



## The Abba Hillel Silver Digital Collection

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

**MS-5492: Abba Hillel Silver Papers, Series IV, 1928-1993.**

---

Box  
1

Folder  
17

Notes, for Abba Hillel Silver's first book, A History of Messianic speculation in Israel from the First through the Seventeenth Centuries, background on Shabbetai Tzvi and Kabbalists, dates, lists, pro-Sabbatean poem, Baruch ben Samuel Luzzatto, partial typescript, handwritten, Hebrew and English, undated.

כה' אעפוד ה' חנני רבי מאיר ה' סאמר ט'

רצו צוונים אמקורים ואל הקצנים שם צוונים  
חמדי אומאדור אורן ישראל שנועף אל ידי  
בטח יזכיר שמי בלשונות דמקור אורן  
וגם יזכיר אכדוני בספרו חלל וקח  
בלשון אורן.

דעפוד רק אאילר ריבאין

אליעזר ריבלין  
Elieser Rivlin

Shaare Chesed  
JERUSALEM

שערי חסד  
ירושלם

(1) בלתי נשאת שמים שבסוף ספר "דבר היקף"  
 (אשר באה שנה "חמיונה") והיה יקף מלך רק  
 בלוקרמט ולכך יהי גם ספרו "אורנה"  
 ידעו מנחם שבסוף פקדים ויכניז מלך "חושבי  
 קצין ה' ספריה גולן ורש ורמבן והבחי"  
 ואחרי כן הקצין ששמו בזה מלך בסוף ה' 4  
 החמישי של בשנת תש' אסף השלישי ואלשי  
 בשנת תשס' אסף השלישי בשנת תשס' וסכום  
 ארן האחרון ויכניז לו רמיה שהיה הקדוש שלוקא

(2) ב' מספר אהין (דף ע"ח) דף 3 כ"ג  
 בכתב יד הק' כמנה השכינה (ש"ש ו"ג)  
 ואלו ראיתי מלך הספר וכל הקטע שנחת מלך  
 נשאר שיש לו דברם ידנינו.

(3) בספרו ד' נחמיהו וכל כליה (דסס ואלעו והנכדנו)  
 דף נ"ח ע"ב. בימי הנסח סוף הק' וסיים בע' בזה:  
 "אכאן תמצד ק' הגוללה שהוא ביתה חו' כלא יהיו לבא  
 שהוא ק' האחרון ושלביד חז' את הקורא קה' אלקי  
 ישראל שאל יגלה זה ..."  
 (אין בספר "הצפ"ר)  
 "אף זינן מלכות" ק' יח ספר ע' רבי לונא שיבד את  
 הק' שרם הנסח. ושמחת מתכני עולם היקדוקים של  
 זמנים ילדו ומצאו כונת הנסח ואפיה ידנו יד  
 של מלכות יד אמן הק'.

1)  $\frac{35}{2} = 17 \frac{1}{2}$   
 $\frac{17}{2} = 8 \frac{1}{2}$   
 $\frac{8 \frac{1}{2}}{2} = 4 \frac{1}{4}$   
 $\frac{4 \frac{1}{4}}{2} = 2 \frac{1}{8}$   
 $\frac{2 \frac{1}{8}}{2} = 1 \frac{1}{16}$   
 $\frac{1 \frac{1}{16}}{2} = \frac{1}{32}$   
 $\frac{1}{32} \times 32 = 1$   
 $\frac{1}{32} \times 64 = 2$   
 $\frac{1}{32} \times 128 = 4$   
 $\frac{1}{32} \times 256 = 8$   
 $\frac{1}{32} \times 512 = 16$   
 $\frac{1}{32} \times 1024 = 32$   
 $\frac{1}{32} \times 2048 = 64$   
 $\frac{1}{32} \times 4096 = 128$   
 $\frac{1}{32} \times 8192 = 256$   
 $\frac{1}{32} \times 16384 = 512$   
 $\frac{1}{32} \times 32768 = 1024$   
 $\frac{1}{32} \times 65536 = 2048$   
 $\frac{1}{32} \times 131072 = 4096$   
 $\frac{1}{32} \times 262144 = 8192$   
 $\frac{1}{32} \times 524288 = 16384$   
 $\frac{1}{32} \times 1048576 = 32768$   
 $\frac{1}{32} \times 2097152 = 65536$   
 $\frac{1}{32} \times 4194304 = 131072$   
 $\frac{1}{32} \times 8388608 = 262144$   
 $\frac{1}{32} \times 16777216 = 524288$   
 $\frac{1}{32} \times 33554432 = 1048576$   
 $\frac{1}{32} \times 67108864 = 2097152$   
 $\frac{1}{32} \times 134217728 = 4194304$   
 $\frac{1}{32} \times 268435456 = 8388608$   
 $\frac{1}{32} \times 536870912 = 16777216$   
 $\frac{1}{32} \times 1073741824 = 33554432$   
 $\frac{1}{32} \times 2147483648 = 67108864$   
 $\frac{1}{32} \times 4294967296 = 134217728$   
 $\frac{1}{32} \times 8589934592 = 268435456$   
 $\frac{1}{32} \times 17179869184 = 536870912$   
 $\frac{1}{32} \times 34359738368 = 1073741824$   
 $\frac{1}{32} \times 68719476736 = 2147483648$   
 $\frac{1}{32} \times 137438953472 = 4294967296$   
 $\frac{1}{32} \times 274877906944 = 8589934592$   
 $\frac{1}{32} \times 549755813888 = 17179869184$   
 $\frac{1}{32} \times 1099511627776 = 34359738368$   
 $\frac{1}{32} \times 2199023255552 = 68719476736$   
 $\frac{1}{32} \times 4398046511104 = 137438953472$   
 $\frac{1}{32} \times 8796093022208 = 274877906944$   
 $\frac{1}{32} \times 17592186044416 = 549755813888$   
 $\frac{1}{32} \times 35184372088832 = 1099511627776$   
 $\frac{1}{32} \times 70368744177664 = 2199023255552$   
 $\frac{1}{32} \times 140737488355328 = 4398046511104$   
 $\frac{1}{32} \times 281474976710656 = 8796093022208$   
 $\frac{1}{32} \times 562949953421312 = 17592186044416$   
 $\frac{1}{32} \times 1125899906842624 = 35184372088832$   
 $\frac{1}{32} \times 2251799813685248 = 70368744177664$   
 $\frac{1}{32} \times 4503599627370496 = 140737488355328$   
 $\frac{1}{32} \times 9007199254740992 = 281474976710656$   
 $\frac{1}{32} \times 18014398509481984 = 562949953421312$   
 $\frac{1}{32} \times 36028797018963968 = 1125899906842624$   
 $\frac{1}{32} \times 72057594037927936 = 2251799813685248$   
 $\frac{1}{32} \times 144115188075855872 = 4503599627370496$   
 $\frac{1}{32} \times 288230376151711744 = 9007199254740992$   
 $\frac{1}{32} \times 576460752303423488 = 18014398509481984$   
 $\frac{1}{32} \times 1152921504606846976 = 36028797018963968$   
 $\frac{1}{32} \times 2305843009213693952 = 72057594037927936$   
 $\frac{1}{32} \times 4611686018427387904 = 144115188075855872$   
 $\frac{1}{32} \times 9223372036854775808 = 288230376151711744$   
 $\frac{1}{32} \times 18446744073709551616 = 576460752303423488$   
 $\frac{1}{32} \times 36893488147419103232 = 1152921504606846976$   
 $\frac{1}{32} \times 73786976294838206464 = 2305843009213693952$   
 $\frac{1}{32} \times 147573952589676412928 = 4611686018427387904$   
 $\frac{1}{32} \times 295147905179352825856 = 9223372036854775808$   
 $\frac{1}{32} \times 590295810358705651712 = 18446744073709551616$   
 $\frac{1}{32} \times 1180591620717411303424 = 36893488147419103232$   
 $\frac{1}{32} \times 2361183241434822606848 = 73786976294838206464$   
 $\frac{1}{32} \times 4722366482869645213696 = 147573952589676412928$   
 $\frac{1}{32} \times 9444732965739290427392 = 295147905179352825856$   
 $\frac{1}{32} \times 18889465931478580854784 = 590295810358705651712$   
 $\frac{1}{32} \times 37778931862957161709568 = 1180591620717411303424$   
 $\frac{1}{32} \times 75557863725914323419136 = 2361183241434822606848$   
 $\frac{1}{32} \times 151115727451828646838272 = 4722366482869645213696$   
 $\frac{1}{32} \times 302231454903657293676544 = 9444732965739290427392$   
 $\frac{1}{32} \times 604462909807314587353088 = 18889465931478580854784$   
 $\frac{1}{32} \times 1208925819614629174706176 = 37778931862957161709568$   
 $\frac{1}{32} \times 2417851639229258349412352 = 75557863725914323419136$   
 $\frac{1}{32} \times 4835703278458516698824704 = 151115727451828646838272$   
 $\frac{1}{32} \times 9671406556917033397649408 = 302231454903657293676544$   
 $\frac{1}{32} \times 19342813113834066795298816 = 604462909807314587353088$   
 $\frac{1}{32} \times 38685626227668133590597632 = 1208925819614629174706176$   
 $\frac{1}{32} \times 77371252455336267181195264 = 2417851639229258349412352$   
 $\frac{1}{32} \times 154742504910672534362390528 = 4835703278458516698824704$   
 $\frac{1}{32} \times 309485009821345068724781056 = 9671406556917033397649408$   
 $\frac{1}{32} \times 618970019642690137449562112 = 19342813113834066795298816$   
 $\frac{1}{32} \times 1237940039285380274899124224 = 38685626227668133590597632$   
 $\frac{1}{32} \times 2475880078570760549798248448 = 77371252455336267181195264$   
 $\frac{1}{32} \times 4951760157141521099596496896 = 154742504910672534362390528$   
 $\frac{1}{32} \times 9903520314283042199192993792 = 309485009821345068724781056$   
 $\frac{1}{32} \times 19807040628566084398385987584 = 618970019642690137449562112$   
 $\frac{1}{32} \times 39614081257132168796771975168 = 1237940039285380274899124224$   
 $\frac{1}{32} \times 79228162514264337593543950336 = 2475880078570760549798248448$   
 $\frac{1}{32} \times 158456325028528675187087900672 = 4951760157141521099596496896$   
 $\frac{1}{32} \times 316912650057057350374175801344 = 9903520314283042199192993792$   
 $\frac{1}{32} \times 633825300114114700748351602688 = 19807040628566084398385987584$   
 $\frac{1}{32} \times 1267650600228229401496703205376 = 39614081257132168796771975168$   
 $\frac{1}{32} \times 2535301200456458802993406410752 = 79228162514264337593543950336$   
 $\frac{1}{32} \times 5070602400912917605986812821504 = 158456325028528675187087900672$   
 $\frac{1}{32} \times 10141204801825835211973625643008 = 316912650057057350374175801344$   
 $\frac{1}{32} \times 20282409603651670423947251286016 = 633825300114114700748351602688$   
 $\frac{1}{32} \times 40564819207303340847894502572032 = 1267650600228229401496703205376$   
 $\frac{1}{32} \times 81129638414606681695789005144064 = 2535301200456458802993406410752$   
 $\frac{1}{32} \times 162259276829213363391578010288128 = 5070602400912917605986812821504$   
 $\frac{1}{32} \times 324518553658426726783156020576256 = 10141204801825835211973625643008$   
 $\frac{1}{32} \times 649037107316853453566312041152512 = 20282409603651670423947251286016$   
 $\frac{1}{32} \times 1298074214633706907132624082305024 = 40564819207303340847894502572032$   
 $\frac{1}{32} \times 2596148429267413814265248164610048 = 81129638414606681695789005144064$   
 $\frac{1}{32} \times 5192296858534827628530496329220096 = 162259276829213363391578010288128$   
 $\frac{1}{32} \times 10384593717069655257060992658440192 = 324518553658426726783156020576256$   
 $\frac{1}{32} \times 20769187434139310514121985316880384 = 649037107316853453566312041152512$   
 $\frac{1}{32} \times 41538374868278621028243970633760768 = 1298074214633706907132624082305024$   
 $\frac{1}{32} \times 83076749736557242056487941267521536 = 2596148429267413814265248164610048$   
 $\frac{1}{32} \times 166153499473114484112975882535043072 = 5192296858534827628530496329220096$   
 $\frac{1}{32} \times 332306998946228968225951765070086144 = 10384593717069655257060992658440192$   
 $\frac{1}{32} \times 664613997892457936451903530140172288 = 20769187434139310514121985316880384$   
 $\frac{1}{32} \times 1329227995784915872903807060280344576 = 41538374868278621028243970633760768$   
 $\frac{1}{32} \times 2658455991569831745807614120560689152 = 83076749736557242056487941267521536$   
 $\frac{1}{32} \times 5316911983139663491615228241121378304 = 166153499473114484112975882535043072$   
 $\frac{1}{32} \times 10633823966279326983230456482242756608 = 332306997892457936451903530140172288$   
 $\frac{1}{32} \times 21267647932558653966460912964485513216 = 664613997892457936451903530140172288$   
 $\frac{1}{32} \times 42535295865117307932921825928971026432 = 1329227995784915872903807060280344576$   
 $\frac{1}{32} \times 85070591730234615865843651857942052864 = 2658455991569831745807614120560689152$   
 $\frac{1}{32} \times 170141183460469231731687303715884105728 = 5316911983139663491615228241121378304$   
 $\frac{1}{32} \times 340282366920938463463374607431768211456 = 10633823966279326983230456482242756608$   
 $\frac{1}{32} \times 680564733841876926926749214863536422912 = 21267647932558653966460912964485513216$   
 $\frac{1}{32} \times 1361129467683753853853498429727072845824 = 42535295865117307932921825928971026432$   
 $\frac{1}{32} \times 2722258935367507707706996859454145691648 = 85070591730234615865843651857942052864$   
 $\frac{1}{32} \times 5444517870735015415413993718908291383296 = 170141183460469231731687303715884105728$   
 $\frac{1}{32} \times 10889035741470030830827987437816582766592 = 340282366920938463463374607431768211456$   
 $\frac{1}{32} \times 21778071482940061661655974875633165533184 = 680564733841876926926749214863536422912$   
 $\frac{1}{32} \times 43556142965880123323311949751266331066368 = 1361129467683753853853498429727072845824$   
 $\frac{1}{32} \times 87112285931760246646623899502532662132736 = 2722258935367507707706996859454145691648$   
 $\frac{1}{32} \times 174224571863520493293247799005065324265472 = 5444517870735015415413993718908291383296$   
 $\frac{1}{32} \times 348449143727040986586495598010130648530944 = 10889035741470030830827987437816582766592$   
 $\frac{1}{32} \times 696898287454081973172991196020261297061888 = 21778071482940061661655974875633165533184$   
 $\frac{1}{32} \times 1393796574908163946345982392040522594123776 = 43556142965880123323311949751266331066368$   
 $\frac{1}{32} \times 2787593149816327892691964784081045188247552 = 87112285931760246646623899502532662132736$   
 $\frac{1}{32} \times 5575186299632655785383929568162090376495104 = 174224571863520493293247799005065324265472$   
 $\frac{1}{32} \times 11150372599265311570767859136324180752990208 = 348449143727040986586495598010130648530944$   
 $\frac{1}{32} \times 22300745198530623141535718272648361505980416 = 696898287454081973172991196020261297061888$   
 $\frac{1}{32} \times 44601490397061246283071436545296723011960832 = 1393796574908163946345982392040522594123776$   
 $\frac{1}{32} \times 89202980794122492566142873090593446023921664 = 2787593149816327892691964784081045188247552$   
 $\frac{1}{32} \times 178405961588244985132285746181186892047843328 = 5575186299632655785383929568162090376495104$   
 $\frac{1}{32} \times 356811923176489970264571492362373784095686656 = 11150372599265311570767859136324180752990208$   
 $\frac{1}{32} \times 713623846352979940529142984724747568191373312 = 22300745198530623141535718272648361505980416$   
 $\frac{1}{32} \times 1427247692705959881058285969449495136382746624 = 44601490397061246283071436545296723011960832$   
 $\frac{1}{32} \times 2854495385411919762116571938898990272765493248 = 89202980794122492566142873090593446023921664$   
 $\frac{1}{32} \times 5708990770823839524233143877797980545530986496 = 178405961588244985132285746181186892047843328$   
 $\frac{1}{32} \times 11417981541647679048466287755595961091061972992 = 356811923176489970264571492362373784095686656$   
 $\frac{1}{32} \times 22835963083295358096932575511191922182123945984 = 713623846352979940529142984724747568191373312$   
 $\frac{1}{32} \times 45671926166590716193865151022383844364247891968 = 1427247692705959881058285969449495136382746624$   
 $\frac{1}{32} \times 91343852333181432387730302044767688728495783936 = 2854495385411919762116571938898990272765493248$   
 $\frac{1}{32} \times 182687704666362864775460604089535377456991567872 = 5708990770823839524233143877797980545530986496$   
 $\frac{1}{32} \times 365375409332725729550921208179070754913983135744 = 11417981541647679048466287755595961091061972992$   
 $\frac{1}{32} \times 730750818665451459101842416358141509827966271488 = 22835963083295358096932575511191922182123945984$   
 $\frac{1}{32} \times 1461501637330902918203684832716283019655932542976 = 45671926166590716193865151022383844364247891968$   
 $\frac{1}{32} \times 2923003274661805836407369665432566039311865085952 = 91343852333181432387730302044767688728495783936$   
 $\frac{1}{32} \times 5846006549323611672814739330865132078623730171904 = 182687704666362864775460604089535377456991567872$   
 $\frac{1}{32} \times 11692013098647223345629478661730264157247460343808 = 365375409332725729550921208179070754913983135744$   
 $\frac{1}{32} \times 23384026197294446691258957323460528314494920687616 = 730750818665451459101842416358141509827966271488$   
 $\frac{1}{32} \times 46768052394588893382517914646921056628989841375232 = 1461501637330902918203684832716283019655932542976$   
 $\frac{1}{32} \times 93536104789177786765035829293842113257979682750464 = 2923003274661805836407369665432566039311865085952$   
 $\frac{1}{32} \times 187072209578355573530071658587684226515959365500928 = 5846006549323611672814739330865132078623730171904$   
 $\frac{1}{32} \times 374144419156711147060143317175368453031918731001856 = 11692013098647223345629478661730264157247460343808$   
 $\frac{1}{32} \times 748288838313422294120286634350736906063837462003712 = 23384026197294446691258957323460528314494920687616$   
 $\frac{1}{32} \times 1496577676626844588240573268701473812127674924007424 = 46768052394588893382517914646921056628989841375232$   
 $\frac{1}{32} \times 2993155353253689$

(4) בחסד אישיהם" אז יסדעם צעוואווי יעדן שני נסר נע  
מבין מספר כה מסודר קבלה מחכמי זמנא חשען נסיון  
א פ' ס'ד היקלה "כי אסוף ה' מאפסם ושקד יונו  
וששע א-ציה" תשיה התחיה השליטה של ג' זמני  
תחנה המדע. צינן עמ.

(5) בספר שמי צעק" אז אביהר מטקטין (ינדאז תרג)  
שד ה' אד' יונק בין הגוואלה ובסוף הספר מוכר  
קצם בשנה ט. תשיה טסו. יטק אטספ

(6) בספר שמי היצור" אז ינחם ק' שיה הדבא. (במשק)  
אד' סימן דא. יריז היקן דפי פכוקי דניוט זלחרי  
אל תציה אגאות?

(7) היקן בשנה "שליח" (הח שנה) בספר  
חמישי טכר אד' יסלעזי אוש צסר. (שסג מיהרמ)  
יסווא) - ~~פאציג~~ 99 אל.

(8) בספר מריה שאג אל ינדווא אג ציטאן ביונשא (שע)  
יטעל. דא יוד. טו. טל כה. ודוד מריז קצם זמנ  
יטסי. יטסו ודנא.

(9) בספר ימי הגדול אברהם ד' אב כ"ח  
קצ"ן אשכנזי מס' וטע' מס'.

(10) בספר תורה אשה - אברהם ד' אב כ"ח  
הי"ט. (יחזקאל מס' נ"א) אב - אב כ"ח  
זאת היק' מס' נ"א, נשם ד"ל י"ז א"ל כ"ח  
ק' כ"ח "אברהם".



בהרצאת ד"ר ויטאל אספי (הגדולה) י"ט  
מבוא, איצ"ב הקן

המזן והקל בשם אבג'ית קסבר האקוסט  
ארה וסטת קושינת א. ד. ג. ח

הקל בענין גלה ומוציא ואולי ק  
שם "ספר האקאטע" דניאל אה  
ומהם זקן זקן

בט דור ודור יש קץ וכן "ימיה נח"  
ד' א' דו

קבלה הדב"ק והחכמים הראשונים בדב"ק  
תחית המתים שור הדב"ק תמ"ט. ואזכיריך יס"ד.

ה'ק"ן בשנת יט"ו. תקס"ד. ונתקיד (בשם  
שנצדן ידו ושפטה בשם ימח) אל פי ה'זהר.  
במחש' "משקן שמה ששפטה והיול"

עין סימנים ט' למני הגזעלה שחסר בפעם  
הפאטריארקו' ש' הארמנים ביורשטן בשנת  
תר' כצדק אהיה רשע מרדכי מאבי' בספרי  
"אקוטום מפורע דעתך מרמא מאבי" ח' צ' 16/17

my nt. / man to study <sup>to age</sup> <sup>the</sup>  
this was a direct challenge -

one need not follow ~~that~~ only teaching  
which we receive. One can search  
for himself and arrive at his own  
conclusions (p. 40) — Even if he  
makes mistakes! It is a duty  
to search.

MS.A.9.2 v.6 p. 40

1/86



He who has just died but does not  
study Halak<sup>ah</sup> is deprived of 2500. p58  
-6c- <sup>any</sup> If <sup>any</sup> one is a scholar b.b.-ta - Talm. who  
does not study <sup>it</sup> will be punished -  
Teacher & he need not be a scholar  
p58

chief duty, man is to know God. (of course  
then K.)

[illegible]

Man created in God's image - "Man can  
know God. He said that's what we need to

depend upon  $\infty$  ratio n others - (7a)  
27177 1218 16th. - but upon his own  
study & searching - a man  
should not say possible or like it for  
not 20 —

WRHS



Jerusalem <sup>(Ore)</sup> 1843 written in 1843 by Abner B. Isaac  
and as on the page 1, 58. See Ben Yehon V).  
They ask Wagner Search gate + persecution in Pashab in 1834  
Shimon to Repentance - Kere not devoted to M. Speculation  
Gate (last) called 2816 not devoted to M. Speculation  
48-a-68b)

The year 1845 as turning point. Marks end 7295<sup>th</sup>  
221 1500 = 287 = 5605 = 1845 A.D. In beginning of  
221 1500 is in 1826 the evil began. Compulsory military  
service (in Russia?). Gematria 7137 is 738 187 is  
221 1500. Key should be found in no. 7 cycles. Thus in  
Par. 222 the words לחיות ולחיות is mentioned 19 times  
which is equal to a sign = 19 years.

The <sup>length</sup> of the 14. year is found in D. 11.21. Total 6100 is  
221 1500 = 395. The last 395 year of 1<sup>st</sup> millennium. Hence 1<sup>st</sup>  
year would in 5605 = 1845 A.D. (p. 54 <sup>216</sup>). ( $\frac{4}{1000} = .004$ )

Gematria also found in Jer. 30.7 2761 1000 225 16  
Shows by gematria why last 5 years of 237 i.e. 1840-5  
must have been hardest

Gematria for 206 (2150 = 1846) he finds in Is. 61.10 61

12 6111. CIL = (5)606, Also in Song Songs 2.12  
2150 111 = 5606 - 1846. (p. 60b).

Explains why prophecy of Zohar for 1848 was not fulfilled. People  
were disillusioned. (p. 56). Scolds them, blames them to men who  
made golden calf etc. Moses delayed his return. 1840 is  
all the beginning of process -

Explains why M. did not come in 1648. (p. 52). Bec.  
no "war" in 1652. + ~~without~~ without war the  
(b. 63b-64b). The war must be found to the 5.

In ~~the~~ postscript (p. 68a-b) Gershon don't open. M. will  
do ~~the~~ if not in 1927.  
worthy

Abezer then Isaac of T<sup>un</sup>, <sup>Rabbi</sup> died in yr. 1837.

Severe earth quake in Pol - Jan. 1 - 1837. T  
and Saped ~~the~~ practically destroyed. Fr  
after, inhabitants lived in tents + shocks +  
terribly.

WRHS



H 6 file =  
 Protoplasm = <sup>Dynamics (not human) But acting</sup> <sup>Refined</sup> <sup>Being</sup>  
 Life - Energy - Thought -

220 - <sup>Existence - Knowledge</sup> <sup>Unifying Soul - Essence - Basis of all</sup>  
 is first act of all the  
 above - first expression -  
first outward movement -  
 e.g. First Thought - first existence.

Heart frame

See p. 38

Discussion

B 10 file - works then all - 1000 . 40.  
 - then life itself -

= Soul - 47. - 53 -

2/21 - According to Cor. - names 2/21  
 1. to H = " " 2/21

C 100 file - sparks - for - also found in  
 C 1000

These Names are the vessels for 1000

(indestructible according to a Rabbinic tradition, from which nucleus, man in the future will be resurrected. See Gen. R. 28.3) and the source of its life. (A.D. Gordon: "Writings" (Heb.) (1927) III, p. 200)

Judaism <sup>of course</sup> admonished man to be humble, not because God is jealous of man's pride but because "man's pride would bring him low." (Pr. 29.23) It leads to contention, cruelty and <sup>self-</sup>destruction. (Pr. 13.10) Humility was highly prized in Judaism. <sup>"Be exceeding lowly of spirit" (Lev. 19.4)</sup> The supreme tribute paid to the greatest of the prophets, Moses was that he was the humblest of men. This highly <sup>the</sup>reversed <sup>of humility</sup>quality was by the Rabbis ascribed even to God! Said R. Johanan: "wherever you find (mentioned in the Scriptures) the power and greatness of the Holy One, blessed be He there also you find His gentle graciousness and, as it were, His condescending 'humility'." (Meg. 31a)

Judaism ~~indeed~~ wanted man to be modest in spirit, but it did not thrust upon man a degrading sense of guilt, ~~an uneasy conscience~~, ~~as a constant companion~~, a perennial reminder of a sinfulness which is forever at the very core of his personality, a ~~grovelling submissiveness~~ <sup>and</sup> a conviction that ~~men are~~ <sup>he is</sup> not capable of helping ~~them~~ <sup>himself</sup> ~~selves~~ through effort, education and social activity to a better and nobler life. Judaism ~~disparaged human self-abasement~~.

The universal moral law which Judaism proclaimed demands much of man in terms of duty and sacrifice, but it gives much to him in terms of high and independent status, <sup>and</sup> dignity, and ~~inalienable rights~~. "Every man has the right to say," declared an ancient teacher in Israel, basing himself on Genesis 5.1 "this is the generation of man" -- ("man" in the singular) "for my sake was the whole world created!"

Commonwealth, and especially by Jews living beyond the borders of Judea amidst powerful alien influences. Dr. Zeitlin calls attention to the fact that the only book of the Second Commonwealth that stresses and argues for the doctrine of resurrection and speaks of praying for the dead is the Second Book of Maccabees, a book written outside of Judea around the beginning of the Common Era. (Solomon Zeitlin, "Intro. to the Second Book of the Maccabees" (1954) p.55)

It is only with the Book of Daniel, which reflects in its second part the desperate plight of the faithful during the religious persecutions of Antiochus--actually the first of their kind in Jewish history--and the bitter <sup>Hasidim</sup> ~~Maccabean~~ struggle for the preservation of Judaism that the promise of reward for the righteous after death and punishment for the faithless comes into prominence. This belief had been accepted in the circle of the Hasidim and from them passed over to the Pharisees. It became a characteristic feature of subsequent apocalyptic writings, modeled after the Book of Daniel. With the latter, too there came into Jewish religious circles many other concepts and modes of mystic thought and imagery, the melodrama, ~~and~~ the feverish symbolism and all the clamorous disorder of the apocalypse--which, if not altogether new, were in their plethora and accentuation a sharp deviation from earlier norms. "It is increasingly clear" writes Prof. Albright "that indirect pagan influences entered mainly through the compositions of eschatologists who swarmed in Jewry during the period which began with Daniel and Enoch and which ended with the Apocalypse and IV Esdras... Through the eschatologists innumerable elements of pagan imagery and even entire myths entered into the literature of Judaism and Christianity." (W.F. Albright, "From the Stone Age to Christianity" (1940) pp. 287-8)

These apocalypses had their value and they were very popular.

things that are Caesar's, and to God the things that are God's".  
 (Matt. 22.21; also Matt. 17.24-27) The present order would endure unchanged until it was ended for all time by the approaching cataclysm, which would precede the establishment of the Kingdom of God. Had Jesus a particular party in <sup>mind in</sup> speaking about non-resistance he would have mentioned it by name as he did <sup>in the case of</sup> ~~in the case of~~ the Scribes, the Pharisees and the Sadducees. ~~There was~~ <sup>existed</sup> opposition in many circles, even among the Pharisees and ~~the~~ Sadducees, to <sup>violent</sup> revolutionary measures against Rome but they were based on practical and political considerations. They were <sup>not</sup> based ~~as was~~ the case with Jesus, on a philosophy of pacifism and non-resistance to evil.

The early Christians followed literally the pacifist teachings of their Master. They were pacifists in the literal sense of the <sup>Term.</sup> They offered no resistance to their persecutors. They practiced non-violence. They would under no circumstances bear arms in war. They even refused to hold <sup>any</sup> civil office in the Roman Empire because that might involve them in coercive practices and in the exercise of police power. "The view was widely prevalent in the early Church that war is an organized iniquity with which the Church and the followers of Christ can have nothing to do. This sentiment was expressed, though with varying degrees of lucidity and emphasis, by Justin Martyr, Tatian, Irenaeus, Tertullian, Origen, Athanasius, Cyprian and Lactantius." (Hastings, E.R.E.XII p. 678) Whenever in subsequent Christian centuries there arose sects and movements whose purpose was to return to the pristine teachings of the primitive Church, or to Gospel text and authority, they almost invariably were pacifist and non-resistant. This was the case with the Albigenses and the Waldenses <sup>in</sup> of the 11-13<sup>th</sup> <sup>centuries</sup>, the Lollards <sup>in</sup> of the 14-15<sup>th</sup> <sup>centuries</sup>, the

1724

WRHS



El

Papo

7215

Teacher y Alkalai - dwells on importance y LXX (p. 176)

WRHS





1666. חסד 11. 28 ~ 28 / 311 0.311 6

7. חסד 11. 28

Pub. in 1666. 3

1666. חסד 11. 28. 1666. חסד 11. 28. 1666. חסד 11. 28.  
Vol I. Minsk, 1926

Name of poem -

חסד 11. 28. 1666. חסד 11. 28.

Published 1666- in Amsterdam. Reprinted, 1670, in Breslau  
Stemmschneid, 1670, in Breslau by an apostate  
No. 3652

Written by pro-Sabbatean - at time when  
S. was already in prison.

Author. Jacob Tausk - Prague.

- ① Perfunctory minutes (19) (28) (29) (36) (59)
- ② Letter to Egypt (20) (54) (59)
- ③ Sivan 4-1666-5. published letters (25)
- ④ Letter read in Amsterdam in Portuguese Syn. (27)  
Sivan 2-1666
- ⑤ Letter to 22. 11. (37) (39)
- ⑥ Letters from Sapid de Men. Year (40) (58)
- ⑦ Appeal to rich to assist poor to go Pol. (44) (46)
- ⑧ Rich are not impressed (46)
- ⑨ Truths will be seasons etc. (63) (64)
- ⑩ Healing (71)

# Amos 7 Kehunda Chagun.

- (1) 1123 ✓ Berlin 1713 (His comm. on)
- (2) 1118 ✓ Berlin 1713 (הדין של 1713)
- (3) 1111 - Venice 1711
- (4) 128 33 - Amsterdam 1713
- (5) 1114 - Amsterdam. 1714.

## Contra Chagun

- (1) 1114 ✓ - (M. Chagun) Amsterdam 1714.
- (2) 1115 - (Zeli Ashtkeag) ? 1715
- (3) 1115 ✓ - (W. Wisto) - London 1715 (I have this)
- (4) 1115 ✓ - (J. S. Ergas) London. 1715
- (5) 1126 ✓ - (Chagun) Hanan. 1726 (also known as 1114)

## Pro Chagun

- (1) 1115 ✓ Amsterdam? 1715.
- (2) 1113 ✓ - (Zeli Ashtkeag) 1713.
- (3) 1114 ✓ - (Chagun) London. 1714
- (4) 1114 ✓ - (Excommunicatio, Chagun etc)

~~Amos 7 Chagun.~~

1. Joseph ergas attacks Hay in 3 rounds:

① originates doctrines instead of sheltering to  $\Delta/27 =$   
that which is handed down: ~~2b~~; 1-3b; (elaborates in  
17-20, over)

(2)  $H$  does not identify God with an  $\text{Obj.}$

(3) Gd is made up of 3 matches: 4-6; 12b-14a

(4) It is possible for man to know frd: 6-9

In his 1714 work, written in Leghorn, on occasion  
of banning Hay's books ~~and~~ by Comm. of 10 (fifth  
of whole vol 125-130 - 1714 and printed in London, 1715.

Thruout this חזק ונחמך, Ergas bases his strictures  
on Hay - חזק ונחמך. But had also seen Hay. aphrodisia  
128 387 (106) פתח חזק ונחמך  
calls Hay. חזק ונחמך. חזק ונחמך. חזק ונחמך. חזק ונחמך.  
(14a)

Ergas sent copies of it broadcast (15a). Received responses. A copy fell into the hands of Hay, who upon he wrote to a despatch his in Lichorn to warn Ergas to apologize to him - or he will write a counter-blast. ~~not~~ When this became known the leaders & paragon of the Community assembled + excommunicated Hay. (15b) His books burnt. (Bn) 337 p. 29b)

Exaggerated unbridled license in Kab. Speculation,  
new inventions, & evidence, whims which spread since  
y<sup>th</sup> days. 19-20. Kab. interpret. must be based  
on recognized, authenticated Kab. traditions. (21)  
No one has the right to formulate on basis of  
a few obscure passages, & Zohar or elsewhere capable  
of various interpretations, new & mystical doctrines  
(27/)

MRS. A. H. SILVER  
10311 LAKE SHORE BLVD.  
CLEVELAND, OHIO



Hay, carried out his threat and wrote <sup>(2)</sup>  
his 21 letter which arrived in Leyden  
on ~~Friday~~ 6<sup>th</sup> of July to Jacob's care.

Ergas then wrote a reply to it - called  
BNJ 330. Also printed in London along  
with 21 letters. (see book)

curses Hay. (19th <sup>and 27a, 29b, 33a; 40b;</sup> calls him 12th 1st  
12th 1st (26b) 12th 1st 8b (31b)

Ergas writes in his BNJ 330 that  
Hay had visited Leyden in 1710. Called  
in H. who gave him his book to  
read. Recognized the H. as 12th 1st as  
that <sup>written by</sup> 12th 1st after he turned Muslim.  
And when 12th 1st had called <sup>(137)</sup>  
12th 1st, copy, which was in Leyden  
in some time - Charges H. with the  
fact that H. does not answer - relates  
with him 12th 1st. Brings H. written  
questions on 12th 1st. H. tells him that it is  
clear that he (Ergas) does not believe in 12th 1st. If  
he had he would not ask - H. probably assumed  
that Ergas was inclined to 12th 1st. (32-33)

Ezra On 330 full; venon and volest 3  
theologic bad temper - funny remarks -  
calls him On 330 then out calls him  
all kinds names - 60, 60, 202 etc.  
Boasts that it is a work which he has at  
two (2) books it is ready to print on (62a)

Ezra already knows (in 1714) of many  
persecutions against H. by more than 100 signatures  
(p. 62a). Abraham 1730 of Cassali promised  
him a letter

wrote On 330 - 1714

H The book published in London has a  
foreword by Mr. Hagiz

visits with the cruelest, unspeakable torments of a hell the sinner and the wayward man. That is not the mission of religion at all. The mission of religion is to liberate the human mind of these inherited or experienced fears; the mission of religion is to enable a man to say, and say fortunately and exaltingly: "The Lord is my light and my salvation. Of whom need I be afraid? The Lord is the strength of my life. Of whom need I be in fear?" That is the mission of religion.

If a man is afraid of old age; if a man feels that his faculties are growing weaker, and the tide of his life is ebbing, and he grows afraid, it is the function of religion to step in and say to that man: "Fear not, I am with thee." Old age and youth, they are just moments in your eternal pilgrimage. Old age may be richer because of its fuller experiences, and may be nobler and finer; with the decline of our physical robustness our spiritual self may be exalted and refined. "Fear not, for I am with thee."

And when men are afraid of death, of the dissolution and the decay of the body, religion should step in and say, and help a man to say, "Yea, even when I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me." There is no death! Nothing ever dies, nothing is ever destroyed. God is life. And we who are made in the image of God partake of his eternity and of his deathlessness. That is true religion.

men - 1847- Ten Tribes.

A Wentham, in 31 N 42 P (year 1888. p 62) publishes a Ms.  
about 10 Tribes. It is a letter from a Rikl S Tiberias who  
visited Aden and British consul told him about 10 Tribes  
who ~~live~~ dwell 10 days journey from Arar. 200,000 strong.  
and rich. Also Jewish Kingdom in China. Also numerous  
Sambathim.



1831-1834 | 10 Tribes | Yemen. - Baruch b. Samuel.

1. In 1200 1/2 of Jacob Sappir Haber <sup>VI</sup> (Lyon 1866. p. 93ff.). Sappir was in Sanaa in 1854.
2. b. in Livick. - Settled in Safed 1819 - Scholarly, brave and worldly-wise - Knew medicine & regarded as physician - Knew Arabic. Could disguise well.
3. Sappir states that persecutions <sup>(in 1830 under Nicholas I)</sup> prompted Rabbis of Lithuania to ask R. Israel b. Samuel <sup>Ashkenazi</sup> Shklor, head of the Ashkenazi community of Safed (late of Jerusalem) to send a commission to find the lost 10 Tribes who may help them. [was the approaching year of 1840 responsible for this letter? When is letter?] Baruch is chosen - Given Letter to Ten Tribes, written by R. Israel. [Letter printed in Amsterdam by Zebi Hirsch Lehren (1784-1853) - prominent in history of 10 Tribes in first half 19c] In Heshvan 1831 (?) set out. Went to Damascus, Aleppo, Kurdistan, Mesopotamia and Bagdad by land and from there to Basra, ~~Bushire~~ <sup>Bushire</sup>, ~~Muscate~~ <sup>Muscate</sup> by water. Thence to Aden, after 15 days' land journeying he arrived in Sanaa in Ab, 1833. Warmly received by R. Joseph al-Kara & other prominent Jews. Promise <sup>given letters</sup> aid. <sup>these</sup> companions, Jachya al-Abjad, the second Wayan. ([125] <sup>these</sup> the 10 Tribes). Travel east of Sanaa, by way of Sada (alidla), to Heidan 15 days - the last inhabited outpost before the at edge of desert. Provision & take camel & guide & set out into desert. After 3 days, meet shepherd & his flock. Learn that he is Jew & tell him their mission. Tells them that he cannot lead them to his people but would take their letter to them & advise them to return to Heidan & await the reply there. They return to Heidan. Rosh Hashana, being near they could not wait long, <sup>they</sup> return to Sanaa, having instructed Heidan Jews to inform them if any word came for them. No answer.

In the year 1834 Baruch, <sup>Jew. community</sup> requested <sup>to be presented to</sup> the Sultan of Sanaa  
who is dangerously ill. succeeds. Is highly rewarded & becomes court-  
physician, & has high honors bestowed on him. After a while B. makes  
secretly <sup>(too proud & arrogant)</sup> at court, and they accuse him of being a spy of  
the Pasha of Egypt, who is then at war with Yemen. The Sultan  
warns him and ~~seizes~~ <sup>seizes</sup> him while at ~~the~~ <sup>target</sup> in the royal gardens  
(Tebat, 1834) has him thrown to the water in the ~~Grand~~ <sup>Grand</sup> Cap. ~~but~~ <sup>but</sup>  
but before it was mutilated, delivered <sup>to</sup> Jews & blind. I saw spots  
in action <sup>B. was dying in his agony before his death</sup> to allow for it by showing kindness to Jews.  
Dies within year. His son proceeds throne, persecutes Jews, but  
war & rebellion overtakes him, is deposed & country ~~conquered by~~ <sup>ruined</sup>  
Arabian Pasha falls prey to marauders. Sanaa is pillaged & ~~looted~~ <sup>ruined</sup>  
Arabs & Jews perish by sword, hunger & pestilence. Many flee.  
Few left of 10,000 Jews who had previously lived there.

After death of Baruch, Jews arrived from Heidan and said that  
after B. the 2 Arab horsemen arrived there & captured  
after B. but when informed that he had returned to Sanaa, they  
departed. R. Jacob al-Abjad set out by himself to find  
the lost 10 tribes, but all traces of him have been lost.

A slightly different version is contained in letter sent by  
R. Israel b. Samuel, Adar II, 1834 to Amsterdam. (Is this  
document genuine?).

Baal-theru + Messial - Ch. as means hastening Messial

B.S. hoped that the spread of his teachings and techniques, and  
also ~~more~~ which would exhaust the ~~world~~, would bring the ~~Messiah~~  
See letter 2 Part 2. in Bloch's קצת מקובים, p. 42  
מלח, ואמר אלה מתי? ואלו: זמן גדול וזמן קצר, ואמר זמן קצר  
זהו זמן חורבן בית המקדש וזמן זה זמן פירוק ופירוק ופירוק  
בית ואז יבא ה' ויהי רעון ויהי רעון.



The year 1840 - Russia

1. Its M. character already indicated in Zohar. Par. 111. p. 117a. Amsterdam 1715  
וְהָיָה כִּי יִבְרָא אֱלֹהִים אֶת הָאָדָם וְהָיָה לְאִשְׁתּוֹ וְהָיָה יוֹדֵעַ לְכָל הַמִּשְׁכָּל וְהָיָה  
לְאִשְׁתּוֹ כִּי יִבְרָא אֱלֹהִים אֶת הָאָדָם וְהָיָה לְאִשְׁתּוֹ וְהָיָה יוֹדֵעַ לְכָל הַמִּשְׁכָּל  
'וְהָיָה כִּי יִבְרָא אֱלֹהִים אֶת הָאָדָם וְהָיָה לְאִשְׁתּוֹ וְהָיָה יוֹדֵעַ לְכָל הַמִּשְׁכָּל  
וְהָיָה כִּי יִבְרָא אֱלֹהִים אֶת הָאָדָם וְהָיָה לְאִשְׁתּוֹ וְהָיָה יוֹדֵעַ לְכָל הַמִּשְׁכָּל

2. Rabbi Jacob Lipschitz, in his 2 קטן 1725, (Frankfurt a. M. 1924  
pp. 84-85). Memoirs <sup>of history</sup> ~~of the~~ period 1760-1860. states:  
הַמִּשְׁכָּל הַזֶּה הָיָה בְּיָמֵינוּ (1840) וְהָיָה יוֹדֵעַ לְכָל הַמִּשְׁכָּל

He adds (p. 86) that the prophecy of Zohar was fulfilled as regards the  
opening of the gates of wisdom at this time; for ~~subsequently~~ that  
year marked the <sup>beginning of the</sup> building of railroads and steamboats, the invention  
of matches, telegraph, gas, electricity and later on the telephone  
& phonograph as well as numerous other ~~discoveries~~ technical  
inventions and machinery. In Russia the year 1840 witnessed  
the building of the first stone-paved highway from Petersburg to  
Warsaw.

Year is also beginning of period of intense persecution for Russian  
Jewry. (p. 86)

Called ספר 1725

Gaza.

at Time of S.Z.

In 1641 - Samuel ben David, Harizi, speaks of Gaza in his Travel  
book as being a very beautiful city. The Jews possessed one  
synagogue (and hundreds of stores) in which all kinds of  
merchandise and food were sold. (See his 1600 <sup>over</sup> 200)  
at date of 152 (1481) Meshulam b. Mevalem. ~~Wolfe~~ reports the destruction  
of the synagogue + some 60 Jewish families. The ~~city~~ <sup>people</sup> probably did not  
Abraham Leguani lived there. (See ~~his~~ <sup>his</sup> ~~interest~~ <sup>interest</sup> to him 162  
2026 1022)

From 1619 - Israel Nagara, the poet, lived there as Rabbi of Community  
died there. Succeeded by his son, who also died there.



Samuel b. David - מלחמה ביהודה, published by H. J. Furland  
Lynch, 1866 in *מלחמה ביהודה*, 1866. Reprinted in  
Eisenstein's *מלחמה ביהודה*, pp. 189-205. His reference to  
Jaza is on page 194. It is not clear whether there  
were stones thrown by Jews —





182  
MOSES HAYYIM LUZZATTO

Born Padua, 1707  
Died Tiberias 1746

Teachers 1. Isaac Hayyim Cohen Cantarini, secular studies  
2. Isaiah Bassan, religious studies

Father, a rich merchant

Early in life organized mystic study circle to "save all Israel" through his study of the Zohar (see the Statutes and Regulations' of this study circle in Simon Ginzburg's "Life" page 165 following.)

In 1727, at the age of 20, the Maggid appears to him.

Regards himself as the Messiah

Letter of his friend Jekutiel of Vilna falls into the hands of Rabbi Moses Hagiz of Altona-Hamburg, whose father Jacob Hagiz fought Sabbatai Sevi. Moses Hagiz was also the bitter enemy of Nehemiah Hayyun.

Hagiz warns the Rabbis of Venice who in turn write to Bassan.

Bassan attempts to set Luzzatto right although he defends him before the Rabbis of Venice.

Correspondence between Luzzatto and Hagiz

Luzzatto's disappointed love

Luzzatto signs document submitting to the Rabbis of Venice (see Ginzburg's "Life" page 63.)

The Wooden Box

Struggle continues

His works excommunicated by Venetian Rabbis 1736

Luzzatto goes to Frankfort on his way to Amsterdam

Rabbi Jacob Cohen, Chief Rabbi of Frankfort makes Luzzatto sign another retraction ( see Ginzburg's "Life" page 65)

Fate of the Wooden Box ( Ginzburg's "Life" page 67)

Goes to Palestine 1743

Luzzatto, his wife and son die of the Plague in Tiberias 1746

Works. ① See Bibliography in Ginzburg's "Life" p. 127 ff.

1. Redemption depends on כפרה - which means the bringing of זבחים for redemption of land. (8a) for they were exiled for dereliction in payment of sins (Ruth R. on 50/a ויכפר).
2. The Hlamarcus blood libel was intended by God as a warning to better ourselves. Pal. tour 6th/8th. Had the same Jews was ויללדו דאמרו (9a), also 19a. See & merit of Mankham Strenuous Enthusiasm in Damarcas. God will redeem those who as he had redeemed them from Egypt he & merit & Moses & Aaron.
3. True gematria for 1870 in "1871". (9a) In the Zohar on 1870 (10a), From the year 1870 begins the age of days & memorial ben Joseph (106). "
- (1) תר"א = ה'תקפ"א אס אדת אשז וקרנ
- (106) (2) ד'תצ"א = שנת ה' היא תשע"א
- (3) ה'ת"א = ובחנוני נא בדעת צט"ז
- (4) Calls Mankham & Chemmar / ב' ח' אלול 1871 (her., Hlamarcus)

MRS. ABBA HILLEL SILVER  
10311 LAKE SHORE BLVD.  
CLEVELAND, OHIO ,

Be se or  
 an go ai  
 When  
 And next year  
 never fear.  
 well have do.

On Tuesday will have parties  
 due now care -  
 How you fare

The Dan. Museum we just stop, which is  
 to be followed by 12:15 = approximately 1st  
 then by 10/12 only 1 - about 1 hour and 15 min



We must be such  
 never fear  
 And next year

And next year

~~Amish Ridge~~

~~with the book~~

~~he will have~~

Is you to ~~stepped down~~

~~And commencing~~

~~to have the Tuesday~~

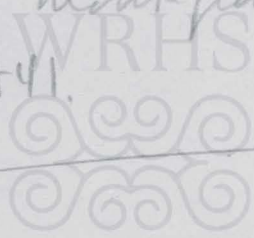
he will come

Tuesday noon

turning  
 coming  
 going  
 leaving  
 standing

Alkali is the bridge over which we pass from <sup>to reality</sup> ~~utopia~~  
M. hope ~~to realize~~ He is still of old mold. His ideology is still  
deeped in the Zohar, Kabbalah, gematriot. But he has begun the  
process of rationalization. He calls for action on the part of  
the people esp. - not merely for repentance as led to  
Gentiles but for an actual practical return. He calls  
for the purchase of the land, the assembling of a repres.  
gov. body - the collecting of funds, the father etc.  
etc.

From ספרות וקדרה. Judah L. Solomon Haim Alkali.  
- dedicated to Montefiore & Gersonides. (Vienna, 1843).  
written in 1841.



Alkalai (1792-1878)

/ From. Everc. Judaea

b. Sarajevo

Teacher - Ehizer Papo (author Tol. 1815)

Sevlin - 1826 becomes y'l and teacher in Sephardi Cong. & Sevlun  
- Studies with chief R. & Sevlun. Samuel b. Mordecai  
Massad (רמז 1800). Learns also German.

Jerusalem. Visits J. Stohr Kal. & then. literature

Nationalism. Comes under influence of awakening nations.  
& Balkan peoples.

Hebrew grammar - prints. Persuades Serbian govt to introduce  
Hebrew type in its official printing Estab. In 1839  
publishes his first then.

Budapest. Visits B. in 1840. Composes his 2nd anti-pilp/pilp

חכמת אברהם (1841). (2nd Ed. 1843 with Montf. answer)

Constantinople, (1841) visits C. to lay case before Sultan Medschid.  
(In 1840 P. returned to Turkey, talking from Mohammed  
ali & Egypt). Not successful. שבת 1840. § 10.

דבר קרבן (1848). (5) מנחם פריד

דבר חכמה (1849)  
נס

דבר אברהם (1857)

דבר אברהם (1857)

Brochures. publishes b. in Belgrad, Vienna, Leipzig, Breslau, London

דבר אברהם (1857) Amsterdam  
דבר אברהם (1857) (a journey by him in Schabatz (Serbia))

Corresponded with Schickel, Bismarck, Chajim Lurie, Eliezer Gutt-  
macher, Nathan Friedland.

Harb org. y Alhann Isra'elit Universalt.

Palestine. 1862. A 2<sup>nd</sup> journey to P. calls meetings in Jer.  
and Jaffa. lays foundations for "Gesellschaft für  
die Kolonisation Palästinas" under patronage of Chajim  
Lurie and Chasam.

Harb org. y Hachshira calls for large colonization scheme.

National Loans and founding of a Bank urged.

Palestine 1868. a 3<sup>rd</sup> visit. Organizes press efforts to  
the west. Corresponds with J. notable. Arrives  
in x Bets.

27/11.

Forgot by Pal. Charlotta

Died in Jerusalem

18. Another gematria for 1840. (See p. 22a)

פ"ס, 12 ס"ס plus  
156 + 52 + 358

1"X/ א' ה' ו' = 5600 = 1840  
13 + 5001 + 20

quoted from ספר חסידים (חלק א' פרק כ"ד) of Joseph  
Isaiah Ben Ben Elchanan. (Frankfurt a.M. 1681.)

(See also other gematria on p. 22b) and 23b)

19. To Montefiore & Co. he applied these 288 288 288  
ספר חסידים פרק כ"ד (דברי חסידים)

20. We cannot expect deliverance except thru money  
(23a). The redeemer must be rich, which it is an  
individual, or a group or all Israel. (ibid)

21. Messiah will come from North - (Europe)



Speculators gain international view-points

The conviction gained hereby that the gentile nations will  
initiate return of Jews. This is <sup>Aekalis</sup> ~~Alvachis~~ belief. Also Nathan  
Friselland's (H 220 010, Breslau, 1859 p. 28a) <sup>our 2.63.14</sup> ~~our 2.63.14~~

[illegible]

First Jews must settle, helped by 3 p 25 and the international  
sanctions (p. 32a) <sup>also 95b.</sup> So also R. Mordecai Rabin - of Hebron in 1880/1  
Jews should be helped to go to Pal. to settle (2" p. 118a)  
— <sup>and brethren (p. 63b)</sup> was of his day, point to End. ( 1880s etc. - Amsterdam, 1889  
p. 40b ff.)

Speculates in manual p. 68a. <sup>95b.</sup> "5. seems to intimate that  
M. is due in his day -

Joint effort at settlement must precede final redemption (95ff.)  
Had in mind, however, settlement of poor scholars to study.

Nations are in grave danger unless they help restore Jews. (p. 20a).

1. That ~~the~~ means "return to land" is proved by Jer. 31. 21. ~~121~~  
~~211~~ 2100 ~~11~~, 211 ~~11~~, 212.
2. ~~the~~ Return can come only by requesting rulers & sovereigns to enable us to return. Request must come through your living in free countries, who have influence with these rulers.
3. Not impossible. Sultan will thank favorably of project.
4. Call upon you to organize a stock-company (like steamship or railway companies). This co. shall give Sultan a sum of money, just as other countries along Danube have done. When ~~a~~ grant is made, you all other the world will assist this co. with their contributions. This co. shall build towns, roads, villages, ships, railways, crops. Lettle the poor in the land.

- This appeal written Shvat 12, 5613 or Jan. 21, 1853  
 in Amsterdam (one page in 1/2 1/2.)

- Thanks all over Europe - Spoken, as Chasman & 1/2 will

Testimonials from ① Albert Cohen - Paris (2) Rabbi, Buczarest

③ R. Lazar Horwitz, Vienna ④ Tichin & Busbaum (5) M. E. Stern,  
 Vienna ⑥ Mr. Julius Fürst, Leipzig ⑦ Mr. Jellinek, Leipzig  
 ⑧ Mr. Michael Sachs, Berlin ⑨ J. J. Bettinger, Berlin ⑩ Mr.  
 S. Zung, Berlin.

1. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 2. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 3. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 4. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 5. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 6. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 7. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 8. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 9. The period must last 400 yrs. as R. dosa declared! (San. 99a)  
 10. The period must last 400 yrs. as R. dosa declared! (San. 99a)

8. Place especial hope in leaders, Israel in Great Britain & France, the free countries, to persuade them to restore Israel (8b).

בשנת ה'תש"ח (1947) הוציא המשרד להגנת המזון והבריאות  
(88) את הספר "המזון והבריאות" מאת ד"ר יוסף קאסר

prob 37 310 (in English by H.L. Rosenthal.)  
Sod Kodoshim Manchester, 1895

M. Year 1905

- (1) Based on Daniel. 8:14: 2300  $\gamma\pi\pi\pi\pi\pi$ . This period began with expiration of Bab. Captivity which was in A.M. 3409. The 2300 yrs represent "period assigned for Israel's chastisement". Hence  $3409 + 2300 = 5709 = 1949 \text{ C.E.}$  as beginning of Millennial era.
- (2) The  $\gamma\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi$  he interprets as follows.  $\gamma\pi\pi\pi\pi = 120 \text{ yrs.}$   
 $\therefore \gamma\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi = 420 \text{ years.}$  420 yrs after close, Baby Cap. the Second Temple was destroyed.
- (3) As regards figures 1290 and 1335 (Dan. 12:11, 12) He says the  $\beta/\pi$  should be taken to mean the Millennial Sabbath or the last thousand years of the period of the world's week (and not as conjecture to 290 or 335.) and that the 290 yrs. of the eleventh verse is the  $\gamma\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi$  preceding the morning of the Millennium or in other words the  $\gamma\pi\pi\pi\pi\pi\pi\pi\pi\pi\pi$  of the Millennial Sabbath. Hence  $6000 - 290 = 5710$  <sup>(or  $7000 - 1290$ )</sup> which is approximately the 5709 obtained from Dan. 8:14 (see above)
- (4) By the same method the figure 1335 will produce the dated A.M. 5665 which is 45 years prior to the 1290 of the previous passage - which will be beginning of 2d' Redemption -  
"The year 5665 [1905] is the date indicated for the second year of Redemption" (p. 15) (m)
- (5) ~~Manna's pool pool (9:24) is to be understood as 70 calendar years which are to be "cut off" from 2000 since which time (1880-1950)~~

And thus he just later: (p. 29)

"What an astounding surprise it will be to unbelievers,  
and with what joy will 'Israel' welcome the 'Command'  
a Proclamation in A.M. 5665! It is simply indescribable!"

- ⑤ This period (Alan. 9.24) refers to last 70 years (1880-1950)  
At the beginning, which the first Jewish colony was established  
in Palestine (1879-80). In 1905 the "Command" a proclamation  
for Jews to return to the Holy Land. In 1912 a prince  
shall a ruler shall be appointed by consent of the  
Powers. In 1950, <sup>a universal treaty, peace shall be signed</sup> the Millennium Sabbath will begin  
and it marked by the opening of the Temple in the  
Temple & Ezekiel. (p. 35)

of J. Goldzwerg from 1886 - Manchester, 1896

8. The nations will consent (Balpan?) They are getting fonder every day  
The redemption of the soil is the actual thing (p. 15b)  
It is necessary to buy the land. The state will provide funds for settlers. Will build houses & colonies for them. Will be accounted to them as if they themselves settled in Pal - (14b)
9. Every family should send me ~~the~~ child to Pal. Return should be gradual since all cannot go there. (15a)
10. Wrote in 1840 in Spanish (?) or better on subject = Sephardic Jews - addressed himself to Sephardic Jews -  
The final letter = ...  
... first will be one who ...  
... (supported by ...)
11. Gathering to be in charge of Assembly of Elders (16a)  
(Ex. R. II) ...
12. Need of the language = Hebrew - to unite scattered Israel. (16b). See differences but urges it strongly. Elders will establish uniform pronunciation and script of Hebrew (16b). Will prepare people for Return in

