God continually exerts His Providence there [1].

Now that we understand what it means for God "to dwell" we can now explain why the Sages saw fit to coin the term "Shechinah" [2].

Grammatically, "Shechinah" is the gerund of the verb "shachin." A gerund is - and this is my own definition - a nounified verb [3]. For instance, "to swim" is a verb. When I say, "I am swimming in the

ocean," I am using "swimming" as a verb. However, when I say, "I love swimming," I am using "swimming" as a noun, in the same way I would say, "I love Seattle." This nounification of the verb "to swim" is properly called a gerund.

Human beings cannot have any actual knowledge about God Himself. We can know that He Exists, but we cannot have any actual knowledge of the nature of His Existence. This principle is explicitly stated in the Torah: "Man cannot know Me and live" (Exodus 33:20). The only type of knowledge we can have of God is knowledge of His actions, including knowledge of creation, knowledge of His particular providence, and knowledge of Torah.

Our inability to know God creates a practical problem: How can we make any statements about Him? It is philosophically impossible to speak of God as a subject because we cannot know Him. Since we cannot speak of God as a subject, we cannot even make statements such as "God does this" or "God did that," without overstepping the bounds of philosophical truth and propriety. At the same time, we must talk about God - otherwise we will never advance past our false, infantile notions.

The Sages solved this problem by creating the term "Shechinah" - a gerund that denotes God's actions. The invention of the term "Shechinah" enabled them to treat God's actions as a subject, and to speak freely of them without making reference to God, Himself, as a subject. Instead of making a philosophically problematic statement such as, "God exerts His providence in the Sanctuary" - which refers to God as a subject - we can instead say, "The Shechinah is in the Sanctuary."

In light of this explanation, it should be clear that Shechinah is not synonymous with God, nor is it "His feminine aspect" - God forbid. ■

[1] Although the Rambam also indicates that Shechinah refers to "a created light," it is unclear whether this is truly his position, which is why I omitted reference to this aspect of his explanation in the main body of this article. In 1:19 the Rambam writes: In this sense it is said "The whole earth is full of His glory" (Isaiah 6:4), "All the earth gives evidence of his perfection," i.e. leads to a knowledge of it. Thus also "The glory of the Lord filled the tabernacle" (Exodus 40:34): and, in fact, every application of the word to God must be interpreted in this manner; and not that He has a body occupying space. If, on the other hand, you prefer to think that in this passage by "the glory of the Lord," a certain light created for the purpose is to be understood, that such light is always termed "glory," and that such light "filled the tabernacle," we have no objection. It seems to me that the Rambam really holds that "Shechinah in the Sanctuary" is a reference to the fact that the Sanctuary is a place in which God's wisdom and Providence are manifest, but he adds that if a person were to believe that this Shechinah is really a created light, he would not suffer any philosophical harm (since he recognizes that God, Himself, is not in the Sanctuary). The Rambam himself does not maintain that Shechinah is a reference to a created light. At the same time, I can't explain why the Rambam would have to tell us about a position that he thinks is not true and continue to reference it throughout the Guide.

[2] I heard this explanation from Rabbi Chait on a tape. The last time I listened to this shiur was a year ago, and I can't guarantee that I understood it properly or have conveyed it accurately or in its complete form. If this explanation doesn't ring true, I'd suggest listening to the tape rather than to me.

[3] The Oxford English Dictionary defines gerund as: "A form of the Lat. vb. capable of being construed as a n., but retaining the regimen of the vb. Hence applied to forms functionally equivalent in other langs., e.g. to the Eng. verbal noun in -ing when used rather as a part of the vb. than as a n." I like my definition better.

*Matt Schneeweiss authors the blog:
<http://kankanchadash.blogspot.com>*

Funding for small to medium sized, private or public companies.

Private Transactions
Reverse Mergers
Block Trades
Convertibles
Stockloans
Shells
Pipes
IPOs

B
Salamon Brothers
516.371.9440
salamon.brothers@verizon.net

BARBERRY ROSE MANAGEMENT



Property Portfolio Fund **THREE**

in support of Mesora.org
and the JewishTimes

info@brmfunds.com

thank you to
Barberry Rose Management
a real estate leader with
average yearly ROI of 36%

Mesora & the JewishTimes



- Corporate Identity
- Website Design
- Marketing
- Advertising
- Fund Raising
- Package Design
- Presentations
- Flash Animations
- Business Plans

516.569.8888 info@NYDesign.com