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AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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Slonimsky, Henry. Notes. 1941-1943.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

HERBERT A. FRIEDMAN

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How did you find out it was V.S. (birthday?)
yesterday P.M. Feb. 4?

4/3/13

ע' 2872

- (1) א' 1311 - Mishna
א' 1311 - master of decisions
א' 1311 - Meikita (Halakic Midrash)
א' 1311 - master of Hal. mid.
א' 1311 - whole discourse
א' 1311 - א' 1311 - learned

א' 1311 - business man

א' 1311 - share-crop system
א' 1311 - owner of landed estates
א' 1311 - a man of substance

א' 1311 - step

- (2) א' 1311 - boy who adopted ethics
of Judaism without ^{full} rituals.
א' 1311 - are full proselytes - circumcised, etc.

- (3) We are punished for the rotten food
we eat by the tortuous passage the
food has to pass until it is excreted.
Numerous lines.

Are The Russians chosen?
Is Their system The Torah of the future?

Open Forum - you begin talking 10-15 mins - read
from Dostoevsky, etc. Then open up
discussion - be sure to have
a series of questions ready, with
which to steer the disc. if it starts
to wander.

(That's too advanced for my kids)

There are economics, metaphysics and the war - all
involved - it could be good I think - esp. if
these kids are both non-relig. and non-liberal.
Keep it on a level above a mere discussion of whether
communism is good or not. Because the kids

AMERICAN JEWISH
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The second one we have a general bull
session on. And, if the kids really talk openly
you'll be able to find out what kind of God they
believe in. ^{And the group is probably representative}
^{so you'll be able to get an insight}
^{into the future that will be valid for}
^{most groups.}

At your organization meeting - elect officers, etc.
(but don't over-organize yourself) - then have a
current events quiz - take the last TIME quiz

The 17th is The King of the Psalms -
a Pharisaic invention. The super- '60 of
The Sermon on The Mount is too much. But the
Jewish concept was that the '60 was the only
god-fearing, good man.

Kitsche says Jewish ethics is an act of
vengeance of a tiny people against the proud Romans.
Is N. right? This is a tempting
poison. Read "Genealogy of Morals"

The way to be strong is to take the poison
and resist it.

5 - 18

Relationship of God to Israel - There is love, but also tension beneath the surface. Jews are chosen, but at same time are hated. Then love comes again.

PS. 51:19 — >PQJ PQ

11

5,5 - p. 22,23 - importance of prayer of Dranka

5,6 - peace
great story of R. Meir - 24a

7, 10 - There are greater things than abstract justice - i.e. life itself.

The v. 458 - is taken to mean, you love to acquit - you hate to convict.

This is Jewish interpretation of law, even when letter of law requires conviction.

67, (2)

change >PQJ PQ to >PQJ PQ - Then add sentence about >PQJ PQ, of which >PQJ PQ is best.

This took place of >PQJ PQ and the >PQJ PQ is complimentary to the people.

Then passage about >PQJ PQ - which is delicate. In ancient >PQJ PQ there are examples of partiality against the Goyim. Rabbis rationalized this by certain verses, of which this one in Hab. is common. They are ruled out on the ground that they are free-moral and cannot be held responsible for the >PQJ PQ.

begin readily with E'

Israel carries the burden for all others - noblesse oblige - They support The Goyim. (bottom of E') because they are able. The strong are made to carry extra burdens.
(35) LBN given to discipline mankind and are not sacrosanct in themselves.

Certain honesty and freedom here -
a desire for bull-fights and eating lobster.
Humour - to the S.W. side, p. 11 S.W.
No black jargonism here.

bottom 33 Poverty sits as beautifully on the Jews as a red strap on the heart of a white horse. Part of pan-tragic view.

56 (K) (3)

The leper to B.N. is associated with the to B.N.

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101. has God say - maybe
I'm wrong? This is a finite God.
God grieves over a disaster which
has happened to him.

perhaps my upbiking was bad
woe to me, over my disaster.

God is suffering and weeping too.
He has been stricken as much as The
people Israel.

and who is God!

2 One of most pathetic in all Midrash. —
I avoided the Hellenistic places - but I
was not alone because I sat with you:
I wasn't alone in my loneliness when
all the nations struck me: But when
you struck me, then I was really alone.

4 Whole history of man summed up and
prefigured in Adam. This is the life
of the Jews & all men, beginning with
light - ending with shadows.

5 2 Chron. ^{24/20f.} taken as symbol of
bloody act - open defiance.

Ezek 24, 6 is striking image of Jerusalem
Instead of being the innocent sufferer
The Jew is the most pathetic self-doer.
The sinfulness of Jerusalem is the reason for
its destruction. They poured blood to evoke
God's wrath. This is symbolic of the character
of sinfulness. As an example of such
sin the death of Zechariah is recorded by
The Midrash. - They slay him and throw
his blood away

60 - (pg. 10) See p. 11

seven sins in one act of killing
Zechariah. Therefore Hebræan punishes
Jews for their sins - but Zechariah's blood
still not satisfied. Finally N. became a Jew
and this stilled the blood.

8 The voice of wailing comes from
empty walled Jerusalem. Who is left
there to cry? Can wood & stone cry?
It is God weeping among the wreckage.
Immense. Finite God subject to the robbers.
We have left only these few lines -
The subject of a magnificent speech.

9

This was made subject of
me of ^{1/15} in Tisha b'Av.
When Temple fell & enemies rushed in,
most went for the gold. But Ammon
& Moab had deeper hatred of ^{יהוה} and they ran to destroy that. They
found cherubim and paraded these thru
streets - shouting that even Jews had
Avodah Zarah in their secret worship.
"All peoples are alike."

God is so incensed at this that
he swears to uproot them by their very
germ.

Excessive arrogation of sin to ourselves
is not to be taken literally - but represents
the moral genius of a people ^{יהוה} 326.
All these ^{יהוה} go on the assumption
that Israel is a sinner but it isn't so.

10

At end - God complains - look
what your sins have done - caused me
to destroy my temple, my city, even exile
my people - and leave me sitting alone.
But it is not their sins which
have done this - he ^{even} calls them 'Id,
innocent victim.

According to real religiosity the world
is in two parts - the greater part is evil -
and God must fight desperately against it.

10/30

Suffering is never punishment - and where the Midrash does claim it as punishment ~~suffering~~ - don't believe it - it's just a sign of moral genius - a moral pretense.

225 23/26 is a tendency or fact of all men. And this Midrash works on premise that Jews are being punished for sins.

Damascus 365 temples - each one different god. One day in year they worshipped all 365. Jews worshipped all 365 every day.

24

(p.12) Culmination of all W/H's

Pathos of finitism - God doesn't want to be the object of mockery.

This is open and unabashed pouring out of the whole relationship between man & God.

God will weep & insist upon it even though the angel wishes to assume the burden.

7th C. - Palestine

Resikta + Wayikra contend for primary -
who borrowed from whom?

I One Moses with 6000 Jews

Democracy is anticipation of time when
each will be a God. Here Moses is
crisotocrat.

Will is deeper than intellect.

You don't have to understand in order
to do. At Mt. Sinai They said
שמעו דבר - Therefore They are
called צוה'ם ושמעו (Ps 103, 20).

They are heroes because They
resist natural temptation to say
שמעו / דבר.

Not only צוה'ם but even
a mere listener שומע דבר
is a hero.

How could Moses bear the burden
of 600,000? He listened when the
others couldn't - he listened & lived.
We know he listened because the verse
says שמעו דבר.

II

Universalism - The prophets
will be exactly like the Jews.

13

Difference between Jewish and English
prophets

2 DE 72

1.5 Torah identified with pre-existent wisdom

2.10 Precious is the death of the saintly

(6) - play on

(7) - play on

2.24-34

everything contains word 'd' and 'd'ures

(8) play on

p'sak's

(9) As people prefer garments for certain special persons

reasons, so God prefers Israel.

Mideash in *Midrash* for Israel

(10) borrowed from Tanna like *Chinuk* which has better text.

HERBERT A. FRIEDMAN

typical



Prayer - contemplative, concerned with self
Ethics - active, " " others

Jewish philosophers (except Rambam *apud alios*) did not consider ethics separately, but as part of their systems. Ethical works always considered details and realities, from Bible & Talmud, rather than a system of ethics. Morris Lazare and even Solomon Schechter affected this fallacy (The latter with the intention of stimulating study in the sources). This branch of Jewish ethical lit. is repetitions - sources are the same & examples are always the same. (Warren I, 352, II, 172 has surveys.)

Elbogen's way: Berachot ¹⁶⁶ 17a - prayers in singular, uniformly ethical & devotional character.

First comes congr. service - *Shema* and *Shema* ^{15/152} - Then came the indiv. right to say what he wanted, even ^{so much as} on *Shema* pl. These are called *Shema* - and the text was left to indiv.

In Berach. (above cit.) are about a dozen examples of these *Shema* of various Rabbis, some of which were incorporated in the *Siddur* later. As late as 11th c. possible to have private prayer.

But even these *Shema* became fixed as they went on, and the fact that there once was indiv. inspirational prayer became forgotten, as the prayer book crystallized. History of liturgy is a struggle between legalistic & creative - whole Pipittum was effort to preserve the devotional side of liturgy. Were always attempts in Palestine to change even texts of *Shema* for

different weeks - 150 weeks in triennial cycle.

On one side is 3000 and 3000, on other side are poets & mystics attempting to preserve devotion.

Further lectures will deal with latter efforts.



Even the legalists couldn't deny that אָרְחֵי הַקָּדָשׁ is part of אֲשֶׁר הָיָה , and at the same time the inspirationalists didn't altogether deny the institutional service.

R. Saadia really composed first prayer book. ~~From~~ ^{Before} This ^{had} developed tradition of

$\text{אֲשֶׁר הָיָה אֵלֶיךָ}$ - The aim was to include a fixed legalised outline of prayers. Saadia starts from Theological conception of prayer. He says prayer is אֲשֶׁר הָיָה , אֲשֶׁר הָיָה , אֲשֶׁר הָיָה . He complained that Jews omitted parts of ~~the~~ liturgy - he intended to restore values in their order & significance. Leaves out academic arguments because this was intended to be a manual for laymen. He added his own אֲשֶׁר הָיָה . These אֲשֶׁר הָיָה and אֲשֶׁר הָיָה were completely free and unrestricted - The prohibition against including anything in the אֲשֶׁר הָיָה did not apply to these because they were considered outside the אֲשֶׁר הָיָה . The case with the אֲשֶׁר הָיָה is altogether different - they became part of the liturgy and that is why Maimonides protested the אֲשֶׁר הָיָה . Gabriel (^{p. 109} par. 34 - JPS trans.) has also beautiful אֲשֶׁר הָיָה .

Master of inspirational, devotional prayer is Baasha ibn Petkuda אֲשֶׁר הָיָה . אֲשֶׁר הָיָה אֲשֶׁר הָיָה - storehouse of ethics. His philosophy optimistic - world perfect - humans should be grateful - climax is אֲשֶׁר הָיָה . He meditates on existence & mercy of God, especially at night. אֲשֶׁר הָיָה is אֲשֶׁר הָיָה in Halper, p. 91.

Saadia & Bachya write in pure
Biblical style so that all can understand.
Gabriel may be more sophisticated, with
allusions, jokes, references, etc.

31222 ז'ל, usually recited only on
122, but sometimes every 7th day. Sheer
inspirational beauty.



Two streams:

- ① German medieval school of Chasidim
- ② Spanish cabbalism

1. Gratz translated Chasid as hyper-pious - but this is bad. No one is too pious. From this school of Chasidim at Regensburg 12-13th c. comes the book *P'son* 20, a collection. The saintly founder Shmuel ha-Chasid was included in The Measeh Book - a whole Regensburg cycle.

1/3'0n means to be over-conscientious, over-scrupulous beyond the confines of the *1/3'n* *E'sa*. Their faith was rapturous - they wanted communion in visions with God.

Their hymns reflect the special meaning of *3/22*, beyond mere knowledge of God.

Also the *3/1'n* *2'e*, which precedes the *3/222* *2'e* (cf. trans. Mrs. Alice Lucas - Song of Zion - "Song of Unity"). This *2'e* *3/1'n* is simple Biblical style.

The leader of this school is R. Eleazer ben Jehudah ben Kalonymus - called *1/1/7* - wrote book by that name. Was halakic book, with devotional beginning - and after this no halakic book (even Turim and *2'e*) was written without some devotional or ethical introduction, if only a sentence from *1/1/7*, for example.

In *1/1/7* The transcendent character of Jewish piety reached a climax. The *P'son* had special attitude toward prayer & worship. They had their special *2/2'n* *1/3/0* - they understood that

existed a hidden esoteric meaning underneath the wording, not discoverable by mere philological investigation. There were special ways of finding the true meaning - K's GNT, etc. This mystic lore came from Babylonia thru Italy to southern Germany - 9-10th c. In his commentary to the prayer book Rpl's looked for these special meanings - used methods of permutations of letters, words, numbers, etc.

Thus the custom of praying with 22/10 acquired special significance of attempting to pierce the meaning of prayer. Hence the danger exists that the inward piety depends upon the purely casual external fact of the number of letters, words, etc.

The inwardness is based on an outward condition - and when this outward condition varies from community to community, the danger is obvious. If L's 22 is written K's N or 20/10 there is big difference.

The effect of the prayer depended on the right way of praying, and this meant that the casuistry and strictness of the liturgy was even more binding. In the older books there are instructions how to make up for the omission of any certain prayer - by doing thus & such, etc. Codes and commentaries on the prayer book became over-bulky. 22/10 53 contains 430 pages

This was a power now dominating Jewish liturgy. And the same was true of the Spanish cabala. The influence of the German school reached Spain, and the

same methods were adopted - notarikon, divine names, permutations, etc. The Zohar combined all features of the Cabala - The metaphysical part and The practical part. Their Cabalistic prayer gained emphasis and prestige. Prayer becomes transcendent union with God. But The Zohar was esoteric, confined to circle of elite, and did not influence masses - until after Spanish expulsion when Zohar moved east to Turkey and Safed.

There There grew community devoted to problem of absolving sins and praying for Messiah - a new order after The persecutions. Cabalistic term - לְפָנֵי הַמֶּלֶךְ - world was rotten corrupted - had to be reformed so that they should really be worthy of messiah. The cabalists had society of $\text{מִשְׁכַּנֵּי הַקֹּדֶשׁ}$, whose intention (Through confessions, flagellation, etc.) was to rid selves of impurities and wait for messiah.

High light was ר' יצחק לוריא 1534-72, short but full life. He self wrote nothing, but his pupils wrote, and These various accounts agree in general. Central point of his teaching was also לְפָנֵי הַמֶּלֶךְ . Salvation means nothing but restitution, reintegration of the original whole, לְפָנֵי הַמֶּלֶךְ (Isidore, Mysticism, p. 265). Lurianic cabala is victory for anthropomorphism.

From the לוריא went forth missionaries to convert Jews to his ideas. They tried to influence prayer - to stir the heavens - They created whole load of devotional literature.

The 11th restores the unity of God's name. By the doctrine of *avoda* Luria means using prayer as the vehicle to union with God. But this is high doctrine, and tough discipline.

The disciples of Luria carried his doctrine to all countries, and introduced the Golden Age of devotional literature.

Following Luria's tradition was Moshe Hayim Luzzatto and The Baal Shem Tov, who were contemporaries - then the whole Chasidic movement. One of the main objectives of Chasidism is prayer. Genuine, devout prayer must influence the world and transcend it. Human being must push soul toward God. New aspect of Chasidism was their connection with nature. R. Nachman Bratslav was great composer of prayers, as well as being story-teller.

God - being an Introduction to The Science of
Metabiology - J. Middleton Murry
Jonathan Cape, London, 1929.

" We have contended and done our best to show that the life and death of Jesus was a real happening in the natural order. This life, regarded as belonging wholly to the natural order, revealed an extraordinary and deeply satisfying coherence of a kind which we might describe as organic. But since we must suppose that, for the science of Biology, all human lives possess organic coherence, it is obviously insufficient to describe the coherence in the life of Jesus as merely organic. It is organic on a higher level than the pure biological. We will call this level the metabiological, and say that the life of Jesus manifests metabiological coherence as well as biological, which is exceedingly rare & striking.

..... This metabiological coherence in the life of Jesus is far more potent & enduring when he is regarded as natural phenomenon rather than supernatural

But there is one condition absolutely necessary to our regarding Jesus as a coherent and beautiful natural phenomenon. It is that we must regard the mystical experience, not necessarily as valid, but as real and decisive - as a motive of human life, let us say, as natural as passionate love, and far more potent. Unless we admit the mystical experience as a valid and mighty and noble human motive, there is no coherence to be found in the life of Jesus as a natural phenomenon. He becomes, inevitably, a deluded fanatic. That

conclusion to me, is no less impossible
and infinitely more repulsive than the
conclusion that he is 'divine'. The origin of
what we have called the metabiological
coherence of Jesus, regarded as natural
phenomenon, lies in his unwavering obedience
to the mystical certainty of an all-pervading
unity.

ff. 112-115.



Slonimsky on - Cardinal Newman

5/8/42

"We can't believe in God and we've got to believe in God." - Newman.

This is from man born in God. He illustrates this that the only beginning to the understanding of God is the understanding of the difficulties in the way of belief.

"Ten Thousand difficulties do not make one doubt."

The whole thing rests on the willingness to believe, without which no proof will satisfy, and with which the doubts can be overcome.

If you believe that a mathematical problem has a solution, even though you may not be able to find it, that doesn't mean it isn't there.

James, Newman & Montague say we believe because we've got to believe. The doubts and difficulties are there but don't destroy belief.

The facts in the world are not for God - They show a blind matter, with a "faint & broken" indication of some sort of purpose. These facts brought ^{James} Francis Thompson to be an effort - brought James (and this is Jewish attitude) to belief in finite God, whose influence for the good is minute in the world - and brought Newman to talk of Original Sin (he is theologian) because either there is no God or man has fallen away from God. This latter is the theological point of view - God is not in the world but does exist. World because of original calamity becomes out of joint with purposes of Creator.

This answer in part of Newman is

occidental - due to the accident of his training. He argues like any modern - like James. His mind is sharp and he realizes all doubts & difficulties.

Religious problem is problem of will - how can a man believe - yet how can he not believe?

Next doctrine is that of visible Church and authority.

Very often best reasoning is implicit - where the chains in the argument are covered over. In all reasoning, the ultimate premises, if you can uncover them never suffice for the conclusions. Problem is where do we get our assumptions, what is their validity? In axioms we start with one set, but could just as well start with another. In axioms we have all the limits and arbitrariness of our minds - but also all our creativeness.

In religion, it is stated that the premises don't stand, but this is countered by saying that they are an act of will, commanded by the heart vs. the intellect. This is true in mathematics as well as religion. Primary assumptions are due to practical needs.

Ultimately, all faith, in science as well as religion, depends on an act of will, an act of desire. Premises never support any conclusion, - you can have probability and that's all. Most ultimate premise - That good is better than evil - is certainly an act of will - you can't prove it - you simply fight the fellow who doesn't believe it.

There are two states - reasoning and arguing. One can arrive at conclusions by implicit reasoning, yet not be able to argue it. And a thorough course in logic need not necessarily make a man a better reasoner. Arguing is to reasoning as a write is to the poet.

19th C. agnostics held that nothing must be believed, as a matter of intellectual conscience, without having adequate evidence. But this is so artificial - because in practical matters, even, in science the conclusions go way beyond the premises. James argues this question vs. Huxley. The devotion to truth of the religious skeptic is in itself an act of faith. What is truth, that a man should worship it?

All great reasoning is implicit - not all implicit reasoning is great. Two strains in implicit reasoning - intellectual, and moral or value or basic assumptions. Implicit reasoning is creative.

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Prayer Course - 4/24/42 - Slonimsky

Irony is masked form of polite superiority.

Kierkegaard represents element of fear. He was prob. manic-depressive with strain of melancholia ^{over} ~~under~~ erotic and ~~other~~ ^{erotic} sexed.

Possible to approach any problem in two ways - psychology thereof (dealing with mood, time, place, etc. of origins) and validity thereof (which has nothing to do with origins). James is combination of both - psychologist and religionist.

The latter is the only possible approach. What if Wagner and Jeremiah were epileptic? Maybe God has chosen this type (as N.T. says - God chose fools to mock the wise men) to be his vessels.

So what if K. was hopelessly manic-depressive? His life is irrelevant in comparison to the value of his works. Supposing, by irony, psychiatry determines that we are all a little crazy -

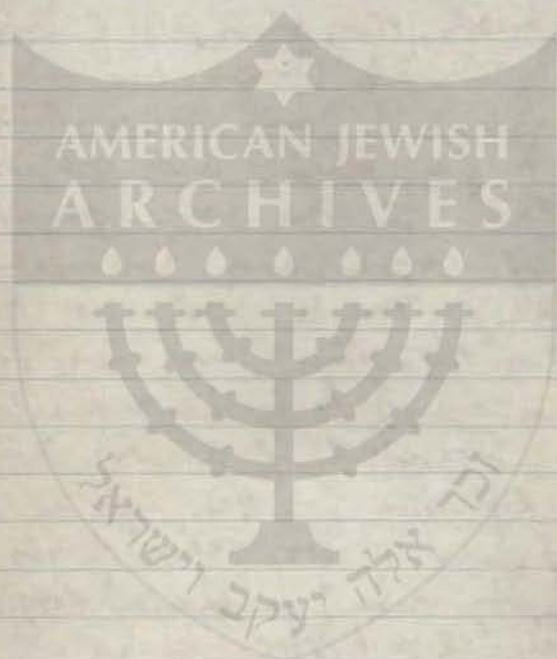
His moods were boredom, melancholy and fear. Each is the secret of the other - secret of fear is ~~secret~~ ^{simple} fear - we are afraid because we're sinners. - sense of guilt.

Man must bridge this by belief in God - means to be employed are conscience and ideal - They will overcome the moral nihilism.

Life divided into three stages - aesthetic, ethical, religious. Between aesthetic and ethical there is irony. Ethical. Religious metaphysic describes sudden and complete introduction of the good into life - not slowly

evolving idea of goodness.

K. was Danish. The model of
Ibsen's Brand. All abstract philosophy
bad - important things are concrete, existential.



Which is more responsible for sin - The body or the soul?

Modern psychologists say the soul. ^{Xians say the body}
Jewish viewpoint says that both are equally responsible. There is a psychophysical unit. This is true unity - cause of action. The soul-body, body-soul. Any division is untrue, from a moral viewpoint. The true state is soul & body together - The total man - The embodied soul.

And the newest psychology agrees to this unity. The psychiatrists look to both components of this unity.

As matter of fact, when you make the false abstraction - you find that the blame is all on the soul, because the body has merely appetites - while all the lusts belong to the soul. Animals have only body - and they don't sin. They fulfill normal appetitive needs. But take man - who has a soul. He exercises lusts - in food, sex and all other desires.

But this abstraction is false - responsibility really rests on the total unit.

one sheep is scattered ^{וְאֶחָד מֵהֶם נָפַד} - ^{וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל הַשֹּׁפָר}
Israel is compared to single sheep. Strike at one place and all the rest of the sheep suffers. (Sympathy - suffer with). Strike Israel at any place & all the rest suffers - because Israel is a single person. All humanity also is a single person. If this is visionary now, at 1st time of Midrash.

Collective responsibility is a pre-ethical point of view. Then Jeremiah discovered the individual - and made him responsible for his own actions. But deeper and beyond ethics is again this old viewpoint reasserting itself. It is mythic - it says that all humanity is a single body and justice calls for universal recognition rather than individual. This post-moral collectivity is different from the pre-moral - in that it is now religious. Real religion involves a trans-ethical viewpoint - we are responsible not only for ourselves but for everyone else.

[Num. 16:22b] Job 19:4, 34:7



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10/5

Emancipation

Stems from Roman law, where it meant act of voluntary freeing of child from paternal control. Father gave up his power - thus emancipating child.

In more general sense, The term came to mean any freeing from external power. For Jews it meant removal of certain disabilities. Jewish Middle Ages extends right up to 18th C. Emancipation.

Along with political emancipation went another type - economic and intellectual. Some rich Jews even became socially emancipated - before becoming full citizens.

Term first used in relation to Jews comparatively late - 1831.

10/6

Baron says emancipation first means general removal of disabilities, and then more specifically the removal of particular laws and the granting of equal rights & duties.

J.E. followed in the more general emancipation of the European who cast off the feudal system long before he got actual political rights. This was tendency toward democracy - took time.

Individual Jew had double response. - readjustment toward world outside as he gained rights in business, professions, etc. And readjustment internally toward Judaism, and their own Jewish group. All this occurred in 1 1/4 century. 1789-1914

One group - The largest - what we would now call orthodox - refused emancipation

because of the danger it represented to
Judaism - another group on the other
extreme would accept baptism, even more
faithlessly than the Marranos - who at
least tried hard to preserve Judaism sub
rosa. In between are varying shades
of opinion and kinds of approach.

There are four periods: (Dabmar)

1. First Emancipation 1789-1815
2. First Reaction 1815-1848 Metternich
3. Second Emancipation 1848-1881
4. Second Reaction 1881-1914 anti-Semitism

1. Could be called French period - French
Jews were first to get citizenship.
2. The reaction affected all except French &
Dutch Jews who suffered no relapse.
3. Austrian-German even. - establishment of
constitutional equality. Also in Russia.
4. Third period, best called period of rising
anti-Semitism, social as well as civil.

After the war there was another
period of emancipation - even in most
backward states. In Russia the situation is
as everyone of you knows.

During 4th period far-sighted
leaders realized that movement of nationalism
was necessary in order to protect Jews
from constant discrimination. Emancipation
gave rise to both assimilation and nationalism
Dialectic of history.

10/19

Jewish Emancipation began to be centrifugal - away from the center of Judaism - began to call selves ~~French~~ ^{European} of Jewish extraction.

Assimilation is the answer to the refusal of Xians to give equality to a people which has a nationalism different from the state in which it resides. They thus refused their nationalism and turned assimilationist in order to achieve equality.

Clement Thiers in French Assembly said - "Everything must be denied to the Jews as a nation, and everything granted to them as individuals."

11/30

Friedlander's main demand was intro-
duction of German into prayer. This was
first reform in worship. Later came Isaac
Jacobson.

As early as 1786 Friedlander had
pub. trans. of 2130 and 2132 with
explanatory notes. Literal trans. into Hebrew
letters, however.

When the pol. sit. of Jews in Prussia
improved in 1812 - then the reformers felt
that it was time to Germanize the service,
esp. since after Mendelssohn Hebrew was lost to
many Jews. "Worship should be held in
lang. understandable to worshippers." - F.

Emancipation meant advent of Messiah
to German Jews - Therefore they cut out all
messianic prayers. Also this reduced and

falsified messianic idea into mere political achievement, even tho possibly temporary.

Love for The Fatherland became a religious command of Judaism.

Reform of The Jewish school.

Mendelssohn had Sat. AM gatherings to discuss questions of Jewish education. Young men like Friedländer, etc. went forth as disciples to spread his doctrines.

Aim was that general subjects be taken up more intensively - not so much time exp. on Talmud and other Hebrew subjects. Curriculum was adjusted to general schools, which were generally bad - lower school education first being made obligatory by Joseph II. Therefore adjustment to general schools meant lowering of Jewish school standards.

First reform school was Freischule in Berlin 1778, organized by Mend. + Wessely + Friedl., for poorer pupils. In 1781-91 over 500 boys educated in Freischule, and other schools were founded. These schools prepared people who naturally slid into the reforming movement of the prayer service in the early 1800's.

Wessely in Austria did same thing.

Taught secular subjects in early years when child was most receptive and Hebrew subjects only later.

Attitude of enlightenment toward Rabbinism -
latter accused of sterility. These objections are
unjust.

Rabener, Gershom } represent elite of French-
Rashi } German medieval minds.
Tosephists } Their work was solely Bible
+ Talmud - yet they under-
stood entire Jewish life.

Their work not limited to sheer study - they were
poets - "hands of national faith" - and in close
connection with the Jewish community.

Naturally there were casuists, etc.

What attitude did traditional Rabbis take
toward enlightenment? No organized opinion.

David Frankel was favorable. But in general
all innovations were rejected.

12/8

Reform Movement - 1st half of 19th C.
Practical Reform of Religious Service.

Political ^{reaction} ~~reform~~, after Napoleon -
Congress of Vienna & Metternich. Nevertheless,
Jews improved their intellectual level -
going to universities.

Then process started to adapt Judaism
to external situation. Idea developed that
Jews were different only religiously - otherwise
they were part of state.

Religious reform and literary renaissance
were two currents.

Mend. disciples edited prayer book,
cutting out Talmudic prayers. Wolf
Heidenheim 17 - 1823 was Mend. of prayerbook.
His attempt to translate prayers was attacked.
Sermon in German had to be validated by
Zunz.

Israel Jacobson chairman of Jewish
consistory of Westphalia - important financier.
Introduced reforms - but not really a
reformer because he had no great knowledge.
He was practical business leader, interested
in impressing the Gentiles, hence changed
services esp. decorum. Introduced sermons,
singing, excluded piyyutim & prayers of mourning.
All these were accepted, albeit with opposition.
They decided to use of organ. He had first
ceremony of confirmation. School sessions on
Sabbath afternoon - joint services in morning.

1/11/43

Holdheim 1866

wrote book on Jewish marriage - to illustrate attitude.

He wanted to separate all political-national elements from religious elements.

Jewish law abolished in favor of larger codes - E. Landau persuaded Joseph II in Austria to include Jewish law in general law. Traditional rabbis opposed this.

Holdheim wanted all Jewish affairs handed over to the state. All institutions which conflicted with German customs & practices were to be eliminated.

This included the Sabbath, many holidays, etc., which look predominantly religious, but which Holdheim wished to sacrifice.

Blame for allowing extreme reform to catch hold lies with the orthodox rabbis of the Mendelssohnian period - who had no sense of approach, no ingenuity, no feeling for compromise with the environment - but knew enough only to stick to the old-time tradition, which estranged the people looking for a modern evaluation. If the orthodox rabbis had been smart they could have held Judaism together, at least in some conservative sense.

Four schools of Jewish Thought

1. Critical - historical, based on Jewish present - "more critical than apologetic" - Beiger
2. Positive - historical - based on Jewish past - "as apologetic as critical" - Frankel
3. Only universalistic - particularly popular in America - Jewish mission - dissolving positive - historical Judaism in the universal humanitarian position - Holdheim
4. Ignoring the fact and justification of historical development, "declares - The collective content of the Jewish past is the authoritatively binding norm for all times. - Hirsch.
(Divinity of Revelation & unchangeability of the Law)
(Torah includes the entire oral tradition.

Friedlander - Jacobson were emancipationists - assimilationists.

1/19

~~1. Creston -~~

"Wissenschaft des Judentums"
"Science of Judaism"

To bring Jewish culture into harmony
with the European required a science -
the science of the historical development
of Judaism - which is in process of evolution
and which forms historical + sociological unit.

Zunz - "Zeitschrift für die w. des J."
one vol. 1823. Term came from bans,
renegade.

Society founded 1819 (folded 1823)
by Jost, bans others. Heine later
joined the founders. But activities
of Society were only a few lectures and
publication of one vol. (above).

2/15/23

French Revolution

1. Are the Jews qualified to be received as members of the French nation?
2. What was the new French concept of nation, as created by revolution?

The issue here is whether the Jews can be made French nationals - which means assimilation.

The new French concept of nation is connected with Declaration of Rights of Man - Aug. 26, 1789

1. basic concept of individualism - influenced by American constitution - frees individual from social restrictions - he is born free & equal with a basic right to certain inalienable freedoms.
2. collectivistic concept - influenced by Rousseau - states principle of people's sovereignty. Statehood & nationhood emanate from the collective individuality. The people are source of sovereignty. This is opposed to previous principle of Divine Right.

This change in democracy caused nationalization. Nation & State became intertwined. Petty states merged - there developed a confraternity. We are not Bretons or Angevins or Parisiennes - we are all Frenchmen! This is new concept nation.

French Revolution said: All Frenchmen owed just & paramount allegiance to national state. This national state insisted on linguistic uniformity - even tried to overrule local dialects; took over school system for nationalist education; established principle of nation in arms. New nationalism spread on basis of national self-determination and wished

Starr
Lawrence Rogin - educational director TWA Textile Workers Union
Milgrom - Workers Defense Council
→ forget his name - MCRB

to include Alsace, Nice, Savoy & Belgium.

How do the Jews fit into this new concept of Nation?

1. Jews had no share in French national sentiment. Jews had only *esprit de corps* - not *esprit nationale*.
2. National incorporation and emancipation were necessarily connected.
3. The French nation was willing to grant this incorporation to aliens, except Abbe Maury.
4. Jews would have to express their good intentions & conduct. The ordinary procedures of plebiscite or wholesale change of nationality did not apply to Jews. What was accepted as proof of good intentions was large number of petitions for citizenship. Some even went all the way & promised to give up Jewish nationality. These were ^{sephardic} Jews of Paris & South - but Jews in east wished to retain Jewish law, community organization, education, etc. This gave Abbe Maury some grounds for his case vs. incorporation of aliens.

No doubt that in Alsace there was strong anti-Jewish sentiment. And this fact affected the course of the argument in the National Assembly as to what should be done with the Jews.

Sept. 27, 1791 - Decree of Emancipation

1. Jews have to take civic oath of allegiance
2. To show their morality, Jews had to relinquish all debts - or at least reduce them. This was proof of good conduct & relinquishing of usury.

other aliens did not take oath

2/2/43

1806 - year of Jena + Auerstadt, destruction of Prussian military power. Peace of Tilsit was degrading for Germany.

Jewish emancipation is to be understood against background of political change in Europe.

1806-10 - 400 families - 2000 people in Berlin.
Frankfurt 4000 people - Hamburg 7000 ^{1000 Sephardic families} Ashkenazim.

Jewish immigration began immediately after downfall of Napoleon - when old restrictive legislation was retracted.

Law of Emancipation for Prussia - 1812

Jewish problem was viewed differently. Conviction began to prevail that Jew was not by nature corrupt and vile - but that the state, by repressive measures, had shoved the Jew into a disreputable position.

This is view of Dohm, which was now being accepted.

i. became necessary to remove legislation to give Jews opportunity to mix in society - to open new occupations for Jews + thus remove them from temptations of money.

Second, to be consistent with general social + economic improvement - they had to extend reforms to the Jews. Jews first admitted to municipal rights before receiving citizenship in state.

Then Schroter decided to grant full emancipation, including the duty of military service, which was very important in 1808.

- 1) Jews would have to have family names
- 2) " " " to dress like others ^{ie. cut off beard}
- 3) " " " to use German language, in business records.
- 4) " " " " renounce ritual laws.

Wilhelm von Humboldt was for radical emancipation of Jews. Only this was "just, political & consistent."
He saw three points of Jewish individuality.

1)



Baron - Nationalism & Intolerance

Definitions Nationalism -

Nationhood - nationality - group united by common destiny & culture.

Destiny is history, past & present

Culture implies first language, then other (perhaps literature, religion, etc.)

Nationalism - Common feeling & common sentiment of a group considering itself a nationality.

State - purely political organization based on coercive power of law within certain territorial limits. (Sovereignty also needed - when sovereignty lost, it becomes a political entity, but no state.)

Three kinds of state

1. National state -

where state & nationality are identical - minorities not considered. England, Italy, France.

2. Nationalitätenstaat

states of nationalities, none of which has full majority. Austro-Hungarian Monarchy - 13 different nationalities - various ones prevailing at various times. Culturally they are distinct - being unified only politically.

3. National-teilstaat

where large sections of nationality live outside territorial & political limits of the state.

< Status of Jews best in state of
nationalities - worst in national state.

This applies only up to great
colonizations of 17th C. - after that fraught
with exceptions.

Jews of citizenship from Prussia
Empire - Caraculla - 212.



St. Louis, Missouri, Theodor Herzl

Caraculla 212

Will. Eger, M. Eger, M. Eger, Remond, J. Eger, J. Eger, J. Eger

Emancipation of Central Jewry -

Prussian Decree of 1812 - ^{withheld} von Humboldt, brother of scientist. In leading position in Prussian administration. He comprehended problem most thoroughly - complete & immediate equalization of Jews in all their rights.

Radical emancipation - only just, legal and consistent attitude.

→ Jews different in 3 respects:

- 1.) Never permanently settled - changing habitat sometimes under pressure, sometimes voluntarily.
- 2.) In their ecclesiastical political constitution
- 3.) In their seclusion from those in whose midst they lived.

Its solutions were:

- 1.) Rooted settlement
- 2.) Destruction of their religious conception of life
- 3.) Fusion with their surrounding world.

This could not be realized through legislation of a single state. Solution might come about if Jews were placed on equal footing with Christians at once - rather than a gradually evolving, educational-legislative program.

- 1.) State is not an educational institution for its citizens.

Hardenberg said: no law for Jews which does not contain words "equal duties, equal rights." He was author of 1812 decree.

Exam. of Jews fit in with entire chain
of legislative acts of that period.

Hardenby plan coincided with progressive
upper-class Jews - emancipated salon Jews.
Friedlander & Jacobson influenced Hardenby.

Friedr. Wm. III was reactionary King -
left these laws up to the military
administration. Minister of Justice Kicheisen
anti-Jewish, and postponed civil service status
for Jews.

Article I declared that Jews of
Prussia be considered natives
& Prussian citizens. All

residential, vocational, special-tax
restrictions were lifted. Jews
could live in city & country, buy
real estate, contract marriages without
special permission. Special community
laws of responsibility for individual
defalcation were done away with.

At same time special Jewish jurisdictional
courts were dismantled. All matters subject to
state court.

Application of this law was to come through
honest loyalty and absolute obedience.

They entered the army - gave lives in Napoleonic wars.
Jews became officers - spent money

After 1815 these sacrifices were forgotten, and
there was reaction of Mitherrich.

4/12

After Congress of Vienna 1815 There was reaction & return to "legitimacy", which meant governments & monarchies *status ante bellum*.

Establishment of "Throne & altar", restoration of church to old power with help of state - these were the motives of the statesmen assembled at Vienna.

The attack was vs. all the principles of the Revolution. Enlightenment was over. The Holy Alliance was formed - Austria Russia Prussia - called the "Christian state", also joined with ideal of national state, which was different from Revolutionary ideal of national state. This was absolute monarchy, under 3 monarchs trying to restore their legitimate rights. It was imperialism which they called nationalism.

9/10 of Jews were living in just those 3 states of the Holy Alliance.

What happened to Jews in Vienna? They were interested in being considered at the Peace Conference - just as today, we try to figure out how to have a voice at the peace table.

Delegates were sent from city of Frankfurt to Congress with petition on behalf of 3000 born Germans who have fulfilled all duties of citizenship. Community from Hamburg also sent delegation & city council would have liked to retain rights ^{but they} - couldn't. and Lübeck & Bremen wanted to drive out Jews. This caused Hanseatic cities to send common representative - a Han - to Congress. Jews had no access to official meetings, but lobbied in the cloakrooms.

Nationalism - Hayes (N.B. - 20/10/1848)
- Hans Kohn *

Jewish problem reached agenda of Congress in spring of 1815. After long debates, following compromise was suggested: civil rights would be granted ^{in proportion to acceptance of civil duties} + wherever constitutions ^{the fact} stood in the way of this reform these would be modified if possible. This is only a vague promise.

The new states were Xian-nationalism - different from ideal of Revolution - exclusive of Jews. The new historical school taught that the ideal state was of middle ages. This was esapist, romantic conception. Return to medieval Knighthood.

Jewish problem became a question of discussion among the nations, which had never happened before.

What followed the Congress of Vienna was very sad. The reaction struck the German Jews very sharply. Teutomania caused desire for political strength of middle ages.

4/13/43

The sacrifices of the Jews in battle were forgotten, while their war-profiteering was remembered.

Striving for reconciliation was useless - The new state was a Xian reactionary nationalism. Language is an instrument of nationalism and the emphasis was on German language & literature. There was hostility against everything foreign.

The ~~philosophical~~ term *Judenstube* was sign of scorn & derision, referring to disorderly

conduct.

The professors were, as a class, reacting and anti-semitic - and influenced whole generation of students as today. Prof. Rüss was notorious. Also professors had very imp't. status in general community - not only of students. Hef! Hef! originated in 1815.

5/3/43

Frequent conversions following these campaigns.

Heine, Borne, Gans - who could have been the leaders of Judaism

1812 - 1816 -

3800 baptisms.

mostly in three large cities: Berlin, Breslau, Königsberg. Total pop. was 250,000, including eastern provinces.

Edict of 1812 was nullified by administrative measures - and years of legal rights wiped away. Struggle for emancipation had to begin anew.

This struggle was conducted differently from the struggle of end of 18th c. - led by Riesser.

General Situation in 1830

Beginning of recession of reaction. People began to oppose the Holy Alliance - and the accumulation of fog fires for 1848 began to take place.

Bilser - 1806, born into family of enlightenment, altho' grandfather opposed to Mendelssohn.

He felt debilities of anti-Jewish laws - great humiliation. Took up pen for the Jews.
"Position of Those Professing Judaism"
"Defense of Claim of Civil Equality" }

He didn't demand privileges for individuals - but full rights for the whole people. Thus - two great differences between this & First Eman. - (1) demanded rights - morally & legally, instead of begging favor (2) acted for whole people.

Said that Jewish equality part of general struggle for emancipation expressed in 1848 revolution.

He called on Jews ^{themselves} for action - not relinquish claims but press them. This is rather different from apologies of Jacobson & Friedlander. His power & fluency in German - his logic and skill and character won him respect, even among the opponents.

And as for the Jews, his writings strengthened them - uplifted them - checked the tendency to baptism and led Jews to fight for their rights which they were becoming convinced were theirs. This was a significant change in the mental fighting attitude.

He wanted to change Schutzburger to Schutzjuden.

He was passionate German - had no other fatherland, simply wanted equality as native-born. We are either Germans or homeless. There was only one baptism - not of Christianity, but of German nationality and it was a baptism of blood in common defense of fatherland. We place no value on our nationality following the destruction of Palestine.

Edict of Nantes - full rights to
ca. 1700 Huguenots

Russia created this ideology -
Germans of Jewish religion?

5/11/43

First Emancipation laid the path
for an economic readjustment of Jews.

Dubnow gives three reasons:

1. growth of cities (and intermingling of
Jews + Christians)
2. emancipation forced them into handicrafts,
wholesaling
3. rapid accumulation of capital in hands of
Jewish bankers following Napoleonic wars.

universal social ascent of the Jews through
all these elements was very noticeable.

Epoch of Second Emancipation brought
these developments into even greater heights.
Stock-exchange kings, etc. But there were
still great groups of Jewish masses struggling
vs. prejudice.

House of Rothschild (out of
Frankfurt ghetto) was at top of capitalist
world. Dynasty started by Mayer
Anschel

Roscher - Role of Jews in Economic History - :

Jews had always to fulfill a certain function in economic life ahead of the trend. In early middle ages, when general trade was by barter - The Jews were already dealing in money. And when money began to be used generally, The Jews started the institution of credit (especially count Jews who supplied the armies of Europe - and were paid later, if at all).

This is always function of Jews - to pioneer for new economic forms - because they were the ones always suppressed and confined in their economic life. They were always on the look-out for new ways, through necessity.

HERBERT A. FRIEDMAN

typed



I. How Jews came to settle in Europe.

Graecus, Solomon - Jews & The Church 1150-1250

1. Read the book
2. Make 40-min. report
3. Make original contribution - i.e. arrange material in individual manner.

Settlement in Europe slow process.

Hellenization spread Jews only as far as Egypt.

Pompey prepared way to Rome - and Bar Kochba's revolution sent others westward.

2nd c. large immigration.

Natural economic development ^{of Europe} & direct Jews more than political or military upheavals.

Trade led to establishment of colonies. In first 7 centuries CE Europe was a 'new world' to the old Near Eastern lands.

Jews settled first in 3 provinces -

Balkan, Apennine & Iberian - majority in Italy. Catacombs reveal large community of Jews in Rome. Network spread over southern Italy.

Jewish colonization interrupted by spread of Christianity, barbarian invasions, and rise of new Empires of Franks & Gauls. Harsh rule of Xian rule forced Jews out into provinces, but Christianity chased them as the Goths accepted it. Franks were won over also. Church conquered Europe except for the Jews.

Jews were declared enemy of the Church & Christ. There was even competition - to the extent that some barbarians, in Lyons esp., preferred Judaism. This infuriated church. Agobard of Lyons in 9th c. was first "anti-semitic"

One of attractions of Judaism was medical ability of its doctors.

New empires inherited Roman legislation, which was evolved, as for instance The Justinian code, after Rome turned Kian - hence there was included in the legislation many anti-Jewish measures. These laws were taken over by The Church. When The Church accepted Roman law, it ~~for~~ still survived after the destruction of The Roman Empire in the form now of canon law.

Jewish religion was only tolerated by The church - for many reasons - 1) They were to serve as a witness attesting to the validity & eternal truth of The Church - Christiana veritas.

State was established on church - whose leaders made state law. Thus there were official laws vs. Jews, who were considered the inner Jewish menace. Then came in the 8th C. an outer menace, The Moslems, who spread across Africa and into Spain, and even threatened central Europe.

In 711 The Moslems conquered Visigoths and Jews were freed. Autonomous Jewish center springs up - at first nourished by distant Babylon, but soon spread on its own. Western Diaspora ceased to be a settlement from the east but soon had its own hegemony. Birth of Rashi is same year as that of last born - 1040.

Recapitulation

Jews got permission from Caesar to settle in Rome. Later Claudius restricted right of assembly, due to infiltration of Jewish-Christian propaganda - hence catacombs used as underground meeting place. Jewish tombstones. These serve as practically the only ^{Jewish} source material. No writings, only these inscriptions. There is a Roman law in re Jews in Cologne in 321.

- 1.) In Rome the ghetto was on lower side of Tiber. Trade carried on with Greek seamen. Pop. consisted largely of liberated war prisoners. Philo writes that Augustus knew that there was a large Jewish district across the Tiber. Great figures visited this section - Horace, Juvenal. Jews settled in other suburbs - pop. estimated at 30,000 in 1st and 2nd century, living in various sections of city. Each section had synagogues - The community was called 'synagoga' 'place of gathering'. They had own cemeteries, in outer limits of city, and along the harbor. One cemetery along the Appian Way. Necropolis.

10/27

In The catacombs, several rows of niches. Jewish differed from Xian only in inscriptions and carved objects. Text of inscriptions usually brief, but date of death usually missing - had to be determined by externals. $\frac{2}{3}$ of inscriptions are Greek - from 3rd C., then Latin ones from 4th C. This gives some clue to date. Few inscriptions in Hebrew - only word recurring is *shalom*.

Aside from Rome Jewish communities arose in southern Italian ports, north Africa (Alexandria). Toward end of 4th C. Jews filled high public offices in Naples, Venice, Capri. Hebrew inscriptions occur more frequently in southern catacombs than Romans - perhaps due to closer contact with east.

Even under Ostrogoths Jews did all right. Thus at beginning of 6th C. There were important Jewish centers all through Apennines - north as well as south.

2.) Next center is Iberian peninsula.

Colonization there, acc. to legend, was in ancient days of Kingdom - but this unreliable. However, in 1st C. some immigrants went there. Jews from north African communities (Carthage, etc.) moved over Gibraltar into Spain. Tertullian and later Augustine fought vs. Judaism which threatened the advance of Christianity.

They settled in Cordia and interior, where Catholicism had not inflamed masses yet (4th C.). Beg. of 4th C. shows contact between Jews + Xians. Council of Arles in 306 mentions Jews - This before Christianity became state religion - still there were several decrees against Jews.

Spanish Church took active struggle vs. Jews because latter threatened to shake faith of newly-converted pagans.

3.) About influx of Jews in Balkan peninsula we know little.

4.) Since 200, term *Allemanne* used in Hebrew lit. to refer to Germany. German writers speak of *Ashkenaz*. This indicates there were Jews living in north central region between Rhine and Vistula. How did Jews get there? We have a gap between catacombs of 4th c., expulsion decrees of Gothic Kings in 7th c., few remnants of Charlemagne 8th c., some documents of 9th c. - and big settlements of 12th c. Practically no documents for Germany - no catacombs. Sources for Germany begin to flow from 9th c. onwards. Laws of Charl. about Jews taking oaths. But big sources are from 12th c. onwards - Hebrew accounts of the Crusades. Three accounts of three separate writers - luckily supplementing each other.

Jews came in with Romans - only a few in the army, hence no communities. There are alleged letters from Ezra calling Jews back to Palestine - + alleged letters announcing death of Jesus. These are false - but ^{simply} indicate that Jews lived there from very old times. Dates on tombstones allegedly dating back to 1st c. are also false.

First historical sound evidence is edict of Constantine in 321 addressed to Decurions of Cologne and handed down in Theodosian Code. He entrusted all Jews with municipal offices except 2 or 3 - which meant,

not emancipation, but. the obligation to assume
the burdens of these undesirable public offices.
A few Jewish families were exempted from this.
We can conclude that Jews of Cologne
belonged to that class from which the office-
holders were chosen (a financially responsible class) -
and only a few of them were exempted. This
shows that such an organized Jewish
community was of old standing by 321. Also
evident that Jews were Roman citizens - and
shortly thereafter a man of Jewish descent is
mentioned in a document as archbishop of Mainz.
This shows community beginning to spread.
Argument to contrary is that specific decree
of Emperor to Jews of Cologne precludes any
communities elsewhere.

Whether Rhenish comm. could
maintain selves during barbarian invasions
is not known. Except that Jews permitted to
live within city walls of Cologne.

(Regensburg excavations show comm. There
dating back to 536 - when this comm. was
expelled in 1519.)

During barbarian invasions, comm.
destroyed and resettled again only during
9th c. - first in Aachen. Then moved across
Carolingian Empire - across the Rhine, settled on
both sides of river. Great trade routes all led
from west to east - Rhine to Danube - and
Jewish merchants followed these routes.

Also possible although we know least about it,
that Jews moved up through Balkan peninsula
into Danube valley.

Abraham ibn Jacob, ^{great traveller} mentioned, 965, merchants
from Prague to Hungary. He speaks only of
travelling Jews, not resident ones.

In 935, decree of Otto the Great in re the
Jews and the merchants living in eastern
marches. This date implies, of course, longer previous
residence.

Metz first mentioned 888

Erfurt 1100 - Thuringia was late.

Despite persecutions of 1096 Jewish pop. continued
to flourish. These per. did not last long. In 1103
there was imp. law of Henry IV in favor of Jews.
In 12th C. settlements on Rhine & Main grew quite large.



Israel Abraham - Jewish Life in Middle Ages

- I Relationship of Jewish to non-Jewish comm.
- II " " " " comm. to each other.
- III Organ. of comm. & legislative, judicial, executive

I. Key to this relationship is taxation.

Jews wanted to have right of residence - had to pay for this. Renewal of grants of tenure occasion for new taxation. Tax was on whole community - Jewish leaders had to collect it.

• Need to create agencies, officials to administer this.

Head of Jewish comm. either appointed by or endorsed by external govt. Jews fought against this state penetration. Jews put in p'n. Those leaders who accepted state appointment.

II. After fall of Academies no central authority in Jewish life.

Comm. aided each other in tribing and ransoming. Rabbis met in synods to discuss religious matters.

III a Rabbi, two dayanin, assessors, shammes, auditor. First two had judiciary - 1/3 & 2/3 in every comm. Legis. by 1/2 p'n, which are different from 1/3 & 2/3. Latter was

question involving particular case - either decided by 1/3 or 2/3 of individual rabbis.

2/22 might also deal with a theoretical case - but always one particular case, such as that brought up by sagacious student in school.

2/13 involve more general matters of legal and administrative questions, usually issued by synods in response to certain dangers to the Jewish comm. Or to deal with large matters like marriages.

Govt. tended to fall into hands of wealthy - This is natural because they paid most taxes.

Nature of 1/13 - could force tenth man to join 1/22; forced use of Targum courts; enforced monogamy; anti-defamation; taxing of inheritances.

Voting by general comm. was on two bases 1/22 2/22, 1/22 2/22 - wealth was important.

Severe psh against reading amoretly class letters; another matter generally accepted was psh against Jews going to Xian unit; psh vs. wearing Targum clothes; vs. shaving; vs. clipping manuscripts (parchment was expensive)

III b Some punishments were 1/3 (short psh); psh itself, which gradually lost its effect, because it was used indiscriminately.

III c

Executive same as legislative.

Shawms sometimes
possessor, imputed
Notary.

Sapirstein — Economic Life
Abraham — Jew. Life in Middle Ages
Parks — Jew in Medieval Community

12/22

1. Jew as International Trader
2. " " Artisan
3. " " Weaver

1. In 9th C. There were some J. monopolies in intl trade: In slave trade from N. Africa to Slavic countries. This disappeared from 11th C. onwards.

[Comm. cities of northern Europe were growing.]

Jews had advantage over Christians because of easier thoroughfare through Moslem-controlled Mediterranean. Other facts: Jew. communities scattered all over — Jews had intl lang. — Hebrew.

Jews had internal trade in lands, had control partial over land routes to East, had almost complete control over mediterr. route.

All this before the Crusades.

But Jews lost their position as intl traders after 1000-1200. Other centers of intl trade — such as northern cities & places like Sicily, Venice, etc., grew up.

What changed the picture was the Crusades. Non-Jews learned how to travel — went to the East, learned how to trade, in order to supply their armies, etc.

Also industry began to develop and craftsmen of Flanders, Holland, etc. were beginning to supply things which Jews heretofore had imported.

Also rise of Hanseatic towns with selective charters.

3.

So Jews, who always kept cash on hand in liquid shape, turned from intl trade - and turned to "geld-handeln" - and developed the modern instruments of trade (with which they were familiar from the Arabs.).

The fight of the Church vs. usury was a denial of a basic need. Money was needed by everyone. Church forbade usury to everyone, Jews included: but the practice was that moderate usury was allowed, since there was an implicit admission that money trade was necessary. Thus Church did face reality of necessity.

4

Gradually they were eliminated from high finance on large scale - and their financial business became confined to small dealings - which quickly degenerated into pawnbroking and dealing in second-hand articles. This came when the guilds were at their most rigid - and forced Jews out of all craftsmanship.

HERBERT A. FRIEDMAN

typed



March, III, 51-54

Rambam reveals, at end of March, to completely Jewish point of view.

I, 50-60

negative attributes - one does not & cannot know what God is. Rambam says that God, instead of being anthropomorphic, in the image of man, as he must inevitably be, is to be known ^{only} by neg. attr. - what he is ~~is~~ not. We only know what God is not - not what he is, but what he is ~~not~~. This is deeply unJewish, neo-Platonic.

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דבר אלה "עקב וישראל"

Oct. 1

5/ 'e'se

Rambam, unlike Saadia, has not exhausted his dynamic.

י'יב - idea

י'נ'אן - conclusion

י'ב'אב - religious cult

י'נ'אב י'ב'אב - Eternal Life

The י'נ'אב of The Rambam is the strange mystic doctrine that God is with you only to the extent that you are in God. This is Platonic - Idea. Completely non-Jewish.

י'נ'אב -

י'ב'אב - rational

י'ב'אב - thought, as well as word

י'נ'אב - existing beings

1. Those outside the city are the pagans with no religious belief. ^{Like} Trunks, Negroes, monkeys.
2. Those in the city with their backs to the palace are the ones with religious belief but with wrong ideas, either as result of own thinking or of being misled. They get away from truth by walking in wrong direction. They are worse than first class, and may have to be killed. This is boyish viewpoint - like thequisition which burned men for having wrong ideas.
3. Those who desire to enter the place but can't see it at all - These are great mass of pious men, who perform Mitzvos in blind knowledge.

4. Those who walk around the palace are the scholars, who have true ideas but didn't think them out, simply received them from tradition. They have not practiced speculation on the principles of religion nor sought intellectual proof for religious belief. They merely study religious ritual.

5. Those who have thought concerning the principles of religion have actually entered the vestibule.

5.11.16 - metaphysical questions

6. He who knows of metaphysical matters and has found the proof of everything which has a proof, and approached the truth of that which can only be approached - he has entered the house of the King.

10/7

Love arises out of Knowledge of God. The Kiss by which Moses died is the fusion of our mind with God's. This is the high-traced religion, in comparison to which the ordinary ^{29/28} is a kind of blundering, stuttering approximation.

For ordinary living love comes first and then gives rise to knowledge - love is the penetrating eye which opens vistas of knowledge.

A man has religion according as he has perception of God. This is the only true religion. The ordinary man who thinks of anthropomorphic god is way off the track, outside the house. God of the Seder, The Midrash, is only an invented & imagined entity.

The ^{pl23} - fusion between God & man - comes from the ⁵².

Love is in proportion to knowledge, which is the opposite of normal psychology. This is pagan mysticism as opposed to Judaism.

10/8

The God of Spinoza is merely the sum of necessities and removed by worlds from the ordinary God of religion. Still at the end of his Ethics he comes to a realization and a glad acceptance of the scheme of necessity is what he means by the intellectual love of God.

Each man is free to fuse with The Idea to the extent that he desires. He may participate in The Idea or disrupt it. This is a certain free will.

Two types of religiosity - Jewish (including Jesus) and pagan. In the former you turn to God and look for strength to meet the trials of life. There is a certain distance maintained as a sort of *Yis* *Yis*. In the pagan type, as in Paganism here, there is a mystic fusion with God - and the main design is not living but knowing, which destroys the distance by virtue of a *Yis*. Death by a kiss is the symbolic description of a perfect *Yis*.

These two types have been called the most important difference in religion. One is for life - the other is a mystical, contemplative ideal, for which living is only secondary.

Henry James - Turn of the Screw

Ramban says the business of life is to concentrate on God - This is Bayash. The object of life is to make a living - said Th. Dewey. Ramban says you interrupt the נִשְׁכָּח when you make a living - and this disrupts the union with God. This is mystic. He who is in God must remain above all circumstance or he will no longer be in God.

10/14

Theory of providence - That providence concerns itself with a man in proportion to his נִשְׁכָּח - his union of mind with the Divine Mind. This is pagan gnostic mysticism - almost magic.

Ordinary man's religion is not in נִשְׁכָּח - it rests on fantasy and imagination.

He says evil happens when a man is not thinking of God. When he is thinking he is protected. Thus no providence for the unlettered. It is outrageous and scandalous.

He trivializes man's heroism and tragic nature for the sake of his intellectualism. Complete misconception of problem of evil.

The $\Delta/\rho\Delta 3$ is almost completely a cognitive relationship - still it has a moral aspect (which is his Jewish background). In God's light we see light - all art & music are God's inspirations. We must remember that God is with us, as much as we are with God - hence there is the strong moral support to be derived from this knowledge that even when we are in the dark and alone, God is with us.

The great King whereby we achieve the $\rho\Delta 3$ is the $\Delta/\rho\Delta 3$. The light which floods us is the perception of God, which yields inspiration. Bible concedes here with deepest in metaphysics.

{ Imaginative ways are external, Threats, etc.
True way is to understand oneself, not by threats.

One must be aware that God is with us all the time, by the true way.

We are constantly with God hence must act decently even in intimate acts.

Fear of God is one great objective. All ritual acts aimed at achieving $\Delta/\rho\Delta 3$.

Other objective, love, is achieved through ideas & doctrine.

53 - not important - contains his c/h's
on certain terms - introduction to 54
which is important. GEN 301

3p38

301 - means excessive, esp. of charity.

a) to those with no claim on you

b) more than is necessary is asked

Creation of world is 301 from Gen.

3p38 - equity, to give each man his due,
according to his station, distributive justice.
This is moral term - not paying debts,
but doing more than that.

Negative Attributes

12/2

God is made in man's image.

The wish is father to The Thought.

Hence Maimonides' desire to get a God not in man's image?

Man conceives of God, inevitably, in terms of his own experience - and God is anthropomorphic. The Rambam thinks that The Thought is more important than The wish. This is our quarrel with him - The wish is for bread & water & justice and whatever else man thirsts for. A guy with an intellect and no thirst is dead.

Thus M.'s desire to get a God not in man's image is a result of his emphasis on Thought rather than wish.

12/9

There are 2 needs of human spirit - to which there correspond two conceptions of Godhead.

The God in the highest image of man - the highest aspirations - This God of the heart is inevitably another. - The God of practical religion.

There is another much rarer conception, which is necessary for all its rarity - so this Theosophic, mystic, Gnostic concept, tho' of no use & meaning for ordinary man in his struggles, still is indispensable in small condiment-like quantity.

Philosophers, on verge of becoming Theosophers, mystics who are heavenly topics, move to this viewpoint of Gnosticism. This other God, to be the ground of all things, cannot be of the nature of mere things. Always "The other" - The not-This, The not-That - $\frac{1}{10}$ / $\frac{1}{10}$ out of which the mere $\frac{9}{10}$ can arise.

This is a real division - what is the common denominator of the two gods? Is there a pluralism? James thought so.

In the Theosophic God we get to certain paradoxes.

The proof of God is the saintliness of men - whence his aspirations? To glorify man is not atheism, but praise of God by implication.

God has no soul - no existence.
He subsists - like Platonic ideas. But
even more God subsists. He is an
idea, say some, only an idea, among other
ideas. This de-realizes, de-superstitionizes
him.

The same Cohen who said there
are no things later in life became the
most Zionist philosopher - completed his
circle.

52

God has no relations to
time & space. This is eternalistic.
The ordinary man is temporalistic -
decisions are yet to be made.

Time is the measure of motion - God
does not move - hence he is not in
time. But objection is that thoughts
move - and thoughts are in time. Further,
why fight if all is resolved in the
timeless mind. We object.

Then he goes on to אלוהים
which is real relation - father & son.

Nothing is necessary - everything
is an effect - all things are contingent -
except one, which is self-cause.

אין סוף אין סוף

פ'הר - is a monomorphous term
dog + Dog (in Zodiac)
פ'ב (eye) and פ'ב (spring)

12/10

The 5th group is Attributes of Action,
which can be the only positive attribute of
The Godhead; The only approach.

This action is voluntary - he creates a
world but didn't have to. Hegel said he had
to, because he was lonely.

He finishes by saying that God is the
sum of the patterns of behavior - This is a
little agnostic meliorism, because here he is
merely the projection of moral reason.

The other side of the circle is that
God is really real above all else, The
ground of all being including moral reason.

God created the world not because
he is a world-creator - That is not
his occupation

אברהם פ'הר

God is one from all points of view

12/16

53

Rambam says you cannot have attributes of mercy, pity and love without a body. Therefore God does not possess these attributes.

There are immanent attributes, not transitive - life, knowledge, will, power. Rambam pitilessly attacks this also - and ends that life is the entrance into knowledge.

Rambam destroys even these most refined and sophisticated positive attributes - goes to his main thesis that the only attributes are negative.

12/17

In second half of 53 he triumphs over the unknowable of God's essence. True we know his actions & infer him from them. But these are not necessities, obligatory on him.

End of chap. is that ground of all things is radically & ineffably unknown.

Knowledge & life in God are identical.

12/23

1. God's attributes are his actions.
2. God's essence can be known as much as possible, from a speculative point of view.

Moses has asked God two favors — to know his attributes & to know his essence. Both of these were answered — as above.

Whole controversy over phrase

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32d סתם'ל p/s'e 'n kd

Opponents left out 32d, thus damning him.
Adherents left it in, as an amelioration.

(cf. p. 79 b)

1/4/43

54

1. God is unknowable in his essence
2. He doesn't need to be knowable - This Gnosis is impossible for man. What we need to know about God, who is "utterly other", is that he is a pattern. The purpose of God for us is to serve as a guide of behavior - to be the ideal person.

What we know of God is actions - and we use these as p'otential - as a pattern of emulation.

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55, 56

At end of 55, God doesn't exist. He may supersist, deist, etc. - but can't exist - because that implies flesh & blood in time and space.

He goes on to the final conclusions that God is not One - That the only thing you can say about God is that he is a not not - a negation of a privation.

This is all that philosophy can say.

In 54 God is the pattern of perfect man.

In 55 God is the non-man.

7315
[p. 82]

privation attached to potentiality, which will in perfect man be with actuality.
boy 5 can't read yet - suffers privation - but

You can't have it, that God's essence be different - yet his attributes be similar to human attributes.

You can't include in one definition things which are different. God and man are not similarities differing only in degree, like various kinds of fire or color, etc.

13 N, as applied to us, does not apply to God. Also when we say God knows + we know - That means two different things.

p 120 - amphitology.

A corpse, a statue, a man - ^{to all} can be applied the term "men", so far as ~~essentials~~ ^{externals} are concerned. But of course the essential differences remain.

Existence emerged from the essence as an accident, in re that which exists. This applies to everything for whose existence there is a cause - which means everything except God, who has not in the spatio-temporal world. Existence is something added to the essence - which pushes it out into the world. God is the only thing which must exist - does not have anything added - because for him essence & existence are one - he is causa sui. Existence doesn't happen to God. He exists but not through existence (which requires a cause).

The one applied to God cannot be a numerical one - because that would make him countable among other countables.

These subtle ideas cannot be ~~ide~~ understood by ordinary words.

In order to say God is not many, we must say he is one, but this is not exact.

We mean he has no $\frac{1}{N}3$ to anything else, so we call him one.

The arithmetical one presupposes the deeper one of thinking. Every thought is a unity - one is a unity, one + one is a unity: two is a unity. So God is certainly not the numerical one, because that would make him one of many. Our thought of God is one - but he is outside our thought. The universe is one

Leibnitz - many ideas subsist in God's mind but not brought to
existence. Only those things brought to exist which are
compossible - which can exist together. ∴ This is the best
possible world. Voltaire killed this optimism in "Candide"
but he is not the Universe - ^{we are not} pantheists
What kind of God is God?

Also take term eternal - That also is
inapplicable because it has a temporal sense -
and God is not in time.

∴ God does not exist or subsist, is not
One in the arithmetical or any other sense, is
not eternal in any sense -

This is where the circle meets -
where utter sublimity meets utter
agnosticism. This is the Rambam.

This quality of irony (perhaps) produced
many enemies for him.

God has neither Existence, Unity, or Eternity.

37

Existence, in a temporal-spatial sense, is
an accident, incidental to the real existence of a
thing, which may be said to subsist.

But in relation to God, it is no accident
because thing and existence are identical.
Thus God is $\text{Existence} / \text{thing}$ - while everything else is
only $\text{Existence} / \text{accident}$. Everything in the world
grows, comes into being, has a beginning . God is
different - and that is all we can say of him.

God of practical religion must be a glorified human being -
the great heart, the growing suffering God - not some abstract
utterly other, unfathomable.

2/4/42

Negative words are more positive than
any positive words

Immortal - not merely "not dead" but containing
such a life as is deeper than any ordinary life

Individual - not merely "not divisible" but
containing such a unity & entity as to describe the
living essence of every person.

So the negative words about God are
the same - no existence means an existence
deeper than any mere physical being which we
recognize.

nothing nichts
Democritus says not more is the "thing"
than the "nothing" - not more is the
"ichts" than the "nichts" - not more the
positive than the negative. The latter is
more basic.

God says M. is the great Not.

ch. 58

2/10/43

By knowing we don't know - because it is
blasphemous & also a zero to talk

But by not knowing - you begin to know. This is
the via negatives.

This is grand & sublime paradox.

By knowing what a Thing is not being, you
closer to knowing what it is. It's not a
plant, a mineral, etc. - This negative way is
more modest than the positive which presumes to
tell you about a Thing, but can't actually.

2/11/43

85 b

We know ^{only} God's Thatness - not his whatness - ∴ how can one attribute positive things to a being whose whatness is unknown?

In order to have definition you must have complexity - דבדבד - which God does not possess.

God has no p'sp'n -

" cannot be defined because no דבדבד, he is an ultimate

— דבדבד דבדבד / n
it is impossible that he should not exist

negation of a privation — דבדבד א' se
"דבדבד, דבדבד, דבדבד, דבדבד

Only certain kinds of negatives applicable.
Absolute negations - such as: The wall does not see. It never could or never will - it is not in the nature of the wall to see. This is the type of negation which applies to God.

mirrors in Grog Ireland which caricature our faces - other mirrors which glorify our faces - God.

4/21/83

We cannot know the reality of his essence - all positive attempts at description are impossible - \therefore what advantage to trying?

The ignorance of God is not blank, but learned ignorance - Through successive stages of negation we approach whatever truth is possible.

The via negatives requires careful study in order that each negation may be made. Such a person who makes a study has a basis for his ignorance - This is learned ignorance.

There is a ~~less~~ ^{more} learned group whose ignorance is more blank, ^{these are in doubt whether an attribute belongs to God or not -} and a Third whose eyes are completely dark, These affirm positive attributes.

1. God is not body
2. God may or may not be body
3. God is body - farthest away from God
4. God is without emotion, in addition to being without body -
he is closer to God than #1
5. Anyone capable of making more negations, on basis of proof, becomes more perfect & closer to God

These negations must be made on basis of study. Let us not attribute positive things to God which we consider perfections for us - which are the deepest aspirations of the human heart - we cannot attribute these to God because that would be making him human. (This is not the God of practical religion.)

The utmost we can know is that we know nothing. Our understanding of God consists in our inability to know him perfectly.

2/25/43

Rabban has no respect for Bible,
Mideash & Talmud if they run counter to his
doctrine. What he respects much less are the
liturgical poems, which are full of positive attributes.
The Kaddish itself contains, along with the negative, a
great many positive attributes.

In the remainder of ch. 59 there is an
explanation of much against the pagetanism, who
tell God what he is, in terms of glorified man.

Every time you praise God you diminish
him - silence is the greatest praise. He is
against all liturgy, if it means piling up
adjectives, etc. He would prefer silent praise.
This is non-Jewish, mystical. Without prayer
there is no religion - contemplation is non-Jewish.



3/4/43

Philosophic God like Kantian's in various Hymns

(Saadia argues against the humanized God.)

ג'ל'א' ד'א

ג'ל'א' is deepest idea of God - it itself is significant - describes orientation & integration of personality. It is deep word.

Written by some nameless ecstatic around Regensburg - incorporating the new ideas of Saadia.

ג'ל'א' ד'א written by someone independent of Saadia - publ. Jehuda ha-Chasid

In these p's's are curious combinations of moods: Infinitism & ineffablism of philosophers, together with speculation without regard for established Theologies, together with old notion of human God. Deus absconditus is all things to all men in these p's's.

In ג'ל'א' God is described negatively

ג'ל'א' ד'א - positive att.

ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'	}	negative
ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'		
ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'		
ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'		

Towards end God becomes humanized:

ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'

ג'ל'א' ד'א' ד'א' ד'א' ד'א' etc.

In ג'ל'א' ד'א' ד'א' ד'א' ד'א' the Theophic God out of time and space

ל'א'ל'א' ד'א' ד'א' ד'א' ד'א' - ל'א'ל'א' ד'א' ד'א' ד'א' ד'א'

last 10 lines
X

Se p's 3/10/2 5/2

-halfway through p. 3/10/2 p. 2/1/1 3/2

These are pantheisms + Theosophies
p. 1/1/2 p. 1/1/2 p. 3/1/2

Just like Rembrandt



p. 2/1/1 p. 1/1/2 p. 1/1/1
beginning = wisdom beginning = time
p. 1/1/2 p. 1/1/2 p. 1/1/1
no temporal ending
p. 1/1/3 p. 1/1/2 p. 1/1/1

spatial terms used symbolically, - 2/1/2 - 2/2/0
cannot be applied to God. 2/1/3 3/2

Unknowable God is Thesis here.

the p's

Se p. 3/2 p. 3/1/1 p. 1/1/1. p. 1/1/2 p. 1/1/1 p. 1/1/1

Here is the great difference about God -
does he need men or not?

[These poems are high, philosophical, ^{speculative} abstractions combined
with deep religious emotions.]

^{evolutionary, mystic}
older Theosophic doctrine - that time + space are
unreal, an interlude between the before + after. This
is refuted, for instance, by Hegel who sees man's
struggles ascending and reaching God.

View that God needs world as much as it
needs him is the ^{more} human aspect, for most of us.

Both these views have validity. Most
of Jewish literature + Theology based on view that
life is real, important, great - and God needs life.

[Russett vs. James]

app. L. 21

- פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ
פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ

This is absolutistic position.

It is utterly impossible for the moralist, the temporalist, the pluralist, the struggling man.

The future is open, not preordained, the issue has to be fought out - This is a philosophy for a fighting man. This is true Jewish philosophy. We believe the good will win out - but are not certain that victory is a foregone conclusion.

פִּי'לֹחַ וְכֹחַ

much more religious kind of God - more personal, living, less abstract & philosophical love symbolism.

פִּי'לֹחַ וְכֹחַ

Paradoxes of qualities (as we had paradoxes of space in #3) - show at least that God is given qualities which is departure from Maimonides. He is given
פִּי'לֹחַ וְכֹחַ, פִּי'לֹחַ וְכֹחַ, etc. - all positive attributes.

Then in second half of poem, he returns to Maimonist position, culminating in phrase
פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ / פִּי'לֹחַ וְכֹחַ

Oct. 15, 1941

1st and earliest -- Comm. on Mishna

2nd (most important) -- Mishnah Torah 7171 720

set self to replace Talmud.

Sets down in brevity entire Jewish law. 14 chapters 7* Yod Hachazakah.

This is Jewish. Here he is rabbinic Jew.

3rd and last -- Moreh Nebuchim (neo-Plutonic) rationalist.

Acceptable to us because he attacks the Law, and we are lazy and don't observe law ourselves.

(TWO SEPARATE LOBES OF ONE BRAIN)

He discusses prophecy in all three. As a rationalist, prophecy is within grasp of all men. As a religious Jew, only the God-inspired and not the intellectual rationalist can have the gift.

- 1) מפרש המשנה and פתח חזק on Chap. 10 of Sanhedrin in his Mishna Commentary contain references to prophecy. (Arabic)
- 2) First book of Mishnah Torah is philosophy -- is a kind of Moreh. First chapter of first book contains some prophecy. (Hebrew)
- 3) Moreh -- chap. 32-48, book II II (Arabic)

The Hebrew is Arabised. In translating, the translation is twisted to adjust to the language being translated. Minimum object of course is to learn this Libonetic Hebrew. *not clear - doesn't look like 'phonetic'*

Required Reading -- History of Med. Jewish Philosophy -- I. Huzik.

Oct. 16, 1941

Xigdal is poetic paraphrase of M. 13 Principles. The 6th deals with prophecy (there are prophets) and 7th (unique prophet was Moses). This is exactly parallel to 6th and 7th articles.

פסוק תורה

ספר המדע: הלכות יסודי התורה - פרק עב"ע

חלל is Hebrew translation → Arabic → Aristotle
 first intelligence → Aristotle -- e i d o s (Form)
 Is that what you mean? → Plato -- i d e a
 Or "intelligences"?

חלל -- to behold, as mystics beheld Eleusynian mysteries, as
 mathematicians behold the ideal Δ -- pure Neo-Platonism. His is
 contemplative religiosity -- not that of living and doing.

He is describing how a man can achieve prophecy through contemplation.
 This is pure Greek -- not Jewish. Strange to find this in Mishnah Torah.

Read 7, 8, 10

Philosophy, as represented by Neo-Platonism, its sole interest being a
 religious interest, and its highest object the supra-rational (that which lies
 beyond reason and beyond reality), must be a philosophy of revelation.

Three essentials of a permanent religious foundation were lacking in
 Neo-Platonism:

1. lacked a religious founder.
2. could not tell how the state of inward peace and blessedness
could become permanent.
3. had no means to win those not endowed with one speculative
faculty.

Oct. 22, 1941

M. attempting to make out of a poor little sectarian group, a place in the forefront. Does this by marrying Judaism to philosophy -- and not altogether successful. Constant friction between traditional rabbinism and Greek philosophy.

Aristotle started with two virtues -- intellectual (dianoetic); moral, ethical. Aristotle loved the theoretic and contemplative -- even defined God as thinking.

This bias in favor of contemplative is greatly increased by Neo-Platonists -- who withdrew into mysticism.

Aristotle is Platonist three-quarters of the way -- only he is enough of a realist to say that the Ideas does not exist only in the realm of Idea, but in the concrete form of expression.

In Maimonides

דבריות	שכליות	=	moral (virtues)	מדות מעלות
(rational)	(dianoetic)			

This is a non-Jewish distinction which Maimonides makes under Aristotelian influence.

Thus prophet is he whose greatest virtue is שכליות, contemplation, intellectualism, asceticism -- who of course is a decent fellow (מדות מעלות), but this is only incidental.

The Jewish stresses the doing, not the mere beholding or contemplating of God.

What about the poor Jew who lived a good ethical life	He admits that the prophet is one degree higher than philosopher (who is only immortal person because he has assimilated eternal truths). This is his compromise with Judaism.
---	--

Oct. 23, 1941

Philosophy -- reasonably good contemplation is prophecy.

Religion -- only God can bestow the gift of prophecy.

(Moses is epitome -- metaphysicism + favorite of God.)

There's something wrong in it -- יש לו דברים נכבדים

8, 3 -- We are to believe Moses, not signs; especially not people who advocate the overthrow of law of Moses and performs miracles to insure his place as a valid prophet in order to continue this advocacy.

(Esp. J. C.)

He trivializes whole business of מצוות & מורה

Since we believe in מצוות only because Moses has commanded us to, how can we believe in the מצוות of a man (Jesus) who comes to deny the law of Moses?

9, 1 -- לא בשמים היא -- how fit in context?

9, 5 -- כמה דברים אמורים -- how is that meant?

is this not? Or did you mean Mishnah? Oct. 29, 1941

Tenth chapter of Misha Sanhedria - פרק חלק

Read Schechter -- Studies in Judaism, vol. I, "Dogma".

Jews have dogma, not rigid like Christians -- because Jews are born Jews, and Christians become Christians by conversion.

The 13 עקריו are brief statements of the פרק חלק, which is the earliest statement of dogma. So in his Mishnah Torah, he gives a long essay on this פרק.

Here עיקר is called דבר (dogma) Dogma is something you believe that you can't prove (cynical and profound definition).

His view of prophecy could not be more non-Jewish -- *did you mean, by chance, 136?* נורח הטבל -- the active intellect. הטבל המועיל is the divine mind working on our human mind. The junction brings prophecy.

כחות דמיוניות -- imaginative faculties

חושיות -- senses

שכל בלבד -- pure mind, disembodied

שיעור קומה -- occult mystic book of 9th C. -- false anthropomorphism

Moses' prophecy differs from all prophecy in four respects:

1. Moses spoke direct to God
2. Moses can prophesy awake (i.e. in a rational state).
3. Moses doesn't lose strength and become weak or frightened during prophecy.
4. Moses can receive prophecy at will -- other prophets go years without receiving דבר -- Divine Logos

One cannot compel prophecy even by intending it and wring stimuli like music or ecstatic dancing. Prophecy is arbitrary choice -- this is Jewish traditional side.

פרק חלק 1, 2 Reread

Garfinkle -- Eight Chapters of Maimonides on Ethics

שכונה פרקים

curtain or veil between human and divine intellect -- פחיתות

Moses saw God through only one clear veil

couldn't make this out vices -- פחיתות
 (such a man is ---) contentment -- הסתפקות

Aristotelian REASON -- דעת

psychic predisposition -- תכונות

not virtues (i.e. mean) -- בלתי ממוצעות

difficult to understand, unreasonable -- תרסיק

Anger and sorrow prevent man from prophecy.

Only מתוך שמחה can man prophesy.

פרק חלק 6

pure intelligence in lunar sphere -- שכל המועל

trans. from Arabic - Syriac - Greek

mind creating) ro- ponticus
 active intellect)

emanates -- נאצל

(Vol. 1, Schechter - Essay on dogma) dogma -- יסוד - (דוקטרינה)

proof -- מופת

in passing -- ספור

פרק חלק 7

exaltation -- התעלות

veil -- מסך

חושיות דמיוניות
 (both imaginative & sense) faculties -- כחות

apprehension -- השגה

urges, drives -- מתקורר

and other verses -- וזולתו

difficult, subtle -- דקים

necessary basic introduction, preamble -- הצעה

existence -- קיימות

Nov. 12, 1941

מורה כבורים - פתיחה - עמוד ה

prophecy -- as intellectual perception

strength of its manifestation -- חוזק הראיות

-- --

חלק שני - פרק לב

Three views on prophecy, as three views on creation

1. traditional view -- creatio ex nihilo

2. philosophers (Aristotle) -- world always as it is now

3. middle view (Plato) -- There was a ^{chaos} world, but the godhead shaped and guided. (Timeaus)

1. orthodox -- God chooses whom he wants as prophets, not philosophers but genius.

2. philosophers -- if man is schooled in philosophy and contemplation he can rise by own effort to prophecy.

3. intermediate -- condition sine qua non is metaphysical schooling, but this does not necessarily compel prophecy.

God still decides by act of ^{חסד} who is selected out of those who have prepared themselves.

(fools, ignorant)

pagans without any divine revelation -- פגאנים
at all (J, X, M)

philosopher -- חכם

ignorant, illiterate -- טפיל

View I

Only condition for traditional prophet is that he be good, ethical --
תקין מידת.

View II

Philosophical or naturalistic

Prophecy attains to man עצמו, not through דבור of God.

potential -- כח

actual -- פעל

practice -- לסוד

temperamental impediment -- מניע טבעי

When a potentiality exists in a species, the actualization of that does not have to take place in every member of the species, but it must take place in some.

philosophically untrained -- סכל

View III

Middle

Exactly like that of philosophers (man must be fitting and must have prepared himself) -- except, it is not inevitable that he will prophesy, because God may stop him. And this is like a miracle (which M. doesn't like because they disturb the natural order).

LOGOS -- דבריות

הבור בדול = טענה תורה (פתיחה, ז)

scribe and amenuensis of Jeremiah -- ברוך בן נריה

נזרת - כח מלאי

dream -- מחשבה

by way of miracle -- על צד הפלא

after proper examination -- לפי ההשתכלות הנאות

what took place -- איך היה

17 פרש

Even though the Israelite mass at Sinai all heard God, not all of them were prophets, because they had not gone through one metaphysical schooling.

early Translatic Midrash to Exodus	--	מכילתא
Halachic Midrash on Leviticus	--	מכילתא
" " " Numbers, Deut.	--	מכילתא

First two commandments, being matters of demonstration, are not exclusively for the prophet, but all can understand them by innate reasoning power. Thus, even if all people heard the first two clearly, they were not necessarily prophets. The rest were heard clearly only by Moses who transmitted them to one people.

authoritative tradition (requiring no proof) -- מסורות

social approvals (in regard to conventional -- מסורות

truths, morals etc.) springing not from demonstration or proof, hence called probables.

Generally, a common belief.

rational, demonstrable, tangibles. -- מושכלות

Something conceived, the intellectum.

He calls the other eight commandments only probables -- not demonstrable like the first two which are perceivable by the intellect (מושכלות).
is monstrous. It is the dramatic tension.

clearly distinct intelligible letters -- בהבדל אותיות נשמעות

Midrash Shir-haShirim -- סדרש חזית

קול created ad hoc for special occasion -- קול הנברא

Nov. 26, 1941

He calls Moses **לללל ללל ללל** to ward off the claims of Jesus, and also to set up a *Creuzbegriff* of prophet.

Onkelos -- when God speaks to Moses translation is word for word.

-- when God speaks to people Onkelos interpolates **ללל ללל**.

Onkelos received this from R. Eliezer and R. Joshua.

Chap. 35

Four differences between Moses and other prophets repeated

- 4) Moses at any time
- 3) Moses calm and not trembling or faint
- 1) Moses awake and standing up
- 2) Moses without intermediary of **לללל ללל** or angel

homonym -- same word used for two -- **ללל**

things where there is essential difference.

Even Moses' miracles are super-miracles, as well as his **ללל** being different.

(simple, open statement -- no indirection -- **ללל ללל**)

Moses' miracles performed before everyone -- not only limited group.

Nov. 27, 1941

Prophecy occurs for all prophets, except Moses, through the **שכל המדעל** operating on the imagination. Moses does not need this. He is in a class by himself in his **השגה** and in his **כחלמות**, which are performed in public before friend and enemy alike, not just before a small group. *still Maimonides* **Maimoni** is here hinting that all others are just illusions which can fool a few.

only a few reported on them -- **הנבירי להם יחידים**

(This reflects on the integrity)

In 2 K 8, 4-5 king has to inquire about the miracles of resurrection -- only a few knew of it -- so there is possibility of fraud.

Moses performed his miracles even before the inimical Egyptians.

But he questions Joshua and Elijah. This is very spurious reasoning. It is shaky. He won't grant that Joshua stopped the sun -- he says that it was a longer day than usual, etc.

something excessive, superlative -- **הפלגה**

Moses is **הפלגה** in both **השגה** and **מדעלות**.

Chap. 36 -- important

Truth of prophecy and its whatness -- Latin "quidity"

abstract noun of "what?" -- **מהות**

essence, reality (not only truth) -- **מבטח**

Prophecy is the emanation from God through the mediation of the **שכל המדעל**, on the strength of the intellect first of all, then upon the faculty of imagination, and this is the decisive part.

Dec. 3, 1941

For Rambam to admit that most important factor in prophecy is **כח הדמיון** is interesting. It is an admission that the source of inspiration is **שפע**, an emanation from the godhead. The **כח הדמיון**, imagination, is quite a bodily factor, dependent on structure of brain, etc. -- and this is a change from the strictly intellectual approach to prophecy.

Imagination is corporeal faculty, depending on the senses.

The perfection of the corporeal faculties depends on:

- 1) quality of the mixtures of the organ which bears the imagination
- 2) quality of proportion
- 3) purity of the matter

If the organ is imperfect, you cannot make up any lack through **התחזק**, human guidance. This means that a poet has to be born -- he can be made, perhaps, but to be good he must be born.

The organ whose complexional mixture is bad from the beginning -- the most that guidance can do is repair somewhat its health -- but cannot lift him up to the heights. If something is, however, intrinsically wrong, it cannot be repaired.

in remembering the sense perceptions -- **מזכור המחושים**

combination -- **הרכבה**

free play of **כח** in remembering **מחושים**

Prophecy is mainly a higher form of dreams, resulting from the **שפע** working on the **כח הדמיון**.

are the subjects of **יתחלפן** and these two -- **חלום** and **נבואה** vary only in degree not in kind -- dream is 1/60 of prophecy. Things different in cannot be compared. (like man and horse)

identical -- **עצמו ואישו**

insufficient power -- **קצור**

can see things so clearly that one actually -- **כח הדמיון** thinks he is seeing the reality from outside.

Dec. 4, 1941

- 1) Essence of his brain at time of birth must be in perfect good proportion.
- 2) He has studied so that brain develops from potential to actual.
- 3) He possesses moral virtues of the Aristotelian mean. *Divination* *that's what you clearly* *could determine* *be successful?*
on sense of touch -- which is considered very animalic. (Mai. himself was almost ascetic.)

He says humans are like animals -- either domestic or wild.

Three conditions of prophecy

Perfection of intellectual faculty through study

Perfection of imaginative faculty at birth

Perfection of moral virtues

Since the imaginative faculty is corporeal and hence affected by bodily emotions -- grief, anger, etc. -- prophecy will also be affected by these things. Grief of some stunning and depressing blow -- not tragic grief of Jeremiah.

Prophecy ceased in Golos ^u because of the intense sufferings which depressed the imagination. Can there be any more terrible condition than for people to be enslaved to ignoramuses and lechers?

Dec. 10, 1941

Chap. 36

שכל הנבואה

disembodied Intelligence presiding directly over the world.

Neither intellectual nor moral perfection by themselves will make a prophet -- but there must be included perfection in the imaginative faculty, in its original form. The *מחשבה נכונה* must be perfect from its formation -- it cannot be cultivated.

Perfection of bodily faculties (including imagination) depends on good complexion of organ bearing it (heart), on good proportion and on purity of its matter. There is no way of making up lack of good brain through guidance, for guidance can only help in bad brain a little but cannot develop its full potentialities.

Imagination is greatest when the faculties are at rest. Then *רוח* flows over it and inspires dreams and prophecies. Dream is the unripe prophecy. That which occupies our mind when we are awake, acts on the subconscious when we sleep, and this operation of the *מחשבה נכונה* produces dreams and prophecy.

All the eugenic determinants of good brain have to be present -- then learning can begin -- then moral upbringing. Potential prophet must be interested in knowing source of existence, must be ascetic (especially abnegating the sense of touch).

Dec. 17, 1941

שכל המעלה

Part of cosmic scheme, which up to Copernicus, consisted of series of concentric spheres, presided over by Immaterial Intelligences (known picturesquely in Bible as Angels).

- (1) Earth, lowest sphere, presided over by ארץ .
- (Next to earth 4 elements perishable -- change.
- (5) Lunar sphere -- actually same as earth, or controlling it.
- 2-8) Seven planetary spheres -- each presided over by שכל נביא .
- Each one concentric.
- 9) Fixed Stars
- 10) Day sphere -- includes them all, moves all others in course of its 24-hour revolution.

All spheres aspire toward godhead in love, and he moves the universe, unmoved himself.

Each sphere is living thing -- of which the soul is the שכל הנביא . It has thought and desire and love for godhead -- and motion produced by this love is most perfect motion -- the circle, which is mystical figure. Spheres move in circles because circle is best figure for body motivated by love of god.

In infinite universe any point is center -- St. Augustine says the center is everywhere and the circumference nowhere. Emerson writes essay on Circles -- calls circle highest symbol in cipher of the world.

Dec. 18, 1941

1. Greek and med. mind saw beauty in the finite. The infinite assumes new value with Copernicus. Defined world of hierarchical pattern with ten spheres moving in circles (which is mathematical projection of unending love) has man in the center. Jesuits tortured Galileo because he was displacing this ordered system and proving the infinite. Man was being thrown out of order into disorder. That which is ordered and shaped and has Gestalt is the only conceivable thing to the Greek mind -- where things stay put.
2. Idea of inert and mechanically dead matter is foreign to them. The spheres were alive and (Read chap. on Fechtner in James' "Pluralistic Universe") full of desire. What is their thought? Of a Perfect Being. And their desire? To be like this, and to move in a circle following the Perfect Being.
(intro. to Huzik)

From the godhead the first b^7z^3 b^5w is emanated. Neo-Platonism is doctrine of emanation. God is so rich that he overflows, so he gives without envy. (i.e. the sun). *I believe that is what you have* b^7z^3 is Immaterial, separated from matter.

projects its own Intelligence and also affects the next lower -- and so on down. The body of the first b^5w is the diurnal -- beyond which there is nothing -- down through the planetary, etc. -- down to the b^3w , upon which is converged the influence of all the b^1w .

What does the b^3w do to the sphere over which it presides? It gives form to matter, i.e. makes things develop from the potential to the actual. The reasoning power in man is brought to flower by the action on it of the b^3w . Anything is matter in comparison to higher stage and form in comparison to lower stage. The imposition of form on matter is the process of actualizing the potential.

ב"פ חלק שני, פרק י

An agent is necessary if something is to pass from potential to actual. The agent must be of the same type as that upon which it is acting. That which gives form must be an Immaterial Form itself. The agent of the mind is a full grown mind, called the ש"ח.
נותן הצורה צורה נבדלת, ומכאן השכל שכל.

Aristotle

Posterior Analytica; De Anima.

Aristotle

Proof is by derivation. But there are two poles -- sensation, sharp first principles, both of which need no proof -- all proof moves within these poles.

1) Individual gradually acquires learning -- at first knows nothing.
שכל היולאני then proceeds to שכל הנקנה (acquired mind).

2) Aristotle maintains that mind as such cannot grow. Locke says nothing in intellect that wasn't first in the sensation. The mind learns by comparing sensations. Leibnitz and Aristotle say this is nonsense -- that intellect is only in the mind -- always there -- never growing. There are two lobes -- a suffering, passive mind and an active creative mind. Assumption of empiricists that mind grows is false. A passive mind receives senses and perceptions, then the creative mind appropriates these and acts on them.

Jan. 7, 1942

Prophecy is *נבואה* -- influence, effluence, overflow.

The Neo-Platonic conception of the Deity is of a source so rich that it overflows -- and its *נבואה* spreads.

מלך המלכות is the giver of forms -- *מלך המלכות* [מלך].

Form and matter are Aristotelian principles -- they are relative. One condition may be both, depending on perspective. Potential is matter -- actualized it becomes form. Granite is matter -- statue is form.

Mind is the capacity for first principles (*מחשבות ראשונות*) -- this is Nas. Sensualists say there is nothing in mind that was not first in the senses (Locke). Intellectuals say this is true, except for the intellect itself. It is insoluble conflict: intellect is presupposed in mind, and mind grows and develops at same time. Mind has two phases -- suffering and passive: creative and active.

מלך המלכות arises out of this dilemma -- in Aristotle it is within each man's mind.

In Maimoni it has been oved up to be the Intelligence of the lunar sphere.

But point in common is that *מלך המלכות* is the giver of forms.

The *מלך המלכות*, acting on the properly sensitive, psycho-physical organism, produces prophets. It is self-overflowing and compels others to overflow. The inspired prophet overflows onto lesser men, as the *נבואה* from the *מלך המלכות* overflowed on him. God is rich and gives away 10 Intelligences; *מלך המלכות* is rich and gives away *נבואה*; prophet is rich and gives too.

Jan. 8, 1942

Chap. 38

נבואה is added to the נבוי and מדמה, as prerequisites for prophecy.

soul, psychical powers -- נחמה נפשיות

physical power -- נחמה הגוף

psycho-physical make-up, predisposition -- הכנה מוזגית

morale, idea of virtue in death -- לפי דעת אחת

a priori
divining, intuitive faculty -- כח המסקר
(complementary to מדמה)

great preoccupation -- השגחה גדולה

(Cardinal Newman -- man can arrive at conclusions without being aware of intermediate steps of reasoning.)

The introduction of the נבואה into the make-up of the prophet is Jewish. Up to now, it has been Aristotelian -- now there is also added the strength and heroism of a Jeremiah.

There is also added the כח המסקר, intuitive ability to divine the future instantaneously.

Lack of reasons doesn't invalidate the conclusions. It doesn't prove them but neither does it disprove them. The כח המסקר is that faculty which can pierce to just conclusions at once because it has such familiarity with the situation השגחה גדולה, and such a מדמה.

מסקר is combination of נבוי and מדמה. Passes through all the premises and reaches a conclusion quickly instead of laboriously.

כח הנבואה -- will to live

"כי אהיה עמך" Ex 3, 12 -- The Jewish דעה.

Jan. 15, 1942

Last half of ch. 38 is vindication of כח הדברי , while first half talked about מלמה, מלמה with כח הנבואה first in importance. Without דברי , however, all you can get is violent dervishes. The difference between prophet and medicine man is not in intensity of fervor or מלמה or even נבואה, but in דברי .

The ש"ח is שפ"ע first of all on the דברי , then the שפ"ע passes to the מלמה . How could the מלמה achieve perfection without similar perfection obtaining first to דברי ?

True prophet has specially strong דברי . Prophets of third class (strong only in מלמה) have ideas left over which are erroneous, which they think are new. These are deadly errors and not to be hearkened. Only the man whose דברי is developed to highest, and hence whose other faculties are developed, is the true prophet.

Feb. 4, 1942

כח נבונה is brought in last, but is obviously most important -- moral genius is even rarer than intellectual genius. כח חסידות is brought in reluctantly, for it is also found in dervishes and madmen, but it is indispensable.

כח הדברי , with which he began and which is his best beloved motif, is the one he ends with as the final criterion at end of ch. 38. Theoretical, abstract knowledge -- theorein -- beholding truth. Only the one capable of דברי will be capable of the other כח.

39

Moses had a unique השגה, through which alone he was worthy of calling the people to the Torah. No man preceding him ever made such a strong appeal or call (קריאה), nor no man after him.

The claim is made that our Torah is the only Torah -- this is found in all four of the great world-historical religions -- Judaism, Christianity, Islam, Buddhism, which all have implied in them the belief that each is the only one and will eventually contain all men.

Rambam talks about perfection of Torah in Aristotelian terms of a perfect דבר -- has just enough מקצת. Christianity requires too much, pagan religions require too little. The one chastises and flagellates; the other allows licentiousness. The Torah allows no addition to or subtraction from it.

40

Prophet is the statesman in the highest sense.

Aristotle says man is social animal living in polis. Cat is a-social and self-sufficient therein -- doesn't need friends. But all highest qualities are brought out by gregariousness -- namely, sympathy, etc.

Human form, being of highest development, varies greatly in temperament, physical shapes, etc. This fact of tremendous variation together with the desire for community living, makes lawgiving indispensable. This requires a *1973D*. Human beings (Kant) -- can't live with them or without them. Society can be put in order only by law.

temperament, disposition -- *11D*

Feb. 11, 1942

Platonic thought that philosopher should be king, while actually untrue, is a leaven for the hope of man. Shelley invoked this notion likewise.

Rambam in culminating chapters on prophecy also leans on Plato. Alfarabi, Arabic master of Rambam, develops Platonic idea from philosopher to prophet. Plato is Greek form of our Messianic idea, in this regard.

(Difference between Aristotle and Plato -- one is careful, cautious, excursive, inductive; other is beholder of ideas. Aristotle studied constitutions of 127 city-states; Plato brushed them all aside, closed his eyes, and the Idea of the city-state overcame all.)

At decisive points Rambam forsakes Aristotle for Judaism, and at points even forsakes him for Plato (namely, here in ch. 40)

man is by nature a political animal -- *71D 1973D*

Need is established for a coercive government where all will have to live within a norm.

In man there is enormous variation -- different men appear to belong even to different species. People pull apart and at same time have to be together. Therefore strong hand of a leader and government necessary, make economic laws and moral laws -- so that the natural differences are hidden behind conventional concurrences.

faculty of government, either of -- **כח המנהיג**
governing or being governed

Most men have to be led -- a few are leaders, to whom has been prophesied the **הנהיגה**. These latter are prophets or receptacles of the law **מביא הדין**. Next comes enforcer of law, king who accepts the law from the prophet. False prophet. Plagiarist. (Repudiating implicitly the claims of Mohammedanism.)

Feb. 18, 1942

Distinguishes between terrestrial state, caring for material well-being of its people; and governments of a divine law; and those which are both.

The **מורה** of the ordinary lawgiver is to do away with crime, etc. -- but no concern with spiritual things. This is O.K., but nowhere near enough. The lawgivers are of the third category (**מורה** but no **נביא**).

What is **תכונת המוסר**?

God created the world in order to rule it.

This is culmination of chapters on prophecy -- God is the true head of state, prophet is true lawgiver, Torah is ideal constitution. At this very important point he is not Aristotelian but Jewish.

Again, repetition of ascetic -- veiled polemic vs. Mohama. Renunciation of bodily pleasures is criterion for true prophet. Man who indulges in sex is a faker.

45

Various **מדרגות** -- with Moses the highest.

Difference between **חלום** (lower) and **דרמה** (higher).

Rambam wards off anthropomorphisms -- God talking to man makes Rambam uncomfortable. So the vision is the technic.

Two preliminary stages -- social passion and heroism to right the wrong (Moses, although personally timid); second, the **שקדוה הרוח**, inspiration, Holy Ghost, Holy Spirit. After these two came various stages in **חלום** and **חזיון**.

In prelim. state are not prophets, just close.

3, 4, 5, 6, 7 -- **חלום**

8, 9, 10, 11 -- **חזיון**

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Feb. 19, 1942

Possible for prophets to prophesy on various levels in different stages (see above) at different times.

1st stage -- high courage and ardor in combating evil. But this stage doesn't produce prophetic speech -- it only arouses people to point where, if they proceed to next stage, they may begin to speak.

2nd stage -- **שקדוה הרוח** -- any great work of the spirit, e.b. Hagiographa -- not quite equal to actual prophetic books. This **רוח** is the **שם** from the **שכל המדע**.

Even Esther was written **ברוח הקדוש**.

Feb. 26, 1942

Summation of Prophecy:

Who is prophet? 1) At first, intellectualist and super-metaphysician. Then concession after concession. 2) Poets, dreamers, seers. 3) Heroically courageous man. 4) Moses -- Plato, true ruler of states, whose function is to train human souls for the highest of which they are capable.

Dialectic:

Neo-Platonic contemplativism -- knowledge is supremely important (cf. Epilogue to Walter Pater's Renaissance). Rambam's psycho-physical bias was toward this point of view. He was shrinking-away from matter. He put all his religious passion into a cognitive attitude (cf. Cardinal Newman's "affable bliss at beholding the Eucharist." Behold = theorein.)

↓ ↑ ↓ ↑
 Traditional Judaism of "Mishna Torah" -- Jewish particularism.

In "Moreh Nebuchim" Judaism comes out victorious at end, having won only its last battle at the end. Purpose of book was to reconcile two impossibles -- but it had to be attempted. Philosophy is not Jewish genius -- yet it had to be tried and it almost succeeded in evaporating Judaism. True it served as a great leaven while almost killing Judaism.

Rambam over-rated in 19th C., which was rationalist century and hence prone to see rationalism of Rambam. רמב"ם (Samuel David Luzzatto) wasn't fooled. He was anti-Maimonist.

Thus the Moreh must be placed in proper perspective -- all very well to say it's neither Jewish nor philosophy and that real Jewish genius is the Siddur, but without it Judaism would have remained a parochial religion and through it the Jews are brought to the forefront of the medieval world -- so that Aquinas is forced to quote the Rambam.

Problem of Evil and Providence

This is a crucial problem of religion. Rambam has here also un-Jewish views. Leibnitz particularly affected by the M.N.

Rambam's solution is not the tragically and heroically sublime one of Judaism (world is divided between God not quite omnipotent and Jews to whom he is allied for the sake of the slow conquest of evil.)

His answer is the neo-Platonic one -- Plotinus: matter is evil, is that which deflects form, and keeps us from seeing God plainly. But this is not so, according to Aristotle as well as according to Jews.

Rambam is asking why make man the center of the universe, as all moralistic religions do. Why is man and his soul the center, the goal of all cosmic striving? Rambam has an infinite sense and doesn't limit the universe to man. The God of religion is essentially anthropomorphic -- or at least is concerned about the fate of good and evil; while the God of Plotinus is above all that.

This question of חיות, of whether God is concerned with the fate of individuals -- Rambam says that in re sub-human species God is concerned with whole species not individual. In men, only those whose intelligence brings them to God can expect his help -- that is, a man who is in God and has appropriated first principles will be guided by God -- all others are out of luck.

March 12, 1942

III פרק, 8

Matter is bad -- is the source of all evil. But who made matter if not God? According to Judaism matter is not bad, is the matrix, the atmosphere in which the spirit must flourish. Maimuni, in calumniating matter, follows neo-Platonists and not even Aristotle -- follows own fastidiousness.

הווי -- coming into being -- generatio
הנפסות -- going out of being -- corruptio
צאם הווי -- specific form of any particular species

Begins to castigate matter -- says it alone deteriorates while form does not. Even Aristotle does not say that. This process of $\alpha\gamma\alpha\theta\iota\sigma\mu\acute{o}\varsigma$ $\alpha\iota\sigma\chi\eta$ is entirely bad. Mathematical mind has flawless types undestructible -- forms perduring; while biologist is in different world and sees "the becoming and the losing" at work all the time. In the one, change cannot approach -- how can the Pythagorean theorem ever be different -- it is, it is a type of $\alpha\iota\omega\alpha$. This is really Platonic. In the other, change is the permanent fact -- Aristotelian.

$\gamma\eta\gamma\eta$ -- privation -- this indicates the struggling process to invest with form, to get new forms -- this $\gamma\eta\gamma\eta$ is a dynamic push to get what they are deprived of. Matter is never without this companion.

He goes on to compare matter to a faithless wife -- in the sense that matter constantly taking on new forms, while wedded to one.

(ch. 1st, Book I -- pg. 34) on $\gamma\eta\gamma\eta$ as one of principles, along with form and matter.

$\alpha\lambda\lambda\alpha\iota\sigma\mu\acute{o}\varsigma$ $\gamma\eta\gamma\eta$ -- deformity of external appearance.

Sins are due to matter, while virtues are only attributable to form. Deeply un-Jewish to say that eating and drinking are evil -- Jews do not wish to be "disembodied souls". World-fleeing, ascetically fastidious neo-Platonists talk this way.

To destroy the exquisitely precious substance of the $\psi\chi\eta$ through alcohol is a worse disgrace than defecating in public, thus violating the convention of public morality. Latter is merely $\alpha\sigma\kappa\eta\tau\iota\mu\acute{o}\varsigma$, while former is $\alpha\iota\sigma\chi\eta$.

4/15/42

2

Rambam's treatment of evil unsatisfactory -- he is Neo-Platonist and attributes all evil to the **דבר**. The Jewish point of view is that the body is pretty good and not to be blamed. Rambam says evil is merely the absence of good, and God is not the author of evil.

pure, divorced from body
immaterial intellect -- **השכל הנפרד**
(this is nonsense)

Even the **אור הגלגלים**, which is composed of ether, restricts the apprehension of God.

When Bible says God is surrounded by cloud, this is not meant literally, but cloud refers to our body because we are impotent to overcome the matter and perceive Him.

Thus, even Mt. Sinai was just an allegory and a vision.

It's a great slander and calumny on the body.

10

מטאקללימ -- Mutakallemim, philosophers and theologians, opponents of Rambam

אין -- non-being, or privation, absence

יכול -- capacity for a thing

He says M. cannot imagine **אין** without thinking of absolutes. They feel that darkness, evil, etc. are absolute things by themselves. We are sympathetic with the M. actually. M. say blindness and sight are two contraries, and each is equally true and real and positive, and blindness is not merely a negation or an absence of sight. It's a real thing. Rambam does not agree. He says it's a negation, and a negation does not need an active agent. Therefore God could not have created evil. But this is weak argument.

absolutely existing things -- **הַיְשָׁבֵהוּ הַיְשָׁבֵהוּ**

This is the only kind of **הַיְשָׁבֵהוּ** which they recognize also, i.e. an absolute. God creates the **הַיְשָׁבֵהוּ** as well as the **הַיְשָׁבֵהוּ**.

Man who removes sight, creates blindness, which is not an absolute state, but simply a non-existence, an absence. As if evil were any the less evil whatever name you call it.

The word **הַיְשָׁבֵהוּ** is used in re privations (darkness, blindness) while **הַיְשָׁבֵהוּ** is used in re the positive things, **הַיְשָׁבֵהוּ**. But **הַיְשָׁבֵהוּ** was used at beginning to conjure up the whole blooming thing.

Strictly speaking we deny that a **הַיְשָׁבֵהוּ** requires an agent, but in a manner of speaking he who removes a **הַיְשָׁבֵהוּ** may be said to create a **הַיְשָׁבֵהוּ**. Thus, even God, by removing the **הַיְשָׁבֵהוּ** may be said to be the author of the **הַיְשָׁבֵהוּ**, the indirect agent of evil.

הַיְשָׁבֵהוּ is also due to the fact that the **הַיְשָׁבֵהוּ** may not be receptive of the **הַיְשָׁבֵהוּ**. Thus the creator of the **הַיְשָׁבֵהוּ** may be said to be the agent of the **הַיְשָׁבֵהוּ**. Look at how he indicts his God, whom he is trying to rescue from this charge of the authorship of evil. Of course, this is only indirect agency.

An evil is always in regard to a definite thing and is the **הַיְשָׁבֵהוּ** of that thing.

It can never be said of God that He creates evil directly, as a primary intention of His. All His actions are absolute good. God is the author of all existence and all existence is good. **הַיְשָׁבֵהוּ** and **הַיְשָׁבֵהוּ** come from matter which is joined to **הַיְשָׁבֵהוּ** -- but that which is good in matter is created by God. And he who does not have **הַיְשָׁבֵהוּ**, nothing can happen to him.

God created and saw it was all good -- even **הַיְשָׁבֵהוּ**; even matter which brings death, as R. Meir says in **הַיְשָׁבֵהוּ**.

4/22/42

Chap. 11

Relation of knowledge to the moral life.

Sin and evil are a matter of ignorance.

No man willfully does anything bad -- out of knowledge. (This fails to account for man's passions.)

All evils, resulting also from lusts, urges, religious wars, are only הקדר -- lacking intelligence. Bad man is only blind man (what a gorgeous naivete.) (Also Socrates' statement "Knowledge is virtue" is similarly naive.) Rambam ought to know that knowledge ain't gonna change the world.

12

prose -- הפז

very rare -- הנל

world -- העו

Pessimism -- very rare to find anything good in world, while evils are abiding.

he invented -- המ

M. exercises iron in re Alrazi, the Schopenhauer of the day. M. decries pessimism.

to combat -- לחל

manifest -- המ

Profoundest notion of Rabbis (in which M. here participates) is that God loves us hence sends us הפז. It is the cruel paradox which is the only solution to question that could drive men mad. God loves us best yet treats us worst -- how come? הפז . Is. 53 was form out of which Jesus was created as a poetic fantasy.

Rambam is absolutist -- says universe cannot be judged by the measuring-rod of man -- but Dewey and James as pragmatic humanists say it can and should.

different -- שונים

Thus if Alrazi doesn't get what he wants, he calls it evil.

But if he examined existence properly, he would find the truth, and know that evil is an enormous madness. (This is heroic of Rambam)

mineral -- מינרלי

leprous -- נזקק

to befall -- חלה

value -- שיעור

constant, permanent -- נצחי

In process of חורבן and תבונה there is attempt to create as fine an exemplification of the יסוד as possible. This necessarily involves pain and trouble. The יסוד is constant. Existence is not for the sake of any one man alone -- but for the sake of the Creator.

מין יסודי ע"י חורבן ← אין ערך על חורבן

Most of evils come from man himself -- i.e. from those who are defective.

"Man's folly perverts his will" -- Proverbs

אולת אדם חולק דרכו

4/29/42

Three kinds of evil:

1. Evils incidental to matter.
2. Evils men do to each other.
3. Evils men do to themselves.

1. Evil comes through the mere fact of היה נולדו ככה .

The very fact of היה which result in a man being born wrong, and also result in natural accidents (lightning, earthquake).

He who wishes to be flesh and bones, and yet not be affected by that which affects matter, is trying to reconcile two contradictions.

capable of receiving impressions -- $\text{לפיכך הוא יכול לראות}$

Any example of a species will be as perfect as the matter of that species will permit.

Best form coming out of matter is the אדם -- who is living, rational and mortal, and it is impossible for this last evil not to exist for man.

2. Gives least attention to this -- dismisses robbery and war as of not very great extent or importance.

3. This section gets most attention -- and actually is merely homiletical. Of course men do evil to themselves -- but think of a war.

The soul suffers from a bad regimen of the body 1) because the soul is a physical faculty dependent on changes in the body, and 2) because the soul acquires the habit of desiring unnecessaries.

to declare God impotent -- הוא לא יכול

Long invective against pampering selves with luxuries -- which are more difficult to obtain than necessities and even make the business of obtaining the necessities more difficult. The necessities are easily found -- air, water and food (in that order of importance). Emeralds and rubies are absolutely worthless (except for grinding up into medicines).

Only differences between humans is that which results from individual differences but not from differences in species.

12 (cont.)

The fact of no difference in essence of all men is a fact that follows necessarily from the nature of the human species. The only differences between men are in the non-essentials (bank account). And these superfluities add nothing to the essence.

*** God has created things in their proper order (air water earth), and has created all men equal essentially. David said the mere fact of existence is good -- and the creation of a guiding faculty in the human animal is God's contribution.

13

Spinoza must have read it -- Rambam here denies any purpose for universe as a whole (may be purposes within universe) -- purpose of individual to embody species:-- purpose of species is to be embodied by individual --: purpose of הוא לא יכול is to produce species of highest type:-- but purpose of man? There is none! Rambam departs here from beliefs of practical religion. It is very surprising to hear this from the R.

God cannot have a purpose -- because he was not called into existence for the sake of something else. God is a causa sui. He has always been in existence. God has no purpose -- God is.

If a thing has come into being by virtue of an intending principle of intelligence, then the final cause of that thing may be sought.

But know that we cannot seek the final purpose of world, whether we assume Aristotle's view about eternality of world, or Rambam's view about creation of world.

Aristotle says one cannot even ask the purpose of parts of the world -- because everything has an eternality. Since universe never came into being, it has no purpose, and its big component parts have none either.

But there are proximate purposes of small units -- each serving the other -- this is shown by natural science.

Aristotle says two causes: matter and form (which has three variations -- hence four altogether).

לַיָּד 2. Form in man working upon matter will be efficient cause of a son -- לַיָּד
the giving of form -- הָיָה הַנִּסְתָּר

הַנִּסְתָּר 3. Purposive cause -- reason why son comes into being is so he can
embody the הָיָה

הָיָה 1. Resting essence -- conceptual essence

Conceptual essence becomes an effective agency in order to
achieve a purpose.

5/7/42

The **הַיְיָ שֶׁנִּשְׁמַר** -- the necessarily existent -- God as a causa sui. God is in this one radical way different from all other things. He is only Being that carries its cause within itself.

Cf. Book II, Intro., #20, #19, #21

20. Anything which is **שֶׁנִּשְׁמַר** has no cause. (only God)

19. Everything which has a cause (i.e. everything except God), has only potential existence. If its causes exist, it exists.

Cf. Book II, Chap. 19

The philosophical oneness of God.

Einzigheit -- uniqueness (not numerical)

Aristotle believes in cause and effect, necessity -- **נִצְחָנוּת**. Rambam believes in design, **מִדָּבָר** -- says that God would have designed a different world. But there's a limit even to God's design -- some things are impossible -- or, the nature of impossibility is established.

13 (cont.)

Rambam is so impressed with design that he has a God, but his universe does not have **מִדָּבָר**. Aristotle does not admit **מִדָּבָר** either. Difference between gods of the two men is that Aristotle's is in the universe as the unmoved mover, as an object of aspiration.

Although the universe is **שֶׁנִּשְׁמַר**, it still has no **מִדָּבָר**.

Aristotle admits, however, together with Rambam, so much purpose within the universe that Aristotle is led to the conclusion that there is a **מִדָּבָר**.

הַיְיָ שֶׁנִּשְׁמַר -- and Rambam concludes that there is **שֶׁנִּשְׁמַר**.

May 13, 1942

There is *נִצְחָנוּת* and *תְּדוּמָה*, and the unceasingness of this process is indispensable because the purpose of it is that a perfect specimen of the species shall come into being.

And the purpose of the unending number of species is that the highest possible species shall come into being -- i.e. man.

But while there is purposiveness up to this point -- there is none beyond it.

the variable -- *הַמְּתַנְּנוּת*
(4 elements of earth)

Then Rambam goes on to show that even we, who believe in God and Creation, cannot ascribe purpose.

Rambam says God does not need man to worship him. Rambam says God would not be lonely and poor if he did not have man to praise him. Rambam says God is as rich without the history of man laid at his feet as with it. This is contrary to Midrash, to half of world's philosophy, to Jewish view, to Slonimsky. Schiller says God would be lonely without man, whom He created to enrich Himself through man's independent experiences. This is not our view. *אֱלֹהֵינוּ יְיָ*, however, also says God doesn't need man or man's prayers.

It is difference in attitude between intellectualistic neo-Platonic religiosity -- and attitude of struggling men who must conceive God in human terms.

Some say that the purpose of man is to serve God, and all the world is at hand to serve man. The sun and stars come to fruition in man's beholding them. He has impudence to say -- there are even a few verses of the prophets which support this view.

5/14/42

But what is the purpose in God's being worshipped? God would not suffer any defect even if there existed nothing beside Himself. This is terrifying -- negates all man's achievements.

What is purpose of our existence even with perfection? So what? Are we so important?

The only answer to be given is -- there is no purpose, except God has willed it this way.

All our doctrines teach differently. This is a parting of the ways. In opening words of Neilah service, man is regarded as partner in polarity. Rambam takes latter part of verse and ignores former part. Deduces lack of purpose -- merely opaque will.

God could have made a totally different world, therefore it exists without purpose, since man could exist without a world.

Conclusion: We must not say that all exists for man -- they exist for themselves. No purpose -- each for itself. All by God's will. In few things, one has to precede other -- so it does.

Spinoza drew heavily from these pages, and Nietzsche admired him for his courage.

Rambam says that the 310 '3 of Creation merely express that God felt it was 310 '3 . No purpose.

Sun and moon do serve purpose -- but they weren't created for that purpose. They happen to shine. -- That is all. This is heartless and cruel. Spinoza -- Nietzsche -- Rambam.

Opposed to this view are Midrash and Bible and almost all philosophy. Man measures the universe in human terms.

(Sharp irony at end -- man should not seek purpose where there isn't any, except
(in the fact of existence itself, and this depends on the will of God -- or if you
(want to say, on the wisdom of God.

Moreh Nebuchim

Part II, Chap. 32

eternity, beginning-less -- קדמות

creationism, creatio ex nihilo -- חידוש

existence -- מציאות

potentiality -- כח

a faculty or power to act -- פעל

psycho-physical disposition -- סוג

actualizer, agent -- מוציא

intellectual faculties -- שכליות

ethical characteristics -- מדות

preparation -- הזמנה

(dianoetic virtues) ideas, concepts -- דבריות

(in any case) sine qua non -- עכ"פ - על כל פנים

naturally -- בעקר היצירה

scene of revelation -- מעמד

Chap. 36

rational faculty -- כח דברי

[which receives the שפע (divine influence)
through the שכל הפועל (Active Intellect)]

imaginative faculty -- כח המדמה

speculative sciences -- חכמות העיוניות

2/10/43

Halper -- שירת ישראל (M)

M) ha-Nagid

W) (consult Brody's commentary

למה הספרות בן
יפה סכל האחרים? Moshe ben
Ezra

First poet of Golden Age

יוסף בן יצחק מביתור

Eshkol, I, 206

מבן שמואל שוט מנוח

Wed. Feb. 24 --

article on Ibn Hawon in Hastings's Encyc.

article by Moshe ben Ezra

poems pg. 85-6 in ביתור

Moshe ben Ezra -- in Halper

Is. 48, 49

Halper -- הלוי JQR S. 24

2/15/43

לְהַחֲלִיף הַיָּדָיו -- לְהַחֲלִיף הַיָּדָיו

You try to unnerve your enemy -- to reduce his effectiveness in fighting and increase your own. This is old tradition in war -- Homer has many such. It has almost magical potency in defeating the enemy.

The other half is the positive -- namely, self-boasting -- my army is like Goliath, etc.

Later these poems descended from military plane to pure braggadacio. See Gebirol #P in 7513 -- line 11. This line is purely Arabic -- nothing comparable in Jewish poetry.

The military poems rose in situation of desert warfare -- where a bard singing such a song was worth a troop.

- 1) Shmuel ha-Nagid now known, by work of Levy Provencal, to be the originator of many forms which were credited to the later greater poets.
- 2) He was foremost Talmudic student of Spain -- excellent Halachists.
- 3) His superb Arabic style caused his rise to office.

There is no comparable figure of Europe, from point of view of general breadth of culture, until Renaissance -- and then only Leonardo compares favorably.

He is one of greats in Jewish history.

למחז ספרדים

big bodies and small minds -- גדלי גוף וזמנם גרועה

disheveled -- פרוטה

torn, restless -- קרועה

can I hold back? היתאסק

No -- not unless I pour out my soul through deeds
renowned and I wish to add to this renown.

picture of perfection -- לבנה

I cannot rest until I have absorbed and wrapped myself
in skirts of the moon. He achieved the excellence of
highest perfection.

ברנלי מעלה סלע, ונו'

Picture of man's ambition -- to reach heights and depths --
desert and seas -- everywhere craving for eternal fame.

וארצע את בני חרים כאזן

All my enemies, even if they are free men, I will pierce
their ears (make them slaves) -- but my ear is obedient to my
friends (I am the slave of my friends).

ולן תוכה ערונה

Then, to his friend -- for you there is a flower garden
in my heart full of friendship.

This is sample of high style of letter-writing in Middle Ages. 11th cent.
Spain was one of highest epochs of civilization.

(Ibn Hazan -- love poet. Greatest.

(Also entered into polemics with שמואל הנגיד on comparative merits of
(Islam and Judaism. His best known book is on comparative religion. Also wrote
(well on Skepticism. He was half Spanish -- and ashamed of it. Preferred Arabic
(culture.

Ibn Hazon

b. 994 Cordova -- family of Spanish converts, who fabricated a Persian origin.

Was vizier for short time under Caliphs Abdalrahman IV, V. Was captive among Berbers -- imprisoned by Muhammed II, next occupant of throne. Regained liberty, withdrew from politics, led literary life. d. 1063

400 compositions -- famous monograph on love, few on history, genealogy of Berber tribes.

Bulk of work on theology. Al-Muhalla deals with religious law. Greatest work is Kital-al-milal wal-nihal: criticism of OT and NT, statement of their inconsistencies, disqualification of them as authentic revelations; bitter attack on Talmud; then severe critique of doctrinal divisions of Islam.

His tone immoderate, fanatical, disrespectful of authorities or great personalities of past. His severity became a proverb. Result -- he lost favor of theologians -- books unread -- even publicly burned in Seville -- lost his pupils.

Always speaks fiercely vs. Judaism and Christianity.

Imitatio Muhammedis set forth as ideal of ethical life.

2/24/43

שירת ישראלמה עולה השירה הערבית

Samuel ha-Nagid -- entertainment expenses, since he was in high position.
 These wine songs indicate how some of it was spent. 1089 -- Granada. Songs
 written in Arabic as well as Hebrew.

AMERICAN JEWISH ARCHIVES

על חיןslave boy of beauty -- צבי

Eros -- entertain guests

cup -- כוס

grapes -- אשכול -- pit of slumber -- בור נומה

שתה = אתה

almond -- אגוז

עפר -- אפר

fire -- (יקד) - קד

Ben Abad -- Arab King of Seville -- fought against by S. ha-Nagid -- killed.
Then ha-Nagid writes praise to God in thanks.

middle of 10

mockery --	התוללים	arrogant --	עקב II
men of Cremona who had been robbed --	אדירים		
Joel 2, 25 --	חטילים		ארבה
Lev. 3, 10 (loins, kidneys) --	על-הכסלים		
Dt. 28, 46 --	טוב לבב	armored --	שריונים
		plated, studded --	מסבצים
		Nahum 2:4 --	סונים אדסים
		parchments (ram skins) --	גוילים
Teh. 55, 9 (stormy wind and tempest) --	סונים סעים		
round hats --	כובעים עולים	greave --	סנח
		daggers --	רסחים
		tamarisk --	אשלים
		missile, branch --	שלחים
		distress --	צחלים
		spies --	חריו
		dross, base metal --	סין
Is. 1, 22	mixed wine --	סבאים מהולים	
Jer. 23, 32	restiveness --	פחנות	
	rumors --	רכילים	
Is. 3, 4 children --	תעלולים	Is. 19, 3	destroy, negate -- בלע
		in our retreat --	בשובנו
		those who stumbled --	כשלים
		weak ones --	נחשלים
		in array --	חצצים
flutes --	חלילים	Ex 32	cry -- בענת
		Zuhair --	אנו הסת

stags and hinds -- כבאים יעלים

woven -- רקמה

crowns -- כליים

headdress, adornment -- מכילים

poets -- משלים

abominable -- נעולים

fearing, creeping -- זחלים

intention in heart of their company -- בלבב מרתם
(the enemy)

crushed -- נמוכים

in battle -- בקרב

being ended -- ספם

chosen ones, angels -- דולים

prepared a prayer -- הכינותיו

heaven -- זבליים

to beseech -- לחלות

palm of hand -- שעלים

draw up (דלי) -- ודיליים they beseech -- מחלים outcry -- שוע

prevent, restrain -- כליים

I will cast -- אפיל

(method of dividing land) Teh. 16, 6 among pleasant places -- בנעמים

army which sank -- צלולים

S.S. 2, 9 he peered -- השוה

withered there like leaves -- נבלו שם כעלים

son of ram -- בן ראם

Job 39, 17 to deprive -- והשם

Job 19, 18 youths -- עוילים

angel, messenger -- זר

misdirected aim of missiles -- הטת השלחים

confound -- ערה

25 3, 33 churl's killed them with scoundrel's death -- להמיתם מות נבליים

paths, directions -- שבילים

Beginning on no

beaten paths --	מסלולים עלולים	he-goats --	צפירים I
		lions --	שחלים
those who are retreating (the enemy) --	נסוגים	rally, stir up --	מסמ
wicked ones --	אוילים	misfortune --	איס
		Tsitsis --	עסי גדלים
	נמולים	trouble --	חבלים
Ez. 42, 6 removed, or ennobled --	מפוזר	unimportant --	מפללים
saplings --	שתילים	look forward --	מזכרים
cut off --	נכרס	first rain --	יורה
restraint --	רצו	baths --	קדר
	put to shame with words --	rebel --	מקל
			מכלים
ropes --	נעלים	take cunning counsel --	הערים סור
Ps. 60, 10		wicked --	בני עולה
	weaned --		city --
			אם

middle on

God scoffed at all mockers (לזים) - IV

the meek who labor -- ענוים הטובלים as they desire -- כלום

Israel -- עם נבוא his praises -- שבחים

Is. 49, 21 exiles and wanderers -- סורים ונולים
mountain -- רר

hid me -- צננ palm leaves -- כפית הדקלים myrtle -- הדר

sealed -- נעלים

ramparts -- חלים desert -- ערבה willow -- ערבה

fruit of -- פרי הדר planted -- שתולים cut down -- קטר glory -- הדר
glory (citron)

willow leaves -- עלי ענת

fight took place at River Senegal -- עלי סים

pangs -- חילים balm -- צרי languishing, weak -- אמלים

Job 21, 17 pains -- חבלים from the heavenly dwelling -- מזבל
mourned in their shame

(אלה) lament -- חילים joyfulness -- חדוה sing -- נענה

cords, bands -- עבותים III
 attached -- צמודים threads, cords, seal -- פחילים
 chains -- כבלים
 dragged -- סחובים
 Is. 9, 4 I am weary -- נלאתי
 Is. 7, 19 thorns -- נחללים
 cast about -- טסלכים pierced -- נחורים pierced -- מחללים
 churl, rogues -- כנובלים
 Thursday night -- ליל ששי
 bees -- נחילים
 wounded -- חללים we struck down -- הפלנו
 dung -- כוללים dung -- דמן
 (rooms for a forest) they exchanged -- חלפו
 strong, palatial rooms -- מבאים סרוחים ואילים
 possessed -- נחולים they designed arrogantly -- יזמו
 I was saved -- ונושעתתי
 pawned, ruined -- חבלים against the Jews -- על-עם ropes -- בעלים
 reward -- נסולים deed -- עליה
 'drek' -- נחלים their giants -- נפילים
 his wrath -- נקפו worms -- חולעים the princes -- השועים
 like ants -- כנמלים
 lions -- שחלים you destroyed -- הצמתה
 you screamed -- חצרה I looked at you -- שרתוך
 scattered -- תפיץ shouted -- תרע
 quivering -- תמו intestines -- קרבים
 stirring of harp strings -- המית נבלים
 they could not withstand, contain -- לא מכילים

lethargic	--	עצלים	quick	--	נמהרים
			you made	--	שמה
			crushed gravel	--	חצץ פסולים
evening	--	ביטוח צללים	judgment	--	פליילים
Tishri	--	ירח לאסתנים	son of Abraham	--	בן איתן
			produce	--	יבולים
tremble	--	מחילים	to scatter	--	מפצים
dew drops	--	אגלים	fury	--	עברה
			poison	--	רעלים
			token	--	ערב
			my dark paths	--	שבילי האלמים
			end of	--	עד צאת
desecration (of holiday)	--	חלול	out of fear	--	מפנור
			lenient	--	מקילים
			many	--	מפולים
<u>bottom</u> טב					
evil in deed	--	רע מעללים	sinful	--	מקוה V
			reward one	--	משיב במילים
			forgiven	--	מחולים
			mighty	--	עוז
			Pleiades	--	מסילים
147 according to number of songs	--		עלי חשבון רעותה	--	
like singers of	--	מהללי	in the lines	--	בטורי
stanzas	--	בבני שיר	than pearls	--	מפנינים
			scale of song	--	מאזני שיר
			childless	--	מכולים

ornaments -- תבליט

they will be intercessors -- תוצילנה

dripping -- נטפות

myrrh and aloes -- סר ומהלים

last 5 lines ז

sing -- ענו VI

let be placed -- שרטה

old and young -- זבנים ועולים

let them answer them -- יענומו

be prepared -- חקרה

ג. ב - (מסלי יח) סתן אדם ירחיב לו

not sure - couldn't make it out
harbor area -- חולות

generously -- עין טובה

became poor -- ירד סנכסיו

sickly -- חולניות

not sure
treasure -- טיפא

countenance -- סבר אפיו

ג. ב ד"א את הכהן המשיח יחטא

ג. ב תנזי ר"ש סה נגריין הם ישראל

3/8/43

Read Introduction to Gabirol, J.P.S.

Stars of the sky (orderly cosmos) and same order of the moral law within -- these two inspired Kant above all else.

-- גאלות

Dialogue between God and community

Read סליחה

אסרתי לחכמה

יתרון לחכמה סן
הסכלות

AMERICAN JEWISH
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3/10/43

Paradox of Gabirol's life shown in contrast between סיירי החורש and סיירי החורל.

9, p. עט -- humility, lowliness, etc. -- רשיות

12, l. 12 -- if the earth does not honor my ambition (for glory and wisdom) and place me at the top -- the world is wrong and doesn't understand me. -- יתרון לחכמה סן-הסכלות

Contrast these two. Yet this was no boast -- it was the convention of Arabic society.

Last line:-- My contemporaries are even worse than the men of Sodom, for the latter, if they knew that such a man as I was in their midst, they would have come knocking at the door -- but here in my own generation I am sitting unnoticed.

The below may not be needed for purposes intended - but just in case

Monday

עט -- סענה

Wed.

חכם בער -- P. זא
Saragossa -- Halper
Davidson -- introduction

#

1. 119 טוריה = טורותיה refers to passage in RH 25a:

פעמים שבא בארוכה ופעמים שבא בקצרה

Maimonides:

שהיה עקלקל נולד יש במעולותיו

1. 121 Ibn Ezra ascribes to moon influence over rivers, plants and brain:

(Eccles. 1:3) שיש לירח בנהרות ובצמחים הלהים ובמוח מעשים נאים

1. 122 Ps 145:12

1. 142 Eccles. 5:7, referring to high officials

1. 147 גמול -- *did you mean past participle?* pass part. of גמל -- to deal kindly

1. 148 1 k 14:13 שם ידוע ונאמן יוצאת

1. 150 Ps 144:14 אין פרץ ואין יוצאת -- no breach and no going forth

1. 151 כוכב = Mercury כוכב אלהיכם (Amos 5:26) not construct but proper name

1. 153 במרץ = סרוצה = course

1. 154 ורוננים ילמדו לקח -- they that murmur from רגון -- Is. 29:24

1. 159 Prov. 1:4 לתת = נותן

1. 161 ככלה ונו' Is. 61:10 -- as a bride adorneth herself with her jewels

1. 167 העטפים ללבן והקשורים ליעקב op. Ge. 30:42 מקשרת

1. 168 Dt. 33:14 "for the precious things," etc. (Joseph's land will be blessed)

1. 175 הוד מלכות = Dan 11:21 = majesty of the kingdom

1. 180 comp. poem 16, שמש כחתן, p. 19 -- l. 3, 4

1. 180 בית נתיבות = בית נציבות נצבה Prov. 8:2 = where the paths meet, she standeth

1. 182 Est. 2:14 -- refers to Esther or harem women in general who went in to king.

1. 185 סעובית כימה ונו' = Job 38:31 = chains of P., bands of O.

1. 200 וכל טוב ונו' Gen. 24:10 -- Eliezer takes goods of Abraham to look for wife for Isaac.

1. 202 ואם תחתיה, ונו' Lev. 13:23 -- if spot does not spread it is boil, not leprosy.

1. 206 והאיר, ונו' Ex 25:37 -- to give light over against it (seven-branched candelabrum)

1. 214-5 Ps 19:6 -- refers here also to sun

1. 221 מגן, ונו' Nah. 2:4 -- The shield of his mighty men is made red.

1. 223 נחפך, ובו'
1. 226 Is. 59:7 adds word *קִי* after *מִן*
1. 230 Is. 1:21 -- refers to city that was full of justice, now playing harlot
1. 239 Ps 98:9 -- the *הָאֵל* is missing
1. 246 Is. 28:21 -- that he may bring to pass His act, strange is His act
1. 258 Num. 4:49 -- appointment of the Levites to their jobs
1. 262 Ezek. 1:10 -- describing the cherubim
1. 264 Lev. 21:3 -- priest cannot defile himself by touching dead;
one exception, virgin sister
1. 268 Jonah 2:1
1. 270 Gen. 25:16 -- 12 sons of Ishmael
1. 277 comp. again *שָׁמַע כְּחַתָּן*, p. 19, l. 4
1. 282 Is. 40:17 -- all other nations are as nothing before God
1. 284 *הָאֵל הַיָּסֵד לְפָנָיו* -- 1 k 6, 17 -- the temple before (the Sanctuary)
40 cubits long
1. 284 *הַעֲשִׂירֵי וָבו'* -- Lev. 27:32 -- laws of tithes and hekdesb
1. 290 Gen. 4:7 -- God warns Cain that sin is at door, that he will desire
can't make out English word it, that he may rule over it.
1. 294 Gen. 3:24 -- *בִּירָח*
1. 296 *לְמַעַן יִפְּצוּ* -- Ez. 1:12 -- cherubim fly wherever spirit goes --
no control
-
1. 91 Jer. 10:14 -- when God operates, then alongside of Him "every man
is brutish without knowledge"
1. 92 *וְהַחֲכָמָה, וְבו'* -- Prov. 8:30 = *וְהָאֵלָהּ מְלֵא מִדָּן* -- wisdom personified
1. 96 *מִפֶּן* = Die Welt, *חֹסֶר הָרָאוּן*; *מִדָּן* = fit, ready
1. 97 *מִדָּן* -- in Job 28:18 = price; here = Arabic maddah, "matter"
1. 101 Is. 34:15
1. 115 Gen. 2:10 -- river *Pishon*, etc.

1. 319 סי יבא, ובר' -- Job 23:3
1. 321 סוד והיסוד -- mystery and foundation of creation -- "Strength"
1. 322 ואיש, ובר' -- Ex 34:3 -- God tells Moses not to take anybody up with him
1. 329 ואלה, ובר' -- Gen. 9, 19 -- sons of Noah
1. 331 בסרמות הצוננות -- Ex 38, 8
1. 335 והוא יתן -- Gen. 49, 20 -- As for Asher, his bread shall be fat, and he shall yield royal dainties.
1. 337 למ 13, 27 -- spies returning with report of milk and honey
1. 343 זעום יפל -- Prov. 22, 14 -- mouth of strange women in deep pit, etc.
1. 345 קמאון -- Zech. 14, 6 -- "heavy clouds and thick"
1. 346 ציה בם חם יגזלו מימי שלג שחול חטאן -- Job 24, 19 -- Drought and heat consume the snow-waters, so doth Sheol those who have sinned
1. 349 יהיה למשפט שבתו וצורך לריוכיה יפדו -- Hab. 1, 12 -- not clear in Hebrew?
1. 350 מזו כבודך -- Is. 66, 11 -- abundance of her glory (Jerusalem)
1. 351 הבטו אל צור האבתם ואל סקבת בור נקרתם -- Is. 51, 1 -- Look into the rock whence ye were hewn, and to the hole of the pit whence ye were digged (Israel)
1. 357 ספני אשר -- Ex 19, 18 -- Mt. Sinai on smoke because Lord descended in fire.
1. 369 Lev. 12, 4 -- referring to women after childbirth
1. 378 Ex 25, 11 -- "within and without shalt thou overlay it" -- in re the Ark
1. 398 ודע כי ישה לך אלוה מעונך -- Job 11, 6 Zophar speaks: Know that God exacteth of thee less than thine iniquity deserveth.
1. 398 ונכסה יתרוצו -- 1 S 29, 4 -- David rejected by Philistines for fear he would turn on them and make peace with his god by killing them
1. 420 נדמה שפרן מלכה -- Hos 10, 7 -- Samaria's king is cut off
1. 426 1 k 8, 34 -- Solomon pleading with God to hearken to people's prayers
1. 435 Neh 9, 33 -- in Bible, pronouns are in plural ואנחנו הרשענו
1. 447 ואנכי תרנלתי לאפריים, קחם על זרועתיו -- of. Hosea 11, 3 -- I taught Ephraim to walk, taking them by their arms
1. 450 אין הקב"ה סכה את ישראל אלא א"כ בורא להם רפואה תחלה -- Comp. Meg. 13a
1. 484 1 k 2, 5 -- David talking to Solomon in re Jacob, who had killed Abner and Amara
1. 492 Num 22, 6 -- Balak of Moab sends to Balaam to curse Jews, so that he might prevail.
1. 528 לדרוך בציות -- J. haLevi says refers to Gabirol's wanderings
1. 577 point to old age, as also l. 589
1. 580
1. 594 Ps 128, 2 -- there לשאריה ימי העשיתם

3/15/43

Casida is praise of someone else.

Fachar is self-glorification.

Read מלכות -- first 10

11 -- p. 86 -- 11 74-6

God's glory is not diminished because of those who worship other gods -- since it is really the אין, the religious spirit of any man, no matter what he worships, which counts. A religious spirit in any man is a tribute to God, regardless of what the man calls his God.

This is great generosity on part of Gabirol. All men have set their faces toward God -- some are merely blind.

11 -- First emanation from divine source is the will -- the אין -- the Logos, who first operates as a craftsman, creatio ex nihilo אין אין.

אין = element of motion and change in universe, causing constant motion between אין -- אין. Elan vital; die Wille; libido

* -- Aristotelian conception of four humors.

Great Poems of Prayer

Gabirol last great poet of Caliphate.

פירוש פסוקים -- Brody p. 90

II This form we know from Halevi -- tender lyric -- four line acrostic.

שלמה -- erotic song.

- 2) בארמוןי -- to David Messiah 1) Temple at Jerusalem -- בארמוןי
 3) למה תישן -- why do you still slumber (to Messiah)? Is it not time to come?
 5) ארבי -- Araba (Ishmael -- ארבי אדם)
 יעלה-הן -- Israel
 7, 8) (Messiah) You will find one, the Jewish people, ready to dedicate themselves

This is a special form -- tradition of erotic religious song -- going back to allegorization of Song of Songs. In this form it spread through Arabic poetry. Also Christian -- Bernard of Clairvaux wrote poetry.

V

- 1) נב = בן נקב = hidden
 2) סתיו -- fall, season of year
 3) עבד -- slave, בן השטח (Ishmael) -- ruling over Israel
 4) יעקב -- Jacob יעש -- Esau
 5) Thousand years enslaved -- thus death of Gabirol placed after 1068
 7) למה בדיח -- is there no Daniel to give us a sign?
 8) He can't do that because God has ordered the future closed.

III

- 1) בתוך שדה -- in banishment of Arabia ארבי = Arabs
 3) despoiled garden = Palestine. v. 5 God is speaking. Invites Jews to leave the Arabs and go to the original garden.
 6) שבט יעקב -- tribes of Edom Gen. 36:21
 ארבי -- Moslems
 יעקב -- Christians

IV

- 1) closed gate = Temple gates.
- 2) *111 = lover who deserted me, send him back to me
- 3, 4) maiden promises to wait for him
- 5) The *111 are speaking -- her friends, asking -- who is this fellow? why remember him? This is taunt of other nations tempting Israel always with other gods.

I

- 1) *111 -- dawn of Messiah, time when lovers meet
- 2) nostalgia for people
- 6) *111 = *111
- 7) *111 = Messiah

VI

This is good to begin or end a prayer.

The only way I have to thank thee is by word of mouth-prayer.

*111 -- teach me how to pray

*111 -- take a prayer instead of sacrifice

- 7) read *111 -- so that

As your name is entrusted in my heart -- so let my spirit be entrusted to thee.

Just begin an old familiar prayer, with this bit of spontaneous poetry -- and it will quicken the old prayer.

Brody -- 125, 6, 7
" 140

מאור
מחבר
סליחה

From Gabirol, poetry went into the wedding and marriage songs, after manner of Song of Songs.

4/14/43

Ibn Ezra

The ~~תנח~~ type is also use of erotic poem. The beginning of the casida type ^{not clear} Atlal contains a weeping at the ruins of the camp where the beloved met. The type is standard -- here we met, now it is scattered and the encampment destroyed -- how futile it all is.

In these poems Ibn Ezra takes this casida form and applies it to Palestine, which is now in ruins, in hands of wolves and jackals (Arabs and Christians). The land weeps for the lover of her youth (Israel), who is described in terms of Shir ha-Shirim.

This is religious use of secular erotic poetry.



4/14/43

Relationship between Gabirol and Cabala

Nothing definite, but lots written on subject. Sholem talks about 10 Sefirot in כתר מלכות being known to the Cabalists. Klausner has thesis that there is relationship between the poem and the Sefirot -- Sholem says this is not certain. Klausner chooses the terms in the poem which will support his theory -- l. 14 = קדש, l. 15 = מזבח, Sholem saying that this is reading too much into Gabirol.

There is one thing which Cabalists did inherit from Gabirol -- the term in l. 46 נפש נפש -- "soul of the soul." This term is found in a number of Cabalist sources, נפש נפש, it is quoted in name of some other author. This term found its way into the Zohar itself.

Sholem refutes arguments of Munk:

- 1) that there is a parallelism between the four Cabalistic worlds -- and passage in Gabirol on Is. 43:7.
- 2) that the first source of the concept (נפש נפש) is found in the נפש נפש.
- 3) Basic mistakes of Munk and others, says Sholem, is that they pay no attention to anything prior to the end of 13th c. (i.e. Zohar).

Cabalists couldn't read Arabic of נפש נפש, nor could they read the Latin of the Fons Vitae.

The similarity in passages on vision (l. 46) do not necessarily show there was a connection, because this theory of vision was quite common at the time.

Sholem -- "When the Cabalists began to describe the world, they borrowed from all sources."

Sholem dates Zohar around 1220, since Moses de Leon is now considered the author. This is some 200 years after the כתר מלכות.

Ibn Ezra -- Poem for Wedding of B. Matir

Superscription -- וְלֵאמֹר אֵלֵי אֲבִיר מִן חֶסֶן בֶּן מַטִּיר עֲנִי

אֲב תְּרַמֶּה מִקַּל

11. 1-18 -- poet sees world in roseate glow -- in consequence of event which is spoken of in 11. 19 ff. Concerning such beginnings, which are Arabic imitations, ha-Levi says

אֲרָאָה זֶמֶן רִקְרִי נִבְרִי וְשִׁמְחָה.

11. 1, 2 -- rhetorical question. Ha-Levi to Ibn Ezra almost exactly:

הֲרִיחַ מִן וְאֵם רִיחַ עֲטִיסִים - וְאֵם רִיחַ מְנוּחָה הֲרִיחַ

מִמֶּנּוּ -- Job 26, 9

מִמֶּנּוּ פָנֵי כִסֵּא

shutting the face of his throne

אֲרִיחַ = אֲרִיחַ אֲרִיחַ -- Dt. 33:17

11. 3, 4 -- Ez. 8:11

וַעֲתֵר עֲנַן הַקְטָרֶת עָלָה

and a thick cloud of incense went up

27, 19

קִדְהָ וְקִדְהָ -- cassia and calamus

11. 5, 6 -- and if they are clouds, then they give forth, etc.

1. 8 -- Is. 55, 12

הַהָרִים וְהַגִּבְעוֹת יִפְצְחוּ לִפְנֵיכֶם וְהָאֵרֶץ

1. 12 -- Is. 40, 4

וְהָיָה הָעָקֶב לִמְיֹשָׁר וְהָרִכְסִים לִבְקָעָה

1. 13, 14 -- Hab 2, 11

כִּי אֲבֵן מִקִּיר תִּזְעַק וְכֹפֶת מִעַץ יַעֲנֶנָּה

for the stone shall cry out of the wall and the beam out of the timber shall answer it.

1. 15 -- עלִיזוֹת -- Brody makes it plural

1. 17 -- Is. 32, 4

וְלִשׁוֹן עֲלֻגִים תִּסְתַּר לִדְבַר נִחְזָק

1. 21 -- הַיָּקָר -- worth, dignity, glory (personified)

Ex. 26, 11 -- describing the curtains of the tabernacle, with loops and hooks

1. 24 -- דְּבָקוּ -- pausal form, due to metre

1. 25 -- הָרִיחַ מִן -- S.S. 4, 6

כִּנּוּסִים = כִּנּוּסִים -- Is. 30, 17

כִּנּוּסֵי-עַל-הַגִּבְעָה

1. 28 -- Ps. 45, 14 כל כבודה בת-מלך מנימה, ממשכאות זהוב-לבושה
1. 41 -- How could Orion meet Pericles without someone having striven for it and intended it?
1. 50 -- Jer. 50, 26 פתחו מאבטיה
1. 51 -- The goblets are transparent like ice, and the wine like coals.
1. 53, 54 -- Est. 1, 8 והשתיה כות אין אנס כי בן יסד המלך על כל-רב
ביתו לעשות כראון איש ואיש
1. 56 -- Job 39, 13 כנף רננית בעלטה
The wing of the ostrich beateth joyously
1. 62 -- " = stolen kisses
1. 68 -- סותרים -- Hiphil used in the Bible
1. 72 -- Ez. 23, 3 -- שם סעכו שדיהן ושם עזו ידי בחוליהן
There were their bosoms pressed and there their virgin breasts were bruised.

5/3/43

Why did Moshe ben Ezra leave Moslem Spain? (according to poem
קסד - עלמות ר' יוסף)

He outlived all his brothers -- even the younger ones, while he, abroad,
having least reason to live, has arrived at nice old age.

ADD

l. 14 -- יום סחוקה -- cf. Is. 22:5 -- refers to day of war.

*you wouldn't by chance have
meant 15? This is very
clear but maybe "suppose" error*

5/5/43

Ode to Zion -- ציון הלא השאלי translated into every language --
Mendelssohn in 1775 and Harder did version in poetry. Goethe deeply impressed
by it -- "a matchless Jew -- what sense of nostalgia for the Holy Land."
Last German version by Rosenzweig -- most beautiful.

rhymes -- 3; ר"י : 60 ר"י . This chosen for the mood of מיכה .
ר"י is difficult line. One repetition שערך in line 12 and 52.

Rosenzweig says the beauty lies in the immediacy of address -- straight
to Zion -- nothing pale or weak. All things are hinged to Zion by a suffix --
even God becomes ה' ציון . There is subordination of past, people, history,
striving -- to the land. This makes it a supremely powerful appeal.

From 1 - 32 direct vocative address without cessation. This is terrifically
intense.

contemplated

Then (33) the joy of / living there is mingled with the sadness of its
destruction.

Then direct address begins again (43) and continues to the end. כוס היינונים
being in the feminine keeps the intensity and soon is picked up again by ציון
in 47.

(Nothing in Hebrew poetry more eloquent -- it is peak of medieval piety and
(nostalgia for Zion.
(

1. 1 **רָשָׁע** -- they prisoners
 רָחֵם -- gives echo of Crusades -- reminds of those who have survived --
 whatever flock is left of the once populous flock.
1. 3 recitation of all directions would lead to impression of large people --
 but here it refers to thinly scattered diaspora Jews.
 Every corner of universe becomes suffixed to Zion, which eclipses every
 dimension **רָחֵם**.
1. 5-6 shows him still in Spain longing to shed his tears on mountains of
 Palestine. **רָחֵם** first showed that the legend that he sang this poem
 while in Palestine is incorrect.
1. 7-8 immortal
1. 9-10 scenes of divine revelation to some of the early ancestors
 רָחֵם -- God met these men.
1. 11-12 one of motives for going there -- because God lives there as your
 neighbor.
1. 15-16 **רָחֵם** -- to die
1. 17-18 reference to political situation of days of Crusades
1. 21-22 shows exilic locus
1. 31-32 life of souls is deathless
1. 33-34 why boast that Isaiah walked three years barefoot -- I'd do it all my
 life. Every ruin is dignified as a Temple.
1. 35-36 legend that Temple vessels hidden and waiting for the Messiah
1. 37-38 I will cut my hair when I contemplate pollution of all of us in alien
 lands.
1. 41-42 **רָחֵם** -- Edom and Ishmael -- the worthless ones who torment Israel
1. 43-44 **רָחֵם** -- is subjected to a feminine **רָחֵם** -- thus
 sustaining the mood.

1. 1-2 acknowledgement of letter and compliment thereon

1. 3-4 compliment of writer and his family

not clear (12) מ'נ'מ' מ'נ'מ' -- polysyllabic elocutions which are unsatisfactory --
not really true knowledge.

Friends' letter would have contained following criticisms: (9-10)

1. Jerusalem's peace is not to be sought while she is full of the blind
and the halt (*not blind* Jehusites, Crusaders) who are manning the fortress of
Jerusalem.

We have to pray for their downfall rather than anything else. We
don't have to go there.

As long as it is inhabited by the Crusaders, what sanctity is there
to the city? This is the semi-pious religious sentiment.

2. (11-12) This argument continues -- since the Temple is destroyed, there
is no holiness to the city.

1. 23 Why should the Jews visit the graves of martyrs throughout Spain, and
ignore the Land of Holiness? This is Jehuda ha-Levi's answer to the criticism.

3. Spain has more of Israel's greatness than Palestine. (This is assimilationist.)

1. 27 HaLevi says what security have we in any land outside of Palestine?
30

5/12/43

ה'תקפ"ב תשנ"ב

Brody's superscription is probably incorrect. Cf. l. 25-29 -- where he is still under the bondage of kings (Spain). But how about l. 19, where he mentions Egypt (198)?

ל"ט suggests that haLevi never got to Zion, but died in Egyptian desert, having tarried long in Egypt, enjoying still life in his old age, hesitating to leap into the charnel-house of Palestine under Crusaders. He was in Egypt over two years -- how could he have lingered, when he started with such pilgrim's piety and zeal.

He went neither out of secular Zionist motivation. The fall of Almoravide rule became clear to him ca. 1130. He had enough of Christian Spain and couldn't live under it -- so what to do? He saw futility of trying to fight the nobles, clergy and guilds to build up life in the Geula. So he was forced to make this long, dangerous journey and would not have done so had it not been impossible for him to remain in Spain. He probably took some sort of oath to go to Zion, and had to fulfill it (l. 18-). He was after 60 (not 50), old man -- very prominent physician, blessed and happy (27) -- What more can a Jew in Geula attain? It must have been very difficult to leave all this. It was unusual decision to make this pilgrimage. *Is this not? not clear in notes*

So when he got to Egypt -- he lingered over the comforts and tastes of life which were once more obtainable. And in spite of vow never to write praises of mortals anymore but only of God (31-32), he writes 120 lines about beautiful young girls.

5, 6, 7 -- on leaving Damietta and going to Cairo
 תשנ"ב תשנ"ב תשנ"ב
 תשנ"ב תשנ"ב תשנ"ב

ל"ט is annoyed by this -- and says he died in Egypt because of this sin of tarrying.

Prayer -- contemplative, concerned with self

Ethics -- active, concerned with self

Jewish philosophers (except Rambam ם ן ן ן ן ן) did not consider ethics separately, but as part of their systems. Ethical works always considered details and realities, from Bible and Talmud, rather than a system of ethics. Morris Lazarus and even Solomon Schechter effected this fallacy (the latter with the intention of stimulating study in the sources). This branch of Jewish ethical literature is repetitious -- sources are the same and examples are always the same. (Waxman I, 359, II, 272 has surveys.)

Elbogen's way: Berachot 16 & 17 -- prayers in singular, combining ethical and devotional character.

First comes congregational service -- ן ן ן and the ן ן ן -- then came the individual's right to say what he wanted, even as much as on ן ן ן ן ן . These are called ן ן ן ן -- and the text was left to the individual.

In Berachot (above) are about a dozen examples of these ן ן ן ן of various Rabbis, some of which were incorporated in the Siddur later. As late as 11th century, possible to have private prayer.

But even these ן ן ן ן became fixed as time went on, and the fact that there once was individual inspirational prayer became forgotten, as the prayer book crystallized. History of liturgy is a struggle between the legalistic and creative -- the whole Piyutim was an effort to preserve the devotional side of liturgy. There were always attempts in Palestine to change even texts of ן ן for different weeks -- 150 weeks in the triennial cycle.

On one side is ן ן and ן ן ן , on the other side are poets and mystics attempting to preserve devotion.

Further lectures will deal with the latter efforts.

Even the legalists couldn't deny that **תפילה** is part of **המסיל**, and at the same time the inspirationalists didn't altogether deny the institutional service.

R. Saadia really composed the first prayer book. Before this had developed the tradition of **מסכת ברכות** -- the aim was to include a fixed legalized outline of prayers. Saadia starts from theological conception of prayers. He says prayer is **הקדמה, שאלה, תורה**. He complained that Jews omitted parts of liturgy -- he intended to restore values in their order of significance. He leaves out academic arguments because this was intended to be a manual for laymen. He added his own **בקשות**. These **תחנונים** and **בקשות** were completely free and unrestricted -- the prohibition against including anything in the **סדר תפילה** did not apply to these because they were considered outside the **סדר**. The case with the **פיוטים** is altogether different -- they became part of the liturgy and that is why Maimonides protested the **פיוטים**.

Gabirol (p. 109, par. 34 - JPS trans.) has also beautiful **בקשות**.

Master of inspirational, devotional prayer is Bachya ibn Pekuda **תורת חוכמה** -- storehouse of ethics. His philosophy is optimistic -- world perfect -- humans should be grateful -- climax is **מחשבת השם**. He meditates on existence and mercy of God, especially at night. **תחננה** is translated in Halper, p. 91.

Saadia and Bachya write in pure Biblical style so that all can understand. Gabirol may be more sophisticated, with allusions, jokes, references, etc.

שיר הכבוד, usually recited only on **שבת**, but sometimes every day. Sheer inspirational beauty.

Two streams:

- 1) German medieval school of Chasidim
- 2) Spanish cabbalism

1) Gratz translated Chasid as hyper-pious -- but this is bad. No one is too pious. From this school of Chasidim at Regensburg, 12-13th c., comes the book ספר חסידים, a collection. The saintly founder Shmuel ha-Chasid was included in the Measeh Book -- a whole Regensburg cycle.

חסידות means to be over-conscientious, over-scrupulous beyond the confines of the תורה ודבר. Their faith was rapturous -- they wanted communion in visions with God. Their hymns reflect the special meaning of כבוד, beyond mere knowledge of God. Also the שיר היחוד, which precedes the שיר הכבוד (Y. trans. Mrs. Alice Maas -- Songs of Zion -- "Song of Unity"). This שיר היחוד is simple Biblical style.

The leader of this school is R. Eleazer ben Yehudah ben Kalonymus -- called רמב"ם -- wrote book by that name. Was halachik book, with devotional beginning -- and after this, no halachik book (even Turim and ש"ט) was written without some devotional or ethical introduction, if only a sentence from רמב"ם, for example.

In רמב"ם the transcendent character of Jewish piety reached a climax. The ספר חסידים had special attitude toward prayer and worship. They had their special מקצות -- they understood there existed a hidden esoteric meaning underneath the wording, not discoverable by mere philological investigation. There were special ways of finding the true meaning -- מקצות, etc. This mystic lore came from Babylonia through Italy to southern Germany -- 9-10th c. In his commentary to the prayer book רמב"ם looked for these special meanings -- used methods of permutations of letters, words, numbers, etc.

Thus the custom of praying with **מספר** acquired special significance of attempting to pierce the meaning of prayer. Hence the danger exists that the inward piety depends upon the purely casual external fact of the number of letters, words, etc. The inwardness is based on an outward condition -- and when this outward condition varies from community to community, the danger is obvious. If **שמונה עשרה** is written **שלש** or **סוף** there is a big difference. The effect of the prayer depended on the right way of praying, and this meant that the casuistry and strictness of the liturgy was even more binding. In the older books there are instructions how to make up for the omission of any certain prayer -- by doing thus and such, etc. Codes and commentaries on the prayer book became over-bulky. **שו"ת אורח חיים** contains 430 pages.

2) This was a power now dominating Jewish liturgy. And the same was true of the Spanish cabbala. The influence of the German school reached Spain, and the same methods were accepted -- notarikon, divine names, permutations, etc. The Zohar combined all features of the cabbala -- the metaphysical part and the practical part. Through cabbalists, prayer gained emphasis and prestige. Prayer becomes transcendent union with God. But the Zohar was esoteric, confined to circle of elite, and did not influence masses -- until after Spanish expulsion, when Zohar moved east to Turkey and Safed.

There, grew a community devoted to problem of absolving sins and praying for Messiah -- a new order after the persecutions. Cabbalistic term -- **עולם הזה** -- world was rotten, corrupted -- had to be reformed so that they should really be worthy of Messiah. The cabbalists had society of **חברת קדיש**, whose intention (through confessions, flagellations, etc.) was to rid selves of impurities and wait for Messiah.

Highlight was **ר' יצחק לוריא** 1534-72, short but full life. He himself wrote nothing, but his pupils wrote, and these various accounts agree in general. Central point of his teaching was also **עולם הזה**. Salvation means nothing but restitution,

reintegration of the original whole, *11pn* (Sholem, *Mysticism*, p. 265).

Lurianic cabbala is victory for anthropomorphism.

From the *17th* went forth missionaries to convert Jews to his ideas. They influenced prayer -- to storm the heavens -- they created whole load of devotional literature.

Elbogen

6/18/42

The *11pn* restores the unity of God's name. By the doctrine of *3112* Luria means using prayer as the vehicle to union with God. But this is high doctrine, and tough discipline.

The disciples of Luria carried his doctrine to all countries, and introduced the Golden Age of devotional literature.

Following Luria's tradition was Moshe Hayim Luzzato and the Baal Shem Tov, who were contemporaries -- then the whole Chasidic movement. One of the main objectives of Chasidism is prayer. Genuine, devout prayer must influence the world and transcend it. Human being must push soul toward God. New aspect of Chasidim was their connection with nature. R. Nachman Bratslav was great composer of prayers, as well as being story-teller.

"We have contended and done our best to show that the life and death of Jesus was a real happening in the natural order. This life, regarded as belonging wholly to the natural order, revealed an extraordinary and deeply satisfying coherence of a kind which we might describe as organic. But since we must suppose that, for the science of Biology, all human lives possess organic coherence, it is obviously insufficient to describe the coherence in the life of Jesus as merely organic. It is organic on a higher level than the pure biological. We will call this level the metabiological, and say that the life of Jesus manifests metabiological coherence as well as biological, which is exceedingly rare and striking.

... This metabiological coherence in the life of Jesus is far more potent and enduring when he is regarded as natural phenomenon rather than supernatural...

But there is one condition absolutely necessary to our regarding Jesus as a coherent and beautiful natural phenomenon. It is that we must regard the mystical experience, not necessarily as valid, but as real and decisive -- as a motive of human life, let us say, as natural as passionate love, and far more potent. Unless we admit the mystical experience as a valid and mighty and noble human motive, there is no coherence to be found in the life of Jesus as a natural phenomenon. He becomes, inevitably, a deluded fanatic. That conclusion, to me, is no less impossible and infinitely more repulsive than the conclusion that he is 'divine.' The origin of what we have called the metabiological coherence of Jesus, regarded as natural phenomenon, lies in his unwavering obedience to the mystical certainty of an all-pervading unity."

"We can't believe in God and we've got to believe in God." -- Newman.

This is from man born in God. He illustrates thesis that the only beginning to the understanding of God is the understanding of the difficulties in the way of belief.

"Ten thousand difficulties do not make one doubt."

The whole thing rests on the willingness to believe, without which no proof will satisfy, and with which the doubts can be overcome.

If you believe that a mathematics problem has a solution, even though you may not be able to find it, that doesn't mean it isn't there.

James, Newman and Montague say we believe because we've got to believe. The doubts and difficulties are there but don't destroy belief.

The facts in the world are not for God -- they show a blind welter, with a "faint and broken" indication of some sort of purpose. These facts brought James Thompson to be an atheist -- brought James (and this is Jewish attitude) to belief in finite God, whose influence for the good is minute in the world -- and brought Newman to talk of Original Sin (he is theologian) because either there is no God or man has fallen away from God. This latter is the theological point of view -- God is not in the world but does exist. World because of aboriginal calamity becomes out of joint with purposes of Creator.

This answer on part of Newman is accidental -- due to the accident of his training. He argues like any modern -- like James. His mind is sharp and he realizes all doubts and difficulties.

Religious problem is problem of evil -- how can a man believe -- yet how can he not believe?

Next doctrine is that of visible church and authority.

5/15/42

Very often best reasoning is implicit -- where the chains in the argument are covered over. In all reasoning, the ultimate premises, if you can uncover them, never suffice for the conclusions. Problem is where do we get our assumptions, what is their validity? In axioms, we start with one set, but could just as well start with another. In axioms we have all the limits and arbitrariness of our minds -- but also all our creativeness.

In religion, it is stated that the premises don't stand, but this is countered by saying that they are an act of will, commanded by the heart vs. the intellect. This is true in mathematics as well as religion. Primary assumptions are due to practical needs.

(Ultimately, all faith, in science as well as religion, depends on an act of will, an act of desire. Premises never support any conclusion, -- you can have probability and that's all. Most ultimate premise -- that good is better than evil -- is certainly an act of will -- you can't prove it -- you simply fight the fellow who doesn't believe it.

There are two states -- reasoning and arguing. One can arrive at conclusions by implicit reasoning, yet not be able to argue it. And a thorough course in logic need not necessarily make a man a better reasoner. Arguing is to reasoning as a critic is to the poet.

19th c. -- agnostics held that nothing must be believed, as a matter of intellectual conscience, without having adequate evidence. But this is so artificial -- because in practical matters, even, in science, the conclusions go way beyond the premises. James argues this question vs. Huxley. The devotion to truth of the religious skeptic is in itself an act of faith. What is truth, that a man should worship it?

All great reasoning is implicit -- not all implicit reasoning is great. Two strains in implicit reasoning -- intellectual, and moral or value or basic assumptions. Implicit reasoning is creative.

Irony is masked form of polite superiority.

Kinkegaard represents element of fear. He was probably manic-depressive with strain of melancholia, over-erotic and under-sexed.

Possible to approach any problem in two ways -- psychology thereof (dealing with mood, time, place, etc. of origins) and validity thereof (which has nothing to do with origins). James is a combination of both -- psychologist and religionist. The latter is the only possible approach. What if Wagner and Jeremiah were epileptics? Maybe God has chosen this type (as N.T. says -- God chose fools to mock the wise men) to be his vessels.

So what if Kinkegaard was hopelessly manic-depressive? His life is irrelevant in comparison to the value of his works. Supposing, by irony, psychiatry determines that we are all a little crazy --

His moods were boredom, melancholy and fear. Each is the secret of the other -- secret of fear is sinful fear -- we are afraid because we're sinners -- sense of guilt.

Man must bridge this by belief in God -- means to be employed are conscience and ideal -- they will overcome the moral nihilism.

Life is divided into three stages -- esthetic, ethic, religious. Between esthetic and ethical there is irony. Ethical -- Religious metaphysics describes sudden and complete introduction of the good into life -- not slowly evolving idea of goodness.

Kinkegaard was Danish, the model of Ibsen's Brand. All abstract philosophy is bad -- important things are concrete, existential.

Which is more responsible for sin -- the body or the soul?

Modern psychologists say the soul. Christians say the body.

Jewish viewpoint says that both are equally responsible. There is a psycho-physical unit. This is true unity -- cause of action. The soul-body, body-soul. Any division is untrue, from a moral viewpoint. The true ~~unit~~ is soul and body together -- the total man -- the embodied soul.

And the newest psychology agrees to this unity. The psychiatrists look to both components of this unity.

As a matter of fact, when you make the false abstraction -- you find that the blame is all on the soul, because the body has merely appetites -- while all the lusts belong to the soul. Animals have only body -- and they don't sin. They fulfill normal appetitive needs. But take man -- who has a soul. He exercises lusts -- in food, sex and all other desires.

But the abstraction is false -- responsibility really rests on the total unit.

One sheep is scattered

----- *notes had I believe this word meant at 13*
חֶזְקִיָּהוּ - שֶׁ פִּזְרָה בִּיטְרָל

Israel is compared to single sheep. Strike at one place and all the rest of the sheep suffers. (Sympathy -- suffer with) Strike Israel at any place and all the rest suffers -- because Israel is a single person. All humanity also is a single person. If this is visionary now, קל וחומר at time of Midrash.

Collective responsibility is a pre-ethical point of view. Then Jeremiah discovered the individual -- and made him responsible for his own actions. But deeper and beyond ethics is again this old viewpoint reasserting itself. It is mystic -- it says that all humanity is a single body and justice calls for universal recognition rather than individual. This post-moral collectivity is different from the pre-moral -- in that it is now religious. Real religion involves a trans-ethical viewpoint -- we are responsible not only for ourselves but for everyone else.

1/13/43

פרשה ג

(א)

Mishna -- הלכות

master of decisions -- בר הילכן

Mekilta (Halachik Midrash) -- סדרה

master of Halachik Midrash -- בר פרישין

whole discourse -- תלמוד

learned -- בר אילפן - בן תורה

business man -- פרנס

share-crop system -- במחצה

owner of landed estates, a man of substance -- פרי אשכנז

step -- דריסה

(ב)

Goyim who adopted ethics of Judaism without full rituals -- ירמי

are full proselytes -- circumcised, etc. -- גיר צדק

(ד)

We are punished for the robbed food we eat by the torturous
passage the food has to pass until it is excreted.

Humorous lines.

Relationship of God to Israel -- There is love, but also tension beneath the surface. Jews are chosen, but at the same time are hated. Then love comes again.

Ps. 51:19 -- לֵב נִשְׁבַּר

11

p. 23a, 23 -- importance of prayer to thanks -- 1, 2

peace -- 3, 2

great story of R. Meir -- 24a

There are greater things than abstract justice -- i.e. life itself. -- 4, 2

The v. 45,8 -- is taken to mean, you love to acquit --
you hate to convict.

This is Jewish interpretation of law, even when letter of law requires conviction.

(2) 1, 2

Change לֵב נִשְׁבַּר to יִשְׂרָאֵל -- then add sentence about לֵב נִשְׁבַּר, of which לֵב נִשְׁבַּר is best.

is this it? meaning not clear to me
This took place of שְׂנוּעָה and the לֵב נִשְׁבַּר is complimenting the people.

Then passage about וְיִתֵּן נֶפֶשׁ -- which is delicate. In ancient there are examples of partiality against the Goyim. Rabbis rationalized this by certain verses, of which this one in Hab. is common. They are ruled out on the ground that they are pre-moral and cannot be held responsible for the מַצָּח.

Israel carries the burden for all others -- noblesse oblige -- they support the Goyim (bottom of 27) because they are able. The strong are made to carry extra burdens.

(33) חזק given to discipline mankind and are not sacrosanct in themselves.

Certain honesty and freedom here -- a desire for bullfights and eating lobster.

Humor -- ס'ר מ'לן, ע'צור ס'ר ט'רן נ'ט

No black fanaticism here.

(bottom 33 -- Poverty sits as beautifully on the Jews as a red strap
(on the beast of a white horse. Part of pan-tragic view.

(7) (8) 12

The leper ס'צורע is associated with the ס'צורע .

The צ'י is the hero of the Psalms -- a Pharisaic invention. The super-צ'י of the Sermon on the Mount is too much. But the Jewish concept was that the צ'י was the only God-fearing, good man.

(Nietzsche says Jewish ethics is an act of vengeance of a tiny people
(against the proud Romans.

Is Nietzsche right? This is a tempting poison. Read "Genealogy of Morals."
The way to be strong is to take the poison and resist it.

Are the Russians chosen?

Is their system the Torah of the future?

Open Forum

You begin talking 10-15 minutes -- read from Dostoevsky, etc.
Then open up discussion -- be sure to have a series of questions ready with which to steer the discussion if it starts to wander.

There are economics, metaphysics and the war -- all involved -- it would be good -- especially if the kids are both non-religious and non-liberal.

Keep it on a level above a mere discussion of whether Communism is good or not.

(The second one -- a general bull session on God. If the kids really
(talk openly you'll be able to find out what kind of God they believe
(in. Since the group is probably representative, you'll be able to
(get an insight for the future that will be valid for other groups.

At your organization meeting -- elect officers, etc. (but don't overorganize yourself) -- then have a current events quiz -- take the last TIME quiz.

1311' has God say -- maybe I'm wrong? This is a finite God. God grieves over a disaster which has happened to him.

perhaps my upbringing was bad -- *is this right?*
אנא הוא ותרחותי בושח --
ווע to me, over my disaster -- ארי לי על שברי

God is suffering and weeping too. He has been stricken as much as the people Israel.

and who is ברך ? God! -- איכה ישבה ברך

3.

One of the most pathetic in all Midrash. -- I avoided the Hellenistic places -- but I was not alone because I sat with you. I wasn't alone in my loneliness when all the nations struck me. But when you struck me, then I was really alone.

4.

Whole history of man summed up and prefigured in Adam. This is the life of the Jews and all men, beginning with light -- ending with shadows.

5.

2 chron. 24, 20 F -- taken as symbol of bloody act -- open defiance.

Ezek. 24,6 is terrifying image of Jerusalem. Instead of being the innocent sufferer -- the Jew is the most satanic evil-doer. The sinfulness of Jerusalem is the reason for its destruction. They poured blood to evoke God's wrath. This is symbolic of the character of sinfulness. As an example of such sin the death of Zechariah is recorded by the Midrash. -- They slay him and throw his blood away.

13 - (p. 10)

למשל ירמיה'

Seven sins in one act of killing Zechariah. Therefore Nebuzzaradar punishes Jews for their sins -- but Zechariah's blood still not satisfied. Finally N. became a Jew and this stilled the blood.

8.

The voice of wailing comes from empty wrecked Jerusalem. Who is left there to cry? Can wood and stone cry? It is God weeping among the wreckage. Immense. Finite God subject to the robbers.

We have left only these few lines -- the subject of a magnificent speech.

9.

This was made subject of one of תעניות on Tisha B'Av. When Temple fell and enemies rushed in, most went for the gold. But Ammon and Moab had deeper hatred of תענית הזהב and they ran to destroy that. They found cherubim and paraded these through the streets -- shouting that even Jews had "avoda zarah" in their secret worship. "All peoples are alike."

God is so incensed at this that he swears to uproot them by their very germ.

Excessive arrogation of sin to ourselves is not to be taken literally -- but represents the moral genius of a people תענית הזהב. All these תעניות go on the assumption that Israel is a sinner but it isn't so.

10.

At end -- God complains -- look what your sins have done -- caused me to destroy my temple, my city, even exile my people -- and leave me sitting alone.

But it is not their sins which have done this -- he even calls them תענית הזהב innocent victim.

According to real religiosity the world is in two parts -- the greater part is evil -- and God must fight desperately against it.

10/30/42

Suffering is never punishment -- and where the Midrash does claim it as punishment -- don't believe it -- it's just a sign of moral genius -- a moral pretense.

היה זה נטייה is a tendency on part of all men. And this Midrash works on premise that Jews are being punished for sins.

Damascus had 365 temples -- each one worshipping a different god. One day in year they worshipped all 365. Jews worshipped all 365 every day.

AMERICAN JEWISH ARCHIVES

24. (p. 12)

Culmination of all *הנהיגה*.

Pathos of finitism -- God doesn't want to be the object of mockery.

This is open and unashamed pouring out of the whole relationship between man and God.

God will weep and insist upon it even though the angel wishes to assume the burden.

Wayikra Rabbah

7th c. -- Palestine

Pesikta & Wayikra contend for primacy -- who borrowed from whom?

I. One Moses with 60,000 Jews

Democracy is anticipation of time when each will be a God. Here Moses is an aristocrat.

Will is deeper than intellect. You don't have to understand in order to do. At Mt. Sinai they said *שמעו ושמעו* -- Therefore they are called *שומעים*. (Ps 103, 20)

They are heroes because they resist natural temptation to say *שמעו ושמעו*.

Not only *שומעים*, but even a mere listener *שומע* is a hero.

How could Moses bear the burden of 600,000? He listened when the others couldn't -- he listened and lived. We know he listened because the verse says *שמעו ושמעו*.

II. Universalism -- the proselytes will be exactly like the Jews.

13 -- Difference between Jewish and Goyish prophets

ב שמעו

1. 5 -- Torah identified with pre-existent wisdom

1. 10 -- Precious is the death of the saintly

א) -- play on *קדש*ב) -- play on *קדש*1.24 - 34 -- everything containing word *קדש* perduresג) -- play on *קדש*

ד) 1.44-50 -- As people prefer garments for certain special personal reasons, so God prefers Israel.

Midrash is *בחסד* for Israel.

ה) -- borrowed from *Tanna dehe Elishu* -- which has better text.

not sure

probably wrong - not clear to me

2/2/43

ch. 36-39

Success of a mission -- saving Jerusalem

Afterlife of the Bible

It is the fortune of great books to be misread.

Legend -- is that which will be read into a book by later generations, on the basis of their own milieu.

Quite an important study would be the history of the interpretations of various periods of the same texts.

Midrash is an excuse for creative writing -- tenuously connected with the Sacred Text.

Rabbinic legend -- weaves story of Isaiah's death into ch. 6.

Left out in notes
In Manasseh kills Isaiah because he is equal to Moses, with whom God spoke mouth to mouth. In ch. 6 the theme of impure lips. Manasseh called Isaiah to court and told him he contradicted teaching of Moses. Isaiah tries to escape from the tyrant. A carob tree opens to swallow him into shelter. But a tsitsis hung out -- so the guards began to saw the tree in half. They tried to kill him but he was invulnerable until they reached his mouth -- then he died.

This is a Persian story.

Kill a people -- not by active murder, by neglect, by suppression of education.

B.R. 42

ויהי בימי אחז

ויהי -- misfortune, צרה

What was the צרה in Ahaz' time?

אדם מקדם ופלישתים נאחזר

The later interpretation is that the צרה involved a suppression of study ^{something not clear} ~~ללמוד~~ ^{ללמוד} ~~בבית~~ ^{בבית} ~~ללמוד~~ -- close. This fact of liberty of thought was important at time of Midrash -- not some old facts about alliances with T-P, etc.

Close up schools, etc. -- 8, 16

In 10, 27 -- ~~ללמוד~~ is removed from its original political meaning and taken to mean the oil for study.

B.R. 63, 1

Why do you permit Ahaz to be king? Because his father Jotham was a [?] ~~פ'י~~ . In Succah 456 Jotham is boasted of as being pious. Rashi says to this -- Jotham was modest and humbly serving in office, rendering justice for his diseased father. This answer of Rashi is from some lost Midrash.

Lev. R. 36,3

Ahaz and other wicked kings will not have a ~~פ'י~~ . He was wicked but had the virtue of shame -- he used to hide from Isaiah.

2/16/43

Prophet was speaker without authority, whose only right of intervention in any religious or political affair was by virtue of his call. This is the enigma and, in a sense, anarchy of the Hebrew state of old.

23.

It is speech -- as term *מַעֲבֵד* indicates -- it is some interjection by a heckler vs. the prophet (Jer. 23, 33) because of the burden which he is putting on the people. They ask Jer. tauntingly -- what's new in heaven? -- what's the burden of God? And he answers -- You are the burden (*מַעֲבֵד אֲנִי* -- Rashi) and I will cast you off.

Tyre never conquered by anyone till Alexander 332. Nebuch. seems to have had a political commission in Tyre and he countersigned bills -- but this was political compromise after failure to capture. Ezek. 29, 8 made mistake -- he predicted Nebuch. would capture Tyre, although at expense of great casualty.

Newer evidence to render Skonner obsolete.

v. 1 *מִבֶּטֶן* -- from within (she is destroyed)

מִמְּוֶזֶת -- from the west

מִמְּוֶזֶת אֲרָם -- cf. 2, 16

Usual interpretation of Tarshish is wester part of Phoenicia in Spain.

Albright, uses Canaanites as synonymous with Phoenicia, suggests the meaning "smelting-plant" or "refinery fleet -- a fleet bringing ores back to the homeland of Tyre. Thus no longer a geographic designation but an occupational one. And the city of Tartesans in Spain would exactly be a great smelting and refining city.

Second information is about Zidon. Names Tyre and Sidon are intermingled in this chapter -- Therefore, some argue that two oracles are mixed. This is not so.

Dt 3, 9 Judges 3, IK 11, 1

In Bible and Homeric poems Sidon appears as synonym for Phoenicia. In Assyrian inscriptions this is also true. Tyre is the capital of the Sidonian empire -- so the terms are interchangeable. This situation existed from 950 ff. So says Albright.

This indicates that 23 could be Isaianic -- because he knew of the uses of Tyre and Sidon.

** S.S. The date is 701 -- in initial stages of new insurrection vs. Sennacherib. v. 13 would refer to Mawdash Baladan -- the last revolt of Babylonia vs. Assyria, which was defeated and suppressed.

In this ch. Isaiah, uttering consistent with belief that military rebellion against Assyria is useless, advises Tyre to flee to her colonies -- because the help which they hope for from Babylonia will not come -- and the little allies will be defeated.

44.15 ff is later addition.

(This ch. 23 is part of book of foreign prophecies 13, 14 (Babylon)
(
(14, 28-32 Philistia 15, 16 Moab 19 Egypt 21 Chaldeans 21, 11-12 Dumah
(
(21, 13-17 Arabia 23 Tyre 18; 20 Ethiopia 17 Damascus

Chaps. 24-27 -- apocalyptic, clearly non-Isaianic

R (Rabbotenu or Redactor)

A 6, - 96 --

Failure of a Mission

(A was inserted in a scroll of C)

(memoirs deposited with
group of disciples
autobiography)

B c. 1

(701) edition by some disciple of Isaiah
of typical speeches of the man;
contains all prophetic ideas in
examples -- several short speeches
compiled in this chapter.

C 2 - 5 9

1-7, 7-20, 5-25-30, 10 1-4 -- 10, 11 1-9,

14 24 ff, 17, 18, 20, 22, 28, 29, 30, 31, 32, 33

*all these # (chapt, verses?)
probably not represented
properly by me*(30
8)

God commands Isaiah to write it down because his speech was ineffective.

Thus there were notations behind all these chapters.

Therefore why not place C before B? Answer is because C is not written by
Isaiah either. 20 shows, because written in 3rd person, that C was also written
by disciples.Also C was written later than B. What is probable date of this collection C?
This collection is obviously an anthology, not all the works of Isaiah during
40 years. What is the motivation behind this anthology -- what is the basic theme?It is the great oration in ch. 10 about Asshur and Israel, with v. 27 as clue.
It is message of hope, that Asshur will be broken. This fact of redemption did
not come in his lifetime -- Therefore this message of freedom and liberation was
made the main theme of the anthology.

Freedom came in 621, when Josiah threw off the worship of foreign cults, this being called the Deuteronomic reform. Josiah threw off the Assyrian yoke and became an independent king.

Isaiah died without seeing this vindication of his policy and his belief that Assyria would die itself, would over-extend and bleed itself out.

Would not 621, or prior, when Josiah was preparing his reform, be the most logical date for the compilation from Isaiah's recorded works of an anthology driving the fact home that Assyria would fall, Jerusalem would be the center of justice, etc.? Thus, this anthology would have been a propaganda document to prepare the people for the reforms of Josiah.

Document issued about one-two decades before 621. 640 is good date for c.



2/23/43

D.

Oracles on foreign nations (Jer. 45 ff. Ezek. 25 ff.) originally also in Jer. these foreign utterances were in middle of book. Therefore we have clear editorial pattern in all three great books of prophets -- 1) great indictment of Israel; 2) great indictment of foreign nations; 3) נחמ: .

13, 14	-- Babylon		
14, 28-32	-- Philistia		
15, 16	-- Moab	17, 18	-- Damascus) Even these two which
19	-- Egypt	20	-- Ethiopia) are not part of the theme
21	-- Dumah, Arab		of the foreign nations,
23	-- Tyre		are included.

E.

Following this collection, there is an apocalyptic section, surely quite late. The reminiscences of language to Isaiah probably induced the editor to include these poems which were circulating independently. And also the very nature of these utterances -- i.e. the defeat of some great power, constantly alluded to as a "capital city", (but not Assyria) נָחֵם

24, 9 26, 5
25, 2, 12 27, 10

The fall of this city announces a ruination -- a collapse of the empire of wickedness -- and a turn toward the new era. There is no concrete historical situation -- which is unlike Isaiah. There is great emphasis on nature which will assist in this destruction of evil. In chap. 24 נָחֵם used 15 times.

There is cosmic disaster which will introduce messianic age -- actual convulsion of sun and moon 24, 23.

c, 4 31, 16

RESURRECTION

Nature undergoing huge changes -- lights of heaven will be dimmed and God alone shall be the light.

Indications of later date -- 25. 8 -- bespeaks situation where some sort of anti-Semitism already developing. 27. 13 -- people scattered in many lands. Beside Dan 12, which is clearly Macc., 26. 19 is clearest statement of resurrection. Sadducees סתם סתם סתם סתם. Discussion in San. 90 6 ff.

ר' יוחנן derives it Num. 18, 28

ר' סיסי Ex. 6, 4

ר' ש"בן בסליאל Torah - Deut. 31, 16 קט
Nevim - Is. 26, 19
Ketubim - S.S. 7, 10

But the Sadd. didn't accept any of these arguments of ר' ש"בן

But Deut. 8, 1 convinced them -- לתת להם ולזרעם
and also Deut. 4, 4.

San. 916

ר' מאיר -- אז ישיר משה

Joshua 8, 30 אז יבנה

Ps. 84, 5 אשרי יושבי ביתיך

Belief in Resurrection is due to Parsi influence. This view widely accepted -- spread by Graetz. Prof. Baumgartner based his book on Canaanite and Phoenician texts dealing with resurrection -- thus bringing the source closer home. In Egyptian belief -- the King ^{not clear} is taken by the Sun-god and reappears in shape of sun. Also pictorial representation of corn growing from a mummy, which is

symbol of resurrection, Isis-Osiris story is belief in resurrection, annually repeated in spring and fall. This is attempt by men to insure existence of divinity so that men will not die. This is human economic interest -- where resurrection was the only guarantee of a livelihood.

Interesting that Hebrew mind dismissed these resurrection beliefs, at least while commonwealth existed. The Hebrews recognized the funerary rites -- Jer. 22, 18, yet dismissed them as heathen.

Only when collective security was destroyed did individual quest for salvation begin to assert itself.

Dating

Before Dan 12 there is no acceptance of these resurrection beliefs. But in this Macc. period, individuals wanted and were willing to believe in a future life for the squaring of accounts.

What is the מִצְרַיִם? Some say Carthage -- Madmen -- most common Babylon.

Duhm and Marti put it after 128. Cheyne puts it in era of Alexander the Great. Spiegel can't accept all these.

24, 10 מִצְרַיִם must be a tremendously important city. Babylon is sufficiently large and evil and omnipotent to fill the bill, and cause elation of poet at fall of city. But actually the capital was never destroyed -- by either of its two captors -- Cyrus or Alexander.

* * * *no clear* Lindblum, Danish has following: Xertes I destroyed Babylon in 485. This is occasion for ch. 24-27. In 485 Xertes is in Palestine on way to Egypt. Ezra 4, 6 Jews complained to Xertes that their walls of Jerusalem not permitted to be rebuilt. Is. 26, 1, Xertes permits rebuilding of walls, against desire of Samaritans. Destruction of Babylon plus this favorable disposition against Samaria, which was superior power, was enough occasion

to sing this song looking forward to complete messianic age.

(Mal. 1, 11 shows that this Persian government is monotheistic in worship, because God's name had passed over to other lands and became widely known.)

(Also 25, 3 -- Babylon is ^{is this right?} 19-19)

The permission to rebuild the walls -- meant the return of some measure of autonomy to Jerusalem and restoration of city as seat of government and reassertion of at least equal authority with Samaria, its hated rival. This, together with news of Babylon's defeat, was cause for celebration -- and some poet arranged the cantata of these chapters.

Some new age is to come -- God's wonders are great -- 25, 1-3. In 26 there is some great song of thanksgiving of pilgrims, who came to Jerusalem, vv. 1-3; 4-6 priests answer [?] 7 -- end in prayer of community. 14 -- hope that Babylon, just killed, will not revive to enslave us again. v. 19 -- God or priest speaking -- in contradistinction to v. 14, this verse is a promise of national restoration -- Jerusalem's withered bones will rise again -- your (Israel's life will be restored, etc. There is no promise here of individual resurrection -- hence nothing here forcing us down as late as Macc. era. The poet is using the image of resurrection, familiar to him from being in contact with legends of Persia, Egypt, etc., but not applying it to individuals as yet. Here he talks about national restoration.

3/9/43

40, 41

Shortly after 701 Hezekiah retrieved Philistine territory.

Manasseh gave military aid to Assyria in fight against Egypt.

Dependence on Assyria comes to end in revolution of Josiah, who restored entire extent of Davidic monarchy, and also spiritual reformation with concentration of worship in Temple. This reformation was rejection of heritage of Canaan and reawakening of ancestral memories. 622-609 -- monarch of high stature accidentally killed at battle of Megiddo with Egypt.

Jehoiakim was Egyptified -- hence younger son Jehoshaz was elevated, called self Shallum ("revenge"). Despite Jeremiah's advice, S. goes to King of Egypt to negotiate, but is imprisoned. J. restored to throne. 2 k 23, 34 -- shows the King of Egypt promising to respect the religion of Palestine by putting J. on throne.

Carchemish 605 -- Nebuchadnezzar settled Egypt for good. Political domination in Near East went to Chaldea, until Cyrus.

Zedekiah considered imposter -- rightful king was exiled monarch Jehoiachin living in Babylonia. Book of Ezekiel dated according to exile of Jehoiachin, which was sign of protest against Zedekiah, according to whom documents should more properly have been dated. Also cf. 2 K 25, 27, where J. considered rightful king.

When Zedekiah revolted, Babylon dealt with it very gently. Jeremiah tried to prevent revolt, reminded Zedekiah of an oath he had made to Nebuchadnezzar. Revolt was defeated and after long siege of Jerusalem it was sacked.

What could Babylon do with this rebellious nation? Nebuchadnezzar himself had to deal with revolts of Jehoiachin twice, then the third one of Zedekiah. Nebuchadnezzar was a peaceful architect, interested in building up large cities, roads, etc. -- and is annoyed with these revolts.

After the first revolt he boxes in Judah by placing high commissioners in Samaria, ca. 603 -- and restoring the northern territory to Babylonian province, removing it from Judean control. This cuts down Josianic boundary.

Second punishment 598 -- King and 10,000 leaders exported -- only masses remain. Alt says that Judean territory was truncated (Jer. 13, 19) -- Albright says no. This is unimportant. Point is that all the intelligentsia was removed, including certain professions such as armament makers. This was to pacify the country.

Third punishment is definitive -- since first two were not enough to cool them off. Gradually it became apparent to Nebuchadnezzar that he must destroy Jerusalem. He hesitated a long time -- but saw that the city was a source of strength -- i.e. theory of inviolability of Jerusalem, center of God, etc. Therefore, city had to be destroyed, and temple removed to Mizpah, which was Samuel's locale before the monarchy. Mizpah had to be given the same authority as a center which Jerusalem had enjoyed (Jer. 41, 5) -- all the people had been willing to come to Jerusalem -- if the focus is now made in Mizpah, then the power reverts to the north, to the province of Samaria wherein Mizpah is located, and Judean influence is broken.

It is drastic yet incredibly lenient action.

In 722 Assyria broke the north by importing foreign population and exporting the native. Very difficult to say why the Babylonians didn't do the same thing in 586. Perhaps they didn't have power and sufficient population and perhaps Nebuchadnezzar was sick of the whole thing. At any rate, this failure to press the point saved the Jewish people. Some remained in the land -- Mizpah was still some sort of religious center.

Quite large population in exile, over 100,000 -- some very important families. Jer. speaks to these in ch. 29, warning against Irredentist and rebellious movements. Jer. counsels them to serve loyally the king of Babylonia.

(Babylonia is at peak of glory, when Cyrus begins to stir.)

Only time in history, restoration of land comes from exiled leadership on foreign soil -- even when its God was vanquished, (for defeat of the country meant defeat of its God). Most interesting to read the theology of the day that God had not been defeated, but he was really the cause of the success of Babylonia, and the cause of the burning of the Temple. The glory of God leaves the burning temple on the magnificent chariot of Ezekiel. The theologians of the exile, who kept telling the people that this was God's plan, were Ezekiel and Deutero-Isaiah.

This latter read to the exiles the books of Isaiah, which contained the political hopes of the Jews, a sort of Hebrew "Republic." Assyria, rod of God, to be conquered eventually, replaced by Kingdom of God. The application of this to the situation of the exile was easy -- Babylonia was substituted for Assyria, since 612.

When Cyrus appeared on the horizon, there came an expectation that the prophecy of restoration would be fulfilled.

40

v. 1 *py -- Jewish people is still divine choice. God has not been invalidated by defeat of 586 -- nor has the people been deprived of its election by defeat. This bold assertion in face of political reality.

v. 2 Very important -- only such statement. Ezekiel says punishment due to sin. Here ^{not certain} II says that sin is over with and redemption is assured. This is morale-raising. Nothing here of Ezekiel guilt-sense. ^{not clear} II style is colloquy between God and Israel -- if people is God-fearing she will be saved: in II there is no pleading, or alternative -- it is promised that people will be saved.

v. 3 Custom of paving avenues for king. Here it is for God -- metaphor taken from amenities of royalty.

v. 5 Is. 6, 3 -- Is. 31, 3

v. 6 leave it 70s -- impersonal

vv. 6, 7, 8 - All the nations, temples, kingdoms is לעל
and will wither like surface glories. All human endeavor is fragile.

But the word of God endures forever. This concept is quote
from 31, 3.

This boldness of guilt in view of political reality is amazing.

v. 10 cf. 28:2 -- ptn

Two things mentioned -- God's power 1771 and goodness, in next verse.

Jer. 31:15 -- there is hope for Israel.

v. 12 Who of man can do any of these things? And more than that, who
can presume to teach God? This is rejection of anthropocentric judgment of
men and human standards.

v. 15-17 -- All empires are only a speckle of dust or a drop of water.
All nations are nothing.

Sophocles is going around at same time saying "nothing is mightier
than man" and Herodotus is boasting of seven wonders of the world.

v. 19 question replete with subtle irony.

v. 21 Have any oracles or prophets predicted defeat of their own people,
as I. did?

v. 26 Rejection of astral religion of Babylonia. Who made the stars of
heaven?

This more powerful than 24:21.

v. 31 Does this sound like a defeated people? Unvanquished spirit of
Gauls. Power of faith.

41

1 Self-correction of deity -- at first he says be silent, then relents and lets them speak. He extends invitation to debate, contained in v. 2

2 p^{tz} called Abraham by Targum, Rashi, Christians -- Saadia was first to call it Cyrus, then Ibn Ezra. S.S. agrees on Cyrus:

1) 44:28; 45:1 similarity to these passages,

45:13; 41:25 idea repeated over and over

↑
This outlaws Abraham altogether -- clearly Cyrus.

p^{tz} = p^{tz} m^{tz} = man of justice and power.

v^{tz} m^{tz} = summoning him to his service

a little something here not clear looks like p?

like a servant following his master. This is full equivalent of the Servant idea -- although the prophet here scrupulously avoids the term v^{tz} .

3 m^{tz} m^{tz} m^{tz} -- territory where he has never been before.

God has awakened someone in the far east, clearly Cyrus, who has enjoyed a series of victories, and will come to liberate the peoples of Babylon. A foreign king is being summoned to God's service.

And God mocks the nations -- come to a debate -- is there anyone but me who could do this? I am the first and last.

5-7 The nations tremble at the advance of God -- and they hastily encourage each other to repair and strengthen their old idols in order to meet the challenge of this god.

is this right?
→ 5.3 -- With approaching downfall of Babylon, its stale religion is going -- and all downtrodden sects have hope of reawakening their own national cult, so they polish up their idols. But II reports this activity with great irony. How can these old idols be galvanized? Are these going to be source of help?

21 continuation of same argument -- now directed at the idols.

אָרֶיב = threat

כַּחַם נִסְיוֹן = deeds of valor

22 אִי־טוֹב אִי־רָע -- same as in *missing in notes*

23 good or -- bad Zeph. 1:12

25 Most important * * *

סַטְרָפִים -- satraps

27 Cyrus was אֶלְשֵׁל אֶלְשֵׁר -- first announcer of liberty to Israel.

29 אֲחֵי הַלֵּב -- their thoughts

God says -- who besides me has called Cyrus to come? I have raised him up as a savior -- he came at my bidding, calling my name.

How can the prophet say this when all other nations also had delphic oracles, etc., capable of predicting?

* * * Point here is that only under a single god can there be united mankind -- under tribal gods, history can have no meaning. Only under single deity can there be a destiny for mankind. "The history of man" is a Jewish concept -- leading to one goal of humanity. This is transcending the petty localities and viewing the cosmos as a unit. Cyrus, unconsciously, is part of God's plan and purpose for the whole of mankind.

This idea leads back to ch. 10 in I Isaiah, where there is first talk of purpose and plan of life, where kings are raised as instruments.

The verses which talk of past and future events are constantly repeated 43:9; 44:7; 45:21; 48:14.

This is the sense and continuity of history, utterly lacking in the other nations, whose oracles answer questions of the moment, but have no idea of the future.

(One history is conceivable only under one god.
(Cyrus has to conquer the world to establish the reign of godly history
(for the whole world.

Only monotheism invented history.

Polytheism never transcended the meaningless cycle of nature.

In nature, experiments and events are repeatable. Phenomenon of history
(?) irrepeatable -- once an event happens it is over and dead. History moves only
in one direction. Nature moves in circles -- birth, death, birth, etc.

With the whole Babylonian empire excited about freedom, the peoples
scatter around looking for anchors in the world. The prophet asks them
ironically if they are going to drag out their old solutions -- their old
idols. The most insignificant Israel -- the little ^{thing is it?} noun has the bold mighty
idea -- one god -- one history -- one solution for mankind.

It is such a proud claim, to be the center of the world. In vv. 8-20
Israel is addressed as the chosen heart of mankind.

42

What is 42 doing here? Sudden change to some sort of '139' after we have
been talking about Cyrus. Saadia is only one who says '139' is Cyrus. All
the others speak of either Israel, the prophet, etc. Israel is only possible.

41:8; 44:1, 21; 45:4; 48:20

Four Servant Songs

1) 42:1-4, 5-9 -- why is one interjected here?

The answer is the disappointment with Cyrus. Prophet expected 41:25
Cyrus would "בטח מלך" -- would avowedly accept the mission for which he
was meant, and proclaim himself as the servant of the god of history.

But the facts are that he accepted native gods of Babylon, quite naturally. He was a real politician -- and quickly brushed off this Jewish delegation who was asking some ridiculous request that he accept their God and be his servant.

So, with this disappointment, the people Israel turns to itself and envisages some great servant who will fulfill what Cyrus failed.

In verse 8 there is quivering retraction of God's name from Cyrus, which had been granted in 41:25. Now it is understandable in light of contemporary events.

Who will fulfill God's purpose? The most politically insignificant people -- who cannot lift their voice in the great cities, who are the least fitted to achieve this great deed. But this people shall be the one to do it, v. 6, instead of the other (Cyrus) who God thought would be the *p73* .

This people *בְּיָמָיו* -- *בְּיָמָיו* is the same as *יָמָיו, מִיָּמָיו, מִיָּמָיו* -- has a law and a truth for all men.

vv. 1-9 -- placed here by editor to correct exuberant hopes of prophet, when Cyrus failed to be the *p73* -- hence not part of chapter. Will be discussed later.

I probably "guessed" this wrong

vv. 10-14: 25 is next argument -- great promise of redemption and restoration, with God as King.

Why is there a new song? (v. 10) Why should God's praise be proclaimed to the end of the earth? We are back in the exultant mood of 41, not the careful caution of 42, 59. Therefore this section is a *שִׁיר הַיָּם* .

The cause for celebration, to be shouted to ends of the world, is that God is coming -- which means salvation for all peoples. What is brewed now in kitchen of God is not a thin little tribal broth for people of Judea -- but for all.

v. 13 **וַיִּצְלַח הָאֱלֹהִים** refers to God's triumphant use of Persian armies against Babylon, the fortress of evil.

v. 14 -- great anthropomorphism -- God is in direct speech. He has watched everything that happened to Jews and was silent, imposed self-control -- but now he ~~now~~ longer is able to refrain. He shouts out as a woman, however heroic, when the pains overwhelm her. Divine endurance itself is exhausted.

v. 15 returns to mood of v. 13, when God conquers his enemies; here God conquers nature; and in v. 17 God conquers the idols.

As a result of these three conquests of God -- we can all sing a new song (v. 10) and look with hope.

v. 18 -- new section -- God is here crying out and promising a new era, after awakening in v. 14.

He who has eyes can read the signs of history -- but the Israelites of the exile seem dull and insensitive to the signs of the new era. The prophet here is fighting dullness, dispiritedness, as expressed in 40:27. So here the prophet summons the people to hear and to see. The very people chosen to bear the mission are themselves blind to it. The tragedy of the Jews is that they are unaware of their historic signification -- They are unconscious of their revolutionary power in their clinging to the faith of God.

Vollendung = **מְלֵאכָה** -- perfection at death

is this it?
וְלֵאמֹר מְלֵאכָה נִשְׁלֵמָה

v. 19 **מְלֵאכָה** -- The one through whom God completes his work in history -- cf. 44:26. It is a word coined by a great prophet to designate his conception of Israel, which is God's tool.

There is subtle rebuke of prophet that a people so close to the core of history does not understand its position -- that it can be dull and spiritless and cynical. The audience is apathetic.

- v. 20 ראוּת רבּוֹת -- seen (infinitive)
רָאוּ > רָאָה refers to the servant, the עֶבֶד. He sees much, great things, but observes nothing -- his ears are open but he hears nothing.
- v. 21 However blind the people be, nevertheless it is selected by God who is pleased with it and makes it the instrument to spread his Torah, among others and also among itself. God delights in his own blind people.
- v. 22 But how can you say that God delights in this people? Is he not despoiled, plundered, mocked by everyone?
- v. 23-25 Retort to this objection -- if you would but understand, you wouldn't be distressed by a seeming paradox. Because did not God himself make the people despised? He knows their condition because he did it himself.
- vv. 18-25, esp. 22 cannot be understood except in exilic situation (Torrey to contrary).

43

- v. 3 The giving of other nations to Cyrus in order to ransom Israel is not true interpretation, because unpleasant jingoism.

Meaning is that Israel, the least important and populous and wealthy, is dearer to me than the great empires of Egypt and Ethiopia.

- v. 4 continues v. 3 -- You Israel are precious in my eyes -- I love you. There is nothing said against the other nations -- nor is Israel the richest and best -- she is simply the object of arbitrary love.

43 -- Two important problems -- first important mention of Babylon,
directly, in v. 14 -- second vv. 22 ff, in re sacrificial system.

9 מנ"י = their proofs

Only the people with a unified God can have a unified conception
of history -- all others have narrow tribal perspective.

This is the only argument of Jewish theology -- in re a proof
of God. It shows the people Israel representing purpose in history --
and this is the proof.

12 I have foretold it and I have saved.

13 Centrality of Israel's God.

14 gives setting -- one of the most difficult verses in the book and
one of the most important. Some deny the verse and read away its
Babylonian setting -- i.e. Torrey, who removes בבל and כשדים ,
which he calls editorial patches. Prof. Finkelstein in "Pharisees"
has chapter on II Isaiah -- agrees somewhat. He retains בבל --
but says Isaiah was in Palestine, addressing some exiles in remote
Babylonia.

Torrey's evidence is brilliantly presented. He abandons terms
exilic, post- and pre- . There was no exile -- hence no restoration --
Palestine population continued uninterrupted except for a few thousand
evacuees.

When the chronicler wrote his history, he wanted to impeach the
worship on Mt. Gerizim by Samaritans -- so he invented the exile,
in order to have the only true religion restored by Ezra.

This theory clashes with two books which bring evidence of
Babylon: Ezekiel and II Isaiah.

So in two masterful articles, Torrey shows that both these books were born in soil of Palestine -- but disfigured by a few editorial patches, to give them an exilic cast. This was done by the chronicler.

Torrey's trans.

"For your sake I will send and cause all the fugitives to embark with shouts of joy in their ships."

יְהוָה יִשְׂמַח = 42:10 = מִיָּמֵינוּ יִשְׂמַח

cf. 60:9 -- I will bring back the fugitives who will rejoice
66:19

Torrey says -- ships were the last things you would expect to find in conjunction with the return from Babylonian exile -- there was no overland canal.

48:14 יִשְׂמַח and מִיָּמֵינוּ here also easily excisable as gloss --for reasons of metre and others. These words are not embedded and intrinsic in text.

48:20 same. Torrey says -- is the return of a few fugitives enough to impress the ends of the world?

Two Cyrus interpolations:

44:28 and 45:91, where he simply leaves out the word מִיָּמֵינוּ, and goes right on without any sense of loss.

He retains 45:13, which we all refer to Cyrus who will restore the Jews. But he refers it not to the return from Babylon alone, but from everywhere that the Jews are fugitive. He says this verse 45:13 has given us the false notion of the exile being in Babylonia. The person who will arise is the מִלְּמָוֶת -- at the end of time.

The interpolations are not deceitful -- simply a misunderstanding. The reader of II Isaiah, having the idea of exile and restoration in his mind, read this idea into 45:13, but it was wrong. He was wrongly influenced by the invention of the chronicler. And in this vein he interpolated into the five passages above-mentioned.

S.S. --

Damolition of this theory cannot come exclusively from book of Isaiah. Historical evidence must be gathered from other books to ascertain the historical fact -- was there an exile or not?

Archeological evidence shows violent interruption of Palestinian life in middle of 6th c. Albright cites 100 sites.

As far as Ezekiel goes -- some chapters (17) were spoken on Palestinian soil, and we know now that he went into exile only later, ca. 592.

If the historical situation necessitates an exile, then what is the need for the chronicler to invent one?

Then, what does v. 14 mean if the Babylonian setting is accurate?

1
NG

Targum -- "because of your sins I have banished you to Babylon."

Midrash on it -- *אני נשחט taken as passive -- God was exiled wherever Jews were exiled "for thy sake I was sent (also) to Babylon."

2
(OK)

Rashi -- "for thy sake have I sent Cyrus vs. Babylon to free you."

Radak -- same

ibn Ezra -- God speaks -- *אני נשחט -- I was sent.

3
NG

Abarbanel -- former miracles which God did were to save Jews from Egypt and from exile -- and now I am to make a greater wonder in the future. (namely, some solution to the Spanish situation in which he was writing -- this is psychology of his commentary)

Abarbanel is speaking after the event.

If II Isaiah was writing under the influence of I Isaiah, then Cyrus is here in the same sense as Asshur -- namely, tool of God.

- 1 I have sent (Cyrus) vs. Babel. The omission of the object is recognized style -- cf. 44:5, all objects self-understood. Also 13:3.

נִרְגַּז (as 15:5) = fugitive

45:2 = bolts מִלֵּךְ נִרְגַּז bolts of prison

- 2 I will break all the bolts of Babel and release you.

- 4 The rejoicing of the Casdim I will turn into wailing.

S.S. -- a fourth verse, c, is missing, which accounts for difficulty of verse. But meaning is clear.

This v. 14 is a culmination.

All of the other gods are unable to tell events. I can tell them and can save you from them. You are the exhibit of history -- you are the only people assuming that history is a unit -- that there is no tribal history but a world history. For the sake of this thesis, this view of history, a Cyrus arises.

- - -

vv. 22 f. -- How can these verses possibly be in exilic situation? How can God complain that the people are not offering sacrifices, when they are in exile?

So commentators say these vv. are changed in place -- scene shifts back to Palestine in these vv.

S.S. -- God is actually pleased that they cannot offer sacrifices, for then he is able to save them without this type of homage. There was no need for sacrifice. It was a benefit to discontinue sacrifices. (because Persian agriculturists didn't like bloody sacrifices.)

III Isaiah is saying -- we couldn't offer sacrifices -- we wept over it -- but now I can see there was a reason for it -- God wanted it that way.

* * * This passage is not a rebuke for failure to keep sacrifices.

(God doesn't want rite, but right.)
(God doesn't want devotions, but devotion.)

- A) This passage might be an answer to the dejection of the exilic community over their inability to worship God properly. The prophet says that God is with them even though they don't sacrifice. (v. 25)
- B) This is series of questions, without the ה' השאלה
- 23 Did you not bring to me a sheep for sacrifice?
Nay, I haven't made you do this -- serve me thus.
- 24 Hast thou not brought me care, etc.? (in the past)
Nay, thou hast burdened me by thy sins.
- 25 But have courage, I'll wipe off your sins.

4/6/43

43.8 - 44.5 is one continuous passage.

44.6 - 23, satire, invective vs. idolatry. This passage usually removed in Catholic commentaries, because they are annoyed that he is so pointed about little statues, etc.

is this it?
Nabonid brought in idols from all provinces to strengthen Babel when it was threatened. But the net result was to estrange the clergy of Marduk, who then sold out to Cyrus -- who actually did restore the worship of Marduk.

Then this satirical passage of Isaiah is clear -- he is speaking in the situation, showing up how futile is this dependence on idols.

The restoration of hope by Isaiah for a return to Palestine and to Elohim was most probably permitted by Cyrus. This great hope and exuberant preaching is understandable only against the background of such great political events as the Exile.

The satire is sharp -- on three levels:

- 1) mechanical -- make an idol out of kitchen table
- 2) appeal to reason v. 19 -- Voltairian
- 3) inutility -- 9, 10, 20 -- what does this god help?

44

v. 21 -- *is this it?*
שָׁכַחְנִי = שָׁכַחְנִי + שָׁכַחְנִי

do not forget me, and thou shalt not be forgotten of me.

This v. 21 is addressed to the people who are impressed by the people who are impressed by the idolatry, with its artistic expression.

(What is the real reason why the prophet and religious leaders always
(forced the people away from this plastic expression of the godhead?
(Original meaning was to remove the notion that God has sex. All sculpture
(must be definitive--either male or female. The raising of God above human
(conception, above sex, is the beginning of the monotheizing and spiritualizing
(of the God notion.

As far as Jewish art in general -- there was a great art -- see
Aura-Europas synagogue, which we now know is the progenitor of Christian
art. Also Christian prayers, architecture taken from Jews.

Cyrus

41; 1-4, 25-29

44, 24-28 -- very important.

is never said of Cyrus -- only of Israel 43, 21.

Messiah is concept in Judea of legitimate political succession to
throne of David. In the north they used to assassinate usurpers. In the
south they set up counter-royal movements, called messianic.

People are shocked by announcement that Cyrus is the messiah -- they
expected a descendant of David. They register protest in v. 9. And in
v. 11 ^{not sure} האיתנין שאלוני becomes האיתנין שאלני -- do you dare question me?

45

v. 9 יָשָׁרָה → יָשָׁרָה artists in earth (clay -- potters) =

מַעֲלָה = handle, if vessel has no handle it is useless.

Are you disputing with me that Cyrus is useless, is not the messiah you want?

I choose my sons (my agents) -- and he will build up the city. He will also convert to Judaism, and start the unification of the world -- the universal era. Thus, when Cyrus did not do this, the prophet turned back to the little people Israel, and designated it as his servant, to keep up the struggle.

Halachikally speaking -- this means, not that everyone will be Jews, ritualistically -- but will practice the 7 Noahic Commandments -- which means using reason, decency, etc. Then, for all practical purposes everyone will be Jewish.

4/13/43

45

14 ff -- difficult

This is addressed to Cyrus, not Israel, if for no other reason than the mention of chains for Israel would not have conquered Egypt and Cush -- but these would have been in chains to Cyrus.

Another interpretation -- מִיָּדָם מִיָּדָם -- The people whom Egypt oppressed, the people whom Cush exploited, now will make a pilgrimage (יָבִיאוּ) and worship the god of Jerusalem, freely.

וְיָבִיאוּ לְיְהוָה -- in thy direction, toward Jerusalem, they shall pray. Then we must interpret the chains symbolically.

15 This verse has important history in Christian and mystic thought. The term אֱלֹהֵי הַמְּסֻכִּים Deus absconditus. The peoples are astonished how well you have concealed yourself behind the tragedy of thy people Israel, how well you have hidden your real strength and power. The defeat of a people usually means the defeat of its god -- but how different it is here -- the God of Israel appears as the savior.

This hidden deity assumed importance in mysticism. He must be approached in a special fashion -- he is different from ordinary God, he is the one to whom you appeal as a savior, when the ordinary God is unjust. The hidden god is the only one capable of effecting rescue.

(Cyrus is granted all these victories in order that he may be the
(first to acknowledge universal God and history.

No wonder that Christianity took over these chapters as evangelical.

46

follows 45:20

When an army is defeated they are so confused as to leave their idols on field of battle ^{? not sure} 2 S 5, 21 Jer. 48:7, and they are carried away by the victors.

46 describes the imaginary flight from Babylon of the people and army in confusion and terror, and the Gods themselves are abandoned. This is a sign of utter disintegration.

(In Israel it is God who carries man -- in heathen thought, it is
(man who carries gods.

- 46, 1 נשאתם -- your animals are laden, not "that which is carried"
משלל מוט -- a heavy burden, to point of weariness.

The animals are dragged down by the gods -- are not helped or uplifted, by these corpulent gods.

קם , ער -- bending, stumbling, wearying

- 46, 2 The animals sink down, powerless to save their divine load, their cargo, and they themselves are now risking captivity. Had they rid themselves of their gods, they might have escaped. The gods are no help, but a hindrance.

- v. 3 From its inception, the dawn of history, its birth, the people Israel has been exactly the opposite of the above.

"The people of Israel rests on the arms of the Eternal, and hence is an eternal people" Krochmal *(not sure)*

(Here in this verse is objective reason for the deep faith
(expressed in 40:31.

God says אני אלהים

- 6-8 These verses are vs. the idolatry of the Israelites themselves, who are despairing and turn to idols.

- 8 אזכר -- anchor yourselves in faith, restore your belief -- remember God.

Why should you despair of salvation? You feel estranged from God's mercy because you yourselves are far from righteousness, and you despair. Have confidence and you will feel close to God! I will bring near victory and salvation.

': אני אלהים לך, פושעים -- refers only to Israel. '

47

How did Jews in Babylon fare? v. 6 seems to imply that Jews were mistreated, which leads to the wrath of God and destruction of Babylon. 47:6 supplements 42:22 and 49: This is sign of oppression and slave work.

And now there is song about the approaching doom of the arrogant city of Babylon.

- 1) This is kinah metre -- found in Amos and Ezek. 19. This 3-2 beat is to be sung probably. It is a very ancient beat.

Jer. 9:20 -- describes professional mourners, in perfect kinah.

This verse is also in Ras Shamra texts -- which changes נִינְוָה to נִינְוָה (windows to agree with נִינְוָה)

- 9) שְׂכָל מַלְאָךְ -- a difficult abstraction -- not concrete -- yet very ancient, found in Ras Shamra texts.

5/4/43

48

First eleven verses seem to be out of spirit -- for exiles are rebuked harshly, after having been lauded and chosen as Servant.

Position of ch. 48 offers clue -- it follows on heels of triumphant song to forestall conceit on part of people. God is bringing about the redemption through Cyrus for His own sake. (v. 11)

Prophet met resistance from audiences (46:8) -- they didn't want to go back to Palestine. Hence prophet rebukes them -- calls them stiff-necked, stubborn, apostates.

The locus of this ch. is some day of mourning -- when chastening was in the order of the day -- and this sermon was in place. (Zech. 7:3-6) The language of v. 1 tells this -- מִיָּמֵינוּ -- יָמֵינוּ are terms of cultic convocation. Such days of mourning were observed by reading the old promises of greatness for Israel (v. 18-19) (cf. Ps. 81:14-15) (P 32:8; 27:11) These instances compare with v. 17 -- and show the function of the teacher and preacher on this day.

Here is a first reference to the prophetic appointment -- v. 16. Very difficult. יְהוָה is changed to יְהוָה -- thus removing difficulty. God sent me to speak to you in his spirit. What I have to say is not rebuke in order to irritate you, but rather to profit you. I must teach you God's way -- in spite of those who try to persuade you to stay here in Babylon -- I must teach you to come back to Palestine -- where you will have peace, and those who stand in the way (the Babylonian Jewish Committee), those will have no peace, they are wicked (v. 22). Cf. 46:8, 12 -- where the rich disliked the idea of picking up and returning to Palestine. They didn't believe that Cyrus would let them return.

II Isaiah mainly responsible for restoration because he kept teaching the one doctrine that all political catastrophe of Babylon at hands of Persia hinged on fate of Jews. Jews had to go back -- and they did -- the only ancient example of nation which started life again.

He kept preaching vs. the לִבְיָנוּ who were the defeatists, who said they would die of thirst, etc.

49

SS

From this on, onward no reference to Babylon or Cyrus, which means the latter has conquered -- no reference to worship of idols, hence God has prevailed -- no reference to exiles but to Zion. Some even suggested that 49 was spoken on Palestinian soil. At any rate the political situation has quieted down -- all the great events are over.

Also this begins with the second "Servant" song -- very difficult to pierce through all church polemic.

What is the locus of this song?

In 42 a collective interpretation of Israel as the instrument of divine mission, when Cyrus failed, is the only possible sense.

In 49 we would normally continue the same interpretation of the servant passage -- but here it might really be impossible to have a collective interpretation of Israel.

In v. 6 -- if the 729 is the people of Israel, how can he be said to work for the 729 -- which is himself. The prophet must have had in mind, in using the term 729, some external individual. Therefore we cannot apply the collective interpretation.

But is this objection valid? SS says this is very flimsy.

The problem is -- is it possible to say that the 729 and 3py are the same? We feel yes. The 729 does not have to be an individual -- The Jewish commentators, unfortunately, agree that it is individual (they say -- the prophet himself) and the Christians say it is individual (Jesus).

But we say it can mean the corporate Israel -- he speaks to the exiles and tells them that they alone are capable of restoring the nation. The salvation will come from the Galut, he tells them. He addresses himself to the Babylonian community -- you are the instrument for the regeneration of the whole -- you are the servant.

5/11/43

תַּיָּי

This is recurrent phrase in book of Isaiah. Duhm 1892 was first to state that 42:1-4; 49:1-6; 50:4-9; 52-13; 53-12 are cycle of poems detachable from surroundings, lyric pieces understood as separate cycle of poems. This same book suggested that ch. 55-66 are not part of II Isaiah, but are written by III Isaiah (who lived in Jerusalem at time of Malachi).

43:10 42:19 45:20 show תַּיָּי clearly as the collective people Israel -- so the rabbis had no trouble with the term in the servant poems. There it meant the same thing, according to the rabbis. This was so clear that in LXX the term ἀπὸ was inserted in 42:1 -- so there could be no possible misunderstanding.

Christians say that Jesus took on himself the role that the people of Israel did not live up to, and he became the servant. This thought (of a servant suffering for his people) made history -- it is a magnificent Midrash, written at time when Jerusalem was conquered ca. 70.

(Romans 8 -- Jews will be converted at end. This is true -- Christians
(at end will meet Jews at the father's feet -- but for the meantime the
(Christians get to the father through the son, while the Jews are there
(already. Each can go his own way -- why not?

The Midrash of the church takes the magnificent faith of the Jews and asks why that should be confined to such a small people -- so it shifts to the church.

44: 1, 21
43:10
42:19
45:4

Servant Songs:

- 1) 42:1-4
- 2) 49:1-6
- 3) 50:4-9
- 4) 52:13-53:12

*The following was on a sep. scrap of paper
inserted at this pt. in the "note"*

Ch. 53 describes the humiliation of people Israel, stricken and despised -- full of pain -- cut off from land of living (destruction of Temple) -- and men ready to bury him with common criminals.

Yet even his enemies cannot help but see his misery and patience. His suffering is altogether out of proportion to any crime he could have committed -- like Job. Job chose to remain faithful and bear the load, so that all people will recognize what he is doing for them. "On him fell the chastisement that made us whole."

This is the destiny of the Jewish people -- to suffer inordinate proportion of punishment, dimensions of suffering are clearly indicative of signification. Even the enemy can see the patience, weakness, humility with which it accepts its destiny.

Isaiah saw that people wait for a true message of great faith. They bowed to idols (45:23) out of true religious ardor. They were ready and needed something to bolster them up.

The concept of concentrating the missiles of evil on a single breast (Winkelried) results in salvation for the rest. This was the idea which Isaiah conceived for the people Israel -- whose suffering otherwise was meaningless.

- - -

Around 70, there was such a similar situation of intense suffering under the Romans -- and the revivication of this concept of suffering servant. With the Christians it is a case of autohypnosis to call themselves the only sons of God. This phrase is a platitude in Hebrew -- בְּנֵי אֱלֹהִים .

When the followers of Jesus were shocked and dazed and frustrated at the crucifixion of God (just as when the Jews were shocked by Sabbatai Zvi -- savior turned apostate) -- they looked and found exactly in Is. 53 the description of how this servant would be treated. The Midrash could not be developed, were the text not present. They found the text and applied it to the false messiah.

First, you have to have a great theology of suffering (538)--- then this can be taken and used in some particular situation. (70) This is the Midrash of the church.

- - -

Modern commentators are coming back to the Jewish interpretation -- collective people Israel. Concession is made that Isaiah must be understood in his own period, not from half a millenium later.

Since Duhm, many others:

Zelling (1898) referred poems to Zerubabel, later to Jehoiachin, then to Moses.

Mowinkel (1921 -- Der Knecht Jahwehes) -- revived idea that poems referred to prophet himself. Prophet's unsuccessful ministry was symbolic in itself. Many accepted this notion.

Zelling (1930) changed mind for fourth time -- suggested Trito-Isaiah, who wrote a dirge on his master II Isaiah, who died thus as a suffering servant, as a martyr in Babylon.

Elliger (1933)

Is servant a historic or eschatological figure?

" " individual or collective?

Individual

Moses	-- Zelling
I Isaiah	-- Grotius
Jeremiah	-- Duhm
II Isaiah	-- Mowinkel
Torah-Teacher in days of Malachi	-- Duhm

Eschatological

פ"ק, Abarbanel, Targum Jon.

Gressman, Delitsch

Catholics especially love this interpretation.

Collective

oldest, simplest
Paulus, Welhausen, Skinner, Smith -- dozens of others.

1. We can't bother refuting the individual interpretation. What is truth? "Most economic order of existence" -- if one assumption will explain facts, that is true; and if you need more than one assumption, it is not true. Thus cannot have the servant being individual in one place, messiah in another place, collective in another place, etc. Without scissors you cannot defend individual theory.

2. But why cannot we accept the eschatological theory? as our rabbis did? Could not 49 be called a messianic poem? Because the servant of the Lord speaks of work already done, 49, 3, suffering already endured, refers to past. And 42, 4 refers to the present, to something happening now -- not the future. So according to philology -- these passages are not messianic. Why did Abarbanel accept messianic interpretation? Because 1492 was 1492 -- and if there was no belief in messianism they would have crumbled. They read the Bible for comfort -- and didn't care what Isaiah meant in 538. They needed the Messiah.

(Messianism is an escape. God's Kingdom will not come through a
(miracle -- but through the sweat and toil of men. This is the collective
(interpretation of the role of Israel in the world.
(

Cheyne44

- 2 Jeshurun -- synonym for Israel; just as Jerusalem has second name Ariel (29:1)

Jacob -- Israel -- Jeshurun -- represent phases of moral progress.
 "Uprightness" is theme of ^{DT} something missing here

- 4 עֲרֵבָה -- poplars, not willows cf. 15:7

- 5 cf. Ps. 87:4-5 -- foreigners born anew in Zion

In re כְּתָב -- tatooing -- the prohibition of Lev 19:28 could never have been carried out fully.

- 7 עַם עֲלֵזָה -- does not refer to Jews -- since it is too indirect.

Divine speaker affirms that succession of prophets goes back to creation cf. 48:16

עֲשׂוּ -- ^(not sure) placed implies purpose in creation. This is intelligent glorification of God.

- 8 חִתְּתוּ וְאִם -- shudder not at the conversions of the Asiatic nations.

- 9 לִפְנֵי יְהוָה -- The consequence of the action (their ignorance, here) is described as if it had formed part of the intention of the agent (6:9)

- 10 Who can think of fashioning an image into a God?

- 11 a) חֲבֵרָיו = חֲבֵרָיו (Dt. 18:11) = his charmers

חֲרָשָׁיו = חֲרָשָׁיו (3:3) = his enchantors

- b) חֲבֵר = guild or society, associates

- 14 The description moves retrogressively -- the mention of trees suggests their solution, and this again their planting.

- 16 רָאִיתִי אֵשׁ = I feel the flame. ^{not clear}

- 20 רָעָה אֶחָד -- he followeth after ashes (Hos. 12:1) -- a deluded heart hath turned him aside, etc.

22 redeem means pardon and release

23 difficulty felt in phrase תחתיות ארץ . Would Sheol rejoice?

Or does it mean merely -- valleys and plains, in contrast to mountains?

Or Sheol means here part of the material world.

24 Who was with me? -- as my counsellor (cf. 40:13)

25 עֲדָנִים = praters, agencies of heathen soothsayers (47:13)

26 וַיִּבַּע -- in singular might mean collectively, to agree with מַלְאָכָיו --

but probably means the prophetic writer himself. Some say Jeremiah.

AMERICAN JEWISH ARCHIVES

45

Conversions of Cyrus and other religions

14) אֲנִי יְהוָה -- cf. 18:2

נִדְבָקִים יַעֲבֹדוּ -- symbolic chains of reference to attach them to Israel.

אֱלֹהֵי יִשְׂרָאֵל -- to Israel as divinised by mystic union with Jehovah

is the prayer offered.

15) Thou, Jehovah, hast concealed thyself from us and from thy people. We thought thou wast weak, etc. -- but now you are called Savior.

16) הִלְכֹוּ בַּבְּלָמָה -- gone into captivity (46:2)

18) He established it -- like a lodging for a friend; sense of preparation, Dt. 52:16

19) God will not allow the scattering of people for Him to be in chaos --
any more than he will permit chaos to be the future destiny of the world.

20, 21) parenthetical -- repeat invitation in 41 to a debate with idols.

21) אֱלֹהֵי יִשְׂרָאֵל -- God is righteous, i.e. strictly faithful to His covenant,
and therefore a Savior both of Israel and ultimately the Gentiles.

23) "By myself I have sworn" -- the oath is in 49:18. As I live, saith the Lord.
This v. introduces abolition of last vestige of nationalism in true religion.
"Every knee shall bow" -- cf. Dan. 7:14

24) וְיִשְׁמָעַל יְהוָה -- it shall be said -- mysterious, heavenly
voice (40:3) is suddenly heard speaking to prophet.

Cheyne46

- 1) תבניתם -- Their idols, i.e. not images of Bal and Hebo, but idols of Chaldeans. Suffix points to worshippers of idols, and not to divinities supposed to reside in them. Cf. Ps. 115:4
- 2) They were not really gods -- could not save their images. Their soul, i.e. all that there was of soul or personality in them, hath gone into captivity.
- 3) Israel is always the object of the motherly care of God.
- 7) The images of Jehovah are as powerless as those of Bal. There are subtle Jewish idolaters (the 'rebellious ones' of v. 8)
- 8) המנוש
המנוש = rebellious ones, 1:28
- 9) המנוש = not so much predictions, as events -- past mercies, etc.
- 11) אני = I have purposed
- 12) There seems to be some party of opposition to the prophet (cf. rebels, v. 8). Jehovah addresses in another tone: 'obstinate as ye are, ye shall not succeed in thwarting my purpose.' Phrase אני-יגיד may mean 'courageous' (Ps 76, 5), or, as here, 'slow, stupid'.
- הרחוקים מן הצלה -- i.e. far from salvation: righteousness and salvation are two aspects of the same blessing. The 'distance' lay in the unbelieving hearts of these Jews.

47

spoken by chorus of celestial beings -- cf. 40:3

- 1) נִשְׁבַּח וְנִשְׁבַּח -- Jer. 48, 18a -- two imperatives express unrelenting determination.

Sit in dust is sign of humiliation, not mourning, as in 3:26.

- 2) Wade through rivers -- struggle as best she can to scene of her servitude.
- 3) I will take vengeance, neither shall I meet any -- (who can resist me).
This is harsh, but more acceptable to context than the rendition of Ges. -- *not sure*
"I will not spare any".

- 4) As for our God -- Jehovah is his name. This verse is the joyous exclamation with which the earthly chorus of faithful Israelites greet the appearance of Jehovah. Babylon has no God -- Israel's God is אֱלֹהֵינוּ. (This is forced and omission is preferable)

- 5) Enter darkness -- the darkness from which Jews were just released.
- 6) First of two reasons for Babylon's reverses. She had exceeded her commission (cf. in re Assyria 10:6, 7).

Upon him that was aged, etc. -- Is this to be taken literally? Neither Jer. nor Ezek. suggest that exiles suffered. May refer to cruelties of first days of Babylonian triumph (Lam. 4:16) -- or may be symbolical of the distress of the Jews as 42:22. 'old man' does not mean Israel as nation.

- 7) וְיָצֵא וְיָצֵא -- construction of Masoretic text is as awkward as in parallel case of Gen 49:26 וְיָצֵא וְיָצֵא
unto the utmost bound of the hill; they shall be forever on the head of Joseph.
- 8) אֲנִי וְאֵלֹהֵי עוֹלָם -- cf. 45:5, 6 -- There God says 'I am the only true God'.
- 9) הֵנָּה = הֵנָּה = suddenly -- Here Bab. says 'I am an irresponsible despot'.
Passages from Zeph. 2:15 do not allow us to infer any date for II Isaiah.
- 10) Certain hymns prove the existence among the Assyrians and Babylonians of a genuine moral sentiment toward the gods. Why should Babylon be represented as saying "None seeth us".

- 11) חָשׁ = to be dark (חָשׁ = the morning grey). To 'charm' is to bring about by dark, mysterious means.

- 12) נִכְרָה -- parallelism demands word analagous to "charm away", "appease" = *sahara* Arabic

- 15) The foreign merchants, settled in the midst of Babylon, flee, each one, in consternation to his native country.

- 1 waters of Judah -- Ps. 68, 26 -- ancestor of the nation; this to exclude the ten Tribes -- speaking to Judean exiles alone.
- זָכַר = celebrate, Ps. 20:8 מֵלֵךְ בְּרַכְבּ וְאֵלֶּה בְּטוֹסִים וְאֶמְנָחֵנוּ בְּטֶם
מֵלֵכֵנוּ נִזְכֹּר
- מָמָה = "continuance", cf. 38:3
- צֶדֶק = righteousness (root = stiff, tight), strict performance of covenant
- 2 also ironical: v. 1 insincere formalism is attacked; here narrow nationalism. Formalism reprehended by pointing to moral requirements (מָמָה וְצֶדֶק); nationalism by using broadest of God's titles (יְהוָה צְבָאוֹת).
- 6 הַזֶּה כֻּלּוֹ -- see it as a whole (i.e. predictions in re Cyrus)
- וְכִי, וְאֵמַר -- addressed not to nation, but to individuals around the prophet -- ought ye not announce it?
- וְכִי, וְאֵמַר -- cf. Jer. 33:3 וְכִי, וְאֵמַר -- difficult things
- 7 וְאֵמַר נִבְרָא = created = prophesied prophetic word = creative fiat
- 8 וְאֵמַר -- rebellious, refers to Israelites in wilderness.
- 9 מִמָּוֶה -- Arabic cognate suggests muzzling, bridling.
- 10 וְלֹא בְּכֶסֶף -- "not with such uncompromising severity as silver"
Ps. 12:7 says silver is refined 7 times.
- 14 וְהַקְבִּצוּ כָלֶכֶם -- addressed to the nations, cf. 34:9
- וְיְהוָה אֱמַר -- cf. 2 S 12:24, title given to Solomon
- 16 מֵרֵאשִׁית = from beginning of world, although may mean from beginning of this historical period.
- There (was) the = succession of prophetic messengers
- Subject of verb "came into being" = the world
- 17 "teaches you to profit" -- in moral sense (Mi 6:8) -- while the idol -- gods are 'not profitable' -- cf. 44:9-10
- 18 "righteousness" = prosperity
- 22 "peace" = all the promised blessings -- the wicked, those self-excluded from Israel will not partake.

41 -- Ibn Ezra

- 1 החרישו ושמעו אלי = החרישו אלי
- 2 ירד = Hiphil -- "cause to rule"
יתן כעפר הרבו -- he will turn his sword (i.e. the sword of every other king) into dust.
- 3 ארח, ונר' -- as if he had not at all gone that path with his feet (i.e. had not had the exertion).
- 5 ויאתיון -- usual form ויאתו; third radical א being replaced by י.
- 6 All now more anxious to serve idols, believing they can thus be delivered from Cyrus.
- 7 הלם פעם may be one instrument, since words mean same -- cf. Dan. 12:12
אלם עפר .
Unclear whether פעם and הלם פעם are in objective case governed by מחליק -- or פעם is subject, הלם פעם object.
(Rendering "he that smootheth with the hammer" is impossible otherwise i.e. would have noted פעם = בפעם . -- (Friedlander.)
- 9 סמזיליה = from the chief men thereof (those who are set aside).
cf. אצילי (Ex. 24:11) = nobles. סמזיליה from between her arms --
מזילי -- armholes (Ex. 13:18)
- 10 חשטע -- Hithpaal (second ח) cf. שער מני -- "turn away from me" 22:4
- 11 הנחרים -- Niphal of חרם -- "to burn"
The Babylonians are meant, from whom the Jews were released by Cyrus.
- 12 סנזותך -- "thy contention". The נ is replaced by dagesh in ז.
- 14 Israel has been considered by the Babylonians as worms.
- 15 סרוב -- cf. 2 S 24:22
הרים = Babylonians
- 17 נשתה -- "faileth" cf. 19:5
- 21 קרבו -- "produce" -- imp. Piel
עזומותיכם -- "your disputes" -- cf. עזומים -- quarrelling, Prov. 18:18
- 23 ונשתעה = "that we may relate" -- cf. ואשתעי, Chaldean translation
of ויספר, "and be related", (Ex. 18:18)
- 27 הנה הם = הנה הם

42

- 1 יְיָ -- the prophet, who speaks of himself, of. 49:6
 -- the Gaon refers this to Cyrus
- 2 "he shall not cry out" -- as the judge is used to do, in rendering judgment.
- 3 "shall not break a reed" = will not act by violence.
 כָּהָה = decreasing (Lev. 13:6)
- 4 יִשָּׁר -- root is שָׁר -- "to break"
 i.e. He (the prophet) shall not be overcome by any violence of man till
 he has completed his mission.
- 5 נִשְׁמָה is for man (intellectual faculties).
 רִיחַ " " animals (sensitive and appetitive capacities).
- 6 Lord addresses prophet.
- 10 The prophet addresses the people.
- 11 People of Kedar signify continental people in contrast to sea-going people.
 זִרְחָה -- used here in good sense -- see 24:11 for bad sense.
- 13 קִנְיָה -- jealousy because of Babylonians who worship Bal. *(not sure; but if so, maybe Bal)*
 וַיִּרְיֵה = תִּרְוָעָה (shout) Jos. 6:5
- 14 מִפְעָה -- viper: like one that beareth a viper, shall I be desolate and
 sighing at once.
- 14 מִמֶּה -- (feeling of heart) I shall be desolate .
 מִמִּי -- I shall sigh (Ec. 1:5) (utterance of mouth)
- 19 כַּמְשֵׁלָם -- as he that is righteous (lit. he who is recompensed, i.e. the
 righteous)
- 20 רִמָּה -- "seeing" -- irregular -- combination of two infinitives;
 construct רִמָּה and absolute רִמָּה .
- 22 שָׁדַח -- root שָׁח -- spoil
 נָחַח -- "breathing", infinitive, root נָח , same meaning as שָׁח .
 שָׁח -- transitive, "restore" the spoil
- 23 יִמָּחֵם = יָמָה
- 25 Comp. Gen. 49:22 -- upon every one of our forefathers.

10/13/42

History Seminar

I. How Jews came to settle in Europe.

(Graeser, Solomon -- Jews and the Church 1150-1250

(1. Read the book

(2. Make 40 min. report

(3. Make original contribution -- i.e. arrange material in individual manner.

Settlement in Europe was a slow process. Hellenization spread only as far as Egypt. Pompey prepared way to Rome -- and Bar Kochba's revolution sent others westward. 2nd C. large immigration.

Natural economic development of Europe drew Jews more than political or military upheavals. Trade led to establishment of colonies. In the first seven centuries C.E. Europe was a "new world" to the old Near Eastern lands.

Jews settled first in three peninsulas -- Balkan, Apennine and Iberian -- the majority in Italy. Catacombs reveal large community of Jews in Rome. Network spread over southern Italy.

Jewish colonization was interrupted by spread of Christianity, barbarian invasions, and rise of new Empires of Franks and Gauls. Harsh rule of Christian rule forced Jews out into provinces, but Christianity chased them as the Goths accepted it. Franks were won over also. Church conquered Europe except for the Jews.

Jews were declared enemy of the Church and Christ. There was even competition -- to the extent that some barbarians, in Lyons especially, preferred Judaism. This infuriated the Church. Agobard of Lyons in 9th C. was the first "anti-Semite." One of the attractions of Judaism was the medical ability of its doctors.

New empires inherited Roman legislation, which was evolved, as for instance the Justinian code, after Rome turned Christian -- hence there was included in the legislation many anti-Jewish measures. These laws were taken over by the Church. When the Church accepted Roman law, it still survived after the destruction of the Roman Empire in the form now of canon law.

Jewish religion was only tolerated by the Church -- for many reasons -- they were to serve as a witness attesting to the validity and truth of the Church-Christiana veritas.

State was established on church -- whose leaders made state law. Thus there were official laws against Jews, who were considered the inner Jewish menace. Then came in the 8th C. an outer menace, the Moslems, who spread across Africa and into Spain, and even threatened central Europe.

In 711 the Moslems conquered Visigoths and Jews were freed. Autonomous Jewish center springs up -- at first nourished by distant Babylonia, but soon spread on its own. Western Diaspora ceased to be a settlement from the east but soon had its own hegemony. Birth of Rashi is same year as that of last Gaon -- 1040.

Recapitulation

Jews got permission from Caesar to settle in Rome. Later Claudius restricted right of assembly, due to infiltration of Jewish-Christian propaganda -- hence catacombs were used as underground meeting place. Jewish tombstones there serve as practically the only Jewish source material. No writings, only these inscriptions. There is a Roman law in re Jews in Cologne in 321.

1) In Rome the ghetto was on lower side of Tiber. Trade was carried on with Greek seamen. Population consisted largely of liberated war prisoners. Philo writes that Augustus knew that there was a large Jewish district across the Tiber. Great figures visited this section --- Horace, Juvenal. Jews settled in other suburbs --- population estimated at 30,000 in 1st and 2nd century, living in various sections of the city. Each section had synagogues -- the community was called "synagogue", "place of gathering". They had their own cemeteries, in outer limits of the city, and along the harbor. One cemetery was along the Appian Way. Necropolis.

10/27/42

In the catacombs, several rows of niches. Jewish differed from Christian only in inscriptions and carved objects. Text of inscriptions usually brief, but date of death usually missing -- had to be determined by externals. Two-thirds of inscriptions are Greek -- from 3rd C., then Latin ones from 4th C. This gives some clue to date. Few inscriptions in Hebrew -- only word recurring is אשר.

Aside from Rome Jewish communities arose in southern Italian ports, north Africa somewhat (Alexandria). Toward end of 4th C. Jews filled high public offices in Naples, Venassa, Capri. Hebrew inscriptions occur more frequently in southern catacombs than Romans -- perhaps due to closer contact with east.

Even under Ostrogoths Jews did all right. Thus at beginning of 8th C. there were important Jewish centers all through Apennines -- north as well as south.

2) Next center is Iberian peninsula. Colonization there, according to legend, was in ancient days of kingdom -- but this unreliable. However, in 1st C. some immigrants went there. Jews from North African communities (Carthage, etc.) moved over Gibraltar into Spain. Tertullian and later Augustine fought against Judaism which threatened the advance of Christianity.

They settled in Cardiz and interior, where Catholicism had not inflamed masses yet (4th C.) Beginning of 4th C. shows contact between Jews and Christians. Council of Cordova in 306 mentions Jews -- this before Christianity became state religion -- still there were several decrees against Jews. Spanish Church took active struggle against Jews because latter threatened to shake faith of newly-converted pagans.

3) About influx of Jews in Balkan peninsula we know little.

4) Since 200, term *Allemagne* used in Hebrew literature to refer to Germany. German writers speak of *Ashkenaz*. This indicates there were Jews living in north central region between Rhine and Vistula. How did Jews get there? We have a gap between catacombs of 4th C., expulsion decrees of Gothic kings in 7th C., few remarks of Charlemagne 8th C., some documents of 9th C. -- and big settlements of 12th C. Practically no documents for Germany -- no catacombs. Sources for Germany begin to flow from 9th C. onwards. Law of Charlemagne about Jews taking oaths. But big sources are from 12th C. onwards -- Hebrew accounts of the Crusades. Three accounts of three separate writers -- luckily supplementing each other.

Jews came in with Romans -- only a few in the army, hence no communities. There are alleged letters from Ezra calling Jews back to Palestine -- and alleged letters announcing death of Jesus. These are false -- but simply indicate that Jews lived there from very old times. Dates on tombstones allegedly dating back to 1st C. are also false.

First historically sound evidence is edict of Constantine in 321 addressed to *Decorimus* of Cologne and handed down in *Theodocian Code*. He entrusted all Jews with municipal offices except two or three -- which meant, not emancipation, but the obligation to assume the burdens of these undesirable public offices. A few Jewish families were exempted from this. We can conclude that Jews of Cologne belonged to that class from which the office-holders were chosen (a financially responsible class) -- and only a few of them were exempted. This shows that such an organized Jewish community was of old standing by 321. Also evident that Jews were Roman citizens -- and shortly thereafter a man of Jewish descent is mentioned in a document as archbishop of Mainz. This shows community beginning to spread. Argument to contrary is that specific decree of Emperor to Jews of Cologne precludes any communities elsewhere.

Whether Rhenish community could maintain themselves during barbarian invasions is not known. Except that Jews were permitted to live within the city walls of Cologne.

(Regensburg excavations show community there dating back to 330 -- when this community was expelled in 1519.)

During barbarian invasions, community was destroyed and resettled again only during 9th C. -- first in Aachen. Then moved across Carolingian Empire -- across the Rhine, settled on both sides of river. Great trade routes all led from west to east -- Rhone to Danube -- and Jewish merchants followed these routes. Also possible, although we know least about it, that Jews moved up through Balkan peninsula into Danube valley.

Abraham ibn Jacob, great traveller, mentioned, 965, merchants from Prague to Hungary. He speaks only of travelling Jews, not resident ones.

In 935, decree of Otto the Great in re the Jews and the merchants living in eastern marches. This date implies, of course, longer previous residence.

Metz first mentioned 888.

Erfurt 1100 -- Thuringia was late.

Despite persecutions of 1096 Jewish population continued to flourish. These persecutions did not last long. In 1103 there was an important law of Henry IV in favor of Jews. In 12th C. settlements on Rhine and Main grew quite large.

12/8/42

Kramer -- Inner Jewish Life

Israel Abrahams -- Jewish Life in Middle Ages

- I. Relationship of Jewish to non-Jewish communities
- II. Relationship of Jewish communities to each other
- III. Organization of communities: legislative, judicial, executive

I. Key to this relationship is taxation.

Jews wanted to have right of residence -- had to pay for this. Renewal of grants of tenure occasion for new taxation. Tax was on whole community -- Jewish leaders had to collect it.

Need to create agencies, officials to administer this.

Head of Jewish community either appointed by or endorsed by external government. Jews fought against this state penetration. Jews put in those leaders who accepted state appointment.

II. After fall of academies no central authority in Jewish life.

Communities aided each other in bribing and ransoming. Rabbis met in synods to discuss religious matters.

III. a) Rabbi, two dayanim, assessor, shamas, auditor. First two had judiciary -- דיין אדמו"ר in every community. Legislative by הגבולות , which are different from השולחן . Latter was question involving particular case -- either decided by דיין אדמו"ר or individual rabbi. הגבולות might also deal with a theoretical case -- but always one particular case, such as that brought up by sagacious student in school.

חוקים involve more general matters of legal and administrative questions, usually issued by synods, in response to certain dangers to the Jewish community. Or to deal with large matters like marriages.

Government tended to fall into hands of wealthy -- this is natural because they paid most taxes.

Nature of חוקים -- could force tenth man to join ישיבה; forbade use of Goyish courts; enforced monogamy; anti-defamation, taxing of inheritances.

Voting by general community was on two bases רב הענין רב העושר -- wealth was important.

Severe חוקים against reading somebody else's letters; another matter generally accepted was חוקים against Jews going to Christian court; חוקים against wearing Goyish clothes; against shaving; against clipping manuscripts (parchment was expensive).

III. b) Some punishments were נדוי (short חוקים); חוקים itself, which gradually lost its effect, because it was used indiscriminately.

III. c) Executive same as legislative. Shamas, sometimes assessor, important Notary.

12/22/42⁷Saperstein -- Economic Life

Abrahams -- Jewish Life in Middle Ages

Parks -- Jew in Medieval Community

1. Jew as International Trader

2. Jew as Artisan

3. Jew as Usurer

1. In 9th C. there were some Jewish monopolies in international trade: In slave trade from N. Africa to Slav countries. This disappeared from 11th C. onwards.

(Comm. cities of northern Europe were growing.)

Jews had advantage over Christians because of easier thoroughfare through Moslem-controlled Mediterranean. Other facts: Jewish communities scattered all over -- Jews had international language -- Hebrew.

(Jews had *clearly "internal" but did you by chance mean "international"?* internal trade in lands, had control partially over land routes to East, had almost complete control over Mediterranean route.

* * * All this before the Crusades.

But Jews lost their position as international traders.

After 1000-1200 other centers of international trade -- such as northern cities and places like Sicily, Venice, etc., grew up.

What changed the picture was the Crusades. Non-Jews learned how to travel -- went to the East, learned how to trade, in order to supply their armies, etc.

2. Also industry began to develop and craftsmen of Flanders, Holland, etc. were beginning to supply things which Jews heretofore had imported.

Also use of Christian burgher towns with selective charters.

3. So Jews, who always kept cash on hand in liquid shape, turned from international trade -- and turned to "Geld-handeln" -- and developed the modern instruments of trade (with which they were familiar from the Arabs).

The fight of the Church against usury was a denial of a basic need. Money was needed by everyone. Church forbade usury to everyone, Jews included: but the practice was that moderate usury was allowed, since there was an implicit admission that money trade was necessary. Thus Church did face reality of necessity.

4. Gradually they were eliminated from high finance on large scale -- and their financial business became confined to small dealings -- which quickly degenerated into pawnbroking and dealing in second-hand articles. This came when the guilds were at their most rigid -- and forced Jews out of all craftsmanship.

History Assignments

Jewish Emancipation -- Baron, Ency. Social Sciences
Vol. IV

VIII, 394-399

Emancipation under Attack -- Loci -- intro. by Anker

Graetz, V, ch. 8

Marx, Margolis -- 589-599

Universal Jewish Encyclopedia -- art. on Historiography

" " " " Libraries

Graetz, V, 15

Reform Movement -- Philipson, 1-38

" " " ch. 2, 3

" " " ch. 4, 6, 7, 8 (12)

Hugo Valentin -- Anti-Semitism

1, (2), 3, 4, 5, 6, 7, 8, 9 (10) (17) (18)

Baron II, 38-40

Kisch -- Jewry Law in Central Europe -- Past and Present

Nationalism and Intolerance

p. 211-220 -- on Adolphe Gremieux -- Posner

Graetz V, 13-64

Shunami -- Bibliography of Jewish Bibliographies

Jacob Marcus -- Bibliography of Festschriften

10/5/42

Emancipation

Stems from Roman law, where it meant act of voluntary freeing of child from paternal control. Father gave up this power -- thus emancipating child.

In more general sense, the term came to mean any freeing from external power. For Jews it meant removal of certain disabilities. Jewish Middle Ages extends right up to 18th C. Emancipation.

Along with political emancipation went another type -- economic and intellectual. Some rich Jews even became socially emancipated -- before becoming full citizens.

Term first used in relation to Jews comparatively late -- 1831.

10/6/42

Baron says emancipation first means general removal of disabilities, and then more specifically the removal of particular laws and the granting of equal rights and duties.

Jewish Emancipation followed on the more general emancipation of the European, who cast off the feudal system long before he got actual political rights. This was tendency toward democracy -- took time.

Individual Jew had double responsibility -- readjustment toward the world outside as he gained rights in business, professions, etc. And readjustment internally toward Judaism, and their own Jewish group. All this occurred in 1½ century. 1789-1914.

One group -- the largest -- what we would now call orthodox -- refused emancipation because of the danger it represented to Judaism -- another group on the other extreme would accept baptism, even more faithlessly than the Marranos -- who at least tried hard to preserve Judaism sub-rosa. In between are varying shades of opinion and kinds of approach.

There are four periods: (Dubnow)

1. First Emancipation 1789 - 1815
2. First Reaction 1815 - 1848 Metternich
3. Second Emancipation 1848 - 1881
4. Second Reaction 1881 - 1914 anti-Semitism

1. Could be called French period -- French Jews were first to get citizenship.
2. The reaction affected all except French and Dutch Jews who suffered no relapses.
3. Austrian-German emancipation -- establishment of constitutional equalities. Also in Russia.
4. This period best called period of rising anti-Semitism, social as well as civil.

After the war there was another period of emancipation -- even in the most backward states. In Russia the situation is as everyone of you knows.

During the 4th period far-sighted leaders realized that movement of nationalism was necessary in order to protect Jews from constant discrimination. Emancipation gave rise to both assimilation and nationalism. Dialectic of history.

10/19/42

Jewish Emancipation began to be centrifugal -- away from the center of Judaism -- began to call themselves Frenchmen of Jewish extraction.

Assimilation is the answer to the refusal of Christians to give equality to a people which has a nationalism different from the state in which it resides. They thus refuted their nationalism and turned assimilationist in order to achieve equality. Clermont Tonnere in French Assembly said -- "Everything must be denied to the Jews as a nation, and everything granted to them as individuals."

11/30/42

Friedlander's main demand was introduction of German into prayer. This was the first reform in worship. Later came Israel Jacobson.

As early as 1786 Friedlander had published translation of תורה and חומש with explanatory notes. Literal translation, into Hebrew letters, however.

When the political situation of Jews in Prussia improved in 1812 -- then the reformers felt that it was time to Germanize the service, especially since after Mendelssohn Hebrew was lost to many Jews. "Worship should be held in language understandable to worshippers." -- F.

Emancipation meant advent of Messiah to German Jews -- therefore they cut out all Messianic prayers. Also this reduced and falsified Messianic idea into mere political achievement, even though possibly temporary.

Love for the Fatherland became a religious command of Judaism.

Reform of the Jewish school. Mendelssohn had Saturday morning gatherings to discuss questions of Jewish education. Young men like Friedlander, etc. went forth as disciples to spread his doctrines.

Aim was that general subjects be taken up more intensively -- not so much time especially on Talmud and other Hebrew subjects. Curriculum was adjusted to general schools, which were generally bad -- lower school education first being made obligatory by Joseph II. Therefore adjustment to general schools meant lowering of Jewish school standards.

First reform school was Freischule in Berlin 1778, organized by Mendelssohn and Wessely and Friedlander, for poorer pupils. In 1781-91 over 500 boys were educated in Freischule, and other schools were founded. These schools prepared people who naturally slid into the reforming movement of the prayer service in the early 1800's.

Wessely in Austria did the same thing. Taught secular subjects in early years when the child was most receptive and Hebrew subjects only later.

12/1/42

Attitude of enlightenment toward Rabbinism -- latter accused of sterility. These objections are unjust.

Rabenu Gershom) represent elite of French-German medieval minds. Their
Rashi)
Tosephists) work was solely Bible and Talmud -- yet they understood
entire Jewish life. Their work was not limited to sheer study -- they were poets --
"bards of national faith" -- and in close connection with the Jewish community.

Naturally there were casuists, etc.

What attitude did traditional Rabbis take toward enlightenment? No organized opinion. David Frankel was favorable. But in general all innovations were rejected.

12/8/42

German sermon

Reform Movement -- 1st half of 19th C.

Practical Reform of Religious Service.

Political reaction, after Napoleon -- Congress of Vienna and Metternich. Nevertheless, Jews improved their intellectual level -- going to universities.

Then process started to adapt Judaism to external situation. Idea developed that Jews were different only religiously -- otherwise they were part of state.

Wissenschaft

Religious reform and literary renaissance were two currents.

Mendelssohn disciples edited prayer-book, cutting out Kabbalistic prayers. Wolf Heidenheim 17 -1823 was Mendelssohn of prayerbook. His attempt to translate prayers was attacked. Sermon in German had to be validated by Zunz.

Israel Jacobson chairman of Jewish consistory of Westphalia -- important financier. Instituted reform -- but not really a reformer because he had no great knowledge. He was practical business leader, interested in impressing the Gentiles, hence changed services especially decorum. Introduced sermons, singing, excluded piyuttim and prayers of mourning. All these were accepted, albeit with opposition. They objected to use of organ. He had first ceremony of confirmation. School sessions on Sabbath afternoon -- junior services in morning.

Kirsch's criticism

Geiger's principle was arbitrary. A very flexible principle with nobody to decide authoritatively what changes should be made. Imperfect principle because it contains possibility of many mistakes.

Geiger built on two pillars -- scientific history and religious authority to apply this scientific criticism. Naturally this authority is the rabbi. He wanted to create a vital rabbinate as in the past. Thus the weak passive rabbinate of his day met with his complete disapproval.

In this, he created an antagonism which never existed before: i.e. antagonism between lay and priestly or theological element.

He wanted to create this rabbinate by founding a Jewish Theological Faculty.

There are three groups of rabbis:

1. Those who do not understand the times -- preach sin and perdition, and have restricted horizon.
2. Those who know the struggle of the times -- but refuse to recognize it. They lack force and power -- do not enter fray.
3. Those who are diplomats, follow whims of respective congregations.

Deserve great reprobation.

This rabbinate is obviously incapable of handling modern problem and struggle which Judaism faces upon emancipation. Therefore necessary to train new rabbinate -- then bring them together for discussion.

1/11/43

Holdheim 1806

Wrote book on Jewish marriage -- to illustrate attitude.

He wanted to separate all political-national elements from religious elements.

Jewish law abolished in favor of larger codes -- E. Landau persuaded Joseph II in Austria to include Jewish law in general law. Traditional rabbis opposed this.

Holdheim wanted all Jewish affairs handed over to the state. All institutions which conflicted with German customs and practices were to be eliminated. This included the Sabbath, many holidays, etc., which look predominantly religious, but which Holdheim wished to sacrifice.

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Blame for allowing extreme reform to catch hold lies with the Orthodox rabbis of the Mendelssohnian period -- who had no sense of approach, no ingenuity, no feeling for compromise with the environment -- but knew enough only to stick to the old-time tradition, which estranged the people looking for a modern evaluation. If the Orthodox rabbis had been smart they could have held Judaism together, at least in some conservative sense.

- - - - -

Four Schools of Jewish Thought

1. Critical -- historical, based on Jewish present -- more critical than apologetic -- Geiger.
2. Positive -- historical -- based on Jewish past -- therefore as apologetic as critical -- Frankel.
3. Only universalistic -- particularly popular in America -- Jewish mission -- dissolving positive -- historical Judaism in the universal humanitarian position -- Holdheim.
4. Ignoring the fact and justification of historical development, it declares -- The collective content of the Jewish past is the authoritatively binding norm for all times. -- Hirsch.
(Divinity of Revelation and unchangeability of the Law)
(Torah includes the entire oral tradition.)

Friedlander -- Jacobson were emancipationists -- assimilationists.

1/19/43

"Wissenschaft des Judentums"

"Science of Judaism"

To bring Jewish culture into harmony with the European required a science -- the science of the historical development of Judaism -- which is in process of evolution and which forms historical and sociological unit.

Zunz -- "Zeitschrift für die Wissenschaft des Judentums" -- one vol. 1823.
Term came from Gans, renegade.

Society founded 1819 (folded 1823) by Jost, Gans, others. Heine later joined the founders. But activities of the Society were only a few lectures and publication of one volume (above).

2/15/43

French Revolution

1. Are the Jews qualified to be received as members of the French nation?
2. What was the new French concept of nation, as created by revolution?

The crux here is whether the Jews can be made French nationals -- which means assimilation.

The new French concept of nation is connected with Declaration of Rights of Man -- August 26, 1789.

1. basic concept of individualism -- influenced by American Constitution -- frees individual from social restrictions -- he is born free and equal with a basic right to certain inalienable freedoms.
2. collectivistic concept -- influenced by Rousseau -- states principle of people's sovereignty. Statehood and nationhood emanate from the collective individuality. The people are source of sovereignty. This is opposed to previous principle of Divine Right.

This change into democracy caused nationalization. Nation and State became intertwined. Petty states merged -- there developed a confraternity. We are not Bretons or Angevins or Parissiennes -- we are all Frenchmen! This is new concept ^{of} nation.

French Revolution said: All Frenchmen owed first and paramount allegiance to national state. This national state insisted on linguistic uniformity -- even tried to overrule local dialects; took over school system for nationalist education; established principle of nation in arms. New nationalism spread on basis of national self-determination and wished to include Avignon, Nice, Savoy and Belgium.

(Starr)
(Lawrence Rogin -- educational director TWU -- Textile Workers Union)
(Milgim -- Workers Defense Council)
(I forgot his name -- NLRB)

- - - - -

How do the Jews fit into this new concept of Nation?

1. Jews had no share in French national sentiment. Jews had only esprit de corps -- not esprit nationale.

2. National incorporation and emancipation were necessarily connected.

3. The French nation was willing to grant this incorporation to aliens, except Abbe Maury.

4. Jews would have to express their good intentions and conduct. The ordinary procedures of plebiscite or wholesale change of nationality did not apply to Jews. What was accepted as proof of good intentions was large number of petitions for citizenship. Some even went all the way and promised to give up Jewish nationality. These were (Sephardic) Jews of Paris and South -- but (Ashkenazic) Jews in east wished to retain Jewish law, community organization, education, etc. This gave Abbe Maury some grounds for his case against incorporation of aliens.

No doubt that in Alsace there was strong anti-Jewish sentiment. And this fact affected the course of the argument in the National Assembly as to what should be done with the Jews.

September 27, 1791 -- Decree of Emancipation

1. Jews have to take civic oath of allegiance.

Other aliens did not take oath.

2. To show their morality, Jews had to relinquish all debts -- or at least reduce them. This was proof of good conduct and relinquishing of usury.

3/8/43

1806 -- year of Jena and Auerstadt, destruction of Prussian military power.
Peace of Tilsit was degrading for Germany.

Jewish emancipation is to be understood against background of political change in Europe.

1806-10 -- 400 families -- 2500 people in Berlin. Frankfurt, 4000 people.
Hamburg, 100 Sephardic families, 7000 Ashkenazic people.

Jewish immigration began immediately after downfall of Napoleon -- when old restrictive legislation was reenacted.

Law of Emancipation for Prussia -- 1812

Jewish problem was viewed differently. Conviction began to prevail that Jew was not by nature corrupt and vile -- but that the state, by repressive measures, had shoved the Jew into a disreputable position.

? not clear to me
This is view of Dohm, which was now being accepted.

Therefore became necessary to remove legislation -- to give Jews opportunity to mix in society -- to open new occupations for Jews and thus remove them from temptations of usury.

Second, to be consistent with general social and economic improvement -- they had to extend reforms to the Jews. Jews first admitted to municipal rights before receiving citizenship in state.

Then Schretter decided to grant full emancipation, including the duty of military service, which was very important in 1808.

- 1) Jews would have to have family names.
- 2) " " " " dress like others -- i.e. cut off beards.
- 3) " " " " use German language in business records.
- 4) " " " " renounce ritual laws.

Wilhelm von Humboldt was for radical emancipation of Jews. Only this was
emancipation
"just, political and consistent." He saw three points of Jewish individuality:

- 1) *(I didn't leave anything out - there were no further notes here)*

Baron -- Nationalism and Intolerance

Definitions

Nationhood -- nationality -- group united by common destiny and culture.

Destiny is history, past and present.

Culture implies first language, then other (folkways, literature, religion, etc.)

Nationalism -- Common feeling and common sentiment of a group considering itself a nationality.

State -- purely political organization based on coercive power of law within certain territorial limits. (Sovereignty also needed -- when sovereignty is lost, it becomes a political entity, but no state.)

Three kinds of state

1. National Staat

where state and nationality are identical -- minorities not considered.

NATION

England, Italy, France.

2. Nationalitäten Staat

state of nationalities, none of which has full majority. Austro-

STATE
OF

Hungarian Monarchy -- 13 different nationalities -- various ones prevailing at various times. Culturally they are distinct -- being unified only politically.

NATIONALITIES

3. National-teil Staat

where large sections of nationality live outside territorial and political limits of the state.

* * * Status of Jews best in state of nationalities -- worst in national state.

This applies only up to great colonizations of 17th C. -- after that fraught with exceptions.

Jews got citizenship from Roman Empire -- Caracalla - 212.

4/6/43

Emancipation of Central Jewry

Prussian decree of 1812 -- Wilhelm von Humboldt, brother of scientist. In leading position in Prussian administration. He comprehended problem most thoroughly -- complete and immediate equality of Jews in all their rights.

Radical emancipation -- only just, legal and consistent attitude.

* * * Jews different in three respects:

- 1) Never permanently settled -- changing habitat sometimes under pressure, sometimes voluntarily.
- 2) In their ecclesiastical political constitution.
- 3) In their seclusion from those in whose midst they lived.

His solutions were:

- 1) Rooted settlement
- 2) Destruction of their religious conception of life
- 3) Fusion with their surrounding world

This could not be realized through legislation of a single state. Solution might come about if Jews were placed on equal footing with Christians at once -- rather than a gradually evolving, educational-legislative program.

- 1) State is not an educational institution for its citizens.

Hardenburg said: no law for Jews which does not contain words "equal duties, equal rights." He was author of 1812 decree.

Emancipation of Jews fit in with entire chain of legislative acts of that period.

Hardenburg plan coincided with progressive upper-class Jews -- emancipated salon-Jews. Friedlander and Jacobson influenced Hardenburg.

Frederick William III was reactionary king -- left these laws up to the military administration. Minister of Justice Kirchhausen was anti-Jewish, and postponed civil service status for Jews.

Article I declared that Jews of Prussia be considered natives and Prussian citizens. All residential, vocational, special-tax restrictions were lifted. Jews could live in city or country, buy real estate, contract marriages without special permission. Special community laws of responsibility for individual defalcation were done away with.

At the same time special Jewish jurisdictional courts were disbanded. All matters subject to state court.

Application of this law was to come through honest loyalty and absolute obedience.

They entered the army -- gave lives in Napoleonic wars. Jews became officers -- spent money.

After 1815 these sacrifices were forgotten, and there was reaction of Metternich.

4/12/43

After Congress of Vienna 1815 there was reaction and return to "legitimacy," which meant governments and monarchies status ante bellum. Establishment of "throne and altar," restoration of church to old power with help of state -- these were the motives of the statesmen assembled at Vienna.

The attack was against all the principles of the Revolution. Enlightenment was over. The Holy Alliance was formed -- Austria, Russia, Prussia -- called the "Christian state," also joined with ideal of national state. This was absolute autocracy, under three monarchs trying to restore their legitimate rights. It was imperialism, which they called nationalism.

9/10 of Jews were living in just those three states of the Holy Alliance.

What happened to Jews in Vienna? They were interested in being considered at the Peace Conference -- just as today, we try to figure out how to have a voice at the peace table.

Delegates were sent from city of Frankfurt to Congress with petition on behalf of 3000 born Germans who have fulfilled all duties of citizenship. Community from Hamburg also sent delegation and city council would have liked to retain rights -- but they couldn't, and Lubeck and Bremen wanted to drive out Jews. This caused Hanseatic cities to send common representative -- a Christian -- to Congress. Jews had no access to official meetings, but lobbied in the cloakrooms.

Jewish problem reached agenda of Congress in spring of 1815. After long debates, following compromise was suggested: civil rights would be granted in proportion to assumption of civil duties and wherever constitutions of the land stood in the way of this reform, these would be modified if possible. This is only a vague promise.

5/3/43

Frequent conversions following these campaigns.

Heine, Borne, Gans -- who could have been the leaders of Judaism.

1812-1846 -- 3800 baptisms. Mostly in three large cities, Berlin, Breslau, Königsberg. Total population was 250,000, including eastern provinces.

Edict of 1812 was nullified by administrative measures -- and years of legal rights wiped away. Struggle for emancipation had to begin anew.

This struggle was conducted differently from the struggle of end of 18th C. -- led by Riesser.

General Situation in 1830

Beginning of recession of reaction. People began to oppose the Holy Alliance -- and the accumulation of forces for 1848 began to take place.

Riesser -- 1806, born into family of enlightenment, although grandfather was opposed to Mendelssohn.

He felt debilities of anti-Jewish laws -- great humiliation. Took up pen for the Jews.

"Position of Those Professing Judaism")
"Defense of Claim of Civil Equality")

He didn't demand privileges for individuals -- but full rights for the whole people. Thus -- two great differences between this and First Emancipation -- 1) demanded rights -- morally and legally, instead of begging favors; 2) acted for whole people.

Said that Jewish equality was part of the general struggle for emancipation expressed in 1848 revolution.

He called on Jews themselves for action -- not to relinquish claims, but press them. This is rather different from apologies of Jacobson and Friedlander. His power and fluency in German -- his logic and skill and character won him respect, even among the opponents.

And as for the Jews, his writings strengthened them -- uplifted them -- checked the tendency to baptism and led Jews to fight for their rights which they were becoming convinced were theirs.

* * * This was a significant change in the mental fighting attitude.

He wanted to change Schutzburger to Schutzjuden.

He was a passionate German -- had no other fatherland, simply wanted equality as native-born. We are either Germans or homeless. There was only one baptism -- not of Christianity, but of German nationality and it was a baptism of blood in common defense of fatherland. We place no value on our nationality following the destruction of Palestine.

Riesser created this ideology -- Germans of Jewish religion.

5/11/43

First Emancipation laid the path for an economic readjustment of Jews.

Dubnow gives three reasons:

1. growth of cities (and intermingling of Jews and Christians)
2. emancipation forced them into handicrafts, wholesaling
3. rapid accumulation of capital in hands of Jewish bankers following Napoleonic wars.

Universal social ascent of the Jews through all these elements was very noticeable.

Epoch of Second Emancipation brought these developments into even greater heights. Stock-exchange kings, etc. But there were still great groups of Jewish masses struggling against prejudice.

House of Rothschild (out of Frankfurt ghetto) was at top of capitalist world. Dynasty started by Meyer Ansel.

Roscher -- Role of Jews in Economic History --:

Jews had always to fulfill a certain function in economic life ahead of the trend. In middle ages, when general trade was by barter -- the Jews were already dealing in money. And when money began to be used generally, the Jews started the institution of credit (especially court Jews who supplied the armies of Europe -- and were paid later, if at all).

This is always function of Jews -- to pioneer for new economic forms -- because they were the ones always suppressed and confined in their economic life. They were always on the look-out for new ways, through necessity.

(Edict of Nantes -- full rights to Huguenots)
(
(ca. 1700)

' Nationalism -- Hayes (N.G. as scholar) '
' -- Hans Kohn * '

The new states were Christian-nationalism -- different from ideal of Revolution -- exclusive of Jews. The new historical school taught that the ideal state was of middle ages. This was escapist, romantic conception. Return to medieval knighthood.

(Jewish problem became a question of discussion among the nations, which
(had never happened before.

What followed the Congress of Vienna was very sad. The reaction struck the German Jews very sharply. Teutomania caused desire for political strength of middle ages.

4/13/43

The sacrifices of the Jews in battle were forgotten, while their war-profiteering was remembered.

Striving for reconciliation was useless -- the new state was a Christian, reactionary nationalism. Language is an instrument of nationalism -- and the emphasis was on German language and literature. There was hostility against everything foreign.

The term Judenschule was sign of scorn and derision, referring to disorderly conduct.

The professors were, as a class, reactionary and anti-Semitic -- and influenced whole generation of students, as today. Prof. Russ was notorious. Also professors had very important status in general community -- not only students. Hep! Hep! originated in 1815.

(Chapter 9)

The Emancipation of the Jews in Germany, in Particular the Prussian Jewry --
Edict 1812

I. Survey

a. The transformation of Europe by Napoleon. The year 1806 marks the turning point in the internal political life in Germany. The seeping in of new social ideas and doctrines.

b. The social conditions of the Jews had undergone various changes in the last quarter of the 18th century. The growing influences of Dohm's ideas. The model of the foreign Jewry -- legislation: Joseph's II Toleration Edict; Louis' XVI abolition of the body tax. Lessing's "Nathan the Wise." The spiritual emancipation. The Berlin salons.

II. The Struggle for Reform of the Jewish Status in Germany up to 1806

a. King Frederick William II (1786-1797) appointed a commission for examination of the Jewry-laws. David Friedlander was leading in the movement for Jewish emancipation. The legislative project offered after two years of reform work was, however, unsatisfactory so that the Jews preferred to remain "in the old condition," established by the Jewry Regulation of 1750. That was in 1789. The year 1790 brought with it even new restrictions.

b. Through the second and the third partition of Poland (in 1793 and 1795) Prussia had an increase of about 53,000 and 71,000 Jews respectively.

c. General - Juden - Reglement fuer g ^{not clear} - und Neuostpreussen.

d. Two more reformatory efforts under Frederick William III (1797-1840) remained without any result.

e. Jewish efforts to obtain emancipation through religious assimilation. The "Open letter to the Honorable Herr Oberkonsistorialrat and Probst Teller in Berlin, from some Fathers of the Families of the Jewish Religion." Its

probably Friedlaender is meant
 author: David Friedlaender. The pastor's refusal, followed by many pamphlets concerning the Jewish question. Schleiermacher's attitude.

f. The "pamphlet-battle" (Schriftenkampf) of 1803-1805. Grattenauer against the Jews.

III. The Passing Emancipation in the Province of French Command in German Territory

a. The six year command of Napoleon in Germany from 1806 to 1812 brought with it for the Jews of those German states, which were directly advised in the French sphere of influence, a temporary emancipation, which, in turn, ceased with the end of the Napoleonic command in Germany.

b. Early the Jews were emancipated in the Kingdom of Westphalia, under Jerome Bonaparte. It had, in 1808, almost 15,000 Jews. With the French system used as a model, a Jewish consistory was established in Kassel, at the head of which stood Israel Jacobson, court agent of the Duke of Brunswick. He strived for the transformation and modernization of the Jewish community in accordance with the French tastes. His various religious reforms.

c. In Frankfort on the Main, the Jews bought emancipation by the payment of the twenty-fold yearly protection tax, amounting to 440,000 florins, in 1811. In November 1813, however, when the combined Russo-Prussian-Austrian army entered Frankfort, the equality of the Jews came to a premature end.

d. Similarly, the Jewish emancipation in Hamburg was of a temporary character only.

e. At the same time, the struggle of the Jews for civil equality remained unsuccessful or almost unsuccessful in Saxony, Mecklenburg, Bavaria, Baden, Wurtemberg. The alleviations which were granted the Jews were confined within narrow limits. (lifting of body tax)

References

Graetz V, pp. 500-509

Baron II, pp. 239-240

Ismar Freund: Die Emancipation der Juden in Preussen I, Berlin 1912, pp. 31-100

4/1/43

Cabala

1. In history of human mind, two differing attempts to grasp meaning of world and life. One -- through our intellect, which characterizes the Jew and the Greek. The other -- is a leap, a storming of heaven by our hearts -- mysticism.

These two attempts have disliked and competed with each other -- claimed sovereignty and denied validity of the other. Quite obviously, they supplement each other. They negate each other in method, but cannot deny. We switch from one to another -- activity in one is a form of rest from the other.

2. To obtain value from either one, you must stand inside it, and not be an outsider. Unfriendly critics cannot understand. We understand only what we love. Rationalist critics of Cabala never know it. And mystics cannot approach rational science with a superior attitude.

Cabalistic notion of God

1. Inner side -- אֱלֹהִים יְהוָה -- utterly unknown -- close to negative theology of neo-Platonists and Rambam. Beyond our thinking -- also beyond our intuition or sympathetic guessing.

2. Outer side -- the living God, who becomes so through the acts of Creation, Revelation, etc. There is no אֱלֹהִים יְהוָה in the Bible or any living religion -- it is relegated to the "wise men". The דָּם becomes God when it turns toward Creation -- as is described in Gen. 1. And the external creation in the phenomenal world is only a veil over the real creation which took place in God.

This creation in God takes place in 10 successive סְפִירוֹת . (Similar sound to "sphere" is pure accident.) What the Sefirot are is the very heart of the Cabala.

כ ת ר

א ה י ה

ח י ו ת

almost as inscrutable
as א"ס itself.

כ י נ ה

י ה ו ה

Is. 33:7 א ר א ל י מ

ח כ מ ה

י ה

א ר פ נ י מ

ד י ן

א ל י ה

Is. 6:7 ש ר פ י מ

ח ס ר

א ל

ח ס מ ל י מ Ez. 1:4

ת פ א ד ת

א ל ה י מ

Ps. 68:18 ש ב ע נ י מ

ה ר ד

א ל ה י מ צ ב א ו ת

Gen. 6:4 ב א ל ה י מ

נ צ ח

י ה ו ה צ ב א ו ת

ח ר ש י ש י מ Dan 10:6

י ס ו ר

א ל ח י

Ps. 104:4 א י ש י מ

{ מ ל כ ו ת }
{ ש כ י נ ה }

א ד נ י

כ ר ו ב י מ

א ד מ ק ד מ ו ן

ע ץ ח י מ

candlestick

series of concentric circles

4/1/43

The first thing in Cabala is an emphasis on words in their own right as if they had a meaning of their own, separate from the ideas. Magic feels that powers and potencies exist in the proper words. Logos -- verbum Dei. Words are beings and entities -- symbols of a greater reality, hidden.

Reality of heaven and earth is only a second reality -- important only to geologists and chemists. Deeper reality is reality of words whereby world came into being.

There are two possibilities, for connection of two worlds -- either Platonic (which says world of creation is copy of flawless pattern in the ideal -- one is copy of archetype) or one is at work making the other -- one awakens and brings to creation.

Creation points to secret world that can be penetrated only by faith.

The secret world does not consist of the ^{oro? (not sure)} ס'ל'ל'ל' ס'ל'ל' of Ramban, for these belong to the lower world. This secret world is the secret life of God in action.

What we call creation (cosmogony) points to the secret world (theosophy), knowledge of which is forbidden by traditional Judaism. But they are two sides of the same coin -- cosmogony is set of symbols telling what is happening in secret world.

Theosophy is doctrine undertaking to tell of secret life of God in action -- assumes that God moves from primal condition of \aleph , of being utterly closed -- to the condition of life, a secret life which the theosophists can see, which life has effects on the state of the created world. These heartbeats of God's life are called Sefirot.

God, as he is before Creation, when he is still אֵלֶּיךָ , is not mentioned often, even in Zohar. But he becomes a living God.

The אֵלֶּיךָ emerges from its hiddenness and becomes the living God, whose secrets and activities are revealed to us through the Sefirot, which are so many potencies and areas of God's creative power.

אֵלֶּיךָ אֵלֶּיךָ -- 22 letters and first 10 integers tell how creation took place through them. And Sefirot took on, from meaning numbers, a whole series of meanings. The term Sefirot never mentioned in Zohar -- areas, stages, lights, crowns, sides, etc. All these terms mean certain successive phases in the unfolding secret of God's life. These secrets revealed nowhere better than in the words of the Torah, and so there is manipulation of words.

This is

(this was unfinished in the notes)

Creation takes place in God first -- then the cosmogony is a secondary mirroring of that terrific crisis taking place in God when the אֵלֶּיךָ begins to wrench itself and turn toward creation.

When the אֵלֶּיךָ turns, from its fullness, toward creation, it becomes first of all nothingness, אֵלֶּיךָ -- and from this אֵלֶּיךָ things flow -- the אֵלֶּיךָ into the אֵלֶּיךָ , etc.

4/7/43

There are great enemies and doubters of the Zohar -- Graetz and ל"ד --
but these are great because they understood, even though disagreeing.

Cabala contains mysticism) hence opposed by Maskilim.
) mythicism)
) magic)

First Three Sefirot

I. קדמון -- corresponding divine name = אהיה

nothing -- איה

aura -- אור

will -- אצות

That aspect of God in which the mysterious wrench or turn from utter
closedness נחיתות toward creation takes place. That point of decision
is called איה -- nothingness. The divinity of it is אהיה, the future --
The image of it is אור -- the great aura. This point of turning toward
creation is called creatio ex nihilo. Another name for it is Primal Will -- אצות.

II. אבן

Image = point in center of aura. Either by itself, or in combination
with next sefira Bina, it is embodied in first word אבן.

Another image is well, fountain, which gushes forth out of the איה.

The emergence of the point or the gushing forth of the well is the
beginning of the creative power. It is the appearance of the idea of creation
within the divine will, and therefore called אבן, which is the thought
within the אצות.

It is אבן, the tip of the Yid. Also called the father, the
mystical Eden. Divine name is Yod.

III. בית

Palace -- בית, which is built out of the primal point, which is the seed-plot of all creation. The stream begins to flow.

Human thinking can here put questions -- the first two are still within the ב-א. But here the sowing of the seed takes place in the palace. The image here is the mother, receptacle -- as the point is the father.

Divine name is א, אלהים. The words בראשית ברא אלהים are to be understood with אלהים as object -- the power of אברהם in the אין created אלהים. The subject is the אין moving toward creation.

These three constitute the preamble to the other 7, which are in the daylight and represent the 7 days of creation -- not in chronological succession, but in sense of work-units. Especially important are 4, 5, 6, 7.

Sholem pp. 213-216

ברא has unknown subject (first sefira), which created מלהים,
as object, (third sefira).

Zohar is the second sefira -- which is the father, the seed, the point,
which enters the others and spreads.

no surprise about use of word ברא -- לית תהומא
It is not creation out of nothing but extension of point.

First word בראשית is second sefira.

(the third sefira is the palace) the beginning -- שריאומא
(where you can begin to ask)
(questions)

the second and third sefirot go together palace point
 בראשית = ראש בית * * *

there were shaped -- מתקן

The house becomes impregnated by the point and is made ready for
habitation -- then called מלהים , which is name of third sefira.

the letters of the alphabet are the seeds -- אינון מתון

all letters from א to מ = מ"א -- מ"א השמים
whole world is contained in מ"א

*not sure of
accuracy in the
Hebrew*

נ"א - נוסחה אחת

he engraved -- וליף

(royal patent) through the will -- הירסנותא

through fiat of the ה"א the world is created -- (note נ
and the ה-א becomes creative himselfin divine aura - higher heaven -- בטתירו עלאה
which is symbol of first sefira

light, flame -- נוצינא

dark flame -- דקורינותא

arose -- נסיק

within -- נו

secret -- instead of סרישא read סרשא

smoke -- קוסרשא

(Golem) shapeless -- נוולטא

inserted -- נעיצ

in the ring of the divine aura -- בעזקא

color -- [טז] red -- סומם dark -- מיכס white -- חתר

assumed a definite shape (yardstick) -- סריד סעיתא

it made -- עיצ to shine, radiate -- לאנהרא inf.
 well, fountain -- חר-נוביעו corres. to
 hiphilfrom which -- דמיניא dipped, poured forth -- אנטבעו this is
 hithpael
 corres.
 to kal

downward -- לתתא

its -- דיליא broke through -- עקע aura -- אוריא

through the impact -- דחיקו (noun)

for that reason -- קינין קר shone through -- נהיר beyond -- בתר

Zohar stands for second Sefira struck -- נטש

aura which touches and which doesn't touch the
 emerging point -- דסטי
 and then -- ונדעין

spreads out -- מתפשט second point -- ראשית

made for itself -- עביר ליה there in the palace -- שם = חסן

benefit-- לחועלתא for its glory -- ליקריא in order to procreate -- לאולידא
 silkworm -- דסטי לארבעון טב
 hides -- דמתרסי

5/5/43

I, 90

God who creates and man who is created is not unequivocal. There are many kinds of Gods. In spite of **רַבּוֹת** there are many gods.

Also the man created is not one -- there is upper man and lower -- there is undifferentiated man-woman.

נַפְשֵׁנוּ אֵלֵינוּ -- "we" will make -- why plural?

Many Gods

אֱלֹהִים is architect in service of **מַלְאָכָה** -- called upper mother -- **אֱלֹהִים** is female in God. Androgynous. Called Shechinah below.

God spoke to God (male to female) and light was created (**לְאֱלֹהִים**) **וַיִּמְסַר אֱלֹהִים**
Thus all edifices arose in the way of **מַצִּילוֹת**, effluence of divine male utterance.

5/12/43

Love and Suffering

Mankind is a single organism, and the sufferings of some purge the others.

Love runs from disaster to sublimity.

Zohar has served as *עיר דקל* for many things condemned in Judaism -- so has a great doctrine of love. Two shall be as one -- one is not just an undifferentiated unity, but is an integration -- and so God is an integration of male and female.

Love is powerful motif in mysticism -- classic text is *שיר השירים*. Eros is motif, from highest to lowest.

Love *אם כן*

קדושים תהיו -- the way to do it is to make love properly.

God (the one) is found only in the one (Israel).

Man joining with woman with intent to sanctify, is then called complete -- one.

Suffering (ב) *אין*

One must suffer for the other -- this is trans-ethical, unjust.

על דמם יתבן

Just as the arm is the organ which has to suffer to cure the rest of the body (through blood-letting), so certain ones have to assume suffering for all mankind -- and this is true religious genius -- Isaiah 53.

(Cf. blood-letting in Poland)

(When God wishes to bring cure to the world, he makes to suffer one *צדיק*.
(
(*והוא מחולל סכסעים*
(
(We can never reconcile ourselves to this.

RAMBAM

Moreh, III, 51-54

Rambam reverts, at end of Moreh, to completely Jewish point of view.

I, 50-60

Negative attributes -- one does not and cannot know what God is.

Rambam says that God, instead of being anthropomorphic, in the image of man, as he must inevitably be, is to be known only by negative attributes -- what he is not. We only know what God is not -- not what he is, but what he isn't. This is deeply unJewish, neo-Platonic.

Oct. 1, *apparently* 1942

51 מלשון

Rambam, unlike Saadia, has not exhausted his dynamic.

מלשון -- idea

מלשון -- conclusion

מלשון -- religious cult

מלשון -- eternal life

The מלשון of the Rambam is the strange mystic doctrine that God is with you only to the extent that you are in God. This is Platonic -- Idea. Completely non-Jewish.

מלשון --

מלשון -- rational

מלשון -- thought, as well as word

מלשון -- existing beings

1. Those outside the city are the pagans with no religious belief. Turks and Negroes. Like monkeys.

2. Those in the city with their backs to the palace are the ones with religious belief but with wrong ideas, either as result of own thinking or of being misled. They get away from truth by walking in wrong direction. They are worse than first class, and may have to be killed. This is Goyish viewpoint -- like the Inquisition which burned men for having wrong ideas.

3. Those who desire to enter the palace but can't see it at all -- Those are great mass of pious men, who perform Mitzvos without knowledge.

4. Those who walk around the palace are the scholars, who have true ideas but didn't think them out, simply received them from tradition. They have not practical speculation on the principles of religion, nor sought intellectual proof for religious belief. They merely study religious ritual.

5. Those who have thought concerning the principles of religion have actually entered the vestibule.

מ"נלז מ"י"י"ז -- metaphysical questions

6. He who knows of metaphysical matters and has found the proof of everything which has a proof, and approached the truth of that which can only be approached -- he has entered the house of the king.

10/7

Love arises out of knowledge of God. The kiss by which Moses died is the fusion of our mind with God's. This is the high-toned religion, in comparison to which the ordinary *קדושה* is a kind of blundering, stuttering approximation.

A man has religion according as he has perception of God. This is the only true religion. The ordinary man who thinks of anthropomorphic god is way off the track, outside the house. God of the Siddur, the Midrash, is only an invented and imagined entity.

The *קדושה* -- fusion between God and man -- comes from the *שכל*.

Love is in proportion to knowledge, which is the opposite of normal psychology: This is pagan mysticism as opposed to Judaism.

10/8

The God of Spinoza is merely the sum of necessities and removed by worlds from the ordinary God of religion. Still at the end of his Ethics he comes to a realization and a glad acceptance of the scheme of necessity is what he means by the intellectual love of God.

- - - - -

Each man is free to fuse with the *שכל המדע* to the extent that he desires. He may participate in the *קדושה* or disrupt it. This is a certain free will.

Two types of religiosity -- Jewish (including Jesus) and pagan. In the former you turn to God and look for strength to meet the trials of life. There is a certain distance maintained as a sort of *קדושה*. In the pagan

type, as in Rambam here, there is a mystic fusion with God -- and the main design is not living but knowing, which destroys the distance by virtue of a פִּיזוּ . Death by a kiss is the symbolic description of a perfect פִּיזוּ .

These two types have been called the most important difference in religion. One is for life -- the other is a Gnostic, contemplative ideal, for which living is only secondary.

Rambam says the business of life is to concentrate on God -- this is Goyish. The object of life is to make a living -- *(Would John be meant, not Thomas?)* said Th. Dewey. Rambam says you interrupt the פִּיזוּ when you make a living -- and this disrupts the union with God. This is mystic. He who is in God must remain above all circumstance or he will no longer be in God.

10/14

Theory of providence -- that providence concerns itself with a man in proportion to his אִיזוּ -- his union of mind with the Divine Mind. This is pagan gnostic mysticism -- almost magic.

Ordinary man's religion is not an אִיזוּ שְׂכֵלִית -- it rests on fantasy and imagination.

He says evil happens when a man is not thinking of God. When he is thinking he is protected. Thus no providence for the unlettered. It is outrageous and scandalous.

He trivializes man's heroism and tragic nature for the sake of his intellectualism. Complete misconception of problem of evil.

10/28

52

The **תורה** is almost completely a cognitive relationship -- still it has a moral aspect (which is his Jewish background). In God's light we see light -- all art and music are God's inspirations. We must remember that God is with us, as much as we are with God -- hence there is the strong moral support to be derived from this knowledge that even when we are in the dark and alone, God is with us.

The great king whereby we achieve the **תורה** is the **שכל המדע**. The light which floods us is the perception of God, which yields inspiration. Bible concords here with deepest in metaphysics.

- (Imaginative ways are external, threats, etc.
- (True way is to understand oneself, not by threats.

One must be aware that God is with us all the time, by the true way.

We are constantly with God hence must act decently even in intimate acts.

Fear of Lord is one great objective. All ritual acts aimed at achieving **תורה**.

Other objective, love, is achieved through ideas and doctrine.

53 -- not important -- contains his **תורה** on certain terms --
introduction to 54 which is important.

תורה**תורה**

תורה -- means excessive, especially of charity.

- a) to those with no claim on you.
- b) more than is necessary or is asked.

Creation of world is **תורה** from God.

תורה -- equity, to give each man his due, according to his station, distributive justice.

This is moral term -- not paying debts, but doing more than that.

Negative Attributes

God is made in man's image. The wish is father to the thought.

Whence Maimuni's desire to get a God not in man's image?

Man conceives of God, inevitably in terms of his own experience --- and God is anthropomorphic. The Rambam thinks that the thought is more important than the wish. This is our quarrel with him --- the wish is for bread and woman and justice and whatever else man thirsts for. A guy with an intellect and no thirst is dead.

Thus Maimuni's desire to get a God not in man's image is a result of his emphasis on thought rather than wish.

12/9

There are two needs of human spirit -- to which there correspond two conceptions of Godhead.

The God in the highest image of man -- the highest aspirations -- this God of the heart is inevitably anthropomorphic -- the God of practical religion.

There is another much rarer conception, which is necessary for all its rarity -- so this ~~the~~ theosophic, mystic, Gnostic concept, though of no use and meaning for ordinary man in his struggles, still is indispensable in small condiment-like quantity.

(Philosophers, on verge of becoming theosophers, mystics who are heavenly
important word here, which I couldn't make out - typers?
 (move to this viewpoint of Gnosticism. This other God, to be the ground
 (of all things, cannot be of the nature of these things. Always "the other",
 the not-this, the not-that -- the 1's out of which the mere W² can arise.

This is a real division -- what is the common denominator of the two goals? Is there a pluralism? James thought so.

In the theosophic God we get to certain paradoxes.

(The proof of God is the saintliness of man -- whence his aspirations?
 (To glorify man is not atheism, but praise of God by implication.

God has no soul -- no existence. He subsists -- like Platonic ideas. But even more God supersists. He is an idea, say some, only an idea, among other ideas. This de-realizes, de-superstitionizes him.

The same Gohen who said these agnostic things later in life became the most Gnostic philosopher -- completed his circle.

God has no relations to time and space. This is eternalistic. The ordinary man is temporalistic -- decisions are yet to be made.

Time is the measure of motion -- God does not move -- hence he is not in time. But objection is that thoughts move -- and thoughts are in time. Further, why fight if all is resolved in the timeless mind. We object.

Then he goes on to אב ואבנא which is real relation -- father and son.

Nothing is necessary -- everything is an effect -- all things are contingent -- except one, which is self-cause.

אב ואבנא ב' אבנא

is this not?

אבנא -- is a Mononamous term

dog and Dog (in Zodiac)

אב (eye) and אב (spring)

12/10

The 5th group is Attributes of Action, which can be the only positive attribute of the Godhead, the only approach.

This action is voluntary -- he creates a world but didn't have to. Hegel said he had to, because he was lonely.

He finishes by saying that God is the sum of the patterns of behavior -- this is a little agnostic malice, because here he is merely the projection of moral reason.

The other side of the circle is that God is really real above all else, the ground of all being including moral reason.

God created the world not because he is a world-creator -- that is not his occupation.

אבנא אבנא

God is one from all points of view.

12/16

53

Rambam says you cannot have attributes of mercy, pity and love without a body. Therefore God does not possess these attributes.

There are immanent attributes, not transitive -- life, knowledge, will, power. Rambam pitilessly attacks this also -- and ends that life is the entrance into knowledge.

Rambam destroys even these most refined and sophisticated positive attributes -- goes to his main thesis that the only attributes are negative.

12/17

In second half of 53 he triumphs over the unknowable of God's essence. True we know his actions and infer him from them. But these are not necessities, obligatory on him.

(End of chapter is that ground of all things is radically and ineffably
(unknown.

Knowledge and life in God are identical.

12/23

1. God's attributes are his actions.
2. God's essence can be known as much as possible, from a speculative point of view.

Moses has asked God two favors -- to know his attributes and to know his essence. Both of these were answered -- as above.

- - -

Whole controversy over phrase

לֹא כִי שִׁנוּם וְיִתְפַּלֵּל לַבַּי

Opponents left out לַבַּי, thus damning him.

Adherents left it in, as an amelioration.

(Cf. p. 79 b)

1/6/43

54

1. God is unknowable in his essence.
2. He doesn't need to be knowable -- this Gnosis is improper for man.

What we need to know about God, who is "utterly other", is that he is a pattern. The purpose of God for us is to serve as a guide of behavior -- to be the ideal person.

What we know of God in actions -- and we use these as מִצְוָה -- as a pattern of emulation. (See 81 b)

55, 56

At end of 56, God doesn't exist. He may supersist, desist, etc. -- but can't exist -- because that implies flesh and blood in time and space.

He goes on to the final conclusions that God is not One -- that the only thing you can say about God is that he is a not not -- a negation of a privation.

This is all that philosophy can say.

In 54 God is the pattern of perfect man.

In 55 God is the non-man.

נִזְק -- privation attached to potentiality which will in proper course (p. 82) be actualized.

Boy 5 can't read yet -- suffers privation -- but he will read.

56

You can't have it, that God's essence be different -- yet his attributes be similar to human attributes.

You can't include in one definition things which are different. God and man are not similarities differing only in degree, like various kinds of fire or color, etc.

* * * **WIDJ**, as applied to us, does not apply to God. Also when we say God knows and we know -- that means two different things.

p100 -- amphitology.

A corpse, a statue, a man -- to all can be applied the term "man", so far as externals are concerned. But of course the essential differences remain.

1/21/43

57

Existence emerged from the essence as an accident, in re that which exists. This applies to everything for whose existence there is a cause -- which means everything except God, who is not in the spatio-temporal world. Existence is something added to the essence -- which pushes it out into the world. God is the only thing which must exist -- does not have anything added -- because for him essence and existence are one -- he is causa sui. Existence doesn't happen to God. He exists but not through existence (which requires a cause).

The One applied to God cannot be a numerical one -- because that would make him countable among other countables.

These subtle ideas cannot be understood by ordinary words.

In order to say God is not many, we must say he is one, but this is not exact.

We mean he has no *דברים* to anything else, so we call him One.

The arithmetical one presupposes the deeper one of thinking. Every thought is a unity -- one is a unity, one and one is a unity; two is a unity. So God is certainly not the numerical one, because that would make him one of many. Our thought of God is One -- but he is outside our thought. The universe is One but he is not the Universe -- we are not pantheists.

What kind of One is God?

Also take term eternal -- that also is inapplicable because it has a temporal sense -- and God is not in time.

Therefore God does not exist or subsist, is not One in the arithmetical or any other sense, is not eternal in any sense --

This is where the circle meets -- where utter sublimity meets utter agnosticism. This is the Rambam.

This quality of irony (perhaps) produced many enemies for him.

God has neither Existence, Unity, or Eternity.

- - -

57

Existence, in a temporal-spatial sense, is an accident, incidental to the real existence of a *מהות*, which may be said to subsist.

But in relation to God it is no accident because *מהות* and *מציאות* are identical. Thus God is *מחויב למציאות* -- while everything else is only *אפשר למציאות*. Everything in the world grows, comes into being, has a *סבה*. God is different -- and that is all we can say of him.

Leibnitz -- many ideas subsist in God's mind but not brought to existence. Only those things brought to exist which are compossible -- which can exist together. Therefore this is the best possible world. Voltaire kidded this optimism in "Candide."

- - -

God of practical religion must be a glorified human being, the great heart, the growing suffering God -- not some abstract utterly other, unfathomable.

AMERICAN JEWISH
ARCHIVES

2/4/43

Negative words are more positive than any positive words.

Immortal -- not merely "not dead" but containing such a life as is deeper than any ordinary life.

Individual -- not merely "not divisible" but containing such a unity and entity as to describe the living essence of every person.

So the negative words about God are the same -- no existence means an existence deeper than any mere physical being which we recognize.

no/thing

n/ichts

(Dimocritus says not more is the "thing" than the "nothing" -- not more
(is the "ichts" than the "nichts" -- not more the positive than the negative.
(
(The latter is more basic.

God, says M., is the great NOT .

2/10/43

ch. 58

By knowing we don't know -- because it is blasphemous and also a zero to talk.

But by not knowing -- you begin to know. This is the via negationes. This is grand and sublime paradox.

By knowing what a thing is not brings you closer to knowing what it is. It's not a plant, a mineral, etc. -- This ~~is~~ negative way is more modest than the positive which presumes to tell you about a thing, but can't actually.

2/11/43

85 b

We know only God's thatness -- not his whatness -- therefore how can one attribute positive things to a being whose whatness is unknown?

In order to have definition you must have complexity -- הרכבה -- which God does not possess.

God has no מקרים --

God cannot be defined because no הרכבה , he is an ultimate.

מן השקר העדרו --

it is impossible that he shouldn't exist

negation of a privation -- שלילת העדר

לא סכל לא נבהל, וכך

Only certain kinds of negatives applicable. Absolute negations -- such as: The wall does not see. It never could or never will -- it isn't in the nature of the wall to see. This is the type of negation which applies to God.

Mirrors in Coney Island which caricature our faces -- other mirrors which glorify our faces -- God.

- - -

2/24/43

We cannot know the reality of his essence -- all positive attempts at description are impossible -- therefore what advantage to trying?

The ignorance of God is not blank, but learned ignorance -- through successive stages of negation one approaches whatever truth is possible.

The via negationes requires careful study in order that each negation may be made. Such a person who makes a study has a basis for his ignorance -- this is learned ignorance.

There is a less learned group whose ignorance is more blank -- these are in doubt whether an attribute belongs to God or not -- and a third whose eyes are completely dark, these affirm positive attributes.

1. God is not body
2. God may or may not be body
3. God is body -- farthest away from God
4. God is without emotion, in addition to being without body --
he is closer to God than #1.
5. Anyone capable of making more negations, on basis of proofs,
becomes more perfect and closer to God

These negations must be made on basis of study. Let us not attribute positive things to God which we consider perfections for us -- which are the deepest aspirations of the human heart -- we cannot attribute these to God because that would be making him human. (This is not the God of practical religion.)

The utmost we can know is that we know nothing. Our understanding of God consists in our inability to know him perfectly.

2/25/43

Rambam has no respect for Bible, Midrash or Talmud if they run counter to his doctrine. What he respects much less are the liturgical poems, which are full of positive attributes. The Yigdal itself contains, along with the negative, a great many positive attributes.

In the remainder of ch. 59 there is an explosion of wrath against the payetanim, who tell God what he is, in terms of glorified man.

Every time you praise God you diminish him -- silence is the greatest praise. He is against all liturgy, if it means piling up adjectives, etc. He would prefer silent praise. This is non-Jewish, mystical. Without prayer there is no religion -- contemplation is non-Jewish.



3/4/43

Philosophic God like Rambam's in various Hymns

(Saadia argues against the humanized God.)

שִׁיר הַיְחוד

שִׁיר is deepest idea of God -- it itself is significant -- describes orientation and integration of personality. It is deep word.

Written by some nameless ecstatic around Regensburg -- incorporating the new ideas of Saadia.

שִׁיר הַכבוד written by someone independent of Saadia -- probably Jehuda ha-Chasid.

In these שִׁירִים are curious combinations of moods: Infinitism and ineffablism of philosophers, together with speculism without regard for established theologies, together with old notion of human God. Deus absconditus is all things to all men in these שִׁירִים.

In יגדל God is described negatively

אלהים חי -- positive

נמצא ואין עתל מציאותו	} negative
אחד ואין יחיד כיחודו	
נעלם ונס <u>עין סוף</u> לאחוריות	
אין לו דמות	

אין ראשית לראשיתו

Towards end God becomes humanized:

צופה ויודע סתרינו

בזמן לאיש חסד

In אורן עולם also theosophic God out of time and space

בשרם כל יציר נברא - ואחרי ככלות הכל

לבדו ימלוך נורא

a word I couldn't make out (approach? concept?)

last 10 lines

* שיר היחוד ליום שני

-- halfway through עד אהה כך ונכבודך

These are pantheisms and theosophiss

כבודך על כל הארץ

אין תהלה אל ראשיתך

Just like Ramban

beginning in wisdom

beginning in time

ואין קץ ותכלה לאחריתך

no temporal ending

אין סוף לעסק מדותיך

spatial terms used symbolically,

cannot be applied to God.

סובב - פאה

זר צלע

Unknowable God is thesis here.

ליום שלישי

על כן אינך צריך לכל - לידך ולחסדך צריכים הכל

Here is the great difference about God -- does he need men or not?

(These poems are high, philosophic speculative abstractions combined)
(with deep religious emotions.)

Older absolutistic, mystic theosophic doctrine -- that time and space are unreal, an interlude between the before and after. This is refuted, for instance, by Hegel who sees man's struggles ascending and God. *not sure of word*

View that God needs world as much as it needs him is the more human aspect, for most of us.

Both these views have validity. Most of Jewish literature and theology based on view that life is real, important, great -- and God needs life.

(Royce vs. James)

app. 1. 21

כל היצורים וכל מעשיהם -- וכל דבריהם ומחשבותיהם --

קראש ועז סוף חרש כולם

This is absolutistic position.

It is utterly impossible for the moralist, the temporalist, the pluralist, the struggling man.

The future is open, not foreordained, the issue has to be fought out -- this is a philosophy for a fighting man. This is true Jewish philosophy. We believe the good will win out -- but are not certain that victory is a foregone conclusion.

ליום רביעי

Much more religious kind of God -- more personal, living, less abstract and philosophical. Love symbolism.

ליום חמישי

Paradoxes of qualities (as we had paradoxes of space in #3) -- show at least that God is given qualities, which is departure from Maimuni. He is given חיים , חיים , etc. -- all positive attributes.

Then in second half of poem, he returns to Maimonist position, culminating in phrase לא סגור ולא ידענהו

PHILOSOPHY

ETHICS

Either man is an animal and ethics are laws of expediency -- or man is angelic, and there are unseen laws. Jewish Ethics is on side of the angels. Nietzsche says ethics is Jewish invention -- poor man's invention.

Plato's "Gorgias" --

Good + evil -- part of great mythos making us as gods -- but also making us paralyzed animals. "Conscience doth make cowards of us all."

{ How is it people don't agree on their ideas of good and evil -- like
{ they agree on algebra? Is there an objective system? Are they intuitions
{ of the heart? (Hitler can claim as much.)

Two types -- Epicurus - Hobbes and Moshe Rabbenu - Kant.

Sumner "Folkways" -- main theme that tickles sophomores is that everything has been regarded right sometime somewhere -- but that is not all.

Bernard Hart "Psychology of Insanity" -- ethics is that form of discipline which prevents us all from becoming really crazy.

Abbott -- "Kant's Theory of Ethics"

Mackenzie -- Outline of Ethics

Seth -- Ethical Principles

Sedgwick -- Methods of Ethics

T. H. Green -- *or Prolegomena?* Prolegomena to Ethics

J. S. Mill -- Utilitarianism

W. B. Yeats -- Ideas of Good and Evil

Herman Melville broke his heart on the problem of good and evil.

Emerson had no idea of good and evil -- he was like a flower.

Greatest master of all was W. Shakespeare. Iago.

10/2/42

Ethics

Morals are an imposition on nature -- which has an "is", not an "ought to be". Morals reforms and deforms nature. Other sciences deal with what is, concerning whose reality there is no doubt. Ethics deals with what isn't but what ought to be. Das sein -- das sollen.

Is there an ethical law that holds for all -- transcendent, tying man to God? Or is it just the desires of the weak restricting the strong?

The way to ethics is through doubt -- like the way to God is through doubt.

The Sophists called ethics "a fable agreed upon" by the many weak full of envy.

Two attitudes -- religio-ethical and naturalistic. There is a passage in Talmud which links them -- it is meekness but not weak. The underfed humility of N.T. is not strong or real. This passage is in Yoma 23a -- and is true ethics, because it has something of the naturalistic in it.

(Nature has an appeal to the heart of everyone. Gorgias "He who would
(truly live, should let his desires wax to the uttermost. Ethics is a denial
(and deformation of nature.

(Plausible as the voice of the tempter may be, the Jewish answer is that
(there is another realm beyond what is -- the realm of what ought to be, which
(is higher and better than nature.

Rebellions against ethics take place even in the best-disciplined of men. James says we need "a moral holiday." And from this individual revolt, it spreads sometimes and is raised to a principle as in Machiavelli, or between states in their relations which are completely non-moral and unethical.

10/8/42

Utter relativity of ethical standards is the great denial of an ethical science.

Ethics denied:

- 1) Each individual a law unto himself
שכלו כשלו
- 2) Democracy and ethics are an assault upon the shapely and the strong who ought to rule. Better a benevolent despot.
- 3) Differing ethical systems seeming to annul each other
- 4) In the lives of peoples at one time or another everything has been considered good. Thus how claim ethics?
- 5) The states in their relations have never recognized ethical laws. Sovereignty means there is no higher law.

Old Thesis:

That philosophical ethics, based on what men want and need (psychologically and biologically), as a system, is most closely approximated historically by Jewish Ethics. This is based on a rejection of other systems (Rigorism, Hedonism, etc.) which were unfamiliar with human psychology -- on a belief in life-idealism (that life is good) -- and thirdly on the belief that Jewish ethics conformed to the most objectively desirable system that we would think up.

But no longer so sanguine. Reason cannot be convinced by any proof of the existence of an objective ethical law.

(The heart's sincere craving for it is the only thing which authenticates
(truth to the intellect -- says Henry James, Elder. We cannot know, in the
(sense of proving intellectually -- therefore, the old course is too cocksure
in its proof of the first principles, of what is the best objective ethical
system.

New Course:

Start with Sumner as a genuine catalytic and chaos-producer.

Then Epicurus, La Rochefoucauld and Hobbes (man is an ordinary animal and the only world that exists is the visible one.) vs. Kant.

Finally Mac Dougall on Instincts and Hart on Insanity -- and last week or two, some Jewish Ethics.

New course for two reasons:

1. I've lost my old confidence -- and want to try something more cruel.
2. I want to finish in one semester.

10/15/42

Ethics is name of that postulated and hoped-for science of objective norms to which all men will agree. The possibility of such a science is sometimes doubted.

Morality has many aspects of time and place, manifested in many different codes. There are many moralities but only one ethic.

Relativity of ethics is due to many reasons --

- 1) varying moral codes
- 2) disagreement on philosophical ideals

Folkways and mores govern the lives of great mass of people, incapable of individual reflective action.

In the beginning there were no individuals only groups. Ezekiel and Jeremiah discovered the individual. Men were whipped into shape and taught discipline by the power of mores. But when this function is achieved, it is important that it become not stagnant like China and India. The cake of custom must be broken, in order for new genius to appear with new insight.

Walter Bagehot -- "Physics and Politics" describes the valuable function of discipline by mores, custom-codes in all early life. "All great nations have been prepared in privacy and secret." There is a great danger of overdoing this and suppressing the springs of individualism. Only if a nation can follow nature's own method -- stability and growth -- will it live and progress. Judea, Greece and Rome followed this formula -- in the latter two cases it was too late, and too much individualism which ran riot.

The mores can make anything right. That is the most terrifying thing. A fashion can make anything right. Sumner -- pg. 1 (definition of mores) -- pg. 19 (whence mores arise) -- p. 28 (folkways are right) -- p. 29 (folkways are true) -- p. 59 (formal definition) -- p. 76 (mores have authority of facts) -- p. 79 (inertia and rigidity of mores).

I.

Mores can make anything right -- take sex, for example, where relativity of mores is conspicuous.

Chastity in woman is upheld by most civilizations and many primitive peoples -- but there are striking exceptions -- 421, 422, 423 gives examples where unchastity is not only approved but required.

Incest is regarded as horrible by Judea -- but in Persia, Egypt and Peru, especially among nobility, incest is regarded as proper and required. 480, 483, 485.

Pederasty -- Greek love, revived in Hitler Germany, which was at first outrageous but is now in process of creating a new mores.

Prostitution -- generally condemned, or sometimes tolerated -- but in whole field of sacred harlotry (ch. 16) it is demanded. 529 Lupanars were provided in middle ages openly for dignitaries, including priests.

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Dialectic of history:

Custom-codes immensely important to discipline early societies, and also immensely dangerous if it goes beyond a certain point and suppresses individualism. But when individual genius does arrive, there is the danger that it will run riot and destroy society.

10/16/42

All of us, even the proudest, live mostly by conformity to custom-codes, not by conformity to an objectively-shown undoubted-good norm. Mores are relative -- that is the great tragedy, because this most important of all questions cannot be solved.

- - -

(Abortion and infanticide)

Romantic love is a modern invention. The troubadours brought it into our mores. A marriage of romance is considered low and vulgar by all aristocracy of the past. All Roman and Greek and Samurai and Jewish marriages were by Shidduch.

Equality of woman with man is demanded by modern mores and rational ethics -- but such equality is often rejected by the women themselves, especially India.

Coyness of women is generally required by our mores -- reluctance. But the South Slavs reverse this. p. 366 The groom must be pursued.

Modesty -- in old Japan men and women bathed together naked and nobody was disturbed. In Turkey a woman cannot show the tip of her nose. This is patent illustration that mores make anything right. What is the rightness and wrongness of behavior?

Bundling, as distinctly American, p. 525

"Knowing myself as I do, I mistrusted him."

II.

Evaluation of Life

That is an index of moral progress. Today slaughter is condemned, even if accidental. But even in advanced civilization certain kinds of slaughter are lifted out of the mores and permitted. Burning widows in India, heretics in Spain, witches in New England are all permitted by mores.

Greatest exception, also, is group killing in war. This is divested of all moral sentiment because of the mores. Sanctioned group killing excites no reaction of horror -- as would the very same killing in peace-time society. Here the killer is a beast -- there he is a hero.

War killing might be considered different because of a lofty motive -- war ideals. But these same motives can operate in peace society -- i.e. knocking off head of Father Coughlin. Yet this killing would not be tolerated or extenuated.

So the difference in feeling between man-slaying in and out of war is purely and simply a difference of mores. One is allowed -- one isn't.

{ There is one tremendous exception -- China, where the soldier even today
{ is regarded as the lowest human, next to the animal. In Japan, contrariwise,
{ the soldier is regarded as heavenly, next to the Emperor.

How do the mores achieve power? and obedience?

1. Respectability -- college campus 1890

Man, like dog, is a herd animal and suffers from being different from his neighbors. p. 95-96

2. Shame 428, 455

3. Active persecution 95, especially 232

10/22/42

We have the obvious inference from this discussion of the mores -- that right and wrong are merely fashions, only a little higher than fashions in ladies' shoes. Also we derive our values from the intellectual climate in which we grow.

And then there is the relapse into nature, which knows no ethics. There is no law in nature higher than the law of cause and effect, self-preservation. There is an external dropping back into nature of the best of us -- individuals sometimes, nations always -- since they certainly recognize no higher sovereignty.

Is the struggle between the two points of view on ethics one of the real insolubles? Relativity cannot be the last word -- and proof and objectivity are impossible -- so this is a genuinely tragic situation.

SUMMATION -- of initial discussion --

Is there a possibility of an ethical law?

Ethical theory arises in Greece, but in a Greece which is done and finished -- Socrates was after the Peloponnesian War.

It arises, if not after collapse, then in a time of crisis, as today.

Socrates and Plato are so shaken with a passion for the good that they are almost Jews.

Socrates had three types of pupil:

Pleasure-seeker	-- Plato --	cynic, virtue-man
Aristippus		Antisthenes
Hedonism		Zeno, Stoics
↓		
Epicurus		
(Cyrenaics)		

These are examples of two extreme views in ethics:

Aristippus -- most important thing in life is not pleasure, of belly and body -- not refined pleasures as Epicurus says later. Walter Pater is chief exponent of Epicurus in modern English literature -- do not postpone life. Awful brevity of life vs. splendor of experience. Theophile Gautier, Anatole France, Oscar Wilde.

10/23/42

Epicurus is associated with his garden, wherein walked men who lived without gods. "If there are any gods they have no concern for mankind."

We should want to be happy -- is theme of Epicurus. Get rid of vain fears of the beyond. It is against the postponement of living -- also against an extravagance of desire, which makes it civilized and gentle.

Various forms of Epicureanism:

- 1) Joyous and sensuous form -- Aristippus
- 2) Cultivation of sensation and experience -- subtle -- Pater
- 3) English type -- simple and unafraid reformers, starting with Bentham, Mill, Utilitarians.

Contrasting with Carlyle -- who called desire for pleasure "hogwash." Epicureanism of these Englishmen very simple -- desiring certain concrete needs for men to make them happy and good.

- - - - -

It is wrong to regard Epicureanism as involving a moral skepticism. It results not from frustration and defeat. It is merely healthy paganism.

It is for the sensuous and also for those who are not. Omar K. *Khayyam?* and Eccles. are not hedonists, because they come to it as disappointed transcendentalists. True mood of hedonism uttered in three words by Aristippus, when he was reproached for too much fun -- "I have, I am not had."

Thesis:

Pleasure, positive or pale, should be the end of life. No wastage in ecstatic devotions and idealistic sacrifices. This is the anti-heroic hedonism -- the common denominator of all forms -- from the hot Aristippeanism to the mild Utilitarianism.

Fallacy is that not all men desire pleasure. Hedonism says they should be made to desire it.

Hedonism is a mood of delight -- not the philosophy with which to fight Prometheus battles for ideals. Art is high hedonism -- the laughter before the Puritans enter -- the laughter before youth went out to fight for ideals. All this is developed in Walter Pater's Renaissance.

Esthetic hedonism.

He was an austere Oxford don -- living entirely in his mind and not indulging in sense -- but was the fountainhead for the entire 90's. The epilogue to the Renaissance was the creed for esthetes of the period.

Great task, real meaning of life, is to see all that can be seen by the senses. Philosophy behind this is that of Heraclitus -- all life is in flux -- no abiding thing. Pater says that only real thing is the sharp experience of a sensation. Our life is a short day -- and not to have experience is to sleep before evening. Make desperate effort to see and touch before death.

"All good is finally reducible to the belly" -- this shocks our sense of transcendentalism -- when we're not hungry, but when we're hungry we agree with it. Bentham got economic and social reform through Parliament with his theory.

Wallace -- Epic. -- p. 95-6 -- no reality outside of matter and motion.
"Whatever is, is body. Whatever is not body, is not." -- Hobbes. This rules out soul, gods, heavens, etc. No such thing as immaterial reality. Therefore Epicureanism based on atomic theory of Democritus; man is not derivable from any unseen, spiritual area. "The incorporeal is the nonexistent." Only true reality is what we can touch. Mind, intelligence, soul are not generically different from body -- only variants of body. But Epicurus wasn't interested in natural science -- only in a doctrine of living and desire for happiness.

p. 110 -- religion was an evil -- of superstition, fear, lack of beneficence. Religion made and kept people unhappy. Therefore he desired to remove this fear of religion, especially the fear of death, and concentrate people on living this life. With regard to gods -- 1) God is serene, shapely but death unconnected with man. 2) God is without feeling and consciousness, hence without interest for us.

pp. 117, 118 -- according to atomic theory, everything is determined -- but Epicurus has one curious inconsistency -- freedom of will. Essential in pursuit of happiness, that man be not tied by fate or destiny -- freedom.

p. 121 -- Philodemus -- "man reaps pleasure from a single day as if it were an age." Never postpone living. So if we can urge against Epicurus that it is unheroic and untragic, which is true -- nevertheless it is real, good advice for living. What they advise -- i.e. to rid ourselves of thought of death -- is not easy -- but still important. Once having learned to accept death -- then forget about it and don't worry. Spinoza -- the free man thinks of nothing less than of death. "Wisdom is not a meditation of death but of life."

p. 121 -- Though we die tomorrow, that should not interfere with our enjoyment of today."

Spinoza -- Bk IV, Prop. 67

God is the one thing about which all paradoxes are true.

10/30/42

Seth on "Hedonism"

1) The hollowness and wordiness of transcendentalism and religiosity -- the weaknesses into which these degenerate sometimes -- are nowhere better outlined than in the honesty and candor and cynicism of Epicureanism.

2) Epicureanism has a validity of its own. The world is matter and motion and nothing else. Man should pursue not vague ideals but pleasure and happiness.

This may be called enlightened egoism, with a wonderful cult of friendship. It can be seen well in its attitude toward Justice.

P73 is absolute for the Jews and Plato -- written in the stars for all men to pursue. Epicurus says that so long as justice is necessary for happiness, it is O.K. -- but to be sought in and for itself -- no, sin! In the idea of justice and other moral ideals -- Epicurus is really an ~~egoist~~ because he denies they are eternal verities.

The limitations are obvious -- it's a religion that preaches resignation, withdrawal -- deliberately avoids heroism -- preaches "undisturbability."

{ Psychological fallacy of hedonism is that when you set out seeking
{ pleasure you'll never get it -- if you don't seek it, it will come as
{ an escort to other activity.

Random House ed. "Epicurean Philosophy"

p. 19 -- aim of philosophy -- Plato, pursuit of knowledge, speculative interest; for Empedocles it was attempt to find peace of mind ^{is this it?} ataxia -- self-possession.

p. 49 -- Epicurus makes of philosophy a religious ethic -- able to heal suffering, and if it cannot, then it is in vain.

p. 30 -- man should begin to study philosophy (i.e. practice a life-experience) young and not cease even when old. This simply means not to postpone living. As he grows old he will be young by virtue of his memories -- and in youth he will be old because unafraid of what is coming.

Buddha founded a religion of negation and Nirvana because he knew that men's desires turn to ashes in the mouth when finally achieved. But this is exactly what Epicurus wanted to avoid -- he did not want man reeling from pleasure to new desire -- he wanted quiet pursuit of happiness that could actually be realized and enjoyed.

p. 30-33 -- Death is nothing to us because it is the deprivation of sensation. Nietzsche -- "We all know we've got to die -- O.K. -- let's be cheerful about it."

La Rochefoucauld

Sitting in judgment on others is a great cause of evil. The "Maxims" would tend to discourage this kind of moral-critique.

The attitude that you are bad and I am good is a double source of evil -- because it indicates hopelessness for you and hatred on my part. This sitting in judgment is almost a biological thing -- it is egoistic, self-assertive. Also sitting ^{in judgment} detracts attention from yourself by damning the other fellow. It is the very devil in causing hatred.

The beginning of wisdom would be to regard the Maxims as true of ourselves and not of our neighbors. These maxims should serve as a means of self-searching -- and as such we do a double work of good -- reducing our assertiveness and reducing a cause of hate.

Judge ourselves instead of others. Reverse the process of nature. Particularly good for preachers, who, if they denounce, must include themselves in the denunciation. Better yet, leave the congregation out and denounce only yourself -- like the religious genius of Is. 53. Concentrate on yourself and that will persuade them to do the same. The three supreme images of all time are Is. 53, person on the Cross, and the Shearit Israel through the ages -- they all hated themselves.

This type of self-hatred is sublime. At the other end is the renegade.

All our virtues are dictated by self-interest.

(Kant -- act in such a way that whatever you do could be done by everybody
(
(else without hurt to anyone.

Self-judgment is the first step toward this high Kantian morality.

Courage

Vanity, pride and temperament, account for courage in men and virtue in woman. Maybe Colin Kelly is the exception. La Rochefoucauld says, it's true of me, when I went into battle. This is self-examination. And are probably more widely applicable -- hence are revelations of human nature.

Magnanimity #248, p. 43

Magnanimity effects to disdain all in order to gain all.

#52, p. 187

Magnanimity is noble effort on part of pride whereby man gains control of himself in order to gain control of all world.

Pride #36, p. 15

It would seem that nature..... has given us pride in order to cover our deficiencies.

#303, p. 99

However much good we hear of ourselves we never learn anything new.

#37, p. 15

Pride rather than goodwill accounts for the rebukes we bestow on the faults of others.

Our reproofs are not intended for their benefit but to show ourselves off.

#462, p. 143

The selfsame pride.

Generosity

#246, p. 81

What looks like generosity is often no more than a disguise for ambition disdaining the small aims in pursuit of great ones.

Philosophy

#22, p. 11

Philosophy triumphs over the past and future but what about the present?

#420, p. 131

Death

Death, which terminates the senses, is the great evil. "Two things you can't look in the face -- the sun and death." La Rochefoucauld died with immense superiority over the circumstance.

#21, p. 9

Condemned man displays stoicism which is really a refusal to face death.

p. 159

Men of resource and courage make use of some honorable pretext to avoid contemplation of death.

"All virtues dictated by self-interest."

Temperance

p. 177, \$25

Abstemious is dictated either by regard for health or inability to eat a big meal.

p. 169, #4

We would fain eat more, but afraid to make ourselves ill.

p. 97, #293

Moderation, as opposed to ambition, is passivity and sloth of the spirit.

p. 9, #17-18

Modesty (moderation) displayed by successful people is due to the peace of mind which good fortune brings them.

Modesty is due to a fear of incurring the well-merited envy and contempt that follows those who are intoxicated by good fortune.

p. 19, #54

Contempt of wealth was, among early philosophers, a form of revenge against fate for depriving them. RESSENTIMENT.

(according to Nietzsche this accounts for Christianity -- violent jealousy, people like Paul envied the Romans and blackened them.)

N.B. (Maybe this is the scoffing)
(sneering side of life -- and)
(is wrong. Kant says so.)

p. 21, #55

Hatred of favorites is a desire of people to acquire favor for themselves. We have contempt for successful rivals.

This type of contempt for wealth and position is really due to an inability to attain them.

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Humility

p. 115, #358

Humility is true test of Christian virtue.

p. 83, #254

Humility is often mere pretension of submission in order to dominate others. Pride is never better disguised than when it wears cloak of humility. An artifice wherein pride debases itself in order to be exalted. (The meek want to inherit the earth.)

p. 49, #149

To disdain admiration is to desire it in double measure.

not sure of this #
p. 45, #198

Men would rather malign themselves rather than not talk about themselves at all.

#63, p. 23

Hatred of lies often due to unconscious desire to add weight to our own evidence and gain for our words a sort of religious reverence.

p. 185, #49

Faith in ourselves chiefly responsible for faith we repose in others.

Virtues Regarded as Binding on all Humans

#170, p. 55

Difficult to tell whether clean honest action is due to virtue or discretion.

#171, p. 55

Virtues lose themselves in selfishness as rivers are lost in the sea.

Loyalty

Loyalty is device of amour propre to win confidence, raise oneself above others and be entrusted with affairs of importance.

Justice

Justice is only lively apprehension that someone is taking away something that belongs to us. Hence Justice for neighbor is desired so that we ourselves may not suffer from injustice.

#237, p. 79

(If in doubt remember that you're a gonov.)

Goodness deserves credit only in those strong enough to do evil. In others it is only laziness or want of character.

Sympathy, Pity

#264, p. 87

Pity is often sense of personal calamity aroused by calamity of others -- a subtle insurance against possible adversity.

Gratitude

#223, p. 73

Gratitude is like mercantile credit -- we pay our debts in order to borrow again.

#83, p. 29

(Friendship would seem to rest on mutual sympathy and gratitude.)

What men call friendship is merely partnership, a bartering of good offices.

#87, p. 27

We can love nothing except in relation to ourselves. There is nothing disinterested.

Love

Love is a fever of the senses.

not sure
#261, p. 87

In none of the passions does selfishness play so great a part as in love. We are always ready to sacrifice the comfort of those we love rather than our own.

#374, p. 119

Man who thinks he loves his mistress only out of love for her is very much mistaken.

#204, p. 65

Disdain of women is employed by them like fine apparel and cosmetics to enhance their beauty. Virtue is erotic trick.

#367, p. 117

There are few virtuous women who aren't tired of their profession.

#19, p. 9

We all have enough strength to bear the misfortunes of others.

#235, p. 77

We are easily consoled for the misfortune of our friends if this affords us an opportunity to display our affection.

We always find something not displeasing in the misfortunes of our dearest friends.

#233, p. 75

Bereavement gives rise to several kinds of hypocrisy. We miss the esteem in which the departed held us.

{ Vanity and self-interest are present not only in friendship and
{ ^{arises}
{ love but also in hatred and enmity. Hatred ~~arises~~ from envy, which
{
{ is wounded vanity.

#29, p. 13

Our ill deeds do not bring upon us so much persecution and hatred as our good qualities -- because of envy.

#238, p. 79

In most cases it is safer to do a man an injury than to heap too many favors upon him. (He'll hate you for it.) (Between equals there are no favors.)

#14, p. 7

Not only are men apt to forget kindnesses but hate their benefactors and are reconciled to those at whose hands they have suffered wrong.

{ There is certain value to La Rochefoucauld -- not just cynical --
{
{ but clears the air of some hypocrisy -- and through this knowledge of
{
{ human nature we may advance.

#27, p. 178

Praise has at least the merit of confirming us in our virtuous practices. (This is good pedagogical device.)

Praise accorded to courage, wit or beauty tends to enhance these qualities.

Re Repentance -- how does he explain this?

#184, p. 59

We confess our misdeeds in order that our frankness may repair the damage they do us in the eyes of others.

#180, p.

Repentance is not so much regret for the evil we have done as for that which may befall us.

#153

Merit is a gift of nature -- and fortune provides occasions for its display. (Our merit doesn't depend on us -- but on success and fortune. Is there anything more non-ethical?)

(I think this has the "accent")
"Le succes fait le merite" -- this undoes the Bible -- both cannot be true.

#57, p. 21

Great deeds are not result of high purpose but of good fortune and circumstance. A modest man will know this.

* * La Rochefoucauld doesn't believe in free will -- and doesn't need it.

1/7/43

Man is selfish, wicked, hopelessly self-centered. His virtues are all masks. This view of human nature may be more true than we are disposed to admit.

* * The net result is a hopelessness in large part that there is an ethics. We have no free will or ethical ideals -- we are run by other forces beyond us. La Rochefoucauld opposes Kant, who says -- "Was du sollst, kannst du." La Rochefoucauld says no -- vanity, selfishness prevent us from doing what we should. We are all driven by powers not ourselves.

What ray of light is there? While all men are moved by amour propre, still this amour propre can be trained in a certain measure to achieve social and moral results.

1/8/43

Determinism -- Power of fortune is in all our achievements.

#470, p. 145

All our qualities are unstable and are almost always at the mercy of a sudden crisis.

#323, p. 105

Our wisdom is the sport of fate no less than our worldly goods.

#9, p. 171

To guarantee our conduct we should have to guarantee our fortune.
(There but for the grace of God go I.)

#58, p. 21

Apparently our actions have lucky and unlucky stars, and to these most of the praise or blame is really due.

{ Even if we rule out circumstance, the secret of our behavior
{ resides in the equilibrium of our passions, which is not a moral thing.

If we subdue our passions the credit is due to their weakness more than our strength.

#291, p. 95

Men's virtues like fruit have their seasons.

#43, p. 17

Man often thinks he leads, when in fact he is led. While his mind (moral) takes him in one direction, his heart (passion) takes him in another.

The heart always outwits the head.

#177, p. 57

#5, p. 3

We can no more guarantee the continuance of our passions than that of our lives.

Shall we really say we are helpless in face of our passions? Where is education -- moral pressure -- reshaping of character? Can we free ourselves from our passions?

No -- not unless the desire to be free is stronger than the sum of the passions. This desire to be free must be an immensely strong passion itself.

#10, p. 5

Human heart gives birth to unending series of passions.

#192, p. 63

When our vices abandon us we flatter ourselves that it is we who abandon them.

#191, p. 61

The vices which haunt us on life's journey may be compared to inns at which we must lodge -- and I doubt, if we were to make the trip again, whether we could avoid them.

Is there one common denominator to which we can reduce the passions?

#2, p. 169

The passions are in every case nothing more than sensations (warmth or coldness).

#44, p. 17

Force of character and weakness of character are ill-named. They are in truth nothing but good or bad physique.

#443, p. 149

The most violent passions allow us moments of respite, but vanity never leaves us at rest.

#35, p. 14

All men are equally proud -- they differ only in their opportunities and ways of displaying pride.

? would education be meant?
(Here is where edi. can step in -- a man may be made to be proud of social behavior, z.b.)

Ultimate driving force -- amour propre, the center about which revolve all movements of the soul. It is soul itself and life. If we have no amour propre we are dead. Even the humble man -- humility is his amour propre and he is alive.

It is biological -- not something for the moralists to rave about. Amour propre in itself is not evil -- depends to what use it is put.

p. 163 ff.

Amour propre is love of oneself -- makes men idolize themselves -- tyrannize their neighbors.

It even joins forces with those who attack it -- conspires for its own defeat. It is content to be its own enemy provided it can exist.

Amour propre -- compared to sea -- never at rest. This is man. Sad.

(The only chink of hope is that some passions can be developed, which are
(less evil, at the expense of others which are more deleterious. This can be
(done by appealing to the amour propre, which is the only appeal you can make
(to a human being.

Amour propre is indifferent to morals -- existed before morals did. Simply a question of turning amour propre toward virtue and away from vice as much as possible. This is accomplished by social pressures, which operate with reward and praise and blame as their weapons.

Amour propre = self pride = Life

Neither a sin nor a virtue -- simply the indispensable condition of being alive.

1/14/43

Man is a creature of sense, but a complicated animal -- the world is a chain of cause and effect -- there is nothing beyond what we see -- no teleology.

- - -

In contrast, there is the view that a spiritual world does exist, from which we derive our light and aspiration. There is hope that the connection between the material and spiritual worlds will be brought about.

All the religions, that believe in the order of the universe, a spiritual world-order, with God and souls as instruments, are in this second camp. And all the philosophies are in it -- from Plato to Kant.

- - -

Criticism of La Rochefoucauld

La Rochefoucauld oversimplifies -- there are other motivations of human conduct than amour propre. Imitation, suggestion are two. Moreover there is a hierarchy within the amour propre -- one man sordid in desire for money; another man eager for power and glory and fame. Moreover there are even exceptions to the general rule of amour propre. Sometimes we do give charity when nobody is looking.

The value of his maxims is that we should learn to be self-examining -- try to free our intellect from our heart.

The difference between La Rochefoucauld and other viewpoint is based on a radical fact, beyond proof. Either you do or do not believe that there is something more than the material world.

Kant says we have in the moral law a voice from the noumenal world.

La Rochefoucauld says amour propre -- Dostoevsky says that when religion touches a man he becomes transformed.

There are one or two men in the world who love mankind more than themselves. Potentially we are all capable -- now.

These moral acquisitions and strivings are the latest things acquired in man's story -- they are high and fragile -- the things most easily given up.

Dostoevsky -- Book VI -- The Russian Monk. This is highest point to which the Slavic soul has ever risen. Each of us is responsible at all times for all things to everybody else. This is the opposite extreme from amour propre.

1/15/43

Religion

The way to have a God, is not intellectually, but to love men. Most humans, little more than animals, do not understand God. The proof of God lies in our capacity for love -- acts of service and solicitude and tenderness.

The proof of God is inductive -- comes to you gradually from your own life, depending on the amount of love you show for mankind.

It's as simple as that, and as impossible. Love men and you will know God. One in a million can aspire to it -- as one in a million aspired to manhood when we were all chimpanzees.

Philosophy

Kant starts with this feeling that is present in these very rare individuals -- this feeling of conscience. Certain men have the feeling that the moral law is imperative. The only fact to explain the presence of this moral law is the fact that there is freedom and not determinism -- that there is a spiritual world with which we have contact. Start with the premise that there is in you the moral law -- "du sollst" -- "thou shalt". This leads to the step inevitably "du kannst", in spite of everything you say about determinism.

Recapitulation

The world of amour propre vs. the world of love; world without God vs. world with God.

Jalaluddin, Persian Sufi mystic, says -- "Where love awakens, that dark despot -- ego -- dies."

Hölderlin -- "Allein zu sein, und ohne Götter ist der Tod." But most of us are alone in our self-love. Self love means hatred of others -- and no love of man.

Dostoevski -- responsibility to all men for all things. That is love -- that sense of God cannot be proved or disproved. It is.

1/21/43

Man -- without the instincts of the animal to guide him, and without enough intelligence to substitute for instinct -- is the blind alley of all animals. Hence the nightmare of history.

That is the world -- for most of us; without God and with self-interest as prime motivation.

All the proofs if any are against God -- especially is human experience against him. The Jews invented ה'ישיבנו לך to rescue their God from being a Devil.

How odd of God to have chosen this people as the vessel of deepest insights. One of them and later another said that man must die within himself and be born again reborn (like the seed dying, then yielding fruit). This dying to one's self is the hardest thing for man to do -- man even begins to hate that which makes him die to be born again on a higher level.

But if one man in a myriad can kill his self-interest -- that is the clearest proof of God.

The heart becomes filled with love for all men -- a sense of responsibility for all -- manifestation of this love is the clue to persuasion. Love alone will break down selfishness. Force leads only to more force -- that has been the experience of history. If one be capable of love -- one has passed over and become the new man.

This is the common treasury of mankind -- the living heart of Christianity and Judaism. These are the most important contributions to the understanding of God in modern times -- St. Francis discovers love. Christ resurrected has such a hold on imagination of man because it is a symbol and supreme embodiment of human and natural ritual.

We as a people are a kind of Christ-people in our sacred שמיים.

Kant -- voice of conscience -- inner heart of some men inflamed by
augustness of moral law -- by sense of free will -- by God.

{ Possible to derive a perfectly tolerable ethics from the other point of
{ view. Bentham believed in determinism, no God, no such thing as love -- yet
{ was benefactor of mankind.

2/4/43

Kant

1) The only good in the world is that expressed by the good will.

This is the opening sentence -- he is on the side of the angels.

Bentham's first sentence is: There are two masters in nature by whom
the human conduct is controlled -- Pleasure and Pain. This is the other
school. These ought to govern moral conduct.

Does the world believe Kant? Do men instinctively believe that character
is more desirable than wealth, position, power? (Mendelssohn and lieutenant)
Are not these things good?

- - -

2) If nothing is good but the good will, what is the good will, which
will is good? That will is good which acts out of respect for the moral law,
and does not yield to temptation (such as desire for money, revenge, ambition,
women, etc.) Are there any men who possess such a will? This is a description
of a type yet to come. The worm had the monkey in mind; the monkey had Bach
in mind.

- - -

3) What is the moral law? The moral law is the law of lawfulness -- nothing
specific, but namely: act so, that whatever you do could be done by everybody
else and could be made into a law. Every action must be such that you can imagine
everybody else doing it, and its becoming part of the general moral law.

In this ethic everyone is a legislator for all.

{ There are a dozen epileptics by whose authentic visions billions of humans
{ have lived through the centuries.

2/11/43

The first idea which develops out of the law "not only in such way that can be universalized" is the higher idea of humanity, which is a concept far beyond the naturalistic. It is an approach to a different level already.

There are no distinctions -- higher or lower race -- everyone in humanity acts with moral reason.

Second, is notion of autonomy and personality. Moral reason is the tie between man and God -- man who is his own law-giver, who makes up his own laws, then as obedient servant, has to live by them. This is the only way to be free -- self-determination, on basis of own moral judgment.

Personality emerges when individual law-giver makes pattern for others, and also follows patterns of others. In this way are men bearers of humanity, which is implicit in all.

Third, human beings, as moral lawgivers, are citizens of higher order than mere world-order -- they are citizens of the "Kingdom of Goals."

This is religious. Goodness has a primacy of its own.

Everything else has a price, but morality and humanity are ends in themselves. Everything else can be used as a means, but humanity must not be used as a mean, at least not all the time. Humanity in yourself is also holy, as well as humanity in others.

2/18/43

Kantian ethics deeply rooted in a religious world-view. Therefore, no objections to any details of the ethic can shake the thing as a whole.

Kantian ethic based on notion of freedom, in general sense of spontaneous creative activity. We humans must shape things, rather than be shaped. We must make laws for things. This is opposite to La Rochefoucauld, who says we are pushed around, we are shaped.

His book "Metaphysics of Morals" -- means morals represent valid, a priori laws -- just as "metaphysics of nature", discovers a set of laws a priori, valid which hold for all of nature.

These a priori moral laws are true before we even look at a man -- just as there are laws in re nature which are true before you look at nature. These a priori moral laws are evolved out of our understanding, our sense of morality -- before we come anywhere near experience. Take it or leave it -- these laws are true even though no human being can live up to them.

Thirdly, there is a "Physics of Morals" -- how man actually lives. We go to the scientists of behavior -- anthropologists, psychologists -- to see how people act in world. This has nothing to do with ethics.

Kant has to show that

I. Our moral reason is a law-giver, a source of laws for moral behavior.

1. Man consists of sense and reason (matter and form)

a. We have drives, urges, appetites.

These turn into desires when an object presents itself.

Satisfaction of these desires is happiness.

b. Reason is embodied in the moral law, which is valid and binding for all men.

b without a represents divine will.

a " b " animal "

man is combination of both.

Neither God nor animal has morality -- only man. God is not moral -- he is holy. The animal cannot be said to act or behave in freedom -- he is acted upon by his senses.

In man morality consists of dominating his sense drives by the moral law.

Man's moral consciousness shows the clash between duty and desire --
between what we ought to do and what ^{would} ~~want~~/like to do, as result of being solicited and tempted by our sense apparatus.

* * * The only moral value is when we do something out of respect for the moral law, not out of sense of pleasure in doing that act. Moreover, the only good is that which comes as a result of duty, as result of fulfilling the moral law -- good which comes as result of some emotional response (pity, love, etc.) is O.K. but is not enough because it hasn't come as result of moral duty.

Therefore the moral law is a categorical imperative -- do what the law commands unequivocally and unconditionally. All other imperatives are hypothetical -- i.e. you eat prunes to have a movement -- but the moral imperative is unconditional, categorical.

(The God in man is the divine voice of moral reason -- the animal is)
(his kishkes and genitals.)

AMERICAN JEWISH
All this presupposes something which does not exist in the natural world -- freedom. Man in his moral reason alone is free -- while as part of matter he is equally determined as in all nature.

Any being without freedom is not subject to moral evaluation.

Freedom is the capacity to act through spontaneity, not under pressure of causes.

* * * If everything in world of nature is causally determined, not free -- then there must be another world where freedom does obtain. The world of nature is phenomenal world -- the really real world, the intelligible one is called noumenal. In that world freedom holds, and when we act with moral reason we are in touch with that world.

This is the point which, if broken, will allow us to throw over Plato and Moses and go to a night club to have some fun.

Goethe -- The truth has been found long ago.
It needs but to be seized again.

- - -

2/19/43

Freedom is the absolutely indispensable condition for morality -- puts us on the level of God, because freedom means creativity, spontaneity.

Humans are at once parts of natures and citizens of a higher world -- mostly the former, like herd animals. But if this is all we were, we would be incapable of morality.

Every human is either actively or potentially a citizen of the higher world -- follows its law, which is moral, on basis of its freedom.

For most men the problem is to make the law of the noumenal world overcome the law of the phenomenal world. This struggle, this problem is the human drama called history, growth, ascent.

The supreme character of goodness postulates the existence of freedom, which exists nowhere in the natural world, since we are all pushed. But when we obey the moral law out of respect for it (not out of pleasure or vanity), as if we were citizens of a super-natural world -- then we are free; true originators and creators.

Man, being a citizen of both worlds, must have the higher conquer the lower -- this natural world can be turned into a messianic kingdom.

"Du sollst" -- unconditional moral law -- therefore "du kennst" -- you have the freedom to do it.

- - - - -

Marx cannot be explained by Marxian materialism -- because Marx was not a proletarian, driven by externals. He was a visionary with a prophetic passion -- how do the materialists explain that?

2/25/43

1. Primacy of Practical Reason

Ethics more important than knowledge and science, art and beauty. Though these are almost basic in human civilization, there is one thing deeper -- the ethic.

Knowledge and science, by itself, important though it be, is not enough.

Bertrand Russell -- "Free Man's Worship" -- no God, no purpose, accidental atomic existence -- this essay represents the point that science and rationality is enough.

Aestheticism also is a view -- that beauty can displace the laws of morality, and that beauty can have a primacy. This view held by Keats, Nietzsche, Wagner, Wilde.

But neither science nor art can lead us to the heart of things.

Will, character, the faith which makes up a character -- these alone can lead us to a philosophy.

Science uses intellect.

Art uses senses.

Will calls together the entire integrated mind and man -- soul and spirit.

(There are a few men -- Einstein, for whom science is religion -- but not for great mass of scientists or laymen.)

2. Good Will

Strips each man of his trappings -- equates the scholar and the ignorant; the noble and the pauper. The good will alone is that which counts -- all else is superficial and external. Negro porter is as good as English earl. That is the teaching of religion -- בצלם אלהים . Democracy is a religious concept -- messianic thought. Thus no man can be used merely as a means -- he must also be regarded as an end in himself. Each man is the bearer of humanity.

This is the philosophy of Jefferson, Rousseau, 1776, French Revolution -- Kant sums it all up -- This democratic view of man.

3. Religions

The crucial difference between the two poles of ethics is that Kant says man is a citizen of a higher world, while Hobbes, La Rochefoucauld, say no.

Man's task is to have the lower dominated by the higher. This is his life-struggle. Man already participates in this higher order while on this earth.

Men are lesser gods to the extent that they can suppress the laws of nature in favor of the laws of freedom. Moral judgment impossible except where there is freedom -- but freedom doesn't exist in nature. Therefore men must reach for the higher, free world where law of causality does not prevail.

If a man performs a moral act, over against his natural desires, then he is operating in world of freedom. He has membership in non-natural, super-natural world -- he has a soul. This applies to all men, at least potentially. It corresponds to the messianic type of person.

4. God and Immortality

In a way, the weakest part of his argument. Sense of God already given in a better sense in idea of men being citizens of another world.

But he has specific argument for God: 1) since good man is one worthy of happiness, because he acts out of respect for moral law and not for personal gain, 2) since he usually gets pain and misery, not happiness (which is the so-called problem of evil). Therefore Kant says there must be postulated a God who will redress the balance. There must be a God who will repay the good for their suffering.

Stominsky?
H. S. not satisfied with this God. A better God is implied in items 2 and 3 above -- a god who inspires men to the good will, a god who is in that spiritual order which men glimpse. But a god who is simply a rewarder of the unjustly treated is rather unworthy of Kant. What kind of happiness is he going to give these righteous, which they didn't get on earth? What kind of happiness can disembodied souls enjoy? There is no pie in the sky. The only kind of happiness in heaven is contemplation of God.

Immortality is a necessity because it is the function of the soul to become more good -- an endless progression toward perfection. But the fallacy of this argument is that the progression, the growth can only have meaning in the struggle over nature -- which takes place in the embodied spirit, nowhere else.

3/4/43

Jewish Ethics

Centers about basic concept that life is good -- life abundant.
This proposition is proved only by life itself -- just look at it.
Passionate cult of life.

מ"מב ת"רמב

"A Word Toward the Reawakening of Interest in Jewish Ethics."

Jewish Institute of Religion?
JIR Quart. May 1925
I, 4

Children

Eugenics

Hygiene

Love -- Romantic or Conjugal

Pacifism

Anti-asceticism

Intellectualism and Rationalism

Messianic Ideal

Expediency

* Virtues must be rationally justified -- not merely glorified
as ends in themselves.

3/5/43

{ The human race will commit suicide because it doesn't follow }
{ Jewish ethics. This is civilization of death. }

- - -

Jewish Ethic is Life-Idealism -- most Jewish phrase in New Testament, John 10:12, is "life and life more abundant."

European idealism requires that men sacrifice their lives for it at times. An ideal means something more than life -- "apart from the flesh" -- as if ideals were too holy to mix with material interests. This tension is characteristic of Europe for 2,000 years -- between idealism and simple life welfare.

The natural relation should be one of correlation -- mutual service. Otherwise this idealism is a death-idealism. Sacrificial patriotism, nationalism, romantic love are ideals -- but mistaken ideals because they demand death.

Because a thing is called an ideal does not make it good or noble. This ideal must prove its usefulness for life or else it is a horror. "Honor thy father and mother" is an ideal because it makes for life-usefulness, namely -- "that thy days may be long on the earth." This is not low or mercenary but proper.

There is thus a difference between absolute ideals and rational life-ideals. Former are ideals without reason -- they only make the doer feel good. Latter are judged by how they contribute to life.

Nirvana, apparently a death-idealism, really desires not no-life but a better life. Thus Nirvana is not a refutation of our axiom that life is good -- but a kind of confirmation.

Kleist -- "most wonderful thing about life is that it can be tossed away."

Anything contrary to this, any attempt to maintain life whatever the price -- is a cockroach philosophy. What a dialect? What are you going to choose? Honorable death, or cockroach expedient life?

Judaism chooses life and tries to make it less roachy. The goodness of life at any price is the theme of D. H. Lawrence.

William James says the true heroes of humanity were those who carried on life before history began -- who lived for nameless thousands of years in caves and storm and accomplished the transmission of the feeble flicker so that history could be written.

Judaism is the life-idealism religion. When the Torah is held up and called an *U"V Y"V* -- there is promised to its adherents long life and wealth and honor. This is life-idealism.

Western Christian mentality and spirituality has rejected and despised this -- is ashamed of it and afraid of it.

- - -

(Schiller -- Der Leben der hat recht.)
(The guy who remains alive -- he has right.)

War

Judaism as a mature religion may be said to be shaped by a repudiation of war.

God, who is functional -- to be achieved **אֱלֹהִים בְּעֵינַי**, is a reflex of the notion of one mankind, which exists only when war is outlawed. War is the mother of evils -- material and psychical. When war is no more, and mankind is one, then God is one. This is the essential message of Isaiah.

"Monotheism means a warless world.

אֵלֹהִים יֶשְׁעוֹ

יְשׁוּעָה - אֵלֹהֵי הַיְּשׁוּעָה

In war there is inevitably a reversion to polytheism, because each nation claims its own God. God becomes German, French, etc. and nothing else. Thus the culmination in God of this cult of life is the removal of war (and poverty and slavery and oppression.)

Health

Mark of life-religion to be concerned over practical details of health and hygiene and economics. These are not to be rejected by spirituality -- but are the very fabric of religion. The body is the base and soil of soul and spirit. Body is not left outside, in Judaism, as gross -- is not denied as being lustful. This is the genius of Judaism -- to include the body.

Money

Money means life. Money has become sordid because religion has "righteously" cast it into outer darkness.

Joy

Joy is a sign of the good functioning of the soul. A sad man is a bad man -- this is good Chasidic doctrine. Sadness is sign of a death-religion. "Too much blood -- too many tears" -- that's the trouble with Jesus. We Jews are made sad by history at times, but we have no cult of sadness. We have a cult of happiness, rather. Our **מצוות** are to be performed **בְּחֵן**.

Sex, Love, Family, etc.

This one problem, on which all nations have choked, the Jews have solved, to a certain extent, by various surgeries.

3/10/43

Life virtues = absolute virtues

Life ideals = " ideals

Instinctive idealism = death

Idealism, which is insulted when you ask it for a reason. It assumes itself instinctively to be true above reason -- it feels so good it must be true.

Sex is physiological drive.

Love is what man has made of that drive -- love is saturation of sex with heart and spirit, song and joy, play and religion itself.

Love is by-product of sex, whose main function is procreation. But the by-product has outshadowed the fundament, the main intent, in men's minds. Eros has dominated men a good deal of time.

But is distinction between love and sex correct in case of man? No. In animal sex is relegated rigidly to utility and seasons. In man, love permeates all life. Hence the supreme importance of sex -- its demonic *make sure this is what you meant* quality. "Love is episode between ecstasy and torture." -- Galsworthy.

Love and sex occasion the outreachings of the mind and spirit -- provoke art and music. Desire -- libido is the elan vital, the index of all ambition, interest and curiosity -- which things are largely if not mostly determined by the love feeling.

Nations have choked on the problem -- Balzac and Proust show a nation sophisticated and corrupt and deserving of downfall.

The Jews, on the whole, have solved the problem, at least while their mores were intact. They compelled early marriages, cut out romantic love.

Why have the nations failed in the matter of sex?

1) In prehistoric history man and woman partners in fight for life vs. nature.

2) When life successfully handled and civilization ensured (as in Egypt, Mesopotamia, China) with its leisure and refuges, then woman is sensualized instead of being partner. This is erotic economy -- woman is vessel of gratification, sexually subservient.

3) Reaction, spiritual and religious, to this causes woman, as symbol of his lust, to be considered bad. As he hates himself for being sensual (now that he has become spiritual), so he hates his lust -- and hates woman, love, sex and marriage -- because these are symbols of his sinfulness. Hence asceticism, and all spiritual religions hate sex -- leading even to castration in Origen. Paul says no marriage.

4) Reaction vs. reaction, i.e. against the degradation of sex by spirituality -- this breeds license, promiscuity, which is even worse than #2 sensuality. Lust at least is honest. There is difference between frankly erotic economy (even related to cult of life, phallic worship, etc.) and licentiousness, which murders life and happiness. Woman is passive, plaything.

{ 5) Women partners again in future? }
{ ? Russia. }

(something not clear - is it "cf" - or meant for "Somed"?)

#4 is era of romantic love-making instead of love for sake of life. Falling in love is a modern notion. Noble and aristocrat ladies and peoples had מ'פ'קד'ת -- calculated marriages. Some of the calculations were bad -- for money, convenience, etc. But some were good.

Instinctivism in mating leads to instability in love. Hollywood variety and rich Long Island set are result of instinctive selection of mate. Nothing more sardonic than grounds given for divorce -- cruelty, incompatibility, etc.

3/11/43

Importance of sex mores:

- 1) Determine stock of group
- 2) Education in larger sense -- eugenics -- whether future generations will be civilized or not
- 3) Personal happiness

Jewish sex mores with regard to these:

1) Life-idealism of primary commandment ו'תפ'קד'ת . This is obviously most metaphysical urge -- will to deathlessness. Birth control is preposterous for highest protoplasm on earth. One who has no children is מ'פ'קד'ת -- decreaser of the godhead. Shulchan Aruch.

2) Here, as hardly anywhere, is a will to life right to the end of time -- so that we'll be there at the end, at the great messianic shaping. That is being the protagonist of history.

The women want children -- it is their fore-ordained self-fulfillment, as every woman knows herself.

Contrast this with European history -- which is record of self-immolation. Most spiritual taken away by church -- unceasing wars took away hardy and strong -- only weak and ignorant left to perpetuate the races. In Judaism there are no bachelors -- no old maids -- everybody marries young. This is integral Judaism. Heroism exhibited in trying to make early marriage economically feasible. In the integral Jewish community there is little or no prostitution -- which already cures a large part of whole sex problem.

2) Eugenics -- This is pitting intelligence vs. mere instinct in matters of love.

תורה ודבר is in Talmud. Guaranteeing of better and better stock, by carefully arranging all marriages. The enormous incidence of gifts and talents among Jewish people is due to fact that sex mores considered the best match to be with the brightest boy.

Eugenic breeding now given up -- as other sex mores being given up.

3) Jewish ideal of love is conjugal, marital -- not romantic. If any romance creeps in, that is pure luck.

European romantic love comes from troubadours of 13th century. In troubadour mores, the only proper woman to make love to was a married woman, to make it more piquant.

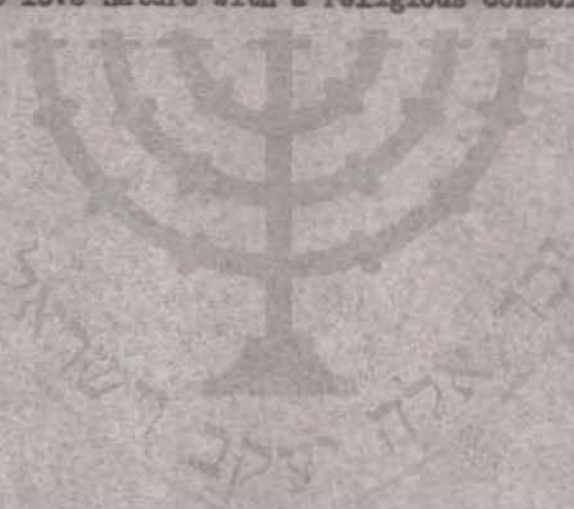
And all love poetry was before marriage -- no poems except Coventry Patmore "Angel in the Home" devoted to woman as wife. This implies that beauty and romance depart at marriage.

Jewish mores devoted exactly to the conjugal happiness -- devoted and tender husbands.

The substitution of the conjugal ideal of love for the romantic ideal has led to stabilization, more permanent happiness. It is a profound difference -- involving question of what is beauty -- dizzy blond or *למנוחה* (matron) ? 18 or 35 .

Jewish mores say you have to invest your love with your child-bearer -- your wife. This goes against the troubadouristic, Don Juan notion. Furthermore, you must make love to her as her just due -- can't just take her and toss her aside. She has this right guaranteed in the *שולחן ערוך* .

(The success and glory of the Jewish family consisted of the interpenetration
(of whole instinctive love nature with a religious consciousness.



3/12/43

Conjugal ideal of love vs. romantic ideal.

One is maturity and strength -- the other is romance.

Romantic love makes love an end in itself -- thus an absolute ideal and not an ideal for life.

This type of love requires constant stimulation, etc. -- therefore is set against the stability of the family. Profound failure of this type, bringing hollowness.

Jesus is a bit romantic and goes with rest of European romantics.

Conjugal ideal is a high valuation of sex plus a moralization of love. Eros and ethos.

Jewish home plus family is a supreme creation of the Jewish genius. A מצוה is theoretically required at the very moment of procreation. Sociologically this is of immense significance. What would Don Giovanni say to interrupting himself at this point for a מצוה ?

The idea of ל"ח נחם is for mature people. Whitman constantly points out that the grown, full matronly woman is more appealing to him. Karl Marx made love to his wife after she had five children and was middle-aged.

Jewish ethical formula -- אֵרֶץ לְעַם לְפָנָיו

And also legally, the frequency of intercourse for men is regulated so that man will learn control. All these regulations attempt to overcome the frightful blunder of nature, which operates so unfairly against the woman.

Attitude of patriarchs in early books, at just the time when the world was man-dominated and woman was part of erotic economy -- attitude of Isaac to Rebekah, full of love and tenderness, is all the more remarkable.

Also, desire for children on part of woman was mark of life-idealism, as today refusal of sophisticated women to have children is death-idealism.

There was always a single standard in Jewish life -- Lev. 20,10. Same punishment for man and woman. Deut. 22:22.

Thus even in that Orient, Jewish woman seemed to move more freely -- to be more equally received.

Monogamy

de jure it doesn't come till late in Jewish history -- but de facto it was very early, before the exile. Results from Jewish elevation of position of woman.

The **אשה** makes a contract guaranteeing her rights -- which shows a distinct advance in the status of women.

Divorce

Woman has many opportunities for divorce -- which also is a victory for her. If her husband gives her no children after 10 years, she gets divorce.

Actually, although divorce is relatively easy, it is relatively scarce -- which speaks for stability of family.

Children

First compulsory education.

Careful consideration for dowry of girl.

Life-Idealism of Jewish Ethics

Dt. 30:15-19 --

בחרת בחיים

Prov. 3:16-18 }

3:2 } --

עץ חיים

4:22 }

4:4 }

Dt. 16:11, 14, 15 --

והיה לך שמחה

26:11 *nothing connected with this system necessarily* affirmation of this life, this world.
moral importance of happiness -- seems like commonplace, but is basic.

To do something *מחייב* is psychologically the best pattern of life.

Noel Coward -- "a ship must be a happy one, to be efficient."

Is. 45:18 --

למ תהי ברמה, לשבת יצרה

3/19/43

Second great factor, along with life-idealism in Judaism, is the veneration of the life of reason. Men of the mind have always been accorded the highest honors.

Intellectualism is a moderation and an integration of the instinctive life of the individual. The link of reason and mind with our appetites, urges and drives is a prophylactic against insanity and unhappiness. This is highest religion -- good morality -- and sensible medicine.

B. Hart's Thesis

A reasonable reason (i.e. one which does not despise the flesh) is the only safeguard against insanity.

1. There is continuity between sane and insane.
2. Dissociation is present in all minds, yet the normal will have a control over it, while the hysteric has no control. Automatic writing, complete dissociation to the point of forgetting own personality.
3. Delusion cannot be changed by any logic or argument, because the mind is not united, but consists of isolated mental processes which do not come into contact. He fully believes he is a king -- yet he has to beg the guard for a cigarette. These two things are in separate compartments -- so he sees no inconsistency. This is dissociation.

This type of compartment-like brain is also prevalent in every mind even the normal. Our political ideas are in the realm of delusions -- they are impervious to argument. So also our religious ideas.

In the case of serious conflicts in the personality, the way out, both ethically and medically, is integration -- choosing a compromise and carrying it through rationally, with the assistance of reason.

The alternative to this heroic battle is to avoid the conflict by escapism -- by not allowing the conflicting sets of ideas to come into contact, but rather by allowing each logic-type compartment to develop itself. Thus there can be a wide divergence between precept and practice in ethics, for example -- there can be two separate sets of morals -- one for church, one for business. And in most cases these are never allowed to conflict. There is never an application of reason to the conflict, in order to integrate it, except in the case of heroic individuals. Most of us never want to face ourselves and our conflicts.

Dissociation is one way the mind has of avoiding conflict -- thus dissociation is always an indication of an unsolved, escaped conflict.

Projection into Others of One's Own Inferiority

is a peculiar reaction of mind to presence of repressed complex. People possessing fault or deficiency are intolerant of people possessing same fault. In general, an intense prejudice will indicate that the person himself possesses the offending complex which he tries to project onto some other person. The more comfortable expedient of rebuking a neighbor substitutes for self-reproach. This latter is the only heroic way of achieving peace of mind.

Delusions of persecution are part of this repression. Old maids always complain that they are being annoyed -- actually, they are projecting a suppressed complex onto someone else.

{ Complexes are produced by the failure to apply reason to conflicts -- and
{ thenceforth complexes are impervious to logic and cannot be cured thereby.

3/25/43

Jewish Eugenics

1. Pure blood -- Abraham sends Eliezer to pick perfect wife.
2. Early marriages -- form of heroism; renunciation of philandering;
no bachelors.
3. Reproduction -- מקור חולד -- factors should be figured out to
produce best type of children.
4. Intelligent love -- man should inquire about wife's family because
children inherit qualities of wife's brothers.

Prohibitions against marriages involving

- 1) מחלות ירושתיות -- hereditary defects
- 2) גורמים אישיים -- personal defects
- 3) ערב -- (Lewdness) cross-marriages between relatives

*** High gifts of Jewish people are due to eugenic mating.

3/26/43

1. A mores that will insist on moderation in sex is a very intelligent, life-conserving mores. M. Ketuvot 5 -- details may be laughable, but idea of having a rule of regularity is important.
2. J. Eler. 3,6c -- *(the omission is as in notes, not mind)*
3. Cohabitation never without consent of woman and never in non-natural positions. Gittin 70a
4. Adultery of mind while cohabiting with wife. Nedarim 20b
5. No cohabitation if he contemplates divorce, or hates her, or is drunk.
6. Contact during menstrual period is surrounded by tremendous taboos and inhibitions -- Niddah -- can't touch her or go near her, let alone sleep in same bed. Vayik. R. 21 *(Vayikra)*

270, 14	אורח חיים - שולחן ערוך -- excesses forbidden
23, 1	אורח חיים -- masturbation forbidden
240, 16	אורח חיים -- unnatural positions forbidden
240, 10	אורח חיים -- no relations when angry
25, 9	אורח חיים -- no relations when drunk
2, 1	אורח חיים -- marriage for money is forbidden

early marriage: men 18-20; women 17-18

דעם - הלכה

I.

לוי ופז חפז

Importance of being happy!

Never in any Christian literature will you find such a statement.

The moral importance of happiness!

Chasidim made happiness a cult!

II.

Thackeray has two pictures -- one of the crown and stiff brocade standing by itself -- this is called Magnus: next to it is a little shrivelled biped, naked and shivering -- this is called Ludovious. The two together make Louis the Grand.

So too -- the Jew devoid of his mores, which is the Magnus, is nothing -- either a Broadway tout or a beast of prey in finance. But with his mores he is a civilized person.

In America today we must get together and arrange some הלכה for ourselves -- not the הלכה of idiocy, but of civilization. Without הלכה no Judaism -- extreme הלכה ridiculous: we must have a Sanhedrin to set up for us an intelligent American הלכה.

Judaism stands for the notion of discipline, law -- and herein split from Christianity.

4/2/43

Chosenness

To be called world-historical is applicable only to a limited number of peoples -- certainly among them are the Jews and Greeks. Dostoevsky claims it for Russia -- and it may well be so. A nation which feels itself called -- a chosen nation.

* * Dostoevsky -- "The Possessed" -- Part II - Chap. I -- Night p. 233-4
Macmillan Edition

This may be viewed as a kind of megalomania -- but if so, then the מלכות המשיח and the Age of Pericles are also insanities.

(Whenever power and genius come to a transcendent glow
{ it is the mark of chosenness. America had it for one moment in Whitman.

Zangwill -- "Chosen People" -- Hebraic ideal vs. Teutonic, 1919.

"Chosen people is choosing people." God goes peddling the Torah -- only the Jews choose it.

Anyone who doesn't feel chosen, naturally isn't.

Zionism, the desire to become normal (a small Levantine state) is somehow a descent from the world-historic chosenness -- a sort of anti-climax to a magnificent history.

If we've lost the sense of chosenness, then we become mediocre.

4/7/43

Buber

Buber's conception of Judaism is a dialogue between man and God.

Mysticism is the intensest form of religion. His first book is a description of experiences of greatest mystics of all times, Chinese, Hindu, Gnostic, Jewish, etc.

This was the first step -- an approach to all religions -- religion as such -- inward remaking.

He became a Zionist as one way of becoming a Jew.

His first love was Chasidism, which he uncovered as the last great religious movement which Europe has seen. He opened Chasidism to the finest intellects of all Europe and raised the curtain from before the Jews, so that all saw and admired. It was an immense service which he rendered the Jews.

Buber founded magazine "der Jude", won respect for it from Catholic theologians -- forced knowledge and recognition of best in Judaism.

Buber, Cohen, and Rosenzweig are pillars.

4/8/43

"Der Glaube des Judentums" -- Buber

He has several new approaches to:

1. what the fundamental experience in religion is
2. what monotheism is -- what YHWH is
3. what evil is
4. language

1. Religion is a wider concept than faith.

Faith means the deep and simple sense of trust.

Thus Glaube is less in quantity and more in depth than religion, which includes ritual, etc. He wants to lay bare the REIGN.

2. Does Judaism have dogmas? Of course -- the only question is what dogmas and how many. But the primary thing in the religious life of Jews is not dogma, rather a meeting with God, in a concrete experience. Thus, dogmas are perhaps God and man. All concepts, ideas, philosophies are merely projections on an abstract plane of this concrete experience.

Monotheism is to be understood from this point of view. In view of the intensity of this experience of meeting with God, the thought arises that it is always the same God. It is merely the inability to see that it is one and the same God which makes some people heathens.

The word YHWH means the unceasing renewed confirmation.

3. This YHWH is taught in spite of the principle of evil -- in the face of the conflicts and tensions. All situations are part of God -- all phenomena are variations of God.

4. If the dialogic situation is the basic one, then the speech becomes important. Language is an event which spans the existence of man and the world. Language in the dynamic sense -- not the static character of the Logos-idea -- but language is that which happens. God's created act is language -- every lived moment is language -- this is reality on God's and man's part. Man's life is a dialogue with the whole world -- all history, every act is part of this dialogue, in which man is a real partner, not a puppet. Man can say what he will.

5. Human Conduct

Life is not the struggle between good and evil -- but a kind of pull between God and man, who is frail but can answer god back nevertheless.

Contrary to
dualism, to
modern
finitism, to
functional
unity in the
future (Slony)

Evil is not an anti-god, a power in its own right -- but evil is subordinate to god. Evil is undirected power of man. There is no such objective thing as evil. It is man's undirected power.

Human freedom and choice is part of ultimate reality, not merely psychological. Man is really free to choose God or reject him, and that is primarily a matter of living daily acts. Adam's fall is a constant occurrence, and man is free to choose, in spite of a large amount of determination. This appears to be illogical, but the reality of life allows freedom and determination at the same time. * (see p. 64 for X)

Evil is only an element -- passion without direction is evil -- passion with direction (toward God) is good. The $\gamma\eta\eta\ \gamma\eta^*$ is that power out of which all great works arise, not merely secular but also holy. $\gamma\eta^*$ is power, becoming $\gamma\eta$ only when it turns away from God. All evil is failure to direct $\gamma\eta^*$. Decision and freedom is the act of integrating the $\gamma\eta^*$.

הכל בידי שמים חוץ מיראת שמים

- - -

There is no such thing as ethical divorced from religion. The reality of man as a full partner, etc. has also another side to the coin, namely the grace of God -- and the two go together.

*(The * refers to page 63)* * The question arises -- will God win? May not man turn all his power toward evil? According to Persian dualism, Manicheanism, finitism, etc. they say there is a real fight between two gods, but they all say that good will win. That means the verdict is decided, and then life is just a sort of *not clear - but this makes sense* predestined play, bound to end with the victory of good. But is there not a real possibility that evil will win?

The answer seems to be that there is freedom (to extent that power can be undirected, i.e. -- purely evil) but also predestination (to extent that good will win). There is a contradiction here in logic, but not in life. Man is free, and is the author of evil -- but is also in hand of destiny and God.

הישרות בתורה וכל צפוי

- - - - -

Only way to God is through atheism

אברהם ספק אליך - כתר שלכות

power of denial contains urge toward confirmation.

- - - - -

What Euber means by יחוד, is coming to the light after going through the deepest doubts and pangs and denials -- so Akiba, so Jesus.

(Is this meant to have connection with Hon p. 65?)

4/15/43

Buber's view, contained in phrase -- "dialogue situation" -- man is born and confronts God upon occasion, then loses him -- which loss can be described that God abstracts and hides himself, and man must insist, in the act called *תורה* in asserting and proving him by struggle and faith. Thus the world is not split in half (good and evil), but is between man and God -- and if he goes away from God in their dialogue, then he is going toward evil (misdirected power).

What does Buber gain by his denial of dualism? He gains a formal retention of the *תורה*.

(all p. 64 - any connection?)

4/29/43

God's omnipotence is self-limited by man's potency.

He may have voluntarily given up something in order to make man a genuinely creative factor. Man is free.

Freedom of will means being a god.

Man can either help or hurt the divine intention.

The source of evil is the god, man -- going off on a riot of lust and undirected power.

Put all the blame and responsibility on man because he can bear it.

But God?

תשובה

Why is one repentant sinner better than all the righteous? Both Jesus and the Rabbis agree he is. Why is the תשובה better than the צדיק במעור? If both Jesus and rabbis run down the virtue boys and concentrate on the sinner, there must be something interesting behind it.

In תשובה you have the actual drama of the man who falls and rises -- this is the enrichment of the soul, since תשובה is not returning to any former state of innocence, but to a more mature state. He is a better man than the one who has never strayed, since the latter has not grown.

4/30/43

תשובה is the turning of לך in the direction of God.

(Man would remain morally infantile if he never became acquainted with
(his weaknesses and temptations -- he grows in the struggle to re-achieve
(the heights from which he fell. Adulthood comes through suffering.

תשובה is one of the most important phases of the essential human drama -- to sin, to suffer, to grow wise -- this is beauty -- different from the insipid beauty of an unlined face.

(Love is forgiveness with or without תשובה -- and considered something
(better than תשובה because it will lift man higher than תשובה could.
(This is Christian view.

(Jewish view, contained at end of פס. M. Yona, uttered by Akiba, is
(that man has to be חוזר בתשובה first, then God will help and give
(forgiveness.

probably wrong - not cleared all to me

Prodigal Son -- Luke, 15

Adulteress -- John, 8

Jesus

In story of adulteress woman, Christian refuses to judge or condemn at all -- doesn't want to ask questions either -- doesn't want **נישט** from her -- will merely forgive. This philosophy is continued today by the Quakers -- who practice forgiving love. In Catholic Church -- great saint who stands for that is St. Francis.

AMERICAN JEWISH
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5/14/43

Jewish attitude toward the Law

Jewish religion contains as its prime component a bearer, a people. Universalism would tend to evaporate, volatilize this physical bearer -- as Paul wished to do. A universal religion cannot bear the shackles of being confined to one people. He tried the Law, and finding no happiness therein, he went to the opposite psychology -- spirit, faith. This is antinomianism (vs. law).

Judaism must be halacha -- or else it becomes prophetism, universalism, unitarian. The first article of the Jewish religion is the Jewish people, which is defined by its halacha. But how much halacha? And how to combat the externalism of halacha? Jewish history is dotted with revolutions against halacha:

Prophets

Paul

Mysticism and Cabala

Chasidism

Reform Judaism

6/15/42

I do not believe that war is evil.

I do not believe that pacificism is way of achieving peace. Intransigent religiosity of c.o. is of no value.

Goodness must arm to achieve goodness.

Goodness must clothe itself with reality.

World is so constituted that a hard necessity has been laid upon spirit to enter nature. World does and will not belong to God until it is won over to God by those who return to nature to do the job. It is finite divinity.

It is Functional monotheism that remains to be achieved -- and may be defeated.

Questions:

1. What attitude should religion take toward the war
2. What effectiveness can religion have in waging war
3. What prospects will religion have at end of war

Religion as manifest is unreal and ineffective. Unreal because it touches individual and not states, which are moved by power politics. Unreal because it rejects empirical forces that shape the world, withdraws into vacuum. Unreal because it serves for pay -- is an industry.

1. Religion cannot reject the war out of fatuous religious pacifism. To submit because of abstract moral principle -- is also to remove itself from shaping the peace, and to retire to ivory tower.
2. Religion must come to grips with reality -- spirit must enter nature. And spirit must remain leaven within nature. This is heroic task of religious man. To be effective in war and peace religion must espouse and make its own that cause for which we fight -- the common man. This means the common man who has been left out (the Negro), the economic democracy (not only political). But this authentic religiosity would disarray the established religion. Look at the difference between Russia (non-religious?) and Italy (religious?). Religion may well disappear as a force in its own right if it does not change.
3. External fate of religion -- it must wait on the forces of the world until it becomes one of the forces. The Orient will emancipate itself from the West after the war. How religion will fare in the East will depend on how religion acts in the war. If it continues to look down on yellow man (American missionary implications) it will disappear there. In the west religion will decide its own fate by the choice of sides it makes -- liberal or reactionary. The faith that religion will make the right choice will help it make that choice.

What can religion be in a world of Machtpolitik, for such the world is? In such a world religion can only be pious sentiments. Two worlds which do not touch. How to effect interpenetration? This question sums up goal of history.

Religion must not be content to teach what justice and righteousness are, but must seek to endow them with arms. Right without might is an unreal abstraction. Right must capture the might. Slow moralisation of force is the secret of God at work in history through heroic and Godlike men. God is not *אלהים* -- he must be made that, and he may never become it.

The religious character of all heroism is to make God the ruler. In the Atlantic Charter, the Four Freedoms of FDR, the People's Rev. of Henry Wallace -- we find a religious-politic. *Revolution or Revolt?*

a) Basic is the freedom of personal religion -- so that once in history a Jeremiah comes

b) Freedom for both sides to speak

c) Freedom from secret police

d) Freedom from want.

Spinoza stands between Machiavelli and Hegel. They deny the dualism of nature and spirit. Only the strong is right. We infer from these "gorgeous pagans", the enemies of *אלהים*, that goodness must become strong. These three supreme truth-tellers show what we must do -- the world must be made God's -- it does not belong to him now. This is where we split from them.

Religion is the name of power in the service of goodness. That power comes from God -- no one but genius derives it.

6/16/42

Newman -- Preaching in War time

World must evoke images in order to produce emotional response. If preacher isn't roused, the congregation isn't. Preaching should be inspirational.

1. Essential themes remain the same -- illustrative material is couched in different terms.

// Jewish source material also remains the same, but that which is selected varies, depending on what appeals to preacher.

2. Stories of Jewish heroism under fire -- to bolster courage, etc. Read Jewish press carefully.

3. Patriotic material -- Americanism.

4. Scan papers and magazines for stories with spiritual depths. This applies to problems of international settlement -- select dramatic angles.

5. Material from association with people in sorrow. Notice reactions -- rabbinical eavesdropping on life.

6. Young people -- war marriages -- hasty separations. Learn from them.

7. "Why has God forsaken me? I must forsake Him."

6/18/42

Gideonse

Preaching wandered off into foreign fields with sad results. Clergy should not be solely students of social problems.

Free market and enterprise depended on sanctity of contract and not on private property (as assumed), which is a moral abstract, linked with a strong moral foundation to society. This was the situation in 19th -- early 20th century. When the moral inheritance begins to run out, then free institutions disappear.

Keynes removes emphasis from the fact that the difficulty was maldistribution of income -- but rather the difficulty is the differential in the urge to spend. This varying intensity in the spending urge led to business cycles.

Problem of post-war planning is not economic but moral. There comes a saturation of necessities and large part of income goes to luxuries. Then comes need for moral judgment in regard to spending.

There must develop after the war either a continuation of force, in an effort to channelize funds into keeping other people busy (Fascists and Communists); or in a free society there must develop a recognition of the moral equivalent of war spending for such things as education and housing.

With so much of income in sphere of free choice (i.e. above amount for necessities), then spending must be controlled. In war the control is automatic -- all funds go into war. In peace what shall happen -- funds must be policed by common agreement to devote them to moral values.

Thus in discussion of post-war problems, moral stake is greatest because problem is not really economic but moral.

Old moral foundation for free enterprise is disappearing. New moral foundation for planned economy is necessary.

6/17/42

Feldman -- Preaching

Military strategy and tendentious journalistic sermons have no place in the pulpit.

What Jewish significance -- moral, religious is there to what you want to say?

Friday night sermons should be adult educational as well as inspirational and hortatory. Book reviews -- not secular, but on Jewish books. Current book reviews given in series during week, not Friday.

Calendar anniversaries from history.

6/18/42

Feldman -- Preaching

Sabbath morning --

Sedra is skeleton.

Rather than sticking to Five Books, move into "interior" of Bible. Series on Psalms, for example. Select text and then use that as basis of personal talk. Ps. 32 -- is penitential, after stubbornness on part of sinner, who then gives advice -- "be not like the horse."

Next came a series on Mishle; then Joshua.

1,1; 1,3; 4,7; 6,10; 11,15; 14,12; 15,12; 15,19; 17,14; 20,2;
21,45; 22,5; 22,31; 22,19; 23,6; 24,13; 24,15; 24,4; 24,27; 24,22

Judges, Samuel 2 (2 years), short stories of the Bible, Micah 2, robbing children of God's glory; 4, the end of days; 6, wherewith shall we come before the Lord.

6/18/42

Binder

Music as a major subject in the religious school. Must be good music, because even kids are musically conscious these days.

1. The Assembly

A. Special Holiday Songs

B. Psalms set to music

#26 (Ps. 1), #86 (Ps. 23)

C. Hymns in general

#256, 131 (Passover), 187 (Succoth) -- use of solos.

2. Music as Club Activity or Special Class -- for older children

A. Hymnal -- piyutim -- 176, 159

B. Lives of composers

Solomon Sulzer

Lewandowski

Achron

Weinberg

Bloch

C. Hebrew Modes -- see index p. 580

D. Musical Papers to be written

a. Music in Bible

b. Synagogue Composers of 19th - 20th centuries

c. Jewish Artists on Concert Stage

d. Palestinian Songs

e. Music in Chasidism

f. Yiddish Folk Songs

6/17/42

Bradley

Protestantism contains large increment which desires to by-pass the conflict, a sort of passivism which will allow this increment to participate only when the "sinful" part of the struggle is over and the "peaceful" part begins. This is a low ebb of Christianity.

Judaic-Christian tradition is based on a covenant between Man and God. Democracy is based on a sense of the importance of this covenant relationship.

Some Protestants go back beyond the classic and revert to the prophetic. Jesus should be a Jeremiaic figure and not a Platonic. Lewis Mumford, Dorothy Thompson, especially Reinhold Niebuhr are plugging this point of view -- constantly reaffirming the Hebrew roots of civilization. Stake of Judaic-Christian tradition is basic in the war -- primary reason for fighting the war.

This is not militarism but realism. Last act of political importance is force. Some say there is paradox here. How by coercion can you establish this free covenant? War is simply desperate but necessary final measure to ensure the covenant of our point of view.

Fascism takes hold only in a situation of high industrialization and high literacy. These two brand-new factors in civilization (less than 100 years old) are warped in Germany -- do they have to be? Question now in the world is what to do with these two factors. Are they to be under control of covenant idea or under control of demonic idea. Individualism of 19th century is impossible to organize these two things. Party system, for example, is outworn -- question is whether new type of setup shall be government of people, or of technocrat self-constituted elite. Now class system not party system -- shall government be constituted of people socially conscious or selfishly conscious? I begin to have more feeling of confidence.

Stake of religion:

1. Global political order -- details vary, but absolute global government is essential -- we must not get side-tracked into regional outlook, which is greatest danger and represents devil's temptation.
2. Planned economy -- on regional basis. Trade must cease being trade and become production and distribution -- world trade terminology is ugly.
3. Cultural individualism -- less economic freedom for exploiter and entrepreneur, and more freedom for cultural self-determination. Less talk of minorities and more of cultural variegations.

Van Wyck Brooks: Oliver Allston

(Third depends on first two, cannot exist except under conditions
(of political globe and economic regions. Then personal life in family
(and little group can flourish privately and spiritually.

I.K. deals with the individual -- the sinner.

R.H. deals with the whole people, other nations, God, history, the universe. Israel is one of history's persons.

- - -

The making of God King through the mediation of his instrument the Jews is the philosophy of Jewish history. This necessarily carries with it suffering.

AMERICAN JEWISH
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The Jews were chosen arbitrarily -- love is blind -- it is destiny. And suffering is a mark of love.

- - -

1111111

In this section it says -- you, God, know everything which everyone does -- and you reward and punish accordingly.

This is very difficult to conceive, but if we don't agree to some form of this, then we are atheists.

The question is: how to make a resolution between the religious naivete of 1111111 and the utter extreme of atheism? No God -- then anything goes.

All we can say is this: There is no personal God who will pay off. But in some half-blind, stumbling way we think it adds up to something. It has to -- or we all go crazy.

Values dare not and will not be lost. Effort cannot be lost -- it must add up to something.

There may not be personal retribution -- but there can be no forgetting in a cosmic sense. Good and evil cannot be just evaporations. There must be conservation of heroic efforts.

This is belief in God.

- - -

In Neilah service

אתה הכולת מנוש כראש

"Thou hast from the beginning set man apart and made him worthy to stand before thee."

Thou hast recognized man -- he alone can stand before thee. Man is a small god confronting the great one -- a partner or an enemy, able to help or hinder god.

- - -

Believing in God and being Jews is next to impossible unless there is a genuine appeal to honesty and courage and chivalry.

- - -

To speak of omnipotent and omniscient God just doesn't make sense. World is not run by a Master Spirit -- but broken into two parts. God is represented in much the lesser part -- there is as much evil as good. Religion is the dramatic attempt to help God grow.

- - -

You cannot be chosen in this world as it is unless chosen for suffering -- and here again is the struggle. Without this high sense of chosenness, being a Jew is a fantastically grotesque nuisance.

- - -

God is the sum of good men and the source of goodness in these men.

A growing God -- a god who is to become One at the end of time -- a god fated to struggle, as man struggles.

- - -

They have their Jesus -- we have the Jewish people -- both suffering servants.

- - -

The choosing God and the chosen People both are forced to struggle -- and both are having a hard time.

- - -

Musical Interpretation of V'shomru

Development through past century.

Synagogue music is not an accident.

- - -

Character of V'shomru is severe -- serious -- pact -- נרית וולם between God and Israel. Thus martial tones might be expected. But the contrary is true.

Two modes for Friday evening -- מנן מנן -- sweet, restful, peaceful;
and נלך = -- also shows peace with God. Not sad but peaceful. At נרית וולם it goes into major -- then מנן מנן -- goes back to sweet minor.

Sulzer -- tried to make it all into major mode -- which is a mistake. Robbed it of its mood. Tried to keep to spirit of text -- rather than spirit of prayer.

This was in keeping ^{with} of general reform spirit of the day.
Remove orientalism.

Lewandowski -- Realized what was missing, but still didn't return altogether. He retained major mood -- but at least used נלך = . That was his half-return.

This version was scored for choir and congregation. First part of this is in Union Hymnal.

Sol. Naumburg -- in France, middle of 19th Century, makes effort to return to original sources. Small choir -- pretty good.

There was revolt against extreme reform, even though there was somewhat a desire to match the German reform in Odessa, for example.

(2)

David Nowakowski -- never studied formally -- but felt necessity of retaining נבדל . Agreed with Sulzer and Lewandowski on form, etc. -- but wished to use נבדל .

(Ahad Haam -- Bialik went to his shul)

Schlesinger -- Mobile, Ala. -- wrote music for first Union Prayer Book -- and this has been adopted all over America -- but he didn't understand synagogue music. His stuff is a curse on synagogue -- he doesn't know prayers or mood or anything Jewish. His V'shomru is Mozart.

Edward Stark -- in San Francisco, tried to react against this -- and did so in R.H. and Y.K. service.

{ Sparger -- Emanuel Services -- part I }
{ good for use. }

Binder -- נבדל נבדל

Try second V'shomru -- simple.

Order of Service

- (1) (לכה דודי) or טוב להודות
 (2) ברכו
 (3) שמע
 (4) מי כסוכה
 (5) ושמרו
 (6) May the Words
 (7) Kiddush
 (8) Anthem
 (9) (Sermon) ואמחנו
 (10) מידן קולם

Program-making for balance is an art.

1 -- is long

2,3,4 -- short

5 -- long

שמע, ברכו have ceremonial value -- and (2) ברכו must be interpreted with humility, sanctity and dignity -- as a call to prayer.

(3) שמע -- exaltation and power.

(4) מי כסוכה -- comes from שיר דשא -- also expresses power and majesty.

There is no established נוסח for these three -- מהנה רבה or #268 in hymnal -- ברכו by Sulzer is standard.

Lewandowski has ברכו with great ceremonial value -- something of the trope in the first word.

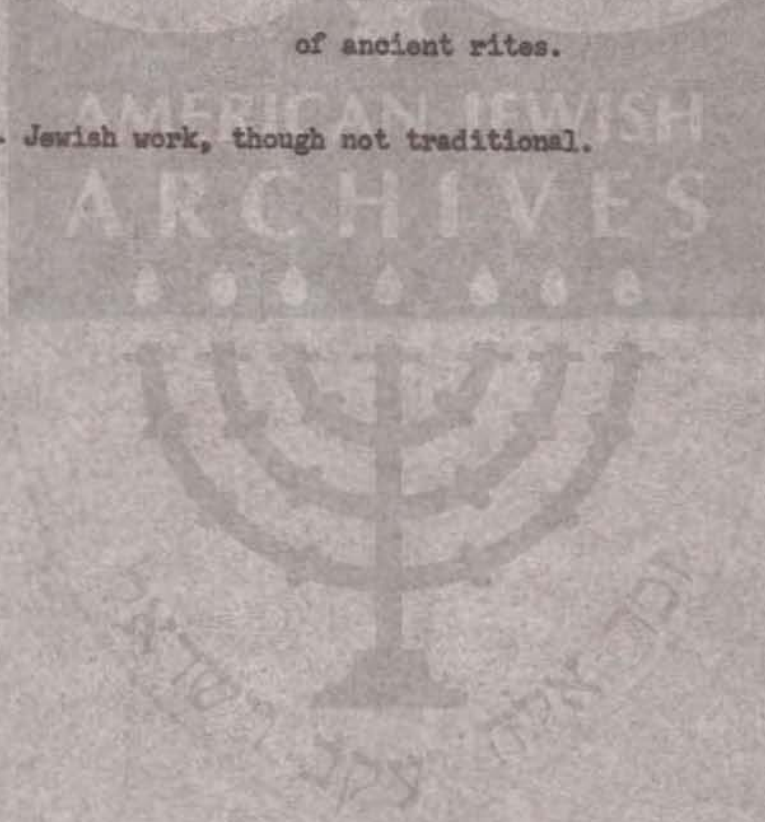
American synagogues, which cut out everything else, paid great attention to these three responses. "Emanu-El" -- Spicker-Sparger has good set.

שבע -- by Bloch is good.

חנה שבת -- Binder -- three sets of שבע נרנן -- *this isn't what you had, so make sure*
second set is good.

נרנן שבת -- Binder -- these pieces have ceremonial value -- chords
of ancient rites.

Bloch -- Jewish work, though not traditional.



4/15/43

Bibliography for Passover

Choral by Mozart -- "Jehovah Reigns Forever"

* Handel -- "Thanks be to Thee" -- H. W. Gray edition for Unison Chorus

Rossini, opera -- "Moses in Egypt"

one part -- Prayer -- Schirmer edition, mixed voices.

חַסְדֵּי יְהוָה -- second volume Sulzer or Lewandowski, in Hymnal.

Handel -- "Israel in Egypt" -- possible excerpts

- 1) 1st and 2nd recitatives
- 2) alto solo -- "Their land brought forth frogs"
- * 3) chorus -- "He sent a thick darkness"
- 4) chorus -- "But as for his people" -- recorded by Beecham
- * 5) chorus -- "And Israel Saw"
- 6) chorus -- "And Believe in the Lord"
- 7) final two recitatives and chorus

4/30/43

What is modern Synagogue music? What does it aim to do? Who are the people in it, etc?

School of modern Jewish music is not accidental -- but outgrowth of Haskalah movement.

In general, first, what is modern music? Discord, which was introduction of black keys. But in the 20's it was terrific -- now the modernists have tempered somewhat.

In Russia, which began to develop culturally in 19th century, music grew around the tremendous liturgy of the Orthodox Church. Many young Jews got into the conservatories -- boys like Heifetz and Elman got special permission to live in large cities like Moscow and St. Petersburg.

Rimsky-Korsakoff once said to group of Jewish boys -- "Why don't you write Jewish music, for which you have long traditional background? You write bad Russian music -- why not write good Jewish music?"

In 1908 this group organized themselves into Jewish Folk Song Society -- and collected folk songs and texts. This society functioned until 1914. Used to publish Jewish music and have concerts. These men were conservatory-trained, not amateurs.

These men were also contemporaries of Stravinsky, in the sweep of the development of modern music -- and they applied these principles to the harmonization of Jewish music.

Three elements of music -- melody, harmony, rhythm. Jews don't have rhythm in their music, because dancing was never prevalent, only at religious occasions -- Simchas Torah, a wedding, etc. and dancing was by men alone, not together with women.

We do excel in melody.

Question of harmony is quite new.

Modern harmonies, with their bite and tang, seemed to express Jewish history. Also their sternness characterizes the prophetic spirit.

Modern composers try to retain the ancient melody and the Jew of the cantillation mode or Nuschos.

They don't try to imprison the melody in rhythm, but kept the oriental mood.

They found that modern harmony fits the mood of the Jew -- but also trying to find an eastern harmony to fit eastern music. This is the crux of the matter.

Good Jewish music, with melody, can be killed, either by imposing rhythm, or by wrong harmony, i.e. American or western.

Kant (1724-1804)

holds that man as a rational being is unconditionally bound to conform to a certain rule of right, or "categorical imperative" of reason. He holds that an action is not good unless done from a good motive, and that this motive must be essentially different from natural inclination of any kind; duty, to be duty, must be done for duty's sake. All rules of duty must be applications of this general principle. This deduction is the most original part of Kant's doctrine.

Another important peculiarity of Kant's doctrine is his development of the connection between duty and free-will. He holds that it is through our moral consciousness that we know we are free; in the cognition that I ought to do what is right because it is right and not because I like it, it is implied that this purely rational volition is possible; that my action can be determined not through the necessary operation of the natural stimuli of pleasurable and painful feelings, but in accordance with the laws of my true, reasonable self. The realization of reason, or of human wills so far as rational, thus presents itself as the absolute end of duty; and we get, as a new form of the fundamental, practical rule, "act so as to treat humanity, in thyself or any other, as an end always, and never as a means only."

We may observe too that the notion of freedom connects ethics with jurisprudence in a simple and striking manner. The fundamental aim of jurisprudence is to realize external freedom by removing the hindrances imposed on each one's free action through the interferences of other wills. Ethics shows how to realize internal freedom by resolutely pursuing rational ends in opposition to those of natural inclination. If we ask what precisely are the ends of reason, Kant's proposition that "all rational beings as such are ends in themselves for every rational being" hardly gives

a clear answer. It might be interpreted to mean that the result to be practically sought is simply the development of the rationality of all rational beings -- such as men -- whom we find to be as yet imperfectly rational. But this is not Kant's view. He holds, indeed, that each man should aim at making himself the most perfect possible instrument of reason; but he expressly denies that the perfection of others can be similarly prescribed as an end to each. It is, he says, "a contradiction to regard myself as in duty bound to promote the perfection of another... a contradiction to make it a duty for me to do something for another which no other but himself can do." In what practical sense, then, am I to make other rational beings my ends? Kant's answer is that what each is to aim at in the case of others is not Perfection, but Happiness, i.e. to help them to attain those purely subjective ends that are determined for each not by reason, but by natural inclination. He explains also that to seek one's own happiness cannot be prescribed as a duty, because it is an end to which every man is inevitably impelled by natural inclination: but that just because each inevitably desires his own happiness, and therefore desires that others should assist him in time of need, he is bound to make the happiness of others his ethical end, since he cannot morally demand aid from others without accepting the obligation of aiding them in like case.

The exclusion of private happiness from the ends at which it is a duty to aim contrasts strikingly with the view (of Butler & Reid) that man, as a rational being, is under a "manifest obligation" to seek his own interest. The difference, however, is not really so great as it seems; since in another part of his system Kant recognizes the reasonableness of the individual's regard for his own happiness. Though duty, in his view, excludes regard for private happiness, the *summum bonum* is not duty alone,

but happiness combined with moral worth; the demand for happiness as the reward of duty is so essentially reasonable that we must postulate a universal connection between the two as the order of the universe; indeed, the practical necessity of this is the only adequate rational ground for believing in the existence of God.

Vocabulary of Philosophy -- Wm. Fleming, N.Y., Scribner & Welford, 1890

Categorical Imperative -- the direct command "Thou shalt" of the Moral Law. "Such an Imperative as represents an action to be in itself necessary, and without regard to anything out of and beyond it."

(Semple's trans. Meta. of Ethics, new edition, p. 27) "An imperative, which, irrespective of every ulterior end or aim, commands categorically."

(ib., p. 27) "The representation of an objective principle, so far as it necessitates the will, is called a Commandment or Reason, and a formula representing such is called an Imperative." (ib., p. 25) This formula Kant presents in three forms: -- 1) "Act from a maxim at all times fit for law universal"; 2) "act from that maxim only when thou canst will law universal"; 3) "act as if the maxim of thy will were to become, by thy adopting it, a universal law of nature." All three forms point to universality as characteristic of the Ethical Imperative, the first expresses the authoritative in the law; the second indicates that the will must be its own legislator; and the third, that the imperative belongs to the fixed law of nature.

Dictionary of Philosophy -- ed. D. D. Runes -- N.Y., Phil. Library, 1942

Categorical Imperative -- the supreme, absolute moral law of rational, self-determining beings. Distinguished from hypothetical or conditional imperatives which admit of exceptions. Kant formulated the categorical imperative as follows: "Act on maxims which can at the same time have for their object themselves as universal laws of nature."

La Rochefoucauld, Francois de (1613-1680)

Maxims -- re-edited frequently during author's life.

about 700, rarely exceeding 1/2 page in length, usually 2-3 lines

"The view of conduct which they illustrate is usually summed up in the words 'everything is reducible to the motive of self-interest.' But the phrase is misleading. The Maxims are in no respect mere deductions from or applications of any such general theory. They are on the contrary independent judgments on different relations of life, different affections of the human mind, and so forth, from which, taken together, the general view may be deduced or rather composed. With few exceptions La Rochefoucauld's maxims represent the matured result of the reflection of a man deeply versed in the business and pleasures of the world, and possessed of an extraordinarily fine and acute intellect. The excellence of the literary medium in which they are conveyed is even more remarkable than the soundness of their ethical import.

In uniting the four qualities of brevity, clearness, fullness of meaning and point, La Rochefoucauld has no rival. His Maxims are never mere epigrams; they are never platitudes; they are never dark sayings.

Dr. Slonimsky

Summer Institute

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Theology for Our Day

Theology is not a Jewish category. It is borrowed from a Christian situation -- comes from a religion in which the centrality is belief. In such a religion theology formulates the conception of that religion.

In Judaism the people itself constitutes the theology. Paul founded a new religion by divorcing it from the Jewish people and law, thereby indicating the two main tenets of the religion he was leaving.

Thus we see how basically Judaism differs from Christianity -- one is based on people and law, the other is based on belief. Christianity has no rootage in a soil. Judaism has concrete rootage in a people, but for that very reason its message is broken by passing through the prism of the personality of the bearer.

Geiger in his youth was greatly drawn to universalism. The tribalism of Judaism seemed to him to be a cause for despair. However, at end of long life, the power of Judaism became apparent to him in that very character. He saw that folk-individualities always bred great contributions (Greek sculpture), and that these things did not come from universal clouds. He said that in the very lack of people and language lay the greatest weakness of Christianity -- "a mere spirit." "Christianity bears the seed of sickness because it arose in the shadow of the disintegration of great commonwealths -- Greek and Jewish." -- Nietzsche.

What does it mean to say that the Jewish people has theologic quality? Chosenness always has something ominous and dire about it. It is never mere boast -- never a matter of complacency. It is always of nature of burden, a call to suffering with no escape. Chosenness is indeed another name for fate.

The Jew is a marked man because his very existence is his religion. Judaism, even though bare, is present in the existence of the people if nowhere else. By the theologic quality of being born a Jew we are made to suffer vicarious atonement for the sins of the world. It is a thing of both terror and bliss to be born a Jew, because by the mere act of birth one is thrust into a theologic position. God appropriated this people.

For what has Israel been chosen? Israel will be the bearer of God's revelation -- this relationship sanctified by the bris, which in its physical bloody incisiveness is definitive.

There is no way out -- the first element of Jewish theology is the Jewish people and the second is the Jewish way of life as revealed in its law.

In the law beliefs are an important part, but only a part. The law is regulatory and prescriptive. Where the practice and consciousness of this has been washed away, the task is to restore the soil to the Jewish people.

It may be objected that individual specimens of the elected people are no way superior to other individuals -- and that this self-proclaimed superiority is bad manners. This is pointless, however, because theological status applies to the corporate people, not individuals, and defines the Shicksal of the whole people.

(The legacy of Torah and suffering, heritage and destiny has framed a
(psycho-physical being of unique proportions.

Jehudah haLevi claims for Judaism the gift of *H7M7 1'37 -- and in that sense Israel is an H7120 07.

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election of Israel and validity of Torah

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Kook said that the Jew is the ideal of the human type.

The sense of chosenness is a true measure of a nation's creative urge. To give up the claim of chosenness is to give a tacit admission of the passing of power.

Thus the Jewish religion is an acceptance of the destiny of the Jewish people -- and as a correlative, an acceptance of the revealed law of that people.

Who and what is God? Here is a paradox. God's chosen people is the one most neglected by God. Jewish people here suffers fate of all good men -- to suffer the most. We are driven on by a God from behind and left in the lurch by a God in front. Hence the first outbreak of the religious heart in its desertion at the hour of struggle with evil is -- Why hast Thou forsaken me -- and it begins to doubt the very God. There comes atheism out of religious grounds.

But atheism cannot be the last word as it may well be the first. Even if defeated in the front we are replenished from behind. And the religious urge is so strong that it will not be defeated. We are led to reassert on a higher plane of healed wounds what we were led to doubt on a lower plane of frustrated religiousness.

The Jews are the exemplar of this type of experience. We have doubted and cursed, as Job's wife -- we have reasserted and believed as Job himself did. We coined the phrase most metaphysical in all imagery -- "sufferings of love" כבוד ה' ופחדו . Lamb -- "The economy of heaven is dark." / יהיה אחד ושמו אחד
Yes, but man emerges godlike out of the darkness.

FINITE GOD, achieving his infinity with the help of man -- כבוד ה' ופחדו
The unity of God is to be fought for and made true and real.