

רמב"ן

וְיָתֵה דַע וְהָבֵן בְּעֵינֵי הַבְּשָׁפִים, כִּי הַבוֹרָא יִתְבָּרַךְ כְּאֲשֶׁר בָּרָא הַכֹּל מֵאֵין עֲשֵׂה הָעֲלִיּוֹנִים⁶³ מִנְהִיגֵי הַמַּחְתּוֹנִים⁶⁴ אֲשֶׁר לְמִטָּה מֵהֶם, וְנִתְּן כַּח הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ בְּכַבָּיִם וּבְמַנְזוֹת לְפִי הִנְהַגְתָּם וּמִבְּטָם בָּרוּךְ כְּאֲשֶׁר הוּא מְנוֹסָה בְּחֻכְמַת הָאֵי־צִטְגִינִיּוֹת⁶⁵. וְעֲשֵׂה עוֹד עַל הַכְּבָבִים וְעַל הַמַּנְזוֹת מִנְהִיגִים מְלֹאכִים וְשָׂרִים שֶׁהֵם נֶפֶשׁ לָהֶם⁶⁶. וְהִנֵּה הִנְהַגְתָּם מֵעַת הַיּוֹתָם וְעַד לְעוֹלָם וְעַד, גְּזִירַת עֲלִיּוֹן אֲשֶׁר שָׁם לָהֶם. אֲבָל הִנֵּה מְנַפְּלָאוֹתָיו הָעֲצוּמוֹת, שֶׁשָּׁם בְּכַח הַמְּנַהִיגִים הָעֲלִיּוֹנִים דְּרָכֵי (תְּמוֹנוֹת) [תְּמוֹרוֹת], וְכַחוֹת לְהַמִּיר הַנְּהַגְתָּ אֲשֶׁר לְמִטָּה מֵהֶם, שָׂאֵם יִהְיֶה מִבֶּט הַכְּבָבִים בְּפָנָיו אֲשֶׁר כִּנְגַד הָאָרֶץ טוֹבָה אוֹ רָעָה לְאָרֶץ אוֹ לְעָם אוֹ לְאִישׁ, יִמִּירוּ אוֹתָם הַפְּנִים הָעֲלִיּוֹנִים עָלָיו לְהַפֵּךְ, בְּמִבְט עֲצוּמוֹ⁶⁷, בְּעֵינָן שְׂאִמְרוּ: תְּמוֹרַת עֲנַג נִגְע⁶⁸. וְעֲשֵׂה כֵן⁶⁹, לְהִיּוֹת הוּא יִתְבָּרַךְ שְׂמוּ מִהֲשָׂנָא עֲדִנְיָא וְזַמְנִיָּא, קוֹרָא לְמִי הֵיִם לַעֲשׂוֹת בְּהֵם כְּרַצוֹנוֹ, וְהַפֵּךְ לְבָקֵר צְלָמוֹת⁷⁰, מִבְּלֵי שְׂנוּי טַבְעוֹ שֶׁל עוֹלָם, וְשִׁיעֲשׂוּ הַכְּבָבִים וְהַמַּנְזוֹת מִהֲלָכָם [כְּסֻדְרוֹ].

RAMBAN ELUCIDATED

Now, you should know and understand regarding the subject of sorcery, **that the Creator created everything in the world out of nothing, He made the "upper realms" in control of the "lower realms" that are beneath them.** Thus, He vested power over the earth and everything on it in the stars and constellations, according to their control and according to their gaze toward [the earthly beings], i.e., their position in the heavens, **as has been proven empirically in the science of astrology.** And over these stars and constellations, [God] further placed angels and celestial "ministers" in control, who are the life force of [those stars]. **Now, the control [of these angels] over the stars is, from the time of their coming into being and for all eternity, a decree of the Most High that He imparted to them.** However, it was among [God's] mighty wonders that He incorporated within the power of [these] supernal controllers certain possibilities of change and capabilities to alter the control exerted by that which is beneath them, **so that, for example, if the gaze of any of the stars from its facing toward the earth is supposed to be good - or bad - for the earth as a whole or for a particular nation or person, that facing can be changed by the supernals (the angelic forces) to be for it (i.e., for the earth, nation or person) the opposite of the present gaze of the star itself.** It is like the idea that they expressed: "Delight is an exchange for affliction." **And [God] did this⁶⁹ because He - may His Name be blessed - "alters times and seasons" (Daniel 2:21), "summons the waters of the sea" (Amos 5:8) to do His Will with them, "and turns blackness to morning" (ibid.),⁷⁰ without requiring any change in the natural order of the world,**

63. Celestial powers, as Ramban will explain shortly.
64. Earthly beings.
65. See Ramban on Genesis 1:11, 2:8, Exodus 20:4, Leviticus 19:19.
66. This arrangement is unalterable, and cannot be undermined, even through magic.
67. I.e., the angel can compel the star to do the opposite of what its gaze is supposed to augur.
[According to the Lisbon reading (which we have presented in the all-Hebrew section), the rendering would be: can be changed ... to the opposite, in the present gaze of the star itself.]

68. The Hebrew words for delight and affliction are composed of the same three letters (ע. א. י), but in different orders. This is an example of how a bad fate can be changed into a good fate by means of a slight alteration (Yekef Efraim points to Sefer Yetzirah 2:4 as the source for this statement).
69. That is, arranged for the effects of the stars' gaze to be reversible.
70. A metaphor for changing people's fortune from bright to dim, and vice versa (Rashi). "Summons the waters of the sea" is also a metaphor, with a similar meaning (ibid.).

ר"י⁶⁷. והוא יזיתו יקרא

= ידבר על אור לדעת

at birds, יגיד דבר, the soun נמהמהתי the verse רא נחש called advance

[Having the Tori were wh כל אלה anyone does an speaks בעבורם ination continu לדרעתם future events

[Ran it:]

56. Rai Ramba in Sife

57. As to chir creatur

58. [Ra derive Ramba primar to divi accom metho To items term divine is a follow הממים

ועל כן אמר בעל ספר הלכנה⁷¹ החכם בנגרומנסיא⁷²: בשהלכנה, והיא נקראת "גלגל העולם" תהיה בראש טלה, על דרך משל, ויהיה פניו מול⁷³ פלוני, תעשה תמונה לדרך פלוני ויחזק בה שם השעה ושם המלאך הממונה עליה מן השמות ההם הנזכרים באותו הספר, ותעשה הקטרה פלוני בענין כך וכך, ויהיה המבט עליה לרעה לנתוש ולנתוץ ולהאבד ולהרוס ועל פי ירמיה א' יג ובאשר תהיה הלכנה במזל פלוני ובמבט פלוני, תעשה תמונה והקטרה בענין פלוני לכל טובה לבנות ולנטע [על פי ירמיה שם]. והנה גם זה הנהגת הלכנה וכח מנהיגה⁷⁴, אבל ההנהגה הפשוטה אשר במהלכה הוא חפץ הבורא ותברך, אשר שם בהם מאז, וזו הפך. וזה סוד הקשפים וכחם שאמרו בהם והלוי וכו' ושם מכחישים פמליא של מעלה, לומר שהם הפך הכחות הפשוטים והם הבחשה לפמליא בעד מן הצדדיו⁷⁵. ועל כן ראוי שתאסור אותן התורה⁷⁶, שיונח העולם למנהגו ולטבעו הפשוט שהוא חפץ בורא

RAMBAN ELUCIDATED

and so that the stars and the constellations could proceed along their prescribed orbits.

ועל כן אמר בעל ספר הלכנה החכם בנגרומנסיא – It is for this reason that the author of "The Book of the Moon,"⁷¹ the sage in nigromancy,⁷² says: בשהלכנה, והיא נקראת "גלגל העולם", תהיה בראש טלה,

על דרך משל – When the moon, which is called "the sphere of the earth," is positioned at the head of Aries, for example, – and its face is toward⁷³ such and such a star, – draw a figure in a certain shape, ותעשה תמונה לדרך פלוני – in which should be inscribed the name of the hour and the name of the angel that is assigned to [that hour], taken from the list of those names that are mentioned in that book, – and burn a certain incense in such and such a manner, והקטרה פלונית בענין כך וכך – and as a result the angel's gaze upon [the moon] will be for evil, "to uproot, to smash, to annihilate and to ruin" (see *Jeremiah* 1:10). – And when the moon תעשה תמונה והקטרה בענין – draw a figure and burn an incense according to such and such a method, and this will avail for all sorts of good, "to build and to plant" (*Jeremiah* *ibid.*).

– And doing this magic, too, is in consonance with the control of אכל ההנהגה הפשוטה אשר במהלכה הוא חפץ – the moon and the power of its angelic controller.⁷⁴ – that which he placed in it – But it is the simple, unimpeded control that it exerts through its normal orbit that the Creator – may He be blessed – desires, – whereas this, magical intervention, is the opposite of that normal originally, – And this is the secret control. – And [the Sages] said that behind the various types of sorcery and their power, regarding which [the Sages] said that "they contravene the celestial legion," (*Chullin* 7b) – which means to say that they are contrary to the ordinary powers of the legion of stars and constellations in one particular aspect.⁷⁵ – Therefore, in light of all this, it is proper that שיונח העולם למנהגו ולטבעו הפשוט שהוא חפץ בורא the Torah should prohibit [acts of sorcery].⁷⁶

71. Also known as "The Key (or Clavicle) of Solomon," as its Latin translator called it. It is a book of magic, attributed by some to King Solomon.

72. [The term "nigromancy" was used in the Middle Ages for black magic. In modern English, the word has become conflated with "necromancy," which technically refers specifically to magic done through spirits of the dead.]

73. We have adopted the reading of the Parma manuscript. Most other versions have מול ("constellation") instead of מול ("toward").

74. Because the ability to alter the ordinary effects of these forces (through sorcery) was built into their creation, as Ramban explained above.

75. Magic does not totally go against nature and the angels that guide it, for – as Ramban explained above – God inserted into creation itself the ability to alter the effects of the celestial forces in these ways. However, in a certain sense it does contravene the natural order of things, for it does create an alteration of what would have taken place naturally.

76. Ramban is apparently addressing the sentiment expressed by Ibn Ezra (on *Leviticus* 19:31) affirming

והוא זה המעשה אשר הפלאים... כי נבאו מן התרבות קמחים ועשו פעולות נבריות, וילידו...

והוא זה המעשה אשר הפלאים... כי נבאו מן התרבות קמחים ועשו פעולות נבריות, וילידו...

RAMBAN ELUCIDATED

so that the world may be left to carry on according to its ordinary conduct and natural state, which is the desire of its Creator, may He be blessed. This is also one of the explanations of the prohibition of forbidden mixtures (hullayim)...

[Ramban defends the notion that divination is a genuine field of knowledge:]

Now, many people assume a position of piety regarding the "readings of signs" through birds, saying that there is no truth to them at all, for who tells the raven or the crane what will be in the future?...

the falsehood of witchcraft and necromancy: "Scripture would not forbid that which is true, but only that which false." Ramban thus explains why, in fact, the Torah would forbid these acts if they really work.

The Torah prohibits the crossbreeding of animal species and of edible vegetation, as well as the wearing of clothing made from a blend of wool and linen; see Leviticus 19:19 and below, 22:9-10.

I.e., they have novel characteristics that are not in line with the natural properties of the individual parent species.

Which is the same effect as sorcery, as Ramban has explained.

There he writes: "One who crossbreeds two species and contravenes Creation, as though he thinks that the Holy One did not complete His world in every necessary way, and he wishes to assist in the creation of the world by adding creatures to it." See there for her explanations of the prohibition of forbidden mixtures.

81. In his essay "Torat Hashem Temimah" (Vayikra Rabbah, Vol. 1, p. 149) Ramban specifies "the philosophers" and Ibn Ezra.

82. Ramban above (at note 56) explained that the sign-reader, practices his art by looking at birds' wings and listening to their chirping to predict the future.

83. Ramban will presently explain this word.

84. Although Ramban cites this passage from Shtemos Rabbah, it is not found in our versions of that book, but it is found in Vayikra Rabbah, as indicated.

85. This proves, it would seem, that the Sages believed in the efficacy of this practice.

86. Gittin 45a relates the story of Rav Huna's miraculous escape from his captors after being urged to flee by chirping birds, whose "message" was interpreted by a companion. This further supports Ramban's assertion that the Sages held bird divination to be a genuine type of wisdom. See also Sotah 31a.

והוא זה המעשה אשר הפלאים... כי נבאו מן התרבות קמחים ועשו פעולות נבריות, וילידו...

and so that the world may be left to carry on according to its ordinary conduct and natural state, which is the desire of its Creator, may He be blessed.

This is also one of the explanations of the prohibition of forbidden mixtures (hullayim)...

[Ramban defends the notion that divination is a genuine field of knowledge:]

Now, many people assume a position of piety regarding the "readings of signs" through birds, saying that there is no truth to them at all, for who tells the raven or the crane what will be in the future?...

the falsehood of witchcraft and necromancy: "Scripture would not forbid that which is true, but only that which false." Ramban thus explains why, in fact, the Torah would forbid these acts if they really work.

The Torah prohibits the crossbreeding of animal species and of edible vegetation, as well as the wearing of clothing made from a blend of wool and linen; see Leviticus 19:19 and below, 22:9-10.

I.e., they have novel characteristics that are not in line with the natural properties of the individual parent species.

Which is the same effect as sorcery, as Ramban has explained.

There he writes: "One who crossbreeds two species and contravenes Creation, as though he thinks that the Holy One did not complete His world in every necessary way, and he wishes to assist in the creation of the world by adding creatures to it." See there for her explanations of the prohibition of forbidden mixtures.

81. In his essay "Torat Hashem Temimah" (Vayikra Rabbah, Vol. 1, p. 149) Ramban specifies "the philosophers" and Ibn Ezra.

82. Ramban above (at note 56) explained that the sign-reader, practices his art by looking at birds' wings and listening to their chirping to predict the future.

83. Ramban will presently explain this word.

84. Although Ramban cites this passage from Shtemos Rabbah, it is not found in our versions of that book, but it is found in Vayikra Rabbah, as indicated.

וְכִי מָלְאוּ מִקְדָּם וְעַנְגִּים בְּפִלְשְׁתִּים⁹¹. וְהָיָה שְׁלֹמֹה לָמַד זֶה בְּכֻלָּל הַכְּמוֹתָיו⁹². וְהָיָה הַכְּתוּב הַזֶּה הַבְּנֵת הַצְּפֹרֶף, וְהָעֵרְמָה לְסָבוּר עֲנֵן בְּפִרְשׁוֹת הַבְּנָפִים.

וְכִי מָלְאוּ מִקְדָּם וְעַנְגִּים בְּפִלְשְׁתִּים⁹¹. וְהָיָה שְׁלֹמֹה לָמַד זֶה בְּכֻלָּל הַכְּמוֹתָיו⁹². וְהָיָה הַכְּתוּב הַזֶּה הַבְּנֵת הַצְּפֹרֶף, וְהָעֵרְמָה לְסָבוּר עֲנֵן בְּפִרְשׁוֹת הַבְּנָפִים. וְכִי מָלְאוּ מִקְדָּם וְעַנְגִּים בְּפִלְשְׁתִּים⁹¹. וְהָיָה שְׁלֹמֹה לָמַד זֶה בְּכֻלָּל הַכְּמוֹתָיו⁹². וְהָיָה הַכְּתוּב הַזֶּה הַבְּנֵת הַצְּפֹרֶף, וְהָעֵרְמָה לְסָבוּר עֲנֵן בְּפִרְשׁוֹת הַבְּנָפִים.

RAMBAN ELUCIDATED

of bird-signs (*Bamidbar Rabbah* 19:3). And Scripture stated similarly: *because they were filled with [divinations] from the East, and of cloud-augury like the Philistines (Isaiah 2:6).*⁹¹ Thus, the Midrash tells us that Solomon learned this subject among his many fields of wisdom.⁹²

[The Midrash stated that the people of the East “were knowledgeable and clever” about the subject of bird-augury. Ramban explains these two terms:]

The “knowledge” of which the Midrash speaks is understanding the chirping of the birds, and the “cleverness” is the ability to comprehend the idea being expressed through the spreading of the wings.

[Ramban has distinguished between sorcery and divination, labeling the former an abomination and the latter a form of wisdom. He now explains why Israel is nonetheless forbidden to practice divination:]

And since Scripture apparently includes the cloud-readers and the other various diviners with the “abominations” that are mentioned in this passage, which could lead one to believe that the practices of divination are likewise considered abominations, it went on and clarified: *For these nations that you are possessing, they hearken to cloud-readers and diviners – for this is their form of wisdom in finding out future events – but as for you, not so has HASHEM, your God, given for you* (v. 14). And additionally, He prohibited to you the readings of bird-signs and the other acts of divination for a completely different reason: because He gave you a great distinction, ‘placing you supreme over all the nations of the earth,’⁹⁴ in that He will ‘establish a prophet in your midst’ (see v. 15) and ‘place His words in [the prophet’s] mouth’ (see v. 18), and you will hear from him what actions God will perform, so that you will not require a diviner and reader of signs – who receive [the signs] from the stars or from the lowest of the celestial ministers – for obtaining knowledge of the future.” For words of [the diviners] are not all true, but are only sometimes accurate, and furthermore, they do not give as much information as is

91. This verse corroborates the Midrash's assertion that the people of the East were masters at divination. (Although the word “divination” does not appear in the verse itself, it is understood from the context.)

92. And so divination is a science, and not a kind of abomination. Its practice (as opposed to its study), however, is prohibited for Jews, as verse 10 states, and

Ramban will shortly explain why.

93. I.e., all the deeds (actions) mentioned in verses 10-11 – to the exclusion of cloud-reading or bird-reading, which involve knowledge, but no action. Ramban derives this from the wording of the verse: *For anyone who “does” these is an abomination –* implying the performance of an action.

94. Stylistic amalgam of 26:19 and 28:1, below.

יח/ג-ד

יג. שלים תהי בדחלקא דיי
אלהיה: יד. ארי עממיא האלון

תָּמוּיִם תְּהוּיָה עִם יְהוָה אֱלֹהֶיךָ: כִּי הַגּוֹיִם הָאֵלֶּה

חמישי יג-יד

רס"י

אחת מהן (ספרי קטג; מכות כד.); (יג) תמוים תהיה עם ה' העתידות, אלא כל מה שיבא עליך קבל בתמימות, ולא תהיה אלהיך. ההלך עמו בתמימות ותלפה לו ולא תחקור אחר עמו ולחלקו (ספרי 50).

רמב"ן

אָבֵל הַנְּבוּאָה תוֹדִיעַ חֶפֶץ הַשֵּׁם וּתְבָרַךְ⁹⁵ וְלֹא יִפּוֹל דְּבַר מִכָּל דְּבָרֶיהָ, וְהוּא שׁוֹפֵרֵשׁ הַדְּבָר אֲשֶׁר דִּבְרוּ ה' (ראוה פסוק כב)⁹⁶

והנה אתה חלק השם⁹⁷ וסגולתו⁹⁸, שומע עצתו מפיו, והם חלק המנולות הולכים אחריהם⁹⁹. וזה טעם "לא כן נתן לה ה' אלהיה" (פסוק יד), שלא נתן לה באשר נתן להם¹⁰⁰, בטעם "אשר חלק ה' אלהיה אתם לכל העמים" (לעיל, יט) באשר פירשתי (שם)¹⁰¹. ובספרי (כאן (קעו): "אל מענגים ואל קסמים ישמעו", שמוא תאמר, להם יש במה לשאל, ולי אין לי לשאל¹⁰², תלמוד לומר "ואתה לא כן נתן לה ה' אלהיה"¹⁰³. והנה זו ראיה למה שפירשנו.

RAMBAN ELUCIDATED

whereas prophecy makes necessary, **known the will of God**⁹⁵ – **may He be blessed** – in its entirety, and furthermore not a single detail fails to materialize from all its words. – And it is this very fact that [Scripture] (below, v. 22) states explicitly about false prophecies, *If the prophet will speak in the Name of HASHEM and that thing will not occur and not come about – that is the word that HASHEM has not spoken.*⁹⁶

[Ramban continues to discuss how the fact that Israel receives a clear and direct communication from God indicates its unique relationship with Him:]
And so, Scripture goes on to say, "Inasmuch as God speaks to you through a prophet, you are 'Hashem's portion' and His 'treasure,'⁹⁷ who hears His counsel from His mouth, whereas [those nations] are the portion of the constellations, and follow them in all their affairs."⁹⁹ This, then, is the explanation of *not so has HASHEM, your God, given for you* (v. 14): *that He has not given to you as He has given to them.*¹⁰⁰ "אשר חלק ה' אלהיה אתם לכל העמים" – It is similar to the meaning of the phrase, *the entire host of heaven... which HASHEM, your God, has apportioned to all the peoples* (above, 4:19), as I have explained there.¹⁰¹

[Ramban concludes by bringing further support from the words of the Sages for his assertion that divination is a genuine art:]
In *Sifrei* it is stated: When you are told, "For these nations... perhaps – שמוא תאמר, להם יש במה לשאל, ולי אין לי לשאל" – *hearthen to cloud-readers and diviners,*" you will say in complaint, "They have of what to inquire regarding the future, but I have nothing of which to inquire!"¹⁰² To inform otherwise the Torah and the Sages, "ואתה לא כן נתן לה ה' אלהיה"¹⁰³ (Sifrei here [#174]).¹⁰³ The Torah states: *not so has HASHEM, your God, given for you*

95. What He wishes to do in the future – and will hence surely come to pass.

96. That is, if a prophet's prediction does not materialize down to the last detail, you will know he is not a true prophet. It is the hallmark of a true prophecy that it is always completely accurate, as Ramban has explained.

97. From Exodus 32:9 below.

98. From Exodus 19:5.

99. As Ramban *ibid.* writes, the "treasured status" of Israel expresses itself in the fact that they are under God's direct control, whereas all the other nations are

"delegated" by Him to specific stars and their corresponding angelic ministers.

100. In terms of their governance. He has granted you (Israel) direct governance, but has given the nations over to indirect governance, as explained in the previous note.

101. See also Ramban to *Exodus* 19:5, *Leviticus* 18:25, *Numbers* 11:16 and 23:23, and below, 29:25, et al.

102. I.e., I have no way to know the future, since the practices of divination are forbidden to me.

103. I.e., you can obtain knowledge of the future from a prophet of God.

13 You shall be whole with HASHEM, your God. 14 For these nations

רמב"ן

כי הנחשים שרש דבר נמצא בם ולכן היה לישראל טענה במניעה מהם¹⁰⁴.
(ו) וטעם "תמים תהיה עם ה' אלהיך", שגייחד לבנו אליו, ונאמין שהוא לבדו עושה כל¹⁰⁶ והוא
יודע אמתת כל עתיד¹⁰⁷, וממנו לבדו נדרוש העתידות, לנביאיו¹⁰⁸ או מאנשי חסידיו, רצוני לומר, אורים
והומים¹⁰⁹. ולא נדרוש מהוברי שמים ולא מזולתם, ולא נבטח שיבאו דבריהם על כל פנים. אבל אם
ישמע דבר מהם, נאמר "הכל בידי שמים", כי הוא אלהי האלהים עליון על הכל, הכול בכל, משנה
מערכות הכוכבים והמזלות כרצונו¹¹⁰, מפר אתות בדים וקסמים יהוללו¹¹¹. ונאמין שכל הבאות תהיינה
כפי התקרב האדם לעבודתו. ולפיכך, אחר אזהרת שאלת העתידות מן קוסם ודורש בעד החיים אל

RAMBAN ELUCIDATED

Now, this Sifrei is a proof for what we have explained, that a certain basis in reality is to be found in readings of signs, and therefore Israel would have a legitimate complaint against the withholding of it from them.¹⁰⁴

13. YOU SHALL BE WHOLE (Heb., *tamim*) WITH HASHEM, YOUR GOD

[Ramban discusses the meaning of this verse and its juxtaposition to the verses that preceded it]¹⁰⁴
The explanation of You shall be whole with HASHEM, your God is that we shall wholly dedicate our hearts to Him and believe that He alone does all things,¹⁰⁶ and He is the One Who knows the real truth of every future event,¹⁰⁷ whether from Him alone we should inquire about the future – or from His prophets¹⁰⁸ or through His "devout ones," by which my intent is to say the wearers of the Urim and Thummim.¹⁰⁹ Conversely, we should not inquire of the stargazers or of their ilk. Nor should we trust that their words will be fulfilled with certainty; rather, if we do hear a statement of a prophetic nature from them, we should say, "Everything is in the hands of Heaven (God), for He is the God of the powers, Supreme over everything, All-Powerful, Who alters the decrees of the arrangements of the stars and the constellations as He wishes,¹¹⁰ and thereby 'abrogates the signs of the stargazers and makes fools of the diviners.'¹¹¹ And so we should believe that all [the events] that occur to a person are commensurate with how the person has made himself close to the service [of God].

104. The complaint of the Jews – that the gentiles "have of what to inquire" while they do not – makes sense only if we presume that divination is a genuine art that provides its practitioners with meaningful information.
105. (translated here as "whole") generally means "complete, perfect." See also Ramban to Genesis 17:1 and in his Addenda to Ramban's *Sefer HaMitzvos* (Positive Commandments §8).
106. I.e., God is the Cause of everything.
107. I.e., God alone knows exactly what will occur.
108. See verse 15.
109. See 33:8, below: *Your Thummim and Your Urim befit Your devout one*. The Urim and Tummim were worn by the Kohen Gadol, and were used to receive messages from God in a sort of minor prophecy; see Ramban on Exodus 28:30.

110. God is described above, 10:17, as "God of the powers and the Lord of the lords." Ramban there explained that the term "powers" refers to the angels on high, and the term "lords" refers to the hosts of heaven that rule over the lower worlds. Although God empowered the celestial forces to rule over His creations, they are under His control.
111. Stylistic citation from Isaiah 44:25. The prophet uses the term בדים (translated here as "stargazers") which literally means "fabricators," because the stargazers' predictions are often fabricated (Rashi ad loc.). Ramban's point is that being "whole" or "complete" with God means having complete faith that He alone – to the exclusion of the various practitioners of divination – is able to tell us with certainty what the future holds in store for us.