

ANNOTATED INDEX TO JUDAICA PRESS (1989) TORAH COMMENTARY OF RABBI SAMSON RAFAEL HIRSCH

BERESHIT/GENESIS

- Abel, murdered by his brother Cain, seemingly not premeditated long beforehand: 104
Abel, offering of, confirmed his worthiness: 101
Abel, offering of, first and best of his flock, highlighting his connection to God: 99
Abel, offering of, placed his relationship to God in the foreground: 99
Abel, offering of, reflected his attitude and choice to give the very best of his flock: 99
Abimelech, generic name given to all the kings of Philistia: 572
Abimelech, requiring oath from Abraham as protection for future generations: 359-60
Abimelech, seeks the good will of Abraham's posterity only following Isaac's birth: 359
Abraham, achieves status as a prophet (נביא) only after his brit milah: 311
Abraham, Akedah, describes purpose not as sacrificing but prostrating (ונשתחוה): 371
Abraham, Akedah, didn't withhold his son but didn't sacrifice him: 374
Abraham, Akedah, human sacrifice contrary to everything he knew of God: 373
Abraham, Akedah, offering not blood but life force (via symbolic animal sacrifice): 371
Abraham, Akedah, test of his attachment to God: 367-68
Abraham, Akedah, would not have believed an angel who told him to kill Isaac: 373
Abraham, an alien with riches, accepted as a prince of God (נשיא אלקים): 434
Abraham, an alien with riches, did not excite envy or jealousy: 434
Abraham and Isaac, after attaining nearness to God felt themselves no higher than anyone else: 378
Abraham and Isaac, went up the mountain harmoniously with one accord (יחדיו): 378
Abraham and Lot, quarrel of, mutual separation brought peace: 244
Abraham and Lot, separation of, demanded by Abraham for protection of his people: 244
Abraham and Lot, separation of, due to spiritual differences, not insufficient pasturage: 243
Abraham and Sarah, child born to, absurd, laughable given ordinary course of events: 307
Abraham and Sarah, improbability of success: 352
Abraham and Sarah, marriage relationship, each spouse acting for the other's sake: 285
Abraham and Sarah, legacies of both required for moral inheritance of the Jewish people: 305
Abraham and Sarah, moved to a place of relative isolation in anticipation of Isaac's birth: 341
Abraham, arguing with God: 324-9
Abraham, asked Sarai to say she was his sister to protect her: 238
Abraham, asked Sarai to say she was his sister, he was not risking her honor to save himself: 238
Abraham, attained all that was humanly possible spiritually and morally: 416
Abraham, becomes a prophet (נביא) through clarity of mind and godly deeds: 314
Abraham, before God as a prophet (נביא), when God appears to him at Mamre: 310-11
Abraham, before God even when running to greet strangers: 313
Abraham, blessed in having a son who in marriage would not go over to idol worship: 390

Abraham, blessed not *by* the Highest but *for* the Highest: 261
 Abraham, blossomed through his helping of others, felt himself blessed: 389
 Abraham, brit with God, series of three animals and birds of prey, meaning of: 278-9
 Abraham, brought out of Ur Kasdim (יציאת אור בשדים), prototype of Exodus (יציאת מצרים): 276
 Abraham, built an altar everywhere that his mission became clear to him: 249
 Abraham, called out in the name of God (ויקרא בשם ה'), unlike a world saying נעשה לנו שם: 235
 Abraham, camels of, muzzled to prevent them from eating from others' fields: 395
 Abraham, certain it would be a defamation of God if one innocent punished in Sodom's destruction: 324
 Abraham, certain that God would not punish even one innocent person in Sodom: 324
 Abraham, challenging God to be just, ensures godliness of inner voice that pleads for the right: 329
 Abraham, conditions under which he becomes a prophet, complete clarity of mind: 314
 Abraham, covenant with God, not possible without Sarah: 305
 Abraham, day of his death, Esau out hunting, Jacob cooking lentils: 429
 Abraham, dedicating his hand to God, forsaking selfish motives: 264-5
 Abraham, defined mountain (הר) as place where humankind can best find God: 234
 Abraham, descendants of, become a nation through acts of God: 226
 Abraham, did not seek cities but to build a spiritual foundation in isolation: 235
 Abraham, did not succeed in educating all of his children in his spiritual legacy: 414-15
 Abraham, Divine comes to him via appearance of God (מראה) and a vision (מחזה): 266
 Abraham, daughter of, visibly blessed in all things, to plant his spirit in the world: 390
 Abraham, demonstrated the happiness-bringing effect of worshipping God by brotherly love: 364
 Abraham, did not seek relief after his circumcision, but looked out for travelers: 310
 Abraham, doesn't believe God will make him kill Isaac, but doesn't know what will happen [MKbS]: 370
 Abraham, earned reputation as a prince of God (נשיא אלקים) among B'nei Cheit: 382-3
 Abraham, emigration from Ur-Kasdim, a deliverance for his descendants: 276
 Abraham, extending hospitality to "three men" did not require departing from God: 313, 324
 Abraham, extending hospitality, not because of other's needs but to exercise his own character: 315
 Abraham, faith of (אמונה), without 613 mitzvot: 273-5
 Abraham, falling on his face, symbolizes acceptance of the covenant's demands: 296
 Abraham, father of raising unorganized mass of nations to spiritual and moral heights: 297
 Abraham, feared his circumcision might alienate people, causing them to draw away from him: 312
 Abraham, first "Protestant," isolated in his own distinctive character: 256
 Abraham, founder of a nation, not a church: 298
 Abraham, gave himself over completely to the direct guidance of God: 274
 Abraham, God of, also loving Adoshem when appearing as strict Elokim: 269-70
 Abraham, God of, Mastermind of both nature and history: 264
 Abraham, God's covenant with, Sarah indispensable to: 305
 Abraham, God's messenger on earth: 318
 Abraham, had no doubt that he would take possession of the land: 276-7
 Abraham, had no doubt that the innocent would not be destroyed in Sodom and Gomorrah: 324
 Abraham, had to know the darkness of sleep to understand the future for his descendants in Egypt: 277
 Abraham, has total confidence in special providence (השגחה פרטית) to find the right wife for Isaac: 394
 Abraham, hospitality and benevolence of, made him a source of blessing (להיות ברכה): 242
 Abraham, hospitality of, did not interrupt his standing prayer before God: 324
 Abraham, hospitality of, drew strangers to him although living in isolation: 242
 Abraham, house of, definition of: 284

Abraham, intention of Akedah was for him to renounce his own ideas and will: 371
 Abraham, intention of Akedah was to offer himself in God's service, laid symbolically on the altar: 371
 Abraham, Ivri, stranger "from the other side" or one who "stands in opposition": 255-6
 Abraham, legacy of, courage to be a minority contrary to the spirit of the time: 224
 Abraham, legacy of, spirit of general benevolence and universal charity: 312
 Abraham, life of, three periods: 266
 Abraham, lived (שוכן) among Amorites yet maintained his unique spiritual character: 256
 Abraham, loving kindness (גמילות חסד) the characteristic of his household: 397
 Abraham, mental clarity of, makes possible receiving and transmitting prophecy, not authoring it: 314
 Abraham, merit (זכות) of, fear of its being used up: 267
 Abraham, merit (זכות) of, saw dependent (בדבראם) nature of heaven and earth in creation: 48
 Abraham, misrepresented his relationship with Sarah for her safety: 342
 Abraham, misrepresenting his relationship with Sarah, reasons for: 237-8
 Abraham, mission to convert others to take place in the land (not abroad): 247
 Abraham, mourned death of Sarah in private, withdrew and did not parade his grief: 381
 Abraham, new covenant, feelings and urges to be mastered by free-willed self-control: 295
 Abraham, not blessed by the Highest (ברוך מ-), but blessed for the Highest (ברוך ל-): 261
 Abraham, not dwelling with Lot, because Lot cared only for profit: 243
 Abraham, not overcome by his years, but strode through his days on his life's path: 388
 Abraham, not present at the death of Sarah, finding her dead upon return from Akedah: 381
 Abraham, not sufficient to have as a father without having Sarah as a mother: 305
 Abraham, offers his whole being to the aishdat (אשרת) to keep the fires of godliness alive on earth: 371
 Abraham, offers hospitality not from ascertaining need but as a mark of his tent (household): 315
 Abraham, opposed heathenism, as apostate endangered himself by rejecting its customs: 349-50
 Abraham, performance of brit milah, placed himself in opposition to all humankind: 309
 Abraham, possession of the land, neither he nor his immediate descendants to take: 277
 Abraham, profession of, to summon men in the name of God: 241
 Abraham, not directed to go to, but enabled "to see" when he had arrived: 230-1
 Abraham, practitioner of hospitality, showing effect of worshipping One God: 364
 Abraham, profession of, to summon men in the name of God: 241
 Abraham, promised land, first experience in, famine and war: 250
 Abraham, prophesy of, introduction to galut (גלות): 266
 Abraham, protected his converts (חניכים) by isolating them from surrounding corruption: 257
 Abraham, protested the worship of gods by all the nations: 225
 Abraham, receives back from God everything he was asked to give up: 225
 Abraham, re-conquered the land, pursuing Chedorlaeomer out of the land: 251
 Abraham, refers to Sarah as his sister because unmarried virgins were safe than married women: 342
 Abraham, relationship with Sarah unaffected by events that transpired with Pharaoh: 242
 Abraham, remained an Ivri, either "from the other side" or "in opposition": 255-6
 Abraham, remained in God's presence (עמידה לפני ה'), even when extending hospitality: 324
 Abraham, remained with Sarah's body except to arrange for burial: 381
 Abraham, represented the metaphorical wing causing nations to rise (אביר הגוים): 297
 Abraham, reputation among B'nai Heth, prince of God (נשיא אלקים): 382-3
 Abraham, revelation to of downfall of Sodom and Gomorrah: 311
 Abraham, second marriage of, to Ketura, another name for Hagar according to Reb Yehuda: 413
 Abraham, seed of, to be like dust of the earth, unlimited generations of immortal nation: 248

Abraham, task of, implant principles of future nation in his son to pass on: 319
 Abraham, task of, to bring up his descendants to keep on God's path (לשמר דרך ה'): 320
 Abraham, taught that God is the owner of heaven and earth (אי עליון קונה שמים וארץ): 262
 Abraham, teaches that to receive wanderers hospitably more important than standing before God: 312
 Abraham, testament of, stresses tzedakah (duty of benevolence) before mishpat (strict justice): 321
 Abraham, three periods of his life: 266
 Abraham, throwing himself down on his face, showed his acceptance of the covenant: 296
 Abraham, to be reproduced in every person in order to achieve a happy future: 296
 Abraham, to found not a church but a nation formed of nations (גוי וקהל גוים): 298
 Abraham, to keep his descendants to the path of God (לשמר דרך ה'): 320
 Abraham, to bring a centralizing spirit to the nations: 297
 Abraham, told by God that Canaan was where the שכנינו בתחיתו would come back: 232
 Abraham, told to obey the voice of Sarah, even if he disagreed with her words: 355
 Abraham, true modest (ענו) son of, respects everyone, regardless of vocation (or social status): 378
 Abraham, unchanged towards the non-Abrahamitic world by his brit milah: 312
 Abraham, understood his role as not to be blessed, but to be a blessing (היה ברכה): 262
 Abraham, understood Divine Providence for the individual (השגחה פרטית): 289
 Abraham, virtues of, preceded milah: 291
 Abraham, welcomed strangers as first circumcised Jew: 312
 Abraham, willing to pay the value of the whole field for the cave of Machpelah: 384
 Abraham, word of God came to him in a vision (במחזה): 268
 Abrahamites, to be isolated by brit milah, but to be ready for humane purposes: 312
 Abrahamitic, house, every child born of, born to and acquired by the Abrahamitic community: 300
 Abram, lives when שם לנו שם was the guiding principle, but his was to קרא בשם ה': 219
 Abram told with lech lecha, "go for yourself," to isolate himself from prior connections: 223
 Abram, God's covenant with, animals are coming generations, three of which forcibly killed: 278-9
 Abram, God's covenant with, cut calf as slavery, broken goat mishandling, ram stateless aliens: 282
 Abram, God's covenant with, symbolism of the animals cut into pieces: 282
 accident, seems to occur by chance because we had not reckoned on it: 332-3
 accident, seemingly chance events nonetheless called by a Caller: 589-90
 achuzah (אחוזת), does not refer to property that can be grasped, but to land grasping its owner: 382
 achuzah (אחוזת), possession of humankind by the land, not vice-versa: 638
 achuzah (אחוזת), underlying idea is that land is to be settled permanently: 382
 achuzat (אחוזת), possession (of land), not possessed by owner but vice-versa: 382
 action, requires theory (בינה), empirical knowledge (דעת), and wisdom (חכמה): 579-80
 adam (אדם), being whose whole mission is to be a likeness of God: 30
 adam, comprised of husband and wife together: 65
 adam (אדם), footstool of the Shechinah (הדום רגלי שכינה): 30
 adam (אדם), formed by the two sexes: 33
 adam (אדם) from edom (אדום), red, least broken spectrum of pure light, nearest to divine: 30
 adam (אדם), mission of, to work oneself up to holiness of God (התקדש): 31
 adam (אדם) not derived from adamah (אדמה), but vice-versa: 30
 adam (אדם), representative or deputy of God: 30
 adam (אדם), represents humankind in service of God, leading the world to happiness: 115
 adam (אדם), represents husband and wife together: 65

Adam, should have opposed Eve because he had received the care of the law: 84
 adamah (אדמה), demands that God execute justice for murder: 105
 adamah (אדמה), entrusted to humankind as long as they respect the rights of one another: 105
 adamah (אדמה), represents earth as inhabited by adam (humankind): 105
 adon (אדון), related to foot, base of pillar, bearer, not one with power to destroy: 599
 adon (אדון), the foot of a pillar, the bearer on which something rests: 674
 Adoshem Elokim, divine love of, put humankind in Gan Eden and removed them: 92
 Adoshem Elokim, not only creator and judge, but educator of humankind to its high calling: 81
 Adoshem, God of love, desiring life: 161
 Adoshem, God of love, destroys Sodom out of caring for humankind: 335
 Adoshem, meaning of, measure of God's love (מדת הרחמים) for humankind: 49
 Adoshem, name of God, based on root adon (אדון), supporting base: 214
 Adoshem, name of God, began to be forgotten: 115
 Adoshem, name of God, destroys Sodom as an act of love: 335
 Adoshem, name of God, found not in nature but the development of human history: 116
 Adoshem, name of God, lovingly educating humankind to its goal: 145
 Adoshem, name of God, teaches to submit one's will for God's purposes: 116
 Adoshem, necessary for the development of the world with free-willed humankind: 49
 afar (עפר), not dust but fruitful, vegetable mold outer covering of the earth: 504
 afterlife, Jewish idea of immortality, to be gathered into the sheltering protection of one's people: 417
 age, days of years (How many are the days of the years of your life?—במה ימי שני חיך): 636
 agriculturalists, first peoples to beget polytheism and slavery: 97
 agriculturalists, first peoples to lose consciousness of God and humankind: 97
 agriculture, consequences of engaging in: 96-7
 agriculture, stimulated all the great advances in the development of culture: 96
 agriculture, worst features of minimized by Torah: 97-8
 ahav (love—אהב), giving oneself up, devoting oneself to the other, bringing near: 367
 aishdat (fire of Torah—אשדת), if succeeded in Canaan can succeed anywhere: 233
 Akedah: 367-78
 Akedah, Abraham and Isaac not full of themselves and self-important after "standing near to God": 378
 Akedah, Abraham and Isaac went harmoniously together (יחדיו) to the mountain: 378
 Akedah, Abraham didn't withhold his son although didn't sacrifice him: 374
 Akedah, Abraham would not have believed an angel who told him to kill Isaac: 373
 Akedah, Abraham's willingness to sacrifice Isaac related to his son's will, not his body: 374
 Akedah, Abraham's offering not blood but life force (via symbolic animal sacrifice): 371
 Akedah, demonstrates cost in the future of doing God's will [MKbS]: 374
 Akedah, describes Abraham's purpose not as sacrificing but prostrating (ונשתחווה): 371
 Akedah, eternal, to be formed by Isaac's life and those of his offspring: 374
 Akedah, God recognized that Abraham was ready to "sacrifice" his son, fearing God as he did: 374
 Akedah, human sacrifice contrary to everything Abraham knew of God: 373
 Akedah, human sacrifice, only appeases heathen gods: 371
 Akedah, if the angel had actually told him to kill his son, Abraham would not have believed it: 373
 Akedah, indirectly linked to, Abraham certain God takes no innocents, which would defame: 324
 Akedah, Isaac 37 years old at the time of: 369
 Akedah, Isaac not an offering "to Me" because command *not* לעולה לי שם: 369
 Akedah, Isaac not human sacrifice, which would be "blasphemous nonsense": 369

Akedah, meaning of, about fear of God, doing what God requires, angel-like (without freewill): 371
 Akedah, merit (זכות) of, spirit of moral perfection affects descendants: 376
 Akedah, not about sacrifice, but self-sacrifice, subordinating one's will to God's law: 368
 Akedah, offering, not Isaac but self-will through prostrating themselves (גשתחוה): 370
 Akedah, purpose of, Isaac's life and that of his posterity to form an eternal binding (עקד): 374
 Akedah, purpose of, not to kill Isaac but the idea that we can know God's purposes [MKbS]: 370-3
 Akedah, ram an offering in place of Isaac, confirms symbolic function of all Jewish offerings since: 375
 Akedah, represents idea that God has insight, which we have no need for insight into: 375
 Akedah, represents idea that God sees (הי יראה), so our judgment is subordinated to His: 375
 Akedah, symbolic offering of a man to be the tenor of his descendants future life: 374
 Akedah, symbolizes that "Isaac's life and the life of his children to form an eternal Akedah": 374
 Akedah, test of Abraham's attachment to God: 367-68
 Akedah, test of devoting one's life to God: 374
 Akedah, test to teach Abraham what will be required of his descendants in the future [MKbS]: 367
 Akedah, to demonstrate to the future that serving God requires forsaking our ideas and will: 368
 Akedah, to help Abraham to see that Isaac may have to give up his life in serving God [MKbS]: 367
 Akedah, to prepare Abraham and his posterity for the reality of hardship in their future history: 370-3
 Akedah, what was demanded was not human sacrifice, but "removal from earthly existence": 369
 al (אל), moral negation, denial of will or obligation: 638
 aleph (א), as first letter of root, individualizes concept expressed by other two letters: 595
 altar, as memorial-stone, built by Jacob, God to be revealed by human actions: 516
 alter, built by Jacob, to proclaim God as Israel's law-giver: 516-7
 altar (מזבח), built by Noah, expresses working oneself up from nature to free-willed humankind: 160
 altar (מזבח), built by Noah to elevate the earth towards God: 160
 altar, built of stones by Noah, mount of God: 162
 altar (מזבח), constructed of many stones by Noah, thus rising above nature: 160
 altar, created by Noah, added stone on stone so the whole became a holy mount of God: 160
 altar (מזבח), man-made creation, expressed devotion of human activity to God: 515-6
 altar (מזבח), must be in direct contact with the ground, representing a continuation of the earth: 160
 altar of stones (מזבח), built by Noah, elevating the earth towards God by human activity: 159-60
 altar of stones (מזבח), built after mattan Torah, symbolizing what God gives humankind: 462
 alef (א), when first letter in root, it always individualizes the concept expressed by the root: 595
 am ha'aretz (עם הארץ), as "ignorant fellow" dates from a later period, not biblical: 669
 am ha'aretz (עם הארץ), in Tanach, refers to a "local council": 669
 am ha'aretz (עם הארץ), morally uneducated person, to remain such a sin: 345
 am ha'aretz (עם הארץ), refers to the council of the Bnei Cheit, the representatives of the people: 383
 am (עם), internal social life of the nation: 143
 am (people—עם), social life of the members of a nation, one with the other, regarded internally: 252
 Am Yisrael, mission of: 24
 Am Yisrael, not to become assimilated or absorbed by Eretz Yisrael: 248
 amar (אמר), meaning of, speaking to convey meaning to mind of listener: 27
 amar (אמר), objective of speaking is to be understood by listener(s): 267
 amar (אמר), versus davar (דבר), difference in meanings and usage: 27
 amen (אמן), actively making firm, leaving the formation of one's life to God: 273
 amen (אמן), an affirmation of truth and intention to give oneself up to that truth: 273-4

amen (אמן), reference not to the contents of the announcement but to the person who adopts it: 274

angels, agents of divine providence, delivering others from harm: 652

angels, on Jacob's ladder, earthly beings called by God to be active in earthly life: 459

angels, on Jacob's ladder, go up to get a picture of the ideal for humankind: 459

angels, on Jacob's ladder, God's messengers, created to measure right per laws of nature: 460

angels, on Jacob's ladder, messengers called by God to be active on earth against Jacob: 459

angels, on Jacob's ladder, to bring a picture of the ideal of humankind to the earth: 459

anger, types of—אף, shown in angry face; חמה, glow of burning anger: 453

anguish, cry of (הצילני נא—save me), comes with complete powerlessness in Galut: 503

ani (אני) and anochi (אנכי), usage, initiator of agitation vs. first person caring for second: 148

anti-Semitism, isolated Jews and protected them from influence of surrounding cultures: 634

animal (בעיר), description of creatures with un-free, instinctive nature (without moral will): 623

animal, feelings of, understood by a righteous man (יודע צדיק נפש בהמתו): 402

animal, food permitted after flood because of changed conditions on earth: 172

animal, instinct as the will of God: 73

animal (בעיר), living creatures that cannot withdraw themselves from Divine Will: 623

animal, living, prohibition of eating flesh from: 173

animal, permitted for food when its blood is no longer controlled by its (living) soul: 174

animal, prohibition of consuming limb torn from one still living: 174

animal (חיה), represents life of the flesh as opposed to vegetable matter: 623

animal, ritual purity of, related entirely to Adoshem's purpose of educating humankind: 148

animal, sacrificial (פר), represents one called to work in the public service of God and community: 279

animal (בהמה), the kind subordinating itself to humankind: 623

animal, wisdom, what feels good is naturally right, which is the opposite of right for humankind: 74

animals, basis of designation as food or offering: 148

animals, changed relationship to humankind after the flood: 170

animals, ennoblement of, gained by their association with humankind: 82

animals, fear of humankind after the flood: 170

animals, naming of by humankind, indicating their place (שם) in the world: 66

animals, naming of, not by God but subjectively by humankind: 66

animals, pure (בהמה טהורה), eligible to be an offering: 146

animals, pure, first mention of, not for purpose of eating but offering: 146

animals, sacrificial—cattle, oxen, sheep, goats, birds, etc., particular meanings of: 279-81

animals, sacrificial (שור & בקר), represent actively working in the service of their master: 279

animals, sacrificial, represent the power of action and active usefulness: 279

animals, saved from flood, chosen because unmixed and unadulterated: 144

animals, those suitable for sacrifice submit themselves to the higher power of humans: 148

animals, wild (chayat—חיה): 29

anthropomorphisms, as expressions of God, avoidance of, loses personality of God: 133

anthropomorphisms, danger of completely rejecting: 164

anthropomorphisms, danger of outweighed by the opposite that ignores moral implications: 164

Aramean, culture of Laban, personified by "egoism" (selfishness): 489

Arameans, character of, no one trusted another: 467

arguing with God, Abraham: 324-9

ark (תבה), means of saving a person from water, shape of a box, not boat-like: 140

ark (תבה), not the actual means of salvation from flood, which instead was Divine Providence: 144

ark (תבה), to be a house of salvation for living creatures: 140

aron (ארון), word for coffin, usually a container for something to be kept temporarily: 688

art, designed to restore harmony lost by humankind's departure from God: 112

asaf (אסף), bring a thing from where it doesn't belong to where it does, unified spiritually: 656

asaf (אסף), designates bringing an expelled one back into his original home: 417

asaf (אסף), designates receiving a one that strays into sheltering protection: 417

asaf (אסף), to be gathered up in a common spiritual mission: 656

asak (עסק), to give up one's whole mind to attain one's purpose (as in לעסוק בדברי תורה): 436-7

asham (guilt—אשם), consciousness that one deserves to be desolate: 596

asham (guilt—אשם), external result of sin, the voice of conscience: 596

asham (guilt—אשם), feeling a reason to withdraw from all goods and joys in life: 596

asham (guilt—אשם), to bear within oneself the reason for internal desolation: 596

Asher, ensures that the nation has fat, healthy, choice food: 671

asher (אשר), related to collecting, progress, constant movement toward power, goodness: 476

asher (אשר), related to roots that have meaning of collecting forces: 476

asherah (אשרה), tree thriving under supposedly special blessing of a god it is dedicated to: 476

Ashkanaz (אשכנז), considered to be Germanic races by popular tradition: 198

Asnat (אסנת), Joseph's wife, daughter of priest of idolatrous cult: 586

assembly (קהל), coming together to carry out a common purpose: 660

aton (אתון), animal primarily used for riding: 674

atonement (כפרה), restoration to the aishdat (אשדת) of godly forces in humankind: 623

atonement (כפרה), spiritual and moral rebirth of humankind: 230

atzav (עצב), giving up something we want to keep: 83

authority in the family, male and female roles: 235

av (אב), one who has the veto, whose agreement is required for action: 620

aval (אבל), darkness of mental clarity, doubt and grief, mourning: 392

aveira, selfishness and egoism: 118

aven (און), misuse of power of acquisition or possession: 531

avodah (עבודה), activity of humankind to master the earth in God's service: 52

avodah (עבודה), definition of, completely engulfed in the purposes of another: 52

avodah (עבודה) in mikdash (מקדש) to pave the way to paradise through Torah: 79

avon (עון) as a rule means sin and not punishment: 106

avon (עון), crooked, turning aside both from our duty and our happiness: 107

avon (עון), wrong and crooked: 107

avreich (אברך), "I command that you kneel," order of a dictator-king: 583

azer k'negdo (helpmate—עזר כנגדו), expresses complete equality in independence: 65

azer k'negdo (helpmate—עזר כנגדו), wife once created essential to husband's mission: 69

azer k'negdo (helpmate—עזר כנגדו), wife takes over part of husband's obligations: 65

ba (בא), to come there, where one belongs, where one feels at home: 410

ba'al (בעל), expresses relation of person to things or people subordinate to him: 256

ba'al (בעל), one who has something at his disposal for his purposes: 547

ba'al (בעל), lord and master, superior, looks down on others: 599

bad (רע), only appears so when taken alone, but becomes good (טוב) as part of totality: 38-9

ba'ir (בעיר), animals, according to instinctive character: 623

balal (mixed, as with language—בלל), a uniting factor, not a dividing one: 212

balal (בלל), suggests new element introduced into speech, leading to naval (נבל), withering: 213
 barah (ברא), bringing into reality that which existed inwardly in the mind (of God): 3
 barchi nafshi (ברכי נפשי), to be inspired so that one completely serves God: 445
 baruch Hashem (bless God—ברוך השם), action to further God's plan and purposes: 194
 baruch Hashem (bless God—ברוך השם), not to praise or thank God: 194
 basar echad (בשר אחד), one flesh, entails a couple serving the One God together: 71-2
 basar (flesh—בשר), related to vaseir (בשר—to proclaim), so body to be the herald of the spirit: 68
 basar (flesh—בשר), skin, muscle, and nerve, not blood or bone: 68
 batzeir (בצר), meanings are wine harvest and fortifying, making secure: 210
 beauty, idea of in Hebrew, not objective but impression given to beholder, its effect: 560
 beged (בגד), article of outward appearance: 551
 beged (בגד), renting of to express pain, grief, and shame—tear in relations when mourning: 551
 ben oni (בן אוני), son of my grief, son of my departure, first name given to Benjamin: 531
 Benjamin, appointed by Pharaoh to test integrity of the brothers, shown to be a thief: 615
 bereishit (ברשית), a beginning in time, never in space: 1
 Bereishit (ברשית), introduction to the laws of God given to Israel: 5
 Bereishit (ברשית), not a cosmological revelation but to teach Godly origins of creation: 5
 Bereishit (ברשית), not meant to be a cosmic genealogy: 47-8
 besheret, actually special providence (השגחה פרטית) leading one to the right spouse: 394
 Bethel, named by Jacob to show God present everywhere He is sought: 530
 betzalmo (בצלמו—in His image), to be representative or deputy of God: 30
 bi (בי), usually a request for a hearing and pardoning in difficult circumstances: 607
 binah (בינה), discrimination, seeing true relationship of humankind and material: 669
 binah (בינה), insight or distinguishing ability using intellect: 579
 binah (בינה), theoretical knowledge: 580
 bird (צפור), feathered, represents life without power or weapons, saved by soaring upwards: 281
 bird (צפור), sacrificial, represents a person stripped of all power or position: 281
 birthday (יום הולדת), literally the day on which the mother bears the child: 571
 blessing, be a (היה ברכה), rather than be blessed: 262
 blessing, cannot rest on anger (עף), knowing no bounds: 661
 blessing, continuing development of creature toward material expansion and diversity: 165
 blessing, happiness and satisfaction: 678
 blessing, highest, to want nothing more than what we have: 389
 blessing (ברכה), in God's name, dedication of all one's forces to fulfilling the will of God: 194
 blessing, of children, in the names of Ephraim and Menasseh: 654-5
 blessing (ברכה) of God, primarily effects real work on ourselves: 194
 blessing, not condition for but result of building up earthly life in a godly manner: 233
 blessing, not from going with the stream of the world, but with the isolating Jewish destiny: 507
 blessing (ברכה), progressive development, increasing expansion and diversity: 165
 blessing (ברכה), related to knee joint (ברך), point of power to move forward: 395
 blessing, sent by God to a person comes back to God when it is used to bless God: 261
 blessing (ברכה), to give strength to both internal and external forces of development: 228
 blessing, to have what we need to do (God's will), not to do what we need to have [RMbA]: 389
 blessings, and curses of Cham and Shem given not to them but their descendants: 187
 blood, all its doing is really the soul (נפש) doing: 174-5

blood, and soul of an animal, relationship between: 173, 175
 blood, as bearer of the soul: 175
 blood, eating of, incorporates animal desires and tendencies into humankind: 175
 blood, eating of prohibited to prevent symbolic consumption of animal soul: 174, 175
 blood, in the soul (נפש), i.e., encompassed and ruled by the soul: 173
 blood, material agent of the soul, ruling the body, connecting body and soul: 174
 blood, means by which soul's work on the body is carried out: 175
 blood, misunderstood as the soul, a non-Torah-dik materialistic idea: 175
 blood, of animal, consumption of, consciousness of incorporating animal tendencies: 175
 blood, of humankind, property of God, not the right of humankind to take: 176
 blood, of humankind, property of God, spilling of accountable to God (דרש): 176
 blood, only forbidden to people called to be a nation of priests (ממלכת כהנים): 174
 blood, prohibition of eating in meat: 173
 blood (דם), prototype of the whole body in liquid state: 173-4
 blood, relationship to the soul, while animal alive the blood is in the soul, not vice versa: 173
 blood, represents life because it circulates all the components of the organism: 105
 blood, sound of (קול דמי), to call attention to evil of murder: 105
 blood, subservient to the nefesh (נפש) while in living being, body is the messenger of the soul: 174
 body (בשר) and spirit (רוח) in opposition, leads to death of spirituality by bodily urges: 129
 body (בשר) and spirit (רוח), two-way reciprocity, spiritual death also leads to physical death [RMbA]: 129
 body, holiness of, preparatory to all uplifting of the spirit: 33
 body, human, purpose to enable spirit to do its work, so body must be morally pure: 129
 body, physical, meant not to be master but servitor and herald of the soul: 300
 bone (גרם), but not the same as עצם, working lever of limb and joint: 667
 bone (עצם), hard, strong material, bearing weight: 667
 bowing, touching forehead to the ground (קידה), to show thanks for being given an upright position: 609
 bricks, making of, encourages arrogant belief we can build without stone: 207
 bride, Jewish, "purchased" by husband, honored as most precious possession: 387
 brit (ברית), definition of: 256
 brit (ברית), definition of, arrangement to be fulfilled regardless of external circumstances: 143
 brit, independent of external circumstances and causes: 295
 brit (ברית), may be unilateral, unlike a covenant: 144
 brit, obligation to care for, incumbent on all of Abraham's descendants: 208-9
 brit of God and Abraham: 295
 brit of God and Abraham, ensures he will become the ancestor of a great plural nation: 297
 brit of God and Abraham, mundane powers broken for three generations, spirituality left: 281-82
 brit of God and Abraham, series of three animals and birds of prey, meaning of: 278-9
 brit (ברית), unalterable and absolute: 179-80
 brit (ברית), unilateral, as with Noah benefiting mostly from Divine Providence, not boat-building: 144
 brit milah, Abraham inspires human "soaring to the heights" (אביר—elevating power): 312
 brit milah, acknowledgment that one is to devote the sensual life to the limits of the covenant: 302
 brit milah, applicable to all members of Abraham's household: 299
 brit milah, as warning to walk before God and be pure (התהלך לפני ה' תמים): 72
 brit milah, lays the foundation for living a morally pure life, the basis of sustaining acts of justice: 320
 brit milah, neglect of, cuts one off from both his past and his future: 302
 brit milah, not ritual symbol of abolishment but moral limitations and boundaries: 302

brit milah, only achieves its full purpose when it becomes a sign (אֵיטָהּ) taken to heart: 299
 brit milah, performed by Abraham openly and publicly, never done at night: 309
 brit milah, purpose of, to sanctify the body in moral submission to God, as basis of the nation: 318
 brit milah, responsibility for, falls first on every male member of household, then individual: 300
 brit milah, sets one apart, but committed to humaneness so not socially isolated: 312
 brit milah, sign of covenant, insufficient if the covenant is neglected, which breaks it: 299
 brit milah, stamp of the body's submission to spirit and God's moral law: 301
 brit milah, stamps on child his destiny to obey the All-Sufficing One (אֵי שְׂדֵי): 301
 brit milah, symbol of duty to walk in God's law and be pure (לְהַתְּהַלֵּךְ לִפְנֵי אֵי שְׂדֵי וּלְהִיּוֹת תְּמִים): 301
 brit milah, ultimate responsibility for, falls on the individual: 300
 brother, love of, in Judaism, deeds valued more than vision of God: 313
 brother, obligation to care for, everyone's duty, opposite of "every man for himself": 104-5
 burial, proper, necessary for the living but not for the dead: 678
 butler and baker, of pharaoh, dreams of, only unusual in their similarity and definiteness: 566
 Cain and Abel, separated by differences between farming and shepherding: 96
 Cain, attack on Abel, sudden and unexpected: 104
 Cain, called his act wrong (עוֹן), because he saw it as against himself (not his brother): 107
 Cain, character of, may have been influenced by Eve's egotism and vanity: 95
 Cain, consequences of crime, estrangement from God and humankind: 107
 Cain, curse of, condemned and rejected by the whole world: 105
 Cain, first builder of a city: 109
 Cain, introduced the enterprise of the city since he was cut off from the land: 109
 Cain, mark of, made into a warning sigh: 108
 Cain, mark of, his distressed condition a greater deterrent than his death: 108
 Cain, murderer, cut off from adamah, na v' nod, without a resting place and shunned: 106
 Cain, not turned to by God because his attitude was not pleasing (rather than his offering): 99
 Cain, offering of, confirmed his unworthiness: 101
 Cain, offering of, made without choice or active committed purpose: 99
 Cain, realizes his guilt not in relation to his brother but the consequences for himself: 107
 Cain, turned his back on God to found a life on his own: 109
 camels, of Abraham, muzzled to prevent them from eating from others' fields: 395
 camp (מַחֲנֶה), never a permanent settlement, but a temporary resting place on the way to a goal: 496
 Canaan, curse of: 188
 Canaan, where the בְּתוּרָוִים שְׂכִינָה would come back, Abraham told by God: 232
 Canaan, called אֶרֶץ הָעִבְרִים when Hebrews going down to Egypt numbered only 70: 611
 Canaan, curse of (עֲרֹר כְּנַעַן), course, unchecked sensuality leads to slavery, not freedom: 191-2
 Canaan, degeneracy of, slight beginning with Cham uncovering nakedness of his father: 186
 Canaan, degenerate nation founded by Cham (חָם): 183
 Canaan (כְּנַעַן), represents the highest degree of degenerate licentiousness: 192
 Canaan, to be taken into possession by self-action, conquering: 276-7
 Canaan, to find its salvation by devoting itself to Shem: 193
 Canaanite cities, Abraham purposely kept his household a distance from: 245
 Canaanite, development of humankind, without God: 127
 Canaanites, moral degeneration of, took four generations from Abraham to reach death sentence: 277
 Canaanites, most degenerate race of the descendants of Noah: 230
 Canaanites, represented highest degree of moral degeneration: 183

capital punishment, in Torah not based on deterrence or retaliation: 176-8
 carelessness (שגגה), from indifference to spiritual, little self-reproach, punishment by God: 596
 census, based on paternal households: 629
 centralization, dangers of, characteristic of age of שם לנו: 224
 centralization, lowers humankind to subordinate workers, losing their value as individuals: 224
 centralization, of power in the course of history, begins with robbing language of peculiarities: 216
 chacham (חכם), more important than intellectual (נבון) to Egypt's welfare in famine: 580
 chacham (חכם), one who recognizes things for what they are and should be: 579
 chadal (חדל), to check movement, restrain, discontinue an activity: 217
 chalav (חלב), that which organism separates from itself for reproduction of another: 624
 challenge by test (נסה), bringing someone or something to a higher position: 367
 challenges beyond human powers we are to "roll over to God" (גול על ה', Ps. 37:5): 602
 Cham and Shem, blessings and curses of, given not to them but their descendants: 187
 Cham, archetypal meaning of: 190
 Cham, body predominates, potential of mind and spirit reduced to a minimum: 190
 Cham (Canaan), turning towards God requires exposure to culture of Yaphet (Hellenism): 193
 Cham, date of offspring, yielding to sensuality, ruining social freedom: 198
 Cham (חם), father of Canaan (אבי כנען), referent of slight beginnings of degenerate nation: 185
 Cham, going into women's tent to see his father's nakedness stamps him as a Canaanite: 185
 Cham, represents unvarnished sensuality: 189
 Cham, represents use of intellect only to further material (sensual) side of life: 190
 Cham (חם), saved from flood, founded degenerate nation of Canaan: 183
 Cham, seeing nakedness of his father need not be taken literally: 186
 chamar (כמר), deep emotion, being excited, restraining from freedom, fermenting: 609
 chamar (כמר), committed continuously can ruin humankind: 139
 chamas (חמס), continuous small but "souring" wrongs that can't be remedied in court: 285
 chamas (חמס), corruption, possesses within itself the seeds of its own destruction: 140
 chamas (חמס), leads society to chametz (חמץ), fermenting foulness: 139
 chamas (חמס), only controlled by self-judging conscientiousness before God: 139
 chamas (חמס), underhanded dealing within letter of the law that destroys civic well-being: 139
 chamas (חמס), wrong too petty to be caught by human justice: 139
 chamor (חמור), animal primarily used as a beast of burden: 674
 chamor (חמור), represents a beast of burden: 279
 chanan (חנן), to make a stream of blessing flow down: 609
 chance, name given to unexpected events, which are in fact destined by moral self-will: 590
 chance, seems accidental because we had not reckoned on it: 332-3
 chance, unexpected events nonetheless called by a Caller: 589-90
 character, feelings more important than intelligence: 271
 character, first product of one's work: 135
 chastity, laws of, emphasized in Torah: 129
 Chava (Eve—חווה), meaning of, giving spiritual life, animating the mind: 89
 chaver (חבר), always means a peaceful union: 252
 chaya (חיה), animal, in contrast to vegetable: 623
 chayot (חיות), definition of, wild animals: 29
 cheilev (חלב), that which organism separates from itself for its own reproduction: 624

chasidim (חסידים), lived in, with, and for the masses: 123
 chazeh (חזה), not only to hear the word of God, but to “actually” see it: 267
 chazeh (חזה), visioning or seeing in the distance that which is not normally visible: 266-7
 cherubim (כרובים), intervene in human affairs, keepers of way to tree of life: 92-3
 cherubim (כרובים), occasional signs from God showing the Hand of God [divine providence] in history: 93
 cherubim (כרובים), represent idea of humanity as bearing the glory of God: 93
 chesed (חסד), in deeds what אהבה is in feelings, love translated into action: 402
 chesed shel emet (חסד של אמת), love that does not forget what is essential: 643
 chesed (חסד), to devote oneself entirely to someone else, abandoning oneself: 643
 chesed v'emet (חסד ואמת), an act of love in which love does not overlook the truth: 402-3
 chesed v'emet (חסד ואמת), regarding Isaac and Rebecca: 407-8
 chevron (חברון), meaning intimate union, from ח-ב-ר: 386
 child of his old age (בן לזקניו), a spiritual replica: 351-52
 child, male, born in Abrahamitic household is acquired by Abrahamitic community: 300
 children, as builders of the future world (בני עולם): 125-6
 children, blessing of, in the names of Ephraim and Menasseh: 654-5
 children, sins against their parents visited upon them by their grandchildren: 187-8
 chok (חוק), demanded by the conditions or requirements of a thing: 641
 chok (חוק), makes people fit to accomplish the task for the mitzvah: 432
 chok (statute—חוק), that which flows from the nature of a thing: 641
 chukim (חוקים) and mishpatim (משפטים), first laws of purity and then laws of social life: 320
 chukim (חוקים) before mishpatim (משפטים), purity required to be in God's image (צלם אלהים): 119
 chukim (חוקים), essential for the existence and vocation of our moral and spiritual nature: 641
 chukim (חוקים), essential to observe for any generation seeking justice and righteousness: 320
 chukim (חוקים), fixed laws that emanate from deep within the nature of our beings: 641
 chukim (חוקים), limitations fixed without reason: 641
 chukim (חוקים), precede mishpatim, because bodily purity is the basis for social justice: 320
 chukim (חוקים), rules limiting exercise of the freewill of the senses: 431
 circumcision as warning to walk before God and be pure (התהלך לפני ה' תמים): 72
 circumcision, explanation of, to oppose, restrict, or limit; and, with arlah, to cut: 300
 circumcision, first called brit (ברית), a sign of the covenant: 299
 circumcision-isolation, Abrahamites are separated to flourish as most humane mortals: 312
 city, building of first one, only succeeded under Nimrod's leadership: 208
 city, building of, not wrong in itself but only when making ourselves a name at God's expense: 206
 city, building of, wrong because directed against God or the individual, since only נעשה לנו שם: 206
 city, created to show the power of the community over the individual: 207
 city (עיר), embraces whole life, containing its inhabitants like their skin (עור): 184
 city, first, built by Cain who was cut off from the land: 109
 city, gate of, occupied by officials, not private persons: 329
 city (עיר), from עור, root for skin, because it provides organic surrounding for spiritual development: 184
 city, moral error in building to “let us make ourselves a name” (נעשה לנו שם): 206
 city, righteous in the midst of (בתוך העיר), Sodom: 326
 classes, mixing of Canaanites and Sethites: 127
 classes, mixing of, reason for worsening state of humankind: 127
 clean hands (טהור ידים), requires not only good intentions but action per God's will: 344-5

climate, stability of before flood, cause of slackness and degeneration: 167
 climates and zones of earth, provided by God to encourage diversification of humankind: 179
 clothing, given by Adoshem Elokim, has a holy spiritual meaning: 89
 clothing, given by God, garment of light (בתגות אור), not to rely on senses to guide action: 89-90
 clothing, given by God to humankind, purpose of spiritual and material education: 89
 clothing, reminder of humankind's calling, which is higher than that of other creatures: 89
 clothing, serves the education of humankind, winning it back to its original condition in Paradise: 89
 cloud (water), and fire, leading Israel in the wilderness, symbolic of God's freewill: 3-4
 coffin (ארון), aron also an ark for tablets of the Law, containers for things kept temporarily: 688
 commandment, doing to fulfill God's will more worthy than one's own will: 141-2
 commandment, includes duty of the individual to act and to also be a guardian of the law: 62
 commandment, reward of: 377
 commandments, Noachide: 62-4
 commandments passed from generation to generation, based on family purity: 63
 commonweal of Israel, after mattan Torah (מתן תורה), not fated but due to human action: 516
 community, as an empty idol builds its fame on a toll taken in human lives: 208
 community, as an end in itself brings about the end of its own moral future: 207
 community, attack on God, not calling individuals די בשם, but in its own name: 210
 community, based on "making a name for ourselves, lures individuals to submission and sacrifice: 208
 community, binding tie is consciousness of every person's worth and union with God: 208
 community, can have no justified purposes that deviate from moral law (Torah): 208
 community, channel for handing down human wisdom: 216
 community, deviation from laws of morality never justified: 208
 community, does not die and is never poor (אין צבור מת ואין צבור עני): 207
 community, easily comes to regard itself as the purpose of its existence: 207
 community, easily comes to regard the establishment of itself as its mission: 207
 community, exists to support individuals, not to use them as pawns: 207
 community, fame of individual called fame of community, actually enslavement: 211
 community, has no right to any purpose if not morally valued: 208
 community, having dispensed with God creates itself as an idol of empty purpose: 207-8
 community, ideally, bond lies in consciousness of every person unified in God: 208
 community, misuse of its power, awakens individual self-determination, rejection of God: 216
 community, misuse of its power, results of defection by individual members: 216
 community, misuse of its united power, causes individuals to rise in resistance: 216
 community, not allowing individual a supreme Lord other than itself: 210
 community, only perfected if relation to God is as individual's should be, not above the law: 207
 community, power over individual, reminder of: 207
 community, requiring individual to regard it as supreme, an attack on God and the individual: 210
 community, rise of resistance to its misuse of power, leads to pathless subjective life: 216
 community, valued in Judaism, but first loyalty to God: 224
 community, without God, forces sacrifice of individuals to its empty purposes: 208
 compartmentalization, of religion and mundane life, contrary to Torah: 35-6
 conceit, not justified because one individual accomplishes only a fraction of the whole: 43
 conflict, among humankind, from renunciation for bread (מלחמה from לחם): 86
 conscience, general warning though feelings of shame, but specifics must come from God: 73
 conscience, only a general warning of good and evil: 73

consciousness, requires basar (flesh—בשר): 68

consolation (נחם), cannot be effected for another who is grieving, but reasons may be offered: 552

consolation, offering, only useful when reasons given that must be taken to heart: 552

consolation (נחם), reconsideration to change feelings and attitudes towards something: 686

consolation, source of, our children who are the future of the world (בנוי עולם): 125-6

consolation, through children, by way of visualizing a goal: 126

continental drift, followed flood, scientifically supported: 167

covenant, established by God with Abraham, aimed to win a whole national life: 425

covenant, of God, does not reflect abolishment of sensual life but its limits: 302

covenant, of God, first on the body, not on the mind: 301

covenant, must be preceded by relationship-building, such as shared meal: 494

covenant, sign of, insufficient if the covenant itself is neglected, which breaks it: 299

converts (חניכים), Abraham protected by isolating them from surrounding corruption: 257

corruption, of earth (שחת), overthrowing of a good condition, impeding progress: 138

corruption, of Sethites, marriage with daughters of humankind: 127-8

cosmology, not the purpose of Bereishit: 47-8

cosmology, Torah concerned with earth as a stage for human activity, not as a planet: 139

cosmos, brought about by the immediate direct power of God, unlike natural creations on earth: 272

council, representatives of the people responsible to punish crime: 383

creation, and recreation of all existence, depends on the freewill of God: 8

creation, as work of God (מלאכת אי) is messenger of God's mind and intention: 44

creation, beriah (בריאה), by God's freewill, formed heaven and earth, creating toldot (products): 48

creation, beriah (בריאה), will of God creating something out of nothing: 48

creation, called into being from nothing (יש מאין) by God's freewill: 47

creation, created to use Shabbat to win humankind to what is good and true: 47

creation, described in the Torah to show that God created and rules all: 12

creation, end of, marked completion of physical creation but beginning of humankind's education: 47

creation, even smallest particle stamped with God's sufficiency: 292

creation, five days of, dependent on humankind created on sixth day fulfilling its mission: 40

creation, formed and shaped for the education of humankind in God's image via Shabbat: 47

creation, forms one great tzavah (צבא) with God as its center point: 43

creation, heathen view of, world complete and finished from its origin: 611

creation, if at random would continue to evolve physical laws, which it has not: 292

creation, modern theories of, confuse cause and effect: 338

creation, out of nothing (יש מאין): 1

creation, Sabbath of, God's declaration of the completion of physical laws of creation: 292

creation, Sabbath of, seventh day, recurring reminder of humankind's high calling: 40

creation, Sabbath or ending of, greater revelation than actual existence of heaven and earth: 42

creation, seventh day of, to bring spiritual metaphysical world in humankind's consciousness: 40

creation, six days of, to create physical world: 40

creation, sixth day of, concludes creation of the physical world: 40

creation, sufficiency (די) of, reveals limit-setting power of God for every aspect of creation: 42

creation, totality (כל) of which considered very good (טוב מאוד), not just the parts: 38

crime, severs the bond between earth and humankind: 106

crime, world rescued from by tzedakah (צדקה) and mishpat (משפט) with דרך די: 322

criminal, denied the powers of the earth because relationship with God is abandoned: 106

culture, civilizing bridge between unchecked sensuality and godly spirituality: 192-3
 culture, efforts to build in the service of God are holy and bring happiness: 113
 culture (דרך ארץ), leads to degeneration when it replaces Torah: 94
 culture (דרך ארץ), misuse of, absence of Torah (אם אין תורה אין דרך ארץ): 94
 culture, not in the service of God, destroys past and future generations, gaining no present: 113-14
 culture (דרך ארץ), role of, starts the education of humankind, completed by Torah: 94
 curse, from Gan Eden against the ground and an animal, not against humankind: 87
 curse, from Gan Eden, purpose of, to habituate humankind to renunciation: 84
 cursed (ערורה), from Gan Eden, not punishment for sin but education for betterment: 84
 cursed (ערור), one who is out of touch with sources of prosperity and blossoming: 105
 curse, from the related root ערר, meaning to be isolated, lonely: 105
 curse, Jewish, targets behavior, not person: 661
 curse (קלל), light, opposite of heavy (כבד), checked in material development and diversity: 165
 curse, of Cain, condemned and rejected by the whole world: 105
 curse, of Canaan: 188
 curse, of Canaan (ערור כנען), course, unchecked sensuality leads to slavery, not freedom: 191-2
 curse (ערור), on transgression of moral law and justice, even when done in public interest: 661
 curse (ערור), to make something light, decreasing material means: 228
 curse (ערור), unfit sensuality, defective in itself: 188
 da'at (דעת), empirical knowledge, necessary for theoretical knowledge (binah—בינה):580
 Dan, defender of Israel not by strength or fear-inspiring power, but by cunning strategy: 670
 Dan, entirely equal to all of his brothers, equally able to contribute to the national welfare: 670
 daughters of Canaan (בנות הכנעני), never suitable for son of Abraham: 392
 daughters of humankind (בנות האדם), from Canaanite line: 127
 daughters of humankind, marriage with them led to corruption of Sethites: 127-8
 davar (דבר), absolute declaration with no consideration of its acceptance by listener(s): 267
 davar (דבר), and amar (אמר), different usages indicating the intention of the speaker: 267
 davar (דבר), meaning of, speaking without necessarily convincing a listener: 27
 days, aftermath of (אחרית הימים), will not come until the unified gathering (האספו) is achieved: 656-7
 days, seven, period of, marks passing of one condition before entry of a new one: 157
 death, after, family relationships no longer extant: 417
 death by flood comes in stages—unconsciousness, death, and dissolution: 143
 death, disposal of body after, Jewish practice, mitzvah to bring into contact with dissolving earth: 680
 death, God to do away with when humankind achieves moral perfection: 11
 death, Jewish and Egyptian beliefs about what happens to the body and soul afterwards: 680
 death, Jewish beliefs about afterlife, eternality of the soul, disintegration of the body: 680
 death, life after, to be gathered to one's people: 416-7
 death, of Sarah, Abraham remained with her body except to arrange for burial: 381
 death, of Sarah, mourned by Abraham in private: 381
 death, physical act of, שכב: 644
 death, spiritual aspect of, אסף: 644
 death, to disappear when humankind works its way back to God: 64
 deed, good, criterion is the די (sufficiency) according to God's law: 294-5
 deed, value of, dependent on compliance with God's law (הגיד לך אדם מה טוב): 345
 deed, value of, not dependent on good intention but whether it complies with God's law: 344-5

deeds, worth more than merit of forebears because they save lives, not only material values: 493
 defense, principle of, divide your forces from an overwhelming opponent so some survive: 499
 degeneration, moral, everywhere begets social degeneration, which condemns the generation: 324
 degeneration, moral, grips the whole nature of a person, both thinking and feeling: 392
 degeneration, national, of Egypt and Canaan, beginning in behavior of Cham towards his father: 185
 degeneration, of the city, lowest depth reached when the righteous are no longer tolerated: 326
 degeneration, sexual and social, a threat to the laws of nature (למינהו): 209
 deliverance, from Ur-Kasdim (יציאת אוּר כַּשְׂדִּים), model for Egyptian exodus (יציאת מצרים): 276
 deliverance (גאולה), not the result of the general laws of nature, but God's special providence: 651
 dependence of woman, based on renunciation (עצבון) of man becoming breadwinner: 84
 depravity, depth of, where righteousness and goodness are criminalized, Sodom: 327
 depression, Jewish, only felt when guilty for wrongdoing or in doubt about moral path: 602
 derech Adoshem, to keep (לשמר דרך ה'), Abraham to raise his descendants ומשפט צדקה: 320
 derech Adoshem (דרך ה'), two meanings, God's way and our going in God's way: 320
 derech eretz (דרך ארץ), role in bringing people back to Torah: 94
 derech eretz (דרך ארץ), starts the education of humankind, completed by Torah: 94
 desecration (חילול), considered the death (חלל) of the whole of spiritual and moral character: 614
 destruction, by flood, necessitated by degeneracy of humankind, which withered the world: 133-4
 devarim achadim (דברים אחדים), one uniform language, reflects spiritual mental agreement: 204
 dialects, result of separation of peoples after flood: 197
 dietary laws, purpose of, ensure food is suitable to be assimilated morally: 37
 Dinah, called בְּנֵי עֵינַי because son was physically בְּנֵי עֵינַי: 630
 Dinah, curious young girl, but through and through a daughter of Jacob: 517
 Dinah, rape of, disgraced Israel, weakening its forces, treating it as worthless and powerless: 519
 Dinah, rape of, injustice not to be remedied by resort to reason or rights: 518
 Dinah, rape of, only because she was a Jew-girl (בת יעקב), from a defenseless family: 519
 dialects, emergence of, not the cause but the result of the scattering of peoples after the flood: 197
 dispersion, generation of (דור הפלגה), disunion arose not from number of languages but vice versa: 216
 dispersion, generation of, community fame really the name of an individual enslaving community: 211
 dispersion, generation of (דור הפלגה), first idea when united not to glorify God but their own name: 210
 dispersion, generation of (דור הפלגה), language not mixed or confused but dried up: 212
 dispersion, generation of (דור הפלגה), linked to Adoshem name since laws of nature not threatened: 210
 dispersion, generation of (דור הפלגה), sin of, diminishing the moral importance of the individual: 210
 disunion did not result from multiple languages, but vice-versa: 216-17
 divine providence in history, cherubim (כְּרוּבִים) as occasional signs from God showing: 93
 double name, common in Abrahamitic family: 533
 dove, bitter olive leaf in the mouth of, sweet when eaten in freedom: 158
 dor hafleigah (דור הפלגה), first goal not to glorify God, but to make a name for ourselves: 210
 dor hafleigah (דור הפלגה), generation physically dispersed after the mixing of dialects: 206
 dor hafleigah (דור הפלגה), sin of, threat to individuals threatened humankind: 210
 drash (דרש), explanation by reading out of rather than into: 573
 dream, interpretation of, as with Torah, out of dream (דרש), not imposed externally: 567
 dream (חלום), time in which thoughts may come not from the mind, but to the mind from God: 342-3
 dreaming, process of, God as the forming intelligence of dreams sent by Him: 342-3
 dreams, conveying symbolic meaning from God, must be clear to the dreamer: 570

dreams, God speaks in clear metaphors in, not riddles: 576
 dreams, interpretation of, based on understanding God “sent them” and their meaning: 568
 dreams, Joseph’s interpretation of, well thought of: 570
 dreams, meaning of, open question according to the sages (Berachot 55a): 542
 dreams, well interpreted (טוב פתור), explain the symbols with obvious clarity from within the dream: 570
 dualism, negated by speaking the name Adoshem, spoken by the prophets as Elokim (אלקים): 149
 dust of the earth, seed of Abraham to be like, unlimited generations of immortal nation: 248
 dust (אבק), particles of earthly matter that have virtually lost all weight and float upwards: 504
 duty assumed by freely accepting obligation: 296
 duty, command of (yoke of commandments—מצות עול): 166
 duty, faithfulness to, particularly difficult in certain times and places: 146
 dwelling, terms for, ישב—belong to a place, שכן—have a social relationship but autonomy: 256
 earth, as staging for human activity, corrupted by chamas (wrongdoing—חמס): 140
 earth, blooms or withers according to humankind’s moral convictions and commitments: 45
 earth, corruption of (שחית), overthrowing of a good condition, impeding progress: 138
 earth (ארמה), demands justice for murder, because earth’s godly human purpose has been betrayed: 105
 earth (ארמה), demands that God should execute justice on one who murders: 105
 earth, development of, impaired for the sake of educating humankind: 88
 earth, diversity of, ordained by free-willed God, accounts for diversity of peoples: 197
 earth, fertility of, not taken away by flood: 184
 earth, flourishing and development of, impaired for the sake of humankind: 88
 earth, function of, to be ruled morally by humankind in the image of God: 45
 earth, given to humankind for the rule of it, including the “earthly” in themselves: 55
 earth, mastery of by humankind (עבודת הארמה), sanctifies: 52
 earth, not looked at as a cosmic body by God and Torah, but as a stage for moral activity: 139
 earth, placed under humankind’s sway to be raised to moral human purposes: 106
 earth, platform for humankind to do mitzvot or, if not, to be cut off from it: 106
 earth, prosperity of, conditioned on sexual purity: 140
 earth, restrained in its development to habituate humankind to renunciation (עצבון): 84
 earth, withdraws its forces out of fear of corruption (חמס): 140
 earth, zones and climates of, provided by God to encourage diversification of humankind: 179
 eating (אכל), destruction of material for assimilation with one’s own personality: 37
 eating, to be limited to that suitable to a moral personality, decided by God: 37
 eating, transposition of material from one to another individual: 37
 ecstasy not the means for seeking and finding God: 78
 education, great law, educate each child according to its own way (חנוך לנער על פי דרכו): 425
 education, lack of a sin, because not possible to become morally perfected: 345
 education, must begin at birth, especially for Jew who sees the world in opposition: 257-8
 education, spiritual, purpose of parents reproducing themselves in their children: 358
 Efron, intention to give Abraham the cave of Machpelah only if he bought the field: 384
 Egypt, caste system, men completely absorbed from birth to death in their trade: 634
 Egypt, famine in, food (אכיל) was kept in its natural state in the land, not exported: 581
 Egypt, famine in, grain stored locally so people knew government was not speculating: 581
 Egypt, famine policy to restrict all export of food: 581
 Egypt, heir to Nimrod’s building plans, yoking nation to build monuments to rulers’ glory: 209
 Egypt, state where all classes were completely bound by rules and caste, not free, including Pharaoh: 572

Egyptians, brought up to hate the pastoral nations: 621
Egyptians, objected not to cattle breeding but pastoral life and values of landless people: 111
Eil Elyon (אל עליון), not a God of gods (אלקי דאלהא), but the sole Mastermind of all Creation: 261
Eil Olam (אל עולם), intelligence-infrastructure sustaining all we see and feel—past, present, future: 366
Eil Shaddai (אל שדי), meaning I am the “Sufficient One” or “All-Sufficient”: 291
Eil Shaddai (אל שדי), rules by His freewill over the laws of nature He has made: 293
Eil Shaddai (אל שדי), seal of, stamp of sufficient on the creation of the heavens and all earthly: 292
Eil Shaddai (אל שדי), the One who called Creation sufficient, stopping its continued development: 291-2
eitz hachayim (עץ החיים) represented by burning light of the menorah (מנורה): 79
Eliezer, gives Rebecca’s father nothing in the way of a bride price: 408
Eliezer, guided in search by general suitability of character and fit with Isaac’s personality: 392
Eliezer, initiated test (גמילות חסד) for Isaac’s future wife, learned in house of Abraham: 397
Eliezer, matured in the house of Abraham, serving as his “business manager”: 391
Eliezer, mission to find not only an Abrahamitic daughter, but an Abrahamitic household: 401
Eliezer, prayer of, request for help to fulfill his mission (as with Chana) [MKbS]: 396-7
Eliezer, traveled as a servant, behavior toward him would be a test of humane feelings: 395
Elokim (אלקים), as avodah zarah: 62-3
Elokim (אלקים), from אלה (these), subsuming a plurality under the idea of a unity: 649
Elokim (אלקים), God of justice, destroys Sodom, looked at towards Abraham: 339
Elokim (אלקים), ruler, director, judge, giver of law unifying diversity in creation (מדת הדין): 3
Elokim (ידוד), written as מדת הרחמים but pronounced as מדת הדין, denoting God’s severity as love: 269
embalming, based on Egyptian belief in wandering of souls, contrary to Jewish beliefs: 680
emet (אמת), not only truth in theory, but to be faithful in practice: 274
empirical knowledge (דעת), insufficient without theory (בינה), אין בינה אין דעת, 580
emunah (faith—אמונה), confidence in God for a future that is unlikely by reason and experience: 275
emunah (faith—אמונה), from א-מ-ן, to give oneself up to God, to be molded by God: 273
emunah (faith—אמונה), not belief in theses untenable to human intelligence: 273
emunah (faith—אמונה), not belief, not opinion, but placing full confidence in God: 273
ends, never justify means: 661
enosh (אנוש), designates a troubled, tyrannical stage of human development: 114-15
enosh (אנוש), from א-נ-ש, designates time men who no longer see themselves as adam (אדם): 114-15
enosh (אנוש), represents time when humankind using God’s gifts to impose tyranny: 115
enosh (אנוש), time when humankind began to proclaim the name of God before defection: 115
enosh (אנוש), time when humankind forgot its relationship to God: 121
enosh (אנוש), time when humankind forgot name of God but not awareness of: 121
Ephraim, adopts character of non-Jewish state, external armor of other tribes: 653
equality, of the sexes, created in the image of God: 33
equality, of sexes, in birth and rank, moral nobility of Hebrew language: 343
equality, of sexes, in Hebrew, guaranteed by use of ish (איש) and isha (אשה): 215
equality, of sexes, in marriage, Adam’s rationalization for eating forbidden fruit: 80
eretz Yisrael (ארץ ישראל), blossoming of, dependent on morality and integrity of inhabitants: 429
eretz Yisrael (ארץ ישראל), chosen because it was open to famine and war, a perfect test case: 250
eretz Yisrael (ארץ ישראל), destined for Jews but not necessarily always in their possession: 247
eretz Yisrael, eternal possession (אחזת עולם), holds us even when we do not possess it: 646-7
eretz Yisrael (ארץ ישראל), material abundance and political independence not inherent in the land: 250

erez Yisrael (ארץ ישראל), meant to be Gan Eden for the people of God's law: 57
 erez Yisrael, protection of, in God's hands: 250-1
 erez Yisrael (ארץ ישראל), suffered famines, but could be abundant through power of Torah: 430
 erez Yisrael (ארץ ישראל), to be a spreader of blessing: 228
 erez Yisrael, to have been a revival of the original paradise on a small scale: 87
 erez Yisrael (ארץ ישראל), through power of Torah to become abundant and blessed: 430
 erez Yisrael, to be taken into possession by self-action, conquering: 276-7
 erez (ארץ), whole globe, specifically dry land: 14
 error, careless (שגג), caused by being quiet and indifferent when one should not be: 155
 error, committed by too intense concentration of the mind (משגה), in contrast to carelessness (שגגה): 604
 error, from concentration of the mind (שגה), based on blind attachment: 155
 errors, types of, practical of people (שגגה), theoretical of Sanhedrin (שגייה): 155
 Esau, accorded higher rank than Jacob at the funeral of their father: 533
 Esau and Jacob, both 15 when birthright sold in boyish play: 428
 Esau and Jacob, complete exterior similarity, complete interior dissimilarity: 424
 Esau and Jacob, could have worked hand-in-hand but for upbringing: 426
 Esau and Jacob, differences possibly do not to temperament but upbringing: 425
 Esau and Jacob, upbringing the same despite their differences: 425
 Esau and Jacob, upbringing undermined by the favoritism of their parents, Isaac and Rebecca: 427
 Esau, angel (מלאך) sent by God, but unacknowledged until he recognizes the godly mission of Jacob: 507
 Esau, archetype of forces seeking to undermine righteousness of Jacob, but only lame him: 505
 Esau, archetype of forces that can only fight while it's night on earth for humankind: 505
 Esau, became a political personality, leader of an army (אליף) with many troops: 498
 Esau, birthright of, gave it to Jacob at once, not forced to sell for food: 428
 Esau, called Eisav (עשו), from ע-ש-ה, because he was born as a finished, completely made man: 424
 Esau, could achieve equality with Jacob by voluntarily submitting to his ideals: 451
 Esau, descendants of, morally and spiritually deficient, revealed in spelling תלדת: 418
 Esau, destiny of, developed rapidly because of the power of the sword: 537
 Esau, had not expected his father to give him the whole of the blessing: 443
 Esau, Hittite wives of, completely in opposition to Isaac and Rebecca's spirit: 440
 Esau, hunted with his mouth (ציד בפי), entrapping his father with his speech: 427
 Esau, lays aside the sword, affected (temporarily) by righteousness and humaneness: 511
 Esau, living by the sword proves the futility of doing so because it offers no security: 451
 Esau, lost nothing of material value when Jacob left: 453
 Esau, married Canaanites, had no understanding of what was needed to build the house of Abraham: 455
 Esau, married Hittites, showed himself unfit to carry on mission of Abraham: 440
 Esau, moral failures of, reflect failure of Isaac and Rebecca's childrearing: 426
 Esau, moved away from Jacob after reconciliation because of moral and spiritual gulf: 534-5
 Esau, moved away from Jacob to feel freer and less restrained, also not enough grazing land: 534
 Esau, not to have any position in the house of Abraham: 450
 Esau, notwithstanding his parents' revulsion at his Canaanite wives, took another: 455
 Esau, overcome by humane feelings when meeting Jacob after many years of separation: 511
 Esau, returns to his previous ways after meeting with Jacob: 514
 Esau, sealed his unfitness for Abraham's mission by marrying two Hittite girls: 440
 Esau, spirit of, also an angel (מלאך) sent by God: 507
 Esau, spiritual heir of Nimrod: 426

Esau, to be blessed in the ordinary course of the world, not under God's special management: 451

Esau, to carve history of the world with his sword: 451

Esau, told that his importance in the world only for the benefit of Jacob: 452

Esau, understood hunting, art of self-control in lurking, self-interest: 426

Esau, wives of, completely opposed to the spirit of Isaac and Rebecca: 440

et (את), extends to all characteristics by which the essential effect of an object shows itself: 5

et (את), from the root אַת, the means of accomplishing an action: 4

et (את), presents an object in all the phases of its characteristics: 5

etnachta, grammatical separator: 36

eulogy (הספד), from ס-פ-ד, to apportion to someone that which they accomplished in life: 381

eulogy (הספד), to give one who has died a place in memory due to him: 682-3

evil inclination (yetzer hara—יצר הרע), pure and holy when morally directed: 56

evil (רע), from ר-ע-ע, something broken, the harmony disturbed, one thought no longer rules: 58

evil, premeditated (מויד), from ז-ו-ד, to plan secretly for an evil act: 596

evil, ultimate in social life, when practicing goodness is a crime against the public welfare: 327

exiles, Jewish (גדולי ישראל), still depend on the word of God: 273

extinction, only relative because always a transition to another form: 41

eye for an eye, entails exact reckoning in money to indemnify for loss (שבתו יתן ורפא ירפא): 178

eye for an eye, would be morally impossible with any semblance of equity: 178

eye (עין), source through which the visible world flows into the mind: 151-2

face, falling on one's, symbolizes giving up material and spiritual independence: 296

faithfulness, to the Jewish calling, requires doing without, but having the wings of the Shechinah: 255

fall, blessing of humankind afterwards (following the flood): 170

falling on one's face, symbolizes giving up material and spiritual independence: 296

family, authority in, male and female roles: 235

family, Jewish, survival and success of, a triumph for the Torah: 540

family, leadership of, must not be moved by flattery, must be firm and stable (עז): 659

family, life of, best access to God, according to Jacob: 234

family, purity of, basis for transmission of mitzvot from generation to generation: 63

family, relationships no longer extant in life after death: 417

fanaticism, unknown in Judaism because of Torah teaching regarding the Shechinah (שכינה): 195

farm work, consequences of engaging in: 96-7

farm work, worst features of minimized by Torah: 97-8

fat (חלב), overflow of nourishment stored in body, reserve capital: 100

fat (חלב), two types, separated from the organism for future production for itself or for another: 624

fate, Jewish idea of, a messenger (מלאך) carrying out the Divine providence: 652

father and mother, honoring of (כבוד אב ואם), at the root of honoring God: 386

father and mother, honoring of (כבוד ומורא אב ואם), enables bequeathing spiritual legacy: 185-6

faults, human, never hidden in the Torah because leaders are not gods: 236

fear (ירא), to hold something (God) always present in mind (שויתי די לנגדי תמיד): 67

feelings, appearing full of, regarded as too "romantic" by some people: 406

fence-laws (סייגים), man-made, not from scripture (דאורייתא): 75

fence-laws (סייגים), not to be set too high, e.g., Eve's falsehood about touching the tree: 75

firstborn (בכור), placed behind the younger brother, disregarding the (בכורים): 654

firstborn (בכורים), rights of, commonly disregarded, losing their status in the nation: 654

firstborn (בכורים), e.g., Cain, Esau, and Ruben, all bechorim in the wilderness rejected: 100
 firstborn, rule of, not followed because of conflict between material power and godly spirituality: 654
 fitron (פתרון), getting the sense of something from within outwards, organic, not externally imposed: 567
 five (number), significance of: 611
 flesh (בשר), definition of, includes everything but blood and bone: 68
 flesh (בשר), required for consciousness of the world: 68
 flood (מבול), after, attachment between animals and humankind broken: 171
 flood (מבול), after, humankind not to master physical and animal world: 172
 flood (מבול), after, humankind receives God's blessing a second time: 170
 flood (מבול), after, humankind to seek moral self-perfection: 172
 flood (מבול), after, permission to eat animal food required dietary laws (מאכלות אסורות): 172
 flood (מבול), after, quicker changes in conditions of life (e.g., seasons) shortened lifespan: 169
 flood (מבול), although harsh, had only the well being of the people as its purpose: 149
 flood (מבול), animals saved from, chosen because unmixed and unadulterated: 144
 flood (מבול), basic source of degeneration leading to, sexual immorality (השחתת דרך): 144
 flood (מבול), before, fields cultivated every 40 years according to Midrash Rabbah: 167
 flood (מבול), before, sufficient vegetation, so no need for meat diet: 172
 flood (מבול), blessing of humankind by God afterwards: 170
 flood, brought about the development of dialects (לשון) but based on one language (שפה): 204
 flood (מבול), cause of death, comes in stages—unconsciousness, death, and dissolution: 143
 flood (מבול), centuries before, people were rich, chammas (חמס) grew, necessitating total destruction: 168
 flood (מבול), changed conditions afterwards, new means of educating humankind: 169
 flood (מבול), demanded by circumstances of the times: 142
 flood (מבול), destruction of, required by human degeneracy, which withered the world: 133-4
 flood (מבול), given widespread chammas (חמס), purposed by God for humankind's salvation: 140
 flood (מבול), intended by God to destroy living bodies, not ruach (רוח) and nefesh (נפש): 142
 flood (מבול), intended by God to prevent the complete moral ruination of humankind: 140
 flood (מבול), intended by God to save the spark of moral purity in Noah: 140
 flood (מבול), God caused for the salvation of humankind (בעבור האדם): 167
 flood (מבול), God's action to preserve humankind's spark of purity in Noah: 139-40
 flood (מבול), God's salvation of humankind demanded by corruption, not its destruction: 140
 flood (מבול), not the result of blind forces of nature, but a free-willed God: 151
 flood (מבול), not the result of blind forces of nature, but Noah and nature obedient to God: 151
 flood (מבול), planned by God to educate humankind, a condition to ensure peace: 135
 flood (מבול), purpose of, Adoshem's loving education of humankind: 149-50
 flood (מבול), sexual immorality (השחתת דרך) the basic source of degeneration leading to: 144
 flood (מבול), thoroughbred species to be saved from: 144
 flood (מבול), total destruction of, not to occur again: 168
 food, called taraf (טרף) and lechem (לחם), obtained in struggle with nature and society: 598
 food, forbidden, partly מטמא, render the eater closed off from the godly: 147
 food, permitted, not from animals dominated by characteristics of beast and passion: 147
 food, permitted, to come from animals that easily submit to humankind: 147
 force (כח), to become dark, that mysterious power, strength: 658
 foreign domination, national freedom from, requires nation making itself moral: 253
 forgetting (שכח), from being taken up by other matters, so there is no room for the memory: 572

freewill, God forces no one to marry: 394
 freewill, of humankind created in the image of God: 2
 freewill, affords humankind the opportunity for the highest degree of moral perfection: 2
 freewill, no one forced to act against it by God: 394
 freewill, of humankind, instilled at the creation: 92
 freewill, unthinkable without evil being attractive to the senses: 61
 freedom, achieved and retained by self-control and self-mastery of individuals and nations: 188
 freedom, and independence ensured by submission to Torah: 251
 freedom, conception of, retained only by shepherds (forefathers): 97
 freedom, destroyed by course and unchecked sensuality: 191-2
 freedom, external or internal, only achieved and retained by submission to law: 250
 freedom (חרות), only lives where there is a law of moral rules: 192
 friendship, intimate relationship, רעה (pasturage), each satisfies the wants of the other: 439-40
 futility (הבל), without which we wouldn't find our way to the tree of life: 93
 future, social, not likely for a generation degenerating morally: 320
 gaia, hypothesis, earth as a single, integrated eco-system: 21
 galut, arose out of jealousy (קנאה) and causeless hatred (שנאת חנם): 622
 galut (גלות), awaits the people when they forget their mission: 228
 galut, expulsion from countries of because of envy, God's method of salvation: 435
 galut, first and last, arose out of jealousy (קנאה) and causeless hatred (שנאת חנם): 622
 galut, Jacob sees threat of to his descendants, but that Benjamin will "drive away the wolf": 677
 galut, last stage of, winning recognition and respect of nations because we are Jews: 435
 galut, most complete helpless state of, to precede redemption: 503
 galut, outcome when Israel seeks to be blessed rather than be a blessing: 228
 galut (גלות), precursor, word of God coming to Abraham: 266
 galut, result of Israel left to chance, having ignored Divine Guidance: 687
 galut, status in—as slaves, subservient but tolerated, and honored and respected: 434
 galut, strangers in the midst of the nations, began with Isaac: 434
 galut, will lead to independence only if the brit (ברית) is preserved: 435
 gamal (גמל), to bring to maturity or develop completely, as in gemilut chasadim: 353-4
 Gan Eden (גן עדן), bounties of nature promoted by humankind's devotion to those bounties: 61
 Gan Eden (גן עדן), created by Adoshem Elokim for the education of humankind: 57
 Gan Eden (גן עדן), demonstration of the paradise humankind should live in on earth: 57
 Gan Eden (גן עדן), humankind (אדם) placed in because called to serve God: 73
 Gan Eden (גן עדן), humankind (אדם) placed in to work (עבודה) and act (שמירה) morally: 60-1
 Gan Eden (גן עדן), humankind set free in (ויניחהו), to work and to guard it: 60
 Gan Eden (גן עדן), humankind set free in it to morally serve (עבודה) and guard (שמירה) it: 61
 Gan Eden, humankind's choices in, path of life or death, following God's will or one's own will: 91
 Gan Eden (גן עדן), occupation of, not granted unconditionally: 57
 Gan Eden (גן עדן), place where faithful duty results in rich, untroubled blessing and success: 60
 Gan Eden, removal of humankind from, act of love of Adoshem Elokim: 92
 garem (גרם), bone, not bearing weight but as limb and joint: 667
 garment of light (כתנות אור), reminder/education not to rely on senses to guide action: 89-90
 gate of heaven on earth, house of God: 462
 gate of the city, occupied by officials, not private persons: 329
 gather (קבץ), refers to external gathering of people, uniting in space but not purpose: 656

gather (אסף), to bring something from where it does not belong to where it does, uniting in purpose: 656

gavah (torpid—גוע), describes moment when conscious feeling body becomes non-responsive: 143

gemilut chasadim (גמילות חסדים), first instance of God's doing for humankind: 90

gemilut chasadim (גמילות חסדים), Jewish love of fellow human beings in the image of God's love: 90

gemilut chasadim (גמילות חסדים), refutes Christian belief in curse and banishment from Gan Eden: 90

gemilut chesed (גמילות חסד), first practiced by God in clothing humankind: 90

gemilut chesed (גמילות חסד), special characteristic of descendants of Isaac and Rebecca: 397

generations, early humankind, designate an ever-increasing revolt against God, reflected in names: 110

generations, early humankind, meanings of names: 110-11

generations, early humankind, toldot Adam, encompass all humans, good and evil: 118

generations, enumeration of, names show progression from bad to better morality or vice-versa: 120-4

generations, relations between in Israel, to be a stream passing on spiritual and material strength: 186

genivat da'at (גניבת דעת), insincerity characterized by lack of openness of one's thoughts: 488

genivat leiv (גניבת לב), to obtain someone's good opinion by false friendship or kindness: 488

ger (גר), to be landless, not to be on one's own land: 382

geula (גאולה), complete salvation, free and unscathed: 651

geula (גאולה), deliverance, not the result of fixed laws but God's special providence: 651

geula (גאולה), must precede parnasa: 651

ghettos, isolated and protected Jewish residents, victims instead of victimizers: 255

gibor (גבור), disdains secrecy and craft when employed for right and justice: 200

giborism (גבור), assumes something overcome by physical (bodily) force: 198

gid hanasheh (גיד הנשה), sinew of submission, not anatomic but historical: 508

gift (מנחה), given to satisfy the interests of the giver, not the receiver: 604

gifts of God, gained by moral discipline (יסוריין): 85

goat, sacrificial male (עז), represents the power of resistance: 280

God, absorption in, essentially a non-Jewish goal and practice: 627

God, anthropomorphic expressions of, avoidance of, loses the personality of God: 133

God, asking to be blessed (ברכני) by having humankind use its freewill to fulfill His will: 194

God, becoming apparent to humankind, only after performance of a mitzvah: 310

God, belief in, essential foundation of scientific theoretical knowledge: 67

God, belief in, much less important than fulfilling the will of: 322

God, best locale to find, according to patriarchs—mountain, field, or house: 234

God, blessing of (ברוך אתה הי), expresses vow to dedicate all one's forces to fulfilling His will: 194

God, blessing of, purpose not to praise or thank, but to work for His great purpose: 194

God, blessing of, to Noah and sons, after the so-called fall, so no curse of humankind possible: 170

God, bond with, not conditioned on any special calling or national characteristic: 529-30

God, calling in the name of, awaken and preserve consciousness of humankind's calling: 117

God, calling in the name of (ויקרא בשם הי), rejects let us build a name for ourselves (נעשה לנו שם): 235

God, calling in the name of (קרא בשם הי), to challenge people to recognize God's demands: 116

God, coming down to earth (וירד) represents a crisis in the development of world affairs: 210

God, committing ourselves to serve, requires placing all our powers at His disposal: 368

God, communicates clearly when speaking to us in a dream: 576

God, communion with, return to natural condition by observance of Torah: 77-8

God, conception of, and humankind's likeness to God, retained only by shepherds (forefathers): 97

God, consciousness of, not sufficient (with action) to make Jews into Jews: 116

God, covenant of, not linked to any particular profession: 297
 God, created humankind in His own image with completely freewill: 2
 God, curse of, in no way altered humankind's high calling or ability to fulfill it: 87
 God, curse of, pronounced only against the ground and an animal after the fall, not humankind: 87
 God, defamation of, according to Abraham, His taking an innocent life: 324
 God, direct creation of, not seen on earth where everything results from natural laws: 272
 God, elevation of earthly life to, by moral power of human beings, according to Torah: 88
 God, Elokim attributes all powers to Him as law-giver: 4
 God, existence of, not taught in the Torah but taken for granted: 416
 God, first law of, a chok (חוק), a protective fence (סייג), and an oral law: 74-5
 God, freewill of: 292-3
 God, freewill of, basis of our consciousness of our own moral freewill and link to Torah: 3
 God, freewill of, creates and recreates all existence: 8
 God, freewill of, set limits and boundaries of all things: 292-3
 God (אלהים), from root אלה, as in "these," denoting unity in diversity: 3
 God, gifts of, granted to humankind: 199
 God, gifts of (מתנות טובות), only gained by moral discipline (יסודין): 85
 God, glory of, cherubim (כרובים) represent idea of humanity as bearing: 93
 God, grace of, found by Noah through earnest effort: 134-5
 God, happiness-bringing proximity of, begins where ten hand-breaths (טפחים) of human activity ends: 196
 God, heart (לב) of, expression of divine loving-kindness toward humankind: 164
 God, helps those who help themselves (אין סומכין על הנס—there is no leaning on the miracle): 483
 God, house of, can only be made by making Adoshem into Elokim: 465
 God, house of, built by God-given spiritual and material powers, godly origin and purpose: 528
 God, house of, dedicated to a revelation of God, reflecting humans acting in godly ways: 530
 God, house of, not mikdash because kedusha relegated to it, but from which kedusha flows out: 466
 God, house of, not only such by its purpose, but by its very origin: 528
 God, house of, the gate of heaven on earth: 462
 God, intelligent infrastructure of creation, as DNA the is the infrastructure of humankind [RMbA]: 366
 God, intuitive vision of, trumped by active deeds of brotherly love: 313
 God, Jewish conception of, not only gives but demands as a lawgiver: 465
 God, laws of, faithfulness to, required for spiritual greatness of model person or nation: 227
 God, love from, chesed v'emet (חסד ואמת), only grants wishes that conserve the truth: 403
 God, loving, even when actions are not understood by humankind: 270
 God, made Himself visible (וירא) to Abraham: 231
 God, may be found when one is in nature, but we are nearer to His glory in human social life: 160-1
 God, mount of, one is seen on by Him (הי יראה), i.e., where we do not see, we give our will to God: 375
 God, mouth of, Israel directly dependent upon: 272
 God, name of, Adoshem, based on root adon (אדן), supporting base: 214
 God, name of, Adoshem, began to be forgotten: 115
 God, name of, Adoshem, destroys Sodom as an act of love: 335
 God, name of, Adoshem, found not in nature but the development of human history: 116
 God, name of, Adoshem, God of love desiring life: 161
 God, name of, Adoshem, lovingly educating humankind to its goal: 145
 God, name of, יהוה-יהוה called Adoshem because we morally subordinate ourselves to God (as Lord): 51
 God, name of, אלקים חיים ומלך עולם, grants each moment for humankind's educational needs: 49

God, name of, Adoshem, interferes with strict justice for the sake of educating humankind: 50
 God, name of, Adoshem, only became known when Abraham's descendants became a people: 51
 God, name of, Adoshem, the One who creates and orders the moral world: 51
 God, name of, ידוד, justice and strictness a manifestation of love: 269
 God, name of, Adoshem, lovingly educating humankind to its goal: 145
 God, name of, Adoshem, One Who lovingly educates humankind to its ultimate goal: 145
 God, name of, Adoshem Ro-I (הי רואי): 288-9
 God, name of, Adoshem Ro-I (הי רואי), unchanging in time and place: 289
 God, name of, Adoshem, teaches to submit one's will for God's purposes: 116
 God, name of, began to be proclaimed when humankind caused the illness of the world: 115
 God, name of, Eil Olam (אל עולם), God of hidden time, future and distant past (not place): 364
 God, name of, Eil Olam (אל עולם), sows the future by invisible seeds in the present: 365
 God, name of, Eil Olam (אל עולם), sustaining infrastructure of intelligence of all [RMbA]: 366
 God, name of, Eil Shaddai (אי שי), All-Limiting One, Who says "enough" to creation: 605
 God, name of, Eil Shaddai (אי שי), All-Sufficient One, stopping the evolution of creation: 291-2
 God, name of, Elokim, destroyed Sodom as an act of justice: 339
 God, name of, Elokim (אלקים), fixed development of heaven and earth on law and order: 50
 God, name of, Melech Ha-olam (מלך העולם), ruler and director of hidden future: 366
 God, name of, אדוני ידוד, occurs only four times in the Torah: 269
 God, name of, אדוני ידוד, read (consonants) מדרת הרחמים, pronounced (vowels) מדרת הדין: 269
 God, name of, refers to His relationship to the world, not inherent characteristics: 4
 God, name of, the Caller: 590
 God, names of, Adoshem and Elokim One and the same: 151
 God, name of, when forgotten the physical world sank with humankind: 116
 God, names of, Adoshem and Elokim, respective roles of God: 50
 God, nearness of, originally to rest on earth as the natural state: 77-8
 God, nearness to, achieved by faithfulness to duty as specified in Torah: 88
 God, nearness to, equally achievable in any land: 233
 God, nearness to, not achieved in ecstasy or visions but in sanctifying ordinary life: 78
 God, not absorbed by the world but its Soul and Spirit: 292
 God, not a force of nature: 9
 God, not merely the One who created the world, but who still masterminds heaven and earth: 516
 God, of Abraham, also loving Adoshem when appearing as strict Elokim: 269-70
 God, of Abraham, Isaac, and Jacob, not particularistic, but as they knew and served God: 189
 God, of Abraham (אלקי אברהם), God as Abraham knew Him, as his guide: 226
 God, of Abraham, not peculiar to us, but revealed to and recognized by him: 189
 God, of gods, not entirely lost among polytheistic nations: 259
 God, one, same One sets laws of nature and humankind: 151
 God, order of versus promise of, motivation of Abram: 229
 God, over-reactions to anthropomorphic expressions of, run the risk of losing God's personality: 133
 God, owner of heaven and earth (אי עליין), ruling all that does not have freewill: 262
 God, passive belief in and dependence on, sinful after mattan Torah (מתן תורה): 516
 God, presence of, always in mind, freedom within the law (התהלך לפני): 293
 God, presence of, everywhere, but not apparent unless one engages in an act of devotion: 310
 God, present in family that's united and faithful to duty (אלקים בדור צדיק): 627
 God, protection of, general and special when one keeps God's will in mind: 319-20

God, protection of, not unconditionally assured, but requires continued blamelessness: 499
 God, providence of (השגחה): 289
 God, purpose of, ultimate development of humankind despite differences: 137
 God, requirements of, humans prepared to satisfy by priests: 260
 God, responded to the crying of the child Ishmael, not to that of his mother: 357-8
 God, revelation of, family life in the home, according to Jacob: 234
 God, revelation of, humankind always the receiver, never the active producer of: 231
 God, revelation of, indicated by mattan Torah, at Sinai and in every mitzvah-act: 530
 God, revelation of, role of the Jewish people: 225
 God, rule of, completely free-willed: 2
 God, sayings of, not merely expressed thoughts, but motion, beginning of a deed: 126
 God, self-judging spirit of in humankind, sustained by laws of chastity and marriage: 129
 God, severity of, an instrument of love to build a blessed future: 269
 God, serving, giving up one's own ideas and will to God's insight and will: 368
 God, shall be a God unto me, i.e., I will live my social life according to God's will: 465
 God, special protection of, measure for measure given to those who turn to Him: 319
 God, spirit of in humankind (רוח אלקים באדם), facility of moral self-judgment (דין): 128-9
 God, striving upward toward by building an Altar (מזבח) of many stones: 160
 God, visibility of to Abraham, *how* of revelation an eternal mystery: 231
 God, voice of in humankind, self-judging spirit, may be deadened by moral corruption: 128
 God, voice of, not represented by human urges: 74
 God, voice of, reaches humankind when standing above the animals: 78
 God, will of (הגיד לך אדם מה טוב): 345
 God, will of, not revealed directly but through tradition of revelation: 62
 God's covenant with Abraham, Sarah indispensable to: 305
 Gods, heathen, unable to produce objects that are fundamentally different: 4
 God's love, chesed v'emet (חסד ואמת): 403
 God's measure of love for humankind (מדת הרחמים): 49
 God's protection, assurance of, conditioned on continual blamelessness: 499
 God, voice of, does not speak "in" but "to" humankind: 73
 godliness, mistaken idea that it is to be found in the next world: 123
 godliness was extinguished (מחוי אל) by the generation of Mechujael (מחויאל): 110
 good and evil, criteria for, not to be animal-like instinctive inclinations: 82
 good and evil, determined by will of God, not human senses and intellect: 61-2
 good, completion of potential in creation, brought by woman: 65
 goy (גוי), and am (עם), differences in usage: 143
 goy (גוי), national body in its external relations: 143
 goy (גוי), united body of a nation, presented externally: 252
 grace of God, found by Noah through earnest effort: 134-5
 guilt (אשם), based on ש-מ-ם, an empty space, to bear within oneself reason for desolation: 595-6
 gur (גור), staying at a place where one does not belong, owns no land: 539
 gur (גור), to be landless, an alien, lose one's hold on the earth, a stranger: 240
 Hagar abandoned her child to avoid the pain of seeing his misery: 356-57
 Hagar and Ishmael, provided for by Abraham after being sent away: 354-55
 Hagar and Ishmael, threat to house of Abraham, had to be removed: 354-55
 Hagar, as wife to Abraham and mother of his child, could not accept slave status: 286

Hagar, behaved towards Ishmael in a way that no Jewish mother would: 357
 Hagar, demonstrated crude egoism in abandoning her child: 356
 Hagar, understood Divine Providence (השגחה): 289
 Hagar, understood she could flee from humankind but not from God: 288-9
 Hagar, understood that no place or time was beyond God's seeing: 289
 Hagar, given by Sarah to Abraham, who was against the idea: 283-4
 Hagar, love for her child limited by desire to spare himself pain: 357
 Hagar, mother of Abraham's child, who is to be brought up by Sarah because Hagar is her slave: 285
 Hagar, not mistreated by Sarah, but made to feel dependent and subservient: 288
 Hagar, sent away as a slave, not as a wife of Abraham and mother of his child: 356
 Hagar, threw her child away, possibly into thorns: 357
 hair-shirt, causes discomfort as a reminder that one has no right to be happy: 552
 hair-shirt, worn by Jacob at report of Joseph's death, reminder of grief: 552
 hand, dedicating to God, forsaking selfish motives: 264-5
 hands, clean (טהור ידים), requires not only good intentions but action per God's will: 344-5
 Hanoah, walking with God separated himself from the masses (התבודדות): 123
 happiness, a true Jew changes the bitterest experience into a source of the richest blessing: 678
 happiness, cannot be made by God without a person's cooperation: 678
 harmony, conception of, unity in diversity: 672
 hashamayim (השמים), immeasurable space of heaven surrounding the earth: 12
 hashkif (השקיף), to look down on the depths from a height: 318
 heart (לב), center point of organizing, joining physical, spiritual, mental, and moral life: 344
 heart, stealing of the (גניבת לב), disparaged to the utmost by our sages: 488
 heart, stealing of the (גניבת לב), normally forbidden, but not with Laban: 488-9
 heart, stealing of the (גניבת לב), obtaining someone's good opinion by deceiving them: 488
 heathen gods unable to produce objects that are fundamentally different: 4
 heathen priests (כמרים), depend on feelings (from כמר), unlike פהנים: 610
 heathenism, belief that matter always existed, no free-will God: 1
 heathenism, focus on feelings to enchain the intelligence: 610
 heathenism, gods of, powers to be feared, not like Adoshem (a support): 599
 heaven and earth, God the creator and owner of: 95
 heavens and earth, passive (בהפראם) creators of their products (תולדות): 48
 heaven, gate of on earth, house of God: 462
 heavenly bodies as אותות, signs for humankind and Israel: 24
 Hebrew, learning of, only way to know objectively God's vision for Jewish life [MKbS/RMbA]: 212-19
 Hebrew, words of, based on underlying ideas, examples of: 334
 Hebrews, land of (ארץ העברים), already the designation of the land when Joseph in Egypt: 569
 hei (ה), threefold modulation of: 603
 Hellenism and Judaism, the two great educational forces on humankind: 191
 Hellenism, preparatory school to teach people the loftier Jewish way of life: 193
 helpmate (azer k'negdo—עזר כנגדו), expresses complete equality in independence: 65
 helpmate (azer k'negdo—עזר כנגדו), wife takes over part of husband's obligations: 65
 heritage, spiritual, only received by some children traditionally, unlike present day: 414-5
 hesped (הספד), eulogy, giving someone a place in the collective memory after death: 783
 hieroglyphics, expert in (חרטומים): 574
 higid, from the root נגד, to make present, to bring home: 80

hinei (הנה), always introduces something unexpected: 423
 hinnuch (חנך), initiating and habituating a person for a holy calling: 257
 hishtachaviha (השתחויה), prostrating oneself, flat on the ground, totally submissive: 609
 hishtachaviha (השתחויה); prostrating oneself, placing oneself totally at another's disposal: 402
 history, begins with infiltration of original pure language and will end with its refinement: 218
 history, human goal of, bring about the presence of the Shechinah on earth (שבינה בתחתונים): 232
 history, purpose of, accomplished when nations get insight into Jacob's principles: 505-6
 history, purpose of, not accomplished by Jacob's absorption by masses of nations: 505
 history, struggle between spirit and sword, Canaan and Jerusalem, to dominate: 423
 history, world, building of towers of imaginary glory to lure submission of humankind: 208-9
 history, world, fight between material power and godly spirituality: 654
 hithaleich (התהלך), going one's way in spite of opposition, led from within by freewill: 293
 hithaleich lifnei Adoshem (הי התהלך לפני ה'), keeping within limits of life-paths prescribed by God: 78
 hithaleich (התהלך), used only of God and humankind, leading oneself morally by freewill: 650
 hitpalel (התפלל), fixed times and liturgy, not sensible if purpose is to express feelings: 347
 hitpalel (התפלל), fixed times, especially needed when we feel less inclined to pray: 348
 hitpalel (התפלל), for others, efficacy of: 348
 hitpalel (התפלל), Jewish, each Jew becomes his own judge: 213
 hitpalel (התפלל), prescribed, to reawaken and reanimate the truth within us: 348
 hitpalel (התפלל), not an overflowing from within, but renewed intake of truth from outside: 347
 hitpalel (התפלל), steeping one's inner self with thoughts and feelings of purity and integrity: 411
 hitpalel (התפלל), taking divine truth of Torah, penetrating all phases of oneself: 347
 hitpalel (התפלל), to get ourselves penetrated with all that is godly: 212-13
 hitpalel (התפלל), to penetrate all phases of one's life with God's truth, in harmony with God: 347
 hitzliach (הצליח), from צלח, related to שלח, to set something in motion towards a goal: 400
 hitzliach (הצליח), to make something successfully achieve its purpose: 400
 holiness of the body, preparatory to all uplifting of the spirit: 33
 home, sanctity of, necessary for sanctity of house of God: 466
 homes, moral and spiritual, basis of world's destiny: 466
 honesty, worth more than purity of descent (יחוס): 593
 honor (שכב), as a shoulder bearing a burden or dignity, preferment: 655
 honoring, of father and mother (כבוד אב ואם), at the root of honoring God: 386
 honoring, of father and mother, (כבוד ומורא אב ואם), enables bequeathing spiritual legacy: 185-6
 hospitality, of Abraham, did not interrupt his standing prayer before God: 324
 hospitality, of Abraham, drew strangers to him although living in isolation: 242
 hospitality, of Abraham, to receive wanderers greater than standing before presence of God: 312
 hospitality, offers of, should be repeated if first refused [MKbS]: 330
 host (*tzavah*—צבה), definition of: 297
 host (*tzavah*—צבה), definition of, large mass commanded by and submitting to a leader: 43
 house of Abraham, definition of: 284
 house of God, built by God-given spiritual and material powers, godly origin and purpose: 528
 house of God, the gate of heaven on earth: 462
 house of Israel, definition of: 284
 household, Jewish ideal, product of Divine Law and Jewish fate: 540
 human faults, never hidden in the Torah because leaders are not gods: 236

human greatness, measured by ratio of what is accomplished or given to what is received: 500
 human lifespan, shorted after flood, limiting evil of any one individual: 169
 humanity, curse of, result of humankind's first sin, a gloomy lie: 90-1
 humanity, feelings of pity and sympathy, inherited from feelings of Abraham (ממעיי אברהם): 271
 humankind, active life based on Torah, to raise earth to Mt. of God (הראל), ruled by אשדת: 516
 humankind, animals are to be in fear and dread of, retreating from, keeping our of their way: 170-1
 humankind, became a living being in a manner unlike all other creatures, through the breath of God: 54
 humankind, because of breath of God, earthly existence does not necessarily depend on the body: 55
 humankind, blessing of following the flood and after the "fall": 170
 humankind, casings of, basar (בשר), body; bagad (בגד), garment; bayit (בית), house: 223
 humankind, bodies of, formed by Adoshem Elokim from earthly dust, but not exclusively: 54
 humankind, Canaanite development of, without God: 127
 humankind, changed relationship to animals after the flood: 170
 humankind, choices in Gan Eden, path of life or death, will of God or own will: 91
 humankind, conflict among, from renunciation for bread (מלחמה from לחם): 86
 humankind, combine mortal and immortal, earthly and heavenly: 56
 humankind (אדם), created by God, breathing the breath of life into them: 54
 humankind (אדם), created in the image (בצלמו) of God: 32
 humankind, created with freewill, knowing the difference between good and evil: 58
 humankind, created with complete power of self-determination, in God's likeness: 117
 humankind (אדם), creation of, enters world to be ruler and master of other life: 29
 humankind (אדם), creation of, formed (יצר) for a fixed purpose: 54
 humankind, daughters of (בנות האדם), from Canaanite line: 127
 humankind, daughters of, marriage with them led to corruption of Sethites: 127-8
 humankind (אדם) degraded when taking animals as a model for decision-making: 78
 humankind, differences between members of, reflect likeness of God: 117
 humankind, diversification of, encouraged by God through provision of zones and climates: 179
 humankind, diversity and multiplicity to balance out deficiencies and allow progress: 179
 humankind, diversity of after the flood, means of constraining spread of evil: 171
 humankind (אדם), dominion over other creatures: 29
 humankind (אדם), dual nature of, earthly and heavenly, formed for both impulses: 56
 humankind, earth passive at the creation of, unlike with plants and animals: 54
 humankind, education of, by Elokim: 81
 humankind, evil of (רעת אדם), refers to evil that befalls it, which it brought into the world: 130
 humankind, evil of (רעת אדם), not instinct or inclination, but a model or ideal for action: 131
 humankind, first challenge is exercising self-control, whether to follow senses or God: 61-2
 humankind, first product of, its own character: 135
 humankind, flesh (בשר) and spirit (רוח) of, former to be subordinated to the latter: 129
 humankind, formed (וייצר) initially for both good (טוב) and bad (רע) inclinations: 56
 humankind, freewill of, instilled at the creation: 92
 humankind, generations of, toldot Adam, encompass all humans, good and evil: 118
 humankind, godliness of, to be achieved first with the most stubborn people and land: 233
 humankind, God's relative destruction of, to be carried out by Adoshem as an act of mercy: 133
 humankind, high calling of, to be representative of God on earth: 40
 humankind, incorporate two different beings, earthly and spiritual: 55
 humankind, initial development of: 117

humankind, life breathed into their countenance through the nose while looking upwards: 56
 humankind, likeness to God, naturally condition is to be morally pure: 118
 humankind, likeness to God (צלם אלקים), never completely lost: 118
 humankind, living in peace on earth, not until materialism is absorbed by the spiritual: 172
 humankind, male and female, created with equal worth in the image of God: 119
 humankind, mission of after the flood, moral self-perfection: 172
 humankind, mission of, not disturbed by God's curse of the land after eating the apple: 87
 humankind, moral decline of, from mixing of בני אלקים and בנות האדם: 127
 humankind, natural state of, likeness to God, morally pure: 118
 humankind, none standing where they do by their own authority or for themselves alone: 43
 humankind (אדם), not brought forth by the earth as with other animals: 54
 humankind (אדם), not formed by the dead earth but the breath of God: 54-5
 humankind, not to be slaves of sentiments and feelings (ברשות לבם): 164
 humankind, only creatures with ability to enjoy beauty for itself, a bridge to moral beauty: 58
 humankind (אדם), placed in garden of Eden because called to serve God: 73
 humankind, planted in Gan Eden (גן עדן) by Adoshem Elokim to occupy a position there: 57
 humankind, potential to be higher than angels requires potential to be lower than the "devil": 117
 humankind, purest and highest acts are acts of God: 528
 humankind (אדם), relation to animals, to master but not change them: 31
 humankind, relation to the world, superior but to take protective care of it: 170
 humankind, removal from Gan Eden, act of love of Adoshem Elokim: 92
 humankind, sensuality of, does not belong to Satan but to God: 56
 humankind, Sethite development of, with God: 127
 humankind, shortened lifespan after flood, limited possibility for human evil: 169
 humankind, "the Fall" of, and need for personal savior, rejected by Judaism: 87
 humankind (אדם), "the red one," not from the white ray but the broken up godly light: 56
 humankind, ultimate development of despite differences, God, purpose: 137
 humankind, ultimate salvation of, through tzedek (צדק) to shalom (שלום): 260
 humankind, unlike animals, do not live only for themselves but for God: 73
 humankind, when it sinks morally the world mourns and withers: 133-4
 humankind, whole world of, built on relations of children with parents: 185
 humility (ענוה), only virtue which one can only be unconscious of possessing: 378
 husband and wife, equality of, in all moral matters: 72
 husband and wife, require each other to fulfill the calling of their lives: 70
 husband and wife, to become one flesh (בשר אחד): 70
 idolatry, primarily an error of the mind, an intellectual error, which can be corrected and cured: 392
 idolizing, of possessions, not in God's service, represented by Keinan (קינן) generation: 121
 immorality, authorized by custom, should be challenged by leaders: 345
 immortality, common idea in the minds of people in Abraham's time: 416
 immortality, idea of in Torah, not taught but taken for granted: 416
 immortality, idea of, not limited to New Testament, implicitly understood in Hebrew Scripture: 416
 impurity, ritual (טומא), that which is closed to the godly: 147
 inclinations, human, neither good nor evil but serving God or not: 103
 injustice, divides: 212
 injustice, Jew concept of, divided people who are otherwise united: 212
 in-laws, special treatment of by Hebrew language: 333-4

innocent (נקי), external purity, no illegal possessions, no wrongful deeds: 344
 institutions, divine, mentioned in Bereshit—קשת and מילה, גיד הנשה, שבת: 510
 intention (כוונה), good, not sufficient, deeds must fit the will and law of God: 294-5
 intermarriage; brings as relatives non-Jews who will not take seriously the Jewish God: 336
 interpreter (לרץ), the art of transposing and transferring, related to ל-ו-ז: 597
 Ishmaelites, related tribe, not slave merchants, not likely to sell Joseph into slavery: 548
 Isaac, 40 years old when he married Rebecca: 421
 Isaac, a farmer, blessed by God for not hoarding his produce: 433
 Isaac, Akedah, 37 years old at the time of: 369
 Isaac, Akedah, not about human sacrifice, which would be “blasphemous nonsense”: 369
 Isaac, Akedah, not an offering “to Me” because command *not* לעולה לִי שֶׁם: 369
 Isaac and Rebecca, mistaken in their upbringing of Esau and Jacob: 426
 Isaac, asking about a lamb for the sacrifice indicated he knew his father was no pagan: 373-4
 Isaac, asks Esau to hunt and prepare a dish to give his blood sport a humane purpose: 445
 Isaac, at the time of the Akedah, was an independent man of 37 years: 369
 Isaac, birth of, rather laughable (צחק) in Abraham and Sarah’s old age: 352
 Isaac, blessing of Esau from his soul (נפשי): 444-5
 Isaac, defined the field (שדה) as the best place for humankind to find God: 234
 Isaac, eventually sees that he was deceived by Esau all his life: 443
 Isaac, eyes wide open, blesses Jacob, tells him to get a wife from Laban’s daughters: 454
 Isaac, forced into isolation by the hostility of the Philistines: 437
 Isaac, grew up having some contact with non-Abrahamitic world to learn its ways: 342
 Isaac, grew up in relative isolation, away from pernicious influences, but not totally: 341-2
 Isaac, knew that Esau’s material power and Jacob’s spiritual power both needed by the nation: 444
 Isaac, misrepresented his relationship with Rebecca as brother and sister from realistic fear: 432
 Isaac, prayed 20 years to have children from Rebecca: 422
 Isaac, prepared to sacrifice himself for a tradition only known to him through his father: 369
 Isaac, prepared to sacrifice himself on the firm conviction of his father’s character: 369
 Isaac, protected and blessed for the sake of his father, having accepted his legacy: 437
 Isaac, recognized voice of Jacob claiming to be Esau, but let himself be deceived by the hairy hand: 448
 Isaac, success as farmer, aroused envy and jealousy of Philistines: 433
 Isaac, to be blessed for the sake of his father: 437
 Isaac, traits of wife destined for him, summarized as loving kindness (גמילות חסד): 397
 Isaac, wanted to bless Esau as doing good with his occupation of hunter: 446
 Isaac, when he saw the trick Jacob and Rebecca played, he knew Esau had deceived him: 443
 Isaac, would have divided material and spiritual blessing between Esau and Jacob: 444
 Isaac, 40 years old when he married Rebecca, who was very young according to tradition: 421
 Issachar, beast of burden who works hard on the land: 668
 Issachar, strong and hefty worker who enjoys the quiet of homely hearth: 668
 Issachar, worked to achieve leisure to allow cultivating spirituality: 668-9
 Ishmael, cannot be the spiritual heir of Abraham: 356
 Ishmael (ישמעאל), free from human yoke and constraint of cities: 288
 Ishmael and Hagar, provided for by Abraham after being sent away: 354-55
 Ishmael and Hagar, Sarah had deeper insight into their character than Abraham: 355
 Ishmael and Hagar, sent away given their potential influence after the death of Abraham and Sarah: 354
 Ishmael and Hagar, threat to house of Abraham, had to be removed: 354-55

Ishmael, combined two natures, Hamitic mother (Hagar) and Abraham's as father: 354
 Ishmael, completely metzacheik (מצחק), mocking: 354
 Ishmael, learned enough to disdain (מצחק) Abraham's ideas, unfit for heritage: 354
 Ishmael (ישמעאל), meaning consciousness of God: 287
 Ishmael (ישמעאל), no one to be his friend, but also no one to oppose him: 288
 Ishmael, not externally great as Edom or internally great as Isaac, thus chaseir form of toldot (תלדות): 418
 Ishmael, not worthy to be Abraham's spiritual heir: 356
 Ishmael, sons of, like Abraham in intelligence, like Hagar in morals: 419
 Ishmael (ישמעאל), to be free because of his consciousness of God: 287-8
 Ishmael, withdrawn from Abraham's influence at 17 because of Hagar: 358-9
 Israel and Moses, as reishit miracles (נסים) demonstrating God's free-willed world control: 2
 Israel, can wield sword of Esau and become bloodthirsty, contrary to Torah: 524
 Israel, could only become a nation by homelessness (גלות and גרויות): 226-7
 Israel, chosen to bear Torah because family blossomed in moral sexual purity: 63
 Israel, commonweal of, after mattan Torah (מתן תורה), not fated but due to human action: 516
 Israel, consists of a diversity of tribes, but with a common moral spiritual mission: 646
 Israel, descended from Jacob, externally unified, internally assembly of nations (קדל גוים): 529
 Israel, destiny of, not the result of the natural course of events: 295
 Israel, directly dependent upon the mouth of God: 272
 Israel, history of, revelation of God's name and subordination to God's will: 51
 Israel, House of (בית ישראל), all the generations in which Israel's ideal is realized: 284
 Israel, land of (ארץ ישראל), blossoming of, dependent on morality, integrity of inhabitants: 429
 Israel, land of (ארץ ישראל), destined for Jews but not necessarily always in their possession: 247
 Israel, land of, eternal possession (אחזת עולם), holds us even when we do not possess it: 646-7
 Israel, land of, protection of, in God's hands: 250-1
 Israel, land of (ארץ ישראל), to be a spreader of blessing: 228
 Israel, land of (ארץ ישראל), through power of Torah to become abundant and blessed: 430
 Israel, land of, to be taken into possession by self-action, conquering: 276-7
 Israel, mission of, not to be the theological philosophical herald of God's unity: 290
 Israel, mission of, to do righteousness and justice (לעשות צדקה משפט): 290
 Israel, mission of, to prepare for time when God's Kingdom begins on earth, not only in heaven: 194
 Israel, mission of, to promote theoretical truths and observance of the law: 290
 Israel, moral task of, become a blessing (והיה ברכה): 227
 Israel, motto of, not נעשה לנו שם but היה ברכה: 227
 Israel, nations that oppress it will be deprived of their own ability for internal development: 228
 Israel, not to feel less certain of enduring through the ages because not armed like Esau: 510
 Israel, only prospers on the basis of the law, going to physical and moral ruin without Torah: 251
 Israel, pictured without might and armor, yet free, happy, and protected: 281
 Israel, preservation of, a miracle (נס), because raised high when following Divine Guidance: 687
 Israel, received existence as a nation from God through moral behavior: 51
 Israel, sons of (בני ישראל), first mention of in the scripture (Genesis 42:5): 590
 Israel (ישראל), the "God won" victorious aspect of the Jewish people: 661
 Israel, to be a plurality of nations (גוי וקדל גוים), each with its own special character: 297-8
 Israel, to be like dust of the earth, an immortal nation: 248
 Israel, to be like dust of the earth, not in absolute numbers but unlimited generations: 247-8

Israel, to be like dust of the earth, since character of Abraham in every generation: 248
 Israel, to demonstrate sanctification of human life not dependent on any special calling: 529-30
 Israel, to have become initially a source of blessing, not only to be blessed: 228
 Israel, tribes of, called nations: 653
 Israel, well being of, requires that it further the well being of the nations in general: 228
 Israel, whole history of, revelation of the name of God via moral submission: 51
 Israelites, in Egypt, allowed themselves to be gripped by the land: 642
 Issachar, backbone (model) of the Jewish nation, doesn't work to achieve wealth and power: 668
 Issachar, develops a flexible, supple power, but seeks only enjoyable home life: 668
 Issachar, works to achieve treasures of leisure, which is required to cultivate spirituality: 668
 itzavon (עצבון), mental pain, hurt feeling or worry, from renunciation of something: 83
 Ivri, Abraham as, stranger from the other side or one who stands in opposition: 255-6
 Jabal, probably the first merchant, a major dealer in the cattle market: 111
 Jacob, acknowledges Esau as the moral and higher one when they meet: 513
 Jacob, acknowledges that if he is coming home, he is obeying God's instructions: 500
 Jacob and Esau, last time seen together before ways of life diverge completely: 514
 Jacob and Esau, symbolize conflicting purposes of life, building family vs. political power: 498
 Jacob, approach to Esau, placed Rachel in rear since maidservants would act with humility: 512
 Jacob, archetype of, imposes conditions for fight with Esau to end when day begins to dawn: 505
 Jacob, arranging stones around his head, first house he built for himself: 458
 Jacob, asks Esau to bless him (his principles) as a condition of letting him go from fight: 505-6
 Jacob, assuages Esau's anger by incrementally appeasing him: 501-2
 Jacob, aware of the breach between Joseph and his brothers: 545
 Jacob, behavior towards his father, acted only out of obedience to his mother: 441-2
 Jacob, behavior towards his father, completely clear and transparent: 441
 Jacob, behavior towards his father, responded to his mother's appeal for blind obedience: 441
 Jacob, blessed each of his sons according to his specialty: 678
 Jacob, blessed his grandsons, through the same "messenger" (מלאך) that delivered him from evil: 652
 Jacob, burial of, generally an act of chesed (חסד), but not in Egypt was אמת: 403
 Jacob, called Israel: 626
 Jacob, character of, unaffected by Laban's deceit and dishonesty: 487
 Jacob, comprehended implications of famine better than his sons: 589
 Jacob, conception of the House of God (בית אלקים), best place for revelation of God: 457
 Jacob, death-bed words, aftermath of days, unification in spirit: 656-7
 Jacob, death-bed words, return of paradise, nature rejuvenated, human oppression ended: 666
 Jacob, declares all human beings to have highest meaning and destiny if they accept basic principles: 506
 Jacob, defined the house (בית) as the best place for humankind to find God: 234
 Jacob, demonstrates that even with only family life it's possible to be borne by God's grace: 461
 Jacob, demonstrates that one person can be a blessing for all humankind by spiritual merit: 460-1
 Jacob, derived no material preference or advantage, only spiritual leadership from birthright: 428
 Jacob, descendants of, to be Israel, symbol of conquering power of God, not to eat sinew: 509
 Jacob, desired not to be buried in Egypt, seeing the grip of the land on his descendants: 643-4
 Jacob, did not gain any material advantage from the ברכה and בכורה: 452
 Jacob, did not know that Rachel stole Laban's idols, and would not have approved: 491-2
 Jacob, did not know that the Glory of God seeks its bearers among humankind: 462
 Jacob, did not make the slightest use of the blessing, going away empty handed from his family: 452

Jacob, did not stand up for Dinah, knowing he would only be laughed at: 520
 Jacob, did not want to deceive his father and told his mother: 446
 Jacob, dream of a ladder, means of communication upward from the earth: 458
 Jacob, dream of ladder, transforming experience: 466
 Jacob, dream of a ladder, revelation meaning he will build a completely Jewish household: 460
 Jacob, dream of a ladder, revelation meaning that he is Abraham's son and heir: 460
 Jacob, dream of a ladder, purpose is to go up from earth to heaven: 458
 Jacob, dream of a ladder, showing that everything earthly is to work itself upward to God: 458
 Jacob, embalming of, ordered by Joseph as a concession to Egyptian customs: 679-81
 Jacob, family of, danger of living together with Canaanites: 526
 Jacob, family of, heritage, God as law-giver for Israel's deeds: 517
 Jacob, family of, received ahuzah (possession) in the land: 638
 Jacob, family of, settles in Goshen not as aliens but permanent authorized residents: 636
 Jacob, father of, behavior toward, clear and transparent, איש תם: 441
 Jacob, fear of awesome presence when shown the house of God on earth: 462
 Jacob, feeling morally superior, would not bow before Pharaoh: 634-5
 Jacob, felt himself to be at the mercy of Esau's armed force: 499
 Jacob, felt the spirit of God (שכינה) upon him again when he learned Joseph was alive in Egypt: 626
 Jacob, fights Esau only for "blessing acknowledgement": 506
 Jacob, first house built for himself, stones arranged around his head for protection: 458
 Jacob, first meeting with Rachel, emotional reaction: 469
 Jacob, first prayer of, for his own spiritual and moral character: 464-5
 Jacob, first real house he built for himself: 514-15
 Jacob, first to say that God was to be sought above all in the home: 457
 Jacob, Galut aspect of the Jewish people: 661
 Jacob, Galut-name: 268
 Jacob, God's wish to have a house built for Him on earth revealed to him: 528
 Jacob, has to leave Laban not because of wages, but to be where he is to build God's house: 486-7
 Jacob, had a place, a home, but not a country, which was only a promised land to him: 479
 Jacob, heirs of, find God nearest of all in the home: 457
 Jacob, house of, first that he built: 514
 Jacob, household, contrast to Egyptians in Goshen where they would settle: 633
 Jacob, introduced the blessing of children in the names of Ephraim and Menashe: 654-5
 Jacob, joy of going to see Joseph again tempered by the thought of descent into Egypt: 628
 Jacob, ladder of, angels (מלאכי אלקים), earthly beings God calls to be active in earthly life: 459
 Jacob, ladder of, angels (מלאכי אלקים), go up to get a picture of the ideal for humankind: 459
 Jacob, ladder of, shows God is next to him (עקיר שכינה בתורתו), not sought in heaven: 460
 Jacob, learns there's no need to seek God in heaven, but where a guiltless man lays his head: 462
 Jacob, legacy of, favors pious development of the soul rather than finding God in nature: 457
 Jacob, lived 17 years in Egypt, a rewarding time of quiet and undisturbed life for him: 642
 Jacob, living with Laban, a bitter lot: 497
 Jacob, love of Joseph, motivated the hate of his brothers: 541-2
 Jacob, love of Leah, increased as she bore one male child after another: 473-4
 Jacob, loved Leah too, did not punish her for Laban's deceitful behavior: 472
 Jacob, means of appeasing Esau adopted by his ancestors when in a similar plight: 501
 Jacob, mistaken showed favoritism to Joseph, with evil effects on his brothers: 541

Jacob, most troubled years of his life made him worthy of everlasting national importance: 642

Jacob, name itself, shall be understood as “Israel”: 506

Jacob, naming of Levi, indicated his attachment (לידה) to Leah: 474

Jacob, nation to descend from him, a single unit of united diverse congregations: 529

Jacob, needs no material blessing, only his own spirit and God’s blessing: 455

Jacob, never makes use of the ברכה and בכורה, leaving penniless and hiring out as servant: 452

Jacob, not legally liable, but nonetheless paid Laban for unpredictable accidents to his animals: 493

Jacob, not wanting burial in Egypt to avoid becoming Avodah Zerah to Egyptians: 681

Jacob, physical strength of, resulted from living a morally and spiritually pure life: 468

Jacob, pondered the possibility of Joseph’s dreams coming true, thus unsettling his brothers: 544

Jacob, prayer of, seeks spiritual and moral qualities, not material possessions: 464-5

Jacob, prays to be saved from Esau’s revenge for the sake of his children: 500

Jacob, prefers to leave everything to Esau to show no material advantage in בכורה: 456

Jacob, probably unwilling to bow before Pharaoh, feeling morally superior: 634-5

Jacob, prototype of equally valuing material and spiritual activities: 468

Jacob, realizes that God is in the place, that there is no need to look for God in heaven: 462

Jacob, recognized that the strength of his sons lay in the unity of their diversity: 657

Jacob, reminded of his mother by Rachel, moved to tears: 469

Jacob, request not to be buried in Egypt designed to get family to return to Canaan: 644

Jacob, request not to be buried in Egypt, to avoid being made into a god by Egyptians: 681

Jacob, request to be buried in the land, not for his own sake but the sake of his descendants: 678

Jacob, resource for building his future, cheerful deftness in work and action: 468

Jacob, resource for building his future, physical strength acquired by pure living: 468

Jacob, resource for building his future, sense of right and justice: 468

Jacob, reunion with Joseph, doesn’t weep because grieved all his life: 632-3

Jacob, satisfaction of, יש לי כל, wants to do mitzvot, not to have: 389

Jacob, sees the messiah (משיח) on a young ass’s foal, symbolic of peaceful nationhood: 665

Jacob, showing favoritism towards Joseph had evil effects: 541

Jacob, shown the house of God on earth, which is the gate to heaven: 462

Jacob, silent after Dinah’s rape, because he knew that appeal to justice was useless: 518

Jacob, single-minded in pursuit of knowledge and practice in the sphere of the home: 426-7

Jacob, sons of, facing loss of purity and morality from Dinah’s rape, takes up Esau’s sword: 519

Jacob, sons of, felt justified doing whatever they wanted to get Dinah away from Shechem: 521

Jacob, sons of, stick together in time of terrible famine, a worthy sign of Jewish family feeling: 593

Jacob, sought to pacify Esau: 502

Jacob, stands not on sword of Esau but because it has God’s protection: 510

Jacob, stole the heart of Laban (גניבת לב), because he dared not tell the Aramean he wished to go: 488

Jacob (יעקב), symbolic of the galut aspect of the Jewish people: 661

Jacob, testament of, spirituality the way a weak minority gains strength over a powerful majority: 657

Jacob, time with Laban, describes to Esau as 20 years of atonement: 497

Jacob, to be a blessing for the world through his spiritual influence: 460-1

Jacob, to form a kahal (קהל), a united body, from children of different kinds: 455

Jacob, to have the spiritual leadership, said with certainty by Isaac: 450

Jacob, to work for the return to earth of the Shechinah, the Glory of God: 496

Jacob, “trunk” of the Jewish people, giving the heritage of name and history to the future nation: 456

Jacob, victory wrestling with Esau, shows might of spiritual power over material power: 506

Jacob, vow of, to use God's gifts to carry out God's law: 465
 Jacob, vow to God, not a form of sinfulness: 463
 Jacob, vow to God, not merely as Giver but as Law-Giver: 465
 Jacob, vowed to use independence from God to change מצבה to house of God: 526
 Jacob, weapons of, unlike Esau's, spiritual force and work: 655
 Jacob, went away to found a Jewish house, a Jewish home as a place to seek God: 456-7
 Jacob, wisdom of, to find God more wonderful in a pious soul than in the beauties of nature: 457
 Jacob, wore hair-shirt after Joseph's brothers reported his death: 552
 Jacob, worked 20 years for Laban: 492
 Jacob, worked for Laban without wages for a month: 470
 Jacob, worked years to get his wife and children, the future of his family and national life: 479
 Jacob, wrestled in self-defense with Esau as archetypal dark higher being ruling the earth: 504
 Jacob, wrestled with opponent (Esau) appointed by God, an angel of God: 507
 Jacob, wrestling-opponent, an angel of God: 507
 Jacob, wrestling-opponent can only fight as long as it is night on earth: 505
 Jacob, wrestling, purpose is to show that what he represents deserves blessing, not enmity: 505
 Jacob, wrestling with opponent, prototype of fight throughout history, the meaning of history: 504
 Jerusalem, to remain a city of refuge for the tzedek (צדק) banned everywhere else: 260
 Jewish family, survival and success of, a triumph for the Torah: 540
 Jewish law, penalties, principle of, one can only demand rights that one grants others: 178
 Jewish nation, as assembly of nations (tribes) (גוי וקהל גוים): 298
 Jewish nation, appearance and survival not the result of the natural course of events: 295
 Jewish nation, God self-proclaimed founder of as a great nation: 225
 Jewish nation, history of, begins with scattering of the peoples by God: 217
 Jewish nation, history of, introduced to call in the name of God: 117
 Jewish nation, mission of, God's justice and righteousness (לשמור דרך הי לעשות צדקה ומשפט): 290
 Jewish nation, mission of, theoretical truths (אמונה) and the law: 290
 Jewish nation, mission of, to call in the name of God (לקרא בשם הי): 117
 Jewish nation not formed out of possessing common land: 226
 Jewish nation, task of, to be a blessing (להיות ברוכה), not to be blessed (להיות ברוכים): 227
 Jewish nation, uniting element, spirit of Abraham in the people: 226
 Jewish people, beginnings of, laughable pretension, contrary to history, intimation of God: 307-8
 Jewish people, development of, third stage, galut (גלות) from forgetting mission: 228
 Jewish people, existence of, makes them duty-bound to keep the covenant: 299
 Jewish people, mission of: 24
 Jewish people, moral inheritance of, legacies of both Abraham and Sarah required: 305
 Jewish people to be a revelation of God: 225
 Jewish women, courageous self-control by, contrast to men who lose their heads: 512
 Jewry, modern, wants Jewish identity, but not to be a revelation of God [RMbA]: 225
 Jewry, to be a revelation of God: 225
 Jews, made into Jews by submission s servants of God (עבד הי): 116
 Jews, survival as a people, depended on barriers against them in nations in which they lived: 634
 Joseph, although a prince of Egypt, did not disown his Jewish origin: 610
 Joseph, appointed by Jacob to be head of the family after his death: 655
 Joseph, a chacham (חכם), because he was conscious of his personality and mission: 576
 Joseph, a chacham (חכם), proposed tax by Pharaoh's officials rather than himself: 580

Joseph, acted to prevent speculative buying of food during famine: 588

Joseph, bad relationships with his brothers, began with קנאה and שנאה: 544

Joseph, beauty of, not primarily good looks but spiritual superiority: 561

Joseph, before revealing himself to his brothers wanted to be sure he and they had changed: 591-2

Joseph, both ruler (שליט) and retail seller (משביר): 588

Joseph, brothers of, appeal for forgiveness as fellows with the same mission and calling as Joseph: 685

Joseph, brothers of, ask forgiveness in their father's name, making no excuse for themselves: 684

Joseph, brothers of, called the "sons of his mother," so he was motherless and brother-less: 539

Joseph, brothers of, considered him to be plotting secretly against their highest interests: 547

Joseph, brothers of, did not consider themselves guilty but acting in self-defense: 595

Joseph, brothers of, disunity among them indicated by the separation of Judah: 554

Joseph, brothers of, felt entitled to kill him in self-protection of their noblest interests: 547

Joseph, brothers of, felt guilt (uneasy) after throwing him into the pit: 548

Joseph, brothers of, felt the harmony of their rights to be threatened by him and his dreams: 544

Joseph, brothers of, felt their future to be threatened by a potential dehumanizing dictatorship: 545

Joseph, brothers of, had to be shown he was the Ruler (שליט), but they had nothing to fear from him: 592

Joseph, brothers of, hostile to him from erroneous ideas about his intentions and plans: 673

Joseph, brothers of, imagined him to endanger their highest and noblest interests: 547

Joseph, brothers of, may have felt that his ambition threatened the family from within: 544-5

Joseph, brothers of, need to feel they had to renounce anything (אל תעצבו) to redeem themselves: 619

Joseph, brothers of, needed to test them to ensure their complete change of mind: 591-2

Joseph, brothers of, selling him into slavery ironically ensured that their fate would be in his power: 675

Joseph, brothers of, to shepherd *themselves* in Shechem (לרעות את צאן), as well as sheep: 544

Joseph, brothers of, treated him bitterly and thus ironically made him master of their fate: 674-5

Joseph, brothers of, went down to Egypt as a family, a worthy sign of Jewish family feeling: 593

Joseph, brought tales of his brothers to his father in an unfriendly or nasty way: 541

Joseph, clarified to Pharaoh "it's not up to me" (בלעדני) to interpret dreams: 576

Joseph, demonstrated to the Egyptians the blessed power of a pure and moral will: 560

Joseph, did not know if Benjamin was kidnapped from Jacob when brought to Egypt by his brothers: 606

Joseph, dream of, conveys one isolated ruling over submissive others, against his will: 542

Joseph, Egyptian name, צפנת פטנה, "he with whom the most secret things are kept," from Pharaoh: 584

Joseph, exculpates his brothers because God sent him to save thousands of lives: 619-20

Joseph, expelled from his home and family, and isolated, required God's special protection: 559

Joseph, failed to let his father know he was alive to avoid splitting his family into factions: 593

Joseph, favored mistakenly over his brothers by Jacob, with evil effects on them: 541

Joseph, felt superior to his brothers who were sons of שפלות, feeling vain and arrogant: 540

Joseph, God was with him because he was with God, his purposes and methods were godly: 559

Joseph, hand of, became Pharaoh's hand when king's ring placed on his finger: 583

Joseph, hated by his brothers, believing they knew his motives from his dreams: 544

Joseph, House of, precursor and companion to Mashiach from House of David: 677

Joseph, indebted to God for making his misfortune a source of joy: 587

Joseph, looked at mundane acts and events as possibly Divine Providence: 568

Joseph, master of dreams (בעל הדלומות), who had dreams at his disposal for his purposes: 547

Joseph, merit (זכיה) of, raised children as Jewish models despite surrounding circumstances in Egypt: 586

Joseph, misfortune and family became his "creditors" (גשני), i.e., sources of greatest joy: 587

Joseph, not interested in lording it over his brothers as viceroy: 591-2

Joseph, obligated not only his brothers, but the coming generations, to bury him in the land: 687

Joseph, obtained a reputation for morality and honesty in high Egyptian circles: 622-3

Joseph, placed in a prison that held both those awaiting trial and those already convicted: 564

Joseph, points out God's Divine Management in the chain of events: 621

Joseph, possibly rescued from the pit by the Midianites: 549

Joseph, presented as motherless and brother-less youth, standing alone: 539

Joseph, rebuffed Potiphar's wife, avoiding a sin against God, removing his forces from Divine fire: 561

Joseph, refused advances of Potiphar's wife to avoid violating the trust of his master: 561

Joseph, requires Simeon be left and Benjamin brought, testing taking a son from his father: 592

Joseph, reunion with Jacob, weeps: 632-3

Joseph, righteously avoided anything that might be taken as a misuse of his power: 624

Joseph, "second [only to] Pharaoh" because the people were commanded to bow before him: 583

Joseph, separated from his brothers by his noble character, inherited from Rachel: 672-3

Joseph, servant to, ascribes to God the returning of the brother's money [MKbS]: 607

Joseph, sex with Potiphar's wife, he recognized as a sin against him and God: 561

Joseph, sold grain only to families for their own needs, preventing speculation: 588

Joseph, sons of, favoritism by Jacob, to ensure position of Rachel: 648

Joseph, tested his brothers' attitude change by whether they would deprive their father of another son: 592

Joseph, thought by Jacob (Israel) to be the most excellent of his sons: 541

Joseph, to renew a relationship with his brothers, showed he was no threat as king: 592

Joseph, treated bitterly by his brothers, having talked themselves into enmity against him: 674

Joseph, viceroy, did not disown his Jewish origin, beliefs and practices: 610

Joseph, wife (אסנת) of, daughter of highly placed idolatrous priestly Egyptian family: 586

Joseph, wisdom (חכמה) of: 593

Joseph, wisdom (חכמה) of, demonstrated by having Pharaoh impose the tax: 580

Joseph, wisdom of, kept Egyptians together after they lost their land and were evacuated: 640

Joseph, wisdom (חכמה) of, saw the characteristics of individual situations and persons: 568

Joseph, wrongly put himself in the path of temptation with Potiphar's wife: 563

Judah, last sprout from a regenerating spirit when Judaism seems to be at an end: 665

Judah, proclaimed by Jacob to be qualified for leadership because he forsook violence: 663

Judah, qualified to be the "lord protector" of both material and spiritual forces: 664

Judah, turned away from his brothers, a sign of tension and disunion: 554

Judaism and Hellenism, the two great educational forces on humankind: 191

Judaism, gift of, spiritualizing or ordinary, day-to-day private life: 627

judge (פלל), uniting factor between two separated people: 212

judge (שופט), of justice (משפט), in Hebrew the unifier, creating harmony: 213

jurisprudence, Jewish, circumstantial evidence and self-confession not accepted: 177

justice, in the use of power, disdains secrecy and craftiness: 200

justice, Jewish concept of, unites people who are otherwise divided: 212

justice, not for the victim of crime but to avenge and reestablish the principle of Right: 108

justice, not revenge to resurrect life, but to raise up right by avenging wrong: 108

justice when defined by humankind changes with the time and place: 146

kadkod (קדקוד), bowing from the waist with forehead touching the ground: 608

kadeish (קדיש), complete acceptance of sensuality: 46

kadosh (קדוש), that which is protected against the conception of death: 46

kadosh (קדוש), unresisting acceptance of everything good and noble: 46

kafar (כפר), a protective covering, as in “atonement” for sin: 141
 kahal amim (assembly of nations—קהל עמים), diversity of tribes united in common mission: 646
 kahal (קהל), coming together to carry out action: 660
 kahal goyim (assembly of nations—קהל גוים), diversity of tribes united in common mission: 646
 kanah (קנה), first meaning, acquisition of something not by money but strength and power: 95
 kanah (קנה), to acquire something and possess it as one’s property: 433
 kanei (קנא), to demand or claim something belonging to oneself, being jealous: 434
 kapara (atonement—כפרה), to keep sin from having its natural effect: 141
 kapara (atonement—כפרה), to protect the person, nation, Sanctuary from effects of sins committed: 141
 karah (קרע), to tear, forcibly change a direction: 589
 karah (קרה), to meet (מקרה), calling an object from one direction to another: 589
 kashrut, purpose of, ensure food is suitable to be assimilated morally: 37
 kavatz (קבץ), external gathering together of people, not in mind but space: 656
 kavei Adoshem (קוי ייה), those whose whole being strives up towards God: 14
 kedem (קדם), that which comes first in space or time, the east or the past: 204
 keidah (קידה), lowering the head to the ground without bending the knees: 402
 keidah (קידה), to completely submit the mind and body: 402
 Keinan (קינן), represents generation idolizing possessions, not in God’s service: 121
 kemach (קמח), inferior flour: 315
 keriah (קריעה), tearing, opposite of shalom, complete and unbroken well-being: 552
 keruvim (angels—כרובים), represent idea of humankind as bearers of glory of God: 93
 Ketura, second wife of Abraham, same person as Hagar (per Bereshit Rabbah): 413
 king, free to take any unmarried female, according to custom: 344
 kings, absolute rule of, common to towns in system introduced by Nimrod: 249
 kings, governing luxurious cities, spare the people the trouble of thinking: 249-50
 kings, Jewish conception of royal power, not represented by horses (militarily): 665
 kings, Jewish, not to be chosen for military purposes: 665
 kings, oldest account of related by history: 249
 kingship, early system of, relieved the upper classes from the bother of public affairs: 250
 kingship, early system of, spared those living in luxury the trouble of thinking: 250
 kingship (מלכות), four types, analogous to the general course of human history: 250
 kiss (שק), on the mouth, never a sign of homage: 582
 kivshuha (כבשה), refers to property as a stage of human moral development: 35
 klal (כלל), to contain, include, envelop, a periphery around a center: 621
 knowledge, theoretical (בינה), without it empirical knowledge (דעת) is insufficient, and vice versa: 580
 kofer (pitch), from כ-פ-ר, a protecting or restricting covering: 141
 kohen (כהן), from the root כ-ו-נ, agent, means, preparing humans to satisfy God’s requirements: 260
 kohen (כהן), from the root כ-ו-נ, to influence people to become כן, saying yes to the will of God: 260-1
 kohen (כהן), one who teaches by example and symbolic procedure: 260
 kohen (כהן), purpose to provide clear intellectual basis for position and direction: 610
 kohen (כהן), task not to make God satisfy human requirements, but vice-versa: 261
 konei (קונה), legal owner of property, but not necessarily possessor of it: 261
 kriaah (tearing—קריעה), opposite of shalom (שלום), complete, unbroken well-being: 552
 Laban accuses Jacob of stealing what he had actually earned by his labor: 490
 Laban, affects sanctimonious piety to retain Jacob’s services: 480

Laban, altered the terms of his agreement with Jacob 10 times: 483
 Laban, attempts to manipulate Jacob with flattery: 480
 Laban, blessed by God not for Jacob's piety but his diligence as an employee: 480
 Laban, intended to use force to ensure the return of the property that Jacob had taken: 489
 Laban, irreligious at heart but affected pious phrases in his speech: 405
 Laban, knew of his sister's destined role in the development of a great nation: 410
 Laban, only white (לבן) in name according to the sages: 403
 Laban, personification of egoism: 489
 Laban, speculating on the riches he would extract from Eliezer: 404
 Laban, treated by his sons the way he had treated his father in Bethuel's house: 484
 Laban, treated his daughters, Rachel and Leah, as if they were strangers: 487
 Laban, trick of, to say custom not to marry a younger sister before an elder one: 471
 Laban, tried to make it sound as if his lying trick was local legal practice: 472
 Laban, twisted and deceived Jacob out of his wages: 481
 ladder, Jacob's dream of, angels, earthly beings called by God to be active in earthly life: 459
 ladder, Jacob's dream of, angels go up to get a picture of the ideal for humankind: 459
 ladder, Jacob's dream of, means of communication upward to God from the earth: 458
 ladder, Jacob's dream of, placed by a Higher Power to the earth: 458
 ladder, Jacob's dream of, showing that everything earthly is to work itself upwards to God: 458
 ladder, Jacob's dream of, shows that God is next to him, not sought in heaven: 460
 ladder, Jacob's dream of, transforming experience: 466
 Lamech, acknowledges slaying ancestors and youth, reflects bankruptcy of godless culture: 113-14
 Lamech, founded city culture with his three sons: 113
 land, holds its owner (אחוזת), not vice versa: 382
 land of Israel (ארץ ישראל), blossoming of, dependent on morality, integrity of inhabitants: 429
 land of Israel (ארץ ישראל), destined for Jews but not necessarily always in their possession: 247
 land of Israel, protection of, in God's hands: 250-1
 land of Israel (ארץ ישראל), to be a spreader of blessing: 228
 land of Israel (ארץ ישראל), through power of Torah to become abundant and blessed: 430
 land of Israel, to be taken into possession by self-action, conquering: 276-7
 land, possession of (אחוזת), Jewish meaning is that it possesses its owner, not vice-versa: 638
 language, alteration of, result of individuals rebelling against enforced mastery: 220
 language, became "withered" (נבל), not confused, as a result of God's going down (ירידה): 212
 language, end of universal (of God), result of feeling of egoistic autonomy: 216
 language, end of universal, result of autonomy emerging in resistance to communal oppression: 215-16
 language, mixing of (בלל), result of exploiting individuals that led to new meanings: 214
 language, mixing of (בלל), result of forsaking traditional objective meanings: 214
 language, not mixed but divided by God's going down (ירידה): 212
 language, one (שפה אחת), taught to the first man by God, universally defining all: 215
 language, universal, cut off from godly source by awakening consciousness of individual: 215
 languages, multiple, formation and alteration of, result of rebellion against enforced mastery: 220
 languages, multiple, not the cause of disunion but vice-versa: 216-17
 languages, separate, not confused but new element (נבל) of God going down to earth (ירידה): 212
 lashon (לשון), can designate various dialects rather than distinct languages: 204
 lashon (לשון), designates dialect, a way of pronouncing: 197
 lasuach (לשווח), gathering thoughts and feelings: 411

lasuach (לשוּח), to meditate, from siach (שיח), denoting inner growth of spirit and feelings: 411
 law, first receiver of, appointed as guardian of, first Noachian duty applying to all: 62
 law, given by God both humankind and to nature (animals): 151, 152
 law, of l'mino (למינו), l'mineihu (למינהו): 15-16
 laws, governing the heavens and the earth were implanted in them by their Creator: 48
 laws, of God, faithfulness to, required for spiritual greatness of model person or nation: 227
 laws, of nature, but God's measure of compassion (מדת הרחמים) more important than their eternity: 48
 leader (נשיא), Jewish, one who carries or supports, not who leans on with power: 658
 leaders defined as human by Torah, so anyone could aspire to leadership: 236
 leaders, virtues, result of self-control, self-ennoblement, not inborn of acquired perfection: 236
 leadership, of princes (נשיאים), from clouds, obtained from the earth and for its benefit: 419
 leadership, requires fierceness (עז), to resist flattering winds and stormy hurricanes: 659
 leadership, spiritual, requires a material foundation of resources: 658
 leaf, olive, symbol not of peace but value of independence and freedom: 158
 Leah, and Rachel, lived together in confidential intimacy: 477
 Leah, as she bore each child, Jacob became more loving, but not completely until third son: 473
 Leah, hated one, less beloved than Rachel but principal ancestress of the Jewish people: 472
 Leah, hated one of Jacob's first two wives, i.e., she was less beloved than Rachel: 472
 Leah, in sadness, experienced and immortalized brightest aspects of home and marriage: 473
 Leah, love of Jacob, increased as she bore one child after another: 473-4
 Leah, naming of Levi by Jacob indicated his complete attachment (ל-ו-ה from ליה) to her: 474
 Leah, sought Jacob's love by bearing children for him: 473
 Leah, was not a party to Laban's deception of Jacob: 472
 lech lecha (לך לך), encompasses connotation that Abram should isolate himself: 222-3
 lech lecha (לך לך), from ה-ל-ך, order to "go for yourself, to yourself, isolate yourself": 222-3
 lech lecha, implication of, dare to be alone and stand by yourself: 226
 lechem (לחם), food won for immediate use: 200
 legal penalties in Jewish law, principle of, one can only demand rights that one grants others: 178
 leum (לאום), the government of a nation, not the same as nations (גיים) per se: 422
 Levi, received no province in division of the land, but dependent on voluntary tithes (מעשר): 662
 life, principles of in conflict historically, family life versus the glitter of political power: 498
 lifespan, human, shorted after flood, limiting evil of any one individual: 169
 lifnei Adoshem (לפני ה'), always designates something done in accord with God's will: 200
 l'mino (למינו), consequences for ignoring, digs a grave for humankind as a species: 19
 l'mino (למינו), essence of in humans, based on chaste morality and sex life: 19
 l'mino (למינו), extends to the special or unique quality (מין) of a specie: 18
 l'mino (למינו) for the Jewish people specified in the Torah, accepted by freewill: 18
 l'mino (למינו), keeping reproductive power exclusively within each specie: 17
 l'mino (למינו), l'mineihu (למינהו), after its kind, each specie develops within its own kind: 16
 l'mino (למינו), l'mineihu (למינהו), each species works solely for its own purity: 15-16
 lo (לא), logical negation, denial of an existence: 638
 local governance of towns by kings: 249
 local government assumed by kings, spared the people the trouble of thinking: 249-50
 lord (אדון), based on pillar, the noble bearer, not the destroyer: 599
 lord (אדון), from א-ד-נ, meaning base that supports and sustains everything: 214

lord (אֲדוֹן), from א-ד-ג, meaning the bearer and representative of the other: 343
 lord (בַּעַל), master and superior: 599
 Lot, abandoned his children and grandchildren to destruction, making no effort to save them: 336
 Lot and Abraham, quarrel, mutual separation brings peace: 244
 Lot and Abraham, separation of, demanded by Abraham for protection of his people: 244
 Lot and Abraham, separation of, due to spiritual differences, not insufficient pasturage: 243
 Lot, attained prominent public position in Sodom: 329-30
 Lot, daughters of, had sex with him supposing they were doing right: 340
 Lot, extended hospitality (הַכְנֵסֵת אֲרוּחַיִם) in Sodom, although it was against the law: 330
 Lot, had to leave behind all the wealth he brought and luxuries that attracted him to Sodom: 337
 Lot, hardly deserved being saved, since he should have left Sodom long before its destruction: 337
 Lot, house of, in Sodom, surrounded by all the people to uphold the “law” against hospitality: 331
 Lot, looking back he recognized that his loss of possessions was deliberately imposed on him: 337
 Lot (לוֹט), no feeling for Abraham’s spiritual mission, sheep and cattle his interest: 242
 Lot, not innocent and blameless in having sex with his daughters: 340
 Lot, not really a Sodomite, although living among them as a citizen: 254
 Lot, prominent public figure, who otherwise would not be sitting in the city’s gate: 329
 Lot, seeker of luxury: 244-5
 Lot, separating himself from Abraham was not just physical but spiritual: 247
 Lot, sons-in-law of, men of Sodom, not mutual bond between them and him: 335-6
 Lot, stood up for right in the community, but compromised the welfare of his own children: 335
 love, brotherly, deeds of, valued more than vision of God in Judaism: 313
 love (אָהַב), devoting oneself to another with whom one seeks complete intimacy: 367
 loving kindness (גַּמְלוּת חַסְדִּים), first instance of God’s doing for humankind: 90
 lutz (לִיץ), interpreter, mediator, transposition: 597
 luxury, transforms nations internally and externally into slaves: 250
 ma’aseir (מַעֲשֵׂר), does not mean a tenth part, but every tenth one: 263
 ma’aseir (מַעֲשֵׂר), reminder that tenth part of every bounty is personal gift (הַשְּׂגוּחַ פְּרִטִית) of God: 263-4
 ma’aseir (מַעֲשֵׂר), used exclusively to refer to dedicating a tenth to God: 263
 mabul (flood—מַבּוּל), from ג-ב-ל, wasting away of life-forces in organic, animal, or spiritual realm: 142
 mabul (flood—מַבּוּל), only to kill cases (flesh) that carry spirit of life, but not its ultimate potential: 142
 machaneh (camp—מַחֲנֵה), a temporary resting place for a company on the way to a goal: 496
 machar (מָכַר), does not always mean to sell, but also relinquishing, giving over, abandoning: 428
 machloket (conflict—מַחְלֻקָּת), may further goodness (טוֹב): 15
 Machpelah, cave of, burial place of Adam and Eve according to tradition: 385
 Machpelah, cave of, first Jewish possession of their land: 386
 making a name, for ourselves (נַעֲשֶׂה לָנוּ שֵׁם), wrong because against God or lessers: 206
 male and female roles, arbitrary division: 118-19
 male and female roles, in the home and family: 235
 male child, born in Abrahamitic household is acquired by Abrahamitic community: 300
 maleil (מַלֵּל), to express fractions of thoughts, only getting near the real matter: 353
 male, Jewish, not the “strong one” but the “remembering one” (זָכַר): 301
 man, alone without woman, cannot reach the goal of perfection: 64-5
 man and woman, require each other to fulfill the calling of their lives: 70
 man and woman, to be equally, pure, moral, and holy in sexual matters, thus brit milah: 72
 man and woman, to become one body, devoted in all thoughts and desires to serve God: 69

man and woman, to become one mind, one heart, and one soul: 69
 man, helpless and lacking independence without woman: 70
 man of truth (איש אמת), behaves as he should morally: 361
 marah (מרדה), to counter, to act in opposition, to be contrary: 440
 marriage, equality of sexes in, Adam's rationalization for eating forbidden fruit: 80
 marriage, God does not force anyone to marry against their freewill: 394
 marriage, importance of for public officials: 584
 marriage, moral purpose of, begetting and bringing up children: 554
 marriage, not fulfilled until son *and* daughter born from it: 389
 marriage, relationship, Sarah and Abraham, each spouse acting for the other's sake: 285
 marriage, technical term for, לקח אשה (to take a wife/woman): 128
 marriage, traditional Jewish, contracted not by passion but reason and judgment of parents: 412
 marriage, traditional Jewish, love between spouses grows with time based on mutuality of deeds: 412
 marriage, traditional Jewish, wedding not the culmination but the seed of love: 412
 marriage, trick of Laban to say custom not to marry a younger sister before an elder one: 471
 mashal (משל), to declare what some is and what it should be, to force: 104
 mashiach (משיח), comes not to help us but to teach us by righteous example: 666
 mashiach (משיח), days of, predicted by Jacob on death-bed, spirit of Judaism resurgent: 664-5
 mashiach (משיח), death-bed visualization of Jacob, on the foal of a donkey, bringing peace: 665
 mashiach, House of Joseph (משיח בן יוסף), precursor to Mashiach ben David (משיח בן דוד): 677
 mashiach (משיח), not a god but a righteous man without riches who brings peace: 666
 mashiach (משיח), to unite material powers and godly spirituality (Zachariah 6:11-15): 654
 mashiach (משיח), true king of Israel, comes as king of peace and abundance: 665-6
 masses, abandonment of, by generation of Metushelach (מתושלח): 123
 masses, abandonment of, represented by Metushelach (מתושלח): 123
 materialism, followed by a generation of piety, but lip service not regenerative: 122
 materialism, greatest influence on Cham, founder of degenerate Canaan: 190
 materialism, natural result of forgetting relationship with God: 121
 materialism, primary obstacle to spiritual ennoblement of humankind: 172
 materialism, pure, never satisfies: 121
 matrilineal descent in effect with Dinah: 630
 mattan Torah (מתן תורה), afterwards, no longer use matzeivah (מצבה): 462-3
 mattan Torah (מתן תורה), marked absorption of memorial-stone (מצבה) by Altar (מזבח): 516
 mazid (מזיד), conscious and intentional wrongdoing, punishable by law courts: 596
 mazikim (מזיקים), dangerous elements (i.e., trouble-causing spirits) of the physical world: 651
 means can never be justified by ends: 661
 meat, eating of on yom tov a duty: 172
 meat, prohibition of eating with blood in it: 173
 meditate, to (לשוח), actual prayer according to sages: 411
 meditative, retiring life, not specially holy: 124
 meet (קרה), influences calling an object or person from a self-chosen direction to another one: 589
 meit (מת), unburied dead, to be the complete focus of the surviving relative(s): 381
 Melchizedek, god of, only higher than other gods, no closer to humankind: 264
 memorials erected to national fame only a glorification of single powerful individual: 209
 memorial-stone (מצבה), appropriate before Sinai as revelation of God's management: 515

memorial-stone (מצבה), completely absorbed by Altar (מזבח) after mattan Torah (מתן תורה): 516
 memorial-stone (מצבה), erected by Jacob, but vowed to change it to a house of God: 526
 memorial-stone (מצבה), made by nature, symbolizing God's rule in nature: 462
 memorial-stone (מצבה), set up by Jacob, a house of God when its life invites God: 465
 memorial-stone to alter, transition, God to be glorified by human deeds, not God's gifts: 463
 men, role of in Judaism, to submit the whole household to the will of God: 235
 menorah (מנורה), burning light of, represents eitz hachayim (עץ החיים): 79
 merit, of the patriarchs (זכות אבות), basis for Jacob's blessings: 627
 merit, of the patriarchs (זכות אבות), basis is their teachings that afford salvation: 627
 merit (זכות), rooted in generational parental blessings promoting Torah legacy of doing God's will: 675-6
 messenger (מלאך), from מ-ל-ך, a powerful force bearing within itself another personality (א): 652
 messiah (מדיח), a righteous man (צדיק), not a god, who teaches by example, not doing for others: 666
 messiah (מדיח), keeps asses rather than horses, for peaceful purposes: 666
 messiah (מדיח), manly and strong, but in himself remains modestly feminine and gentle: 666
 messiah (מדיח), not a military hero, but a bringer of peace and prosperity: 666
 messiah (מדיח), sees the return of paradise on earth, as in the beginning, nature rejuvenated: 666
 messiah (מדיח), victorious (נרשע) in saving from existential threat because of his righteousness: 666
 Metushelach (מתושלח), represents abandonment of the masses: 123
 migdanot (מגדנות), refers only to delicious fruits, not valuable gifts: 408
 might and force not to be destroyed but placed in the service of principles of goodness: 423
 miknei (מקנה), living property: 488
 mikra (מקרה), unexpected event, not reckoned on, but God's intention: 396
 milah, first brit, a sign of the covenant: 299
 milah (מילה), from מול, to oppose, restrict, or limit, and, with arlah, to cut: 300
 milah, sign of male child's destiny to obey Eil Shaddai (אי שדי): 301
 milchamah (war—מלחמה), from ל-ח-ם, same as bread, obtained in struggle for existence: 252
 milk, blood changed to feeding material (חלב) that is changed back to blood: 316
 milu (מלאו), refers to society as a critical stage of human moral development: 35
 mincha (מנחה), may include animal offerings: 98
 mincha (מנחה), outside of the Temple, a gift given as a sign of recognition: 98
 minyan of 10 righteous men, possibility of them creating a better future: 328
 mind, life of, comprised of three factors: 138
 misfortune, brings happiness when one's primary purpose is to do mitzvot: 389
 mishgeh (משגה), error from too much concentration, opposite of carelessness (שגגה): 604
 mishneh (double—משנה), from שנה, a repetition of the same idea: 604
 mishpat (משפט), does not enrich or expand, ensures retaining or restoring: 274
 mishpat (משפט), something one has a right to demand: 320
 mishpatim (משפטים), can only be fulfilled if body subordinated to spirit through chukim (חוקים): 119
 mission, fourfold of humankind: 34
 mission of humankind, not disturbed by God's curse of the land after eating the apple: 87
 mission of the Jewish nation, to call in the name of God (לקרא בשם ה'): 117
 mission of the Jewish people: 24
 mitzvah, as the purpose of one's life, leads to fulfillment by extracting one's duty in every situation: 389
 mitzvah, doing to fulfill God's will more worthy than one's own will: 141-2
 mitzvah, doing as commanded more meritorious than acting spontaneously: 141

mitzvah, includes duty of the individual to act and to also be a guardian of the law: 62
 mitzvah (מצוה), relation to chok and Torah—task, means to be fit, and basis of understanding: 432
 mitzvah, reward of: 377
 mitzvah, reward of is a mitzvah (שכר מצוה מצוה): 269
 mitzvat tzitzit, ציץ on garment represents holy life needed to bring world nearer to paradise: 90
 mitzvat tzitzit, reminder not to follow allure of the senses: 90
 mitzvot (commandments), God’s directions we have to fulfill on our part: 80
 mitzvot (מצות), demand that we overcome inclinations, urges, and passions: 80
 mitzvot, life of, source of satisfaction despite misfortune: 389
 mitzvot (מצות), orders by which Divine purposes of justice and benevolence are carried out: 431
 mitzvot passed from generation to generation, based on family purity: 63
 mitzvot, prohibitions, require great energy to overcome passion and restrain oneself: 80
 mitzvot, tasks to be accomplished: 432
 mitzvot, yoke of (עול מצטת), seemingly restrictive but leads to true freedom: 166
 mixtures, forbidden in animals, agriculture, and clothing: 17
 m’lacha (מלאכה) can only serve the purposes of God and humankind: 44
 m’lacha (מלאכה), feminine of malach (מלאך), messenger of another’s thought: 44
 m’lacha (מלאכה), messenger of the mind bearing its thought and intention: 44
 m’lacha (מלאכה), not work as labor (verb) but something accomplished (noun): 43
 moadim (מועדים), definition of, to fix a rendezvous for a meeting with God: 23
 moadim (מועדים) made possible by creation of sun and moon: 23
 moftim (wonders—מופתים) like אותות but to convince and influence self-will: 23
 mohar (מחר), marriage agreement for the bride: 520
 monastic, life of, no special consideration by God for meditative, devotional existence: 124
 monasticism (התבודדות), an un-Jewish idea, opposed by Torah: 123
 monasticism (התבודדות), rejected by Torah because godliness to be in this world: 123
 moral and spiritual human homes, basis for world’s destiny: 466
 moon and sun, created to make it possible to know day and night, months and years: 23
 moral degeneration begets social degeneration [by undermining of family and community]: 324
 moral development, free-willed stages of, כבשה, מלאך, רבו, פרו: 34
 moral inheritance requires both Abraham and Sarah legacies: 305
 moral life, condition necessary for justice and righteousness to take root: 320
 moral perfection to a high degree within the potential of humankind: 2
 moral regeneration not effected by praising God and psalm-singing alone, false piety: 122
 morality, consciousness of, follows from know God’s freewill: 3
 morality, degeneration of, undermines the social future: 320
 morality, human, contrast to animals is basis for proving or undermining itself: 72-3
 morality, laws of, observing required for flourishing of humankind: 20
 morality, not the enemy of sensual enjoyment in Jewish life: 74
 morality, when defined by humankind changes with the time and place: 146
 Moriah, place of Akedah, Temple, and offerings of Abel and Noah—teaching place: 230
 Moriah, source of moral spiritual rebirth of humankind: 230
 Moriah (מוריה), the place from which the Torah goes forth: 368
 mortality, result of humankind trading God’s guidance for its own: 86
 Moses and Israel as reishit miracles (נסים) demonstrating God’s free-willed world control: 2
 Moses, legal and religious wisdom not from Egyptians: 640

Moses, religious wisdom not learned from Egyptians regarding landed priests: 640
 mother and father, honoring of (כבוד אב ואם), at the root of honoring God: 386
 Mount Eval and Mount Gerezim, descriptions of: 232
 Mount Gerezim and Mount Eval, descriptions of: 232
 Mount Sinai, whole people became prophets naturally by strength of Torah: 78
 mourning, begins after prescribed duties of tending body are completed: 681
 murder, basis of prohibition, brotherhood of humankind as children of God: 176
 murder, only instance in which a curse is proclaimed against a human being: 105
 murder, spills the material (blood—pl., דמי) containing all the components of the organism: 105
 na (נע), moving: 589
 nach (נח), rest: 589
 nachal (נחל), to injure the highest interests of others in a secret manner: 547
 nacham (נחם), consolation and regret that leads to seeing ultimate good [Baba Kama 38a]: 686
 nachama, consolation, directed not to the heart (emotions) but to the intelligence: 686
 nachar (נחר), estranging, treating as singular: 590
 nakedness, laws of uncovering (עריות), related to husband and wife not to share same characteristics: 70
 nakedness, not a source of shame when within bounds sanctified by God's law: 72
 name, double, common in Abrahamitic family: 533
 name, making for ourselves (נעשה לנו שם), wrong because against God or lessers: 206
 naming (קרא), also root for לקראת, to give something a direction: 67
 naming, indicates place of a thing *sham* (שם), thereby called *sheim* (שם): 66
 Naftali, quickly acts on the will of others, speaks their ideas beautifully: 671-2
 nasah (נשא), taking up something in thought, to count people: 571
 na'aseh lanu shem (let us make a name for ourselves—נעשה לנו שם), for rulers, not community: 209
 nasha (נשה), to be a creditor, to forget: 587
 nashak (נשק), to make preparations, kiss: 582
 nation, powers of, misused by kings: 249
 nation (גוי), Jewish, united by Abraham's spirit and relationship with God: 226
 nation (גוי), requires a uniting bond: 226
 nation, spiritual greatness of, depends on faithful loyalty to the laws of God: 227
 nations, having resisted Israel's principles will nonetheless come to be a heritage for Israel: 377
 national life, development of, needs strength and courage as well as thinking and feeling: 425
 nations, development of, blessed by acknowledging Torah principles: 228-9
 natural state of humankind, likeness to God, morally pure: 118
 nature, beauty of, to protect humankind from being brutalized: 58
 nature, deification of, ignores link of morality and physical development of the world: 50-1
 nature, human struggle against, part of school of renunciation: 92
 nature, laws of (למינהו), threatened by sexual and social degeneration: 209
 nature, promoted by humankind's conscientious use of it: 61
 nature, rising above, by Noah building an Altar of many stones: 160
 naval (נבל), to cause to wither, dry up, fade away: 212
 navi (נביא), from root נבא, related to נבע, to spring, flow forth, source for word of God: 346
 navi (נביא), judges conditions and behavior based on eternal law or morality: 346
 navi (נביא), organ of God, words not from within but *to* him from God: 346
 nazir (נזיר), morally ennobled one, set apart from others by self-control: 676

nefesh (נפש), center-point of individual, distinguishes animals from plants: 26
 nefesh (נפש), definition of, will, starting impulse as individual: 26
 nefesh (נפש), immortal personality: 142
 nefesh (נפש), individuality of the individual: 174
 nefesh (נפש), of every human being entrusted to the care of every other human: 176
 neighbor (רעה), definition of, finding what is mutually complementary: 96
 neighbor (רעה), mutually complements, nourishes, and cares for another: 205
 neighbor, love as yourself, not the *person* but that which pertains to one's neighbor (לרעה): 685
 Nephilim (נפילים), only physically giants, spiritually submerged: 129-30
 nevalah (נבלה), a disgraceful act showing complete moral degeneration: 519
 nichosh (נחוש), superstitious belief, belief that fate is effected by other than doing good: 613-4
 Nimrod, champion at "man catching" (נמרד ציד), mixing violence with cunning: 200
 Nimrod, crafty at hunting and catching human beings (נמרד ציד): 199
 Nimrod, first founder of dynasty mischaracterized as holy, with self-appointed gods: 201
 Nimrod, first king: 200
 Nimrod, knew how to make men enthusiastic for his own ends by giving them medals: 208
 Nimrod (נמרד), promoted "giborism" (גבור), ungodly overpowering of others: 198-99
 Nimrod, set the stage for the "divine right of kings": 201
 Nimrod, succeeded in making his own fame identical with that of the masses: 208
 Nimrod, success of, dependent on prevailing lack of self-control and moral freedom: 201
 Nimrod, suppressed fellow men, misusing "in the name of God" (לפני ה'): 201
 Nimrod, system of government introduced by, spreading and bearing fruit: 249
 Nimrod, used mental and physical superiority to subjugate others: 200
 nisah (נסה), to bring something to a further or higher position, strengthening powers: 367
 Noachian, commandments: 62-4
 Noachian, commandments, within the words of Genesis 2:16 according to Rabbi Yochanan: 62-4
 Noachian, mission of humankind, multiply and diversify to avoid evil: 179
 Noachides, expectations of: 291
 Noachides, mission of, to spread over the world developing a common covenant with God: 179
 Noah, a tzadik (צדיק) because he remained moral during immoral times: 136
 Noah, animals led to, because one God gave law to humankind and animals: 151, 152
 Noah, builder of Altar of stones (מזבח), elevating the earth towards God: 159-60
 Noah, chose to save himself, his family, and the animal world by following commandments: 141
 Noah, commanded to take in the pairs of animals: 150
 Noah, did exactly and completely what God commanded him to do: 142-3
 Noah, didn't beget children until age 500 because he feared prospects of raising them to be moral: 137
 Noah, first generation (תולדה), first product of a man his own character: 135
 Noah, found grace in the eyes of God, had no expectation of punishment: 134-5
 Noah, found grace (מצא חן), not by being spared but in the grant of a favor or wish: 134
 Noah, God's grace shown to him by giving him the work of saving the future: 135
 Noah, his nakedness seen by Cham, may only refer to degrading condition of intoxication: 186
 Noah, hoped that Cham's licentiousness would be drawn by Shem to godly life: 192
 Noah, ignored "jeers and gibes" of his contemporaries, walked with God: 137
 Noah, meanings of sons' names, שם spiritual, mental, חם sensuality, יפת sensitivity to beauty: 138
 Noah, offerings (עולות) of, to dedicate his actions to striving upwards: 162

Noah, planting of vineyard, confirmed that earth still had blessing of fertility: 184

Noah, protection of, not assured by his acts, but by God's intention to preserve life for the future: 153

Noah, purposes in building an altar to God: 162

Noah, righteous man (איש צדיק), based on his moral purity: 136-7

Noah, righteous man (איש צדיק) in the face of moral corruption and depravity: 136

Noah, righteous man (איש צדיק) rooted in moral purity, going with God (התהלך): 136-7

Noah, saved because he was sexually pure (תמים): 144

Noah, second Adam, head of a new generation of humankind: 135

Noah, sees character of humankind through Shem: 192

Noah, sees future in behavior of three sons, the playing out of their character in history: 190-3

Noah, sons of, archetypal ancestors of the new world of humankind: 137-8

Noah, sons of, archetypal character of each demonstrated by their actions: 186

Noah, sons of, despite differences, all three worthy to be saved shows equal value of all humans: 182

Noah, sons of, meaning of names—שם, thinking; חם, sensuousness; יפת, seeking beauty: 137

Noah, sons of, represented three main tendencies of individuals and nations: 190

Noah, sons of, worthy to be saved because of different archetypal characters: 182, 183

Noah, tendencies of sons, Cham (חם), heat, the excited action of the senses: 137

Noah, tendencies of sons, Sheim (שם), name, conception of others: 137

Noah, tendencies of sons, Yafet (יפת), standing open to external impressions: 137

Noah, time of, marked by moral corruption, debauchery of youth, foulness of marriages: 139

Noah, time of, required great energy and effort to save oneself from the general depravity: 135

Noah, tzadik (צדיק), to render what is due to the person or thing, social justice (פעולת צדיק): 136

Noah walked with God (את האלהים התהלך נח) as the basis of his life: 123-4

Noah's Altar added stone on stone so the whole became a holy mount of God: 160

oan (און), first feeling of pain and grief from a bitter loss: 531

oan (און), physical or moral ability for acquisition or possession: 531

oath, names God as the guarantor against and avenger for any broken promise: 360

oath, places material world of oath-taker under one all encompassing power: 4

oath, sworn with hand on thigh (ירך), allowing the other to depend on the strength of one's hand: 391

oath (שבוע), "to give oneself up to the seven," a memorial and reminder of the Invisible One: 360

oath, to God, entails pledging all one's power (יד), regardless of circumstances: 265

oath, to swear (השבוע), to give up one's 6 (possessions) to the 7 (Creator): 360, 62-63

obligation, once accepted becomes a duty: 296

offering, elevating (עולה), a complete sublimation of the self symbolically: 368

offering, given in place of oneself, like ram in place of Abraham's son (תחת בנו): 375

offering, itself not compliance with God's will but an indication of readiness to comply: 164

offering, not the animal but oneself represented by the animal: 161

offering, of Abel, first and best of his flock, highlighting his connection to God: 99

offering, olah (עולה), means of elevating oneself up to God, breaking away from materialism: 368

offering, symbolic means by fire of returning to aishdat after sin, removing oneself from it: 562

offerings, brought to the Temple, link to ram Abraham brought in place of Isaac (תחת בנו): 376

offerings, daily in the Temple, continuation of the Akedah of the forefather: 375

offerings, in relation to, God is always referred to as Adoshem, never Elokim: 161

offerings, older than polytheism, preceded idolatry: 98

offerings, older than polytheism, as old as humankind: 98

offerings, procedure of (מעשה קרבנות), symbolic restoration of conditions disturbed by sin (חטא): 562

offerings, symbolic restoration of conditions disturbed by removal from divine fire: 562

offerings, Temple, not ceremonial but means of placing one's powers under God's will: 368

office, appointment to (פקד), related to בגד, because a garment symbolically represents the office: 686-7

oil, used to anoint, acknowledges well being from God to be used as a gift of God: 463

olah offering (עולה), sublimation of self, breaking from material, going up to God: 368

olam hazeh (עולם הזה) vs. olam habah (עולם הבא), hour of good deeds here worth all of next: 388

olam (עולם), that which is hidden and invisible: 366

olam haba (world to come—עולם הבא): 39

olam hazeh (this world—עולם הזה): 39

old age, child of his (בן לזקניו), a spiritual replica: 351-52

olive leaf, bitter in the mouth of a dove, sweet when eaten in freedom: 158

olive leaf, symbol not of peace but value of independence and freedom: 158

olot (עולות), brought by Noah on Altar, striving upwards to God: 162

olot (עולות) contrasted to zevachim: 627

olot (עולות), dedication of our actions, waking up one's power of action: 162

omer, one-tenth of an ephah, normal measure of each person's daily meal: 315

oral law, example of, prohibition of eating from tree of knowledge of good and evil: 61-2

oral Torah, taught for 40 years before committed to writing in outline form: 25

oral Torah taught to people before written Torah: 183

original sin, a disconsolate Christian lie, undermining moral future of humankind: 87

original sin, Christian doctrine of, error of belief that sinfulness is removed by an idea: 88

original sin, Christian dogma of, completely contrary to Jewish conception: 87

original sin, mistaken Christian idea that humankind was cursed, not just earth: 125

otot (signs—איתות), definition of, to bring about or awaken thoughts: 23

pachaz (פחז), shortcoming in leadership character, possibly instability: 658

pagan priests (כמרים), depend on feelings (from כמר), unlike כהנים: 610

pakad (פקד), appointment of one who is charged with the care of something: 560

pakad (פקד), social meanings of, to appoint an officer, to establish someone in office: 223

pakad (פקד), to appoint one to an office in which personality develops: 686-7

pakad (פקד), to clothe an object with its attributes, to place in a new position: 351

pakad (פקד), to clothe, to invest, to give something its external fitting surroundings: 223

panim (פנים), used to express both friendly and unfriendly mood of a person: 502

paradise, destiny of humankind, although created outside of it: 57

paradise, Gan Eden, test of humankind to follow God's will or its animal senses: 91

paradise, gates of, closed if we live by the appetites of our senses: 59

paradise, given to support the godly mission of humankind: 73

paradise, not a place to satisfy human sensuality but to serve God: 73

paradise, recovery of, resurrected intermediary between humankind and God not required: 87-8

paradise, renunciation, means of regaining: 91-2

paradise, Torah is the way back to: 87

parents, honoring of (כבוד אב ואם), at the root of honoring God: 386

parents, honoring of (כבוד ומורא אב ואם), enables bequeathing spiritual legacy: 185-6

parents, honoring of, necessary if one is not to be punished in one's own children: 187

parents, mitzvah to honor, keystone of the first tablet of the law: 185

parents, proven character of, critical to passing on tradition to their children: 369

parnasa (פרנסה), not the result of general laws of nature, but God's special providence: 651
 pastoral life, advantages of: 97
 pastoral life of nomads objected to by Egyptians, not their having or breeding cattle: 111
 Patriarchs, allowed a taste of eternal beatitude of the next world since blessed on earth (בבל): 388
 Patriarchs as shepherds, opportunities for elevating thoughts of godliness: 97
 Patriarchs, relationship to one another, best locale to find God—mountain, field, or house: 234
 patriotism, means to manipulate men by leaders to make a name (נעשה לנו שם) for themselves: 208
 peace, conditions for, firmness of God's rule implanted as favor in those who follow God: 135
 peace, ideal of, reflected in pre-flood assignments of food sources to animals and humankind: 37
 peace, on earth, not to arrive until materialism is absorbed by the spiritual: 172
 people, different German, Latin, and Hebrew linguistic conceptions of: 214
 people, Jewish, first landed possession, row of paired graves: 386
 perfect (תמים), not morally lacking in any way, based on self-control: 136
 perfection, human, results for Jews from using mind and will in faithfulness to God: 195-6
 personality development, function of nationality, birthplace, and home life: 223
 pasha (פשא), to attack and wound someone entrusted to one's care: 684
 Pharaoh, also bound by strict laws of caste and etiquette, like his subjects and servants: 572-3
 Pharaoh, dream of, key lies in the importance and meaning of the Nile: 576
 Pharaoh, dream of, what he leaves out in the retelling: 576-7
 Pharaoh, placing his ring on Joseph's finger made Joseph's hand into Pharaoh's hand: 583
 Pharaoh, pleasure of his servants in Joseph's joy, proof of his reputation for morality and honesty: 622-3
 Pharaoh, understanding of Joseph's dream interpretation, from the contents: 576
 Philistia, compared to Sodom could be called a righteous nation (גי צדיק): 344
 philosophical writing, Jewish, based on works of Arab writers: 290
 piety, authentic in name of God, Adoshem, subordinating one's life to God's laws: 122
 piety, false, praising God and psalm-singing alone do not effect moral regeneration: 122
 pilgash (פלגש), wife with less than full legal rights, no ketuba (כתובה): 414
 pillar, foot of (אדן), the bearer on which something rests or is supported: 674
 plants and animals, difference in absence or presence of nefesh (נפש): 26
 politics, secret (סוד), considered bad from Jewish viewpoint: 199
 polytheism, included a god of justice among other gods, with a domain of peace: 260
 possession, smallest, result of honest toil, considered as God's providence and goodness: 503
 possessions, idolizing of, not in God's service, represented by Keinan (קינן) generation: 121
 Potiphar, an Egyptian (מצרי), in whose household Joseph would have faced myriad temptations: 558-9
 Potiphar, court official (סר), implying servitor and one who is mutilated: 553
 Potiphar, probably convinced in his heart of Joseph's innocence: 564
 Potiphar, wife of, responds to both Joseph's spiritual and physical beauty: 560-1
 power, in the service of justice, disdains secrecy and craftiness: 200
 power, misused to trap men (גבורת ציד): 200
 praising, God and psalm-singing alone, false piety, do not effect moral regeneration: 122
 prayer, definition of, siach (שיח): 52
 prayer, first purpose of, to maintain one's integrity, then to seek material well being: 465
 prayer, Jewish, complete contrast to popular idea, not expressive outflow but divine intake: 347
 prayer, Jewish, oriented not to be blessed (להיות ברוכים), but to be a blessing (להיות ברכה): 227
 praying (התפלל), communally, pure folly if the purpose is to express what's within: 649
 praying (התפלל), fixed times and liturgy, not sensible if purpose is to express feelings: 347

praying (התפלל), fixed times, especially needed when we feel less inclined to pray: 348
 praying (התפלל), fixed times, necessary to repeatedly remind ourselves of the liturgical truth: 649
 praying (התפלל), for others, efficacy of: 348
 praying (התפלל), from פ-ל-ל, to bring a unifying spiritual element into heterogeneous thought: 649
 praying (התפלל), from פ-ל-ל, to judge, bringing justice and right into our lives: 347
 praying (התפלל), Jewish, appeals to intelligence, not designed to excite latent feelings: 610
 praying (התפלל), Jewish, each Jew becomes his own judge: 213
 praying (התפלל), Jewish, not from within outwards, but from without inwards: 649
 praying (התפלל), not an overflowing from within, but renewed intake of truth from outside: 347
 praying (התפלל), not pouring out thoughts and emotions, which don't require fixed prayer: 649
 praying (התפלל), prescribed, to reawaken and reanimate ourselves to God's truth: 348
 praying (התפלל), process of engaging oneself in self-judgment: 212-13
 praying (התפלל), steeping one's inner self with thoughts and feelings of purity and integrity: 411
 praying (התפלל), taking divine truth of Torah, penetrating all phases of oneself: 347
 praying (התפלל), to get ourselves penetrated with all that is godly: 212-13
 praying (התפלל), to penetrate all phases of one's life with God's truth, in harmony with God: 347
 praying (התפלל), to penetrate oneself with godly thoughts: 649
 praying (התפלל), to rectify judgments and clarify relationships and obligations: 610
 preeminence (יתר), in worthiness and power: 658
 pride, not justified because one individual accomplishes only a fraction of the whole: 43
 priest (כהן), agent, means, preparing humans to satisfy God's requirements: 260
 priest (כהן), Jewish, does not rely on devoutness or feelings, but an appeal to the mind: 610
 priest, pagan (כומר), relies on exciting dark, mysterious feelings: 610
 prince (נשיא), leader, concerned with the weal of the people: 420
 prince (נשיא), leader, like cloud, returns power and abundance from people back to them: 420
 princes (נשיאים), Jewish, from cloud (ג-ש-א), raising from the earth and giving back for its benefit: 419
 princes (אלופים), of Edom, absorb the nation's strength to increase their own power: 420
 princes (אלופים), of Edom, from א-ל-ף, taking from others, leaders with dependent followers: 420
 promised land, first experience of Abraham in, famine and war: 250
 property, real, not possess by the owner but vice-versa: 382
 prophecy (נבואה), special kind, in the form that God speaks to Abraham: 266
 prophesy, Jewish, based in joy of mitzvot, God-serving deeds: 314
 prophesy, Jewish, not ecstasy or self-isolation (התבודדות): 314
 prophet (נביא), from root נבא, related to נבע, to spring, flow forth, source for word of God: 346
 prophet (נביא), judges conditions and behavior based on eternal law or morality: 346
 prophet (נביא), not one who predicts or foretells: 346
 prophet (נביא), organ of God, words not from within but to him from God: 346
 prostrating (השתחויה), lying flat on the ground, expressing complete submissiveness: 609
 providence, divine, carried out by angels (מלאכים) who deliver others from harm: 652
 providence, divine, manifested fully in the story of Joseph and his brothers: 621-2
 providence, general (השגחה): 289
 providence, individual (השגחה פרטית): 289
 providence, individual (השגחה פרטית), continues as long as one remains a Jew: 273
 providence, individual (השגחה פרטית), leads a man to the wife appointed for him: 394
 p'ru urvu (פרו ורבו), mission of, given to both sexes for united cooperation: 35

p'ru urvu (פרו ורבו), producing progeny and their care to ensure multiplication: 28
 p'ru (פרו), refers to marriage as an initial stage of human development: 34
 punishment, in Jewish jurisprudence, always atonement to rehabilitate offender: 178
 punishment, ordained by Torah, purpose neither deterrence nor retaliation: 176
 punishment, purpose of in Jewish jurisprudence, to effect atonement (כפרה) of perpetrator: 178
 pure (טהר), inner purity, allowing rays of light to enter, receptive to the godly: 344
 pure (טהר), ritually, that which is receptive to God's rays passing through it: 146
 purity, bodily (טהרה), establishes basis for observing mishpatim (משפטים): 119
 purity, of species, l'mino (למינו), l'mineihu (למינהו), each works solely for its own: 15-16
 pyramids, legacy of Nimrod's "let us build a name for ourselves" in Egypt: 209
 rabi (רבי), one who reproduces himself in his pupils: 358
 rachamim (רחמים), God's sympathy, which cannot be lost, model for human behavior: 605
 rachamim (רחמים), not pity, derived from ר-ח-ם, womb, self-sacrificing energy: 605
 rachamim (רחמים), self-sacrifice to enable another being to come into existence, from ר-ח-ם: 605
 Rachel, and Leah lived together in confidential intimacy: 477
 Rachel, death of, a fatal disaster for Jacob, thus he granted Joseph a "double portion": 647
 Rachel, reminded Jacob of his mother, moved him to weep: 469
 Rachel, stole her father's idols to mitigate his idolatry: 488
 Rachel, to spiritually mother Dan, the child borne by Bilhah her maid: 475
 Rachel, wrestled with Leah for a sacred purpose, to build up the house of Abraham: 475
 rachush (רכוש), mobile possession (not cattle or land): 229
 rachush (רכוש), non-living, movable goods: 488
 rain, did not begin on earth until the advent of humankind: 52-3
 rain, given by God in response to moral behavior of humankind: 52-3
 rainbow, in the midst of threatening clouds, announces the presence of light: 181
 rainbow, meaning of, colors represents spectrum of life united by God in bond of peace: 181-2
 rainbow, meaning of, bond between heaven and earth: 181
 rainbow, reversed weapon (bow), sign of peace, no more arrows from heaven: 181
 rainbow, sign of covenant (זות ארת ברית): 24
 rainbow, sign of covenant, but existed before flood: 180-1
 rainbow, signifies that future education to godly purpose rests on varieties of humankind: 181
 ram (עיל), sacrificial, represents the personality of a "man of property": 280
 raven (עורב), lives away from humankind in the wilderness (ערבה): 156
 ravu (רבה), refers to family as early stage of human moral development: 34-5
 ravu (רבה), refers to replicating our spiritual and moral selves in our children: 34-5
 ravu (רבה), to reproduce oneself spiritually: 358
 Rebecca, a virgin (בתולה) but also so modest she had not been in any way intimate with a man: 399
 Rebecca, acted not only because she loved Jacob but to stop Esau's deception: 443
 Rebecca and Isaac, mistaken in their upbringing of Esau and Jacob: 426
 Rebecca, approach to getting blessing for Jacob not yashar (ישר), had a price: 441
 Rebecca, barren (עקרה) like Sarah, so God's intervention needed to build Am Yisrael: 422
 Rebecca, carried two nations, symbols of rule by spirit and morals vs. cunning and strength: 423
 Rebecca, continuously directed Jacob's actions as his mother, demands he obeyed: 446
 Rebecca, demonstrated that איש תם could impersonate ציד גבור and vice-versa: 443
 Rebecca, extraordinarily modest and retiring (איש לא ידעה), not simply a virgin: 399

Rebecca, first thought for the welfare of the animals, indifferent to the labor entailed: 402
 Rebecca, gave birth to identical twins (תומם), Esau and Jacob: 424
 Rebecca, heart clung to both Jacob and Esau: 453
 Rebecca, intended to show Isaac how easily he could be deceived (by Esau): 443
 Rebecca, judgment of Esau's unfit for spiritual leadership fully confirmed: 455
 Rebecca, knew curse of spiritless materialism, seeing blessing to blossom on only one head: 444
 Rebecca, knowing that the deception would be discovered, had the purpose of waking Isaac: 442
 Rebecca, more sympathetic to Jacob, which unduly influenced her love: 427
 Rebecca, not slow or hesitant to do humane work (e.g., watering the camels): 400
 Rebecca, noteworthy for spiritual beauty (טובת מראה) and pleasing appearance (יפת מראה): 398
 Rebecca, purpose to wake up Isaac to the absurdity of giving the blessing to Esau: 442
 Rebecca, recognized (in Esau) the curse of materialism that is devoid of spirit: 444
 Rebecca, remonstrated Isaac against giving the blessing to Esau, who had deceived him: 443
 Rebecca, showed her Abrahamitic feelings, her worthiness to take Sarah's place: 399
 Rebecca, spontaneously did not wish to meet Isaac while she was mounted on a camel: 411
 Rebecca, surprise of pregnancy, twins identical except for constitution: 424
 Rebecca, takes full responsibility for deception of Isaac, but Jacob morally responsible: 441-2
 Rebecca, told she carried two nations in her womb, representing two forms of social government: 423
 Rebecca, took after her grandmother, having imbibed the Abrahamitic spirit: 398
 Rebecca, two forms of government represented in her womb, one based on spirit, one on sword: 423
 Rebecca, worthy with Abrahamitic spirit to take Sarah's place: 399
 Rebecca, would have reckoned on the inevitable discovery of the "deception": 442
 Rebecca, would not have thought that God's blessing could be achieved by trickery: 442
 rebellion, against enforced mastery caused formation and alteration of multiple language: 220
 rechush (רכוש), lifeless, movable possessions: 254
 redemption, of the world to come from an inner revolution of mind and feelings: 322
 redemption, to come in the most complete helpless state of galut: 503
 reiach hanichoach (ריח הניחוח), points to future complete compliance with God's will on earth: 164
 reiach nichoach (ריח ניחוח), a slight expression of compliance with God's will: 163-4
 reiach nichoach (ריח ניחוח), not a pleasant odor, but getting a hint of something: 163
 reiach nichoach (ריח ניחוח), satisfaction given to the wishes of another, compliance: 163
 reiah (רע), from root ר-ע-ה, meaning pasture and grazing, designates mutuality of neighborliness: 95-6
 reiah (רע), neighbor, each the pasturage of the other: 205
 relationship-building, such as shared meal, must precede covenanting: 494
 religion banned from everyday life by requirement to believe in untenable propositions: 273
 religion, definition of, problematic in Judaism: 214
 religion, from Latin religare, to bind, which contrasts with Jewish idea of being freed: 214
 religion, no Hebrew expression for, because not a separate realm of life: 214
 religion, to which "spare moments" of life are devoted: 99
 renunciation (עצבון), education of giving up one thing to get another, result of eating apple: 83
 renunciation, means of regaining paradise: 91-2
 renunciation (עצבון), of man, becoming breadwinner, making woman more dependent: 84
 renunciation (עצבון), of woman, life of sacrifice for others: 83
 renunciation, purpose for woman, to be a refuge for the immortality of humankind: 89
 renunciation, school of, education of humankind to reclaim paradise: 87
 renunciation, school of, to teach necessity for guidance of God: 92

renunciation, school of, to teach what is good to the senses is not good for moral development: 84-5
renunciation, school of, what is sweet is not always good, bitter not always bad: 84-5
representatives, of the people, council, responsible to punish crime: 383
revelation, of downfall of Sodom and Gomorrah to Abraham: 311
revelation of God, family life in the home, according to Jacob: 234
reward (שכר), not for one who exclusively loves himself and his possessions, not giving to God: 268
reward, of a mitzvah is a mitzvah (שכר מצוה מצוה): 269
right, means for accomplishment of, seen to by God: 394
righteous (צדיקים), greater than the angels, doing of freewill what angels have no choice in: 370
righteous, [active] in the midst of the city (בתוך העיר), Sodom: 326
righteous (צדיקים), know how to change a vale of tears to a source of blessing: 389
righteous (צדיקים), of Jerusalem, first doomed since not “[active] in the midst of the city” (בתוך העיר): 326
righteous, man (איש צדיק), according to Abraham, one who continually admonishes and teaches: 326
righteous, man (איש צדיק), rooted in walking with and being led by God: 136-7
righteous, man in Sodom, not one who forsakes the masses and saves himself: 325
righteous, prepare the world to be the home of the Divine (צדיקים ישכינו שכינה בארץ): 388
righteousness, requires active commitment to the betterment of others, not private piety: 326
righteousness, requires standing up for morality, justice, and humaneness: 326
righteousness, reward for good deeds of, hardly ever occurs in Tanach: 377
righteousness, reward for, not needed because there’s no compensatory loss in the service of God: 377
righteousness, serving God, blessings and rewards come “on the heel” (עקב) of one’s deeds: 377
ritual, honoring a covenant and honoring the sign (ארת) of the covenant: 299-300
Rome, heritage of Cham, promotes slavery by merging personalities of leaders with those of gods: 192
Rosh Chodesh, sign of physical and moral rejuvenation for Israel: 180-1
ruach Elokim (רוח אלהים): 8
ruach (רוח), invisible force that causes movement: 142
Ruben, because of his ambivalence, lost the “first-born-ship” to Joseph: 550
Ruben, confronts his brothers for their grave sin against Joseph: 595
Ruben, conscience-stricken because he was not more forceful in opposing his brothers: 550
Ruben, failed to complete mitzvah of saving Joseph: 550
Ruben, older brother, would not tolerate the killing of Joseph: 547
Ruben, slept with father’s concubine (פילגש) Bilhah to return him to his wives after Rachel’s death: 532
Sabbath, establishment of, marked final completion of creation: 45
Sabbath, introduced into the creation, placing heaven and earth in service of educating humankind: 50
Sabbath, memorial of creation and humankind’s place in it, understandable then from oral Torah: 45
Sabbath, of creation argues against materialistic (random) view of creation: 42
Sabbath, of creation, ending of the emergence of new formations: 42
Sabbath, of creation, ever-recurring reminder to be conscious of high calling: 40
Sabbath, of creation understood through oral Torah before it was committed to writing: 45
Sabbath, of the creation, God’s declaration of the completion of physical laws of creation: 292
Sabbath, purpose to educate humankind to spirituality and morality: 47
Sabbath, realization of, necessary for humankind to be God’s representative on earth: 45
sacrifice, absorbing oneself into a godly eternal life, represented by animal offering: 161
sacrifice, an expression of acquiescence and devotion (זבח תודה): 148
sacrifice, human, Akedah, contrary to everything Abraham knew of God: 373
sacrifice, human, diametric opposite of Torah conception of offering: 369

sacrifice, human, only appeases heathen gods: 371
sacrifice, Jewish, symbolic giving oneself to aishdat to keep up fires of godliness: 371
sacrifice (זבח), killing not to destroy but to nourish the fire of godliness on earth: 161
sacrifice, purpose of, expression of acceptance of devotion to God: 147-48
sacrifice, symbolic of devoting all of ourselves to keeping godliness alive in the world: 148
sacrifice, symbolic of offering oneself to God: 148
sacrifices (זבחים), usually shelamim (שלמים), expressing the thought, “God comes to us”: 627
sadeh (שדה), field, piece of ground claimed for the purpose of obtaining food: 51
safah (שפה), can only designate speech in general: 204
safah (שפה), designates a language (e.g., German, French, etc.): 197
salach (סלח), forgiveness, to allow a sinful person to progress to a new future: 400
salvation, Jewish, God’s method for, expelled from countries in galut by their envy of our success: 435
salvation, of humankind, progression from justice (צדק) to peace (שלום): 260, 262
salvation, of the world decided by Abraham’s obeying the call to isolate himself: 225
samach (שמח), joy, to blossom internally (related to צמח): 388-9
sanctuary, not where kedusha (קדושה) is relegated but from where holiness flows out: 466
sar (שר), not the highest but a high personage, one who sets and keeps bounds: 304
Sarah and Abraham, marriage relationship, each spouse acting for the other’s sake: 285
Sarah, blessed in her own right by God: 305
Sarah, “building on” through Hagar: 284
Sarah, burial place of, sought by Abraham as a permanent place: 382
Sarah, called upon in equal worthiness and importance to the covenant: 303
Sarah, character of, to live on in the leaders of the nation’s tribes: 305
Sarah, considered very beautiful by the Egyptians: 238-9
Sarah, danger to, avoided by Abraham misrepresenting their relationship: 238
Sarah, danger to from Abimelech, from his failure to fear God: 349
Sarah, death of, loss of feminine sweetness from the home, renewed by Rebecca: 412-13
Sarah, descendants of, do not require an external sign of the covenant: 305
Sarah, descendants of, governed by limits set by pure feelings of modesty (צניעות): 305
Sarah, distinguished for her delicate feelings (הרגשה) of what is good and beautiful: 304
Sarah, foster-sister of Abraham, same person as Yiska, sister of Lot: 349
Sarah, had deeper insight into character of Ishmael and Hagar than Abraham: 355
Sarah, hoped Hagar’s son (Ishmael) would become her son, but Hagar’s nature an obstacle: 355
Sarah, feelings about childlessness: 283
Sarah, in greater danger as married woman than unmarried virgin: 238, 239
Sarah, indispensable to God’s covenant with Abraham: 305
Sarah, life of (חיי שרה), lived fully all of her years: 380
Sarah, life of (חיי שרה), three age groups—100 years, 20 years, and seven years: 379-80
Sarah, life of (חיי שרה), years of life on earth, which go on after her death (מחיל אל חיל): 380
Sarah, modest by nature, did not believe she was beautiful: 238
Sarah, mourned the death of Abraham in private: 381
Sarah, woman of valor (אשת חיל), does not need Abraham to receive wreath of fame: 305
Sarai, and Yiska, same person according to tradition: 221-22
Sarai, blames Abraham because Hagar, who is pregnant, feels superior to her: 286
Sarai, name changed to Sarah, essential part of covenant promise: 303-4
Sarai, name changed to Sarah, no longer superior but setting the spiritual moral tone: 304

saris (סריס), court official, servitor, with bodily mutilation (castration): 553
 saris (סריס), one who cannot contribute biologically to the continuation of humankind: 553
 Satan, comes from God to tempt humankind so they will conquer and master him: 103
 Satan, mastered by words of Torah: 103
 Satan, not the source of our sensuality, which is a contorted Christian idea: 57
 scattering of peoples by God, begins the history of the Jewish people: 217
 science, seeking recurring patterns in creation, seeks to penetrate the thought of God: 44
 scripture, may represent historical happening or merely be a means of teaching: 413
 seasons, six, three winter and three summer (Baba Metzia 106b): 170
 sechel (שכל), subjective formation of ideas apart from objective reality: 77, 624
 sechel (שכל), subjective formation of ideas tested against objective reality: 624
 sechel (שכל), power of comprehending the picture that flows to the brain from the eyes: 76
 secrecy (סוד), never a source of honor for public life or politics: 199
 secrecy (סוד), never really appropriate in human circles: 199
 secret (סוד), that which is not appropriate in human circles, except סוד of God: 199
 seed of Abraham to be like dust of the earth, unlimited generations of immortal nation: 248
 Sefer Torah (ספר תורה), common theme, humans in the image of God with freewill: 117-18
 Sefer Torah, essential teaching, love your neighbor as yourself (ואהבת לרעך כמוך): 117-18
 seichel (שכל), power to comprehend what is perceived by the senses: 76-7
 self-control, moral, first challenge of educating humankind: 62
 self-control, of sensual urges, protects one from becoming morally enslaved: 189
 self-help, necessary we have confidence in God's help (אין סומכין על ה'נס): 511
 selfishness, necessity to renounce to do mitzvot: 118
 self-judging spirit of God in humankind (רוחי באדם) destroyed by corruption: 128-9
 senses, allure of, not a basis for human choice as with animals: 73
 senses, not adequate to determine good and evil: 82
 sensory enjoyment not prohibited but constrained by God's law: 74
 sensuality, Oriental, attributed to the Jews, contradicted by Isaac's feelings for Rebecca: 412-13
 sensuality, course and unchecked leads to slavery, not freedom: 191-2
 sensuality, enjoyment of, to be a free-willed moral act: 73
 sensuality, human, never to be animal-like, not to yield to passion: 73
 sensuality, human, to be given its due not from allure of the senses but duty: 73
 sensuality, not to be suppressed or killed but to be mastered (תמשל) and directed: 103
 sensuality, raw, unfit for ruling, a curse (ערוור) in itself: 188
 sensuality, relationship of humankind to, essentially like relationship between spouses: 103
 sensuality, unchecked, basis of shame, which is a "warning guardian": 72
 sensuality, uncontrolled, leads to slavery (of the passions) of individuals and nations: 188-9
 serpent, represents wisdom of the animal world: 74
 Seth (שֵׁת), meaning foundation or support, fresh moral foundation for humankind: 114
 Sethites, corruption of, marriage with daughters of humankind: 127-8
 Sethite, development, of humankind, with God: 12
 seven days, period of, marks passing of one condition before entry of a new one: 157
 seven, reference to the invisible Master of creation: 366
 sex roles, male and female, arbitrarily divided: 118-19
 sex roles, male and family, in the family and home: 235
 sexes, equality of, created in the image of God: 33

sexes, equality of, endangered by women's dependence on men as breadwinners after Gan Eden: 84
 sexes, equality of, shown by Adam accepting Eve's decision to eat the forbidden fruit: 80
 sexual and social degeneration, a threat to the laws of nature (למינהו): 209
 sexual attraction, not a source of shame when one is completely serving God: 77
 sexual excess, brings death of individuals and nations: 19
 sexual immorality (השחתת דרך), basic source of degeneration leading to flood: 144
 sexual purity, necessary condition for earth's prosperity: 140
 sexuality, difference between human marriage and mating of all other creatures: 69
 Shabbat, blessed and made holy spiritually and morally to educate humankind, given freewill: 46
 Shabbat (שבת), blessed by God (ברך) with the power of affecting humankind to realize its purpose: 46
 Shabbat, establishment of, marked final completion of creation: 45
 Shabbat, of creation, argues against materialistic (random) view of creation: 42
 Shabbat, of creation, ending of the emergence of new formations: 42
 Shabbat, of creation, ever-recurring reminder to be conscious of high calling: 40
 Shabbat, of creation, understood through oral Torah before committed to writing: 45
 shabbat (שבת), meaning of, keeping something in its proper place: 45
 shabbat (שבת), not complete inactivity but cessation of an activity previously going on: 45
 Shabbat, not necessary if humankind like all other animals, without freewill: 47
 Shabbat, purpose to educate humankind to spirituality and morality: 47
 Shabbat (שבת), reaches its goal when one's work (עבודה) has been done in the service of god: 46
 Shabbat (שבת), underlying idea of bringing something to a place where it belongs: 45
 shabbat (שבת), underlying meaning is one of fermentation and completion: 45
 Shabbat (שבת), weekday work in service of God achieves its goal every Sabbath: 46
 shachet (שחת), conception of corruption rather than destruction, impeding progress: 138
 shachet (שחת), not destruction but salvation demanded by the circumstances: 140
 Shaddai (שדי), the One Who said "it is sufficient" and halted creation: 41
 shalem (שלם), full, harmonious, undiminished completeness, material, moral, and spiritual: 515
 shalom (שלום), must come from inside to be authentic, from the ideal of harmonious life: 515
 shalom, shalom, dual peace (Isaiah 26:3): 103
 shame (בוש), feeling of not living up to one's expectations for oneself: 71
 shame (בוש), feeling of, operation of God-implanted ideal of self-judgment: 71
 shame (בוש), not felt when one is completely in the service of God: 77
 shame (בוש), not present when the body is kept within Torah-sanctioned bounds: 72
 shamor (שמור), protecting Torah with measures of national law, תקנות and גזרות: 431
 shamor (שמור), to guard and use Torah but not dispose of, constant care: 431
 shamor (שמור), to guard the Torah requires learning, keeping God's will always in mind: 431
 Shechem, prince, attempts to bargain for Dinah after raping and holding her prisoner: 520
 shechem (שכם), shoulder, bearing a burden, dignity or honor: 655
 Shechinah (שכינה), conception of, wards off all fanaticism in Israel: 195
 Shechinah (שכינה), dwells on earth when Israel makes its life a sanctuary: 194
 Shechinah (שכינה), essentially teaching that God comes to us in this world: 194
 Shechinah (שכינה), humans to be the bearer of on earth in God's spiritual likeness: 119
 Shechinah (שכינה), manifestation of God's desire to dwell with humankind on earth: 194
 Shechinah (שכינה), model for humankind to be a neighbor in every dwelling place: 195
 Shechinah, natural state to dwell on earth among humankind: 119

Shechinah (שכינה), meant to be on earth with humankind (עיקר שכינה בתחתונים): 77
 Shechinah (שכינה), teaching to bring God to us in this world (not us to God in the next): 194
 Shechinah, ברתחונים שכינה to come back in Canaan, Abraham told by God: 232
 Shechinah, wished to return to earth to be found among humankind: 496
 Shechinah, withdrawing of (סילוק שכינה), reciprocates human behavior: 78
 sheep (צאן), sacrificial, represent people and nations in offerings: 280
 Shem (שם), archetypal meaning of: 190
 Shem, descendants of, began rebellion against enforced mastery: 220
 Shem, legacy of, Judaism's enlightening the world spiritually and morally: 191
 Shem, legacy of, rejection of violence and licentiousness: 192
 Shem, legacy of, seeing that teaching about God as blessed: 192
 Shem, legacy of, teaching humankind to build homes in which God dwells (וישכון באהלי שם): 193
 Shem, raises the name of God, gives every person consciousness of unique worth: 192
 Shem, recognized and honored God long before Abraham: 189
 Shem, represents mind and spirit: 190
 Shem, spiritual father of Jacob: 202
 Shem (שם), stem of salvation of humankind by the educating love of God: 192
 Shem, teaches about God as the continuing owner and manager of creation: 189
 Shemoneh Esrei, blessings of (ברכות), allow prayers to replace offerings (תפלה במקום קרבן): 194
 Shemoneh Esrei (שמונה עשרה), blessings of, vow to use all our resources to keep godliness alive: 194
 Shemoneh Esrei, sacrifice by ending blessings to keep godliness alive with all our power: 194
 shertz (שרץ), definition of: 25-26
 Shinar, land where Nimrod, first גבור ציד לפני די, began his reign: 205
 shir (song—שיר), bring to mind visible at base of invisible in singing God's deeds: 361
 shir (song—שיר), pronouncement dictated by a higher spirit: 113
 shir (song—שיר), visionary word, seeing the invisible ruling of God in actual occurrences: 673
 shomer (שומר), wall around that entrusted to him: 393
 siach (שיח), vegetation, general name for growth, including spiritual growth related to prayer: 52
 siblings, tension between, increases and becomes more manifest after parents' deaths: 684
 sign, of the covenant, external, not needed by Sarah's female descendants, modesty (צניעות): 305
 sign, warning (סימן), to be observed to avoid repetition of loss: 600
 signs (אותות), definition of, to bring about or awaken thoughts: 23
 signs (אותות), God's reminders of His teachings, e.g., through מילה שבת, תפלין, שבת: 180
 signs (אותות), e.g., rainbow, reminders of great truths and principles: 180
 Simeon and Levi, blameworthy for killing unarmed men who were at their mercy: 523
 Simeon and Levi, curse of Jacob aimed at their anger (עף) and trespass (עברה), not them: 661
 Simeon and Levi, feeling of communal brotherhood, but not leaders because of violence: 659-60
 Simeon and Levi, killing all males in Shechem, entirely unjustified: 523
 Simeon and Levi, killing of innocents to avenge Dinah, sword of Esau in hands of Jacob: 523-4
 Simeon and Levi, purpose was holy and justified for a family wandering among the nations: 524
 Simeon and Levi, rejected for leadership by Jacob because they committed murder: 659-60
 Simeon and Levi, scribes, teachers, and Torah scholars came from them in the dispersion: 662-3
 Simeon and Levi, wanted to make themselves feared, taking revenge on innocent people: 523
 Simeon, province in the land, shut in by Judah and dependent on that powerful tribe: 662
 simla (שמלה), garment worn next to the skin: 552

sin (חטא), act of rashness, possibly caused in part by the act of another: 684
 sin (חטא), a darkening, withdrawal, obscuring of moral self, estrangement from godly: 596
 sin, based on “animal wisdom,” sensory allure versus moral duty: 72-3
 sin, crouching at the door, related to both doing good and not doing good: 101
 sin, does not crouch at the door threatening to spring, but the reverse: 101
 sin, does not enter uninvited, but its desire is that we should master it: 102-3
 sin (חטא), does not include idea of atonement, but removal of life forces from Divine Fire (אש דת): 561-2
 sin, idea of lurking, contrary to roveitz (רביץ), resting peacefully: 102
 sin, lurking, lying in wait, opposite of the actuality: 102
 sin (חטא), moral power of the will retreated, overpowered by bodily senses: 246
 sin (עין), not only turning aside from duty, but from happiness as well: 107
 sin (חטא), opposite of, to be food or fuel (לחם אשה די) for the fire of godliness on earth: 562
 sin, original, Christian doctrine of, error of belief that sinfulness is removed by an idea: 88
 sin, original, mistaken Christian idea that humankind was cursed, not just earth: 125
 sin (חטא), retreat of moral will power, acting on senses without thought: 246
 sin (sensual appetites), not to be killed but ruled over and mastered in service to God: 102-3
 sin, suffering for, a means of human betterment: 81
 sin (חטא), removing oneself from the aishdat (אשרת), becoming dark and evil: 561-2
 sin (חטא), removing something from the hearth of divine fire, no longer lit up: 562
 sin (חטא), to be removed from the spiritual moral fire within oneself: 246
 sin, to become the master of one’s house, must be invited in: 102-3
 sin (חטה), unintentional, careless falling out of the “fire of godliness” (aishdat—אשרת): 623
 sinew of submission, gid hanasheh (גיד הנשה), not anatomic but historical: 508
 sinew, prohibition of eating, commemorates wrestling match between Jacob and Esau: 508
 sinew, prohibition of eating, symbolizes spirit of Esau to lame Jacob but not defeat him: 509
 sins against their parents by their children visited upon them by their grandchildren: 187-8
 siyag (סייג), not to be set too high, because it may increase the chance of transgression: 75
 siyag (סייג), protective fence, e.g., Eve’s prohibition of *touching* forbidden fruit: 75
 slavery, among people of Abraham, a means to win souls from paganism: 258
 slavery, individuals may be led into it by unchecked sensuality and licentiousness: 188-9
 slavery, begotten by passion (i.e., obsession with material, which is essentially sensual): 192
 slavery, meaning of to people of Abraham: 258
 slavery, vulnerability to, result of prioritizing sensual desires and losing moral freedom: 201
 slaves, never rode (on camels) but were recognizable by always traveling on foot: 395
 snake, sight of, to remind humankind to fight against lust, that it can be dominated: 82
 snakes, antipathy toward, reminder that “animal wisdom” leads humans astray: 82
 social justice (פעולת צדיק), based on tzedek (צדק), rendering what is due to a person or thing: 136
 sod (סוד), joint conference, council: 660
 Sodom, Abraham’s pleading to save, to spare the feelings of the righteous: 324-5
 Sodom, alternative outcomes told to Abraham, complete destruction or punishment of guilty: 324
 Sodom and Gomorrah, a warning, danger of luxury and abundance minus Torah: 251
 Sodom and Gomorrah, condemned by nature and humankind before they were condemned by God: 323
 Sodom and Gomorrah, demonstrate the result of forsaking ומשפט צדקה וצדקה: 322
 Sodom and Gomorrah, destitute of love towards fellow humans, sunk in moral depravity: 318
 Sodom and Gomorrah, destroyed by the actions of the sinners themselves: 323
 Sodom and Gomorrah, destroyed by the inhabitants themselves: 324

Sodom and Gomorrah, derekh Adoshem lost to moral degeneracy: 322
 Sodom and Gomorrah, juxtaposition with Abraham's hospitality, purposeful for his descendants: 311
 Sodom and Gomorrah, revelation of downfall to Abraham because he was nation's ancestor: 311
 Sodom and Gomorrah, revelation of, to be pictured in the minds of Abraham's descendants: 311
 Sodom and Gomorrah, salvation needs "righteous men" acting in the midst of the city (בתוך העיר): 325-6
 Sodom and Gomorrah, sulfur and fire rained on, from an act of God: 338
 Sodom, complete contrast to Abraham's hospitality: 318
 Sodom, death sentence of, clinched by inhumanity and immorality of the citizenry: 332
 Sodom, debauching guests of Lot to be an object lesson to others, the ultimate immorality: 331
 Sodom, destroyed in the name of Adoshem as an act of love: 335
 Sodom, destroyed in the name of Elokim as an act of justice: 339
 Sodom, destruction of, expressed as the work of sinners, actual generators of it: 323
 Sodom, destruction of, God's physical laws, not geologic movement (an effect), the cause: 338
 Sodom, hachnasat orchim not allowed by law: 330
 Sodom, helping those in need a crime against the public welfare: 321
 Sodom, immorality of, prohibiting begging by the poor: 321
 Sodom, individual only valued for pleasure he or she can give: 321
 Sodom, looked down upon (וישקפו) by "three men" after they experienced Abraham's kindness: 318
 Sodom, men of, actions lacked all moral principle: 246
 Sodom, men of, especially wicked towards God: 246
 Sodom (סדום), men of, evil and sinful (רעים וחטאים) on principle in social life: 245-6
 Sodom, place of luxurious abundance and moral depravity: 316
 Sodom, practicing hospitality in, a grave crime: 331
 Sodom, righteous in the midst of the city (בתוך העיר): 326
 Sodom, righteous person in, not one who forsakes masses and saves himself: 325
 Sodom, sunk in sensual pleasure, despises poverty and wretchedness: 321
 Sodom, viciousness of, nature rises against, spewing out inhabitants: 323
 Sodom, would not be saved for the sake of one who is privately "righteous": 325-6
 solet (סלת), fine flour: 315
 son (בן), Jewish conception of, one through whom the building of the world is continued: 125
 song (שיר), brings to mind visible at base of invisible in singing God's deeds: 361
 song, inspired (שיר), used to see the invisible ruling of God in actual events: 673
 soul, and blood of an animal, relationship between: 173, 175
 soul, animal, may not be taken into human by eating limb from living animal: 174
 soul, animating force of living material body, not vice-versa: 173, 175
 soul, breathed into human kind at creation, overcomes physical forces: 55
 soul (נפש), center-point of individual, distinguishes animals from plants: 26
 soul (נפש), definition of, will, starting impulse as individual: 26
 soul (נפש), highest degree of individualization, present in the most independent among created beings: 173
 soul (נפש), immortal personality: 142
 soul (נפש), individuality of the individual: 174
 soul, Jewish belief in eternal, personal existence of: 680
 soul (נפש), of every human being entrusted to the care of every other human: 176
 species, development of, freedom within limits after its kind (למינו): 16-17
 species, purity of, l'mino (למינו), l'mineihu (למינהו), each works solely for its own: 15-16
 spiritual greatness of model person or nation requires faithfulness to laws of God: 227

spiritual power mightier than material power, shown by Jacob's defeat of Esau wrestling: 506
 spiritual unity requires language be handed down traditionally, not formed by individuals: 214
 spirituality, experiencing God's unity, not sufficient with submitting one's forces and efforts: 290
 stars, view of, convince humankind of the existence of God: 23-24
 stars, sight of by Abraham, to convey God's unlimited powers not apparent on earth: 271-72, 274
 strangers, welcoming of by Abraham as first circumcised Jew: 312
 stylus (מחוקק), for writing or engraving, possibly on the end of a ruler's staff: 664
 success (צלח), progress towards a goal, overcoming obstacles: 559
 suffering, may be considered a good (טוב) in the totality because it leans to wisdom and nobility: 39
 suicide, forbidden because human blood a possession of God: 176
 sun and moon, created to make it possible to know day and night, months and years: 23
 superstition (ניחוש), often believed in by those who have given up true piety: 480
 swear an oath (השבע), to give up one's 6 (possessions) to the 7 (Creator): 360, 62-63
 sweat, tears of the working body: 553
 sword, flaming, refers to humankind's trouble and sorrow without God's help: 93
 spiritual differences fundamental cause of national upset: 220
 spiritual education, purpose of, parents reproducing themselves in their children: 358
 tahara (טהרה), bodily purity, required to be in the image of God (צלם אלהים): 119
 tahir, depends on body as herald of spirit, food from animals receptive to human influence: 147
 tahir (pure—טהור), receptive to divine spirituality, opposite of tamei (טמא): 147
 tahir (pure—טהור), that which offers no resistance to the rays of God's light: 146
 taking, that which is not one's own, no right, especially if it's a woman: 343
 tamei (טמא), to be closed up, not receptively to the godly: 147
 tamim (תמים), corresponds to שדי of Divine character, sufficiency according to God: 294
 tamim (תמים), dedicated to and focused on serving god, thus easily deceived: 294
 tamim (תמים), designates a character that wants only to serve God: 294
 tamim (תמים), going to the boundaries of what God permits and prohibits, with self-control: 294
 tamim (תמים), lacking nothing, edge of perfection, acting fully within God's limits: 293-4
 tamim (תמים), practicing self-control, not going over forbidden boundaries: 294
 taraf (טרף), food seized by oneself: 157
 tear (קרע), forcibly bringing parts of a material out of their natural direction into the opposite one: 589
 tears, sweat of the working soul: 553
 teivah (תבה), receptacle in the shape of a box to save a person from water: 140
 teivah (תבה), to be a house of salvation for living creatures: 140
 temptation, no man should depend too much on his firmness and powers of resistance: 563
 tent (אודל), from root אהל, a sphere in which one collects all his forces (and possessions): 184
 tent (אהלה), occupied by husband and wife, but the wife is the ruler of the household: 532
 test (נטה), as challenge, bringing someone or something to a higher position: 367
 test (נטה), to give tasks so far not proven able to accomplish: 367
 theory (בינה), insufficient without empirical knowledge (אם אין דעת אין בינה): 580
 thigh (ירך), first body part touching ground when sitting or lying down, basis of promise: 391
 thigh, sinew (גיד הנשה), start of thinking of God not only by מצבה—stone, but מצוה—acts: 517
 thigh, sinew (גיד הנשה), not to be eaten for all time to commemorate the meaning of the event: 508
 thigh, sinew (גיד הנשה), not to be eaten to remind us constantly of our common mission in life: 509
 time and seasons, disturbed by flood: 167

time, Hebrew words for—זמן, time in general; עת, a point in time: 316

tithe (מעשר), from the root עשר, meaning to hold together: 263

tithe (מעשר), not a tenth but the act of designating every tenth one as a gift of God: 263

tithe (מעשר), one in whose name the receiver of the tithe stands, is recognized as the giver: 263

tithe (מעשר), reminder that God is the real giver and master of our property: 263

toldot, of Adam, encompasses all humans, good and evil: 118

toldot (generations—תולדות), products of heaven and earth: 48

tools, creation of, for industry and art: 111-12

Torah, a beginning to return the world to its original harmonious condition: 87

Torah (תורה) as reishit (ראשית): 2-3

Torah (תורה), basis of relationship to, consciousness of God's and our freewill: 3

Torah, could not have come *from* the people, given their iniquities and missteps, but came *to* them: 540

Torah, demanding submission and self-control assures freedom and independence: 251

Torah (תורה), first building stone in God's purpose in creating the world: 2

Torah (תורה), free-willed subordination to, brings מין of humankind to full fruition: 18

Torah (תורה), from root ה-ר-ה, to plant a spiritual seed, to teach: 286

Torah (תורה), from root ה-ר-ה, to receive a seed; הורה, to plant seeds of truth and goodness: 431

Torah (תורה), from root ה-ר-ה, to receive seed of life, a spiritual begetting (in Hiphil): 368

Torah, given in wilderness to show that elevation of humankind can occur anywhere: 232-3

Torah, gives the understanding of mitzvah and chok: 432

Torah is the למינו for the Jewish people when accepted by freewill: 18

Torah, knowledge of, requires working to achieve leisure, not money or power: 669

Torah, means of returning world to its original harmonious condition: 87

Torah, never deifies humankind by hiding faults, errors, and weaknesses: 236

Torah, never refrains from relating errors and weaknesses of great men and women: 441

Torah, oral, taught for 40 years before committed to writing in outline form: 25

Torah, purpose of, to teach how to bless God (מברך את ה') by our actions: 194

Torah, success of, presupposes nothing material: 235

Torah, teaches nothing but how we can become those who bless God (מברך את ה'): 194

Torah, teaches that earthly life elevated to God by moral power of human beings: 88

Torah (תורה), teachings of truth and good revealed by God, to accept in our minds and feelings: 431

Torah (תורה), the teaching, from הורה, to plant a spiritual seed in someone: 286

touching, improper (נגע ב-), often also a violent gripping: 504

towers, building of, first step (מזומת) in enslaving individual to the community: 211

towers, of imaginary glory, built to lure submission of humankind, history of the world: 208-9

towns, local governance by kings: 249

tradition, passing on to children, character of parents critical: 369

translations, problematic because different meanings for similar vocabulary: 215

translations, problems using, words have different root meanings in different languages: 213-14

tree, of knowledge of good and evil (עץ הדעת טוב ורע), appealed to senses but forbidden: 73

tree, of knowledge of good and evil (עץ הדעת טוב ורע), challenge of honoring senses or God: 62

tree, of knowledge of good and evil, eating from causes death in banishment from Gan Eden: 64

tree, of knowledge of good and evil, eating from made them "liable to death": 64

tree, of knowledge of good and evil (עץ הדעת טוב ורע), eating from replaces God with human: 76

tree, of knowledge of good and evil, eating of forbidden, a chok, only because the will of God: 61

tree, of knowledge of good and evil (עץ הדעת טוב ורע), forbidden by God without reason: 61
 tree, of knowledge of good and evil, gave humankind choice of deferring to God's will or not: 91
 tree, of knowledge of good and evil (עץ הדעת טוב ורע), humans decided good and evil: 91
 tree, of knowledge of good and evil, model of rule determining all good and evil for humankind: 73-4
 tree, of knowledge of good and evil (עץ הדעת טוב ורע), no higher knowledge to humans from: 91
 tree, of knowledge of good and evil (עץ הדעת טוב ורע), not the source of knowing: 58-9
 tree, of knowledge of good and evil (עץ הדעת טוב ורע), prohibition of eating an oral law: 61-2
 tree, of knowledge of good and evil, prohibition of eating, contrary to all sensory desires: 61
 tree, of knowledge of good and evil, statement that God is the authority on what is good and evil: 73-4
 tree, of knowledge of good and evil, to subordinate dictates of senses to expressed will of God: 61
 tree, of knowledge of good and evil (עץ הדעת טוב ורע), to teach that good and evil defined by God: 59
 tree, of knowledge of good and evil, to teach that good and evil not determined by bodily senses: 59
 tree, of life (עץ החיים), fruit of, able to refresh and restore forces of humankind: 58
 tree, of life (עץ החיים), way to, protected so it may be found again by humankind: 92-3
 tree, of life, keepers of way to, cherubim (כרובים) intervene in human affairs to ensure: 92-3
 tree, of life (עץ החיים), path back to, according to sages, derech erez (way of culture—דרך ארץ): 94
 tree, of life (עץ החיים), path back to, kept open by sword and cherubim: 93
 tree, of life, way to, cannot be found without experience of futility (הבל): 93
 trees, fruit, created as a source of food that requires active preservation and care: 36-7
 tribes of Israel called nations: 653
 troops, detached body of (גודד), raids into a province like a wedge: 671
 truth, man of (איש אמת), behaves as he should morally: 361
 Tubal Cain, inventor of metal-cutting tools, the basis of all industry: 111
 tzachak (צחק), ironic laughter, including a denying condemnation of its cause: 306
 tzachak (צחק), laughter, but not an expression of joy: 306
 tzachak (צחק), laughter produced by noticing something that seems ridiculous: 307
 tzadik (צדיק), death of, allowed to glimpse the bliss awaiting him: 416
 tzadik (צדיק), encompasses tamim (תמים): 145
 tzadik (צדיק), faithfulness to duty by being just, honest, and moral (תמים): 145
 tzadik (צדיק), looks at everything from viewpoint of what's right, not personal interest: 136
 tzadik (צדיק), no compensation for righteousness because he doesn't experience any loss: 377
 tzadik (צדיק), primarily concerned with deeds of social justice: 136
 tzadik (צדיק), renders to a person that which is required by justice and righteousness: 136
 tzadikim (צדיקים) and chasidim (חסידים), lived among the people, not withdrawn like monks: 123
 tzadikim (צדיקים), lived in, with, and for the masses: 123
 tzadikim (צדיקים), "righteous ones prepare the world to be the home of the Divine": 388
 tzadikim, see something holy—not to be wasted—in the smallest thing honestly acquired: 503
 tzalach (צלח), progress towards a goal, overcoming obstacles: 559
 tzavah (צבה), definition of: 297
 tzavah (צבה), formed by all of creation, centered on God's purpose: 43
 tzavah (צבה), host that is commanded by and submits to a leader: 43
 tzavah (צבה), not necessarily military connotation: 42-3
 tzavah (צבא), to appoint to a post one who carries out orders of a superior: 431
 tzayad (ציד), hunter, must understand the art of stalking while appearing innocent: 426
 tzedakah (צדקה), act of duty, to which every needy person has the God-given right to claim: 322

tzedakah and mishpat, not pursued in particular, but in processing experience before God: 322
 tzedakah (צדקה), doing right or righteousness and an act of benevolence: 274
 tzedakah (צדקה), duty of benevolence, not a right to demand but to expect: 321
 tzedakah (צדקה), not care of the poor to protect the rich from the poor despair and anger: 321-2
 tzedakah (צדקה), not “charity” that makes the giver proud and humbles the recipient: 321
 tzedakah (צדקה), related to ש-ד-כ, to soothe, satisfy, and care for: 274
 tzedakah (צדקה), rich as administrators of treasury that belongs to the poor as a gift of God: 322
 tzedakah (צדקה), two different meanings of, righteous benevolence vs. strict justice (משפט): 274-75
 tzedakot (צדקות), moral worth, the basis for good fortune: 614
 tzedek (justice—צדק), condition in which every person is in God’s plan for human well-being: 274-5
 tzedek (צדק), making it a reality on earth, we become shaleim (שלם) and find shalom (שלום): 262
 tzedek (צדק), rendering what is due to a person or thing, social justice (פעולת צדיק): 136
 tzeidah (צידה), food cleverly obtained beforehand to have at hand when desired: 200
 tzizit (fringes—ציצית), reminder not to follow argument of sensuous speculation: 90
 tzizit (ציצית), reminder that animal world within us is not to rule us, bringing us closer to Paradise: 90
 tzivu (ציזוי), encompasses not only individual duty but to ensure that law is generally carried out: 62
 tzohar (צהר), almost seems to indicate artificial lighting (in reference to the ark): 141
 understanding (בינה), practical knowledge of relationships of humankind and matters: 669
 understanding (בינה), to recognize the result out of two given factors by deduction: 579
 union (חבר), always refers to a peaceful coming together: 252
 union (unity), not possible without separation, i.e., unifying purpose inevitably alienates some: 198
 unity, spiritual, could last only as long as language meanings remained objective (from God): 214-15
 unmarried female, subject to be taken by king at will, according to custom: 344
 up, going (עולה), may simply refer to going away from early existence towards God: 369
 urge, human, not the voice of God: 74
 Ur-Kasdim, deliverance from (יציאת אורא כשדים), model for Egyptian exodus (יציאת מצרים): 276
 Yaphet, archetypal meaning of: 190
 yibum, purpose of, to continue human race in particulars of a specific family: 554
 vayeichulu (ויכלו), before, no existence except in the mind of God: 41
 vayeichulu (ויכלו), bring all the elements of creation to their destined end: 40
 vayeichulu (ויכלו), from ב-ל-ה, to destroy or perfect, God’s thought transformed into creation: 41
 vayeichulu (ויכלו), protest against materialistic outlook that denies free-willed Creator: 42
 vayeired (and He came down—וירד), indicates crisis in world affairs, gap between heaven and earth: 210
 vayikod (ויקד), bowing head to the ground without bending knees, submitting the mind: 402
 vayishbot (וישבת), cessation of certain activities: 45
 vayistom (וישטם), designates a hate that is held back: 451
 vegetarian food, permission to eat: 36-7
 vegetarianism, ending of after flood, response to changed conditions on earth: 37
 vegetarianism, made possible complete peace between humankind and animals: 37
 vegetarianism, ended with altered conditions following flood: 172
 vegetarianism, not demanded by Torah, which makes it a duty to eat on yom tov: 172
 vegetarianism, required initially of humankind: 32, 37
 village (כפר), from root meaning to cover, because it protects and covers its inhabitants: 184
 virtue, contrast in German and Latin meanings of: 213
 vision (חזוה), seeing the spiritually obscure, not visible to the eye but actual nonetheless: 266-7

vow, of Jacob, to use God's gifts to carry out God's laws: 465
vow, sinfulness of, doing right in the future requires no special vow: 463-4
vow, when permitted, to transpose the present moment into future life: 464
warn, repeatedly (העיד העיד), to cause something to endure, like the law by a witness (עד): 601
waste, forbidden by the sages, for which one will be called to account: 503
wedding, Jewish, seed of love, not its culmination: 412
well, dug on common land property of one who dug it: 436
wife, in tent, real mistress and ruler of household: 532
wife, to work opposite her husband, not עמו but כנגדו: 65
wine, used to anoint, acknowledges all joy in life from God and to be dedicated to God: 463
wisdom, ability to name (שם) things, expressing a conception of them and their place (שם): 137
wisdom, Jewish, one hour of moral spiritual greatness in this world more than all future paradise: 388
wisdom, Jewish, one hour of spiritual satisfaction in the next life more than all of this life: 388
wise (person—חכם), recognizes things for what they are and should be: 579
witness (עד), from עוד, causing something to endure (i.e., the law), must warn perpetrator: 601
woman, built (בנה) from one side of man, i.e., man was divided: 68
woman, dependence of, based on renunciation (עצבון) of man, becoming breadwinner: 84
woman, eizer k'negdo (עזר כנגדו), from עזר, to help relieve another from some obligations: 65
woman, material for body taken not from earth but the side of man: 68
woman, name of (אשה), designates equality of, belonging with man: 69
woman (אשה), not dependent on man but equal, belonging together, sharing one calling: 69
woman, renunciation by, purpose to be a refuge for the immortality of humankind: 89
woman, role of, receives profession in joining her husband: 33
woman, to be eizer k'negdo (helpmate—עזר כנגדו), equally independent to man, not subordinate: 65
woman, to be eizer k'negdo (עזר כנגדו), must have different characteristics, thus laws of עריות: 70
women, have deeper insight into character than men: 355
women, role of in Judaism, impress the seal of humanness on "small matters": 306
women, role of in Judaism, forming and directing the home, joining the spiritual to the earthly: 301
women, role of in Judaism, managing and directing the home: 235
women, role of in Judaism, to put the seal of humaneness on small matters that have large effects: 306
wonders (*moftim*—מופתים) like ארתות but to convince and influence self-will: 23
world, destiny of, rests on building moral and spiritual human homes: 466
world, redemption of, to come from an inner revolution of mind and feelings: 322
world, salvation of, decided by Abraham's obeying the call to isolate himself: 225
wrong, not atoned, threatens danger and ruin, desolation (שממה), from the voice of conscience: 597
wrongdoing (חמס), a wrong too petty to be caught by human justice: 139
wrongdoing (חמס), incremental petty wrongs that can ultimately ruin humankind: 139
wrongdoing, not atoned, threatens danger and ruin, desolation (שממה) from conscience: 597
yafag (יפג), movement that comes to rest, from פוג: 626
Yaphet (יפת), cultural bridge between the influence of Cham and Shem: 192-3
Yaphet, legacy of, Hellenism's ennobling the world esthetically: 191
yashan (ישן), worn out energies: 387
yashar (ישר), shortest, most direct path to an end: 54
yashar (ישר), that which leads most directly to happiness: 107
yatzar (יצר), formed, to confine material matter to a fixed direction and purpose: 54

yatzar (יצר), narrowing of circumstances that we have no power to oppose: 499

yeter (יתר), that which reaches farther, preeminence in worthiness or power: 658

yetzer (יצר), not an active force but the passive result of it, ideal formed by the human mind: 165

yetzer (יצר), not instinct, inclination, or impulse, but free-willed formation: 130-1

yetzer hara (evil inclination—הרע יצר), not inherently sinful: 294

yetzer hara (evil inclination—הרע יצר), pure and holy when morally directed: 56

yetzer (יצר), thought formed by human choice from pictures of what can be achieved: 130-1

yichus (יחוס), worth less than honesty and blamelessness: 593

Yiska and Sarai, same person according to tradition: 221-22

Yisrael (ישראל), from שרה, that of being superior, greater, i.e., God as the all-conquering one: 506

Yisrael (ישראל), the “God won” victorious aspect of the Jewish people: 661

yoke of mitzvot (עול מצוות), seemingly restrictive but leads to true freedom: 166

yoshev (ישב), natural, unobstructed staying: 539

youth, called נעורים, from the root נענע meaning “to shake off”: 165-6

youth, from the root נ-ע-ר, to shake off (self-control and obedience): 165-6

youth, not aged, the hope of humankind: 169

zechut (זכות), generational blessing of parents voicing Torah challenge to do God’s will: 676

zakein (זקן), mature, experienced: 387

zakein (זקן), mature personality gained in achievement of life’s work: 388

zakein (זקן), one whose life acquires both olam hazeh (עולם הזה) and olam habah (עולם הבא): 388

zakeinim (זקנים), time when thoughts of death come to a person: 351

zamah (זמה), bad sins that have unanticipated large consequences: 211

zamam (זמם), meaning to devise means producing great results from seemingly minor causes: 211

Zebulun, not to be lost in commerce: 667

Zebulun, to be a commercial tribe, responsible for maritime imports and exports: 667

zevachim, in contrast to olat (עולות): 627

zimah (זמה), sins that have pernicious consequences far beyond themselves: 211

zones and climates of earth, provided by God to encourage diversification of humankind: 179