



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series V: Writings, 1909-1963, undated.

Reel
171

Box
62

Folder
24

Notebooks, circa 1915.

Leane

Py - Pitts

6:05

7:00.

Phil. Pa. Leane

6:55

8:55

7:00

H. P. Noel

7:29

11:10

9:45

WRHS



3569 - E. 120th

~~1750~~

Wt. Pleasant

Harry Friedman



15-11

No. 665

ROYAL
NOTE
BOOK

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Name _____ Grade _____

Immortality - freedom from
prison of body.

Job. 19. 25. all the while in love
Ps. 49 and 73.

For all the last red time is purple
And all the first are haints of the last,
And all the Spring are fountains of the
Spring.
— In Thompson
Hearts are dust, hearts'
loves remain - Emerson

I am an acorn of things
accomplished
And I am an enclosure of things
to be - Whitman

1. Morality based on authority
to act based on moral
insight - gr -
frab & freedom

- ① greatest possible happiness
for humanity
- ② Moral dev. & want need
to ever greater perfection
- ③ Realization, ind. moral
ends conferred by an act
of inhibition

"That man alone is free
who in every moment of
his life is able to obey
only himself" Rudolf Steiner

What "I" = Not the "I"
which partakes of the material
creations, passions etc. rather
was - in the species -
"I" where there are 12 to
the dozen"

But the "I" distinguished
by an idea from others
by that - ideal I am I desire

An act the grounds for
which lie in the ideal
part of my ind. nature is
free - Every other act,
under compulsion of nature
or moral law is unfree"

Then freedom include
moral law -

"Acts performed from
free love & it's for

which exclude freedom
subject to norm

"& threat individuals"

World & ideas is one

Let each man live
out his intuition -

"Live & let live is the
fund. principle of
free men" -

No clash -

Intentions will coincide
"bound in bonds of common
morality."

In matters of customs
legal codes, let them have
the time to pass -

Freedom of last stage
in man's evolution -

Order in the future to
now has a legitimate
place as a stage in
development

man does not act for
morality but morality
exists in man -

The free man acts bec.
he has a moral idea,
he does not act in
order to be moral -

Indeed, must defend it
if he leads an isolated
existence. To be free
he must live among
free men - he must
share in their freedom -
he must serve them

Liberty
Freedom vs. Authority.

Coercion
only justified as a means
of preventing harm to
others — (self-protection.
State - Mill)

Considerations of utility
weighed in behalf of Authority

the social utility of
Freedom is valuable
to society —

To advance know. to correct
errors unrestricted free-
dom of discussion is required

~~Freedom is based on
assumption that
progress, intel. + moral,
is real, is possible,
is valuable.~~

~~## f -~~
Cardinal humanism - Our
race's progress & perfect-
ity is a dream - we
revel. Confront it"

4 # 11
it would be a gain to
this country were it
vastly more superstitious,
more bigoted, more
glorifying more peace
in its religion than
at present it shows
itself to be.

11
Choice

Voluntariness & Power vs
Cause & Higher Life -

- ① inherent tendencies
- ② previous habits & choice
- ③ outward circumstances

Is the our power to
choose - there are 2
possibilities 2/15/18

ends meaning to sub-
vents, self respect
& self respect.

If men were perfect they
could not be free.

Freedom is an act of
will - effort - will
must come first or
veto. Moral victory
made when victory
Easy

Goal of freedom

is clearing, springing
of action, by continued
negation of lower
natures & suppression
of lower self - that
unworthy act shall
become practically
impossible - be. as
that of a real
possibility -

subjecting all aims
and desires to a
supreme ideal,
freely chosen & per-
sistently followed -

perfect harmony with
moral law - freedom

"Our duty as ours
to make them Thine"

"Here I stand; I
cannot do otherwise"
- perfect freedom -

porse von peccare
non porse peccare

"Nur das Gesetz kann
uns die Freiheit
geben"

That which is
planted of the —

Conflict bet. ^{moral. authority} Omnis.
+ ~~holiness~~ ^{in fact} moral
authority (holiness &
justice)

Sovereignty of God
vs. free will -

both as! & maybe
barrenness -
no pure spiritual solution
possible -

Our deep moral & rel
instincts lead to
this conclusion - We
will not see China
for sale & spend
Consistency -

Israel needs history
for defense.

"Strive for the truth unto death,
and the Lord God shall fight
for thee". Ecclesiastes ch. 4.

"hog and sail" methods of early
days
change -

Educ. of Henry Adams - a man
in 1850 and 1900 the year 1
than to the year 1900.

our wealth spouted from the
earth -

Isas - 1885. -

Henry for coal - struck a good
ode which they that came
from his Satanic Majesty's
domain, and plugged up the
hole.

The higher you rise the less dis-
tinct become the minor con-
tours, & the more prominent the
layers -

a shorthand symbol
"turn wishes into horses
overnight".



Death "Multum fruit Carthagi-
nem vincere, sed amplius
vivere". Seneca. It was a
great deed to conquer Carthage,
but a greater deed to conquer
death. - (said of Scipio & his
ancestors)

so let the 27th 708 12 11 Col in
Nashwan & Bradar - also Midras

Socrates

"Many are the thyrus-bearers
but few are the mystics"

Under duress

There is no under duress
which destroys the individual.

Holt Smith ^{of Georgia} - It is not so important
that we become a great nation.
It is much more important
that we become a great people.

"an orderly struggle
for change"

Genuis may be "but superior per-
ceptive power arising from
exaggerated excitability and
elasticity of the nervous centres"

"impassioned poetry is an Expression
of working"

An empire may decline
but yet his cultural
influence may persist
Spain - 100 million people
but under Sp. lang. & law
custom, architecture etc.

Et ego in Arcadia fui.

Winckelmann's influence on
Goethe.

"the tarnished intellectual world
of Germany in the earlier half
of the eighteenth century". Pater.

Tears shed at a play

"He (Winckelmann) has the advantage

of figuring in the memory of
posterity, as one externally able,
and strong, for the image in which
one leaves the world is that in
which one moves among the
"shadows" Goethe, quoted by Pater.

Turgenev - created term ihilist,
epithet of Bazarov, in "Fathers
and Sons" (1862)

Bad manners are like a bad
mell, or a discordant sound.
- Turgenev.

"You sort, you gentry, can never
get beyond refined submission &
refined indignation, and that is good.
You won't fight - and yet you fancy
yourself gallant chaps - but

we mean to fight..... we want to
smash other people! You're a
capital fellow. but you're a
negay, liberal such for all that"
Bazarov speaks to Arkady in
Turgenev, Father & Sons. Chap. 26

In its Session Ordinance
(of South Carolina), in de-
fence of slavery - it did
not hesitate to appeal "to
the Supreme Judge, the united
for the rectitude of our
intentions"

Had the framers, the Con-
stitution faced the slavery
issue squarely - then
would have been no
Union - but also no

Civil War.

To avoid the Civil War
Pres. Lincoln himself, ~~was~~
promised in his first
inaugural address: "I have
no purpose, directly or indirectly
to interfere with the institution
of slavery in the states where
it ~~exists~~" - and to enforce the
Fugitive Slave Law.
The same fatuous compromise.

In periods of reconstruction
such as followed the
return from ^{Bel} captivity
as people stand up and
not of prophets but of
sages -

In re - blower, unfiled
add statement of 2. Frank
J. B. p. 4-5 in
the original 1345.

Wetmore in authority (1)
precepts (2) Rules (3) Elders
Sages Tanaim (4) Amoraim
(5) Savoraim. (6) Geonim.

Sambodhi founded in
Greek Period. After Mace.
113 117 2/11 hrs = 11 1/3 Estab.
linked, last pair = Hallel
and Shammar

nympholepsy - a frenzy of emotion for some unattainable ideal

Philosophy as Unipian.

In Middle Ages - Chr - Just - Herb. at
dogger's point.

But, these philosophers studied
one another's works - influenced each
other - Translated works of one another -
Ideas frequently joined & merged.
Maimonides was influenced by
Moses Maimonides - He, in turn,
influenced Albertus Magnus, Thomas
Aquinas etc -

Tears an alkaline, salty gland-
secretion, which contains a
certain amount of mucin
and albumen ... But does
that tell the story? (Mayer: Hist.
p. 677)

a merciful narcosis of the
system prevents death -

Eastern King - desired to know
history of man. Sage had 500 volumes -
asked him to condense - after 20
years 50 volumes - King now old
ask to condense still further. After
20 years - 10 volumes - But now
King on his death-bed. Sage
gave him history of man in
one line

"He was born, he suffered, and he died."

Charity, an antidote for the
conscience of the rich - Subst.
charity for justice.

"From the needs of the Holy Land,
arises modern taxation" (or property
up till that time (Crusades) on land
only.

Tournament and heraldry
came into Europe from East
during Crusades

Presumption has outrun
proof.

Crusades gave Europe an inter-
national revenue - seeing a Europ.
commonwealth - united against
a common enemy.

France has had interests in
Syria since the Crusades.
Crusades preached in Fr. soil.

French knights waged there. Fr.
settled in the Kingdom of Jerusalem.

Crusades widened view of Europe.

1240-1350 great age of Asiatic
discovery - just as 16c. was for
American discovery. (Mongol
Empire), hope to convert Mongols
whose religion was Shamanism.
Moham. won out in its
conversionist efforts.

the long after-swell, the way.

Out of the Crusades the East
emerged victorious (see p. 16-7)
& 'Legacy of Islam'.

si monumentum requiris
circumspice.

3 Concepts

1. Israel is less > nation
- " " " only "
- " " " now ? "

A man may eat potatoes
& vegetables all his life
and still not be a botanist.

A great hour found us
a smaller people.

Goethe

"Let the young man take care what
he aspires in his youth, for in his
age he shall have it."

Greek Epitaph

"A shipwrecked sailor buried
on this coast.

Kids the tale sail
Full many a gallant ship
When we were lost
Weathered the gale. —

We are not Jews because we have
a mission.

We have a mission because we
are Jews.

I do not live because I have work
to do in the world.

I have work to do in the world
because I live.

Chivalry is a decorative virtue,
but a necessary one.

an impermanent loyalty

some are radiant suns.
Others are shooting stars.

"Obstruatio Judaeorum"

Middle 10c. - Greater part
of the "inhabited world" was
occupied by countries
possessed of an Islamic govern-
ment and an Islamic civilization

Mysticism sought the
"via purgativa et illuminativa"

"no monkey in Islam"

mystic has "internal mission"
prophet .. "external .."

1. What is it to be an American?
- (1) Exercise right to dissent
 - (2) Unorthodox.
 - (3) Church - State - Atheists -
 - (4) Pre-election sermon D.

- 2 - American dictators -
- Coughlin - Townsend Smith
- (1) Methodists (2) Baptists
 - (3) Scars - (4) Muslims

- 3 - The Communist Scare -
- A pre-election Canada
- (1) Front off -

- 4 - What is it to be a Jew?
- (Companion sermon to IV/11)

Self
Government.

~~The~~ Sir Henry Campbell-Bannerman, the British Prime Minister once gave vent to the aphorism that:

"good government can never be a satisfactory substitute for self government."



"Cordova in the 10c was the most civilized city in Europe the wonder and admiration of the world, a Vienna among Balkan States".

70 libraries.

900 public baths.

Sp. decline followed and to around on Africans & Jews but of Moriscos (Sp. Muslims who by one means or another had been converted to Christianity) - beginning of 17c.

The horseshoe Arch of the Arabs.

"Main problem of architecture = how to cover space with a roof"

iv

a fanfare of trumpets.

iii.

^{forgotten} troubadours of ^{unremembered} forgotten songs.

Arabic translated Greek texts not
directly but ^{often} ~~the~~ Syriac versions.
Peters = "The transmission of Greek
learning to the West began at
Bagdad, whence it was forwarded by
Jewish or Muslim intermediaries to the
Muslims in Spain, and thence by
Jewish intermediaries again, it was
conveyed to wandering scholars
from Christian Europe".

The Cid (d. 1099) = Ruy Diaz de Bivar
Cidmans lord (Arabic Saigghil)

East + West - War between

(1) Trojan

(2) Persian

(3) Battles of Crassus + Herodians
(636 - Yarmuk) in Syria

(4) Crusades -

(5) Mongolian Invasions

(6) Ottoman Conquests.

Crusades lasted 2 centuries
1096 - 1291.

^{the} the vast meeting of peoples in
the Med. Eastern basin

The 2 halves of the Med. (West
+ East) were the home of 2
civilizations = Latin Civil. (Rom.
Church - Holy Roman Empire) and
Hellenistic Civil. (Orth. Church +
Byzantine Empire).

Islam swept over both halves.

Chivalry was a religion

sublimation, the warlike
passions of the feudal lords. The
Feudal nobility had created a
military cast engaged in clashes
private war. Church attempted
to direct this bellicose temper
of the cast of the age into
"just" war - war in defence of
justice + relief of the oppressed.
Hence chivalry - Hence
also "holy wars" & Crusades.

- Also feudal extirpation
and commercial ambitions
of Italian cities.

- an alliance bet. French
feudalism and Italian maritime
interests -

{ The Age of Renaissance - 1453
" " " Discovery - 1492
" " " Reformation - 1519.

the fallacy of the "single cause"

Jerusalem = umbilicus terrae =
centre (navel) of the earth.

border-warfare produces war-ballads.
"Battles of Christians and Moslems in Spain
produced "Song of Roland" and the
legend of the Cid Campeador" (Sic).
- 11c. Song date from 12-13c. -

Influence of Arab culture on West
Europe was far greater than Spain
+ Sicily (West) > than Palestine (Crusades)

The Latin Kingdom estab. in the East
after first Crusade gave great impetus
to trade bet. Europe + Asia

new plants, crops, trees, new articles

of apparel, new dyes, drugs, spices,
rings etc (p. 60-61, "Legacy of Islam")

Rosary came to Europe from
Buddhist & India by way of
Syria during Crusades.

The Arabs developed geometrical
design in their archi. decorations
because their religion forbade to
copy animal forms

M.
"the relics of a sacred dream
and these are their reliquaries"

Scholasticism of 13c. owed debt to
Aristotelianism & the Arabs of Spain.

Arabic numerals came into ^{to} Europe
during Crusades - trade bet. Italians

ports and Syria.

The Crusades never became one of the great 'matters' of medieval poetry (like Charlemagne, or Britain & the Round Table)

Templars and Hospitallers = warrior-priests of the Crusades.

Taxes on personal property in Europe began with the Crusades. Up till then taxes had fallen on land only (1146)

Tem. 1142-19

2304 101 2110 114 01 1116 6

1 - 1121 1136 1011

Woodcut of 1146

Vaticinium post eventum

Plato's Republic was not for
peasant or proletarian,
but for a middle class,
who were not however
"business men"

Art should not be pursued beyond
a certain point. Complete professional
preference ^{in style} ~~was~~ regarded as
a "vulgar thing," beneath the
dignity of the ~~profession~~ (Law)
Our own distinction bet. amateur
& professional

Greeks held Retail Trade
in disdain - Preferred a
rich ~~for~~ wholesale trade not
so much - Merchants and
shop-lifters in disdain

Xenelasia - expelling
foreigners from Sparta

Athletic grace and Spartan
ruggedness.

An ideal state composed of
farmers - 4 classes.

Kant

- Act so that every action
of yours should be capable of
becoming a universal rule of action
for all men -

We consider an atheistic Jew
but it is ridiculous to
speak of an atheistic
Judaism

"Things which are not matters
of law, but of praise and
blame only" (Plato, Laws)
Truth etc.

the isolation of cracked
old age

Plato believed in govt. of philosophers
and the communism of
women, children and property
as conditions of highest &
best form of the state
(Republic). In Laws content
with second best -

Communism is abandoned,
rules as in Plato's but
magistrate

Plato - 3 forms of government
best second best third best
(see Laws)

First "Friends have all things
in common" — Communism
= approximate pattern

Plato - "Even God is said not
to be able to fight against
necessity" — (not so Heb.)

Plato like Jesus felt drag
of wealth — ^{moral} wealth came
"And good in a ~~high~~ degree
and rich in a high degree
at the same time, he cannot
be" (Laws).

For the Greek — Education had
2 branches:

Gymnastics — training of body
Music — cultivating of soul

+ riding - wrestling - full-arm. Ast. etc.
"Theages' bridge"

"The sweat of industry would dry
and die,
but for the evil it works to."

וְכָל הַיּוֹם יִשְׁכַּח וְיִשְׁכַּח
וְכָל הַיּוֹם יִשְׁכַּח וְיִשְׁכַּח

the $\lambda\epsilon\iota\sigma\tau\omicron\nu$ $\mu\epsilon\tau\epsilon\omicron\nu$ = "the
excellent middle course"

He supra crepidam sutor
judicaret. (Let not a shoe-
maker judge above his shoe)
Pliny, the Elder.

Hellenizing GK. that was spirit
of inquiry, love of knowledge
Heb. that = spirit of moral propaganda
love of righteous conduct.

Plato - man is 'a puppet of the Gods', but so is just -

Plato - was a protothomist

Plato called for a virtuous
tyrant, or benevolent despot
as ruler of his ideal state
(at best to establish his policy)

There are no realistic arguments
with the prophets - only pronoun-
ments and exhortations -

The philosopher Plato chose the
dialogue. The prophet Amos
the monologue -

The legal code is always far
behind the moral code,

Nature reveals itself, at no
as the same time as "circumspect
and shiftings, rugged and peevish,
prudent and careless, fickle and
stable, agitated and unmovable, on
and innumerable magnificent and
squalid" - Macbeth - "Be"

th and then the air streamed ~~tho~~
or plume of a high courage.

Shakespeare in Cymbeline, Act 5,
has a scene resembling
Job - Woe parents and slain
brothers of hero, Posthumus, de-
mand justice of Jupiter:

"Peep through thy marble mansion; help;
Or we poor ghosts will cry
To the rising squad of the rest
Against thy deity...
Help, Jupiter, or we appeal,
And from thy justice fly."

And Japheth, like Jeshem, breaks
in thunders and lightning... He
throws a thunderbolt... and speaks
even as Jehovah in Job... "How
dare you priests,
accuse the thunders..."

"Golden lads and girls all must,
as chimney-sweepers, come to dust"

"..."
The sceptre, learning, physic, must
all follow this, and come to dust"

"..."
In iet consummation have!
And renowned be thy grave!"
from Gurberius, Act 4.

"Great griefs, I see, unmedicine the best"

"..."
"Thersites' body is as good as Ajax,
When neither are alive."

Act 4.

A's prose differs from B's
as lumber differs from
a tree. One is dead,
the other alive.

Knight errant vs. Knave
errant.

fictional persons who
are symbols e.g.
Huckleberry Finn, Pierrot,
Columbine.

not flagellation, only slappaty-
pouch - (act of slapping the hands
when cold, against the sides, to
warm them)

the slot fits the mortise

slave-cattle - (a gang of slaves
to be sold)

sleazy stuff (their primary
substance, poor, light material)

"He who loves men loves
their gladness, too"

1810 D . Klostovskiy. - Bro. / Kara

given an omen (legend
of wicked woman in hell.)

be not ashamed of your
~~ecstasy~~ ecstasy.

There comes a period of life when we
have more joy in saying the thing
that is true than in saying the thing
that merely is unobjectionable.

Maurice Maeterlinck, "The Life, The Love"

Spinoza. Aristotle Fama said
of his god: "God is perfect
so long as he does nothing"

Santagano - always.

"There is no god but the Virgin
Mary is His mother"

We boil at different degrees.

Amintation - Hungary

Catholic Church - All Jews
banned. 1/2 left. All whose fathers
were Jews - 5/8 left. 1/2 left. Jews -
all whose ancestry goes
back 1000-2000 yrs. Jews left

Miracles - Holmes

They are like pills. You may
swallow them, but you
mustn't bite into them.

"An expedition will be incomplete if one
stops half way... but life is not incomplete
if it is honorable. At whatever point
you leave off living, provided you have
lived nobly, your life is a whole"
"Ubi cumque desines, si bene
desines, tota est." Seneca. Ep. LXXVII

Surely you are aware that dying
is also one of life's duties?
Seneca. (78)

Every great man leaves wanting an
inheritance. The greater he is - the more
will share his heritage. Stalker & Deane
- They do more for us > our fathers -

"the open spaces of the world"

the villeins the cottiers and
the serfs - the 3 classes
in the feudal manor - outside
the lord and the free tenant.

In Feudal society labor was
a personal obligation. In
Capitalist society it is
a commodity - In
Socialist society - ?

{ Black Death
Revolution of 1381 in England
- led perhaps by priors -
Jacquerie in France
Ciompi in Florence

Property Evil. = Manichaeans,
alligensians, Vandais.

- Communists -
- Apostolici - 13c.

inquisitors had to suppress them
Michael of Cesena of Franciscan
order declared that Chuchmanly &
private property are incompatible.
So Ockham, Oxford Franciscan.

So Bequins & Beghards - private
property contrary to Almon law
John Ball, Eng. Peasant Revolt - 1381
"mad priest, Kent". Also Wat
Tyler and Jack Straw & John
Wycheff - Oxford Prof - "Morning Star
of the Reformation"

when Napoleon first saw Goethe
he exclaimed: "Voilà un Homme!"

In primitive Christian
doctrine lies the germ
of revolution -

a shift from the geocentric
to the heliocentric.

like the tides which must
 obey the moon.

Descartes, 17c. - proclamation of
universal doubt "de omnibus
dubitandum"

Hobbes - life was ~~messy~~ brutish
and short -

Church recognized three ends

① Private property ② Civil
authority and ③ Slavery

- results of Fall - of sin. -
~~while Roman law regarded them
as natural laws - or laws
of nations.~~

- So taught Jesus & Church
Fathers

- Hence monasticism. (personal poverty, chastity, obedience and continued residence in one spot)

- "Under Feudalism there was no land-owners, only land-holders" each held what was his own higher than he, & was responsible for those beneath him in the social scale - No absolute dominion - Lords held estates in fief - no absolute possession

- deflect the scale against -

The Middle Ages knew the King, the people, the Church - but not the State!

Hence no absolute Socialism

- but also no absolute individualism

"the act-poems of eyes." Whitman

a nimbus - a cloud -
an atmosphere - a
nimbus of splendour,

man visits Rabi. Talks &
Talks. Says. "Let me tell you
what I heard from Rabi.
Says. It's a lie! says Rabi.
What do you mean? - You
could you have heard from
Rabi when he last put
any on a chance to say
anything -

a little war would help
considerably. -

Pain - the harrow which breaks
the soil preparing it for wisdom
- Rabi

at first every new discovery
seems to lower man's
position (geology - earth not
^{- man = 90%} centre. Evolution - man - ape.)
Then as sc. is amplified it is
found to have elevated man
to higher levels of dignity.

He has a ~~reactive~~ command
of words than of ideas.

Napoleon, "one can do
anything with bayonets
fixed on them"

= no permanent to
conquest. ~~not~~

to see things with an eye
out of focus.

Sophocles played ball in
the "Nausicaa". Shakespeare
held horses at the theatre
dons.

The Greek drama emerged
from the rel. celebration
a performance made up
of song, ritual and the
dance.

emerged from the chrysa-
lis

✓ to approach with un-
shod feet, essentially
the high altars of life -
the sacred altars of human-
ity.

the divine cadence of thought
to think of ourselves as against
a back ground of mountains,
the sea or a forest.

dignified movement
violent action,
complete repose.

like a great tragedy in which
there is no element of surprise,
only the slow grinding, the
wheels of fate.

and the wheel of death moves
down the shaft.

brooding over the middle of
destiny.

the stations of our calvary.

'97 was a maxim, Turkish
policy to have the Prince
served "by such whom he
can raise without envy -
and destroy without danger."
- Picant.



15-16c revival, Platonism in
Southern Europe - strong
Pythagorean element - John
Pico of Mirandola.

- "Astronomical universe is
an orderly mathematical har-
mony" - this that derived
from Pythag. doctrine of
numbers ^(in harmony) led to experience
to his conclusions.

Aristotelianism - expanded logic
as highest knowledge

✓ Neo-Platonism - Mathematics

There are religious today which
ask questions which men
no longer ask.

15th C. -

16th C. - Shift from homocentric
philosophy and geocentric
physics.

Renaissance -

Commercial Revolution - long
voyages - exciting discoveries
- colonialism -

Earth circumnavigated.

Antipodes established

Religion upheaval - new centers

Invention of Printing
Copernicus

Books which revolutionized thought

Copernicus - "De Revolutionibus"

Coelestium Orbium -

Warren - Origin of Species (?)

Plato - Republic -

Pto's thought is algebraic (abstract)
the other geometric (spatial)

It was then mathematics that
Copernicus aimed at his
new world-view.

His thinking was vigorous ^{enough} but it
flowed in wrong channel.

Aristotle captured Pto's thought
in the 13th c.

Abdoo was
numbers - not 'spheres'

- mystico-transcendental number
theory -

A man can be a theist and
not believe in prayer. (flattery
causal nexus) But one can-
not believe in prayer and be
at heart a theist. —

tried to tie the nexus of cause &
effect. —

Natura non facit saltus.
.. abhors a vacuum.

berserk - Norse mythology - hero
able to assume form of
bear or wolf - (werewolf) -
immune to fire etc.

entrepôt - Pol. as the entrepôt
(mart) of the intell. values
of Europe & America East & West.

The Catholic Church has waged war
+ is waging war against separa-
tion of church & state. Witness
Mexico, Alsace -

the brazening of lips - the
sound of plucking wire, the
voice of song -

The Ford Foundation type of
charity is making war to-
day - uses new evolved
& elaborate techniques. - Cases
of mal-adjustment, mental deficiency,
etc. -

the Ptolemaic scheme of deferents,
epicycles, excursions & equants

This is ~~the~~ the marasmus
of age (general wasting away
due to unfulfilled constitution)

The Burning, the Painter
a new "Bruciamento delle
vanità - Savonarola
Savonarola

paganism (n.) Paganism.

a tale
sterilized ~~with much~~ and
heranged.

a gennant supplicant

Medicine approaches the field
by way of etiology. (cause)

"Ghost-shooter" of Melanesia
A mixture of beads, a dead man's
bones, and other ingredients are
waxed in a slender bamboo
which the sorcerer holds in his
hand, with the thumb over
the open end, till he sees his
enemy, when the removal
of the thumb allows the evil
influence to reach the
victim. By means of
suggestion the ghost-shooter
will kill a powerful and
healthy man in a couple
of days. —

idiot decarded and cast
into the lumber room.

an ecclesiastical gonfalonier.
(2 Tawdral Heaver)

He was no large, the snarl, cultured gentleman. He was back in the jungle wild and untamed; and his voice was like a snail ^{the} ~~and~~ ^{leaf} and his cry was peral. (a wild animal).

the pentecostal wail of a
~~perishing~~ ~~atoned~~ people. (age) which

These ideas ^{are really} ~~were once~~ connected
but some of them have since
subsided into the sea of
but we have not yet discovered
their connecting links. Let
us $\therefore$ point a Gondwana land
— a hypothetical land which

long ago connected two
continents but which has subsided
below the sea.

a style perfected, ^{elegant} and Gorgonesque
structure with Gorgonian fear
and he ^{fairly} gorgonzined me
with his look.

seed-beds for young growths -

a revealer of heavenly arcana,
an awesome nuptagogue.

the alembics, retorts, stills and
vials of ^{magical} mysterious alchemy.

Like those monkish scribes who
scraped ~~off~~ the pagan benedictions
to Bacchus and Aphrodite
from the ancient parchments
and inscribed more pious
matter over them.

~~speech like powdered emery -~~
words like grains of emery -
hard and grinding.

a poem filled with nothing
susuration. (whispering)

a mad world ~~in the mad~~
in apocalyptic terror.

He measured the solidity of his
cranium with the precision of
a goniometer:
(instrument for measuring
Baker) angles.

Alfred



*Note
Book.*



AH Silver



Chap. 53.

what has (that what)

features

essential

not say it expressly,

in the actor

elements

melts

manifold

notion (s)

description

relations

how can we infer

is different

and would count

betray their belief

mighty by his essence

power of reason

algebra (fractions)

אשר

ענייני

נצמדי

אף - 12

בפונל

עניינים

תתק

התחל

ענין

ספור

יחסים

אין נחייב

בלתי

וימנה

רגאו - גאמונה

יכול לעצמא

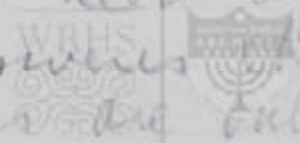
כח המדבר

תשבורת

53. There is some room for doubt. M.
said there are only attributes of
actions yet no essence (fire or
mind). Those who believe in Att. say
that God ^{does} works by his functions.
If we think of God apart
from the world apart from his
actions is he not wise etc.
we need these attributes.

M. replies that ~~they~~  came to these
attr. not in the abstract
thought of God. that God is
apart from creation but thru
the relation of God to creation.
If we say God is wise we
mean only that he is wise
to produce the creation and
mighty in the same way
etc. We are concerned with
God as the one who has
functions in this world.

Again they say that while the substance is one still the relation is different. There is something differing from willing a thing and mightily over a thing etc.

There are diff. relations bet. God & the things & that's why we need diff. attributes. In answer  at these relations are only different from our standpoint. To God there is no difference bet. the relations. In men the attri. apply to diff. functions & abilities, but in God there is one function & all relations flowing out of him are one. The relation is not reciprocal, but the relation exists because he created us.

To Mr. God is the intellect
which is the essence of
things.

on account of
by an additional theory, בבחינת
Mr. creates attributes as שבעה עשר

- 1) Metaphysical
- 2) Ethical
- 3) Propheological
- 4) Logical



51/

when he promised him
a method of speculation
all my creation. all the
things which I made.
~~that I had~~
promised

from our virtue.

בבחינת
שבעה עשר
מ/כ

~~מ/כ~~
מ/כ

מ/כ

The object of speculation about
 attributes of God is Theoclastical
 to know how to regulate
 our conduct

derived
 subtly
 embryo
 from his
 hiddenness (see)

φρεν

Grant.

prepare 57

God does such action as
 we would attribute to kind-
 ness etc. likewise the reverse.
 a מלך מלך must try to
 imitate God. imitatio dei
 ομιμωθεος. One should not
 do things because of emotion.
 but because it is just.

רַחֵם = מִרְחֵם
 נִגְדָה
 דָּקוּת
 בְּהִיטָה
 חֲסִיד
 רַחֲמִים

חֲסִיד

'categorical imperative'. Don't
do chains because you
are loved but because it
is justice. 11 out of the
5000 7144 444 are all mercy
+ not of revenge.

55.

Summs up attributes to be
removed from God (1) Corpo-
reality (2) ~~Emotions~~  passivity
(3) Potentiality all virtues in actu.
(4) Similarity to anything outside
of him

56.

Takes up 'Similarity': once
we admit that God's wisdom
is diff. than ours then we
contradict each other. What
man does with diff. attributes
God does with his own
substance.

57.

his essence.

12/10



58-



Seeing a certain order in nature
& history we must look for such
a principle as would not for-
sake this world. We have then
the ethical God conception.

59

If you can't know what God is i.e. you know God only by negatives. What diff. is there bet. God + any other being?

60.

How we ~~WRONG~~  to Knowledge
g thing by  a discip. even
tho we have not an easily
disjunctive series. e.g. 72130.
The disjunctive series applied
to God's conception is inexhaustible.
The more we know the more ideas
we keep away from God. This
differentiates bet. men. Moses
being greatest of men knew
how to be remote greatest
num. of ideas from God's conceptions
while others knew less.

Danger of describing God in positive terms, wrong description of elephant.

Ethical Prob. of Rel.

Man pos. of God in natu. law. Providence means intellect. Certain regula of intellect were violated (providence) Titanic

Prophetological Prob. of Rel.

65-76.
Rel. of God to Man as Prophet
In prophet the reality of being God / to come to light in a greater manifestation.

Miracles are not changes
of natural laws but
come from same
sources but are more
immediate manifesta-
tion of the natural laws.
Progress is higher
species. To us the
miracle is a distur-
bance of nature just
as our speech
would be a miracle
to an animal.

Logical Prob. of Religion

How is there unity in
God if there is a degree
of thinking. This is
a unity when intellect
is in action the unity

\$

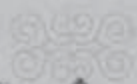
thought are one. A
mind ~~which~~ does not
think does not exist.
Intellect is the
process of thinking
of every thing in the
world is a partial
expression of it in
degree. ~~God is only~~
repl ~~possibility~~ 

The negation
as means to get to right
God conceiving
a) neg. of positive attr.
b) " " " " way
limited, exhausted
link. God is not
such a body etc.
Primary attr. existence
one, external

In indef. Series of Con-
junct. Clauses.

the Names of God
also substance
others - actions
name of letters: name
of letters





1383981

Thm 5-6

Post Classic - Post-Maimonian Period
1204 - 1508 (Maim - Abarbanel)

1. No longer building phil. Systems
2. In classic period phil. was in ascendancy over mysticism in P. M. times the reverse in the case.

Kabala was slowly invading & did finally overcome phil. up till Mendelssohn. In Tal. times Kab. & phil. were somewhat mixed but were again separated in Geonic times: The more phil. the less mysticism. The theory of Ideas (2nd b.) influenced phil. in classic period & Maim. got out the purest elements of 2nd b. After Maimon. a relapse to 1st b. After Abarbanel phil. became Kabala. Relat. bet Phil. & Kabala.

The old phil. were not Kabalists & Kabala did not grow out of them. Kabala has its origin in the original

separation of $\text{מ'ב} \rightarrow \text{ז'ב}$: מ'ב was
cultivated by some & quietly deve-
loped in Palestine, Germany & France.
 ז'ב developed in Babil, Italy,
Spain & Provence. so that phil.
& Kabala developed simultaneously
but in diff. territories.

The same books which gave rise
to phil. also gave rise to Kabala.
Especially three (3) books.

1. Saadja's 'Comm. on יצירה'
2. Bachja's 'דעות הנפש'
3. Chazkuni's 'Comm. on יצירה'

we have two (2) series of books
one for Kabala & one for Phil.

Phil - (1) Saadja's 'Comm.' & 'מא. ודע'
(2) Bachja's 'דעות הנפש' & 'חובת הלב' (3) Gati's
'מקדח חיים' (4) Phil. in both Mr. Elias
(5) Habvi's 'הכח' (6) Mr. Zaddick
'אמנה נסת' (7) Ab. Ibn eland 'מאמרים קטנים'
and (8) Maimuni 'מאמרים'.

Kabala

- (1) Saadja's "Comm." (2) Baachya's "דלות הנפש"
 (3) Gersonides' ספר הקדמות (4) Mystic elements
 in both these Eras (5) Some elements in
 "דלות הנפש" (6) Baizilai's "Comm."

These are all Pre-Kaba. Books.
Kabalistic Books.

- מסכת אצילות (1) $\frac{1}{2}$ half
 12 Cent. in Fr. (2) ספר הקדמות begin. 13 Cent.
 (3) "Comm." by Eleazar, warms (4) Three (3)
 Comm. 5 Eziel (5) ספר חזקוני (6)
 9 at. 9 Kolos (7) מסכת אלהות
 Perez Hakohen (8) writings 9 at.
 Abri llata + (9) דף קדוש.

Kab. World Picture.

Kab. is built on neo-Plato. Conceives
 God as great light (some subtle matter).
 The entire existence of world including
 God is בדיקת הדת. This substance
 or fluid is formed into a body they
 called אדם קדמון - prototype man -
 God himself. entire essence of

world. This subtle matter is filled with Spirit. God is not a pure Spirit. God is formed as man is - in shape of man. The Ten (10) features must be distinguished in God (1) בינה (2) חכמה (3) כתר (4) חסד (5) נחמה (6) אברהם (7) יצחק (8) יעקב (9) משה (10) אהרן.

According to 2 eyes, 2 arms, head etc. These 10 are the 10 Spheres: the materialized attributes of God. e.g. with one hand אברהם —. From the 10 combinations followed. Every thing comes from brain "deed of the brain". emanation from brain to lower bodies. There are four (4) Steps

- (1) אברהם - God
- (2) יצחק
- (3) יעקב
- (4) משה . Man.

Historic View.

אברהם - bisexuality. Kabbalistic

this task after you tried to do away with
it. Higher step represent the male
prin. lower " " " female.
Relat. of the 4 emanat. are to each other
as male to female. ^{IVth} last female prin.
13 hair dresses. Channels thru which
deu & brain" comes into the world. 774.
built on theory & Ideas. 32 prin. 22
letters 10 Sephiroth. Matter created.

Saadja (in "Comai") tried to overcome
even theory & Ideas which Karaites
confessed. Nothing outside of God
is pure spirit. God created 32
prin. but before these he created
a "brilliant light" (אור אלהים) (From
this a second light אור נברא) there is
a two-fold purpose in his "Comai".

- (1) Overcome Theory & Ideas
- (2) Unity of God saved. God only
pure intell. principle. Second is
the soul of all things. In Saadja

we have first delineations
a (Lot. World picture.
↓



The 2nd air is called the אור ביה and אור ביה. The 1st is the atmosphere.
The 2nd air is soul of all beings for it is the
intell. prin. or. These are first lines of
the world picture of the אור ביה.

אור ביה (2nd air) is important be-
cause of its theoretical lines. He
departs from אור ביה in principles.
1) Theory of ideas 2) Matter of positive
prin. of evil 3) ~~Aspects~~ and p't as to
3rd. These 3 prin. are in this
book. אור ביה accepted 1/2 of theory
of emanation: emana. of spirit from
spirit. Has 4 world 1/ Intell 2/ Soul
3/ Nature 4/ this world

אור ביה, אור ביה, אור ביה, אור ביה

Comm. m. אור ביה;

Is on ground of Saadia. Waves on

Theory of ideas. Charact. of book is the
 חכמה, which he introduces anew.
 Quoter 4. explains all passages in
 Talmud. referring to חכמה. He lays
 founda. for later bores. symbolism
 by interp. phenomena of hist. by
 חכמה. (e.g. Appearance of Abraham
 was due to such & such a star etc.)
 Cosmolo. theory based on Tal. Saying
 ברת המקדש של משה מכון סנהד בית
 המקדש של משה

also in X Song of Song. c. 5

בתחילי אמותי כלה וכו'.

Interpre. The חכמה is the centre
 of divine influ. The books were
 the channels of emanation & each
 distast. in life of חכ. has an influ.
 on higher forces.

Origin of name of חכמה.

We have to go back to 35:122.
ה'ס"ה סק"ל

(1) Kab. Classics

ספרות - Tractate of Emanation
Contents -

Chap. 1-2. Intro. Creation became
a fact by ^{ה'ס"ה} self limitation

3-4 This self-limitation produces
things outside of itself. Darkness
is being created by S.L. into
positive princ. of evil. Theory
of 4 worlds Agnosticism -

1) ^{ה'ס"ה} ^{ה'ס"ה} world of angles

2) ^{ה'ס"ה} lower grade.

3) ^{ה'ס"ה}

4)

א'ס"ה to fight 5"X100

6+9. Ten spheres.

7-8 ^{ה'ס"ה} in ס'ל"ג with

f

Was first to build up a
systematic קבלה.

(2)

נחלק סג' נהור (12-13 Cent) - ספר הבהיר

Comm. on יצירה

Has all the principles of the
Theory of Ideas. מרכבה
World Picture -

Emanation from centre of brain
Brain & Soul in form of X
Emanation begins from כתר
there 1/ חכמה 2/ 3/ בנה דעת
These are 3 highest spheres.

There 7 spheres corresponding to
the 7 קליא (קול ה' בנה)

The 10 spheres are the מרכבה

The חכמה corresponds to "

is holiest of Kab. books

& became best book of Kabbala.

Female prin. more accessible to
Evil. Has all her. H. prin. of

Kat.

(3) "Cormu" by Elazar & Werns. depends on
כדור.

(4) "בז" (כדור). depends on Saadja,
Baashja & Barzilai.

(5) Isaac Satif. tried to give to Kat. a
phil. foundation & neglected homi-
le tical symbolism.

(6) "בז" אב. & Cologne. Here
Kat. reaches climax in saturation in
speech as to pronunciation. Henceforth they
developed a school language. Speech
in terms of hebr. Pl. Phil.

(7) חזקוני וסוד and

(8) חזקוני. Greatest classic of Kat. no
other of such authority surpasses all
preceding ones. חזקוני claims to
have been written by an Tal. times,
written in 13 Cent.

(9) חזקוני וסוד - only one which does
not claim to be an old book

Its aim to gather all passages
in Tal. + Mid. & culled to Kab. +
correct mistakes. (Kab. imitation
of דברי חיים - doesn't quote phil.

(8) דברי חיים (see above) dependent on
Saadya, Baer, Baizer et. en-
larges upon Kab. theories + compli-
cates them. its world picture. makes
more use of phil. liter. + espec. of
Phil. lit. than any previous work.
There are ^{several} various authors in
Zohar + is divided into diff. books.

(1) ספרא ד' חנינא - Book of Mystery
end of דברי חיים.

(2) ספרא ד' חנינא (great assembly)
in דברי חיים.

(3) ספרא ד' חנינא - דברי חיים.

World picture.

י. ספרא ד' חנינא in ספרא ד' חנינא

5. ספרא ד' חנינא - (faithful shepherd)

(6) Book of Palmistry

gohar is last part book 9 752/7.
all Kat. since is Comm. to gohar.

Kat. is outcome; never process in
J. Litter.

Kat. very 1 prin. of Neo Pl. Phil.
has very only one = Theory of Ideas
Hence the diff bet. Kat. & Phil.
The stronger the is'd in J. Phil.
the weaker it became & submitted to
Kat. Hecadence of Phil. took 3
Cent. From Mai. 1204 to Abastanal
1508 ('Dialogo del Amore').

Post Mainimian Philo.
13-15 Cent.

(1) Lack of independ. characterizes the period immediately following Mainim. Books written were mainly classifications introductions etc. Those who wrote indepen. books would not give full world view but would write on one subject or problem only.

Averroides + Crescas - two greatest philo. of 14 Cent.
A - 1342 : Cres - 1391.

did build up a complete system but set out to solve one problem. Chief problem of the post-Mainim. period was - Psychology. Ibn Rush (1185) the greatest Arabic Aristotelian took up anew the problem of psycho.

The first book written on syst.

phil. at that time was a Hk.
on psych: 'עשי' 'ג'יב' by Hillel
of Verona (2nd 1/2 y. 13C.). After him
all great psych.

(2) Use of Hebrew as the lang. of phil.
too charac. this period.
Joseph ben Israel Trans. Maim.
into Heb.

More inclined to Aristotle's "Metaph." in Post-Maim. period.

Personides may be called the Gabriel + Crescas the Maim. of this Period.

Relation of Crescas to Maim. same as Neo-Kantians to Kant. Crescas was understood Maim. + the system he built up is not else but Maim's own.

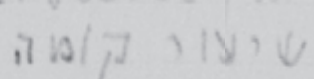
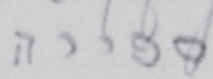
Influ. of Rab. being phil. of this

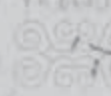
period meant to cis "metaph."

(over)



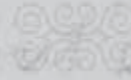
chief problem of post-Maimonides
 was psychology. Maimonides
 followed Aristotle. Crescas
 is the main unit & Gersonides
 is the Gabor of the P. Maimonides
 period. Influence of Kabbala
 felt. They were nearer to T. of ideas
 of Plato & Meta. of Aristotle -
 cause of Kabbala.
 Rela. of P. M. Philo. to Kabbala.

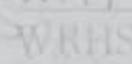
Phil. cons.   Classics
 as general Tal. works. They
 filled the tombards of the
 1172 who author was
 a contemporary. Thinking that
 they are Tal. the phil. proceed
 to interpret it philosophically.
 Maimonides (Hebrew) wrote Comm.
 to  (of Jewish period)
 Comm. to  also to 

He was not a Kabbalist but
 merely quotes Kab. works be-
 cause they considered them Tal-
 works. So also Arama quotes
 the ז"ל (צנצנא), the real
 turn towards Kabbala comes
 with Ruscas. His position as
 disputations with Christianity.
 The same condition arose
 among Talmudists who were forced
 to develop the מ"ד. His book
 ספר חסידים לקו"י הוציא
 with Chris.  in chief
 work was  פתח. He tore down
 the dogmatic wall erected by
 Saadiah and that fortress
 was shaken. Exposition of
 dogmas of juda. Three
 kinds of dogmas.

1. ספר חסידים - dogmas of 1st degree
2. שו"ת " " 2 " "
3. פתח " " 3 " "

1. Phil. Theories
2. Influenced by Kabala & Christ
3. Beginning of Kabala influences.
Put down every thing he
could 2"4, 15"5 & 17"5 etc.
mysticism.

1477 Had something that
induced people to look a little
into Kabala. Late phil. quoted
1477 and do not give him
credit. WRHS  not hostile
to phil.  states that
revelation is greater than
reason. Phil. understood that
revelation meant 7527 ∴
the 7527 is higher than philo-
sophy. 7527 gradually gets
into philo. 7527 7777 is
practically last phil. (1508).
He was first to state that

7427 is a new thought &
takes an historic standpoint
7427. His book - 727778
Begins with Plato & goes up
7427. The Hist. standpoint
begins with 210 541² 1010. His
book 727778. His aim is
to introduce a theory of ideas
intermediating bet. Plato &
A modern. T. & S. in medium
Myths. form. The ideas are thoughts
of gods.   before building Aristotle's
Plato & Aristotle in which T. &
S. & also in theory of Ethics.

Bibliography of Jewish Philosophy.

Biblical Literature.

In so far as it portrays early picture of ju. thought it may be called philo. especially the authoritative portions of the OT.

Hellenic Roman Period.

very product. of phil. in real sense of word.

History, Philosophy of History.

Philosophy.

I (1) Josephus (2) Bk of Jubilees

(3) Bk of Enoch (4) Bk of Adam & Eve

(5) Test. of 3 Patriarchs (6) Job (7) Test.

of 12 Patriarchs (7) Ascension of

Moses (8) Ascension of Isaiah

(9) Prayer of Manasse (10) Prayer of Manasse

(11) Letter of Jer. (12) 3rd Bk of Enoch (13) 4th Bk of Enoch

II (1) Isaiah (2) Pseudo-Phokylides

(3) Bk of Wisdom (4) Psalms of

(14) Tobit (15) Judith (16) Tobias (17) 3 Bks

of Maccabees

Solomon (5) Philo (6) Talmudic
Lites. (a) Mishna (b) Mechilta etc.
(c) Midrashic (d) Geonim - 70
books in all (a) 11 to ant. Jew Period
(b) 11 to Talm. lit. at large (c) Pre Hal. Lit.

Philo. Period & Middle Ages.

1. Israeli 9-10th Cent.

Wrote in Arabic
works.

1. Common יצירה
2. ספר חריות
3. ספר דורות והנפץ
4. ספר ישרים

3. Lites definitions

6. Medical Bks

Belonged to Saadya group on Aris
'Physics'.

2. Saadia b. 892 - Fajum Egypt.

Champion of Rabbenu vs. Karaites

928 - becomes Gaon of Sura fought
+ quarrelled and was deposed.

933 Went to Babylon; lived 4 yrs.

Some say in concealment. It was at this
time that he wrote most of his phil. works.

937 Reinstated. First works came
out when he was but 22.

Writings, Comm. & Trans. of many books of Bible.

(2) Gen. & Exod. Hks.

(3) Talmud. Treatises

(4) 127 - Jew. Calendar.

(5) Coming of Messiah. י"ד י"ח י"ג

(6) Tr. Mishna into Arabic.

Writings Phil. Interest.

(1) Comm. to Bible

(2) " to י"ד י"ח

(3) חסד/הרע/ה

(4) BK. on Carities

Sand. is dependent on Riss. & Muchitoga.

13) Abu Sabal b. 900 d. 960-70.

Physician to Calif. wrote on Medicine,
Arith etc.

Ull. (1) Comm in תורה - Green with Grad.

14) Bochja aster. 1050-1125. - ת"ת

חבת הלבב (11) שו"ת

(1) תורת הנפש (doubtful)

(3) ברכי נפש (phil. poem)

~~Later~~ Some say ת. הנפש was by Gabriel.
Controversy as to who is older Gab. or
Bochja.



1070 d. 1; לאורבן נבאב איבן גבי נאלי (5)

works. 1. Fous vitae סקור חיים

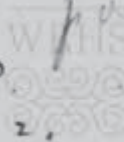
2. תיקוק מידות הנסט

3. מבחר הפנינים

4. שירים

כתב מסכות

Poems said not to be his. כ.מ.
is a phil poem recited after
כ.מ. נאלי



2.

הדעות in liturgy

5. He Anima (dubious)

G. is founder of new group - Gal.
group. Principle - Believe in matter
as eternal princ. According to
group סודיה matter is created.
Natural group based on this -
"metaphysics" - potential matter.

6) אברהם בר דייא y Barcelona
v. about 1065 - d. 1135+ - (mai v.)
Mathematician.

- works. 1. Math. Encyclopedia
2. Geometry
3. Astrono. Tablets.
4. סגולת המגדל (Messiah)
* 5. הקדיון הנפל (phil.)

of Gabriel Group



7) אברהם אבן צדק,
v. 1070 d. 1150
Poet.

- works. 1. דנק
2. שירי שיר
3. Liturgical poems
4. On Diatony

5. On Poetry
צידת הבטם 6 *

Followers of Gabriele.

(8) אברהם אבן צדק
b. 1090 d 1170 (circa)

works. 1. Comment on Bible.
2. Comment on hundred Phil.
שער הדפוס.

Phil passages & Comment.
collected by Abraham al. in
שער הדפוס - שער הדפוס

(9) יהודה הלוי (Abu Hassan)
b. 1090 d 1142 (circa - last known work)
Pupil of Alpharasi b. in Lucania.

Physician in Toledo + Cordova.
About 1140 went to Palestine
Works. 1 - Poems

#2. Khuzazi
Best Comm. to him is the

National Phil. on ground of
Sabriel Group with an
hist. Super Structure.

Hist. of Jews is heart of hist
of world & Jews are heart of people
of world. Jews are the best prod.
of nature - 5th prod.

(10) 7777 1127 9017
t. 1680 - d. 1160 circa.

Works. 1 - Poems.

2. 7777 7777 Much Comm.
in Arabic

Wavers bet. Gabirol and
Saadya.

- (11) Abraham Ibn Haun. b. 1110-1180 Toledo
Rabbi, phil. & histo. wanted to show
that there is an uninterrupted chain
of tradition.

works (1) Hist. of Rome

(2) " of Jews time of 2nd Temp.

(3) הקדמות והפניות

Belonged to Gabirol group.

- (12) Maimonides - b. 30 March 1135 Cordova
d. ~~1204~~ 1204 Fostat Egypt.
In youth - persecution of Jews. &
family fled to N. Afri. Some say
Maim. embraced Islam. Opposed
his father. He & his brother David
conduce a few shops. Became
personal phys. of prince.
Greatest Talm. author. of all times.

Works (1) Comm. to Mishnah

(2) פירוש חזקוני על משניות

(3) אבות על משניות אבות ופירושם

(4) משנה ופירוש

(5) פירוש נבוכד

(6) שאלות ותשובות

(7) אגרות השער

(8) " " (false material)

(9) קצות החנניה הסתים

(10) קצות חזקוני

His 13 aut. reduced to 3

Grd Total 141

5

141

3

this 13 were scheme of all his phil. works.

Post-maimonian literature

(1) Jacob Anatoli

Works (1) פירוש החסידים

Son a father-in-law of Sh. Tibbon.

Homiletic-Phil. lib.

(2) Nachmanides (רמב"ם) b. 1195-1270
works (1) ספר חזקוני וספר חזקוני

(3) Hillel de' Lombardica Verona.
b. 1220 d. 1290
works (1) ספר חזקוני

(4) Yidaia Haparni.
works (1) בחינת צולם

(5) Gersonides (רלב"ג)
b. 1288 d. 1354
works (1) Comment to Bible.
(2) מלחמות ה' .

(6) Joseph Ibn Caspi
works (1) ספר חזקוני

(7) Moses Narbonne
works (1) ספר חזקוני to Arab. Phil.
(2) ספר חזקוני

(8) Kreyas-

r. Saragosa

Wm 10/17

ביטול עקב הוטלים (2)

(9) Simon ben Joseph Reuven
Wm 10/17

(10) Joseph Albo

r. 1380

Wm 10/17

דיקרים

WRHS



(11) Joseph Albo
Wm 10/17

(A)

כבוד אלהים

(12) Shm 707 ben Joseph
Wm 10/17

(13) Isaac Abravama
r. 1450

עקדת יצחק (1) Works

(14) Isaac Aben Ezra
Works of Commentary
(2) Commentary on 5th
(3) ראש אפרים

(15) ^{יחזקאל} Leon Medigo Aben
Works (1) וכו' על האלהות 1608

