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Rabbinical activities, research notes undated.

not known to Grady.

A NEW LETTER

Concerning

the

JEWES,

Written by

the

FRENCH AMBASSADOR

At

CONSTANTINOPLE,

To his Brother the

French Resident at VENICE.

Being a true Relation of the Proceedings of
the Israelites, the wonderful Miracles
wrought by their Prophet, with the terrible
Judgments that have fallen upon the Turks.

LONDON,

Printed by A. Maxwell for Robert Boulter, at
the Turks-Head in Cornhil, 1666.

The Translation of a Letter from Constantinople,
written by the French Ambassador Monsieur de
Cheaumont, etc.

Here are great Novelties about a Messiah of the
Jews; he is expected here in brief. It's said,
 That the Grand Signior will be content to yield him
 the Crown of whole Palestine. The most part of the
Jews here meddle no more with Trading, but prepare
 to go for Jerusalem: At the first we mocked at them,
 and made no account of it; but now by all appearances
 we fear that it is good earnest.

From a French Consul at Smyrna, unto one Sir
Rosano a Christian at Livorn.

Here are great Novelties by the arrival of a King
 of the Jews in this Town, who is a Person of great
 Consideration, and of great Wisdom, of whom the Turks
 have great esteem. Our Nation remains in some fear,
 God grant it may not cause us some damage.

From Paris, Febr. 19, 1666.

The rumour concerning the Jews, continues here daily,
 and that they are gathering together under one Man, who
 saith not, that he is the Messias, as it is reported; but
 only, That by Divine Revelation he is raised, and sent to
 gather up the whole Nation of the Jews from all
 parts of the World, and to teach them

to know the Messiah to come, which hitherto they have not known: It's said, That something of God appears in him.

Abraham Perena, a rich Jew of this Town, parted on Monday last with his Family for Jerusalem, after he had taken his leave of our Magistrate, and acknowledged his thankfulness for the favour he and his Nation in their dispersion had received here, etc. It's said he offered to sell a Countrey-house of his worth Three thousand pounds sterling, at much loss, and that on this Condition, That the Buyer should not pay one farthing till he be convinced in his own Conscience, That the Jews have a King.

On the tenth of March came divers Letters from Gaza, Smyrna, Livorn and Venice, bringing our Jews such comfortable News, that yesterday they testified such joy, as never was seen here before: The matter was this, That now the four Prophets which the King Sabbathi expected from Aleppo, to accompany him for Constantinople, were come; and that on the 18th of December, the King, who a while had kept in at Smyrna, went forth in publick; which the Turks perceiving, went to the Cadi of the Town, saying, There was one that professed himself to be King of the Jews: The Cadi or Sherif of the Town judging that matter pertained to the Baffa, sent to him about it.

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He at first grew angry, resolving to Massacre all the Jews, and to that purpose gave order to his Captains to be ready for the next morning: But that very night appeared to them the Prophet Elias in a fiery Colomn, saying to him, Take heed of doing any harm to the Jews. This so terrified and struck down his mind, that he craved pardon; and consequently, instead of executing his Cruel Design, he gave forth order, not to do any harm to any Jew. And from thence forth the King marched up and down the City without any molestation. On a night as the King went to bathe himself in a River, (that is, as is the manner of . Penitents, to wash themselves with cold water, yea, in the midst

(3)

midst of Winter) the Constable of the Watch met him, and asked if he was a Jew; and because the King did not answer, he lift up his Staff to strike him; but feeling his arm grow stiff, and not able to move it more, he cryed out, I now acknowledge thou art the King, pray pardon me: He said, Stay till it be morning; and then he restored him in the Name of the God of Israel. On the 5th or 6th of January, the King with his four Prophets took Ship to go to Constantinople, without any Mariner, (as some say) or Pilate. He being aboard the Ship, was taken up in

a fiery Colonn, and went so swift, that the King commanded to take some Port, because he was to arrive at Constantinople not before the 17th of Schebet (or January 21.) Note, that the number of Prophets doth encrease daily, amongst Women and Children, as well as amongst Men; and that Elias had shewed himself at Constantinople, Smyrna, Aleppo, and divers other places, and that publickly, speaking unto the people openly. There are Prophets likewise at Constantinople. And by reason of Elias his appearing and speaking to them, there was celebrated great joy in their Synagogues. This the Great Turk having heard, sent for some of the chiefest of the Jewish Synagogue, and askt them about their King: They said, They knew none but himself: He commanded them to deliver him into his hands within seven days, if not, that they all should be put to death.

This made a great stir at Constantinople, amongst both Jews and Turks: The Mother of the Great Turk being warned by Elias himself, came to her Son, beseeching him to Revoke his Sentence; but to no effect. The next day arose a great Obscurity in the Town, which lasted two dayes and two nights, so that one could not see another; and afterward there fell a showr of Hail-stones

as big as Hens Eggs, able to kill a man; whence the common people were so affrighted, that they cried out, That all this was occasioned by the Sentence pronounced against the Jews; and prayed the Great Lord to revoke his Sentence:

(4)

But all this was in vain, had not God sent to him the Prophet Elias, warning him not to do any harm unto the Jews, and instructing him how he should deal with the King. This then being hapned, and the Great Turk being quite changed, he sent again for the chief Rabbies, and told them, he would send an Ambassadour for their King and receive him honourably, as he did indeed. But it came not to Smyrna, till after the departure of the King. So much for a Compendium of those forenamed Letters.

Now concerning the arrival of the King at Constantinople it's affirmed from Venice Jan. the 6 that the Great Lord received him with much respect; setting him on Horseback, and on his right hand, etc. But to be sure in these particulars, we must expect yet one seven-night longer. As for the two Tribes and half, they are said by these Letters not to be in, but near Gaza.

The Copy of a Bill, written by Mr. Plettenberg, Resident for the Emperor at Dresden, Feb. 6.

He that dispersed Israel, will gather Him: The
Mouths of all from the East are enlarged concerning
the New King: of which it is said, Psal. 149.

Sing unto the Lord a New Song, Thou mayst say, I
pray Sir your opinion, whether an earthly King may
satisfie the hope that hath been conceived touching
the MESSIAH?

Lift

(5)

Lift up your Heads, this is the Wonderful Year, Feb. 26, 1666.

Much beloved, and Brother in the hope of Israel: being
returned out of North-Holland, I found your most acceptable
Letters, Dated Feb. 9 wherein I see how to you, to M.I. & M.K.
my News concerning the progress of the Israelitish affairs,
have been most welcome. Now that I may add this to your
joy, I would have you take it for certain, our Jews
yesterday received from Alcaire, Livorn, and Venice, so
many letters, and of so great credit, that all of them
publickly in their Synagogues do now believe, that the
Tribes of Ruben, Gad and the half of Manasseh are come
to Gaza, as the Prophet Nathan foretold. And that at Smyrna
King Sabbathai Levi, doth now publickly shew himself
abroad, and professeth himself to be King of the Jews.

For hitherto, for a time he lay incognito, untill by signs and many wonders; he had demonstrated he did act in the name of God, and not in his own. Among which signs whereby he proved himself to be sent of God; is, That he foretold the sudden death of some men, and the very day thereof. And that he premonished men of an obscure darkness, with a marvelous shoure of Hail. And especially he commanded a Fire to be made in a publick place, in the presence of many beholders; as well as Christians, as of Turks, and Jews; and entered into the fire twice or thrice, without any hurt to his Garments, or to an hair of his head: With these, and the like prodigious signs he hath now gained so great authority to himself; that he is not afraid to go in the streets of the City in kingly manner with a great Retinue of Attendants. Yea, moreover the King said; he is suddenly to go to Constantinople; And that in the month of June next, The Redemption of Israel will be published throughout the whole World. And which is more, now came some Letters from Venice,

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and Vienna, which affirm the King is arrived as Constantinople, and is there Reverently received; which thing, if true, this day or the next, tidings from Constantinople will tell us. The cause wherefore our Merchants at Smyrna have hitherto written nothing concerning this King

is, that by reason of the Incrudulity of the Jews, as well at Smyrna, as at Constantinople, he kept himself so long in private. Now by the passages and votes of all, he is come forth from his private withdrawing, and will go straight on to Constantinople, and that in the company of 400.

Prophes, sent to him from Aleppo; and with a great multitude of Jews: so that the doubting touching the fact will cease, when the Great Turk shall spontaneously yield the King his Request: but there will remain a dispute touching the equity.

Behold here the Title of a little book of Prayers, written and prescribed by Nathan the Prophet for all the Jews; which takes much among the Jews, and hath some esteem among Christians. I have begun to translate it.

Thou Shalt meditate therein day and night.

The Order of Dayly prayers to prepare every man, that he may order his steps in the way which is right and straight before God, and may turn himself to the Lord; that he may have compassion upon us; and we may behold the delight of the Lord, and view, and behold his Temple.

In the Year, wherein God bestowed upon me an
Anointed of my People. Zech, 8.7.

F I N I S

time of father. A very great people. 40 times the number from Egypt -
They study Torah, the prophets, Mishna, Halakhot & Agadot -
We not sure by name of God. He who issues the within 3 days.
Judgment is by 4 deaths, but then ~~admitted~~ believed by
Elders of the Synagogue - Every day they receive ~~communion~~
from Bat Kol.

Suggest patience. They would like to help but cannot
cross Simulation until 17 or comes. But the same the 4 tribes
who are their neighbors.

Undoubtedly a forgery of Baruch's. style of letter from it.
See Tristram & al p 193-4: also Ghironi,
p 58.

WRHS



1906

ספר אבות לרמב"ם
G. had lived in Palestine.

$\frac{100 \pi}{\text{period}} \times \frac{126}{131} (\text{year } 1.31) = 5666 = 1906 - \text{the Beginning of Mess.}$
 This bases 335 to the year 6000 which is the generation
 of 1000 yrs and together (335 + 1000) bring period up to End of
 year 2000. Hence Daniels' reference to the figure 1335. (p. 6-7)
 (In the ... the ...)

6 alephs refer to 6000 yrs. The gematria of $\beta/\kappa = 111$ and
 $6 \times 111 = 666 = 5666 = 1906$. (p.7) (The verses where ^{these} ~~are~~ alephs
are found are Gen. 1.1; $\frac{8 \times 15.15}{6 \times 1.1}$; $\frac{6 \times 17.14}{\text{Num. 1.1}}$; Ps. 47.10; Joel 2.27; 3.5;)

$$= 1837; 1837 + 68 = 1905-6. (19)$$

1538. = ותרבה עמל וסודי ואל כל האנץ מ ואלק 23, (p.10). ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ <

1839 = ו' אדר ושלש ימים ב' אבא שלם על הארץ וד' ימים
אלו Gen. 15.16

Also 2 Sil = 345 which is 5655 which is 10 yrs. prior to M.

ה'תקצ"ח אלול ח' אדר א' וצ"ה ח' אדר א' 33.15. י"ז
= 1838.

Also $\gamma, \lambda o k \gamma \lambda o n$ (a much worked gematria) Gen. 36.18. & $\gamma \lambda o n = 665$. $\gamma \lambda o k = 671$ Total 1336

The prophecy that in 1905 the Resurrection will take place (p. 18)
 In 1906 for Kydon will be established.



2100 = 622
 2100 = 621 Total 1338
 2100 (a small world generation) 2100 = 621

A Tentative Estimate of Jacob Frank

A Thesis Conclusion

By ABRAHAM FREED

IT IS not easy to reach a fair evaluation of the character of Jacob Frank. In the light of available material, unsorted, uncombed and unpurged of ornament and fancy, it is a task little short of impossible. Probably the most valuable gain that we can make in this regard is a healthy perspective. Rubachov, in his small but significant treatise on the Frankists, seems to have achieved this goal. He is aware of all the shameful epithets that might be pitched at Frank's head. He is not unaware of the rent Frank's movement made in the corporate body of Jewish life. He is not ready to deny that so far as evil can seem to assume personal embodiment, it seemed to do so in the case of Jacob Frank. For here was an energy at work, an energy rising out of Jewish sources and then with some wild elemental force of nature, whipping back at the very source from which it sprang. Nevertheless Rubachov declares that we cannot disown Frank, but must accept him and give him place in the large historic household of Israel.

Before any genuine estimate of Frank can be made, there will have to be more sympathetic and more illuminating studies of all the ascertainable facts, of all the possible sources. Until that time we must rest content with more or less haphazard judgments, strong convictions based on emotional preferences, firm prejudices comported with our own established patterns of thought. The one outstanding certainty in the life of Frank is this—here we have an energy taking personal and bodily form and causing no end of trouble within a lifetime. Exactly why that energy should have been so disrupted, is a question that none of the sources conclusively answer. Was the damaging force present in the blood at the time of birth? Were the ideas that later generated strife in the camp of Israel already in seed during the earliest years of his life? Today we especially interest in tracing streams of energy back to their primal sources. This stream, traced as far back as possible, leads us to a question mark. Our information about the birth of Frank and his antecedents is scanty in the extreme, and if the records now and then cast a point of illumination on some episode in the man's young life, we have our own doubts of the authenticity of such records. And so far as the religious life of Frank is concerned, the role he played as successor to the mantle of Sabbatai Zevi, constrained as we may be to condemn him for a minimum of sincerity and a maximum of hypocrisy, we are reluctant to pass a final verdict lest some unknown or unguessed evidence rise up to nullify it.

The fact beyond dispute is that the Laskoron incident set the furies ablaze. This precipitated the bitter controversy that was to go from vengeance to vengeance. Whatever vengeance is we know that it rose tower-high on both sides. It unquestionably drove Frank into the arms of the Roman Catholic Church. It likewise spurred the loyal Jews on to reduce the Frankists to misery and possible annihilation. The blood accusation is the sign and symbol of the story as it threads itself out almost from first to last. It was a question of bad blood, very bad blood. On this basis we can explain the proclamations of Brody, the disputations at Kamieniec and Lemberg, and the eventual imprisonment of Frank at Czenstochow. Frank thwarted, he fought back with some blind and furious zeal that recked little of ways or means. Hit by insult and anathema, he lashed out hitting where he might. Ethical sensitivity was driven into obscurity. It was a fight for life, a fight to the death.

A motive closely interwoven with preservation is the economic motive to live and to toil under comparative freedom. Who knows what Frank might have become had he enjoyed the opportunities of a modern Jewish business man in America or in England? Unquestionably, organizing ability was his. The question remains, organizing for what? Time and circumstance had their say in dictating their answer to this question. In retrospect it seems that some evil spirit guided the organizing power of Frank against his own blood brothers. What he seems to have wanted above most things was a specific form of independence in things economic, social and religious. Maybe he wanted nothing more than a chance to exercise the power of rulership. Considering the utter cramp of the social and economic life of the Jews in Poland in those days, it is really hard to pour anathemas on Frank for wanting to escape from it. True, he may have wanted freedom with such eagerness as to bother his head but little about the expensive means of reaching it. If others were involved in losses that he might gain, what of it? Here we catch him at his most vulnerable point. But a freer air than that breathed by Polish Jewry in the eighteenth century, Frank certainly wanted to breathe. No wonder he struck up such a persistent clamor for a separate strip of territory for himself and his followers, where they might live and toil in comparative freedom. Here is a matter that opens itself up for a more critical inspection and more fruitful conclusion.

And as for Frank's connection with Judaism, Mohammedanism, Roman and Greek Catholicism, we are nonplussed. Here is a fertile field for study and further investigation. The speculative tendency to run riot before such an alluring perspective, needs to be drawn in check. It would be beautiful if we could discover evidence in support of the conclusion that Frank stood at the meeting-point of these great religions. He is so open to damaging charges of out and out hypocrisy that he hardly belongs to the world of religion at all. Religions he seems to have put on and off as one puts on and off suits of clothes. They were conveniences, or shall we say tools? And yet it may well be that better than any contemporary, Frank may have seen behind the scenes, may have known too intimately for the sake of reverence, the wire-pullings, back stage by the leaders in these great formal religions. Here again we stand before a question mark and must satisfy ourselves with unsatisfying speculation. Frank may have been a downright charlatan, probably was, and yet experience may so thoroughly have disillusioned him of all religious professions that in heart and in secret he turned somewhat of a free thinker. Not exactly a conventional way of looking at this man, Jacob Frank, generally spoken of as a mystic and founder of a Judeo-Christian sect of Frankists. However, if we knew sufficiently his private thoughts, if we possessed a diary or a memoir preserved from his last years at Offenbach, we might be prepared to write an entirely different story of Jacob Frank. For the present, Frank must be presented to the historically curious in shades ranging from shadowy dark to deepest black. Maybe some revelation of new sources or new interpretations will strike a greater color harmony in years to come. It is hardly true to say that Jacob Frank's memory rests in peace. It is a troubling shadow, hovering over the horizon. It is not at rest now, it may be some day.

Under date July 26th, 1769

1783

"Mr. Treat tells me that the Jews in New York expected the Messiah 1768, and are greatly disappointed. That this expect^a was excited by some comput^a on the prophetic numbers by the Rabbins of the present day; that two Jews from Constantinople visited New York last year."

Under date August 10th, 1769

"This day one of the Jews shewed me a computation of one of the present Rabbins of Germany: wherein he makes Time, Times, and half, to denote the space from the last Destructⁿ of the Temple to its Restor^a & Return of XII Tribes. Time he calls "Seventy Semitots" or 490 years, Times 980, half 245, total 1715 years, ending he says A.D. 1783, when the Messiah is expected. N. B. The Jews are wont in Thunder Storms to set open all their Doors & Windows for the coming of Messiah. Last Hail Storm 31 July, when Thunder, Rain & Hail were amazingly violent, the Jews in Newport threw open Doors, Windows, and employed themselves in Singing & repeating Prayers, &c., for Meeting Messiah." P This corresponds with computations quoted by Rev. Gershom M. Seixas who also gives them as the computations of a German Rabbi.
(Am. Jew. Hist. Soc. Vol. 27. p. 128)

Publication of

my note

From "The Library Library of Ezra Stiles. 3 vols. N.Y. 1901

Ezra Stiles, born December 10, 1727, at North Haven, Conn., was the fifth president of Yale College, who presided over the fortunes of that institution from 1778,² until his death on May 12, 1795, at the age of 67.

One is struck at once upon taking up the Diary by the large number of references to Jews and to Jewish affairs, although they are almost all confined to the period of his residence at Newport. The Diary begins on January 1, 1769, and extends to within a few days of Stiles' death. The first entry about the Jews occurs as early as March 16, 1769, which day, he tells us, he spent mostly with the "Jew priest," Isaac de Abraham Touro, in a discussion on biblical prophecies. From that time until the outbreak of the Revolution, which, when it began, absorbed almost all his thoughts, scarcely a month passes without some entry referring either to conversations or to correspondence with Jews, or to discussions on religious questions with them, or to items of interest regarding Jews.

"July 15/73. Spent the afternoon with the Rabbi, partly at the Redwood Library and partly at my House. I asked him whether the Rabbins of this Age thought themselves to have any particular Reasons for expecting the Messiah immediately? He said not; but he thought it was high Time for him to come; He added, that if all Nations were in War and universal Tumult and Confusion, then he should expect him immediately, but this not being more the Case now than in every current Age, &c... The Rabbi has the Zohar in 3 vol. 4^{to} printed at Constantinople.²"

From article "References to Jews in the Diary of Ezra Stiles" by Prof. Morris Jastrow, Jr. in *Publ. Hist. Soc.* vol. 10.

(Document found among the papers of Rev. G. Seixas, giving a German Rabbi's explanation of Daniel VII: 25 &c., and containing an elaborate calculation fixing the time for the coming of the Messiah as the year 1783.

The calculation fixes the year 3828 A. M. as the date of the destruction of the Second Temple. According to Daniel, captivity is to endure "Time, Times and the dividing of Time." Time is figured as comprising 70 Semitot, i. e., 490 years, and the prophecy is therefore construed as meaning $490+980+245=1715$ years which is to be the duration of the present captivity. Present captivity having started in 3828, it follows that $3828+1715=5543$, or 1783.

Another method of computation takes the number of years that Israel committed idolatry as a basis for the discovery of the time of the Messiah. Israel, according to the Rabbins, committed idolatry for 245 years. According to Scripture, seven times is to be added for every sin, therefore $7 \times 245 = 1715$, namely the number of years that our captivity is to endure, and $1715+3828=5543$, or 1783.

The prophecy is further explained as marking great epochs before the coming of the Messiah. Thus "Time" was to mark the end of the Kingdom of Edom. $3828+490=4318$, the establishment of the Turkish Empire. "Times" represents $4318+980=5298$, the date of the revolt of Luther; so that there now only remains the addition of 245 to the latter date to mark the final upheaval and general redemption, when all nations will unite in one faith, and this final date is fixed as above for the year 1783.

(No.57)

B. de Sola Pool

Rabbi

Spanish and Portuguese Synagogue

Shearith Israel

Founded 1655

99 Central Park West

New York City, N. Y.

May 17, 1929.

Rabbi Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland, Ohio

My dear Rabbi Silver:

The Messianic document among the papers of Gershom Mendes Seixas is among the papers of the Lyon collection in the archives of the American Jewish Historical Society, housed in the Seminary, at 123rd Street. I have no knowledge of who was the German rabbi referred to. Possibly, the original document might give some indication. There were very few, if any, German rabbis in New York in the time of Gershom Mendes Seixas except an occasional meshullach.

Sincerely yours,

B. de Sola Pool

DSP:RS

① 112 p. 138 p. Israel did not wish for any
more revelations. Had to derive facts
from study and observation.

WRHS



Al. 9.5386 } Born. or Adar 21.5384 (accord. to Kahana. p.57)
July 23.1626. } also ד'קס. p.366. ז'ל'l'.

But ד'קס p.2a - ד'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'l'.
p.17. But in ד'ל'ל'ל'ל'l'. p.16 p.12
5408. (?) Ammon his M. in Ammon. (accord. to ד'קס. p.26) ד'ל'.

Tammuz 24. 5426 (?) Monday - declared by S. as xcl.
Tebet 22. 5⁴²⁶~~426~~. Goes to Cervantes people.

Elul 16. 5426 (accord. to ד'קס. p.96). Thursday.
Sept. 16. 1666 } Turns Mohammedan. See Kampman declat.
bch. p.453. Note 2.

at 70. marries. shared room after. Marrie again
also shared.



28 Feb 133.

Sassportas' diary.

Kislev 22. 5426.

News of Nathan's prophecies de S. reaches
Hamburg. Sas. writes to German, Polish
Jahain, Turkish, Egyptian & Syrian communi-
ties warning them against N's prophecies.

Adar 1, 5426

News arrives that S. returned to
Buzza & proclaimed himself Mess. &
abolished Fast of 10 Tebet.

5427.

writes to Joseph Hakis of Leghorn
(p. 6a-20).



Nathan of Gaza.

Prophecy - date of M. appearance based on $\text{לילך אליו לילך וזה}$
 מלכותו ה' ה' . i.e. in the Jubilee of אלף ה'
(5408). after the eighth year of the Jubilee. The
years 5400 are all Jubilee years + 8 years, the
next jubilee = $5408 + 16\frac{1}{2}$. Then M. will
begin to show his deeds in Jerusalem. And
during the remaining that Jubilee (5408-5450)
= 1648-1690 the redemption will be completed
In reality only the redemp. will be completed
in the 30th year of the Jubilee (5430-1670). (See 4b.
55"8)

According to letter of Shalom ben Joseph of
Jerusalem to Sephorim Joseph Haleri of
Sephorim, Nathan gave specific date =
Tishri 26, 5427.

Tishri 26, 5427.

Gaza.

"History goes back to remotest antiquity" - scene of
- Scene of Samson's exploits. When S. perished.
- A Philistine city

In 1481 - 60 Jewish householders and 4 Samaritans
(Meshullam of Volterra).

In 1488 mentioned by Obadiah of Bertinoro as having
a Rabbi, a certain Moses of Prague.

In 1641, had a Synagogue. Mentioned by Karaite Samuel
b. David (ed. Gurland. p. 11)

At end of 16c. Jew. Com. existed there. Najjara family
supplied Rabbis.

Middle 16c. (3) - Israel Najjara author of Hodesh Moshe was
chief Rabbi there and Pres. of Tribunal.



Chassidim = Joculatores Domini = "God's jesters"
n. Happy men - St. Francis creed of
love of nature and joy; love of mankind
His "Song of the Sun".

Concerning "Epitaphs of Prophecy", Cevennes,
Stockholm, (19 ignorant persons, servant-
maids & even children) erotic-religious
mania, Aix-la-Chapelle 1378, orphic
and chorine mania "Magdalenheit"
Julio de Krüdenen, etc. etc. See
Lombroso, "The Man of Genius" p. 251 ff.

Capable of taking resolutions which were merely
theoretical. Great misconception. Uncertain & incapable
in execution. No program. No political knowledge.
Ignorant of the real factors which control international
affairs. Neither shrewdness nor diplomacy
nor charm. Only a mystic & visionary &
apocalyptic.

Full of contradictions (?/ characteristic, the insane?),
- like Cola da Rienzi. 1330 See Lombroso p. 263 ff.
Huberant self-conscience.

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1660?
Ayllon, Solomon L. Jacob (1664-1728). Rabbi of the Sephardi
 Cong. of Amsterdam - involved in the Talmud controversy which
 raged around the Kehillah Higa Hagyon, charged with Sabbatian
 heresy. -

h. Safed d. Apr. 10-1728 Amsterdam.

Accused of Sab. Hearings.

youth spent in Salonica . assisted Cal. teachers -
 Travelled as 3rd class in 1688 came to Leghorn - then to London

Rabbi in Londons from 1689 - 1700. - carried title - no more.
after death of John Ashmole? by W. Bylandt.

1700 - R. y Sebb. Cur. y Acute deum

declares that a note by Abraham Marshall Cardoso
not objectionable - Protest - received from Kabbinate
of Surgeons that note should be burnt - do so -

Zohi Aschkenazi (1710-1718) became R. of Ash. Com.
in Amsterdam - after the death of S. Z.

1711 Confut. - Haynes ^{25th Feb 510} under deland heretical by ~~the~~ Hage
Zehi Asch. at investigation of Mr. Haynes.

Highon asks his com. not to accept Verdier but
to appoint Commissioner, saying - Com. 97
appointed - A. a member - + Aaron de Pinto -

Findings - Aug 7-1913 - Hapner and family -
(9th 32)

In the meantime ^(July 3) by Nazim & Ashik -

Conflict - Other Rabbi's drawn in -
A. is victor - with aid of Am. magistrate - Ash. forced
to leave city.

At Ash's death, A. declared that he had unjustly
persecuted him. When Hagen appeared again
in Amsterdam - would not see him.

- One brother (Mrs.) on Ash's subject in Jews College
London -

— 178 p.m. first appeared 5 H. later investigated by Hagen
Maamad asks 178 p.m. to withdraw money. Refuses
also refuses to join Commission

Sept. Comm. interfere 3rd act as insult
to dignity of community - de Pinto declares
that 3rd should not interfere in affairs
Sept. Comm.

Angell publicly attacks Hagen. Si de Hagen
letters published by both sides - de fauveling.

Rabbi of Wöckelsburg - Dr H. Kaplitzky's Esq
R. Judah Benet 1. 7 Mantua Comm train 3rd

3rd summoned by Sept. to appear - apologize -
Refuse - Hagen publishes attack on 3rd & Hagen.

M. Hagen forced to leave Amsterdam.

3rd

"

"

17.14 - His own

Comm. did not visit him. Rabbi of Germany
Hagen. Palant refused to defend him.

Abū Sa'īd Fadlū'llah h. 967 d. 1049.

"The Perfect Man" = Adam = Heavenly Man = Logos = Copy of God. archetypal
of Nature
al-insān 'l-kāmil (See Jili in Dr. Muhammad Iqbal's
"Development of metaphysics in Persia" (p. 150))
First used by Ibn 'Arabi (d. 1240)
in his "Fusus 'l-hikam"

= unites the creative and creaturely
aspects, the Essence; manifests the oneness
of thought with things.

"When God willed that His attributes should be displayed, He created
a microscopic being, the Perfect Man, then when God's conscious-
ness is manifested to Himself:

"God brought forth from non-existence an image, Himself, endowed
with all His attributes and names."

~~no otherness~~ here ~~no duality~~ introduced but no duality.

Essence of God unknowable per se.
Knowledge of it possible only thru its names and attributes

"Essence" is of 2 kinds: Pure Being and Being joined to
not-being i.e. world of created things

"Absolute Essence" - the self of God whereby He exists. "No
words can express a hint what Essence is, even if it has
no opposite or like - Endowed with all names & titles - infinity
and incomprehensibility.

It is the universal ground of individualization.

"The attributes, the Essence are the forms of thought by
which it is manifested and made known. (p. 500)

12
"The attributes (sifatot) in their real nature are identical with the Essence which manifests itself as "other" i.e. under the aspect of externality to our perceptions."

the unitive stage = שילוב (?)

"We reach knowledge of God thru the name Allah (אלה), in which all the Divine names and attributes are comprised"; the "named" is revealed by means of the name, of the theory and practice of "dhikr"

The Descent of the Absolute.

Essence = Pure Being = absolute inwardness = occultation.
= devoid of qualities and relations - "the dark mist" =
= blindness (al-'ama') = the eternal and unchangeable
ground of Being = the fire always latent in the flint
whence it flashes forth = the 'immanent negativity', the
Essence = absolute Being stripped of all modes, relations and
aspects. (Not that they are outside, absolute Being; on the contrary, they
belong to it, but they are in it neither as themselves nor as aspects of
it; they are identical with the being, the Absolute = The Absolute is
the simple Essence in which no name or quality or relation is
manifested. All these are "veiled" in the transcendental
oneness, the Essence.)

The first approach of the Essence to manifestation is the abstract

(3)

notion of oneness. Embodies all particulars as negated by
the idea of unity.

Self-disruption = self-sundering - without it the being
of the Eternal would be not-being (Jacob Boehme) - "lies
in the very nature of Pure Thought"

the resolutions, the antitheses (Hegel (??) p. 11, 5)

Pure Being gradually becomes qualified = not (??) =
descent = individualization

"Absolute Unity resolves itself into a pair of opposites
(???) - ???) in order to become re-united (3/1/1) in
a third term which carries the process of individualization
a stage further, i.e. unity in plurality."

- ① Forward Unity in which the attributes, the Essence disappears
- ② Unity revealing itself in existence.

"External manifestation is the result of a "self-disruption"
which lies in the very nature, the Essence" -

all existence is permeated by Essence

Attributes ① Creative.
② Creaturely.

The Universe is like Ice. God is the water, which it is made. The name "ice" is "lent" to the congealed mass, but the true name is "water" (p. 99).

On prouve par l'induction que $\forall n \in \mathbb{N}$ \exists un unique E_n tel que

§ Böhme - "Three Principles, the Divine Essence"

Tr. John Sparrow

① Good hand, Divine Wrath, Divine Love

= Essence and its complementary attributes 9/17/2020

a majesty + beauty (2)

"in order that the truth may be manifested as a something,
there must be a contrary therein" - (Bib me)

The Perfect Man is created in Image of God

Universe is created in the image of Man - who is the spirit and life = the world-spirit.

"Before the creation God was in Himself, and the objects of existence were absorbed in Him so that He was not manifested in any thing... When God willed to bring the world into existence (\Rightarrow $\text{h} \rightarrow \text{b} \rightarrow$), He looked at the Idea (Ideas (= the whole content of God's knowledge = the Divine consciousness - the first Intelligence (= some sort of existence)) where He it dissolved & became water (p. 122)

(5)

Return to the Absolute - ascent

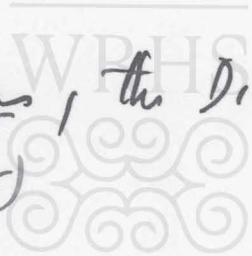
① Devolution, Pure Being from its primal simplicity to the manifestation of its effects in the reasonable world.

② Evolution - ascending order in reverse order - Actions -
Name - attributes and Essence

Attributes are nothing but the Essence regarded from every
possible point of view

Every name and attributes produces its own characteristic
effect.

Trinitarian basis, the Divine Nature - also among folk
mystics (p. 138)



[illegible]

revolt ag. Luna - for Luna was
for Luna was just as L. was a
 revolt ag. Crowns - abandon etc
 # Luna - hostile to trump.

112/2

Every man is born to fight 1131 (113100 SW 1131)
If he fails in his life-time to do it - he must be
reborn (112/2) until he does - 25a.

Wicked has advantage over Righteous. ① ^{God allows him} lives longer -
so that he may have time to repent ② Dies and
die completely finally - for ever 1174 - 25a & b
- nevertheless Righteous life is to be preferred.

117/7

For all since there is 2 Hs + need suffer in 117/7
2 aft 1111 1111 56a



5250, 1490

5750
5500 = (1740)

Berles

Pol. x12 17a; 21b; 35a;
65b;
Zohar 17b; 18a; 20a;
24a; 24b; 36a; 39b; 43a; 48b;
Pwls d'R. Elzer - 18a 61b;

1517/1720 פ"י = 18b
= 10b 1132 ul

Wannowides 18b; 22a
(His "Yad") 46a; 50b;
56b;
Targumari 19a

נחל נחל ע"א 22a
נחל נחל 25a
נחל נחל 26b

Ari 27a
Refers to his own 27b
Quotes the Rabbis of 28a

נחל נחל 28b
נחל נחל 28b
נחל נחל 28b
נחל נחל 34b
נחל נחל 38b;
נחל נחל 48b

(4) Acquainted with
Tal. Law + Literature

(5) Dreams 17b
p/33b w/
x/11b p/11b

(6) Examples 18a 121a
(Ch. esp. Gord Exm. is 41a)

(7) Sincerity 18b 22a; 26a; 35a
= 6b; 37a; 18b. Moral

(8) A "clean" Hebrew
style. Tease!

(9) Original Thoughts. 20a
God needs help of Israel
(well) נחל נחל נחל נחל
God = נחל נחל נחל נחל
God exists for sake of
Israel. נחל נחל נחל נחל
נחל נחל נחל נחל

(10) Most of his comments
on what he thinks are
redundant words -
Pleonasm

(11) God in Himself - and men see Him
face to face. 24b.
נחל נחל נחל נחל

(12) There are 2 gardens, Eden
- below tabern 24b.
over

Ref

- (3) (13) Numbers - 27a; 33b;
39b
- (14) Hapn - was in Egypt
31a; מלך זלמן וזלמן
כחם מלך זלמן וזלמן
זלמן מלך זלמן וזלמן
זלמן מלך זלמן וזלמן
(Scrables?)

Messiah

- (15) A Mess. reckoning pointing
to 1788 - on p. 34b
See 60a

- (16) Free Will + Determinism 35a

- (17) occasionally uses grammatical
discussion + terminology
35a.

- (18) Sometimes 4-5 interpretations
of same verse or word.

- (19) Astrology 37a;

- (20) Suggests that Pantheon
is heathen. Jethro is converted
from it to Judaism 37a;
Also Daahone 37b.

god

- (21) Asks 20 questions on
one German passage 41b

* His own 42a; חסד ה' 518

(4)

לחנך 121 חסד (3)
42b

49b; חסד ה' 518

51a חסד ה' 518

51a חסד ה' 518

(54a); חסד ה' 518

55b;

(22) Refers to חסד ה' and says that
hee 7 doubt of paternity only a
main name & that of his mother (and
father) are written. 41b.

(23)

חסד ה' = חסד ה' = form principle
of Man. 42b

(24)

If there is no חסד ה' (evil intent in
man - there is no point to all the negations
חסד ה' (חסד ה') Torah. ∴ only Man
(and angels) can fulfil whole Torah 42b.
Angels said: Better not give חסד ה' to man.
Let God be satisfied with fulfilment חסד ה'
חסד ה' by angels.

Thotom

Sin

Answer. It is better that men should
sin & repent & not sin at all! 92b

חסד ה' חסד ה' 518

חסד ה' חסד ה' 518
also 59b

(25)

חסד ה' = חסד ה' חסד ה' = source
of 5 Red essences = Red is of חסד ה' חסד ה'
42b.

Woman

Everything that is חסד ה' = חסד ה'
(New-Rabbinism) 43a.

at this חסד ה' חסד ה' חסד ה'

(26) all worlds and all creatures, see they
are חסד ה' and חסד ה' are ∴

both C. H. and ~~the~~ God alone, being only ~~the~~ - is always
called C. H.

4 words

(2) 2/1/72 -

① 30, 31 -

④ 3168 —

Total = 3257105

Angels

foln p 1/8 = Man

3 kinds of Commensals

① ~~pin~~ - no explanation or reason given

(2) 2131 - Reason given

(3) Col₁ - Dictated by common sense - moral level

17,00

① $\gamma \cap \gamma = \emptyset$ $\gamma \cap \gamma = \emptyset$

Principles of 21315

(26) God also keeps $\text{אלהים} \text{עליו}$ 45a
 God: "also keeps $\text{אלהים} \text{עליו}$ His to the
 + "other" i.e. God + He = אלהים 45a.
Defends
Kabbalah Defends study of אלהים = אלהים 45a.
 אלהים 45a 11/16

(27) Commentary also on אלהים

(28) All are subject to Talmudic Law
 God - Angels - All try
 to be "cunning" with in the law.
 Eg. 46a

(29) Numbers again - 46b. Even of
 foreign words לשון קודש = dice = 1/2
Dice Haman and dice - numbers on 6
sides of dice + their mystic signif.

~~Numbers also~~

(30) Takes up Subject אלהים 48b, Refers to fuller discussion 81a.
Deprecates idea. yet regards it
 as an אלהים (22b2) and not
 as אלהים (31b2). So mitigates
 sin of King Manasse + Jeroboam is
idolatry.

Other

But such a sinner (apostate), when he repents may bring up many
 משיב from דבר - like a man who is given vomiting
 medicine (brings up more > medicine). That happens
 at times with man whose soul is great. A man should not
 put himself in this danger. But if he does sin - he is
 like a man who did something without knowledge of master.
 If any good comes out of it - (by bringing up 13/31) it accrues to credit Isaac.
 If evil - it does not involve the people at all in any way.
 (81 b - 82a)

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(6)

(31) Calls "Attributes" = ע"י א"ת 1-49b

(32) why does Byzantine Suffer?

(E.V.L.)

Why does our tribe "suffer" prosper? Answer: "We don't know"

ע"י א"ת 1-49b ע"י א"ת 1-49b ע"י א"ת 1-49b

(33) Theory of Ideas 51a. Heavenly idea (made by angels)

+ mundane; Heavenly idea + mundane

(Talmud) Heavenly idea + mundane

Heavenly idea + mundane - Heavenly idea

(34) Purpose 1 / 277 to long war (277)

Said again, soul pulled down by sin.

51a.

(35) Intended for Simons. E.g. 51b.

(1001 701) for (1011 1030) falls

around Pesach time. Also 54b.

(1016 1017) Also 54b. 55b. 56b.

(36) Opposes concept that God is on

(unity of God)

Reality and the soul another

is some Kababists hold. 54b.

Rejects

Realism of Transcendentalism

Occasionally ends with
ע"י א"ת 61b

(7)

(37) Letters - mysharun 7- 56a;

(38) Prefers 7735 to 71210 as a way of 7215. Does not extoll Asatim. 55b. (Good example.)

asceticism

(39)

God possesses 711/7 7151b

God has Man

i.e. all features 71311 are also possessed by Him. i.e. Ear, Eye 55b.

(40)

Refers to 5151b 71111 where Man studies and woman carries on business. 55b. call it 216 7111. This would imply that he himself was 13720 working for 713720

(41)

Refers in 71111 note to what he wrote in 7111 57b1

on Lev. 25.49

⑧ On Messiah - 59b
N/111 111111 1111 1111 - N/111 1111 1111 1111

Refers to ~~the~~ Messiah. Israel is the slave. 'offshoot of a stranger's family' =
Gentiles.

Messiah will come in one of 3 ways:

① When appointed time ~~for~~ ^{final} Messiah arrives, first by God (Ex 82)
- if the Mess. is then in world, well & good. If not then David (313)
will become the Mess.

② Before the appointed time - God stirred up His spirit in
a certain man of the family of Israel - who became jealous for the
name of God on ~~the~~ His ^{Yoke} which is Exile. - and that man
"puts himself at the hardest part of the team" - with force, he is
able to ~~do~~ redeem us.

This was the case with (R. Joseph delo River) of Safed. He
almost fell on the redeemer, ~~but~~ if he had not made one
mistake, just as is recorded in his story.

For such a Messiah, the Mess. will be King David himself. But
in final Messiah it will be the Son of David.

Hajim defined this second portion against those who say
that we should not try to face, a anti-apocalyptic Mess. He
gives diff. interpretations of Lament 36... 111111 1111 1111 1111. Real meaning =
people should not relinquish doing mitzvot! 'deeding out
bride for wedding - & then letting her go!' - Better not to have
begun at all.

חלילה להם (2) 65b
והם 720 69a

Zohar - חלילה להם 720 69a
69b 76a
117 71a, 74b
89a 2"1a 2"5 71b
701, x12 78a

Maimonides 78a 85b
21b 78a
75b 79b

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Explanatory

(9) Transmigration חלילה 65a

(43) Refer to חלילה when this cycle of
 7000 yrs - is regarded as Second Sinai
 Beginning - i.e. second חלילה

(44) God is called חלילה להם 69a

(45) There are above 2 levels - 120 71b
 and 217 71b 69a

(46) Numbers again. 70a

(47) חלילה - Sin - at Golden Calf -
anachronism - meant it only as
 a means = 16310 - to reach 70b. See also 73a, de 16310

(48) The Four חלילה of 11 122 131 141
71b. Reason for 4 exiles is because
 they left Egypt before the 400 yrs
 were up. They left sooner bec.
 they were ammuting - ammuting

(49) Moses died in the wilderness - he a
 leader who leads a people in life
 must also lead them in death 73a

(50) Number western and
 "Polymathy" - also Estology 76a

Over

ח"ו 20

10 ח"ו 20 have 22 ח"ו 20. Together they
equal 32 ח"ו 20.



(50) Discusses Free Will + Determin.

takes issue with א'ר 82b-83a
who has matter in doubt.

There are 2 types knowledge -

① God's kn. does pre-determine. But

② God also knows that He gave man free will to undo that which was predicted + thus change

God's foreknowledge ! ...

ה' יודע כל ויודע מראש
אבל אדם יכול להחליט

WRHS

Also on p. 85a

(51) Frequently says things
א'ר (83a)

782

(52) Two types, א'ר. 84a First
atones for sin - Second delivers from
death.

(53) Good example. 85a

(54) From א'ר ואלו חלקים
הם חלקים ואלו חלקים

(Sin)

Hajim infers that א'ר cannot fulfil
all א'ר be. on other is - א'ר

(85b) ואלו חלקים ואלו חלקים
אלו חלקים ואלו חלקים

אלו חלקים ואלו חלקים
אלו חלקים ואלו חלקים

11

Sus. Man can resort to sin (fornication) as a
means to zula. After a piss has summed by night
in morning he goes again to same place in order to cohabit
with her + to do zula part from her - do not accuse
him of sin - He only want to do zula - otherwise
he would have gone by day. He went by day for 2
reasons (1) to part from her + do zula (2) for to
be seen + be held in contempt - as a man of zula

Here we learn that in order to do zula a man
may cohabit with the woman with whom he had summed.

What does Hajun mean by zula - to be
with her - or to cohabit with her? St a

(55) For example St a

Men-out 7 words: (1)

MRS. ABBA HILLEL SILVER

10311 LAKE SHORE BLVD.

CLEVELAND, OHIO

2731 0 2a; 5a;

2 1100 0 3b

R. Algazi 6b.

Yalkut Reubeni 9b

1, 132 11111 (?) 10b

Yalkut 13 b(2)

111012 15a

111012 15a (Samuel b. Isaac
1 + asari (?) 3000)
= 15a (pupils Nachmanides)

Maimonides 15a

Luria 4a

1121 4a

5b.

gematria 5b

9b. 11a 13b

Kabala. 5b-6a;

① Comments not directly on Kabb. - but Gematria & Midrash, Rashi -

② ~~He~~ words, mostly on repetitions, unnecessary. Very Men-
A trick is O.K. a bit is wrong. 8a words - better
at times very intelligent 9a.

③ Poor grammar 9b

④ Metaphysics - Transmigration - (Soul of Sarah
entered Rebecca) 10b.

⑤ Legal discussions 15a. Combustible

— 6162 11/1 207 21/2

7. 1/6 - 1/4 - 1/2 - 1/3 - 1/5 - 1/7 - 1/11 - 1/13 - 1/17 - 1/19 - 1/23 - 1/29 - 1/31 - 1/37 - 1/41 - 1/43 - 1/47 - 1/53 - 1/59 - 1/61 - 1/67 - 1/71 - 1/73 - 1/79 - 1/83 - 1/89 - 1/97 - 1/101 - 1/103 - 1/107 - 1/109 - 1/113 - 1/127 - 1/131 - 1/137 - 1/139 - 1/143 - 1/149 - 1/151 - 1/157 - 1/163 - 1/167 - 1/173 - 1/179 - 1/181 - 1/187 - 1/191 - 1/193 - 1/197 - 1/199 - 1/211 - 1/223 - 1/227 - 1/229 - 1/233 - 1/239 - 1/241 - 1/247 - 1/251 - 1/257 - 1/263 - 1/269 - 1/271 - 1/277 - 1/281 - 1/283 - 1/287 - 1/293 - 1/299 - 1/307 - 1/311 - 1/313 - 1/317 - 1/331 - 1/337 - 1/347 - 1/349 - 1/353 - 1/359 - 1/367 - 1/373 - 1/379 - 1/383 - 1/389 - 1/397 - 1/401 - 1/409 - 1/419 - 1/421 - 1/431 - 1/433 - 1/439 - 1/443 - 1/449 - 1/457 - 1/461 - 1/463 - 1/467 - 1/473 - 1/479 - 1/481 - 1/487 - 1/491 - 1/499 - 1/503 - 1/509 - 1/521 - 1/523 - 1/527 - 1/531 - 1/541 - 1/547 - 1/551 - 1/557 - 1/563 - 1/569 - 1/571 - 1/577 - 1/581 - 1/587 - 1/593 - 1/599 - 1/601 - 1/607 - 1/613 - 1/617 - 1/619 - 1/623 - 1/629 - 1/631 - 1/637 - 1/641 - 1/643 - 1/647 - 1/653 - 1/659 - 1/661 - 1/667 - 1/671 - 1/673 - 1/677 - 1/683 - 1/687 - 1/691 - 1/697 - 1/701 - 1/709 - 1/713 - 1/719 - 1/727 - 1/731 - 1/733 - 1/739 - 1/743 - 1/749 - 1/757 - 1/761 - 1/763 - 1/767 - 1/773 - 1/779 - 1/781 - 1/787 - 1/793 - 1/799 - 1/803 - 1/809 - 1/811 - 1/817 - 1/821 - 1/823 - 1/827 - 1/829 - 1/833 - 1/839 - 1/841 - 1/847 - 1/851 - 1/853 - 1/857 - 1/859 - 1/863 - 1/869 - 1/871 - 1/877 - 1/881 - 1/883 - 1/887 - 1/893 - 1/899 - 1/901 - 1/907 - 1/911 - 1/913 - 1/917 - 1/923 - 1/929 - 1/931 - 1/937 - 1/941 - 1/943 - 1/947 - 1/953 - 1/959 - 1/961 - 1/967 - 1/971 - 1/973 - 1/977 - 1/983 - 1/987 - 1/991 - 1/993 - 1/997 - 1/1003 - 1/1009 - 1/1013 - 1/1017 - 1/1021 - 1/1023 - 1/1027 - 1/1031 - 1/1033 - 1/1037 - 1/1039 - 1/1043 - 1/1047 - 1/1049 - 1/1053 - 1/1057 - 1/1059 - 1/1063 - 1/1067 - 1/1069 - 1/1073 - 1/1077 - 1/1079 - 1/1083 - 1/1087 - 1/1091 - 1/1093 - 1/1097 - 1/1099 - 1/1103 - 1/1107 - 1/1109 - 1/1113 - 1/1117 - 1/1121 - 1/1123 - 1/1127 - 1/1129 - 1/1133 - 1/1137 - 1/1139 - 1/1143 - 1/1147 - 1/1149 - 1/1153 - 1/1157 - 1/1159 - 1/1163 - 1/1167 - 1/1169 - 1/1173 - 1/1177 - 1/1179 - 1/1183 - 1/1187 - 1/1191 - 1/1193 - 1/1197 - 1/1199 - 1/1203 - 1/1207 - 1/1209 - 1/1213 - 1/1217 - 1/1221 - 1/1223 - 1/1227 - 1/1229 - 1/1233 - 1/1237 - 1/1239 - 1/1243 - 1/1247 - 1/1249 - 1/1253 - 1/1257 - 1/1259 - 1/1263 - 1/1267 - 1/1269 - 1/1273 - 1/1277 - 1/1279 - 1/1283 - 1/1287 - 1/1291 - 1/1293 - 1/1297 - 1/1299 - 1/1303 - 1/1307 - 1/1309 - 1/1313 - 1/1317 - 1/1321 - 1/1323 - 1/1327 - 1/1329 - 1/1333 - 1/1337 - 1/1339 - 1/1343 - 1/1347 - 1/1349 - 1/1353 - 1/1357 - 1/1359 - 1/1363 - 1/1367 - 1/1369 - 1/1373 - 1/1377 - 1/1379 - 1/1383 - 1/1387 - 1/1391 - 1/1393 - 1/1397 - 1/1399 - 1/1403 - 1/1407 - 1/1409 - 1/1413 - 1/1417 - 1/1421 - 1/1423 - 1/1427 - 1/1429 - 1/1433 - 1/1437 - 1/1439 - 1/1443 - 1/1447 - 1/1449 - 1/1453 - 1/1457 - 1/1459 - 1/1463 - 1/1467 - 1/1469 - 1/1473 - 1/1477 - 1/1479 - 1/1483 - 1/1487 - 1/1491 - 1/1493 - 1/1497 - 1/1499 - 1/1503 - 1/1507 - 1/1509 - 1/1513 - 1/1517 - 1/1521 - 1/1523 - 1/1527 - 1/1529 - 1/1533 - 1/1537 - 1/1539 - 1/1543 - 1/1547 - 1/1549 - 1/1553 - 1/1557 - 1/1559 - 1/1563 - 1/1567 - 1/1569 - 1/1573 - 1/1577 - 1/1579 - 1/1583 - 1/1587 - 1/1591 - 1/1593 - 1/1597 - 1/1599 - 1/1603 - 1/1607 - 1/1609 - 1/1613 - 1/1617 - 1/1621 - 1/1623 - 1/1627 - 1/1629 - 1/1633 - 1/1637 - 1/1639 - 1/1643 - 1/1647 - 1/1649 - 1/1653 - 1/1657 - 1/1659 - 1/1663 - 1/1667 - 1/1669 - 1/1673 - 1/1677 - 1/1679 - 1/1683 - 1/1687 - 1/1691 - 1/1693 - 1/1697 - 1/1699 - 1/1703 - 1/1707 - 1/1709 - 1/1713 - 1/1717 - 1/1721 - 1/1723 - 1/1727 - 1/1729 - 1/1733 - 1/1737 - 1/1739 - 1/1743 - 1/1747 - 1/1749 - 1/1753 - 1/1757 - 1/1759 - 1/1763 - 1/1767 - 1/1769 - 1/1773 - 1/1777 - 1/1779 - 1/1783 - 1/1787 - 1/1791 - 1/1793 - 1/1797 - 1/1799 - 1/1803 - 1/1807 - 1/1809 - 1/1813 - 1/1817 - 1/1821 - 1/1823 - 1/1827 - 1/1829 - 1/1833 - 1/1837 - 1/1839 - 1/1843 - 1/1847 - 1/1849 - 1/1853 - 1/1857 - 1/1859 - 1/1863 - 1/1867 - 1/1869 - 1/1873 - 1/1877 - 1/1879 - 1/1883 - 1/1887 - 1/1891 - 1/1893 - 1/1897 - 1/1899 - 1/1903 - 1/1907 - 1/1909 - 1/1913 - 1/1917 - 1/1921 - 1/1923 - 1/1927 - 1/1929 - 1/1933 - 1/1937 - 1/1939 - 1/1943 - 1/1947 - 1/1949 - 1/1953 - 1/1957 - 1/1959 - 1/1963 - 1/1967 - 1/1969 - 1/1973 - 1/1977 - 1/1979 - 1/1983 - 1/1987 - 1/1991 - 1/1993 - 1/1997 - 1/1999 - 1/2003 - 1/2007 - 1/2009 - 1/2013 - 1/2017 - 1/2021 - 1/2023 - 1/2027 - 1/2029 - 1/2033 - 1/2037 - 1/2039 - 1/2043 - 1/2047 - 1/2049 - 1/2053 - 1/2057 - 1/2059 - 1/2063 - 1/2067 - 1/2069 - 1/2073 - 1/2077 - 1/2079 - 1/2083 - 1/2087 - 1/2091 - 1/2093 - 1/2097 - 1/

ואתה ואלו

בין כלל האדם בזה בשר

אפסך לו נשמה שמים

אלה השמים אשר הן / הם קודם גוף
אלה השמים וארץ ובהם / מה האדם
מלאך כדל"ל הנב"ל

עם השמים אשר לפניו סוד הבין
בדעתו הנקרא הוסטא בתי

הוא למלאך

אלו לא כמו לזכר ה"ל מלאך

אשר אומר

אשר אומר

אשר אומר

זו הלא נכתב בזה ואלו

אשר אומר

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אשר אומר

אשר אומר

אשר אומר

זאל"ל סוד האמתא הנב"ל
במהלך ספ"ה

~~אלה ואלו~~

בין כלל האדם בזה בשר

אפסך לו נשמה שמים

אלה השמים אשר הן / הם קודם גוף

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אשר אומר

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אשר אומר

אשר אומר

אשר אומר

אשר אומר

זאל"ל סוד האמתא הנב"ל
במהלך ספ"ה



נאמא דע' מאמע הנ"ל וכן האמך היולאן
לזון מאמן

אנצאלן

אומעק דו'ס זיין...

אפי שטול היולא ממתא

ולכו ממזל מזין ב' זכאון

זאמקו גבולא

וצ"ס הלל ע

זתהא

כתב צוה נורה מקאן
זאפאונר צוזה

הצקן וואטע

היו

הח' מאמע הנ"ל הוא זאאן זכ

אקכו צא

והוא האמך הא' מהח' העכרונ

להא ב' זיטין טאל כחזא

תקנא צא וצב האמך לאזי תלוא
זין ב' תללין צב מאמן אפא הא מעטין
זחלוב

נאמא דע' מאמע וכן האמך דע'
לזון מאמע

אנצאלא טלם זאמך א' אנצאלא

אומעק זאסא קיין...

אפי שטול היולא ממתא

ולאזי מזין תיין זכאון

זאמקו ג'א

וצ"ס דע'א

המתא

כתב צוה נורה מקאן ב'א
צוזה

הצקן לא וואטע

הוא

הח' מאמע הנ"ל הוא זאאן זכ
אקכו צא

האמך הא' מהח' העכרונ

להא ב' זיטין טאל כחזא

תקנא צא וצב האמך לאזי תלוא
זין תללין זיטין מאמן וטאלא מועטין
זחלוב

אמה לאלמך

אל לזולל וגר בק ופנומי

כפי אפסוק זון חזק לזון הנלמה

וכך

כיו נבואה מלך לעצב הפועל
ולג הפועל צדיק חזק נהלים
הוא מן הכ' אלמס מלכ זסל
אצלו צוואה.

זה הפועל הקדוש
אלא אלא מלך

אויב אמה הוא אויב

באגקו למ אלא ה זאכס.

בזוקטא זאכס זא זאכס זאכס
זאכס זאכס

בזוקטא זא זאכס

זאכס זאכס זאכס

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אמה

אל לזולל וגר בק פנומי

כפי אפסוק זונה וזון הקול

יבך הוא

היו נבואה חזק לעצב הפועל ולזון
הפועל צדיק חזק נהלים הוא ה
מלך זאכס זאכס
זה הפועל הקדוש

אוא מלך

אויב אמה הוא



באגקו למ אלא הוא זאכס

בזוקטא זא זאכס זאכס
זאכס זאכס

בזוקטא זא זאכס

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לשמוע

אלע זאן אה סוף וואו צוואן וואו זיך
מאמע העכט צווארע

מאג ד"ר נא קצולא

נעהו מה שלטנו

ט הדואמא

הינזא צה פערטל

צאן צוואן אמא היה ע"י העלמה

שלטנוסו הי' מאמ' הנ"ל צוואן
ואמא מינד נצולאן ווא"ו העכט

ואמא העכט נצולא אפער מיין נאקט

מינד נפק נוצולא

והיו מאלה העלמה

וכד נפק נפק מאליהו זכ"ה
צדקתה קצולא פא קצולא
גהול

אזמאלי צמאן וזל אמא פערטל
העמ

ט אלז פערטל הנ"ל מאלמא פא
מאמ' כ"י

גוקנה האוס ללא אדיון זאזנא נא

פלא מאליהו

כלומא צה הינזא

מ.ס.

5 ואלע זאן אה סוף וואו צוואן וואו זיך

מאמ' צווארע

מאלה ע"ר

נעהו שלטנו

הדואמא

הינזא פערטל

צאן אה הנה וואצולאן ע"י העלמה

~~לשמוע~~ אפי שלטנוסו הי' מאמ'

צאן אה וואצולאן ווא"ו העכט אה

ואמא העכט אה ע"י

מינד נוצולא

והיו מאלה העלמה

וכד נפק מאליהו זכ"ה

גהול

אזמאלי צמאן וזל אמא פערטל
העמ

ט אלז פערטל הנ"ל מאלמא פא

גוקנה האוס ללא אדיון זאזנא נא

פלא מאליהו

כלומא צה הינזא

זה הקולאטא

הקפאטא פארא חנא גפאלין נרעב
גפאלין ויך

זאנא בעג מלכא ואלוה זאמא

ופקדמאמא

קאטאום זאגן מחזקת פנא

זאנא מה לטמא

עמ' זאגא

זא מפתח

זאנא

נלמא חנוכה

זאנא קאנא

מלכא פאמאנא

לפא זאנא זאמאמא

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ח"א

זאנא הקולאטא

הקפאטא זאמאנא חנא גפאלין פנא

זאנא זאנא זאנא זאנא זאנא זאנא

לפקדמאמא

קאטאום זאגא מחזקת נא

זאנא לטמא

עמ' זאגא

זא מפתח

זאנא

נלמא חנוכה

זאנא

מלכא פאמאנא

לפא זאנא זאמאמא

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Printed

קוטל וזל קטל, זגלמא זללם

זגלמאם

כז מרגע מלמחא

מוקאמא

זנייט

מוקאמא מולמא

למקאמא מולמא זללם

והיה זעין סתם זבולא סתם
זלמא לזלמא זמקא קזלמא

זנייט זניי זמאכא קזלמא

זניי זמאכא קזלמא

זניי זמאכא קזלמא

זניי זמאכא קזלמא

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זניי זמאכא קזלמא

U.S.

7

קוטל וזל קטל, זגלמא זללם

זגלמאם

כז מרגע מלמחא

מוקאמא

זנייט

זנייט

זנייט

זנייט מולמא

למקאמא מולמא זללם

זניי זמאכא קזלמא

והיה זעין סתם זבולא סתם
זלמא לזלמא זמקא קזלמא



זניי זמאכא קזלמא

זניי זמאכא קזלמא

זניי זמאכא קזלמא

זניי זמאכא קזלמא

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זניי זמאכא קזלמא

זניי זמאכא קזלמא

הוא דוקטור זאג
אמקול
מקדמאון 2503
ועה להצרכה
נפלאה
הנקה הדואר
אז הוא צרכה לקיים המלא
ואז הוא צרכה
ואז

הה הוא קולו אולטאן וחוס ונדום
במצא הנלמה
הם גחיות דחומים

להם דואר עזרמיתא
זם דד

דחומה דדק
אפי לפלא דק דלמא
נגם

דפמ וצד

ואלד אמאה מצוא פכיסא
צחומה אל דמק ולד
ולא

בטלמא דלמא

אפי הוא פלא ואג דדוא מלחמק אמאל

נג אמאל הוא מוקטא מולד
ואקרו
מקדמאון 2503
ואה לפולק
הנפלאה
הנקה הדואר
אז צרכה לקיים המלא
ואז הוא צרכה
ואז

אפי דוא קטא אמאל אחוס
במהל הנלמה

הוא סוג גחיות דחומים
לפמ סוג דואר עזרמיתא

זם גצד

דחומה דדק

אפי לפלא דלמא דק

הוא נגם

אפי הוא צד

ואלד אמאה מצוא פכיסא

צחומה אל דמק ולד

ולא

בטלמא דלמא

אפי הוא פלא ואג דדוא מלחמק אמאל

אגודת

מלואי הפורמיום

לואי אור זיה פולק

בין אל

הם מוכר

אמן

5. 11

מלואי דה פולמס

לואי אור זיה פולק

מלואי בין אל

הם מוכר

ע"כ הועמד סתיו בסתר בין זרוא
במחנותיו זכר אל ויקמן זכר
זלזה לפול ואלהון זלזה אמר קדש
הם קדש אלו.

WRHS



6. Jews in Babylonia - large numbers - form military expeditions
under Asinens and Anileus, (robber-stab - Anilai - Askrai)

Jews live in Neerda
" " " Nisibis.

Send half shekel (flor. 200) to Jerusalem, require "thousands, men"
to accompany money "out of fear of savages of Parthians"

Wage war with Bab. detachments.

Anti-semitism - "for they were almost always at variance, by reason
of the contrariety of their laws"

Jews compelled to flee to Selencia, where J. are attacked by Greeks
and Syrians. about 50,000 killed. Return to Ctesiphon and then
back to Neerda and Nisibis.

Jews warlike "who are men that despise dangers, and very ready
to fight upon any occasion"

Conversionist activities

Queen Helina and her son Izates become
Jews. (Bk. 20. ch. 2.) Queen of Adiabene = 213 D.

(Bk. 18. ch. 9)

לויאל גאס

Believed that his age was ~~in~~ מלחמה -

אז הוא 6 עוקר עזארה ב' זעמם האלן זעקלע ואלחאן פון
עזארה העצרה בילד דעם זון, ילחאן לעאלן ואל - ~~עזארה העצרה~~

See עזרה העצרה - Valua, 1930, p. 227. העצרה העצרה
ספר עזארה ואלחאן

אמל"נ זגה הפעם זעקלע ואלחאן לעאלן גלוימאן
קדש עזק חזקום - אסאך העצרה זעקלע ואלחאן העצרה העצרה

כ"ל ה"ח' ז' זע"ה ופ"ה
did. p. 323

- לויאל גאס said: great stress on Prayer + Charity



Diaspora - First C. - Time of Herod - Josephus. "Antiquities".

1. Many Jews dwell in the cities of Ionia. Bk 16 ch. 2. par. 3.
observance of laws. Complain to Agrippa + Herod, on visit to Ionia, of being
forced to prosecute their laws on their holy days. "and were deprived, the
money they used to lay up at(?) Jerusalem. (prob. 1814). forced into army.
My claim to have been exempt from them by Roman rulers.
2. Jews live in Syria. (ibid. ch. 6). Also ~~to~~ ill treated in some ways
altho possessed of equal privileges with other citizens. Greeks took away
their "sacred money" (^{money in place of "first fruits"} par. 7. ^{but destined for Jews. Econ. reasons!}) Send
ambassadors to Caesar. Confirm their rights previously granted.
Also complain about being obliged to attend court on Sabbath.
Have their synagogues and schools.
Jews in Ephesus.
" " Cyrene
" " Sardinia
- The differences in the customs, the J. from other peoples among whom
they lived were a source of antisemitism. (ch. 8). Josephus pleads
for tolerance on basis of "natural justice" which is most agreeable
to the advantage of all men equally" and not "to esteem difference
of positive institutions a sufficient cause of alienation".
3. Jews lived in Babylonia. Herod employs Zauris, "a Jew come out of Babylon"
with 500 horsemen, all, whom could shoot their arrows as they rode on
horseback, and with 100 of his relations had passed over Euphrates" (Bk. 17 ch. 2. par. 1).
Jews must have had military colonies in B.
4. Jews in Rome - "to which they joined ~~about~~ above 8000, the Jews
that were at Rome already" (Bk. 17. ch. 11 par. 1.)
4000 J. banished from Rome by Tiberius and sent to island of Sardinia (Bk. 18. ch. 3 par. 5)
5. Jews lived in Crete (Bk. 17. ch. 12. par. 1.)
" " " Melos (" ")

There are those who trace the beginnings of spiritual ^{or prophetic} Judaism to the literary prophets of the eighth through the sixth centuries B.C. Prior to that time, they maintain, the religion of Israel was little different from the religions of their heathen neighbors. The Canaanites had their Baal, the Moabites their Chemosh, the Israelites had their YHVH. It was the literary prophets who introduced ^{the} new concepts of religion and ethics, ^{the} radical new departures in ways of thinking about God and of worshipping Him.

Nothing can be further from the truth. The prophets of Israel from Amos down, including even the earlier non-literary prophets, Samuel, Nathan, Gad and Elijah, did not create the religion of Israel. They would have been the last to make such a claim. They never conceived of themselves as innovators or originators of the ideas which they proclaimed to the people. They regarded themselves as having been sent to remind the people of what they had forgotten, to recall them to a faith and a way of life which their ancestors had chosen to adopt but which their descendants had chosen to ignore.

They came to alert the people to the ~~taint~~ and corruption of their age and to warn them of the retribution which was sure to follow. The prophet was, in very truth, the ^{גבול בן יוסף} -- "he who reproveth in the gates" (Is. 29.21). He summoned the nation to repentance for sins committed against moral laws which were very well known to them. Jeremiah clearly defines the mission of the prophet. When God brought the people of Israel out of Egypt, He gave them this command: "Obey My voice and I will be your God". But they did not obey. Whereupon God sent them time and again His servants, the prophets. Yet they did not listen to them and did not obey the voice of God. They did not accept ^{correction} ~~discipline~~ (^{גבול בן יוסף} Jer. 6.21-28). The people consistently refused to take correction (^{גבול בן יוסף} Jer. 5.3). The function of the prophet was to bring ^{גבול בן יוסף} , ~~discipline~~, correction, a call to repentance.

What were the sins and transgressions which the prophets condemned? Not one which is not already itemized in the great "Words" ^{the 1023} of the original Torah of Moses. The prophets held up to execration the worship of other gods, the making of images and the indecent practices connected with their fertility cults, ~~sacred prostitution~~, the burnt-offering of children, and all forms of witchcraft and sorcery. They denounced the perversion of justice; the taking of bribes; the shedding of innocent blood; the oppression of the poor, the orphan and the widow, the over-reaching and covetousness of the rich; "the swearing, lying, killing, stealing and committing adultery" (Hos. 4.2; Jer. 7.8) It is these immoral practices and idolatries which the prophets condemned by various terms of contempt, especially by the term ^{אָבִיְדוֹן} -- "abominable", "despicable", which was the utmost in condemnation. They are all included in the original Torah of Moses.

Where do we find the original Torah of Moses?

The "Words" (devarim) which are contained in the Decalogue were in all likelihood part of the original Torah, though not necessarily in their present form or order. ~~(For a comprehensive bibliography on "Moses and the Decalogue", see H. H. Rowley's article in the Bulletins of John Rylands Library, Vol. 34 (1951-52). Prof. Rowley upholds the Mosaic authorship of the Decalogue.)~~
^{The devarim}
They are fundamental teachings of a universal moral character, of high generality, precisely the kind of doctrine, ~~and disciplines~~ which Moses, ^{who was} intent upon fashioning ^a new society of free men, ^{who would be} dedicated to the worship, through righteousness, of the one unseen and unrepresented God, would announce to the people.

It should be borne in mind that Moses was not drawing up a detailed blueprint for the political and economic management of their ^{of the people} lives, once they entered Canaan. He could not give them laws which would be subject to change with the changing economic and social conditions which succeeding generations

would encounter. He could not legislate for them, for example, seasonal agricultural festivals for life in Canaan, which they had not yet entered, (nor, on the face of it, such laws as are found in Lev. 19.19: "You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed; nor shall there come upon you a garment of cloth made of two kinds of stuff".) He was concerned with the indispensable rules of human behavior and the enduring foundations of a just society. (It was only the principles (kelalim) of the Torah, ^{that} which God taught Moses during the forty days on the Mount, not the whole Torah, declared the later Rabbis (Ex. Raba 41.6))

There are additional ^{c1723} "Words" of the same character as those of the Decalogue found elsewhere in the Book of the Covenant ^{in Exodus.} There are also additional "Words" found in the Deuteronomic and Holiness Codes. The Decalogue is only ^{and a later} one formulation and it was not intended to be comprehensive or complete. By and large, each one of the ~~new~~ "Words" of the Decalogue is typical of a whole category and was probably selected for its cardinal and representative character. Taken together, and making due allowance for later editing, the "Words" which are found in the three codes constitute the original Torah of Moses.

These "Words" ^{then} are not the product of the prophetic movement of the 8th-6th centuries. They are very old. They are of Mosaic origin.

The prophets spoke in the name of a religion long established, ~~one of~~ high spiritual and ethical claim and content, whose authority had been largely flouted by the people of their day to their own hurt. ~~Their teachings for all their superb emphasis, elaboration and application do not represent any new theological or ethical development in the religion of Israel.~~ Had not Israel sinned, declared one of the Rabbis of later times, only the Pentateuch and the Book of Joshua would have been given to them. The prophetic books would have been unnecessary because God sent the prophets only in his anger because the people of Israel were not obeying the laws of the Torah... (Ned. 22 b).

What was new in the preaching of the later prophets was the extraordinary earnestness and passionate intensity with which they uttered their message. Their's was a spiritual and ethical fervor utterly unknown in the ancient world. They restated the centuries-old principles of their faith, and the commitments of their people under the covenant with YHWH with a vividness, a glow and a forthrightness which made them sound both new and at the same time disturbingly reminiscent to a generation which had grown hard of heart, "whose ears were heavy and whose eyes were shut". In their restatements they did not add anything new to the original Torah. They elaborated upon it, plumbed its depths, and applied it to their times.

What was also substantially new in their preaching concerned the future - the End of Days - the עוֹלָם הַבְּאֵרִית. Beyond the present, they projected a vision of a distant time when all the nations of the earth would acknowledge YHWH as their God and would live by His law. They saw men and nations reconciled at last in a universal brotherhood of peace. They entertained the hope that Israel, first-born to the idea of the one universal spiritual God, might serve as "a light to the nations" guiding them to the happy consummation of a free, just and united world community. (Is. 2.2-4). This is especially true of the prophets of the sixth century who preached comfort and hope and pointed to new horizons to their defeated and dispersed people. *following the collapse of the state and the exile to Babylon* In the original Torah of *a world society, to* Moses there is no reference to disarmament or universal peace. One finds in the "Words" deep concern for the protection of the stranger - "You shall love the stranger". But it remained for the literary prophets of the 8th c. onward to draw the ultimate implications of the idea of human brotherhood in terms of universal disarmament and of a peaceful society of nations founded upon law. It required centuries of living as a nation among nations for the ethical idea of a war-less, international community to ripen among the spiritual leaders of

Israel. The generation of Moses was as yet far removed from that experience and from that vision. The plateau from which this wider panorama of mankind could be seen had not yet been reached.

The prophets of Israel looked back upon the period of the Exodus and the sojourn in the wilderness as upon the bright, early morning of their race, the golden period in the history of their people. They spoke of it with deep love and nostalgia: "When Israel was a child, I loved him and out of Egypt I called My son" (Hosea II.1). "Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree, in its first season, I saw your fathers" (9.10). Thus Hosea. Jeremiah speaks in a similar vein: "I remember the devotion of your youth, your love as a bride, how you followed Me in the wilderness, in a land not sown. Israel was holy to the Lord, the first fruits of His harvest." (Jer. 2.1-3). YHVH had planted Israel a choice vine, wholly of pure seed (ib. v.21). Amos, Micah, Ezekiel and the later Isaiah, all recall with tenderness and affection the days of Israel's youth, the days of freedom, covenant, selection and marvelous promise.

These prophets knew, of course, how often the people had sinned during their wanderings in the wilderness - how often they had forsaken YHVH Who had redeemed them from Egypt - the worship of the Golden Calf, and of Baal - pe'or. They knew of their unending contentiousness and murmurings which proved so grievous that they were finally found to be "unworthy to enter the Promised Land" (Nu. 14.26-35). They knew also of the physical privations and suffering of the people in their wandering through "that great and terrible wilderness" (Dt. 1.19).

Nevertheless, the prophets looked back upon those days as days of great, new beginnings, the glorious, creative days of Israel as a people, as the people chosen by God to carry His true faith and worship to the world. It was a revolutionary faith and a different kind of worship. The people were not fully

prepared for it. They probably never would be fully adequate to it. Time and again they would backslide and break the covenant. Moses knew it full well: "You have been rebellious against YHVH from the day that I knew you" (Dt. 9.24). - are true words which the Deuteronomist centuries later put in the mouth of Moses. But this stiff-necked people was nevertheless the tool which God in His wisdom had chosen for His own inscrutable ends. Moses tempered and hammered and fashioned that tool. The people throughout the succeeding ages ~~never~~ forgot that "by a prophet (Moses) the Lord brought Israel up from Egypt, and by a prophet was he preserved" (Hosea 12.13). They knew him to have been the founder of their freedom, their nation and their faith.

When Moses led the people out of Egypt where they had lived for many years, and had, to a large degree, become Egyptianized and steeped in its idolatries, (Josh. 24.14) he was determined to purge their religion of "the detestable things their eyes feasted on (in Egypt) and the idols with which they defiled themselves" (Ezek. 20.7-8), of which even many Egyptians themselves had expressed abhorrence. The religion which he was to give them upon their liberation would cast off completely all the age-old shackles of polytheism and idolatry. The God with whom he would covenant the people would be different from the deities ^{of the Egyptians} ~~whom they may have worshipped in Egypt or whose worship they may have observed.~~ His would be an exclusive worship. Faith in Him would have no room for animal cults which were so characteristic of the religion of Egypt and for the making of images "the likeness of anything that is in heaven above, the earth beneath or the water under the earth" (Ex. 20. 4). The Torah which he would give then would forbid categorically all the gross evils which he found in the Egyptian religion and the Egyptian way of life -- the widespread practice of magic, and the grotesque and extravagant absorption with death. He would rule out from his theology the whole spirit world and so

exclude all ritual magic and oracles of death which were so dominant a note in the religion of Egypt, the very home of witch-craft and enchantments.

The Torah which Moses intended to give his people would outlaw incest; a common feature of Egyptian society; sacred prostitution such as was prominently attached to the cult of Amon, Min, Ptah and other gods; and human sacrifices such as Amon delighted in. It would ease the burdens of the laboring man, put an end to life-long slavery and make provisions for the care of the stranger. Through their own bitter experiences, the Israelites had come to know the soul of the stranger and of the slave. There would be no kings, like unto the Pharaohs, who were regarded as gods incarnate, whose rule was absolute, ~~whose actions were unquestioned~~, and to whom everything and everyone belonged. There would be no priests, and no priestly hierarchy such as imposed itself so high-handedly upon the hard-pressed Egyptian people, and exacted such tribute from them in the name of the gods. Justice, compassion, sex-purity and human dignity would be the guiding principles of the new society which he intended to found.

Monotheism, as such, Moses did not have to borrow from Akhenaten or from the Midianites or Kenites - the only other people among whom Moses dwelt after he fled from Egypt and with whose way of life and cult he had undoubtedly become acquainted.

The Hebrews had a religious tradition centering in the worship of one God long before they migrated to Egypt. They traced it back to their racial progenitors, to Abraham, Isaac and Jacob. Even before Abraham left his home in Harran in Northern Mesopotamia (c 1800 B.C.) to go to Canaan, his faith and that of his household was basically monotheistic. He worshipped a supreme deity who created heaven and earth *4x1 pmb asp / 1/16/11* (Gen. 15.22).

By the name of El Elyon or El Shaddai (Ex. 6.2). God was worshipped also by Isaac and Jacob and by his sons who went down to Egypt.

There is no indication in all the early Biblical records that in the patriarchal age, the Hebrews worshipped any other god, or that He shared His sovereignty with any other god or goddess. The altars and the memorial stones which the Patriarchs erected during their migrations through Canaan were dedicated ~~to none of these~~ but exclusively to the one God of heaven and earth. It is of the God of Abraham, Isaac and Jacob, that Moses spoke to Pharaoh and to the children of Israel. It is to the patriarchs that the Jewish people throughout the subsequent ages invariably traced the origin of their faith - not to Moses or the later prophets. The Bible speaks of the Torah of Moses but never of the God of Moses, only of the God of Abraham, Isaac and Jacob.

In the eyes of Moses, God was about to intervene in the history of the people in a most critical and decisive manner, and was accordingly to be known now by an additional new name - YHWH. It was a common practice among ancient peoples to change the name of a deity or add one to indicate that He had assumed a new or an additional role.

To Moses, YHWH is not only the El Elyon, the God Most High, Maker of heaven and earth (Gen. 14.19), the El Shaddai, the Almighty One (Gen. 17.1), the protecting and promising God, as the patriarchs knew Him, He was also YHWH - "He Who causes to be" - not in the sense of "Creator" - this was already revealed in the name El Elyon - but in the sense of "He Who accomplishes and fulfills". YHWH is the "Accomplisher", "He Who performs what He promises". This, we believe, is the meaning of the term "Ehyeh" אֶהְיֶה (Ex. 3.14) which was revealed to Moses as the name by which he should describe God to the people. "Ehyeh asher Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה) "I bring to pass whatsoever I promise",

or "I will be what I said I will be". YHVH is He Who fulfills and accomplishes.

their liberation from Egypt
With the Exodus, YHVH had fulfilled His promise which He had made to the forefathers of the Hebrews. He had redeemed the people from Egypt. They now knew that He is truly a God to be trusted and therefore also to be obeyed. Having vindicated His love for them, His prowess and His faithfulness, He now makes demands upon them. He will make a covenant with them even as He had made one with their *the patriarchs* ancestors. But if He is to be their covenanted Guardian and Protector as they moved into a future so full of uncertainty and into a land still to be conquered, they must first commit themselves to a way of life acceptable to Him. They must accept a new discipline. They must pledge themselves to resist the ways of the heathen, their idolatries and their immoralities. "For only on the basis of these Words (The Commandments) have I made a covenant with you and the children of Israel". (Ex. 34.2).

YHVH is now revealed to them as a very exacting God, an El Kadosh, an exclusive and holy God. He will not tolerate the worship of any other gods.

a Zealot or an impassioned
He is El Kana -- a ~~jealous~~ God, ~~not in the sense of being envious of any power~~
~~possessed by other gods. There are no other gods of whom He need be jealous.~~

~~YHVH is the only God. But He is~~ intolerant of those who would worship other
gods alongside of Him. He demands of His people, whom he has especially chosen,

not alone an exclusive devotion, but a career of relentless opposition to all
other gods. "You shall worship no other god, for YHVH, Whose name (attribute)

an impassioned
is Kana, is a ~~jealous~~ God". "Take heed to yourself, lest you make a covenant
with the inhabitants of the land whither you go, lest it become a snare in the
midst of you. You shall tear down their altars, and break their pillars

(symbols of the male god of storm and rain, Baal) and cut down their Asherim
(symbols of the female goddess of fertility, Asherah)". (Ex. 34.12-14). This

is a newnote. The actual phrasing of this command may have come from a period
later than that of Moses, when the struggle between Yahvist and Baalist forces
in Israel and Judah had become very bitter, but it clearly reflects the Mosaic
insistence on total exclusiveness and opposition to all forms of syncretism.

The Patriarchs were monotheists but not militantly so; they were not iconoclasts.

Along with this newnote of active opposition to polytheism is the
thoroughgoing prohibition against the making of graven images, of molten gods
and of representation of any object in nature for purposes of worship. The
image is a substitute for the idea. It cannot fully represent it and as often
as not it distorts or displaces it. ~~Pure and formless being which is endlessly~~
~~creative, possesses no properties which can be isolated for adequate representation.~~

An idea which is represented in material form may lead to moral aberrations.
Thus the attempt to represent God, as the Creator, in physical imagery and
ritual led to phallic symbols and to the cult of sacred prostitution. But to
think of God abstractly, inwardly, in terms of attributes of life and love,
of goodness, justice and mercy is to stir man's inner life in these very

directions. A God-idea symbolized is to a large degree drained of content. The outer image comes between God and man.

With Moses, religion entered the non-representational ^{field} ~~world~~, the inner world of thought, will, quest and motivated conduct. ^{this} ~~It~~ was one of the few radical shifts in the religious history of mankind ^{- a break-through -} ~~a~~ new enlightenment which opened up ^{new} roads to ^{distant} ~~new~~ horizons for man. Moses, in his radical monotheism, and his uncompromising opposition to any form of material embodiment of the idea of God, not only spiritualized the concept of the divine for all time, but negated all forms of worship known to the heathen world of his day. It negated even the so-called monotheism or monolatry of Akhenaten who worshipped the one god Aten in the form of a sun-disk. The gods who were worshipped in the days of Moses were personified forces of nature and therefore amoral. Their worship, too, on the part of men was amoral. Its object was to placate the gods with offerings and control them through magical rites. But YHVH was the Creator and Ruler of all nature and of mankind and He set the laws for their governance. In obeying these laws, nature fulfills His purposes, and man worships Him.

Moses fixed for all time the basic God concept of Judaism. He also fashioned a nation. "This day you have become a people unto YHVH your God" (Dt. 27.9) Israel emerges as a people -- no longer a group of tribes. Centuries will elapse and much hard welding and fusion before this motley hoard of emancipated slaves, many-tribed and rabble-infiltrated, will become a people ⁱⁿ the true sense of the word. But even now the startling events of liberation and escape into a new life had transferred them into a community of shared interests and hopes. A great leader had arisen to guide them as one people and with a single purpose. He had given them a soul. He was ~~binding~~ ^{binding} them together, if not yet as a nation, then as a self-conscious society possessed of a militant and pioneering collective soul, dowered with a task and a goal.

Here it should be noted that while Israel was taught by Moses to regard itself as a people chosen by YHVH, they were not to think of themselves as being descended from YHVH. Many peoples in ancient times claimed direct descent from their gods and many heroes as well. Israel was taught always to remember that it was a small and lowly people of humble origin -- "a wandering Aramean was my father", and that it was YHVH Who chose them and not "because you were more in number than any other people that YHVH set His love upon you and chose you, for you were the fewest of all people" (Dt. 7.7).

How Moses came to entertain his revolutionary spiritual ideas is no greater mystery than the amazing insights which come to all men of genius. The appearance of any great personality in history is unpredictable and his endowments are inexplicable. He leaps into his age unexpectedly like lightning out of darkness, and his generation may grant him or deny him scope and opportunity. To be sure, he does not operate in a vacuum but whatever truth he reveals wells up in him with the force of an immediate and overpowering apprehension. Whatever he conceives of intellectually or experiences spiritually is a new act of creation and is his very own. It is not the product of evolution nor of any cultural environment, and it possesses timeless relevance.

By temperament and character Moses was pre-eminently qualified for the historic role to which he was summoned. The Biblical sources speak of him as a leader of rare courage and resolution. Some men aspire to leadership. Moses instinctively shrank from it -- "Oh, my Lord, send, I pray, some other person" but once it was thrust upon him he bent to its yoke and never retreated. For strength, he matched the mountain-crags which he scaled when fearlessly he approached the darkness where God dwelt. Moses was neither dreamer, mystic,

nor recluse and those who consistently followed his footsteps through the ages never strayed far into the wilderness of what is extreme and immoderate. He endured ingratitude, rebellion, vilification, feuds and rivalries unflinchingly at the behest of his mission. He felt the gibe and sting to which all leaders of men come to be subjected: "Who made you a ruler and a judge over us?" Upon his tired heart they unloaded all the bitterness and resentment of slaves, not yet ready to be free, of men who had surrendered their captive security for the promise of a freedom which had beguiled them into a terrible wilderness. How often they confronted him in murderous fury with stones in their hands....Yet, compact of firmness and compassion, his heart was always full of concern for the people which so often failed him. It was the people which were at all times uppermost in his mind. "Forgive the people's sins, O, YHWH. If not -- blot me out of Thy Book"!...Moses was a faithful shepherd of his people -- and the humblest of men.

Throneless monarch of the spiritual kingdom, his hand never held scepter or crown, yet peoples of distant ages and remote regions came to accept his law. Many a river whose streams make glad the cities of God have their source in him. "No man knows his sepulchre unto this day", but though entombed in an unknown grave, his spirit remains forever enshrined in the on-moving ark of faith which all the covenanted children of man hopefully follow to the beckoning day and to the land of promise....

There is little of formal theology in these "Words", other than the two foundation doctrines of the faith -- the unity of God and the prohibition of images. There is no doctrine here of inherent human depravity and of the need for atonement, redemption or salvation. The sorrows and despair of the world are not dwelt on, and no way of escape is offered from the trammels of existence. There are no magical formulae here by means of which to constrain the deity, nor any technique of divination by which to ascertain his will. Nothing is said about pre-existence, reincarnation, transmigration, a Judgment Day or immortality. No Messiah is promised, no world renewal, no future age and no kingdom not of this world. Here are clearly indicated ethical guide-posts, pointing the way toward a sound and orderly way of life for the individual and society. Here are standards of behavior which do not transcend the limits of man's powers. "This commandment which I command you this day is not too hard for you, neither is it far off" (Dt. 30.11). Mindful of the frailties of man and of the pitiless impediments of his life on earth, demands are nevertheless made upon him and commands are given him which call for unremitting spiritual effort and aspiration towards the good life and the good society. This is the original Torah which Moses set before the children of Israel according to the command of YHVH -- a Torah of monumental simplicity, of lucid clarity, of great depths, but of no mysteries.

11

In summarizing the doctrines of Judaism and pointing out its distinctive pattern and its essential message to mankind, I should like to remind you that ⁱⁿ a religion as old as ours -- reaching across many centuries and many lands, embracing many cultures, and reflecting a great variety of experiences -- there are bound to be many levels of development, many varied and shifting emphases -- highways and byways as it were - of thought.

It should be remembered that Judaism is not a fixed and ~~inveterate~~ set of dogmas, doctrines, and observances which have remained constant and inflexible through the centuries. Judaism is not a formalized creed which consists of so many articles of faith which have received the official stamp of approval of some authorized church council. In fact no attempt was made to formulate a definitive creed of Judaism until the Middle Ages, some 1500 years after the time of the great prophets of Israel. ^{TP} Nor is Judaism based on some unusual or dramatic event in the history of the Jewish people or on some extraordinary personality, although historic events and great personalities did play a significant role ⁱⁿ in the development of our faith. Rather is it the evolving faith and the ethical thinking of a spiritually sensitive people through long centuries of time, and it is only the religious sense or genius, ~~of great leaders~~ ^{if you will} of this people, which ^{gave} ~~gives~~ organic unity to the faith which we call Judaism.

Just as in the case of all other religions, so also ^{in the case of} Judaism, there ~~have been~~ ^{existed} in it from time to time various schools of thought: the traditionalists and the reformers, the ritualists and the pietists, the rationalists and the ~~they~~ mystics, the priests and the prophets. At times the views of one or the other predominated, but most often they ^{existed side by side} ~~interpenetrated~~ and ~~modified~~ ^{one} one another. But it is not difficult at all to discover beneath the surface of these movements and currents the deep, ~~steady~~, and persistent channels which carried on throughout the ages - the major trends, the key ideas. These have to do with three central convictions - unity, freedom and compassion - in God and in man.

~~(Judaism undoubtedly received affluence from many directions, but it was fed preeminently by its own natural springs.)~~ ^{the / of Judaism} Its founders were keenly aware that what they were bringing to mankind was something radically different and new. They were bringing order, clarity, and coherence to the spiritual life of man by banishing the moral chaos of the ~~mythological complex~~ which held the minds of men ^{for so long} enthralled. They were bringing moral freedom to men by repudiating the notions of fate and determinism which obsessed them. They taught mankind a new conception of God, a new social sensitiveness as to what was right and wrong, a new awareness as to man's duties toward his fellow men, a new spiritual refinement and delicacy in the relationship between the sexes. They carried on a consistent, and at times violent, opposition to the preponderance of ritualism and eschatology in religion.

40 There was no true monotheism in the ancient world before the age of Moses, and the great Prophets of Israel, and none for long centuries thereafter.

One does not find a single instance of the rejection of the mythologic concept of deity in the religions of the ancient world. All the gods of lesser or higher degree ^{had} ~~have~~ their genealogies, their births, their families, their rivalries, and their love affairs, and they ^{were} ~~are~~ all subject to a power beyond themselves -- nature, fate, necessity, destiny. ~~There are realities and existences above and beyond them.~~ ^{was} The God of Israel ^{There was no} ~~is alone, in being alone,~~ with no power above Him. He ~~is~~ ^{was} not a personification of any force in nature.

Primitive man looked upon all phenomena of nature as presences possessed of life and power. Nothing was inanimate. It has been correctly noted that early man confronted his world not as "It" but as "Thou." Judaism taught mankind to see the "Thou" only in God.

41 On the score of monotheism, Judaism was subornly ^{insistent} ~~intolerant~~ and uncompromising --
42 God is One and Alone! ~~It did not fuse with other faiths. It did not incorporate indigenous gods. It refused all forms of coalescence and compounding. It did not finally rest content with henotheism -- "Chemosh your God . . . Yahweh our God! . . ."~~ (Jud. 11:24) or "Let all peoples walk each in the name of its god, but we will walk in the name of Yahweh our God" (Mic. 4:5). In the end there are no other gods besides

~~Yahweh~~. What was unique about the God of Judaism was precisely that He was not a national God, but the universal God, Who had chosen the people of Israel to proclaim His unity and ^{to mankind} universality. This was the great continental divide between Judaism and all other religions. "I am the Lord, Who made all things, Who stretched out the heavens above, Who spread out the earth -- Who was with me?" (Is. 44:24) And the day was sure to come when all the children of man will acknowledge this truth -- when "Yahweh will be One and His name will be One" (Zech. 14:9).

Frequently mentioned in connection with the development of monotheism in the ancient world are the religious views of Ikhnaton (14 C.B.C.), who sought to carry out a religious revolution in Egypt by instituting the worship of the visible sun disc. the Aton, and whose ideas appear to be an isolated approximation to monotheism in the ancient world. However, the solar monism of Ikhnaton, which hardly survived him, is not yet Hebraic monotheism, any more than was the solar monism of the cult of Helios which spread in the Roman Empire many centuries later.

Nor does one find a clear-cut rejection of polytheism among the Greeks. Greek philosophic thought was, of course, far in advance of the cult concepts of ancient Greece. With the Sophists in the fourth century B.C. there set in a critical examination of the traditional beliefs of the people. By the beginning of the common era a trend toward monotheism is noticeable among limited circles of devout philosophically-minded pagans. Because they were unable to abandon entirely their mythological and cultic heritage, they made an effort to reinterpret the cults and the myths associated with them in such a way as to raise them to higher levels of moral and spiritual meaning. Nevertheless, the old cults survived, and polytheism, sophisticated or otherwise, remained the public and private religion of the people.

077

The God of Judaism was a Holy God -- "holy" no longer in its primitive cult sense of mere "separateness," removedness, and awesomeness, but in an entirely new sense of moral perfection, in the sense in which Isaiah expressed the thought: "The Holy God shows Himself holy in righteousness" (Is. 5:16). He is the ideal

and perfect God. He is the source of all moral law and is Himself obligated by the Law which He decreed -- so that mortal man may appeal to Him on the basis of that Law. "Shall not the Judge of all the earth do justice?" Abraham remonstrated with God while arguing in behalf of sinful Sodom. "Halilah! -- It can not be!" (Gen. 18:25).

There is no arbitrariness or capriciousness in God, such as characterized the conduct of the mythological deities. ^{the ancient world} He is uniquely and preeminently a God of mishpat -- rectitude and justice (Is. 30:18), even though at times His ways are unfathomable as the great deep (Ps. 36:7). "All His ways are mishpat." (Dt. 32:4). He is bound by no external Power but by His own nature which is mishpat, omnipotent but trustworthy. "He judges the world with mishpat and peoples with His faithfulness" (Ps. 96:13). Men are summoned to seek mishpat (Is. 1:17). God's covenant with Israel is a covenant of mishpat (Hosea 1:21). Zion will be redeemed through mishpat (Is. 1:27). And the future of mankind, its peace and security, is bound up with mishpat (Is. 2:4).

Judaism ^{banished} ~~excised~~ the willful, the erratic, and the amoral from the concept of divinity, and based its theology squarely on moral correspondence and proportion.

(See page 119.)

Judaism also banished the sex motif from religious worship.

Nowhere but in Judaism, is there a revulsion against the sex motif which is so central in the mythologies of ancient religions, or against the institution of sacred prostitution, which was connected with their worship, or against the unbridled orgiastic rites of their nature festivals. Judaism alone called these practices and their sex symbolism obscene. "There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute of the sons of Israel. You shall not bring the hire of a harlot, or the wages of a dog (Sodomite) into the house of the Lord your God . . . for both of these are an abomination to the Lord your God".

Laxity in sexual matters which characterized so many of the peoples of antiquity

and which was sanctioned by the example of their gods was execrated by Judaism in an unparalleled way. Purity of family life, to a degree practically unknown in the ancient world -- even among its most advanced circles -- became the norm for the Jewish way of life, and it has remained a characteristic of Jewish behavior throughout the ages. To perceive the difference one needs but recall the recommendation of Plato in his Republic (Bk. V) and his Laws (Bk. V) on the basis of the ancient saying "Friends have all things in common," that women also should be held in common, and children as well -- a practice which would destroy family life altogether. [The utility of the proposal, in Plato's mind, was beyond question; only the possibility of effectuating it remained in doubt. Lycurgus, the reputed founder of the Constitution of Sparta, decreed for his countrymen the honorable practice of giving "the use of their wives to those whom they should think fit, so that they might have children by them" for purposes of breeding strong men and soldiers, or simply as an accommodation, since the matter was not worth fighting over.]

That women are by nature common property was a theory widely held in the ancient world, and Plato therefore did not advance any shocking new proposal when he advocated the community of women for his warrior-saints. This view was also subscribed to by many Stoics. Zeno (4-3 C.B.C.), the founder of the Stoic school at Athens, advocated it, as did the Stoic Chrysippus (3C. B.C.). So did Diogenes the Cynic, [according to the testimony of Diogenes Laërtius. Epictetus, who opposed this view of his fellow Stoics, reports that the idea was very popular among the women of Rome: "At Rome the women have in their hands Plato's 'Republic,' because he insists on community of women."]

The writings of Seneca, Juvenal, Martial, Tacitus, Suetonius, Dio Cassius all reveal the moral degeneration of Roman society, in which promiscuity, sodomy, and lesbianism were widely practiced. So also do the writings of Paul (Rom. 1:24-27). They help us to realize the violent contrast between the standards of this society and the Jewish standards of sexual decency, the sanctity of marriage and of family life.

Modesty was urged upon men and women by Judaism. The principle laid down was:

"Sanctify yourself even in things permitted to you." New concepts were introduced: zni-'ut -- modesty, moral delicacy; boshet -- ~~reticence~~, sensitiveness to all that is gross. "There is nothing more beloved of God than zni-'ut", and, "He who does not possess the quality of bushah, it is certain that his ancestors were not present at Mount Sinai."

This code of boshet (Ecclus. 41:16) did not result from any prudery on the part of the people of Israel. It was an expression of reverence for life itself and for the dignity of man. It was the esthetics of morality which Judaism introduced to the ancient world, the "beauty of holiness." Three thousand years of Jewish literature are distinguished by a remarkable freedom from vulgarity and lubricity. "It is a man's duty to keep away from unseemliness, from what resembles unseemliness and from the semblance of a semblance."

50 Among the new highways which Judaism built for mankind, its great road toward social justice is of paramount significance in the history of human development. Not only in ethical sweep and outlook, which are normally in advance of law, did Judaism surpass anything which the ancient world attained, but in its legal system as well.

One should be wary of facile and superficial resemblances between Biblical laws and those of other ancient codes. Many parallels and points of contact can easily be drawn between the Covenant Code of Exodus (20:23-23:33 and 34:17-26) and the Code of Hammurabi, for example, which is far more extensive and a thousand years older. The Hebrews upon their entrance into Canaan ~~in the fourteenth~~ ^{Hammurabi} ~~century B.C.~~ undoubtedly adopted many of the ~~Hammurabi~~ laws which had long been in operation in one form or another in that part of the world, and which, in turn, were based on still earlier collections of laws. What is significant, however, are not only the laws which the Hebrews did not incorporate into their code, such as the law applicable to a father who devotes his daughter as a sacred prostitute to some god and does not ⁸ give her a dowry, but the manner in which they revised and recast the laws which they did incorporate and the new laws which they themselves enacted.

51

51 The Hammurabi Code recognizes two distinct classes of society, besides slaves, and applies separate standards of legal responsibility toward each.

The Hebrew Code, which did not originate or develop among a governing caste, makes no such distinctions. No discrimination is made in Hebrew law between a noble and commoner, and ~~more than~~ between the native born and the stranger (Ex. 12:49 et passim.).

On the treatment of slaves, the Hebrew Code is infinitely more humane. The Covenant Code prescribes punishment for the master who maltreats his slave and causes his death. The slave's death must be avenged as murder (Ex. 21:20*). The Code of Hammurabi is silent on this score. The Covenant Code ordains that when a man smites the eye of his slave, male or female, and destroys it, or strikes out a tooth, he must let the slave go free (Ex. 21:26-27). On this, too, the Hammurabi Code is silent. The latter prescribes death to him who helps a slave to escape, or harbors a runaway slave in his house; while the Hebrew law, in sharp contrast, ordains: "You shall not give up to his master a slave who has escaped from his master to you; he shall dwell with you, in your midst, in the place which he shall choose within one of your towns, where it pleases him best; you shall not oppress him" (Dr. 23:16-17).

52 As regards the provisions of the Hebrew Code (Ex. 22:21-27; 23:4-6; Lev. 19:9-10) for the care of the stranger, the widow, and the orphan, the mandate to help one's enemy, and the requirement that justice and compassion be shown to the poor -- of these there are no glimmerings in the Hammurabi Code, which ~~these~~ makes no provision whatsoever for the care of the poor. (~~* * *~~) Neither Egyptian nor Babylonian law, makes any formal provision for the care of the needy, such as one finds with the Hebrews -- the mandatory sharing in the harvest, the obligatory alms, the tithe (Lev. 19:9-10; 23:22), and the prohibition against exacting interest on money lent to the poor. Nor do they record such thoughtful consideration for the ~~d/~~ man in distress and such regard for his inviolable human dignity as are contained in the Deuteronomic legislation:

53

When you make your neighbor a loan of any sort, you shall not go into his house to fetch his pledge. You shall stand outside, and the man to whom you made the loan shall bring the pledge out to you. And if he is a poor man, you shall not sleep ^{on} ~~in~~ his pledge; when the sun goes down, you shall restore to him the pledge that he may sleep in his cloak and bless you; and it shall be righteousness to you before the Lord your God (Dt. 24:10-13).

In no other regard is the contrast so marked, and it is the very key to an understanding of what was new and different in Hebrew law and ethics.

57

Judaism denounced the oppression and exploitation of the poor, as no religion did before or since. It castigated the rich and powerful for "grinding the faces of the poor" (Is. 3:15), "for joining house to house, and adding field to field until there is no more room" (Is. 5:8), for "selling the needy for a pair of shoes" and for "trampling the head of the poor into the dust of the earth" (Amos 2:6-7). It cried: "Woe to those who are at ease in Zion . . . to those who lie upon beds of ivory . . . who drink wine in bowls, and anoint themselves with the finest oils, but are not grieved over the ruins of Joseph" (Amos 6:4-6).

58

Legislation was enacted in ancient Israel to guard the poor against total and permanent pauperization. No one's land could be sold in perpetuity and forever alienated. At the time of the Jubilee year, each man was to be restored to his property (Lev. 25:25-28). Whether the laws of the Jubilee year were ever applied in practice is a matter of considerable doubt, but the humane motives of this legislation and its lasting influence on Jewish social attitudes cannot be questioned.

The care of the poor in Israel was a religious duty. The Biblical laws which made provision for the poor were greatly elaborated in subsequent times. Charity came to be regarded as the highest of all commandments, as in fact equal to all of them combined. He who did not ^{give} ~~give~~ charity was likened to one who worshiped idols.

No literature of mankind abounds in such tender solicitude for the poor or

in so many provisions for their protection as Biblical and post-Biblical literature.

"Draw out your sould to the hungry and satisfy the afflicted soul" (Is. 58:10).

59 The basic humanity of Judaism is seen also in its attitude towards labor.

Physical labor was held in disdain in the ancient world. Because of the high universal institution of slavery, the labor even of the free citizen suffered the contempt *which was* felt for the work of the slave.

Leading Greek philosophers despised labor and looked upon it as degrading.

These aristocrats of the mind were also disdainful of the trader and the merchant.

Among the intellectual and upper classes of society, ~~almost everywhere in the ancient world,~~ the earning of a livelihood by manual labor was contemned.

60 Aristotle was of the opinion that laborers, artisans, and merchants were unfit for the exercise of virtue and for citizenship. In the eyes of the Romans, too, labor and trade were in disrepute. Unbecoming to a gentleman, according to Cicero, and vulgar are the means of livelihood of all hired workmen, who are paid for their manual labor, and all mechanics, *and* all small tradesmen.

Except for rare periods in the economic history of the world, when, as a result of war or plagues or other disasters, the demand for labor greatly exceeded the supply and forced higher compensations and fairer treatment, this attitude persisted down to the twentieth century, even among some of the most civilized peoples of Europe.

The Bible regards a man fortunate and blessed who is privileged to eat of the fruit of the labor of his own hands. "You shall be happy, and it shall be well with you" (Ps. 128:2). ~~The wisdom literature of Israel is replete with passages extolling labor, industry and the honest craftsman.~~

The Rabbis also stressed the importance of men working with their own hands.

~~"Blessing does not rest except on a man's handiwork."~~ "A man must work with his two hands before God will bestow blessing upon him." R. Joshua b. Levi (3 C.) said: "When the Holy One, blessed be He, said to Adam, 'Thorns and thistles shall it bring forth to you' (Gen. 3:18), tears flowed from his eyes, and he pleaded before Him, 'Sovereign of the Universe! Shall I and my ass eat out of the same crib!'"
th

60 But as soon as God said to Hum, 'In the sweat of your face shall you eat bread' (Gen. 3:19), his mind was set to rest."

61 The ennobling powers of labor were also stressed by the great Rab. He said to R. Kahana: "Flay a carcass in the street and earn a wage and say not, 'I come from a noble and distinguished family and I cannot stoop to work and degrade myself.' Fool, your Creator, God Himself, performed work before you were born!" Famous Rabbis like Hillel, Akiba, Hanina, Jose b. Halaftha, Joshua, and many others were artisans, cobblers, blacksmiths, tailors, bakers, potters, charcoal burners, and of numerous other occupations.

62 The same reverence for human life is again in evidence in Judaism's opposition to the abandonment of the aged and the exposure of infants, practices which were all too common in the ancient world.

Plato's ~~already noted~~ approval of infanticide was unequivocal: "The offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be."

Justin Martyr (2c.) denounced this shameful practice, wide-spread in the Greco-Roman world of his day. The exposed infants, if they did not perish, were picked up and brought up for prostitution and sodomy. Centuries later Mohammed had to forbid the practice of infant exposure to his followers.

To leave the aged to die of hunger and to expose them to wild beasts was also far from rare among the Hindus, Persians, Greeks, and Romans.

Jewish law forbade the murder or the exposure of infants. It was practically unknown in Israel. "It is a crime among them to kill any newly born infant," writes Tacitus, who is not otherwise distinguished for his admiration of the Jewish people.

Old age was revered in Israel. "You shall rise up before the hoary head, and honor the face of an old man," we read in the Holiness Code (Lev. 19:32).

Thus, in a world of cruelty and inhumanity, where life was cheap, Judaism taught men to open the wells of pity in the human heart. It condemned all callousness. It taught men to rise to higher levels of ^{sensitivity} sensibility and sympathy, and to move away from the old savageries and primitive animality. Mercy and compassion were

forever to be the distinguishing marks of a true Israelite. "Whoever is merciful to his fellow-men is certainly of the children of our father Abraham, and whosoever is not merciful to his fellow-men is certainly not of the children of our father Abraham."

More than social justice, more than personal rectitude were taught by Judaism. It called for a quality of humaneness, tenderness, and magnanimity, a sensitiveness to the hurt, physical or mental, of one's fellow-men. It extolled the "understanding heart" that "knows the heart of the stranger" (Ex. 23:9).

Nowhere in the ancient world was there the glimmer of a concept that a whole people might wish to become "a kingdom of priests and a holy nation" and dedicate itself to the establishment on earth of a universal brotherhood under God, even at the price of martyrdom. No people in antiquity longed to become a servant of mankind. They all aspired to be its master.

Nowhere is there a vision of a world welded in a universal brotherhood of men and nations, reconciled in the love of the one God, beating their swords into ploughshares and learning war no more (Is. 2:4); and of a social order when men would sit "each under his vine and fig-tree with none to make them afraid" (Mic. 4:3-4). Judaism gave mankind the concept of Humanity, and the vision of Universal Peace.

All these ideas, from monotheism to human brotherhood and peace, all the flowering concepts of unity, freedom, and compassion were fundamentally alien to the ancient world. They were new insights of Judaism, new levels of awareness, and they cannot be explained by reference to any antecedents.

Moreover, they were new not only in the days of Amos and Isaiah, but they remained strange and unaccepted throughout the succeeding millennia. They were novel and distinctive not only against the background of the primitive ideas of the heathen and of the more refined conceptions of the Greco-Roman world -- they remain distinctive against some of the prevalent religious ideas of our present day.

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3 A clear knowledge of God, Judaism maintained, is possible to no one, but an acceptable worship of God is possible to everyone. This profound truth was made known to the foremost among the prophets, Moses, who when seeking to discover the nature of God was told that the face of God was forever hidden from mortal man, but that he might learn much about "all the goodness" of God (Ex. 33:18-23). This was then revealed to him in the thirteen moral attributes (Ex. 34:6-7) In Judaism the true worship of God does not culminate in a mystic ecstasy, or an inner "experience" of God, or in the "identification" of the worshiper with God, but in the good life. ~~"And you shall do what is right and good in the sight of the Lord" (Dt. 6:18).~~

The accent in Judaism is never on abstract speculation but on an ethical message and a program. Many of the basic theologic and philosophic problems which engaged the minds of men through the ages are ^{indeed} propounded in Biblical and Rabbinic literature, and receive various degrees of attention, but the strong emphasis is always on moral action. ~~"The beginning of wisdom is reverence for God" (Pr. 1:7). Reverence for God is made manifest through action.~~ "He judged the poor and needy, then it was well. Is not this to know Me? says the Lord" (Jer. 22:16). It is in this sense that the phrase "to know God," which occurs frequently in the Bible, is to be understood. Da'at Elohim -- the knowledge of God -- means the true worship of God, not a full intellectual fathoming of His nature. ~~"Let him who wishes to glory, glory in this, that he understands and knows Me, that I am the Lord who practices kindness, justice and righteousness in the earth, for in these things do I delight, says the Lord" (Jer. 9:23).~~

No special metaphysics, no unique "knowledge" or secret gnosis, ~~which is~~ requisite for salvation, no ~~evangel of~~ a miraculous scheme of redemption are offered by Judaism. It is not a transcendental wisdom so recondite that it can

be grasped only by the ~~exemplary~~ few, and by them only after a long and intense psychophysical discipline. Judaism does not attempt to answer unanswerable questions, or to give man what man cannot have.

Judaism is Torah - "teaching." (The Aramaic Targum correctly translates it Oraita, while the Greek Septuagint ineptly renders it nomos -- law.) Torah is a compendium of moral instructions, a rule of life for all men, a pattern of behavior, a "way" revealed in the life of a people through prophets and sages, which, if faithfully followed, leads to the well-being of the individual and of society. "You shall teach them the statutes and the decisions and make them know the way in which they must walk and what they must do" (Ex. 18:20). "The 'mizvah' (religious commandment) is a lamp, the Torah is a light and the moral instructions are the way of life" (Pr. 6:23). The term Halachah which the Rabbis employed for laws based on the Torah also means the proper way in which a man should walk.

Judaism's "way" is designed to sustain and advance life, not to escape or transcend it. Its roots are set deep in the practical needs of man and it is fully responsive both to his instincts and his aspirations. Judaism is a devout morality. The source of its authority is God. The motive force is the love of God and man. Its confidence is derived not alone from revelation, ^{which is} as unaccountably mysterious as the origin of intelligence itself, but also from history and from the empirical experiences of the people of Israel. The reward for man and mankind is now and in the future. To propagate this faith -- "to proclaim God's unity in love" -- Israel deemed itself chosen as an instrument of leadership. The technique for this leadership is defined: "To learn and to teach, to observe and to practice."

The teachers of Judaism constantly stressed the fact that Judaism is a livable faith, not too difficult for man or beyond his reach. It did not demand the impossible of man. The good life, ^{which is} acceptable to God, is within the reach of all. The standard of conduct ^{which it} demanded of man was not inordinately difficult

126 of attainment:

For the commandment which I command you this day is not too

hard for you, neither is it far off. It is not in heaven, that
who shall go up for us to heaven and bring it down to us. Neither is it beyond the sea that you should say, "Who will go over the sea for us, and bring it to
 us, that we may hear and do it?" But the word is very near you.

It is in your mouth and in your heart, so that you can do it (Dt. 30:11-14).

The task of building the good society is difficult, *but not impossible, and* no one man is called upon to bear the entire burden alone. Each man is required to do what he can to the best of his abilities. R. Tarfon (c.100) said, "It is not your responsibility to complete the work, but neither are you free to desist from it."

136/7 — Judaism had faith in human perfectibility, but it took a reasoned and long-range view of it. Human perfection is a goal, not a present reality. Judaism therefore outlined a considered regimen of moral tasks and duties and a deliberate course of training for the conduct of the good life. "Love your neighbor as yourself," is not the beginning of such a course but its consummation. We do not climb a ladder by starting at the top. A premature demand for maximum moral performance on the part of the individual is as fatal to his development as a similar demand made upon the physical exertions of an athlete. Hence Judaism offered an ordered *and gradual* manual of training -- the educative laws of the Torah.

Judaism does not attempt to alter human nature or to suppress human instincts. Its aim is to guide them. It is deeply perceptive of man's capacities, but also of his limitations.

138 — Judaism does not regard extremes in piety with favor. "Be not righteous over-much" (Eccles. 7:16). The man who is excessively pious is characterized as a *hasid shoteh* -- a pious fool. R. Joshua (2 c.) was wont to say: "A pious fool brings destruction upon the world." Judaism was suspicious of all that was florid and baroque, overstrained and exaggerated in the realms

of spiritual thought and exercise. It mistrusted mystic inebriation, agitated hysterical religiosity, a debauch of piety. It held its ethical demands in the firm grasp of human competence and experience.

141 It is to Hebrew ethical thought rather than to Greek that one must go for a fruitful concept of the golden mean. Judaism did not recommend as the ethical goal a mathematically calculated counterpoise between undesirable extremes, one of excess and the other of defect, but a driving forward toward holiness and self-perfection along the temperate ways of moral progress. The golden mean is not a measure of computation but a wise technique toward a life of continuous and mounting aspiration.

142 But while Judaism is preeminently a practical and livable religion, a constructive idealism, it is not an "easy" religion. ~~Nor is its code of conduct reduced to calculated prudence or a self-complacent morality.~~ It is an ethics of quest and fervor. Its reasonable, practical idealism is of a revolutionary quality, an explosive moral common sense. It is a religious humanism which is ~~actively and~~ passionately intolerant of all moral deception and self-deception, and of all forms of injustice and human exploitation. It is especially intolerant of them because its demands and expectations are not excessive. The oppressors of mankind can get along much more easily with mystics and visionaries, with dreamers and perfectionists, than with determined people possessed of an obdurate morality of common sense, who know what they want and who are convinced that it can be had.

3 *fully understands that*
For Judaism the moral life involves struggle against forces within and without. *And, therefore, it is an earnest and arduous quest.* One must "press on to know God" (Hos. 6:3). One must seek Him "with all your heart and with all your soul" (Dt. 4:29). It is not enough to know what justice is; one must seek justice (Is. 1:17). "Justice, justice, you shall pursue!" (Dt. 16:20). One must be "swift to do righteousness" (Is. 16:5) and one must pursue righteousness (Is. 51:1). It is not enough to know truth; one must "seek truth" (Jer. 5:1).

One must "seek peace and pursue it" (Ps. 34:15). Judaism is a summons not so much to ethical knowledge as to ethical action and mission. ~~(Plato etc.)~~

195 Judaism has no relish for the "scourgings, macerations, mortifyings, fasts, disciplines that clear the spiritual eye and break the soul from earth." It does not regard them as the way to holiness or spiritual freedom. Freedom cannot be acquired through the mortification of the flesh any more than through its indulgence. ~~(Only that which is harut, engraved on the tablet of the Law (Ex. 32:16), can give man herut, true freedom. To become holy and free one need do no more than observe faithfully the clear commandments of the Torah: "That you may remember and do all My commandments and be holy unto your God" (Nu 15:40). Judaism's aim was not to make men morosely penitent but joyfully active in moral enterprise. It did not seek to curb the impulses and desires of the human heart but to direct them toward the "wholeness" and harmony of living.~~

Man should avail himself of every opportunity for enjoyment and happiness. One need not and should not renounce what is lawful. Food and drink are given by God to man to sustain life. "Thou preparest a table before me, Thou anointest my head with oil, mu cup runneth over" (Ps. 23:5). It was with the gifts of the good earth that Isaac blessed his son Jacob: "May God give you of the dew of heaven, and of the fatness of the earth, and plenty of grain and wine" (Gen. 27:28). One should partake of the gifts of God in gladness and bless Him for His bounty. "Blessed art Thou, O Lord, " a man should recite, for bread and wine, for fruit and oil, for spices and fragrant plants, and on seeing a beautiful tree or a rainbow, and for all the goodness and beauty and joy that are in the world. The last of the joyous blessings pronounced at every wedding ceremony rings with exultation: "Blessed art Thou, O Lord our God, King of the Universe Who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherliness, peace and friendliness . . ."

172 The commandments were given to man to help him and he is capable of ful-

172

filling them. In his efforts to do so he need have no uneasy conscience about some ^{some original sin} primordial sin whose taint is forever within him. He need not mourn for some lost paradise or break his heart in reaching for the unattainable. He should not try to get out of his skin. By sincere efforts toward self-improvement, man will be fully justified. "And it will be righteousness for us if we are careful to do all this commandment before the Lord our God, as He commanded us" (Dt. 6:25).

173

A man rises and is brought nearer to God by ~~sincere actions~~ and good works. It is "deeds which make atonement for man." His deeds ~~also~~, not mere faith, are the final measure of a man's spiritual merit -- deeds which spring from the depths of a willing heart and a full, free inclination. It is not so much what a man's belief is, but how that belief expresses itself in conduct. "Thou dost requite a man according to his works" (Ps. 62:12) is an oft repeated teaching of the Bible. "One cannot obtain rewards except for deeds" Reward is given ^{even} for setting out to perform the deed ^{and not only} as well as for actually accomplishing it. Even ~~the~~ ^a sincere commitment to undertake a good deed is not without its reward. But the accent is always on action. Faith is important -- "Great indeed is faith before Him who spoke and the world came into being" -- but it is not a substitute for action, nor is it in invidious contrast to it.

173/4

The prolonged theologic debate -- faith versus works -- which agitated the Christian world for centuries and which has not subsided even in our day finds little room in Jewish thought. In Judaism a man is made upright both by his faith in God and by his good works, the former being demonstrated by the latter. His spiritual life is not consummated by faith in God -- it begins there, and it is ethical conduct which brings him near to God.

174/5

Not even a belief in Judaism is a requirement for such "salvation." It is open to all men, even to those who do not accept Judaism. Gentiles who avoid the grave moral offenses of murder, incest, adultery, robbery, the eating of the flesh of living animals, idolatry, and blasphemy -- the so-called seven

laws of Noah -- are in the same category as the most pious among the Jews who observe the 613 commandments.

178 In recent decades the doctrine that man is helpless to save himself, as
178/9 reformulated by Existentialism, has won adherents in Christian circles, and more recently, even among some Jewish theologians. Existentialism is a philosophy grounded in deep pessimism and disillusionment. Its mood is crisis; its idiom, death. Man cannot escape the predicaments in which his existence is involved; his mind is snared by irresolvable paradoxes. His efforts at social and ethical improvement will not bring the Kingdom of God any nearer. It is even suggested that the very thought of man cooperating in its establishment is presumptuous, and is but another evidence of his besetting sin of pride.

Such an exaggerated pessimism is diametrically opposed to Judaism's conception of man's nature, endowments, and achievements. Judaism does not build God's absoluteness on man's nothingness. Man can, to a large degree, make his own world; and man has, to a large degree, made it. In spite of frequent and tragic setbacks, it has been a progressing world.

180 Judaism maintains that man is finite and yet not helpless. Man cannot think as God but he can think about God. He does not know the ultimate answers, but in faith he can work with relative truth and find satisfaction and happiness in his work, provided it is well intentioned and directed toward God and the good of his fellow men.

108 The teachers of Judaism almost instinctively rejected a formula of Either/Or 7
~~in assessing religious values.~~ *unattainable of human* They avoided all sharp antinomies, all irreconcilables, which lead to a spiritual impasse. ^{PP} Thus Judaism never proclaimed that God is love. It never proclaimed that God is justice. Justice is no antonym for love; hate is. In the few places in the Bible where the attributes of God are enumerated, they are fairly well apportioned as between justice and love, with a marked bias toward the latter. The teachers of Judaism, knowing man's frailty,

108 taught the love and forgiveness of God. Knowing also man's stubbornness and
the frequency of his backsliding, they taught the justice of God and His sure
and certain retribution. ~~Judaism maintained a reasonable balance between
individual and society. Any monolithic corporate society which demands Gleichschaltung,
Vermassung, totalitarianism, would be viewed by Judaism as disastrous to the
spiritual growth of the individual.~~

115/16 It was never Either/Or in Judaism with reference to faith and knowledge.
Judaism faced the inevitable limitations under which man's faith must function,
but it never permitted these shortcomings to force it away from its balanced
position and to acknowledge defeat in agnosticism or atheism. It did not stand
helpless before the impassable boundaries of reason and speculation, immobile
in the presence of confounding paradoxes. It went beyond doubt with open eyes,
and chose the way of complete faith in the face of incomplete knowledge.
What is paradoxical to the mind need not prove a block to moral action. A
paradox is not necessarily an immobilizing self-contradiction.

120 Where the range and scope of ideas were concerned, Judaism again rejected
Either/Or. It did not set out to pursue an idea, even a good idea, à outrance,
relentlessly to its logical conclusion; it did not aspire to any ideological
consistency, regardless of consequences. This often leads to a reductio ad absurdum.
A spiritual concept or an ethical ideal is desirable only to the extent that
it is serviceable to man and society.

Thus, for example, Judaism held high the ideal of peace. It was the first
religion to think of an international order, to proclaim peace as an ideal for
mankind, and to summon nations to "beat their swords into ploughshares" and "learn
war no more." Yet it never passed over into pacifism. Judaism was convinced
that the theory could not sustain the practice.

120 Similarly, while Judaism made social justice and the economic rights of
men central in its teachings, it never preached communism or the abolition of
private property or the wrong of possessing property -- all leading ideas in
some other religions. None of the Hebrew prophets -- the foremost champions

of social justice -- advocated communism in any form. They did not make social justice synonymous with equalizing the distribution of the goods of a community and the establishment of a communistic society. In Jewish law and in Jewish tradition, the rights of property were safeguarded within the framework of social responsibility and the well-being of the community. Judaism is not committed to any dogmatic economic system. It was concerned with the safeguarding of humane principles which each age must be challenged to translate into such economic arrangements as would best meet its changing needs. There are essential human rights at stake in every economic system, and religion must remain free to defend these rights for which no system provides adequate guarantees.

287 It is not argued here that in all matters in which Judaism differed from other systems of religious belief it was superior to them. In many ways, indeed, Judaism was superior, and as pioneer in the field of ethical religion, Israel did merit the Biblical designation of "first-born" (Ex. 4:22). But qualitative differences are not necessarily competitive assessments. All rivers run to the sea, but their courses and channels differ widely. Each system of thought has its own texture and pattern, and each faith its own perspectives. There are radically divergent views, for example, between Judaism and Buddhism -- a faith which in all probability was in no way influenced by Judaism -- in regard to basic perspectives of life and human destiny; yet both created noble patterns of life for their followers and inspired generations of men. Both Christianity and Islam, which did inherit much from Judaism, but deviated from it in certain essential regards, molded great civilizations and produced men of noblest character and idealism. Differences should not obscure the underlying unity of the human race or the common needs of human life which all institutions and beliefs of mankind aim to serve, or the urgency for their close cooperation to achieve their common purposes.

No religious body has warrant for complacency, and none should live abstracted from the realities of the present hour and its unfinished tasks, bemused by thoughts of former triumphs and trophies. The humbling thought for all

religions is the realization that none has fulfilled its promise and its mission in the world. "We look for justice but there is none; for deliverance but it is far from us" (Is. 59:11).

The one universal God does not require one universal church in which to be worshiped, but one universal devotion. In the realms of ascertainable facts, uniformity can be looked for. In the realms of art and philosophy there can be only sincerity of quest and expression -- only dedication. Religion is the supreme art of humanity.



Notes by AHS, found in Kobaz al Jad Minora Manuscripta Hebraica
 Mekize Nirdamim Jerusalem 1937 Tom. II (XII)

WRHS



Managers - signed the PSD
without reading the book (see his
good letter to Sizler . / 316 tip
1939

H. came to Europe just 17/3.
act. 63

b. c. 1650

Bnei state that H. was in Lephor
in 1691 . & remained there
22 (?) yrs.

Isaiah Rabbin
Scunson Warpurso (1681-1740) - Ancona

^{Leon}
Judah Brieli (1643-1722) - Mantua
(פ"ד פ"ד)

Joseph Ergas (1685-1730) - Leghorn

Abraham 1770
1710710

Joseph
Piamifal.

ג'תק"ע

or

~~ג'תק"ע~~
ג'תק"ח

Cassali

Ancona



Samson Morpurgo ✓ 1681-1740 -

R. at Ancona

Abraham Saggi
from Carli

~~Bianco~~
~~Laguna~~
Pianeta
~~Carli~~
~~Saggi~~
in Ancona
+ Lettere

= 2 u 2 fol

H. found former

(seat of Morpurgo)

Mon. 1727 11/13/1727 102 131

first 7th

They ring His song (6th letter)

= 5/17/1727 Bianco for his chief
aid in persuading Italian Robbers
who did not want to attack Ayello.

= Bianco ~~to Saggi~~ Saggi - were
5/17/1727 chief supporters in Italy

2 Periods of Carli

① 1708 - Immanuel - 1708 -

② 1714 - Guaranteed etc - 5/27

Two stamch friends per Hag. in Italy = Briels and Sagari

5 Cassali:

Hag. wgs Morp. + P. to "get" Sephors (Ligas + E. Cohen) in
line. Letter 5 Iyan 27-3111. (Ligas) has not yet been reached.

As fight developed it was not only Hag. against H. but
Hag. against Ayllon - & Sephardi Census 5 Asterdau

H's song were song widely in Tunisia

As Hag. was presented he became more ambivalent.

Hag. stored up Briels, B. stored up Morphy (183)

Piaumeta wrote to Ayllon (184)

Finally sign



5/7/17 and H.

corresp of Marfengo
with Hag.

Leading actors in drama

Both emissaries from Pol. (p. 133).

Meet many Rabbis. Rally them in their war.

Hag, a hard, unyielding, relentless fighter, writes to all Rabbis
of his acc.

Writes Mr. J. Bick & Katz! Great catch. B. rabbis
Italian Rabbis ^{in ex} among them - Samson Marfengo.

Conference bet. Hag. & M. in 427. Vol. 12, 2nd series
(159-196). (From 220, 221 to 225)

Then develops H. party - & Hag. party!

No peace - no quarter! This was Hag. attitude.

Veheement personal hatred, not only Theolog. partisans!

Was anxious for subvert Marfengo & esp. of Joseph Diamante, who
had given H. ^{his father-in-law} ^{probably those 2000} ^{Mar & P. who} ^{anxious to get into scribbles - Hag. forerunners}

Both King of Amsterdam - wanted decent legislation, whole matter.

Hag. & H. Zer - were out for H. scalp!

M. & P. are not so rabid - as Hag. would want them to be. (p. 162)
^{distributed his (131017/155)}

Mentions that H. had been in Amsterdam & had followers - & afraid in
Papal territory to engage in fight against H. (unitarian ideas!)

Strong sentiment for H. in Italy (163)

H. over-reached himself in 1823 - His letter attacks on 2nd attag.
& esp. on Briele (heard, many) 164.

Italian Rabbis, generally, were not willing to side again

Agellon - 2nd, 3rd, 4th - of Am. 3? had made an impression