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HERBERT A. FRIEDMAN

Book of Isaiah  
analysis



2/2/83

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 <sup>the</sup> interpretations of various periods of the same texts.

Midrash is an excuse for creative writing - fearously connected with The Sacred Text.

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

In Manoach kills Isaac because he is equal to Moses, with whom God spoke mouth to mouth. In ch. 6 the theme of impure life. Manoach called Isaac to court & told him he contradicted teaching of Moses. Isaac tries to escape from the tyrant. A cedar tree opens to swallow him into shelter. But a tortoise 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

ש"נ' ו'ו' ו'ו'

ו'ו' = misfortune, ו'ו'

What was the ו'ו' in Ahaz' time?

ו'ו'ו' פ'ו'ו'ו' פ'ו'ו' פ'ו'

The later interpretation is that the ו'ו' involved  
a suppression of study

ו'ו'ו' ו'ו' ש"נ' - where

This fact of liberty of thought was important at time  
of Mideash - not some old facts about alliances  
with T-P, etc.

Close up schools, etc. - E. 16

In 10, 27 - /N2 is removed from its original  
political meaning + taken to mean the oil for study.

BR 63, 1

Why do you permit Ahaz to be King? Because  
his father Jotham was a p'sh. In Succah 45b Jotham  
is treated as being pious. Rashi says to this - Jotham was  
modest + humbly serving in office, rendering justice for his  
deceased father. This answer of Rashi is from some  
lost Mideash.

Lev. R. 36, 3

Ahaz + other wicked Kings will not have a p'sh.  
He was wicked but had the virtue of shame -  
he used to hide from Jewish.



2/16/42

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 & in a sense, anarchy of the Hebrew state of old.

23

It is speech - as term *l'el N* indicates - it is some intjection by a heckler vs. the prophet (Jer. 23,38) 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 (Heb. *ne'as* - Rashi) and I will cast you off.

Tyre never conquered by anyone till Alexander 332. Nebuch. seems to have had a political commissioner in Tyre and he countersigned bills - but this was political compromise after failure to capture. Ezek. 27,8 made mistake - he predicted Nebuch. would capture Tyre, altho' at expense of great casualty.

newer evidence to render *Skinner* obsolete

v.1

*l'el N* - from within (ake is destroyed)

*l'el N* - from the west

*el'el N* *l'el N* - cf. 2,16

usual interpretation of *Turkish* is western port of Phoenicia in Spain.

albright, uses *Canaanites* as synonym 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 Tartessus in Spain would exactly be a  
great smelting + refining city.

Second information is about Sidon. Names  
Tyre + Sidon are intermingled in this chapter - i.e. some  
argue that two roads are mixed. This is not so.

Dt 3, 9 Judges 3, 1 K 11, 1

In Bible + Homeric poems Sidon appears as synonym  
for Phoenicia. In Assyrian inscriptions this also true  
Tyre is the capital of the Sidonian empire - so  
the terms are interchangeable. This situation existed  
from 950 B.C. to say Albright

This indicates that 23 could be  
Isaiah - because he knew of the uses of  
Tyre + Sidon

→ [5.5] The date is 701 - in initial stages of new  
insurrection vs. Sennacherib.

v. 13 would refer to Mesopotamian Babylon -  
The last result of Babylon vs. Assyria, which  
was defeated + suppressed.

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

v. 15 ff is later addition.

This ch. 23 is part of book of foreign  
prophecies 13, 14 (Babyl.) 14, 24-32 Philistia  
15, 16 Moab 17 Egypt 21 Chaldeans  
21, 11-12 Damascus 21, 13-17 Arabia 23 Tyre  
18, 20 Ethiopia 17 Damascus



R (Rabbotene &amp; Redactor)

A 6, - 96

[A was inserted in a scroll]  
of C- Failure of Mission  
(memoirs deposited with  
group of disciples  
autobiography)

B c.1

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

(308)

C 2-5, 9, 20, 25-30, 10, 4 - 10, 11, 4

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

14, 24ff, 17, 18, 20, 22, 28, 29, 30, 31, 32, 33

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.driving the fact home  
that Assyria would  
fall, Jerusalem would  
be the center of justice  
etc. Thus, this anthology  
would have been a post-  
exilic document to  
prepare the people for the  
reforms of Josiah.Also C was written later  
than B. What is probable date  
of this collection C? This collection  
is obviously an anthology, not all the words  
of Isaiah during 40 years. What is the  
motivation behind this anthol. - what is  
the basic theme?Document issued about  
1-2 decades before 621.

640 is good date for C.

It is the great oration in ch. 40  
about Babylon & Israel, with v. 27 as clue.  
It is message of hope, that Babylon will  
be broken. This fact of redemption did  
not come in his life-time - ∴ This  
message of freedom & liberation was  
made the main theme of the anthology.Freedom came in 621, when Josiah  
threw off the worship of foreign gods, this  
being called the Deuteronomistic reform.  
Josiah threw off Babylonian yoke & became  
independent King.Isaiah died without seeing this  
vindication of his policy & his belief  
that Assyria would die itself, well  
over-extend & 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

2/23/83

D. Oracles on foreign nations (Jer. 45 ff.  
Ezek. 25 ff) Originally also in Jer. These foreign  
utterances were in middle of book.

∴ we have clear editorial pattern in all  
Three great books of prophets - 1) great indictment  
of Israel 2) great indictment of foreign nation  
3) D.N.H.J.

13, 14 - Babylon

14, 28-32 - Philistia

15, 16 - Moab

19 - Egypt

21 - Dumah, Arab

23 - Tyre

17, 18 - Damascus

20 - Ethiopia

even these 2  
which are not  
part of the  
theme 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 Assyria) וְיָבֹא 24, 1  
25, 2, 12 26, 5  
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  
It is used 15 times.

There is cosmic disaster which will introduce  
messianic age - actual conclusion of sun & moon 24, 23



# RESURRECTION

↓ nature undergoing huge changes - lights of heaven will be dimmed + God alone shall be the light

Indications of later date - 25, 8 - bespeaks situation where some sort of antisemitism already developing. 27, 13 - people scattered in many lands. Beside Daniz, which is clearly false, 26, 17 is clearest statement of resurrection. Sadducees denied 22, 22 / 10 p'ana n'at. Discussion in San. 90 b ff. p'at' is derived from Num. 18, 28

'n'd' - Ex. 6, 4  
 'k'at' / 'at' - <sup>Leviticus</sup> Lev. 31, 16 p'at'  
 But the Sadd. didn't accept any of these arguments of E'at' 5.5. 7, 10  
 But Deut. 8, 1 convinced them  
 possibl p'at' n'at

and also Deut. 44

San. 91b

22, 22 - 22, 22 31  
 Joshua 8, 30 22, 22 31  
 Ps 81, 5 22, 22 31

Belief in Resurrection is due to Parsi influence. This view widely accepted - spread by Baetz. Prof. Baumgarten based his book on Canaanite + Phoenician texts dealing with resurrection - Thus bringing the source closer home. In Egyptian belief - The King is taken by the sun-god and appears in shape of sun. Also pictorial representations of corn growing from a mummy, which is symbol of resurrection. Isis-Osiris story is belief in resurrection, annually repeated in spring + 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 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 & were willing to believe in a future life for the settling of accounts.

What is the 2<sup>nd</sup> p? Some say

Carthage - Mactem - most common Babylon.

Duhm & Marti put it after 128.

Cheyre puts it in era of Alexander Great.

Spiegel can't accept all these.

24, 10 155 155 must be a tremendously important city. Babylon is sufficiently large & 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 scholar, has following: Xerxes I destroyed Babylon in 485. This is occasion for ch. 24-27.

In 485 Xerxes is in Palestine on way to Egypt.

Ezra 4, 6 Jews complained to Xerxes that their walls of Jerusalem not permitted to be rebuilt.

2s 26, 1, Xerxes permits rebuilding of walls, against bias 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 god is monotheistic in worship, because God's name had passed over to other lands & become widely known.)  
also 25, 3. - Babylon is 24-28)

The permission to rebuild the walls - meant the return of some measure of autonomy to Jerusalem & restoration of city as seat of government & 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. ch. 26 There is some great song of thanksgiving of pilgrims, who came to Jerusalem, vv. 1-3; 4-6 priests answer 7-end is prayer of community. 14 - hope that Babylon, just killed, will not revive to enslave us again.

v. 17 - God or priest speaking - in contradistinction to v. 14,

This verse is a promise of national restoration - <sup>Jerusalem's</sup> its 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 Max. 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.

3/2/83

40, 41

Shortly after 701 Hezekiah retrieved Philistine territory.

Manasseh gave military aid to Assyria in fight against Egypt.

Dependence on Assyria comes to end in revolution of Josiah, who restored entire extent of Davidic monarchy, and also spiritual reformation with concentration of worship in Temple. This reformation was rejection of heritage of Canaan & reawakening of ancestral memories.

622-609 - monarch of high stature - accidentally killed at Megiddon with Egypt.

Jehoiakim was Egyptified - hence younger son Jehoahez 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. 2K 23, 34 - shows the King of Egypt promising to respect the religion of Palestine by putting J. on Throne.

Carchemish 605 - Nebuchadnezzar settled Egypt for good. Political domination in Near East went to Chaldeans until Cyrus.

Zedekiah considered imposter - rightful King was exiled monarch Jehoiachin living in Babylon. Book of Ezekiel dated according to exile of Jehoiachin, which was sign of protest against Zedekiah, <sup>acc. to</sup> whom documents should more properly have been dated. Also of 2K 25, 27, where J. considered rightful King.

When Z. revolted, Babylon dealt with it very gently. Jeremiah tried to prevent revolt, reminded Z. of an oath he had made to Nebuch. Revolt defeated & after long siege of Jerusalem it



was sacked.

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

After first revolt he boxes in Judah by placing high commissioners in Samaria <sup>ca. 603</sup> & restoring the northern territory to Babylonian province, removing it from Judean control. This cuts down Josiah's boundary.

Second punishment 588 - King & 10,000 leaders exiled - only masses remain. Act says that Judah territory truncated <sup>(Ch. 41, 42)</sup> Albright says no. This unimportant. Point is that all intelligentsia 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 became apparent to Nebuch. that he must destroy Jerusalem. He hesitated long time - but saw that the city was source of strength - i.e. Theory of inviolability of Jerusalem, center of God, etc. ∴ city had to be destroyed, and temple removed to Mizpah, which was Samuel's locale before the monarchy. Mizpah had to be given same authority as a center which Jerusalem had enjoyed (Jer. 41, 5) - all people had been willing to come to Jer. - 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 broken.

It is drastic yet incredibly lenient action.

In 722 Assyria broke the north by importing foreign population and exporting native. Very difficult to say why the Babylonians didn't do same thing in 586? Perhaps they didn't have power <sup>to import population</sup> and perhaps Nebuch. was sick of 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 them in ch. 27, warning against independent & rebellious movements. Jer. counsels them to serve loyally the king of Babylon. (B. is at peak of glory, when Cyrus begins to stir.)

Only time in history, restoration of land comes from exiled leadership on foreign soil - <sup>even</sup> when its god was vanquished, (for defeat of 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 Babylonians, and the cause of the burning of 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 lead to the exile. The book of Isaiah which contained the political hopes of the Jews, sort of Hebrew "Republic". Assyria, not of god, to be conquered



eventually, replaced by Kingdom of God. The application of this to the situation of the exile was easy - Babylon was substituted for Assyria, since 612.

When Cyrus appeared on horizon, there came an expectation that the <sup>question</sup> ~~quest~~ <sup>of restoration</sup> would be fulfilled.

40 v.1 40 - Jewish people is still divine choice. God has not been invalidated by defeat of 586 - nor has 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 ~~the~~ says that sin is over with & redemption is assumed. This is morale-raising. Noting here of Ez. guilt-sense.

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

v.3 custom of paving avenues for king.  
here it is for god - metaphor taken from amenities of royalty

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

v.6 leave it sole - impersonal

w 6, 7, 8 -

all The nations, Kingdoms is dead  
and will wither like all surface glories.  
All human endeavor is fragile.

But The word of God endures forever.  
This <sup>concept</sup> is quote from 31, 3.

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

v. 10

J. 20:2 - J. 21

Two Things mentioned - God's power <sup>is</sup> ~~is~~ and  
grace, in next verse.

In 31:15 - There is hope for Israel.

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v. 12

Who <sup>human</sup> can do any of these things? And  
more than that, who can presume to teach  
God? This is rejection of anthropocentric  
judgment of men & 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 7 wonders of world.

v. 19

<sup>question</sup> replete with subtle irony.

v. 21

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

v. 26

rejection of actual religion of Babylonians  
who made the stars of heaven?  
This more powerful than 24:21.

v. 31

Does this sound like a defeated people?  
Unvanquished spirit of Genua. Power of faith.



41

- 1 self-correction of deity - at first he says be silent, then relents & lets them speak. He extends invitation to debate, contained in v. 1
- 2 p33 called Abraham by Targum, Rashi, Xians. - Sadrus 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 ; 46:25 idea repeated over & over this outlaws Abraham altogether - clearly Cyrus.
- p38 = p33 l'k = man of justice & power. 150:1 151:1 = summoning him to his service n like a servant following his master. This is full equivalent of the servant idea - altho' the prophet here scrupulously avoids the word.
- 3 110:11 110:12 n'k - territory where he has never been before

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

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

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

S.S. - With approaching downfall of Babylon, its

state religion is going - and all down-trodden  
sects have hope of <sup>then an internal act</sup> reawakening, so they polish  
up their idols. But it reports this activity  
with great irony. How can these old idols be  
galvanized? Are these going to be source of help?

21 continuation of <sup>your</sup> argument - now directed  
at the idols.

ד'ו = Threat

ד'ו/א/ב = deeds of valor

22 138'1 10'8' same as in

23 good n - bad Zeph. 1:12

25 Most important →  
p'eto - satraps

27 Cyrus was 11st 11th - first announce  
of liberty to Israel

29 p'o'ooj - Their thoughts.

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

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

→ Point here is that only under single god  
can there be united mankind - under rival  
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 the goal of humanity. This is transcending the petty localities & viewing the cosmos as a unit. Cyrus unconsciously, is part of God's plan & purpose for 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 & future events are constantly repeated 43:9 ; 44:7 ; 45:21 ; 48:14

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

One history is conceivable only under one god.

Cyrus has to conquer 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 & events are repeatable. Phenomenon of history irrepeatable - once an event happens it is over & 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 try out  
their old solutions - their old idols?  
The most insignificant Israel - the  
little nation has the bold mighty  
idea - one god - one  
history - one solution for mankind.  
It is such a proud claim  
to be the center of the world. In  
v. 8-20 Israel is addressed  
as the chosen heart of mankind.

42

What is 42 doing here? Sudden  
change to come out of 308 after we  
have been talking about Cyrus. Sordani  
is only one who says 308 is Cyrus.  
All others speak of either Israel, the  
prophet, etc. ~~The prophet~~ 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 "nab kip" - would arrogantly accept  
the mission for which he was meant, and  
proclaim himself as the servant of the god of  
history.

But facts are that he accepted  
native gods of Babylon, quite naturally.



He was real politician - and quickly brushed off this Jewish delegation who was asking some ridiculous request that he accept their God & be his servant.

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

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 contemp. events.

Who will fulfill god's purpose? The most politically insignificant little 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) whom God thought would be the ~~33~~.

This people ~~for v. 10 - 11~~ is same as 30:11, Gen 1:26-27 - has a law & a truth for all men.

vv. 1-9 - placed here by editor to correct exuberant hopes of p. 33, when Cyrus failed to be the ~~33~~ - hence not part of chapter. Will be discussed later.

vv. 10-18 25 is next argument -

great promise of redemption & restoration, with God as King.

Why is there a new song? (v. 10) Why should God's praise be proclaimed to end

of earth? We are back in the exultant mood of 41, not the careful caution of 12, 19. Therefore this section is a 631 1/2.

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

v. 13 <sup>וַיִּשְׁמַע יְהוָה</sup> 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 & 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 enemies; here God conquers nature; and in v. 17 God conquers the idols.

As 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



Vollendung =

p'sen - perfection at death (v. 14)  
וְיִשְׁלַח בְּיָדוֹ אֶת הַיָּד

dullness, dispiritedness, is expressed in 40:27.

So here the prophet summons the people to hear and to see. The very people chosen to bear the mission are themselves blind to it. The tragedy of the Jews is that they are unaware of their historic significance - they are unconscious of their revolutionary power in their clinging to the faith of God.

v. 19

p'sen - The one through whom God completes his work in history of 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 & spiritless & cynical. The audience is apathetic

v. 20

וְיִשְׁלַח בְּיָדוֹ אֶת הַיָּד - seen (infinite)

וְיִשְׁלַח - The refers to the servant, the p'sen. He sees <sup>great things</sup> much but observes nothing - his <sup>ears</sup> eyes are open but he hears nothing.

v. 21

However blind the people be, nevertheless it is selected by God who is pleased with it and makes it the instrument to spread his truth, among others & also among itself. God delights in his own blind people.



v. 22

And how can you say that  
God delights in this people? Do he  
not despised, 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.

v. 18-25, esp. 22

cannot be understood except in  
exilic situation (Torrey to contrary)

43

v. 3

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

Meaning is that Israel, the least important  
& populous & wealthy, is dearer to me than  
the great empires of Egypt & Ethiopia.

v. 4

continues v. 3 - you Israel are precious in  
my eyes - I love you. There is nothing  
said against the other nations - nor is Israel  
the richest & 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

p'38 = their proofs

Only the people with a unified God can have a unified conception of history - all others have narrow tribal perspectives.

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 most difficult verses in book & one of most important. Some deny the verse & read away its Babylonian setting - i.e. Torrey, who removes Isa and p'38, which he calls editorial patches. Prof. Finkelstein in "Phaenomena" has chapter on it Isaiah - agrees somewhat. He retains Isa - but says Isaiah was in Palestine, addressing some exiles in remote Babylonian.

Torrey's evidence brilliantly presented.

He abandons terms exilic, post- and pre- There was no exile - hence no restoration - Palestine population continued uninterrupted except for few thousand evacuees.

When 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 + 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 Chronicler.

Torrey's Trans.

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

43:12 = 44:10 = 45:11  
cf. 60:9 - I will bring back the fugitives <sup>who will rejoice</sup>  
66:19

T. says - ships were last things you would  
expect to find in conjunction with return from  
Babyl. exile. There was no overland canal.

48:14 <sup>וַיָּבֹאוּ</sup> and <sup>וַיָּבֹאוּ</sup> here also easily  
excisable as gloss - for reasons of metre + others.  
These words are not embedded + intrinsic in text.

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

Two Lysias interpolations:

44:28 + 45:81, where he simply  
leaves out the word <sup>וַיָּבֹאוּ</sup>, and goes  
right on without any sense of loss.

He retains 45:13, which we all refer  
to Lysias 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 2nd - at end of time.

The interpolations are not deceitful - simply misunderstanding. The reader of Isaiah, having the idea of exile & 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. -

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?

Archaeological 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  
Bab. sitting is accurate?

1. NG Targum - "because of your sins I have banished  
you to Bab."

Mideash on "I" - 'I' is taken as passive -  
God was exiled whenever Jews were exiled  
"for my sake I was sent (also) to Bab."

2. OK Pashi - "for my sake have I sent Cyrus vs. Bab."  
Radak - same to free you

ibn Ezra - God speaks - 'I' is taken as passive - I was sent.

3. NG Abbarbanel - former miracles which God did were to save  
Jews from <sup>Egypt + from</sup> 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  
Pashi. of his commentary).  
Abbar. is speaking after the event.

If II Isaiah was writing under influence  
of I Isaiah, then Cyrus is here in same  
sense as Ashur - 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.

לִבְדָּא (as 15:5) = fugitive

45:2 = bolts

לִבְדָּא 'לִבְדָּא bolts of  
prison

2. I will break all the bolts of Bab.  
and release you.

3. ~~will~~ The reforging of the Cardian  
will run into nothing



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

This v. 14 is a culmination.

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

vv. 22 f. - How can these <sup>verses</sup> possibly be in exile situation? How can God complain that the people are not <sup>Hebrew</sup> sacrifices, when they are in exile?

So comment. 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 agriculturalists didn't like bloody sacrifices).

If 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  
devotions, but devotion

A.) This passage might be an answer to the dejection of the exile 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 answer "ו" (vay) "and"
- 23 Did you not bring to me a sheep for sacrifice?  
Nay, I haven't made you do this - serve me thus.
- 24 Hast thou not brought me calves, etc.? (in the past)  
Nay, thou hast burdened me by my sins
- 25 But have courage, I'll wipe off your sins

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וְכָל אֱלֹהִים יִשְׁתַּחֲוֶה לַיהוָה  
וְכָל אֱלֹהִים יִשְׁתַּחֲוֶה לַיהוָה

4/6

43.8 - 44.5 is one continuous passage  
 44.6 - 23, satire, invective vs. idolatry. This  
 passage usually removed in Catholic commentaries,  
 because they are annoyed that he is so pointed  
 about little statues, etc.

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 this dependence on idols.

The restoration of hope by Isaiah for a  
 return to Palestine and to Elshim 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 - Voltaxism
- 3.) inutility - 2, 10, 20 - What does this god help?

44  
 v. 21 -  $\text{שֶׁבֶט} = \text{שֶׁבֶט} + \text{שֶׁבֶט}$   
 do not forget me, and thou shalt not be  
 forgotten of me.

This v. 1 is addressed to the people who are impressed by the idolatry, with its artistic expression.

What is the real reason why the prophet & 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 & spiritualizing of the God notion.

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

Cyrus

41; 1-4, 25-29

45, 24-28 - very imp.

'326 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. 2.



and in ... 'See 'likh becomes  
? 'likh 'likh - ~~not~~ do you have question no?

45 v. 9      'ein → 'ein artists in earth (clay) = <sup>potter</sup>  
p. 3' = handle, if vessel has no handle it is useless  
are you disputing with Me that Cyrus is useless,  
is not the messiah you want?

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

Halakically speaking - This means,  
not that everyone will be Jews, ritual-  
istically - but will practice the 7 Noachic  
commandments - which means using  
reason, decency, etc. Then, for all  
practical purposes everyone will be Jewish.

4/12/43

45

14 E

difficult

this addressed to Gyus, not Israel, if for no other reason than the mention of chains for Israel would not have conquered Egypt + Cush - but these would have been in chains to Gyus.

Another inter. — יִשְׂרָאֵל וְעַם — The people whom Egypt oppressed, the people whom Cush exploited, now will make a pilgrimage (יִשְׂרָאֵל) and worship the god of Jerusalem, freely.

יִשְׂרָאֵל יִשְׂרָאֵל — <sup>towards Jerusalem</sup> in thy direction, they shall pray. Then we must interpret the chains symbolically.

15

This verse has important history in Kierkegaard and mystic thought. The term Deus absconditus. The peoples are astonished how well you have concealed yourself behind the tragedy of thy people Israel, how well you have hidden your real strength & 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 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.

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



No wonder that Xianity took over these chapters as evangelical.

46

follows 45:20

When an army is defeated they are so confused as to leave their idols on field of battle 255, 21 Jer 48:7, and they are carried away by the victors.

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

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

46,1 וְנִשְׁכָּתוּ - your animals are laden, <sup>not "that which is carried"</sup>  
וְנִשְׁכָּתוּ הֵנָּה - a heavy burden, to point of weariness.  
The animals are dragged down by the gods -  
are not helped or uplifted, by these impotent gods  
וְנִשְׁכָּתוּ - 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 carried by its God, has been helped - exactly opposite of above.

"The people of Israel rest on the arms of the eternal, and hence is an eternal people" <sup>Knob. mel.</sup>

Here in this verse is objective reason for the deep faith expressed in 40:31.  
God says look 'il

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

8 12:22 - 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.

(Isaiah 40:31 refers to Israel.)

47

How did Jews in Babylon fare? v. 6 seems to imply that Jews were mistreated, which leads to the wrath of God & destruction of Bab.

47:6 supplements 12:22 and 49: This is sign of oppression & slave work.

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

- 1) This is Kinah metre - found in Amos and Eccl. 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 Shama texts -  
which changes l's'alvsh to l's'alvsh (window <sup>to agree</sup> <sub>with</sub> l's'alvsh)

- 9) jakh shv - a difficult abstraction - not concrete -  
yet very ancient, found in Ras Shama texts

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יְהוָה אֱלֹהֵינוּ  
יְהוָה יֶחֱדָה



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

Position of ch. 18 often clear - 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. Here prophet rebukes them - calls them stiff-necked, stubborn, apostates.

The focus of this ch. is some day of mourning - when chastening was in the order of the day - and this season was in place. (Ezek. 7:3-6) The language of v. 1 tells this -  $\text{p'adad}$  -  $\text{'l's'ds}$  are terms of cultic convocation. Such days of mourning were observed by reading the old promises of greatness for Israel (v. 15-17) (cf. Ps. 81:14-15) (P. 32:8; 47:11) These instances compare with v. 17 - and show the function of the teacher & preacher on this day.

Here is a first reference to the prophetic appointment - v. 16. Very difficult.  $\text{lp'ls}$ !

is changed to  $\text{lp'ls}$  - 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. 24). Cf. 46:8, 12 - where rich disliked idea of picking up and returning to Palestine. They didn't believe that Cyrus would let them return.



II Jewish mainly responsible for restoration  
because he kept teaching the doctrine that  
all political catastrophe of Babylon at  
hands of Persia hinged on fate of Jews.  
Jews had to go back - and they did -  
only <sup>one</sup> example of nation which started life again.  
He kept preaching to the <sup>11</sup> state  
who were the defectors, who said they would  
be of Christ, etc.

49-55

From this ch. must be reference to  
Babylon or Cyrus which means the latter  
has conquered - no reference to worship of idols,  
hence God has prevailed - no ref. to exiles  
but to Zion. Some even suggested that 49  
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 306 is The peple of Israel how can he be said to work for The Lord God - which is himself. The prophet must have had in mind, in using the term 306, some external individual.  
∴ 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 306 and Pp01 are the same? We feel yes. The 306 does not have to be an individual - the Jewish commentators unfortunately, agree that it is individual (They say - The prophet himself) & The Xians say it is indiv. (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 talent, he tells them. He addresses self to The Baby community - you are the instrument for the regeneration of the whole - you are the servant.



2/2' 228 -

5/11/43

This is recurrent phrase in book of Isaiah.

Duhm 1892 was first to state that 42:1-4; 49:1-6  
<sup>50:4-9</sup> 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 I Isaiah, but are written by III Isaiah (who lived in Jerusalem at time of Malachi).

43:10 42:19 45:20 show 3rd 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, ecc. to rabbis. This was clear that in LXX the term <sup>43:10</sup> ~~Israel~~ was inserted <sup>in 42:11</sup> - so there could be no possible misunderstanding.

Xians 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 - Xians at end will meet Jews at the father's feet - but for the meantime the Xians get to the father through the son, while the Jews <sup>are</sup> ~~get~~ 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.



28

Skinner — before 721  
Smith — 725  
Glazebrook — 712



(Menachem Begin invites Hachalutz  
to insurrection - Jewish Pers example of Samaria  
to diminish nobles of Jerusalem)  
publication of fall of Samaria republished 10 yrs ago

44; 1 21

43:10

42:19

45:4



Servant Song:

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 & 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 keep but see his misery & patience. His suffering is altogether out of proportion to any crime he could have committed - like Job. It chose to remain faithful & 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 destiny of Jewish people - to suffer inordinate proportion of punishment, dimensions of suffering are clearly signs indicative of significance. 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 turned to idols (45:23) out of true religious ardor. They were ready & needed something to bolster them up.

The concept of concentrating the missiles of evil on a single breast (Wickelried) 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 <sup>under the Romans</sup> - and the ~~rest~~ reinvigoration of this concept of suffering servant. With the Xians it is a case of auto-hypnosis to call selves only sons of God. This phrase is a platitude in Hebrew - *ben ha'el*.



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

[ First, you have to have a great  
Theology of suffering. <sup>(538-)</sup> Then this can be taken  
and used in some particular situation. <sup>(70)</sup>  
This is the Midrash of the Church.

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

Since Duran, many others:

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

Morinckel (1921 - Der Knacht Jahwehes) - revived idea  
that poems referred to prophet himself. <sup>Exile</sup> His  
unsuccessful ministry was symbolic in itself.  
Many accepted this notion.

Zelling (1930) changed mind for 4<sup>th</sup> time - suggested  
Tito-Isaiah, who wrote a dirge on his  
master II Isaiah, who died there as a  
suffering servant; as a martyr in Babylon.

Elliger (1933)

Is servant a historic or eschatological figure?  
" " individual or collective?

Individual

Moses - Zellig  
I Isaiah - Grotius  
Jeremiah - Dukin  
II Isaiah - Morinkel  
Tosafot Teacher in  
day of Malachi - Dukin

Eschatological

רַבִּי, Harbarah, Targum Jon.

Gressman, Delitach  
Catholics esp. 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? "metaphysical 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 reasons you cannot defend individual theory.

2. But why cannot we accept the eschatological theory? As our rabbis did? Could not 41 be called a messianic poem? Because the servant of the Lord speaks of work already done<sup>41,3</sup>, suffering already endured, refers to past. And 42, 4 refers

to the present, to something happening now - not  
the future. So acc. to philology - these  
passages are not messianic. Why did Liberman  
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 53. They needed the Messiah.

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





Cheyne  
44

2. Teshurun - syn. for Israel; just as Jerusalem has second name Ariel (29:1)  
Jacob-Israel-Teshurun - represent phases or of moral progress. "Uprightness" is theme of
4. פִּזְזוּ - poplars, not willows cf. 15:7
5. y. Ps. 87:4-5 - foreigners born anew in Zion  
In re דִּנְיָ - tating - The prohibition of Lev 19:28 could never have been carried out fully.
7. הִלֹּךְ - does not refer to Jewa - since it is too indirect. Divine speaker affirms that succession of prophets goes back to nation y. 48:16  
נִרְאָה - placed implies purpose in creation. This is intelligent glorification of God.
8. הֵלַל יִצְחָק - shudder not at the conclusions of the Asiatic nations.
9. הֵלַל יִצְחָק - 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) הִלְבֵּן = הִלְבֵּן (Dt. 18:11) = his charmers  
הִלְבֵּן = הִלְבֵּן (1:3) = his enchanters  
b) קָהָל אֲשֶׁר אֵין אֵלָיו = guild or society, associates

14 The description moves retrogressively - The mention of trees suggests their selection, and this again their plandry.

16 וְהָאֵשׁ (h'k) = I feel the flame.

20 וְהָאֵשׁ (h'k) - he followeth after ashes - a deluded heart hath turned him aside, etc. (Hgs. 12:2)

22 redeem means pardon & release

23 difficulty felt in phrase לִשְׂכַח אֶת הַיָּדָיִם. Would Sheol rejoice? Or does it mean merely valley & plains, in contrast to mountains? Or Sheol means here part of the material world.

24 who was with me? - as my counsellor (Y. 10:13)

25 פ' 32 = fathers, agencies of heathen soothsayers (47:15)

26 1326 - in sing. might mean collectively to agree with l'shah - but prob. means the prophetic writer himself. Some say Jeremiah.

conversion of Goyim &amp; other religions

14) וְגַם הָעַמִּים - y. 18:2

וְגַם הָעַמִּים - symbolic chains of reverence to attach them to Israel.

וְגַם הָעַמִּים - to Israel as divinized by mystic union with Jehovah in the prayer offered.

15) Then, Jehovah, hast concealed Thyself from us &amp; from Thy people. We thought Thou wast weak, etc. - but now you are called Savior.

16) וְגַם הָעַמִּים - gone into captivity (16:12)

18) He established it - like a lodging for a friend; sense of purification, Dt 32:6

19) God will not allow the seeking of people for him to be in chaos - any more than he will permit chaos to be the future destiny of world.

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

21) וְגַם הָעַמִּים - 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, with <sup>the word</sup> ~~the word~~  
This v. introduces abolition of last vestige of nationalism in true religion.

"Every knee shall bow" - y. Dan. 7:14

24) וְגַם הָעַמִּים - it shall be said - mysterious, heavenly voice (40:3) is suddenly heard speaking to forgetful.



Chayne - 46

- 1)  $\text{p}^{\text{r}}\text{p}^{\text{r}}\text{p}^{\text{r}}$  - Their idols, i.e. not images of Bel and his, but idols of Chaldeans. Suffix points to worshippers of idols, and not to divinities supposed to reside in them - cf. Ps 115:4
- 2) They were not really gods - could not save their images. Their soul, i.e. all that there was of soul or personality in them, hath gone into captivity.
- 3) Israel is always the object of the motherly care of God
- 7) The images of Jehovah are as powerless as those of Bel. There <sup>are</sup> subtle Jewish idolaters (The 'rebellious ones' of v.8)
- 8)  $\text{b}^{\text{e}}\text{e}^{\text{e}}\text{e}^{\text{e}}$  = rebellious ones, 1:28
- 9)  $\text{v}^{\text{e}}\text{e}^{\text{e}}\text{e}^{\text{e}}$  = not so much predictions, as events - great victories, etc.
- 11)  $\text{p}^{\text{r}}\text{p}^{\text{r}}\text{p}^{\text{r}}$  = I have purposed
- 12) There seems to be some party of opposition to the prophet (cf. rebels, v.8). Jehovah addresses in another tone: 'obstinate as ye are, ye shall not succeed in thwarting my purpose'. Phrase  $\text{v}^{\text{e}}\text{e}^{\text{e}}\text{e}^{\text{e}}$  may mean 'inimigos' (Ps 76,5), or, as here, 'stupid, stupid'.
- $\text{p}^{\text{r}}\text{p}^{\text{r}}\text{p}^{\text{r}}$   $\text{p}^{\text{r}}\text{p}^{\text{r}}\text{p}^{\text{r}}$  - i.e. far from salvation: righteousness + salvation are the aspects of same blessing. The 'distance' lay in the unbelieving hearts of these Jews.

spoken by chorus of electal beings - y. 40:3

- 1) 'el '30 - Jer. 48, 18c - two imperatives express  
unrelenting determination

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

- 2) Wade through rivers - struggle as best she can to save of her <sup>servants</sup>  
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 Jer. - "I will not spare any".  
4) As for me, Oel - Jehorah is his name.

This verse is the joyous exclamation with which the  
earthly chorus of faithful Israelites greet the appearance of  
Jehorah. Babylon has no Oel - Israel's Oel is 2/30. (this is  
forced and  
omission is  
preferable)

- 5) Enter darkness - The darkness from which Jews were just <sup>released</sup>.  
6) First of 2 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 evils suffered. May refer to  
cruelties of first days of Bab. triumph (Lam. 4:16) - or may be  
symbolic of the distress of the Jews as 42:22. 'old man' does  
not mean Israel as nation

- 7) 36-172E - construction of Mesopotamian text is as awkward  
as in parallel case of Gen 49:26

36/1 8136 / 172E 36/6 172E 36/1 36

unto the utmost bound of the hill; they shall be forever <sup>on the</sup> <sup>head of</sup> <sup>gallies</sup>

- 8) 3/6 2016/1 'jlc - y. 45:5, 6 - There God says 'I am only true God'  
9) 2016/1 - already here Bab. says 'I am an impossible defeat'.  
Passages from Zeph. 2:15 do not allow us to infer any date for the Jewish

- 10) Certain hymns prove the existence among the Ass. & Bab. of a genuine moral  
sentiment toward the gods. Why should Bab. be represented as saying <sup>"alone"</sup> <sup>"scott"</sup> <sup>"us"</sup>

- 11) 172E = to be dark (172E = the morning grey). To 'pharm' is to bring about by  
dark, mysterious means.

- 12) 2016/1 - parallelism demands word analogous to 'charm away', 'efface' = <sup>Arabic</sup> <sup>sahara</sup>

- 13) The foreign merchants, settled in the midst of Bab., flee, each one in  
consternation to his native country.



- 1 waters of Judah - Ps. 68:26 - ancestor of the nation; this to include the 10 Tribes - speaking to Jewish exiles alone.  
 'לְיַד הַיָּרְדֵּן' = 'at the Jordan', Ps. 124:3  
 'וְיָרְדֵּן' = 'continuum', cf. 38:3  
 'יָרְדֵּן' = righteousness (root = stiff, tight), strict performance of covenant
- 2 also ironical: v.1 <sup>ironic</sup> formalism is attacked; here narrow nationalism. Formalism repudiated by pointing to moral requirements ('יָרְדֵּן' rule); nationalism by using broadest of God's titles ('אֱלֹהֵינוּ').
- 6 'לְיַד הַיָּרְדֵּן' - see it as a whole (predictions in the future)  
 'לְיַד הַיָּרְדֵּן' - addressed not to nation, but to individuals around the prophet - ought ye not examine it?
- 7 'לְיַד הַיָּרְדֵּן' - cf. Jer. 33:3 <sup>difficult things</sup> 'לְיַד הַיָּרְדֵּן' = created = prophesied (past) prophetic word = creative fact
- 8 'עֲבָדָה' - rebellious, refers to Israelite in wilderness
- 9 'לְיַד הַיָּרְדֵּן' - Arabic cognate suggests muzzling, bridle.
- 10 'לְיַד הַיָּרְדֵּן' - not with such uncompromising severity as silver.  
 Ps. 12:7 says silver is refined 7 times.
- 14 'לְיַד הַיָּרְדֵּן' - addressed to the nations, cf. 42:7  
 'לְיַד הַיָּרְדֵּן' - cf. 25:12-24, title given to Solomon
- 16 'לְיַד הַיָּרְדֵּן' = from beginning of world, altho may mean from beginning of this historical period.  
 There (was) the = succession of prophetic messengers  
 subj. of verb 'came into being' = the world
- 17 "teaches you to profit" - in moral sense (Mic. 6:8) - while the idol-gods are 'not profitable' - cf. 44:9-10
- 18 "righteousness" = prosperity
- 22 "peace" = all the promised blessings - The Lord those self-excluded from Israel will not partake.



# 41 - Jon Ezra

1.  $\text{לְהַלְכֵם} = \text{לְהַלְכֵם} \text{לְעִנְיָהֶם}$
2.  $\text{בָּרָא} = \text{Hijrah} - \text{"came to rule"}$   
 $\text{לְכָל מַלְכֵי} - \text{he will turn his sword (i.e. the sword of every other King) into dust.}$
3.  $\text{לֵא, אֵל} - \text{so if he had not at all gone that path with his feet (i.e. had not had the creation).}$
5.  $\text{לְהַלְכֵם} = \text{usual form } \text{לְהַלְכֵם}; \text{ Third radical } \text{ל} \text{ being replaced by } \text{ל}.$
6. all now more anxious to serve idols, believing they can thus be delivered from Cyrus.
7.  $\text{כֹּהן כֹּהֵן}$  may be one instrument, since words mean same - cf. Dan. 12:12  
 $\text{כֹּהן כֹּהֵן}.$   
 Unclear whether  $\text{לְהַלְכֵם}$  and  $\text{כֹּהן כֹּהֵן}$  are in objective case governed by  $\text{לְהַלְכֵם}$  -  $\text{לְהַלְכֵם}$  is subject  $\text{כֹּהן כֹּהֵן}$  object.  
 [Rendering "he met smootheth with the hammer" is impossible otherwise L.E. would have noted  $\text{לְהַלְכֵם} = \text{לְהַלְכֵם}.$  - Friedlander.]
9.  $\text{לְהַלְכֵם} = \text{from the chief men thereof. (Those who are set aside.)}$   
 cf.  $\text{לְהַלְכֵם} \text{לְהַלְכֵם} \text{ (Ex. 24:11)} = \text{nobles}$   
 $\text{לְהַלְכֵם} = \text{from between her arms} - \text{armed (Ec. 12:12)}$
10.  $\text{לְהַלְכֵם} - \text{hitpaal (second s.)}$   
 cf.  $\text{לְהַלְכֵם} - \text{"turn away from me"} \text{ 22:4}$
11.  $\text{לְהַלְכֵם} - \text{Nifal of } \text{לְהַלְכֵם} - \text{"to burn"}$   
 The Babylonians are meant, from whom the Jews were released by Cyrus.
12.  $\text{לְהַלְכֵם} = \text{לְהַלְכֵם} \text{ "thy intention". The } \text{ל} \text{ is replaced by digesh in } \text{ל}.$
14. Israel has been considered by the Babylonians as women

- 15 עו"נ - y. 2524:22  
 פ'נן = Babylonians
- 17 נחש - "faith" y. 19:5
- 21 נחש - "produce" - imp. Rich  
 פ'נן/נ/נ/נ - "your disputes" - y. פ'נן/נ - travelling Prov. 15:18
- 23 נחש = "that we may relate" y. נחש/נ, (Chaldean translation of נחש, "and he related" [Ex. 18:18])
- 27 פ'נן = פ'נן נחש

42

- 1 נחש - The prophet, who speaks of himself, y. 49:6  
 - The baron 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  
 נחש = decreasing (Lev. 13:6)
- 4 פ'נן - root is פ'נן - "to break"  
 i.e. He (the prophet) shall not be overcome by any violence of man till he has completed his mission.
- 5 נחש is for man (intellectual faculties)  
 נחש " " animals (sensitive + 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.  
 נחש - used here in good sense - see 24:11 for bad sense
- 13 נחש - jealousy because of Babylonians who worship Bel.  
 נחש = נחש (about) Job. 6:5
- 14 נחש - viper: like one that beneath a viper, shall I be desolate + sighing at once.

- 14  $\text{p'el}$  - <sup>(pele, great)</sup> I shall be desolate - niphal  $\text{p'el}$ .
- 15  $\text{p'el}$  - I shall sigh (Ecc. 1:5) (utterance of mouth)
- 19  $\text{p'el}$  - as he that is righteous (lit. he who is recompensed, i.e. the righteous)
- 20  $\text{p'el}$  - <sup>"seeing"</sup> irregular - combination of two infinitives; construct  $\text{p'el}$  and absolute  $\text{p'el}$ .
- 22  $\text{'ol}$  - root  $\text{p'el}$  - spoil
- $\text{p'el}$  - "breathing", infinitive, root  $\text{p'el}$ , some meaning as  $\text{p'el}$
- $\text{p'el}$  - transitive, "restore" the spoil.
- 23  $\text{p'el}$  =  $\text{p'el}$
- 25 Comp. Gen. 49:22 - upon every one of our forefathers.

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וְכָל אֱלֹהֵי יִשְׂרָאֵל



2/2/43

ch. 36-39

Success of a mission -- saving Jerusalem

Afterlife of the Bible

It is the fortune of great books to be misread.

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

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

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

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

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

This is a Persian story.

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

B.R. 42

וַיְהִי בִּימֵי אַחָז

וַיְהִי -- misfortune, צָרָה

What was the צָרָה in Ahaz' time?

אָרַם מְקַדֵּם וּפְלִישְׁתִּים מֵאַחֲזָר

The later interpretation is that the צָרָה involved a suppression of study *something not clear* אַחַז בְּתֵי כְנָסִיּוֹת -- ?close. This fact of liberty of thought was important at time of Midrash -- not some old facts about alliances with T-P, etc.

Close up schools, etc. -- 8, 16

In 10, 27 -- שֶׁן is removed from its original political meaning and taken to mean the oil for study.

B.R. 63, 1

Why do you permit Ahaz to be king? Because his father Jotham was a <sup>?</sup> צַדִּיק . 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 חֶלֶק . 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 נִדְבָּר 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 (אַתָּה הַמִּשָּׁא -- Rashi) and I will cast you off.

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

Newer evidence to render Skonner obsolete.

v. 1 מִבֶּטֶן -- from within (she is destroyed)

מִמְּוֶזֶת -- from the west

אֲנִיּוֹת תַּרְשִׁישׁ -- cf. 2, 16

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

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



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

Dt 3, 9      Judges 3,      IK II, 1

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

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

\*\* S.S. The date is 701 -- in initial stages of new insurrection vs. Sennacherib. v. 13 would refer to 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

R (Rabbotenu or Redactor)

A 6, - 96 --

Failure of a Mission

(A was inserted in a scroll of C)

(memoirs deposited with  
group of disciples  
autobiography)

B c. 1

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

C

2 - 5 9

1-7, 7-20, 5 25-30, 10 1-4 -- 10, 11 1-9,

14 24 ff, 17, 18, 20, 22, 28, 29, 30, 31, 32, 33

*All these # (chapt., verses?)  
probably not  
represented properly by me*( 30  
8 )

God commands Isaiah to write it down because his speech was ineffective.

Thus there were notations behind all these chapters.

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

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

It is the great oration in ch. 10 about Asshur and Israel, with v. 27 as clue.  
It is message of hope, that Asshur will be broken. This fact of redemption did  
not come in his lifetime -- Therefore this message of freedom and liberation was  
made the main theme of the anthology.



Freedom came in 621, when Josiah threw off the worship of foreign cults, this being called the Deuteronomic reform. Josiah threw off the Assyrian yoke and became an independent king.

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

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

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





2/23/43

D.

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

13, 14 -- Babylon

14, 28-32 -- Philistia

15, 16 -- Moab

19 -- Egypt

21 -- Dumah, Arab

23 -- Tyre

17, 18 -- Damascus )

20 -- Ethiopia )

Even these two which are not part of the theme 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) קריה

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 קריה used 15 times.

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

c, 4 31, 16

RESURRECTION

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

Indications of later date -- 25, 8 -- bespeaks situation where some sort of anti-Semitism already developing. 27, 13 -- people scattered in many lands. Beside Dan 12, which is clearly Macc., 26, 19 is clearest statement of resurrection. Sadducees תחית המתים סן התורה. Discussion in San. 90 6 ff.

ר' יוחנן derives it Num. 18, 28

ר' סימי Ex. 6, 4

ר' ש"בן במליאל Torah - Deut. 31, 16  
 But the Sadd. didn't accept any of these arguments of ר' ש"בן  
 Neviim - Is. 26, 19  
 Ketubim - S.S. 7, 10

קם

But Deut. 8, 1 convinced them -- לתת להם ולזרעם  
 and also Deut. 4, 4.

San. 916

ר' מאיר -- אז ישיר משה

Joshua 8, 30 אז יבנה

Ps. 84, 5 אשרי יושבי ביתיך

Belief in Resurrection is due to Parsi influence. This view widely accepted -- spread by Graetz. Prof. Baumgartner based his book on Canaanite and Phoenician texts dealing with resurrection -- thus brining the source closer home. In Egyptian belief -- the King <sup>not clear</sup> 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 קריה? 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 קריה תיהו 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 *not clear* has following: Xertes I destroyed Babylon in 485. This is occasion for ch. 24-27. In 485 Xertes is in Palestine on way to Egypt. Ezra 4, 6 Jews complained to Xertes that their walls of Jerusalem not permitted to be rebuilt. Is. 26, 1, Xertes permits rebuilding of walls, against desire of Samaritans. Destruction of Babylon plus this favorable disposition against Samaria, which was superior power, was enough occasion



to sing this song looking forward to complete messianic age.

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

(Also 25, 3 -- Babylon is <sup>is this right?</sup> 17-17)

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 <sup>?</sup> 7 -- end in prayer of community. 14 -- hope that Babylon, just killed, will not revive to enslave us again. v. 19 -- God or priest speaking -- in contradistinction to v. 14, this verse is a promise of national restoration -- Jerusalem's withered bones will rise again -- your (Israel's life will be restored, etc. There is no promise here of individual resurrection -- hence nothing here forcing us down as late as Macc. era. The poet is using the image of resurrection, familiar to him from being in contact with legends of Persia, Egypt, etc., but not applying it to individuals as yet. Here he talks about national restoration.

3/9/43

40, 41

Shortly after 701 Hezekiah retrieved Philistine territory.

Manasseh gave military aid to Assyria in fight against Egypt.

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

Jehoiakim was Egyptified -- hence younger son 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 domination in Near East went to Chaldea, until Cyrus.

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

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

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



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

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

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

It is drastic yet incredibly lenient action.

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

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

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



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

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

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

40

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

v. 2     Very important -- only such statement. Ezekiel says punishment due to sin. Here IL says <sup>not certain</sup> that sin is over with and redemption is assured. This is morale-raising. Nothing here of Ezekiel guilt-sense.

<sup>or I not clear</sup>  
IL style is colloquy between God and Israel -- if people is God-fearing she will be saved: in II there is no pleading, or alternative -- it is promised that people will be saved.

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



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

v. 6 leave it לדק -- impersonal

vv. 6, 7, 8 - All the nations, temples, kingdoms is לשן

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 -- פין

Two things mentioned -- God's power לחץ 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.

41

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

2 קִרָא 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.

קִרָא = קִרָא צֶדֶק = man of justice and power.

קִרָא = קִרָא צֶדֶק = summoning him to his service

*a little something here not clear  
lookalike k?*

like a servant following his master. This is full equivalent

of the Servant idea -- although the prophet here scrupulously avoids the term עֶבֶד.

3 אֶרֶץ בְּרָגִלִיּוֹן -- territory where he has never been before.

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

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

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

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



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

רִיב = threat

עֲצָמוֹת כַּח = deeds of valor

22 רָשָׁע וְיָשָׁר -- same as in

*missing in notes*

23 good or -- bad Zeph. 1:12

25 Most important \* \* \*

סַטְרָפִים -- satraps

27 Cyrus was מְבַרֵּךְ לְיִשְׂרָאֵל -- first announcer of liberty to Israel.

29 מַחְשְׁבוֹתָם -- their thoughts

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ARCHIVES

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

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

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

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

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

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

( One history is conceivable only under one god.  
(  
( Cyrus has to conquer the world to establish the reign of godly history  
(  
( for the whole world.

Only monotheism invented history.

Polytheism never transcended the meaningless cycle of nature.

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

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

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

42

What is 42 doing here? Sudden change to some sort of נַיַּי after we have  
been talking about Cyrus. Saadia is only one who says נַיַּי 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 'בְּשֵׁם יְהוָה' -- would avowedly accept the mission for which he  
was meant, and proclaim himself as the servant of the god of history.



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

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

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

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

This people *צדק* -- *צדק* is the same as *חוק, משפט, חסד* -- 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 *צדק* -- hence not part of chapter. Will be

discussed later.

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

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

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 יהוה כגבור 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 is no longer able to refrain. He shouts out as a woman, however heroic, when the pains overwhelm her. Divine endurance itself is exhausted.

v. 15 returns to mood of v. 13, when God conquers his enemies; here God conquers nature; and in v. 17 God conquers the idols.

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

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

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

Vollendung = מלֵאמֶד -- perfection at death

*is this it?*  
לֵאמֶד מֵאֵל מִלֵּאמֶד מֵאֵל

v. 19 מֵלֵאמֶד -- The one through whom God completes his work in history -- cf. 44:26  
It is a word coined by a great prophet to designate his conception of Israel, which is God's tool.

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



- v. 20      ראוה רבות -- seen (infinitive)  
ישמור → תשמור refers to the servant, the מַשְׁלֵם . He sees much,  
great things, but observes nothing -- his ears are open but he hears  
nothing.
- v. 21      However blind the people be, nevertheless it is selected by God  
who is pleased with it and makes it the instrument to spread his  
Torah, among others and also among itself. God delights in his own  
blind people.
- v. 22      But how can you say that God delights in this people? Is he not  
despoiled, plundered, mocked by everyone?
- v. 23-25      Retort to this objection -- if you would but understand, you wouldn't  
be distressed by a seeming paradox. Because did not God himself make  
the people despised? He knows their condition because he did it himself.
- vv. 18-25, esp. 22      cannot be understood except in exilic situation (Torrey to  
contrary).

43

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

Meaning is that Israel, the least important and populous and  
wealthy, is dearer to me than the great empires of Egypt and Ethiopia.

- v. 4      continues v. 3 -- You Israel are precious in my eyes -- I love you.  
There is nothing said against the other nations -- nor is Israel the  
richest and best -- she is simply the object of arbitrary love.

43 -- Two important problems -- first important mention of Babylon,  
directly, in v. 14 -- second vv. 22 ff, in re sacrificial system.

9 עֲדָתָם = their proofs

Only the people with a unified God can have a unified conception  
of history -- all others have narrow tribal perspective.

This is the only argument of Jewish theology -- in re a proof  
of God. It shows the people Israel representing purpose in history --  
and this is the proof.

12 I have foretold it and I have saved.

13 Centrality of Israel's God.

14 gives setting -- one of the most difficult verses in the book and  
one of the most important. Some deny the verse and read away its  
Babylonian setting -- i.e. Torrey, who removes בבל and כשדים,  
which he calls editorial patches. Prof. Finkelstein in "Pharisees"  
has chapter on II Isaiah -- agrees somewhat. He retains בבל --  
but says Isaiah was in Palestine, addressing some exiles in remote  
Babylonia.

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

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

This theory clashes with two books which bring evidence of  
Babylon: Ezekiel and II Isaiah.



So in two masterful articles, Torrey shows that both these books were born in soil of Palestine -- but disfigured by a few editorial patches, to give them an exilic cast. This was done by the chronicler.

Torrey's trans.

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

הַנִּלְוִיִּם = 42:10 = יוֹרְדֵי הַיָּם

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 לָלֵךְ and כְּשֶׁיָּבֹאוּ 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 כֹּרֶשׁ, 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 מָלֵךְ -- 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. --

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?

$\frac{1}{NG}$

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

Midrash on it --  $\text{אני נשלח}$  taken as passive -- God was exiled wherever Jews were exiled "for thy sake I was sent (also) to Babylon."

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

Rashi -- "for thy sake have I sent Cyrus vs. Babylon to free you."

Radak -- same

ibn Ezra -- God speaks --  $\text{אני נשלח}$  -- I was sent.

$\frac{3}{NG}$

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

Abarbanel is speaking after the event



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

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

נִרְגַּז (as 15:5) = fugitive

45:2 = bolts      בִּלְתֵּי נִרְגַּז bolts of prison

- 2 I will break all the bolts of Babel and release you.

- 4 The rejoicing of the Casdim I will turn into wailing.

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

This v. 14 is a culmination.

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

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

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

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

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 ה' השאלה
- 23 Did you not bring to me a sheep for sacrifice?  
Nay, I haven't made you do this -- serve me thus.
- 24 Hast thou not brought me care, etc.? (in the past)  
Nay, thou hast burdened me by thy sins.
- 25 But have courage, I'll wipe off your sins.



4/6/43

43.8 - 44.5 is one continuous passage.

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

*is this red.?*

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

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

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

The satire is sharp -- on three levels:

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

44

v. 21 --

*is this red.?*  
 תַּשְׁכַּח־נִי = תַּשְׁכַּח־נִי + תַּשְׁכַּח־נִי

do not forget me, and thou shalt not be forgotten of me.

This v. 21 is addressed to the people who are impressed by the people who are impressed by the idolatry, with its artistic expression.

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

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

#### Cyrus

41; 1-4, 25-29

44, 24-28 -- very important.

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

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

People are shocked by announcement that Cyrus is the messiah -- they  
expected a descendant of David. They register protest in v. 9. And in  
v. 11 <sup>not sure</sup> האיתיות שאלוני becomes האותי תשאלי -- do you dare question me?



45

v. 9 חרשי → חרשי artists in earth (clay -- potters) =

מִיָּדָה = handle, if vessel has no handle it is useless.

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

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

Halachikally speaking -- this means, not that everyone will be Jews, ritualistically -- but will practice the 7 Noahic Commandments -- which means using reason, decency, etc. Then, for all practical purposes everyone will be Jewish.

*Note: From hereon, the pages in the "Notes" are not # -- but since they are still pt. of the same batch, I continued to # my pages consecutively in the rest of this set.* 4/13/43

45

#### 14 ff -- difficult

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

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

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

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

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

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

No wonder that Christianity took over these chapters as evangelical.

46

follows 45:20

When an army is defeated they are so confused as to leave their idols on field of battle <sup>not sure</sup> 2 S 5, 21 Jer. 48:7, and they are carried away by the victors.

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

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



- 46, 1      נִשְׂאֲתֵיכֶם -- your animals are laden, not "that which is carried"  
כִּשְׁלֹא לְעֵיפָה -- a heavy burden, to point of weariness.

The animals are dragged down by the gods -- are not helped or uplifted, by these corpulent gods.

קָרַע, כָּרַע -- bending, stumbling, wearying

- 46, 2      The animals sink down, powerless to save their divine load, their cargo, and they themselves are now risking captivity. Had they rid themselves of their gods, they might have escaped. The gods are no help, but a hindrance.

- v. 3      From its inception, the dawn of history, its birth, the people Israel has been exactly the opposite of the above.

"The people of Israel rests on the arms of the Eternal, and hence is an eternal people" <sup>?(not sure)</sup> Krochmal

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

God says    אֲנִי אֵלֹהִים

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

- 8      <sup>not sure</sup> הַנֶּשֶׁה -- 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.

'      אֲנִי לֵב, פִּשְׁעִים -- refers only to Israel. '

47

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

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

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

Jer. 9:20 -- describes professional mourners, in perfect kinah.

This verse is also in Ras Shamra texts -- which changes ארסנותינו

to חלונינו (windows to agree with חלונינו)

- 9) שכול אלסן -- a difficult abstraction -- not concrete -- yet very ancient, found in Ras Shamra texts.

5/4/43

48

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

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

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



The locus of this ch. is some day of mourning -- when chastening was in the order of the day -- and this sermon was in place. (Zech. 7:3-6) The language of v. 1 tells this -- הַיּוֹם הַזֶּה -- הַיּוֹם הַזֶּה 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. וְהָיָה is changed to וְהָיָה -- 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 אֲנִיִּי לֹא who were the defeatists, who said they would die of thirst, etc.



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  $\text{אִישׁ}$  is the people of Israel, how can he be said to work for the  $\text{לְאֵלֹהֵי שְׁמַיָּא}$  -- which is himself. The prophet must have had in mind, in using the term  $\text{אִישׁ}$ , 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  $\text{אִישׁ}$  and  $\text{אֲדָמָה}$  are the same? We feel yes. The  $\text{אִישׁ}$  does not have to be an individual -- The Jewish commentators, unfortunately, agree that it is individual (they say -- the prophet himself) and the Christians say it is individual (Jesus).

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



5/11/43

עבר יהרה

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

43:10 42:19 45:20 show  $\text{לְעַמּוֹת}$  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  $\text{לְעַמּוֹת}$  was inserted in 42:1 -- so there could be no possible misunderstanding.

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

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

The Midrash of the church takes the magnificent faith of the Jews and asks why that should be confined to such a small people -- so it shifts to the church.

44: 1, 21  
43:10  
42:19  
45:4

## Servant Songs:

- 1) 42:1-4
- 2) 49:1-6
- 3) 50:4-9
- 4) 52:13-53:12

*The following was on a sep. scrap of paper  
inserted at this pt. in the "notes"*



Ch. 53 describes the humiliation of people Israel, stricken and despised -- full of pain -- cut off from land of living (destruction of Temple) -- and men ready to bury him with common criminals.

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

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

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

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

- - -

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

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



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

- - -

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

Since Duhm, many others:

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

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

פ"ק , Abarbanel, Targum Jon.

Gressman, Delitsch

Catholics especially love this interpretation.

#### Collective

oldest, simplest  
Paulus, Welhausen, Skinner, Smith -- dozens of others.

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

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

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



Cheyne44

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

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

4 ערבים -- poplars, not willows cf. 15:7

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

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

7 עַם עוֹלָם -- does not refer to Jews -- since it is too indirect.

Divine speaker affirms that succession of prophets goes back to creation  
 cf. 48:16

קָשׁוּב -- *(not sure)* placed implies purpose in creation. This is intelligent glorification of God.

8 תִּפְחָדוּ וְאֵל -- *(not sure)* shudder not at the conversions of the Asiatic nations.

9 לִמְעַן יִבְשָׁה -- The consequence of the action (their ignorance, here) is described as if it had formed part of the intention of the agent (6:9)

10 Who can think of fashioning an image into a God?

11 a) חֲבֵרָיו = חֲבֵרָיו (Dt. 18:11) = his charmers

חֲרָשָׁיו = חֲרָשָׁיו (3:3) = his enchanters

b) חֲבֵר = guild or society, associates

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

16 רָאִיתִי אֵשׁ = I feel the flame.

20 רָעָה אַחֶר -- he followeth after ashes *(not clear)* (Hos. 12:1) -- a deluded heart hath turned him aside, etc.

- 22 redeem means pardon and release
- 23 difficulty felt in phrase תחתיות ארץ . Would Sheol rejoice?  
Or does it mean merely -- valleys and plains, in contrast to mountains?  
Or Sheol means here part of the material world.
- 24 Who was with me? -- as my counsellor (cf. 40:13)
- 25 נבדִים = praters, agencies of heathen soothsayers (47:13)
- 26 עבדוּ -- in singular might mean collectively, to agree with מלאכיו --  
but probably means the prophetic writer himself. Some say Jeremiah.

## AMERICAN JEWISH ARCHIVES

45

### Conversions of Cyrus and other religions

- 14) אנשי מדה -- cf. 18:2  
בדקים יעבדו -- symbolic chains of reference to attach them to Israel.  
אליו 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.
- 16) 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) אל צדיק -- 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) לי אמר -- it shall be said -- mysterious, heavenly  
voice (40:3) is suddenly heard speaking to prophet.



Cheyne46*not sure*

- 1) עֲצֻמֹתָם -- Their idols, i.e. not images of Bal and Hebo, but idols of Chaldeans. Suffix points to worshippers of idols, and not to divinities supposed to reside in them. Cf. Ps. 115:4
- 2) They were not really gods -- could not save their images. Their soul, i.e. all that there was of soul or personality in them, hath gone into captivity.
- 3) Israel is always the object of the motherly care of God.
- 7) The images of Jehovah are as powerless as those of Bal. There are subtle Jewish idolaters (the 'rebellious ones' of v. 8)
- 8) הַמְּבֹרָכִים  
פְּעִימָם = rebellious ones, 1:28
- 9) רַחֲמֵינוּ = not so much predictions, as events -- past mercies, etc.
- 11) יִצְרָתִי = I have purposed
- 12) There seems to be some party of opposition to the prophet (cf. rebels, v. 8). Jehovah addresses in another tone: 'obstinate as ye are, ye shall not succeed in thwarting my purpose.' Phrase אֲנִי-לֵב may mean 'courageous' (Ps 76, 5), or, as here, 'slow, stupid'.

הַרְחֹקִים מִדֹּקָה -- i.e. far from salvation: righteousness and salvation are two aspects of the same blessing. The 'distance' lay in the unbelieving hearts of these Jews.

47

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

- 1) יָשָׁב וְשָׁבַי -- Jer. 48, 18a -- two imperatives express unrelenting determination.  
יָשָׁב

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

- 2) Wade through rivers -- struggle as best she can to scene of her servitude.  
3) I will take vengeance, neither shall I meet any -- (who can resist me).  
This is harsh, but more acceptable to context than the rendition of Ges. -- *not sure*  
"I will not spare any".

- 4) As for our God -- Jehovah is his name. This verse is the joyous exclamation with which the earthly chorus of faithful Israelites greet the appearance of Jehovah. Babylon has no God -- Israel's God is יְהוָה. (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) נִבְרַת-עַד -- construction of Masoretic text is as awkward as in parallel case of Gen 49:26 עַד תֵּאֱרָת נִבְרַת עוֹלָה תִּהְיֶין לְרֹאשׁ יְרוּסָה  
unto the utmost bound of the hill; they shall be forever on the head of Joseph.  
8) אֲנִי וְאֵפְסִי עוֹד -- cf. 45:5, 6 -- There God says 'I am the only true God'.  
9) *not sure* פֶּתָאִם = פֶּתָאִם = 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) שָׁחַר = to be dark (שָׁחַר = the morning grey). To 'charm' is to bring about by dark, mysterious means.

- not sure* 12) שָׁחַר -- parallelism demands word analagous to "charm away", "appease" = sahara Arabi  
15) The foreign merchants, settled in the midst of Babylon, flee, each one, in consternation to his native country.



- 1 waters of Judah -- Ps. 68, 26 -- ancestor of the nation; this to exclude the ten Tribes -- speaking to Judean exiles alone.
- אלה ברכב ואלה בסוסים ואנחנו בשם  
אלהינו נזכר
- יזכרו = celebrate, Ps. 20:8
- אמת = "continuance", cf. 38:3
- צדק = righteousness (root = stiff, tight), strict performance of covenant
- 2 also ironical: v. 1 insincere formalism is attacked; here narrow nationalism. Formalism reprehended by pointing to moral requirements (אמת וצדק); nationalism by using broadest of God's titles (יהוה צבאות).
- 6 חזה כלה -- see it as a whole (i.e. predictions in re Cyrus)
- ואתם, וכו' -- addressed not to nation, but to individuals around the prophet -- ought ye not announce it?
- ובצרות לא ידעתם -- difficult things
- cf. Jer. 33:3
- נצרות, וכו' --
- 7 עתה נבראו = created = prophesied prophetic word = creative fiat
- 8 פסע -- rebellious, refers to Israelites in wilderness.
- 9 אחסה -- Arabic cognate suggests muzzling, bridling.
- 10 ולא ככסף -- "not with such uncompromising severity as silver"
- Ps. 12:7 says silver is refined 7 times.
- 14 הקבוצה כלכם -- addressed to the nations, cf. 43:9
- יהוה אהבו -- cf. 2 S 12:24, title given to Solomon
- 16 מראש = from beginning of world, although may mean from beginning of this historical period.
- There (was) the = succession of prophetic messengers
- Subject of verb "came into being" = the world
- 17 "teaches you to profit" -- in moral sense (Mi 6:8) -- while the idol -- gods are 'not profitable' -- cf. 44:9-10
- 18 "righteousness" = prosperity
- 22 "peace" = all the promised blessings -- the wicked, those self-excluded from Israel will not partake.

## 41 -- Ibn Ezra

- 1      הַחֲרִישׁוֹ וְשִׁמְעוֹ אֵלַי = הַחֲרִישׁוֹ אֵלַי
- 2      יָרָד = Hiphil -- "cause to rule"  
          יָתִן כַּעֲפָר חֲרִבּוֹ -- he will turn his sword (i.e. the sword of every other king) into dust.
- 3      אֶרֶץ, וְגו' -- as if he had not at all gone that path with his feet (i.e. had not had the exertion).
- 5      וְיִאֲחִיזוּ -- usual form וְיִאֲחִזּוּ; third radical ה being replaced by י .
- 6      All now more anxious to serve idols, believing they can thus be delivered from Cyrus.
- 7      הָלֵם פֶּעַם may be one instrument, since words mean same -- cf. Dan. 12:12  
          אִמְרַת עֶפֶר .
- Unclear whether פֶּעַם and הָלֵם are in objective case governed by מַחֲלִיק -- or פֶּעַם is subject, הָלֵם object.  
          (Rendering "he that smootheth with the hammer" is impossible otherwise i.e. would have noted פֶּעַם = פֶּעַם . -- (Friedlander.)
- 9      מֵאֲזִילֶיהָ = from the chief men thereof (those who are set aside).  
          cf. אֲזִילֵי (Ex. 24:11) = nobles. מֵאֲזִילֶיהָ from between her arms --  
          אֲזִילֵי -- armholes (Ex. 13:18)
- 10      תִּשְׁתַּע -- Hithpaal (second ת) cf. שָׁעוּ מִנִּי -- "turn away from me" 22:4
- 11      הִנְחָרִים -- Niphal of חָרָה -- "to burn"  
          The Babylonians are meant, from whom the Jews were released by Cyrus.
- 12      מִנְּצוֹתָיְךָ -- "thy contention". The נ is replaced by dagesh in צ .
- 14      Israel has been considered by the Babylonians as worms.
- 15      סוּרְגָּ -- cf. 2 S 24:22  
          הָרִים = Babylonians
- 17      נִשְׁתַּה -- "faileth" cf. 19:5
- 21      קִרְבוֹ -- "produce" -- imp. Piel  
          עֲצוּמוֹתֵיכֶם -- "your disputes" -- cf. עֲצוּמוֹתֵי -- quarrelling, Prov. 18:18
- 23      וְנִשְׁתַּע = "that we may relate" -- cf. וְנִשְׁתַּעֵי, Chaldean translation  
          of וְנִשְׁתַּע, "and be related", (Ex. 18:18)
- 27      הֵנָּה הֵם = הֵנָּה



42

- 1 יְנַבֵּא -- 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.  
 כָּהֵן = decreasing (Lev. 13:6)
- 4 יִנָּצֵחַ -- root is נָצַח -- "to break"  
 i.e. He (the prophet) shall not be overcome by any violence of man till  
 he has completed his mission.
- 5 נִשְׁמַח is for man (intellectual faculties).  
 רָחַם " " 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.  
 בְּרִיחַ -- used here in good sense -- see 24:11 for bad sense.
- 13 קִנְיָא -- jealousy because of Babylonians who worship Bal, *(not sure; but if so, maybe Baal)*  
 וְיִרְיָע = תְּרוּעָה (shout) Jos. 6:5
- 14 אֶפְעָה -- viper: like one that beareth a viper, shall I be desolate and  
 sighing at once.
- 14 אִשָּׁם -- (feeling of heart) I shall be desolate .  
 אֶשְׂמָא -- I shall sigh (Ecc. 1:5) (utterance of mouth)
- 19 כַּסְּסֵלָם -- as he that is righteous (lit. he who is recompensed, i.e. the  
 righteous)
- 20 רִאֵת -- "seeing" -- irregular -- combination of two infinitives;  
 construct רִאֵת and absolute רָאָה .
- 22 שָׁסַד -- root שָׁסַד -- spoil  
 הָפַח -- "breathing", infinitive, root פָּחַח, same meaning as נָפַח .  
 הָשִׁב -- transitive, "restore" the spoil
- 23 יִגְזֹן = יָגִיד
- 25 Comp. Gen. 49:22 -- upon every one of our forefathers.

# Prayer Course -

Feb. 24

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.

- Acqs: { Schlochan, Abraham's notes, Louis Dembitz "Services in Synagogue and Home".  
 { "Der jüdische Gottesdienst", 1913, Ellbogen.  
 { 1. Baer's Siddur with notes - impeccable text + notes. 1868  
 { 2. 1845 - Landshuth's notes  
 { 3. Yavitz 1845, 1846, (pub. recently as Berlin 1922) together with 1845 (1910)

## Various Rites (p'eyon)

1. Ashkenazic
2. Sephardic - "Book of Prayer", N.Y., 1936, DeS. Pool
3. Italian

Prayer is 2/3, replacing the sacrifices - so Three daily sacrifices - so Three daily prayers. Baer is 1845, whose core is 1845, which is called 1845, 1845.

## Heart

- ① 53-66 - most important & oldest
- ② 44-53 next in imp. Prayer began with 44-53 - it was the call to prayer.



# Five great divisions of prayers

- ① שמונה עשרה 2-16 - Tefillin put on after this section  
שמונה עשרה <sup>11-15</sup> - usually skipped even by pious.  
 verbal counterpart of sacrifices.  
 meditation on שמונה עשרה - 17-19

- ② שמונה עשרה 19-43 שמונה עשרה  
 can start here if late to Shul.  
verses of praise - up to end of שמונה עשרה.  
ע'פ'ר comes at end of this. (Kaddish disjunct in Abraham's xxxix) DOXOLOGY  
ע'פ'ר ש'ח'ן after study of any part  
פ'ח'ר ע'פ'ר The Kaddish was recited.  
פ'ח'ר ע'פ'ר  
פ'ח'ר ע'פ'ר

- ③ שמונה עשרה 44-53  
 ④ שמונה עשרה - 53-66  
 ⑤ שמונה עשרה - personal Gebet 67-128 109

All prayers conclude with שמונה עשרה (taken from R.H. Musaph) as another great statement.

Long שמונה עשרה said on Monday & Thursday:  
 Short one said on rest of week. Scriptures also read (81).

But when you pray at home, the whole שמונה עשרה is not necessary and a man ends with the שמונה עשרה (83)

N.B. The Basic minimum is The:

- שמונה עשרה (94)  
שמונה עשרה (95)  
שמונה עשרה (95) and after The שמונה עשרה The  
פ'ח'ר ע'פ'ר is said (94)

תנחל נח'פ contains confession of faith  
 ו'ב'נב 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. תנחל נח'פ - main content is פ'ס'פ תנחל (44)  
 ו'ב'נב - opening words of prayer (44). This is  
 commoner name of two.

ו'ב'נב are pignatim, liturgical pieces of  
 middle ages which can be inserted in פ'ס'פ still.

פ'ס'פ תנחל consists of three sections:

- ① Deut. 6, 4-9
- ② Deut. 11, 13-21
- ③ Num. 15, 37-41

ו'ב'נב תנחל - following are starts with 10 adjectives  
 stating how good the land is, and we intend  
 to keep it.

Mishna Berachot<sup>1,2</sup> says that morning תנחל must  
 be preceded by two benedictions and followed by one.

Preced. (47) ו'ב'נב ו'ב'נב " ו'ב'נב

(48) ו'ב'נב ו'ב'נב ו'ב'נב " ו'ב'נב

Follow. (49) פ'ס'פ פ'ס'פ " ו'ב'נב

First ו'ב'נב is ו'ב'נב

Second " " ו'ב'נב

Following " " ו'ב'נב

This shows that this section of the ו'ב'נב  
 is as old as the Mishna.



The old 1332 was merely a call and as such had no response - but later when the 1332 was no longer a call but already part of prayer, The cong. responded.

In 21/1 23/1 which is taken from Isaiah 45,7, The authors of The prayer refused to acknowledge God as creator of evil, which was Isaiah's response to Persian Dualism, and They changed the word God to God-like.

Order of development:

March 10

Orig. 6 N 2 - wasn't prayer but a confession of faith. As there was need for prayer in form of petition also The 6"2 came after.

Then, since 6 N 2 was in morning, benedictions of light were added, and finally The 222, 2222 Thanking God for 1) the Torah 2) giving the Torah to us. Finally The 21/1/2 concluded.

Light and darkness are symbols of good and evil (esp. to Zoroastrians), who had two gods. Isaiah answering This says God (one) created evil as well as good. This is terrible - if God created evil He is a devil. Isaiah said it as a tou-de-force, an act of defiance. But religious men repeated only that God is good (cf. Ps. 145, pg. 35). So authors changed 6 2 1/2 to 222-21/1 222/2. God's unity has to be achieved in the slow fight 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 implied. The act of unifying God's name describes the uphill fight, for which good men shed blood. He who believes that God is good is a monotheist 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 naively stated in Gen. I. (Yavitz's Siddur - p. 51) quotes פ"ב commenting on Is. 66:22, which is naïve hope for world renewal under messianism, where פ"ב says there is constant creation ע"פ.)

The original prayer went from ו'ה ו'פ' to ו'ה ו'פ' Then ו'ה ו'פ' (ו'ה ו'פ' ו'פ'), perhaps preceded by penultimate ו'ה ו'פ' ... ו'ה ו'פ'.

ו'ה ו'פ' - 4 rhymes - relatively late.

ו'ה ו'פ' - alphabetic acrostic - late

From ו'ה ו'פ' down to ו'ה ו'פ' is totally new - deals with Kedusha - That hosts of angels daily surround the Throne of God and sing his praises. (occurs again in ו'ה ו'פ' - p. 51). On angels consult Abraham's xlv - xlv, wherein: 1) angels surround the chariot of God (cf. Ezek. 1); 2) angels proclaim holiness & praises of God. Ez. 3, 12-13.

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

ו'ה ו'פ' '3 ו'פ'. They introduced ו'ה ו'פ'.

This prayer practically forced on Palestinian Jews. Later insertion. Some angelology prob. borrowed from Bab. and Persians. (cf. Ezek. 1 for various kinds) Myths, tried to find God through intensity of hymns.



oldest Siddur - Rav Amram 8th or 9th c.,  
quoted in Idelsohn, p. 89, wherein the mystics describe  
the embracing of just by bad whenever the 26/37 is said.  
This doctrine is late (8th c.) and exhibits mystic subtleties.

Then since every prayer has to return  
to its original Thought, There is a repetition  
of The line יְיָ אֱלֹהֵינוּ and The verse continues  
to 130n p/s 5.

Then what is This next sentence, inserted  
about Messianic period? עֲשֵׂה נִסִּים probably brought  
in by temptation of p/s 36 p/s 11c. Sephardic ritual  
doesn't have this sentence. Jewish mystics  
lived around Rhine, Thus in Ashkenazic ritual,  
the sentence crept in, while Seph. has older  
simpler form.

## 2nd Benediction - שְׁמַח מְעֻלָּה

In Talmud it is called שְׁמַח מְעֻלָּה  
In evening prayer (130) it starts p/s 120, 121,  
but they are same. Called most beautiful  
prayer in all liturgy.

Yavitz, p. 56 - whole Jewish doctrine.

Union Prayer Book, by amerculating mention  
of Palestine, also knocks out Messianic idea, for  
return to Palestine carries with it idea of  
eventual salvation, and together with this  
comes "of all mankind, for when Jews'  
troubles are over, so is the rest of the  
world.

Also leaves out U.P.B. uses Singer's  
translation of יְיָ אֱלֹהֵינוּ, which is  
gross error. (cf. 47).

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

3/24/42

The  $\text{לַשָּׁמַיִם שְׁלֹמֶה}$  is intended to lead up to the  $\text{שְׁלֵמוֹת}$  of the  $\text{שְׁמִינִי$ . This is called  $\text{פְּסוּקֵי שְׁלֵמוֹת}$  - integration of heart with God. Also it is the process of making God One, at a terrible price - and martyrdom is called  $\text{פְּסוּקֵי שְׁלֵמוֹת}$  or  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ . It brings to mind the bloody trials necessary to achieve this  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ .

Thus by association there is the request for the golden age of the Messiah when no much bloodshed will not be necessary. Bring peace and the age when martyrdom will be finished. Finally, Thanks for being chosen for this suffering. Chosenness without the willingness to suffer is mockery and braggadocio.

This is above is order of motivation of the various Themes of the  $\text{שְׁמִינִי שְׁלֵמוֹת}$ .

Then we come to  $\text{שְׁמִינִי}$ , preceded by the  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ , which is said privately, and corresponds acrostically to  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ . The scribes counted the words in the 3 parts of the  $\text{שְׁמִינִי}$  ( $\text{שְׁמִינִי שְׁלֵמוֹת}$ ,  $\text{שְׁמִינִי שְׁלֵמוֹת}$  and  $\text{שְׁמִינִי שְׁלֵמוֹת}$ ) They got 245 words - but they wanted 248 because there are 248  $\text{שְׁמִינִי שְׁלֵמוֹת}$ ; and so they include the 3 words  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ . But how about the  $\text{לַשָּׁמַיִם שְׁלֹמֶה}$ , who does not say the  $\text{פְּסוּקֵי שְׁלֵמוֹת}$ ? He says the three words at the end  $\text{שְׁמִינִי שְׁלֵמוֹת}$  ( $\text{שְׁמִינִי שְׁלֵמוֹת}$ ), which the others do not say. He says them aloud.

Shema made up of verses from Bible.  $\text{שְׁמִינִי}$  is most important.  $\text{שְׁמִינִי שְׁלֵמוֹת}$  is next. The response  $\text{שְׁמִינִי שְׁלֵמוֹת}$  was already used in the Temple - (cf. Yoma 3,8) - Ps 72,19.

Originally this entire section, which was originally the entire prayer, was read



responsively - This is the meaning, says  
Elbogen, of the term  $\text{וְעָנָה}$ , used in  
the Mishna.

Originally, the  $\text{וְעָנָה}$  was preceded  
by Decalogue, and the  $\text{וְעָנָה}$  itself consisted  
not of 3 parts as now, but only the first  
part. Decalogue dropped (cf. Idelsohn 71) for  
various reasons. But continued in Egypt until  
13<sup>th</sup> c. This is prob. the core of the  
Jewish liturgy.

Second section of  $\text{וְעָנָה}$  contains  
naïve 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  
sophisticated. 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 ~~before~~ because it was taken from  
earlier book. The last verse is impt. - points  
to liberation of people and its religious significance.  
This is pure formulation of God's purpose toward  
Israel. Therefore this verse was added. But  
later all these verses were used as basis  
for Halakic development - in first <sup>second</sup> section, they  
attributed to ~~it~~ <sup>them</sup> the Tefillin and Mezuzah - so where  
do they justify the use of Taitzia? of course,  
in the third section, where they included therefore  
the verses having to do with 13'3.

(5)

This section after וְהָיָה is known as וְהָיָה from last וְהָיָה:

Then comes The וְהָיָה and right after The וְהָיָה - the same in all rites, showing it is very old - and reaffirming with 16 beats The belief and faith in God. The וְהָיָה which you have just heard 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 phrases of this long prayer. וְהָיָה points to two first paragraphs - which correspond to first two sections of וְהָיָה and the וְהָיָה corresponds to last section of וְהָיָה. The וְהָיָה, dealing with The Messianic time. Since there is mention of וְהָיָה in last section of וְהָיָה, there must also be this mention in וְהָיָה. Another rabbi says that's not enough - must also mention

וְהָיָה, acceptance of yoke of heaven. And third rabbi wanted mention of slaughter of first-born וְהָיָה. Three strains in וְהָיָה.

### Shmoneh Esreh -

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



This part really contains what the word prayer implies - petition  $\text{שְׁמַח}$  (Aramaic  $\text{ܫܡܚܐ}$ ). Because it was uttered standing it was called  $\text{שְׂמַח}$  (used to today by Sephardim). Crystallized by Gamaliel in first century, who added the one against  $\text{שְׁמַח}$  (actually intended is Xians, unfortunately). Up to him there were only 17.

On 122 say only 7.

Original expression used for reciting  $\text{שְׁמַח}$  was  $\text{שְׂמַח}$   $\text{לִפְנֵי}$   $\text{הַקָּדוֹשׁ}$ . In Babylon it was  $\text{שְׂמַח}$   $\text{לִפְנֵי}$   $\text{הַקָּדוֹשׁ}$ . Reader steps down before the Ark, leaving the congregation. Therefore in Talmud Aramaic name of reader is  $\text{שְׂמַח}$  ( $\text{ܫܡܚܐ}$ ), "he who goes down."

Orig.  $\text{שְׁמַח}$  conceived as congregational prayer to be recited for them by one man. He is called  $\text{שְׂמַח}$   $\text{לִפְנֵי}$   $\text{הַקָּדוֹשׁ}$ . As he recited each proposition, corp. said  $\text{לֵב}$ , thereby making it its own prayer. R. Gamaliel thought each man should say it - so it is now said twice - each man reads to self. Then  $\text{שְׁמַח}$  repeats  $\text{שְׂמַח}$ . Rabban Gam. was head of Sanhedrin.

Three parts: 1st Three, last Three, middle 12. First and last are oldest - present in every religious service every day without exception. Each one of these six has special name in Mishna.

Contradictory statement of sources in Talmud:

1. { 1)  $\text{שְׁמַח}$  goes back to  $\text{שְׂמַח}$   $\text{לִפְנֵי}$   $\text{הַקָּדוֹשׁ}$  2nd. BCE pre-Maccabean period.  
2) " " " " to  $\text{שְׂמַח}$
2. Another tradition goes back to Rabban Gamaliel in first C.E. - difference of 300-400 years.

(6)

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

3/30/42

#2 - 19 not 18. First & last Three present all time. Middle group on Sabbath and holy days varies.

#12 is prob. last one - refers to Hama - may be final cutting of ties between Jud. and Xity - prob. about 1st CE

#10 <sup>seemingly</sup> presupposes diaspora - post-Temple. But this not necessarily so - There were diasporas before 70 CE.

#14 also presupposes a destroyed Jerusalem, but earliest forms do not presuppose this. (old form discovered by Schiller in Geniza?)

#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. <sup>very</sup> early

#9 clearly one of earliest - presupposes Jewish peasantry, tilling soil, etc. Prayer for good crops.

#17 and #18 contain petitioned requests - which is out of place where they now stand.

Thus no conclusion, except that final selection may have been Gamaliel's but roots certainly go back very early to Temple cult. 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. ~~Even~~ Did first three & last three ever constitute entire  $\text{סדר}$ ? Not likely -  
a) prayers used for weekdays not likely to be taken over on  $\text{אס$  without change, b) These six are not  $\text{פולחן}$  not  $\text{סדר}$  in the true sense;  
c) never find these six by themselves.

Earliest form was these six with middle section of simple  $\text{שְׁמִינִי$  in some brief abbreviation. Shortened form  $\text{לְשִׁמְנֵי} \text{ (67)}$  contains  $\text{פולחן}$ . This form is late of course, but indicates that there could have been an early form or short version before present  $\text{סדר}$  was composed.

What does man need most? Health and food. So the  $\text{לְשִׁמְנֵי} \text{ #8}$  is prayer for health. Trouble is primal source of prayer.  
Next one #9 is also among earliest - prayer for food and good crops.  
#4 is remarkable. No liturgy in whole world contains prayer for knowledge. (cf. Catholic  $\text{ide}$ ) Desire for this knowledge is to know the Law.

5, 6 #5, #6 represent mood of Psalms.

14 General prayer about Jerusalem

16 Petition for prayers to be heard

Acc. to Elbogen these 7 represent first one, all united by single benediction like the  $\text{לְשִׁמְנֵי}$ , not each possessing separate  $\text{סדר}$  as now (later form).

These <sup>above</sup> are of personal character.

These 7, plus 6 before & after, were early ones.

### Prayers of national character:

Period from 200 BCE - 100 CE was marked with great events. Impact of outward events (Antiochus, Maccabees) <sup>Herod and Rome</sup> on inner sensibilities of Jews produced Jesus Christ on one hand and Johanan ben Zakkai or 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 Jesus. Later Messianic thought is pale and diluted.

National benedictions were once glowing with full of fervor. We now approach them as lava grown cold. Ezekiel has repeated visions - God is King, scattered people recollects, wicked punished, city rebuilt, etc. <sup>Ezek 20, 34ff.</sup> That line of thinking is found in national prayers still in apocalyptic mood.

# 10 - triumph now dead, or changed into mere Zionism. Gathering of exiles.

# 11 - Messianic - <sup>cf. 49th</sup> God is day of judgment when wicked will be punished. First part could not have referred to any actual judges, for Roman unless would not have stood the insult. It too refers to eschatological things. Is. 1, 26 is messianic source of this benediction. Punishment of wicked (expanded in #12)

# 13 is reward of righteous. Ezek 20, 34ff.

Elbogen 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 described as late.



#7 is difficult - is in midst of personal prayers yet seems to be national prayer.

The historic occasion for this is not apparent. Language is too general.

On fast days there was special liturgy beginning with *·L'Ys a sk* and ending with *·L'Ys e*. It was a long prayer. As times continued to be bad this special prayer for fast days was taken in to the daily liturgy. And witness to this is that after this #7, the reader reads the *·L'Ys* "L'Ys" (6) in repeating the 8<sup>th</sup>.

#12 should not be called *L'Ys a*, but *L'Ys*.

#15 - when Baby. schools became more important than Palest. and became autonomous and divorced from Palest. The exilarchs wrote this (5<sup>th</sup> c.) to remind them that the Messiah would spring from their seed. The Rosh Galuta claimed descent from David. Elbogen says this is latest, and it is plausible.

#12 oldest form - was addressed to *p'Ys a* and the words *p'Ys a* *p'Ys a* were exoriated by name. Very embarrassing. Schechter pub. This early version in the JQR 1898.

It being a prayer for a special occasion, it would prob. have dropped when the occasion did, but since Camhiel wrote

it and The 6"2 was released at the same time. It became enshrined and later had to be glossed over. Slony likes The 6"2 form and wouldn't take any of it back - and Hillaire Belloc is a son of a bitch.

Early Xians wonderful Jews - went to Shul had no prayers of own (not orig. Xian prayer of first century) - little extra belief about Jesus was so peripheral 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 - and no reason for Jews to take humbrage with them. They even served as readers - *shofet p'dot*.

After while tension did arise - as Jesus began to be deified and prayed to. At that time, Rabbis decreed that no *shofet* uttered by *fr* could be answered by *fr* unless you had heard entire *shofet*.

Other reasons for hostility appeared.

1) Some of meaner Xians began to denounce old forms, so that word "informa" delator, *fr*, also called *p'dot*. These words got to be synonymous with Xians.

2) Destruction of Temple was object of grief and 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 & 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 Jews. Paul



always went first to synagogues in Jerusalem, Corinth, Smyrna, etc. Rabbin introduced The <sup>prayer</sup> ~~prayer~~ in order to keep away The Christians. <sup>1 Cor 14:2</sup> wrote This at request of Gamaliel. There is ruling in Midrash <sup>Tanchuma (6th c.)</sup> in re This ~~prayer~~ 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 Kian, as was common, he would have to pray re. self or else leave syn. And other ~~prayer~~ could not stand listening to it and say ~~for~~ at the end. So it was hoped they wouldn't come either. This ~~prayer~~ was definite instrument from Jewish side to make The break clean - as Paul had done from The Kian side, less honorably.

Best place to insert This prayer was right after The #11, when There is talk about judgment of The wicked. All words about The wicked, actually, were taken out of #11 and put into #12, to refer to The Christians, The Roman Empire (Jas 1:10) And then, contrariwise, as these ~~prayer~~ described Judaism, and deserved The judgment of The wicked, so in #13 There are Those righteous and pious men, even The proselytes ~~prayer~~ <sup>prayer</sup> ~~prayer~~, who deserve The reward of God. When The Jew turned Kian he was a bastard, when someone became a Jew, he was honored. This was at time when Jews were great proselytizers - 1 out of 10 in Roman world were Jews & half-Jews.

The circumstances occasionally this <sup>2032</sup> existed from ca. 80-150, and might have lapsed later, but it was also relected at the same time, so it stayed in. And it stayed, in places like Fostat (Geniza) as late as 9<sup>th</sup>, 10<sup>th</sup> c. Gradually became reduced in places where it was too dangerous to keep it.



EX-11-11-11

AMERICAN JEWISH ARCHIVES

11-11-11

11-11-11

11-11-11



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

~~An evil is always in regard to a  
definite thing and is the וְכֵן of that  
thing.~~

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

~~God created and saw it was all  
good, even וְכֵן, even matter which  
bring death, as R. Meir says in וְכֵן.~~

4/2/42

Kedusha + The Mystics who brought it to  
the fore.

Most single important doxology in S.C.  
Very imp't. to have a /-sa in order to pay  
22/3p. Twice a day and on 122 Three times.

In several respects, it contrasts  
sharply with rest of prayer book and Rabbinic  
doctrine: 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.e. father.

There is present in many places  
of Seder the influence of a group of  
mystics, The 22222 371, in Babylonian <sup>Geonic</sup> period  
Christ is image employed by rabbis & mystics  
both to indicate visible glory of God - image  
borrowed from Ez. 1 and Jo. 6. (13) 22222 is  
out of glory surrounded by angels, seraphim, etc.

The '371' had least great influence  
on Seder - introduced alien mood, yet at  
acceptable. Mood more ecstatic than ordinary  
other religiosity.

Kedusha introduced into Third benediction.  
Connecting words between Three liturgical passages  
make K. out to be antiphonal song. The 812  
was <sup>also</sup> put into The <sup>Sabbath Musaph</sup> Kedusha <sup>(225)</sup> during Byzantine  
persecution when officers forbade it in the  
ordinary 1512 and it was hidden in  
The 1012 222 Kedusha. But it doesn't  
really belong there - it simply hung on by inertia.

One Kedusha in The 131. (45-46)

" " " end of 1512 with Aramaic  
translation, called Kedusha LeSida (Abraham)



notes on pg. 73) pg. 90 in Siddur.

Thus, Three Kedushot - 45, 55, 90.  
Who were The "N", what was their  
mood, influence, etc.? Ph. Bloch in  
Monatschrift 1903 - series of articles. Siddur  
of Rav Amram (baon of 820) has passage  
describing aims and influences of The "N",  
in a private devotion 113433 p102 (19-44)  
up to 1000, which is call to public  
prayer. In R. Amram 4a is this prayer -  
even naming The "N" as The blessed ones.

Yellinek pub. series of volumes of old  
Midrashim called 8730 in, and in vol. 3,  
83-108 is treatise called 1000 N's, on the  
subject of how to get to God, how to become  
a mystic, a handbook outlining The technique.  
Jews had their mystics (as a heaven) and  
suppressed them (as being dangerous to practical  
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 1000. (Entirely  
0300 was earlier version - Talmudic image which  
became 1000 in Baonic times).

Jewish mystics, unlike others who were  
forbidden to tell what they saw in the performance  
of their mysteries, are enjoined to communicate to  
rest of Israel everything they have seen. Hence  
their insistence on the inclusion of The Kedusha.  
They never beheld God Himself, they observed  
a "pathos of distance" - They observed a cherub  
in which there was a 3/20 1000 - a seat  
of honor, and groups of angels in ranks

singing hymns and angelic choirs -  
all on a scale of tremendous grandeur.  
In the <sup>עליון</sup> of the <sup>סדר</sup> we see  
that human beings repeat the same words  
as the angels (222) <sup>עליון עולו עליון עליון</sup>

Hai Gaon (11th c.) in his  
שו"ת, in response to a question about the  
עולו, explains that all mystics have a  
procedure to stimulate to ecstasy. [The n"  
out on ground, with head between knees  
sinking to ground, singing prayers with a  
monotony of praise - They were drunk with  
God. Sight and sound disappeared under the  
influence of the auto-hypnosis of these songs,  
and this sense of getting to God seemed  
to be a sinking and a falling away, hence  
term <sup>שכיבה</sup> (comp. 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  
7 halls and he seems to be entering from  
one to the other, beholding what is inside.

In Dan. 12.7 <sup>שכיבה</sup> - "life of world"  
This song of the mystics <sup>שכיבה</sup> is  
still extant in the Yom Kippur liturgy. It has  
a typically ecstatic monotony, of people drunk  
with God - a cumulativeness which other people  
do not exercise, and a manner of glorifying  
God through direct epithets, not through  
praise of His creations as is manner of Psalms,  
and a multitude of angels. - Wherever any or  
~~all~~ all of these tendencies exhibit selves  
in Siddur, those places have been touched  
by the <sup>עולו</sup> <sup>שכיבה</sup>.





4/28/42

## Kaddish -

Core of K. is great response:

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

This was regarded as greatest of all hymns.

Raba called it one of pillars on which whole

world rests. Raba called Himmizelkz נִחְמֵזֶלְכָּז

This gives clue that the hymn was said following a regular Agadic discourse, which always ended with consolation, pointing to messianic days. Purpose of Agada was always to keep up spirit of people.

Thus proper conclusion, either by preacher or by congregation, was the one koi, which reaffirmed that the world was all right and God was all right.

Next came the עֲשֵׂה רָצוֹן עָמְךָ which is the religio-symbolic way of saying that the world will be all right - it is needed according to God's will אֵלֵינוּ יְהוָה אֱלֹהֵינוּ and the end will be אֵלֵינוּ יְהוָה אֱלֹהֵינוּ - The Kingdom of God. Peter Hooker is repetition of עֲשֵׂה רָצוֹן as Jesus heard it when a boy - it is very old.

These two are the original Kaddish.

The moods out of which the Kaddish was born are focused in Ezek. 38-39 - The great dreamer - 38, 23, after the visions of a restored Jerusalem, has the words אֵלֵינוּ יְהוָה אֱלֹהֵינוּ - and the Kaddish is a reminiscence of this verse in Ezek.

This K. was not used liturgically in the services - but as conclusion to discourse.

Must have been early - <sup>ca. 200 BC</sup> 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.) ע'פ' 31 - Half Kaddish, closest to original form - 43, at conclusion of לפני 3700, right before the לפני 3700. This form now used chiefly to mark end of sections within service.
- 2.) (לפני 3700) פס' ע'פ' - 92 - recited at end of לפני 3700 originally. The לפני 3700 came later. This ע'פ' is same as original with addition of paragraph לפני 3700 which is a prayer for the hearing of prayer. This marks end of service.
- 3.) פ'ל' ע'פ' - 94 - properly speaking the פס' should have concluded - but late, in Middle Ages, when the mourner's Kaddish was introduced, it really concluded the conclusion. The only additions are at end.
- 4.) לפני 3700 ע'פ' - 103 - recited at end of rabbinical study, esp. by mourners, but not necessary. This is analogous to very orig. use of Kaddish after Agadic discourse. Distinctive thing here is לפני 3700 and their students, all interested in לפני 3700.
- 5.) לפני 3700 ע'פ' - 462 - recited at funeral, where dead will be reconnected, along with other meritorious features.

In p'sa'lo 500, ca. 600 CE.  
 Kaddish first appears in three places - nothing  
 to do with mourning. In Rav Amram ca. 1000  
 use of Kaddish stands essentially as today.  
 Thus p'sa' must have been formed between  
 600-900. (De Sola Pool's doctoral dissertation  
 on The Kaddish is good.)

The "al, hanai' p'sa' was added by  
 The 500' 500' in mystic ecstasy - and the  
 original short Kaddish was thus expanded.  
 (cf. "Amen" - Abrahami - xl.)

### Kaddish - Mourning.

In connection with sitting Shiva for the week,  
 at end of week the mourners recited Kaddish.  
 Some say that passage 22) 1450 1450  
 was introduced at that point - for that one day  
 at end of Shiva. And final conclusion - putting  
 Aramaic into Hebrew - 1450 1450 20/6 (Jb 25, 2)

Primary source of eschatological ideas -  
 hallowing of God's name, bringing of Kingdom of God  
 so together in Ezek. 36-38 with the resurrection  
 of dead. So there comes to be a mystic  
 association of the Kaddish with the dead. And  
 not mere saying of Kaddish is most imp. - but  
 response of congregation 22) 206 1450. This  
 sentence did the trick - insured a future  
 life. There is a magic potency in the sentence.  
 Kaddish is recited in order to evoke the response.

Thus there is bound to arise a  
 sense of obligation that the children must say  
 the Kaddish & the cong. must respond.

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



Vitay - town in France, locus of many of Rashi's commentaries.

We know it is late custom because early  
books (Magen Vitay) don't know this custom.  
at beg. of 15<sup>th</sup> c. The "פ'ס'נ' גאב מאלן  
living in Mainz (where <sup>ה'פ'ס'נ'ל' originated</sup>)  
with פ'ס'נ' דא' coined phrase Jahrzeit -  
which goes beyond reciting Kaddish for one  
year, and adds Kaddish on every anniversary.

Reciting of Kaddish is not obligatory -  
not in any codes or law books - not in  
פ'ס'נ' / פ'ס'נ' - no פ'ס'נ'. Marvelous example  
of how a פ'ס'נ' defies all פ'ס'נ' - natural  
pity, thus proves to be far more potent than  
פ'ס'נ'. This habit of Kaddish, Jahrzeit,  
Yickon is the most perduring of all  
customs - is the last to go, although not  
even a פ'ס'נ'.

Misc. prayers following to "l 67-107 (55-94) Singer  
 Idelsohn 110-118. Abraham's notes.

These prayers are unknown - There is a reason. Most of them intended only for cong. prayers - and since most Jews don't pray in cong. but pray at home, when they come to the end of the "l they say life and let it go at that.

Secondly they are heterogeneous & misc. - culled from different sources.

They are important and touching - something tragic.

General name for these is p's'han, or in sing. p'shan. This word means prayer in a quinteressential sense - pouring out the heart for private needs. p'shan means grace - occurs in bible p'shan - 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 personal prayers.

p'shan was originally that place in service where, after cong. prayers had been said before God, each indiv. could pour out silently and spontaneously his private joys, griefs & needs. That was original meaning & function of p'shan in Temple days and when Temple was destroyed & synagogue took its place. In Temple it took place after the Tamid sacrifice - and in synagogue after the Shema, which is the spiritualized Temple service.

Though that was the place for spont. prayer - the tendency was for spont. prayer to be replaced by written prayers, hence stereotyped and crystallized - but at same time effort is always



Eliminate of Litzensk  
Levi Vitak of Banditcher  
Nahman of Bratslav

made by religious genius to reassert the  
real p'shan. In recent years the  
great chasidim are the exhorters of private  
prayer - in Yiddish not Hebrew - anywhere,  
anytime you feel like it, better at home and  
alone. So the spont. prayer hasn't died out.

Theoretically there should be no end to  
spont. prayer.

Danby, Mishna, 589

Mishna Tamid, 7,3 ..... ו'ע"ז פ"ח סי' 13231  
gives source of p'shan in Temple service.  
Ben Sira, 50:16-21 - same thing.

Whole problem of serving communal  
and individual needs.

[Look up notes on Quietly Blessing 65 (5.53)]

67- 1555 or 1556 is used only 10 days during  
years. More presence makes it familiar.  
Deals with suffering men + Israel - extending in  
various verses from Akiba (2nd c.) to great  
Crusade persecutions in Germany in 12th + 13th c.

Towards end 7037 pl. fr p't 122 p' 1228 -  
These are from Crusade slaughters.

Never recited on any glad occasions.

70 - Tachanun itself begins with p' 122 <sup>70-76</sup> klip -  
either long for Mon., Thurs. (fast days) - or  
short for other days

76 - short one begins here 3/3 70/61

78 - Ave' n/e - medieval piyyut

10/20

- לוסף לוסף

is not part of The Tachanun proper, but a kind of Litany. The joint phrase is found in several places - including The וסוף וסוף. This was intended originally for the 10 days of Penitence - but later came to be used at any וסוף וסוף, and there were many of those. Each sentence is a careful expression of a mood.

Several composed by Akiba. #2 - possibly directed against The Roman emperors.

#9 - shut up our enemies

#15 - 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 empty-handed

#36-38 act for the sake of Thy martyrs

#39 - avenge before our eyes the spilling of blood

Long Tachanun begins with פלח ללוי.

Exact authors unknown - various legends.

Zunz - says 7th C. under Frankish persecutions.

Someone else says under Hadrianic.

Important is the consciousness of guilt, sense of unworthiness - of first phrase in לוסף לוסף. It is moral genius to be able to take on oneself the sins of the world. Suffering Servant 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 P 2 is in words -  
"Let The Goyim Know That you are God"  
and "take pity on your people, your inheritance,  
who are ruled by the Goyim."

P 4 says That God hears the  
prayer of every life.

P 5 calls him a Z'ot, a  
p'NIM K'N. They call him lots  
of nice things. There is a bigger jump  
between man the religious lover and ordinary  
man than there is between man the  
animal and the highest ape.

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

P 6 you God have the  
righteousness - while we get the shame

P 7 Don't forget us forever  
O God because we trust in you.  
How long will your strength (people Israel)  
be in captivity?

Following Ps. 6 which is Short Tachanun,  
come pignottim-lit'national "we' z'ok"

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.

See note

The Tachanun ends with The 13 Al'N  
p'otc p'otc

10/27

שָׁמַיִם וָאָרֶץ - great and tragic  
 piyyut - trans-rational mystical inter-  
 pretation of suffering - אֲדַבְּרֵה לְיִשְׂרָאֵל

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

אֲדָמָה אֶל אֲדָמָה = final summing up of  
 all אֲדָמָה. We are the inf of  
 contempt - filled with sorrow.

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

אֲדָמָה אֶל אֲדָמָה

Two sentences at opening of act.  
 First is primitive, tremendous, awesome -  
 God of Thunder, savagery - concentrated, so to  
 speak, there in the act.

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 אֲדָמָה אֶל אֲדָמָה The term  
 אֲדָמָה אֶל אֲדָמָה - The fortitude - pub. refers  
 to any synagogue.



As The cover of The *Shema* is taken off, There is The revelation of The *Shema* - and the prayer strikes that keynote - "may his Kingdom be revealed quickly" *Yehi Ratzon*

Then The Three are called to The *Shema* - and There are recited verses about The character of The *Shema*. As The *Shema* 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 a consciousness that The Torah has kept them alive.

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

Those who have escaped some great sickness or danger, ask to be called to Torah in order to say, after The last *Shema*, The famous "Gomel-benchiya" *Gomel ben David*

Then takes place a ritual - great & serious, comparable to The holding up of The Eucharist - The holding up of The unfolded Torah scroll. It is called an *Aliyah*, providing spiritual but also material benefit *Aliyah*.

(18)

Jew oscillates between temptation at cowardly self-denial and between greatest heroism: Between Eliezer ben Abuya + Akiba.

Then these follow, but not on Shabbas, certain prayers - 1/3, 5/1

- #1 - to return the Shechina to our midst
- #2 - again a prayer for the 20's.
- #3 - to keep alive among us vice men
- #4 - good news 1/2, 6, 1/2, 2, 2

1/1, 6, 1/2, 5, 1/2, 1/2, 1/2 - The company, The house of Israel - wherever they are in trouble - protect them and redeem them.

God called here p/p n - This is anti-panteistic term. God is the space of space.

24<sup>th</sup> 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 - p'36, 1/2, 1/2 "Lift up your heads, O gates."

At end, final statement, corresponding to first sentence - "when it began to move comes prayer and when it rested".

Ps. 145, acrostic, with J missing. God is a p'33 and a 3'07.

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



## New Strain in Tashanun

Jewish liturgy goes on premise  
That a prophetic lesson is necessary  
at each service. 'S'one is long, so  
here this lesson is confined to two  
sentences — 1135 K21

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

After this there is another  
22/37 & supreme sense of religiosity.  
Included here must probably be  
late-comers. Not a ritual act and  
not recited in unison — hence called  
12303 22/37 — prob. a K. in  
connection with the 22/37 K27 — and  
fact that it is in Aramaic, shows it  
is for peasants who come in late.

There is another prayer, not sufficiently  
marked off from the 22/37. It begins  
1112 22/37 1135 K21 — "Keep this in our  
hearts"

And the other begins 1135 K21 13/22  
13/22 1135 K21 — praised be God who  
separated us from those who are in  
error, i.e. The Christians & Moslems — everyone  
else.

This is followed by the complete  
 ע'גפ - marked by סג' נס. Probably  
 originally used to mark the end of  
 the morning service.

13<sup>th</sup>, 14<sup>th</sup> c. Massages of Guedes - ע'גפ  
 said every day because it was supposed  
 to have redeeming efficacy - "pull" in Heaven.  
 World rests on the saying of the  
 אל הכ' by the congregation. Gates of  
 Heaven open up.

העל' ל'ס

originally found in the P'sa service  
 for נס'ס' ע'כ'.

Introduction to the א'ל'ס'נ,  
 א'ל'ס'נ and א'ל'ס'נ. These  
 prayers were redacted by א'ל' in the  
 end ant. Are known as א'ל'ס'נ  
 א'ל' א'ל'.

Mark of the everpresent and  
 continuing religious genius of the Jew that  
 he made the א'ל'ס'נ the concluding  
 prayer of every service. 13<sup>th</sup>-14<sup>th</sup> c.

Two parts:

- 1) chosen
- 2) assurance that some day  
 God will be the sole God of a  
 single mankind.

Concludes with apocalyptic reference  
 from Zechariah א'ל'ס'נ א'ל'ס'נ א'ל'ס'נ  
 א'ל'ס'נ א'ל'ס'נ.



After psalms 130 155/16, the  
phrase - They bow to a God that  
does not help - was left out. Altho.  
found in Isaiah & composed in Babylon  
where there was no Jesus - persecutions  
forced its censorship for fear of misinterpretation

Then: '32 אלֹהֵינוּ בְּלֹא פֶּסֶק

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

31 פסוק 3'

written by Yehuda haChenid,  
influenced by Eckehardt & The  
mysticism which flourished along the Rhine.

31 פסוק 3'

more abstract and philosophical.  
True mystic - Religion + Eros are close.  
Can pass easily from most naive  
anthropomorphism to greatest Transcendentalism.

Prayer for 2012 - note  
inclusion of economics in prayerbook

e/3p made over bread & wine - borrowed  
by church - of. Sacrament.

Ten Commandments

Thirteen Principles of Faith

Yigdal - poetic version of 13

Yet Judaism has no dogmas - beyond  
core of God, Israel & Torah.

Impolite in deepest sense to ask a Jew  
whether he believes. cf. Schochet, I.

R' N. discusses the 13 in his commentary  
on the 10<sup>th</sup> chap. of Mishna Sanhedrin.

Finally - 1378 2872  
reactions for matzdam

1722 2872  
bids providing for his  
children



15433 17/102 (19-43)

Beginning with ואלו הן  
up to הנה.

This section not quite official  
public prayer: 1) minyan not necessary  
2) some rituals do not don Tefillin until  
The ואלו הן.

3) /שח does not usually appear until  
The ואלו הן.

ואלו הן - Opening benediction  
הנה. - closing

heart of 15433 17/102 is six psalms  
(p. 34-39) - The last six in the psalter  
# 145-150. Shabaz includes 9 others.

But - later additional prayers  
were added - in same spirit - including  
Biblical references (prayers from Chronicles, Ezra, etc.)

after ואלו הן

- 1) /3/1 (20) - 1 Chron xvi, p. 36 Ps. 105: 1-15  
Ps. 96
- 2) /אח/ (21) - selections from Ps.
- 3) Psalm 100 (23)
- 4) 3/20/2 (33)

Then The six psalms ואלו הן (34-39)  
Then

- 1) /אח/ /אח/ (39) doxology
- 2) 3/3 /אח/ (39)
- 3) /אח/ /אח/ (40)
- 4) /אח/ /אח/ /אח/ (41)

Lastly the הנה. (43)





element of joy  $\text{וְהָיָה}$  - must be present,  
and we find it - the second verse  
 $\text{וְהָיָה בְּיוֹם הַהוּא}$

4)  $\text{וְהָיָה בְּיוֹם הַהוּא}$  - Here again series of  
verses linked together as in 1/11/2  
contains one of the great phrases  
summing up the Jewish religion:  
 $\text{וְהָיָה בְּיוֹם הַהוּא}$

King:- creatively - timeless present  
Was ":- myptic idea -  $\text{וְהָיָה בְּיוֹם הַהוּא}$   
world was not - time was not -  
yet God was King

will be ":- goal of history - God allows  
the appreciation of his being  
to come spontaneously -  
slow process -  
good men suffer - etc.

12/11

וְהָיָה הַלְלוּת -

intro. into שְׁמַחַת אֱלֹהִים 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."

לְשׁוֹן הַקֹּדֶשׁ - consists of vv. from Ps.

By rabbinic trad. שְׁמַחַת אֱלֹהִים refers to synagogues. And it ends the 13th is congregational services.

שְׁמַחַת אֱלֹהִים is rhymed version of 13 p'sp's - which both begin and end the morning services. This is interesting in religion which is anagogmatic - which disagrees on the number & content of its articles of faith. These beliefs are not mandatory, but are susceptible to meditation.

Poem written in Rome 14<sup>th</sup> c.

~~anonymous~~ by Daniel ben Judah. Poem better than prose formulation.

1-5 philosophic & Theosophic  
11-13 very practical religion

פְּסוּקֵי שְׁמַחַת אֱלֹהִים

This phrase occurs in #5 of The 104<sup>th</sup> - some popular phrase, known to both authors.

This describes a God existent before creation of world & after its



Plotinus - excerpts ed. by Miss Turnbull. Ox. Univ. Press  
original mystic

destruction he will still reign 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 mood 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.

Having left these gorgeous hymns  
we now go to The washing of hands.  
Berachot 60b - has this whole section  
of private m1572.  
The 281 286 is the one for

The 231 2016 is The one for moving the bowels. Judaism has reverence for human body - lifting animal needs into religion. Christianity spoiled this by dealing only with the spirit.

There is an interruption —  
dealing with Torah, including a  
section from Mishna and context  
resumes with פסוקים, דברים וכו'

What is this interruption?  
Three blessings in re studying Torah  
are also to be found in Ber. 11b.  
They were intro. into 130 because

every Jew is expected to do at least a token amount of study. ∴ having Three  $\text{אלוהים}$  for study, There should have followed a passage for study, or else it would be  $\text{אלוהים}$   $\text{אלוהים}$ . 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  $\text{אלוהים}$  right here, before The <sup>tokens</sup> passages. In Ashkenazic ritual we have substituted, as Bible passage, The priestly blessing - as Mishna "from Leah, 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  $\text{אלוהים}$ .

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  $\text{אלוהים}$ , which are dry and nobody, even most pious, even reads them. They are skipped.



There are parallels 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.

These don't require apology.  
There is noblesse oblige involved.

Paul, Galatians, 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 words in #4 are to  
be found in Ber. 60b and are all  
to be accompanied by acts of decency, etc.

130 131

Lead us not into temptation  
(like Lord's prayer) - or else will follow.

And make us slave to good 28.

& Harness our 28 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.

From p3k k2. p100 and the  
p100/62 to p107 - all the way  
to the passages in The 11/100p is  
a new section. pp. 8 - 11.

Occasion was some great persecution which necessitated the saying of the *Shema* and the recitation of some messianic prayers.

The *Shema* contains Jewish doctrine of grace. It isn't only a religion of *mitzvot*, externals, as Christians say.

"*Shema Yisroel*" - messianic, same as in *Yeshu*

Skipping over the *Shema* and the *Shema* - we come (p. 19) to the *Shema* which states that God will keep his promises as stated in the *Shema* *Yisroel*.



12/8

Mincha x Maariv

Mincha least important - doesn't contain Shema. But in old Mideast, Mincha assigned to Isaac. Greatest sacr. is with Elijah 1K 18; 36,37,39. All prayers are sublimations of Temple service & sacrifices except Maariv. Time for Mincha is between 12:30 and 1 1/4 hours before sunset. For economic reasons Mincha pushed forward, Maariv pushed back - and they were prayed together.

Mincha contains Amidah, to be recited both silently and in repetition. Before this is recited the 145<sup>th</sup> Ps., preceded by the 'shema' shema after Amidah is the Tachanun, which is often left out when M.M. are prayed together. On Erev Shabbas, etc. it is left out always. The Alenu also is left out whenever the Tachanun is. Service ends with Mourner's Kaddish. Mincha has been pushed into abeyance & obsolescence, except where recited with Maariv.

Maariv 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 and was pushed back to nightfall. This was natural need for a prayer at night, later becoming a congregational prayer, united with Mincha.

It is wonderful prayer, fully equal to Shema, and built up like Shema. Shema is preceded by p'sukim (con. to shema) and p'sukim (con. to shema) - and succeeded by two, the shema (con. to shema in morning) and an additional one, not found in morning - 112:28, greatest single prayer similar to Lord's Prayer of Christianity.

Bignam Valley 32 F 57  
18th floor

Two verses precede The Shema  
(p 129). There are 13 words, which  
remind me of 13 attributes of Mercy - Ex. 34, 6  
This is the 1st part.

But even before this, there are inserted  
at the instigation of the Kabbalists (1510) -  
The Shema 2x - a little greeting of the  
Temple guards (like fencing of Hamlet) ;  
Then three sentences, each of which is  
to be said three times for magical  
purposes.

Then first - 2x, corresponding to  
Shema 2x. This is more melancholy  
than the morning.

Next The Shema 2x, briefer  
than the morning one.  
Then the Shema

The 2nd part of the morning - 16  
adjectives - reduces itself there to the  
Shema 1x. Then it goes over to the  
greatest miracle - The redemption to  
Shema 1x - eternal freedom. Jews  
received willingly this yoke.

\* The second benediction after the  
Shema is the 1st Shema - missing in the  
morning. It is prayer for protection through  
the night.

Then there follow a series of  
18 verses preceding the 6th, which was  
originally not part of Massih, and even  
now is recited only silently. This series  
was composed to substitute for the 6th.  
They sum up the Jewish religion - and  
they end on a thematic, messianic note



12/15

Sabbath

One of most extremely important inventions of mind of man. A Jewish invention - it possesses a purely Jewish connotation and also a universal aspect. Cf. Herz, p. 338 bottom, ff

Instead of Jew keeping Sabbath it was Sabbath which kept the Jew. - Achad Ha'am.

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

שבת שבת - lovely collection

The lighting of Shabbos candles is not a  $\frac{1}{3}$ rd. <sup>but</sup> Light, of all symbols, is most basic - associated with intellect & feeling. The candle has religious connotation in its upward aspiration. All Jews should observe it.

The 1000 shop is a creation of Safed mystics of 16<sup>th</sup> c. Shab. 119a - "let us go forth to meet the Queen Sabbath" - was taken literally by these men of Safed, on Friday afternoon, clad in white, going into wooded environs to prepare. They carry 6 psalms: 95-99 + 29, concluding with 'שבת שבת'.

There were many 'שבת שבת' - but Lucia liked one of Alkabetz, and that one has entered the prayer book. It is the last item to get in - and one of most beautiful. Spanish ritual rejects 6 psalms & begins with 'שבת שבת' and uses Ps. 92 and 93.

All these ps. 95-99 tell of setting up of Divine Kingdom on earth - these mystics interested in "last things."

(If any book can be a love to the young and healthy it is Book of Psalms. To older and troubled it is amazing source of strength.)

Ps 95      לֹא נֶחַ אֶלֶּהָּ פֶּקֶּ פִּלִּי  
Gerson said - "Try living with  
your ideals for 24 hours. Just try."

Ps 96      פִּי' ב' נֶחַ פִּי' ב' / '3'  
This is Marx + Bronkhorst in religious  
terms

Ps 97      פִּי' ב' נֶחַ פִּי' ב' / '3'  
This is Marx + Bronkhorst in religious  
terms

Ps 98      פִּי' ב' נֶחַ פִּי' ב' / '3'  
God of Nature, whose rivers have  
just clapped their hands, is also  
the one before whom you come for  
judgment.

Ps 99      פִּי' ב' נֶחַ פִּי' ב' / '3'  
God of Nature must be God of  
Morality - how ironic!

Ps 29      פִּי' ב' נֶחַ פִּי' ב' / '3'  
Description of Thunderstorm in  
Palestine - starting in hills in north,  
ends in desert in south, in act of  
peace. God of storm is also God of  
morality - who gives peace.

'3/3 305 - brilliant, beautiful -

a mosaic of biblical quotations.

עֲבֹד פִּי' - all reaction is to  
find a purpose in the sabbath.

Even most hard-headed Mitnagid  
sing '3/3 305 with fervor.  
all versions have first +



last lines '23 וְכָל and  
 פ'סוק '12

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

Then evening service which is  
 like regular weekday evening service.  
 '12 וְכָל has slightly different  
 special Sabbath ending.

Next is The '12 וְכָל

Then is The '8 וְכָל - which  
 represents the chief difference between  
 Friday night & weekday night service.

The '8 וְכָל for Friday, Saturday, Musaf,  
 has 3 benedictions at beginning & end and  
 one in middle, for the day in particular.  
 This called p's' sh'p. (p. 165 - Friday eve.  
 (p. 200 - Sat. Ar'a) (p. 229 - Sat. Musaf)

Then The '12 וְכָל is repeated -  
 why? don't know.

In The Three TP (p. 173) is a  
 curious abbreviation of The Amidah -  
 called "The substance of the seven" sh'p' p's

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 Haggadah (p. 176)

~~Kaddish~~ <sup>Public</sup> Kiddush, Aleinu, Yizkor.

Then go home. Bless family - say  
 sh'p' sh'p' - private Kiddush - eat.

Dr Lawrence - Fantasy of the Unconscious  
ancient, pre-scientific anatomy & physiology of  
the emotions is revived.

12/22

rebel side

Morning service is similar (certain  
phrases changed) up to end of Shema.

Then comes Shema - which is  
not particularly relevant to the Shema, any more  
as than any other weekday. There is a  
great projection of desires - Shema (2) (3) (4)

[ God is only true head of any  
commonwealth - and God as head  
of commonwealth of world would be messianic

Then comes Shema - and Shema

Shema starts like weekdays -  
but quickly interrupted by three  
important insertions:

1) Shema - attaches self to last  
word of Shema; Shema - Shema.

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

Shema - creation constantly  
repeated every day. God has to keep  
the world alive at every breath - cannot  
create once and have it over. This  
is deeper view - creation is unceasing.

Messianism at the end of the  
Shema - Three phrases (2) (3) (4),  
Shema, Shema.

2) Shema - alphabetic acrostic  
corresponds to Shema (p45)  
Gorgeous words, leading up to Shema.  
Religion is not merely ethics -



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

3)  $\lambda \approx 10^4$  - still leading up with  
bated breath to the old. These  
"301" are certainly not satisfied  
with defining religion as virtue & 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 23rd as on weekdays.

The 8"l on row is only 7 - first & last three and one intermediate, varying with the special holiness of the day (p. 11 & 13p). All the petitions are left out.

For 120 The p1213p varies at each service. Reason is because 120 occurs every week - and to avoid monotony there must be variance. For 1212 it is p.200 20N 120.

Paraphrase is quoted from 22/11 to emphasize that 10 is not of special and chief commandment - repeated 10 times in 22/11. 10 given to Jews - not to the p'16. And we who laugh at it are also p'16's, is a meaning we can read into it today. We are outsiders missing the exigency of it.  
p'12, 20/13 p' for 20/11 10 is p'231 -

פסוקים אלה' which ends the same way  
as the 'א'לה passage - namely:  
א'להים ב'ר'ך א'ת ישראל. Read Abraham 146-148.  
The rest of the פסוק is the  
same.

פסוקים אלה' 130 p. 207

1/12/43

(Haftarah 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 interpretation  
of the passage.

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

Opening verses are Scriptural - except  
third sentence 'א', which is composite.  
א'להים ב'ר'ך א'ת ישראל - born- cry of the wilderness,  
today, of truth against error.

X Passage from Zohar in Aramais (p. 208)  
is recent but deeply Jewish - drawing on  
Jewish sources. This is Jewish mysticism.



Human history shows the  
good God struggling against great odds.

(29)

On The Three Festivals The 13 Middot  
are pronounced. 11 benevolot - פְּנִימוֹת נְהִי  
2 of judgment - פְּנִימוֹת נְהִי. Here the 13<sup>th</sup>  
left out altogether - and the 12<sup>th</sup> is so truncated  
as to be benevolent.

פְּנִימוֹת נְהִי - also recent, composed by  
Nathaniel Hanover who escaped massacres 1648.  
Galatist - got away to Venice - known as  
author of little prayerbook with extra devotional  
prayers - פְּנִימוֹת נְהִי. This is prototype  
of modern prayer - found in all Ashkenazic  
books.

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

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

פְּנִימוֹת נְהִי - This is call for the  
Jews to live grandly

The Mesianic ending is very grand -  
God will be seen - last Theophany.

This is panTheism - God is at the  
center of all Things. In the mythic God is  
the joyous heart of the universe.

As The reader is called up, The  
Torah is described פְּנִימוֹת נְהִי (p. 211)  
and ends with The cry That those

who stuck it out will get their reward.

Then two benedictions before & after reading.

after the reading the Torah is held up for all to see - a solemn moment (like Eucharist,  $\sqrt{300}$ ). She is a tree of life & source of worldly goods.

Haftara means dismissal - )Go, close. It was not actually, however, because it was followed by the 'horily'.

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

(begin with  $\sqrt{300}$  - p. 216)



2/2/43

Between time of completion of Haftarah and return of Torah to Ark - There is a pause for "pious speculations."

ר' פנחס - two, in Aramaic, Babylonian.

It is prayer for head of Exile and for scholars - who dominated Jewish life - for academics and judges.

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

ר"ן דן ה'ר"ן ~~ה'ר"ן~~

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

ל'ק"ל ה'ר"ן ה'ר"ן ה'ר"ן

Children - without whom there is no Jewish people or religion. ל'ק"ל ה'ר"ן ה'ר"ן  
Without children a man is not a Jew because he is denying life.

Jewish religion is first of all the Jewish people (Xian religion is primarily Jesus) - and this comes first. Second or third comes the Halakha and the Mitzvot. Persecution of the people precedes ideas and ideals.

Hobbes - "The worst govt is better than no govt at all."

יָד - academics - secondary  
meaning meeting of word יָד, bride.

The second יָדוֹת פְּקִידִים is merely a paraphrase of the פְּקִידֵי הָעָם (p. 218) prayer, which is for the whole community - in contrast to the first, which was for the scholars alone.  
all Communal-minded יָדוֹת פְּקִידֵי הָעָם וְיָדוֹת פְּקִידֵי הָעָם.

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

Jer 29, 7 is basis for prayer for govt  
Abot 3, 2 is also " " " "

In the original form (viz. Baer) This prayer becomes vulgar in its chauvinism.  
It is overdue - no need for it.

The real fault is when they ask that the King shall have שְׁלֵמָה on the Jews - and it ends with the hope that we won't need any Kings or countries aside from Zion.

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

The announcement of the new war is preceded by a paragraph וְיִשְׁלַח לָנוּ מִן הַשָּׁמַיִם (289) Here again are Jewish values stressed - long life and good sustenance.



(221) p'Nissan Nc - prayer for martyrs,  
to be recited only twice a year - on  
Shabbos before Tisha B'Av and Shu'vot.

The events of martyrdom in this prayer  
are connected with the excesses of the Crusades.

There is a hierarchy of suffering in  
the world - in which man suffers most, of  
all the animals, and the Jew suffers most, of  
all men. But apparently there can be no  
world without suffering.

clxiii - Abraham's notes on tragedy.

This prayer asks for vengeance for  
the slaughtered saints. We leave it to  
Jesus and Father Zoroaster to forgive vengeance.

2/9/43

פ'אנ"ס אה (221) - great drize for true  
 martyrs - who willingly die for their faith.  
 I. Kalvi in mystic passage talks about the  
 very course of nature being forced to change under  
 pressure of martyr's blood, and the messiah  
 may miraculously be forced to appear. This is the  
 symbolism of Jesus - The heavens being split, etc.

פ'ב"ל / ל"ל (224) - as the Torah is returned to  
 the ark. פ'ל"ו נ"א - everlasting done  
 for this little Torah which has been so maltreated.

נ"ל' / ל"ל (225) corresponds to פ'ל"ו נ"א<sup>(207)</sup>  
 when the Torah is taken out. Famous  
 phrase פ'נ"ל - פ'ל"ו נ"א, etc.

### פ'נ"ל

This prayer corresponds to פ'נ"ל sacrifice -  
 which was in addition to the ז'נ"ל (of morning and  
 afternoon).

It consists of an ז'נ"ל - 7 benedictions.  
 The distinctive prayer is ז'נ"ל (229), dealing  
 with injunction about additional sacrifice. (230)

This ז'נ"ל is a פ'נ"ל

The corresponding פ'ל"ו נ"א for the ז'נ"ל  
 is<sup>(207)</sup> nicer than the one for the פ'נ"ל

Part of the ז'נ"ל - is פ'ל"ו נ"א (231)  
 which has been set to music. God's Kingdom is the  
 slowly emerging messianic rule

The Keduha here in the Musaf Amidah is  
 one of the greatest (227 bottom<sup>ff.</sup>)



Toward end of Psalms is 15:28 אֵל / יְהוָה (238)  
Bee says that 'n should probably be first,  
followed by answer / יְהוָה - but because they  
wanted acrostic form / אֵל, the 'n was put  
second.

The poem probably intended for use in Havdalah  
because right after the last 15:28 אֵל 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 - culminating in  
the Sabbath psalm 92, when in the future all  
will be Sabbath.

Following the 15:18 There are two great  
hymns 31:2 אֵל and 31:2 אֵל, The  
latter being the greater. It is the poetic attempt  
to describe the widely varying ways in which God  
must be conceived - from the abstract to the  
anthropomorphic.

2/16/43

Mincha for 1st

Begins with 'אלה

Then ל'כ' לאל, which is part of Tachanun and also contains אל'כ'פ in Aramaic

one sentence אל'כ'פ'ל'ל - contains phrase

ל'כ'פ'ל'ל. What is the proper time? This sentence also appears at beginning of morning service. Maybe they thought 1st afternoon God was most receptive.

Following This is a reading of Tract - 3 are called to read <sup>first part of</sup> portion for the following week.

While replacing the Tract, they recite אל'כ'פ'ל'ל

Then comes the Amida - consisting of seven.

The ל'כ'פ'ל'ל for 1st אל'כ'פ'ל'ל begins

אל'כ'פ'ל'ל אל'כ'פ'ל'ל. God & his people - both are

unique אל'כ'פ'ל'ל. 1 Chr 17, 20-21.

Abel, Ike & Jake were very happy about the 1st

Following The Amida are three curious verses beginning ל'כ'פ'ל'ל ל'כ'פ'ל'ל. The phrase אל'כ'פ'ל'ל is interesting. The reason for presence of these verses is to replace the phrase in ordinary mincha אל'כ'פ'ל'ל - ל'כ'פ'ל'ל.

אל'כ'פ'ל'ל - all of which are parts of Tachanun and inserted in the mincha. But not desiring the penitential Tachanun on 1st, they replace it with these three verses.

Other theory is that Moses' death was on 1st 1st - and these verses ל'כ'פ'ל'ל serve as a reminder. See below on ל'כ'פ'ל'ל.

Funeral - ל'כ'פ'ל'ל ל'כ'פ'ל'ל - God is right. The

Quirklyism takes matter of death on this fact.

guy deserved to die - then you say ל'כ'פ'ל'ל - God is wonderful. This is grandiose humor. Word for funeral is ל'כ'פ'ל'ל - justifiable judgment.



① Then follow 16 psalms - 104  
on creation and 120-134, 150-155 etc.

② After this comes a study of Psalms  
Psalms began to be said right after  
100 <sup>(since 104 if first ps)</sup> and went on every 100 to 1300 etc  
right before 100. Thus roughly speaking, psalms  
recited in winter.

100 would be recited in summer - either  
on 6 waves from Pesach to Shavuot - or on  
waves from 100 to 1300 etc.

AMERICAN JEWISH ARCHIVES  
The 150-155 are pilgrim songs -  
going up to the hills of Jerusalem on the three  
festivals. 121 is great. 126 - Those who  
sow in tears shall reap in joy. 127 - except  
The Lord build the house, etc. 128 - God smites  
those whom he loves in their sleep 129 - Israel  
says the plowmen have plowed my back and lengthened  
their furrows. But they can't beat us 130 - out  
of the depths have I cried - de profundis - yet  
even in the depths we need not despair.

2/23/43

p. 278

The 1st 1/5/1 is the great divide - as the dusk deepens - the 1st is going out, but the 2nd/1st 1st still lingers. It is immensely emotional and potent.

Service begins with two psalms 144 and 67. Read Ephraim c/xxviii. 1st is noticed out with 1/1/1st 1st and finally with these two, which are already anticipatory of the week-day work to come. These psalms are 1st/1st 1st, corresponding to 1st 1st/1st. The mood here asks for blessing in the week-work struggle 1st/1st '3' 3rd/1st - 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 H in the 4th 1st/1st of the 1st/1st, (p. 149) 1st/1st 1st. Following the 1st/1st '3', return to p. 278.

Ps 117 (and 2, p. 150) has obvious relevancy - is has 9/1st ps.

The 1st/1st 1st (p. 300) is inserted curiously, because it occurs several other places. It contains a version of the 1st/1st, which is translated into Aramaic. The second motif is 1st/1st (302) - which two are the great motifs - their inclusion on 1st is understandable.

Following the p. 1st 1st/1st there is whole series of passages, taken from Bible, containing blessings, material & moral, for the coming week (303-307). Simple, unbroken naive will to life - this is found here. Not less, materialistic - but the essence of life itself. This is Jewish religion and moves at the heart - keeping alive.

Ps 128 continues this mood - children's children (308) - life-idealism, religiosity of life.



next is  $\text{הַשְׁמַחֵנוּ}$  (p. 310)

Opening verses 'אֵלֶּיךָ יְיָ אֱלֹהֵינוּ are optional.  
Three basins are blessings over wine, spice-box,  
lights. Following the three blessings, and one  
additional  $\text{הַשְׁמַחֵנוּ}$  - There is  
a poem  $\text{אֵלֶּיךָ}$  - probably taken over, judging by  
jerusalemite nature, from  $\text{שִׁלְשֻׁלִּי}$ . Here  
again, make our children & our possessions  
great - so we may enjoy life. (bottom p. 311)

Baer (p. 310) - tells of Elijah, is harbinger of  
Messiah, who is supposed to come Sat. night, at  
the beginning of new week. Baer has pages of messianic  
poems left to form of worship.



3/9/43

ש'לש'ס - optional, but contain much of Jewish anal. Important part of real meal.  
Table songs for ש'לש'ס etc.

## I. Friday evening

ש'לש'ס ש'לש'ס ש'לש'ס - Baer, p. 196

Talmudic legend of two angels accompanying man home from synagogue <sup>on Friday</sup>. If house is in order, good angel prevails + bad angel has to say *poke* - out vice versa.

This is strictly not one of ש'לש'ס, which are sung between courses and after meal.

\*

ש'לש'ס - 204

by Israel Najara, 16<sup>th</sup> c. one of Safed circle - rich mysticism. Lyrical used extensively by mystics.  
Loewe - "Medieval Hebrew Minstrelsy" - p. 65

ש'לש'ס ש'לש'ס - 199

Loewe - 31

author is DEN 14<sup>th</sup>-16<sup>th</sup> c.

ש'לש'ס ש'לש'ס 200

- Loewe - 37

same author DEN - meter is

Provençal

\*

ש'לש'ס - 201

Loewe 47

perhaps the finest of Sabbath songs, yet associated with bitter memories, because Polish nobles made Jewish serfs sing this as a price of downishness for <sup>+ delictation</sup> mockery. So that ש'לש'ס has become proverb for those Jews who try to curry favor with the authorities.

Delight in meat + fish, wine + other drinks.



ספר' 25 pl' - 203  
contains phrase נפ' נש' -  
over-soul.

Libk Hen, 13 - 205 - lower - 75  
based on three blessings of grace -  
author unknown.

II. Sabbath day

נפ' 25 pl' 256 - lower  
Abraham ibn Ezra - born in Spain,  
visited London, died in Rome.

Three Lurianic poems - mystic, preceding 3 meals

1)	נפ' 312	256 2/30	629	נפ' 25/16
2)	נפ' 463	Tel Aviv 1930	750	"
3)	נפ' 588		826	"

Saturday night before Havdalah  
נפ' 13/16 - Beer 310

נפ' 13/16 - B. 315

3/12/43

פ'לר ע'לר נב'נב

Lighting of candles is common to all holidays -  
so begin with נר - 216 p. 16 p. 132  
See Abraham's notes cxviii on Sabbath lights. cxxxix  
on festival lights. Light is on border of physical  
and metaphysical.

The p/33 e/3p is very important.  
It begins with 12/3/33 — which  
is basic doctrine of Judaism — which is  
never mentioned in 13 thair or any other —  
because we don't lay bare the secret of one's  
life. This is also in the weekly e/3p.

Nothing worse which the Reconstructionists could have done than remove URAN on grounds of modesty - It removes the grandeur and high consciousness. It disembowels Judaism for sake of conventional bourgeois manners. Any great creative nation in history has claimed chosenness - Israel, Judea, modern Russia.

Chosen in Jewish religion occupies  
place that Jesus holds in Christianity - absolutely  
primary.

Without this transcendental 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 claim 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  $\text{לֹא נִשְׁכָּח}$ .  
One doesn't escape one's destiny.

This  $\text{לֹא נִשְׁכָּח}$  is based on  
Biblical passages:

Deut 10,15 (Deut. greatest discourse in all history - <sup>by Moses</sup>)

142

$\text{לֹא נִשְׁכָּח}$  - (unreasonable act, but

any act of preference or choice of life is  
without any reason - is an ultimate act

of will, for which reasons may be found later.)

It is noblesse oblige to make the choice  
good later.)

Ps 149,4

$\text{לֹא נִשְׁכָּח}$  (149,4)

Is 66,18

$\text{לֹא נִשְׁכָּח}$

Jer 14,9

$\text{לֹא נִשְׁכָּח}$

(revised S. 1944)

Next B is quoted in Talmud Ber. 35b - Three  
early matching the  $\text{לֹא נִשְׁכָּח}$ .

$\text{לֹא נִשְׁכָּח}$  - times of joy

$\text{לֹא נִשְׁכָּח}$  - holy seasons

$\text{לֹא נִשְׁכָּח}$  - festivals of free gifts.

Tal. Hagigah 30 - Three requirements for observance of holiday -

①  $\text{לֹא נִשְׁכָּח}$  ②  $\text{לֹא נִשְׁכָּח}$  ③  $\text{לֹא נִשְׁכָּח}$

$\text{לֹא נִשְׁכָּח}$  is  $\text{לֹא נִשְׁכָּח}$ . Importance of happiness is its  
necessary presence if there is to be morality & goodness.

$\text{לֹא נִשְׁכָּח}$  is  $\text{לֹא נִשְׁכָּח}$

$\text{לֹא נִשְׁכָּח}$  - celebration of festival - foot pilgrimage?  
Abraham ~~was~~  $\text{לֹא נִשְׁכָּח}$ .

$\text{לֹא נִשְׁכָּח}$  for - sounds offensive and would  
be made good.

Lev 20,26

people is holy because God  
is holy.

This H L'S p'at, actual 1237  
 p'at, has beginning & end in common -  
 intervening words filled in for occasion.  
 Beginning is expression of joy - end is  
 remembrance of Egypt, to be recited every  
 Shabbas, every holiday, because this slavery  
 is a fundamental fact in our consciousness  
 as a people.

The ingathering at 1120 is  
 a special feast of rejoicing - as in any  
 agricultural society. Dt 16:15 - you must  
 be happy.

Next H has succession of verbs  
 rising to God - 1211 2501  
 1211 2501 - load us down with the blessing  
 of my seasons Ps 245

In the 23rd P'at The H  
 1211 2501 is missing - but the H  
 1211 2501 is inserted.

There 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 1237 2501 2501 2501 -  
 it is the devil who has overthrown just his hand.



22.10.20

3/23/43

I. Judgment — everything must justify its existence — everything endures judgment in R.H. There is a periodical time of justice — especially for man.

The world was created on R.H. — it is the world's birthday — and so on that day must undergo judgment. p/s 22 p/s

Distinctive point of R.H. is blowing of Shofar — as name indicates, 20/12 p/s.

Originally this act took place in early part of service, in 23'00. But it was once mistaken for signal of planned revolution and massacre resulted — so it was moved later in service in order not to be mistaken for anything other than ritual act.

This resulted in dislocation & full R.H. text is included only in P/s but not in 23'00.

Mish. R.H. 4:5-6 tells of the arguments about the number of Shofar in the 23'00. The Shofar is united with the p/s 22/37 in the 23'00 — There are really nine Shofar instead of ten.

The special insertion 7302 p/s 221 (350) is an earlier Tannaitic redaction of the same type of material found in the Shofar — so the Shofar is found once each in morning and evening and twice in P/s, for in P/s the 7302 p/s 221 is followed by the three sections, the first of which is Shofar.

II. Basic to it all is the Shofar — God must be made King — There is a difference de jure & de facto — Israel carries the burden of this unification of God's name, hence

- { 1 Y.K. deals with the individual - the minor  
 2 R.H. deals with whole people, the nations, and history, the universe. "Role of people within economy of history."  
 Israel as one of history's persons - universal.

Incomparable unit

The horrible suffering. ו'ל'ל'ל'ל' - God is judge.  
 We must all be thrown back if we can't  
 justify our existence. ו'ל'ל'ל' - revelation,  
 both Sinai at beginning - and redemption at the  
 end.

+ ו'ל'ל'ל' ל' ל'ל' (350)

1. men must be lead to recognize God,  
 both from without and within, so that they may  
 do my will. This is ideal for mankind - This  
 is Jewish socialism & messianism, stripped of  
 the dramatics.

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, -

2. Therefore then, O God, must help it - give  
 it encouragement bring its messiah -

3. So that the good may be happy, and the  
 ו'ל'ל'ל' 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 opposed to God.

4. These three paragraphs lead up to the  
 idea of ו'ל'ל'ל' - Then will be King  
 when the ו'ל'ל'ל' is overcome.

5. To this is united the ו'ל'ל'ל', which  
 properly makes God ו'ל'ל'.

Then the ו'ל'ל'ל' which is the  
 introduction to the ו'ל'ל'ל' (352) - and the  
 repetition of the ו'ל'ל'ל' (353). O God - rule  
 over us - be King!



The making of God King through the mediation of his instrument <sup>the</sup> ~~is~~ is the philosophy of Jewish history. This necessarily carries with it suffering. (39)

The 1:50 which is introduction to the 1:1.50 has been removed to the daily service, because it was so grand.

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

We are not like other peoples—and our God is better.

after p'salms 120 15856, some words  
were left out, which are still present in Septuagint  
version. Is. xxi. 17 Is. xxi. 17 Is. xxi. 17 Is. xxi. 17 Is. xxi. 17  
This phrase was continued by Jews through all ages  
as Jesus - so finally the rabbis got together and  
left it out. Anyway, even if you leave this out,  
the intention is clear - There is no other God, altho'  
this was not the intention of the author to debunk  
Hannity because he knew nothing about it - neither  
Isaiah who wrote the phrase nor Rev who quoted it.

3/8/12 15:50 A.H. is against polytheism and later against Jesus. Roman said Hebrew monotheism was as colorless and monotonous as the desert. DH Lawrence is a pluralist - what's the sense of talking about one god, when it's not true? The absurd emphasis on oneness, except in the functional sense of integration, must be understood properly - or it is absurd.

The Jews were chosen arbitrarily - 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 idols (Jews) cut off.  
The hope is that these correct ideas in Theology

will lead to better behavior. But is the author correct? Is there a correlation between cognition of the true god and better behavior in a moral sense. Does change in theology mean a change in heart? The text assumes it does.

Because when they will recognize the one god - they will take upon themselves the yoke of the Lord. Happy to be so.

### Two Themes:

- (Eccles.) 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 alshach, alshach, alshach - 10 scriptural verses:  
3 from Torah  
" " Talmud  
" " Mishna  
1 " Torah

In alshach it says - your God, know everything which everyone does - and you reward and punish accordingly. This is very difficult to conceive. But if we don't agree to some form of this, then we are atheists.

no justice - no judge  
That's what Nietzsche says.

Question is: how to make a resolution between the religious naïveté of alshach and



The utter extreme of atheism?  
No God - then anything goes

Strong's personal belief

all we can say is this: There is no personal God who will pay off - But in some half-blind, stumbling way we think it adds up to something. It has ~~to~~ <sup>to</sup>. Or we all go crazy.

Alenu

'38 2/10/1938  
The world will be perfected under the Kingship of God.

For logic, This association of ethics with true God is a non-sequitur - but for religion it is a great reality.

This is not honesty - it is doctrine implicit here. Idol-worshippers are by definition evil & bad (which is logically incorrect) - true-god-worshippers are good.

Zichronoth

Strong

Values have not & will not be lost.

Effort cannot be lost - it adds up to something

This is a belief in God.

This system has a meticulous system of bookkeeping - which is difficult to conceive of. But on other hand, good & evil cannot

be just evaporation - They amount to something, and if you don't believe it Then you're an atheist. There may not be personal attribution - 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.

8/25 - creation also means renovation, which depends on man's behavior on his 10/25.

If a man does 22/25 on R.H., he keeps the world alive.

Renewal of creation takes place on this day through the renewal of souls. Souls 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 7 things created even before the world.



German ideal of	Der Tag
Jewish ideal of	Yom HaDin

(41)

Shofar

In the shofar there is much talk about individual retributions - about God remembering. The clue is the shofar with which God seals his bargain with Noah and Abraham and all history. In this cosmic sense, but not personal sense does this shofar make sense.

תשובה (p. 368) <sup>could have had</sup> has the strong power in Judaism which the crucifixion has for Christians. But we didn't exploit it. There are passages <sup>in the Bible</sup> for the shofar.

Shofar

Shofar blown at Sinai - the most immense event in history - revelation. It will be blown at Messiah's time - redemption.

When God blows shofar in the future it will be redemption for all mankind, not only the Jews.

Yom Kippur

4/13/43

Also called 221 1st/3.

Only day in Jewish year which has services all day.

Also services are distinctive in respect to the unique Neilah.

Confession 1K31 - is unique. Lev. 16:21 - of scapegoat, connected with ancient primitive ritual.

Three terms used in this <sup>verse</sup> 1K31, 2K22, 3K61.

and The earliest formula for the confession simply states 1K31, 2K22, 3K61, said by High Priest.

But this is not confession used today - ours is more complete, fuller. It takes place in Anidah. The place of confession shifts - when individual reads, it is at end of 7 benedictions: during public repetition it is in middle. This is in Toma 27b.

Baer 4:4 - Block 383 - The essential words of confession are last three 1K31 2K22 3K61. This is followed by a detailed, formal confession 1K21 - which is called the 1K61 1K31 (small confession). The 1K31 is the big confession.

The alphabetic order of the 1K31 is not artificial or studied, but is very old.

(Cabalistic explanation - Baer p. 115 - Shema 1K31 25)

Next 4 1K31 1K31 states that God is true and man is the sinner.

Passage 32 33K 21K - shows God pulling into the depths. Over grave of Unknown Soldier it says "Known only to God". 1K31 531 - chambers of wound.

Then begins the public confession - where every man confesses for everyone else for every sin, for <sup>every</sup> 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 Jewish people for the rest of mankind.



The Shema is result of long growth, and contains alphabet twice over - 44 items. Rav

Amram had only 5, cranked in very general terms.

\* The deepest of these is Shema (p. 387), for man is a hating animal, who invents reasons to explain his hate.

The Shema is, however, are very old, because they presuppose the Temple situation.

The '131 ends up with an ancient beautiful prayer Shema. But out my sin, but not with afflictions, is the pitiful last line. (389)

Aside from the confession, the Amida is same as in Rosh Hashonah - including all the special insertions. There is even

Shema / Shema, Shema, and the distinctive Y.K. paragraph is Shema (p. 380 - middle).

Nothing special to be said of the Amida, or the Shema.

The Meilab has the Y.K. mood - it is solemn hour, everyone is fixed toward the end. In Temple days there was a Shema - closing of gates - every day. Now, it remains only on this one occasion. It is the Shema - hour of sealing.

After the Shema, come two passages - Shema (p. 411) - God has helped us to confide, 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 Shema, we ask it. (This sad question was taken over into Shema, p. 8 Shema But most Jews don't pray it - They begin with Shema (p. 111).)

The second passage begins with a great sentence.

Then best recognized man - he alone can stand before Me. (See Baer's notes 437) Man is a small god confronting the great one - a partner or an enemy, able to help or hinder god.

~~The~~ Ko

① Since YK is a fast day, sh'm'o are said, as on all fast days.

② The 23/28 130, besides sh'm'o, contains the recital of the High Priests activity in the Temple. (57-108 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 7-8<sup>th</sup> cent., despite tremendous opposition, it got into prayer book. Not in Bab. because Babylonians were opposed to it.

Original prayer dealt with vows of the past year. But in Sephardic ritual, Rabbenu 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 vows, 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, could be inserted. The words of Kol Nidre are absurdly irrelevant.



Believing in God and being Jews <sup>is</sup> next to impossible unless there is a genuine appeal to honesty and courage and chivalry.

To speak of omnipotent and omniscient God just doesn't make sense. How these guys can do it every Friday is a mystery.

World is not run by a Master Spirit - but broken into two parts. God is represented in much the lesser part - there is as much evil as good. Religion is dramatic attempt to help God grow.

2. You cannot be chosen in this world <sup>as it is</sup> unless chosen for suffering - and here again is the struggle. Without this high sense of chosenness, being a Jew is a fantastically grotesque nuisance.

1. [ God is the sum of good men and the source of goodness in these men.

A growing God - a god who is to become One at the end of time - a god fated to struggle against the anti-god.

They have their Jesus - we have the Jewish people - both suffering ~~servants~~ servants.

Summation:

The choosing God and the chosen people both are forced to struggle - are having a hard 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.

Aids: Idelsohn, Abraham's notes, Louis Dembitz "Services in Synagogue and Home".

"Der Jüdische Gottesdienst", 1913, Elbogen.

1. Baer's " Siddur" with notes - impeccable text and notes. - 1868
2. - 1845 - Landshuth's notes.
3. Yavitz , (pub. recently in Berlin 1922) together with (1910)

Various Rites ( )

1. Ashkenazic
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

1. \_\_\_\_\_ 2-16 - Tefillin put on  
after this section

11-15 - usually skipped even by pious.

verbal counter part of sacrifices.

meditation on

2. \_\_\_\_\_ 19-43  
can start here if late to Shul.

Verses of praise - up to end of  
comes at end of this. (Kaddish 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 confession of faith

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 Berachot<sup>1, 2</sup> 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 Mishna.



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 creator of evil, which was Isaiah's response to Persirsh dualism, 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 after. Then, since                      was in morning, benedictions 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 Zoroastrianism), who had two Gods, Isaiah answering this says God love) created evil as well as good. This is terrible - if God created evil He is a devil. Isaiah said it as a tour-de-force, an act of defiance. But religious men repeated only that God is good (                      ) So authors changed

. God's unity has to be achieved in the slow fight 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 simplified. The act of unifying God's

name describes the uphill fight, for which good men shed blood. He who believes that God is good is a monotheist 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 P 37 commenting on Is. 66,22 which is naive hope for world renewal under messianism, where p30 says there is constant creation )

The original prayer went from , then ( ), perhaps preceded by penultimate ,

From down to 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 Palestinian Jews. Later insertion. Some angelology prob. borrowed from Bee. and Persians. ( Ezk. 1, for various kinds) Mystics tried 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 Jewish doctrine.

Union Prayer Book, by emasculating mention of  
Palestine, also knocks out Messianic idea, for return to  
Palestine 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 motivation of the various 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 \_\_\_\_\_  
But how about the \_\_\_\_\_, who does not say the  
? He says the three words at the end \_\_\_\_\_,  
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 - ( \_\_\_\_\_ ) - Pg. 72,79

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



,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 sophisticated. 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 religious significance. This is ~~fine~~ 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 *TSITSIS* ? Of course, in the third section, where they included therefore the verses having to do with \_\_\_\_\_.

This section After 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



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 too 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 diasporas before 70 CE.

#14 also presupposes 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 earliest - presupposes 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 ~~redaction~~ <sup>election</sup> may have been *gamelus* but roots certainly go back very early to temple *Colt* 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 likely-

a) 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 liturgy in whole world contains prayer for  
knowledge. ( ) Desire for this knowledge is to  
know the law.

#5, #6 represent ~~most~~ 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:

Period from 200 'CE - 100 CE was surcharged 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 ~~Misfong~~ -  
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 changed 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 eschatological things. is. 1,26 is messianic source of this benediction. Punishment of wicked (expanded in #12) (Ezek 20, 34<sup>th</sup> )

#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 described as late.

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

On fast days there was special liturgy, beginning with and ending with . It was a long prayer. As times continued to be bad. this special prayer for fast days was taken in to the daily liturgy. 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 divorced from Pales., the wrote this (5th C. ) to remind them that the Messiah would spring from their seed.

The Resh Galuta claimed descent from David. Elbogen says this is latest, and it is plausible.

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

It being a prayer for a special occasion, it would prob. have lapsed when the occasion 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 back - and Hillaire Belloc is a son of a bitch.

Early xians wonderful Jews - went to Shul had no prayers of own (not single Xian prayer of first century) - little extra belief about Jesus was so peripheral 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.

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

2) Destruction of Temple was object of grief and locus of hope for restoration 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 Jews! Paul always went first to synagogues in Jerusalem. ~~Corinth~~ ~~Smyrna~~ 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 ~~Yo~~. self or else leave syn. And other could not stand listening to it and say at the end. So it was helped they wouldn't come either. This was definite instrument 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 talk about judgment of the wicked. All words about one wicked, actually, were taken out of #11 and put into #12, to refer to the ~~Xians~~, the Roman Empire ( ) and then, ~~Contra~~ 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 ~~Xian~~ he was a bastard, when someone became a Jew, he was honored. This was at time when Jews were great proselytizers - 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



also related at the same time, so it stayed in. And it stayed in places like 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 ~~RABINIC~~ dictum : 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.e. father.

There is present in many places of Siddur the influence of a group of mystics, the , in Babylonia in Gaonic period. Chariot is image employed by rabbis and mystics 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 Siddur - introduced alien mood, yet acceptable. Mood more ecstatic than ordinary sober religiosity.

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



One Kedusha in the (45-46)  
" " " end of with ~~Arabic~~ 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 their  
mood, influence, etc.? Ph. Bloch in monatschrift 1903 - series of articles.  
Siddur of Rav Amram (Gaon of 870) has passage describing 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 vl. 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 every thing they have seen. Hence their insistence 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 tremendous grandeur. In the of the

we see as the ~~angels~~ (227) human beings repeat the same  
words as the angels. (227)  
Hai Gaon(11thC.) in his in response to a question about  
the , explains that all mystics have a procedure to stimulate



to ecstasy. (The ~~men~~, 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-hypnosis 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 <sup>inner</sup> ~~of~~ 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 liturgy. Has a typically ecstatic monotony, of people drunk with God - a cumulativeness which sober people do not exercise, and a manner of gloryfying God through direct epithets, not through praise of his creations as is manner of Psalms, and a multitude of angels. Wherever any or all of these tendencies exhibit 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 began. At end of - in the (43) there is an extravagance of expression ending in the N Phrase .

Then comes the Kaddish - called It is in Aramaic, pronounced after reading from Torah or after Agadic discussed intended to inspire. Kaddish originally ended after , Then came the who were interested in Hebrew and with their immense cumulativeness, start in - lapsing into Aramaic again in the middle of it.

So the , are creeping in<sup>to</sup>/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.



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 superabundance.

Kaddish -

Dore of K. is great response:

This was regarded as greatest of all hymns. Reba 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. Purpose of Agada was always to keep up spirit of people. Thus proper conclusion, either by preacher or congregation, was the , which reaffirmed that the world was all right 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. Peter 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 *ExK 36-38* - 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 conclusion 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 originally. The came later. This is same as original with addition 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 introduced it really concluded 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 funeral. where dead will be resurrected, along 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) no mention of destruction of Temple 3) 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 mourners 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 eschatological 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 important -- but response of congregation. This sentence did the trick -- insured a future life. There is a magic potency in the sentence. Kaddish is 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 on 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 than                      . This habit of Kaddish, Yahrzeit, Yizkor is the most <sup>purifying</sup> ~~enduring~~ of all customs -- 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 9,23, -- end of book: 9,20 Ezra 9.5 Neh. 1,4 -- These passages are early pattern of what is meant by personal 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  
~~But~~ 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 crystallized. But at the same time effort is always made by religious genius to reassert the real                      . In recent years the great Chasidim are the exhorters of private prayer. in



Elimelech of Lyzewk  
Levi Yitzhak of Renditichef  
Nahman of Bra

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

Theoretically there should be no end to spontaneous prayer.

Danby, Mishna, 589

Mishna Tamid, 7,3

gives wounds of in Temple service Ben Sira 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 slaughters.

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 medieval 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 mood. Several composed by Akiba. #2 - possibly directed against the Roman emperors.

#9 - shut up our enemies.

#15 - ~~give us perfection~~ 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 empty-handed.



#36 - 38 - act for sake of the martyrs

#39 - avenge before 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 consciousness of guilt, sense of unworthiness cf. first phrase in It is moral genius to be able to take on oneself the sins of the world. Suffering servant 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. 6 You God have the righteousness while we get the shame.

P. 7 Don't forget us forever O God because we trust in You. How long will Your 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 <sup>1</sup> 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                      .

~~constant reference to the~~ ~~xxxxxxxxxxxx~~ ~~it~~ ~~index~~ final summing up  
of all                      . We are the                      od xonrwmp - 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. ~~xxxxxx~~ ~~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 ~~xxxxxx~~ 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 uonparable 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, O 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 originally  
used to mark the end of the mourning service.  
13th, 14th c. Massacres of Crusades said every day because it was supposed to  
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  
by in the 3rd cent. Are known as .

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) assurance 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 Jewes -  
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 and 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, Israel and Torah.

Impolite in deepest sense to ask a Jew whether he believes. Cf. Schechter, I discusses the 13 in his commentary on the 10th chap. of Mishna Sanhedrin.

Finally - and readiness for martyrdom God's providing for 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 until the .

Opening benediction.

closing.

heart of is six psalms (p.34-39) The last six in the psalter #145  
-150 - Shabbas includes 9 others.

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



refer<sup>en</sup>ces (prayers from Chronicles, Ezra etc.)

1st half God's might and power

2nd half obviously 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 followers of the Amoraim - 6th, 7th C. ~~Amoraim~~

Now should <sup>follow</sup> ~~follow~~ the psalms but instead we have 4 insertions:

- 1) <sup>composed</sup> ~~composed~~ of Ps. 105 & 96 up to and has its own conclusion.

Temple service - mourning sacrifice - Levites sang 105 - evening 96.

- 2) selections - arranged in such a way that each preceding verse either contains a word from the <sup>preceding</sup> ~~preceding~~ one or the same thought.

(Last line of Ps. 105 in the

-

originally meant patriarch - 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

4)

- Here again series of verses linked together as in  
contains one of the great phrases summing up the  
Jewish religion:

Is king:- creatively - timeless present

was " :- mystic idea -

world was not - time was not -

yet God was King

Will be ":- goal of history - God allows the appreciation 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.

by trad.

refers to synagogues. And at end

the

is congregational services.

is rhymed version of ~~12~~ 13

- 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 mandatory, but are susceptible to meditation.



(Plotinus - excerpts by Miss  
Trumball - OX. Univ Press - orig mystic)

Poem written in Rome 14th C. by Daniel <sup>ben</sup> ~~ben~~ Judah. Poem  
better than prose formulation.

1-5 philosophic & Theosophic  
11-13 very practical 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 ~~destruction~~  
~~He will still reign in space. All of time & history are an amazing~~  
~~interlude between God & God. This requires great Theosophic enthusiasm to sustain.~~  
~~- excerpts ed. by Miss Trumball. OX. University Press original mystic~~

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 mood 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.

~~666~~ -----

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

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. Xianity

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

What is this interruption?

Three 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 ~~presently blessing~~ <sup>prayer blessing</sup> as ~~Mishna~~ <sup>Mishna</sup> passage.

~~THESE PASSAGES ARE SKIPPED~~

from ~~peah~~ <sup>peah</sup>, 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~~ <sup>moral</sup> 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 parallels 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.

These don't require apologetic; There is noblesse oblige <sup>involved</sup> involved.

Paul, Galatians, 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.

*Lead*

~~led~~ us not into temptation (like Lord's prayer) - or else will follow.

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.

From and the - all the way.

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.

The *contains* ~~contains~~ Jewish doctrine of grace. It isn't  
only a religion of , externals, as Xians say.

- Messianic, same as

in

Skipping over the and the -

we come (p. 19) to the which states

That God will keep his promises as stated in the .

# MINCHA & MAARIV

Mincha least important - doesn't contain Shema. But in old Midrash Mincha assigned to Isaac. 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, Maariv pushed back - and they were prayed together.

Mincha contains Amidah, to be recited both silently and in repetition. Before this is recited the 145th Ps., preceded by the after Amidah is the Tachanun, which is often left out when M.M are prayed together. On Erev Shabbas, etc. it is left out always. The Genu 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.

Maariv 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 and was pushed back to nightfall. This was natural need for a prayer at night, later becoming a congregational prayer, united with Mincha.

It is wonderful prayer, fully equal to \_\_\_\_\_, and built up like \_\_\_\_\_. Shema is preceded by ( \_\_\_\_\_ ) and ( \_\_\_\_\_ ) - and succeeded by two, the ( \_\_\_\_\_ ) and an additional one, not found in morning - \_\_\_\_\_, greatest single prayer, similar to Lord's Prayer of Xianity.

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



But even before this, there are <sup>instituted</sup> ~~inspired~~ at the instigation of the Kabbalists ( ) - The - a little greeting of the Temple <sup>guards</sup> (like 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

The of the morning - 16 adjectives - reduces itself here to the , Then it <sup>passes</sup> ~~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 <sup>is the</sup> ~~is~~ prayer for protection through the night.

Then there follow a series of 18 verse preceding the which was originally 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 end on a theocratic, messianic note ,

#### SABBATH

One of most <sup>extremely</sup> ~~extremely~~ important inventions of mind of man. A Jewish invention - it possesses a purely Jewish connotation 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 intellect & feeling. The candle has religious <sup>connotation</sup> ~~connotation~~ in its upward aspiration - All Jews should observe it.

The

is a creation of Safed mystics

~~mystic~~ of 16thC.

Sh 6, 119c

"let us go forth to meet the Queen Sabbath" -

was taken ~~literally~~ literally by these man of Safed, on Friday afternoon, ~~led in~~ <sup>clad in</sup> white, going into wooded environs to prepare. They sang 6 psalms 95-99 & 29, concluding with

There were many

- but Luria liked one of

Alkabetz, 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 & <sup>begins</sup> with

and uses Pr. 92 and 93.

All these ps 95-99 tell of setting up of Divine Kingdom 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 <sup>your</sup> ~~my~~ ideals for 24 hours. just try."

Ps 96

This is Marx & Provdhar 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 thunderstorm in Palestine - <sup>starting</sup> ~~striking~~ 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-



A mosaic of biblical quotations.

- all creation is to find a purpose in the Sabbath.

~~For~~ Even most hard - headed Mithnagid sings

with ~~fever~~. <sup>Reve</sup> ,

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

represents 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 three<sup>Pr</sup> (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 Haggada (p. 176)

Public Kiddush, Alenu, Yigdal. Then go home. Bless family - say

- private Kiddush - eat.

(DH Lawrence - Fantasia of the Unconscious - Ancient pre-scientific anatomy & physiology of

<sup>the</sup> ~~one~~ emotions is <sup>REVIEWED</sup> ~~revised~~.)

12/22

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

Then comes \_\_\_\_\_ - which is not particularly relevant to the  
, 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 messianic.

Then comes \_\_\_\_\_ - and  
starts like weekdays - but quickly interrupted by three  
important insertions:

1) \_\_\_\_\_ - attaches self to last word of \_\_\_\_\_ ,  
God opens doors of gates of east - This is morning. Grand poetry.  
\_\_\_\_\_ - creation constantly repeated every day. God has to  
keep the world alive at every breath - cannot create once and have it over. This  
is <sup>deeper</sup> ~~deeper~~ view - creation is unceasing.

Messianism at the end of the \_\_\_\_\_ - Three phrases

2) \_\_\_\_\_ - Alphebetic <sup>acrostic</sup> ~~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")

XXXXXXXXXXXXXXXXXXXX

Bach & Beethoven & 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  
\_\_\_\_\_ . These \_\_\_\_\_ are certainly not satisfied  
with defining religion as virtue & 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 this varies at each service. Reason is because occurs every week - and to avoid monotony. There must be various.

Passage is quoted 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

(Haftarah 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 emotional 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. This 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 ~~composed~~ 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 Scriptural.

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 - God 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 dismissal - 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 Jewish life - for academics and judges.

What is it they valued? Grace, etc. - and in addition the practical things - long life, money, etc. The Jewish soul expresses itself in the phrase "The Will to Life" - in the face of fortune & 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.

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

Jewish religion is first of all the Jewish people (Xian religion is primarily Jesus). and this comes first. Second or third comes and the Perduration 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 paraphrase of the (p.218) community - in contrast to the first, which was for the scholars alone. all communal-minded

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 Gov't

Abot 3,2 is also " " " "

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

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

hierarchy  
^here is a ~~hierarchy~~ 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 vengeance 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 Torah is returned to the Ark. -  
everlasting doors for this little Torah which has been so meltreated.



(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 (229), dealing with injunction about additional  
sacrifice (230)

This

is a

The corresponding

for the

is nicer than the one for the

Part of the

- is

(231)

which has been set to music. God's kingdom is the slowly emering messianic rule

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.

Following the there are two great hymns and  
, the latter being the greater. It is the poetic attempt 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. Lamb)

2/16/43

Mincha for

Begins with  
Then, which is part of Tacharuh and also  
contains in Aramaic  
One sentence - contains phrase? 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.  
While replacing the Torah, they recite then comes the  
Amida - consisting of seven.  
The begins  
God & his people - both are unique  
Abe, Ike & Jake were very happy about the  
Following the Amida are three virious verses beginning  
The phrase is interesting. The reason for presence of  
these verses is to replace the phrase in ordinary mincha  
all of which are parts of Tacharun and inserted in the Mircha.  
But not desiring the penitential 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 .

~~66~~ -----

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 AMERICAN JEWISH Psalms began  
to be said right after ARCHIVES (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 house, 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.

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 anticipatory of the week-day work to come. These psalms are , corresponding to . The mood here asks 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 of the , (p.140) following the , return to p.299.

(end of Ps. 90) has obvious relevancy - as has 11st 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 motif is (302) - which two are the great motifs - Their inclusion on is understandable.

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

Ps. 128 continues this mood - children's children (308) - life-idealism, religiosity of life.

Next is (p.310) opening verses

are optional. Three basis are blessings over wine, , lights. Following the three blessings, and one additional - there is. a poem - probably taken over judging by penitential nature, from . Here again, make our children & our possessions great - so we may enjoy life. (bottom p. 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.

\_\_\_\_\_ - optional, but contain much of Jewish soul. Profound 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 prevails & bad angel has to say - and nice versa.

This is strictly not one of \_\_\_\_\_, which are sung between courses and after veal.

\* \_\_\_\_\_ - 204

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

\_\_\_\_\_ - 199 - Loewe - 31 author is 14th -16th c.

\_\_\_\_\_ - 200 - Loewe - 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 ~~pxi~~ piece of downishness for mockery & delectation. So that has 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.

\_\_\_\_\_ - 205 Loewe - 75 based on three blessings of grace -  
author unknown.

II Sabbath day

\_\_\_\_\_ - 256 Loewe Abraham Ezra - born  
in Spain, visited London, died in Rome.

Three Lurianic poems - Mystic, preceding 3 meals

- 1.
- 2.
- 3.

III Saturday night before

\_\_\_\_\_ - Baer 310

\_\_\_\_\_ \*-B.315

3/16/43

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

- See Abraham's notes CXViii

on Sabbath lights. CLXXXIX on festival lights. Light is on border of physical and metaphysical.

The \_\_\_\_\_ is very important. It begins with  
- which is basic doctrine of Judaism - which is never  
mentioned in le 193 or any other - because one doesn't lay bare the secret of one's  
life. 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  
consciousness. It disembowels Judaism for sake of conventional bourgeois manness.



Any great creative nation in history has claimed chosenness - Hellas, Judea modern Russia.

Chosenness in Jewish religion occupies place that Jesus holds in Christianity - absolutely primary.

Without this transcendental 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 Biblical passages.

Dt 10,15 (Deut. greatest discourse in all history - by Moses)

- (unreasonable act, but

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 noblesse oblige to make the choice good later.)

Next (~~recited~~ recited Sat. night) quoted in Talmud Ber. 33b - Thus early matching the

- times of joy
- holy seasons
- festivals of free gifts.

Tal. Hagigah 3b - Three requirements for observance of holiday -

1. show yourself 2.

3.

is

. Importance of happiness is its

necessary presence if there is to be morality & goodness.

- celebration of festival - foot pilgrimage?

Abraham CXCI

- sounds offensive and must be made good.

- people is holy because God is holy.

This

, actual

has beginning & end on common - interveing words filled in for occasion.

Beginning is expression of joy - end is remembrance of Egypt, so be recited every

, every Holiday, because this slavery is a vundamental fact in our  
consciousness as a people.

The ingathering at is a special feast of rejoicing -  
as in any agricultural society. DT 16<sub>15</sub> - 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

missing - but 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 ~~at~~ forth his hand.

3.23.43

I. Judgement - 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 birthday - 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 messaué resenlted - so it was moved later in service in order not to be mistake for anything other than ritual act.

This resueted 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 in  
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  
the is followed by the three sections,  
the first of which is

II. Basic to it all is the - God must be made King - there is a  
difference - Israel carries the burden of  
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.

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.

(30)

1. men must be lead to recognice God, both from without and ~~within~~ so that they may do ~~h~~ 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 -

2. Therefore then, O Lord, must help it - give it encouragement, bring its messiah -

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.

4. These three paragraphs had up to the idea of \_\_\_\_\_ thou wilt be King when the \_\_\_\_\_ is overcome.

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). O God - rule over us - be King!

(The making of God King through the mediation of his instrument Jews is the philosophy 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 Prayer Book has erased the former - but this is unnatural - boasting is human. It is a mark of vitality & life.

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

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



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 one god, when it's not true? The absurd emphasis on oneness, except in the functional sense of integration, must be understood properly - or it is absurd.

The Jews were chosen arbitrarily - 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 recognise 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 Scriptural verses:

3 from Torah

" "

" "

1 " Torah

In \_\_\_\_\_ it says - you, bad, know everything which everyone does - and you

reward and punish accordingly. This is very difficult to conceive.

But if we don't agree to some form of this, then we are atheists  
No justice - no judge

That's what                      says.

Question is: how to make a resolution between the religious ~~naïveté~~ 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 something.

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 implicit 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 ~~difficult~~ difficult to conceive of. But on other hand, good & evil cannot be just  
evaporations - they amount to something, and if you don't believe it, then you're 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.

Souls 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 seals 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 crucifixion 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.

When God blows Shofar in the future, it will be redemption for all mankind, not only the Jews.

(Lawrence - Fantasia of the Unconscious)

4/13/43

### 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. 16:21 - s , connected with ancient primitive ritual.

Three terms used in this verse , , ,

and the earliest formula 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 806.

Baer 414 - Block 383 - the essential words of confession are last three

. This is followed by a detailed; formal confession

- which is called the (small confession). The is the big confession. The alphabetic order of the is not artificial 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 says "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 Jewish 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 ~~said~~ 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 \_\_\_\_\_, P.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, ~~able~~ able to help or hinder god.

(1) Since Y.K is a fast day, \_\_\_\_\_ are said, as on \_\_\_\_\_ fast days.

(2) The \_\_\_\_\_, besides \_\_\_\_\_, contains the recital of the High Priests 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 opposition, it got into prayer book. Not in Bað, because Gaonim were opposed to it.

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 vows, 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, could be inserted. The words of Kol Nidre are absurdly irrelevant.

Believing in God and being Jews is next to impossible unless there is a genuine appeal to honesty and courage and chivalry.

To speak of omnipotent and omniscient God just doesn't make sense. How these guys can do it every Friday is a mystery.

World is not run by a Master Sp -- but broken into two parts. God is represented in much the lesser part - there is as much evil as good. Religion is dramatic attempt to help God grow.

You cannot be chosen this world as it is unless chosen for suffering - and here again is the struggle. Without this high sense of chosenness, being a Jew is a fantastically grotesque misadventure.

God 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.

They have their Jesus - we have the Jewish people - both suffering servants.

#### SUMMATION:

The choosing God and the chosen people both are forced to struggle - are having a hard time.