

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

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Slonimsky, Henry. Notes. 1941-1943, 1981.

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1 HERBERT A. FRIEDMAN Book of Smich analysis

1. 4 2/2/43 ch. 36-39 Success of a mission - saving Jerusalem Afferlife of the Bible It is the fortune of great books to be micread. Legend - in Their which will be read into a book by later generations, on The bacis of Their own milien. Quite an important study would be The history of interpretations of sourious periods of The seme texts. midrach is an excuse for meative writing -framely connected with The Samed Text. Rollinic legend - weaves story of Jaariah's hat into ch. 6. manassach Kills Isaich because he is equal to mass, with whom bod spoke mouth to mouth. In ch. 6 The Theme of imprue lips. Menassah called Isaich to court I till him he contradicted reaching of Phones Joaich tries to except from The Agrent. a cardb tree forms to swellow him into shelter. But a Toiteis hung out - so The guerds began to saw The tree in half. They tried to kill him but he was implementable until They reached his mouth -Then he died. This is a Persian story.

(35

Kill a people - not by a dive muder by neglect, by supprenin of education B.R. 42 3 N/ W'2 '5'1 2 1 = misfortune, 223 What was the = 73 in Ghaz' fine ? staten pixed ledist paper pole The later interpretation is That The is I involved a refferencin of study 1000 '20 31/c - adulance This fast of liberty of Thomas important it time & mideson - not some all fasts about alliances with T-P, etc. Close up petrovlo, etc. - 8,16 In 10,27 - /NI is removed from its ripinal political meaning + taken to mean The oil for study. BR 63,1 Why do you permit thee to be King ? Because his father Jothan was a p'33. In Succh 456 Jothan is tracetal fasteing pions. Rachi pays to Phis - Jother was modest & humbly suring in office, rendering quistice for his discard James. This arown of Pashi is first some lost mideash. Lev. R. 36,3 Ahoz + other miched Kings will not have a pith. He was nicked but had The vintue of shame he made to hide from desich.

(× 4/16/43 Prophet was speaker in Phonet and hereby shore only right of intervention in any religious or folibical affair was by writhe of his call. This is The enigma + in a sense anarchy of the Helbert state old. 13 It is speech - as term Ich indicate it is some integrition by a heckler vs. The fight (Jer. 23,33) because of the Anden which he is putting on The people. They ask Je. townstryly - what's new in heaven' - what's The burden of bod? and he answers you are The burden (hers par Rashi) and I will cast you 11. Type never conquered by engine till alexander 332, Nebach. seems to have had a political commission in Type and he counter signed bille - but this was political compromise after failure to capture. Ezek. 27,8 made mistake. he predicted Netmin. would capture Type, althout expresse of great casualty. Newer Evidence to render Skimmer obsolete A DN - from within (ate is lestroyed) 1.1 110 M - from The west e'esa 1/2/4 - 4.2,16 would interpretation of Teuchish is western fort of Phoenicia in Sprin. altright, uses Canaanites as synonymon with Photonicia, suggests the meaning "smelting-plant" or refining fleet - a fleet bringing ones back to the pointenal of Type. Thus no loga a

Josuphic designation but an numpersonal one. and We city of Techecolas in Spain would exactly be a great smelting + refining city.

Second information is about Zillow. Names Type & Sillow are intervingled in This chapter -: some argue that two nacles are mixed. This is not so. Dt 3,9 Judges 3, IK 11,1 In Bible & Homeric poems Siton places as approgram for Phoenician. In acception inscriptions This also true Type is The capital of The Sillonian empire - so The terms are interchangeable. This situation existed from 950 ff to says Albright

This indicates That 23 could be Decisionic - because he knew of the uses of Type & Sidon -> IS.S.T. The dete is Tol - in initial stryes of new 13. The dete is Tol - insurrection vs. Scenacherite. v.13 would refer to Persodeck Baladan -The last revold of Balafornia vs. Asseyria, which was defeated & suppressed.

In This ch. Doarish utterf consistent with belief That military rebellion syamon as is weeks advices Type to flee to her colonies because The help which They type from Baby tonia will not come - and The little allies will be defeated.

W. 15 FF is later addition.

This ch. 23 is pail & book & foreign propheries 13,14 (Baby.) H 2832 Philistia 15,16 North 19 Egypt 21 Chelden 21, And Dunch 21, 13-17 Arabia 23 Tyre 18,20 Otherspice 17 Damaene 21 Chelderas

poculyptic, dearly non- Isaianic (37 chaps. 24-27 R (Rabbotence of Redector) A 6, -94 - Failure J. Mission (memoins deposited with group of disciples A was insected in a persole acto hography edition by some dissiple of Somich (701) of typical speeches of The many contains all piphetic itens in examples - sevence short speeches compiled in This chapter. B c.1 (308) 2-5,-9, 9,-20 525-30, 101-4 - 10, 111-4, C bod commands Joaich to 14 17 18 20 22 20 29 30 31 32 33 write it down because his ifelich was ideffective. Thus there were notations behind all These chapters. driving the fast home That assign would full, Jerucalum would C before B? answer is because be the center of justice ck. Thus This antholog would have been a prop I aganda document to C is not written by Doniah erther. 20 shous, because mutter in side surson, That a was written by desciples. prepare me desple for the refirms of Joarsh. also c was written later Then B. What is putable date of This collection C? This collection Document issued about 1-2 decadlo befre 621. obviously an anthology not all the unes 640 is good date for c. of search during yo years. What is the motivation behind this anthol .- what is The basic Theme? It is the great oration in ch. 10 about asshur & Jareel, with v. 27 es chie. It is message of hope, mat asken will be broken. This fact & redemption did not some in his life-time - .: This message & freedom + literation was made The mein Theme of the anthology Freedom came in 621, when Josiah Threw If the working of freign cutts, This being called The Deuterminic reform. Joaish Threw II accyrian yoke + became independent Kin Devich died without seeing This Mindication of his policy + his belief that assignia would die itself, med wentertend + bleed itself out. would not 621, or prin when Jaich no preparing his reform, be the most logical date for the compilation from Jacistis recorded works of an anthology

2/23/83 D. Olacles on foreign netions (Jer. 45 FF. Erek. 25 ft) Original f also in Jer. These foreign utterance were in middle of book. : we have clear editorial pattern in all Three great books of prophets - 1) great indictment I sevel i) great indictment of freign nation 3) ANNJ.

13 14 - Babylin 14,28-32 - Philistic even These 2 Aich are not 17, 18 - Damascus part of The Sthill Theme of the 11,16 - Moab 20 - Ethiopia 19 - Egypt foreign matins 21 - Dumah arab are included. 23 - Type

Hollowing This collection mere is an aporalyptic section swely quite late. The reministences of language to deainh fisbably induced The editor to include These poems which were circulating independently. And also The very nature of These utterances - it. The defeat of some great power, constantly elleded to as a "capital city", (but not asayria) 2'7 252,12 265

E.

The fall of This city announces a ruination - a collegore of The empire of wickedness and a turn trivered The new era. There is no concrete historical situation - which is unlike Jasiah. There is great emphasis on nature which will assist in This destruction of sind. In chap. 24 The used is times. There is coamic disaster which will introduce mersionic age - actual convulsion from T moon 24,23

44 31.16 RESUPRECTION mature undergoing huge changes - Slights of heaven will be disual + God slove shall be the light Indications of later date - 25,5 - begards situation where some sont of antisemption already leveloping. 1713 . Jegle scattered in many lands. Beside Danie which is clearly mace. 16, 17 is clearest statement of resurrection. Sedduces denied . this ENA'S " ENTRE Discussion in San. 806 ff. pol 's derive it Num. 18.28 WO'D - Fix. 6,4 This Site / De'S - Tont Devil. 31,16 p P But the Sadd diding Newsity IS +6,19 magnements of E'DE 5.5. 7,10 But Dent. 8,1 commed New Jur led 1) scord and also Det. 44 San. 916 SILN > S-DEN DE SIL Joshun 8, 30 all ifre This 'sel' sek P3 84,5 Belief in Resurrection is due to Parsi myluence. This view villely accepted spread by Graetz. Prof. Baumgartner based his book on Canaanite o Phoenician fexts dealing with recurrection - Thus bringing the source closen home. In Egyptian belief - The King is taken by The Sun-good and recipicars in shipe of sun. also fictorial representations of com growing from & musury, which is symbol of resurrection. Dais - Osiris story is belief in resurrection annual effected in spring + fall. This is attempt by men to meme existence of divisity so that

men will not die. This is human econorate interest - where resurrection was only guarantee of a livelihood. Interesting mat Helrew mind dismissed nese resurrection beliefs, at least while communicated and saisted. The Helbews recognized The funerary rites Jer. 22,18, yet dismissed Them as heathen. only when collective security was destroyed did individual quest for palvation begin to assent story. Before Dan 12 There is no acceptance of these Dating recurrection beliefs. But in Pris Macc. period, individuals wanted & were willing to believe in a future life for the equaring of accounts. What is the 237 ? Some vary Carthage - Mailman - most common Bellyton. Duchon & Marti put it affer 125. Cheyre juts it in era of Alexander Gent. Spiegel can't accept all These. 24,10 155 135 must be a temendones important city. Babylon is sufficiently large + evil and aunipotent to fill The bill, and cause clustin of fort at fall of city. But extracts The capital was never destroyed - by either of its two offers - Cyris n alexander somish schola Babylon in 485 . Min is accession for the 24-27. In 485 Years is in Palestine on way to Egypy. Era 96 Jews complained to Kerkes that their walls of Jernsalem not permitted to be rebuilt. 20 26, 1, Xerkes permits rebuilding of walls, equint baie of Sameritans. Destruction of Backyton plus this Junable disposition against Samaria, which was superior

proven, was enough succostin to sig This song looking formed To complete menianic age. (Mal. 1, 11 shows That This Persian gost is monotheistic in wriship, because bods name had passed wer to Also st. 3 - Congris 20 - 20) to rebuild the walls - meant The return of some measure of autonomy to Jerusalen & restruction of city as seat of government & reassertion I at least equal authority with Samaria, its hated rival. This, together with news of Gabylon's defeat was cause for celebration - and some first ananged. The cantata of these chipters. Some new age is to come - Grdi wonders are great - 25, 1-3. als 26 There is some great my of mankaging of filgins, who une to Jempalem, or 1-3; 4-6 puesto answer 7-end in prayer of community. IN - hope Prat Ballylin, just killed, will not revive to enclave us again. r.19. God a frist specting - in contraction to v. 14, mis verse is a promise of metimal restration -Sempleris interest tones will rice again - your (Israelis) life will be restred, etc. There is no promise here of individual resurrection - hence nothing here freing us down as late as made eine The poet is using The image of resurrection, pamilian to this from being in contact with Olegende of Persia Gypto, at., but not opplying it to individuals as yet. Here he talks about national restration.

(40 3/9/83 40 41 Shortly after 201 Heackish retrieved Philistine territory, Manasseh gave military aid to aseyria in fift against Egypt. Dependence in assyrin comes to end in revolution of Josiah, who restrict entrie extent of Davidic monarchy, and also opinitual reformation with concentration of worship in Temple. This reformation was rejection of heritage of Canaan & reawaking of ancestral memories. 622-609 - monarch of high stature aveidentally Killed at & Megildonith Gypt. Jehorakim was Egyptified - hence younger som Jehoahez was elevated, celled self Shellum (neverge"). Despite Jeremisko advice S. goes to King of Egypt to negotiate, but is imprismed. J. restored to Throme. 2K23, 3Ychives The King of Sypt promising to respect the religion of Palestine by putting I. on Throne. Carchemick 605 helpschadnessen settled Saypor for good . Political domination in hear cast went to challer until lynes. Zedekiah consilered imposter - nijkful King was exiled monarch Jehernshin living in Babylonin. Boot of Ecchick dated according to exile of Jehorachin which was sign of protest against Zedekinh my show documents should more figherf have been detect. also of 2K 25, 27, where g. considered rightful King. When Z. revolted, Bubylon least with it very gently. Jeremian trice to prevent revolt, reminded 2. If an oath he had made to helich-Revolt defeated + after long siege of Jemoslem it

was sucked. What could Buly an sho with this rebellious mation? Nebuch, kinself had to deal with recolts of Jehorachine twice, then Third we of Z. hebrich. was geaceful architect, interested in building of large xitie, rouds, ett. - and is annoyed with These revolts. after frist revolt he boxes in Judah by placing high commissioners in Samaria - + restoring The northern territory to Balylonian province, removing it from Judean control. This cuts down Josiania boundary Second prinishment 555 - King & 10000 leader exported - only masses remain. alt pays That Jullan truitory Truncated " albight ways no. This unimportant. Point is That all intelligentein removed, including actions perfersions such as armament matters. This was to facily The country. Thick furishment is definitive - arrive first the were not enough to cool men M. Gradualf became apparent to remain. That he must destroy Junsalen. He pesitated long time - but saw That The city was prove of steryth - i.e. Therry of inviolabilit of Jemsalem center of God, etc. : city had to be destroyed, and temple removed to mispah, which was Semvel's locale before The monarchy. Micpah had to be given same anthonity as a center which Jenesalem had enjoyed (ger. 41,5) - all people had been willing to some to ger. - if The focus is nort make in miggah Then The former reverts to the north to the provide of Sameria wherein Mispah is breated, and Julean influence broken. st is drastic yet incredibly lement actim.

(41 In 722 assyria broke the math by importing freign fogulation and exporting mative. Very difficult to pay shy The Baly Concins didn't do name Thing in 586? Pahapo They didn't have power and perhaps Helmich. was pick of whole thing. at any rate This failure to press the point saved the Jaish Jeffle. Some remained in the land -Wiegoch was still some out of religious. center. Quite laye population in arile, over 100,000 - come very important families. Ser. spents to these in chiring upaint ivendentist & rebellions movements. Jer. connacto Orem to serve loyally me King of Saly lonin. (B. is at peak of glory, when lynes begins to stin.) budy time in his bry restruction of soil - when its god was rempinshed, If defeit of wanty mean't defeat of its god) most interesting to read the Theology of the day That god had not been defeated, but he was really The cause of the nucceu of Babylonia, and The cause of The burning of Traffle. The glory of god leaves the burning remple on The magnificent chariot of Eceticl. The theologians of the crile who kept telling The people that This was godo plan, were Exekiel and Denters Josiah. This latter read to The exiles The brok of Jusish which constanced the political hopes of the Jews, and of Helsen Republic". ascyria, rod of bod, to be conjuned

eventually, replaced by Kingdom of God. The application of This to The situation of the crile was casy - Balytonin was substituted for assyria, since 612. When Cynic affected on posizon There came an expectation that the prophery 40 110 - Jewish people is shell divine choice. Gost has not been r.1 invalidated by defeat of 556 - nor has people been deprived of its election by defeat. This bolk assertion in face I polipial welity. Very important - only ruch spatement. 4.2 Elekid says pumishment due to sin. Here the says that sin is over with & redemption is assured. This is moraleraising. nothing here of Se. guilt sense. I style is collogy between bod & Israel if people is bod-fearing she will be paved : in II There is no pleading, or reternative it is promised that people will be saved. here it is for god - metafher taken V. 3 from amenities of wyeldy De. 6,3 - Dy. 31,3 1.5 leave it surle - impleanel v.6

(YL all The mations kingdoms is 320 w6,7,8and will wither like all surface afories. all kreman endeavor is fragile. But the word of God endures foreven This is prote from 31,3. This boldnes of fuith in wew of political reality is emazing. 8.10 J. 28:2 - J3h Two Things mentioned - boils preser, in next vere Je 31:15 - There is hope for Samel. fran Who can do any of these Things? and 8.12 more than that who can presume to teach God? This is rejection of anthropocentric judgment of men & human stanlards. all empires are only a specific of dust on a drift of water. all nations are nothing. Sophales is going around at more time 1.15-17 saying "nothing in mighter Than man" and Herodobus is boasting of 7 moders of world. guestinglete with subtle irony. 1.19 have any sailes in prophets predicted defeat of their own people, as I did? 4.21 rejeition of astral religion of Balylonia This more proverful Than sy: 1. V.16 Does This swoul like a defeated fifte? Unranguished spirit of beula. Prover & twith. v. 31

G 3/16/43 41 · 1 seq-conection of drity - at first he says be silend Then relents I lets Them speak. It extends invitation to laborte, contained in r.c. 733 called abraham by Tayum Rashi, Xians -Sadia was first to all it lynus, Then In Ear. S.S. agrees on lynus: 1) 44:25 ; 45:1 similarity to These possages, 45:13;41:25 idea repressed wer + wer This outland altogether - clearly lynn. p35 = p35 et/e = man of justice + former. Istend Interp" = summoning him to his acurice of Like a sewant following his master. This is full councilent of the Second idea - cetas The pupper here scrupulous avoids rem 320. territory where he has never plas the liters where 3 been before boil has awakened someone in the far east clearly lynns who has enjoyed a series of victories, and will come to liberate the peoples & babylon. a foreign King is being resummed to fod's service and for mosts the mations - come to a debite - is mere anyone but we who call do This? I am the first & last. ● 5-7 The metions temple at The advance of ful and They hastily knowinge each other to repair & strengthen Their seel idols in order to meet the challenge of This god. 5.3. -W: M approaching downfall of Babylon its

state religion is going - and all down todden seels have hope of reasonching, so they prich y Treis idols. But it reports mis activity with great irong. How can Tress old i coles be galurnized? are tress going to be source of help? continuetion of argument - now directed 21 of the ilobs. 2's = ment p=n/n 20 = deeds of velow 1381 le's come as in 22 good n- bail Zeph. 1:12 13 Most important ?? 25 piseo - antrapa Cyrus was 11st Jak - first announce 17 poisos - Their Thoughts. 29 called Cyrus to come ? I have raised him mp as a parin - he came and my hidding, calling my name. How can the grighest may This when all ofher nations also had delphic nailes at copuble Depredicting." Depredicting." Point here is This only under single god can mere be united mankind - under tital goils, history can have no meaning. Any under

(44 single deity can mere be a destring for man Kind. "The history of man" is a Jewish concept - leading to me goal of humanity. This is transcending the petty localities + viewing the warmons as a unit. Cyrus unconsciously, is part of tool's plan & purpose for whole of markind. This idea leads back po ch. 10 I societ, where there is first talk of furfre and plan of life, where Kings are rused as instruments. The verses which telk of past + fiture events are constant repeated 4319 ; 44:1 ; 45:21 ; 48:24 This is the sense & continuity of history utterly lacking in the other nations shore nacles answed questions of the moment but have no idea of the future. One history is conceivable may under me god. agues has to longues would to establish The reight of godly history of The whole would. Only monotherism moented history. Poly Theism never Nonecended The meaningless cycle of nature. In nature, experiments & events an repertable. Rhenomenon of his tory irrepertable me en event hyppens it is overly dead. History moves only in one direction. natured moves in tircles - bits, death, bits, etc.

with the whole Boly and suppre excited about freedom. The peoples seatter around looking for anchors in The world. The prophet acts Them inicall if mey are going to dry out men old solutions - here ded slots? The most insignificant Israel The little norm that The bold mighty me solution for markind. idea — I It is such a proud claim to be the centre of The world. In W. 8-20 Israel is addressed as The chosen heart of mankind. 42 What is 12 doing here? Sudden change to ome out of 300 efter we have been talking about Grus. Seedin is only one the says 300 is Grus. all others peak of either Derech, The all others peak of either Derech, The prophet, etc. De prophet Denal is only pounde. 41:8 , 44:1,21 ; 45:4 ; 45:20 Four Senand Songe O 42:1-4,5-9 - why is one interjected her? The answer is The disappointment with Cyrus, pighet expected 41:25 Cyrus would weak i - would arrivedly accept The mission for which he was meand and prolaim himself as The serious of the god of histry. But facts are that he accepted nadive gods of Baleyta, puite naturally.

(45 He was real folitiken - and quickly brushed of This Jewish delegation who was asking some vidiculous request that he accept their God & be his servent. So, with This dis ofform ment The people served purs to itself and envinges some great seriant who will fuefill what Grus Jailed. the retraction of god's name from lyous, which had been granted in 41:25. Why it is understandeble in light of contemp. events. Who will fulfill gol's purpose? The most political might prant little people - who cound lift their mice in the great either who are the least fitted to achieve this great deed. But This people shall be the me to do it, tod may a me other (Guns) whose bod may a would be the 133. This people go iso -1 1100 is pune as 3000 GOEN, 0010. has a law & a truth for all men 1.19 - placed here by editor to aread condenant hopes of pupped, when agrus failed to be the Will be discussed later. W. 10-1825 is next argument great fimine of redention - restriction, with bood as Kirg. Why is there a new song . (v. 10) Why should bod's praise be proclaimed to and

of cart? We are back in The exactant mood of 41, not The careful cantin of 12, 19. Therefore This section is a 631 1'8. The cause for celebration, to be should to ends of moster, is That God is coming which means saturation for all people. What is brewed now in Kitchen of bod is not a This little tribal both for people of Juden - but for ell. V.13 States sto' refers to Good's poinghant use of Persian armie against Balayton, The Josten of will - 15 1.14 - great antrapomorphism - bod is in direct speech. He has worked everything That happened to Jew & was silend, infored able to refrain. He should out as a noman however pervic when the pains overwhele her. Divine inducence itself is exhausted V. 15 returns to most of vis, when God conquers his enemies; here God conquers mature; and in V.17 bod conquers The idols. inquesto of book - we can ell sing a new song (v. 10) and look with hopel. 1.18 - new rection - God is here crying out and promising a new era, after awakening in V.14. He who has eyes can read the signs of history - but The Screelite of the exile seem dull and insensitive to the signs of the new era. The pughet here is fighting

je Jen - perfection at earth (44 winder providen with the Vollendung = dullness dispinitalness, es expressed in 40:27. So here the prophet summons the people to hear and to see . The very people chosen to bear The mission are memocloses blind to it. The tragedy of the Jews as That They are unaucue of their historic signification -They we unconcious of Their revolutionary forver in Their clinging to The faith of bod. blen - The one Through whom v.19 God completes his work on history - y. 44:26 A is a work wined by a great publiet to designate his conception of Israel, which is bod's tool. there is mothe rebute of prophet that a fighte so close to The core of history does not understand its fosition - That it can be dull & spinitles & synical. The andrence is epathetic what alks (- seen (infinitive) 1.20 sher - The refers to The sewand The plan. He sees much p but observes nothing - his eyes are for but he hears nothing. V. 21 However blind The people be, nevertucles it is selected by God who is pleased with it and makes it The instrument to offread hi mak, amony others I also among shelf. God delights in his our blind flight.

Cuil now can you say mit bok kelights in mis pepper? Do he o not desported plumbered mocked by everyme? V. 22 1.23-25 Retait to This objection - of your would but understand, you wouldn't be distanced by a seeming funadox. Because did not God himself make The people despined? He knows Their condition because he did it himself. 10.18-25 up. 22 cannot be understred except in exilie situation (Toney to contrary) 43 v.3 The giving of other nations to Gyms in ader to ranson local is not the interpretation, because unfleasant jungoism. meaning is That Served the least important + populous + weatthy me dearer to me than The great comprises of Egypt & Ethiopia. untimes 1.3 - your Darael are precious in 1.1 my eyes - I love you . There is nothing said against the other nations - no is decal The richest & best - she is simply The object & autothery love.

ET 43 -Two important problems - first important mention of Ballylon, duectly, in 1.14. second w. 22 ff, in re pacifical system. p3:38 = Their proofs only The people with a unified God can have a unified conception of history - all others have namor tribal perspective. This is The only argument of airch Theology - in re a proof of too. St shows The people Isual representing purpose in history - and this is the purp. I have fretold it and I have pavel. 12 Centrality of Israel's God. 13 14 gives setting - one & most difficult verses in book + me of most important. Some dany The verse & read away its Dabytonian petting - ic. Toney, who removes Tod and p'300, which he calls editorial patches. Bry. Finkelstein in Phanaes" has chapter on it leaved - agrees sometabat. He retains too - but says Isaich was in Palestine, addressing some evile in remote Balytonia. Torrey's evidence billiantly presented. He abandons terms exilic, just and pre- There was no exile - hence no restoration - Pelestine population continued uninterrupted creept for few Thousand evacues. When chronicles mote his history, he wanted to impeach the worship on Mil. benizim by Samaritans - so he invested The evili, in order

to have The only true religion readered by This theory clashes with two works Which this evidence of Babylon: Ezakiel + It deauch. So in two mesterful articles. Torrey phones That both these works were form in soil of Valestine. but disfigural by a few aditivial fatches, to give them an evilic cast. This was done by Chronicles. Torrigo Trens. The your sette I will send and cause all the fugitives to cuback with shouts of jay in Their chips ABRICAN 133/D = 4:10 = pro 30% the mill been the fugitives reprice 66:19 T. sup - ships were had Things you would copect to find in orgunation with retrum from Buby. cuile - mere was no overland canal. 48:14 doo fand por here also early excitable as gloss - for reasons of make & others. These unds are not embedded + intrinsic in text. 18:20 same. To rays - is The return of a few fugitives enough to impress The ends of the wild? Two lynes interpolations: 44:25 + 45:91, where he simply leaves out me word 2015, and goes right on without any sense of loss. He retains 45:13, which we all refer to Gyme who will reather the Jews. But he

refers it not to me return from Balyton alon, but from weightere mat the Jews me fugitive. He pup this verse XT:13 has given us the felse notion of the evile being in Babylinia. The perom sho will arise to The 320 - at end of sine. The interpolations are not deceitfulsimply misunderstanding. The reader of I south, having The idea of evile & restruction in his mind, read this idea into 45:13, but it was wrong. He was wrongly influenced by The invention of the chronicles. And in This vein he interpolated into the five passages about mentime I. 5.5. -Demolition of This Theory cannot came exclusively from brok & Doarch. Atistricel evidence must be gathered from other works to ascertain The historical fact - was there an will a not ???? Archedogical evidence shows violent interruption of Calestinian life in mildle of 6th C. Albright cites 100 site. is Jan as Excited goes - some chapters (12) were spotter on Pelestinia soil, and we thus now That he went into exile my later, ca. 592. of The historical siduation necessitates an exile, Then what is the need for the Chronider to invent one?

Then what does v. 14 mean if the Bally. setting is accurate ? Targum - "because of your sins I have barrished 1. you to Bab." NG-Mideach m it - 'n NR ther as pracine bol was exiled wherever your were exiled for Thy sake I was sent (alex) to Bab. for my sake have I sent Gynes or. Bak. (Pashi -2. (OK) Radak same bod yearts - "inde - I was sent. ibn Erra former miracles which had did were to save abarbard -3: to make a greater wonder in the future. (namely, some solution to the fpanish situation in which he was writing - This is perch. I his commentary). abon is speaking you the want. If It Isaich was writing under influence b I Jeaich, Then Cyrus is here in same sense as deshur - namely tool of book. 1 I have sent (cyrus) vs. Babel. The omission of the object is recognized style. y. 14:5 lel alizato self-understand. also 13:3. hiz (as 15:5) = fugitive KS '532 bollo b 45:2 = botto > I will beak all The bolts of Bab. and release you. & pass The regoining of the Cardin

(19 5.5. - a fourt verse, a is missing, which accounts for difficulty of verse. But meaning is clean. This v.14 is a automination. all of me other gods are unable to tell went. I can tell men and can save you from mem. you are me exhibit of history - you are The my people assuming that thistory is a unit - That mere is no tribal history but a mold history. For The sake of This There's a Cyrus arises. rr. 22 f. - How can Prese forseilf be in evilie of thetim? How can bod conflain That The people are not racifies, when They are in chile." changed in place - shere chifts back to Paleshine in These is. 55. -God is actually pleased That They cannot offer sacrifices, for men he is able to sure Them mithant This type of homoge. There was no need for pacifie. It was a benefit to discontinue sacrifico. (because Persion aquial must didn't like blocky sacrifices). It which is anying - , we couldn't offer pacifies - we negt me it - but not I can see These was a reason for it - bod wanted it max very. This personge is not a relate of failure to help annihiles

God doesn't want nite but right derotions, but derotion Mis fassage myket be an answer to The dejiction of the chilic community over their (A.) metring to morship God properly. The fight says That God is with Them even Though May don't samifice . (v. 25) 6.) This is series of questions, without the side of a 23 Pil you not bring to me a sheep for sample? Nay, I haven't made you do This serve ne Thus. It stast Thou not bright me care, etc. ? (in Refair) nay Thou hast burdened me by my side is but have courage, will ripe of your since

(50 716 43.8 - 44.5 is one continuous passage 44.6 - 23, satire, invective us. idolaty. This passage usually removed in Catholic commentation, because They are annoyed That he is so pointed about little statues, cre. habric brought in idols from all provinces to sherption Babel when it was Ancatened. But The net result was to estrange the clergy of mardet, who then sold out to Gyrus - who actually did costre me unability of Mardut. Then This satisfiel prisage of traich is clean - he is speaking in the situation, showing up how futile" This dependence on itals. The restoration of hope by Isaich for a return to Palestine and to Elshim was nost proved permitted by agrus. This great type and exuberant preaching is understandable only against The background of such great foolidical events as me Erile. The settie is sharp - m mee levels: 1.) mechanical - make an idol not of iteration take 2) appeal to reason v.19 - Voltain 3.) inutility - 9,10,20 - That does this god help? • 44 V.21 ver = ver + ler do not preat me, and then shelt not be Ingotten of me.

This v. + is addressed to the defile who are impressed by The idolaty with it ertistic expression. what is the real reason why the prophet + religious leaders always forced The people away from This plastic expression of The yorkhand? Fligmel meening was to remove The notion That bod has sex. all sculpture must be definitive either male a Jensele. The raising of God above human conception, above reak, is The beginning of the monotheizing & spiniholizing of the Good notion. as far as Jemon ait in general - There was a great ait - see lura-Europas synagogue, which we now know is The progenitor of Kim art. also than prayers, architecture taken from Jews. Cyrus 41;1-4,25-09 457, 24-28 - very impl. '3 No is never said of lynusonly of Israel 43 21 Thessiah is incept in Judea of legitimate polisical succession to more of David. In The north They used to accommate usurpers. In the with they set up counter-royal movement celled menianic. People me shocked by announcement That lyous is The messiah - They expected a lecendary of David. They register protest in v.9.

51 "I Sae Atrikes becomes and in dill ? Gren intho - with do you dure question we 45 v. 9 potters Esh -> "Esh antists in earth (day) = p. 3' - handle, if vessel has no handle it is useles are you disputing with the that lynus is usales, is not the mension you want? I choose my some (my agents) - and he will hild up the city. He will also convert to judaism and start The unification of the world - The universal era. Thus, when lynes did not do this. The prophet Turned wack to the little pegge Israel, and decignated it as this second, to keep up the phygle. Halukicalf plaking - This means, not mat everyme will be gews nitud-istically - but will predice the 7 Nochic commandarents - which means using reason, teaning, etc. men, for all practical purposes everyone will be Jansh.

4/13/43 45 sitteret. I'll This addressed to Gues not Israel if for no other reason the mention of chains for Israel would not have conquered Egypt + Cush but These would have been in chains to byrus. another inter _ is SN o't' - The people whom Egypt oppressed, The people share last coplicited, now will make a pilgimage (15201) and which The good of Jemsalem, freely. (Tex')'he = in Thy direction, They shall pray Then we must interpret the chanes symbolically. This verse has important history in then and 15 nuptic Thought. The term shrow the Deux abaconditus. The peoples are actonisted tow well you have concerted yourself behind The traged of Thy people sneet, how well yn have hilden ynn real strengt i proven. The defeat of a jusple usually means the defeat of its god - but how different it is here - The God E savel appears as the pairin. This hilden deity assumed importance in supplicism. He must be approached in special facturin - be is different from ordinerry look, he is the me to show you appeal as a sairin when the ordinary book in unjust. The hilder god is the only one capable of affecting lang. Lyrus is granted all these richnies in order That he may be the first to action lege universal bod '& fistory.

No wonder That Kianiby book over These chapters as ever gelical. 46 followe 45:20 When an any is refeated may are as confined as to leave men idols on field of heather 255,21 Jer 48:7, and They are carried away by The victors. 46 describes The imaginery flight from tab. I The people & army in confusion & tenor, and The body Themselves are abandoned. This is a sign of either disintegration. in Leither Maryhol, it is man The carries gods. DO'AKES - your animale are laden, "this is" DO'S / ARN - a beavy hisden, to point of weariness. The animals are descend to be point of weariness. 46,1 The animals are dragged down by the gods are not helped on uplighted, by These computent gods 0? , 7 ?? - bending, stunbling, wearying The animals with how proverless to save their 16,2 divine load, Then rango, and They Themselves are nort risking captivity. Hel they ril Themselves of Their gods, They might have excepted. The gods are no help, but a hindrance.

(*.3) From its inception the dear of his try its brite the people seal has been carried by its god has been helped -exactly posite of alove. "The people of devel rest on the arms of the External and pence is an external people." Much I Here in This verse is objective reason Alfo The deep faith expressed in \$0:31. God pays laok 1/c These verses are to. The idolety of The Sareelitus 6-8 memoclos, who are despairing + turn to idols.

12220 - anchor yourselves in Jait, restre 8 your belief - remember God why should you despair of palvation . you feel estranged from Goods many because you ymiselves are for from aighterisness and you deafrice. Have confidence and you will feel close to Gove ! I will bring near victory and saliation. (bolo, of sole refere of to dead.)

41 How did Jewo in Babylin Jace? V. 6 seens to inply that Jus were misterted thich leads to The wreth of God & destruction of Bab. 47:6 sufflements 12:22 and 19: This is sign of Apression & slave work. and wor there is very about the approaching doom of the anoquet city of Bakylon.

This is kinch metre - found in amos and Eack. 19 This 3-2 beat is to be sung pullety. 1) It is a very ancient best Sen 9:20 - describes professional monumers, in perfect Kinah. This verse is also in Ras Shamea Hexts -which changes Isalueste to Isalask (window bulling 9) jash \$100 - a difficult abokaction - not concrete -yet very ancient, found in Ras sharing recto

5/1/73 48 First clever verses seen to be not of spirit for sailes are related harshy after having been laudel and chosen as servant. Position of the 18 offer due - it follows on beels of trininghant very to forestall concert on part of people. God is brigging about the reducestion Through Gymo for this own safe . (v.11) Inghet met resistance from andrences (46:0) -They kidn't want to go back to Pelestine. Here prophet rebutes Them - cells Them stiff-necked stubbrum apostates. The locus of This ch. is some day of mouning when chastening was in The order of the day - and this server was in place. (Zech. 7:3.6) The language of 1.1 telle This - p'odess - 15'25' are terms of webic convocation. Such days of mourning were observed by reading the old promises of greatness for Doracle (11.15-71) (of. PS-Section -5) (P 32: # : 27:11) Trease instances compare with not - and show The function of The teacher of teacher on This day. Here is a find reference to The proposetic apprintment - vile . Ney difficient. 10:101 is changed to INIDA - Thus removing difficulty bod sent we to speak to you in his spinit. What I have to say is not relate in a den to initate you, but rether to profit you. I must teach you bod's way - in spite & Those who try to persuade you to stay here in Babylon - I must tech you to come back to Pelistine - where you will have beau and Those who stand in The way (The Beylmian Jewish Committee), Those will have no peace, They are wither (1.22). J. 46: 8,12 - where aich distinct iden of picking of and returning to Paletine. They didn't believe That lying with let them rethen.

It Iseich mainly responsible for ustration because he left teaching The me looting That all political catastriphe of tralighon at Jands of Quicia hinged m fate of Jews. Jews had to go back - and They sid only example of nation which aparter life your. He feft preaching a The al siale who were the defeatures, who said They upild hie of Minst etc. 49-55 From This it mand no reference to Babylon or Gyms which means The latter has conquered - no reference to worship of its, bend bot has prevailed - mo ref. to coiles but to Zion Some even suggested that 49 opeter on folestian soil. at any rate The political pitietion has quick down - all the great wents are over. bles This begins with The second Servent song - very diffinet to previce Through all shurch polemic. What is The locus of This any . In 42 a collective interpretation of Ionacl as The instrument of divine mission, when Cyrus failed, is The my possible sense. In 49 we would normally writing The same interpretation of The servant procease - but here it might really be impressible to have a collective in terpsetation of Israel.

In v.6 - if The 326 is The people of dered how can be be said to work for The dese God - which is primally. The prophet must have had in mind, in using The term " No, some external individual." is we cannot apply me collective interpretation. But is This objection radial? 55 pays This is very flining. The problem is is it possible to say that The 300 and 070, are The same ? Lor feel yes. The 3P6 doe not have to be an individuel -The jurish commentation anyontumately agree that it is individual (They may - The prophet himself) + The times say it is intir. (Jesus). But we say it can mean The corporate served - he expects to The exiles and tells Them that They alone are addresses self to The Coly warminity - you are The instrument of the regeneration of the whole you are the servant.

5/11/43 22, 321 This is recurrent phrase in book of fraich . Juhn 1892 was first to state That 42:1-4 ; 41:1-6 source yels of forms letechable from summindings. lyric pieces understood as reparate yell of focus. This same book suggested that it. 55-66 are not part of I Dearsh, but are written by III Isaich (The lived in generates at time of molachi). 43:10 Y1:19 45:10 phone 326 clearly as The collective people servel - so The public had no truthe with The term in the servant poens. There it means The same Thing, ice. to rather. This was no clear that in LKK The form file was inserted " so there could be no posite misunterstanding. Xians say that Jesus took on himself The role max The people of Derach did not live up to. and he became The servant. This Thought (of a servant anthering for his perifice) will bistory - it is a magnificant mitush, written at time when Jerusalen was conquered ca. 70. Romanno 8 - Jews will be converted at each. This is true - Xians at and will meet Jews at The Jakais feet but for the meantime The Xians get To The Justice Drough The son, while the years got There already. Each can go his own way - why not? The Midnash of the Church takes The magnificant faith of the Jews and acts why that should be confined to such a small peffer - so it ships to me church.

befre 721 Skinner Smith -Glazeburok 712 (Merclack Baladan invites Histeriah 12 (Merclack Baladan invites Histeriah for insurrection - Dearich New example & Samerica "go for dructer notices of Survey and Samerica republished

44;121 43:10 42:19 45:4 Servent Sorp U12:1-4 9 49:1-1. 9 50:4-9 9 52:13-53:12

Ch. 53 describes The humiliation of people Sarael, stricker & despised - full & fain - wit of from lead of Riving (destruction of Temple) - and men ready to bury him with common criminals. yet even his evenies cannot keep but see his mixery & patience. His suffering is altychen out & prepartion to any crime be could have committed - like Mr. It chose to remain faithful + bear the load, so that all people will recognize what he is doing for mem-" On him fell the chastisement that make us whole. This is desting of Jewish people - to suffer inordinate profestion of punishment, Simension of suffering are clearly sign indicative of signification. Even The energy can see The Jakanie, weather, humilif with which it accepts it deating. Isaiah saw That people want for a the message of great faith. They know to Idele (45:23) out of true religious andor. They were ready & needed something to bolster Them up. The concept of concentrating the missiles gent on a pingle heast (Winkibried) results in salvation for the rest. This was The idea shich Search concerved for the people Servel - whose suffering otherwise was meaningless. around 70 mere was such a mainten situation of intense suffering - and The set reviviliation of This concept of suffering sevant. With The Xiana it is a case of antohyporais to call selves only sons of God. This phrase is a flatitude in Hehem - p'alle "Ja

When The followers were photed and dazed and furtheted at The ancipier of Ford (just as when the Jews were shocked by Settatai 200. - Sanior turned apostate) - They looted and found exactly in do. 53 The description of how This servent would be people. The midrash could not be developed were me text not present. They found the text and upplied it to The gales manine Trestogy & inffering = men This can be taken and mark in some particular sometion. (20) This is The mideash of the Church. Modern commitators are coming back to The Junish interpretation - collective people Such. Concession made That Darish must be understoon in his run deniel, not from half a millenian later. Since Duhum, many others: Telling (1898) referred forms to Zerubabel, later to Jehniechin, Then to thoses Movinckel (1921 - Den Knocht Jahrehes) - reviel iden That forems referred to prophet himself. exploits unsuccessful ministry was symbolic in itself. many accepted this notion. Zelling (1930) " changed mind for 4" time - suggested Tito-Issueh, who wrote a disge on his master It samet who died there as a suffering servent; as a marty in Babyton. Elliza (1933)

So sevent a historic a cochatological figure individual or collective 7 Individual Zelling Moses botius I Isual -Jeremiah -Dukin II Joanth -Mounchel Touch Teacher in - day of malashi Dukim Cachatologial 130 , Abarbanel, Tayum Jon. breakman, Delitach Catholics sop. fore This interpretation Collective oldest, simplest Paulus, welhausen Skinner Smith - dozens of others. 1. We can't bother reputing the individual interpretion. What is truth ? most Economic order of existence - if me assumption will cofflein facts, That is True, and if you need more man me accumption, it is not true. Thus cannot have the sewant being individual in me place, messich in another place, collective in another place, etc. Without recisions you cannot defend individual many. 1. But shy cannot we accept The exchatologial Theory? as our rabbi did? Could not 41 be called a messianic form? Because The servent of the load opents of work already done" " myfering already endered, refers to past. and to & refer

to me present to something happening now - not The future. So acc. to philology - mese Jassages are not messianic. Why did abarband accept messionic interpresin? Because 1492 was 1492 - - and if There was no belief in messionis-They would have crumbled. They read The Rike for comfort - and didn't care she't Isaich meant in 535. They needed The Messich. Messianism is an escape. bod's Kingdom will not come Through a miracle - but Through The event & toil of men. This is The collective interpretation of the note of Israel in The world.

44 Cheyne 2 Jeshurun - syn. fr Jarael; just as Junealem has seend name ariel (25:1) Jacob - Darad - Jeskumen - represent Shases of J moral progress . "Uprightness" is Preme g-4 pipor - deflars, not willows of 15:7 y. Ps. 87: 4.5 freigness born anew in Zion In re Dinoi - tationy - The pushibition of Lev 19:25 could never have been carried out fully. 7 the po due not refer to Java - vince it is too indirect. Divine greater effirms That succession of prophets goes back to neutron J. 45:16 NRM - flaced implies purpose in creation. This is intelligent genification of and. 8 Tel Janan - shudden not at the inchains of the assetic nations. 9 '1e's' ford - The consequence of the action (Their ignorance, sere) is described as if it had fried part of the intention of The agent (6:9) who can thick of fashining an image into a God? 10 a) (1) = (1) 0 // b) 7Ph & guild a arrichy associates

The description moves retrogressively - The mention of thes suggests Their selection, and This again Their follanting. 14) the 's'h > = I feel The flame. 16 a deluded heart hat turned him aside, etc. 20 redeem means pardon & release 22 difficiety fett in phrase Isk Mishr. 23 alleys o plains, in conteast to mountains? or Shed means here part of the material world. who was with me? - as my connection (y. ro: 13) 24 p'32 = preters, agencies of heather southeagers (47:15) 25 1326 - In ving, might mean collective to 26 agree with lisk of - but put wears The pulphabic writer himacef. Some say Icromich

conversion of Gours + other religious DBN 'BIL y. 18:2 · 1526' p'psa - symbolic chains freverence to attach Them to Sarcel. 1 Par' j'the - to lovel as divisied by mystic union with Jehnoch is The prayer ffered. 15) They Jehorah hast incealed Tripers from us + from thy people. We Thought Those weak, etc. - but not you are called Jairin. 20152 bobs - gove into explority (1612) 16) Dt-52:4 the established it - like a ladging for a friend; sense of profonation 18) 17) book will not allow me seaking of people for this to be in chaos anymore than he will primit chees to be The future desting of world. do, 2) pour medial - repeat invitation in 41 to a debate with idols. Al) 733 1/2 - God i riphens, i.e. strictly faithful to this covenant, and Therefore a Savin both of Israel and ultimated the butter. 23) By myself I have sum - The self is in 49:18 as I live with ine This v. introduces abolishin of last vestige of nationalism is true religion. "Weny thee whall bow" - y. Dan. 7:14 24) such is such - it shall be said - mysterious, heavenly will (40:3) is uddenly heard speaking to prophet.

Cheyne - 46 01 NEGER Their idola, i.e. not ineges of Bel and helds, but idols of cheldeans. Suffix points to workfor of ilolo, and not to divinities sufforsed to reade in them. 9. 15.15:4 They were not really goels - where not save Their images. 2 Their soul, i.e. all that There was of soul or personality in them hath gree into up tivity. Darael is strong The object of the motherly care of Goal 3) 7) The images of Jehnval are as founders as three of Bel. There subtle fisch idolaters (The rebellions mes of v. 8) 8) leelaha) gibed = rebellions mes 1:28 9.) allick) = not so much predictions as events fast mercies etc. Just = I have purfored 11) 12) There seems to be some party of Aposition to the prophet (if rebels, V.S.). Showsh addresses in another some: "obstinute as ye are ye shall not succeed in Thereiting my purpose. Phrase 25-5'plc may mean consequences (Ps 76,5), or, is here, slow, stupid On, 27330 pplasso - is for from salestion : whethere + salestim are the aspecto of prime blessing. The distance' Ray in The unbelieving meants of These Serve.

47 spoten by chows of electric beings - J. 40:3 1) 'sel '33 - Jer. 48, 182 - two imprestores express unrelenting determination as't Sit in dust is sign of humiliation, not mourning as in 3:26 I) bade through rivers - struggle as but she can to scene given 3) I will take vergeance, reither shall I meet any - (who can resist me). This is harch, but more acceptable to context than The rendetion of bes. - I will not space any. 4) as for m coel - Jehorah is his have. This serve is The jayous exclamation with which The carthy chows of faithful Questites quest the officiance of I church . Babyton has no book - Darael's Goel is afor . (Friend and 5) Caster dartness - The dartness from which yours were just preferables 6) First of 2 resons for Babylow reverses. She had exceeded her Dumesion (cf. in re acrysic 10:67) Upon him That was aged, etc. - Is This to be taken literag. Neither Je. no Elek. Ruggest That exils suffered. May refer to coultres of first days of Bad. Tringh (Lam. Vic) - or may be symbolical of The distan of the years as 42:22. Ild man' does wit mean screet is makin 7) 36-MAE - contruction of theoretic text is as authoride as in puellel case of ten 49:26 Sol' BRIS JURA 2016 ATRA 21 unto The utroot bound of The field; They shall be forever going 316 "adled "It - J. 45:56 - There God says I am only true God" 8) 9) Dans- staring here Bab says I am an inespresible desport. Passages from Leph 2:15 do not allow up to infer any date for it desired 10) Certain hymno prove The existence any The Asr. + Beb. of a genuine morel Sentiment toward The gado. Why should bed he refresented a seging seen in " DDR = to be dark (DDR = The morning grey). To there, my minus means. Arebic 11) * 22 D · parelleliam demander word analogous & "chaim way", "fficase" setare 桥) The foreign marchants, withed in The middot of Bab. flee, such one in 15) inetimation to his native country.

48 01 water of Judeh - Ps. 68, 26 - accestor of The matin ; This to weliche Me 10 Tribes - speaking to Julean with close . 1935 = alabate Prang parts books poo Work polos stil 2000 after NUIC = continuence, of 35:3 133 = righteonomers (nost = stip, tight), shirt performance of correnant also inswicel : v. 1 formalism to attacted ; here narrow motionalion. Frimation represended by pointing to movel requirements (331 rale); metrication by resing brouchest of Godo titles (Alkad star). 6 2 Doit - see it as a whole (firedictions in it agree) "IsI, priled - addressed not to mation but to india around The prophet - ought ye not account it ? difficients Things 2 hoz 11 x 13301 1/ 1/ 1 - y. Jer. 33:3 7 1/10 2 and = weated = fighteried (918) prophetic words = 8 76.2 - rebellions refus to Senselite in wildeners) Gale - Araki wynate suggests mucching, builling. for a kill - not with such an compromising severity as silver Ps 12: 7 says silver in refined 7 times. 14 polo Bapo - eddend to The mations, f. 43:7 Is she shot - y. 25 12:24, title firen to Jolemon Chow = from tyinning of well althe may wear from 16 beginning of This historical period. There (was) the a succession of prophetic messengers subj. I veit came into being " - The wheat teaches you to pufit - in morel sense (Mr. C18) - while 17 The idol-gods are not prefitable - of. 44:9.10 nighteonaness = prosperity 18 -"peace" a all The formised bleasings - The word Those all - evelided 22

41 - Jon Ena The lesha = The finel leisha = Highhil - "cause to rule" 2. (2) h 2000 /s' - he will turn his mond (is the sword of every other King) into duct. - so if he had not at all gone that path with his feet (mid me creation). lel Mak 'A/c'/ = usual form / A/c'/ . Third 5 radical D being replaced by all now more anxious to serve idole, 6 believing Dey can Thus be delivered from Cyrus. 7 pto pdi may be one instrument, since words mean pame of Dan. 12:12)20 ANB/c. Unclean whether C'62 and poop do are in objective case governed by p'don C'Co is subject pro plos object. [Rendering "he met smootheth with the hammer" is impresible otherwise I.E. would have noted D'S'SKN = from The chief men Thereof. e'6a = (Those sho are set aside.) y. 's 13/1 (53/2 (Ex. Ex. 24:11)= nobles a Silen = from between her arms TACA - hitspace (record a) 10 J. IN loc - "turn away form me" 22:4 6CUC & - Nighel of with the burn The Baby Conians are meant, from whom The Jews were released by lyons. 7513N = 75/3JN "Thy criterian". The 12 I is replaced by daysh in 3. 14 Israel has been imerdued by The Schylmians as worms

15 ()/N - J. 2524:22 p' 35 = Babylonians DhlJ - Jaileth" J. 19:5 17 (N)p - produce - inp. Pick 21 - gravelling ps'NN/36 - your disputes" - y. p'NLS Prov. 10:10 DONEN = That we may relate". y. "onek!, 23 Cheldean translation of DOO'I," and he related " (Ex. 18:10) 27 ure ad = ard 42 The prophet, who speets of himself, 320 4. 49:6 The bear refers this to Cyrus. he shall not my out" - as The judge is well to do, in rendering judgment. shall not beak a read" = will not act by violence 3 DD = decreasing (Lev. 13:6) 9121 - not is 93, - to break" 4 i.e. He (The prophet) shall not be overcome by any violence of man till he has completed his mission. DNRJ is for man (intellectual faculties) 1010 " " animals (sensitive + appetitive repecities) 5 Lord address prophet 6 The pighet address the people 10 Reifle of Keder signify continental people in intrast 11 to seh-going people." 2013 - used here in good sense - see 24:11 sense Fled ; - yealoney because of Babylmians the makip bel. 13 1)] = 1813 h (churt) Joo. 6:5 inddle - vipen: like one That beauch a vipen, shall I be 14 dearlate + sighing at once.

p?h - I shall be desolate - nighel p. 12. P. 12 - I shall be desolate - nighel p. 12. P. 12 h - I shall eigh (Ecc. 1:5) (utterme of month) 14 plens - as he That is nighteous (dir. he 19 ineqular - carabinetion of two informitives; seeing 1/107 20 instruct site, and abolute site? 100 - not a ce april 22 DOD - "treading", infinitive wort hid, some meaning as - transitive "restre" The sport. 22.0 13/11 3'61 23 Comp. Gen. 49:22 upon every me of our forejathers 25

ch. 36-39

Success of a mission -- saving Jerusalem

Afterlife of the Bible

It is the fortune of great books to be misread.

Legend -- is that which will be read into a book by later generations, on the basis of their own milieu.

Quite an important study would be the history of the interpretations of various periods of the same texts.

Midrash is an excuse for creative writing -- tenuously connected with the Sacred Text.

Rabbinic legend -- weaves story of Isaiah's death into ch. 6.

In Manasseh kills Isaiah because he is equal to Moses, with whom God spoke mouth to mouth. In ch. 6 the theme of impure lips. Manasseh called Isaiah to court and told him he contradicted teaching of Moses. Isaiah tries to escape from the tyrant. A carob tree opens to swallow him into shelter. But a tsitsis hung out -- so the guards began to saw the tree in half. They tried to kill him but he was invulnerable until they reached his mouth -- then he died.

This is a Persian story.

Kill a people -- not by active murder, by neglect, by suppression of education.

B.R. 42

ריהי ביסי אחז

זרה -- misfortune, היהי

What was the ays in Ahag' time?

ארם מקדם ופלישתים מאחור

The later interpretation is that the and involved a suppression of study navous and involved a suppression was important at time of Midrash -- not some old facts about alliances with T-P, etc.

Close up schools, etc. -- 8, 16

In 10, 27 -- JDW is removed from its original political meaning and taken to mean the <u>oil for study</u>.

B.R. 63, 1

Why do you permit Ahaz to be king? Because his father Jotham was ? a p*71. In Succah 456 Jotham is boasted of as being pious. Rashi says to this -- Jotham was modest and humbly serving in office, rendering justice for his diseased father. This answer of Rashi is from some lost Midrash.

Lev. R. 36,3

Ahaz and other wicked kings will not have a phi . He was wicked but had the virtue of shame -- he used to hide from Isaiah.

2/16/43

Prophet was speaker without authority, whose only right of intervention in any religious or political affair was by virtue of his call. This is the enigma and, in a sense, anarchy of the Hebrew state of old.

23.

It is speech -- as term NVD indicates -- it is some interjection by a heckler vs. the prophet (Jer. 23, 33) because of the burden which he is putting on the people. They ask Jer. tauntingly -- what's new in heaven? -- what's the burden of God? And he answers -- You are the burden (NVDR DAN -- Rashi) and I will cast you off.

Tyre never conquered by anyone till Alexander 332. Nebuch. seems to have had a political commission in Tyre and he countersigned bills -- but this was political compromise after failure to capture. Ezek. 29, 8 made mistake -- he predicted Nebuch. would capture Tyre, although at expense of great casualty.

Newer evidence to render Skonner obsolete.

v. 1 אום -- from within (she is destroyed) אום -- from the west שויטה אוטי -- cf. 2, 16

> Usual interpretation of Tarshish is wester part of Phoenicia in Spain.

Albright, uses Canaanites as synonymous with Phoenicia, suggests the meaning "smelting-plant" or "refinery fleet -- a fleet bringing ores back to the homeland of Tyre. Thus no longer a geographic designation but an occupational one. And the city of Tartesans in Spain would exactly be a great smelting and refining city. (4)

Second information is about Zidon. Names Tyre and Sidon are intermingled in this chapter -- Therefore, some argue that two oracles are mixed. This is not so.

Dt 3, 9 Judges 3, IK 1I, 1

In Bible and Homeric poems Sidon appears as synonym for Phoenicia. In Assyrian inscriptions this is also true. <u>Tyre is the capital of the Sidonian</u> <u>empire</u> -- so the terms are interchangeable. This situation existed from 950 ff. So says Albright.

This indicates that 23 could be Isaianic -- because he knew of the uses of Tyre and Sidon.

** S.S. The date is 701 -- in initial stages of new insurrection vs. Sennacherib. v. 13 would refer to Mewdash Baladan -- the last revolt of Babylonia vs. Assyria, which was defeated and suppressed.

In this ch. Isaiah, uttering consistent with belief that military rebellion against Assyria is useless, advises Tyre to flee to her colonies -- because the help which they hope for from Babylonia will not come -- and the little allies will be defeated.

44.15 ff is later addition.

This ch. 23 is part of book of foreign prophecies 13, 14 (Babylon) 14, 28-32 Philistia 15, 16 Moab 19 Egypt 21 Chaldeans 21, 11-12 Dumah 21, 13-17 Arabia 23 Tyre 18; 20 Ethiopia 17 Damascus Chaps, 24-27 -- apocalyptic, clearly non-Isaianic

6. - 96

c. 1

R (Rabbotenu or Redactor)

A

B

C

Failure of a Mission

(A was inserted in a scroll of C)

(memoirs deposited with group of disciples autobiography)

(701) edition by some disciple of Isaiah of typical speeches of the man; contains all prophetic ideas in examples -- several short speeches compiled in this chapter.

1-7, 7-20, 5 25-30, 10 1-4 -- 10, 11 1-9, all these # (chappender, versal, 14 24 ff, 17, 18, 20, 22, 28, 29, 30, 31, 32, 33 probably not by me represented properly by me

(30 8)

God commands Isaiah to write it down because his speech was ineffective. Thus there were notations behind all these chapters.

Therefore why not place C before B? Answer is because C is not written by Isaiah either. 20 shows, because written in 3rd person, that C was also written by disciples.

Also C was written later than B. What is probable date of this collection C? This collection is obviously an anthology, not all the works of Isaiah during 40 years. What is the motivation behind this anthology -- what is the basic theme?

It is the great oration in ch. 10 about Asshur and Israel, with v. 27 as clue. It is message of hope, that Asshur will be broken. This fact of redemption did not come in his lifetime -- Therefore this message of freedom and liberation was made the main theme of the anthology. Freedom came in 621, when Josiah threw off the worship of foreign cults, this being called the Deuteronomic reform. Josiah threw off the Assyrian yoke and became in independent king.

Isaiah died without seeing this vindication of his policy and his belief that Assyria would die itself, would over-extend and bleed itself out.

Would not 621, or prior, when Josiah was preparing his reform, be the most logical date for the compilation from Isaiah's recorded works of an anthology driving the fact home that Assyria would fall, Jerusalem would be the center of justice, etc.? Thus, this anthology would have been a propaganda document to prepare the people for the reforms of Josiah.

Document issued about one-two decades before 621. 640 is good date for c.



2/23/43

D.

Oracles on foreign nations (Jer. 45 ff. Ezek. 25 ff.) originally also in Jer. these foreign utterances were in middle of book. Therefore we have clear editorial pattern in all three great books of prophets -- 1) great indictment of Israel; 2) great indictment of foreign nations; 3) april .

1	3, 14		Babylon			
14	4, 28-3	2 2	Philistia			
1	5, 16		Moab	17, 18	Damascus)	
19	, ,		Egypt	20	Ethiopia)	
2	L		Dumah, Arab			
2	3		Tyre	11	11	

 icus) Even these two which
) are not part of the theme
 opia) of the foreign nations, are included.

E.

Following this collection, there is an apocalyptic section, surely quite late. The reminiscences of language to Isaiah probably induced the editor to include these poems which were circulating independently. And also the very nature of these utterances -- i.e. the defeat of some great power, constantly alluded to as a "capital city", (but not Assyric) $\pi * \pi p$ 24, 9 26, 5 25, 2,12 27, 10

The fall of this city announces a ruination -- a collapse of the empire of wickedness -- and a turn toward the new era. There is no concrete historical situation -- which is unlike Isaiah. There is great emphasis on nature which will assist in this destruction of evil. In chap. 24 yrs used 15 times.

There is cosmic disaster which will introduce messianic age -- actual convulsion of sun and moon 24, 23.

c, 4 31, 16

RESURRECTION

Nature undergoing huge changes -- lights of heaven will be dimmed and God alone shall be the light.

Indications of later date -- 25.8 -- bespeaks situation where some sort of anti-Semitism already developing. 27.13 -- people scattered in many lands. Beside Dan 12, which is clearly Macc., 26, 19 is clearest statement of resurrection. Sadduccees anona 10 concar anon. Discussion in San. 90 6 ff.

ן ליותנן derives it	Num. 18, 28	
יםיםי ריםי	Ex. 6, 4	
ר' ש"בן בכליאל But the Sadd. didn't accept any of these arguments of בשנ	<u>Torah</u> - Deut. 31, 16 <u>Neviim</u> - Is. 26, 19 <u>Ketubim</u> - S.S. 7, 10	σp
But Deut. 8, 1 convinced	them נלזרעם	לתת
and also Deut. 4, 4.		

San. 916

מאיר	7		;	ant	790	17	18	
Joshua	8,	30			<u>n::</u>	1 2	TR	
Ps. 84.	5		ביתיר	121	ירש		NAR	

Belief in Resurrection is due to Parsi influence. This view widely accepted -spread by Graetz. Prof. Baumgartner based his book on Canaanite and Phoenician texts dealing with resurrection -- thus brining the source closer home. In Egyptian belief -- the King ? is taken by the Sun-god and reappears in shape of sun. Also pictorial representation of corn growing from a mummy, which is symbol of resurrection, Isis-Osiris story is belief in resurrection, annually repeated in spring and fall. This is attempt by men to insure existence of divinity so that men will not die. This is human economic interest -- where resurrection was the only guarantee of a livelihood.

Interesting that Hebrew mind dismissed these resurrection beliefs, at least while commonwealth existed. The Hebrews recognized the funerary rites --Jer. 22, 18, yet dismissed them as heathen.

Only when collective security was destroyed did individual quest for salvation begin to assert itself.

Dating

Before Dan 12 there is no acceptance of these resurrection beliefs. But in this Macc. period, individuals wanted and were willing to believe in a future life for the squaring of accounts.

What is the arap? Some say Carthage -- Madmen -- most common Babylon.

Duhm and Marti put it after 128. Cheyne puts it in era of Alexander the Great. Spiegel can't accept all these.

24, 10 אהיה היקף must be a tremendously important city. Babylon is sufficiently large and evil and omnipotent to fill the bill, and cause elation of poet at fall of city. But actually the capital was never destroyed -- by either of its two captors -- Cyrus or Alexander.

** Lindblum, Danish has following: Xertes I destroyed Babylon in <u>485</u>. This is occasion for ch. 24-27. In 485 Xertes is in Palestine on way to Egypt. Ezra 4, 6 Jews complained to Xertes that their walls of Jerusalem not permitted to be rebuilt. Is. 26, 1, Xertes permits rebuilding of walls, against desire of Samaritans. Destruction of Babylon plus this favorable disposition against Samaria, which was superior power, was enough occasion to sing this song looking forward to complete messianic age.

(Mal. 1, 11 shows that this Persian government is monotheistic in worship, because God's name had passed over to other lands and became widely known.) (Also 25, 3 -- Babylon is 19-19)

The permission to rebuild the walls -- meant the return of some measure of autonomy to Jerusalem and restoration of city as seat of government and reassertion of at least equal authority with Samaria, its hated rival. This, together with news of Babylon's defeat, was cause for celebration -- and some poet arranged the cantata of these chapters.

Some new age is to come -- God's wonders are great -- 25, 1-3. In 26 there is some great song of thanksgiving of pilgrims, who came to Jerusalem, vv. 1-3; 4-6 priests answer 7 -- end in prayer of community. 14 -- hope that Babylon, just killed, will not revive to enslave us again. v. 19 -- God or priest speaking -- in contradistinction to v. 14, this verse is a promise of national restoration -- Jerusalem's withered bones will rise again -- your (Israel's life will be restored, etc. There is no promise here of individual resurrection -- hence nothing here forcing us down as late as Macc. era. The poet is using the image of resurrection, familiar to him from being in contact with legends of Persia, Egypt, etc., but not applying it to individuals as yet. Here he talks about national restoration.

3/9/43

40. 41

Shortly after 701 Hezekiah retrieved Philistine territory.

Manasseh gave military aid to Assyria in fight against Egypt.

Dependence on Assyria comes to end in revolution of <u>Josiah</u>, who restored entire extent of Davidic monarchy, and also spiritual reformation with concentration of worship in Temple. This reformation was rejection of heritage of Canaan and reawakening of ancestral memories. 622-609 -- monarch of high stature accidentally killed at battle of Megiddo with Egypt.

Jehoiakim was Egyptified -- hence younger son Jehoahaz was elevated, called self Shallum ("revenge"). Despite Jeremiah's advice, S. goes to King of Egypt to negotiate, but is imprisoned. J. restored to throne. 2 k 23, 34 -shows the King of Egypt promising to respect the religion of Palestine by putting J. on throne.

Carchemish 605 -- Nebuchadnezzar settled Egypt for good. Political somination in Near East went to Chaldea, until Cyrus.

Zedekiah considered imposter -- rightful king was exiled monarch Jehoiachin living in Babylonia. Book of Ezekiel dated according to exile of Jehoiachin, which was sign of protest against Zedekiah, according to whom documents should more properly have been dated. Also cf. 2 K 25, 27, where J. considered rightful king.

When Zedekiah revolted, Babylon dealt with it very gently. Jeremiah tried to prevent revolt, reminded Zedekiah of an oath he had made to Nebuchadnezzar. Revolt was defeated and after long siege of Jerusalem it was sacked.

What could Babylon do with this rebellious nation? Nebuchadnezzar himself had to deal with revolts of Jehoiachin twice, then the third one of Zedekiah. Nebuchadnezzar was a peaceful architect, interested in building up large cities, roads, etc. -- and is annoyed with these revolts.

(11)

After the first revolt he boxes in Judah by placing high commissioners in Samaria, ca. 603 -- and restoring the northern territory to Babylonian province, removing it from Judean control. This cuts down Josianic boundary.

Second punishment 598 -- King and 10,000 leaders exported -- only masses remain. Alt says that Judean territory was truncated (Jer. 13, 19) --Albright says no. This is unimportant. Point is that all the intelligentsia was removed, including certain professions such as armament makers. This was to pacify the country.

Third punishment is definitive -- since first two were not enough to cool them off. Gradually it became apparent to Nebuchadnezzar that he must destroy Jerusalem. He hesitated a long time -- but saw that the city was a source of strength -- i.e. theory of inviolability of Jerusalem, center of God, etc. Therefore, city had to be destroyed, and temple removed to Mizpah, which was Samuel's locale before the monarchy. Mizpah had to be given the same authority as a center which Jerusalem had enjoyed (Jer. 41, 5) -- all the people had been willing to come to Jerusalem -- if the focus is now made in Mizpah, then the power reverts to the north, to the province of Samaria wherein Mizpah is located, and Judean influence is broken.

It is drastic yet incredibly lenient action.

In 722 Assyria broke the north by importing foreign population and exporting the native. Very difficult to say why the Babylonians didn't do the same thing in 586. Perhaps they didn't have power and sufficient population and perhaps Nebuchadnezzar was sick of the whole thing. At any rate, this failure to press the point saved the Jewish people. Some remained in the land -- Mizpah was still some sort of religious center.

Quite large population in exile, over 100,000 -- some very important families. Jer. speaks to these in ch. 29, warning against Irredentist and rebellious movements. Jer. counsels them to serve loyally the king of Babylonia.

(Babylonia is at peak of glory, when Cyrus begins to stir.)

(12)

Only time in history, restoration of land comes from exiled leadership on foreign soil -- even when its God was vanquished, (for defeat of the country meant defeat of its God). Most interesting to read the theology of the day that God had not been defeated, but he was really the cause of the success of Babylonia, and the cause of the burning of the Temple. The glory of God leaves the burning temple on the magnificent chariot of Ezekiel. The theologians of the exile, who kept telling the people that this was God's plan, were Ezekiel and Deutero-Isaiah.

This latter read to the exiles the books of Isaiah, which contained the political hopes of the Jews, a sort of Hebrew "Republic." Assyria, rod of God, to be conquered eventually, replaced by Kingdom of God. The application of this to the situation of the exile was easy -- Babylonia was substituted for Assyria, since 612.

When Cyrus appeared on the horizon, there came an expectation that the prophecy of restoration would be fulfilled.

40

v. 1 •py -- Jewish people is still divine choice. God has not been invalidated by defeat of 586 -- nor has the people been deprived of its election by defeat. This bold assertion in face of political reality.

v. 2 Very important -- only such statement. Ezekiel says punishment due to sin. Here II says that sin is over with and redemption is assured. This is morale-raising. Nothing here of Ezekiel guilt-sense.

II. style is colloquy between God and Israel -- if people is Godfearing she will be saved: in II there is no pleading, or alternative -it is promised that people will be saved.

v. 3 Custom of paving avenues for king. Here it is for God -metaphor taken from amenities of royalty.

(13)

v. 5 Is. 6, 3 -- Is. 31, 3

v. 6 leave it nos -- impersonal

vv. 6, 7, 8 - All the nations, temples, kingdoms is <u>rep</u> and will wither like surface glories. All human endeavor is fragile.

But the word of God endures forever. This concept is quote from 31, 3.

This boldness of guilt in view of political reality is amazing.

v. 10 cf. 28:2 -- prn

Two things mentioned -- God's power ir, and goodness, in next verse. Jer. 31:15 -- there is hope for Israel.

v. 12 Who of man can do any of these things? And more than that, who can presume to teach God? This is rejection of anthropocentric judgment of men and human standards.

v. 15-17 -- All empires are only a speckle of dust or a drop of water. All nations are nothing.

Sophocles is going around at same time saying "nothing is mightier than man" and Herodotus is boasting of seven wonders of the world.

v. 19 question replete with subtle irony.

v. 21 Have any oracles or prophets predicted defeat of their own people, as I. did?

v. 26 Rejection of astral religion of Babylonia. Who made the stars of heaven?

This more powerful than 24:21.

v. 31 Does this sound like a defeated people? Unvanquished spirit of Geula. Power of faith.

(14)

1 Self-correction of deity -- at first he says be silent, then relents and lets them speak. He extends invitation to debate, contained in v. 2

2 prz called Abraham by Targum, Rashi, Christians -- Saadia was first to call it Cyrus, then Ibn Ezra. S.S. agrees on Cyrus:

1) 44:28; 45:1 similarity to these passages,
45:13; 41:25 idea repeated over and over
This outlaws Abraham altogether -- clearly Cyrus.
pזג = pזג שיא = man of justice and power. a bitle thirthere
זלרגלו לרגלו
pix = a summening him to his service
bothethet h?
like a servant following his master. This is full equivalent
of the Servant idea -- although the prophet here scrupulously
avoids the term <u>119</u>.

God has awakened someone in the far east, clearly Cyrus, who has enjoyed a series of victories, and will come to liberate the peoples of Babylon. A foreign king is being summoned to God's service.

And God mocks the nations -- come to a debate -- is there anyone but me who could do this? I am the first and last.

5-7 The nations tremble at the advance of God -- and they hastily encourage each other to repair and strengthen their old idols in order to meet

the challenge of this god. 5.3 -- With approaching downfall of Babylon, its stale religion is going -and all downtrodden sects have hope of reawakening their own national cult, so they polish up their idols. But II reports this activity with great irony. How can these old idols be galvanized? Are these going to be source of help?

(15)

41

3

continuation of same argument -- now directed at the idols. 21

בייב = threat

no nibig = deeds of valor

יביטו ויבידו -- same as in missing in motes 22

good or -- bad Zeph. 1:12 23

Most important * * * 25

D'110 -- satraps

Cyrus was 11027 -- first announcer of liberty to Israel. 27

DIVIDI -- their thoughts 29

God says -- who besides me has called Cyrus to come? I have raised him up as a savior -- he came at my bidding, calling my name.

How can the prophet say this when all other nations also had delphic oracles, etc., capable of predicting?

* * * Point here is that only under a single god can there be united mankind -under tribal gods, history can have no meaning. Only under single deity can there be a destiny for mankind. "The history of man" is a Jewish concept -leading to one goal of humanity. This is transcending the petty localities and viewing the cosmos as a unit. Cyrus, unconsciously, is part of God's plan and purpose for the whole of mankind.

This idea leads back to ch. 10 in I Isaiah, where there is first talk of purpose and plan of life, where kings are raised as instruments.

The verses which talk of past and future events are constantly repeated 43:9: 44:7: 45:21: 48:14.

This is the sense and continuity of history, utterly lacking in the other nations, whose oracles answer questions of the moment, but have no idea of the future.

Cyrus has to conquer the world to establish the reign of godly history for the whole world.

Only monotheism invented history.

Polytheism never transcended the meaningless cycle of nature.

In nature, experiments and events are repeatable. Phenomenon of history irrepeatable -- once an event happens it is over and dead. History moves only in one direction. Nature moves in circles -- birth, death, birth, etc.

With the whole Babylonian empire excited about freedom, the peoples scatter around looking for anchors in the world. The prophet asks them ironically if they are going to drag out their old solutions -- their old this double in the solution is the bold mighty idea -- one god -- one history -- one solution for mankind.

It is such a proud claim, to be the center of the world. In vv. 8-20 Israel is addressed as the chosen heart of mankind.

42

What is 42 doing here? Sudden change to some sort of Tly after we have been talking about Cyrus. Saadia is only one who says Tly is Cyrus. All the others speak of either Israel, the prophet, etc. Israel is only possible.

41:8; 44:1, 21; 45:4: 48:20

Four Servant Songs

1) 42:1-4, 5-9 -- why is one interjected here?

The answer is the disappointment with Cyrus. Prophet expected 41:25 Cyrus would .pw: erp. -- would avowedly accept the mission for which he was meant, and proclaim himself as the servant of the god of history.

(17)

But the facts are that he accepted native gods of Babylon, quite naturally. He was a real politician -- and quickly brushed off this Jewish delegation who was asking some ridiculous request that he accept their God and be his servant.

So, with this disappointment, the people Israel turns to itself and envisages some great servant who will fulfill what Cyrus failed.

In verse 8 there is quivering retraction of God's name from Cyrus, which had been granted in 41:25. Now it is understandable in light of contemporary events.

Who will fulfill God's purpose? The most politically insignificant people -- who cannot lift their voice in the great cities, who are the least fitted to achieve this great deed. But this people shall be the one to do it, v. 6, instead of the other (Cyrus) who God thought would be the piz .

This people עם -- גרית ברית -- ברית עם is the same as הסופט .-- גרית אם --has a law and a truth for all men.

vv. 1-9 -- placed here by editor to correct exuberant hopes of prophet, when Cyrus failed to be the pix -- hence not part of chapter. Will be

discussed later.

probably "guessed" this wrong vv. 10-14: 25 is next argument -- great promise of redemption and restoration, with God as King.

Why is there a new song? (v. 10) Why should God's praise be proclaimed to the end of the earth? We are back in the exultant mood of 41, not the careful caution of 42, 59. Therefore this section is a win now .

The cause for celebration, to be shouted to ends of the world, is that God is coming -- which means salvation for all peoples. What is brewed now in kitchen of God is not a thin little tribal broth for people of Judea --but for all.

- v. 13 הוה כובור refers to God's triumphant use of Persian armies against Babylon, the fortress of evil.
- v. 14 -- great anthropomorphism -- God is in direct speech. He has watched everything that happened to Jews and was silent, imposed self-control -but now he no longer is able to refrain. He shouts out as a woman, however heroic, when the pains overwhelm her. Divine endurance itself is exhausted.
- v. 15 returns to mood of v. 13, when God conquers his <u>enemies</u>; here God conquers nature; and in v. <u>17</u> God conquers the <u>idols</u>.

As a result of these three conquests of God -- we can all sing a new song (v. 10) and look with hope.

v. 18 -- new section -- God is here crying out and promising a new era, after awakening in v. 14.

> He who has eyes can read the signs of history -- but the Israelites of the exile seem dull and insensitive to the signs of the new era. The prophet here is fighting dullness, dispiritedness, as expressed in 40:27. So here the prophet summons the people to heartand to see. The very people chosen to bear the mission are themselves blind to it. The tragedy of the Jews is that they are unaware of their historic signification -- They are unconscious of their revolutionary power in their clinging to the faith of God.

Vollendung = 0*>wb -- perfection at death

v. 19

The one through whom God completes his work in history -- cf. 44:26 It is a word coined by a great prophet to designate his conception of Israel, which is God's tool.

There is subtle rebuke of prophet that a people so close to the core of history does not understand its position -- that it can be dull and spiritless and cynical. <u>The audience is apathetic.</u>

- v. 21 However blind the people be, nevertheless it is selected by God who is pleased with it and makes it the instrument to spread his Torah, among others and also among itself. God delights in his own blind people.
- v. 22 But how can you say that God delights in this people? Is he not despoiled, plundered, mocked by everyone?
- v. 23-25 Retort to this objection -- if you would but understand, you wouldn't be distressed by a seeming paradox. Because did not God himself make the people despised? He knows their condition because he did it himself.
 vv. 18-25, esp. 22 cannot be understood except in exilic situation (Torrey to contrary).

43

v. 4

v. 3 The giving of other nations to Cyrus in order to ransom Israel is not true interpretation, because unpleasant jingoism.

Meaning is that Israel, the least important and populous and wealthy, <u>is dearer to me</u> than the great empires of Egypt and Ethiopia. continues v. 3 -- You Israel are precious in my eyes -- I love you. There is nothing said against the other nations -- nor is Israel the richest and best -- she is simply the object of arbitrary love.

43	Two important problems first important mention of Babylon,
	directly, in v. 14 second vv. 22 ff, in re sacrificial system.
9	עריהם = their proofs
	Only the people with a unified God can have a unified conception
	of history all others have narrow tribal perspective.
	This is the only argument of Jewish theology in re a proof
	of God. It shows the people Israel representing purpose in history
	and this is the proof.
12	I have foretold it and I have saved.
13	Centrality of Israel's God.
14	gives setting one of the most difficult verses in the book and
	one of the most important. Some deny the verse and read away its
	Babylonian setting i.e. Torrey, who removes is and arrow,
	which he calls editorial patches. Prof. Finkelstein in "Pharisees"
	has chapter on II Isaiah agrees somewhat. He retains >>>
	but says Isaiah was in Palestine, addressing some exiles in remote
	Babylonia.

Torrey's evidence is brilliantly presented. He abandons terms exilic, post- and pre- . There was no exile -- hence no restoration --Palestine population continued uninterrupted except for a few thousand evacuees.

When the chronicler wrote his history, he wanted to impeach the worship on Mt. Gerizim by Samaritans -- so he invented the exile, in order to have the only true religion restored by Ezra.

This theory clashes with two books which bring evidence of Babylon: Ezekiel and II Isaiah. So in two masterful articles, Torrey shows that both these books were born in soil of Palestine -- but disfigured by a few editorial patches, to give them an exilic cast. This was done by the chronicler.

Torrey's trans.

"For your sake I will send and cause all the fugitives to embark with shouts of joy in their ships."

יורד הים = 42:10 = הורדתי

cf. 60:9 -- I will bring back the fugitives who will rejoice 66:19

Torrey says -- ships were the last things you would expect to find in conjunction with the return from Babylonian exile -- there was no overland canal.

48:14 Control and control here also easily excisable as gloss -- for reasons of metre and others. These words are not embedded and intrinsic in text.

48:20 same. Torrey says -- is the return of a few fugitives enough to impress the ends of the world?

Two Cyrus interpolations:

44:28 and 45:91, where he simply leaves out the word word, and goes right on without any sense of loss.

He retains 45:13, which we all refer to Cyrus who will restore the Jews. But he refers it not to the return from Babylon alone, but from everywhere that the Jews are fugitive. He says this verse 45:13 has given us the false notion of the exile being in Babylonia. The person who will arise is the 729 -- at the end of time. The interpolations are not deceitful -- simply a misunderstanding. The reader of II Isaiah, having the idea of exile and restoration in his mind, read this idea into 45:13, but it was wrong. He was wrongly influenced by the invention of the chronicler. And in this vein he interpolated into the five passages above-mentioned.

S.S. ---

NG

 $\left(\frac{2}{OK}\right)$

3 NG Demolition of this theory cannot come exclusively from book of Isaiah. Historical evidence must be gathered from other books to ascertain the historical fact --- was there an exile or not?

Archeological evidence shows violent interruption of Palestinian life in middle of 6th c. Albright cites 100 sites.

As far as Ezekiel goes -- some chapters (17) were spoken on Palestinian soil, and we know now that he went into exile only later, ca. 592.

If the historical situation necessitates an exile, then what is the need for the chronicler to invent one?

Then, what does v. 14 mean if the Babylonian setting is accurate?

Targum -- "because of your sins I have banished you to Babylon."

Midrash on it -- "nubw taken as passive -- God was exiled wherever Jews were exiled "for thy sake I was sent (also) to Babylon." Rashi -- "for thy sake have I sent Cyrus vs. Babylon to free you." Radak -- same

ibn Ezra -- God speaks -- שלחת -- I was sent.

Abarbanel -- former miracles which God did were to save Jews from Egypt and from exile -- and now I am to make a greater wonder in the future. (namely, some solution to the Spanish situation in which he was writing -- this is psychology of his commentary)

Ahamhanal is enasting often the event

If II Isaiah was writing under the influence of I Isaiah, then Cyrus is here in the same sense as Asshur -- namely, tool of God.

1

I have sent (Cyrus) vs. Babel. The omission of the object is recognized style -- cf. 44:5, all objects self-understood. Also 13:3.

noni (as 15:5) = fugitive

עליתי כַלָּא bolts of prison <u>2</u> I will break all the bolts of Babel and release you. <u>4</u> The rejoicing of the Casdim I will turn into wailing.

S.S. -- a fourth verse, <u>c</u>, is missing, which accounts for difficulty of verse. But meaning is clear.

This v. 14 is a culmination.

All of the other gods are unable to tell events. I can tell them and can save you from them. You are the exhibit of history -- you are the only people assuming that history is a unit -- that there is no tribal history but a world history. For the sake of this thesis, this view of history, a Cyrus arises.

vv. 22 f. -- How can these verses possibly be in exilic situation? How can God complain that the people are not offering sacrifices, when they are in exile?

> So commentators say these vv. are changed in place -- scene shifts back to Palestine in these vv.

> S.S. -- God is actually pleased that they cannot offer sacrifices, for then he is able to save them without this type of homage. There was no need for sacrifice. It was a benefit to discontinue sacrifices. (because Persian agriculturists didn't like bloody sacrifices.)

II Isaiah is saying -- we couldn't offer sacrifices -- we wept over it -- but now I can see there was a reason for it -- God wanted it that way.

* * * This passage is not a rebuke for failure to keep sacrifices.

God doesn't want rite, but right. God doesn't want devotions, but devotion.

A) This passage might be an answer to the dejection of the exilic community over their inability to worship God properly. The prophet says that God is with them even though they don't sacrifice. (v. 25)

- B) This is series of questions, without the abava "a
 - 23 Bid you not bring to me a sheep for sacrifice? Nay, I haven't made you do this -- serve me thus.
 - 24 Hast thou not brought me care, etc.? (in the past) Nay, thou hast burdened me by thy sins.
 - 25 But have courage, I'll wipe off your sins.

4/6/43

43.8 - 44.5 is one continuous passage.

is this rl?

44.6 - 23, satire, invective vs. idolatry. This passage usually removed in Catholic commentaries, because they are annoyed that he is so pointed about little statues, etc.

> Nabonid brought in idols from all provinces to strengthen Babel when it was threatened. But the net result was to estrange the clergy of Marduk, who then sold out to Cyrus -- who actually did restore the worship of Marduk.

> Then this satirical passage of Isaiah is clear -- he is speaking in the situation, showing up how futile is this dependence on idols.

The restoration of hope by Isaiah for a return to Palestine and to Elohim was most probably permitted by Cyrus. This great hope and exuberant preaching is understandable only against the background of such great political events as the Exile.

The satire is sharp -- on three levels:

- 1) mechanical -- make an idol out of kitchen table
- 2) appeal to reason v. 19 -- Voltairian
- 3) inutility -- 9, 10, 20 -- what does this god help?

v. 21 -- *zesn = *zesn + *besn do met e do not forget me, and thou shalt not be forgotten of me. This var21 is addressed to the people who are impressed by the people who are impressed by the idolatry, with its artistic expression.

(26)

What is the real reason why the prophet and religious leaders always forced the people away from this plastic expression of the godhead? Original meaning was to remove the notion that God has sex. All sculpture must be definitive-either male or female. The raising of God above human conception, above sex, is the beginning of the monotheizing and spiritualizing of the God notion.

As far as Jewish art in general -- there was a great art -- see Aura-Europas synagogue, which we now know is the progenitor of Christian art. Also Christian prayers, architecture taken from Jews.

Cyrus

41; 1-4, 25-29 44, 24-28 -- very important.

is never said of Cyrus -- only of Israel 43, 21.

Messiah is concept in Judea of legitimate political succession to throne of David. In the north they used to assassinate usurpers. In the south they set up counter-royal movements, called messianic.

People are shocked by announcement that Cyrus is the messiah -- they expected a descendant of David. They register protest in v. 9. And in תשל גנוני v. 11 הארתיות שאלוני becomes ?הארתי -- do you dare question me? v. 9 νσηπ → νσηπ artists in earth (clay -- potters) = D'7' = handle, if vessel has no handle it is useless.

(28)

Are you disputing with me that Cyrus is useless, is not the messiah you want?

I choose my sons (my agents) -- and he will build up the city. He will also convert to Judaism, and start the unification of the world --the universal era. Thus, when Cyrus did not do this, the prophet turned back to the little people Israel, and designated it as his servant, to keep up the struggle.

Halachikally speaking -- this means, not that everyone will be Jews, ritualistically -- but will practice the 7 Noahic Commandments -which means using reason, decency, etc. Then, for all practical purposes everyone will be Jewish. Note: From hereon, the pages in the "hotes" are not # - but since they are still pl. of the same batch, I continue If # my pages consecutively in the 4/13/43

14 ff -- difficult

45

This is addressed to Cyrus, not Israel, if for no other reason than the mention of chains for Israel would not have conquered Egypt and Cush -- but these would have been in chains to Cyrus.

Another interpretation -- יגיע מצרים -- The people whom Egypt oppressed, the people whom Cush exploited, now will make a pilgrimage (vert) and worship the god of Jerusalem, freely.

אליך יתפללר -- in thy direction, toward Jerusalem, they shall pray. Then we must interpret the chains symbolically.

45

This verse has important history in Christian and mystic thought. The term <u>panep</u> <u>w</u> <u>Deus absconditus</u>. The peoples are astonished how well you have concealed yourself behind the tragedy of thy people Israel, how well you have hidden your real strength and power. The defeat of a people usually means the defeat of its god -- but how different it is here -- the God of Israel appears as the savior.

This hidden deity assumed importance in mysticism. He must be approached in a special fashion -- he is different from ordinary God, he is the one to whom you appeal as a savior, when the ordinary God is unjust. The hidden god is the only one capable of effecting rescue.

Cyrus is granted all these victories in order that he may be the first to acknowledge universal God and history.

No wonder that Christianity took over these chapters as evangelical.

46

15

follows 45:20

When an army is defeated they are so confused as to leave their idols on field of battle 2 S 5, 21 Jer. 48:7, and they are carried away by the victors.

46 describes the imaginary flight from Babylon of the people and army in confusion and terror, and the Gods themselves are abandoned. This is a sign of utter disintegration.

In Israel it is God who carries man -- in heathen thought, it is man who carries gods.

(29)

עלק, 1 אירכם -- your <u>animals</u> are laden, not "that which is carried" איכם -- a heavy burden, to point of weariness. The animals are dragged down by the gods -- are not helped or

uplifted, by these corpulent gods.

סרע, ארם -- bending, stumbling, wearying

- 46, 2 The animals sink down, powerless to save their divine load, their cargo, and they themselves are now risking captivity. Had they rid themselves of their gods, they might have escaped. The gods are no help, but a hindrance.
- v. 3 From its inception, the dawn of history, its birth, the people Israel has been exactly the opposite of the above.

"The people of Israel rests on the arms of the Eternal, and ?(molecure) hence is an eternal people" Krochmal

Here in this verse is objective reason for the deep faith expressed in 40:31.

God says Nock *38

6-8 These verses are vs. the idolatry of the Israelites themselves, who are despairing and turn to idols.

8 net anchor yourselves in faith, restore your belief -remember God.

Why should you despair of salvation? You feel estranged from God's mercy because you yourselves are far from righteousness, and you despair. Have confidence and you will feel close to God! I will bring near victory and salvation.

י סושעים, אבירי לב, פושעים י - refers only to Israel. י

How did Jews in Babylon fare? v. 6 seems to imply that Jews were mistreated, which leads to the wrath of God and destruction of Babylon. 47:6 supplements 42:22 and 49: This is sign of oppression and slave work.

And now there is song about the approaching doom of the arrogant city of Babylon.

 This is kinch metre -- found in Amos and Ezek. 19. This 3-2 beat is to be sung probably. It is a very ancient beat.

Jer. 9:20 -- describes professional mourners, in perfect kinah. This verse is also in Ras Shamra texts -- which changes ארמנותינו to ארמנותינו (windows to agree with ארבותינו)

קול אלקן -- a difficult abstraction -- not concrete -- yet
 very ancient, found in Ras Shamra texts.

5/4/43

48

First eleven verses seem to be out of spirit -- for exiles are rebuked harshly, after having been lauded and chosen as Servant.

Position of ch. 48 offers clue -- it follows on heels of triumphant song to forestall conceit on part of people. God is bringing about the redemption through Cyrus for His own sake. (v. 11)

Prophet met resistance from audiences (46:8) -- they didn't want to go back to Palestine. Hence prophet rebukes them -- calls them stiff-necked, stubborn, apostates.

47

The locus of this ch. is some day of mourning -- when chastening was in the order of the day -- and this sermon was in place. (Zech. 7:3-6) The language ov v. 1 tells this -- D'YIVIA -- 17'DI' are terms of cultic convocation. Such days of mourning were observed by reading the old promises of greatness for Israel (v. 18-19) (cf. Ps. 81:14-15) (P 32:8; 27:11) These instances compare with v. 17 -- and show the function of the teacher and preacher on this day.

Here is a first reference to the prophetic appointment -- v. 16. Very difficult. inary is changed to inary -- thus removing difficulty. God sent me to speak to you in his spirit. What I have to say is not rebuke in order to irritate you, but rather to profit you. I must teach you God's way -- in spite of those who try to persuade you to stay here in Babylon -- I must teach you to come back to Palestine -- where you will have peace, and those who stand in the way (the Babylonian Jewish Committee), those will have no peace, they are wicked (v. 22). Cf. 46:8, 12 -- where the rich disliked the idea of picking up and returning to Palestine. They didn't believe that Cyrus would let them return.

II Isaiah mainly responsible for restoration because he kept teaching the one doctrine that all political catastrophe of Babylon at hands of Persia hinged on fate of Jews. Jews had to go back -and they did -- the only ancient example of nation which started life again.

He kept preaching vs. the אבירי לב who were the defeatists, who said they would die of thirst, etc.

(32)

SS

From this ch. onward no reference to Babylon or Cyrus, which means the latter has conquered -- no reference to worship of idols, hence God has prevailed -- no reference to exiles but to Zion. Some even suggested that 49 was spoken on Palestinian soil. At any rate the political situation has quieted down -- all the great events are over.

Also this begins with the second "Servant" song -- very difficult to pierce through all church polemic.

What is the locus of this song?

In 42 a collective interpretation of Israel as the instrument of divine mission, when Cyrus failed, is the only possible sense.

In 49 we would normally continue the same interpretation of the servant passage -- but here it might really be impossible to have a collective interpretation of Israel.

In v. 6 -- if the if is the people of Israel, how can be be said to work for the 'VIV' -- which is himself. The prophet must have had in mind, in using the term 'IV, some external individual. Therefore we cannot apply the collective interpretation.

But is this objection valid? SS says this is very flimsy.

The problem is -- is it possible to say that the TIY and IPY" are the same? We feel yes. The TIY does not have to be an individual --The Jewish commentators, unfortunately, agree that it is individual (they say -- the prophet himself) and the Christians say it is individual (Jesus).

But we say it can mean the corporate Israel -- he speaks to the exiles and tells them that they alone are capable of restoring the nation. The salvation will come from the Galut, he tells them. He addresses himself to the Babylonian community -- you are the instrument for the regeneration of the whole -- you are the servant.

49

5/11/43

עבד יהרה

This is recurrent phrase in book of Isaiah. <u>Duhm 1892</u> was first to state that 42:1-4; 49:1-6; 50:4-9; 52-13; 53-12 are cycle of poems detachable from surroundings, lyric pieces understood as separate cycle of poems. This same book suggested that ch. 55-66 are not part of II Isaiah, but are written by III Isaiah (who lived in Jerusalem at time of Malachi).

(34)

43:10 42:19 45:20 show TIY clearly as the collective people Israel -- so the rabbis had no trouble with the term in the servant poems. There it meant the same thing, according to the rabbis. This was so clear that in LXX the term IPY' was inserted in 42:1 -- so there could be no possible misunderstanding.

Christians say that Jesus took on himself the role that the people of Israel did not live up to, and he became the servant. This thought (of a servant suffering for his people) made history -- it is a magnificent Midrash, written at time when Jerusalem was conquered ca. 70.

Romans 8 -- Jews will be converted at end. This is true -- Christians at end will meet Jews at the father's feet -- but for the meantime the Christians get to the father through the son, while the Jews are there already. Each can go his own way -- why not?

The Midrash of the church takes the magnificent faith of the Jews and asks why that should be confined to such a small people -- so it shifts to the church. The following may on a set, scrap of paper the following may on a set. scrap of paper in the "hotes" Servant Songs; 44; 1, 21

44; 1, 21 43:10 42:19 45:4 Servant Songs: 1) 42:1-4 2) 49:1-6 3) 50:4-9 4) 52:13-53:12 Ch. 53 describes the humiliation of people Israel, stricken and despised -full of pain -- cut off from land of living (destruction of Temple) -- and men ready to bury him with common criminals.

Yet even his enemies cannot help but see his misery and patience. His suffering is altogether out of proportion to any crime he could have committed -like Job. Job chose to remain faithful and bear the load, so that all people will recognize what he is doing for them. "On him fell the chastisement that made us whole."

This is the destiny of the Jewish people -- to suffer inordinate proportion of punishment, dimensions of suffering are clearly indicative of signification. Even the enemy can see the patience, weakness, humility with which it accepts its destiny.

Isaiah saw that people wait for a true message of great faith. They bowed to idols (45:23) out of true religious ardor. They were ready and needed something to bolster them up.

The concept of concentrating the missiles of evil on a single breast (Winkelried) results in salvation for the rest. This was the idea which Isaiah conceived for the people Israel -- whose suffering otherwise was meaningless.

Around 70, there was such a similar situation of intense suffering under the Romans -- and the revivication of this concept of suffering servant. With the Christians it is a case of autohypnosis to call themselves the only sons of God. This phrase is a platitude in Hebrew -- Data and .

When the followers of Jesus were shocked and dazed and frustrated at the crucifixion of God (just as when the Jews were shocked by Sabbatai Zvi -- savior turned apostate) -- they looked and found exactly in Is. 53 the description of how this servant would be treated. The Midrash could not be developed, were the text not present. They found the text and applied it to the false messiah.

(35)

First, you have to have a great theology of suffering (538)-- then this can be taken and used in some particular situation. (70) This is the Midrash of the church.

Modern commentators are coming back to the Jewish interpretation -collective people Israel. Concession is made that Isaiah must be understood in his own period, not from half a millenium later.

Since Duhm, many others:

Zelling (1898) referred poems to Zerubabel, later to Jehoiachin, then to Moses.

Mowinckel (1921 -- Der Knecht Jahwehes) -- revived idea that poems referred to prophet himself. Prophet's unsuccessful ministry was symbolic in itself. Many accepted this notion.

Zelling (1930) changed mind for fourth time -- suggested Trito-Isaiah, who wrote a dirge on his master II Isaiah, who died thus as a suffering servant, as a martyr in Babylon.

Elliger (1933)

Is servant a historic or eschatological figure?

" " individual or collective?

Individual

Moses	 Zelling
I Isaiah	 Grotius
Jeremiah	 Duhm
II Isaiah	 Mowinckel
Torah-Teacher in	 Duhm
days of Malachi	

Eschatological

P 77, Abarbanel, Targum Jon.

Gressman, Delitsch Catholics especially love this interpretation.

Collective

oldest, simplest Paulus, Welhausen, Skinner, Smith -- dozens of others. 1. We can't bother refuting the individual interpretation. What is truth? "Most economic order of existence" -- if one assumption will explain facts, that is true; and if you need more than one assumption, it is not true. Thus cannot have the servant being individual in one place, messiah in another place, collective in another place, etc. Without scissors you cannot defend individual theory.

2. But why cannot we accept the eschatological theory? as our rabbis did? Could not 49 be called a messianic poem? Because the servant of the Lord speaks of work already done, 49, 3, suffering already endured, refers to past. And 42, 4 refers to the present, to something happening <u>now</u> -not the future. So according to philology -- these passages are not messianic. Why did Abarbanel accept messianic interpretation? Because 1492 was 1492 -- and if there was no belief in messianism they would have crumbled. They read the Bible for comfort -- and didn't care what Isaiah meant in 538. They needed the Messiah.

Messianism is an escape. God's Kingdom will not come through a miracle -- but through the sweat and toil of men. This is the collective interpretation of the role of Israel in the world.

(37)

Cheyne

44

2 Jeshurun -- synonym for Israel; just as Jerusalem has second name Ariel (29:1)

Jacob -- Israel -- Jeshurun -- represent phases of moral progress. DT something mussing here "Uprightness" is theme of

4 D'17y -- poplars, not willows of. 15:7

5 cf. Ps. 87:4-5 -- foreigners born anew in Zion

In re 1037 -- tatooing -- the prohibition of Lev 19:28 could never have been carried out fully.

7 עולם עולם -- does not refer to Jews -- since it is too indirect. Divine speaker affirms that succession of prophets goes back to creation cf. 48:16

"DIVD -- <u>placed</u> implies <u>purpose</u> in creation. This is intelligent glorification of God.

8 יוחדר ואסח -- shudder not at the conversions of the Asiatic nations.
9 אסטי ועטי -- The consequence of the action (their ignorance, here) is described as if it had formed part of the intention of the agent (6:9)
10 Who can think of fashioning an image into a God?

11 a) אבריו = אבריו (Dt. 18:11) = his charmers
 חבריו = ארשים (3:3) = his enchanters

b) TIN = guild or society, associates

14 The description moves retrogressively -- the mention of trees suggests their solution, and this again their planting.

16 ראיתי אוך = I feel the flame.

notsure

20 -- אפר -- he followeth after ashes (Hos. 12:1) -- a deluded heart hath turned him aside, etc.

2 not clear

22 redeem means pardon and release

23 difficulty felt in phrase ארץ האיהתה. Would Sheol rejoice? Or does it mean merely -- valleys and plains, in contrast to mountains? Or Sheol means here part of the material world.
24 Who was with me? -- as my counsellor (cf. 40:13)

25 praters, agencies of heathen soothsayers (47:13)

26 אכזין -- in singular might mean collectively, to agree with סלאכזן but probably means the prophetic writer himself. Some say Jeremiah.

45

Conversions of Cyrus and other religions

14) אנשי מדה -- cf. 18:2

יעברו יעברו -- symbolic chains of reference to attach them to Israel. אליך יתפללו -- to Israel as divinised by mystic union with Jehovah

is the prayer offered.

15) Thou, Jehovah, hast concealed thyself from us and from thy people. We thought thou wast weak, etc. -- but now you are called Savior.

הלכו בכלמה -- gone into captivity (46:2)

18) He established it -- like a lodging for a friend; sense of preparation, Dt. 52:6

19) God will not allow the scattering of people for Him to be in chaos -anymore than he will permit chaos to be the future destiny of the world.

20, 21) parenthetical -- repeat invitation in 41 to a debate with idols.

21) P*II 72 -- God is righteous, i.e. strictly faithful to His covenant, and therefore a Savior both of Israel and ultimately the Gentiles.

23) "By myself I have sworn" -- the oath is in 49:18. As I live, saith the Lord. This v. introduces abolition of last vestige of nationalism in true religion. "Every knee shall bow" -- cf. Dan. 7:14

24) אמר לי אמר -- itshall be said -- mysterious, heavenly voice (40:3) is suddenly heard speaking to prophet.

Cheyne

<u>46</u>	notsure
1) Divis Their ide	ols, i.e. not images of Bal and Hebo, but idols
of Chaldeans. Suffix point	s to worshippers of idols, and not to divinities
supposed to reside in them.	Cf. Ps. 115:4
2) They were not really g	gods could not save their images. Their
soul, i.e. all that there w	as of soul or personality in them, hath gone
into captivity.	
3) Israel is always the o	bject of the motherly care of God.
7) The images of Jehovah	are as powerless as those of Bal. There are
subtle Jewish idolaters (th	ne 'rebellious ones' of v. 8)
התברששר (8	
D'YVD = rebellious	ones, 1:28
9) אשנות (9) אשנות (9) אשנות (10 אשנות) אשנות (10 אשנות) אשנות (10 אשנות) אשנות (10 אשנות) און אשנות (10 אשנות) א אשנות (10 אשנות) און אשנות (10 אשנות) און	ach predictions, as events past mercies, etc.
11) יברתי = I have purg	posed
12) There seems to be some	e party of opposition to the prophet (cf. rebels, v. 8).
Jehovah addresses in anothe	er tone: 'obstinate as ye are, ye shall not succeed
in thwarting my purpose. '	Phrase 25-7-728 may mean 'courageous' (Ps 76, 5),
or, as here, 'slow, stupid'	
i הרחוקים מצרקה	.e. far from salvation: righteousness and salvation
are two aspects of the same	blessing. The 'distance' lay in the unbelieving
hearts of these Jews.	

spoken by chorus of celestial beings -- cf. 40:3

 ידי ועני -- Jer. 48, 18a -- two imperatives express unrelenting <u>סינה</u> determination.

Sit in dust is sign of humiliation, not mourning, as in 3:26.

2) Wade through rivers -- struggle as best she can to scene of her servitude.

- 3) I will take vengeance, neither shall I meet any -- (who can resist me). This is harsh, but more acceptable to context than the rendition of Ges. --"I will not spare any".
- 4) As for our God -- Jehovah is his name. This verse is the joyous exclamation with which the earthly chorus of faithful Israelites greet the appearance of Jehovah. Babylon has no God -- Israel's God is ana'. (This is forced and omission is preferable)
- 5) Enter darkness -- the darkness from which Jews were just released.
- 6) First of two reasons for Babylon's reverses. She had exceeded her commission (cf. in re Assyria 10:6, 7).

Upon him that was aged, etc. -- Is this to be taken literally? Neither Jer. nor Ezek. suggest that exiles suffered. May refer to cruelties of first days of Babylonian triumph (Lam. 4:16) -- or may be symbolical of the distress of the Jews as 42:22. 'old man' does not mean Israel as nation.

7) דברת-עד -- construction of Masoretic text is as awkward as in parallel case of Gen 49:26 עד תארת בבעת עולה תה"ן לראש יוסף

unto the utmost bound of the hill; they shall be forever on the head of Joseph.

- 8) אני ואפסי עוד -- cf. 45:5, 6 -- There God says 'I am the only true God'.
 9) אמשתי = מאחם = suddenly -- Here Bab. says 'I am an irresponsible despot'.
- Passages from Zeph. 2:15 do not allow us to infer any date for II Isaiah.
- 10) Certain hymns prove the existence among the Assyrians and Babylonians of a genuine moral sentiment toward the gods. Why should Babylon be represented as saying "None seeth us".
- 11) $\neg \pi \overline{v} =$ to be dark ($\neg \underline{\pi v} =$ the morning grey). To 'charm' is to bring about by dark, mysterious means.

12) בפרה parallelism demands word analagous to "charm away", "appease" = sahara
 15) The foreign merchants, settled in the midst of Babylon, flee, each one, Arabi
 in consternation to his native country.

47

not

40	
1	waters of Judah Ps. 68, 26 ancestor of the nation; this to exclude
the	ten Tribes speaking to Judean exiles alone.
	אלה ברכב ואלה בסוסים ואנחנו בשם eelebrate, Ps. 20:8 אלה ברכב ואלה בסוסים ואנחנו בשם
	אלהינו נזכר "continuance", cf. 38:3 אלהינו נזכר
	prs = righteousness (root = stiff, tight), strict performance of covenant
2	also ironical: v. 1 insincere formalism is attacked; here narrow
nat	ionalism. Formalism reprehended by pointing to moral requirements (אַמָת רצרק);
nat	ionalism by using broadest of God's titles (הוה צבצות).
6	הזה see it as a whole (i.e. predictions in re Cyrus)
	וכו , שהמו addressed not to nation, but to individuals around the prophet ought ye not announce it?
	יברות, וכו cf. Jer. 33:3 נברות, וכו difficult things
7	את בבראו = created = prophesied prophetic word = creative fiat
8	ywb rebellious, refers to Israelites in wilderness.
9	nona Arabic cognate suggests muzzling, bridling.
10	רלא בכסף "not with such uncompromising severity as silver" Ps. 12:7 says silver is refined 7 times.
14	בלכם addressed to the nations, cf. 43:9
	אתבל הוה cf. 2 S 12:24, title given to Solomon
16	שראש = from beginning of world, although may mean from beginning of
this	a historical period.
	There (was) the = succession of prophetic messengers
	Subject of verb "came into being" = the world
17	"teaches you to profit" in moral sense (Mi 6:8) while the idol
gods	s are 'not profitable' cf. 44:9-10
18	"righteousness" = prosperity
22	"peace" = all the promised blessings the wicked, those self-excluded
from	a Israel will not partake.

48

(43)

<u>41</u> -	- Ib	m Ezra
1		החרישו אלי = החרישו אלי
2		ירז = Hiphil "cause to rule"
		יתן בעפר חרבו he will turn his sword (i.e. the sword of every other king) into dust.
3		ארח, רגר as if he had not at all gone that path with his feet (i.e. had not had the exertion).
5		ויאתיו usual form והיו; third radical <u>ה</u> being replaced by יַ.
6		All now more anxious to serve idols, believing they can thus be delivered
	from	Cyrus. AMERICAN IEW/ISH
7		מעם may be one instrument, since words mean same cf. Dan. 12:12
	עפר	ARCHIVES
		Unclear whether 2,05 and 295 275 are in objective case governed
	by	p or שיטם is subject, בעם הלם object.
		(Rendering "he that smootheth with the hammer" is impossible otherwise
	i.0	. would have noted wood = wood (Friedlander.)
9		קאזיליה = from the chief men thereof (those who are set aside).
		יאצילי (Ex. 24:11) = nobles. אויליגע from between her arms
	*7	*IN armholes (Ex. 13:18)
10		ynwn Hithpael (second n) cf. "10 190 "turn away from me" 22:4
11		הנחרים Niphal of הוה "to burn"
		The Babylonians are meant, from whom the Jews were released by Cyrus.
12		שניתך - "thy contention". The jis replaced by dagesh in ב.
14		Israel has been considered by the Babylonians as worms.
15		סורג ef. 2 S 24:22
		םארים = Babylonians
17		nnv1 "faileth" cf. 19:5
21		nor "produce" imp. Piel
		שנימיתיכם "your disputes" cf. אצרמית quarrelling, Prov. 18:18
23		NYNVII = "that we may relate" cf. "YNVEI, Chaldean translation
	of	
27		nca = nca

	(44)
42	
42	
1	>> the prophet, who speaks of himself, cf. 49:6
	the Gaon refers this to Cyrus
2	"he shall not cry out" as the judge is used to do, in rendering judgment.
3	"shall not break a reed" = will not act by violence.
	ano = decreasing (Lev. 13:6)
4	ירוק root is אין "to break"
	i.e. He (the prophet) shall not be overcome by any violence of man till
he h	as completed his mission.
5	nov: is for man (intellectual faculties).
	חוז " " animals (sensitive and appetitive capacities).
6	Lord addresses prophet.
10	The prophet addresses the people.
11	People of Kedar signify continental people in contrast to sea-going people.
	ANAL used here in good sense see 24:11 for bad sense.
13	אורוב - used here in good sense see 24:11 for bad sense. האוז jealousy because of Babylonians who worship Bal, maybe Baal ארובה שמאלה שירים (shout) Jos. 6:5
	יריע (shout) Jos. 6:5
14	ayes viper: like one that beareth a viper, shall I be desolate and sighing at once.
14	DVN (feeling of heart) I shall be desolate .
	YNVN I shall sigh (Ecc. 1:5) (utterance of mouth)
19	abwoo as he that is righteous (lit. he who is recompensed, i.e. the righteous)
20	אות "seeing" irregular combination of two infinitives;
const	truct nan absolute any .
22	יסוי vot spoil
	NDR "breathing", infinitive, root N15, same meaning as N51.
	שמת transitive, "restore" the spoil
23	יגיד = יאזין.
25	Comp. Gen. 49:22 upon every one of our forefathers.

Prayer Course -Feb 24 Siddue is greated single Juish book - whole mening of Judician Treverin. How about Bible? as much of Bible as was accimilated in living fashion by Jews is contained in Siddien: words, phrases, verses chapters. Whole moved of Bible has been inven into Silden applicitly and Implivitly. Ards: Sdelorhu, Cebruhanis notes, Louis pendite "Seurces in Elignagoque and Home . [Der pichiche bother dienst , 1913, Elbogen . (1. Bacis Siller " with notes - impresable text + notes. (1006' Arlak - 1868 {2. 25 /1.62 330 1845 - Landohuth's motes s. Yavitz MARIA ABLAIG, (pub. recently on Bulin 1923) (0181) NG/C CACCIA Min unlagot Variono Riter (p'EDJN) 1. AshKenazic 2. Sephendie - Book of Ruger, N.Y. 1936, Des. Pool 3. Italian Prayer is a fal adde , replacing The sacrificas as Three daily sacrifics - so Three daily prayers. Basic is sishe, where one is sold sulve which is alled prion, sins. Heart 6"e - 53-66 - most important & oldest)3/1 a ANL AK'SP - 44-53 mext in impt. Prayer began with JORAD" AR 1000 - it was The call to prayer.

Five great divisions of prayers ODER 100 2-10 - Tejillin fait m after This section Alsop 1-15 moully skipped even by pions. verbal uniterpart & sacrifices. meditation on 1500 - 17-19 (3 ADAS 3 ' NOD 19-43 DAVILE 2000 Can start here of late to Shul. verses of praise - up to end of harde. 6'37 comes at end of This. (Keddich discussed in bluehams XXXIX) DOXOLOGY 6'3p 'In after study Jany port pla' c'3p The Kaldish was recited. 92'3 (GL) pfe 8:33 3 23/1 44-53 23'NA - 6'L 53-66 3 ILDA - personal Gebet 67- +28 109 all prayers conclude with 13:50 (taken from R.H. nuoaph) as another great statement. Long IJAA said on Monday & Munaday : spirit one paid on rest of week. Scriptures also alad (81). But when you pray at home, the whole What is not necessary and a men ende The Basic minimum is The: N.B. 73/1 (44) (MM 23. 4 N3) 12.58 (93) and after The 12:5% The place's is paid (94)

• The ship intains conferring of faith 33'NO contains statement of needs (Prayer is as deep as life itself, not to be refuted by any rational considerations. Prayer is The cry of life for help. I. TNE ARD - main content is 1102' 8142 (>//(231' - pening words of prayer (4). This is commoner mane of two. Als31' are plyathing liturgical fieces of mittle figes which can be encerted in 33% white 1000 mil consists of Three sections: 1) David. 6, 4-9 @ Dend IF, 13-21 (3) Hum. 15, 37-4/1 stating how goil The THE is and we intend to keep it. The Michna Berechet says That morning I He must be preceded by two periodictions and followed by me. Reces of the " - 180 and 11 (14) (14) (38) and a live " and and and and all and Follow. (53) Share' Shed " MARE 21 12 Find sola is s/k 3/1 Second " " Mere Cele Fillowing 2'3' ANIC This shows That This section of the 30 is as de no The Muchna

The self 1222 was merel a call and as puch had no response - but later when the 1332 was no longer a call but already part of prayer, The cong. responded. In slk 23/1 which is taken from Isaich 45,7, The authors of the prayer refused to activitable tod as again of ail, which was Doaist's response to Persion Inclien, and They changed The much of to in the march 10 orde of development: orig. , & NL - wasa' peager but a confession & faith. as There was need for prayer in Som & petition alas The 5"? came after. Then, amic TAL was in morning, benalischims I light were added, and finally the is shake Thanking God for I the Torach 2) giving the Torach to us. Finally The Alle concluded. Light and baitness are symbols of good and eine (cop. to Zoroastrians), who had two godo. Josish answering This says lood love) created eine as well as good. This is terrible if book nearted eine the is a devil. Do with said it as a tour-de-force, en act of defiance. But religious men repeated my that God is good (cf. P. 145, pg. 35). So anthons changed to kell? to desin- ale thesia. Gode much has to be achieved in the above fight to win over all the evil forces. That is done in The bloody process selled human history. Thus it cannot be side frency That He is not me now because That work be hereny - but

3 it is implied. The act of unifying bods name describes The uphill fight, for which good men shed blood. He who believes that tood is good is a monotherst my by hope - God is at The end of The horizon and has to be make good by human heroion. Sustaining The world is an uncersing creation renewed every haven - This is a profound deepenty of washin as as naivel stated in Gen. I. (Yavite's Silden - p. 51) quotes p37 & commenting on IS. 66, 22, which is nerve hope for wild renewal under mensionism, where 733 pays There is constant weation e131.) The original prayer went from s/k 25/ to ilkse alon Then 2000 (Nolana 25/1), perhaps preceded by perultimete 130h MAK2. 133 to 18th - & shymes - relative late. 131 jos die - alphabetic acrostic - late From JOANS down to swall is totally new - deals with Kedusha - That hests of angela daily surround The throne of boll and sing his preises. (occurs again in 5" 2 - pg. 55). On angels concret alkahamis xliv - xlvi, wherein: 1) angels surround The charist of (rol (cf. Eack. 1); 2) angels proclaim bolines o praises & bod. Ez. 3, 12-13. This is gorgeous imagen of Babylonians who rose in The Gravic period known as They introduced illy This prayer practicely greed on Palestinian jews. Later insection. Some angelology prob. Ornavel from Bab. and Persiens. ((f. Eist. 1 for various Kinds) hugottees tried to find God Through intensity of hypoms.

oldest Silker - Rev amran 8th or 9th C., quoted in Idelsohn, 97.89. shorein The mystics describe The embrecing of yout by bal whenever The ILBS is said. This doctions in flate (8th c) and whilits mystic subtriness. Then since every prayer has to return to its original Thought, There is a repotition of The line siching plan and The verse continues to 1300 polos. Then what is This next sentence inserted about menianic period. C3A slic probably broght in by temptation of pillst pills. Septendic ritual locant have This pentence. Jewish myphia leved around Rhine, Thus in ackhenagic ritual, The sentence crept in, while Seph. has older simpler form. אינהה רהו Ind Benediction -In Talmud it is called astro 1000 In evening prayer (130) it starts plis work but They are same. Called most peauliful prayer in all litnegy. Yaritz, p.se - whole Jarish doctrine. Union Prayer Book, by emaculating mention of Palestine, also knocks out messianis iles for retrum to Palestine carries with it idea of eventual saliation, and together with This comes " I all mankind, for when Jews' troubles are der wind by The rest of the world. also teaves and U.P.B. nees Aingers : fundation of 12225 311, which is gross enor. (d. 47). while the Hebrew is already truncated, The English is even further mangled. . 36% 2.32 i len men e

(9) 3/24/4= The 1325 3 nº is intended to lead up to the BALC of the TAR. This is ulled per 3/11' - integration of heart with Good. also it is The process of making bod one, at a femble price - and mailydom is called \$85 \$137 a per 3/1. It himp to mind me bloody trials necessary to achieve This plan 3/1. Thus by association There is The request for The golden age of The Mansish when no much bloodshed will not be necessary. Bring peace and The age when martgedom will be finished. Finally, Tracks for being chosen for This suffering. Choseness without the willingness to suffer is mackey and braggalacio. This is above is order of motivetion of The veniones Themes of the side . Then we come to sne, preceded by The polas for Ste, which is paid privately, and consectioned acrossically to pule. The supplies counted The words in The 3 faits of The JAR (SiNE ple, robits) and sule's) They got 245 words - but they wanted 248 because there are 248 500 & MISN; and so they include The 3 words poles jobs Sr. But how don't The 113/3 Sis , who does not pay the falls for Sic? He pays The three words at The end points als (116), which The Thes do not say. He says Them about. Shema made up of verses from Bible. The is most important. Awall is next. The response 3122 pe plas was already used in The Temple - (cf. Yoma 3,8) - Bo 72,19. Dignally This entire eaction, which was originally the entire prayar was read

responsibly - This is The meaning, says Elbogen, of the A term ove 022, used in The michna. by Decaloque, and The one steel consisted not of 3 parts as now but only the first fort. Decaloque diffed (cf. Idelookn 71) fr various reasons. But continued in Egypt mill 13th c. This is prob. The core of The Jewish litugy. Second section of The contains naive sochine & action tion and reward. If your disday, bod will close of the rain from Them. let Time This was written Jewo all held This doctrine - we are now tragically rightisticated. It was victuled because certain sections at beginning and end of it are similar to first section. There is repetition of words and phrases. This is next sedest. Third section is prob. latest to be added before because it was taken from carlier book. The last verse is right - founts to liberation of people and its religious significance This is pure formulation of Good's purpose toward Inacl. Therefore This verse was added. But later all These verses were med as baiss for Halakic development - in first rection, they attributed to It The Tepillia and Nernsah - as where so they justify The me of Taitoia ? of come, in The Third section, where They included therefore The verses hering to do with 133.

This section after and is from as still from last saws: Then comes The sight after The TNR - the passe in all rites showing it is very old - and reaffirming with 16 beats The belief and faith in God. The tene which you have just heard is OK by us and for on children and for all generations - we reaffirm it. They can't eag enough - opin + again of is repeated. Double name fourde to two phases of This long prayer. a'3' will foid to two first paragraphs which correspond to first two sections of 8113 and the stillet corresponds to last section of 8112 The whi'l dealing with the messichie time. Since There is mention of pSa 26's in last section of The must say That's not enough - must also mention pive No In; acceptance of yoke of heaven. and Third rabbi manted mention of alanghta of firstpfile.

Shimmeh Esreh -

were mere no petitions before d'e? Were-but all private and not given to public utterance. after the 331 w/c on after still, There was perrod when people stayed behind and uttered all their private individual proyers. Then these petitions pullet became angrejetimalized - community prayed for some Things; and men me period of petition was pushed out by The s's and made to come often the sid . From That possition too They were removed because all preyers became communalized

This fast really contains what the und prayer implies - petition sol'an. (Aramic 10113) Because it was uttered standing it was called = 3" 15 (wood to today by Saphandim). Grystalliad by Gamabiel in first century, who added The me against prie SN (actually intended is dians. infortunately). Up to him There were only 17. on was say my 7. Original expression used for reciting 5 "2 was sand to date. In Babylonia it was name of 33'. Reader steps down before The ark , leaving The congregation . Therefore in Talmud aramaia name of reader is sing aliss) the who goes down." rig. 8 " e conceived as congregational prayer to be recited for them by one man. He is called stag wife - Sie. as he recited each proposition, corp. paid fall, Thereby making it its non preyer. R. Gamaliel Throught each man should say it - as it is now sail twice - each man reads to self. Then S''e repeats 23322. Raban Gam. was head of Sanhedrin. Three faits : lit three, Past Three, wildle is. Frist and last are delest - present in every religions period every key without exception. Each me of These six has special mame in mishna. Contradictory statement of sources in Taland: 1) 15" 2 goes back to state in hous will and BEE (1. (1) another tradition goes back to Reb barnaliel L. in fist (E. - difference of 300-400 years.

• some are very old . No doubt, therefore, that both traditions are true. 3/30/42 + & - 19 not 18. Frid + last Three present all time. Middle groups on Sabbath and polydays varies. p's'lda is put last me - refers to tiona - may be final cutting of the between Jud. and tity - purb. about lot LE # 10 " precuppies disspora - post-Temple. But This not recessarily to - There were diagones before JO CE. # 14 also prosuppoes a destroyed Jemsalen but earleest forme de not preampper This. ("Substituter in Sonice.") #17 one part implies a destroyed temple; second half assumes existent temple. Ident form of this benediction assumes Ratter. [Prob. The oldest.] #2 however is detable - refers to guard Between the end Sal, in it resurrection. Very # 7 clearly one of earliest - presuffices Jewish peasanty, tilling poil, etc. Prayer on good # 17 and # 18 constain petitional requests which is out of place where they now stand. Thus no inclusion, every That final relaction may have been Gamehile but worts astainly go back very early to Temple calt. 19, 17, 19. Frist Three and last three are very old.

Manner in which present ader was achieved : Many pregers cleady extent at Kino 1 relaction - 14,17, 19, 4,5,6,8 etc. Felt That mitroduction phould be eulogy and conclusion Thankegiving. Ene Did fait Three last Three even constitute entire a Par ? Not likely a) freezers used for weekdays not likely to be taken wer on soo without change , 6.) These set are not pulsas not often in the twe sense; (.) never find these six by Themselves. Earliest form was these sie with middle auction of simple steps in some bief abbeviation. Shortened from 12 2 2 20 (67) contains p'ulubr, This form is late of course but indicates that There could have been an early form or phost version before present a far was emposed. What does man need mon? Neelth and food. So The Isky? It is prayer for 8 health. Trouble is primaral source of prayer. next me #9 is also among earliest - prayer for 9 food and good ordpo. #4 is remarkable. No litugy in whole 4 would contains prayer for Knowledge. (it. catholic ide) Deaine for This Knowledge is to know The Lear. #5, #6 represent movel of Paulins. 5,6 beneral fragen about Jerus alem 14 Petition for foregers to be heard 14 acc. to celogen these I represent first one all united by single benediction like The Issian, not each possessing reparete 2000 as now (later form). prese, are of personal charader. mese 7, plus 6 before + apth, were only one.

Prayers of matimal character: Period from 200 BCE - 100 CE was succharged with great events: Impact & outward events (antiochus, macabees) on une sensibilities of Jews produced Jesus Christ on me hand and Jochanan ben Zaktar & Michna on Moren. Mood was apocalyptic - muchate expectation of mession. This most has passed and its literature has been written of by Jews because it produced Jerus. Lata messianic Thought is pole and deluted. national benedictions were once glowing couls full of genon. We not approach Them as lave grown ald. Ezekiel has refeated visions - God is King, with rebuilt, et. That line of Minking is found in national prayers still in afrealypic movel. # 10 - trumpet now deal , is charged mito mere Zionism. bathering & exiles. # 11 - hessianic - Golor is day of gudgement when wicked will be punished . First part cruld not have referred to any actual gibges, for Roman culers would not have stored The insult. It too refers to eachatological Things. Ja. 1,26 is messianic ponce of This benediction. Punishment of witheal (expanded in #12) #13 is reward of righteous. [Ezek 20 34ff. Elbogen feels These Three were together # 15 (14 6 originally) also comes in on Phis matimal prayer list. It is The very latest were in Babylonia. Ino preyers remain # 7 and # 12, The latter of which is already described as late.

7 is difficult - is in midst of personal prayers yet seems to be national praya. The historic occasion for this is not affarent. Language is two general. On fast days There was apecial litnegy beginning with Wiss and and ending with Istale. It was a long prayer. as times continued to be Gad This special prayer for fast days was taken in to me larly litingy. And witness to This is mat after This # 7, The reader reads The "135" 1356 (6) in repressing The Te. # 12 should not be called 2000, relyr Inst It is - when Baby. pohools became more important Than Palest. and became autonomous and divorced from Pales. The exclarge write This (5th c.) to remind them that the preseriat would spring from Their seed. The Resh Galuta claimed descent from David. Elbogen pays This is latest, and it is plausike. #12 oldest from - was addressed to p'3 NEN and The words p's'n/ p's3/s were existed by name. My embancesing Schechter Jub. This early version in the JAR 1898. occasion, it would prot. have lefted when The acasim did, but pince Camiliel mote

0 it and The 6's was related at The same time it became ensprised and later fact to be glossed over. Glony likes The Id form and wouldn't take any of it back and Hillsie Belloc is a pon of a litch. Early Xians wonderfal Jewo - went to Shul had no prayers of own (not single Xian prezer of frist antring) - little extra belief about years no ferificed as to be of no account in distinguishing Them from rest of gass. If anything may regarded pelves as truest genes. no occasion for Jewish-dians to stay away from rynegoque - and no reason for Jaws to take humbrage with nem. They even served as readers - alter sides. after while tension did arise - as Jours began to be deified and prayed to. at mat time, Rattis decreed mat no 2000 nettered by I've could be answered by forte unless your thad beaud entire , 222. other reasons for hostility appeared. 1) Some of meaner tians began to denvince old forme, as that word "informe" delater, 1's/6 d'3, also called p'solar. These unde got to be synnymous with Kians. 2) Destruction of Temple was object of grief and locus of hipe for restruction for Jewa for tians the destruction was not locus of hope but visitle indication of the finish of pulaison. This was point of hostility a hitred. Became necessary to book for device to keep Viano away from synagogues because that was meeting place for diano. all missimay work carried in among Jews. Paul

always went first to synagomes in Jemealen Commin Smyne, etc. Rabbis introduced The pilinp rosa in rolen to keep away The Klans. (Gpo Alas wrote This at request of Gemaliel. There is ruling in midless in re This 2000: with regard to all mistake which The reader made The cong. was to be indulgent - but in it This prayer every und was to be clearly and loudly from meech. So if reader was than as was common he would have to pray ve. self in clee leave syn. and other prise could not stand listening to it and they unildoit come either. This 2000 was definite instrument from Jarich side to make The break clean - as Paul had done from The Xian pide, less honorably. Best place to meet This prayer was night after The # 11, when There is talk about judgment of the wicked. all winds about the wicked, actually were taken out of # 11 and fait with # 12, to refer to The Viens, The Roman Empire (1845 about) and then contraining as these pur described judaism, and deserved the judgment of the wicked so in #13 There are Those nighteaux and from men, even The proschifes 332 sk, who deserve The reward of bod. liken The juit turned tian he was a bastaid when smame became a few, he was honored. This was at the when yeurs were great privelighters - 1 "out of 10 in Roman world were fews & half- Jews.

The circumstances occasioning (This 2000) existed from a. 80-150, and might have lopsed later but it was also relacted at The same time so it stayed in and it stayed, in places like Fostat (Geniza) as late as 9th, 10th C. Gradualf became reduced in places where it was too dangerous to keep it.

the to the That The agent 8: Vo DX ast ho indicts his lood he when if is the is my trying to induced always in regard to a definite Thirp and is The sais & mot said of bod This rimany meater ent Am of this. directly, the actions are good . al existence and all and de and as come for to selec at 3003 is neated of God. and he mitting can help SAD him. God wested and year it was all death as R. Men rap In "2.

4/21/42 Reducha + The puppies who brought it to The fore. most single important dorology in 8°C. they imply to have a firs in order to pay 22/3 p. Twice a day and m AD & Three times. In several respects, it interests sharply with rest of prayer book and Rathier dictron : in new of ingelic choir as mediator, in mee of eastand and esp. relandancy of words of praise (characteristic of mystics), in interpretation of 60d as overwheleningly glorious nesteral of being God of living religion is father. There is present in many places of billers The influence of a group of Georie mytics, The indicate of the Balifornia in Paint Charit is image employed by rebus & mytics both to indicate visible glory of God - image borrowed from Ez. 1 and do . 6. (13) 3 > > 1 is and of glory surrounded by angels, sugphin, ste. "301. had last great influence The on silder - introduced alien mood, yet at acceptable. Mood more ecstatic than ordinary plu religionity. Kedusha introduced into Think benediction. Connecting mode between Three littical passages make K. out to be antiphonal song. The one persecution when officers forbade it in The rdinary 1'she and it are hidden in The Polar role Kedusha. But it doesn't really below There - ist simply being on by inertia. One Kedushe in The \$31. (45-16) " end of is she with framere translation, called Kedusha disidia (alrahams

notes on (pg. 73) (pg. 90 in Silder. Thus, Three Kedushot - 45, 55, 90. Who were The N" , what was Their mood, influence, etc. ? Bh. Bloch in monatachift 1903 - series of articles. Sidden J Rav amram (barn of \$70) has passage describing aims and influences of The N": in a private devotion 103433 plos (19-44) up to 1232, which is call to public pieger. In R. Quinian to is This piagereven naming The N" as The bleased snos. Yellenik pub. series of volumes of sed Midrashim called BIEN in, and in wel. 3, 83-108 is treatise called isso N/5's, on the subject of how to get to God, how to become a mystic, a handbook outlining The rechnique. Jews had their mystics (as a leaven) and suffressed them (as being dangerns to practical living). Without mysticism There is no religion, but if allowed to become more They Threater life. R. amanis proger contains pace age from This hundbook, which also contains sorrys to be chamted in order to reach 32200. (Enthing 03) 2 was earlier version - Talmutic image which became \$3331 in Gamic times). Jewish mystics, unlike others who were folidden to tell what they pant in the performance of Their mysteries, are enforced to communicate to rest of Derael everything they have seen. Honce Their misistence on the inclusion of the Kedusha. They never behald God Hunself, They stacked a pathos of distance - They observed a charist in which there was a 3/22 hos - a seat of honor, and groups of angela in rente

singing hymns and angelic chouses all ma scale of newendous granden. In one 2213 p of the folm we see That human beings repeat The same words. as The angels (222) (3) \$20 10 3/00 Hai Gaon (11Th C.) in his N'Alox in regense to a question about The 0312, explains that all mystic have a procedure to ptimulate to eastery. The " out on ground, with head between Knear sinking to ground singing prayers with a monotory of praise - They were drunk with God. Sight and orund disappeared under the milluence of The auto-hyperseis of mese songs, and This sense of setting to bock siemed to be a pinking and a falling away, hence term 331. (page. Block).] Fasting is required, head must be between thes , he whispers toward The ground many songs; Then he beholds The inside places and The I halls and he preems to be entering from me to The other, beholding what is inside. In Dan. 12,7 plis 'n - "He of world" This song of the mystics provide the is still extant in The Yom Kippen liburg. Hus a typically ecotatic monotomys of people drunk with boll - a cumulativeness which abber people to not evenuse, and a manner of gloriging bal through direct epithets, not through preise of this weations as is manner of Palms, and a multitude of angels. - Wherever any the all of These Hendenics exhibit relies in Silden, Those places have been touched by the 12271 311.

How hed They got into Sidden? Rabbis tried to prevent Them - people wanted Them. They got in at the interstiles where the real prayer service began. at end of houss' plan - in The harb (43) There is an extravagence of expression ending in The N" phrase p'notes in Ste for. Then comes The Kaldish - called '3n. It is in dramaic, pronounced after reading from Tirah a after Agadic discussed intended to inspire. Kaldish niginally ended after kinds. Then came The "" who were interested in Hebrew and with Their inimense cumulativenes, yain in The mildle of it. So The "" are weeping in to The prayer pervice preducily. From The Kaddish it got into The 351. Then into The o"?. Through Their hold on the masses The mystis compelled The cellis gradualy to allow This mysticism to enter. In The Third Denediction - There is evidence of the conflict and compromise between rablis and N". The term Therein p'013] was considered by the rabbis to be The paraelites - were considered by the n' to be The argels. In The sisil will and in The Isista pile - There is The same superatundance.

4/25/42 Raddish Core of K. is great response: וניא גאה רהה מהרך לדלק ולשלאי של אייו This was regarded as greatest of all hymns. Rite alled is me of pillars on which whole world rests. Raba called Himiskles 200, 2010 /201. This gives clue That The hymn was said following a regular Agadic discourse, which always ended with unsolution pointing to menianic days. Purpose of Agada was always to keep up spinit I people. Thus proper conclusion, either by preacher a by congregation, was The DAVE have , which reaffirmed That The world was all night and bod was all right. Next came The B3ph'l Ster' which is the religio-symbolic on of paying that the well will be all right - it is weited according to bads will anitar and the and will be saista j'tor - The Higdom of God. Peter hoster is repetition of 6:37 as genus heard it when a boy - it is day set. These two are The nigmal fallest. The moode wit of which The Kaddish was born are found in Eak. 36-38 - The great decemen - 38, 23, after The visions of a restored generalem, has The monds in lapail in Sataril - and The Kellish is a reminiacence of This wase in Erak. This K. was not lead litugically in The pervices - but as conclusion to discourse. Must have been early - I simple language 2) no mention of destruction of Temple 3) Kurn to Jeans. [matt. 6 9-10]

In litugical use it is found 5 places: Half Kaddish, closest to 4) 63p 3n rignial form - 43, at conclusion of 10033 /100, right before the 1222. This form now used chiefly to mark and of sections within Reune. (1271) ple 037 - 92 - rented St 2.) and of riske signally. The Lits came later. This 037 is passe as prizinal with addition of faragraph plain of prayer. This marks and g service. plai 637 - 14 - properly speaking the ple phoned have concluded - but late, in 3) mildle Ages, when The moumer's kaldish was introduced, it really concluded The conclusion. The only additions we at end. (12)3 l'3p - 103 - recited at end of rathinical 4.) study, esp. by mourner, but not necessif. This is analogous to very rig use of Kadish often Agallic discourse. Distinctive thing here [stillents, stillents, all interested in 13/1. 5.) propriet 137 - 462 - recited at fumeral where dead will be recurrected, along with other meniania features.

(m) p'salo hoon , in boo it. In Hadlish first appears in mee places - nothing to do with mourning. In Raw amram ca. 1000 use of Kallish stands essential as today. Thus plas must have been formed between 600-900. (De Sola Pools doctorel discertation on The Kaddish is good.) The "sl, hand' jun' was added by The subsuries in mystic ecstary - and the original short Kaddish was Thus expanded CF. amen" - alrahamo - x1. Raddish - Mourning. In connection with sitting Shive for the week, at end of week The mourners recited Kaddish. Some pay that passage 223 kill los was introduced at mat point - for max me day at end of Shira. and final conclusion- putting acamaic into Hebreur - takes \$150 2018 (3625,2) Primary prince of eschatological ideas hallowing of God's name, bringing of Kingdom of God go together in Ezek. 36-38 with the recurrection of dead. So There comes to be a mystic association of the Kaldish with the head. and not mere saying of Kaldish is most impl. - but response of unpregation 220 x08 kos. This sentence hill The trick - insured a future life. There is a magic potency in The sentence Kaldish is recited in order to evoke The response. Thus there is bound to arise a sense 2 obligation That The children must say The Ralldish & The ung. must respond. In bernany, after misades, custom arese to say Kallich for whole year ofter leath.

Vitry town in France, locus & views & Reading + contemp. we know it is late custom because early broke (maken vitay) don't Know This custom. At beg. of 15th C. The "5'son Jack möllen living in maine (where hands originated) with p'esses and phrase Vahrzeit which goes beyond reciting Kaddish for one year, and adds kaddish on every anniversary. Reciting of Kaldish is not oblighting not in any codes a law broke - not in 1200 manson mansam and all all I have a count defies all the Si - makual picty Thus piros to be for more fortent than 325. This habit of Kaldish, Yahrzeit, Yickon is the most perduring of all wotrms - is The last to go, although not even a sold n.

(5) Prayer-book 10/13 (55-94) Singer Thise. frayers following -6 2 67-109 ER Idelsolar 110-118. abahanis notes. These proyers are unknown - There is a 200 reason. most of them intended my for cong. prayers - and since most Juro and pray in cony. but pray at home, when They come to The end of The ol They pay lill and let it go at that. Secondly may are beterogenen + mise. culled from different sources. They are important and touching - something hagic. beneral name for These is pullen, a in sing. ILAA. This word means prayer in a guintessential pagese - pouring out the heart In private needs. In means grace - occurs in bible sign - a real, outpouring of the heart in petition. Dan. 9,3 - end of book : 9,20 tra 9,5 Neh. 1,4 - Three parsayos are early fatter of what is meand by personal prayers. 11sht was originaly that place in sensice where after ing. prayers had been kasil before bod each inder. could pour out silently and openstancours his frinte grifes griefs & needs. That was original meaning & function of 1. 11AA hat in Temple days and when temple was destroyed & synagogue took its place. In Temple it took place after The Tamid pacifice - and in agragogue after The 2/28 , 3/28, which is The spinituelized Temple service. Though That was The place for spon. preper -The tendency was for sport frage to be repleced by written prayers, hance stereotyped and crystallight - but at same time effort is sliverys

Elimelach & Lýzensk Levi Yitzkar & Benditcher Rahman J Bistialar muche by religious gamines to reassert The real product. In recent years the quest chasidion are the exhaters of private prayer - in Yildish not Hebrew - any Shere anytime you feel like it better at have and alme. To The sport prayer hasn't died out. Theoretically These should be me end to eport. preyer. Danby Mishna, 539 mithus Tamid, 7,3 >"Co p" 50 13031 gives ponce of p'slann in Temple service. Ben Sina, 50; 16-21 - same Thing. and midividual needa. Look of motes on Queitly Blessing 65 (5.53) 67 - 100 Sor 15 all is used only 10 days during years. mere presence makes it familia Deals with suffering men + Israel - "extending in various verses from Akiba (and (.) to great Crucade persentions in Gamany in 12th +13th C. Towards and jegs petro pipos for lass -These are from trusade alonghters. Never recited on any glad occasions. 10 - Tachanum itel begins with plan klip either long for mon. Thus. (fast days) - or short for other days 26 - phost one begins here 3/3 parts / 19- live whe - meduial pryout

10/20 - Juda Jisk is not part of The Tachanum proper, but a kind of Litany. The goint phrase is found in several places - including The sidesile 227. This was intended niginally for The 10 days of Penitence - but later came to be used at any sist rish and There were many of There. Each rentence is a conful expression of a mood. Several composed by Attiba. #2 possibly directed against The Roman emperors. # 9 - shut up our enemies #15 - make no return to Thee #16 - give us perfect hareth # 21 - very worldly desire for four #28 - even more as # 32 - don't send us away empty-handed # 36 - 2 act for The sake of Thy marty so # 39 - everge before on eyes The spilling of blovel long Tachanum begins with plan klad. Exect authors unknown - various legends. Time - says It. under Frankish persecutions. Someme else pays under Hadrianic Important is The consciousness of quilt, sense Junior Thires - of first phrase in Isola Isiale. It is moral genius to be able to take or meself The sins of The world. Suffering Sevant and Jeans. Intrinsically Jeanish. God is being fild what He is othermise He might not know. Man metha God in this am image.

Bot The Grigin Know That you are God and take fits in your peple your inharitance, who are mild by the Gryim. Ry pup That God hears the preyer & every life. It's calls thim a zion, a p'NAN /c/ N. They call him lots & nice Things. There is a biggen jump between men The religious lover and ordinary men Them Ohere is between man the animal and The highest ape. Batther in last few hires is things. Full & paradosen - britter parena mo rightonemens - while we get me shame 77 Don't great us forever o bot because we trust in you. How long will your stangth (pegle Soul) be in ciptivity? Following Po. b which is Shall Jacksonian come pignettim-late meteral live " Sole " Real people expressing real pentiments for aint forgotten you - please don't forgot no. you promised as to be a great fegile 1000 3110 The Tachanum ends with The 13 M3N piale gob lie

(17) 10/27 Shoe sola - quat and pagi pigget - trans- rational mystical interpretation of suffering - a work to polos hoe will - constant reference to The riske - The little flack left after me continual annihilations - and asile from external destruction there is also internal. Thus Incel is always -2 G'S2 . 131 Al Linstel = final summing up f all p'sland. We are The sup of contempt - filled with pormer. Then follows The ordinary (3) 'Sh Doufst words are 2 Als 50 7' SA'l - This is The Jewish messianic hope - taken mito core of Lord's Prayer . Thy Kingdom come . קראת התורה The sentences of Jening of aut. Frid is primitive temendous awloome -God of Thinder swagery - concentrated, so to speak, There in The ack. Second is late, fused with the early in advituens - The early to be chestened by the late, and The late to receive body from the early. In The states " of The Year 1. Es paso - The foststool - feeld. refers to any synagogue.

as the une of the work wo is taken M. There is The revelation I of the soli - and the prayer strikes Prat Kynote - may his Kingdom be revealed quickly skirl ster 1 Then The Three are called to The 1)/1 - and mere are recited verses about The character of the with as and The 122 comes up everyme says and attends That every me who has cleaned to the Torah is here alive today. This is literal, not spinitual. There is a insciousness That The Torah has kept Them alive. If anywhere me notion of chosen ness is central + focal it is here in The Mosa before The Mkisp. The Jews are to be the protagonists and bearers of the Torah - a basic notion. We are given external life p(18 "h to quard the Torach. Those who have excepted some great sickness or langer, ask to be called to Toroh in order to say, after the last si 2 32 The farmous Gomel-banching" MAIN DAG DIGIN Then takes place a ritual - great + perious, comparable to The holding up of The Einchasist - The holding up of the unfolded Trach scroll. It is called an por Po, puniding opinitual but also material benefit alast ser .

Jew oscillates between temptation at (B) covardly self-denial and between greatest feroism: Between Eliste ben Abuya + A-Kiba. Then There follow, but not on Shalles, certain prayers - 1/3) 51 #1 - to return The Shechine Ho on midst A2 - again a prayer for the 2015. #3 - to Keep alive among us vise men "#4 - good news report rister 1138' is Is likk - The company, The house of sacel - wherever They are in trouble - protect Them and redeem Them. bod called pere p/p n - This is anti-pantheistic term. God is The space of apace. 24 in Poalin untains description of good man - who can ascend to bool Then ends in The grigeous triumphal entry unds as The Torah is being retried - proc 1/kl "Lift up your heads, O gates." at end final statement corresponding to fiss pentence - "min ark began to more somes prayer and when it rested ". P.A. 145, acrostic, with J missing. God is a j'33 and a '2'017. Next is Po. 20 - The Forgin rely on arms - The Jews rest on Tod - They will fell and we will prevail.

New Strain in Tachanan That a prophetic lesson is necessary at each service. 's'sne is long, so tere This lesson is confined to two sentences - /135 /201. a redeemen shall come and God will never depart from Screel. after This There is another 22/37 5 supreme sense of religionity. Included here must protectly for lak-comers. Not a ritual air and not recited in unison - bence called 13303 20137 - pull. a K. in connection with the state 16. 7 - and fact that it is in acamaic, shows it is for placents who come in late. There is another prayer, not sufficiently merkel Af from The 2013 P. It begins Are save 15's The - "Keep This in our hearts . and the other begins 153 Sk 2/22 13/225 /2/222 - presid be God ut precised be God who separated us from those who are in error, j.e. The Kians + Moslems - everyme elee.

11 This is followed by The complete C'37 - marked by JANAN. Pastably The morning service. 13th, 14th C. Massacces of Crusades - 8'37 paid every lay because it was suffered to have redeeming efficacy - "pull" in Heaven would rests on the paying of the and that by The impregation. Botas & peaven open mp. Hard 15:00 rignielf found in the Pola service for seles this Introduction to the 11:550, Abloss and Alsole. These prayers were redacted by 27 in the Ind and. are known as sind ph 23 33 mark of the everyment and continuity religious genius of the Jew that he made the 1.55 The concluding preyer of every pervice. 13th-14th C. The parts: 1) chosen 2) assurance That some day boil will be The sole bod of a single mankind. from Zechariah 3pk 's sis" klow pl'2 ante Inel.

apples jostes las Isbill, The phrase - They bow to a God That does not help - was left out. altho. found in Isaich & composed in Balylon where There was no Jesus - persentions freed its consochip for fear of misin terprotection Then: '3e alsona plas part Finally - intimation that book is not me, but we must struggle and give our lives to make bod me. 31 PDD De mitten by Yehuda ta Chanid millenenced by Eckenhandt + The mysticism which flourished along the Rhite. 3/1.2.29 more abstract and philosophical. True mystic - Religion + tros are alose. Can pers easily from most naive anthropomorphism to greatest transcendentalism

20 Prayer for 2012 - note miclusion of economics in progerbook e 13 p made over bread & wine - borrowed by church - of. Sacrament. Ten Commandments miteen Miniples & Feith Yigdal - factic version & 13 yet Judaism has no Dogmas - beyond we of tol, David + man. Impolite in deepest sense to ask a four pand discusses The 13 in his commentary m The 10th chap. of Michine Sankedish. Finally - hope herd + (ND herd readiness for mandgudom bado providing for his 2py T

112N33 12102 (19-43) Beginning with JARE 7/20 mp to have. public prayer : 1) minyon not recercan 2) some nituals do not don Tepillin until The slle ssl. 3) / St does not wenalf appear until The)/k 3/. hole: - desig in heart of kind & jobal is six poalmo (p.34-38) - The last six in The posetery # 145-150 . Shabes includes 9 others. Buil - later additional prayers (were added - in some opinit - walling Biblical references (prayers from chronicles, Fire, etc.) after INTER 1/32 1 1) /3/32 / them xvi, 8-36 PS. 105:1-15 1) /3/32 / them xvi, 8-36 PS. 76 2) INALS (21) - sulections from PS. 3) Psalm 100 (23) 4) 3(22'2' (33) Then The six poelmes arillis (34-39) Them 1) [nkl [nk (39) dorology +) 3/3] 201 (38) (or) shar hall (8 4) NON J'e' sle (41) Lastly the hare (13)

21 sake is - lot half - God's might & pover and " - obvious introduction to The poolino - we are about to prairie thim with prairies of Paris etc. Original suche plass preceded by 's Was and (10), which deals with God's might and power - so we can see that the lot half of the whe plos is The notice conclusion to This prayer. whe pro is see - is mentioned and. by a barn and is assisted in The to The followers of the Amoraim - 6th 7th C. Now should follow the postors but instead we have 4 insections: 1) 13/5 - composed of Ps. 105 + 96, up to '25/3/22, and has its non anclusion Temple service - morning sacrifia, Levites pany 105 - evening 96 2) INN/3 - pelections - arranged in such a way that each freceding versa either instains a word from the preceding one, or the some Thought. (had line of B. 105 in The 13/10 -(12-02) JIC NOON AND INC (20-21). 'h'en original meant patriancho - midrash takes it to mean "children" - and 'kind to be The p'3NSN.) 3) Bachen 100 - Theskogivirg. alths' and is The big Thing in religion, The purpose of religion is life-giving - . The

element of goy DANE - must be present and we find it - the second verse PANES Star 1320 4) ADD'D' - Here again series of verses linked together as in Inn/s (instains me of the great phrases summing up the Jewish alignon: 301 plast glan is, jlay is, jlay is Do King :- weatively - timeles present Was :- mystic idea - 7 kas 25% 5 /3 k would wrow most - time was not -- goal of history - God allows The appreciation of his being I will be to unne spontaneously good men sufferetc. 2pm T

22 12/1 つかしか かしっろ intro. into 2/20 last in time. Should be private devotions because contains all Blessings for personal acts. George Elist - "To bing in seular subjects as first blessings do - and not leave men in outer dankness - is stake of geniùs." 126 NN - consists of vo. from Ps. By nathrive trad. Josk refers to synopoques. and at end the 131 10 is congregational services. 3E' is rhymed version of 13 p'spo - which both begin and end The morning revices. This is interesting in religion which is undogmatic - which disagrees on The number & content of its acticles of faith. There beliefs are not mandatory but are succeptible to meditation. Polo millen in Rome 14 mc. anongrous by Daniel ben Julah . Poem better Than proce formulation. 1-5 philosophic + Theosophic 11-13 very practical religion pille pile This phrase occurs in #5 8 The site - Some popular phrase, This desuites a bod existent before creation & would & after its

Plotimus - areapto ed. by miss Tumbell. Or. Unis. Pres original mystic destruction he will still reign in apace. all of time & history are an amazing interlude between God+ God. This requires great Theorythic enthusian to sustain. The Jewish genus is That it considers important That interlude in which bod unfolds primself in The world. The mood of the first verses is valid for a few - a have beer. But for all other moods it isn't valid * Judaism doesn't teach it. God isn't One - has to be made one. hatter part passes wer from transcendent bookead to a helping lock in This practical would. Having left These gryeous hymns we now go to The washing I hands. Berechot 606 - has This whole section private 1/072. The 231 sole is The one for moving the bruels. Judaism has revelence for human body - lifting animal needs mits religion. Xionity spoiled This by dealing only with The opinit. There is an interruption dealing with Torah, including a section from misking and context what is This interruption Three blenings in re studying Torah are also to be found in Ber. 11h They were into. into \$30 because

(23)every Jeel is expected to do at least a foken amount of study. ... having Three 21332 for study, There should have followed a passage for study, or else it would be allad anon. and we have it - only in a different place - p. 11-16. Several passages dealing with pairifices - from Bible Mishon bemaren. In Sephandie ritual men place The NISS right have, before The passages. In hattenacic ritual we have substituted, as Bible passage. The priestly blessing - as Mishia .. from Reak, and as bemare - it can go harg. b.) There were no ignoramines avery us, and if prece were it was matter b pathos. God is called a 3Ndr. In The Mishna section There are great & beautiful Things which cach your repeated every day and a list of mores as well as morel idjunctions. These are supreme virtues. These 2 bief & lovely passages are Thus inserted for the later Alsop, which are dry and reads Them. They are skipped.

in # 4 in both her & Reisian religions. Socrates said he was glad to be loom a breek, a freeman not a slave, a man not a avoran. These don't require apologenis. There is nobleme oblige involved. Paul, Geletions, 3, 28 - tried to beak This up - to overcome all distinction. Judairm is more realistic, Paul more univere alistic. Which is better we ben't Know? Rest of NOSA in #4 are to be found bin Ber. 600 and are all to be accompanied by acts of during, att. 132 121 Led us not mito tempetion (like Lad's prayer) - or else will follow. and make us cleave to good 2. I Harness our 73' to serve Thee. This is deep Janish wirdom. Wickedness and so wicked. Problem is to direct + havenes The great power which withdraws undoubtally has. This agrees with Frend mat at the basis of all life is The power latent in The libido. From p3k kar polod and the p'rollos fo plan - all The way to The possages in The 1/1000 is a new section. pp. 8 - 11.

624 Decesion was some great persecution which necessitated The saying of the TNR and the recitation of some menianic prayer. The 1/20 contains Jewich dortrine of grace. It isn't only a religion of AU3N externels, as tians pay. · Jels sak - mensionic, same as in ilist Skipping mer the Alson and The to the Southe Jos which states That had will keep his promises as stated in The Listre" Ho white.

25 12/8 Muncha & Maarin Minicha flast important - doesn't contain Shema. But in old Mideash Much susyned to searce. heatest acare is with Elijah IK 18; 30,37,39, all prayers me sublimitions of Temple service + partifice y except Maarin. Time for mincha is between 12:30 and 124 hours before sumset. For economic reasons mucha jusked forward, maais Jusked back - and They were prayed typether. mincha contains amila, to be recited both pilently and in repeption. Before This is recited The 145th PS., gradel by The c'sel. sele after amide is The Tachanum which is gen left rit when M.M are prayed together. on Cher Shellas, et. it is left out always. The Alenn also is left out whenever the Techanism is. Service ends with mouners kaldet. Minche has been pushed into sterance + obspleacence, except where recited with mean Tergle service - but refinely was the Sherma being recited before please - then it was a private devotion. later it expanded and was pushed tack to myselfall. This was network med for a prayer at might, later becoming a of congregational prayer, writed with mincha? It is wonderfore frayer, fully equal to sishe, and built up like sine. Shere is preceded by poss is a lim to she still and pla sool (cores to soon ask) - and succeeded by two, the stille learn to diet in morning) and an additional my not found in morning - 122300, greatest single grager similar to Inde Mayer of Xiemity.

Bignon balley 32 FS7 18m floor Two verses precede The Alosa (p 129). There are 13 modes which neminal no of 13 Attributes of Marcy - Ex. 34,6 This is The plan dirl. But even before This, There are insutel At The instruction of the Kattalists ('slin) -The MITING St - a little greeting of the Temple guesds (like pening of Hamlet); Then Three sentences each I ashich is to be said Three times for anagical pupposes. Then first to B , conesponding to SIL 251 A This is omix Smelancholy man the morning pro Aporte, hiefer Than the morning me Then The Shema The post whe of the morning - 16 adjuctives - reduces street there to the salad and Then it forse we to the greatest minacle - The mediump tim to \$10 1/1 - eternet freedom. Jews received willingly fools yoke. The second benediction often the Stema is The 123'3.83 - missing in the morning. It is prayer for protection Through The might. Then There follow a series of 18 verse preceding The B'C, which was riginal not fait of Maarie, and even min is recited maly silently. This reves was composed to substitute for the 5°C They and the devisit religion - and they and the a theorematic, messianic note

(26) 12/15 Sabhath One of most extremely important inventions of mind of wan. a fourth invention - it possesses a fourely feurish connotation and class a universal aspect. of. Hertz, p.338 bottom, If Instead of Jew Keeping Sabbach it was Sultar which Kept me yew. - Achad Hallon. Sabbath is The winer resistance Through mitdle centuries of hardship on part of you which no tyrent could break down. rala 20 - lovely allection The lighting of shalles condles is not ~ ? /3 . " Light, of all symbols is most basic - associated with intellect & feeling. The condle has religious connotation in sits apward aspination. all lews should observe it. me noe stop is a weatin of Safeet mystics of 16th c. Sheb. 1994 - "het are go forth to meet The queen Sabbath" - was taken literally by Trease man of Safect, on Friday oftenoon, clad in white, goty with wooked environs to prepare. They pary & poalins: 95-99 + 29, concluding with '33,200 There were many '3'3,200 - but livia liked one of Alkabetz, and That me has entered The prayer brok. It is The last item to get in - and me of most beautiful. Spanish " itual rejects 6 poalins + begins with 3/3 22 and uses # 92 and 93 all there ps. 95.88 tell of setting of of Divine Kingdom a earth - Prese mystas interested in last Things."

If any book can be a love to The young and heatthy it is Book of Pralms. To older and troubled it is amazing source of orrange. Green caid - "Thy living with Ps 95 your ileals for 24 hours. Just try." Ps 96 p's B'NA p'NO /'3' This is mare & brouchon in religious fems 7'3\$1 825 >//e Po 97 bet " c'an bed and Ps 98 God of Mature, whose rivers have just clapped Their hands is also The one before whom you to come for Judgment. God of Nature must be God of morality - how isonic! Ps 99 Ps 29 Description of Thunderstorm in Palestine - starting in hills in north ends in desert in south, in art of peace. God of storm is also God of morality - who gives peace. 3/3 72 - bulliant, beautiful a mornie of biblical quotations. 2001 Plo - ball meation is to find a puppose in me sabbath. When most hand-headed Mithnagid sings all vacions have first &

(27) last lines 23 200 and plan ka Ps 92+83 - much The older mage for Subball pis. In 13 God is already King - Thus it is messionic. also couched in nature phraseology. Then evening perice which is like regular weeklag evening seurce. Is N'S&S has slightly different special Subbath ending. Next is The Isn's! Then is The 8'R - Mich represents The chief difference between Friday night & weekday night service. The Sil for Friday Saturday, Musaf has 3 benedictions at beginning rand and one in middle, for me day in particular. This called pto stap ... (p. 168 - Friday eve. (p. 200 - Sat. AM) (p. 229 - Sat. Musef) Then The Isil is repeated why? bout know. In the Three IP (p. 173) is a culled "The substance of the seven" Table p&6 Then is The full Kaddish which is indication that This was nee the end point. In spite of this, There was ulded a Mithma halacha - Then a piece of Hayjedan (p. 176) Hadden Kiedush, Alenn Yigdel. Then go home. Bless family - say 11 sep - private kiddush - est.

Fontasia & The Unconscious Offlumence anciens, pre-ministific matory & physicles of The institutes is revived. 14/22 upel sine Morriy service is pimilar Cecitain palmy changed) up to end of sen it. sk. Then comes in IS INBS - which is not particular relevant to the 1200 any and as than any other weekday. There is a great projection of desires - 301 p /1 SIS (5) 1) God is only the head of any commonwealth - and God as head of commonwealth of world would be mensionic Then comes hask - and l'3p 'Sh 7/10 731' staits like weeklage but gively interrupted by Three important insertions: 2/31. Sin - attaches self to last und of 23%; Son-Ale. God spens durs of gates of cart - This is morning. hand poetry. O BBAN 10/621 - weation constantly repeated every day. God has to Keep The well alive at every breath - comot create once and have is over. This is deeper view - creation is unceasing. Messianion at The end of the 1/3/ 100 - Three phrases , Kars pillan, prima wind, prima mart. 2) [13/c //c - alphabethic acrostic corresponds to]12 //c (p45) Gorgeous unds, leading up to NO137. Religion is not merely ethics -

John Strant mill - There Eners on Religion " (28) a man needs more than the. Back & Beethoven & Rembandet five more than just ethics. a man needs The warmen of the sum + The moon. 3) was set SET - still leading up with based beach to the sels. There ">>>> 'Sel' are certainf not satisfied with defining religion as visite & goodners. These are all right - and certainf few knowp fegge have mex- but wen so it resid enough. after there there the next goes along to The 23'N'S as on weekdays. The d'e on role to only 7. first & lest Three and one intermediate ranging with the special holines of the day (plos sol3p). all the petitions are left out. For we the provers of varies at each service. Reason is because APP occurs every week - and to avoid monotony There must be variance. For hisse is is pair sen ANL. Persage is gusted from in she to emphasize This is a is and of special and chief comman diment - repeated 10 times in work. the given to Jews - not to the p"16". and we who laugh it it are also p'd'so j is a meaning we can need with it today. We are outsides missing The expensistenes of it. plin' relap for boln role is pizel

public land in the ends The name way as The 's'she prange - namely: Matere Real alabam 146-148. The rest of the 23'MB is The pame. 1/12/43 סצר קראת התלנב p. 207 (Hafterah Sten selected with parcestic irony - in prosition to The Tuch passage. Truch is That both have their place - priest and prophet - fast is recessary as while : fasting is meaningless.) The Torah reading is The element of instruction in The service. Originally all men called oup knew how to read - and The summy the midlash was an interpretation of the famage. Thus The praya service was not mly emotional but also contained pomething for The mind. Third sentence pro which is composite. today of put against enor. The wildener Sevent but keeply Jewish - drawing on Jewish sources. This is Jewish mysticism.

Human history shows the good God struggering against quest velde. (29) In The Three Eestivals The 13 Middot are promonced. II benevalat - p'ADDO NEN 2 of judgment - 132 risn. Here The 13th left out altraner - and the 12th is no truncated as to be benevolent. p/162 /123 - also recent composed by nathun Hannes who escaped messacres 164F. balalis - got away to Venice - know as auten of little prayerbook with extre devotional preyers - 11.3 358. This is prototype of modern prayer - found in ell achtenser bools . Thee great verses as Torab is taken of -middle verse not Snipmal. Joo is a temendous devolopy remuils of Keddish - language briswed from 52231 '33/ - where God is injeyed - He is more than morelity plan 'and a pelia - is description of Bud's dwelling-place. Is jue 13 ph' - This is call for the Jews to live grandly The Mensionic ending is very grand bod will be seen - last Theophany. (his is fan Theisen - God is at the center of all Things. In the mystic God is the joyous heart of the universe. to The reader is called up, The toah is described which "ral (p.s.) and ends with The my That those

who stuck it out will get Their reward. Then two benedictions before a often reading. after the reading The Torah is held up for all to see - a polerum moment (like Euchanis & J3235). She is a three of life + source of worldly goods. Haftara means dismissal -)62 close. It was not actually however, because it was followed by the horning. In The blessing before & efter, There is a profession of truth I N/2 in The Tout passage They have just read. (begin with pop of -p. me)

30 4443 Between time of completion of Haptrich and return of Torah to ack - There is a fouse for "plous ejeculations." (ma plp' - two, in aramaic, Balylonia. It is preger for head of Exile and for scholars - who hominated Jewoh life - for academies and julges. What is it They valued ? Grace, etc. - and in allitton The prestical Things - long life, money, etc. The Jewish soul expresses streef in The phrase The will to hip - in the face of toother There at The end of his tory - That is The Jewish poul - anti-defection burg cyry cuid ample protenance - a decent living This is also part of religion. The body and economics are not to be left autoide as purely secular. מצוני רואי kale xiloa Children - without whom There is no genich people a religion kn'p1 kin 10833 Jew because he is denying hipe. Jenish religion is first of all The Jenish people (Xian religion is primaril Jeans) and This comes first. Second a Prind comes The SNL and The No230 Molor. Paduration of the people preadly ideas and ideals.

Hobbes- "The worst gost is better Than no gost et all." 15 - academtes - secondary meaning of word 25, bride. The second pro ply is merely a parephrase of the proper in the second prayer which is for the Twhole community - in intrust to the first, which was for one petrolars elone. all Communal minded stas 'sals p'po/se 's Sa The prayer for the government in present form not earlier than 12" (., altho' undoubted were other forms for Spain etc. Spain, etc. Jer 29,7 is basis for preze for goit abot 3,2 is also " In The riginal four (viz. Baen) This prayer becomes vulgar in its chaminism. It is overdome - no need for it. The said fast is when They ack That The King shall have a Winh? on The Jews - and it ends with The hope That we would need any Kings a countries while from 2im. Next is prayer for <u>C3n c/cn</u> -The proon had potent in fluence. The renewal of the moon is like creation -the und C3n means to create. The amouncement proper of the new man répreceded by a pargraph ("Jola (1) "> (289) Here again are Javish values (streated long life and good sustenance.

(221) p'NDD Ne - prayer for martyrs, to be recited only turie a year - on Shellos befre Tiska dar and Shumoth. The events of maitgrdom in This prayer are connected with The excession of the trusades. There is a hiererchy of suffering in we noted - in which man suffer most, & all the animals, and The year sulfars most of all men. But affrarently There can be no weld without suffering. elxiii - abetens notes on tragedy. This prayer acts for vergeonie for The slaughtered saints. We leave it to Jeans and Father Zoresime to forego vergeance.

(32) 2/9/43 p'AND al (221) - great drive for true martyre - who willingly die for Their faith. I. helevi in mystic Jussage talks about The very course of nature being forced to change under presence of multips block, and The messrah may magnelf be forced to appear. This is The symbolism of Jeans - The heavens being aplit ate. p's & 1/48 (224) - as The Torch is returned to The ack. polos prod - everlasting dono for This little Torah which has been so melterted. (" a had a durigentes (zes) let the island when the Track is taken out. Formous phrases p"n (+ - prij-'2)3 2'2)3, etc. Poln This prayer corresponde to fol a sacrifice which was in addition to The Rint (of morning and afternoon). It consists of an 23'00 - 7 benedictions. The distinctive projects there asis (229), dealing with injunction about additional sacrifice. (430) This is a pier The conceptuding plin read for the twe since the me for the Boln led is not and and ai - Acca our and & trag which has been set to music. bod's Kingdom is the slowly emerging messionic rule The Kebucha here in The Musey amida is one of The greatest (227 bettern)

Toward and of Pola is 11: 5 das / 12 (238) Been says That is should pestally be first, followed by answer / k - but because may wanted was his form fork. The 's was put second. The poer protably intended for use in Havaleled because night after The last 158'21N is a statement about incense - Then a passage from The Talmud describing how to make The incense (259) Passage from M. Tamiel (239-270) tells what Pss. are surge on which dup - culmineting in The Sathalt poels 92, when in The future all will be Sathath. Following the 13:18 There are two great hyprins 3/1/2 s'e and 3/222 s'a The latter being the greater. It is The poetic ettempt to describe the nickly varying ways in which look must be conceived - from The abstract & The anthropomorphic. 205

The economy of hervin is dark - thes. Lemb (33) 2/16/43 Mincha for Live Begins with 'sele Then 11.31 hoil, which is fait of Tachanun and also contains 2013p in aramaic One sentence in San iski - containsphrase 13, 10. What is The proper time? This sendence also appears at beginning of morning service. Maybe they Throught was goternoon bod was most receptive. fillowing This is a reading of Trach - 3 are called to read ontion for The following week. While replacing the Trich, They recife up Bo pt 1 s'e strism Then comes The amila - consisting & seven The pla relay for was soon begins 3rk prel 3rk 2rk. bool + his feaster both are unique 30% 10. 1 cha 17 20-21. lebe, ske + Jake were very heppy shut me have Following The amida are Three annous verses beginning \$ 16 33 75, 33. The phrase presence of these verses is to replace the phrase in ordinary mincha .3k lk 3/3 sokil - plas kDl (1100' swled - all of which are parts of Tacharum and marked in The mincha. But not desiring The penitential Techanic on Ape may replace It with these there verses. * Other Theny is That Mose's death was in ship we - and These verses 133 seve is a reminder. See below on p33. Funeral - rule [3]12 - bod is night The Juis million guy deserved to die - Then you say 8'3p takes matter I death on bod is underful This is grandiese humor. Word for freneral is 130 1/33 - justifiable judgment.

mantim and 120-134, Aldons s'e. (2) ofter This comes a study of white 'po Gaalons began to be said right after France 104 if went on every 1000 to JBED we right before now. Thus roughly speaking, pralmo recitel in writer. poor would be recited in promover - either m 6 while from Perch to this - a on where from poor of our salle. The Altons de are filgrim songs going up to The hills of Jerusalem on the Three festively. 121 is great. 126 - Those sho De bord build the house etc. 100 - 6rd enviches Phose whom he loves in Their alless 129 - Level easy the plowers have plowed my back and lengthered their funous. But They can't beat us 130 - out The depths have I wild - se profundis - yet even in The depths we need not despain. 13

(31) 2/23/43 The se 1/S/N is The great divide -9.298 as The dusk degrens - The rol is going out, het The option are still lingers. It is immensely emotional and potent. Service begins with two foreloss 144 and 67. Read Chahams c/xxviii. MPR is ushered out with allows it and finally with These two which are already entripating of The week day nork to come. These poelins are finder allow, imespending to a bo alogod. The mood here acts for blessing in The week-work strugle 27pl '3' 3n Jass for abundant success in Business of work. In BE 67 Inal regards theef as light of whole world. Then The regular evening service The mly difference being the maertion of an extra It in The 4th was of the wind, (p.12) when in the Following me 6'37 '30 retries to p.287. por 5'1 this drives relevang - in has 910+ p. The elsparte (page) is meeted currously, because it occurs several other places. It contains a version of the DEBD, which is pansloted into aremaic. The second month is allke (302) - which two are The great motifs - .: Their inclusion on doe is understandalle. Following the ple e'sp There is whole series of passages, taken from Bible, untaining blessings, material & moral for The coming week (303-307). Simple unhoken maive will to life This is found here. Not was materialistic - but The coverne of life itself. This is fourish religion and mores at The heart - Requiry alive. Ps 105 continues This mood - children's children (308) - life-idealism, religiosity of life

hext is 2 (32) (p.310) Opening verses "10/0" Shows are optimal. Three basis are blessings over wire spice-tox lipts. Following me much blessing and on alditional find 1378 /2 13200 -a poem (1.2 - public tuten n Jenitential mature, from 3/22 pl. - There wer judging by great - so we may enjoy life. (bottom p. sil) Baen (p. 310) - tells of Elijah as harlinger of Messiah who is supposed to come Set nite, at the beginning of mend week. Baen has pages of messiamic forms left to form of unshippen.

(35 3/9/43 A 15:NS - optional, but contain much & Jurich and. Cafound part of nove movel. Table songs for stage ede I. Endlay evening Miles Shan porto pla - Back, p. 196 Telandic legend of two angels accompanying men home from agragoque. If house is in order good angel prevails + tail angel has to sury fale out vice versa. This is strictf not me of a laws, which are sury between commes and after meel. 1 by Israel Najara, one of Safed circle x rich mysticism. Aramaic used extensivel by mystics. Loeve - "medievel Helsen Ministeley - p. 65 's'22 CB7N Jo - 199 Doewe - 31 with is DEN 14th 16th C. SANGI Splan P200 - Locure - 37 same author is the - metre is Provencal 131 DN - 201 Locure 47 X perhaps The finest of Sabbath songe , yet accounted with bitter memories, because Polish nobles made Jewish seefs sig the as a price of clownishness for markey. So That 12' DN has become provert for more Jews who By to curry fair with The authorities. Relight in weat & fish, while & other dunk

Christian David Ginsburg - Cabala / ADB / 25 pt - 203 contains phrase 231' sweet , ova- soul · Lok Ilen, 2 - 205 · been - 75 based on Three plessings of grace author unknown. T. Sabbath day "JONE! In we smek 's _ 252 - low abraham ich Erre - hom in Spain, visited London, lied in Rome. Three burianic poems - mystic preceding 3 meals 1) pie 312 plan 2/30 629 2/16200 2/16 2) 801 463 Tel ave 1930 750 " 60-5 463 BR مردة (E 826 Saturday night before Hardelich Kirson 12'Sk - Bace 310 ahlow pl' 12 INA - B. 25

(3%) 5/16/43 piles elel sind Lighting of candles is courson to all holiday, as begin with son - all ph le si lisso See alrahamis notes exviii on Sablah lijhts. elxxxix on festival light. Light is on brider of physical and metaphysical. The plin relap is very important. It begins with IJSJOND DAK - which is basic doctrine of Judaism - which is never mentioned in 13 stacin a any the because me locand lay base the sevent of mis life. This is also in the weekly 8/3p Nothing worse which the Reconstructionists could have done man remove WASAN on grounds of modesty - It removes The granden and high unsciousness. It disembruels Judaism for sake of conventional bringaris manners. any pear vertice mation in history has claimed thosenness - Itelles, Judea modern Russia. Chosenness in Juint religion occupies place must Jeans holds in Hanty - abestutely primary. Without This transcendental assumption -Juduism becomes an involerable nuisance and disaster. we are chosen to be servants of The lord. When men will have stiffed having us, they will have stopped having each other. We are chosen for bearing burkens. When you claim it you have to make It good and every time you don't make it god you look is diculous. and we've looked indiculous plenty of times - every time we haven't been grand.

Plenty of times we don't feel heroic wit rather be left alme - but 100/2. The doesn't cauge mes desting. This Issishe while is taked on Bittical promages: Of 10,5 (Devil, greatest discourse in all history - trous 142 Stee preference a choix of love is Lany ait of preference a choix of love is 2 [to prod - furnessouth act, but without any reason - is an ultimate ait I will for thick reasons may be found list, It is noblene stlige to make The choice good leter.) PS 1494 (1200 " 25/35 (124) Is 66,18 Meddel piles Land (25) Kys bit puel Jer 14g Next B gusted in Talmud Ber. 336 - Thus early matching the Junition. ke just - dives 9 joy 1 837 '37/N & holy seasons nos "in - ferduals of fue gifts. Tal Hyget 30 - True requirements for Arevance of holdy -O - know yourself @ inter @ above plee jus is share. Importance of happines is its recessary presence if There is to be morality & gradue. e/37 37/1 ~ 21/00 It is still - elebration of festival for pilging? pined live in - sounds flensive and must be made good. Ler 20 26 people is holy because God is holy.

37 This R ill first, actual 2037 plis, has beginning & end in common intervening months filled in for occasion. Beginning is expression of joy - end is remembrance of Egypt, to be recited every Shattas every foliday, because this clavery is a fundamental fact in our consciousness as a people. The ingathering at NOO is a special feast of rejoiling - as in any agricultural saiety. Dt 1615 - the neppy pert It has succession of verbs vising to God Isk'e st - load us down with The blessing I my seasons Ps 245 In the 23'NO BUN The A I such that is missing to but me I L'hlin son is manited. Here is the same dualism. It is not really our sind That have caused us to go into evile and destroyed The Hemple. It is just contenus of us to say max. actually it is Jespan splace 3's son it is The devil who has skenned forthis hand.

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38)

3/23/43

I. Judgment - everything must justify The existence - everything endures judgment m R. H. There is a periodical time of justike-especially for man. especially for man. The world was weated on R.H. - it is The world's brithlay - and so on That day must undergo findgment. polls 130 pl's Distinctive found of R.H. is blowing of Shefan as name indicates, 20121 pl. . Riginal This act took place in early part of service in 2310 . But it was once mother for signal of planned revolution and messace remeted so it was moved later in service in order not to be mistaken for anything other man ritual act. This resulted in dislocation & full R.H. text is willuted only in Folk but not in 23108. Mish.R.H. 4:5-6 tells of The arguments about The number of silving in The 23'18 The still is united with The plip webp in The 23'NO - I There are really nine stord instead of tem. The opecial meeting 13hd pr part (350) in an earlier Tannaitic reduction of the same type of material found in The Wilson - so the M. bla is found me each in morning and evening and time in tola for in Pola The JAND / A / DOI is followed by the Three sections, The first of which is welde. In Basic to it all is The M' IS IN -

God must be made King - There is a difference de jure + de facto - Israel carries tre burden of This unification of bod's name, hence

Y.K. deals with The individual - The mining the Ret. deals with whole people the metions that history the universe. "Role of people within economy of history." Served as me of mitting persons - universal. The homitle suffering. Alstors - lood is judge. We must all be Thrown back if we can't justing our existence. Made - revelation with Sinai at beginning - and redemption of the and. (200) 120 x 6485 + men must be had to recognice God, both from without and within, so that They may to my will. This is iteal for parakind - This is firsh socialism & mensionen, stipped of The Thaumaturgie. There is me small minnity, and among all peoples There is also an Iarach, which has already recognized This, which is The bearer of the notion of the true loool. It is persecuted -Therefore Those, I lock must help it - give 2 it encouragement brig its messiah So That The good may be happy, and The 135 stenn my be overcome. This name Topplies to the ruling Jowen in the world it any frind in history - acception Egypt, Rome, bernany arrogand + might are offered to bod. iden of villa for Thom will be King 4 when the plasalenn is arecome. To This is united The plas relaps, which 5 figurly meters bod elap. Then The Juspa she which is The introduction to the IsSpeak (352) - and the repetition of The which isso, of God- whe row up - be King !

The making of God King through the mediation of his instrument this The philosophy of Jewish his tory. This necessarily causes with it suffering. 3/30 The 130 Mich is introduction to The stip has been removed to me daily service because it was so grand. This prayer has both particularistic and universalistic passages. The Union Prayer Book has erased The Jormen - but This is unnaturel boasting is burnan. It is a mark of pitality & life. We are not like other peoples- and our lovel is better. after pulso to Isoste , ame undo were left mit, which are atill present in Soffactic situal. lat, riel 15 th die pland por loss pillonen pos This phrase was construed by Jows Mrsugh all ages as Jesus - so finally the rabbis got together and left it out. anyhow, even if you leave This out, The intention is dean - There is no other bod, altho this was not The intention of the author to debunk Manuty because he knew nothing about it - neither South who mate The phrase no Raw who united it. 3/1 /2 133 (A Ab) is against forlytheir end later against years. Reman said Helsed monotheir was as colollers and monotonious as The desert. Dit learner is a pluralist - what's one sume of fulking about one god when it's not true ! The aband emphasis on oneners, except in The functional sense of integration, must be understood properly - or it is abund. The flues where chosen arbitrily - love is blind - the destiny. and suffering is a mark of love. and if we were chosen. Therefore we jews hope to see quickly the days of God come to earth; and we hope to see The idolo (Jeans) wit of. The hope is That These connect illess in Theology

Buer Stilden - p. 131,132 Yaritz- p. 201 will lead to better behavior. Built is the author smeet? Is There a conclution between cognition of one true god and better behavior in a morel sense. Does change in Theology mean a change in heart? The Ti'de assumes tot does. Because when They will recognize the one god - They will take uppor Themselves the yoke pla Hap'l ZALSIN IN ML. Two Themes (ever) we are better man The others. No mock modesty - we are better, and we have to prove it - we have to make god (mis) come to the world. That's The only meaning to our history. on alibia albor , eccleta , nidita me 3 from Trich Titim - Nevia 1 " Truh In alstat at pays you bred, Know every Thing which everyone does and you reward and punich accoldingly. This is very difficult to conceive. But if we don't agree to some form of This, Then we are atherists no gustie - no gulge 1"2 x'd 13 x'd That's what niebihe bays. Question is : how to make a recolution between the religious naiste of alloss and

The utles extreme of alterism? No bod - The anything goes all we can say is This: There is no feromal bod who will pay of But in some balf-blind, spumbling way Stonyo pusmit selver we Think it adds up to something. It has the . On we all go many. 'se xhows allo IPAS Alenn The will will be perfected while the Kingship of God In logoe, This association of ethica with true col is a non-sequific but for religion it to a great reality. This is not homily - it is doctrine implicit here. Idol-unshippers are by definition end & back (which is logically incorrect) - true-god- unahippers are good. Zichnonoth slong Values dare not & will not be lost. Effort connot be lost - it adds up to Something This is a belief in book. This AU1005 has a meticulous suptem of bookdeeping - which is difficult to concerno J. But on other hand, good & wil cannot

be just evaporations - They amount to something, and if your don't believe it Then you're a otherat. There may not be personal actiontion - but There can be no forgettay in a cosmic pense. It all idds up. There must be concervation of heroic efforts They cannot be evaporations. Martin Buke has notin that m annuevery of creation, whole world reverts to original condition and its renewal defends m mens action. Cristence is not just a right - There are duties attached : - creation also means renovation, elah MARL all NOSA ON DIA which depends on man's behavior on his sides I a man does saler on R.H. he keeps The world alive. Renewal of creation takes flace on this day Mrsugh The renewal of souls. Souls are placed in judgment. I only can fress through that trial They are renewed - and They are renewed if mey can confers Their sins and put them away. Repentince is a very of escape puriled for man, is one of the Thing nearly even before the world.

ideal of Den Tag ideal of Kloss pho German Jeinich Kapana In the willow there is much talk about individual reprinting - about bod remembering. The clue is the diso with which Goil scale his bargain with Noah and ababam and all history. In This coamic sense but not period sense does This Abbes make sense. poli 1378 (p318) that the atting power in Gudaism which The crucifician has for Vians. But we dedn't coplant it. There are provages tits per 270' NAS. Shjarth, Shopen blow at Sinai - The most immense went in history - revelation It will be blow at pession is time relemption. When bod blows Shofar in The future it will be redemption for all mankind, not only the Jews.

Lawrence - Fantasia g Pre Unemactors (42) You Kippur 4/13/43 Ulso called 221 lin/3. Only day in Jurish year which has services all day. also services are distinctive in respect to The unique Neitah Confession 1/231 - is renique. her. 16:21 paper sat, connected with ancient primitive returne. Three terms used in This child, \$ 580, 5'k GD. and The earliest frauch for the confession simply states 1/4 noca with, said by this Priest. But this is not confermin used today - our is more complete, fuller. It take place in amida. The place of confermion shifts + when individual reads, it is at and of 7 benedictions : during public repetition it is in mildle. This is in Xoma 876. Been 414 - Block 383 - The essential words of confermin are last mice Isask fale . WAGA. This is followed by a detailed, formal confession WNER - which is welled the 1613 131 (amall imposion.). The also the in the life confermion. The alphabetic order of the Linth is not artificial or studied but is very stel. (Cabalistic explanation - Baen press who will se of) Next & j'alder 1/30 whates must bod is true and men is the sime lassage 33 831 rale - shows God public into The depths. over grave of Unknown Soldier it says "Known only to God". 162 331 - chambers of womb. Then begins the public confession - where every man conferrers for everyone else for every in, for man is capelle of every me of these Things, and is confessing them not for finisely alone but is taking prem on himself for theis. This is true religion - like Jeans, and like The feisch people for the rest of manified.

The her for is result of long growth well instains alphabet price over - 44 items. Rav Amin had mele of unched in very general terris. muspre, mine War welt agen is pup vilate (p 387), for man is a hating animal, who invents reasons to applain his hate. The singh Is however, are very old, because They presuppose The Temple situation. Deantiful prayer '25h. Rub out my sin, but not with afflictions, is The pitiful last line. (389) asile from the informin the amile is same as on Roch Highmach - including all The official moethins. There is even Y.K. paragraget is Isit 10 The listingtive hothing special to be said of the amida, of the thread. The Neilaha bas The Y.K. mood - it is solenn how, everyone is truck toward the col. In Ample day there was a pisse which - closing of gate - every day. Now, it remains only a mis me accasin. It is The provide - how of scaling. Ofter the JACK, come two proceases -31 prb arie (p. 411) - God has beloch us to confeda, has taught us have. But appen all, shat are we? We let susclues ask This question only once, otherwise life would be imparible. But in The most of 2/45, we ask it. (This sad question was taken over into Rine, 0.8 tother But not Javo doi't gray it - They begin aith CACK SAME

43 The second facage begins with a great senstence. she child all she Thin hast recognized man - he alore can stand before Thee. (See Breis notes 437) Man is a small god importing the great me - a partner or an emery, able to help or hindles god. the Ko @ Since YK is a fast day, white are said, as mall fast days. The p3/pa 230 besides + 6/2, constains The ruited of the stiph Priests activity in The Ferryple (59-108 in Synagome Service) also accounted with YF is for Willie 3 which has nothing to do with ilea or litury of YK - but is a personal metter involving absolution from vowe. In some record around 7-5" cent , desfate tremendous offersion it got into frage book. Not in Bab, because barnin were Juga book. Aproad to it. Nijmal prays dealt with mis of the past year. But in Sephandic ritual, Robbern Tam changed frimula to refer to vows for year to come. Rol Nidre has been basis for accusations That Junes intend to default on all business vowe, and give Themselves religious parction for the lefault. This is obviousf ridiulous because This prayer has nothing to do with mainers rows. It is so remote from YK, has nothing to do with it, and is for to mean destanding That it wild be changed - and Ps, 30, leaking with frigiveness, could be meeted. The words of Kol Nidie are abaundly inclevent.

Believing in God and being years are mert to impossible unless There is a genuine appeal to honesty and comage and chivalay. To speak of omnipotent and anniscient God just doean't make sense. How These guys an do it every Friday is a supply. Would is not run by a master Spirit - but hoken into two parts. God is refresented in much the lessen part - There is as much eirlas good. Religion is dramatic attempt to help but grow. you cannot be chosen in This world males chosen for suffering - and here again is The struggle. Without This high sense of chosensers, being a few is a fantastrially gestroque muisance. ١. God is The sum of goal men and the pource of goodness in These men. le growing bolt & a god who is to become One et me end of theme - a god fater to struggle against me anti-god. They have Their Jeans - we have the Jewish people - both suffering reasons servents. Summation: The choosing God and The choase people both are forced to struggle - are having a hand time.

February 24

PRAYER COURSE

Siddur is greatest single Jewish book - whole meaning of Judaism therein. How about Bible? As much of Bible as was assimilated in living fashion by Jews is contained in Siddur: words, phrases, verses, chapters. Whole mood of Bible has been woven into Siddur, explicitly and implicitly. <u>Aids</u>: Idelsohn, Abraham's notes, Louis Dembite "Services in

Synagogue and Home".

"Der Judische Gottesdien[st", 1913, Elbogen.

1. Baer's " Siddur" with notes - impeccable text and

- 1868

- 1845 - Landshuth's

notes.

2.

notes.

Javitz ,(pub. recently in Berlin
 1922) together with (1910)

Various Rites

- 1. Ashkenasic
- 2. Sephardic "Book of Prayer", N.Y. 1936, De S. Pool

3. Italian

Prayer is , replacing the sacrifices - as three daily sacrifices - so three daily prayers. Basic is , whose core is which is called .

Heart

(8) - 53-66 - most important and oldest.

(2) or - 44-53 - next in importance. Prayer began
 with - it was the call to prayer.

Five great divisions of prayers

2-16 - Tefillin put on 1 after this section

11-15 -visually skipped even by picts.

verbal counter part of sacrifices.

meditation on

19-43 2.

can start here if late to Shul.

Verses of praise - up to end of

comes at end of this. (Kaiddish discussed

in Abrahams XXXIX) DOXOLOGY

After study of any sort

The Kaddish was recited.

3. 44-53

4._____ 53-66

5._____ - personal Gebet 67-109

All prayers conclude with (taken from R.H. Musaph)

as another great statement.

Long said on Monday & Thursdays

short one said on rest of week. Scriptures also

read (81).

But when you pray at home, the whole is not necessary and a man ends

with the (93)

N.B. The Basic minimum is the:

- (44)
 - (53)

(93) and after the the is said (94)

contains statement of needs

Prayer is as deep as life itself, not to be refuted by any rational considerations.

Prayer is the cry of life for help.

I.

-main content is (48

-opening words of prayer (44. This is commoner name of two.

are piyuttim, liturgical pieces of middle ages which can be inserted in at will. one consists of three sections:

1. Dent. 6, 4-9

2. Dent. 11, 13-21

3. Num. 15, 37-41

-following one starts with 18 adjectives stating how good the one is and we intend to keep it. Mishna Berachot¹,² says that morning one must be preceded by two benediction's and followed by one.

Preced: (47)

(48)

Follow (53)

First

Second

Following

This shows that this section of the is as old as the Misma.

-3-

The old was mere a call and as such had no response - but later when the was no longer a call but already part of prayer, the long responded.

In which is taken from Isaiah 45,7, the authors of the prayer refused to acknowledge God as dreator of evil, which was Isaiah's response to Persirsh dialism, and they changed the word

order of development:

wasn't prayer but a confession
of faith. As there was need for prayer in form of petition
also the came fter. Then, since was in morning,
bededictions of light were added, and finally the
Thanking God for 1) the Torah 2) giving the Torah to us. Finally the concluded.

Light and darkness are symbols of good and evil (esp. to Zoroast as who had two Gods, Isaish answering this says God love) created evil as well as good. This is terrible - if God created evil He is a devil. Isaiash said it as a tour-de-force, an act of defiance. But religious men repeated only that God is good () So authors changed

to win over all the evil forces. That is done in the bloody process called human history. Thus it cannot be said openly that he is not one now because that would be heresy- but it is simplied. The act of unifying God's

. God's unity has to be achieved in the show fight

-4-

name describes the uphill fight, for which good men shed blood. He who believes that God is good is a mono theist only by hope -God is at the end of the horizon and has to be made good by human heroism.

Sustaining the world is an unceasing creation renewed every dawn - this is a profound deepening of creation as so stated in Gen. I. (Yavitz's Siddur - pg. 51) quotes F 37 commenting on Is. 66,22 which is naive hope for world renewal under messianism, where p30 says there is constant creation)

),

The orginal prayer went from

perhaps preceded by penultimate

From

down to

, then

is totally new - deals with Kedusha - that hosts of angels daily surround the throne of God and sing his praises. (occurs again in

). On angels consult Abraham's

wherein : 1) angels surround the chariot of God (); 2) angels: proclaim holiness & praises of God. .

This is gorgeous imagery of Babylonians mystics who rose in the period known as

They introduced

This prayer practically forced on Falestinain Jews.

Later insertion. Some angelology prob. borrowed from Bob. and Persians.

(Ezk. l'.for various kinds)

Mystics trisd to find God through intensity of hymns.

oldest Siddur - Rav Amoram 8 or 9 c., (quoted in Idelshon, pg. 89) wherein the mystic describe the embracing of Jacob by God whenever the

is said. This doctrin is late (8thc) and exhibits mystic sultriness

Then since every prayer has to return to its original thought, there is a repetition of the line and the verse continous to

Then what is this next sentence, inserted about messianic period?

probably brought in by temptation. of

Sephardic ritual doesn't have this sentence. Jewish mystics lived around Rhine, thus in Askhenazic ritual, the sentence crept in, while Seph. has older simpler form.

2nd Benediction -

In Talmud it is called In evening prayer (130) it starts but they are same. Called most beautiful prayer in all liturgy.

Yavitz, P.56 - whole Jeish doctrine. Union Prayer Book, by emasculating mention of Falestine, also knocks out Messianic idea, for return to Falestine carries with it idea of eventual salvation, and together with this comes salvation "XXX of all mankind, for when Jews" troubles are over, so are these at the rest of the world.

Also U.P.B. uses Singers' translation of , which is gross error. (47).

While the Hebrew is already truncated, the English is even further mangled.

The is intended to lead up to the of the This is called -integration of heart with God. Also it is the process of making God One, at a terrible price - and martyrdom is called or . It brings to mind the bloody trials necessary to achieve this

Thus by association there is the request for the golden age of the Messiah when so much bloodshed will not be necessary. Bring peace and the age when martyrdom will be finished. Finally, thanks for being chosen for this suffering. Choseness without the willingness to suffer is mockery and braggadocio.

This is above is order of motivationon of the warious themes of the

Then we come to , preceded by the , which is said privately, and corresponds acrostically to . The counted the words in the 3 parts of the (

) they got 245 words - but they wanted 248 because there are 248 and so they include the 3 words

which the others do not say. He says them aloud.

Shema made up of verses from Bible. is most important. is next. The response was already used in the temple - () - Fg. 72,79

Originally this entire section, which was originally the entire prayer, was read responsively - This is the meaning - says Elbogen, of the term

-7-

,used in the Mishna.

Originally, the was preceded. by Decalogue, and the consisted not of 3 parts as now, but only the first part. Decalogue differed () for various reasons. But continued in Egypt until 13th C. This is prob. the core of the Jewish liturgy.

Second section of contains naive doctrine of retribution and reward. If Jews disobey, God will close off the rain from them. At time this was written Jews all held this doctrine - we are now tragically sophist icated. It was included because certain sections at beginning and end of it are similar to first section. There is repetition of words and phrases. This is next oldest.

Third section is prob. latest to be added because it was taken from earlier book. The last verse is impt. - points to liberation of people and its religions significance. This is the formulation of God's purpose toward Israel. Therefore this verse was added. But later all these verses were used as basic for Halakic development - in first & second section, they attributed to them the tefillin and - so where do they justify the use of 73/75/5? Of course, in the third section, where they included therefore the verses having to do with

This section ofter I is known as ______ from last : Then comes the ______ right after the ______ - the same in all rites, showing it is very old - and reaffirming with 16 beats the belief and faith in God. The which you have just heard

-8-

is ok by us and for our children and for all generations - we reaffirm it. They can't say enough - again & again it is repeated.

Double name points to two phases of this long prayer. point to two first paragraphs - which correspond to first two sections of , and the corresponds to last section of , the , dealing with the Messianic time. Since there is mention of , in last section of , there must also be this mention in . Another rabbi says that's not enough - must also mention , acceptance of yoke of heaven. And Third Rabbi wanted mention of slaughter of first - born. Three strains in

SHMONEH ESREH -

were there no petitions before ?
were-but all private and not given to public utterance - after the
or after , there was period when people stayed
behind the uttered all their private individual prayers. Then these petitions
became congregationalized community prayed for same things;
and then the period of petition was pushed out by the and
made to come after the . From that position two they were

removed because all prayers became communalized.

Some of prayers presupposed destruction of Temple, some are very old. No doubt, therefore, that both traditions are true.

3/30/42

-19 not 18. First & last three present all time. Middle group on Sabbath and holidays varies.

is prob. last one - refers to -may, be final cutting of tie between Judaism and - prob. about 1st Ce. #10 seemingly presuppose Diaspora - post-Temple. But this not necessary s0 - there were disaporas before 70 CE.

#14 also presuppoes a destroyed Jerusalem, but earliest forms do not presuppose this. (old form **discovered** by

#17 One part implies a destroyed temple; second half assumes existent temple. oldest form of this benediction assumes latter. (Prob. The oldest.)

#2 however is datable - refers to quarrel between ph. and Sad. in re resurrection. very early

#9 clearly one of @arliest - presuppoes Jewish peasantry, filling soil, etc. Prayer for good crops.

#17 and #19 contain petitional requests - which is out of place where they now stand.

Thus no conclusion, except that final the on may have been gamalies but roots certainly go back very early to temple Calt 14,17,19.

First three and last three are very old.

Manner in which present order was achieved:

Many prayers already extant at time of redaction = 14,17,19,4,5,6,8 etc. Felt that introduction should be eulogy and conclusion thanksgiving. Did just three & last three ever constitute entire ? Not likelya) prayers used for weekdays not likely to be taken over on without change b) These six are not not in the true sense; c) never find these six by themselves.

Earliest form was these six with middle section of simple in same brief abbreviation. Shortened from (67) contains

, This form is late of course, but indicates that there could have been an early form or short version before present was composed.

What does man need most? Health and food. So the is prayer for health. Trouble is primeval source of prayer. Next one #9 is also among earliest - prayer for food and good crops.

#4 is remarkable. No litergy in whole world contains prayer for knowledge. () Desire for this knowledge is to know the law.

#5, #6 represent morel of Psalms.

General prayer about Jerusalem

Petition for prayers to be heard

Acc. to Elbogen these 7 represent first one, all united by single benediction like the , not each possessing separate as now (later form).

These above are of personal character. These 7, plus 6 before and after, were early core.

Prayers of national character:

Feriod from 200 'CE - 100 CE was summarged with great events. Impact of outward events (Antiochur, Maccabees) on inner sensibilities of Jews produced Jesus Christ on one hand and Jochana Gen Zkkai ' Mishna on other. Mood was apocalyptic - immediate expectation of Messiah. This mood has passed and its literature has been written off by Jews because it produced Jews. Latter Messianic thought is pale and diluted.

National benedictions were once glowing words - full of fervor. we now approach them as lava grown cold. Ezekiel has repeated Majore -God is King, scattered people recollected, wicked punished, city rebuilt, etc. That line of thinking is found in national prayers still in apocalyptic mood.

#10 - trumpet now dead, or dhanged into mere Zionism. Gathering of exiles #11 - Messianic - is day of judgement when wicked will be punished.() First part could not have referred to any actual judges, for Roman rulers would not have stood the insult. It too refers to eschetological things. is. 1,26 is messianic source of this benediction. Funishment of wicked(expanded in #12)(Ezek 20,34⁺⁺)

#13 is reward of righteous.

feels these three were together

#15 (146 originally) also comes in on this national prayer list. It is the very latest - rose in ^Babylonia.

Two prayers remain #7 and #12, the latter of which is already decribed as late.

#7 is difficult - is in midst of personal prayers yet seems to be national prayer. The hostoric occasion for this is not apparent. Language is too general.

On fast days there was special lithrgy, beginning with and ending with . It was a long prayer. As times continued to be bad. this special prayer for past days was taken in to the daily lithrgy. And witness to this is that after this #7, the reader reads the

(61) in repeating the

#12 should not be called

but

#15 - when Baby. schools became more important than palest. and became antonormous and divoided from Fales., the wrote this (5th C.) to remind them that the Messiah would spring from their seed. The Resh Galuta claimed deseent from David. Elbogen says this is latest, and it is palusible.

#12 oldest form - was addressed to and the words , were excoriated by name. very embarrassing. Schechter pub. this early verison in the JQR 1898.

It being a prayer for a special occasion, it would prob. have lapsed when the occassion did, but since Gamalial wrote it and the was redacted at the same time it became enshired and later had to be glossed over. Slony likes the old form and wouldn't take any of it backand Hillaire Belloc is a son of a bitch.

Early xians wounderful Jews - went to Shul had no prayers of own (not single Xian prayer of first century) - little extra belief about Jesus was so periphal as to be of no account in distinguishing them from rest of Jews. If anything they regarded selves as truest Jews. No occasion for Jewish-Xians to stay away from synagogue - end no reason for Jews to take humbrage with them. They even served as readers -

After while tension did arise - as Jesus began to be deified and prayed to. At that time, Rabbis decreed that no uttered by

could be answered by unless you had heard entire

Other reason for hostility appeared.

 Some of meaner Xians began to denounce old forms so that word "informer" delater, , also called These words got to be synonymons with Xians.

2) Destruction of Temple was object of grief and locus of hope for restroation for Jews - for Xians the destruction was not locus of hope for restoration for Jews - for Xians the destruction was not locus of hope but visible indication of the finish of Judaism. This was point of hostility and hatred.

Became necessary to look for device to keep Xians away from synagogues because that was meeting place for Xians. All missionary work carried on among Jewsl Paul always went first to synagogues in Jerusalem. Connoth Singria etc. Rabbis introduced the in order to keep away the Xians. wrote this at request of Gamaliel. There is ruling in Midrash in re this

with regard to all mistakes which the reader made the cong. was to be indulgent - but in re this prayer every word was to be clearly and loudly pronounced. So if reader was Xian, as was common he would have to pray Vo. self or else leave syn. And other could not showd listening to it and say at the end. So it was helped they wouldn't come either. This was definite instrucment from Jewish side to make the break clean - as Paul had alone from the Xian side, less honorably.

Best place to insert this prayer was right after the #11, when there is tak about judgment of the wicked. All words about one wicked, actually, were taken out of #11 and put into #12, to refer to the Kiams, the Roman Empire () and then, **Contrainy** wise, as these

deserted Judaism, and deserved the judgment of the wicked, so in #13 there are those righteous and pious men, even the proselytes

, who deserve the reward of God. When the Jew turned Zian he was a bastard, when someone became a Jew, he was honored. This was at time when Jews were great proselyticers - 1 out of 10 in Roman world were Jews and half-Jews.

The circumstances occasioning this existed from 80-150, and might have lapsed later, but it was

-14-

also redated at the same time, so it stayed in. And it stayed in places **1 KK**e Fostat (______) so late as 9th, 10thC. Gradually became reduced in places where it was too dangerous to keep it. 4/21/42 Kedusha + the mystics who brought it to

The fore

Most single important dotology in very impt. to have a in order to say . Twice a day and on three times.

In several respects, it contrasts sharply with rest of prayer book and **RESINAL decion**: in use of angelic choir as mediator, in use of ecstasy and esp. redundancy of words of praise (characteristic of mystics), in interpretation of God as overwhelmingly glorious instead of being **God** of living religion, i.c. father.

There is present in many places of Siddum the influence of a group of mystics, the , in Babylonia in Gaonic period. Chariot is image employed by rabbis and mystigs both to indicate visible glory of God -image borrowed from Ez. 1 and Is. 6 (1-3) is seat of glory surrounded by angels, seraphim, etc.

The had last great influence on Sidder - introduced alien mood, yet acceptable. Mood more ecstatic than ordinary sober religionity.

Kedusha introdudåd into Third benediction. Connecting words between three biblical passages make K. out to be antiphonal songs. The was also put into the Sabbath mose (228) during Byzantive persecution when officers forbade it in the ordinary and it was hidden in the Kedusha. But it doens't really belong there - it simply hund on by inertia. One Kedusha in the

(45-46)

" " end of with Aramate translation called Kedusha De Sidra (Abrahams notes on pg. 73) pg. 90 in Siddur.

Thus, three Kidushot - 45,55,90. Who were the , what was theri mood, influence, etc.? Ph. Bloch in monatschrift 1903 - series of articles. Siddur of RaV Amram (Gaon of 870) has passage descriking aims and influences of the , in private devotion (19-44) up to , which is call to public prayer. In R, Amram 4a is this prayer - even naming the as the blessed ones.

Yellenik pub. series of volumes of old Midrashim called , and in wl. 3, 83-108 is treatise called , on the subject of how to get to God, how to become a mystic, a handbooke outlining the technique. Jews had their mystics (as a leaven) and suppressed them (as being dangerous to practiced living). Without mysticism there is no religion, but if allowed to become more they threaten life. R. Amram's prayer contains passage from this handbook, which also contains songs to be chanted in order to reach

(Entering was earlier version - Talmudic image which became in Gaonic times).

Jewish mystics, unlike greeks of hers who were forbidden to tell what they saw in the performance of their mysteries, are enjoined to communicate to rest of Israel ever thing they have seen. Hence their finsistence on the inclusion of the Kedusha. They never beheld God himself, they observed a "pathos of **distance"** - They observed a chariot in which there was - a seat of honor, and groups of angels in ranks.singing hymns and angelic choruses all on a scale of trementous grandeur. In the of the we see as the <u>angels (227)</u> homeon being repead the same Words on the angels (227) homeon being repead the same Hai Gaon(llthC.) in his in response to a question about

, explains that all mystics have a procedure to stimulate

the

to esctasy. (The P, sat on ground, with head between knees sinking to ground, singing prayers in with a monotony of praise - they were drunk with God. Sight and sound disappeared under the influence of the auto-hyphosis of these songs, and this sense of getting to God seemed to be a sinking and a falling away, hence term (says P. Bloch) Fasting is required, head must be between knees; he whispers toward the ground many songs; then he beholds the inside places and the P halls and he seems to be entering from one to the other, beholding what is inside.

In Dan. 12,7 "life of world" This song of the mystics

is still extant in the YOM Kippur littergy. Has a typically ecstetic monotony, of people drunk with God - a <u>cumulativeners</u> which sober people do not exercise, and a <u>manner of gloryfying God</u> through direct epithets, not through praise of his creations as is manner of Psalms, and a <u>multitude of</u> <u>angels</u>. Wherever any or all of these tendencies exhibt selves in Siddur, those places have been touched by the

How did they get into Siddur? Rabbis tried to prevent them - people wanted them - they got in at the interstices where the real prayer service gegan. At end of - in the (43) there is an extravagence of expression ending in the N Phrase

Then comes the Kaddish - called It is in Aramaic, pronound ced after reading from Torah er after Agadic discussed intended to inspire. Kaddish originally ended after . Then came the who were interested in Hebrew and with their immense cumulativences, start in - lapsing into Aramaic again in the middle of it. to So the , are creeping in/the prayer service gradually. From the Kaddish it got into the ., then into the

Through their hold on the masses, the mystics compelled the rabbis gradually to allow this mysticism to enter.

-17-

In the third benediction - there is evidence of the conflict and compromise between rabbis and . The term therein was considered by the rabbis to be the Israelites - were considered by the to be the angels. In the and in the - there is the same

4/28/42

superabrundance.

AMERICAN

Kaddish -

Dore of K. is great response:

This was regarded as greatest of all hymns. Rega called it one of pillars on which whole world rests. Reba called

this gives clue that the hymn was said following a regular Agadic discourse, which always ended with consolation, pointing to messianic days. Furpose of Agada was always to keep up spirit of people. Thus proper conclusion, either by preacher or congrettion, was the , which reaffirmed that the world was all rights and God was all right.

Next came the which is the religion-symbolic way of saying that the world will be all right - it is created according to God's will and the end will be the Kingdom of God. Foter Noster is repetition of as Jesus heard it when a boy - it is very old.

These two are the original Kaddish -

The moods out which the Kaddish was born are focused in $\pounds K 31-38$ the great dreamer - 38, 23. after the visions of a restored Jerusalem, has the words - and the **KIX** Kaddish is a reminiscence of this verse in Ezek.

This K. was not used liturgically in the services -- but as conslusion to discourse. Must have been early --1) simple language 2) no mention of destruction of Temple 3) known to Jesus (Matt. 6,9-10)

In liturgical use it is found 5 places: 1) Half Kaddish, closest to original form - 43, at conclusion of

right before . This form now used chiefly to mark end of sections within service.

2) 92 - recited at end of orginally. The came later. This is same as orginal with additon of paragraph which is a prayer for the hearing of prayer. This marks end of

service.

3) 94 - Properly speaking the should of concluded - but late in Middle Ages, when the mourners kaddish was introducted it really conluded the conclusion. The only additions are at end.

4) 103 - recited at end of rabbinical study, esp. by mourners,
 but not necessarily This is analagous to very orig. use of Kaddish after Agadic
 discourse. Distinctive thing here is and their students,
 all interested in

5) 462 - recited at furneral. where dead will be resurrected, along w with other messianic features.

this verse in Ezek.

This K. was not used liturgically in the services -- but as conclusion to discourse. Must have been early --1) simple language 2) ho mention of destruction of temple 31 known to Jesus (Matt. 6,9-10)

In Kaddish first appears in three places -- nothing to do with mourning. In Rav Amram use of Kaddish stands essentially as today Thus must have been formed between 600-900. (De Sola Pool's doctoral dissertation on the Kaddish is good.)

The was added by the in mystic ecstasy -- and the original short Kaddish was thus expanded. (f. "amen" - Abraham's -xl)

Kaddish - Mourning.

In connection with sitting Shiva for the week, at the end of week the mourniers recited Kaddish. Some say that passage was introduced at that point -- for that one day at end of Shiva. And final conclusion -- putting Aramaic into Hebrew (Job 25,2)

Primary source of eschatobogical ideas -- hallowing of God's name, bringing of Kingdom of God go together in Ezek. 36-38 with resurrection of dead. So there comes to be a mystic association of the Kaddish with the dead. And not mere saying is most kimportant -- but response of congregation . This sentence did the trick -- insured a future life. There is a magic potency in the sentence. Kaddish ia am recited in order to evoke this response.

Thus there is bound to arise a sense of obligation that the children must say. The Kaddish and the congregation must respond.

In Germany, after Crusades, custom arose to say Kaddish for whole year after death.

We know it is late custom because early books (Vitry) don't know this custom. At beginning of 15th century the Jacob Mollen living in Mainz (where originated) writing coined the word yahrzeit -- which goes beyond reciting Kaddish for one year, and adds Kaddish om every anniversary.

Reciting of Kaddish is not obligatory -- not in any codes or law books -not in . Marvelous example of how a defies all. Natural piety thus proves to be far more potent that . This habit of Kaddish, Yahrzeit, Yizkor is the most enduring of all custome -- is the last to go, although not even a .

Prayer-Book

Misc. prayers following (55-94) Singer 67-109 Idelson 110 - 118. Abraham's notes.

These prayers are unknown -- There is a reason. Most of them intended only for congregation prayers -- and since most Jews don't pray in congregation -- but pray at home when they come to the end of they say and let it go at that. Secondly they are heterogeneous and misc. called from different sources. They are important and touching -- something tragic.

General name for these is or in singing . This word means prayer in a quintessential sense -- pouring out the heart for private needs. It means grace -- occurs in Bible - a real outpouring of the heart in petition. Dan 9,&3, -- end of book: 9,20 Ezra 9.5 Neh. 1,4 -- These passages are early pattern of what is meant by <u>personal</u> prayers.

was originally that place in service where, after congregation prayers had been laid before God, each individual could pour out silently and spontaneously his private griefs and needs. That was original meaning and function of . Both East in Temple days and when temple was destroyed and synagogues took its place. In Temple it took place after the Tamid sacrifice -- and in synagogues after which is the spiritualized Temple service.

Though that was the place for spontaneous prayer -- the tendency was for spontaneous prayer to be replaced by written prayers, hence stereotyped and chrystallized. But at the same time effort is always made by religious genius to reassert the real

. In recent years the great Chasidim are the exhortees of private prayer. in

Elimelech of Lyzewk Levi Yitzhak of Renditichef Nahman of Bra

in Yiddish not in Hevrew -- anywhere, anytime you feel like it, better at home and alone. So the spontaneous prayer hasn't died out.

Theoretically there should be no ent to spontaneous prayer.

Danby, Mishna, 589

Mishna Tamid, 7,3

gives wours of in Temple service Ben Sina 50;16-21 -- same thing.

Whole problem of serving communal and individual needs. (Look up notes on Priestly Blessing 65:5:53

67 is used only 10 days during year. Mere presence makes it familiar. Deals with suffering man and Israel - extending in various verses from Akiba (2nd C.) to great Crusade persecutions in Germany in 12th and 13th C.

Towards end These are from Crusade slaugheers. Never recited on any glad occasions.

70- Tachanum itself begins with either long for Mon. Thurs. (fast days)
70-76 or short for other days.
76 short one begins here

79 mdeieval peyyat

is not part of the Tachanum proper, but a kind of Litany. The joint phrase is found in several places -- including the . This was intended originally for the 10 days of Penitence - but later came to be used at any .a. There were many of those. Each sentence is a careful expression of a moodl Several composed by Akiba. #2 - possibly directed against the Roman emperors.

#9 - shut up out enemies.

#15 - givexessperfestate make us return to Thee

#16 - give us perfect health

#21 - very worldly desire for food

#28 - even more so #32 - don't send us away enpty-handed.

- 21 -

#36 - 38 - act for sake of the martyrs

#39 - avenge vefore our eyes the spilling of blood.

Long Tachanum begins with exact authors unknown - various legends. Z - says 7th century under Frankish persecutions. Someone else says under Hadrians.

Important is the <u>consciousness of guilt, sense of unworthiness</u> cf. first phrase in It is moral genius to be avle to take on oneself the sins of the world. Suffering servand and Jesus. Intrinsically Jewish.

God is being told what He is otherwise He might not know. Man makes God in his own image.

Theme of para. 2 is in words - "lest the Goyim know that you are God and take pity on your people your inheritance who are ruled by the Goyim."

Para.4 says that God hears the prayer of every lip.

P. 5 calls Him a . They call Him lots of nice things. There is a bigger jump between man the religious lover and ordinary man. the animal and the highest ape.

Pathos in last few lines is terrific. Full of paradoxes -- bitter sarcasms.

P.5 6 You God have the righteousness while we get the shame.

P. 7 Don't forget us forever 0 God vecause we trust in You. How long will Youn strength (people Israel) be in captivity?

Following Ps. 6 which is short Tachanum come piyettim - late medieval.

Real people expressing real sentiments -- "we ain't forgotten you -- please don't forget us."

You promised us to be a great people -- now we are only a handful.

The Tachanum ends with the 13

great and tragic piyyut & trans-rational mystical interpretation of suffering .

constant reference to the - the little flock left after the continual annihilations - and aside from the external destruction there is also internal. Thus Israel is always a .

of all . We are the od xonrwmpr - filled with sorrow.

Then follows the ordinary . Important words are - This is the Jewish messianic hope - taken into core of Lord's Prayer. "Thy kingdom come."

The sentences at opening of wk. xindxii: Thunder First is primitive tremendous awesome - God of Thunder, savagery - concentrated, so to speak, there in the ark.

Second is late, fused with the early in adroitness - The early to be chastened by the late, and the late to receive body from the early.

In the the term the footstool - probably refers to any synagogue.

As the cover of the is taken off. the is the revelation of the and the prayer strikes that keynote - "may his kingdom be revealed quickly"

The the three are called to the - and there are recited verses about the character of the . As the comes up, everyone says and attests that every one who has cleaved to the Torah is here alive today. This is literal, not spiritual. There is **XNXNX** a consciousness that the Torah has kept them alive.

If anywhere the notion of chosenness is central and focal it is here in the before the . The Jews are to be the protagonists and the bearers of the Torah - a basic notion. We are given external life to guard the Torah.

Those who have escaped some great sickness or danger, ask to be called to the Torah in order to say, after the last the famous "Gomel-benching."

Then takes place a ritual-great and serious uomparable to the holding up of the Eucharist - the holding up of the unfolded Torah scroll. It is called an providing spiritual but also material benefit

(Jews oscillate between temptation at cowardly self-denial and between greatest heroism: between Elisha ben A and Akiba.)

Then there follow, but not on Shabbas, ce tain prayers #1 - to return the Shechina to our midst #2 = again a prayer for the #3 - to keep alive among us, wise men #4 - good news .

The company, the house of Israel - whenever they are in trouble - protect them and redeem them.

God called here - This is anti-pantheistic term. God is the space of space.

24th Psalm contains description of good man - who can ascend to God - then ends in the gorgeous triumphal entry words as the Torah is being returned -"Lift up your heads, 0 gates."

Ps. 145 - acrostic with J missing. God is in and a .

Next is Ps. 20 - The Goyim rely on arms = The Jews rest on God. They will fall and we will prevail.

New Strain in Tachanum

Jewish liturgy goes on premise that a prophetic lesson is necessary at each service. is long, so here this lesson is confined to two sentences.

A redeemer shall come -- and God will never depart from Israel.

After this there is another supreme sense of religiousity. Included here most probably for late - comers. Not a ritual act and not recited in unison - hence called - probably a K. in connection with the and fact that it is in Aramaic, shows it is for peasants who came in late.

There is another prayer, not sufficiently marked off from the It begins - keep this in our hearts.

And the other begins praised be God who separated us from those who are in error, i.e. the Christians and the Moslems and everyone else.

This is followed by the complete marked by . Probably orignially used to mark the end of the mourning service.

have redeeming efficacy - "pull" in Heaven.

World rests on the saying of the by the congregation. Gates of heaven open up.

Originally found in the service for . Introduction to the and . These prayers were redacted in the 3rd cent. Are known as

by

Mark of the ever present and continuing religious genius of the Jew that he made the the concluding prayer of every service. 13th, 14th C

Two parts:

1) chosen

2) ansurance that some day God will be the sole God of a single mankind. Concludes with apocalyptic references from Zechariah

After the , the phrase - they bow to a God that does not help - was left out. Altho found in Isaiah and composed in Babylon where there was no Jemes persecutions forced its censorship for fear of misinterpretation.

Then:

Finally - intimation that God is not one, but we must struggle and give our lives

to make God one.

written by Yehuda ha Chasid, influenced by Eckenhardt ant the mysticism which flourished along the Rhine.

more abstract and philosophical. True mystic - Religion and Eros are close.

Can pass easily from most naive anthropomorphism to greatest transcendentalism.

Prayer for - not inclusion of economics in prayerbook.

made over bread and wine - borrowed by Church - CF sacrament. Ten Commandments

Thirteen Principles of Faith

Yigdal - poetic version of 13

Yet Judaism has no dogmas - beyond care of God, Israeh and Torah.

Impolite in deepest sense to ask a Jew whether he believes. Cf. Schecter, I discusses the 13 in his commentary on the 10th chap. of Mishna Sanhedrin. Finally - and readiness for martyrdom God's providing tfor His children.

Beginning with up to . This section not quite official public prayer: Minyan not necessary. 2) some rituals do not don Tefillin until the . 3) does not usually appear intil the . Opening benediction. closing. heart of is six psalms (p.34-39) The last six in the psaltery #145 -150 - Shabbas includes 9 others.

But later additional prayers were added - in same spirit - including Biblical

references(prayers from Chronicles, Ezra etc.)

1st half God's might and power

2nd half ebviously introduction to the psalms - we are about to praise Him with praises of David, etc.

Originally preceded by (10) which deals with God's might and power - so we can see that the 1st half of the is the natural conclusion to this prayer.

is old - is mentioned in the 9th C. by a Gaon and is ascribed to the followins of the Amoraim - 6th, 7th C.ximixinskn Now should follow the psalms but instead we have 4 insertions:

- Composed composed of Ps. 105 & 96 up to
 Temple service - mourning sacrifice - Levites sang 105 - evening 96.
- selections arranged in such a way that each preceding verse either precedent contains a word from the preceing one or the same thought.

(Last line of Ps. 105 in the

originally meant patriach - Midrash

takes it to mean "children" - and

to be the

3) Psalm 100 - Thanksgiving.

Altho' awe is the big thing in religion the purpose of religion is life-giving - the element of joy -must be present, and we find it - the second verse - Here again series of verses linked together as in comtains one of the great phrases summing up the Jewish religion:

Is king: - creatively - timeless present

WAS was " :- mystic idea -

4)

world was not - time was not yet God was King

Will be ":- goal of history - God allows the appreciaiton of his being

to come spontaneously slow process -

good men suffer - etc.

12/1

intro. into

last in time.

should be private devotions, because contains all blessings for personal acts. George Eliot - "To bring in secular subjects as first blessings do - and not leave them in outer darkness - is stroke of genius."

- consists of from Ps.

refers to synogogues. And at end

trad.

by

the

is songregationel services.

is rhymed version of 1913 - which both begin and

end the morning services. This is interesting in a religion which is undogmatic which disagrees on the number & content of its articles of faith. These beliefs are not manuatory, but are susceptible to meditation. Poem written in Rome 14th C. by Daniel Con Judah. Foem better than prose formulation.

1-5 philosphic & Theosophic 11-13 very practicel religion

This phrase occurs in #5 of the - some popular phrase, known to Both authors.

This describes a God existant before creation of world and after its describes a God existant before creation of world and after its described and aft

(Plotinus - Exerpts by Miss Tumball - Ox. Univ Press - origing

destruction he will still regin in space. All of time & history are an amazing interlude between God & God. This requires great theosophic enthusiasm to sustain. The Jewish genius is that it considers important that interlude in which God unfolds himself in the world.

The moded of the first verses is valid for a few - a rare few. But for all other moods it isn't valid & Judaism doesn't teach it. God isn't one has to be made one.

Latter part passes over from transcendent Godhead to a helping God in this practical world.

6-6-6

Having left these gorgeous hymns we now go to the washing of hands. Berachot 606 - has this whole section of private .

Jav

The is the one for moving the bowels. Judaism has reverence for human body - lifting a needs into religions. Xianity spoiled this by dealing only with the spirit.

-29-

There is an interruption - dealing with Torah, including a section from Mishna, and context resumes

What is this interruption?

¹hree blessings in re studying Torah are also to be found in They were intro. into because every Jew is expected to do at least a token amount of study. Having three for study, there should have followed a passage for study, or else it would be . And we have it - only in a different place - p. 11-16. Several passages dealing with sacrifices - from Bible Mishna, Gemara. In Sephardic ritual they place the

right here, before the token passages. In Ashkenazic ritual we have substituted, as Bible passage. The presetly beloging as Misha passage.

THEXATIASIIXXBIESSINGXXXXXXXXX

from peah, and as Gemara - it can go hang.

b.) There were no ignoramuses among us, and if there were it was matter of pathos. God is called a

In the Mishna section there are great & beautiful things which each Jew repeated every day and practiced. They are important things a list of mores as well as moral injunctions. These are supreme virtues.

These 2 brief & lovely passages are thus inserted for the later

, which are dry and nobody even most pious, ever reads them. They are skipped.

There are paralless for first 3 in #4 in both Greek & Persian religions. Socrates said he was glad to be born a Greek, a freeman not a slave, a man not a woman.

'hese don't require apologetic; There is noblesse oblige invloved.

Paul, Galetions, 3,28 - tried to Break this up - to overcome all distinction. Judaism is more realistic, Paul more universalistic. which is better we don't know? Rest of in #4 are to be found in Ber. 606 and are all to be accompanied by acts of deining, etc.

And make us cleave to god

Harness our to serve thee.

This is deep Jewish wisdom. Wickedness ain't so wicked. Problem is to direct & harness the great power which wickedness undoubtedly has. This agrees with Freud that at the basis of all life is the power latent in the libido.

and the - all the way. From to the passages on the is a new section. pp 8-11. Occasion was some great persecution which necessitated the saying of the and the recitation of some messianic prayers. contains The contaisn Jewish doctrine of grace. It isn't only a religion of , externals, as Xians say. - Messianic, same as in Skipping over the and the

That God will keep his promises as stated in the

we come

(p. 19) to the

-31-

which states

MINCHA & MAARIV

Mincha least important - doesn't contain Shema. But in old Midrash Mincha assigned to saac. Greatest Assoc. is with Eligah IK 18; 30,37,39. All prayers are sublimations of temple service & sacrifice, except Maariv. Time for Mincha is between 12:30 and 1 1/2 hours before sunset. For economic reasons Mincha pushed forward, Maaiv pushed back - and they were prayed together.

Mincha contains Aimida, to be recited both silently and in repetition. Before this is recited the 145th Fs., preceded by the

after Amida is the Tachanun, which is often left out when M.M are prayed together. On Erev Shabbas, etc. it is left out always. The flenu also is left out whenever the Tachanun is. Service ends with mourners Kaddish. Mincha has been pushed into abeyance & obsolescence, except where recited with Maariv.

<u>Maariv</u> is not a counterpart of any temple service - but originally was the Shema being recited before sleep - then it was a private devotion. later it expanded an was pushed back to nightfall. This was natural need for a prayer at might, later becoming a congregational prayer, united with Mincha.

It is wonderful prayer, fully equel to , and built up like . Shema is preceded by () and () - and succeeded by two, the () and an additional one, not found in morning - <u>,greatest single prayer</u>, similar to Lord's Frayer of Xianity.

Two verses precede the (pg.129) There are 13 words, which remind us of 13 Attibutes of Mercy - Ex. 34,6 This is the

Instituted But even before this, there are insuited at the instigation of the) - The Kabbalists (- a little greeting of the Temple quards (bike opening of Hamlet), then three sentences, each of which is to be said three times for magical purposes.

Then first , corresponding to This is more melancholy than the morning.

> Next the , briefer than the morning one. Then the Shema

of the morning - 16 The adjectives - reduces itself here to the . Then it posse over to the greatest miracle - the redemption to - eternal freedom. Jews received willingly God's yoke.

The second benediction after one Shema is the missing in the morning. It is prayer for protection through the night.

Then there follow a series of 18 verse preceding the which was orginally not part of Maariv, and even now is recited only silently. This series was composed to substitute for the -

They sum up the Jewish religion - and they and on a theocractic, messianic note ,

SABBATH

Extremely One of most exterinly important inventions of mind of man. A Jewish invention - it possesses a purely Jewish connetation and also a universal aspect.

Instead of Jew keeping Sabbath it was Sabbath which kept the Jew. -

Sabbath is the inner resistance through untold centuries of hardship on part of. Jew which no tyrant could break down.

- lovely collection

The lighting of Shabbas candles is not a Light, of all symbols, is most basic - associated with in ellect feeling. The candle has 0110 religious constation in its upward aspiration - All Jews should abserve it.

is a creation of Safed mystics

mystic of 16thC. Sha6, 119a -"let us go forth to meet the Green Sabbath" was taken IIIIIIIIIIIIIII by these man of Safed, on Friday afternoon, indian club in white, going into wooded environs to prepare. They sang 6 psalms 95-99 & 29, concluding with

There were many - but Luria liked one of Alkabetiz, and that one has entered the prayer book. It is the last item to put in and one of most beautiful. Spanish ritual rejects 6 psalms & beings with y.

-34-

and uses Pr. 92 and 93.

All these ps 95-99 tell of setting up of Divine Kingdon on each - These mystics interested in "last things."

(If any book can be a core to the young and healthy it is Book of Psalms.

To older and troubled it is amazing source of strength.)

Ps 95

Emerson said - "Try living with unyideals for 24 hours. just try."

Ps 96

This is Mark & Provohon in religious terms

Ps 97

Ps 98

God of Nature whose rivers have just clapped their hands is also the one before whom you come for judgment.

Ps 99

God of Nature must be God of Morality - How ironic!

Ps 29 Description of thunderstorn in Palestine - Starting in hills is North,

ends in desert in South, in sort of peace. God of storm is also God of morality - who gives peace.

- brilliant, beautiful-

The

A mosaic of bribical quotations.

- all creation is to find a purpose in the Sabbath. Exercise most hard - headed Mithnagid sings with fever. Frence, All versions have first & last lines and

Ps 92 & 93 - much the older usage for Sabbath ps. In 93 God is already King # Thus it is messianic. Also couched in nature phraseology.

> Then evening service which is like regular weekday evening service. has slightly different special Sabbath ending.

Next is the

Then is the

- which

fepresents the chief difference between Friday night & weekday night service. The for Friday, Saturday, Musaf, has 3 benedictions at beginning & end and one in middle, for the day in particular. This called

(p. 168 - Friday eve.) (p. 200 - Sat. AM) (P. 229 - Sat. Musaf)
Then the is repeated - why? don't know.
In the threekar. (p. 173) is a curious abbreviation of the Amida called "The substance of the seven"

Then is the full Kaddish which is indication that this was once the end point. In spite of this, there was added a Mishna halacha - then a piece of Haffleda (p. 176)

Fublic Kiddush, Alenu, Yigdel. Then go home. Bless family - say

- privete Kiddush - eat.

(DH Lawrence - Fantasia of the Unconscious - Ancient pre-sceintific anatomy & physiology of the emotions is REVIEWED

12/22

morning service is similar (certain psalms changed)up to end of

- which is not particulary relevant to the Then comes

, any more so than any other weekday. There is a great

projection of desires -

God is only true head of any commonwealth - and God as head of commonwealth of world would be messiansic.

Then comes

- and

starts like weekdays - but quickly interrupted by three

- creation constantly repeated every day. God has to

important insertions:

1)

- attaches self to last word of

God opens doors of gates of east - This is morning. Grand poetry.

keep the world alive at every breath - cannot create once and have it over. This is ddper view - creation is unceasing.

Messianism at the end of the

- Three phrases

9

2)

acRostic - Alphebetic acresotic

corresponds to

(p.45)

Gorgeous moods, leading up to

Religion is not merely ethics - a man needs more than that.

(John Stuart Mill -"Three Essays on Religion")

XXMXMXMXMXMXMX

Bach & Benthoven & Rembrandt give more than just ethics. A man needs the warmth of the sun & the moon.

> 3) - still leading up with bated breath to the are certaing/not satisfied . These with defining religion as virture & goodness. These are all right - and certainly few enough people have that - but even so it isn't enough.

After these three the rest goes along to the as on weekdays.

The on is only 7 first & last Three and one intermediate, saying with the special holiness of the day (). All the petitions are left out.

For the varies at each service. Reason is because occurs every week - and to avoid monotony. There must be various.

Passage is puoted from to emphasise that is sort of special and chief commandment -- repeated 10 times in given to Jews - not to the . And we who laugh at it are also , in a meaning we can read into it today. We are outsiders missing the exquisiteness of it.

. which ends the same way as the passage - namely: Read Abraham 146 - 148

The rest of the is the same

1/12/43

(Hafterah often selected with sarcastic irony - in opposition to the Torah passage. Truth is that both have their place - priest and prophet - fast is necessary as ritual: fasting is meaningless).

The Torah reading is the element of instruction in the service. Originally all men called up knew how to read - and the sermon, the Midrash, was an **interpret** interpretation of the passage.

Thus the prayer service was not only emoti onal but also contained something for the mind.

Opening verses are Scriptural - except third sentence which is composite War-cry of the wilderness, today, of truth against error. Passage from Zohar in Aramaic (p.208) is recent but deeply Jewish - drawing on Jewish sources. Thès is Jewish mysticism.

(Human history shows one good God struggling against great odds)

On the Three Festivals the 13 Middot are pronounced. 11 benevalot 2 pf kidge,emt . Here the 13th left out altogether - and the 12th is so truncated as to be benevolent.

- also recent **represent** composed by Nathan Hansvar who escaped massacres 1648. Galatin - got away to Venice - known as author of little prayer book with extra devotional prayers - . This is prototype of modern prayer - found in all Ashkenazi books.

Three great verses in Torah is taken up - middle verse not Scripturel.

is a tremendous doxology reminds of Kiddush = language borrowed from where God is enjoyed - He is more than morality is a description of God's dwelling-place.

this is call for the Jews to live grandly.

The Messianic ending is very grand - God will be seen - last theosophy.

This is pan-theism - Gpd is at the center of all things. For the mystic, God is the joyous heart of the universe.

As reader is called up, the Torah is described and ends with the cry that those who stuck it out will get their reward.

The two benedictions before and after reading.

After the reading, the Torah is held up for all to see and a solemn moment (like Eucharist) She is a tree of life and source of worldly goods.

Haftora means dismessal - close. It was not actually, however, because it was followed by the homily.

In blessings before and after, there is a profession of truth in the Torah passage they have just read.

begin with

Between time of completion of Haftorch and return of Torah to Ark - there is a pause for "pious ejaculations."

- Two, in Araimic, Babylonia. It is prayer for head of Esile and for scholars - who dominated Jewis life - for academices and judges.

What is it they valued? Grace, etc. - and in addition the practical things long life, money, etc. The Jewish soul espresses itself in the phrase "<u>The Will to Life</u>"in the face of forture & trouble. The will to life, the will to be there at the end of history - that is the Jewish soul - anti-defeatism

ample sustenance - a decent living - This is also part of religion. The body and economics are not to be left outside as purely secular.

<u>Children</u> - without whom there is no Jewish people or religion without children a man is not a Jew because he is denying life.

Jeash religion is first of all the Jewish people (Xian religion is primarily Jesus). and this comes first. Second or third comes and the Ferduration of the people preceedes. ideas and ideals. (Hobbes - "The worst goat is better than no goat at all."

- secondary meaning of word ,bide. The second is merely a parapharse of the (p.218) community - in contrast to the first, which was for the scholars alone. all communialminded

The prayer for the government in present form not earlier than 17thC., Altho' undoubtedly were other forms for Spain, etc.

> jer 29,7 is basis for prayer for Govet Abot 3,2 is also """"

In the originial form () this prayer becomes vulgar in its chamunism. It is overdone - no need for it.

The sad part is when they ask that the King shall have

9

on the Jews - and it ends with the hope that we won't need any Kings or countrie aside from Zion.

Next, is prayer for ______ - the moon had potent influence. The renewal of the moon is like creation - the word ______ means to create.

The announcement proper of the new war is preceded by a paragraph

Here again are Jewish values stressed - long life and good sustenance.
(221)______*prayer for martyrs, to be recited only twice a year on Shabbas before Tisha and .

The events of martyrdom is this prayer are connected with the excesses of the crusades.

here is a **MXEREEN**Y of suffering in the world - in which man suffersmost, of all the animals, and the Jew suffers most, of all men. But apparently there can be no world without suffering.

- Abraham's notes on tragedy. This prayer asks for vengenance for the slaughtered saints. We leave it to Jesus and Father Zossima to forego vengeance. - great for true martyrs - who willingly die for their

faith. in mystic passage talks about the very course of nature being forced to change under pressure of martyis blood, and the messiah nay magicelfy be forced to appear. This is the symbolism of Jesus - The heavens being split, etc.

(224) - as the Tomah is returned to the Ark. everlasting doors for this little Torah which has been so meltheated.

hierarchy

-40-

(225) corresponds to	(207)
when the Torah is taken out.	Famous phrases
etc	

This prayer corresponds to Soln sacrifice - which was in addition to the (of moring and afternoon).

It consists of an - 7 benedictions. The distinctive prayer is AMER(229), dealing with injunction about additional sacrifice (230)

The Kedusha here in the Musaf Amida is one of the greatest (227) Toward end of is (238) Baer says that should probably be just, followed by answer but because they wanted acrostic form .The was put second.

The poem probably intended for use in because right after the last is a statement about incense - then a passage from the Talmud describing how to make the incense. (239)

Passage from M. Tamid (239-240) tells what Pss. are sung on which days culmineting in the Sabbath psalm 92, then in the future all will be Sabbath. follwing the there are two great hyms and ,the latter being the greater. It is thepoetic ettempt to describe the widely varying ways in which God must be conceived - from the abstract to the anthropomorphic.

("The economy of heaven is dark" - Chas. Lemb)

2/16/43

Mincha for

Begins with

¹hen AMERICAN, which is part of Tacharuh and also contains Din Aramaic

One sentence -sontains phrase9 What is the proper time? This sentence also appears at beginning of morning s . Maybe they thought Herman ^God was most receptive.

Following this is a reading of Torah - 3 are called to read first part of portion for the following week.

"hile replacing the Torah, they recite then comes the "mida - consisting of seven."

-he

begins

God & his people - both are unique

Abe, Ike & Jake were very happy about the

Following the Amida re three virious verses beginning

The phrase is interesting. The reasy for presence of these verses is to replace the phrase in ordinary mincha

all of which areparts of Tacharun and miserted in the Mircha. But not desiring the peniternital Jachanu on , they replace it with these verses. Other theory is that Mose's death was in - and these verses serve as a reminder. See below on .

 Furneral - God is might, (the Jeish religion takes matter

 of death on two feet.) gray deserved to die - then you say
 - God is

 wonderful. This is grandiose humor. Word ofr furneral is

 justifiable judgment.

 1. Then follow 16 psalms - 104 on creation and 120-134,
 .

 2. After this comes a study of
 Psalms began

 to be said right after
 (hence 104 is first pr.) and went

 on very
 to
 right before
 .

 Thus ronghly speaking, psalms recited in winter.
 would be recited in summer - either on 6
 from

 pesech to
 - or on
 from
 to
 .

 The
 are pilgrim songs - going up to the hills of

 Jerusalem on the three festivals.
 121 is great.
 126 - those who saw in tears shall

 reap in joy.
 127 - except the Lord build the housek etc.
 God enriches those whom

 he loves in their sleep 129 - Israel says the plowers have plowed my back and

lerythened their furrows. But they can't beat us 130 - out of the depths have I cried - profundis - yet even the depths we need not despair.

p.298 The______ is the great d - as the dusk deepens - the is going out, but the _______ still lingers. It

is immensely emotional and potent.

60

Service begins with two psalms 144 and 67. Reed Ehahams c/xxviii. is 66 ushered out with and finally with these two,

which are already anticipathory of the week-day work to come. These psalms are

, corresponding to

Next is

for blessing in the week-work struggle for abundant success in business of work. In Ps 67 Israel regards itself as light of whole world.

Then the regular evening service, the only difference being the insertion of an extra in the 4th AMERICA of the EWISH , (p.140) following the , return to p.299.

(end of Ps. 90) has obvious relevancy - as has allst ps.

The (p.300) is inserted curiously, because it occurs several other places. It contains a version of the , which is translated into aramaic. The second motifsis (302) - which two are the great motifs - Their inclusion on is understandable.

Follwoing the there is whole series of passages, taken from Bible, containing blessings, material & moral, for the coming week (303-307) Simple, unbroken naive <u>will bo life</u> - This is found here. Not , materialistic - but the essence of <u>life</u> itself. This is Jewish religion and mores at the heart - <u>keeping alive</u>.

Ps. 128 continues this mood - children&s children (308) - <u>life-idealism</u>, religiosity of <u>life</u>.

(p.310) opening verses

. The mood here asks

are optional. Three basis are blessings over wine, s. , lights. Following the three blessings, and one additional there is. a poem - probably taken over juding by penitential nature, from . Here again, make our children & our possessions great so we may enjoy life. (bottomp. 311) Baer (p.310) - Tells of Elijah, as of Messiah, who is supposed to come Sat. nite, at beginning of new week. Baer has pages of Messianic poems left to option of worshipper.

- opitional, but contain much of Jewish soul. Frofound part of mood. Table songs for

I. Friday evening

- Baer, p. 196 talmudic legend of two angels accompanying man home from synagogue on Fri-eve. If house is in order, good angel pregails & bad aggel has to say - and nice versa.

This is strictly not one of , which are song between courses and after veal.

*

- 204

By Israel Najara, 16thc one of Safed circle - rich mysticism. Aramaic used extensively by mystics. Loewe - "Medievel Hebrew Minstrelsy" - p. 65

_ = 199 - Lowwe - 31 author is

14th -16th c.

has

- 200 - Lowwe - 37 same author - metre is

provencial

- 201 Loewe 47 perhaps the finest of Sabbath songs, yet associated with bitter memories, because Polish nobles made Jewish serfs sing this as a pri piece of downishness for mockery & delectation. So that become proverb for those Jews who try to curry favor with the authorities.

Delight in meat & fish, wine & other drinks.

(Christian David Ginsburg - Cabaln)

- 203

Contains phrase

over-soul.

II <u>Sabbath day</u> - 256 Loewe Abraham Ezra - born in Spain, visited London, died in Rome. <u>Three Lurianic poems</u> Mystic, preceding 3 meals 1. 2. 3. AMERICAN JEWISH II <u>Saturday night</u> before RCHIVES - Baer 310 - Baer 310

3/16/43

Lighting of candles is common to all holidays - so begin with

See Abraham's notes CXViii

on Sabbath lights. CLXXXiX on festivel lights. Light is on border of physical and metaphysical.

- which is basic doctrine of Judaism - which is never mentioned in le is or any other - because one doesn't lay bare the secret of one's lofe. This is also in the weekly

Nothing worse which the Reconstructionists could have done than remove

on grounds of modesty - it removes the grandeur and high

is very important. It begins with

consciousness. It diseinbowels Judaism for sake of conventional bourgeors manness.

authur unknown.

The

- 205 Loewe - 75 based on three blessings of grace -

Any great creative nation is history has claimed chosenvess - Hellas, Judea modern Russia.

Choseness in Jewish religion occupies p;ace that Jesus holds in xianty - absolutely primary.

Without this transcendentel assumption Judaism becomes an intolerable nuisance and disaster.

We are chosen to be servants of the Lord. When men will have stopped hating us, they will have stopped hating each other. We are chosen for bearing burdens.

When you drain it you have to make it good, and every time you don't make it good, you look ridiculous. And we've looked ridiculous plenty of times - every time we haven't been grand.

> Plenty of times we don't feel heroic - we'd rather be left alone - but one doesn't escape one's destiny.

This is based on Bibical passages.

Dt 10,15 (Dent. greatest discourse in all history - by Momes)

any act of preference or love is without any reason - is an ultimate act of will, for which reasons may be found later.) It is nobless oblige to make the choice good later.)

3.

(unreasonable act, gut

Next (**xexisi**recited Sat. nite) quoted in Talmud Ber. 336 - Thus early matching the

205

- times of joy

- holy seasons

- festivals of free gifts.

Tal. Haigah 36 - Three requirements for observance of holiday -

1. show yourself 2.

is

necessary presence if there is to be morality & goodness.

- celebration of festival - foot pilgrimge? Abraham CXCi

- sounds offensive and must be made good.

- people is holy because God is holy.

This

AMERICAN .actual S

has beginning & end on common - interveing words filled in for occasion. Beginning is expression of joy - end is remembrance of Egypt, to be recited every , every Holiday, because this slavery is a vundamental fact in our

consciousness as a people.

missing - but the

The ingathering at is a special feast of rejoicing as in any agricultural society. DT 16₁₅ - you must be happy.

Next has succession of verbs vising to God -

- load us down wit blessing of they seasons ps 245

In the _____The

is inserted.

Here is the same dualism. It is not really our sins that have caused us to go into exile and destroyed the temple. It is just courteous of us to say that. Actually it is - it is

the devil who has t forth his hand.

3.23.43

is

I. <u>Judgement</u> - everything must justify its existence - everything endures judgement on
 R.H. There is a periodical time of justice - especially for man.

The world was created on R.H. - it is The world's bifthday - and so on that day must undergo judgment.

Distinctive point of R.H. is blowing of Shafar - as name indicates,

Originally this act took place in early part of service in . But it was once mistaken for singal of planned revolution and messaue resented - so it was moved later in service in order not to be mistaken for anything other than ritual act.

This resulted in dislocat on & full R.H. text is included only in but in

Mish.R.H. 4:5-6 tells of the arguments about the number of the the - There are really nine instead of ten.

The special insertions (350) is an earlier Taunaitic redaction of the same type of material found in the - so the is found once each in morning and evening and twice in , for in

is followed by the three sections,

in

the first of which is II. Basic to it all is the difference this unification of God's name, hence the horrible suffering. God is judge. we must all be thrown back if we can't justify our existence. revelation, both Sinai at beginning - and redemption at the end.

(1. Y.K. deals with the individual - the sinner.

the

2. R.H. deals with whole people, other nations, God, history, the universe. "Role of people within economy of history". Israel as one of history's persons - universal. INCOMPARABLE UNIT.

49 -50-

(35)

1. men must be lead to recognice God, both from without and mithing so that they may do t will. This is ideal for mankind - this is jewish socialism & messianism, stipped of the thaumaturgic.

There is one small minority, and among all peoples there is also an "Israel", which has already recognized this, which is the bearer of the notion of the true God. It is persecuted -

 Therefore then, 0 Lord, must help it - give it encourragement, bring its messiah - AMERICAN JEWISH

3. So that the good may be happy, and the ______ may be overcome. This name applies to the ruling power in the world at any point in history - Assyria, Egypt, Rome, Germany, arrogance & might are apposed to God.

is overcome.

4. These three paragraphs Had up to the idea of

thou wilt be King when the

5. To this is united the , which properly makes God. Then the which is the introduction to

the (352) - and the repetition of the (353). 0 God - rule over us - be King!

(The making of God King through the mediation of his instrument Jews.is the philsophy of Jewish history. This necessarily carries with it suffering.)

The_____, which is introduction to the has been removed to the daily service, because it was so grand.

This prayer has both particularistic and universalistic passages. The Union Pzayer Book has erased the former - but this is unnatural - boasting is human. It is a mark of ritality & life.

After some words were left out, which are still present in Sephardic ritual.

This pharse was construed by Jews through all ages as Jewus - so finally the rabbis

-50-

got together and left it out. Anyhow, even if you leave this out, the intention is clear - there is no other God, altho' it was not the intention of the author to Xianity because he knew nothing about it - neither Isaiah who wrote the phrase nor Rav who quoted it. is against polytheism and later against Jesus. Reman said Hebrew manotheism was as colorless and monotonous as the desert. DH Lawrence is a pluralist - what's the sense of talking about <u>one</u> god, when it's not true? The absurd emphasis on oneness, escept in the functional sense of integration, must be understood properly - or it <u>is</u> absurd.

The Jews were chosen arbitarily - love is blind - its destiny. And suffering is a mark of love.

And if we were chosen, therefore we Jews hope to see quickly the days of God come to earth; and we hope to see the idols (Jesus) cut off. The hope is that these correct ideas in Theology will lead to better behavior. But is the author correct? Is there a conelation between cognition of the true god and better behavior in a moral sense. Does change in Theology mean a change in heart? The

assumes it does. Because when they will recognice the one god - they will take upon themselves the yoke

Two Themes:

We are better than the others. No mock modesty - we are better, and we have to prove it - we have to make god come to the world. That's the only meaning to our history.

In

-10 Seriptural verses:

3 from Torah

- 11 T
- 11 11
- 1 " Torah

In _____ it says - you, bad, know everything which everyone does - and you

-51-

reward and punish accordingly. This is very difficult to conceive.

But if we don't agree to some form of this, then we are atheists

No justice - no judge

That's what says.

Question is: how to make a resolution between the religious naive of and the utter extreme of Atheism?

No God - Then anything goes

All we can say is this: There is no personal God who will pay off - But in some half-blind, stumbling way we think it adds up to smething.

It has to . Or we all go

The world will be perfected under the Kingship of God.

For logic, this association of ethics with true God is a non-sequiter - but for religion it is a great reality.

This is not homily - it is doctrine implicat here - Idol-worshippers are by definition evil and bad (which is logically incorrect) - true-god-worshippers are good. Values dare not & will not be lost

Effort cannot be lost - it adds up to something

This is a belief in God.

This has a meticulous system of bookkeeping - which is **different** difficult to conceive of. But on other hand, good & evil cannot be just evaporetions - they amount to something, and if you don't believe it, then youre! an atheist. There may not be personal retribution - but there can be no forgetting in a cosmic sense. It all adds up. There must be conservation of heroic efforts - They cannot be evaporations.

Martin Buber has notion that on anniversary of creation, whole world reverts to original condition and its renewal depends on man's action.

Existence is not just a right - there are duties attached.

- creation, also means renovation,

which depends on man's behavior on his . If a man does

on R.H. -, he keeps the world alive.

Renewal of creation takes place on this day through the renewal of souls. Sou s are placed in judgment. If they can pass through that trial they are renewed and they are renewed if, they can confess their sins and put them away.

Repentance is a way of escape provided for man, is one of the Things created even before the world. (German ideal of Der Tag Jewish ideal of

In the There is much talk about individual r - about God remembering. The clue is the with which God scals his bargain with Noah and Abraham and all history. In this cosmic sense, but not personal sense does this make sense.

(p.368) could have had the a power in Judaism which the crucipition has for Xians. But we didn't exploit it. There are passages

Shofar blown at Sinai - the most immense event in history - revelation It will be blown at Messiah; time - redemption.

4/13/43

When God blows Shofar in the future, it will be redemption for all mankind, not only the Jews.

(Lawrence - Fantasia of the Unconscious)

YOM KIPPUR

Also called

Only day in Jewish year which has services all day. Also services are distinctive in respect to the unique . Confession - is

unique. Lev. <u>16:21</u> - s , connected with ancient primitive ritual. Three terms used in this verse , , , and the <u>earliest formula</u> for the confession simply states

, said by High Priest.

But this is not confession used today - ones is more complete, fuller. It takes place in Amida. The place of confession shifts - when individual reads, it is at end of benedictions: during public repetition it is in middle. This is in

8\$6.

Baer 414 - Block 383 - the essential words of confession are last three . This is followed by a detailed; formal confession

which is called the is the big confession. The alphabetic order of the is not artifiual or studied, but is very old.
 (Cabalistic explanation - Baer p.415-

Next par. states that God is true and man

is the simar

Passage - shows God probing into the depths. Over grave of unknown Soldier it saya Known only to God". chambers of want.

Then begins the public confession - where every man confesses for everyone else for every sin, for every man is capable of every one of these things, and is confessing them not for himself alone, but is taking them on himself for others. This is true religion - like Jesus, and like the Jewis people for the rest of mankind.

The is result of long growth, and contains alphabet twice over - 44 items. Rav Amram had only 8 in general terms. therefore, these 44 are late - middle ages.

* The deepest of these is (p.387)

for man is a hating animal, who invents reasons to explain his hate.

The , however, are very old, because they presuppose the Temple situation.

The 1/31 ends up with an ancient beautiful prayer _____. Rub out my sin, but not with afflictions, is the pitiful last line. (389)

Aside from the confession, the amida is same as on Rosh Hashanah - including all the special insertions. There is even , and the distinctive Y.K. paragraph is ______(P. 380 -middle) Nothing special to be **mim** said of the Amida, or the .

The has the Y.K. mood - it is solemn have, everyone is tired, toward the end. In Temple days there was a . closing of gates - every day. Now, it remains only on this one occasion. It is the - of sealing.

After the

, come two passages -

(P.411) - God has helped us to confess, has taught

us how. But after all, what are we? We let ourselves ask this question only once, otherwise life would be impossible. But in the mood of , we ask it. (This sad question was taken over into , F.8 bottom but most Jews don't pray it - they begin with)

The second passage begins with a great sentence.

thou hast recognized man - he alone can stand before thee. (See Baer's notes 437) Man is a small god confronting the great one - a partner or an enemy,

(1) Since Y.K is a fast day, _____ are said, as an fast days.
(2) The ______, besides , contains the recital of the High Friests activity in the Temple. (159 -168 in Synagogue Service)

(3) Also associated with YK is Kol Nidre, which has nothing to do with idea or liturgy of YK - but is a personal matter involving absolution from vows. For some reason, around 7-8th cent., despite tremendous oppostion, it got into prayer book. Not in Bab, because Gaonim were opposed to it.

-55-

Original prayer dealt with vows of the past year. But in Sephardic ritual, Robbena Tam changed formula to refer to vows for year to come. Kol Nidre has been basis for accusations that jews intend to default on all business wows, and give themselves religious sanction for the default. This is obviously ridiculous, because this prayer has nothing to do with business vows.

It is so remote from YK, has nothing to do with it, and is open to misunderstanding - that it could be changed- and Ps 130, dealing with forgiveness, dould be inserted. The words of Kol Nidre are absurdly irrelevant.

Believing in God and being Jews is next to impossible unless ther is a genuine appeal to honesty and courage and chivalsy.

To speak of omnipotent and anniscient God just doens't make sense. How these guys can do it every Friday is a mysterv.

World is not run by a Master Sp -- but broken into two parts. God is represented in much the lesser part - there is assmuch evil as good. Religion is dramatic attempt to help God grow.

You cannot be chosen this world asitis unless chosen for suffering - and here again is the struggle. Without this high sense of choseness, being a Jew is a fantastically grotesque misance.

"od is the sum of good man and the source of goodness in these men.

A growing God - a god who is to become one at the end of time - a God fated to struggle against the anti-God.

The choosing God and the chosen people both are forced to struggle - are having a hard time.