

## KAH RIBBON

יְהוָה רַבּוֹן עֲלֵם וְעֹלְמָיָא.  
אַנְתָּהּ הוּא מַלְכָא מְלֵךְ מַלְכֵי־אֵל:  
עוֹבְדֵי גְבוּרְתָךְ וְתַמְהֵיָא.  
שְׁפַר קִדְמֵי לְהַתְּוִיָא:  
יְהוָה רַבּוֹן...  
שְׂכַחִין אֶסְדֵּר צְפָרָא וְרַמְשָׁא.  
לֵךְ אֱלֹהָא קַדִּישָׁא דִּי בְרָא כָּל נַפְשָׁא.  
עִירִין קַדִּישִׁין וּבְנֵי אַנְשָׁא.  
חַיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָא:  
יְהוָה רַבּוֹן...  
רַבְרַבִּין עוֹבְדֵךְ וְתַקִּיפִין  
מַכִּיד רַמְסָא וְזַקִּיר כְּפִיפִין.  
לוֹ יַחְנֶה גְבַר שְׁנִין אֶלְפִין.  
לֹא יַעוּל גְבוּרְתָךְ בְּחוּשְׁבְּנֵי־אֵל:  
יְהוָה רַבּוֹן...  
אַלְתָּהּ דִּי לִיהַּ יְקָר וְרַבּוּתָא.  
פְּרוּק יַת עֲנָהּ מִפּוּם אַרְיֹתָא.  
וְאַפִּיק יַת עַמָּךְ מִגּוֹ גְלוּתָא.  
עַמָּךְ דִּי בְּחַרְתָּ מִכָּל אוֹמְיָה:  
יְהוָה רַבּוֹן...  
לְמַקְדָּשְׁךָ תוּב וּלְמַדְשׁ קַדִּישִׁין.  
אַתְרָא דִּי בֵּיהּ יַחְדוֹן רוּחִין וְנַפְשִׁין.  
וּיִזְמְרוּן לֵךְ שִׁירִין וְרַחֲשִׁין.  
בִּירוּשַׁלַּם קַרְתָּא דְשׁוּפְרֵי־אֵל.  
יְהוָה רַבּוֹן...

### Daniel 2

וְאַנְתָּהּ לֹא בְּחַכְמָה דִּי־אִתִּי בִּלְמוֹד־חַיָּיָא רְזָא דְגָה גְלִי לִי לְהוֹ עַל־דְּבַרְתָּ דִּי פִשְׁרָא לְמַלְכָּא יְהוּדָעוֹן וְרַעֲיוֹנֵי לְבַבָּהּ תַּנְדַּע: {ס}  
Not because my wisdom is greater than that of other creatures has this mystery been revealed to me, but in order that the meaning should be made known to the king, and that you may know the thoughts of your mind.

(אנתה) [אנתה] מלכא חנה הוי' ואלו צלם חדל שגיא צלמא דפגו רב וזינה נתיר קאם לקבלה ורנה דחיל:  
“O king, as you looked on, there appeared a great statue. This statue, which was huge and its brightness surpassing, stood before you, and its appearance was awesome.  
הוא צלמא ראשה דִּי־דְהָב טֹב חֲדוּהֵי וּדְרָעוּהֵי דִּי כְסָף מְעוּהֵי וְיַרְכְּתָהּ דִּי נְחָשׁ:  
The head of that statue was of fine gold; its breast and arms were of silver; its belly and thighs, of bronze; שְׁקוּהֵי דִּי פְרַזְגַל רִגְלוּהֵי (מנהון) [מנהון] דִּי פְרַזְגַל (ומנהון) [ומנהון] דִּי חֲסָף:  
its legs were of iron, and its feet part iron and part clay.  
חנה הוי' עד דִּי התגורת אבן דִּי־לֹא בִידֵינוּ וּמַחַת לְצַלְמָא עַל־רִגְלוּהֵי דִּי פְרַזְגַל וְחֲסָפָא וְהַדְקַת הַמּוֹן:

As you looked on, a stone was hewn out, not by hands, and struck the statue on its feet of iron and clay and crushed them.

באִינִי דְקוּ כְחֵדָּהּ פְּרָזְלָא חֲסִפָּא נְחֹשָׁא פְּסָפָא וְדַהֲבָא וְהוּלָּ כְּעוּר מִדְּאֲדָרִי מְלִיט וּנְשָׂא הַמּוֹן רוּחָא וְכָל־אַתְרָא לֹא־הִשְׁתַּכַּח לְהוּן וְאַבְנָא וְדִי־מִחַת לְצִלְמָא הָנֵת לְטוּר רַב וּמְלָאֵת כָּל־אַרְעָא:

All at once, the iron, clay, bronze, silver, and gold were crushed, and became like chaff of the threshing floors of summer; a wind carried them off until no trace of them was left. But the stone that struck the statue became a great mountain and filled the whole earth.

דְּגַהּ חֲלָמָא וּפְשָׁרָה נְאֻמַּר קְדָם־מְלָכָא:

“Such was the dream, and we will now tell the king its meaning.

(אנתה) [אנתה] מְלָכָא מְלָךְ מְלָכֵיָא דִּי אֱלֹהֵי שָׁמַיָא מְלִכְוִתָא חֲסִנָּא וְתַקְפָּא וַיִּקְרָא יְהִב־לָךְ:

You, O king—king of kings, to whom the God of Heaven has given kingdom, power, might, and glory;

וּבְכָל־דְּי (דאריו) [דִּי־רִינִי] בְּנֵי־אֲנָשָׁא חַיִּוֹת פְּרָא וְעוֹף־שָׁמַיָא יְהִב בְּיָדְךָ וְהִשְׁלַטְךָ בְּכָל־הוּן (אנתה) [אנתה]־הוּא רֹאשָׁה דִּי דְהַבָּא: into whose hands He has given men, wild beasts, and the fowl of heaven, wherever they may dwell; and to whom He has given dominion over them all—you are the head of gold.

### Daniel 3

עָנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוּן דִּי־שִׁדְרָךְ מִישָׁךְ וְעַבְדֵּךְ נְגֹו דִּי־שְׁלַח מְלָאכְהָ וְשִׁינַב לְעַבְדוּהִי דִּי הִתְרַחֲצוּ עֲלוּהִי וּמְלַת מְלָכָא שְׁנִי וַיְתַבּוּ (גשמיהוּן) [גְּשָׁמְהוּן] דִּי לֹא־יִפְלְחוּן וְלֹא־יִסְגְּדוּן לְכָל־אֱלֹהֵי לְהוּן לֹאֱלֹהֵהוּן:

Nebuchadnezzar spoke up and said, “Blessed be the God of Shadrach, Meshach, and Abed-nego, who sent His angel to save His servants who, trusting in Him, flouted the king’s decree at the risk of their lives rather than serve or worship any god but their own God.

וּמְנֵי־שָׁעִים טַעַם דִּי־כָל־עַם אַמְיָה וְלִשְׁוֹן דִּי־יִאֻמַּר (שלה) [שלו] עַל אֱלֹהֵהוּן דִּי־שִׁדְרָךְ מִישָׁךְ וְעַבְדֵּךְ נְגֹו דִּי־שְׁלַח מְלָאכְהָ וְשִׁינַב לְעַבְדוּהִי וּבִתְהָ גְּרָלִי יִשְׁתַּנְּהָ כָּל־קַבְּלֵךְ דִּי לֹא אִיתִי אֱלֹהֵי אַחֲרוֹן דִּי־יִפְלֵל לְהַצִּילָה כְּדָנָה:

I hereby give an order that [anyone of] any people or nation of whatever language who blasphemes the God of Shadrach, Meshach, and Abed-nego shall be torn limb from limb, and his house confiscated, for there is no other God who is able to save in this way.”

בְּאִינִי מְלָכָא הִצִּילָךְ לְשִׁדְרָךְ מִישָׁךְ וְעַבְדֵּךְ נְגֹו בְּמַדְיַת בָּבֶל: {פ}

Thereupon the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

נְבוּכַדְנֶצַּר מְלָכָא לְכָל־עַמְמֵיָא אַמְיָה וְלִשְׁנֵיָא דִּי־[דִּי־רִינִי] (דאריו) בְּכָל־אַרְעָא שְׁלַמְכוּן יִשְׁגָּא:

“King Nebuchadnezzar to all people and nations of every language that inhabit the whole earth: May your well-being abound!

אַתְיָא וְתַמְהֵיָא דִּי עַבְדֵּי עַמְיָי אֱלֹהָא (עליא) [עלֵאָה] שְׁפַר קְדָמֵי לְהַתְּוִיָּה:

The signs and wonders that the Most High God has worked for me I am pleased to relate.

אַתְוֵהִי כְּמַה רַבְּרִינִי וְתַמְהֵיָהִי כְּמַה תְּקִיפִין מְלְכוּתָהּ מְלְכוּת עֲלָם וְשְׁלִטְנָה עִם־גְּרָר וְגָר:

How great are His signs; how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion endures throughout the generations.”

### Daniel 4

בְּגִזְרַת עִירִין פְּתַגְמָא וּמְאֻמַּר קְדִישִׁין שְׁאֲלָתָא עַד־דְּבִרְתֵּךְ דִּי נְדָעוּן חֲסִיָּא דִּי־שְׁלִיט (עליא) [עלֵאָה] בְּמְלְכוּת (אנושא) [אַנְשָׁא] וְלִמּוֹדֵי יִצְבָּא יִתְנַוָּה וְשִׁפְלֵי אַנְשִׁים יִקִּים (עליה) [עֵלָה]:

This sentence is decreed by the Watchers;

This verdict is commanded by the Holy Ones

So that all creatures may know

That the Most High is sovereign over the realm of man,

And He gives it to whom He wishes  
And He may set over it even the lowest of men.’

(אנתה) [אנת־]הוא מלְכָא דִי (רבית) [רבת] ותקפּתּ ורבּוּתּהּ רבּתּ וּמְטַתּ לְשִׁמְלָא וְשִׁלְטַנְךָ לְסוּף אַרְעָא:  
it is you, O king, you who have grown and become mighty, whose greatness has grown to reach heaven,  
and whose dominion is to the end of the earth.  
וְדִי תַנְהּ מִלְכָא עֵיר וְקַדִישׁ נְחַתּ | מִן־שִׁמְלָא וְאִמְרֵי גְדוּ אֵילָנָא וְחַבְלוּהִי בְרִם עֵקֶר שְׁרִשׁוּהִי בְּאַרְעָא שְׁבִקוּ וּבְאַסּוּר דִּי־פְרוּגֵל וּנְחֹשׁ  
בְּדַתְאָא דִי בְרָא וּבְטַל שְׁמַיָא יִצְטַבַּע וְעַם־חַיִּית בְּרָא חֲלָמָה עַד דִּי־שִׁבְעָה עַדְנִין יַחְלִפוּן עֲלוּהִי:  
The holy Watcher whom the king saw descend from heaven and say,  
Hew down the tree and destroy it,  
But leave the stump with its roots in the ground.  
In fetters of iron and bronze  
In the grass of the field,  
Let him be drenched with the dew of heaven,  
And share the lot of the beasts of the field  
Until seven seasons pass over him—

## Daniel 6

וְדַרְיֹשׁ (מדיא) [מְדַאָה] קִבַּל מְלְכוּתָא כְּבַר שְׁנִין וּמֵתִין וּמֵתִין:  
and Darius the Mede received the kingdom, being about sixty-two years old.  
שְׁפֹר קָדָם דְרִיֹשׁ וְהַקִּים עַל־מְלְכוּתָא לְאַחַשְׁדֵרְפַנְיָא מֵאַהּ וְעִשְׂרִין דִּי לְהוֹן בְּכָל־מְלְכוּתָא:  
It pleased Darius to appoint over the kingdom one hundred and twenty satraps to be in charge of the  
whole kingdom;  
וְעֵלָא מְנַהוֹן סְרַכְיָן תַּלְתָּהּ דִּי דְנִיָּאל חַד־מְנַהוֹן דִּי־לְהוֹן אַחַשְׁדֵרְפַנְיָא אֵלִיּוֹן יְהִבּוּן לְהוֹן טַעֲמָא וּמְלָכָא לְא־לְהִנָּא נְזַק:  
over them were three ministers, one of them Daniel, to whom these satraps reported, in order that the king  
not be troubled.  
אַדְיֹן דְנִיָּאל דְנָהּ הָנָא מְתַנְצַח עַל־סְרַכְיָא וְאַחַשְׁדֵרְפַנְיָא כָּל־קַבְלָל דִּי רִיחַ יַתִּירָא בְּהּ וּמְלָכָא עֲשִׂיתּ לְהַקְמוּתָהּ עַל־כָּל־מְלְכוּתָא:  
This man Daniel surpassed the other ministers and satraps by virtue of his extraordinary spirit, and the  
king considered setting him over the whole kingdom.  
אַדְיֹן סְרַכְיָא וְאַחַשְׁדֵרְפַנְיָא הָווּ בְּעִינֵי עֵלָהּ לְהַשְׁפִּתָּהּ דְנִיָּאל מֵאַדּ מְלְכוּתָא וְכָל־עֵלָהּ וּשְׁחִיתָהּ לְא־יִכְלִינֵי לְהַשְׁפִּתָּהּ כָּל־קַבְלָל דִּי־מַהִימֵן  
הוּא וְכָל־שְׁלוֹ וּשְׁחִיתָהּ לָא הִשְׁתַּכַּחַת עֲלוּהִי:  
The ministers and satraps looked for some fault in Daniel’s conduct in matters of state, but they could find  
neither fault nor corruption, inasmuch as he was trustworthy, and no negligence or corruption was to be  
found in him.  
אַדְיֹן גְּבַרְיָא אֲלוֹהֵי אֲמַרְיֹן דִּי לָא נְהַשְׁכַּח דְנִיָּאל דְנָהּ כָּל־עֵלָהּ לְהוֹן הַשְׁפִּתָּהּ עֲלוּהִי בְּדַת אֱלֹהֵהּ: {ס}  
Those men then said, “We are not going to find any fault with this Daniel, unless we find something  
against him in connection with the laws of his God.”  
אַדְיֹן סְרַכְיָא וְאַחַשְׁדֵרְפַנְיָא אֵלֹן הִרְגִישׁוּ עַל־מְלָכָא וְכוּ אֲמַרְיֹן לֵיהּ דְרַגּוּשׁ מְלָכָא לְעֲלַמְיֹן חַיִּי:  
Then these ministers and satraps came thronging in to the king and said to him, “O King Darius, live  
forever!  
אַתְּ־עֲטוּ כָּל | סְרַכְיָא מְלְכוּתָא סִגְנִיָּא וְאַחַשְׁדֵרְפַנְיָא הִדְבַרְיָא וּפְחִוּתָא לְקַנְיָהּ קַיִם מְלָכָא וּלְתַקְפָּהּ אֲסַר דִּי כָּל־דִּי־יִבְעָא בְּעוּ מִן־כָּל־אַלְהֵי  
וְאַנְשֵׁי עַד־יוֹמֵינוּ תַּלְתִּין לְהוֹן מִגְּדוּ מְלָכָא יַתְרָמָא לְגַב אַרְיֹתָא:

All the ministers of the kingdom, the prefects, satraps, companions, and governors are in agreement that a royal ban should be issued under sanction of an oath that whoever shall address a petition to any god or man, besides you, O king, during the next thirty days shall be thrown into a lions' den.

בְּאֵינֹן מַלְכָּא אָמַר וְהִתִּיר לְדַנְיָאֵל וְרָמֹו לְגַבְּא דִּי אַרְיֻתָּא עֲנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל אֱלֹהֵךְ דִּי (אֲנַתָּה) [אַנְתָּה] פְּלַח־לֵהּ בְּתַדִּירָא הוּא יִשְׁיֻבְגְּד:

By the king's order, Daniel was then brought and thrown into the lions' den. The king spoke to Daniel and said, "Your God, whom you serve so regularly, will deliver you."

וְהִתִּיר לְאֶבֶן חֲדָה וְשָׂמַת עַל־פִּם גַּבְּא וְחַתְמָה מַלְכָּא בְּעֻזְקָתָהּ וּבְעֻזְקַת רַבְרַבְנֵיהּ דִּי לֹא־תִשְׁנָא צְבוּ בְּדַנְיָאֵל:

A rock was brought and placed over the mouth of the den; the king sealed it with his signet and with the signet of his nobles, so that nothing might be altered concerning Daniel.

אֲדִינוּ אֵל מַלְכָּא לְהִיכְלָה וּבֵת טוֹת וְדַתְנוּ לֹא־הִנְעַל קַדְמוּהִי וְשִׁנְתָּה נֶגַת עֲלוּהִי:

The king then went to his palace and spent the night fasting; no diversions were brought to him, and his sleep fled from him.

בְּאֵינֹן מַלְכָּא בְּשַׁפְרָפְרָא יְקוּם בְּנִגְהָא וּבַהֲתַבְהֵלָה לְגַבְּא דִּי־אַרְיֻתָּא אֲזַל:

Then, at the first light of dawn, the king arose and rushed to the lions' den.

וּבְמַקְרָבָהּ לְגַבְּא לְדַנְיָאֵל בְּקַל עֲצִיב וְעַק עֲנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל עֲבַד אֱלֹהָא חַזָּא אֱלֹהֵךְ דִּי (אֲנַתָּה) [אַנְתָּה] פְּלַח־לֵהּ בְּתַדִּירָא הִיכְל לְשִׁיבוּתָהּ מוֹ־אַרְיֻתָּא:

As he approached the den, he cried to Daniel in a mournful voice; the king said to Daniel, "Daniel, servant of the living God, was the God whom you served so regularly able to deliver you from the lions?"

אֲדִינוּ דַּנְיָאֵל עַם־מַלְכָּא מַלְל מַלְכָּא לְעַלְמִין חַיִּי:

Daniel then talked with the king, "O king, live forever!

אֱלֹהֵי שְׁלַח מַלְאָכָהּ וּסְגַר פִּם אַרְיֻתָּא וְלֹא תִבְלִינִי כֹל־קַבְּל דִּי קַדְמוּהִי זְכוּל הַשְׁתַּכַּחַת לִי וְאַף (קַדְמִיד) [קַדְמוּד] מַלְכָּא חֲבוּלָה לֹא עֲבַדְתָּ:

My God sent His angel, who shut the mouths of the lions so that they did not injure me, inasmuch as I was found innocent by Him, nor have I, O king, done you any injury."

בְּאֵינֹן מַלְכָּא שְׂגִיא טָאָב עֲלוּהִי וּלְדַנְיָאֵל אָמַר לְהַנְסִיקָהּ מוֹ־גַבְּא וְהִסַּק דַּנְיָאֵל מוֹ־גַבְּא וְכֹל־חֲכָל לֹא־הִשְׁתַּכַּח בָּהּ דִּי הֵימֵן בְּאֱלֹהָהּ:

The king was very glad, and ordered Daniel to be brought up out of the den. Daniel was brought up out of the den, and no injury was found on him, for he had trusted in his God.

וְאָמַר מַלְכָּא וְהִיֹּאִיו גְּבַרְיָא אֵלְדֵי דִּי־אַכְלוּ קַרְצוּהִי דִּי דַּנְיָאֵל וּלְגוּב אַרְיֻתָּא רָמֹו אֲנוּן בְּנִיְהוּן וּנְשִׂיְהוּן וְלֹא־מָטוּ לְאַרְעֵית גַּבְּא עַד דִּי־שְׁלִטוּ בְּהוּן אַרְיֻתָּא וְכָל־אַרְמִיְהוּן הִדְקוּ:

Then, by order of the king, those men who had slandered Daniel were brought and, together with their children and wives, were thrown into the lions' den. They had hardly reached the bottom of the den when the lions overpowered them and crushed all their **bones**.

מְשִׁיב וּמְצַל וְעַבְד אֲתִין וְחַתְמִין בְּשָׁמַיָא וּבְאַרְעָא דִּי שִׁיב לְדַנְיָאֵל מוֹ־דִּי אַרְיֻתָּא:

He delivers and saves, and performs signs and wonders in heaven and on earth, for He delivered Daniel from the power of the lions."

וּדַנְיָאֵל דָּנָה הִצְלַח בְּמַלְכוּת דְּרִיגֹושׁ וּבְמַלְכוּת כּוּרְשׁ (פַּרְסִיא) [פַּרְסָאָה]: {פ}

Thus Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

## Yeshaya 26

בְּטַחֲוֹ בַיהוָה עַד־עַד כִּי בְיְהוָה יְהוֹה צֹר עוֹלָמִים:

Trust in GOD—for ever and ever,

For in Yah—GOD—you have an everlasting Rock.

## Menachot 29b

כדבעא מיניה רבי יהודה נשיאה מר' אמי מאי דכתיב (ישעיהו כו, ד) בטחו בי' עדי עד כי ביה יי' צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

Rava explains: **They would put a hump-like stroke on the roof of the letter *het* as if to thereby say:** The Holy One, Blessed be **He**, lives [*hai*] in the heights of the universe. **And they would suspend the left leg of the letter *heh*, as Rabbi Yehuda Nesia asked Rabbi Ami: What is the meaning of that which is written: “Trust in the Lord forever, for in the Lord [*beYah*] is God, an everlasting [*olamim*] Rock” (Isaiah 26:4)? Rabbi Ami said to him: Anyone who puts their trust in the Holy One, Blessed be He, will have Him as his refuge in this world and in the World-to-Come.** This is alluded to in the word “*olamim*,” which can also mean: Worlds.

אמר ליה אנא הכי קא קשיא לי מאי שנא דכתיב ביה ולא כתיב יה

Rabbi Yehuda Nesia **said to Rabbi Ami:** I was not asking about the literal meaning of the verse; **this is what poses a difficulty for me: What is different about that which is written: “For in the Lord [*beYah*],” and it is not written: For the Lord [*Yah*]?**

כדדרש ר' יהודה בר ר' אילעאי אלו שני עולמות שברא הקב"ה אחד בה"י ואחד ביו"ד ואיני יודע אם העולם הבא ביו"ד והעולם הזה בה"י אם העולם הזה ביו"ד והעולם הבא בה"י

Rav Ashi responded: It is **as Rabbi Yehuda bar Rabbi Elai taught:** The verse “For in the Lord [*beYah*] is God, an everlasting Rock [*Tzur olamim*]” is understood as follows: The term “*Tzur olamim*” can also mean Creator of worlds. **These letters *yod* and *heh* that constitute the word *yah* are referring to the two worlds that the Holy One, Blessed be He, created; one with [*be*] the letter *heh* and one with [*be*] the letter *yod*. And I do not know whether the World-to-Come was created with the letter *yod* and this world was created with the letter *heh*, or whether this world was created with the letter *yod* and the World-to-Come was created with the letter *heh*.**

כשהוא אומר (בראשית ב, ד) אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם אלא בה"י בראם [הוי אומר העולם הזה בה"י והעולם הבא ביו"ד]

**When the verse states: “These are the generations of the heaven and of the earth when they were created [*behibare'am*]” (Genesis 2:4), do not read it as *behibare'am*, meaning: When they were created; rather, read it as *beheh bera'am*, meaning: He created them with the letter *heh*. This verse demonstrates that the heaven and the earth, i.e., this world, were created with the letter *heh*, and therefore the World-to-Come must have been created with the letter *yod*.**

ומפני מה נברא העולם הזה בה"י מפני שדומה לאכסדרה שכל הרוצה לצאת יצא ומ"ט תליא כרעיה דאי הדר בתשובה מעיילי ליה **And for what reason was this world created specifically with the letter *heh*? It is because the letter *heh*, which is open on its bottom, has a similar appearance to a portico, which is open on one side. And it alludes to this world, where anyone who wishes to leave may leave, i.e., every person has the ability to choose to do evil. And what is the reason that the left leg of the letter *heh* is suspended, i.e., is not joined to the roof of the letter? It is because if one repents, he is brought back in through the opening at the top.**