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

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Slonimsky, Henry. Notes. 1941-1943, 1966.

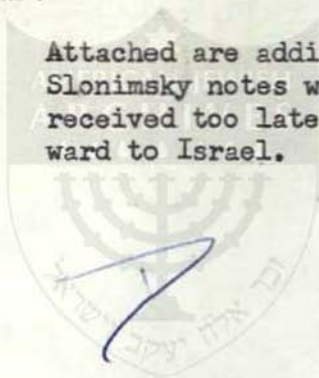
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American Jewish Archives website.

H. David Weinstein

8/3/66

HAF:

Attached are additional
Slonimsky notes which I
received too late to for-
ward to Israel.



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 other. Quite obvious, 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. Unfairly 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 - Plo/pk - utterly unknown - close to negative theology of neo-Platonists and Rambam. Beyond our thinking - also beyond our intuition a sympathetic guessing.
- 2) Outer side - The living God, who becomes so through the act of creation, Revelation, etc. There is no Plo/pk in the Bible or any living religion - it is relegated to the "wise men"

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 & potencies exist in the proper words. Logos - verbum Dei. Words are beings & entities - symbols of a greater reality, hidden.

Reality of heaven & earth is only a second reality - important only to geologists & chemists. Deeper reality is reality of words whereby world came into being.

There are two possibilities ^{in connection of 2 words} - 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 *olam d'issur* of Rambam, 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 same coin - cosmogony is set of symbols telling what is happening in secret world.

Theosophy is doctrine undertaken to tell of secret life of God in action - assumes that God moves from primal condition of *1/k*, of being utterly closed - to the condition of life, a secret life which the Theosophists can see, which life has effects in 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 p'k , is not mentioned p'k even in Zhar . But he becomes a living God.

The o'k 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.

v'v' 20 - 22 letters & 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 Zhar - 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

Creation takes place in God first -

Then the cosmogony is a secondary mirroring of that terrific crisis taking place in God when the o'k begins to wrench itself and turn toward creation.

When the o'k turns, from its fullness, toward creation, it becomes first of all nothingness, p'k - and from this p'k things flow - the v'v' into the v'v' , etc.

4/7/43

There are great enemies and doubters of the Zohar - Gikat and I'ze - but these are great because they understood, even though disagreeing.

Labala contains mysticism
mythicism
magic } hence opposed by Maskilim.

First Three Sefirot

I. $\frac{1}{16}$ $\frac{2}{16}$ $\frac{3}{16}$ — corresponding divine name = $\frac{2}{16}$ $\frac{3}{16}$ $\frac{4}{16}$
 nothing — $\frac{1}{16}$
 aura — $\frac{2}{16}$
 will — $\frac{3}{16}$

That aspect of God in which the mysterious ^{unseen} turn from utter closeness $\frac{1}{16}$ $\frac{2}{16}$ $\frac{3}{16}$ toward creation takes place. That point of decision is called $\frac{1}{16}$ - nothingness. The divinity of it is $\frac{2}{16}$, The future — The image of it is $\frac{3}{16}$ - The great aura. This point of turning toward creation is called *creatio ex nihilo*. Another name for it is Primal Will — $\frac{3}{16}$.

II. $\frac{4}{16}$ $\frac{5}{16}$ $\frac{6}{16}$

image = point in center of aura. Either by itself, or in combination with next sefirah Bina, it is embodied in first word $\frac{4}{16}$ $\frac{5}{16}$ $\frac{6}{16}$. Another image is well, fountain, which gushes forth out of the $\frac{4}{16}$.

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 נחל , which is the
Drought within the יבש .

It is נחל The tip of the Yod.

Also called The father, the mystical
Eden. Divine name is יהוה .

III

נחל

palace - נחל , נחל , 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 נחל .
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 יהוה , יהוה .
The words יהוה יהוה are to be
understood with יהוה as object -
The power of נחל in the נחל created
 יהוה . The subject is the נחל 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 יבש .

$\frac{d^2}{dx^2} u = f(x)$

102 has unknown subject (first ref) ~~102~~

Which would make, as object, (This seeing)

Zohar is the second refining - which is the father, the seed, the point, which enters the others & spreads.

... no surprise ^{about me} ^{and} ^{not} 6/2 5/11/15

it is not water out of nothing but extension of point

First word is also is second sign.

The thrust paper is the
false where you can begin to ask
question) The beginning - k/k' 22

The second & third
refracts go together

They were shaped - 1/2 inch

The house becomes impregnated by the point and is made ready for habitation - then called *It'sik*, which is name of 3rd sefir.

The letters of the alphabet
are the seeds

all letters from $\frac{1}{2} \times \frac{1}{2} = 1/4$ - p'ns 1/4
whole world is contained in 1/4

present part - $\beta'JE$ $\beta'JE$ = part.
 $\beta'JE$ - part part.

(royal patent)

Through fiat of me $\delta'k$ The word is [note k]
created - and The $\delta'k$ becomes creative himself
in divine aura ^{upper} heaven - $\delta'k$ $\delta'k$ / $\delta'k$ $\delta'k$
which is symbol of first sefir

light, flame - $\delta'k$ $\delta'k$
dark flame - $\delta'k$ $\delta'k$ $\delta'k$ $\delta'k$
arose - $\delta'k$ $\delta'k$
within - $\delta'k$

arose - instead of $\delta'k$ $\delta'k$ reach $\delta'k$ $\delta'k$
smoke - $\delta'k$ $\delta'k$ $\delta'k$
shapeliness - $\delta'k$ $\delta'k$ $\delta'k$
inserted - $\delta'k$ $\delta'k$

in the ring of the divine aura - $\delta'k$ $\delta'k$ $\delta'k$
color - $\delta'k$ red - $\delta'k$ $\delta'k$ dark - $\delta'k$ $\delta'k$ white - $\delta'k$ $\delta'k$
assumed a definite shape - $\delta'k$ $\delta'k$ $\delta'k$ $\delta'k$
it made - $\delta'k$ $\delta'k$ $\delta'k$

from which - $\delta'k$ $\delta'k$ $\delta'k$
well, fountain - $\delta'k$ $\delta'k$ $\delta'k$
dipped, poured forth - $\delta'k$ $\delta'k$ $\delta'k$
downward - $\delta'k$ $\delta'k$
broke through - $\delta'k$ $\delta'k$ $\delta'k$
it - $\delta'k$ $\delta'k$ $\delta'k$ $\delta'k$

Through the impact - $\delta'k$ $\delta'k$ (hair)
for that reason - $\delta'k$ $\delta'k$ $\delta'k$
Zohar stands for second sefir

which ^{aura touches} doesn't touch - $\delta'k$ $\delta'k$ $\delta'k$
The energy point
and then - $\delta'k$ $\delta'k$ $\delta'k$

proceeds out - $\delta'k$ $\delta'k$ second point - $\delta'k$ $\delta'k$
made for itself - $\delta'k$ $\delta'k$ $\delta'k$
for its glory - $\delta'k$ $\delta'k$ $\delta'k$
benefit - $\delta'k$ $\delta'k$ in order to generate - $\delta'k$ $\delta'k$ $\delta'k$
with whom - $\delta'k$ $\delta'k$ $\delta'k$ $\delta'k$
hides - $\delta'k$ $\delta'k$ $\delta'k$

I, 90

5/5/43

God who creates and man who is created is not unequivocal. There are many kinds of God. In spite of 3/11. There are many gods.

Also The man created is not one - There is upper man & lower - There is undifferentiated man-woman

בְּרָא וַיִּבְרָא - "we" will make - Why plural?

Many Gods

אֵלֹהִים is architect in service of אֱלֹהִים - called upper mother - אֵלֹהִים is female in God. Androgynous. called Shekhinah below.

God spoke to God (male to female) and light was created (אֵלֹהִים) אֵלֹהִים אֱלֹהִים
Thus all edifices arose in the way of אֵלֹהִים, effluence of divine male utterance.

5/12/83

Love & Suffering

Mankind is a single organism, and the sufferings of some purge the others.

Love runs from disaster to sublimity.

Zohar has served as Tipa's 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 & female.

Love is powerful motif in mysticism - classic text is psalm 137. Eros is motif, from highest to lowest

Love

12, 6

137A p'137

The way to do it is to make love properly.

God (The me) is found only in the one (Lancel).

Man joining with women with intent to sanctify, is then called complete - one.

Suffering

(2) 5, 6

one must suffer for the other - This is trans-
cendental, unjust.

21' 1123 30

Just as The arm is the organ which has to suffer to save 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 p'33. -

We can never describe ourselves to this

W. E. N. 11/11/81

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

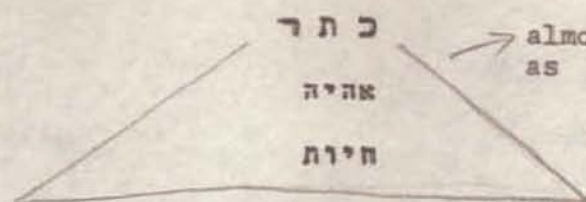
1. Inner side -- **אין סוף** -- utterly unknown -- close to negative theology of neo-Platonists and Rambam. Beyond our thinking -- also beyond our intuition or sympathetic guessing.

2. Outer side -- the living God, who becomes so through the acts of Creation, Revelation, etc. There is no **אין סוף** in the Bible or any living religion -- it is relegated to the "wise men". The **אין סוף** 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 **ספירות**. (Similar sound to "sphere" is pure accident.) What the Sefirot are is the very heart of the Cabala.

(not sure of some words - which I couldn't make out easily)

(2)



almost as inscrutable as א"ס itself.

כ י נ ה

ח כ מ ה

יהוה

יה

Is. 33:7

אראלים

אופנים

ד י ן

ח ס ד

אליה

אל

Is. 6:7

שרפים

חשמלים Ez. 1:4

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ת פ א ר ת

אלהים

Ps. 68:18

שנענים

ה ר ד

נ צ ח

אלהים צבאות

יהוה צבאות

Gen. 6:4

כאלהים

תרשישים Dan 10:6

י ס ו ד

אל חי

Ps. 104:4

אישים

{ מ ל כ ו ת }
{ ש כ י נ ה }

אדני

כרובים

אדם קדמון

עץ חיים

candlestick

series of concentric circles

4/1/43

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The secret world does not consist of the ^{or is? (not sure)} שכלים ונבילים of Rambam, for these belong to the lower world. This secret world is the secret life of God in action.

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Theosophy is doctrine undertaking to tell of secret life of God in action -- assumes that God moves from primal condition of א"י, 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 אֵין סוף , is not mentioned often, even in Zohar. But he becomes a living God.

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ספר יצירה -- 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)

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When the א"ס turns, from its fullness, toward creation, it becomes first of all nothingness, אֵין -- and from this אֵין things flow -- the נקודה into the בית , etc.

4/7/43

There are great enemies and doubters of the Zohar -- Graetz and שד"ל -- but these are great because they understood, even though disagreeing.

Cabala contains mysticism) hence opposed by Maskilim.
 mythicism)
 magic)

First Three Sefirot

I. כתר עליון -- corresponding divine name = אהיה

nothing -- אין

aura -- אור

will -- רצון

That aspect of God in which the mysterious wrench or turn from utter closedness סתים דסתים toward creation takes place. That point of decision is called אין -- 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 -- רצון.

II. חכמה

Image = point in center of aura. Either by itself, or in combination with next sefira Bina, it is embodied in first word בראשית.

Another image is well, fountain, which gushes forth out of the אין.

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 חכמה, which is the thought within the רצון.

It is נקודה, the tip of the Yid. Also called the father, the mystical Eden. Divine name is Yod.

III. בינה

Palace -- היכל, 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 א-ט. 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 ה, אלהים. The words בראשית ברא אלהים are to be understood with אלהים as object -- the power of חכמה 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, s.

Sholem pp. 213-216



not sure of.
accuracy in the
Hebrew

נ"א - נוסחה אחרת

he engraved -- גליף

(royal patent) through the will -- הורסנויותא

through fiat of the א"ס the world is created -- (note ג
and the א-ס becomes creative himself

in divine aura - higher heaven -- בטהירו עלאה
which is symbol of first sefira

light, flame -- בוצינא

dark flame -- דקורינותא

arose -- נפיק

within -- גו

secret -- instead of סרישא read סרשא

smoke -- קוסרא

(Golem) shapeless -- גוולסא

inserted -- נעיצ

in the ring of the divine aura -- בעזקא

color -- גוון red -- סומק dark -- איפם white -- חחר

assumed a definite shape (yardstick) -- סריד מסיתא

it made -- עבר to shine, radiate -- לאנהרא inf.

well, fountain -- חר-נביעו

from which -- דסיניה dipped, poured forth -- אצטבעו this is hithpael

downward -- לתתא

its -- דיליה broke through -- בקע aura -- אורא

through the impact -- דחיקו (noun)

for that reason -- ובגין רק shone through -- נהיר beyond -- בתר

Zohar stands for second Sefira struck -- בטש

aura ~~which~~ touches and ~~which~~ doesn't touch the emerging point -- דמטי

and then -- וכדין

spreads out -- אתפשט second point -- ראשית

made for itself -- עביר ליה שם = תמן there in the palace

in order to procreate -- לאולדה

benefit-- לתועלתה

for its glory -- ליקריה

silkworm -- דמשי דארגון טב

hides -- דאתרפי

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 **יחוד** there are many gods.

Also the man created is not one -- there is upper man and lower -- there is undifferentiated man-woman.

נעשה אדם -- "we" will make -- why plural?

Many Gods

אלהים is architect in service of **חכמה** -- called upper mother --

אלהים is female in God. Androgynous. Called Shechinah below.

God spoke to God (male to female) and light was created (**לאלהים**) **ויאמר אלהים**
Thus all edifices arose in the way of **אצילות**, 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 מקלט** 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 **ג. פא**

קרושים 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 **ג. ר' ז (ב)**

One must suffer for the other -- this is trans-ethical, unjust.

על זהו יתבי

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 מפשעינו**
(
(We can never reconcile ourselves to this.

1st + earliest - Comm. on Mishna
2nd (most imp) - Mishnah Torah

Page 280

set self to replace Talmud.

Set down in brevy entire Jewish Law

14 chapters 3: Joel Halbazakah.

This is Jewish. Here he is rabbinic Jew.

3rd + last - Morch Nebuchim (neo-Platonic) nationalist
acceptable to us because he attacks the law,
and we are lazy + don't observe law ourselves.

[TWO SEPARATE LOBES OF ONE BRAIN]

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

1) פ'קדו 21/12 and פ'ח'קדו 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 Morch. 1st chap. of 1st book contains
some prophecy. (Hebrew)

3) Morch - chap. 32-48, book II (Arabic)

The Hebrew is Aralised. In translation, The
translation is twisted to adjust to the language
being translated. Min. obj. of course is to
learn this Tibnatic Hebrew.

Required Reading - History of Med. Jew. Phil. - I. Huzik.

Oct. 16

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

יִדֶּל - יִדְּבָר - יִדְּבָר
'6'28 קכ - יִדְּבָר '3/10' יִדְּבָר: יִדְּבָר יִדְּבָר

יִדְּבָר is Heb. trans. → Arabic → ^{Aristotle} Greek "Ideas"
first intelligences Aristotle - Εἰδός (form)

יִדְּבָר - to behold, as mystics beheld Egyptian
mysteries, as mathematicians behold the
ideal Δ - pure Neo-Platonism.

His is contemplative religiosity -
not that of living & 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 super-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 & blessedness could become permanent.

3. had no means to win those not
endowed with the speculative faculty.



Oct. 22

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

Aristotle started with two virtues - intellectual (dianoëtic); moral, ethical.

A. loved the Theoretic & contemplative - even defined God as Thinking.

This bias in favor of contem. is greatly misused by Neoplatonists - who withdrew into mysticism.

Aristotle is Platonist $\frac{3}{4}$ of way - only is enough of realist to say that the Ideas does not exist only in the realm of Idea, but in the concrete form of expression.

In Maimon.

		= moral (virtues)
$\boxed{\text{א/י'ד'ד'ג}}$ (rational)	$\boxed{\text{א/י'ד'ע}}$ (dianoëtic)	$\boxed{\begin{matrix} \text{א/ב'נ} \\ \text{א/ד'ג'נ} \end{matrix}}$

This is a non-Jewish distinction which M. makes under Arist. influence.

Thus prophet is he whose greatest virtue is א/י'ד'ע, contem- plation, intellectualism, asceticism - who of course is a decent fellow (א/ד'ג'נ א/ב'נ), but this is only incidental.

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

He admits that the prophet is

what about the poor Jew who lives assimilated external truths). This is his - good ethical life? compromise with Judaism.



Oct. 23

- Phil. - reasonably good contemplation is prophecy
Rel. - only God can bestow the gift of prophecy.
(Moses is epitome - metaphysician + favorite of God).

There's something wrong in it - $\text{לדן } \text{פ'דבב } \text{ל' ע'}$

8,3 - we are to believe Moses, not signs;
esp. not people who advocate the over-
throw 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 ל' ח' ו' א' ח'
since we believe in א' ח' only because Moses
has commanded us to, how can we believe in
the א' ח' of a man (Jesus) who comes to
deny the law of Moses?

9,1 $\text{ל' ח' } \text{פ' ח' ב' ח'}$ - how fit in context?

9,5 $\text{פ' ח' ח' ח' } \text{פ' ח' ח' ח'}$ - how is that meant?

Oct. 29

Tenth chapter of Mishna Sotah - ד"ה ד"ד
Read Seder - 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 פ"ק are brief statements of the פ"ק, which is the earliest statement of dogma. So in his Mishnah Torah, he gives a long essay on this פ"ק.

Heb ד"ב is called 3/01. (dogma) Dogma something you believe that you can't prove (general + profound definition).

His view of prophecy could not be more non-Jewish - ד"ה ד"ד - the active intellect. ד"ה ד"ד is the divine mind working on our human mind. The function brings prophecy.

ד"ה ד"ד - imaginative faculties
ד"ה ד"ד - senses

ד"ה ד"ד - pure mind, disembodied.

ד"ה ד"ד - occult mystic tools of 9th C. - false anthropomorphism

Moses' prophecy differs from all prophecy in 4 respects:

1. Moses spoke direct to God
2. Moses can prophecy 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 ד"ד - divine logos

One cannot compel prophecy even by attending
it and using stimuli like music or ecstatic dancing.
Prophecy is arbitrary choice - This is Jewish
traditional side.

Reread 3/1 p's 1 p 22

Gorfinke. Eight Chapters of Maimonides on Ethics

p'p 22 2-1/12

contain a veil between human & divine ^{intellect} - 2/3/11

Moses saw God through only one clear veil

vices - 1/1/12

(such a man is rich)

contentment - 1/1/2 1/23

Aristotelian REASON - 1/23

psychic predisposition - 1/1/2 1

not virtues (i.e. the mean) - 1/23/11 1/2

difficult to understand, measurable - p'1/2/1

anger & sorrow prevent man from prophecy
only 2/1/2 1/11 can man prophecy.

p's 1/22

6

pure intelligence in human

sphere - term. from Arabic-Syriac-Greek

mind creating } our positions
active intellect }

emanates - 2/3/11

Vol. 1, Schechter }
Essay on dogma }

dogma - (1/2/3) - 3/0'

proof - 1/2/11

in passing - 2/3/0

7-קח קח

exaltation - אלהות

veil - קח

(both ^{אדמו}imaginative + ^{אדמו}sense) faculties - אלהות
apprehension - אדמו

images, drives - אדמו-קח אדמו

and other senses - אדמו

difficult, subtle - אדמו

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necessary basic introduction, preamble אדמו
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existence - אדמו



Nov. 12, 1941

→ 3/115 - אה"ה - יס/לס א"ה
prophecy - as intellectual perception

strength of its manifestation - יס/לס א"ה

א"ה - יס/לס

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 world, but The ^{chaos} godhead shaped and guided. (Timaeus).

- 1 orthodox - God chooses whom he wants as prophets, not philosophers but geniuses
- 2 philosophers - if man is schooled in phil. and contem. 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 301 who is selected out of those who have prepared selves.

(fools, ignorant) pagans without any - יס/לס א"ה
divine revelation at all (I, X, M)

philosopher - א"ה
ignorant, elite - יס/לס

view I.

only condition for traditional prophet is That he be good, ethical - יס/לס א"ה.

View II → Philosophical or naturalistic

Prophecy attains to man's ego, not
Through son of God.

potential - 100

actual - 800

practice - 3/100

temperamental impediment - 1/100

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 - 100

View III

~~But~~ middle

Exactly like that of philosophers (man must
be fitting and must have prepared self) - 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 - 1/100

(ג, ה'א) = 1/100

scribe and amanuensis of Jeremiah - 1/100

1/100 - 1/100

dream - 1/100

by way of miracle - אֵלֹהִים אֵלֶּיךָ

after proper examination - אִלְלָא אִלְלָא אִלְלָא אִלְלָא

what took place - מָה הָיָה

עַל פִּי

Even Though Israelite mass at Sinai
all heard God, not all of them were prophets,
because they had not gone through the meta-
physical schooling.

early Talmudic Midrash to Exodus - אֶלֶּיךָ

Halachic Midrash on Leviticus - אֶלֶּיךָ

" " " Numbers, Deut. - אֶלֶּיךָ

First two commandments, being matters of
demonstration, are not exclusive for the prophet,
but all can understand them by minute
reasoning power. Thus, 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
the people.

authoritative
tradition
(requiring no proof) - אֶלֶּיךָ

Social approval (in regard to
conventional truths, morals etc.)
springing not from demonstration
or proof, hence called
Generally, a common belief.

probables

- אֶלֶּיךָ

rational demonstrable tangibles
something conceived, the intellect

- אֶלֶּיךָ

He calls the other 8 commandments only
probables - not demonstrable like the first two
which are perceivable by the intellect (אֶלֶּיךָ).
This is monstrous. It is the dramatic tension.

clearly distinct ^{intelligible} letters - x h e e v i x l e s e a n n

Midrash Shema Shema - ח' 3 כ 8221

δp created ad hoc for special occasion - 1/12/2008

Nov. 26
He calls Moses 30th Son 3201 to
ward off the claims of Jesus, and also to set up
a Grenzbegriff of prophet.

when God speaks to
for much

enclos^{ure} received ³³⁷ This from R. Elizer & R. Joshua.

Chap. 35

Four differences between Moses + other prophets ^{repeated} in

④ Moses at any time

- ④ Moses at any time
- ③ Moses calm and not trembling or faint
- ② Moses awake and standing up
- ① Moses without intermediary of fr/b or Ge or angel

homonym - same word used for two - p100
Things where there is essential difference.

Even Moses' miracles are super-miracles, as well as his \Rightarrow being different.

[simple, open statement - no indices \Rightarrow $\exists x \forall y$ $\exists x \forall y$]

Moses miracles performed before everyone - not only limited group.

Nov. 27

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

only a few reported on them - *lil* *lil* *lil* *lil*
(This reflects on the integrity)

In 2K8, 45 King has to inquire about the miracle 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 obvious reasoning. It is shaky. He would grant that Joshua stopped the sun - he says it was a longer day than usual, etc.

Something excessive, superlative - *lil* *lil*
It is *lil* in both *lil* and *lil*

Chap. 36 - impt.

Truth of prophecy and its whatness - ^{Latin} "quiddity"
abstract noun of "what?" - אשכנח
essence, reality (not only truth) - אשכנח

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

12/3/41

For Rambam to admit that most important factor in prophecy is אשכנח is interesting. It is an admission that the source of inspiration is God, an emanation from the godhead. The אשכנח , 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 mixture of the organ which bears the ^{imagin-}tion
- ② " " proportion
- ③ purity of the matter

If the organ is imperfect, you cannot make up any lack through אשכנח , 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 conformational 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 - פ'ע/חנ"ס צבס"ח

combination - צבצ"ח

→ free play of חנ"ס in remembering פ'ע/ח"ח - ח"ח

Prophecy is mainly a higher form of dream,
resulting from the צבצ"ח working on the חנ"ס ח"ח.

are the subjects of ח"ח ח"ח and פ'ח"ח
and these two vary only in degree not in
kind - dream is too of puffery. Things different
in ח"ח cannot be compared. (like man & horse).

identical - ח"ח/ח"ח ח"ח

insufficient power - צבצ"ח

can see things so clearly - חנ"ס ח"ח
That one actually thinks he is
seeing the reality from outside.

Dec. 4

- 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.
Divergence on sense of touch - which is considered very
animalic. (mai. self was almost ascetic).

The only 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 Balaam 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?

Isaiah 32

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 AN ENO 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 a bad brain a little but cannot develop its full potentialities.

Imagination is greatest when the faculties are at rest. Then the soul flows over it and inspires dreams & 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 Isaiah 32 produces dreams & 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 aesthetic (especially abnegating the sense of touch)

Solo Solo

Dec. 17, 1941

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

- (1) Earth, lowest sphere, presided over by 22"e.
Next to earth 4 elements perishable - change
- (2) Lunar sphere - actually same as earth, or controlling it
- (3) Seven planetary spheres - each presided over by 22"e. Each one concentric
- (4) Fixed stars
- (5) 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 22"e. It has thought & desire & 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. 10, 1941

1. Greek & 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 Fiction 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 S'ed Se is emanated. Neo-Platonism is doctrine of emanation. God is so rich that he overflows, so he gives without envy. (i.e. the sun). S'ed Se is Immaterial, separated from matter. S'ed projects ^{its} own intelligence and also affects the next lower - and so on down. The body of the first S'ed is the diurnal - beyond which there is nothing - down through the planetary, etc. - down to the 22nd, upon which is converged the influence of all the S'ed.

What does the 22nd 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 22nd.

Anything is matter in comparison to higher stage and form in comparison to lower stage. The importance of form on matter is the process of actualizing the potential.

3 p2 so p1n 1"n

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 soul.

For Soe k'3NNI, 1f3 22 27/3 27/3 27/3

Aristotle

Posterior Analytics ; De Anima.

Aristotle

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

① Individual gradually acquires learning - at first knows nothing. Then proceeds to (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. Leibniz & Aristotle say this is nonsense - that intellect is only in the mind - always there - never growing. There are two poles - 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 ∞ - influence, effluence, overflow.

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

∞ is The giver of forms - ∞ is ∞ .

Form & 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 (∞ is ∞) - This is ∞ . Seneca's 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} mind is pre- ∞ in mind, and mind grows & develops at same time. Mind has two phases - suffering & passive: creative & active.

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

In Maimonides it has been moved up to be the Intelligence of The Luminous sphere.

But point in common is that ∞ is The giver of forms.

The ∞ , 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 ∞ from the ∞ overflowed on him. God is rich & gives away 10 Intelligences; ∞ is rich and gives away ∞ ; prophet is rich and gives too.

Jan 8

Chap. 38

נבואה is added to the נבון and נחמ, as prerequisites for prophecy.

soul, psychical power - נפש ונבון
physical power - נבון ונחמ

psychophysical makeup ^{predisposition} - נבון ונחמ

moral, idea of virtue ^{in death} - נחמ ונבון

divining, ^{a mini} intuitive faculty - נבון ונחמ
(complementary to נבון)

great presupposition - נבון ונחמ
(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 & heroism of a Jeremiah.

There is also added the נבון ונחמ, 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 נבון ונחמ is that faculty which can pierce to just conclusions at once because it has such familiarity with the situation נבון ונחמ, and such a נבון ונחמ.

נבון is combination of נבון and נחמ. passes through all the premises and reaches

a conclusion quickly instead of laboriously.

אני אלהים נא - will to live

"אני אלהים נא" Ex 3,12 - The Jewish God

Jan 15

Last half of ch. 38 is vindication of 'אני אלהים נא', while first half talked about אלהים, אלהים, with אני אלהים נא first in importance. Without 'אני אלהים נא' however all you can get is violent deities. The difference between prophet & medicine man is not in intensity of favor or אלהים or even אני אלהים, but in 'אני אלהים נא'.

The אלהים is אלהים first of all in the 'אני אלהים נא'. Then the אלהים passes to the אלהים. How could the אלהים achieve perfection without similar perfection obtaining first to 'אני אלהים נא'?

True prophet has specially strong 'אני אלהים נא'. Prophets of third class (strong in אלהים) 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 'אני אלהים נא' is developed to highest, and hence whose other faculties are developed, is the true prophet.

Feb. 4

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

וְהַיְיטִיב נִזְכָּר, with which he began and which is his best beloved motif, is the one he ends with as the final criterion & end of ch. 38. Theoretical, abstract knowledge - theoretic - beholding truth. Only the one capable of וְהַיְיטִיב will be capable of the other וְהַיְיטִיב.

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Moses had a unique וְהַיְיטִיב, 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 (וְהַיְיטִיב), nor no man after him.

The claim is made that our Torah is the only Torah - this is found in all 4 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 עֲשֵׂה - has just enough עֲשֵׂה 33. 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.

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 shape, etc. This fact of tremendous variation together with the desire for communal living, makes lawgiving indispensable. This requires a *CSN*. Human beings (Kant) - can't live with him or without him. Society can be put in order only by law.

temperament, disposition - *CSN*

Feb. 11

Platonic Thought That philosopher should be King, while actually untrue, is a heaven for the hope of man. Shelley invoked this notion likewise.

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

(Difference betw. A. + P. - one is careful, cautious, exclusive, inductive; other is beholder of ideas.

A. studied constitutions of 127 city-states; P. brushed them all aside, closed his eyes, and the Ideas of the city-state overcame all.)

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

man is by nature a political animal - תנ"ך י'ג

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 fall apart and at same time have to be together. Therefore strong hand of a leader & govt necessary, make economic laws & moral laws - so that the natural differences are hidden behind conventional concurrences.

faculty of government, either - תנ"ך י'ג
of governing or being governed
that men have to be led - a few are leaders, to whom has been prophesied the תנ"ך י'ג. These latter are prophets or receptacles of the law
olam ha'ba. Next comes enforcer of law, either King who accepts the law from the prophet. False prophet. Plagiarist. (Refuting implicitly the claims of Mohammedanism.)

Feb. 18

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

The תנ"ך of the ordinary lawgiver is to do away with crime, etc. - but no concern with spiritual things. This is ok, but nowhere near enough. The lawgivers are of the third category (תנ"ך but no י'ג).

What is *ru'ho* *ru'ho* ?

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 v. Moham. Renunciation of bodily pleasures is criterion for true prophet. Man who indulges in sex is a fakir.

45

Various *ru'ho* *ru'ho* - with Moses the highest.

Difference between *ru'ho* (lower) and *ru'ho* (higher).

Ramleh warns off anthropomorphism - God talking to man makes R. uncomfortable. So the vision is the technique.

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

In pre-literate state are not prophets, just clowns.

3, 4, 5, 6, 7 - *ru'ho*
8, 9, 10, 11 - *ru'ho*

Feb 19

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 - עז/קצ א"י - any great work of the spirit, e.g. Hagiographa - not quite equal to actual prophetic books. This א"י is the base from the פסוקים etc.

Even Esther was written by עז/קצ א"י.

Feb. 26

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 = Theoria.)

↓ ↑ ↓ ↑

Traditional Judaism of "Mishna Torah" - Jewish particularism.

In "Moreh Nevuchim" Judaism comes out victorious at end, having won only its last battle at the end. Purpose of book was to reconcile 2 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 nationalist century and hence prone to see rationalism of Rambam. S-32 (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 & PROVIDENCE

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

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, acc. to Aristotle as well as acc. to Jews.

Rambam asks why make man the center of the universe, as all monotheistic religions do. Why is man & 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 *יחליו*, of whether God is concerned with the fate of individuals - Rambam says that in a sub-human species God concerned with whole species not individual. For men only those whose intelligence brings them to God can expect his help - that is, a man who

is in bad and has appropriated first principles will be guided by bad - all the rest of luck.

III p'2, 8

March 12

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

p'112 - coming into being - generatio

p'30212 - going out of being - corruptio

22/32 p'30 - 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 p'30212 p'112 is entirely bad. Mathematical mind has flawless types undestructible - forms perduring; while biologist is in different world and sees the becoming + 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 22/32. This is really Platonic. In the other, change is the permanent fact - Aristotelian.

23622 - privation - This indicates the struggling process to invert with form, to get new forma - This 23622 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 takes on new forms, while wedded to one.

(Ch. 5, Book 2. - pp. 34) on 353 as one of principles, along with form and matter.

12313 1613 - deformity of external appearance.

Sins are due to matter, while virtues are only attributable to form. Deeply unjust to say that eating & 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 soul through alcohol is a worse disgrace than defecating in public, thus violating the convention of discreet public morality. Latter is merely 10210N, while former is 10210N.

9

4/15/42

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

(this is nonsense) ^{pure, divorced from body} immaterial intellect - אצילות אלוהים

Even The p'se se ram, which is composed
 of ether, restricts the apprehension of God.

When Bible says God is surrounded by cloud,
 This 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

p'asav - Mutakallemim, philosophers & theologians,
 opponents of Rambam

אין - non-being, or privation, absence

יכול - capacity for a thing

He says M. cannot imagine אצילות without
 thinking of absolutes. They feel that darkness,
 evil, etc. are absolute things by themselves.
 He is unsympathetic 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 - p'k'v'v' p'i'v'v'
This is the only kind of v'v'v' which they
recognize also, i.e. an absolute. God creates
the v'v'v' as well as the p'i'v'v' .

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 v'v'v' is used in re
privations (darkness, blindness) while v'v'v' is
used in re the positive things, p'i'v'v' . But
 v'v'v' was used at beginning to conjure up
the whole blooming thing.

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

רצב"ד is also due to the fact that the רמ"ה may not be receptive of the פ"ק. Thus the creator of the רמ"ה may be said to be the agent of the רצב"ד. 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 רצב"ד 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. רצב"ד and ר"י come from matter which is joined to רצב"ד - but that which is good in matter is created by God. And he who does not have רמ"ה, nothing can happen to him.

God created and saw it was all good - even רמ"ה; even matter which brings death, as R. Meir says in ר"א.

Chap. 11

4/22/42

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
rages, religious wars are only *חסר* - lacking
intelligence. Bad man is only blind man (what
a gorgeous naïveté!) (Also Socrates' statement "Knowledge
is virtue" is similarly naïve.) Rambam ought to know that
Knowledge ain't gonna change the world.

12

from - *מאין*
very rare - *חסר* / *אין*
world - *עולם*

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

he invented - *הוא המציא*

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

to combat - *למנוח*
manifest - *מכיל*

Preeminent notion of Rabbin (in which
M. here participates) is that God loves us
hence sends us *פסוק*. It is the cruel
paradox which is the only solution to question
that could drive man mad. God loves us best
yet treats us worst - how come? *אולי* *לפי* *פסוק*.
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 & James as pragmatic humanists say it can & should.

Thus if Alrazi doesn't get what he wants, different - פ'תח
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 - כ'ל
devious - כ', כ'ס
to befall - כ'ס
value - כ'ס
constant, permanent - ע'ס

In process of ע'ס and כ'ס
There is attempt to create as fine an exemplification of the פ' as possible. This necessarily involves pain and trouble. The פ' is constant. Existence is not for the sake of any one man alone - but for the sake of the Creator.

ע'ס כ'ס פ' ← ע'ס כ'ס פ' כ'ס

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

"Man's folly perverts his will" - Proverbs
כ'ס פ'ס כ'ס כ'ס

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

30321 2/10

The very fact of M/N which result in a man being born wrong, and also result in natural accidents (lightning, earthquakes).

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 24ND 20PN

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 p3/c - 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 if not very great extent or importance.
3. This section gets most attention - and actually is merely homiletical. Of course men do evil to selves - 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 unnecessary.

to declare God impotent - p 20 1652

Long invective against puffing 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 & food - (in that order of importance). Emeralds & 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 diff. betw. 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 indiv. to embody species: - purpose of species is to be embodied by indiv. - purpose of $\text{אדם} \text{ מושלם}$ 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.

Aristo. says we 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.

Aristo. says two causes: matter & form (which has 3 ^{variations} shapes - hence 4 altogether).

2. 2. form in man working upon matter will be efficient cause of a son - $\frac{10}{10}$
The giving of form - $\frac{10}{10}$ $\frac{10}{10}$

3. 3. Purposive cause - reason why son comes into being is so he can embody the $\frac{10}{10}$

1. 1. Existing essence - conceptual essence

Conc. ess. becomes an effective agency in order to achieve a purpose.

5/7/42

The *Alk'ana* *al'pan* - 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.

(f. Book II, Intro, #20, #19, #21

20. Anything which is *al'pan* 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

(f. Book II, Chap. 19

The philosophical oneness of God.
Einzigheit - uniqueness (not numerical)
Aristotle believes in cause and effect,
al'pan necessity. *Rambam* believes in design, *al'pan* - says
That God could have designed a different world.
But there is 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 God universe
does not have *al'pan*. *Aristo.* does not
admit *al'pan* either. Diff. betw. gods of two men
is that *Aristo's* is in the universe as the

unmoved mover, as an object of aspiration.

Although the universe is $\theta\beta/\alpha\eta$,
it still has no $\alpha'\beta\gamma$.

Aristo. admits, however, together with
Rambam, so much purpose within the universe
that Aristo. is led to the conclusion that
there is a $\alpha'\beta\gamma$ $\eta\kappa$ $\alpha'\beta\gamma$ $\beta\delta\eta\alpha\eta$ -
and Rambam concludes that there is $\theta\beta/\alpha\eta$.

May 13

There is $\alpha'\beta\gamma$ and $\beta\delta\eta\alpha\eta$,
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 $\alpha\beta\gamma\delta\eta\theta$
(4 elements of each)

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

R. says God does ~~not~~ need man to
worship him. R. says God would ~~not~~ be lonely
and poor if he did not have men to praise
him. R. 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. 1/16 1/3/11, 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
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 ^{ever} 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 way. In opening words of Neilah service man is regarded as partner in polarity. Rantzen takes latter part of verse and

ignores former part. Deduces lack of ~~will~~^{purpose} - merely
fague 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 self. 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 210th of Questions
merely expresses that God felt it was ~~not~~^{not} His will.
No purpose.

Sun & stars do serve purpose - but they
weren't created for that purpose. They happen to
shine - that is all. This is heartless & cruel.

Spinoza - Nietzsche - Rambam.

Opposed to this view are Midrash & 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^{ness} - א/נ'ג'ר

creatinism, creatio ex nihilo - ע'ל'ג'ר

existence - א/כ'ג'ר

potentiality - ה'ג

a faculty or power to act - פ'ג'ג

psycho-physical disposition - ע'ג'ר

actualizer, agent - כ'ג'ר

intellectual faculties - א/פ'ג'ר

ethical characteristics - א/ג'ר

preparation - כ'ג'ר

(dianoetic virtues) ideas, concepts - א/כ'ג'ר

(in any case) sine qua non - פ'ג'ג פ'ג'ג - ע'ג'ג

naturally - כ'ג'ר

scene of revelation - ג'ג'ר

chap. 3b

rational faculty - חַיָּת הַחַיִּים
[which receives the $\gamma\alpha\epsilon$ (divine influence)
Through The $\delta\lambda\alpha\varsigma$ (Active Intellect)]

imaginative faculty - חַיָּת הַמַּדְבָּר

speculative sciences - חַיָּת הַמַּדְבָּר



Oct. 15, 1941

1st and earliest -- Comm. on Mishna

2nd (most important) -- Mishnah Torah חזקוני

set self to replace Talmud.

Sets down in brevity entire Jewish law. 14 chapters י"ד 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) שמונה פרקים and פרק חלק 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 (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 *not clear - doesn't look like "phonetic"* Fibonetic Hebrew.

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

Oct. 16, 1941

Yigdal 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.

סנה תורה

ספר המדע: הלכות יסודי התורה - פרק שביעי

צורה is Hebrew translation → Arabic → Aristotle
Greek "Ideas"

first intelligence *that's what you had* Aristotle -- e i d o s (Form)

Is that what you meant? Plato -- i d e a

מסתכל -- 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 זכרים בנר

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 אור & אור

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

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

9, 5 -- במה זכרים אסורים -- how is that meant?

is this it? Or did you mean Mishna? 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 עקרims 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 יסוד. (dogma) Dogma is something you believe that you can't prove (cynical and profound definition). *did you mean, by chance, 13b?*

His view of prophecy could not be more non-Jewish -- צורת הסכל -- the active intellect. *13b?* הסכל הפועל is the divine mind working on our human mind. The junction brings prophecy.

כחות דמיוניות -- imaginative faculties

חושים -- 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 ו, ז Reread

Garfinkle -- Eight Chapters of Maimonides on Ethics

שמונה פרקים

curtain or veil between human and divine intellect -- סחיצה

Moses saw God through only one clear veil

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

Aristotelian REASON -- דעה

psychic predisposition -- תכונות

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

difficult to understand, unreasonable -- תרחיק

Anger and sorrow prevent man from prophecy.

Only סתוך שמחה can man prophesy.

פרק חלק 6

pure intelligence in lunar sphere -- שכל הפועל

trans. from Arabic - Syriac - Greek

mind creating } ro- ponticus
 active intellect }

emanates -- נאצל

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

proof -- מופת

in passing -- ספור

פרק חלק 7

exaltation -- התעלות

veil -- מסך

חושיות דמיוניות

(both imaginative & sense) faculties -- כחות

apprehension -- השגה

urges, drives -- סתעורר

and other verses -- וזולתו

difficult, subtle -- דקים

necessary basic introduction, preamble -- הצעה

existence -- מציאות

Nov. 12, 1941

not sure
סורה כבורים - פתיחה - עמוד ה

prophecy -- as intellectual perception

strength of its manifestation -- חוזק הראותו

- - -

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 -- פתאים
at all (J, X, M)

philosopher -- חכם

ignorant, illiterate -- סכל

View I

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

תקון מדות.

View II

Philosophical or naturalistic

Prophecy attains to man בטבע, not through חסד of God.

potential -- כח

actual -- פעל

practice -- למד

temperamental impediment -- מונע מזב

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

חבור גדול = משנה תורה (פתיחה, ז)

scribe and amenuensis of Jeremiah -- ברוך בן נריה

גזרת - כח אלהי

dream -- מחשבה

by way of miracle -- על צד הפלא

after proper examination -- לפי ההשתכלות הנאות

what took place -- איך היה

פרק לב

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	--	ספרא
" " " Numbers, Deut.	--	ספרא

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) -- מקובלות

social approvals (in regard to conventional 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 נשפעות

Midrash Shir-haShirim -- *is this sh?* סדרש חזית

קול created ad hoc for special occasion -- הקול הנברא

Nov. 26, 1941

He calls Moses נבנר סכל נולד to ward off the claims of Jesus, and also to set up a Kreuzbegriff of prophet.

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

-- when God speaks to people Onkelos interpolates סן קדם .

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 שכל הפועל or angel

homonym -- same word used for two -- שפוק
things where there is essential difference.

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

(simple, open statement -- no indirection -- על צד ההגדה)

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

Nov. 27, 1941

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

only a few reported on them -- **הגידו 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 **פעולות**.

Chap. 36 -- important

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

abstract noun of "what?" -- **מהות**

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

Prophecy is the emanation from God through the mediation of the **שכל הפועל**, 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 המדמה is interesting. It is an admission that the source of inspiration is שפע, an emanation from the godhead. The כח המדמה, 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 התהווה, 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 חקוי - מחושים in remembering כ"הם

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

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

identical -- עומד ואישו

insufficient power -- קצור

can see things so clearly that one actually כח המדמה -- 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 had. Could divination be meant?*
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 Gol^uos 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 הפועל

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 כח הסיועה 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 שפע 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 שכל הפועל 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 הפועל

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 ש"הפ .
- (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 נבול .
- 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 נבול . 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 **שכל נבדל** is emanated. Neo-Platonism is doctrine of emanation. God is so rich that he overflows, so he gives without *I believe this is what you have* envy. (i.e. the sun). **נבדל** is Immaterial, separated from matter.

projects its own Intelligence and also affects the next lower -- and so on down. The body of the first **שכל** is the diurnal -- beyond which there is nothing -- down through the planetary, etc. -- down to the **ש"ה**, upon which is converged the influence of all the **ש"ה**.

What does the **ש"ה** 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 **ש"ה**. 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.

ס"נ חלק שני, פרק ד

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"הפ.

נותן הצורה צורה נבדלת, וממציא השכל שכל.

Aristotle

Posterior Analytica; De Anima.

Aristotle

Proof is by derivation. But there are two poles -- sensation, sharp \longleftrightarrow 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. Liebnitz 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 שפע -- influence, effluence, overflow.

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

נותן הצורות is the giver of forms -- שכל הפרט.

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 (מושכלות 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.

שכל הפרט 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 ש"ה is the giver of forms.

The ש"ה, 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 שפע from the ש"ה overflowed on him. God is rich and gives away 10 Intelligences; ש"ה is rich and gives away שפע; prophet is rich and gives too.

Jan. 8, 1942

Chap. 38

כח גבורה is added to the דברי and מדמה, as prerequisites for prophecy.

soul, psychical powers -- כחות נפשיות

physical power -- כחות הדוחה

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

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

a priori
divining, intuitive faculty -- כח המסער
(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 כח גבורה 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 המסער, 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 המסער 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.

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

כח הגבורה -- will to live

שפץ The Jewish Ex 3, 12 -- כי אהיה עמך

Jan. 15, 1942

Last half of ch. 38 is vindication of כח הדברי , while first half talked about מסע, משר, with כח הנבונה 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 מסע or even נבונה, but in דברי .

The ש"ה is מספיע first of all on the דברי , then the שפע passes to the מסע . How could the מסע achieve perfection without similar perfection obtaining first to דברי ?

True prophet has specially strong דברי . Prophets of third class (strong only in מסע) 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 גבורה is brought in last, but is obviously most important -- moral genius is even rarer than intellectual genius. כח הסוסה 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 כחות.

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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 סוג -- has just enough צדיקים. 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 **סנהדרין**. Human beings (Kant) -- can't live with them or without them. Society can be put in order only by law.

temperament, disposition -- **גיד**

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 -- **מדיני טבע**

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 הנהגה
governing or being governed

Most men have to be led -- a few are leaders, to whom has been prophesied the הנהגה. These latter are prophets or receptacles of the Law סניח הניסוס. 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 כונה 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 (מלכה but no דברי).

What is תכונת האמת?

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. Mohamm. 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 מראה (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 **רוח הקודש**, inspiration, Holy Ghost, Holy Spirit. After these two came various stages in **חלום** and **סרא**.

In prelim. state are not prophets, just close.

3, 4, 5, 6, 7 -- **חלום**

8, 9, 10, 11 -- **סרא**

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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 -- **רוח הקודש** -- any great work of the spirit, z.b. Hagiographa -- not quite equal to actual prophetic books. This **רוח** is the **שפע** from the **שכל הפועל**.

Even Esther was written **ברוח הקודש**.

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. ל"ט (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 **השגחה**, 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
הנפסדים -- going out of being -- corruptio
עצם הצורה -- 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 **החיים ונפסדים** 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 **צורה**. This is really Platonic. In the other, change is the permanent fact -- Aristotelian.

העדר -- privation -- this indicates the struggling process to invest with form, to get new forms -- this **העדר** 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. 11, Book I -- pg. 34) on **העדר** as one of principles, along with form and matter.

כיעור צורתו -- 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 **שכל** through alcohol is a worse disgrace than defecating in public, thus violating the convention of public morality. Latter is merely **מפורסם**, while former is **מושכל**.

4/15/42

2

Rambam's treatment of evil unsatisfactory -- he is Neo-Platonist and attributes all evil to the חסר . 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 חסר ולולים, 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

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

העדר -- non-being, or privation, absence

קנין -- capacity for a thing

He says M. cannot imagine העדר 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 -- ענינים נמצאים

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

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 ברא is used in re privations (darkness, blindness) while עשה is used in re the positive things, קנינים . But ברא was used at beginning to conjure up the whole blooming thing.

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

העדר is also due to the fact that the חסר may not be receptive of the קנין . Thus the creator of the חסר may be said to be the agent of the העדר . 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 העדר 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. הפסד and רע come from matter which is joined to העדר -- but that which is good in matter is created by God. And he who does not have חסר , nothing can happen to him.

God created and saw it was all good -- even חסר ; even matter which brings death, as R. Meir says in ב"ר .

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 העדר -- 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 -- מחירות

very rare -- מן הפלא

world -- זמן

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

he invented -- בראו

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

to combat -- לחלוק

manifest -- המבוארת

Profoundest notion of Rabbis (in which M. here participates) is that God loves us hence sends us יסורים. 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? יסורין של אהבה. 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 -- בחלוקה

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 -- מוצא

leprous -- הצטרע

to befall -- חלה

value -- שיעור

constant, permanent -- נמשך

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

אין יהיה ערך ע"ד האמת ← אין ערך על האמת

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

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

אולת אדם חולף ורכו

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 **הויה והפסד**.

The very fact of **חסר** 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 -- **מקבל למעשה**

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 -- שְׁלֵאָה הָשֵׁם

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 **הוֹרִיָּה וְהַפְסֵד** 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.

5/7/42

The **סחויב הכזיאר** -- 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 **סחויב** 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.

Einzigkeit -- uniqueness (not numerical)

Aristotle believes in cause and effect, necessity - **חייב**. Rambam believes in design, **כונה** -- 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 **תכלית**. Aristotle does not admit **תכלית** 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 **סחויב**, it still has no **תכלית**.

Aristotle admits, however, together with Rambam, so much purpose within the universe that Aristotle is led to the conclusion that there is **א'יה**. **התחלה שכלית או אלהית** -- and Rambam concludes that there is **חידוש**.

May 13, 1942

There is *ה'יה* and *הפסד* , 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 -- *המשתנה*
(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. *אין צורך*, 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.

To HAF Dear Rabbi Friedman,

I was determined to finish this part before leaving on vacation - & it is exactly on this high note, God's purpose, that I'm leaving.

I'm sorry that I could not do more of these "notes". While I made this "top priority" in my work, there were many interruptions & for a couple of weeks I was taken away completely from this & couldn't touch it at all.

If desired, I'll resume this upon my return & work at it whenever possible.

Minnie Broth

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 כ' טו of Creation merely express that God felt it was נאות לכונה . 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 -- הדרש

existence -- מציאות

potentiality -- כח

a faculty or power to act -- פעל

psycho-physical disposition -- מזג

actualizer, agent -- מוציא

intellectual faculties -- שכליות

ethical characteristics -- מידות

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

Halper
דאס געזעצט
? פארמאגט פאר
1881 N.Y. (NY)
Moshe ben
Ezra

M } he-Nagid
W } (consist body's community)

2/10/43

first part of Golden Age - דאס געזעצט פאר פאר
Eshkol, I, 206

עלף 18 2/10/43

Wed. Feb. 24 -

article on Ibn Hazem in Hastings' Envy.

article by Moshe ben Ezra

poems p. 85-6 in דאס

AMERICAN JEWISH
ARCHIVES

Moshe ben Ezra - in Halper

So 48, 49

Halper - 1881

1881 5.20

דבר אלה "עקב
ויסדר

1335 Galt
7/10/12

2/15/83

[3'000 Jahre]

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.

Like these poems descended from military plane to pure bragadocio. See Gehilol 1p in 31211 - 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 S. ha-Nyid 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 Halakist. ③ His superb Arabic style caused his rise to office.

There is no comparable figure in 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.

1554 3160

big bodies + small minds - 20/30 1st 136

dischevelled - 20/32

town, restless - 20/37

can I hold back! 20/37

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

picture of perfection - 20/38

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

AMERICAN JEWISH
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161 318 20/36 15622

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

161 318 20/36 15622

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

20/36 20/36 701

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 Hazam - love poet. Greatest.

Also entered into polemics with 318 1600
on comparative merits of Islam & Judaism. His best
known book is on comparative religion. Also wrote well on
Skepticism. He was 1/2 Spanish - but ashamed of it. Refused Arabic culture.

Ibn Hazm

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

was vizir for short time under Calife Abdalrahman IV, V. was captive among Berbers - imprisoned by Muhammad II, next occupant of Phoenia. Regained liberty, withdrew from politics, led literary life. d. 1063.

400 compositions - famous monographs on love, law on history, genealogy of Berber tribes.

Bulk of work on Theology. Al-Muhalli deals with religious law. Greatest work is Kitab-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 & 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 & Christianity.

Imitatio Muhammedis set forth as ideal of ethical life.

2/24/43

לחן' נח'ו

מח' 6/6 ה'תר"ס

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.

לחן' 6/6

slave boy of beauty - '28

Enos - entition guests

inf. - 6/6

grapes - 1/2' 1/2' pit of chamber - 1/2' 1/2'

1/2' 1/2' = 1/2' 1/2'

almond - 1/2' 1/2'

'28 - 1/2' 1/2'

fine - (37') - 37

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

mockery - p'la¹wa arrogant - p'la¹ II
men of Gema who had been killed - p'la¹3k
Toel 2, 25 - p'la¹on /k 223k
Lev. 3, 10 (Kidney) p'la¹3a 2 - 6
Dt. 28, 46 - 22p 2/k armored - p'la¹3e
plated, studded - p'la¹3a 8n
Nahum 2:4 - p'la¹3k p'la¹3e
parchments (skins) - p'la¹3e
Teh. 55, 9 (strong wind) p'la¹3e p'la¹3e
round hats - p'la¹3e p'la¹3e grease - 22p 3k
daggers - p'la¹3e
jamboree - p'la¹3e
missile, branch - p'la¹3e
dishes - p'la¹3e
spices - 12p 3e
drama, base metal - 6:0
Is 1, 22 mixed wine - p'la¹3e p'la¹3e
Jer 23, 32 restiveness - p'la¹3e
rumors - p'la¹3e
Is 3, 4 children - p'la¹3e Is 19, 3 destiny, negate - 22p 3e
in our retreat - 12p 3e
those who stumbled - p'la¹3e
work men - p'la¹3e
in array - p'la¹3e
flute - p'la¹3e Ex 3e cry - 22p 3e
Zuhair - 22p 3e
steps & kinds - p'la¹3e p'la¹3e
crown - p'la¹3e woven headpiece - 22p 3e
advantage - p'la¹3e

poets - p'si'm
abominable - p'si'bl
weeping ^{fearing} - p'si'ns
intention in heart of their company (the enemy) - p'si'nt 2250
crushed ^{in battle} - p'si'nt
being ended ^{chosen ones} - p'si'nt
angels - p'si'nt

prepared a prayer - פ'ת'ר'ת'ן
heaven - ש'מ'א'ת'א' to beseech - ש'מ'א'ת'א'

prevent, restrain - p'ɪv-ent - p'reɪn

SS. 2, 9 army which sank - p. 112
he feared - 112

Job 39, 17 ~~to take breath at~~ ^{winnow to depave} ~~of~~ ^{son of man} ~~to desolate~~ - pk) / 2
- p(2) / 1

angel messenger → 3
misdirected aim of missiles → 6

paths directions - p'ize

broken paths - p'li'o p'li'oN ^{transitive} - p'li'o
(^{the ending} intransitive) Those who steadily - p'li'o ^{really} in - 1 bN

R2.42,6 removed, or enabled - p'3k3 unimportant - p'506

8300, 10 rope - p'st take cunning - 36 '14'61 wiled - 21/6 '50
 weaved - p'st city - p't

you pursued - נִרְדַּף I looked at you - נִרְדַּף
 scattered - פֶּזַח shouted - שָׁחַח
 quivering ^{innermost} - חֲסִידוֹ intestines - קִדְּמוֹ
 stirring of harp strings - נִרְדַּף
 They could not withstand - נִרְדַּף
 lethargic - פֶּזַח quick - פֶּזַח
 you made - נִרְדַּף
 crushed gravel - פֶּזַח
 evening - פֶּזַח judgment - פֶּזַח
 Tishri - פֶּזַח song of Abraham - פֶּזַח
 humbly - פֶּזַח & scatter - פֶּזַח
 dew drops - פֶּזַח fury - פֶּזַח
 prison - פֶּזַח
 my dark father - פֶּזַח
 end of - פֶּזַח
 decoration of holiday - פֶּזַח out of fear - פֶּזַח
 lenient - פֶּזַח
 many - פֶּזַח

bottom 60

evil in deed - פֶּזַח 1) sinful - פֶּזַח
 reward me - פֶּזַח
 forgiven - פֶּזַח
 mighty - פֶּזַח
 Pleiades - פֶּזַח
 147 according to number of songs - פֶּזַח
 like singers of - פֶּזַח in the lines - פֶּזַח
 stanzas - פֶּזַח than pearls - פֶּזַח
 scale for - פֶּזַח
 childless - פֶּזַח
 ornaments - פֶּזַח

They will be intercessors - פֶּזַח
 dripping - פֶּזַח
 mynths & aloe - פֶּזַח

Part 5 lines 8

sing

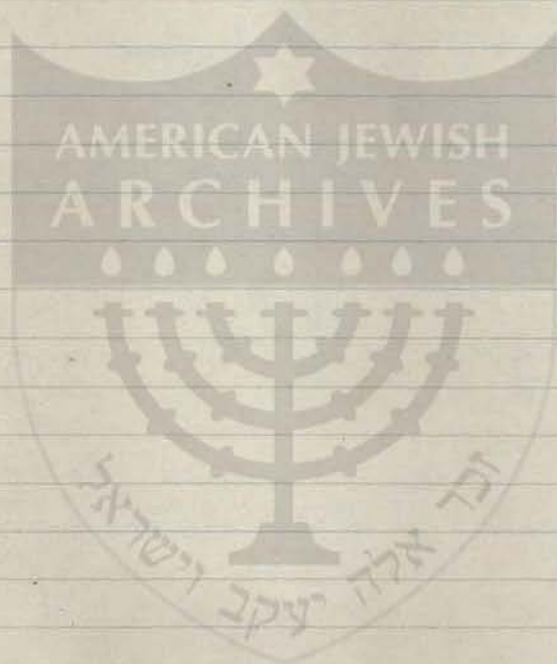
- -/14 II

let be placed - סנ/8

old + young - פ'14/1 פ'28

let them answer them - 14/14'

be prepared - חקנר



15 א'א' פארו און (א' פאר) - 3, 3

back area - NPM

generously - 2/26/16

became poor - 1021131

sickly - 5/15/17

treasure - 1000

Countenance - 1/24 1920

AGN' n'end / 322 pti k'3 1,5

AMERICAN / SEVEN 05 12 11

3/8/43

Read Introduction to Galileo, JPS.

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

- Note

dialogue between God & community.

Read 21:10

21:10 21:10

21:10 21:10 21:10

AMERICAN JEWISH ARCHIVES

3/10/43

Paradox of Galileo's life shown in
contrast between 13th St. and 11th St.

21:10 - #9, p. 68 - humility, lowliness, etc.

21:10 - #9, p. 28, l. 12 - if the earth
does not honor my ambition (for glory &
wisdom) and place me at the top -
The world is wrong and doesn't
understand me.

Contrast these two. Yet this was no
boast - it was the convention of a social 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.

Monday

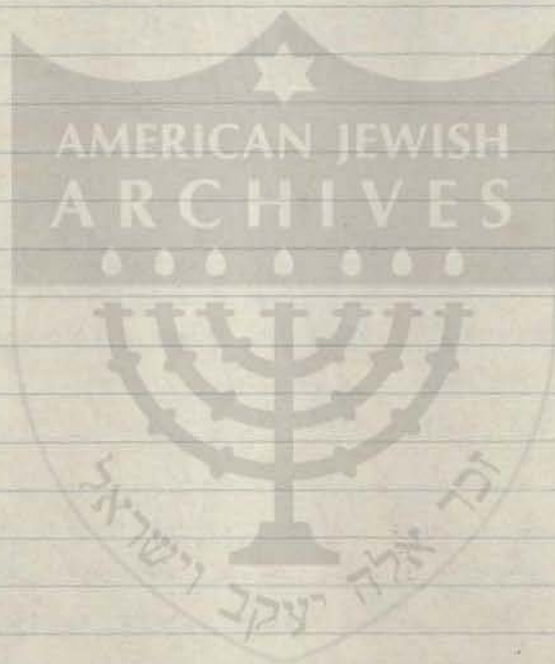
7 JAN - p. 63

Wed.

3/62 p. 71 - p. 73

Saragossan - Haefen

Davidson - introduction



#

L 119

פ' 3/10

= פ' 1/3/10

refers to passage

in Rth 25a:

וְהָיָה כִּי יִשְׁכַּח הָעָם אֶת ה' אֱלֹהֵיהֶם

Maimonides:

וְהָיָה כִּי יִשְׁכַּח הָעָם אֶת ה' אֱלֹהֵיהֶם

L 121

Don Ezra connects to more influence over river, plants + grain:

(Isaiah 1:3)

אֲנִי אֶשְׁכַּח אֶת ה' אֱלֹהֵיהֶם

L 122

Ps 145:12

L 142

Eccl 5:7 referring to high Officials

L 147

JNE - pass part of job - to deal kindly

L 148

1 K 14:13

L 150

Ps 148:14

אֲנִי אֶשְׁכַּח

פ' 1/10

פ' 1/10

no bench and
no gory folk

L 151

אֲנִי אֶשְׁכַּח

= Mercury

פ' 1/10

(Isaiah 5:26)

not construct

but paper name

L 153

פ' 1/10

= course

פ' 1/10

= course

= course

= course

= course

L 154

פ' 1/10

from

פ' 1/10

= course

= course

= course

= course

L 159

Ps 148:14

פ' 1/10

= course

= course

= course

= course

= course

L 161

פ' 1/10

= course

= course

= course

= course

= course

= course

L 167

פ' 1/10

= course

= course

= course

= course

= course

= course

L 168

Dt. 35:14

for the precious things, etc.

(Joseph's land will be blessed)

(Joseph's land will be blessed)

(Joseph's land will be blessed)

(Joseph's land will be blessed)

(Joseph's land will be blessed)

L 175

אֲנִי אֶשְׁכַּח

= Dan 11:21

= magnitude of the Kingdom

= magnitude of the Kingdom

= magnitude of the Kingdom

= magnitude of the Kingdom

= magnitude of the Kingdom

L 180

comp. from 16,

פ' 1/10

= course

= course

= course

= course

= course

L 180

אֲנִי אֶשְׁכַּח

= course

= course

= course

= course

= course

= course

L 182

Est. 2:14

refers to Esther a Hebrew woman in Persian who went into King

refers to Esther a Hebrew woman in Persian who went into King

refers to Esther a Hebrew woman in Persian who went into King

refers to Esther a Hebrew woman in Persian who went into King

refers to Esther a Hebrew woman in Persian who went into King

refers to Esther a Hebrew woman in Persian who went into King

L 185

1 K 14:13

= course

= course

= course

= course

= course

= course

L 200

1 K 14:13

= course

= course

= course

= course

= course

= course

L 202

1 K 14:13

= course

= course

= course

= course

= course

= course

L 206

1 K 14:13

= course

= course

= course

= course

= course

= course

L 214-5

Ps 19:6

refers here also to sun

refers here also to sun

refers here also to sun

refers here also to sun

refers here also to sun

refers here also to sun

L 221

1 K 14:13

= course

= course

= course

= course

= course

= course

L 223

1 K 14:13

= course

= course

= course

= course

= course

= course

L 226

Isa 59:7

adds word 'p' after p3

adds word 'p' after p3

adds word 'p' after p3

adds word 'p' after p3

adds word 'p' after p3

adds word 'p' after p3

L 230

Isa 1:21

refers to city that was full of justice, now playing harlot

refers to city that was full of justice, now playing harlot

refers to city that was full of justice, now playing harlot

refers to city that was full of justice, now playing harlot

refers to city that was full of justice, now playing harlot

refers to city that was full of justice, now playing harlot

L 239

Ps 98:9

The

1/10 is missing

1/10 is missing

1/10 is missing

1/10 is missing

1/10 is missing

L 246

Isa 25:21

That he may bring to pass his act, strange is his act

That he may bring to pass his act, strange is his act

That he may bring to pass his act, strange is his act

That he may bring to pass his act, strange is his act

That he may bring to pass his act, strange is his act

That he may bring to pass his act, strange is his act

- L 258 - Num. 4:49 - appointment of the Levites to their jobs
- L 262 - Ezek 1:10 - describing the cherubim
- L 264 - Lev. 21:3 - priest cannot defile self by touching dead; 1 exception, ^{his mother} sister
- L 268 - Jonah 2:1
- L 270 - Gen 25:16 - 12 sons of Isaac
- L 277 - comp. again / And 12, p. 19, L. 4
- L 282 - Is 40:17 - all other nations are as nothing before God
- L 284 - '22f 1:10-13 - 1 K 6:17 - The temple before (The Sanctuary) 40 cubits long
- L 284 - '76f 1:66-67 - Lev. 27:32 - laws of tithes + 1st K 10:10-11
he may not use it.
- L 290 - Gen 4:7 - God warns Cain that sin is at door, that he will desire it, that is
- L 294 - Gen 3:24 - guarding path
- L 296 - '76f, 22f 1:6 - Ez. 1:12 - cherubim fly wherever spirit goes - no control

- L 91 - Jer 10:14 - when God speaks, then alongside of Him "every man is foolish" ^{without knowledge}
- L 92 - '76f, 22f 1:10 - Prov 8:30 - "I AM (18th 2:20f) - wisdom personified"
- L 96 - Gen = Dir Welt, 18th 2:10; 18th = fit, ready
- L 97 - Gen = 18th 2:10 = price; here = Arabic market, "market"
- L 101 - 25 24:15
- L 115 - Gen 2:10 - a river, Pishon, etc.

- L 319 - '161, '162, '163 - Job 23:3
- L 321 - '3031 310 - mystery + foundation of creation - "stronger"
- L 322 - '161 '161 - Ex 38:9 - but tells Moses not to take anything up with him
- L 324 - '161 '161 - Gen 9:19 - sons of Noah
- L 331 - '161 '161 '161 - Ex 38:8 as for clothes, his breast shall be full, and he shall yield royal daughter
- L 335 - '161 '161 - Gen 49:20
- L 337 - '161 '161 - after returning with report of milk + honey
- L 342 - '161 '161 - Ex 22:14 - mount of strange women in deep pit, etc.
- L 345 - '161 '161 - Ex 14:6 - heavy clouds and thick
- L 346 - '161 '161 - Ex 14:6 - brought their women and their children, as also shall those who have saved
- L 349 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 350 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 351 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 357 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 369 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 378 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 398 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 408 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 420 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 426 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 435 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 447 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 450 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 484 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 492 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 528 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 577 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 580 - '161 '161 - Ex 14:6 - as also shall those who have saved
- L 594 - '161 '161 - Ex 14:6 - as also shall those who have saved

3/15/42

Casida is praise of some one else.
Fachan is self-glorification.

Read 1/10/42 - first 10

1 - p. 86 - ll 74-6

God's glory is not diminished because of those who worship other gods - ~~be~~ since it is really the will, 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 God.
All men have set their faces toward God - some are merely blind.

6 - first emanation from divine source is
The will - The Will - The Logos, who
first operates as a craftsman, creatio
ex nihilo 1/10/42.

Will = element of motion & change in universe,
causing constant motion between will - will
Eten vital; die will; libido

2 - Aristotelian conception of 4 humours.

Great Poems of Prayer

Gabriel last great poet of Caliphate

בְּבֹרַךְ יְהוָה - Burdy p. 10

This form we know from Hallel - tender

II lyric - from line acrostic. 20/6 - erotic song

- 1) בְּבֹרַךְ - to David Messiah ^{Temple at Jerusalem - 1st/2nd}
- 2) לֵךְ נָא - why do you still slumber (10 Messianic)? ^{as it not time to come?}
- 5) בְּבֹרַךְ - Arabs (Schmuel - 534/535)
- 10-16 - Israel
- 7,8) ^(Messianic) you will find me, The Jewish people, ready to dedicate themselves

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

III

- 1) לָא - /א בְּרִי - hidden
- 2) לָא - fall, season of year
- 3) 328 - slave, 328/2 (Schmuel) - ^{relig over 32} Israel
- 4) 368 - Jacob 368 - Esau
- 5) Thousand years enslaved - Thus death of Gabriel ^{placed after} 1068
- 7) בְּרִי לָא - is there no Daniel to give us a sign?
- 8) He can't do that because God has ordered The future closed.

IV

- 1) 330 בְּרִי - in banishment of Arab 330 = Arab
- 3) defiled garden - Palestine ^{"God is speaking"}
invites Jews to leave The Arabs & go to the original garden
- ~~3) David's song~~
- 6) לָא בְּרִי - fates of Edom Gen 36:21 <sup>1370 - Moses
1413 - Xian</sup>

IV

- 1) closed gate = Temple gates
- 2) '28 = lover who deserted me, and him back to me
- 3,4) maiden promises to wait for him
- 5) The 21/10 are speaking - her friends, asking - "Who is this fellow? why remember him?" This is taunt of other nations taunting Israel always with the girls

I)

- 1) 712 - dawn of Messiah, time when lovers meet
- 2) nostalgia for people
- 6) 2181 = 2181
- 7) 3'6J = Messiah

II

This is good to begin or end a prayer.
The only way I have to thank thee is by word of mouth - prayer.

- לשון - teach me how to pray
לשון - take a prayer instead of sacrifice
- 1) read psalm - 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
quickly turn the old prayer.

Brody - 125, 6, 7
" 140

25/1/44
W 25/6
W 1/50

From babilol, poetry went into the wedding & marriage song, after manner of Song of Songs.

Shema Ezra

4/14

The naive type is also use of erotic form. The beginning of the casida type, contains a weeping at the ruins of the camp where the beloved met. The type is standard - here we meet, now it is scattered & the encampment destroyed - how futile it all is.

In these poems Shema Ezra takes this casida form and applies it to Palestine, which is now in ruins, in hands of wolves & jackals (Arabs & Germans). The land weeps for the love of her youth (Israel), who is desecrated in hands of Shema Hashim.

This is religious use of secular erotic poetry

Relationship between Gabriel & Kabbala

Nothing definite, but lots written on subject.

Sholem talks about 10 Sefirot in *S'fat Emet* 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 = *Q'lo*, L. 15 = *Q'Noli*, Sholem saying that this is reading too much into Gabriel. Sholem says

There is one thing which Cabalists did inherit from Gabriel - The term in L. 46

Q'Noli - "soul of the soul." This term is found in a number of Cabalist sources, *S'fat Emet* 20, 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 4 cabalistic roots - and passage in Gabriel on Is 43:7.
- 2) That the first source of the concept (*Q'Noli*) is found in the *S'fat Emet*. Sholem says
- 3)

Basic mistakes of Munk & 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 *S'fat Emet*, nor could they read the Latin of the *Four Vitas*.

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 1230, since Moses de Leon is now considered the author. This is some 200 years after the ~~up to~~ 10th



• ibn Ezra - Poem for wedding of B. Maria

Superscription - וְהָיָה לְךָ אֶת הַכֶּסֶף הַזֶּה לְכֶסֶף הַמִּשְׁכָּן
וְהָיָה לְךָ אֶת הַכֶּסֶף הַזֶּה לְכֶסֶף הַמִּשְׁכָּן

ll. 1-18 potl sees world in roscate glow: in consequence
of event which is after of in ll. 14 ff. Concerning
such beginnings, which are Arabic imitations, he-levi says
- bne! '3es 3p's /ms 2/25

Ql 1,2 - rhetorical question. It refers to John Cena almost exactly:

p'otz macher bin pil - p'otz bin pil macher
sika - DT. 26,9
shutting The face of his phone
p'otz = 6 p'otz sika - DT. 33:17

bl 34- Ez. 8:11 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188

bl 50 - and if they are clouds, then they give form, etc.

18 - 25.5.12

ד 12 - 30 40, 41

13, 14 - Hab 2, 11
for the stone shall cry out of the wall
and the beam out of the timber shall answer it.

2 15 2150 - Brody makes it plural

2 17 2 32, 4- 11/13 233 222 222 222 / 18/1

Ex. 24.1 - describing the curtains of the tabernacle, with *Leviticus* & *Exodus*

l 24 1723 - pencil form, due to metric

25 in 500 - SS. 4, 6

דניס פֿ. דאָדזש - Is 30 17

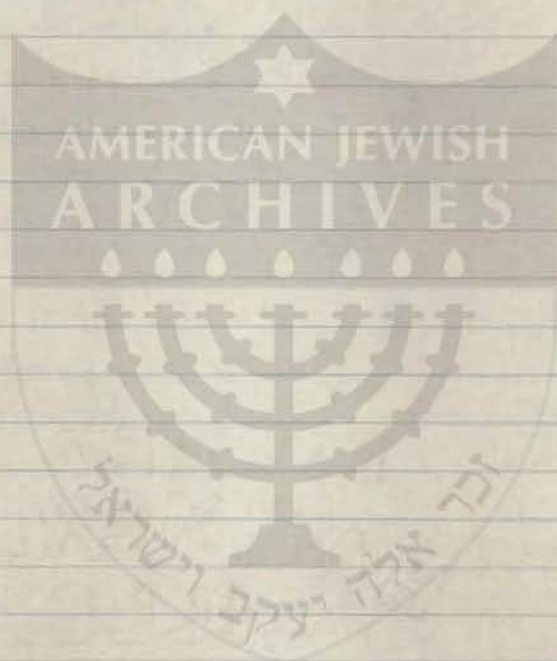
241 How could aim meet chicks without someone heavy striven for it and ^{intended it?}

l 50 Jan 50, 26 2702/11 - 1111

6.51 The goblets are transparent like ice, + the wine like coals

[illegible]

- l 56- gfr 39,13- The wing of the eagle
 stretch joyfully - נִפְתָּח בְּצִיּוֹן כַּנְּף
 l 62 d'onh /ii = stolen kisses
 l 68 d'x/0 - Highal march in the Bible
 l 72 Ez. 23, 3- נִפְתָּח בְּצִיּוֹן כַּנְּף
 These were their bosoms pressed and their virgin
 breasts were crushed



5/3/43

Why did Moshe ben Ezra leave Muslim Spain?

(according to poem *Shel's Nafesh* - 30p)

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

²⁰⁷ l. 14 - *וְנִכְנָח בְּ* - cf. Is 22:5 -
refers to day of war

'לְשׁוֹן שִׁבְלֵי'

5/5/43

Ode to Zion - *Shel's Nafesh* 15/1/3

Translated into every language - Mendelssohn in 1775 and Heiden did version in poetry. Goethe deeply impressed by it - "a matchless Jewish - what sense of nostalgia for the Holy Land." Last German version by Rosenzweig - most beautiful.

rhymes - 35/77 *לֵךְ* ; 60 *לֵךְ*

This chosen for the mood of 25/6.

לֵךְ is difficult line. One repetition
לֵךְ in line 12 + 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 brother becomes *לֵךְ*. There is subordination of poet, 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.

Then (33) The ^{contemplated} joy of living there is mingled with the sadness of its destruction.

Then direct address begins again (43) and continues to the end. ^{וְיִלְכֹּד וְיִבְרַח} being in the feminine keeps the intensity and soon is picked up again by ^{וְיִלְכֹּד} in 47.

Nothing in Hebrew poetry more eloquent - it is peak of medieval poetry & nostalgia for Zion.

- l. 1 ^{וְיִלְכֹּד} - Thy prisoners
l. 2 ^{וְיִבְרַח} - gives echo of Crusades - ^{reminds of those who have survived}
l. 3 whatever flock is left of the once populous flock
l. 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 suffused to Zion, which eclipses every dimension ^{וְיִלְכֹּד}
l. 5-6 shows him still in Spain longing to shed his tears on mountains of Palestine.
l. 7-8 ^{וְיִלְכֹּד} first showed that the legend that he say this poem while in Pal. is incorrect.
l. 8-10 immortals - scenes of divine revelation to some of the early ancestors ^{וְיִלְכֹּד} - God met these men

- 11-12 me of motives for going there -
because God lives there as your
neighbor -
- 15-16 וְאַתָּה בָּדוּךְ - to die
- 17-18 reference to political situation of
day of Crusaders
- 21-22 shows exile locus
- 31-32 life of souls is leafless
- 33-34 why boast that Jewish walked three
years barefoot - I do it all my life.
every ruin is dignified as a Temple.
- 35-36 legend that Temple vessels hidden
and waiting for the messiah
- 37-38 I will cut my hair when I contemplate
pollution of all of us in alien lands.
- 41-42 וְאַתָּה - Elom & Ismael - The
wretched ones who torment Israel
- 43-44 וְאַתָּה - is subjected to a feminine
וְאַתָּה - Thus sustaining the word.

ש"ס/ק"ו 700 2/11/22

- ל 1-2 acknowledgment of letter + compliment thereon
3-4 compliment of writer + his family
(22) ש"ס/ק"ו - polyphabetic shovutions 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 + the halt (Jehusites) 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 Crusades, 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.

- ל 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.)

- ל 27-30 - hehavi says what security have we in any land outside of Palestine?

p'osa 150157

5/12/42

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 (103)?

132 suggests that Ishai 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 channel-house of Palestine under
Cruaders. 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 tier Spain and
couldn't live under it - so what to do? He put
forth of trying to fight the nobles, deers & quills
to build up life in the Gula. So he was forced
to make this long, dangerous journey & 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 & happy (27) -
what more can a Jew in Gula attain? It
must have been very difficult to leave all this.
It was unusual decision to make this pilgrimage.

So when he got to Egypt - he
lingered over the comforts & tastes of life
which were once more obtainable. And in
spite of now never to write praises of mortals
any more but only of God (31-32), he writes 120
lines about beautiful young girls.

5,6,7 - on leaving Damietta & going to Cairo

W's 2567 1010

10/10

Isa is annoyed by this and
says he died in Egypt because of this sin
of tamizim.



NOTE. - HAF

As in the previous material -
here, particularly, there are probably
errors, especially in the Hebrew
(+ especially when given out of
context).

This particular batch of notes
was especially trying - on the eyes, on
patience, on some sense of judgment &
also ^{some inevitable} guesswork - in a painstaking effort
to get the material down as accurately
as possible, & in keeping with the meaning
& intention of the notes.

2/10/43

Halper -- שירת ישראל (M)

M) ha-Nagid

W) (consult Brody's commentary

is there? -- or --
למה הספר ציית יותר Moshe ben
יפה שכל האחרים? Esras ?

First poet of Golden Age

-- יוסף בן יצחק אביתור

Eshkol, I, 206

אבן שטאנאס שוט אנוש

Wed. Feb. 24 --

article on Ibn Hazon in Hasting's Encyc.

article by Moshe ben Ezra

poems pg. 85-6 in סבחר

Moshe ben Ezra -- in Halper

Is. 48, 49

Halper -- הלוי JQR S. 24

2/15/43

שמואל הנגיד -- לאחד הידיוני

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 ap in שמואל -- 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.

למחבר סידור

big bodies and small minds -- גדלי גוף וזמנים גרועה

disheveled -- פרוסה

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.

ברגלי אעלה סלע, וגו'

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

וארצע את בני חרשים באזן

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).

ולך תוכה ערובה

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.

which is it? Hayon or Hazan?
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.

על היןslave boy of beauty -- צבי

Eros -- entertain guests

cup -- גביעים

grapes -- אשיות pit of slumber -- בור נוסה

שתה = אתה

almond -- נוחה

עפר -- צבי

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 -- התוליים arrogant -- נק II
men of Cremona who had been robbed -- אדירים
Joel 2, 25 -- חסילים ארבה
Lev. 3, 10 (loins, kidneys) -- על-הכסילים
Dt. 28, 46 -- טוב לבב -- armored -- שריונים
plated, studded -- מסבצים
Nahum 2:4 -- סגנים אדמים
parchments (ram skins) -- גוילים
Teh. 55, 9 (stormy wind and tempest) -- סוסים טעים
round hats -- כובעים עולים -- greave -- מצחה
daggers -- רסחים
tamarisk -- אשלים
missile, branch -- שלחים
distress -- צהלים
spies -- תריון
dross, base metal -- סיג
Is. 1, 22 mixed wine -- סבאים סהולים
Jer. 23, 32 restiveness -- פחנותם
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 -- אג הסת

*please make sure
as it was different
in notes*

is this?
Zuhair

stags and hinds -- כבאים יעלים
 woven -- רקמה
 crowns -- כלילים headdress, adornment -- מכילים
 poets -- משלים
 abominable -- געוילים
 fearing, creeping -- זחלים
 intention in heart of their company -- בלבב מרתם
 (the enemy) crushed -- נמוכים
 in battle -- בקרב
 being ended -- ספם
 chosen ones, angels -- דגלים
 prepared a prayer -- הכינותיו
 heaven -- זבליים to beseech -- לחלות
 palm of hand -- שעלים
 draw up (דלי) -- ודילים they beseech -- מחלים outcry -- שוע
 prevent, restrain -- כלים
 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 -- השגח
 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 -- צר
 misdirected aim of missiles -- הטת השלחים
 confound -- עוה
 churl's
 25 3, 33 killed them with scoundrel's death -- להמיתם מות נבליים
 paths, directions -- שבילים

Beginning on טה

beaten paths -- מסלולים עלולים I he-goats -- צפירים
 lions -- שחלים
 those who are retreating (the enemy) -- נסוגים rally, stir up -- מסת
 wicked ones -- אילים misfortune -- איד Tsitsis -- עטי גדלים
 trouble -- חבלים
 Ez. 42, 6 removed, or ennobled -- נאצלים unimportant -- טפלים
 cut off -- חלל saplings -- שתילים look forward -- מצפים first rain -- יורה
 restraint -- עצר bathe -- קרן rebel -- מעל like poor -- כרשים
 put to shame with words -- מכלים במילים wicked -- בני עולה
 ropes -- נעלים take cunning counsel -- הערימו סוד city -- אם
 Ps. 60, 10 weaned -- נמולים

middle טט

IV אשר יליעל - (לצים) God scoffed at all mockers
 the meek who labor -- ענוים הסובלים as they desire -- כלבם
 Israel -- עם נורא his praises -- שבחיו
 Is. 49, 21 exiles and wanderers -- סורים וגולים
 mountain -- צור hid me -- צפנני palm leaves -- כפית הדקלים myrtle -- הדר
 sealed -- נעלים
 ramparts -- חלים desert -- ערבה willow -- ערבה
 fruit of -- מעצי הדר -- planted -- שתולים cut down -- קטף glory -- הודר
 glory (citron) willow leaves -- עלי ענת
 fight took place at River Senegal -- עלי סים
 pangs -- חילים balm -- צרי languishing, weak -- אטלים
 Job 21, 17 pains -- חבלים from the heavenly dwelling -- מזבל
 mourned in their shame -- אטלים
 (אלה) lament -- אילים joyfulness -- חיוה sing -- נענה

			cords, bands -- ענתיים III
attached -- צמודים		threads, cords, seal -- פתילים	
		chains -- כבליים	
		dragged -- סחובים	
		Is. 9, 4 I am weary -- נלאתי	
		Is. 7, 19 thorns -- נהללים	
cast about -- משלכים	pierced -- נחורים	pierced -- מחללים	
		churl, rogues -- כנובלים	
		Thursday night -- ליל ששי	
		bees -- נחילים	
	wounded -- חללים	we struck down -- הפלנו	
		dung -- כנוללים	דמן -- דמן
	(rooms for a forest)	they exchanged -- חלפו	
	strong, palatial rooms -- סמאיים סרוחים ואילים		
possessed -- נחולים	they designed arrogantly -- יזמו		
		I was saved -- נוושעתי	
pawned, ruined -- חנלים	against the Jews -- עלי-עם	ropes -- נעלים	
	reward -- נסולים	deed -- עלילה	
	"drek" -- נפלים	their giants -- נפיליהם	
his wrath -- נקצפו	worms -- חולעים	the princes -- השועים	
		like ants -- כנסלים	
	lions -- שחלים	you destroyed -- הצמתה	
you screamed -- תצרח		I looked at you -- שרתיך	
scattered -- תפיץ		shouted -- תרע	
quivering -- הסוי		intestines -- קרבים	
	stirring of harp strings --		המית נבליים
	they could not withstand, contain --		לא סכילים

lethargic	--	עצלים	quick	--	נמהרים
			you made	--	שמה
			crushed gravel	--	חצץ פסולים
evening	--	ביטוח צללים	judgment	--	פלילים
Tishri	--	ירח לאיתנים	son of Abraham	--	בן איתן
			produce	--	יבולים
tremble	--	מחילים	to scatter	--	מפצים
dew drops	--	אגלים	fury	--	עברה
			poison	--	רעלים
			token	--	ערבת
			my dark paths	--	שבילי האלפים
			end of	--	ערצא
desecration (of holiday)	--	חלול	out of fear	--	מסגור
			lenient	--	מקילים
			many	--	כפולים
					<u>bottom</u> טס
evil in deed	--	רע מעללים	sinful	--	V מעור
			reward one	--	חשיב גמילים
			forgiven	--	מחולים
			mighty	--	עוז
			Pleiades	--	כסילים
147	according to number of songs	--			עלי חשבון רעותה
like singers of	--	מהללי	in the lines	--	בטורי
stanzas	--	בנוי שיר	than pearls	--	מפנינים
			scale of song	--	מאזני שיר
			childless	--	שכולים

ornaments -- עגילים

they will be intercessors -- תציליםנה

dripping -- נטפות

myrrh and aloes -- מר ואהלים

last 5 lines ע

VI ענו -- sing

let be placed -- שומה

old and young -- שבים ועולים

let them answer them -- יענוסו

be prepared -- חקרה

ג. ב - (משלי יח) מתן אדם ירחיב לו

not sure - couldn't make it out

harbor area -- חולות

generously -- עין טובה

became poor -- ירד מנכסיו

sickly -- חולניות

not sure
treasure -- סימא

countenance -- סבר אפיו

ג. ב ד"א את הכהן המשיח יחטא

ג. ב תני ר"ש מה 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.

-- גאבור

Dialogue between God and community

Read סליחה

not sure?
אסרתי אחכמה

יתרון לחכמה מן
הטכלות

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3/10/43

Paradox of Gabirol's life shown in contrast between שירי החולש and שירי החולל.

עס #9, p. -- humility, lowliness, etc. -- רשיות

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 מן-הטכלות p. 12, l. 12

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

עס -- p. סענה

Wed.

עס -- p. חכמה בערוז

Saragossa -- Halper

Davidson -- introduction

#

1. 119 טוֹדִיָּה = טוֹדוֹתֶיהָ refers to passage in RH 25a:

פַּעֲמִים שָׁבָא בְּאֵרוֹכָה וּפַעֲמִים שָׁבָא בְּקִצְרָה

Maimonides:

שֶׁהִירָח עֶקְלָקְלוֹת גְּדוּלוֹת יֵשׁ בְּמַעֲוִלוֹתָיו

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

שֵׁשׁ לִירֵחַ בְּנִהְיוֹת וּבְצִמְחֵיהֶם הַלְחִים וּבְמִוֶּחַ מַעֲשִׂים נְאֻיִם (Eccles. 1:3)

1. 122 Ps 145:12

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

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

1. 148 1 k 14:13

1. 150 Ps 144:14 אֵין פֶּרֶץ וְאֵין יֹצֵאת -- no breach and no going forth

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

1. 153 בְּסֶרֶךְ = מְרוּצָה = course

1. 154 וְרוֹגְנִים יִלְמְדוּ לִקַּח -- they that from רִגְן -- Is. 29:24 -- וְרוֹגְנִים murmur

1. 159 Prov. 1:4 לִתֵּת = נוֹתֵן

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

1. 167 מַקְשֶׁרֶת cp. Ge. 30:42 הַעֲטָפִים לִלְבָּן וְהַקְשׁוּרִים לִיעָקֵב

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

1. 175 הַיָּד מַלְכוּת = Dan 11:21 = majesty of the kingdom

1. 180 comp. poem 16, שְׁמֵשׁ כַּחֲתָן, p. 19 -- l. 3, 4

1. 180 בֵּית נִצְיָנוֹת = בֵּית נִצְיָנוֹת נִצְבָּה = 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 מַעֲדָנִית כִּיסָּהּ וְגו' = Job 38:31 = chains of P., bands of O.

1. 200 וְכָל טוֹב וְגו' -- Gen. 24:10 -- Eliezar takes goods of Abraham to look for wife for Isaac.

1. 202 וְאֵם תַּחֲתֶיהָ, וְגו' -- Lev. 13:23 -- if spot does not spread it is boil, not leprosy.

1. 206 וְהָאֵיר, וְגו' -- 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 מִגֶּן, וְגו' -- Nah. 2:4 -- The shield of his mighty men is made red.

1. 223 'נהפך, וגו'
1. 226 Is. 59:7 adds word נקי after גם
1. 230 Is. 1:21 -- refers to city that was full of justice, now playing harlot
1. 239 Ps 98:9 -- the הוא 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 שמש כחתן, p. 19, l. 4
1. 282 Is. 40:17 -- all other nations are as nothing before God
1. 284 Is. 40:17 -- the temple before (the Sanctuary)
40 cubits long
1. 284 'העשירי וגו' -- 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
it, that he may rule over it.
1. 294 Gen. 3:24 -- *can't make out English words*
בירח
1. 296 'אל אשר, וגו' -- 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 'והחכמה, וגו' -- Prov. 8:30 = *not sure*
והחכמה אצל ארון -- wisdom personified
1. 96 חפץ = Die Welt, חומר הראשון; מוזן = fit, ready
1. 97 משך -- in Job 28:18 = price; here = Arabic maddah, "matter"
1. 101 Is. 34:15
1. 115 Gen. 2:10 -- river *not sure*
Pishon, etc.

1. 319 'סי יבא, וגו' -- Job 23:3
1. 321 סוד והיסוד -- mystery and foundation of creation -- "Strength"
1. 322 'ואיש, וגו' -- Ex 34:3 -- God tells Moses not to take anybody up with him
1. 329 'ואלה, וגו' -- Gen. 9, 19 -- sons of Noah
1. 331 בסראות הצובאות -- Ex 38, 8
1. 335 ויהא יתן -- Gen. 49, 20 -- As for Asher, his bread shall be fat, and he shall yield royal dainties.
1. 337 Lum 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 קפאון -- Zech. 14, 6 -- "heavy clouds and thick"
1. 346 Job 24, 19 -- זיקה בם חם יבולו סיקי שלג שאול חסאר
Drought and heat consume the snow-waters, so doth Sheol those who have sinned
1. 349 Hab. 1, 12 -- יהוה למשפט שבתו, וצור לריוקיה יסדהו
not clear - on A-10?
1. 350 סוז כבודך -- Is. 66, 11 -- abundance of her glory (Jerusalem)
1. 351 Is. 51, 1 -- הבטו אל צור חצבתם ואל סקבת בור בקרתם
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
not sure
1. 398 Job 11, 6 Zophar speaks: ידע כי ישה לה אלזה סעונה
Know that God exacteth of thee less than thine iniquity deserveth.
1. 398 1 S 29, 4 -- וראשי האנושם ההם -- David rejected by Philistines for fear he would turn on them and make peace with his god by killing them
not sure
not clear to me
1. 420 Hos 10, 7 -- נדמה שטרן סלכה -- 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 of. Hosea 11, 3 -- ואנכי תרולתי לאפרים, קחם על זרועתי
I taught Ephraim to walk, taking them by their arms
1. 450 Comp. Meg. 13a -- אין הקב"ה סכה את ישראל אלא א"כ בורא להם רפואה תחלה
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. *probably wrong*
1. 528 J. haLevi says לדרוך בציות
1. 577 refers to Gabirol's wanderings
1. 580 point to old age, as also 1. 589 לשארית ימי המעטים
1. 594 Ps 128, 2 -- there תאכל is 2nd masc., here 3rd fem., subject is נכסה.

3/15/43

Casida is praise of someone else.

Fachar is self-glorification.

Read בתר סלקות -- first 10

ח -- p. 86 -- ll 74-6

God's glory is not diminished because of those who worship other gods -- since it is really the כונה, 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.

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

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

י -- Aristotelian conception of four humors.

Great Poems of Prayer

Gabirol last great poet of Caliphate.

פיוטים קטנים -- Brody p. 90

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

שלמה -- erotic song.

- 2) לארמוני -- to David Messiah 1) Temple at Jerusalem -- בארמוני
 3) למה תישן -- why do you still slumber (to Messiah)? Is it not time to come?
 5) פראים -- Araba (Ishmael -- פרא אים)
 יעלת-חן -- 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) בן = בנו נקבר = hidden
 2) סתיו -- fall, season of year
 3) עבד -- slave, בן השפחה (Ishmael) -- ruling over Israel
 4) זעיר -- Jacob זעיר -- Esau
 5) Thousand years enslaved -- thus death of Gabirol placed after 1068
 7) לבש בדים -- 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 כוש = Arabs
 3) despoiled garden = Palestine. v. 5 God is speaking. Invites Jews to leave the Arabs and go to the original garden.
 6) יקטן דיין -- tribes of Edom Gen. 36:21 יקטן -- Moslems
 דיין -- Christians

not clear whether this belongs here or is a separate notation

not clear in notes - this makes sense

not sure

IV

- 1) closed gate = Temple gates.
- 2) זני = lover who deserted me, send him back to me
- 3, 4) maiden promises to wait for him
- 5) The ננות 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) שחר -- dawn of Messiah, time when lovers meet
- 2) nostalgia for people
- 6) ושתה = חשתה
- 7) נגיד = 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.

הבונני -- teach me how to pray

קחה שבח -- take a prayer instead of sacrifice

- 7) read למען -- 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

סאורה
אהבות
סליחות

- - -

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

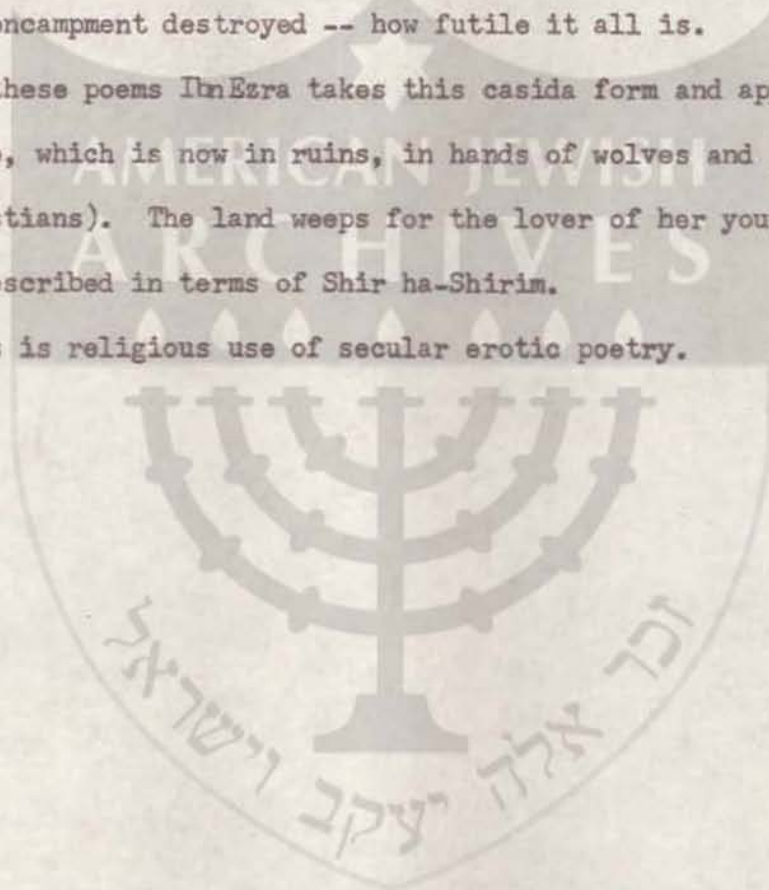
4/14/43

Ibn Ezra

The ^{not clear} אהבה type is also use of erotic poem. The beginning of the casida type 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 = יסוד , l. 15 = חכמה , 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 נשמה לנשמה -- "soul of the soul." This term is found in a number of Cabalist sources, ספר העיון , 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 (תורה הזמזום) is found in the ספר ח"ם.
- 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 ספר ח"ם , 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 -- וְלֵה אֵלֵי אֲבוֹ אֶל חֶסֶן בֶּן מַטִּיר עֲבֹד

אֵב תְּרַאֲיָה פִּקְאֵל

not sure

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

אֵרָאָה זֶמֶן רִקְדָּה בְּגֹדֵי וְשִׁמְחָה.

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

הָרִיחַ סָר וְאֵם רִיחַ עֲסִיטִים - וְאֵם רוּחַ סְנוּפֶפֶת הַדְּסִים

מֵאֲחֹז פְּנֵי כִסֵּא -- Job 26, 9

shutting the face of his throne

אֵפְסִים = אֵפְסִי אֶרֶץ -- Dt. 33:17

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

וַעֲתַר עָנָן הַקִּטְרֶת עָלָה

and a thick cloud of incense went up

27, 19

קִדְה וְקָהָה -- cassia and calamus

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

l. 8 -- Is. 55, 12

הַהָרִים וְהַגִּבְעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה

l. 12 -- Is. 40, 4

וְהָיָה הָעֶקֶב לְמִישׁוֹר וְהַרְכָּסִים לְבָקְעָה

l. 13, 14 -- Hab 2, 11

כִּי אֲבֹן מִקִּיר תִּזְעַק וּכְפִים מִעֵץ יַעֲנֶנָּה

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

l. 15 -- עליצות -- Brody makes it plural

l. 17 -- Is. 32, 4 --

וְלִשׁוֹן עֲלֻגִים תִּסְמָר לְדֹבֶר צָחוּת

l. 21 -- היקר -- worth, dignity, glory (personified)

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

l. 24 -- דִּבְקָה -- pausal form, due to metre

l. 25 -- הררי סר -- S.S. 4, 6

כְּנָסִים = כְּנֻסִים -- Is. 30, 17

כְּנָסִים עַל-הַגִּבְעָה

1. 28 -- Ps. 45, 14 כל כבודָה בת-סלך פנימה, ססבצות זה־לב־שה
1. 41 -- How could Orion meet Pericles without someone having striven for it and intended it?
1. 50 -- Jer. 50, 26 פתחו סאבסיה
1. 51 -- The goblets are transparent like ice, and the wine like coals.
1. 53, 54 -- Est. 1, 8 והשתיה כדת אין אנס כי כן יסד המלך על כל-רב
ביתו לעשות כרצון איש ואיש
1. 56 -- Job 39, 13 כנף רנבים נעלסה
The wing of the ostrich beateth joyously
1. 62 -- יין חססים = stolen kisses
1. 68 -- סותרים -- Hiphil used in the Bible
1. 72 -- Ez. 23, 3 -- שמה סעכו שדיהן ושם עשו ורי 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 - עלסות 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.

קסד

1. 14 -- יום מהומה -- cf. Is. 22:5 -- refers to day of war.

you wouldn't by chance have meant 187? This is "typographical" error very clear but maybe 5/5/43
יהודה הנולד

Ode to Zion -- ציון הלא תשאלי translated into every language --
Mendelsohn in 1775 and Herder 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 -- 35 ר' ; 60 ר'. This chosen for the mood of איכה .
ר' is difficult line. One repetition שער' 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' צרך . There is subordination of poet, 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 היגונים
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 אסיר -- they prisoners
 יתר -- 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 עבריך .
1. 5-6 shows him still in Spain longing to shed his tears on mountains of
 Palestine. ל" 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
 פגעי -- God met these men.
1. 11-12 one of motives for going there -- because God lives there as your
 neighbor.
1. 15-16 נפשי השתפח -- 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 ערבים -- Edom and Ishmael -- the worthless ones who torment Israel
1. 43-44 מטרוריך -- is subjected to a feminine כוס היגונים -- 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) אין אמת ופירוש -- 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
not sure and the halt (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

היכלו פגרים

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 (צֵרָה)?

ל"ה 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) -- *is this not? not clear in notes* 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.

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

רשיות פיוטים קטנים
מארים

ל"ה is annoyed by this -- and says he died in Egypt because of this sin of tarrying.