

“Everything”

Ramban on Parashat Chayei Sarah

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Ramban on Genesis 24:1

פרוש הרמב"ן על ספר בראשית כ"ד:א'

HAD BLESSED ABRAHAM IN *KOL* (all things). I.e., with riches, possessions, honor, longevity and children, which are all the treasures of man (Ibn Ezra). Scripture mentions this in order to say that Abraham was perfect in every detail, lacking in no respect save seeing his son have children who would inherit his superior position and his, honor. This was why he desired it.

Now our Rabbis have a wonderful insight into this verse. They said: "And the Eternal had blessed Abraham '*bakol*' (in all things). Rabbi Meir said that Abraham was blessed in that he did not have a daughter. Rabbi Yehudah said that he did have a daughter. *Acheirim* say that he did have a daughter and her name was *Bakol*. Rabbi Meir thus explained that Abraham did not have a daughter. This was a blessing for Abraham for he could not have married her except to the cursed sons of Canaan. If he were to send her to his country, she would also worship the idols as they did because a woman is subject to the authority of her husband. Indeed, Abraham did not want his worthy children from his wife Sarah to go outside the Land, and surely not that they worship the idols. Rabbi Yehudah, however, explained that Abraham did have a daughter since the Merciful One did not even cause him to lack a daughter, and that was the blessing implied by the expression, in all things, for he had everything that people desire, completely without exception. Then came *Acheirim* and mentioned the name of the daughter.

בְּרַךְ אֶת אַבְרָהָם בְּכֹל. בְּעֵשֶׂר וּנְכָסִים
וְכַבֹּד אַרְבָּע יָמִים וּבָנִים, וְזֹאת כָּל
חֻמְדַּת הָאָדָם (אֵבֶן עֲזָרָא). וְהִזְכִּיר הַכְּתוּב זֶה
לְאמֹר כִּי הָיָה שְׁלֵם בְּכֹל, לֹא חָסַר דְּבָר
זוּלָתִי שִׁירָאָה בָּנִים לְבָנוּ שְׁיִנְחֻלוּ מֵעֲלָתוֹ
וְכַבֹּדוֹ, וְלָכֵן הִתְאַוָּה לָזֶה:

וְלָרְבוּתֵינוּ בְּזֶה עֲנִין נִפְלָא. אָמְרוּ (ב"ב
ט"ז:) וְה' בְּרַךְ אֶת אַבְרָהָם
בְּכֹל, רַבִּי מֵאִיר אֹמֵר שְׁלֵם הָיְתָה לוֹ בֵּת,
רַבִּי יְהוּדָה אֹמֵר בֵּת הָיְתָה לוֹ, אַחֲרִים
אֹמְרִים בֵּת הָיְתָה לוֹ וּבְכֹל שְׁמָה. דְּרַשׁ
רַבִּי מֵאִיר שְׁלֵם הָיְתָה לוֹ בֵּת לְאַבְרָהָם, וְזוֹ
לוֹ לְבָרְכָה כִּי לֹא הָיָה יָכוֹל לְהַשִּׁיָּאָה רַק
לְבָנָי כְּנֻעַן הָאֲרוּרִים, וְאִם יִשְׁלַחְנָה לְאַרְצוֹ
גַּם כֵּן תַּעֲבֹד שֵׁם עַבְדוּדָה זָרָה כְּמוֹתָם, כִּי
הָאִשָּׁה בְּרִשׁוֹת בְּעֵלָהּ, וְאַבְרָהָם לֹא יִחַפֵּץ
שִׁיֵּצֵא זָרָעוֹ הַכָּשֶׁר מִשְׁרָה אִשְׁתּוֹ חוּצָה
לְאַרְץ, וְאִף כִּי יַעֲבֹד עַבְדוּדָה זָרָה. וְרַבִּי
יְהוּדָה דְּרַשׁ כִּי בֵּת הָיְתָה לוֹ, דְּאֶפְלוּ
בְּרִתָּא לֹא חֲסָרִיהּ רַחֲמָנָא (שֵׁם קמ"א.), וְהָיָה
הַבְּרָכָה בְּכֹל, כִּי הָיָה לוֹ כָּל אֲשֶׁר יִחְמְדוּ
הָאֲנָשִׁים לֹא חָסַר דְּבָר. וּבָאוּ אַחֲרָיִם
וְהִזְכִּירוּ שֵׁם הַבֵּת:

Now truthfully, the intent of *Acheirim* and their controversy with Rabbi Yehudah were not merely to inform us of the name of this daughter. Far it be from them to expend the great and generalized blessing of Abraham on this matter, i.e., that Scripture is saying that God blessed him with one daughter with that name.

However, *Acheirim* established a new interpretation on this verse, a very profound matter, and they explained with it one of the secrets of the Torah. Thus they said that the word *bakol* hints at a great matter, namely, that the Holy One, blessed be He, has an attribute called *Kol* (All), so called because it is the foundation of everything. It is with reference to this attribute that it says, "I am the Eternal that maketh *Kol*." And this is also what Scripture says, "And the profit of the earth is *bakol* (in all)," that is to say, the profit of the earth and the abundant goodness that is bestowed upon all that come into the world is on account of this attribute *Kol*. It is the eighth attribute of the thirteen attributes.

And there is another attribute called *bath* [literally "daughter"] that emanates from it, and with it He moves everything. This is "the Court of the Holy One, blessed be He," that is hinted at in the word, *Vahashem* (And the Eternal), in all places. It is called *kalah* (bride) in the book of The Song of Songs because it is comprised of *hakol* (the All), and it is this attribute which the Sages have surnamed *Knesseth Yisrael* (the assembly of Israel) in many places because it is the gathering of *hakol* (the All).

וּבְאַמֶּת שְׁאִין הַפְּנֵה לְאַחֲרִים וְהַמְחַלְקֵת
לָהֶם עִם רַבִּי יְהוּדָה לְהוֹדִיעַ
אוֹתָנוּ שֵׁם הַבֵּת הַזֹּאת בְּלִבָּד, וְחֲלִילָה לָהֶם
שְׂיוּצִיאוּ בְּרַכְתּוֹ שֶׁל אַבְרָהָם שֶׁהִיא גְדוּלָה
וְכִלְלִית. לְעַנְיַן זֶה, שְׂיֵאמֶר הַכָּתוּב כִּי בָרוּךְ
אוֹתוֹ הַשֵּׁם בְּבֵת אַחַת שְׂשִׁמָּה כָּךְ.

אַבְּל
אַחֲרִים חֲדָשׁוּ בְּפֶרוּשׁ הַכָּתוּב הַזֶּה עֲנִין
עֲמַק מְאֹד וְדָרְשׁוּ בְּזֶה סוּד מְסוּדוֹת
הַתּוֹרָה, וְאָמְרוּ כִּי בְּכָל תְּרָמֹז עַל עֲנִין
גְּדוּל, וְהוּא שְׂיֵשׁ לְהַקְדוּשׁ בְּרוּךְ הוּא מְדָה
תִּקְרָא "כָּל", מִפְּנֵי שֶׁהִיא יְסוּד הַכָּל, וְכֵן
נֶאֱמַר (יִשְׁעִיָּה מ"ד כ"ד) אֲנֹכִי ה' עֹשֶׂה כָּל,
וְהוּא שְׂנֶאֱמַר (קֵהֶלֶת ה' ח') וַיִּתְרוֹן אֶרֶץ בְּכָל
הוּא, יֵאמֶר כִּי יִתְרוֹן הָאֶרֶץ וְטוֹבָה הַגְּדוּלָה
הַשׁוֹפֵעַ עַל כָּל בְּאֵי הָעוֹלָם בְּעֵבֹר כִּי בְּכָל
הִיא, וְהִיא הַמְּדָה הַשְּׂמִינִית מִי"ג מִדּוֹת,

וּמְדָה אַחֲרַת תִּקְרָא בֵּת נֶאֱצֶלֶת מִמֶּנָּה, וְכֵן
הוּא מְנַהֵג אֶת הַכָּל, וְהִיא בֵּית דִּינּוֹ שֶׁל
הַקְּדוּשׁ בְּרוּךְ הוּא הַנִּרְמָז בְּמִלַּת וְה' בְּכָל
מְקוֹם (ב"ר נ"א ג'), וְהִיא שְׂנֶקְרָאת כָּלָה
בְּסֵפֶר שִׁיר הַשִּׁירִים, בְּעֵבֹר שֶׁהִיא כְּלוּלָה
מִן הַכָּל, וְהִיא שְׂחֻכְמִים מְכֻנִּים שְׂמָה
כְּנֶסֶת יִשְׂרָאֵל בְּמְקוֹמוֹת רַבִּים בְּעֵבֹר
שֶׁהִיא כְּנוֹסֶת הַכָּל:

It was this attribute which was to Abraham as a *bath* because he was the man of kindness, and he conducted himself in accordance with it. This was why *Acheirim* said that this blessing with which Abraham had been blessed in all things does not allude either to his having begotten a daughter from his wife Sarah, as Rabbi Yehudah said, or not, as Rabbi Meir claimed, but instead it hints at a great matter, i.e., that he was blessed with an attribute called *bath* which is contained in the attribute *Kol*, and is therefore also called *Kol*, being analogous to the expression, "For My name is in him." Thus Abraham was blessed in heaven and on earth. This is why he said, "By the Eternal, the God of heaven and the God of the earth."

This matter is to be found hinted at in the traditions of our Rabbis in many places. Thus they said in the Midrash Chazita: "Rabbi Shimon ben Yochai asked Rabbi Eliezer the son of Rabbi Yosi, 'Have you possibly heard from your father of the meaning of the verse, 'The crown wherewith his mother hath crowned him?' He said to him, 'Yes.' He asked, 'How?' He replied, 'It is like a king who had an only daughter whom he loved very much, and he would call her "my daughter." This did not completely express his love for her until he called her "my sister." Still he was not satisfied until he called her "my mother." In the same way, the Holy One, blessed be He, loved Israel in the beginning and called them "My daughter." It is this which Scripture says, Harken, O daughter, and consider. This did not completely express His love for them until He called them "My sister," as it is said, Open to me, my sister, my love. Still He was not satisfied until He called them "My mother," as it is said, Attend unto Me, O My people, 'ule'umi' (O My nation). The word is written le'imi (O My mother).' Then Rabbi Shimon ben Yochai arose and kissed him on his head, and he said to him, 'Had I come to listen to this word of yours it would have been sufficient.

וְהַמְדָּה הַזֹּאת הִיְתָה לְאַבְרָהָם כְּבַת, כִּי
 הוּא אִישׁ הַחֶסֶד וְיִתְנַהֵג בְּזוֹ,
 וְלִכְךָ אָמְרוּ אַחֲרָיִם כִּי אֵין הַבְּרָכָה הַזֹּאת
 שְׁנִתְבְּרָךְ בְּכָל רוּמֹת עַל שֶׁהוֹלִיד בֵּת
 מִשְׁרָה אֶשְׁתּוֹ, אוֹ שְׁלֵא הוֹלִיד, אֲבָל הִיא
 רוּמֹת עֲנִיָּן גָּדוֹל שֶׁבְּרָךְ אוֹתוֹ בַּמְדָּה שֶׁהִיא
 בְּתוֹךְ מֵדֵת הַכָּל וְלִכֵּן תִּקְרָא גַם הִיא כָּל,
 כְּלִשׁוֹן כִּי שְׁמִי בְּקִרְבּוֹ (שְׁמוֹת כ"ג כ"א).
 וְהִנֵּה הוּא מְבָרָךְ בְּשָׁמַיִם וּבָאָרֶץ, וְלִכְךָ
 אָמַר בְּה' אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ:

וְהַעֲנִיָּן הַזֶּה נִמְצָא לְרַבּוֹתֵינוּ רְמוּז
 בְּהַגְדוֹת בְּמִקּוֹמוֹת רַבִּים, כְּעֲנִיָּן
 שֶׁאָמְרוּ בַּמְדָּרֵשׁ חֲזִית (שֶׁה־שׁ"ר ג' כ"א) שְׁאֵל
 רַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי אֶת רַבִּי אֱלִיעֶזֶר
 בְּרַבִּי יוֹסִי אֶפְשָׁר שֶׁשְׁמַעְתָּ מֵאֲבִיךָ מֵהוּ
 בְּעֵטְרָה שֶׁעֵטְרָה לוֹ אָמוֹ (שֶׁה־שׁ"ש ג' י"א),
 אָמַר לוֹ הֵן, אָמַר לוֹ הִיאָךְ, אָמַר לוֹ מִשְׁלַ
 לְמַלְךְ שֶׁהִיְתָה לוֹ בֵּת יַחֲדָה וְהָיָה מְחַבְּבָה
 יוֹתֵר מֵדָאִי וְהָיָה קוֹרָא אוֹתָהּ בְּתִי, לֹא זֶה
 מְחַבְּבָה עַד שֶׁקָּרָא אוֹתָהּ אַחוֹתִי, וְלֹא זֶה
 מְחַבְּבָה עַד שֶׁקָּרָא אוֹתָהּ אִמִּי, כִּי בְּתַחֲלָה
 חִבְּבַת הַקְדוּשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל וְקִרְאָן
 בְּתִי, הִדָּא הוּא דְכָתִיב (תְּהִלִּים מ"ה י"א)
 שְׁמַעִי בַת וִירָאִי, וְלֹא זֶה מְחַבְּבָן עַד שֶׁקִּרְאָן
 אַחוֹתִי, שְׁנֵאמַר (שֶׁה־שׁ"ש ה' ב') פִּתְחִי לִי
 אַחוֹתִי רַעֲיָתִי, וְלֹא זֶה מְחַבְּבָן עַד שֶׁקִּרְאָן
 אִמִּי, שְׁנֵאמַר (ישְׁעִיָּה נ"א ד') הִקְשִׁיבוּ אֵלַי
 עַמִּי וְלֹאֲוֹמִי, לְאִמִּי כְּתִיב. עֲמַד רַבִּי
 שְׁמַעוֹן בֶּן יוֹחָאִי וְנִשְׁקוּ עַל רֵאשׁוֹ, אָמַר
 לוֹ אֵלוֹ לֹא בָּאתִי אֶלָּא לְשִׁמְעַ זֶה הַדְּבָר
 מִפִּיךָ דִּי: - - -

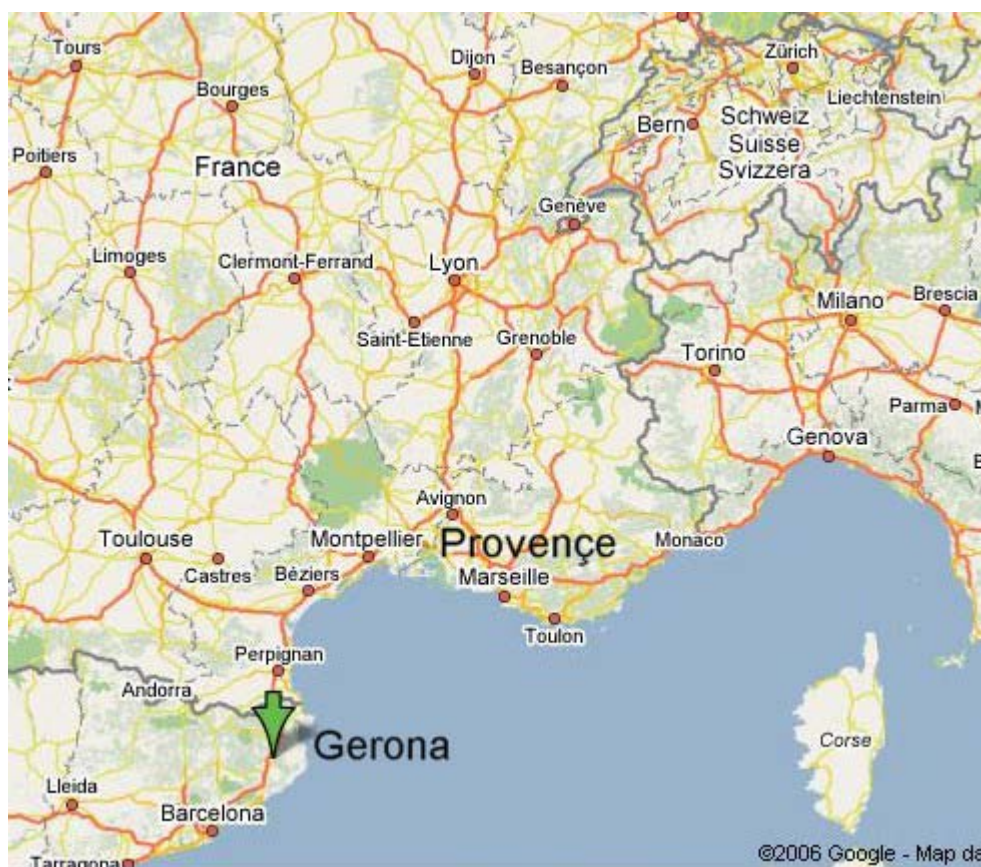
And this is brought forth in the Midrash of R. Nekhunya ben Hakanah (The Bahir): "They said regarding the verse "I am God, I make all, I stretch out the heavens alone, the earth is spread out before Me." [Even though we read the verse "from Me" (May-iti), it can also be read] Mi iti - "Who was with Me?" I am the One who planted this tree in order that all the world should delight in it. And in it, I spread All. I called it All because all depend upon it, all emanate from it, and all need it. To it they look, for it they wait, and from it, souls fly in joy. Alone was I when I made it. Let no angel rise above it and say, "I was before you." I was also alone when I spread out My earth, in which I planted and rooted this tree. I made them rejoice together, and I rejoiced in them. "Who was with Me?" To whom have I revealed this mystery?" Until here.

And also from there (The Bahir), it is brought forth: What is the meaning of the verse "In anger, you shall remember love (rachem)" ? He said: When Your children sin before You and You are angry at them, "remember love." What is the meaning of "remember love"? That regarding which it is written, "I love (rachem) You O God, my strength." And You have him this attribute, which is the Divine Presence of Israel. He recalled his son whom he inherited, and whom You gave to him. It is thus written, "And God gave wisdom to Solomon." And You should remember their father Abraham, as it is written, "The seed of Abraham My friend" - "In the midst of years make it known." Where do we see that Abraham had a daughter? It is written, "And God blessed Abraham with all (Bakol)." It is also written, "All that is called by My name, for My glory I created it, I formed it, also I made it." Was this blessing his daughter, or was it not? Yes, it was his daughter. What is this like? A king had a slave who was complete and perfect before him. The king tested the slave in many ways, but the slave withstood all temptation. The King said, "What will I give that slave? What should I do for him? I can do nothing but command my older brother to advise him, watch over him and honor him." The slave thus went to the older brother and learned his attributes. The brother loved him very much, and called him his friend. It is thus written (Isaiah 41:8), "The seed of Abraham My friend." He said, "What will I give him? What can I do for him? Behold I have made a beautiful vessel, and in it are beautiful jewels. There is nothing like it in the treasures of kings. I will give it to him, and he will be worthy in his place." This is the meaning of the verse, "And God blessed Abraham with all." Until here.

וּמִבְּאֵר זֶה בְּמִדְרָשׁוֹ שֶׁל ר' נְחוּנְיָא בֶן הַקָּנָה (סֵפֶר הַבְּהִיר כ"ב). אָמְרוּ בְּפִסּוּק אֲנֹכִי ה' עָשָׂה כָּל נְטֵה שָׁמַיִם לְבַדִּי לְקַע הָאָרֶץ מֵאֵתִי (וְשַׁעֲיָה מ"ד כ"ד), אֲנִי כְּשֶׁנִּטְעַתִּי אֵילָן זֶה לְהִשְׁתַּעֲשַׁע בּוֹ כָּל הָעוֹלָם וְרַקְעַתִּי בּוֹ הַכֹּל וְקִרְאתִי שְׁמוֹ כָּל, שֶׁהַכֹּל תְּלוּי בּוֹ וְהַכֹּל מִמֶּנּוּ יוֹצֵא, וְהַכֹּל צָרִיכִין לוֹ וְכוּ צוֹפִין וְלוֹ מַחֲכִים, וּמִשָּׁם פּוֹרְחִים נְשָׁמוֹת, לְבַדִּי הֵייתִי כְּשֶׁעֲשִׂיתִי אוֹתוֹ וְלֹא יִגְדַל עָלָיו מִלְּאֻף לֵאמֹר אֲנִי קִדְמְתִי לָךְ. גַּם בָּעֵת שֶׁרַקְעַתִּי אֶרֶץ שְׂפָה נִטְעַתִּי וְשִׂרְשַׁתִּי אֵילָן זֶה וְשִׁמְחַתִּים בֵּיחַד וְשִׁמְחַתִּי בָהֶם, מִי אֵתִי שֶׁגִּלִּיתִי לוֹ סוּדֵי וְעוֹד שָׁם (עוֹדֵעַ) מִבְּאֵר מֵאִי בְּרִגְזוֹ רַחֵם תִּזְכּוֹר (תְּחִבּוּק ג' ב'), אָמַר בָּעֵת שֶׁחֲטָאוּ לָךְ בְּנֵיךְ וְתִכְעַס עֲלֵיהֶם רַחֵם תִּזְכּוֹר, וּמֵאִי רַחֵם תִּזְכּוֹר, זָכַר אוֹתוֹ שֶׁאָמַר אֶרְחַמְךָ ה' חֲזִקִי (תְּהִלִּים י"ח ב'), וְנִתַּתְּ לוֹ הַמֶּדָּה הַזֹּאת שֶׁהִיא שְׂכִינְתָן שֶׁל יִשְׂרָאֵל, וְזָכַר בְּנוֹ שִׁירְשָׁה וְנִתַּתְּ לוֹ הַמֶּדָּה הַזֹּאת, שֶׁהִיא שְׂכִינְתוֹ שֶׁל יִשְׂרָאֵל דְּכָתִיב (מ"א ה' כ"ו) וְה' נָתַן חֲכָמָה לְשַׁלְמֹה, וְזָכַר אֲבִיהֶם אֲבָרְהָם דְּכָתִיב זֶרַע אֲבָרְהָם אֲהָבִי (וְשַׁעֲיָה מ"א ח'), וּבִקְרֹב שְׁנַיִם תּוֹדִיעַ (תְּחִבּוּק ג' ב'). וּמֵהִיכָן הֵייתָה בַּת לְאֲבָרְהָם, הֵן, דְּכָתִיב וְה' בֵּרַךְ אֶת אֲבָרְהָם כָּל, וְכָתִיב (וְשַׁעֲיָה מ"ג ז') כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרִאֲתִיו, הֵיא בְּרַכָּה הֵייתָה בְּתוֹ, אוֹ לֹא הֵייתָה אֶלָּא אִמּוֹ, הֵן בְּתוֹ הֵייתָה, מִשָּׁל לְאֶדוֹן שֶׁהִיא לוֹ עֶבֶד שְׁלֵם תָּמִים לְפָנָיו וְנִסְהוּ בְּכַמָּה נִסְיוֹנוֹת וְעָמַד בְּכָל, אָמַר הָאֶדוֹן מָה אֶתָּן לְעֶבֶד זֶה אוֹ מָה אֶעֱשֶׂה לוֹ, אֶלָּא אֲצַוְנוּ לְאֲחֵי הַגְּדוֹל לְיַעֲצוּ וּלְשַׁמְרוּ וּלְכַבְּדוּ, חֲזוּר הָעֶבֶד עִם אֲחָיו הַגְּדוֹל וְלָמַד מִדּוֹתֵיו, אֲהָבוּ הָאֵחַ וְקִרְאוּ אוֹהָבֵי דְכָתִיב זֶרַע אֲבָרְהָם אֲהָבִי, אָמַר מָה אֶתָּן לוֹ אוֹ מָה אֶעֱשֶׂה לוֹ, הִנֵּה כָּלִי נָאָה עֲשִׂיתִי וְכוּ מְרַגְלִיּוֹת נָאוֹת וְאֵין כְּמוֹתָן וְהֵם סִגְלַת מְלָכִים, אֶתְנַנֵּה לוֹ וְיִזְכָּה בְּמִקוּמִי, הִדָּא הוּא דְכָתִיב וְה' בֵּרַךְ אֶת אֲבָרְהָם כָּל, עַד כָּאן:

And if you will understand that which I've written, you will know the statement of the cursed women who said: "But since we left off to burn incense to the (MLCht) queen of heaven we have wanted Kol (all)..." And why was the word (melechet) written without the aleph? And you will know many hidden things in the torah. Now, had the commentator (Ibn Ezra) who prides himself on his knowledge of the Torah's secrets known this, his lips would be dumb and not deride the words of our Rabbis. Therefore, I have written this in order to silence those who speak arrogantly against the righteous one.

וְאִם תִּבְיֵן מֵה שֶׁכְּתַבְתִּי תִדַע מֵאֲמֹר
הַנְּשִׁים הָאָרוּרוֹת שְׁאָמְרוּ: וּמִן אֲז
חִדְלָנוּ לְקַטֵּר לַמַּלְכֶת הַשָּׁמַיִם חֲסֵרְנוּ כָל
(יְרַמְיָה מִ"ד י"ח), וְלָמָּה נִכְתְּבָה הַמֶּלֶךְ חֲסֵרֶת
הָאֵלֶּף, וְתִשְׁפִּיל דְּבָרִים רַבִּים סְתוּמִים
בְּתוֹרָה וּמִקְרָא. וְאֵלּוּ יָדַע זֶה הַמְתַּהַדֵּר
בְּסוּדוֹתָיו תִּתְּלֶמְנָה שֶׁפָּתְיוּ מִהֲלַעִיג עַל
דְּבָרֵי רַבּוֹתֵינוּ, וְלִכֵּן כְּתַבְתִּי זֶה לְסַכּוֹר פִּי
הַדּוֹכְרִים עַל הַצְּדִיקִים עֲתָק:



The Ten Sefirot

