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Notes, for Abba Hillel Silver's first book, A History of Messianic speculation in Israel from the First through the Seventeenth Centuries, Kabbalists, Shabbetai Tzvi, Zohar, handwritten, Hebrew and English, undated.

"FEAR."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

MARCH 16, 1924, CLEVELAND, O.

FEAR

March 16th, 1924

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JOSEPH T. KRAUS
SHORTHAND REPORTING
Engineers Building
CLEVELAND

①

(originally from Poland)

His first success as from R. Nahhtals. Cohen of Frankfurt-on-the-Main. dated Wed 1262 10272

7272, Month of Heshvan 1710.

● C. was devoted to Kab. Had large K. library (story 7 pie). Left Frankfurt after Jan 4. 14, 1711 (date 9 pie). Hence to Paris 1710 to H. while still in Fr. before he left for Prague.

This 1710 does not refer to 1713. It is not reprinted in 1713 - while

Oppenheims Gabriel Eskels' of Nikolsburg Aaron Wolf of Berlin + mark (related by marriage to D.O.) and Judah Löw b. Moses 7 1717.

● Neither are 1710 of Ancona + Venice written in 1711.

②③ The next in point of date are the 2 from Ancona + Venice (1711). H. must have left ~~Germany~~ Fr. after the ^(Jan 1711) first ~~year~~ gone to Italy. His 1570 (131013) was printed in Venice in 1711

④ H. returns and gets 1710 from ^{Gabriel} Eskels (22 Sivan, 1712) Nikolsburg. (Jan 1712)

● ⑥ Judah Löw of 1710 (Erev, 1712)

④ ~~1710~~ Oppenheims (Adar 1712) Frankfurt

⑦ Aaron Wolf (Tebet 1713) Berlin.

To א/ה/כ printed Berlin. 1713.

- ① Ancona. Wed. Per. א/ה/כ - 1711 ^(Tamm?)
signed by Giuseppe Fiammetta (R.
Joseph b. Solomon Fiammetta author
of 2 vols. of responsa, still unpublished -
d. 1730. - Distinguished exegete, poet & theologian)

Ancona - an important rabbinical chair

- ② Venice. א/ה/כ - 1711
signed by 3 rabbis, the א/ה/כ. (a) א/ה/כ
ב/ה/כ (b) א/ה/כ (c) א/ה/כ
(r) א/ה/כ 13 א/ה/כ 12 א/ה/כ.
This א/ה/כ refers to many א/ה/כ given
to books, "signed above" by many rabbis. But
all other printed א/ה/כ are of later date than
theirs. (except Ancona). Genuine? ...
This א/ה/כ speaks of three books (a) א/ה/כ 12
ב/ה/כ (b) א/ה/כ (c) א/ה/כ 10
Refers also to two other books already
printed "here in the city" = א/ה/כ 13 א/ה/כ 10
1/ה/כ 20 pr.

In 1711 H. was in Italy, visited Ancona
and Venice.

On Tuesday, 2nd day, Adar I, 1712
 David Oppenheimer gave H. סכמא on his
 book מחבר הקובץ only. = 1723 נחמיה
 ... כס' כיסולא וזין כיסולא. This book
 was published in Berlin, 1713, also
 in Berlin in 1713, the סכמא reads
 מחבר הקובץ 12 קבל הקובץ וזין לולאוס
 ... זין כיסולא וזין כיסולא. In all other
 respects סכמא in both volumes are
 identical. Except that in part
 סכמא reads סכמא וזין כיסולא וזין כיסולא
 וזין כיסולא וזין כיסולא. It was
 published in 1713.

D.O. gave only the סכמא H.
 "revised" it to suit the needs.
 If D.O. had seen the סכמא
 - it is inconceivable that he
 would not have referred to it.

which of these works was published
 first? The סכמא refers to ק"ה and
 is in the 1st ed. In body of text there
 are also references to which no
 mention is made to סכמא in other
 work.
 It is likely that ק"ה + סכמא was published
 first - and that D.O. did endorse it.

May 1923 was printed first.
This is evidenced from R. Aarn
Liljefors 1920



Garm Wolf in Tebet 1713 refers to 1723
 as already printed and to the
 forthcoming publication 571/570.
 (Berlin) 171/12 1713/1714
 1713/1714 1713/1714 1713/1714
 1713/1714 1713/1714 1713/1714

Hence 1713/1714 1723 was published
first

Stiles' '05 - has no reference to 1723.
 Reprinted in 1723 without change.

1713/1714 was written before 1723. H.
 refers to it in 1713. 27h.
 and to 1713/1714 42a
 1713/1714

Rabbi were in habit of hasty perusal
 of books to which they gave names -
 for of depending upon testimony of the
 Rabbis who had given '05. The same
 D. Opp (2b) Naphthali Cohen (3a) appears
 for not having time to read Ah Crull's
 1713/1714 carefully. N. Cohen states
 that task of reprinting was left to
 descendants - (over)

ליל זכרון הסכנה הקטנה היא
היא האזנה לכל האזנה היא



1) Champions study of K.

Those who oppose it - delay the redemption
and their punishment will be great.

(1a)
Study of K. as means of hastening coming
of M^{ch}. (1a)

Defends ^{limited} printing of K. books - + sale

(1b) - should not give away.

To wise man K. may be fully
interpreted. To any ordinary man

only ^{WRHS} ^{AMERICAN JEWISH ARCHIVES} should be given.

This is how he interprets statement
of R. Hiyga in Talmud (1) 10/1/10

(1) 10/1/10 (2a)

Everyone who studies ^{WRHS} ^{AMERICAN JEWISH ARCHIVES} is

acceptable to God as if he prayed

all day (3a) ^{over} a means of gaining

merit for sin -

Twists Rab. dictum to mean to

to be 32 ch. (1) 10/1/10

into a blessing - his soul becomes

as pure as when first he came
before it came down to earth

(Verbatim)
This portion is taken in יד ושם
יד ושם (2) / יד ושם. Also
quoted by יד ושם in his
יד ושם (3a).



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②

אין זא האט דאס געזאגט
אין אונזערע זאגן (3a)

אברהם 316 / 152 280

(Finz) 13 / 13

Put. in 1312 - 9 R.G. W. 1865

The 1/1200 of H. on in
Archives of S. 2. set in S. 2.
[See p. 414] of Rosen's 1312 - 1865
21, 12/12 - 1865

Also Sp. - Jod. Version of 1312/1865

R. thinks it may be 1312, 1865
when H. a other 1312/1865
into 1312.

D. ~~||||~~ |||

P. ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~
~~||||~~ ~~||||~~

R-~~||||~~ |||

R. ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~ ~~||||~~
~~||||~~ ~~||||~~

WRHS



Easy to get

11200

Cordoba

Q. Got endorsement from K.K. of Leghorn. (12). J.D.K. ¹⁹²~~27~~



The concept of the En Sof^{ar}, as expounded in the Zohar and developed by

later Cabbalists, especially Cordevero and Luria, is in the main that of God as ^{the First Cause}
(Note: $\aleph/\iota/\delta$ $\aleph/\iota/\delta$, the same as among the philosophers. In fact Cordevero already pointed out, on its purely metaphysical side, Cabala differed very little from philosophy. ^{over})
the Antecedently Existing One, ~~and the First Cause~~. He is Soul, self-contained,

alone with Himself, unrealized, ~~an~~ actuality. He is ~~unlimited~~ and perfect,

~~He is not~~
~~wherefore he cannot be~~ regarded as the direct Creator, for Creation implies

~~He is absolutely simple and no~~
limitation and imperfection. ~~Nor can one ascribe any attributes to the En Sof,~~ ^{can be ascribed to Him}

for these, ~~too~~, would qualify Him. He is unknowable and nameless, (Note: The

name, En Sof^{ar} - ^{without End} the ~~Unlimited One~~ - is ascribed to Him only because of the

character of unlimited potentialities which appertains to His ^{first} emanation - Keter)

beyond the grasp not alone of ^{the} human intellect, but of all higher intelligence

as well. "To Him (the En Sof) Who unites, organizes and gives light unto all

and Whose light traverses soul, body and garment, there cannot be ascribed

either change, auxiliary or number, nor the image or likeness of the Chariot,

vision or appearance (cf. Ezek. Chap I), ^h (Zohar III, 230^d). "The En Sof cannot

be known" (Zohar III, 26b). "He has neither shape nor form and there is no

vessel which could contain Him, no means to comprehend Him....It is forbidden

to ^{one} ~~him~~ who seeks to comprehend Him as ^{he} ~~he~~ was before creation, to ascribe to Him

any form or likeness whatsoever, neither the letters He and Vau, nor even the

Holy Name nor any letter or point whatsoever....Woe unto the man who would

(83 מ הדסה ע"מם זואלפאד אמנו לגסטם I,16, אלמדה דמא
זאלו בקואד פאמומוד מן המוקדנים.)



~~The~~ Theosophians of the Sabbathian Movement, ^{such as Cardoso and Hayon, and others, not in the movement} found themselves in violent opposition to this negative God-concept



to positive existence. They are all comprised in Him as one, utterly undifferentiated and indistinguishable from His essence. They are 'embodied' in the En Sof like sparks before they are struck from the rock (Pardes V, 4.).

The Sefiroth, after they became manifest in the world of positive existence, are eternal, non-corporeal entities, distinct functions, modes or dynamic elements of God, (Note: A sharp controversy developed among Cabbalists as to whether the Sefiroth represented the actual essence of the En Sof or only His instruments (Kalin). Menahim Recanti () held the latter view motivated by the desire to preserve the absolute unchangeable character of God. So did Judah Hayyat (). Rabbi David ben Zimra held the former view (). Cordevero took a middle course. According to him the Sefiroth are both essence and tools. The Sefiroth as tools, known to us by name, are God's tools. But their inner soul is essence (Pardes, Gate 4)), linked together conceptually divisible but actually undivided (Note: "Ten ineffable Sefiroth, their end is in their beginning and their beginning is in their end, as the flame is bound to the burning coal" (Sefer Yezirah I.7). Each Sefira receives its influence and essence from the preceding one and transmits it to the succeeding one. Each is a grade more 'solid' and 'substantial' than the preceding one but all are moved by the one supreme Soul and all radiate the One In-dwelling

Light through the channel of their own distinctive colors. (Note: This favorite simile of the Cabbalists comparing the essential unity of the Sefiroth with the vari-colored rays of light which emanate from the one flame, was already well known in the school of the early Jewish Mystics. See

These Sefirot, to use classic Zoharic metaphor, are the source, the current and the basin of the limitless sea, and the seven rivers through which its waters flow or, to use another of its metaphors, they are the building material which the Worker employed when he went forth to his work which were fashioned out of the worker's own substance and built according to His own design and for His own ends.

These Sefiroth are paired off. Each is a vessel, a matrix for the other. Each 'constrains' and attenuates the other and confines what might otherwise be the destructive excess of effulgence in the other. This pairing represents the concept of limitation which is a primary category of existence. (Quote)

Through these Sefiroth, God directs his universe and through them, man's prayers

ascend on high.

The first stage in the actual creative advance, the first outward movement of En Sof was the self-willed act of transition on His part from non-existence to potentiality. (Note:

The En Sof became Keter (Crown). Keter is the 'Chariot' by means of which the En Sof began his descent to the realms of actuality. Keter is not yet creation, only potentiality. It is Mind. It is Will. (Note: See Commentary of Eliezer of Worms on Sefer Yezira I, 9).

Some did not go so far as to call Keter Mind and Will. They ascribed them to Hockmah (Pardes V, 4). As the first of all the Sefiroth, Keter is also called the All-Ancient One, the Head, the White Head, the Long Countenance (Macrosprosopon) of that supernal man (Adam Quadmon or Adam Ila-a) who is the majestic and recondite configuration of the entire Sefiric world. Keter is the En Sof in His capacity as the inexhaustible seed-bed of substance, volition and embodiment. Like the En Sof, Keter who is His complete and perfect reflection, is also unmanifest and undefinable. He, too, is 'A-yin', non-existent (Zohar III, 129a).

Nevertheless, Keter is distinguished from En Sof as effect is distinguished from cause. *En Sof exists by the necessity of His own nature, Keter by the necessity of En Sof, and* There was a 'time' when Keter was not, whereas, En Sof always was. (Note:

therefore preserved of only possible existence

Some Cabbalists, Luria among them, do not include Keter among the Ten Sefiroth but regard it as a manifestation of Divinity which transcends the world of Emanation. The role of Keter among them is assumed by the second Sefira, Hockmah, (Wisdom) which becomes the head of the Sefiric Decad). The Decad is completed by the addition of a Sefira called Daath (Shem Tov) in his Sefer Ha-Emunoth, Gate IV, Chapt. 1 - see Cordevero's attack upon the Pardes, Gate III. Also Irgas, Shomer Emunim, page 22a.

The actual process of Creation was channeled through the next two parallel Sefiroth, Hockmah (Wisdom) and Binah (Understanding). "Through the power of Hockmah and Binah was the world founded". (Ibn Dior - introduction to his Commentary Sefer Yezira 4a). Hockmah is represented as a mysterious and primordial luminous 'point', a 'Yod', struck within the void, formed by the concentration of the En Sof within himself. (Note: Sometimes it is Keter which is regarded as the first 'point', Hockmah as the second and Binah as the third). It is "Reshith", the 'Beginning', the current of activity within the inexhaustible sea of potential existence. Hockmah and Binah are Mind and Will in operation. Hockman is the active principle of being. Binah, the passive. The first is Father. The other, Mother. The two joined in perpetual and inseparable union create life.

With Hockman and Binah, the principle of bipolarity and equilibrium is introduced

(). (Zohar II, 176b. See also Sefer Yezira, II, 1 and

Chapter 3). Basic to all Creation is differentiation and harmonization, the

union of opposites. In the counterpoise of Hockmah and Binah is the secret of creative continuity, the possibility of an enduring cosmological construction. There were Sefiric worlds before the present but they were re-absorbed into non-existence and 'perished) because they were deficient in balance and limitation. (Note: This doctrine is also found in

In Cabbalistic terminology, this is represented in the symbolism of the Edomite kings who ruled before the kings of Israel and who died (Genesis XXXVI.31 ff.

See Zohar III, 135a; 291b). Only after the principle of balance and limitation was established in the universe () could the universe endure.

Entity must be divided if novel entities are to be formed. The original androgyny of Adam, 'male and female created He him', had to be disjoined to establish reproductive continuity in the world.

Hockmah and Binah represent the two scales of the balance and they are poised at a point called (Daath (Reason, Knowledge). Daath, however, is not a separate Sefira (Note: This is Cordevero's view (). Luria, however, does regard Daath as a Sefira - as the third ().

It is the nexus of Hockmah and Binah and, in a sense also their 'offspring' (Zohar III, 291a).

With Hockmah, the Short countenance (Ze-'er Ampin, Microprosopon) that is the world of phenomenon begins. Hockmah is the Head, the Brains of the eight

Sefiroth below Keter, comprised within the Ze-'er Ampin. Through thirty-two roads of causality does Hockmah move to effect the work of Creation (Sefer Yezirah).

The three Sefiroth, Keter, Hockmah and Binah, called generically, Keter, constitute the first of the three triads into which the Sefiroth are divided. This triad may be said to represent the thought forces of the universe. The second triad is called Tifereth and comprised Hesed (Mercy), Geburah or Pahad (Justice), and Tifereth (Beauty). Note: Here, again, is the balance. This time in the moral sphere between rigid justice and boundless mercy merged into Tifereth which is sometimes called Rahamim (Kindness, Mildness). This triad represents the moral principles of the universe. Tifereth is also called the Holy King (Malka Quadisha). The third triad is composed of Nezah (Firmness), (Hod, (Splendor) and Yesod (Foundation), representing the physical potencies of the universe. This last triad bears the name of the tenth Sefira, Malkuth (Kingdom), which because it is the last, is by way of a summation of all the ten Sefiroth. It is also called the Queen (Malkuta), the matron, Matronita, Metatron Atarah (Diadem), the inferior Mother (Binah being the superior and the Shekinah).

The complex of these three triads, Keter, Tifereth and Malkuth - the Crown, the King and the Queen, constitutes the supreme Trinity. It is to this Trinity and more particularly through the union of the last two - the King and the Queen -

that all the higher and lower worlds were created.



~~#1 את האם and טו. 3. and 4, טו - פאז דראן~~

אחת דבר יאמרו אליו למה ברחת ויגדל מספר כל ויגדל כל
הקדש א"ל כמו שביתא להא"ס סבה האלוקה אז א חמשה עשר ליון ש
אמרה ביער ב וכן אלו חלוק ארבע שנה אמרה ברחת ואלו כל
יגדלו לאלו העמדות יסגר א הסגור א כל אלו נצח ויגדל לאלו
חלוק ויחזק.

See also p. 11, N^o 1 (in his *Handbook*) 210.

The concept of the En Sof, as expounded in the Zohar and developed by later Cabalists, especially Cordevero and Luria, is ^{in the main} that of God as ^{the first} ~~absolutely Existing One and~~ ^{the} First Cause. He is Soul, ^{or} ~~basis, non-derivative essence,~~ self-contained, alone with Himself, unrealized in actuality. He is unlimited and perfect, wherefore He cannot be regarded as the direct creator, for creation implies limitation and imperfection. Nor can one speak of the ~~attributes or properties~~ of the En Sof, for these, too, would qualify and ~~terminate~~ Him. He is unknowable, ~~undefinable~~ and nameless, ^(Not) beyond the grasp not alone of human intellect but of all higher intelligences as well. "To Him (the En Sof) who unites, organizes ~~all~~ and gives light unto all, and whose light traverses ^{all} soul, body and garment, there cannot be ^{ascribed} ~~applied~~ either change, auxiliary, or number, or the image or likeness of Chariot, vision or appearance (Ezek. chap. I). ^{man's} ~~The~~ mind may conceive of higher and lower ranks (~~which is implied in the simile of the Chariot~~), in connection with Him but there is none who rides upon Him (ie. there is none ~~above~~ HIM)" (Zohar III, 230b) "The En Sof cannot be known". (Zohar III, 26b) "He has neither shape nor form, and there is no vessel which could contain Him, no means to comprehend Him..... It is forbidden for one who seeks to comprehend Him, as He was before creation, to ascribe to Him any form or likeness whatsoever, neither the letters He and Vau, nor even the Holy Name nor any letter or point whatsoever.... Woe unto the man who would compare Him even to one of His own attributes, not to speak of the attributes of human beings whose foundation is in the dust, and who perish and disappear". (Zohar II, 42b)

Himself

The En Sof, before He realizes ^{unknown and unknowable} in any of His derivative expressions, is in a sense ~~non-existent~~ ^{non-existent}. The term En Sof (the Unlimited One) is applied to Him only because of the character of unlimited potentialities which are in His first emanation. But as the primary, unconditioned cause of all emergent life He is ^{the Reality of all realities} ~~Absolute, indivisible, Changeless, and Supreme Existence~~. The universe derives its soul and, through a series of

graduated objectivizations, it's substance as well, from Him, but He transcends it and is independent of it.

Will, in our sense, cannot be ascribed to Him for ^{will} it implies faculty and change. Only in the sense of the single ^{voluntary} act by which He chose to ^{unfold} ~~make~~ Himself ^{in actuality} manifest and which act was voluntary and not compulsory can we say ~~that~~ ^{that He} the En Sof ^{as well as the appellation En Sof?} willed. Some Cabbalists, like Menahem Azariah Fano, ascribed Will to the deity's first emanation, and called it En Sof, while the deity Himself they called "the Lord of the Will". ^{It is not} ~~the Lord of the Will that is the First Cause, but the will - the artificer of concentration (Zimzum) but the Will.~~ There is no point, they maintained, in calling the deity ~~the~~ En Sof (Without End) when He never had ^{had} any beginning. (Insert here the hebrew quotations of Fano)

The emanations of the En Sof, ~~the~~ ^{and they} ten Sefiroth, ~~which~~ ^{as one} are the stages in His journey from cosmic non-existence through potential to positive existence, are all comprised in Him, but, utterly undifferentiated, and indistinguishable from His essence. They are "embodied" in the En Sof like sparks before they are struck from the rock. m 3

These Sefiroth, after they become manifest in the world of corporeal positive existence, are eternal, non-corporeal entities, distinct facets, functions, modes or dynamic elements of deity, linked together, conceptually divisible but actually undivided ("Ten ineffable Sefiroth; their end is in their beginning and their beginning is in their end, as the flame is bound to the burning coal" (Sefer Yezirah I.7) ^{over 2}); ^{over 1} Each ^{Sefirah} receiving it's influence and essence from the preceding and transmitting it to the succeeding one, ^{(3/2/1) p. 38b} ^{each is a grade more 'solid' and 'substantial' than the preceding one} but all are moved by the one supreme Soul, and all radiate the one Inner Light but through their distinctive colors. These Sefiroth, ^{and} to use the classic Zoharic metaphor, are the source, the current ^{and} the basin of the limitless sea, and the seven rivers through which it ^{waters flow} flows. Or, to use ^{ing} another one of it's metaphors, they are the building material which the

over 1) This favorite simile of the Catholics, ^{the essential unity & continuity of} ~~the~~ the ~~separation of~~ the ~~light~~ to the
 vari-colored rays ~~of light~~ emanating from the one flame, was well
 known to the early school of Jewish mystics. See 200/116/100
 116/100/116/100/116/100 - Jellinek's I, 9. - אור חיים
 אור חיים אור חיים אור חיים אור חיים אור חיים

See also p. 9. (Heiman) where quotation from his 311/116/100
 is given - אור חיים אור חיים אור חיים אור חיים אור חיים
 אור חיים אור חיים אור חיים אור חיים אור חיים
 This quotation is found in Candelas 0300 - (Koreg, 65d.)

over 2) A sharp controversy developed among C. as to whether the 00
 were the ~~most~~ manifest essence of the ~~essence~~ or only his instruments,
 Menachem Beacoth (116/100/116/100) held the latter view. ^{David ben Zimra, according to Candelas}
 Judah ben (231/116/100) R. ^{313/116/100} ^{father}
 former view. Candelas ^{with} ^{the 00 are both essence}
^{and form} - the 00 are one ^{by name} ^{on trees}, ^{then} ^{under}
^{2nd} - an Essence - 0300 - ^{gate 4}
 See Candelas

So did Fano - 116/100/116/100

to save the
 adventure, unchangeable
 character, the Jewish
 Newness.

over 3) 0300 V. 4.

Some ~~have~~ among them ³⁶ ~~do not~~ include Keter among the ten
Sefirot, ^(The S. Yet. does not know the term) but regard it as a manifestation of divinity
transcending the world of Emanations. The role of Keter
is then assumed by the second Sefirah, Hokmah (wisdom)
which becomes the head, the deed, ~~the~~

~~Luna, for example~~

See part II, Palace 7 - ch. 1.

As the other have 44.1 - mention 10 as part
7700



Worker employed when He went forth to His work, ^{fashioned out} but building material of the Worker's own substance ~~and fashioning~~ and built according to His own design and for His own ends (insert here the quotation from Ibn Dier)

These Sefiroth are paired off. Each is the vessel, the matrix for the other, each ^{are alternates} "constrains" the other, ^{and} thereby ~~thereby~~ confining what might otherwise be th destructive excess of effulgence in ~~the other~~ ^{th other} them. This pairing represents the concept of limitation, which is ^a the primary category of existence (insert here the 2nd quotation of Ibn Dier). ~~It is through~~ ^{It is} these Sefiroth ~~that~~ God manages His universe, and ~~it is~~ through Them ^{man's} that ~~man's~~ prayers ~~must~~ ascend on high.

The ^{first} stage in the actual creative advance, the first outward movement of En Sof, was th a self-willed act of transition ~~from~~ ^{from non-existence} to potentiality. The En Sof became Keter (Crown). Keter is the "Chariot" of ~~En Sof~~ ^{En Sof} by means of which ~~He~~ ^{He} began His descent to the realms of actuality. ^{His name is} Keter is not yet creation, but potentiality. ^{forms} It possesses all determinate "in posse". It is Mind. It is Will. (Subject, predicate and object all in one.) As the first of all the Sefiroth it is called the All-Ancient One (¹⁷⁴¹³). It is also called the Head, the White Head, the Long Countenance, (Macrosprosepen) of that supernal Man (Adam Qadmon or Adam Ila'ah) who is the majestic and recondite configuration of the entire Sefiric world. Keter is the En Sof in His capacity as ^{unfathomable} seed-bed of unlimited substance, of embodiment and volition. Like the En Sof, Keter, who is His complete and perfect ^{reflection} ~~unfoldment~~ is also ~~measureless~~ and undefinable. Never the less, it is distinguished from En Sof as effect is distinguished from cause. There was a "time" when Keter was not, where as En Sof always was.

Some Cabbalists completely identified these two terms and regarded En Sof as only another name for Keter, and as the ^{first} of the decad ^{of emanations}. Others, while distinguishing Keter from En Sof, never the less ^{do} did not include Keter among the ten Sefiroth but regarded it as ^{transcending} the manifestation of En Sof above the world of ~~emanation~~ ^{emanation}. The first emanation

and This doctrine was already expounded by the Rabbis & the Talmud. - 13c
12/11/81, M.L.

Some do not go so far as to call Kites "Mind and Will."
They ascribed them to Hakimah. (O 302 V. 4.)

(ans) In 2 John II 42. $\pi\alpha\sigma$ is called the $\sigma\lambda\pi\alpha$ and is given the name of $\sigma\lambda\tau$ while the 'original' deity is called simply $\chi\lambda\tau$ - $\chi\lambda\tau$. This was seized upon by many 'heretics' including H. who did not put at the head of the Gd had the $\sigma\lambda\tau$ but only the First Cause. That which emanated from $\sigma\lambda\tau$ or $\chi\lambda\tau$, a few $\pi\alpha\sigma$ they called $\sigma\lambda\tau$. $\sigma\lambda\tau$ mentions this passage as pop. weapon of heretics. (p. 112 & 113).

Sometimes Kider is regarded as the first point, Hordman
 as the second, and Bush as the third. (to
 the three points existing in Kider are called
 (1500 . 1500.) The first is called the ~~primary~~
 light (1500 . 1500) (0300 . 0300) the second the pure light (0300 . 0300)
 the third the purified light (0300 . 0300) (0100
 0100 . 0100.)



they held was Hokmah, and in place of Keter ^{they} included Daath among the ten Sefirot (see Shem Tov in his Sefer Ha-Emunoth, Gate 4. See also Irgas, Shomer Emunim p.22a) ^{ch. 1 and Ordover's attack on p. 333} ^{John 3}

The actual process of creation is channeled through the next two Sefirot. ^{parallel} Hokmah (Wisdom) and Binah (Understanding) "Through the power of Hokmah and Binah was the world founded" (Ibn Dior - 2137 4a) "Hokmah is represented as a mysterious, luminous, ^{and} primordial "point" struck within the ^{void} formed by the concentration of the En Sof within Himself. ^{it is "Kishuf" i.e., unifying.} It is the current of activity within the inexhaustible sea of potential existence. ^{and Binah are} Hokmah is the thinking Mind, the active Will. ^{Hokmah} Hokmah is the active principle of life. Binah is the passive. ~~One is Father~~ The first is Father, the other Mother. The two, join in perpetual union (Zivug) create life. With Hokmah and Binah the principle of bipolarity and equilibrium is introduced. ^(1/2 p. 173 b Zohar, II, 176 b + See S.Y. II, 1 and Chab. III) Basic to all creation is differentiation and harmonization, the union of opposites, -- "male and female created He him". In the counterpoise of Hokmah and Binah is the secret of creative continuity, the possibility of an enduring cosmological construction. There were Sefiric worlds before the present cosmic epoch but they perished ^(had to be absorbed into non-existence) because they were deficient in balance and limitation. ^{over 1} In Cabbalistic ^{terminology} symbolism, this is represented ⁱⁿ as the ^{symbolism} mystery of the Edomite Kings who ruled before the Kings of Israel, and who died (Gen. 36.31ff. See Zohar III, 135a; 291b) Only after the principle of balance and limitation was established in the universe (^{1/2 p. 173}) could the universe permanently subsist. Entity must be divided if novel entities are to be ^{formed.} ~~In Cabbalistic terminology~~ the original androgyny ^{of Adam} -- "male and female created He him" --- had to be disjoined ~~into male and female~~ to establish reproductive continuity in the universe. ^H Hokmah and Binah represent the two scales of a balance and they are poised at a point called Daath (Reason, Knowledge). Daath, however, is not a separate Sefirah. It is the nexus of Hokmah and Binah and, in a sense, also their "offspring". (Zohar IV, 291a)

^{← This is Ordover's view (213 1/2 61) Luma}
does begin 213 as a 2000 - the third. (213 1/2 II, Hek. 71)

Others ~~do include~~ Keter among the ten, but its role is practically

over 1 This doctrine is also found in the Shema - שְׁמָע
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (Deut. 6:4) - יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
p. 2, Shema הַקָּדוֹשׁ יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
I, 2

over 2 See Shema הַקָּדוֹשׁ יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

also p. 7. יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
Bunah is the actual place of יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
like Abraham of Cologne (13c) and Abraham Abulafia

over 3 Other Cabalists identified Keter with the 10 Sefirot. (See
included both as the first of the 10 Sefirot. (See
2/6 p. 354) יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

But are some who would add another 10 to the ten
to declare, and would call it 11. He rejects it. (p. 444)

and p. 19. Abulafia calls the 9 Sefirot 10 and the
tenth - 11.

- A sharp controversy developed among Cabalists
as to whether 10 is identical with the 10 Sefirot (See
6372 - Part 3. Cordover was opposed to their identification
6372, Gate 3. Holds that Keter is first 10 - and 11 is God above them

With Hokmah the Ze'er Anpin, the Short Countenance (Microprosepon) ^{world of emanation} the ~~World of emanation~~ which possesses actuality begins. Hokmah is the ~~Head~~ ^{Head}, ~~head~~ the Brains of the eight Sefiroth below Keter which are comprised within the Ze'er Anpin. Through thirty two roads ^{of} causality does Hokmah move to effect the work of creation (Sefer Yezirah)

The three Sefiroth, Keter, Hokmah and Binah, called generically Keter, constitute the first of the three triads into which the Sefiroth are divided. This triad may be said to represent the thought forces of the universe. The second triad is called Tifereth, and comprises ^{Hesed} (Mercy), Geburah (or Pahad, Justice) and Tifereth (Beauty). ^{who} This triad represents the moral principles of the universe. Tifereth is also called the Holy King (Malka ~~Radisha~~ ^{and}) The third triad is composed of Nezah (Firmness) Hed (Splendor) ^{and} Yesod (Foundation)---the physical potencies of the universe. This triad bears the name of the tenth ~~Sefiroth~~ Sefirah, ^{Kingdom} Malkuth (~~Royalty~~), which being the last is by way of ^a summation of all the ten Sefiroth. ^{over} It is also called the Queen (Malkuta) ^{the Supreme Mother (Keter) having the Supreme} the Matron (Matronita) ^{and} the Shekinah. ^{The} ~~Atarah~~ (Diadem) (^{1664 -})

The complex of these three triads, Keter Tifereth and Malkuth,---the Crown, the King and the Queen constitute the supreme trinity. It is through this trinity ^{and}, more particularly, through the union of the last two, ^{the} King and Queen, that (the En Sof created) all the higher and lower worlds, ^(were created).

Here again it is the balance, this time in the moral sphere, between
 rigid justice and boundless mercy merged into Tifereth which
 is also called ^{misericordia} ~~kindness~~ - ~~kindness~~. (cf. ~~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 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~~469~~ 470 ~~471~~ 472 ~~473~~ 474 ~~475~~ 476 ~~477~~ 478 ~~479~~ 480 ~~481~~ 482 ~~483~~ 484 ~~485~~ 486 ~~487~~ 488 ~~489~~ 490 ~~491~~ 492 ~~493~~ 494 ~~495~~ 496 ~~497~~ 498 ~~499~~ 500 ~~501~~ 502 ~~503~~ 504 ~~505~~ 506 ~~507~~ 508 ~~509~~ 510 ~~511~~ 512 ~~513~~ 514 ~~515~~ 516 ~~517~~ 518 ~~519~~ 520 ~~521~~ 522 ~~523~~ 524 ~~525~~ 526 ~~527~~ 528 ~~529~~ 530 ~~531~~ 532 ~~533~~ 534 ~~535~~ 536 ~~537~~ 538 ~~539~~ 540 ~~541~~ 542 ~~543~~ 544 ~~545~~ 546 ~~547~~ 548 ~~549~~ 550 ~~551~~ 552 ~~553~~ 554 ~~555~~ 556 ~~557~~ 558 ~~559~~ 560 ~~561~~ 562 ~~563~~ 564 ~~565~~ 566 ~~567~~ 568 ~~569~~ 570 ~~571~~ 572 ~~573~~ 574 ~~575~~ 576 ~~577~~ 578 ~~579~~ 580 ~~581~~ 582 ~~583~~ 584 ~~585~~ 586 ~~587~~ 588 ~~589~~ 590 ~~591~~ 592 ~~593~~ 594 ~~595~~ 596 ~~597~~ 598 ~~599~~ 600 ~~601~~ 602 ~~603~~ 604 ~~605~~ 606 ~~607~~ 608 ~~609~~ 610 ~~611~~ 612 ~~613~~ 614 ~~615~~ 616 ~~617~~ 618 ~~619~~ 620 ~~621~~ 622 ~~623~~ 624 ~~625~~ 626 ~~627~~ 628 ~~629~~ 630 ~~631~~ 632 ~~633~~ 634 ~~635~~ 636 ~~637~~ 638 ~~639~~ 640 ~~641~~ 642 ~~643~~ 644 ~~645~~ 646 ~~647~~ 648 ~~649~~ 650 ~~651~~ 652 ~~653~~ 654 ~~655~~ 656 ~~657~~ 658 ~~659~~ 660 ~~661~~ 662 ~~663~~ 664 ~~665~~ 666 ~~667~~ 668 ~~669~~ 670 ~~671~~ 672 ~~673~~ 674 ~~675~~ 676 ~~677~~ 678 ~~679~~ 680 ~~681~~ 682 ~~683~~ 684 ~~685~~ 686 ~~687~~ 688 ~~689~~ 690 ~~691~~ 692 ~~693~~ 694 ~~695~~ 696 ~~697~~ 698 ~~699~~ 700 ~~701~~ 702 ~~703~~ 704 ~~705~~ 706 ~~707~~ 708 ~~709~~ 710 ~~711~~ 712 ~~713~~ 714 ~~715~~ 716 ~~717~~ 718 ~~719~~ 720 ~~721~~ 722 ~~723~~ 724 ~~725~~ 726 ~~727~~ 728 ~~729~~ 730 ~~731~~ 732 ~~733~~ 734 ~~735~~ 736 ~~737~~ 738 ~~739~~ 740 ~~741~~ 742 ~~743~~ 744 ~~745~~ 746 ~~747~~ 748 ~~749~~ 750 ~~751~~ 752 ~~753~~ 754 ~~755~~ 756 ~~757~~ 758 ~~759~~ 760 ~~761~~ 762 ~~763~~ 764 ~~765~~ 766 ~~767~~ 768 ~~769~~ 770 ~~771~~ 772 ~~773~~ 774 ~~775~~ 776 ~~777~~ 778 ~~779~~ 780 ~~781~~ 782 ~~783~~ 784 ~~785~~ 786 ~~787~~ 788 ~~789~~ 790 ~~791~~ 792 ~~793~~ 794 ~~795~~ 796 ~~797~~ 798 ~~799~~ 800 ~~801~~ 802 ~~803~~ 804 ~~805~~ 806 ~~807~~ 808 ~~809~~ 810 ~~811~~ 812 ~~813~~ 814 ~~815~~ 816 ~~817~~ 818 ~~819~~ 820 ~~821~~ 822 ~~823~~ 824 ~~825~~ 826 ~~827~~ 828 ~~829~~ 830 ~~831~~ 832 ~~833~~ 834 ~~835~~ 836 ~~837~~ 838 ~~839~~ 840 ~~841~~ 842 ~~843~~ 844 ~~845~~ 846 ~~847~~ 848 ~~849~~ 850 ~~851~~ 852 ~~853~~ 854 ~~855~~ 856 ~~857~~ 858 ~~859~~ 860 ~~861~~ 862 ~~863~~ 864 ~~865~~ 866 ~~867~~ 868 ~~869~~ 870 ~~871~~ 872 ~~873~~ 874 ~~875~~ 876 ~~877~~ 878 ~~879~~ 880 ~~881~~ 882 ~~883~~ 884 ~~885~~ 886 ~~887~~ 888 ~~889~~ 890 ~~891~~ 892 ~~893~~ 894 ~~895~~ 896 ~~897~~ 898 ~~899~~ 900 ~~901~~ 902 ~~903~~ 904 ~~905~~ 906 ~~907~~ 908 ~~909~~ 910 ~~911~~ 912 ~~913~~ 914 ~~915~~ 916 ~~917~~ 918 ~~919~~ 920 ~~921~~ 922 ~~923~~ 924 ~~925~~ 926 ~~927~~ 928 ~~929~~ 930 ~~931~~ 932 ~~933~~ 934 ~~935~~ 936 ~~937~~ 938 ~~939~~ 940 ~~941~~ 942 ~~943~~ 944 ~~945~~ 946 ~~947~~ 948 ~~949~~ 950 ~~951~~ 952 ~~953~~ 954 ~~955~~ 956 ~~957~~ 958 ~~959~~ 960 ~~961~~ 962 ~~963~~ 964 ~~965~~ 966 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~~1399~~ 1400 ~~1401~~ 1402 ~~1403~~ 1404 ~~1405~~ 1406 ~~1407~~ 1408 ~~1409~~ 1410 ~~1411~~ 1412 ~~1413~~ 1414 ~~1415~~ 1416 ~~1417~~ 1418 ~~1419~~ 1420 ~~1421~~ 1422 ~~1423~~ 1424 ~~1425~~ 1426 ~~1427~~ 1428 ~~1429~~ 1430 ~~1431~~ 1432 ~~1433~~ 1434 ~~1435~~ 1436 ~~1437~~ 1438 ~~1439~~ 1440 ~~1441~~ 1442 ~~1443~~ 1444 ~~1445~~ 1446 ~~1447~~ 1448 ~~1449~~ 1450 ~~1451~~ 1452 ~~1453~~ 1454 ~~1455~~ 1456 ~~1457~~ 1458 ~~1459~~ 1460 ~~1461~~ 1462 ~~1463~~ 1464 ~~1465~~ 1466 ~~1467~~ 1468 ~~1469~~ 1470 ~~1471~~ 1472 ~~1473~~ 1474 ~~1475~~ 1476 ~~1477~~ 1478 ~~1479~~ 1480 ~~1481~~ 1482 ~~1483~~ 1484 ~~1485~~ 1486 ~~1487~~ 1488 ~~1489~~ 1490 ~~1491~~ 1492 ~~1493~~ 1494 ~~1495~~ 1496 ~~1497~~ 1498 ~~1499~~ 1500 ~~1501~~ 1502 ~~1503~~ 1504 ~~1505~~ 1506 ~~1507~~ 1508 ~~1509~~ 1510 ~~1511~~ 1512 ~~1513~~ 1514 ~~1515~~ 1516 ~~1517~~ 1518 ~~1519~~ 1520 ~~1521~~ 1522 ~~1523~~ 1524 ~~1525~~ 1526 ~~1527~~ 1528 ~~1529~~ 1530 ~~1531~~ 1532 ~~1533~~ 1534 ~~1535~~ 1536 ~~1537~~ 1538 ~~1539~~ 1540 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~~1825~~ 1826 ~~1827~~ 1828 ~~1829~~ 1830 ~~1831~~ 1832 ~~1833~~ 1834 ~~1835~~ 1836 ~~1837~~ 1838 ~~1839~~ 1840 ~~1841~~ 1842 ~~1843~~ 1844 ~~1845~~ 1846 ~~1847~~ 1848 ~~1849~~ 1850 ~~1851~~ 1852 ~~1853~~ 1854 ~~1855~~ 1856 ~~1857~~ 1858 ~~1859~~ 1860 ~~1861~~ 1862 ~~1863~~ 1864 ~~1865~~ 1866 ~~1867~~ 1868 ~~1869~~ 1870 ~~1871~~ 1872 ~~1873~~ 1874 ~~1875~~ 1876 ~~1877~~ 1878 ~~1879~~ 1880 ~~1881~~ 1882 ~~1883~~ 1884 ~~1885~~ 1886 ~~1887~~ 1888 ~~1889~~ 18

"The End cannot be known" (Ex 31/1/1111) $\beta_{10} / 16$
Zohar, III 266

over 2 "He has neither shape nor form, and there is no vessel that could contain Him, no means to comprehend Him,...

To Him (the En 67) who unites all, & purges all and gives
light unto all. ^{this cannot be applied} ~~no~~ change, ^{auxiliary, or} ~~no~~
~~member~~ ^{or the} ~~computation~~ ^{and the} ~~image~~ ^{of the} ~~likeness~~ ^{of the} ~~Chariot~~
~~visions~~ ^{appeared to} ~~unappearing~~ ^{Ex. 12} ~~the mind~~ ^{the} ~~may~~
~~may~~ ^{concerns} ~~of higher level~~ ^{rank} ~~(the~~ ^{with} ~~many of the~~ ^{signs} ~~of the~~ ^{of the} ~~Chariot)~~ ^{and} ~~its~~
~~in connection with this~~ ^{who} ~~but there is none~~ ^{side} ~~upon them~~ (Ex. 12)
~~is supreme~~ ^{There is none above him}. III 230b

~~Alfred Jones & Co~~
Rt 3 - Alhambra

The first stage in emanation, the first outward movement of o"l
towards ^{realization} expression, was ~~a mysterious, luminous primordial~~
point, within the void formed by a ^{concentration} of the ~~o"l~~ ^{En Sof}
within Himself. This is "Keshith", beg. a way. It is Ehyeh, the
principle of ^{potential} existence. (^{knowing?} huy?). It is called, for lack of a
definitive term, Keter crown. It is the "Chaiot", the o"l
by means which ^{he began} this descent to the values of
actuality. Keter is not yet creation, but potentiality. It
is En Sof's first and subtlest vestment. Being the first of
all the Definit, it is called the All-Ancient One (^{1,71 x 3 1,71 x 4})
It is also called the Head, the White Head, the long Countenance.
(Macroprosopon), that supernal man (Adam Kadmon or Adam
Elah) into who is the ~~an~~ master and reconciler configura-
tion of the white Sephiric world. Keter is the En Sof ^{in this} as the
~~seed-bed~~ ^{of qualities and of volition} of substance, of embodiment, whereas En Sof
Himself is the seed-bed of ideas and essences. Being a
^{unfolding} reflection of the En Sof, Keter is also unmeasurable and unde-
finable. Nevertheless it is distinguished from En Sof as effect
or from cause, as the reflex light is from the direct light.
There was a time when Keter was not whereas En Sof always
was. Some K., however, identified the two; and En Sof was only another
name for Keter and the first of the decal of emanations. Others
(Lucia) while distinguishing Keter from En Sof, nevertheless did
not include it among the ten Sephiroth but regarded it as a manifes-
tation of En Sof, above ^[E.g. Shem for us his 21/1/1/2 220-230] and ~~on~~ the world of emanation. See below, and
on the 11th - p. 22a. They regard Hokmah as the first emanation, and

count death among the few. (Cordovero opposes this view - 5104)
p. 100 (1728 - 1730)

- subject, ~~object~~, predicate, object all in m. & it is will
in the same sense.

WRHS



also called the Queen (לַמֶּלֶכֶת), the Mother (לַמֶּלֶכֶת), the (5)
Shakunah (שָׁכֻנָה).

The ~~three~~ complex of the three triads, i.e. Keter, Tifereth and
Malkuth - the Crown, the King and the Queen - constitute
the supreme Trinity. It is by way of their unity and
more particularly by way of the union of the last two, Tifereth
and Malkuth, King and Queen, that the En Sof created ~~the~~
all the lower worlds - the worlds of Creation, Formation and
Action (Completion)



H. does not accept trad.
concept of K. i.e. some-
thing "received" without
personal inquiry & investi-
gation. He insists as he
does in introd. ch. 10
and 11 (1a) 11/12
21/12 11/12 11/12 11/12
11/12 11/12 11/12 11/12
11/12 11/12 11/12 11/12
H. is
great champion of Free
inquiry in realm of
Rel. thought - without
authority of human
intellect (See introd.)

Defines P10 p16.
States that 10/12 11/12 11/12 11/12
Quotes "11/12 (1h) who said 11/12
11/12 11/12 11/12
what is meant by 11/12? why not
11/12 11/12?
Does 11/12 know his own essence +
dimensions? If so then how can
he be called 11/12? If not, then he is
limited in his knowledge.
11/12 is not 11/12! 11/12 is itself
an emanation 11/12 11/12 11/12 11/12
11/12 11/12 11/12 11/12
11/12 11/12 11/12 11/12
Quotes 11/12 to show that 11/12
was included in 10 Seph. as one of
the emanations - 11/12 is not
included in 10 Seph. 11/12 11/12 11/12
11/12 (10)
States that people have misunder-
stood statement of 11/12 (11/12) 11/12
11/12 -
How did 11/12 originate in 11/12?
There was no place in 11/12 which
was already replete. There was
no room for thought - for he
is 11/12 11/12, without that
or movement for 11/12 is
himself the place

over

② $\text{ו"ל} \text{ in Gematria} = \text{ו"ל}$
 $207 = 207. (66)$

③ The primordial being is the
 לפנינו , who existed before ו"ל ,
 and who is source of ו"ל ^{which also existed before ו"ל}
 ~~ו"ל ^{as well as ו"ל}~~ which is
 in his being (ו"ל) and who is
 one with his Soul. It is the
 Soul of all life. It is the
 לפנינו ו"ל of the זכרון .
 The Soul in לפנינו was at
 light in light.

④ In this sense the לפנינו
 is really not ו"ל ו"ל , for
 the ו"ל ו"ל are
 already in him before ו"ל
 as well as Soul of all life.

⑤ לפנינו is like Spider
 weaving world out of non
 filaments... endlessly.

⑥ ו"ל is soul of all
 life ^{within לפנינו} emanating from ו"ל
 endlessly. The source +
 essence of all is לפנינו .
 All else is ו"ל .

⑦ It is the power of Soul
 in לפנינו which is ו"ל .

one with ^{1,2} ~~light~~, that he creates all.

⑧ It is the o'f which is only the ribbon of ~~light~~ wherein there is no ~~light~~ ^{no light} or ~~light~~ ^{no light} but ~~light~~ is same, all same - essence of all faith and life of all the living.

⑨ H. uses candle metaphor of John (5a) but instead of 3 lights finds 4. The 4th is the light which spreads thus the room. That is the o'f. It is the o'f which is ^{no} ~~light~~ ^{is} without any will etc -

⑩ The o'f surrounds the ~~light~~ like light in room the light-radiating candle. It surrounds both its source (the fire within candle) and the boundaries ~~of the source~~ (the candle itself)



(11) C. with Sun = 17/1/18.
 all life has its source in
 it - its radiations ^(permanently) which
 yield universe) an infinite
 (11/5/16) The universe
 encloses the Sun (Solar
 system)

(12) 17/1/18 is Source of ①
 physical person and ② His
 Soul - soul of all life. They
 (11/1/18) existed before
 17/1/18

(13) The person developed as
 a vessel for the movements
 of the 17/1/18 within the person
 (17/1/18) from act of 17/1/18
 (56) thought - 17/1/18

(14) The 17/1/18 within
 the person is also with
 17/1/18. (56)

(15) The 17/1/18 (will) feels what
 the person - in other source
 (person) determine - The
 creative impulse originates
 in latter. (69)

(16) The Source of 17/1/18 is also



is also Source of fruitfulness -
boundary-measure, di-
menthas.

Then ~~every thing is~~
(17) (17/128) ~~every thing is~~
done. He is 131-102-102
and 102 (6a) and all the
secrets of (12/110) are
to be ascribed to him and
to none other - (6a) i.e.
not to 0"K.



(18) Warns against
anthropomorphism (8a)
either with man or liken
him to Letters & Vowels

(19) Soul has human
limbs + expands
accordingly. They are
spiritual - working
through ~~corporeal~~ ^{coarse} ~~physical~~ ^{physical} limbs
(theory of ideas) (9a)

(20) First revelation was
from (9b) 11/125 11/125

21/ God revealed himself in form of $\beta B \gamma = 100$
 called $\gamma \beta \gamma \beta \gamma \beta \gamma = 5/10$ -

22/ As that moved in $\beta \gamma \beta \gamma$ - a space was
 created ^{in light} like fish moving thru water -
 leaving void - This became Void $\beta \gamma$
 in which all worlds were created -
 A "great & fearful Ball" was emanated
 into that Void inside the light - This
 Ball is the 10 Seph. light became
 An. $\gamma \beta \gamma = \gamma \beta \gamma$ - (God) (13a)

"God (the whole thing) concentrated and
 "Packed" his Ball - and $\beta \gamma$ came to be.

23/ # He who believes that $\alpha' \beta$ is God $\gamma \beta \gamma \beta \gamma \beta \gamma \beta \gamma$

(26b)
 H. seems to think that God is definable in terms
 of man - has definite attributes - $\beta \gamma \beta \gamma \beta \gamma \beta \gamma \beta \gamma$

Also that God is finite (?) $\beta \gamma \beta \gamma \beta \gamma \beta \gamma \beta \gamma$ - H.
 $\gamma \beta \gamma \beta \gamma \beta \gamma \beta \gamma \beta \gamma$

Chap. 9 develops Chap 1. in $\alpha' \beta$

Recog. both arg. from $\gamma \beta \gamma \beta \gamma$ & those from $\gamma \beta \gamma$.

To God applies $\gamma \beta \gamma \beta \gamma \beta \gamma$ - & all that is written of Him
 in $\gamma \beta \gamma$ - & tho this is hard to grasp - But student

of men will understand - all descriptions of פסוק בלבוש
appeal to God. & also הלל וזלל וזלל וזלל וזלל וזלל וזלל וזלל וזלל וזלל
11/11 (27a)

speaks of God, laying aside His garments, coming
down to dwell with mortals. 28b



4. The term o'le can only be applied to that which
had a beginning but which has no end - (2b)
God (i.e. אֱלֹהִים) is sometimes ^{also אֱלֹהִים (and not אֱלֹהִים)} called אֱלֹהִים ^{although}
he ~~he~~ did not have a beginning ~~because~~ to
indicate that he is endless as far as his essence
is concerned but not as far as his Dimensions ~~are~~
are concerned - for he has a rock (like
rock from which endless streams pour out).
He is also called o'le by virtue of his eternal being
o'le (4a)



is no limit to their extension (ask thought in train)

5. God (ie. אלהים) has both 7/ol and 23r. Only that which emanates from him is ~~endless~~ measurable. (3a)
(rock + water). To deny God Knowledge, his own 3/ol is to ascribe imperfection to him. We may not know his 2/ol - but God knows his own 2/ol.
(1a) - what circumstances God is that which emanates from him - (like light which surrounds the candle, its source) Proves it by authority and reason. (3a)

God is both $\nabla B \rightarrow$ and $\nabla B \rightarrow K_2$.

He is 60×42

When he wished it he created every thing. (4a)

He knows his own soul - i.e. ~~the light~~ He is defined

by his own generation.

He is the ANAN hr: The ANAN like God himself
has vol. (4a). It is the ANAN which has us

(2) Spinozium 2/ol.

God dwells in his own emanations - אלהים נמצא בנפשו

ה'גבלתו ו'הקיום ה'ליל ו'ק' ה'וא ה'כלו ו'ס' ה'ז' ה'גבלתו ה'.

(4a)

Important Chapter 9. 518

The parsha 316 is the essence, The Faith - proof that God is One. The 8th thing is the thing of Israel - The ruler is esp. The Jewish God!
(232 518) אין אלוהים אלהים אחד אין אלוהים אלהים אחד אין אלוהים אלהים אחד
אין אלוהים אלהים אחד.

Spinorism

God's soul in all things - even rocks. All worlds are spheres one within the other - degree, their non-materiality ^{- and their position in God -}
in proportion to their proximity to God (above them) ~~which is circumscribed air~~
all parts ^(worlds) seek to join the whole - This keeps the worlds suspended in space (Gravity) (272-282 518)

Defines again: "The first Adam is Adam, which Adam is Adam, is the creator without body, for he is all. He is surrounded by light which is infinite. Because, this light which surrounds him, even the "He is the same, it, He has body and He knows this"
") Hil, which the human intellect cannot comprehend. (292 518)
Thus Adam is both in self - (in sense of ^{unlimited} ~~this expression~~ ^{surrounded}) and yet has body body (in sense, being delimited, ^{by this expression})

One must know God in a general and in a particular way.
It is the duty of every man to grasp the nature of God (Adam Adam) in order to know that all is one. But it is not enough to know God thus ^{in a general way} ~~generally~~ i.e. God as Lord ^{all} ~~of~~ ^{creators}. It is necessary to know Him ^{also} ~~particularly~~ ^{particularly} ~~particularly~~ in all the ^{limbs} limbs limbs limbs, as the union of mercy and justice, for He ^{judgments} ~~then~~ ^{then} is the God of human devotion and prayer, and ^{the children, Israel} ~~men~~ are called His children. (292 518) (He quotes 2 Sam, Ex. 25a: "Thus the ultimate and whole duty of man is to know the Holy One, Blessed be He, in a general and in a particular way")

This is a 1/2. Is it a 1/2? Some maintain that God ^{Kab} should be worshiped in a. ~~first the 1st son is a 1/2~~
 H. ~~gives~~ sees. Quotes ^{Manoys from} Zohar - to prove that a 2p is a 1
 and all apostles must be directed to him. (300-58).
 Especially the famous Manoy Lev. 191b. (over)
 This ~~a 2p evolved from Father & Mother~~ Quotes numerous
 other Manoy from 2. to which suggest that ~~God~~ ^{a 2p} is not
 a 1. Sets out to harmonize them.

'p' / 'n' - is the 'n' - is called 'n' - is the 'p' / 'n' (3/a)
 Draw distinction bet. h'k'z = creator and 3'k'z - artist.
 p' / 'n' is 3'k'z - for material already \neq available.

[illegible]

TH ¹p 12/14 cloaks himself in ^{1,2) 12/105 (36a)}
 - ^{all love by him - bearing in 12/105 in hand}
 - ¹p 12/14 is like sent to all - but in relation
 to 11/163 truly he is like a cloak - but not a
 physical cloak (37a) (and 12/105 12/111)

11 His proofs are almost exclusively from Zohar.
He ignores other authorities almost entirely.
His §18 is a Zoharic substantiation of
his thesis in §72.

God of Israel.
 God of Israel is 8th King, (called also 183), who unlike the 7 Kings of Edom was able to receive the Direct light (אור יישר) and not break - because he was composed of mass-fine-prime - (from Father and Mother). 183 is composed of 2 parts out of 300 and 2772 of 18300; they are a sign of 18300. Direct from 18300 - not from 183 - but through 183.

The 7 Kings died here. they did not possess mass-fine-prime - They were only אור יישר and not אור יישר (41a 48)

God of Israel ^{אור יישר} created everything, for he is a part, the אור יישר Himself. (41a 50) - He is not an emanation of 18300 - not a אור יישר but an extension - אור יישר. (41a) Hence as eternal as 18300 - worlds could exist only after 183 were revealed.

This God of Israel - אור יישר is also the Adams of the אור יישר worlds.

He is אור יישר - (52a 51)
 God of Israel - is אור יישר of all אור יישר (41b)
 He is called אור יישר (45) - also אור יישר -

The אור יישר does not cloak herself except in אור יישר (42b 518). It is united with him and never separates herself from him (53b 378)

אור יישר - was necessary so that אור יישר could be destroyed, that אור יישר אור יישר. (42b). This אור יישר was intentional on part of 18300. Not as now say - because he did not like the former worlds אור יישר - out of the shattering stroke - or but a reflex or returning out of the sparks from the broken vessels, the אור יישר of אור יישר were fashioned - This אור יישר is called אור יישר i.e. the heart, the Father -

18300 wished to effect the אור יישר of אור יישר, composed of judgments and mercy. Hence the vessels had to be broken. This is meant by the "death of the Kings" (43a)

היה זה ה"חלום של כלל ישראל" ונראה כי הוא היה
המחבר. לפי דברי האנשים.

Other earlier forms, creation had to be abandoned. They did not
contain principle of balance (11/12) - reproductive power - male
and female - ethical principle, judgment & mercy.

At first 11/12 was only 1/2. These words could not exist.
Then was no balance - 1/3 had to be introduced. 11/12 was 1/3.

11/12 was 1/3
11/12



The lights is really the same as 1,000 were in them, only not
differentiated - and "in posse" - After earlier cosmic order were destroyed,
out their broken vessels - out, ^{then} light which they could not hold,
the new paradigm of Adam - the 'ק' is now completely 300 and
300 ~~was~~ emerged.

(lights as sometimes called ענני קודש.
112/1 is " " ענני קודש = Flaming
112/1 " " " ענני קודש = Form principle?) 45a.

IP
The 3
קדושה גמולה
{ 1) גמולה
2) גמולה
3) גמולה

IP
The in posse is that which finds
the 3 into one. - In a sense it is the fourth
partner. only
והקדושה היתה דבר נאמרו כל חיי חיה
(46b 58) היתה נאמרה כל חיה

The lights is evidently the vital principle - Energy? Will?

For his authority on 'Three' # quotes Whar Gen. 22a.
באין בליל כחשו וילכו בליל גמול מלכודת את צד אקדש דוד וילכו
ליל דודא מתקדש בליל צדא בליל גמול מלכודת.

IP
It was only after המקור became 'מאכל' - that נאמרה
- creation of worlds - began. Only then could souls
- come into worlds. - Existence of 'מאכל' was necessary
as "percolator" of unbearable light of מאכל - medium?
Jesus? המאכל דבראם בליל קדושה הוה אהרן בליל קדושה
אחיה היתה אלו בליל קדושה ובליל קדושה אלו אלו
מאכל קדושה ... הוה אלו הוה קדושה אלו אלו אלו אלו
אלו אלו אלו אלו אלו אלו אלו אלו אלו אלו אלו אלו אלו
(44b-58) הוה אלו אלו אלו

'מאכל' - cosmic intermediary in place of Jesus as
ethical intermediary - See Guosticisms

יבנה בית נאמן חזק למנוח און אהיו נאמן כחידוש וואס ליטו זיך אשטחאן אונד
נחלזג ארעמא אחרת לזיין אד פילאס א זגד א הייז טאלד זי/אטע/... יעד
לאמי (245a. 20. 20) און זיין אהר אונד אונד.



through two of these divine beings ^{where it calls} ~~inseparable~~ the Holy King and His Shekinah. (C)

It is so, the future, this soul in his hands, in the past -
that it is faith (Israel - and 'sister ^{should} ~~then~~ he was left (616)

The essence, the Faith is the principle, the unity.

1606) - לשונת הוואני (שמות) (שמות)

היו זכויות למוקד המוסד היה זה לא עזאזלן זולתו נלמדה בפי נלמדה
ועין זולתו מלך זולתו קדולתו למי זולתו זולתו (לזל)

P Djirul is called fish, a fish - Is co-eval with W.H.. The soul, as is the soul of the other. 62 h. only in as far as they are cloathed in clothes as they otherwise they are free.
separate. As not, Djirul has no measure or dimensions.

היו מל פולטא נחמדי אק גליל וקטול
 דביא אפיהו דהא זלמ ובהגותם
 אינן אהז אהז גל פולטא.
 (639)

And never leaves Israel. descends among the rich - to be with
Israel

Israel is not dwelling place God - (צִיּוֹן) but this glory,
- a part of him, 1/3 1/3 1/3 = an one.
His mate 1/5 = 2 (63 h) ✓. צִיּוֹן does not mean צִיּוֹן

↑ This is Faith of Israel

There are 2 slaves - one of slaves - the other of slaves. This second is called slaves and not slaves. Her husband is called slaves. The second is cloak for the first.

There is a π_1 in the side of π_2 , called π_1 , to which separation applies - this is called Twisting (2) (3) for the higher one divides in it.

And there is an 1/11/11, i.e. 2/11 from the side 7 11/11, in which there is no separation whatever, and He and She are one, for

6

In the H. quarter
 is in the
 9a. מקומו של חכם
 (64a). למחרת חכם

¶ Qual is composed of all - inner and outer, lower and higher, &c.
Therefore it is called Faith / Israel. (64b). Other

[λ_{obs} - in conjunction of light with light - λ_{H_2} , λ_{He} , $\lambda_{\text{H}_2\text{S}}$ - $\frac{670}{47}$
with $\lambda_{\text{H}_2\text{O}}$, λ_{H_2} ?)

9th layer fibrous. ^{See} 20th Gen. 13 b

I zote salu si la - comel ut der luyw d pson + A/k?

I created many answers before this - see 2. Can 3b.

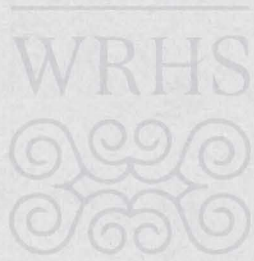
God of Israel
is
"knowable"

the God of Israel
- the absolute, the ^{the inevitable} unknowable, to whom are no 1st, 2nd and
no ethical principles can be applied. To worship Him is
vanity to worship no thing. The God of Israel is a
"knowable" God (2nd 1st 3rd 4th). ~~The question~~ How and
why and where may be applied to Him, for He has
free will. (70 b.)

p. 10 p. 11, The First Cause.

H₂^o thesis: אלוהים יודע הכל / 76a
 ואלוהים יודע הכל / 77a:
 It's not enough to know that God exists. We must know his
 power. 76a. - God has the power & the wisdom. אין זיו ואמר

אור - was necessary - for who cannot descend
into lower worlds - (below 1/12th). They cannot bear this light.
But the אור, can construct her light here. It comes from
אדם הראשון, and descend and rule in lower worlds.
It is אור which rules in lower worlds.



Sin. TP

H distinguishes bet 2 kinds of Sin.

the sin committed thru hands & Body makes an impression in words, thought
- But only the ^{supernal} body, that. That committed in thought does.
I deliberately ^{always} does. for worship is a matter of thought

But even sins in that affect only the supernal bodily parts - and the thought. (73a)

וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר
וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר
וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר
וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר
וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר

God

reason
for
anthropomorphism

Had to cloath Himself in the worlds, else, even tho He created them, His divine nature would remain unknown. Thus the words which are the hands, the body, I am able to ^{investigate} speculate and declare that He too has the powers of limbs; That is why He created the world as He did - some of thought, some of will, some of life, and all, then all, the face of a man, so as to cloath Himself in them, as a soul in a body. 76b

The way
which
leads to
an underst.
of God

וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר
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וְכִי אֵל זָכַר לֵב הַכֹּהֵן זֵין חֵטְא וְכִי הָיָה קוֹלָא זָכַר

TP

As soon as ^{as soon as} this soul took on a garment
- the very essence of divinity - ^{the very essence of divinity} - ^{the very essence of divinity}

(10)

(8) 22h. 03n 6h.

(9) Zohar bin, 90c

101 Zohar חלק י"ב, 116

(11) T.K. Zohar Csn 4h.

וְאֵל מִלֵּוֹא כִּי אֵלֵינוּ צִוִּי רָם צִוִּיהוּ חֲזָק וּבְנֵי מִלֵּוֹא
אֶתְחִי וְאֵלֵינוּ קִצְיָה בָּלֹחַ וְלִמִּיד וּבְנֵי מִלֵּוֹא אֶתְחִי חֲזָק.

(12) Zohar Lev. 152a

Trinity.

דברי חיים.
היו ארץ באוה לל הצנחם מגילתום בללה אללה וכן מ
עקריתו בלאו זאפו גמר דולונן חז סמוג "א" ליש זה בללה צורה
כנצכאל והם חתך / כן נמיס הל גמר גמר. לינקט כל
מהימנותו הלו אהור גמר ואקין חז איהו פכה אמלה מסוני. (84)
א

16 כזה (אחריקו) אסור
 30 כ"ן לקדש א"ר
 נסכ אמה מסין

TP Anyon^{TP} who denies this is not a Jew! כחול אבן החלומים.
 3. אדם הכיר קטן ונולד זכור לו זה קטן כהן ונולד לו זה
 נולד אדם אבא אסני. (אבא חלום נולד לו אדם אבא ונולד
 לו אדם אבא חלום נולד לו אדם אבא ונולד לו אדם אבא חלום)
 8. also 87h: again refers to 3 colors in glow of coal - They are unseparable,
 even if destructible

IP
Enter 2000 again to show who the 3 are. (ssa)

↓ referred in 3 Sabbath meals

2 John Ex. 88b. - when the 3 are mentioned as 1/1 matrons.

מדינת ישראל (13) and מחקרי קיבוצים (12) למסמך

also Zohar Lev. 288 h - same as above ↗

(12

የገቢ ስጦታ ስጦታ

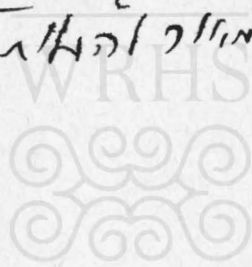
18 19

"This faith is Jewish, not Christian" (87b)

TP all the 113s which a man performed, who does not believe
in this - are not counted. 88a. He is excluded from
future world, even if he performed all the 113s in the
world!... Just as his authority 20h.p. 113s, vol 19a.

Finished his 5th - ^{Tuesday} ~~Aden~~ 9. - in the year 311A = 1694(2)

כ"ח אב תש"ח



— God in Zohar —

There was an Unknown God before Abraham revealed the true God of the Universe. The Great Unknown — the First Cause. (Chronos?)

Only what ^{that} God took on form of יצ and עשר (Ethical) + צדק וחסד (reproductive) — could i.e. & entered process of Emanation, (creative development) could this world be established + persist.

There were creations before this, — but, lacking the above they could not exist — (p/b p/r) (20. 2a; 3 b; (Abraham = אברהם, the new name of God of this creation. Former God called 'א (who?) ב צ ו נ ו י ה ו א. & 'He created these' together in 4 א ב ג ד the New Name, God, this creation.

See also p. 7b. — 2 gates leading to God. First gate called אברהם —

Suggestion in 10a — that great men in Israel have powers equal to God.

1. Attitude of all K. supranatural (38b) He is the one to whom all pray-etc. o'k
2. According to p"r - o'k is first cause - is לבו ד' + לב
 " to r"n - (p"r) - greatest - Italy, lectured on p"r, r"n, o'k
 " to r"n - o'k is not first cause. It is לב go"l
 who is first cause - לב ד' ד' + לב
 p"r took place, not in לב ד' ד' + לב but in לב לב = o'k
 Lugas accepts p"r position. Says, "r did not believe himself
 on this point (39a)

3. In Zohar + p"r, r"n - 9th in
לב ד' ד' + לב (cont. to T.K. p.5)
לב ד' ד' + לב (cont. to p. 258)
לב ד' ד' + לב (T.K. p.4)
לב ד' ד' + לב (p. 109)



- 4/ (לב ד' ד' + לב) p"r, r"n

א' ד' ?
 Purpose of prayer is not petition but adjustment + unity
 of x'ri' so that o'k could pour his wisdom thru them
 to all his words - including that of Urim (lowest)
Venice became the center of o'k thru p"r, and Abraham's
 and Lugas was the descent לב ד' ד' + לב, pupil of p"r
 Lugas studied with r"n at Legio, settled in Pisa.
 Lugas was Rabbi, Legio - the best place

Sex- Biblical writer esp. P. tried to remove female
prince from God - in order to fortify God's
Complete Unity - (See comment) -

Kab. re-introduced it - thus
~~going to~~ repressing to pagan
+ primitive + Christian concepts - @ J. L.
12/1/68 - 8/1/5 - 12/18 -



[illegible]

ה'תשנ"ח
 (dimensions) חלוקה ארבע ממונים (א) סיומי חלוקה

ה' 337 ה' כ"ח
 (dimensions) ה' 337 ה' כ"ח
 (90) ה' 337 ה' כ"ח

Three - It is (as it is) the Will - Purpose or the Process

are the עוֹלָם

are בְּיָמֵינוּ

the עוֹלָם cloaks himself, at will, in them - He is
that Soul, as it were; He can rise to highest
levels - The עוֹלָם cannot.

They must be broken עוֹלָם אֵינֶל - before they (their souls)
can rise (עוֹלָם אֵינֶל) + become the female principle (עוֹלָם אֵינֶל)
for Creation -

Without this עוֹלָם אֵינֶל - creation could not
exist. -

It becomes vessel for the עוֹלָם אֵינֶל, + disseminates
the light gradually according to needs of the worlds -
(19a p)



{ The עוֹלָם אֵינֶל is עוֹלָם אֵינֶל } he is a
{ The עוֹלָם אֵינֶל is עוֹלָם אֵינֶל } sense
One

like light of Sun and Moon -
Moon's light comes from Sun.

Even if he errs in search of K. - God will regard it as merit. (5a) - reward even for mistakes.
 ואלו הן המצוות אשר צוה ה' את ישראל לעשות ואלו הן המצוות אשר לא צוה ה' את ישראל לעשות
 דברי ז"ל. פא. פליס. as his authority.

ואם לא כן

One may learn K. from any man. He need not be a Chochma (Hog's). A man may be poor & poorly dressed & yet make a good teacher. Who knows what man really is? Vigorous attack - perhaps on one of his foes - who must have gustled against H. - (6a) blame reluctance to learn on side

X1131 are not enough to win place for an in next world. ^{But} Seeking to know God thru. K. (6a)

X1131 ואלו הן המצוות

man should seek to know God and only 10 Sep. but God Himself. Such knowledge is accessible. (6b). H. re-interprets saying of Rabbi prohibiting it - to imply just the opposite.

Knowledge, Torah, Talmud & God are not enough.
 ואלו הן המצוות אשר צוה ה' את ישראל לעשות ואלו הן המצוות אשר לא צוה ה' את ישראל לעשות

(6b) . למדו וידעו כי זהו דבר חשוב ביותר
"למדו וידעו" is utmost importance.

Send around notices to original home - (3/12/20)
(12/1/21) - without it - (7a) -

Even if a man did not study ^{Talmud} ~~Torah~~
~~enough~~ - if he studied ~~it~~ - this sufficient
(7a) - for all honor him & receive him into the
movement.

(7a) למדו וידעו כי זהו דבר חשוב ביותר

Man should not say it is too difficult too
for him למדו וידעו כי זהו דבר חשוב ביותר
A man capable of studying Talmud - is also
able to study it.

למדו וידעו כי זהו דבר חשוב ביותר

Write book to champion Truth not for self-
glorification

Refer to his persecutions on account of his
theory - greater > any suffered by those
earlier times - Refer to (not him) who
persecuted him. H. endured them in
poverty & in blindness.

Aim to refute many false doctrines with
"esp. creation"

His Philosophy (really a religion)
In place of deity - O'G - who does nothing (Buddhist -
forget to perform). H. redeems for K - active
God. God has attributes - God has soul - from
his attributes for personal Universe. Actually,
destroyed O'G - made it a person with
physical nature.

The Spirit are in soul -

In God is soul of all life.

Quotes no authorities - only my - O'G's & K's - then
stop here - is Finite.

What is purpose of P1313 - that Creator might be
known but if bio p/c is soul & unknowable -
why P1313?

30a - 48L

Is a condensed compendium } 36 very short pages

Second Hand Count. But on fly-by his

2b

וויזט און אס פארט זי אלס אס : פאדערט זי
אס פארט אלס אס פארט אס פארט אס פארט
אלס פארט אס פארט אס פארט אס פארט

Put both booklets in one in order to
זאלט אס פארט אס פארט אס פארט אס פארט

(over 2) Galileo's poem served as a favorite model for others who
used that form as a medium for an exposition of their own
philosophies. See Galileo's Poem in Galileo's Poem
p. 10 ff. I did the Galileo's Poem - Galileo's Poem - in his Galileo's Poem
printed in Galileo's Poem 1703, 8. and in Galileo's Poem
- (on Galileo's Poem) must have seen
the Galileo's Poem which was printed in Galileo's Poem
to answer them. (2)

year 1666 - failed - It was to test people.

Many false prophecies - products of uncharitable spirits -

Apologies for S. 2 (1) 7 June 1666.

(1) Abraham Reigo correspondent with 1666 1666
who connected with H. in Amsterdam is well
known! (p. 57) (1666/1666)
fictitious - belonged to moderate S. 2. sect. - He
known 1666/1666 3/6 -

(2) 30 yrs. after (S. 2) after Italy was full of
Sabbatarians - Rabbi's scholars leader in land
(p. 60)

Sab. eager to go to Palestine - But Nathan against
it, going to Pale - (1) Kenner (2) Lyzhorn

Marcion - Marcionite Theology -

esoteric -

2 c.

loose fellowships of dist. esoteric doctrines
- peculiar mysteries - rules of conduct.

C- for the learned only, the privileged -

5.11.10

who rightly understood the new faith announced by
S. 2.1. Same ground among churches of Christ. cc.

Marcion was a Dualist - ~~not a Gnostic~~!

Also said of Marcion that he was excommunicated
from ^{the} Church for seducing a virgin

Sab. sectaries did not establish communities / their
own! Following example, S. 2. they went over
to Mth. - Marcionism had popularized nominal
conversions.

What was motive of new Theology of H. - a cardinal?
gkln - thinks to make possible "deification" of S. 2.

1. Real God has only one - is Pl - Redeemer-God.

2 Gods

1 - Just God of Law - Creator of World = Demiurge.

2 - Good God - Father of Jesus Christ. (J.C. was
manifestation of this Higher God)

Antithesis of works & faith - (law & gospel) are again
revived by H.

① The God of redemption is not the Creator = Marcion

So Cardoso that!

In 1910

{ Ethical contrast - money - justice
cosmological contrast - spirit - matter



Difference bet. Cordover and Luria

as revealed in the creation, He is object of worship
Cord. holds that true God is the א"י in action. Luria
holds that we know nothing of א"י except that it exists
and the true God ^{the object of worship} is the supernal Will, ^(an emanation from the) the name א"י does
not apply to א"י but to Will (= א"תפ"י)

According to both Cord. + Luria there are 3 realities.

- ① א"י = א"ת ② א"ת ③ א"ת . And calls ① God.
Luria calls ② God.

According to S.Z. system there are 4 realities

- ① א"ת ② א"י ③ א"ת ④ א"ת . The
God of Israel is ③ = א"ת (agreement with
Luria).



Gnosis, not so much knowledge, as Revelation.

(In connection with these movements, ^{new mystic religion} new relig. theologies, also of most varied complexion & synthesis in development. This was from 1-2c. with Chr. & with S.J. movement. - 100/10 3/10 -

was also secret and mysterious knowledge - (100/10 12/15)

This knowledge was not based on reflection, sc. engineering or prof., but as revelation - Derived from Sacra himself.

(Decadent rabbinism gave ~~rise~~ rise to it)

Break up into petty sectarianism as in early Gnosticism.

Central object of worship is a 'redeemer-deity'

S.Z. becomes the 'redeemer-deity'

3/10 = the formula of Unification. - Helped me to penetrate all the intervening spaces, heaven.

(a. 3-fold Godhead -)

(In Cardoso - 101 is subordinate to 2"0)

(the creator-God - 101/2 - 2"270)

(the homeward journey to the heavenly home)

Great Mother = 201/2 = the Quon.

has found her
(Syzygos - $\gamma'11,5 = 573484$)

theology of S.Z. This follows def. syncretic -
directed not towards but away from a universal
religion (as was prophesied).

In Cardoso the 'creator-God' occupies a
subordinate position to 'O'. He is in a sense
the Jewish 'demiurge' - But Car. maintains
that he is nevertheless object of worship - 'an
invented god' - hypothesis

Gnosticism was anti-O.T., anti-Jewish.

The dualism of Car. is not spirit-matter dualism ^{So much}
but 'O' - (1) duality - Physical-moral world. Univer-
sals - God & Philosophy & God & Faithful -

(The 3 2nd > as the 3 figures occupying the 'hierarchy'
would above the 251,200)

THE THEOLOGY OF SHABBATAI ZEVI

① 1/1675 ② 3"0 ③ 1/1875 1875 = 375 ④ 2nd. 346

According to Cardoso, the theology of Shabbatai Zevi, as conveyed by

his disciple, Samuel Primo, was as follows: There are four simple, eternal

realities, (1) The ^{Higher} En Sof. But He is not included in the 'pantheon'. He

is completely hidden and exerts neither influence nor providence. He is not

the object of worship. He is not the First Cause. He is above the realm of

causation. (2) Out of the En Sof flows the First Cause. (3) Inherent in this First Cause and hidden is the Eternal Will, as yet potential.

(3) When the Will becomes actual, He is then the Creator, (4) God,

who creates the whole universe, the universe of the En Sof as well as the four

other universes. (4) In becoming manifest, there comes forth from Him also the

Source of Justice, the Shekinah.

Cardoso polemizes against this theology ascribed to Shabbatai Zevi.

It is therefore wrong to call Cardoso the theologian of the Shabbatai Zevi

movement as Professor Shalom does. (p. 324).

Among Sab. it was in certain circles believed that the Messiah will become (343) So states Cardoso.

More apt - and another will take his place. Can. de-
nounces these doctrines of this "apostate"

(Caution: C. hated Primo who had driven him out of Amsterdam. p. 32-31)

In connection with these movements new & free theologies
made their appearance, mystic religions, the most varied sym-
cretism. This was the case with in the 1-2 c. when numerous
gnostic sects and doctrines sprang up like mushrooms
in connection with the ~~Christian~~ ^{Christianity}, Christianity. ~~See~~ These
new theologies are regarded as special revelations (Gnosis)
no so much knowledge as Revelation), profound and complete
knowledge concerning the Godhead. So in turn of 1.2.

1/17/17 510 -

1/17/17 1.51.



according to C. - the ^{secret} ~~essence~~ ^{theory} of the S. 2. Theology was (1)
 that the Messiah was God - that $\alpha'p$ had "gown up"
 and His plan was taken by us. (2) $\alpha'k$ is not
 included in the Adar. - He is so hidden - neither exerts
influence on providence. (C. compares it to philo. of
 Epicurus) (3 46). The $\alpha'k$ is not the First Cause. He is
 above all causation. The $\alpha'o$ flows out of (resides in
 $\alpha'k$) $\alpha'k$. In $\alpha'o$ is hidden the Creator, the Will, $\alpha'p$.
 When $\alpha'k = \beta = \alpha'p$ decided to become manifest
 then came forth from Him the principle (the source of)
 justice = β Shedim! This β creates
 the whole universe the $\alpha'k$ β (3) And 4 $\alpha'k$.
 Thus He it beholds in 4 eternal simple realities.
 ① $\alpha'k$ $\alpha'k$ (not included in $\alpha'k$ or $\alpha'o$)
 ② $\alpha'o$
 ③ $\alpha'p$ β
 ④ β $\alpha'k$

This is also Theology H. Andosa provenances
 against it. Says that this view was held
 by Pirrus who attributed it to S. 3. This being
 the case it is it who is the theologian S. 3 workman
 and not Andosa. (p. 346)

THEOLOGY OF CARDOSO

① י"ו ② יצחק ③ עמר

1131 ל"ב ל"ה י"ו י"ו
He may be called (118) v's

Cardoso's theology is that of dualistic Gnosticism, that is to say,
there is one transcendental, unknown God and out of Him comes the real Creator

of the Universe, the God of Israel, the object of worship. ^{who has willed it who emanated lights & defined them}
power, and in truth He should be called the ^{Em} ⁽³⁴⁰⁾ ^{He is יצחק - very}

What was revealed to Israel was not that there was a First Cause. That

Abraham

the pagans knew already and the whole world before Abraham. In fact every
child knows that. (118 f. See the article of Cardoso reprinted by

Bernheimer "Some New Contributions to Abraham Cardoso's biography" in

J.Q.R. XVIII, 119). ^{Daniel Banifac, Cardoso's prophet, quoted the following}

verse:

(see B37 121110 - p.10)

The true faith of Abraham, etc. had been long forgotten. In fact from

the time of the Gaonim (344). At present time, there

is no true knowledge of God, a condition similar to that which prevailed among

the Jews when they were in Egypt. They, too, forgot the God of their fathers.

They only knew the First Cause (116). It remained for Moses to reveal to them

again the Creator, God, the Ruler of the Universe, the true God of Israel. ^{So now,}
at the close of the 11th, the true faith will again be revealed. ^{(see B37 11 133) 1/1/13311 P21}

Out of the First Cause there emerges Y.H.W.A., the Holy One, Blessed

Be He, who is male, and his Shekinah is the female. ^{in His Synagogue}
^{ordinate to י"ו, influenced by י"ו} יצחק is Sub - ^{not only to}
^{I am but to}
^{tem-jews}
^{or well.}

In directing worship to the First Cause, as men were doing, they were

really not worshipping the true God at all. They were without a true God.

This was also theology of R. Abraham Maimon (of Granada) in his
דברי אברהם - viz: The God of our Torah and center of our faith is אור -
an emanant light out of the 10, who is made manifest thru אור. He is
the Creator etc. See

So also Bin 125 p. 285.



(J.Q.R. p. 119)

Y.H.W.A., the Gaon, Hai b. Sherira, Hammai Gaon and Rabbi Aaron b. Samuel
Ha Nasi.

Cardoso maintains that it is the right and duty of every Jew to seek to understand, but he must, just as Abraham, Job and Hezekiah had done, and like them, every Jew could know God. (See J.Q.R. p. 120. Chajes V. p.349) In fact, now that the Galut is ending, it is the duty to reveal in public the new faith which had been so long forgotten (J.Q.R. 118). The Messiah will not come before men have the true conception of God (122)^{also 344 - Chajes.}. Cardoso claims to be a faithful adherent of the Lurian Kabbala, even more so than those Kabbalists who attack him (p.123). He is opposed to the Divinity of Shabbatai Zevi. He is opposed to conversion (p.123). He wrote against the divinity of Shabbatai Zevi.

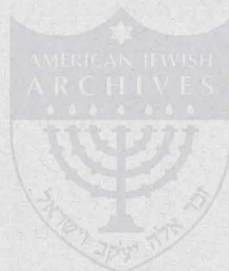
Cardoso felt that he had discovered the true faith and that his faith was Unitarianism.

(p. 338 - Chap. 1) He gives his reasons why Christian transcendentalism is false and why Mohammedanism Unitarianism is likewise false. Cardoso is the author of "The Jewish Gnosticism" which declares that Christianity was never, neither Jew nor Christian nor Islam.

(p. 345 Chap. 1) The author of "The Jewish Gnosticism" declares that Christianity was never, neither Jew nor Christian nor Islam.

The exponent of Jewish Gnosticism - one unknown God and one active provident God of Israel who as the Holy One, Blessed Be He and his Shekinah, is the true Creator

and ruler of the universe. This create-God occupies a subordinate position to First Cause in a sense He is the Gnostic 'Demiurge'.



Condros - Theology -

① ② ualayan.

מי האלו ה' בניו לזיון שלם הפך.
סדרה גמלים (11) J.G.R. 1927. XVIII, 119.

Article by Beinheim, "Some new contributions to
Abraham Cardoso's Biography"

(2) heard a study to reveal ^{in public} new (orig. really true) faith i.e. 1/10/11 to 3/11/11 - (11/11) - (11/11) - new that Gabriel is ending. (12/2)

(3) Pericentrus - exil - both bent - conscript. (119f.)

(2) ^{Right + duty} ~~Wrote~~ every Jew to be like Abraham, Job, Hagarah +
Moses (Num. R. 14.2) - ~~in~~ + seek to understand God by
themselves. אברהם / יצחק / יעקב / משה
(120) So !! Like Abraham every J. could know Gd
Orin (349)

(3) What was revealed to Israel (unigen servat. of Israel) was
not that there was a ~~for~~ First Cause. That pagans
knew & whole world before... Every child knows that.
(186) So H!

(4) Messiah will not come before men have a true conception of
God. (122) Also (101) x p'at x'lon x'ty'z, l'h, d's d's d's d's d's
(126) (See over 2)

(126) (See over 2)
(5) Claims to be a faithful adherent of ~~the~~ Gen. C.
(124) more > other Col. who fight him, only tries
to explain him.

C. quotes as his authorities to prove that ד' מלך נעו
is not ד' מלך - (1) Isam Hai b. Sherira.

(2) Hammam Gam

(3) R. Aaron b. Samuel Ha-nasi

והנקהו שלם היום הוא בשר הגדול חמם וחמון אורו. (500.11.12)
בס"ב הוא כבד נחמל והקרה

6' זכור מנחה (4)

Creator is not צ"ו; + צ"ו is not Creator
אלהים אלהינו אלהי אבותינו - The God of Israel differs
 from צ"ו

(over 2) At the present time, & even since time of Gaonim, there is no true knowledge of God - a condition similar to that of time, Egypt. bonday. They, too, forgot the God, their Father. Only knew o'o. (116), Moses revealed to them o'o - the "Creator" God, & Rules - the ^{sub}efflux of o'o. Also that this God was Male - His soul is Female!

In was directing worship to "O", as they
were doing, regarding Him as object of prayer -
but we are not worshipping God at all. (^{per contra}
^{codemore})

In fact

⑥ opposed to divinity of S.3 - opposed to Cannenais (123)
in Admaph. Wrote against div. of S.3. 371 21/11/11
דברי ד' מלך

⑦ C. received "חילוקים" from Baron. - 137 1/11/11
(125)

⑧ o'f or o" should not be worshipped. That is not
God of Israel or God of deities. (117 see also with 4)

⑨ C. felt that he had
this concord the same religion, long forgotten. To drink
H. were not Christian. Had no chr. bias. But
justices.



Cordozo

Abhandlungen - Chajes, 1935.

p/le plst - x/n - 1/25/1935 323ff.

calls c. "the Theologian of S.Z. Movement. Quotations

His sign. as to evidence of collapse; survance 1c.

Concept of Trinity not borrowed from Christianity.

Quotations: ① On Unknown, Transcendental of d. - abs. Hidden. Essence

(2+3) The 'androgyne' creation of universe.

Both C. + H. believed that this was hist. Judaeism - & that
Christ. the affirmated & denied had it -

6/10/35 - 2/10/36 - 1/35

The Future is neither will nor thought (64). He
is source of wills, all wills, + of knowledge, all things -

but does not will. (p. 336) 1/35 2/36 3/37

Then 6/10/36 really should apply not to 3/35 - for
you cannot talk of it in connection with a sp. essence

C. points out diff. bet. his Trin. theory

and Christianity (338) state of the world

1/35 2/36 (338)

Do not know God now in x/35 (344), forgot it!

Mohammedanism is also false, he. Its rel. is a 3/36
rejection (345)

נחמך קדש וקדש - Ber. R. 8.1 - אלהות -

Tand. כולל משה

Ber. 61a

Emh. 18a.

Yach. מ. 247 - 887.



To know the essence of God means to know his attributes - etc. -- not whether He is like, or word etc.

Has low opinion of Biele as scholar & lies here with questions in answer to Bi's questions - challenges him to explain all the anthropomorphisms, the Bible.

H. rides hard the passage in ו' עז כה - etc. where study of K. is urged even if it involves danger of mistakes. (112) 113A. p. 4 h. also 23 23 10a, b and 11a, b)

I ו' עז כה = ו' עז כה

II Hag. 13a

Toward end of "elective", mystic passage, the Bible - which are the boxes, his system.

The ו' עז כה which is the ו' עז כה is ו' עז כה

H does not call the ו' עז כה - ו' עז כה

They are:

- (1) Why is God mentioned 3 times in the full
- (2) Why did God say to Moses 3 times ...
- (3) Why ... 3 times
- (4) Why ... 3 times (with a ... but "and")
- (5) ... why both
- (6) ...

It is being blamed for what the Rabbis, the Talmud (2)
had said. He did not originate them. - a what
Zohar said (Par 2611 p. 172 a). a 216 מלכות
(p. 82 b). ! מלכות מלכות



157 - who written? was in opposition to Luria. How?

H's cousin - went even further.

Cordano saw 157 in 1687 (See 1573 157 of Cr.

Ms. @ J.T. Sem. - also printed by Heinrich in 1777
100 - 1903. p. 155 } - also 113 Vol. 3 p. 174

H. claimed orig. that 157 was "revealed" to him by 317
in Rosetta, Egypt, in 1702. But Cr. saw it in 1687
Cr. & Luria claim - written by S. 3-a deiph.

(See 113 Vol. 3. p. 173)

Opposition. (1) 113 was not brother. מנהל הכנסת
מנהל הכנסת מנהל הכנסת

1702. H. in Egypt

1702 - 1708 - blank -

Why was attacked as Lurian - bec. his was
orthodox view of meaningless Prophecy - still
superior Part -

123 p 17
(1658-1718)

(Portrait available.
See Vol III, Translation
for Hist. Soc. of Eng.)

b. Moravia, 9 line 7 eminent Rabbi.

Studied with his father, and grandfather 1700 p 1701, Rabbi of
Alt Ofen (now incorporated in the 3rd District of Budapest).

Then to Sabourca & Constantinople. Great scholar - studied
under Sephardi teachers. ~~altho Ashkenazi he was~~ (Termed 200, for that reason by
the p 200 for their any Rabbs.
Saw 3rd after math first hand in the East / Unreliably
for!

Returns Alt Ofen. In 1686 city besieged - wife, daughter
killed - Parents taken into captivity by Prussian men. (He was 7 Austria, Poland & Russia against Turks.)

Went to Sarajevo ¹⁶⁸⁶ where he remained as Rabbi until 1689.
[Sarajevo was birth place of H's parents. He was in Sarajevo
in 1669 ~~was~~ and was married there that year. Did H.
remain in Sarajevo bet. 1669 and 1688 when he says, he
was in Belgrade & captured. In that case H. may have
met the 123'n in Saraj. in years 1686-1688.]

1690 - Goes to Altona - Klaus Rabbiner.

1705 - called upon to give opinion concerning p 3 on the 1705

1710 - becomes Rabbi, the Ashkenazi goes, Amsterdam

1714 - after fight with Gellin in re H. flies to London
- received with great honor.

Left London for Poland, and in 1717 - is Rabbi of Lemberg

d. May 2, 1718.

His eldest son was 13th 27th (1697-1776)
was also letter for 3rd followers etc.



Portrait available
Vol. 12. Translating
for Hist. Soc. of Eng.

David Nieto
(1654-1728)

1st pen name 1st 3rd Cel (1)
- (phys. - mathematician, astronomer, philosopher - his ^{astronomical} ^{mathematical} ^{philosophical} ^{calendars})
later - Ital.
Fr. Gt. Eng.

b. Venice - Italian his native language
In Leghorn, as Dayan, Preacher and Physician

In Leghorn composed, 1693, "Pascologia", about Easter
- in Italian - printed London, 1702

^{by Mahamad}
Invited to London, 1701, to accept position of Rabbi, the
Beris thanks Hyndman, vacated by the Haham Solomon
Ayellon (1664 (1660?) - 1728) who left for Amsterdam to
accept position.

1703 - delivered discourse on Divine Providence - ^{on 22nd} 27th 28th 1st
(Nov. 20.) - accused of pantheism, Spinozism etc. heretical
Dissension & controversy! - excommunications & critics

Mahamad submits matter to indep. authority - the
Beth Din at Amsterdam - of which R. Solomon Ayellon
was member. (Fiasco. why?)

Finally submitted ¹⁷⁰⁴ to Haham Zevi of Altona (1658-1718)
(H. Zevi became Rabbi in Amsterdam in 1710. then he got
into controversy with H.)

123 pⁿ rendered judgment in favor of 1st 3rd (1705). 1st 3rd
was thus under obligations to 123 pⁿ - Friend and
admirer

In 1714 - Moses Hagiz visits London(?) and publishes there his
123 pⁿ 22 - attack on H. Ayellon Paradoxa.

(There is also an Amsterdam edition of 123 pⁿ 22)

In 1715 - 1st 3rd edited & published in London Origo (1685-1730)
two volumes in one vol. (of 123 pⁿ 22) of H. 3rd
(h) 123 pⁿ 22 of H. 21 123 pⁿ

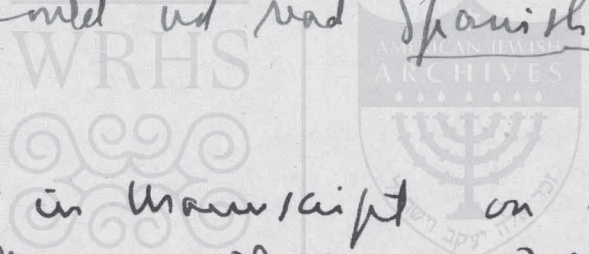
Daniel Wiceto

In 1715 - same year - he published his 23 l/1 - only a
year after publishing his 13 2Co - a plemni of Keravim
Hel. & Spanish. by order of Mahamad. - Printed by Thomas
Flare - Dialogues bet. Dan & Raphael - 13 favored
the dialogue form. Sp. trans. for benefit of Marranos
arriving in London who did not know Hebrew.

(13 had Hebrew type cast to print his 13 2Co)

13 could not read the Chikkenagi Hebrew script (see his
letter to Martin Vanger - Translations, J. Hist. Soc. (Engl. p. 43)

The 123 pss could not read Spanish Rabbinical script
(see did)



— 13 also left in manuscript on same subject as
23 l/1 - "Reflexiones Theologicas, Politicas y Morales
sobre el execrable Systema de Hehenya Higai
Hayon". (see p. 31 ff. of Edmuns article on 13 in
Translations J. Hist. Soc. - Engl. Vol. 12) & p. 73. See!
There is a copy in library of Prof. Richard Southwell.

= The 123 pss reference on 13 being. is found in Eng.
trans. by Sam Rolt "Chronicon Spinozae novum" Vol. I,
1921.

Root 13 defines "what they (the natural philosophers) say is
to nature he assigns to God. - but that God is cloud a
rain st. - (natura naturata) but that he creates + makes all

existing things (natura naturans)

WRHS



Solomon Cyllon

(c. 1660 - 1728)

b. Safed a. Salonica - Youth spent in Salonica. Later Safed
- was Rabbi (envoy) from Salonica to
collect funds for poor, etc.

1688 - was in Lybourn - then to Amsterdam.

1689 - London - appointed Haham - 10 yrs. all yrs -
involved in a Sabbath controversy in London (see!)
- exonerated by Maharsh -

came from Salonica. Was Rabbi in London 11 yrs -
and then went to Amsterdam (year 5460). From 17
letter to Christian Theophilus Unger. Tamuz 27 - 5479

In Amsterdam - before H. controversy - became involved in a
controversy about an opinion which he expressed on a work
of Abraham Cordero - which he regarded as heretical.

Cyllon arrived in Amsterdam - 1700.

23 p. 17 " " " 1710, but 1711 he
denied H's 5/8.

There is a Ms of Cyllon's work at Jews' College, London.