

# PHILOSOPHY OF THE LAW

CONTEMPORARY JEWISH THOUGHT FROM SHALEM PRESS

*Essential Essays on Judaism*

Eliezer Berkovits

*God, Man and History*

Eliezer Berkovits

*Not in Heaven*

Eliezer Berkovits

*The Documentary Hypothesis*

Umberto Cassuto

*New Essays on Zionism*

David Hazony, Yoram Hazony, and Michael B. Oren, editors

*The Dawn: Political Teachings of the Book of Esther*

Yoram Hazony

*Moses as Political Leader*

Aaron Wildavsky

# PHILOSOPHY OF THE LAW

*The Political in the Torah*



Shmuel Trigano

*With a Foreword by* David Novak

*Translated by* Gila Walker

SHALEM PRESS  
JERUSALEM AND NEW YORK

PHILOSOPHIE DE LA LOI  
L'origine de la politique dans la Tora

Shalem Press, 13 Yehoshua Bin-Nun Street, Jerusalem  
Copyright © 2011 The Shalem Center

Copyright © Les éditions du cerf 1991

Ouvrage publié avec le soutien du Centre National du Livre—Ministère français chargé de la culture.

Published with the support of the National Book Center—French Ministry of Culture.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, or otherwise, without the prior permission of the publisher, except in the case of brief quotations in critical articles or reviews.

Cover design: Erica Halivni

Cover picture: "The Tribes of Israel Reunited around the Ark of the Covenant in the Sinai Desert, after the Exodus from Egypt," c.1630 (coloured engraving) / Private Collection / Archives Charmet / The Bridgeman Art Library/ASAP Creative

ISBN 978-965-7052-71-6

Printed in Israel

∞ The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1992

## CONTENTS

Foreword by David Novak	vii
-------------------------	-----

### BOOK I~CROWN

Introduction	<i>On the Origin in the Political</i>	3
Chapter 1	<i>World-Covenant</i>	14
Chapter 2	<i>Passage</i>	27
Chapter 3	<i>The Milieu of Freedom</i>	64

### BOOK II~KINGDOM

Chapter 1	<i>The Assembly of Israel: Sociality</i>	103
Chapter 2	<i>The House of Israel: Sovereignty</i>	190
Chapter 3	<i>The 'Children of Israel': The Josephic Principle in the Fabric of the Nation</i>	244
Chapter 4	<i>The Public of Israel: The Levitical Principle in the Fabric of the State</i>	284
Chapter 5	<i>Abode of Testimony: The Political Arena</i>	348
Chapter 6	<i>The Voice of the Prophetic Sign and Political Ethics</i>	400
Chapter 7	<i>The Journey Across the Nations: Israel's Messianic Politics</i>	423

### BOOK III~FOUNDATION

Chapter 1	<i>The Theory of the Safeguarded Portion</i>	455
Chapter 2	<i>God's Concealment: The Passage of the One in His Attributes</i>	466

### BOOK IV~SPLENDOR

Chapter 1	<i>The Gazelle of the Dawn</i>	483
Chapter 2	<i>Song of the Stars</i>	496
Chapter 3	<i>The Vision of Israel's Voices</i>	516

Index	535
-------	-----



## Foreword

SHMUEL TRIGANO's *Philosophy of the Law: The Political in the Torah* is a powerful and original Jewish *philosophy*. It is especially welcome at the beginning of the twenty-first century, when Jewish philosophy itself desperately needs both definition and direction.

Jewish philosophy seems to designate two distinct types of inquiry conducted by two distinct types of Jewish thinkers. On the one hand, Jewish philosophy is the inquiry into Judaism or the Torah using the philosophical method with which the Jewish philosopher is most at home. One could say that this is bringing worldly wisdom to the Torah. After all, the Torah speaks in human language and, therefore, it admits of human inquiry, of which philosophy regards itself to be the epitome. One could call this type of philosopher a philosopher *of Judaism*. On the other hand, philosophy is the inquiry into the most basic questions humans ask concerning their existence in the world. Here Jewish philosophy is the existential questioning employed by a philosopher who asks the same kind of questions others rooted in Judaism have asked in the past. One could call this type of philosopher a philosopher *from Judaism*.

Looking to the very recent past, one could say that Franz Rosenzweig and Abraham Joshua Heschel were mostly Jewish philosophers of the first type. Philosophy, as it were, modified their Judaism in the way an adjective modifies a noun and thereby enables more of the noun's meaning to be known than would be the case were the noun not so modified. Martin Buber and Emmanuel Levinas, however, were mostly Jewish philosophers of the second type. Judaism, as it were, modified their philosophy in a way that would not have been the case if these philosophers had come from another tradition (or pretended to come from no tradition).

Shmuel Trigano is a Jewish philosopher in both senses of the term. He is a philosopher *of Judaism*, insofar as his inquiry is sustained philosophical inquiry into the meaning of the Torah. That is, what is the Torah's essential teaching? He thus asks of the Torah the sort of questions philosophers have

always asked. Yet he always allows the biblical texts to be spoken through him, never merely using them to illustrate ideas whose origin one could find elsewhere. But he is also a philosopher *from Judaism*, insofar as his inquiry is not just for the Torah's adherents. Instead, he is convinced that the Torah has something of vital importance to say to the world at large, a message his method of inquiry brings to the world that is, if and when those in the outside world think the Torah is also addressed to them.

These two types of Jewish philosophy come together in that Trigano is offering here (and in his earlier works, too) a covenantal (*berit*) philosophy of Judaism and a covenantal philosophy from Judaism. This coming together is made possible by the fact that Trigano and we, his readers, are quite self-consciously living at a historical moment when the Jewish people has returned to the land of Israel and is now in the process of building a new Jewish *polity* there. To truly understand the covenantal needs of the hour, and to learn how these covenantal needs have ever been the Torah's concern, that is the greatest challenge facing Jewish thought now. Only thinkers who are presently situated within the Jewish people—which means they are convinced Zionists—are able to offer those building this new order any guidance on how to make it both authentically Jewish and authentically covenantal. And to do this with both Jewish learning and philosophical insight, the thinker needs to be both a philosopher of Judaism and a philosopher from Judaism.

First, that thinker must be able to find within the Torah a covenantal message. This Trigano does by showing how the biblical idea of covenant (*berit*) bespeaks a covenantal reality essentially different from the major leitmotif of modern covenantal philosophy: the social contract. Trigano does this with philosophical insight by uncovering the ontological presupposition of the uniquely Jewish idea of covenant in the equally unique Jewish idea of creation *ex nihilo* (in Hebrew, *yesh me'ayin*). Second, that thinker must be able to show how and why that covenantal message addressed to the Jews is, nonetheless, something the nations of the world can overhear and appropriate for their own covenantal needs in the world. Trigano does this, too, with philosophical insight by arguing that the nations of the world need to find for themselves, as we Jews need to find for ourselves, a politics of nationhood that enables them to survive in the world through covenant without becoming assimilated into some nameless *totality*, and without attempting to dominate the whole world, both of which involve the loss of the nation's own singularity in the process.

The rabbis say reward is commensurate with effort (*lefum tsa'ara agra*). This book is not easy reading. It is a sustained meditation that carries its



readers along with its trajectory, never stopping to step out of that trajectory to argue or acknowledge who has influenced it. Optimally, this book should be read in one sitting, but few readers will have the mental stamina to do that. Nevertheless, its meaning will emerge only for the reader who is willing to read all of it, and not just selectively. For those readers who can and will do that, Trigano's powerful and original voice, one that bespeaks the Torah in a way it does not need to use the first person *I* to do, will resonate long after they have put this book on the shelf. And when one needs to overcome the banality of most covenantal discourse today (most of which is little more than propaganda), especially concerning the covenantal meaning of Jewish existence now, he or she will go back to Trigano's *Philosophy of the Law* again to hear a different and better voice.

David Novak  
Toronto, Canada  
I Adar 5771/February 2011



BOOK I



CROWN



INTRODUCTION

*On the Origin in the Political*

UNLIKE THE social contract, the covenant binds human beings to one another only indirectly. The covenant established between Israel and God initiated the process by which the people of Israel is instituted. It is through the covenant with God that a covenant between Jews is forged. Does the foundation of the *polis* by the agency of the divine amount to theocracy? Does the birth of the Hebraic body politic under the auspices of the Master of the Universe imply clericalism? Beyond such polemical categories, one of the defining characteristics of power and of the political may very well be found in this hidden origin in the apparent origin: the covenant with God hidden in the covenant between the children of Israel.

Contemplating the beginning is impossible, and yet, it is equally impossible to turn one's attention away from the absoluteness of the origins. The "foundation" of the political is both impossible and desirable! And this truth resists refutation where least expected—namely, in the case of the social contract, which mythically founded modern society upon a *tabula rasa*, cleaning the slate of heritage and filiation, and leaving only the transparency of individual will and freedom.

In Jean-Jacques Rousseau's conception, the very origin of the social contract remains unthought and unthinkable. The theoretical act by which "each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity... receive[s] each member as an indivisible part of the whole,"<sup>1</sup> this supposedly real act was quickly dropped, in act as in theory, in favor of a "before" lost in the mists of time or an "after" with no basis in reality.

According to this seminal text in modern political theory, the social contract is supposed to have always existed, although its clauses were never formally stated and it is known only when it is violated. The philosopher brought all his skill to bear on finding a procedure in the social contract that,

1. Jean-Jacques Rousseau, *The Social Contract*, book i, ch. 6, "The Social Compact."

despite the union of each person with all, allows the individual to be as free as *before*. This “before”—this state existing prior to the rational, voluntary act of consent to the social contract—is the cardinal principle underpinning the assembly of human beings, but one that remains in the realm of the unconscious and the innate and that precedes by far the rational denouement that the philosophy of the social contract sees in itself.

The whole, impressive dialectical system developed by Rousseau in *The Social Contract* aims at establishing the basis of a situation where “each man, in giving himself to all, gives himself to nobody,”<sup>2</sup> where the sovereign, although formed by the association of individuals, does not know them, and where everything changes but nothing moves. Indeed, the social contract has great difficulty grounding itself in the tacit, pristine contract that it is purported to formalize. It was as if the whole had to exist before its parts when it is, declaratively, supposed to have been forged out of their union, as if a governmental act were required to form the government!

But Rousseau does not turn his thought to this original contract and consequently, on this point, he remains on the same level of irrationality as the conservative, antirevolutionary Edmund Burke, with his theory of a polity founded on a “pact,” which has a transcendental nature. This (mythical) unthought dimension in the doctrine of the social contract became the wellspring of unknown demons in political modernity.<sup>3</sup> The whole and the part, the origin and its offspring, the collective and the individual repelled each other in an impossible association that sought to compensate for its failure with the totality of totalitarianism or with the dissociation of nihilism. A void occupied by none subsists in the modern social contract. It is the consequence of the contract’s aspiration to constitute the “foundation,” to set itself up as the primal origin, while apprehending itself on the basis of what preceded it, and doing so unwittingly, since this does not coincide with the rational clarity that is its conscious law.

In truth, this situation does not derive merely from the nature of the contract; it proceeds from the very essence of power. And modernity constituted the limit experience of this, because it was the avowed experience of a *tabula rasa* of traditional power, of power linked to a tradition, to anteriority. The nature of power is a secondary nature. Experience itself illustrates this. Whereas the idea of power conjures up notions of dominating, controlling,

2. Ibid.

3. The great political religions of the masses. Cf. Shmuel Trigano, *The Democratic Ideal and the Shoah: The Unthought in Political Modernity*, trans. Gila Walker (New York: SUNY Press, 2009).

and taking possession of the world, its primary arena, namely, the political, is a place of emptiness and absence, a place of affluence in which the individual man is absent—be it because he is absorbed by the mass, or because he has lost all subjective singularity to the political role and the supreme power that is his, or because he has been effaced by the totality that he is supposed to represent, or, more prosaically, because all temporal activity necessitated by the function leaves him no time for “himself.”

The experience of the political is the paradoxical experience of disappearance. The rise of an individual to supreme power and the concentration of the power, which occurs in a crowd, are actually experiences on the threshold of evanescence. One sinks into power as into a yawning abyss. Power, like quicksilver, is never at rest; it is always passing on. It passes from hand to hand at a dizzying speed, the object of frenetic dispossession and of ongoing controversy and rivalry. Having power is basically a matter of transmitting it. “Bela reigned... and Bela died, and Jobab reigned in his place... and Jobab died, and Husham reigned in his place...” (Gen. 36:32 ff.) and so goes the litany of succession in the biblical story of the first kingdom in history. For a long time, historical narratives understood the history of peoples through a litany of dispossessions (rather than accessions to the throne). The political is the experience of the void. An absence is hidden at the core of all power, which can be perceived through the secrecy with which the powers that be seem to surround themselves, a secrecy that is not so much a stratagem as a painful sigh.

The king is the death of the king, but there is no power that is not an attempt to bring him back to life. The secondarity of power is manifested not only in its exercise; it is expressed in its source of legitimation! Power can be created only in the attempt to establish its own foundations, to find a principle, an origin (the Ancestor, the Contract, and so on) whose place it holds, standing in as a faithful “place holder” for the long disappeared and forgotten principle. The political cannot be examined, founded, or contested without evoking its origins. *Deus sive Natura* has always been the dual path of political thought. Power does not carry its own meaning inside it. While power aspires to assert its presence fully and immediately, to manifest itself in all its glory, it always refers, despite itself and beyond its awareness, to something outside itself.

Thus, a power cannot authorize itself of its own accord (and this is true even of the most powerful dictatorships); its authority is always grounded in the other, in a reputedly superior power (father, god, idea, people, or law). This need to refer to something greater than itself in order to have its

supremacy recognized as legitimate and effective is even the *sine qua non* for power in society. Those who aspire to power never do so in their own name. This is what ironically drives the cruelest of tyrannies to speak in the name of a superior morality and a sovereign good. Psychological or strategic explanations are far from exhausting the significance of this fact.

All powers are maintained solely by virtue of an absence, even as the entire political apparatus strives to define its contours, be it in the form of the people, the nation, the divine, or the constitution. All these definitions are as frail and fleeting as words engraved on emptiness and absence. Power is the power to formulate and elucidate absence. This is why there is no “foundation” for the political. The political moment is one of flight, withdrawal, and departure. Wholly impregnated with the immanence of the world, the political arena raises the question of transcendence in the social existence of human beings much more poignantly than the field of education or the economy. Perhaps this is because the political prism is that of gathering and unifying all worldly experience. One could even say that it is the movement of this transcendence that makes the weighty immanence of the political possible.

Consequently, it is the connection between these two dimensions that is the key question in the analysis of the political. Discussing the political in terms of immanence alone (which would be the method, for example, of a strict sociology of power) necessarily misses the point, even though it is clear that to arrive at its transcendence, this immanence cannot be disregarded. It is rather this “before”—this anteriority to power, which is already present in actual power—that determines our comprehension. To posit the political, both democracy and theocracy confront the same experience—namely, the necessity, prior to any effort at clarification (be it rational or traditional), to forge the myth of an origin, which always remained outside the realm of investigation. In this way, against all expectations, the “myth” has remained omnipresent in rational democracy, as exemplified by the social contract.

Wholly preoccupied with “founding,” modern thinking persistently disregarded the question of absence, and, by refusing to take it up as an object of reflection, it consigned it to the depths of the repressed or the mythological.<sup>4</sup> In classical thought, the question of absence (via the concept of transcendence)<sup>5</sup> constituted the very basis of political theory, whether the

4. Isn't this inevitable “myth” of origins present at the heart of all the main currents of modern thought (Freud and the original murder, Marx and primitive communism, Lévy-Strauss and mythology)? Here we are touching on the very core of modernity.

5. The experience of transcendence is the experience of that which escapes our grasp, the experience of absence.



answer to it was found in natural law (following Aristotle's idea of man as a "political animal") or in the theocratic conception of medieval religion (the political sphere organized in accordance with God's perfectly clear, positive will). The origin in politics was seen in Nature as a hypostasis, or in God, and with modernity, in human beings (the social contract). But only modernity thought in terms of "foundation," for it is senseless to speak of foundation if the source is God or Nature, since both pertain to the positive, full order of things and of the being in which the political is embedded (natural law or God's will); hence an approach to the political as a dependency or outgrowth of natural law or God's will.

In contradistinction to modern thinking, such an approach recognizes transcendency, the vacuum that exists in power, even though it fails to grasp it. Classical recourse to the divine or to Nature had the merit of underscoring the decisive importance of bringing a judgment to bear on the world in the attempt to arrive at an explanation of the political. At the other end of the spectrum from Rousseau, this is what Hobbes illustrates in *The Leviathan*. It is paradoxically the modern experience of the political—where this absence has been manifested in the most tragic way<sup>6</sup>—that demonstrates the pertinence of classical thinking, not insofar as the latter provides answers (the positivity of nature or the self-evidence of the divine), but because it helps unravel the way in which these concepts have been recreated under the surface of modernity, in the founding myths of democracy.

The social contract—the prism through which modernity sees the political—has to be reinvested with the instruments of traditional comprehension (God or Nature) turned upside down and inside out. Indeed, the social contract draws on the consequences of the failure of traditional thought to the extent that it strives to break free from the *given* positivism that implicitly discounts the political by overlooking the absence that inhabits it. In seeking its origin in disregard to its past, modern thought addresses the question of the political with greater veracity. This is why the political in modernity has been instituted as a universal (the autonomy of the political), detached from its traditional dependency. But by replacing the latter with an inherently rational positivism (everything begins in the clarity of the contract) and by evading (but nevertheless relying upon) an anteriority (upon which traditional positivist thought insisted), the social contract theory and modern political thinking in general failed to answer the question they raised. Ultimately,

6. Precisely because, in the name of immanence, transcendence was denied, yet all the while unconsciously revived in the myth of the social contract.

they turned a blind eye to absence even as they were violently and painfully haunted by it, in their attempt to find their own finality within themselves. For this reason, the perspective that we will be developing here can be said to be beyond modernity: from a position midway between the two political eras, it questions the categories of tradition with the instruments of the social contract and examines the contract by the yardstick of the “before” and the origin, while testing them both in the fleeing light of absence and the void.

The key question of the political in this period after modernity that we have entered is the question of absence and of the void at the heart of the crown. What are we seizing from the world when we take hold of power? What is real? “What profit does man have for his labor beneath the sun?” (Eccles. 1:3) is the question that Kohelet, “king over Israel in Jerusalem” (1:12), insistently asks. In this regard, the historical and textual experience of Israel as a people brings the seeds of a novel perspective, of a modernity greater than modernity.

It is the world of positivism that conceived of nature as the antithesis of the divine and imagined that it could take it over as you can take hold of an object with your hands. This was a far cry from traditional society’s conception of the ungraspable immensity of the divine, which could be approached only through hearsay and transmission. The entire modern era is in this opposition. Something of the two opposing figures has to be retained to understand the Hebraic vision of worldliness, as simple and trivial as physical nature and as secret and abstract as the divine.

The centerpiece of this vision is the Hebraic covenant, the *berit*. In addition to everything found in the social contract (procedure, negotiation, clarification of terms, presence of partners, and so forth), it has a dimension of the origin of creation structurally embedded in it. “Behold, I seal a covenant before your entire people. I will make wonders that have not been *created* in any country or nation” (Exod. 34:10). “Keep... the covenant of  $\Upsilon\eta\omega\eta$  that he has sealed with you” (Deut. 4:23). “I appoint *day, heaven, and earth* to bear witness against you” (4:26). The *berit* revives and reactivates the world’s creation (*beria*). Indeed, both terms derive from the same verb root, *bara*, meaning “to choose, to eat, to cut.” We can begin to unpack the meaning of this convergence of terms in the expression used to describe the act of the covenant. Unlike most verbs that are formed from the radical of the noun (e.g., “to give a gift,” “to sing a song”), there is no “accusative of the internal object” in the covenant. The verbal action of the covenant is not involved in the covenant, and hence the covenant is an act whose origin is not internal, an act that refers to something else. One does not “covenant” a covenant;

one “cuts” it (*kerot berit*) or “sets it apart,” since the same verb denotes the excommunication or ostracism (*karet*) of someone who has committed a depraved act and is therefore cut out of the community of Israel.

How can the act of breaking, or, more precisely, of cutting off or setting apart, lay the foundation for the act of bringing together and uniting?

The problematics of the *berit* run counter to that of the social contract, whose quest for universality and totality (the “general will”) leads it to negate the particular and act as if it did not exist when it is supposedly the very reason for the contract (“the total alienation of each associate, together with all his rights, to the whole community”).<sup>7</sup> In the covenant, to the contrary, everything is aimed at producing a particular and a particularization: a single being in particular is set apart from the massive, unreal totality of the world, and a covenant is sealed with this individual who becomes a *ben berit*, a son-partner of the covenant. And, indeed, the verb root of *berit* signifies not only selection and choice but also clarification (*barer*): the appearance of the face of a single interlocutor out of the undifferentiated chaos of the world. Before the covenant, unlike the social contract, there are no names and no particular beings. After the social contract, there are none anymore.

But how are we to account for this setting apart? Could it be that the appearance of a particular facing me carries with it a setting apart, as if the birth of a community would carry with it the exile (*karet*) of the other? The simultaneous nature of this particularization and setting apart plots the field of inquiry into the question of the universal that is at the very heart of our discussion. It is tempting to see the principle of the excluded middle, or *tertium non datur* (“there is no third”), at work here: it is because the “third” (God, the world, the other) is excluded that the I–You relationship is possible.

Is there exclusion in the covenant? Does the particularization that it induces turn its back on the universal? The fact that one does not “covenant a covenant,” that one “cuts” it, can lead us in the direction of a response to these questions. The covenant is not its own end purpose. The cutting out is to be understood not in relation to a “third” but rather in the framework of the covenant itself. *Karet* also means cessation, exhaustion, and end. To make a covenant is to disappear, to be gone. This is indeed a paradoxical conception of the commonality of community.

This disappearance is not to be interpreted as a death or as death in general, but as something greater, as the very principle and nature of being and existence, of which death is but one of the expressions or modalities among

7. Rousseau, *Social Contract*, book. i, ch. 6.

others. That which speaks of extinction, setting apart, or cutting off in the *berit* is that which pertains to the world. The radical of *berit*, which does not give us a verb to designate the act of making a covenant, is also the radical of the term *beria*: creation ex nihilo. It is as if, in the covenant, the creation of the world was implicated more than the two partners to the agreement.

Is this the absent one in question? And does this mean that there is, in fact, an excluded middle, a “third”? The etymological proximity of the terms for creation and covenant prompts us to turn the question around: Isn’t the creation of the world directly and in its very structures a covenant? The repeated calls on the heaven and the earth for testimony every time a covenant is concluded (Deut. 4:26) suggest as much. And this is what we can see in the narrative at the end of the flood, where the covenant with Noah (Gen. 9:9) is described in cosmic terms (the rainbow); it is a covenant that includes not only all humankind but also all the natural elements (the waters, the earth, the animals, the plants, and so on). When God creates the world, he enters into a covenant, a *berit*, and all ulterior covenants derive from this foundational world-covenant (*berit-olam*), in which what is absent refers neither to God the creator nor to the world in relation to us, but to the very nature of the covenant and of existence. The absence is not outside us as makers of the covenant; it is within us. The covenant creates absence in us. And this is precisely what needs to be grasped. What is it in existence itself, in presence itself, in God-for-us, in the very act of the world, that is absence? It is to this dimension of being that the absence, the cutting off, the setting apart in the *berit* refers. In sum, the *berit* directly raises the question of the nature of reality and of the world in which we seal a covenant. This covenant generates power and norms, to be sure, but power over what, and what kind of power? What does power take hold of? The world, precisely.

But, as the Hebrew root *olam* indicates, the world is disappearance. Creating, for the Divinity who then occupied the whole dwelling place of being, amounts to making a *berit* (with the world), that is to say, breaking, cutting off, absenting himself from his being, withdrawing from himself, like a womb opening and creating an empty space within to make room for the embryo.<sup>8</sup> It amounts to suspending himself in the very covenant that is the world.

8. See “Le Retrait,” in Shmuel Trigano, *Le Récit de la disparue, essai sur l'identité juive* (Paris: Gallimard, 1977), p. 31 (hereafter *Story of Disappeared Presence*).

God's withdrawal, which is the schema of creation itself, can be read in its immediacy as a disappearance. "In the mercy (*hesed*) of disappearance-world (*olam*), I wombed you (*rahamtich*)" (Isa. 54:8). In the words of the Midrash, "God is the place of his world (*olam*), and the world is not his place."<sup>9</sup> This we read in the light of the root *olam*: "God is the place of his disappearance, and disappearance is not his place." Absence is not an absence in relation to the other, but an absence within oneself. It precedes the other. And from the standpoint of our inquiry into the fundamentals of power and the political, the disappearance is more significant than the withdrawal, because the former is the outcome of the latter, and we are addressing the question here on this very level, the level of man (of the political) and not of the creator. Man's experience is firstly one of absence and disappearance.

The absence within oneself is by no means absence or obliviousness to the other, as one might think. The absence lodged in the *berit* that makes the world is precisely what makes the world possible. It is what underlies its very manifestation; it is the place of the world. The absence and disappearance borne from the "cutting" of the covenant must be understood by considering them not in opposition to presence but at its core. Admittedly, disappearance is close to death,<sup>10</sup> but the *olam* does not biblically bear the mark of such a connotation. "The maiden/*alma* bore a son..." (Isa. 7:14): *alma* is from the same root as *olam*. The *olam* indicates not entropy and dereliction, but germination, advent, and birth. The moderns thought they saw in it the trace of a "primal murder." But, in fact, the absence at the origin expresses a displacement, a movement, and a process that enable the appearance of creation and thus of the other vis-à-vis God. Disappearance is the very substance of the temporality that consists in "making room" for the other, for the gestation of the other. This disappearance, which is pure temporality because the other is impending, is what the world (*olam*) is. That it is possible, seen from the perspective of the world, to view disappearance as a death has to do with the experience of the world and with its fundamental pitfall, but not with the nature of *olam*. The book of Ecclesiastes is wholly devoted to recounting (and overcoming) the ordeal ("Vanity of vanities...")

9. Midrash Rabba on Gen. 68.

10. In the same way, the absence at the origin led to theories about "God's death," which harbor an element of real experience but from a distorted perspective. They are, in fact, but the modern translation of medieval negative theologies (see Shmuel Trigano, *La Demeure oubliée, Genèse religieuse du politique* [Paris: Lieu Commun, 1984], hereafter *Forgotten Dwelling*). The latter were maintained in the knowledge of God by faith, not intellect.

of existence. Indeed, if we dismiss the *berit* in an explanation of the world and the real, all that is left is nothingness, the nihilistic acknowledgment of the void that is the world: “they went after *hevel* (‘vanity’ or ‘transience’), and they dragged us with them” (Jer. 2:5).

The world-covenant (*berit-olam*) is not in the disappearance and the absence that it generates. Rather than neglect and obliviousness, it is birth-giving mercy (*rahamim*),<sup>11</sup> the withholding of the self in anticipation of the other. Thus, every time God renews the covenant with Abraham, he is promised many descendants, so that faces will at last arise from the absence. The attribute that governs the covenant and binds the partners in it is not the equanimity of the social contract but mercy, the gratuitous gift, *hesed*. *Hesed* is the only virtue capable of “governing” absence and disappearance, a world in which all objects slip away.

“The *hesed* of YHWH [goes] from *olam* and to *olam* for... those who keep his covenant and remember his commands” (Ps. 103:17–18). “He keeps the covenant and *hesed* for those who love him” (Deut. 7:9). The strict rigor that governs the equality and justice of the social contract can deal only with the being-there, not with the heralded being-to-come. If this were the viaticum for the passage across the disappearance-world that is human life, the result would be destruction and desolation. Something else is needed. *Hesed* is the sole attribute that can govern the *berit* and its contracting parties. It withholds being, judgment, and apportioning, thereby leaving human beings the time to do and to become. The gift brought into the world by *hesed* is not purely gratuitous; it withholds the bounty and fullness of being, as in a hidden wellspring from which all the waters of creation and of the world’s continuity are drawn. *Hesed* is the vehicle of the covenantal relationship, without which the disappearance (of God) that is the world would condemn us to an irreversible absence that would banish all communication and cause God’s reappearance in the place of his withdrawal and hence the destruction of the world. Presence is kept hidden in absence, and it is through absence that we communicate with it. The world is held together by the withholding that characterizes *hesed*. We can thus see in a new light the words so often pronounced in liturgy, *Le’olam hesdo*: his *hesed* is for the *olam*; it is everlasting, it is for the world, or, in other words, it is for the disappearance that is the world.

The covenant, the act by which power is instituted, by which the collective takes possession of the world, is commensurate with the world. It is a

11. For more on the concept of *rahamim*, see pp. 35, 99–100.

relinquishment, a forgoing. “To bear witness against you I appoint the day, heaven, and earth” (Deut. 4:26) expresses the testimony in terms of fading light, since the Hebrew day starts at nightfall.<sup>12</sup> Only such a metaphor can evince an *olam-berit*, which is not, as most translations would have it, an “eternal covenant” but rather a “covenant of disappearance,” which is another way of designating the world-covenant.

12. See Shmuel Trigano, *La Nouvelle Question juive, L'avenir d'un espoir* (Paris: Gallimard, 1979), p. 86 (hereafter *New Jewish Question*).

INDEX

- Aaron  
 figure of, 142-144  
 and the golden calf, 230, 370  
 sin of, 293 n326
- Abode, 27, 32, 55 n55, 61, 88, 92,  
 95, 114-115, 144, 190, 222,  
 227-228, 231, 233-234, 241, 287,  
 312, 334, 346 n367, 402, 406,  
 423, 432, 441-442, 444, 447, 452,  
 455 n479, 497  
 of interiority, 33  
 stranger in the, 190-209, 431 n456  
 of Testimony, 348-399  
 of the world, 39-48
- Abraham, 20-21, 25-26, 68, 111 n113,  
 115, 120, 123-125, 127, 169, 192,  
 196, 210, 289, 305, 322, 423,  
 429-446, 464 n492, 470-471,  
 473 n505, 478, 483, 491, 498,  
 503, 512 n551  
 circumcision of, 122  
 covenant with, 12, 81-86, 89-  
 91, 98, 120 n124, 130, 153,  
 175, 191-192, 194, 198, 200,  
 231, 239, 249, 276, 321, 346,  
 350, 362, 469  
 Ishmael and, 441, 444  
 rapprochement with Jacob, 485  
 sacrifice of, 92, 95, 99, 132, 192,  
 314, 356, 464
- Absence, 5-12, 6 n5, 11 n10, 14-18, 20,  
 22-23, 26, 77, 80, 82-84, 90-93,  
 98-99, 109, 124 n126, 127, 148,  
 156, 160, 203, 205, 212-213, 232,  
 247 n275, 346-347, 365, 373,  
 378, 393, 397 n369, 401, 414  
*am* and, 174, 180  
 assembly of Israel and, 202  
 collectivity and, 154, 278  
 communication and, 402-403  
 community and, 146, 392  
 creation and, 391 n422  
 Dinah and, 257 n287  
 drama of, 456-460  
*eda* and, 230, 353, 387  
 exchange relationship and, 326  
 in the face, 497-500  
 freedom and, 65, 67  
 gazelle of the dawn and, 489-490  
 God's, 16, 109, 161, 161 n178,  
 237, 257 n287, 275, 306, 323,  
 371, 467, 467 n495, 500, 516  
 gossip and, 338 n362, 404  
 Hinduism and, 345  
 Holy of Holies and, 350, 352  
 interiority and, 109  
 Israel and, 423, 428, 449 n476,  
 493, 502, 508, 520, 523-524,  
 527-528, 530  
 Joseph and, 253, 256, 259-262,  
 266, 269, 273-274, 284  
 Josephic principle of, 263-264,  
 268, 270, 279  
 king and, 216-217  
 Levites and, 220, 226, 274, 279,  
 304, 309, 315, 317, 319  
 Levitical principle and, 285, 288,  
 290-292, 296, 298, 300  
 Maimonides and, 469 n499  
 memory as the mode of  
 relationships to, 67-69, 173  
 morning star and, 487  
 Moses and, 162, 293 n326, 297,  
 403-404, 416  
 music and, 510, 513



- nationality of Israel and, 282  
*nefesh* and, 460-461  
 negation of, 77 n70, 108 n108, 109, 161  
*olam* and, 60, 78, 109, 151, 206-207  
 overplus and, 96 n94, 157  
 passage and, 27, 31-32, 42, 45, 48, 50-53, 56, 60, 70, 206, 209, 225, 272  
 presence and, 45-47, 94, 96, 103, 153, 195, 203, 230, 235, 254, 256-257, 321, 366, 387 n420, 391, 396, 406, 460 n494, 471, 474  
 representation and, 400, 405, 441  
 safeguarded portion and, 463, 471  
 strangeness and, 215, 387  
 suspension of, 254  
 Temple and, 241  
 Tetragrammaton and, 104  
*tikkun* of, 505  
*toch* and, 363  
 Torah and, 208  
 Abundance, 273-274, 282, 327 n354, 346-347, 347 n369, 422, 448, 458, 460, 462, 487-488  
   surplus of, 272  
 Adam, 17, 19 n19, 23, 37, 44, 139-140, 304 n335, 320, 407, 457, 495, 502  
 Agora, 301, 351, 381, 400-401, 410  
   and the *knesset*, 167-171  
   and the Temple, 235-239, 241, 243, 246  
 Alien (*nechar*), 194-195, 431-432, 431 n456  
 Alienation, 9, 16, 50, 55, 56, 60, 69, 72, 194-195, 378, 380, 431, 431 n456, 465  
   of interiority, 25  
   Marx's concept of, 15  
*Am* (people), 127, 154, 154 n169, 159, 179-182, 190, 198, 199-200  
   application of the laws and, 360, 360 n383  
   collectivity and, 198-199, 219  
   destiny of the, 182-184  
   exteriority and, 183, 187, 201, 220, 223, 250, 365, 409  
   figures of assembly, 162-189  
   God and, 202  
   golden calf and, 183 n210, 230, 365 n393  
   Israel and, 176-189, 182 n208, 361, 373, 526-532  
   Jacob and, 221, 277  
   *knesset* and, 186, 361 n387, 362, 510  
   Levites and, 180-181, 222-224, 376, 387  
   Leviticism and, 220, 388  
   modernity and, 525-526  
   political sphere and, 184-185  
   retreat and, 222-223  
   sovereignty and, 190  
   *see also* Community  
 Angel, Jacob wrestling with the, 201, 277-278, 280-283, 476, 483, 500  
 Anthropomorphism, 34, 38 n46, 468, 470, 497 n534  
 Appointed time (*moed*, *moadim*), 174-177, 174 n199, 184-185, 353, 366, 368, 469  
 Areopagus, 164 n181, 300  
 Ark of the Covenant, 107 n104, 119, 175, 185, 189, 208, 227, 237, 256 n286, 278, 279 n311, 282, 286, 288, 351, 360, 414, 505  
 Assemble (*asafta*), 116, 470  
   augment and, 144-167  
   concealment and, 144-167  
   what does it mean to, 144-167  
 Assembly (*asefa*), 151, 173

- Assembly (*knesset*) and the agora, 167-171
- Assembly of Israel (*Knesset Yisrael*), 20, 22, 59, 103-189, 191, 195, 202, 208, 218, 231, 242-243, 280-281, 485, 533
- sacrifice of the, 130-133
- Attributes
- anthropomorphic, 371
  - concealment of, 469
  - discourse of, 469-470
  - God's, 30-35, 37-40, 38 n46, 43, 48-50, 52, 60, 77-79, 77 n70, 108, 108 n108, 155 n171, 161-162, 409, 415, 421, 431, 466-480, 500
  - Israel's, 483, 487
  - Levites', 319
  - Moses', 415
  - negative, 469
  - olam* and, 61
  - passage and, 38 n46, 43-45, 47, 53, 57-59, 89, 161, 471-472
  - positive interpretation of, 109 n112, 161
  - power and sovereignty of, 274
  - principle of, 468
  - signification of the, 160, 205, 271 n303, 468-471
  - succession of, 45
  - tikkun* of, 468
  - Torah and, 471-473
- Augment, 144 n153, 149-151, 155, 159-162, 166-167, 177-178, 180-183, 206-207, 215, 222-223, 227, 237, 254, 256, 258 n290, 259, 261-263, 269, 271-272, 271 n303, 274, 283-284, 286, 290, 296, 327 n354, 328 n356, 330, 344, 346, 352 n376, 363, 402, 409, 416-417, 428, 433-435, 443, 443 n469, 449, 451-452, 457, 459, 464 n492, 466-469, 473 n499, 470, 478-479, 484-486, 485 n514, 489, 519, 532
- and concealment, 278 n308, 345, 407 n435, 427, 463, 471-472
- Josephic principle of, 270, 291, 455, 467 n495, 496
- and retreat 151-153, 160, 162, 165, 169-171, 177, 179, 180 n203, 181, 187, 208, 213, 215, 222, 224, 224 n248, 270, 272, 275, 277-278, 360, 398-440, 441 n468, 447-448, 450, 463, 467-477, 484
- suspension of, 275
- Augret, system of, 144 n153, 290, 292, 294, 297, 330, 339, 345, 360, 399, 401, 405, 415-416, 436, 442, 447, 455, 465-466, 469-470, 472, 474 n506, 479, 484, 486, 486 n515, 488, 489-490, 510, 533 n570
- Ayelet Hashahar* (Psalm 22), 137, 483 n512
- Balaam, prophecy of, 115, 119 n223, 200-202, 210 n231, 229
- Banishment (*herem*), 311-312
- Basar* (flesh), 413, 413 n441
- Bataille, Georges, 330 n358, 455 n479
- Benjamin, 166, 227, 244, 247-248, 252-253, 253 n284, 259-263, 261 n293, 263 n296, 266, 271 n303, 273-275, 316 n342, 319, 467 n495
- interpretation of name, 254 n285
- Berit*, see Covenant
- Biblical slavery, 343 n366
- Biblical text, hermeneutic theory of, 463-465
- Bilhah, 246-248, 247 n275, 278, 279 n312
- Bird offering (*gozal*), 85-86, 85 n80
- Bounty, 12, 19, 97-98, 100, 108-110, 152, 160, 195, 218, 238, 254-256, 258 n290, 259, 261-262, 271, 273-274, 282-284,

- 344-345, 352, 360, 424, 428,  
434, 447, 450, 457-459, 462,  
467, 469, 471, 473, 476, 479,  
486, 488, 490, 517-518, 524
- Josephic, 451
- and scarcity, 108, 112, 157, 212-  
216, 290-294, 327 n354, 345-  
346 n367, 346, 347 n369, 423,  
428, 460
- Breastplate, high priest's, 185, 281  
n313, 356 n379, 518
- magical powers of, 407 n435
- Breath, procession of, 516-527
- Burke, Edmund, 4
- Cain, 16, 22, 36, 232, 311, 474, 494  
n534, 499, 501, 511-513, 515,  
515 n554
- Camps, 224, 303, 475, 511, 526
- interiority of, 115
- Jacob's, 221, 273, 277-280, 474
- Casting of lots (*Urim and Tummim*),  
281 n313, 316
- Census, 173, 316, 335-337, 356
- prohibition of, 153, 153 n166,  
173, 203, 236, 276, 296, 296  
n329, 315-317, 328, 335-337,  
349, 356, 367-390
- taking, 153, 153 n166, 236, 276,  
296, 296 n329, 317, 335,  
349-350
- via shekel collection, 335-336
- Children of Israel, 3, 119, 124, 133,  
157 n173, 195, 209, 216, 229,  
241, 244-283, 288-290, 288  
n321, 292, 294, 296, 313-314,  
316, 320-321, 329, 335-336,  
338, 344, 407, 426, 432, 470,  
500, 510, 523
- census of, 375-376
- eda* of, 152, 167-177, 187, 189,  
286, 300, 350, 413-414
- versus *erev rav*, 165
- firstborn of, 288 n321, 289-290,  
305, 461 n488
- interior (*toch*) of the, 21, 105, 171,  
191, 285, 287, 291, 317, 349-367
- the *kerev* of, 124-127, 132
- the social
- Christianity, 436-440, 441 n468,  
442-445
- Circumcision, 25-26, 120, 122, 123  
n125, 129, 185, 201, 233, 249,  
374, 395, 408, 419, 431, 502,  
515 n554
- purpose of, 123
- Citizenship, 241, 243, 255, 291, 291  
n325, 362, 362 n389, 393-395,  
394 n425
- in Greece, 301-302
- Hebraic, 193-195
- status of Levites in, 360, 362
- City gate, 239-243
- City outskirts, 312-313
- Closeness (*kirva*), 26, 117, 120-122,  
125, 130, 132-133, 148, 236, 238,  
289, 321, 348-349, 404, 409, 438,  
438-439 n466, 478
- Collective identity, construction of  
the, 254-256
- Collectivity, 22-25, 31, 45, 51, 57,  
66-67, 73, 79, 84, 87, 90-91,  
115-116, 121-123, 125, 127-129,  
132, 132 n130, 135, 137, 139,  
145-149, 151-154, 158, 163-  
165, 167-168, 196, 200-201,  
209, 212-213, 215-217, 220, 231,  
235-236, 242, 261, 263, 275-276,  
281, 288, 298, 359, 366, 369,  
371, 377, 379-381, 383, 386,  
397, 400, 402, 405, 407, 416,  
418, 445, 472, 526
- agora and, 168
- concealment and, 414
- eda* and, 169, 174, 181, 184, 201
- and interiority, 130, 132, 143
- of Israel, 109 n111, 117, 125, 137,  
141, 167, 172, 186-188, 190-191,  
198, 207, 212, 216, 227, 254-255,  
276, 278, 280, 286, 291, 300,

- 303, 306, 310, 336, 372-373, 415, 490, 509, 515
- kingship and, 217 n240
- political, 203, 361, 362, 368, 387
- solitude of the, 154-155
- and *tikkun*, 129, 142, 171
- Combat (*krav*), 133, 165, 168, 238, 300-302
- Comices, Roman, 20 n21
- Common, the, 392-393
- Communication, 401-410
- Community (*eda*)
- and absence, 230, 353, 387
- of the children of Israel, 152, 167-176, 187, 189, 286, 300, 350, 413-414
- and femininity, 184 n211
- and figures of assembly, 162-189
- hidden, 169-170
- and law, 184, 224, 409
- ornament of the, 133-134
- phenomenology of, 179, 180
- relation to the land of Israel, 175
- and withdrawal, 174, 190
- see also Am*
- Companionship with God (*hibbur*), 139, 155, 357, 439, 476
- Compensation, 294, 307, 443, 514 n553
- Complete (*shalem*), 90-91, 206, 320, 326, 461 n489
- Completion and sanctification, 474-475
- Concealed bird, 85-86
- Concealment
- Abode of Testimony and, 348-349, 352-353, 355-360, 362-363, 365-366, 368-381, 379 n411, 380 n414, 384, 387, 389-396, 398-399
- assembly of Israel and, 105, 110, 116, 118, 120, 122, 131, 132 n131, 135-137, 144-145, 147, 149-151, 154-157, 161-163, 165-167, 169, 171-174, 176, 178, 182-184, 186-188, 189 n211
- augment and, 144, 167
- children of Israel and, 250, 255, 257, 262-263, 268-269, 271, 275, 277, 278 n308, 282
- election as, 427-428
- gazelle of the dawn and, 484-485, 489-490, 493-495
- God's, 466-477, 466 n494, 479
- Levitical principle and, 284-287, 289-293, 296-300, 296 n329, 306, 308-312, 314, 316-327, 329-330, 335-336, 338-339, 341-343, 343 n366, 345 n367
- messianic politics and, 423-425, 427-434, 436-444, 437 n463, 446-452
- milieu of freedom and, 86, 93-94, 97 n94
- passage and, 36, 39, 54
- representation and, 297-300
- safeguarded portion and, 459-461, 459 n486, 460 n487, 463, 463 n491, 465
- society as, 152-154
- song of the stars and, 496-502, 511, 514
- sovereignty and, 191-194, 196-199, 201, 207-208, 210, 212, 215-216, 220, 223, 225, 229-233, 235 n257
- vision of Israel's voices and, 517, 519-525, 532
- voice of the prophetic sign, political ethics, and, 402, 404-405, 407-416, 407 n345, 418-421
- world-covenant and, 19 n19, 20
- Conflictuality, 76, 157, 299, 420, 436, 439, 443-446
- Covenant (*berit*), 8-13, 25-26, 66, 70, 79-81, 84, 132-133, 153,

- 176-177, 182, 185, 202, 206,  
230, 366, 390, 406, 418, 437
- counter to the social contract, 9
- land of the, 89-92
- root of, 9
- Covenant between the Pieces, 19  
n19, 79-85, 98-99, 114, 120  
n124, 123, 130, 153, 175, 191,  
194, 198, 200, 215, 231, 239,  
276, 314, 350, 362, 437, 469
- Credit, 327
- Crowd (*tzibbur*), 163-168, 396
- Crystallizing object, 145-148
- Dawn, 40, 97-100, 128-130, 139, 141,  
146, 157, 164-166, 184, 275,  
292, 375, 431, 461, 476-477,  
496, 498, 516-517, 520, 524,  
526-533
- Debt (*hova*), 326
- Desolation (*shemama*), 21, 25, 232
- Differentiation and unity, 354-357
- Dinah, 244, 245 n272, 247-249, 257  
n287, 258 n288, 258 n290, 261,  
261 n293, 512
- story of, 250-252
- Dissolution, 30-31, 36, 39, 43, 52,  
54, 68, 69, 71, 170, 193, 525
- Divine presence (*Shechina*), 117,  
168, 180, 199-200, 239, 247  
n276, 252, 258 n289, 279, 290-  
291, 352, 355, 357, 367
- Divine, vision of the, 159-161
- Dwelling, mode of, 194-197
- Dwelling place, 10, 31, 44, 94, 107,  
231, 239
- Dwelling of the testimony (*mishkan  
edut*), 350, 507
- Earth (*tevel*) and, 24-27, 24 n27
- Ecclesiastes and, 11-12, 17 n16,  
63, 97 n93, 150, 204
- Midrash Rabba on, 40 n48
- and passage and, 27-29, 43
- versus polis, 94-95, 223, 239
- Economic processes, other (Temple),  
337-340
- Economy, dual (Levitical system),  
344-347
- Economy, Levitical, 327, 340-347
- concealment and, 329-330
- and the Sabbath, 342-344
- and the Temple, 331-341
- Eda*, see Community
- Election as concealment, 427-428
- Element, substituted, 246-252
- Ephraim, 188 n217, 244-246, 245  
n273, 250, 252, 259, 260 n293,  
266, 269, 272, 278 n309
- Equality, 12, 90, 200, 235, 265-268,  
312-313, 339, 380-382, 386-387,  
390, 393-394
- as a measurement, 381 n415
- rational, 381, 383, 389
- Erev*, see Twilight
- Esau, 97, 212, 251, 278, 379, 475, 485
- and concealment, 436-437
- conflict with Jacob, 136 n137, 201,  
209, 221, 245 n270, 248, 277,  
410 n439, 436, 436 n461, 440,  
442, 448, 450
- versus Ismael, 440-445, 446 n471,  
533-534
- and Israel's particularity, 446
- Esther, 128, 137, 142, 166, 170, 449  
n475, 483 n512, 489-490, 489  
n526, 508, 522
- Evil eye, 153 n166, 349, 378 n410
- Exile, 9, 17, 20, 22, 25, 58, 90-91, 96,  
99, 105, 108, 111, 113-115, 123,  
125, 138, 138 n142, 151, 153,  
157 n174, 175-176, 178, 186,  
192-194, 250, 262, 268-272, 275,  
278 n308, 279, 305, 323, 333,  
428, 445, 448-451, 473-474, 483,  
485, 488-490, 502-503, 505, 508,  
516, 519-524, 529-530, 532

- and land, 321-322
- Exteriority
- Abode of Testimony and, 349, 358-361, 363-366, 370, 377-378, 380-381, 390, 394, 397-398
  - assembly of Israel and, 104-111, 104 n98, 107 n106, 113, 116, 118-127, 124 n127, 132-142, 144 n152, 145-146, 148, 151, 153 n166, 157 n158, 164-165, 166 n183, 169-174, 178, 182, 183 n209, 185, 187, 210
  - children of Israel and, 263
  - God's concealment and, 477
  - Levitical principle and, 285, 292, 293 n326, 310, 320, 323, 338, 342
  - messianic politics and, 428, 430-433, 437, 439, 444, 447-448, 450
  - milieu of freedom and, 70-72, 78, 81-82, 87, 89-90, 92-95
  - passage and, 30-31, 33, 36-37, 39, 42, 50-52, 60
  - safeguarded portion and, 461, 461 n489, 465
  - song of the stars and, 496-497, 499, 504, 514, 519, 521-525, 528
  - sovereignty and, 191-192, 195, 200, 208, 220-223, 236-237
  - voice of the prophetic sign and political ethics and, 400-401, 404-405, 419, 421-422
  - world-covenant and, 20-26
- Family, 15, 49, 110, 120-121, 123, 128-130, 132, 135-136, 138-139, 143, 145, 276, 289, 339-340, 342
- Aaron's, 287
  - Abraham's, 124, 127, 136, 436, 440-441, 446, 471
  - Boaz's, 213
  - Elimelech's, 214
  - Esau's, 209
  - exterior of, 127
  - interiority of, 124 n127, 125-127, 130
  - Jacob's, 201, 221, 246-253, 305, 407, 449
  - Joseph's, 219, 268, 345 n367, 490-491
  - Judah's, 210, 257-258
  - secret of the, 115-118
  - story of the, 118-120
- Family saga, 246-252
- Femininity, 171, 257, 439
- as *eda*, 184 n211
  - of the social, 139-142
  - of society, 136-139
- Fidelity (*devekut*), 106, 406, 420
- Finite, 34-35, 38 n46, 39-49, 53, 56, 58, 61, 83, 84, 110, 330, 352-353, 406-408, 456, 459-460, 466, 469-470, 473
- see also* Infinity
- Firstborn, 97, 117, 120, 149-150, 209-210, 248, 250, 256, 259 n292, 260-261 n293, 272, 277, 288 n321, 289-290, 299, 304-306, 308-309, 369, 382-383, 395 n426, 436, 444, 461 n488
- concealment of, 150, 308
  - redemption (*pidiyon*) of, 120, 149, 327
- Fixity, 21, 44, 51, 91, 290-291, 303, 353, 370
- temptation to, 36-39
- Forgetting and redemption, 64-66
- Freedom, 16, 18, 28, 38, 128-129, 150, 175, 352-353, 363, 366, 390, 395, 397, 406, 420, 426, 448, 461 n489, 465-466, 486, 501, 526
- the milieu of, 64-100
  - purpose of, 65-66
- Freud, Sigmund, 6 n4, 15-16, 139 n144
- Fugitives, 113-114

- Fullness (*shlemut*), 68, 221, 234, 326, 474
- Garden of Eden, 18, 495
- Gathering of all Israel (*hakhel*), 391, 451
- Gazelle of the dawn, 128, 130, 137, 165, 480, 483-534
- Generation, cycle of, 43-46, 49
- Generations
  - phenomenon of, 53, 148, 197-200
  - succession of, 45, 47, 202
- Giving, asymmetrical relationship of, 92
- God's image, bearer of, 76-79
- Golden calf, 23, 25, 85, 149, 153, 156, 156 n172, 162, 170, 172-173, 183 n210, 199, 230, 249 n280, 282 n314, 297, 303 n334, 306, 365 n393, 368-370, 376, 395, 416
  - as idolatry, 259, 282
- Gossip, malicious, 338 n362, 404
- Grace (*hesed*), 11-12, 24 n27, 30, 79, 108, 170, 210, 212 n232, 214, 224 n246, 420, 462
- Gratuitousness, 98, 108, 290, 304, 307, 316, 327 n354, 329, 338-339, 344, 359, 493, 518
- Habeas corpus, 379
- Halacha* (Jewish law), 120, 155, 158 n177, 178-179, 182, 238, 362, 374
- Hanoch, 16, 232
- Hearing, 65, 166, 414, 477, 506-508, 520
- Hebrew letters, 408-410
- Hermeneutic theory of the biblical text, 31, 401 n431, 455, 463-465
- Heroism (*gevura*), 224 n246, 430
- Hesed*, see Grace
- Hinduism, 435, 441, 441 n467
- History, movement of, 448-450
- Hobbes, Thomas, 7, 78, 84, 200, 298
- Holy skins, marketing of, 337-338
- Holy of Holies, 61, 110, 117, 236, 350, 352, 358, 367, 372, 381-382, 385, 409-410, 471, 498-499, 504-505, 518, 527
  - veil of the, 118 n121, 274, 349, 359, 363, 366, 389, 400, 406, 415, 504
- Human geography, 315-316
- Humanity, 19, 22, 25-26, 32, 45, 51, 53-58, 67, 73, 75, 112-113, 117, 135, 198, 210, 243, 281, 320, 394-395, 424-427, 432 n458, 433-434, 437, 439
  - faces of, 52
  - Israel's place in, 58-59, 61, 299
  - origin of, 164
  - strangeness and, 243
  - survival of, 150 n163
  - tikkun* of, 425, 452
  - two versions of, 426-427
- Idolatry, 18, 25, 36-37, 60, 62-63, 72, 76, 85, 146-147, 183 n209, 194, 196, 230, 236-237, 281, 294, 320, 363, 365, 384, 397, 419-421, 432 n458, 471, 504 n539, 511, 512
  - confrontation with the Torah, 71
  - of the golden calf, 259, 282
  - Judah and, 211
  - prohibition of, 116, 433-434
  - Ruth and, 211
  - incense, 332, 382
  - sacrifice (*korban*) of, 260, 282 n416, 385
- Incest, 24, 24 n27, 105 n100, 108, 121, 130 n128, 210-211, 250, 256-259, 358, 358 n381, 404, 414, 433, 502
  - and kingship, 212, 375 n407
  - meaning of, 118

- prohibition of, 24-26, 118-120, 130, 132, 136, 139, 142, 145, 154-155, 158, 170-171, 188, 358, 430
- India, religions of, 64, 435, 439
- Individual, echo of the one, 155-159
- Infinity, 29-57, 38 n46, 40 n49, 57 n57, 59, 60 n62, 61-63, 78, 119, 157, 163, 318, 351-353, 357-358, 370, 406-407, 407 n435, 410, 455-456, 459-460, 467, 469-470, 477-479, 505, 516
- undifferentiated and the suffering from, 48-56
- Inside (*toch*), 83, 83 n76, 93-94, 105, 109, 111, 136, 144 n152, 171, 187, 191, 275, 285, 287, 291 n325, 296, 309, 314, 317, 321, 348-367, 350 n374, 370-371, 375, 377, 379, 381-382, 384-385, 388, 388 n421, 390-391, 393-394, 396-401, 401 n430, 419-420, 433, 447, 450, 461, 461 n488, 467, 490, 509, 520, 523, 528
- aim of, 365
- and the letter, 408-409
- and the public arena, 87-89
- as a testate, 418
- Intention (*kavana*), 397
- Interiority
- Abode of Testimony and, 348-351, 355, 357-358, 361, 363-365, 373-374, 376, 378, 379 n411, 381, 383, 391, 394, 396-397
- assembly of Israel and, 104-107, 109-112, 114-127, 124 n127, 129-130, 132-139, 142-147, 144 n152, 151, 153, 166, 168, 174, 177, 179, 185, 187-188
- children of Israel and, 250, 258 n290
- God's concealment and, 472, 477
- Levitical principle and, 285, 292, 310, 314, 335, 338 n362, 342
- messianic politics and, 432, 435, 444, 450
- milieu of freedom and, 71, 82, 87, 89, 93, 95
- passage and, 30, 33, 37-38, 44, 60 n60
- safeguarded portion and, 458
- song of the stars and, 496, 499, 506
- sovereignty and, 190-192, 190 n218, 203, 207, 216, 223, 237
- vision of Israel's voices and, 519, 521-522
- voice of the prophetic sign and political ethics and, 401, 406, 409, 414, 419-420
- world-covenant and, 21, 23-25
- Interpretation (*derash*), 40, 50
- meaning of, 17 n17
- Ishmael, 136 n139, 245 n270, 436, 440-443, 441 n468
- particularization of, 441, 445-446
- passage and, 441
- question of land and, 444-445
- retreat and, 443 n469, 446 n471, 526 n563, 534
- Islam, 436, 439-445
- Israel
- institution in, 373-376
- interiority of, 314-315
- journey of, 52, 527
- public of, 284-347
- vision of voices of, 516-534
- Jacob
- blessing of, 215, 244-245, 250, 258 n288, 271-272, 274
- camps of, 277-280
- conflict with Esau, 136 n137, 201, 209, 221, 245 n270, 248, 277, 410 n439, 436, 436 n461, 440, 442, 448, 450
- star of, 491-495
- wrestling with the angel and, 201, 277-278, 280-283, 476, 483, 500



- Joseph, 122, 166, 167 n185, 201  
n225, 215, 219 n241, 226-227,  
244-249, 245 n271, 249 n281  
absence of, 253, 259-262, 269, 284  
coat of, 407 n435  
and Dinah, 250-252  
ordeal of, 253-275  
sarcophagus of, 282
- Josephic principle, 244-283, 285-286  
negative thrust in, 262-263  
positive thrust in, 272-275
- Joshua, 156, 188  
leadership of, 132
- Jubilee year, 313, 315, 322-324, 324  
n348, 327 n354, 333-337, 341-  
343, 343 n366, 346, 509, 522  
important commandment of, 340  
*see also Shemita*
- Judah, 210-211, 212 n235, 213, 219  
n241, 227, 244, 247, 247 n275,  
249-250, 249 n282, 252, 253  
n284, 256-264, 258 n288, 266-  
270, 274-275, 278 n308, 309,  
318 n343, 375 n407, 498
- Kabbala, 533  
symbolism of, 512 n551
- Kahal*, *see* Public
- Keddusha*, *see* Sanctification
- King, 31, 33, 97 n95, 143, 213, 215,  
226-227  
David as, 249 n282  
in *gerut*, 229  
Kohélet, 128  
law and, 228  
Levites and, 180-182, 219-225,  
227  
Moabite, 210  
reading the Torah scroll, 116  
relationship to priest, 166 n183,  
399, 419-420  
relationship to prophet, 420-421,  
421 n448  
role of, 274-275, 295, 348  
royal function of, 216-219  
sacrifice and, 376  
writing the Torah scroll, 365
- Kingship, incestuous origins of,  
210-212
- Kinship (*korban*) of, 120-124  
of the Name, 104-144
- Klal Yisrael* (all Israel), 116, 159, 163,  
372-373, 373 n404, 374, 375,  
376, 387, 418
- Kohélet, 8, 79, 128, 150, 150 n164, 458
- Korah  
revolt of, 116, 242, 382-385  
theoretical problems he posed to  
Moses, 242, 383-384
- Korban*, *see* Sacrifice
- Labor (*amal*), 17 n16, 43, 49, 56, 60,  
60 n62, 63
- Land of Israel, 304-324  
connection to testimony, 192-193  
of the covenant, 89-92  
division between tribes, 315-316  
and exile, 192, 278, 321-322, 520  
hidden portion of the, 319-320  
inhabitants of the, 430-434  
Ishmael and, 444  
Levitical system and, 310-315, 340,  
343, 428, 514  
and relation to *eda*, 175  
Temple and, 318-319, 514 n553  
Temple economy and, 335-337, 341
- Language  
kabbalistic, 135  
relationship of Kohélet to, 150  
n164  
and the Sanhedrin, 426 n453  
status of, 400  
*tikkun* of, 178-179

- Law, 74, 78, 147, 155-156, 159, 195, 214, 302, 320, 333, 358-367, 369, 371-372, 372 n402, 379-380, 387, 391, 394, 399-400, 491, 497, 513, 528, 531
- of accumulation, 148
  - of being, 93
  - book of the, 173
  - Christianity and, 438 n465
  - of conduct, 87
  - of economy, 342-343
  - eda* and, 184, 224, 409
  - halacha* and, 155, 178, 374
  - incest and, 158, 212
  - of infinity, 56
  - Jubilee year, 313, 324 n348, 341
  - labor and, 342-343
  - leviratic, 106, 257, 259
  - Levites and, 184, 223-224, 288, 303, 307, 341
  - Maimonides and, 180
  - Moses and, 187-188, 378
  - natural, *see* Natural law
  - of *nidda*, 138-139, 143
  - Noah's, 433-434
  - olam*/disappearance of, 71
  - oral "customary," 178
  - passage of, 32, 52, 56, 59, 61, 68, 158, 178, 325, 348, 447
  - sabbatical year, 341
  - of scarcity, 57
  - septenary, 346
  - shemita*, 333-334
  - Sinaitic, 378, 388
  - social, 138
  - in sovereignty, 177, 225-231, 236
  - of Tetragrammaton, 61
  - toch* and, 397-398
  - Torah and, 206, 208, 223, 443 n469
  - universality of, 294-297
- Leadership, 412-414, 492 n528
- Hebraic, 412
- Joshua's, 132
  - Moses', 415-416
- Leah and Rachel, 166-167, 201 n225, 215, 219 n241, 227, 246-253, 256, 258 n290, 274, 278, 279 n312, 292
- Leprosy, 293 n326, 338 n362, 400 n429, 403-404, 432
- biblical, 404-405
  - as a sign of degeneration in the passage, 405-406
- Leviathan, The 7*
- Leviathan, 78, 84, 84 n78, 85, 200, 265, 289, 369, 377, 398 n369
- Lévi-Strauss, Claude, 6 n4
- Levites, 172-174
- and absence, 220, 226, 274, 279, 304, 309, 315, 317, 319
  - and *am*, 180-181, 222-224, 376, 387
  - attributes of, 319
  - and citizenship, 360, 362
  - and kings, 180-182, 219-225, 227
  - and property, 304, 310, 313-317, 325 n351, 341, 377
  - withdrawal of, 173, 222, 270, 307, 338
- Levitical cities, 295, 305, 309-313, 330, 340-341, 345
- Levitical economy, 327, 340-347
- concealment and, 329-330
  - and the Sabbath, 342-344
- Levitical principle, 173, 219, 242, 260-261, 270, 272-275, 282
- in the fabric of the state, 284-347
- Levitical space, openness of, 288, 304-324
- Leviticism, political function of, 285-303
- Liberation, 460-462
- Light and power, 95-100

- Love, in search of the hidden, 161-162
- Maimonides, 77 n70, 134, 161, 161 n178, 180 n203, 228 n250, 314 n339, 469 n499, 513
- Marriage (*kiddushin*), 74, 176, 393
- Marx, Karl, 6 n4, 15, 379 n41
- Mauss, Marcel, 463
- Measurement, 33, 33 n37, 38, 42, 98, 194, 352-353, 380-381, 381 n415
- Memory, 17-18, 24-26, 48, 50, 70-71, 73, 80-81, 88, 97-98, 104, 106, 110-111, 113 n117, 115, 121, 124, 126, 128, 131, 132 n130, 151-153, 153 n166, 156, 165, 169, 171  
as a mode of relationships, 67-69
- Menasseh, 244-245, 252
- Mendelssohn, Moses, 134
- Menstruation (*nidda*), 170-172, 474  
laws of, 138-139, 143
- Mercy (*rahamim*), 12, 20, 35, 67, 99-100, 108, 150, 196, 234, 266, 303, 312, 352, 393, 393 n424, 404, 415, 418, 440, 456, 462, 510 n547, 512 n551, 514 n553
- Merit (*zechut*), 111 n114, 450
- Merit of the fathers (*zechut avot*), 473
- Messianic politics, Israel's, 423-452  
policy, 450-452
- Mezuza*, Korah's theoretical problem with, 242, 242 n267, 383-384
- Middle (*tavech*), 83, 83 n76, 87, 314, 350-351, 350 n374
- Miriam, 210 n229, 293 n326  
and slander of Moses, 403-404, 415-416
- Mitzva* (*mitzvot*), 62-63, 134, 140, 183, 206, 329, 344
- More (*od*), 17, 20, 104, 112, 151, 169, 215, 263, 273-274, 273 n304, 457, 470, 486-487
- Morning star, 480, 484-491, 493, 510, 520
- Moses, 21, 31, 36-37, 38 n46, 49-50, 52, 89, 103-104, 107, 115, 117, 142-143, 151, 153, 156 n172, 159, 162, 172-174, 177-178, 182, 184, 187-188, 195, 197, 210 n229, 214, 227-229, 233, 238-239, 242, 244, 249 n279, 256 n286, 259, 278 n310, 287 n319, 289, 293 n326, 297, 315, 343 n366, 350, 351, 360, 369, 371, 382-385, 400 n429, 403-404, 409, 412-415, 421, 469-470, 473, 478, 492 n528, 494-495, 499-500, 507-508, 507 n541, 509 n545, 512 n550, 515 n554, 520 n557, 522  
leadership of, 415-416  
prophecy regarding Levi, 289
- Mundus, Roman, 20 n21
- Music, 96, 224 n246, 287-288, 295, 302-304, 497, 501, 510-515
- Name, kinship of the, 104-144
- Nation (*goy*), 90, 122, 124, 184, 185 n212, 194, 198, 200, 222, 283, 290, 351, 398, 409, 430-431, 509
- Nationality, principle of, 58, 244, 253-255, 261, 267, 269, 276, 275-283, 290-291, 296 n328, 455
- Natural law, 7, 45, 47-49, 57-58, 60-62, 159, 266, 335
- Nature, cycle of, 40-43
- Nebuchadnezzar, 78
- Noah, 10, 26, 96, 112, 116, 122, 124, 128, 143 n150  
laws of, 433-434
- Nomadism, 59, 114, 268, 270, 272, 282, 296, 311  
and remembrance, 324, 335
- Nudity (*erva*), 121-122, 169, 431, 501

- Obligation (*hov*), 325, 326
- Offering (*teruma*), 335
- Ohel moed*, see Tent of Meeting
- Olam* (world disappearance)
- Abode of Testimony and, 360, 365-368, 370-371, 371 n400, 378-379, 385-386, 391 n422, 395
  - assembly of Israel and, 104, 109, 114-116, 119, 121, 127, 135, 137, 140, 149-152, 154-155, 158, 160, 167, 171, 174, 177, 180, 186-187
  - children of Israel and, 256, 271, 274-275, 282
  - God's concealment and, 466, 466 n494, 467 n496, 470-472
  - Levitical principle and, 284-285, 290-292, 298, 308, 314, 318, 320-321, 323-324, 327 n354, 328, 336
  - messianic politics and, 423, 425, 427, 429-430, 434-435, 439, 446-448, 450
  - milieu of freedom and, 64-68, 70, 78-79, 82, 88-89, 91, 98-100
  - passage and, 27, 31-33, 37, 38 n46, 39-40, 42, 44, 47-48, 50-52, 57-63
  - patience and, 92-94
  - safeguarded portion and, 457, 459, 461 n489, 462-464, 463 n491
  - song of the stars and, 501, 503, 507, 510
  - sovereignty and, 193-198, 203-207, 213, 216-217, 219-222, 231, 240
  - vision of Israel's voices and, 517-521, 524, 528, 531
  - voice of the prophetic sign and political ethics and, 403, 405-406, 410, 413, 416, 419-420
  - world-covenant and, 15, 19, 19 n20, 20 n21, 21, 23-26
- One
- emergence of the, 73-75
  - mobility of the, 267-270
  - surveying the particularity of the, 446-452
- Oneness, principle of, 473-474
- Oriental religions, 434-435
- Ornament (*adi*), 133, 153, 156, 170, 172
- Ostracism (*karet*), 9
- Otherness, 24, 66, 92, 107, 135, 145, 185, 190-191, 358, 360, 392
- Overplus, 17-22, 28-29, 41, 54, 75, 75 n67, 80, 97-98, 97 n94, 103, 109, 112, 116 n120, 119, 122, 149-150, 154-155, 158, 160, 167, 171, 173, 178-179, 183, 188, 207, 215, 218, 227, 241, 245, 250, 252, 254-255, 258 n290, 260-261, 273-275, 283, 286, 292, 297, 298-299, 352-353, 355, 357, 359-361, 365, 374, 402, 415-416, 423, 427-428, 436 n462, 438, 450, 457, 457 n483, 459, 462-463, 465, 469-470, 474-475, 514, 517
- absence and, 96 n94, 157
  - am* as, 181
  - of *gevura* (heroism), 224 n246
  - of God, 77 n70, 179
  - society as, 150-152
- Parochet* (veil of the Holy of Holies), 349, 359
- see also Holy of Holies
- Particularization, 9, 29-30, 51, 54, 56, 60, 74-75, 89, 132, 135-136, 136 n139, 141, 155, 155 n171, 159-161, 203, 228, 266-267, 310, 313, 314, 317-318, 320, 354, 362-363, 379, 381, 383-384, 389, 392-393, 402, 413, 415, 417-418, 421, 424, 426, 434-437, 437 n463, 439-440, 456, 459, 461, 465, 470 n502, 474, 483, 489, 514, 521, 523, 526
- Ishmael's, 441

- Israel's, 443-452, 526 n564  
 of the *nefesh*, 397  
 principle of, 58, 113, 178 n161,  
 427, 468  
 versus representation, 370-373
- Passage, 27-63  
 Ecclesiastes on, 27-29  
 finiteness in, 46-48  
 name in the, 475-476  
 of payment, 325-329  
 supreme law of, 61  
 Torah as the attributes of, 471-472  
 two modalities of, 521  
 written Torah in the, 206-209
- Passover, 46 n51, 138, 175, 305, 324,  
 347 n369, 393-395, 455 n479
- People  
 declivity in the, 309-310  
 and religion, 398-399  
 uncountable, 200-203  
*see also Am*
- Personality, 498  
 loss of, 52  
 of the *nefesh*, 329
- Philosophy, 34, 38 n46, 63  
 Greek, 18  
 Jewish, 407, 470, 532  
 and science, 40 n49  
 and theology, 30 n34
- Pidiyon haben*, *see* Redemption of  
 the firstborn son
- Place (*makom*), the, 106-111,  
 477-480  
 inhabiting the, 111-115
- Polis, 3, 93, 144  
 Athenian, 231, 238  
 at the gate, 231-243  
 Greek, 235, 239, 241  
 Hebraic, 231-232, 233-235, 238-  
 239, 243, 352, 359, 395, 458  
 versus *mishkan*, 94-95
- Political class, 301  
 Levitical, 288, 293-294, 299, 306,  
 308, 310, 359  
 paradoxical, 287-290
- Political  
 ethics and the voice of the  
 prophetic sign, 400-422  
 limits of the, 232-234  
 moment, 6, 71-79  
 on the origin in the, 3-13  
 and the social, 348-350  
 society, Hebraic, 299, 369  
 sphere of the, 184-185
- Polity, 144, 217, 226, 228, 266, 293,  
 295-296, 424, 529  
 Hebraic, 293, 302, 352-353, 368,  
 372, 374, 379-381, 394, 397-398  
 Jewish, 399  
 Levitical, 387-388, 398, 401 n431  
 Temple, 132  
 theory of Edmund Burke and, 4
- Portion, divine, 316-318  
 Temple, 318-319
- Positivism, 7-8, 109 n112, 268
- Power  
 and light, 95-100  
 and *nefashot*, 411-412  
 and universality, 352-354
- Prison  
 concealment as, 380 n414, 439  
 role of, 380
- Property, 68, 82, 131, 211, 309, 317,  
 326-327, 333-334, 343, 345, 356,  
 390, 392, 396-397, 438  
 concealment and, 329, 460, 463  
 n491  
 creditor's, 327  
 earthly, 315-316  
 eternal, 324 n349  
 king's, 219  
 Levites', 304, 310, 313-317, 325  
 n351, 341, 377

- Levitical economic system and, 329  
*olam* and, 324  
 passage and, 329  
 personal, 301  
 principle of, 198  
*shemita* and, 333  
 slaves as, 343 n366  
 territorial, 270, 310  
 testate and, 391  
 tribal, 301  
 worldly, 288
- Psalm 22, see *Ayelet Hashahar*
- Public (*kahal*), 128, 151-152, 159, 163, 165-166, 166 n182, 171, 174-175, 180, 186-189, 233, 284 n315, 300, 324, 340, 350, 385, 388, 490, 493, 509, 509 n545, 510 n574, 529, 533
- Public and private, presence of, 395-397
- Rachel and Leah, 166-167, 201 n225, 215, 219 n241, 227, 246-253, 256, 258 n290, 274, 278, 279 n312, 292
- Ransoms (*kippurim*), 375
- Rapprochement (*hakrava*), 130, 300, 309, 503
- Rashi, 112, 172, 191, 314 n339, 318, 499
- Reality, hiatus of, 402-404
- Red cow, sacrifice of the, 132, 152, 170-172
- Redemption (*geula*), 17, 326  
 and forgetting, 64-66
- Redemption (*kappara*), 40 n48, 117, 135 n137, 183, 201, 221, 224, 288, 290, 293, 308, 312, 336, 353, 385, 460-461, 461 n488, 475, 505  
 as used by Jacob, 27
- Redemption (*pidiyon*), 325-329, 326 n353, 328 n355, 333, 335, 338, 461  
 of the firstborn son (*pidiyon haben*), 143, 149, 308 n336
- Reduction (*tzimtzum*), 271, 458
- Religion and people, 398-399
- Remainder (*yevater*), 83, 273
- Remembrance (*zikaron*), 345 n367, 376
- Reparation, see *Tikkun*
- Repentance (*teshuva*), 275, 473
- Representation  
 and absence, 400, 405, 441  
 and concealment, 297-300  
 versus particularization, 370-373  
 temptation toward 69-71
- Res publica, 87, 295, 390, 392
- Retreat  
 and *am*, 166-167, 178-179, 182, 222-223, 361, 416  
 and augment, 144 n153, 151-153, 160, 162, 165, 169-171, 177, 179-181, 180 n203, 187, 208, 213, 215, 222, 224, 224 n248, 254, 270, 272, 275, 277-278, 360, 398-399, 416, 440, 441 n468, 447-448, 450, 463, 467, 477, 484  
*eda* and, 169, 181, 222-223, 361  
 gazelle of the dawn and, 484-487, 489, 494-495  
 God's, 16-18, 33, 45, 70 n77, 90, 96, 103-104, 117, 154, 161, 167, 208, 211, 213, 271, 305, 317, 326, 335, 351, 353, 359, 363, 372, 381, 391, 402-403, 408, 410, 412, 415-416, 418, 425, 429 n454, 438 n466, 479  
 Ishmael and, 443 n469, 446 n471, 526 n564, 533  
 Israel and, 234, 269, 425-427  
 Levitical, 223, 270, 307, 346  
 safeguarded portion and, 403, 405, 409
- Reversal, process of, 270-272

- Rigor (*din*), 97, 98 n96, 99, 175, 214, 224 n246, 251, 266, 327 n354, 405, 414, 437-438, 440, 441 n468, 456, 512 n531, 514
- Rome, 94, 302, 499
- Rousseau, Jean-Jacques, 3, 4, 7, 145 n155, 302
- Royal function, 216-219, 223
- Ruth, 106, 139, 210-212, 210 n231, 217, 219, 227, 231, 237, 239 n261, 257-258, 334, 375 n407, 420, 498  
 deed of, 212-216  
 vocation of, 65, 259
- Sabbath, 40 n48, 100, 108, 152, 155 n170, 174, 174 n198, 184, 333, 342 344, 346-347, 396-397, 476-477  
 principle, 322-324
- Sacrifice (*korban*), 68, 79, 84-87, 85 n79, 91, 94, 95 n88, 120-121, 134, 138-139, 143-144, 143 n150, 144 n152, 148, 152, 177, 180, 182, 218, 231
- Abraham's, 89-90, 92, 95, 99, 120 n124, 123 n125, 192, 232, 286, 312, 317, 329, 332-333, 346, 356, 430, 435, 438, 438-439 n466, 442, 464, 464 n492, 485, 499, 504-505, 512-514, 522
- animal, 385  
 of the assembly of Israel, 130-133  
 and census taking, 296 n329  
 concealment of, 348  
 of the covenant, 153, 172, 185, 215  
 and the *eda*, 170, 173  
 hidden portion, 192, 437  
 high priest and, 143, 170-172, 184, 224, 224 n246  
 human, 369 n399  
 of incense, 260, 382, 385  
*kerev* and, 135-136  
 king and, 370  
 masculine and feminine figures of, 137, 139  
 music and, 288  
 and nationality, 276  
 Passover lamb, 394, 395 n426  
 of the red cow, 152, 170-172  
 and strangeness, 232  
 of the tithe, 277, 437  
 and war, 300-303
- Safeguarded portion, 299, 314, 357, 376, 381, 384, 402-403, 405, 407, 409, 415, 419-420, 424, 434, 436, 443, 446, 449, 485, 487, 493, 494 n533, 496, 498, 500-501, 507-508, 511, 519-522, 524  
 theory of the, 455-480  
 three movements of, 462-463
- Safekeeping (*mishmeret*), 170, 395  
 meaning of, 395 n426, 455 n479
- Samuel, 143, 143 n150, 188, 188 n217, 210 n230, 213, 218-219, 219 n241, 227, 242, 383 n417, 420
- Sanctification (*keddusha*), 24, 62, 74, 80-81, 105, 121-122, 126, 130, 132 n130, 152, 155, 160, 171-174, 185, 187, 232, 258, 305-306, 332, 338-339, 355, 385, 393, 395, 400, 408, 419, 427, 437, 440, 443, 465  
 and completion, 474-475  
 concealment and, 145, 366, 407, 423, 447, 461  
 passage and, 470  
*toch* and, 355
- Sanhedrin, 57, 57 n56, 94-95, 95 n88, 187-188, 223-226, 228-229, 240, 360-361, 361 n387, 382, 426 n453, 533-534
- Satisfaction, septenary economy of, 324-347
- Scarcity, 56, 97-98, 298-299, 325 n351, 347, 352, 448-449, 479  
 and absence, 347 n369

- and augment, 344, 485 n514
- and bounty, 108, 112, 157, 212-216, 290-294, 327 n354, 345-346 n367, 346, 347 n369, 423, 428, 460
- economy of, 15, 346, 458
- law of, 57
- logic of, 260
- science of, 34, 40 n49
- and strangeness, 283
- of territory, 35
- universe of, 107
- Septenary law, 346
- Shechina*, see Divine presence
- Shekel
  - as a means of census taking, 335-336
  - and the Temple economy, 335-337
  - collection of, 376-378
- Shema* prayer, 93, 100, 105 n99, 242
- Shemita* (sabbatical year), 181, 322-323, 327, 335, 342
  - and the Temple economy, 332-334
  - see also Jubilee year
- Shepherd, 204-207, 216-217, 379, 417, 421, 472, 491, 493
  - and concealment, 412
  - Israel's, 447
  - as a *roeh*, 411
  - and soul hunting, 410-416
  - vocation, 412-415
- Shofar* (ram's horn), 477, 502, 502 n537, 512
- Sign
  - ambivalence of the, 405-406
  - ceremonial, 407-408
  - as a letter, 408-410
- Social, 135-136
  - femininity of the, 139-142
  - the *kerev* of the children of Israel, 124-126
  - masculinity of the, 139-142
  - and the political, 348-350
- Social classes, 343
- Social contract, 3-4, 6-9, 12, 147
- Social work
  - Hebraic division of, 344
  - Levitical division of, 344
- Sociality, 103-189, 207, 348-349, 421, 528
- Society (*kerev*), 87, 105, 110, 124-126, 130, 132, 133 n123, 135-136, 138, 143, 149, 162-163, 165, 170, 175, 179, 181-182, 231, 247 n276, 290, 306, 314, 316-317, 320, 344, 348, 357, 378, 406, 416, 460
- Solitude, 22, 115, 119, 125, 161, 179-180, 198, 299, 371, 396, 401-402, 419, 421-422, 485, 501, 505, 525-526
  - of the collectivity, 154-155
  - Israel's, 423, 447
  - prophetic, 418
- Song of the stars, 496-515
- Soul hunting and the shepherd, 410-416
- Souls (*nefashot*), 118, 120, 217, 329, 376, 401, 410, 413, 417-419, 434, 458, 514
  - and census taking, 376, 378
  - and power, 411-412
  - protecting the, 378-380
- Sovereignty, 209-231
  - house of Israel, 190-243
- Specificity, 32, 45, 59, 136, 185, 193, 371-372, 374, 390, 429, 472, 504
  - of Israel, 299
  - of the people, 74
  - and substitution, 265-267
- Spinoza, Baruch, 371 n401
- Spiritual clarity (*zachut*), 450
- Splendor (*hod*), 413-414
- Star of Jacob, 491-495



- State, temptation of the, 75-76
- Strangeness, 52, 191-195, 207-212, 215, 218-220, 222, 226-229, 232, 237-239, 239 n261, 241-244, 254, 265, 268, 274, 276, 281, 283, 291 n325, 293, 295, 304, 317, 322-323, 326, 330, 353-354, 359, 366, 371, 373, 377, 387, 389, 392, 394, 399, 402, 418, 431 n456, 432, 455, 485  
 presence in, 203-206  
 in the *toch*, 358
- Stranger (*ger*, *gerut*), 91, 116, 168, 169, 171, 189, 191-199, 203-204, 206-208, 210, 219-220, 222, 228-229, 235-236, 239, 239 n261, 241, 283, 323, 333, 345 n367, 357, 384, 394-395, 431 n431, 433
- Stranger (*zar*), 207, 432-433
- Substitution and specificity, 265-267
- Succession, 5, 42, 43 n50, 82, 99  
 of attributes, 43, 45  
 of generations, 45, 47, 202  
 of philosophical systems, 51 n53
- Sukkot, 116, 175, 175 n200, 218, 355 n378, 409, 452, 509, 534
- Tabernacle (*mishkan*), 115, 186, 204, 207, 350, 354, 365, 399
- Tabula rasa, 3, 4
- Tallit* (men's prayer shawl), Korah's theoretical problem with, 383
- Tamar, 211, 212 n235, 375 n407, 498  
 story of, 256-259
- Temple  
 and the agora, 235-239, 241, 243, 246  
 face as, 503-505  
 as obstacle, 367-368
- Temple economy, 331-341  
 distinct from Levitical economy, 340-342  
 and marketing of holy skins, 337-338  
 and other economic processes, 337-340  
 and the shekel, 335-337  
 and *shemita*, 332-334
- Temporality, 11, 32, 37, 38 n46  
 and the *eda*, 174, 177, 184  
 experience of, 24  
 and the festival cycle, 138-139, 463-464  
 logic of, 163  
 of *moed*, 187  
 negation of, 68  
 of passage, 55, 353  
 of the social, 138  
 strategies of, 458
- Tent of Meeting (*ohel moed*), 123, 182, 190, 254, 278-279, 286-287, 290, 300, 303, 316, 329, 336, 349, 351-352, 358, 376-377, 385, 511
- Testate, 166 n182, 388-393, 397, 418, 421, 424, 451, 529
- Testimony, return of, 527-534
- Tetragrammaton, 61, 104, 116, 129, 133, 186, 196, 239, 247 n275, 279, 335, 356 n379, 372, 430, 434, 439-440, 470-471
- Thrusts, two, 262-265
- Tikkun* (reparation)  
 Abode of Testimony and, 348-349, 351, 353, 361, 363, 371, 374, 375 n407, 376, 378, 381, 385, 388, 395-396  
 absence and, 505  
 assembly of Israel and, 103-105, 107, 115, 118-120, 123-124, 126-129, 134-142, 144, 151, 158, 161-164, 167, 171, 174, 177, 180-183, 183 n212  
 children of Israel and, 260, 263-264, 266, 268  
 and collectivity, 129, 142, 171

- gazelle of the dawn and, 485-487, 490, 494, 497-498, 498 n535  
 God's concealment and, 466-471, 474 n506, 477  
 of language, 178-179  
 Levitical principle and, 323-324, 329, 332 n360, 339 n364, 345-346  
 messianic politics and, 425-426, 433, 446, 448-449, 452  
 milieu of freedom and, 64-65, 68, 71, 80, 82, 84, 88, 92  
 passage and, 60  
 safeguarded portion and, 458-460, 464  
 simulacrum of, 129-130  
 song of the stars and, 501-503, 505-506, 510-512  
 sovereignty and, 203, 208-209, 221, 223, 238, 240  
 struggle for, 72-73  
 vision of Israel's voices and, 519-522, 524-527, 529, 532  
 voice of the prophetic sign, political ethics, and, 403, 407, 413
- Tithe, 260-261, 260 n293, 277, 294, 301, 303, 307-308, 315, 318, 331, 333-334, 338-340, 345-346 n367, 426 n452, 476 n507, 479, 515
- Toch*, see Inside
- Torah  
 aim of, 34, 424, 430, 495  
 as the attributes of passage, 471-472  
 and collectivity, 380  
 commandments of, 378  
 and communication, 409, 533  
 and concealment, 363, 398, 472-473  
 confrontation with idolatry, 71  
 creation and, 495  
 and *eda*, 365  
 and God, 471-472, 471 n504,  
*halacha* and, 228, 331, 362  
 and hierarchy of power, 383  
 interpretation of, 109 n111  
 Joseph compared to, 256 n286  
 Jubilee year and, 340  
 king's reading of, 365, 409  
 laws of, 358, 361, 361 n387, 379  
 letters, 363, 371, 408-409, 409 n438, 472  
 Levite cities mentioned in, 241  
 Levitical principle and, 341-342  
 Maimonides on, 180 n203  
 memshala appearing in, 97  
 and Mishneh Torah, 464  
 mitzvot and, 62-63  
 and Moses, 360  
 narration of, 409  
 oral, 73-74, 178  
 passage and, 206-209  
 prohibiting study of, 99  
 reading by the king, 116, 180, 218, 223  
 receiving, 175  
 relation of Islam to, 443, 443 n469  
 relationship of the king to, 217, 219, 226  
 relationship of the Levite to, 223, 226, 295, 300  
*shemita* and, 333  
 strangeness of, 359  
 Talmud and, 530-531, 530 n566  
 as testimony, 361  
*tikkun* of, 503  
 voice of, 503, 509, 520  
 and withdrawal, 401 n431, 463  
 within the *toch*, 391  
 written, 73
- Totality (*kol*), 17, 27-28, 376, 509
- Tower of Babel, 32, 35 n44, 73, 113, 311
- Twilight (*erev*), 126, 128-130, 146, 164-167, 175, 236, 275, 292, 323, 480, 489

- Two cities, 234-236
- Two powers, function of the, 222-225
- Tzedaka* (righteousness), 83, 98
- Tzelem* (mobility and passage), 37, 76-78, 80, 233, 371-372, 372 n402, 374, 381, 387, 394, 402, 414, 415, 418-420, 421, 467
- Unification (*yihud*), 29-30, 61, 93, 126, 155 n170, 158, 183, 266, 371, 381, 477
- Unity  
and differentiation, 354-357  
without totality, 148-150
- Universal suffrage, 386-387
- Universality and power, 352-354
- Vanity (*hevel*), 12, 40 n48, 43, 63, 165  
meaning of, 27-28
- Vestment, high priest's, 407 n435
- Violence, 61-62, 72, 85, 97, 146-147, 196, 214, 249, 251, 259, 300, 342, 366, 388, 430, 444, 449, 476, 512-513
- Voice (*kol*), 165, 166 n182, 186-187, 284 n315, 286, 500, 504, 508, 508 n543  
covering of the, 501-503  
face in the 500-515  
Israel's, 508-510  
prophetic sign and political ethics of, 400-422
- Voices, vision of Israel's, 516-534
- Void  
Abode of Testimony and, 348, 350, 353, 357, 359, 363, 367, 369, 381, 389, 392-393  
assembly of Israel and, 103, 106, 108-109, 111, 112, 113 n117, 114, 116, 122, 127-131, 134-135, 137-138, 141, 144, 150-151, 153-154, 157, 160-161, 166, 169  
children of Israel and, 269, 271-272, 274-275, 279  
gazelle of the dawn and, 492  
God's concealment and, 466, 466 n494, 467 n496, 469 n499, 470, 472, 476  
Levitical principle and, 285-286, 288, 290-291, 296-300, 302, 304-309, 312, 314-315, 318, 320-324, 327 n354, 329, 333, 346  
messianic politics and, 429, 431, 434-436, 436 n462, 438-440, 444, 446-449, 451  
milieu of freedom and, 69, 72, 78, 80  
origin of the political and, 4, 5, 8, 12  
passage and, 27, 33, 38 n46, 40, 42, 44-47, 50, 53-54, 59, 63  
safeguarded portion and, 456-458, 466, 466 n494, 467 n496, 469 n499, 470, 472, 476  
song of the stars and, 500-501, 504-505, 507, 508 n542, 510-511, 513, 515  
sovereignty and, 191, 196, 198, 202, 207, 213, 215-218, 226-228, 230-232  
vision of Israel's voices and, 516-519, 527  
voice of the prophetic sign, political ethics, and, 401, 405, 408, 411, 418-419, 424-425, 425 n449, 426 n451, 427-429  
world-covenant and, 14-18, 14 n13, 20-26
- Weber, Max, 34, 90 n85, 194 n219, 297 n330
- Wilderness (*midbar*), 21, 21 n23, 232
- Withdrawal, 6, 14, 18, 69, 93, 183, 207-208, 234, 239, 273, 284, 303-304, 319-320, 327 n354, 363, 369, 377-378, 384, 390,

- 401, 403, 405-408, 412, 414,  
433, 435, 436 n462, 438, 449,  
456, 462-463, 470, 485-486, 500,  
512, 517, 523
- am* and, 182, 222
- augment of, 434
- collectivity and, 154
- eda* and, 174, 190
- Esther's, 489
- gazelle's, 487, 489
- God's, 11, 12, 17, 103-104, 117,  
121, 131, 133, 159, 213, 215,  
237, 271, 275, 305, 346, 356-  
357, 363, 370-371, 375, 392,  
408, 413, 420, 423, 434, 463,  
464 n492, 466-469, 471, 484,  
490, 495-496, 501
- Islam and, 443
- Israel's, 440, 443, 447, 449, 514
- Jacob and, 436
- Jubilee year and, 509
- king and, 222
- Levi and, 252, 252 n283, 270, 274,  
314, 467 n495
- Levites and, 173, 222, 270, 307,  
338
- olam* and, 284, 323
- passage of, 126, 282, 427, 474, 476
- Ruth and, 214
- Torah and, 401 n431, 463
- voice and, 500-501, 505
- women in *nidda* and, 138-139
- Woman, young (*alma*), 19, 20 n21,  
124, 128, 137
- root of, 11, 19 n20
- World, the paths of the, 56-63
- World-covenant, 10, 12, 13, 14-26
- Yom Kippur, 61, 117, 138, 175, 471,  
477 n509
- Zionism, political, 71 n63, 525, 529,  
532
- Zohar*, 486, 488 n521, 503 n538,  
507 n540





