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

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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, Shabbetai Tzvi, including background material and biography; Zohar, including partial translation of unidentified text from 1915, handwritten, Hebrew and English, undated.

About Hajim - and Band of R. Judah 31000.

See פירוש חזקוני - fragment published by Prof. Aaron Freimann
'הפירוש - ואלו הן דברי חזקוני' in "Yivo Studies in History"
Vol. II, Wilno, 1937. p 140-151.

states that H. was member of Band, and after break-up in Pol., he
and חזקוני returned to Germany, Poland to collect funds for
those who remained in Palestine.

Rabbis of Jerusalem put them in אסון together with all the חסידים
and sent emissary (R. Jehiel Michael Lur) to warn Jews against
them. So also did the Rabbis of Constantinople, Salomon Sengul,
- wrote to Prague, Frankfurt, Hamburg and Italy, to reject these
these people when they came.
H. is now דוכס - etc.

After 10 years - H. returns to Germany (1724) - Vienna - see
Emperor Carl VI - informs against Jews -
He appointed תלמוד שולחן

H. buy 2 books - approved by Spanish Rabbis, Constantinople - raise דוכס
against them - and published דבר חזקוני - (Amsterdam 1726)

German Rabbis refused to accept it - R. Jacob Witten of Frankfurt
published in German - & trans. into Hebrew - בשם חזקוני
(אשכנז, 1726)

Get ✓ 125 nish (Yiddish edition, 1864)

See 8th edition or 7th edition of the first ^{by N. Brill} printed in 1864 Vol IV p. 153
✓ reprinted in booklet form Wilna, 1879
- written by R. Solomon Kofin.

Get - also Erzbezeuger Sabbatar Levi, Halle, 1860
✓ reprinted, Berlin, L. Lamm, 1907

The Dutch book of Thomas Cremen (1669) is at
H. V. C. Library - (20140 ^{small} paper), Has etching of
S. Z. + Nathan

Hehemia myyem

Letter about him and 121, N 3 1650 preserved
by psk place in J. L. V. 3 p. 172 ff.
date 1707. author first that 2nd written by S.
But was fred ^{in Sidney} that Hayy, wrote it - & believed
it.
H. wrote it in a traveller in Rosette, Egypt,
dictated by a 3128 in year 1702.

But Cudroza had seen it already in 1687.
(see p. 173 of J. L. V.), and attribute it to S. 2.
who wrote it while in psk in Albania
(see 120 1157, 1903, p. 45)
Also Joseph Inyan in 112 1157 p. 26
Also in 121 320 p. 32a

Creed of hl mome

in AMB vol. 6 p. 537. Also important facts
abt. their practices, and some historical facts abt
S.Z. himself



(1a) In as much as the term En Sof (The Limitless One) indicates that He is an Absolute Being to Whom the terms How, Why and Where cannot be applied, (1a)

(5a) therefore when it entered the absolute will of the All Holy Ancient One, ^{Recondite} the Most ~~Hidden~~ Who is One but not in computation, to create all that exists, ^{He} there ~~proceeded~~ from within the hidden recesses, ^{from the secret} of the En Sof ^(5a & 8a) in the form of ^(Parzuf) ~~the likeness of a~~ a countenance of a Man holy, wonderful and ~~awe-inspiring~~ ^{Man} awe-inspiring, He it is who is called the ^{Primordial} ~~Archetypal~~ Man, the Most ^{Recondite} ~~Mysterious~~, the Holy Ancient One, the Long of Countenance (Macroprosopus), YHWH. (8a)

(12b) When this Holy ^{Parzuf} ~~Countenance~~ proceeded from the secret of the En Sof, he cleaved a cleft, which is the Void in which all the worlds were created, and He spread before Him a curtain, ^{upon} in which He described and engraved ten ^{Parzufim} ~~Countenances~~ like the ^{Parzuf} ~~Countenances~~ of Man.

(18b) When these ^{Parzufim} ~~Countenances~~ emerged, the Holy ^{Parzuf} ~~Countenance~~ that is the All-Holy Ancient One, had not yet completed His conformation, so that His light might flow through the channels of the seven conformations of the Head, which are: the Skull, the Pure Air, the Crystalline Dew, the Aerial Membrane, ^[Lit. the boundaries of boundaries. See Zohar, I. III 129a] the Forehead, ^{[Zohar III 128f. also II 176b.] (20a)} the Open Eye and the Nose, by way of the locks of the Head and the hair of the Beard, ^{thus making it possible for} ~~so that these countenances might be able to endure it.~~ ^{Parzufim} ~~On the contrary,~~ the light flowed out without measure or proportion, therefore they could not suffer it and they died. They were destroyed and did not subsist.

These ten countenances are those which after the conformation are called Kether, Hokmal, Binah, Gedulah, Geburah, Tifereth, Nezah, Hod, Yesod and Malkuth. This destruction did not overtake all of these ten Countenances because the Countenance of Kether which is also called Arich (Macroprosopus) was not subjected to any destruction what so ever. This also was the case with the Countenances of Hokmah and Binah which are called Father and Mother but they were separated so that there came forth from them the two crowns which had been hidden within them, one called Hesed and the other called Geburah.

(ms.) This is the same expression used by the Zohar throughout and by all succeeding C.



When these emerged they became one Countenance called Daath.
 This one was subjected to destruction along with the ^{seven} Countenances which
 were called ~~Kether, Hesed, Geburah~~ ^{Hesed, Geburah}, Tifereth, Nezah, Hod, Yesod and
 Malkuth, after the conformation as was mentioned above. These are the
 eight Kings who died because they were all ^[Eo. Lw. 135a] severe judgements. For the
 manner of their shaping was like that of a workman who strikes with an
 iron hammer and the sparks fly off in all directions. ^[Eo. Lw. 292b] Therefore did they
 all issue forth as severe judgements: for every movement as is well known
 begets heat.

These sparks which flew forth glowed and glittered but were soon
 extinguished. These are called the Primordial Worlds which were destroy-
 ed. As it is mentioned in the Idra Zutta. "These are also the Kings who
 are mentioned in the chapter; and these are the kings who ruled in the
 land Edom" (Gen. 36, 31ff.)--that is in the place where in all judgements
 exist, ^[Eo. Lw. 292b] that is to say the Supernal Mother. The names by which they are
 called in this verse are those which belonged to them before the conform-
 ation. Consult the Idra Rabba and Zutta and you will learn the secret of
 some of these names which they had before the conformation.

But Arich and Father and Mother because they did not have to be
 destroyed their names were not changed and they retained the names which
 they had before the conformation of these Kings. Later on the explanation
 will be given why the existence of the Countenance of Kether was necessary.

When the seven Kings mentioned above died their souls remained
 above in the place which is now called the World of Emanation. Their ^{re-}
 ceptacles ^{with their convexity} ^[Eo. Lw. 292b] which is the secret
 descended below to the place which is now called the Worlds of Creation,
 Formation and Action. The first King who is Daath remained entirely above
 with Father and Mother because he was less gross (solid, thick) than the
 other seven and there was little dress in him in the secret of
 The death which is spoken of in connection with him means that he stepped

out of his sphere but unlike the other seven kings. The mystery of their destruction is as it is found in Idra Rabba "if thou shall say, it is written" and he died" meaning that they were altogether abolished it is not so but who so ever he sends from his former position wherein he was before, concerning him it is said in scripture that he died. As it is written; "and the king of Egypt died" (Ex. 2.23) excepting that one concerning whom it is written; "and the name of his wife (ie Hadar's) wife was Mehetabel, the daughter of Matred, the daughter of Mezaheb. (Gen.36.39) For what reason because these were not abolished like the others. Why? Because they were male and female like the palm tree that does not grow unless there be both male and female# (Zohar, Lev. 135b). Therefore you will not find in the Torah that Hadar who was the eighth king died. In Ch.(I.51) it is written that Hadad died. These kings which were destroyed- abolished are the ones which are called the Primordial Worlds which were destroyed.

After these kings were abolished the Holy Ancient One ascended to that curtain and disposed himself according to his conformation, like one, the Aged of the Aged, the Ancients of the Ancients and the Most Hidden was he conformed. No one can know Him, but through His conformations can He be known. And after He had ^{completed} ~~composed~~ His own conformation, He ^{arranged} ~~dis-~~ posed of the conformations of all the Superiors and Inferiors. That is to say, out of His hidden Wisdom He radiated light to Father and Mother, by way of the thirteen th conformations of the Beard, which are called -- of the conformations of the Beard which is called the Supernal Influence through the Arich ^{(Zohar, Lev. 134b. also Zohar, Lev. 295b) also (289a) also (Ex. 177a)}

Then Father and Mother were aroused to union, after their basic natures had been defined ^{following} ~~after~~ their separation, as was mentioned above. For at first they were androgynous according to the mystery of "Abraham and Sarah were Androgynous, for it is written: "look unto the rock whence ye were hewn (Is. 51.1)". This union of Father and Mother is the mystery of

the Equilibrium which is mentioned in the beginning of the Sifra di-Zniuta. Immediately after this did the souls of the seven Kings mentioned above enter along with the first king Daath. He entered almost entirely with them, for he himself was in the nature of a soul to the other kings.

(46a) Father and Mother were joined in union in the place that is now called the place-of- World of Emanation and there came forth from them the Countenance of a Man, holy wonderful and awe-inspiring with 248 members and 365 arteries, male and female in one, twins but unequal. For it is already known from nature that the stature of the woman is shorter than that of man. In the mystery of "your wife is short lean down and whisper to her" (B.M.59a). For the head of the woman began at the middle of the mans height behind his chest and downward as we find in Idra Rabba; "in this man commenced the conformation of the composition of male and female. It ^{separated} from his back and ^{beginning} began at his breast between his two arms at the place where the hair of the beard hangs down, the place called Tifereth. It is this Tifereth which ^{separated} separated itself from his back and fashioned the skull of the female. This is the meaning of that which is written;" according to the beauty of-(Tifereth) of man, that it may remain in the house"(Is.44.13.) This is the mystery of the rib out of which Eve was fashioned, ~~that is~~ from the back of Adam, for it is ⁱⁿ ~~out of~~ the rib back of his chest, where the beginning of the woman's head ^{was} ~~is~~. In the mystery of "in the beginning she was a tail and in the end, after the conformation, she became a Countenance. ^{over}

But only from his chest downward.

(See 20th Ex. 1.55)

(46b) But at the time of the union, when she turns forward, then her dimensions are equal to his. Thus, where as at first, her Kether was at the place of his Tifereth, from his middle downward, in the mystery of, "the crown (Kether) ^{was} ~~was~~ the beauty (Tifereth) to those borne in womb" -- for the crown which is her Kether was at his Tifereth. From the tip of the Beard downward where the ^{inner parts of the body are} ~~bowels are~~ and where the souls of Israel are treasured before they are placed in the womb of the female. Therefore

Ench. 18a. (on Gen. 2.22 וְאָדָם הָיָה אֶחָד וְהָאֵלֹהִים בָּרָא אֶת הָאָדָם בְּצֶלְמֵהוּ יִצְרָאֵל) . אָדָם הָיָה אֶחָד וְהָאֵלֹהִים בָּרָא אֶת הָאָדָם בְּצֶלְמֵהוּ יִצְרָאֵל
2:25 וְהָאֵלֹהִים בָּרָא אֶת הָאָדָם בְּצֶלְמֵהוּ יִצְרָאֵל. Adam had a tail, out of which Eve was fashioned.
The other held that Eve was fashioned out of Adam's second countenance,
for he was at first, 2 countenances.

see Gen. 1:27 to 3:1b. (אָדָם הָיָה אֶחָד וְהָאֵלֹהִים בָּרָא אֶת הָאָדָם בְּצֶלְמֵהוּ יִצְרָאֵל)

Rachel is also called 2:25 (אָדָם הָיָה אֶחָד וְהָאֵלֹהִים בָּרָא אֶת הָאָדָם בְּצֶלְמֵהוּ יִצְרָאֵל - last of ^{אָדָם} אָדָם)

Leah who is אָדָם of אָדָם

see Vitaly ^{2:25} also אָדָם אָדָם



Israel is called "those borne from birth and carried from the womb". (Is.46.3 This is the mystery why the Female has no Beard. The reason why they came forth back to back was in order that the husks should not cling to the back of the female.

synthesis (composition)

The ~~formation~~ of this Countenance- holy Countenance from Father and Mother and from the eight kings mentioned above was in the following manner. In the hollow cranium of this Countenance there are three cavities in which the brain lodges covered by a thin membrane. The first brain expands and ~~and~~transmits light to ~~the~~ 32 paths which are the 32 paths of Hokmah. This first brain is from the side of Father, the second brain expands through 50 gates, which are the 50 gates of Binah. This second brain is from the side of Mother. The third brain is called Daath and he is the first King of the 8 mentioned above., He is the 2 crowns ^{combined} ~~contained~~ in one, which were hidden in Father and Mother. From the side of Father there was hidden in him one crown called Hesed and from the side of Mother another crown called Geburah. ~~The two of them conjoined--And in the center~~ and as a conjunct of the two of them he is called Daath. The hollow place of this brain lies between those of the other two brains (Zohar, Lev. I36a) . All of them are united under the symbol of the crown of his Head and they are the secret of the Phylacteries. (Zohar Lev. ^{I40} ~~I40~~ a.)

These three are expanded over the whole body on either side, through the third brain called Daath, which is joined to either side. It expands through the center of the body which is the essential thing. As we find in Idra Zutta; " his inner parts are conformed through Daath and ~~all the conclaves and it~~ and all the conclaves and assemblies are filled, as it is written (Pr.24.4)" and with knowledge (Daath) were the chambers filled"" (Zohar Lev. 296a). That which is stated in Idra Rabba (Zohar Lev. I4Ib) " again Tifereth extended and formed the internal parts of the male" refers to the ^{outer} ~~superior~~ substance of the body, but that which is written in the Idra Zutta refers to a more subtle and

~~Idra-Zutta-refers-to-a-more-subtle-and-inner-garment~~

Idra Zutta refers to a lighter inner ^{vestment} garment within the body which exists between the soul and the body. It is for this reason that the two crowns had to proceed from Father and Mother in order to combine them and make of them an exceedingly thin Countenance in which to cloak the soul, to erect a ^{screen} partition between the body and the soul, in order that the body ^{might} be able to endure the intensity of the light. This was also the case with the ^{Lower} ~~Man~~. Thus ~~has-it-been-elucidated~~ the Hokmah, Binah and Daath of this Countenance have been explained (traced); the rest of the ^{Countenance}, that is Hesed, Geburah, Tifereth, Nezah, Hod, Yesod and Malkuth, derive from the seven Kings, as is mentioned at the end of Idra Zutta.

As soon as the holy Countenance came forth from Mother, immediately did the Holy Ancient One the Most Recondite emanate His soul, comprised of both male and female upon it; in the implied mystery of "and god formed Vayizer man" (Gen.2.7) Vayizer is written with two yods. Why? This suggests the secret of the Holy Ancient One and the secret of the Holy King. (note. the Zohar has "the secret of the microprosopus"). Again, it is ~~rit~~-written "and he formed". What did he form? He fashioned a form with in a form. This is the meaning of Vayizer. And what is meant by a form with in a form? The two names which are called the full name of God-YHWH Elohim. And in what are they comprehended? In the Supernal Form called Man, comprised of male and female. Therefore it is written: "eth ha adam"-- because it comprises both male and female. The word "eth" is added to extend and to increase the species from Him, that is to say from the male and female.

"Dust from the earth"-- an image within an image, like the seal of a ring. And wherefore are all these things so? That the hidden of all the hidden ones who is exalted unto the end of all the Hidden might extend and traversed through Him. Therefore it is written: "and he breathed into his nostrils the soul ~~of-life~~(nishmat) of life"-- that is to say, the souls of all the living both of the Superiors and the Inferiors depend upon that

Soul and have their existence through it. "And man became a living soul" (le defesh hayah)-- so that it might develop and form itself into similar conformations and draw that Soul from one grade to another (step, degree, path) to the end of all grades; in order that that Soul might be found in all and expand through all, and that He himself might still be one. Whoever takes this Soul (note. the zohar feeds, this unity) away from the universe, and lets it appear as if there were another soul beside it, may he and his remembrance perish through out all generations. As we find in the Idra Rabba. ^{Zohar Lev. 141b} It is well known that the man who breathes, breathes from that which is with in him.

This image of Man is called the holy king and his Shekinah, the Holy One Blessed Be He and his Shekinah. He is also called HWYH and all the holy names which are found in the Torah and which must not be erased. He is also called Ze'ir Anpin (microsepus) in relation to the Arich Anpin (macrosepus) who is the Holy Ancient One. He is also called "Buzina D-Qardinutha" that is to say, the joy of the heart, "qardinutha in Greek means heart (this word is variously translated, the-light- a lamp of scintillation, a lamp of darkness). This is the meaning of "a wise son maketh glad the father" (Pr. 10.1) For he is the first born of Father and Mother and He it is is called the King of the Children of Israel. For the sake of this Soul which has neither limit, likeness or estimate it was necessary to destroy these eight kings mentioned above. This was the deliberate intention of the Ancient Holy of all the Holy Ones in order to utilize the receptacles of their souls for this soul so it might cloak itself in them and the workman might proceed with his work. This what we learn in the Idra: "all of them are comprehended in Man"-- that is to say in this Holy Countenance who is the Holy King and His Shekinah, and through whose union they created all the worlds. Without this would not have been possible. This Holy Countenance is also called the Supernal Man (adam' Ila'ah)

The afashioning of the composition (synthesis) of this Holy Countenance in the womb of the Mother was the work of this Soul Herself. For

when the eight kings afore mentioned entered into the Mother, immediately were Father and Mother joined in union. Father called a drop of the male waters into Mother- a shapeless substance without form. Mother correspondingly, poured a drop of the female waters, also a shapeless substance without form, the form however, was not imparted except by His Soul Himself. In this manner: when Father and Mother were joined together and were united one with another, immediately there proceeded one powerful spark, a mighty stroke from the Lamp of the Heart, that is, from this Soul which is called the Lamp of the Heart as afore mentioned, while it was still within the Holy Ancient One (see Zohar Lev. 292b). When it issued forth it proceeded from the subtle ether of the Ancient Holy of all the Holy Ones and was inclosed in the inner parts of the Mother. It formed a certain hard skull with hair and brains and their cavities and with all the features of the physiognomy. It then expanded and formed- completed the formation of all the other features of the body out of the souls of the seven Kings, as was mentioned above. Hence it is clear that the Soul Himself perfected His receptacles (Kelim). Consult the Idra Rabba.

The skull of this Countenance is derived from the **Macroprosopus** in this way; when this spark the powerful stroke from the Lamp of the Heart proceeded from the subtle ether of the Holy Ancient One, as afore mentioned, before it cloaked itself in Mother it passed through the Countenance of Macroprosopus and took from Him a portion for the conformation of this skull. This is called, "the pate upon which the phylacteries were not placed", as is mentioned in the 13th (conformation) of the "Ma-amar Elijah". The Supernal Keter is the Keter of Makkuth and concerning it it is said; "he declareth the end from the beginning", and that is the head of the phylacteries. The early authorities call it the ring of the crown because it is made out of the Countenance of Keter, called Ring.

This is what we learn in the Idra; "this image of man contains all the superiors and Inferiors. Therefore is the name of This Holy Count-

tenance intimated in the initials of the ~~ten countenances~~-- ten countenances. Thus add up to the sum of (Israel) inclusive of the five letters of Israel (i.e. ie. 541 plus 5 equals 546). This is the Supernal and Holy Israel in whom are all the keys of the faith. As it is mentioned in the dissertation of the Holy Yuth in Par. Balek p. 191, to teach that his Holy Countenance is composed of all the ten countenances of **Emanation**. He has choice and free will. His will derives from the Soul of Life which is within Him and which is actually the form of the Soul of the Holy Ancient One---Absolute Will and absolute Sefiroth (Hasadim). His ~~power~~ faculty of choice derives from the side of the Receptacles which are judgements.

It is well known that the ten Sefiroth are the sources of the four elements of fire, air, water and earth, out of which all living things are composed. Therefore all the attributes, qualities and mutations which are applicable to the lower man are also applicable to Him, Blessed Be He. For He is the Supernal Man in the implied mystery: "and in my own flesh do I see God" (Job 19. 26) The changes in Him follow the actions of the lower man: that is to say He changes from mercy to justice and from justice to mercy.

The mystery of the manifestations of the Holy Ancient one out of the En Sof and the configuration of the ten Countenances above the Curtain and that of Father and Mother in the mystery of androgyny and whence came to them the quality of the Sefiroth, all this is explained in the dissertation (of the Zohar) in Par Bereshith p. 15: " at the outset the decision of the King who emerged from within the most Recondite, from the secret of the En Sof (note: sharp revision of text, the Zohar reads not)--this is the mystery of the manifestation of the Holy Ancient One out of the En Sof. " He made a tracing in the ~~Su~~ supernal efulgence ()"- this is the mystery of the engraving of the ten countenances above the Curtain which is

called the supernal efulgence as we find in the mishna at the end of the Tiquna Zohar Hadash (note: ed. Venice 1663 p.39b). " In the supernal efulgence at the beginning the decision of the King made nine tracings and one unknown one". " Bound together in the shapeless mass and fixed in the ring"--"Qutra" means bind (from kesher):--g "gulma" means shapeless mass:"naiz be-izka" means stuck into the ring--- that is to say, their elements were bound up with in their shapeless mass and fixed within their womb, which is in the shape of a ring. In other words they were androgynous. "Neither white nor black nor red nor green(yellow? nor of any color at all"--- that is to say, they did not possess any of the faculties of the Sefiroth at all. "When he took measurements he fashioned colors to shine"--that is to say when the Holy Ancient One completed His conformations he began to measure and to fix the boundaries of the Sefiroth for the requirements of his building. This is also mentioned in the Ma- Amar Elijah the fifth conformation in the Tiquene Ha- Zohar "From within the Lamp of the Heart there issued a certain effluence from which colors were imprinted below. The most Recondite out of the mystery of the En Sof cleaved and yet did not cleave His ^{Ether} Light--(ie cleaved only in part) and remained unknown until from the force of His strokes there shown forth one point called Rashith" (Beginning)". The text now proceeds to reveal how the source of the Sefiroth which is the effluence mentioned above out of which Father and Mother were conformed, proceeded from the Soul of all the living within the Holy King, called "the Lamp of the Heart while she was still hidden in that supernal mystery--the Holy Ancient One. We find therefore that it is this Soul Herself which made the conformation of Father and Mother.

After Father and Mother were given the character of the Sifiroth then did the holy Ancient One radiate light upon them from his hidden wisdom by way of the Supernal Influence through the Macropropusas as was mentioned above. Father received the male waters and Mother the female waters, and they joined in union and brought forth the vessels of Soul of all the Living which is in the Holy King, as was mentioned above. When this Holy Countenance which is the Holy King came forth from Mother and His Mate also came forth adhering to Him, immediately there descended the Supernal Hessed out of the Hidden Hokmah of the Holy Ancient One, by way of the hair of the head of the Holy Ancient One to the hair of the head of the Holy King. Thence it passed to His brain which expands through 32 lanes, which are the 32 wonderful paths of Hokmah. 9- (Zohar, Lev. 289b). Wherefore all the living are guided by the 32 paths in the implied mystery of: "how manifold are Thy works O Lord, all of them through wisdom (Hokmah) hast Thou made" (Ps. 104.24). Specifically by Hokmah.

Each hair is called a suction of the effluence from the hidden fountains which flow forth from the hidden brain of the Holy Ancient One. When the two brains--the hidden brain of the Holy Ancient One and the brain of the Holy King--are united above (outside?) they become as it were one brain; in the implied mystery of "wisdom (Hokmeth, pl.) crieth aloud in the street, in the broad places she uttereth her voice (Titen, sing.) (Pr. I.20) (Zohar Lev. 140a) This is the meaning of "he parted them and then united them, face to face and they cleaved, one to another, and in this manner were the Superiors and Inferiors conformed. That is to day, immediately there after did the outer forms of the seven Kings enter the Mother and Father and Mother were joined in union a second time. They ~~purged-them~~ refined them thoroughly and out of them came forth the seven Holy Countenances. B Their Souls however issued from the union of the Holy King and the Shekinah, in the implied mystery of" for in 6 days

the Lord made heaven and earth etc." (Ex.20.II)

In this manner were the kings conformed as we learn in the Idra, " when the image of Man (Adam) was formed then were they all configured and restored to another and fitting existence and they were all called by other names, except the first ones(the Zohar text reads:

) in the implied mystery of " Thine O Lord is the greatness and the might etc. (I CH.29.II). These are the seven days of creation.

The reason why this wonderful Soul required the character of Father and Mother is this, when she descends to the world of Creation or Formation, in the process of managing the universe it is then necessary to fulfill the commandments in order to perfect these worlds. Then it is necessary for Her to receive the influence through Father and Mother; for the sake of the survival of the worlds not for her own sake..

Although it is said in ^{Pesikta} ~~Pesikta~~ Rabbti commenting on the verse " I am the first and I am the last and besides me there is no God", (Is.44.6) " God said: I am the first because I have no father and I am the last because I have no brother, and beside Me there is no God because I have no son", never the less we find that God called us brothers, as it is said: " for the sake of My brothers and My friends" (Ps.122.a), also sons, as it is said: "Israel is my first born son"(Ex.4.22). The explanation is that the former applies only to the essence of the Soul but not to the essence of the vessels.

The mystery of the survival of these kings mentioned above is the mystery of the resurrection of the dead, as it is written; "and the Lord will guide Thee continually and satisfy thy soul in drought etc." (Is.58.II)

Know also that this Curtain mentioned above, the Supernal Effulgence above which the Holy Ancient One ascended (within which He entered?) is the Emanation of Emanations wherein are ^{countless} many thousands and myriads of worlds. All of them are called the Emanation of Emanations, forms of the Holy Ancient One. Over all of them reign the Holy King and His

Shekinah, for He Himself is the Holy Ancient One. All these worlds wait for Him and their eyes are turned longingly towards Him, for they are dependent upon Him. How much more so is this true of the worlds below them. Emanation in comparison with the Emanation of Emanation is like a dwarf along side of a giant. This is true also of Creation Formation and Action along side the world of Emanation.

No single Countenance of these ten Countenances of Emanation mentioned above is able to rise above the Curtain afore mentioned, except the Holy King and His Shekinah. This is the implied mystery;" Who art exalted as head above all", (Ich.29.II)--that is to say, no one can rise above this Curtain where the Ancient Holy One dwells who is the head of all except Thou Holy King and Thy majestic Shekinah. For Thou art He, and He is Thou. This is not the case with the other ten Countenance of Emanation, in the implied mystery of:" see now that I, I am He"(Deut. 32.39). "He" specifically. That is to say,--the Ancient Holy One who comprises the Holy King and his Shekinah. As it is found in the Parasha Hukat (Zohar Lev.183b)"Rabbi Abba said; Every place where the Ketib is Hu and the Keri is He , the word refers to a union of male and female, and to a supernal combination(synthesis). The He is the female , the Vav is the male and the Aleph is the union of all ;for the aleph rules in perfection.

Blessed are the children of Israel for although they are below ~~th~~-nevertheless they are united with the supernal unity. Wherefore it is written;" He made us and we are His"(9Ps.100.3). The word ve-lo is written with an aleph for He is the integration of the Vav and the He and includes ^{subson?} all.

Therefore He is more exalted than Macropropus, and Father and Mother not to speak of the other Countenances of Emanation, in the implied mystery of;" who is like unto Thee among the gods O Lord" (Ex. 15.II) Because He and the Ancient Holy One the Most Recondite who is one but

not in computation, are one were one, and will be one. There is no separation or distinction in them. Only from our side are they different one from another. That is to say, the Ancient Holy One is absolute mercy without any admixture of justice, whereas the Holy King and His Shekinah are compounded of justice and mercy, for the sake of the perfection of the world. All the ten Countenances of Emanation which have been mentioned are dependent upon Him but He is not dependent upon them.

That which is written in the Zohar, that at times He receives from Father and Mother that is only for the sake of the survival of the world as was mentioned above, and even this is to be regarded as His own. He alone emanated and created and formed and completed everything out of what remained following the refinement of these kings, mentioned above. He performed it all by his own will and choice so that his creatures might recognize his greatness, that He and His majestic Shekinah and the Ancient Holy One, the Most Recondite, who is one but not in computation, are all one. He is our God and there is none else. Our King is true and there is none beside Him. Blessed be He. Blessed be His Name forever and ever. AMEN.

10 18 77

The long line of excommunications
were instigated directly by ר"ר
123. Many of the Rabbis did not
even read His book. They accepted
his judgment + verdict. Plus.

① Rome - Kislav 20, 1714 (3"857)

— call his book ~~ה'ס'ב' ה'מ'מ'ד'~~ —
ה'ס'ב' ה'מ'מ'ד' — Bless G'n and Bieli
based on His primacy, + denial of
omniscience to God.

② Jacob Alamed of Ferrara.

to G'n Rishbi - 1726 / 1728
— also based on impingement of God's

unity - but I saw traces of
O"K - It was G'n who published
report that H wants to be 1722

+ 1712 - prophet + Messiah +

would reveal y"b's deep agitation

+ y"b's words who said that

H. answered that Eliazar ~~of the town~~
wrote him a letter + I sent / for
to him - wrote in response to S'n
+ M. Chayiz -

- Kislav 15, 1714.

Frank.

The element of sin as way of salvation.

See "The Temptation of St. Anthony" Gustave Flaubert
Trans. Safecadio Hearn. The Modern Library
p. 94-5.

The Carpocratians - The Nicolaitans
"To free thyself from the powers of darkness, thou
must at once accomplish their works....."
Apostasy is permissible when the heart is free...."
Esorge thy flesh with all that it demands.
Seek to exterminate it by dint of debauchery.
Proclaim, the Mother of Heaven, wallowed in
'gnosis'."

{ Carpocrates - "a member of a sect of Gnostics of the 2 C.
or
Carpocras, of Alexandria" } In proportion as men attain to this
recollection (of their previous existence in an exalted ~~sub~~
state) they are freed from the restraints of the moral
law, faith and charity being the only necessary
virtues". The Century Dictionary and Cyclopaedia.

Nicolaitans. a sect named (probably) after ~~Nicolaitans~~
a person Nicolaus. Rev. 2.6. and 15. "But this
thou hast, that thou hatest the deeds of the
Nicolaitans, which I also hate"
- an anti-urionist sect.

17C.
• RABBI MAHALALEL HALELUJAH OF ANCONA

Rabbi - Italy, Seventeenth century, he composed a Poem of Praise about 1666 in honor of Sabbatai Zevi and Nathan Ghazati.

Poem printed in H. U. C. Annual (Vol.7,1930 - pages 514-515) by Simon Bernstein.

Immanuel Frances and his brother Jacob were at this time writing their diatribes against Sabbatai Zevi. (See Vol. 14 of



Tenth Population - Time of S. Zebi.

Jerusalem. - 1672

Jerusalem. - 1672

① Raphael Mordecai Malchi, son-in-law of R. Moses Hagiz, ^{physician} Italian, who settled in Jerusalem in 1672, estimates the no. of Jews there at that time as 300 families, or approximately 1200 souls (see also R. Mordecai's account, p. 123).

(See p. 107 of Walchi's Comm. in Torah, edited by E. Rivlin, 1923)
Number of inhabitants first by law -

Number of inhabitants first by law -
 economic conditions bad. ^{Hard to pay taxes.} Population decreasing. very few prominent
 people. Great many poor. Morale bad. ^{Rivalry & bitter} ~~strife~~ ^{strife}. Community has no proper organization.

- Almost no scholars there

(See also Gravn - גרבי, 1928 / pp. 91-94)

(2) Conditions of Jews in Jerusalem during first quarter of 17c. Good. Witness
R. Solomon ^{R. Chayim} Maisterl (פּוֹסְטֵל), who settled in Pal. in 1603, writing to
R. Issachar Ber of Cremona in 1603^(?), speaks in most glowing terms
of peace & prosperity of Jews in Pal.

[Printed in Tel Aviv, 1927, pp. 150-2]

and [pp 83-84] ובראשית ה'תקכ"ב
Isiah Hurwitz (י"ל) writing to his children from Pal. in 1622 declared that Sephardic population in Germ. is daily increasing and lists the following numbers:
152 families in Frankfurt am Main, 100 families in Amsterdam, 100 families in London, 100 families in Hamburg, 100 families in Prague, 100 families in Vienna, 100 families in Pest, 100 families in Constantinople, 100 families in Smyrna, 100 families in Salonica, 100 families in Thessalonica, 100 families in Bulgaria, 100 families in Greece, 100 families in Turkey, 100 families in Persia, 100 families in India, 100 families in China, 100 families in Japan, 100 families in Korea, 100 families in Siam, 100 families in Ceylon, 100 families in Java, 100 families in Sumatra, 100 families in Borneo, 100 families in Celebes, 100 families in Moluccas, 100 families in Philippines, 100 families in Irian Jaya, 100 families in East Timor, 100 families in Indonesia, 100 families in Malaysia, 100 families in Singapore, 100 families in Brunei, 100 families in Sarawak, 100 families in Sabah, 100 families in Kalimantan, 100 families in Sulawesi, 100 families in Maluku, 100 families in Papua New Guinea, 100 families in Vanuatu, 100 families in Solomon Islands, 100 families in Micronesia, 100 families in Marshall Islands, 100 families in Kiribati, 100 families in Tuvalu, 100 families in Nauru, 100 families in Palau, 100 families in Federated States of Micronesia, 100 families in Republic of the Marshall Islands, 100 families in Kingdom of Tonga, 100 families in Samoa, 100 families in American Samoa, 100 families in Northern Mariana Islands, 100 families in Guam, 100 families in Virgin Islands, 100 families in U.S. Virgin Islands, 100 families in British Virgin Islands, 100 families in Cayman Islands, 100 families in Anguilla, 100 families in Antigua and Barbuda, 100 families in Aruba, 100 families in Bahamas, 100 families in Barbados, 100 families in Belize, 100 families in Bermuda, 100 families in Bolivia, 100 families in Brazil, 100 families in Canada, 100 families in Chile, 100 families in Colombia, 100 families in Costa Rica, 100 families in Cuba, 100 families in Czech Republic, 100 families in Denmark, 100 families in Dominican Republic, 100 families in Ecuador, 100 families in Egypt, 100 families in El Salvador, 100 families in Finland, 100 families in France, 100 families in Germany, 100 families in Greece, 100 families in Guatemala, 100 families in Honduras, 100 families in Hungary, 100 families in Iceland, 100 families in India, 100 families in Indonesia, 100 families in Israel, 100 families in Italy, 100 families in Jamaica, 100 families in Japan, 100 families in Jordan, 100 families in Kazakhstan, 100 families in Kenya, 100 families in Kuwait, 100 families in Kyrgyzstan, 100 families in Laos, 100 families in Latvia, 100 families in Lebanon, 100 families in Liberia, 100 families in Lithuania, 100 families in Luxembourg, 100 families in Madagascar, 100 families in Malawi, 100 families in Malaysia, 100 families in Maldives, 100 families in Mali, 100 families in Malta, 100 families in Mauritania, 100 families in Mauritius, 100 families in Mexico, 100 families in Moldova, 100 families in Monaco, 100 families in Mongolia, 100 families in Montenegro, 100 families in Morocco, 100 families in Mozambique, 100 families in Myanmar, 100 families in Namibia, 100 families in Nepal, 100 families in Netherlands, 100 families in New Zealand, 100 families in Nicaragua, 100 families in Niger, 100 families in Nigeria, 100 families in Norway, 100 families in Oman, 100 families in Pakistan, 100 families in Panama, 100 families in Paraguay, 100 families in Peru, 100 families in Poland, 100 families in Portugal, 100 families in Romania, 100 families in Russia, 100 families in Rwanda, 100 families in Saudi Arabia, 100 families in Senegal, 100 families in Serbia, 100 families in Seychelles, 100 families in Sierra Leone, 100 families in Slovakia, 100 families in Slovenia, 100 families in South Africa, 100 families in South Korea, 100 families in Spain, 100 families in Sri Lanka, 100 families in Sudan, 100 families in Sweden, 100 families in Switzerland, 100 families in Taiwan, 100 families in Tajikistan, 100 families in Tanzania, 100 families in Thailand, 100 families in Togo, 100 families in Trinidad and Tobago, 100 families in Tunisia, 100 families in Turkey, 100 families in Turkmenistan, 100 families in Uganda, 100 families in Ukraine, 100 families in United Arab Emirates, 100 families in United Kingdom, 100 families in United States, 100 families in Uruguay, 100 families in Uzbekistan, 100 families in Venezuela, 100 families in Vietnam, 100 families in Wales, 100 families in West Bank, 100 families in Western Sahara, 100 families in Yemen, 100 families in Zambia, 100 families in Zimbabwe.

Vol. 3, June, 1920) See over

③ But in 1625 there was a turn for the worse. ^{Highly motivated} John Farnham became governor of city. Was ^{quite} ~~extremely~~ ~~strong~~ ^{strong} ~~to enforce~~ ^{to enforce} levied ^{+ to punish people} heavy taxes. Rich unharmed. Schools closed. Many fled. Lasted to 1627 to extort payment.

The letter, Israel Harnick was first printed in 1853/1854
in year 1853 ^{article} p. 141. Reprinted by G. L. Trunkin in
his work - Atchut Vilna, 1854, p. 114. + is also
found in Eisenstein - 1800-1850 pp. 172-175.

WRHS



@ Joel Pankari & Alexandria, visited by
Biseli - Issued here - Neshvan 7-1714.



Frankists.

Ben of Bolechow (1723-1805) wrote @/12 1723 on Jewish
sectarian movements, contains account of disputation
bet. Frankist group & Rabbin. Published in part by Mr.
Get A. Brauer in pHls - vol. 33; vol. 38.



Frank. Eva

Corresponded with Giacomo Casanova. Correspondence
lost (?). One letter left "in which C. expounds his
famous method of drawing an answer for any
question from the letters of the question formed
into a pyramid" ("Casanova" S. Esay Endore,
N. Y. 1931. p. 355.)



Jewish Merchant .

Inasmuch as the country of the Levant is more suitable than any other for trade all Turkish cities have an abundant Jewish population and especially Constantinople as the capital city where all kinds of merchandise arrives and which is consequently more convenient for that kind of people who live only from selling and buying and especially lending upon usury which is allowed to them freely against some tax paid by them because otherwise they would not be tolerated in this country not more than in several others from where they were driven out, experiencing still every day the malediction of God, not being able to own any land where they could live, being all vagrant and scattered here and there, even so despised in this place where they are tolerated in exchange for their tax that the Turks never want to eat or drink in their company nor marry a Jewish woman or girl, in short that they do not want to have anything to do with them. And it is very remarkable that if a Jew wanted to become a Mohammedan he would not be accepted unless he first had been made Christian. Those of this abominable nation which live in Constantinople or other places under Turkish domination are dressed in long garments like the Greeks and Levantins but to be distinguished among the others they wear the yellow turban. Those who live on the island of Chio tributary to the Lordship wear a large cap which they call Credit and some call it Bow Cap which is also of yellow color. Some of these Jews go thru the city of Constantinople carrying cloth which they sell to those whom they meet and who have to ~~make~~ do with it. (?)

The Jewish Physician.

As it is very difficult, or even impossible, that there should not be a certain number of sick people in such a crowd as (it) is common in the palace of the great Lord ^(Sovereign) it is well necessary to provide for the possible inconvenience by keeping a number of physicians at the expense of the great Lord. There are consequently ten which they call Echin and ten others called Geracler, that means Barbers, who are deputed for the service of the whole Court and have no other appointment than from ten after the day (10 p.m.?) and if anybody is sick one of them reports about it to the Lord asking for permission to treat him because otherwise he would not dare to do it and when he has received permission the sick is carried to another place of the Palace destined for that purpose and there he is treated and cared for with much care, the physician being obliged to see him four times a day and if the sickness should increase and more assistance be needed all the other physicians have to go there.

It is the special duty of the Barbers to go every day to wash the heads of the young children whom the Lord keeps in the Palace. As to the beard they have nothing to do to cut it because they have none as yet and as soon as it begins to grow they are put out of the Palace to some other duty or office & if some wound or other ailment should affect these young people the Barbers would not dare any more than the Physicians to dress the wound without first having asked permission of the Emperor & even if somebody wants to have a tooth pulled they would not dare to do it without His consent because if it should happen to them to do this for money or other recompense the great Lord would have one extracted to themselves. These Barbers also have some salary from the Prince outside of their practice among the people.

As to the dress of the Turkish Physician it is not different in any way from that of the common people; but the Jew wears on his head, instead of the yellow turban which is proper to the Jewish nation, a high pointed cap in the shape of a loaf of sugar which is of a scarlet color. They also have a long and very wide robe in form of a doliman, but shorter, having small sleeves which hang behind a foot or so shorter than the end of the robe and do not carry any belt on top being dressed all in one piece. The shoes resemble to those of the Janizaries. This is about the description of their dress, & of their charge and condition.

Jewish Woman from Adrianople.

In the same way as the city of Constantinople, the capital of Turkey, serves as retreat to several foreigners Adrianople (Andrinople) in Thrace serves as a shelter to many Greeks, Jews and others who always retain a particular garb as a mark of their nationality altho they live there steady. The Jewish women who are living there wear a kind of head dress "a la villageoise" the ends of which are wound around the neck and which looks rather bad. They wear a robe just fitting the body rather stiff and with few wrinkles on the back, reaching down as far as the ankles of the feet. They also have a belt twisted around the body like the crape ribbons which the men here wear on their hats. They have a certain jewel suspended on a ribbon in front in the same manner as some French women have the Cross or Agnus Dei, and besides a valuable golden chain according to their means and quality without other rings or embellishments. They also have a kind of long cloak, very wide on the shoulders which seems to be fastened in front like the cloaks of our priests, turning up with the hand one of the sides which cover their entire arm and the other (side) can be turned back leaving the left arm free; this reminds a little of the Bohemian or Egyptian woman.

WRHS AMERICAN JEWISH ARCHIVES

Their shoes resemble very much to sabots (slippers) except that the foot is more uncovered. This kind of foot dress is very unpleasant and disagreeable and so are those who wear them because they are very ugly and ungraceful. This miserable nation living thus wherever they are received, having no abode or shelter of their own, but being in perpetual banishment so that they are always vagrant all over the earth without being able ~~to settle (demonstrate) any place~~ to live in any place except as slaves paying tribute. This is how God's judgment expresses itself always on them and they are so hardened that they do not resent their ill-fate and therefore they do not care to find a remedy.

1631 L'histoire de la reconnaissance de
l'Empire Grec - A. Thomas -
Traduit de l'arabe

pl 21. Medicin Juif

pl 33. Marchand Juif.

W

9949.6

C35h

p 51. Femme Juive

Also found in ¹¹Plusieurs manuscrits
For Rabbi Silver

high pointed cap

tout d'une
venue

loaf of sugar
one piece

Jamaries

Charge: \$6⁰⁰

under date of 1628.

To yield some assistance to the present growing Charges of the Empire, the Vizier imposed a heavy Tax on the Christians and Jews; on the first it was levied with all severity; but the Jews found more favour by their Arts and secret management of Affairs; so they are a people of some Authority and Power in Turkie: they are cursed by particular persons, but caressed by the generality: they are Slaves in all Countries, and yet acquire somewhat of Mastership and Propriety: they are Vagabonds, and yet every Country is their own: they cannot buy Lands, and yet daily increase

their Fortunes: they multiply in
Abundance, because they all
marry, and are not destroyed
by wars: they are great Confidants
of the Turks, and Enemies to the
Christians. In short, covetous-
ness in Constantinople is like
a public Courtisan, to whom
the Jews are the Panderers
and Ruffians. p. 22

The History of The Turkish
Empire
From the Year 1623. to the Year
1677.

Paul Rycaut, Esq; late
Consul of Smyrna. (over)

London 1680.

was also Fellow of the Royal
Society

→ 11 years Consul & Surgeon

① 7 years at Constantinople as Secy
to the Lord Ambassador



④ Abraham abulafia (13c). - the scholar, the fine thinker - the "prophetic" Kabbalist, - convert Pope Nicholas III.

Pope Nicholas III.

(5) - ^{ken} Moses Hayyim Luzzatto - the father of modern
Heb. lit. ^{was not an author generally} altho. ^{1811 1812 1813} ^{1814 1815 1816} ^{1817 1818 1819} ^{1820 1821 1822} ^{1823 1824 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 1890 1891} ^{1892 1893 1894} ^{1895 1896 1897} ^{1898 1899 1900} ^{1901 1902 1903} ^{1904 1905 1906} ^{1907 1908 1909} ^{1910 1911 1912} ^{1913 1914 1915} ^{1916 1917 1918} ^{1919 1920 1921} ^{1922 1923 1924} ^{1925 1926 1927} ^{1928 1929 1930} ^{1931 1932 1933} ^{1934 1935 1936} ^{1937 1938 1939} ^{1940 1941 1942} ^{1943 1944 1945} ^{1946 1947 1948} ^{1949 1950 1951} ^{1952 1953 1954} ^{1955 1956 1957} ^{1958 1959 1960} ^{1961 1962 1963} ^{1964 1965 1966} ^{1967 1968 1969} ^{1970 1971 1972} ^{1973 1974 1975} ^{1976 1977 1978} ^{1979 1980 1981} ^{1982 1983 1984} ^{1985 1986 1987} ^{1988 1989 1990} ^{1991 1992 1993} ^{1994 1995 1996} ^{1997 1998 1999} ^{2000 2001 2002} ^{2003 2004 2005} ^{2006 2007 2008} ^{2009 2010 2011} ^{2012 2013 2014} ^{2015 2016 2017} ^{2018 2019 2020} ^{2021 2022 2023} ^{2024 2025 2026} ^{2027 2028 2029} ^{2030 2031 2032} ^{2033 2034 2035} ^{2036 2037 2038} ^{2039 2040 2041} ^{2042 2043 2044} ^{2045 2046 2047} ^{2048 2049 2050} ^{2051 2052 2053} ^{2054 2055 2056} ^{2057 2058 2059} ^{2060 2061 2062} ^{2063 2064 2065} ^{2066 2067 2068} ^{2069 2070 2071} ^{2072 2073 2074} ^{2075 2076 2077} ^{2078 2079 2080} ^{2081 2082 2083} ^{2084 2085 2086} ^{2087 2088 2089} ^{2090 2091 2092} ^{2093 2094 2095} ^{2096 2097 2098} ^{2099 2100 2101} ^{2102 2103 2104} ^{2105 2106 2107} ^{2108 2109 2110} ^{2111 2112 2113} ^{2114 2115 2116} ^{2117 2118 2119} ^{2120 2121 2122} ^{2123 2124 2125} ^{2126 2127 2128} ^{2129 2130 2131} ^{2132 2133 2134} ^{2135 2136 2137} ^{2138 2139 2140} ^{2141 2142 2143} ^{2144 2145 2146} ^{2147 2148 2149} ^{2150 2151 2152} ^{2153 2154 2155} ^{2156 2157 2158} ^{2159 2160 2161} ^{2162 2163 2164} ^{2165 2166 2167} ^{2168 2169 2170} ^{2171 2172 2173} ^{2174 2175 2176} ^{2177 2178 2179} ^{2180 2181 2182} ^{2183 2184 2185} ^{2186 2187 2188} ^{2189 2190 2191} ^{2192 2193 2194} ^{2195 2196 2197} ^{2198 2199 2200} ^{2201 2202 2203} ^{2204 2205 2206} ^{2207 2208 2209} ^{2210 2211 2212} ^{2213 2214 2215} ^{2216 2217 2218} ^{2219 2220 2221} ^{2222 2223 2224} ^{2225 2226 2227} ^{2228 2229 2230} ^{2231 2232 2233} ^{2234 2235 2236} ^{2237 2238 2239} ^{2240 2241 2242} ^{2243 2244 2245} ^{2246 2247 2248} ^{2249 2250 2251} ^{2252 2253 2254} ^{2255 2256 2257} ^{2258 2259 2260} ^{2261 2262 2263} ^{2264 2265 2266} ^{2267 2268 2269} ^{2270 2271 2272} ^{2273 2274 2275} ^{2276 2277 2278} ^{2279 2280 2281} ^{2282 2283 2284} ^{2285 2286 2287} ^{2288 2289 2290} ^{2291 2292 2293} ^{2294 2295 2296} ^{2297 2298 2299} ^{2300 2301 2302} ^{2303 2304 2305} ^{2306 2307 2308} ^{2309 2310 2311} ^{2312 2313 2314} ^{2315 2316 2317} ^{2318 2319 2320} ^{2321 2322 2323} ^{2324 2325 2326} ^{2327 2328 2329} ^{2330 2331 2332} ^{2333 2334 2335} ^{2336 2337 2338} ^{2339 2340 2341} ^{2342 2343 2344} ^{2345 2346 2347} ^{2348 2349 2350} ^{2351 2352 2353} ^{2354 2355 2356} ^{2357 2358 2359} ^{2360 2361 2362} ^{2363 2364 2365} ^{2366 2367 2368} ^{2369 2370 2371} ^{2372 2373 2374} ^{2375 2376 2377} ^{2378 2379 2380} ^{2381 2382 2383} ^{2384 2385 2386} ^{2387 2388 2389} ^{2390 2391 2392} ^{2393 2394 2395} ^{2396 2397 2398} ^{2399 2400 2401} ^{2402 2403 2404} ^{2405 2406 2407} ^{2408 2409 2410} ^{2411 2412 2413} ^{2414 2415 2416}

3. Sad Fate: Thunder, beheaded, Alroy, assassinated, Molko, burnt, Reuben, died in prison, Bar Kochba - walls & Bethan, Abu Isa & Isfahan - thief

4. Speculation first time, Mr. Mowbray and
actually set them in motion.
3rd quarter 1915. Time

actually set them in
 ① Jesus - ~~the~~ ^{the} chronology - ^{Timeline}
 (2) 400 yrs. ~~the~~ ^{the} apocalyptic. ^{Timeline}
 Timeline 2011 2011/1511. Gen. 15.

Moses 7 Cret - Promontory.

(3) Saadia - (^{d. 942}910c). wrote com. in 'Hebrew', also
 11/20 120 - also 8th ch. & 14th 15th

sets $M_{\text{year}} = \overline{968}$: as year approached

→ Jesus & Rhine - to Jerusalem. - 960

→ Hardai Ibn Shafrent, King Joseph & Khazars ⁹⁶⁰
- Chad. & trans, End

(4) Maimonides - calculated - ^{est} pref. y. Kalaam in
 t. ^{man} threshold - 1218. Hanan 1216.
 In 1211 - anticipating his coming - (300)
 leading Jews, Fr. & England learn from it.

(5) Halevi, 1130. (י"ד א' א' 1130) = 500 yrs. after
Negila - And now enough of the African
 in Monaco in 1127.

(6) Nachmanides ^{י"ד א' א' 1127} for Paris, Daniel M. 7 = 1358
Rashi had set it at 1352, Ab. Kar. Chija
 also at 1355.

Shemariah ben Elizah Hevi of Hev-
port - announces himself as he.

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causes ① אלו שנידו א"ל 1162 א"ל 1134 -
(2) Reaching out after freedom.

6. Sex. "Jochebed" - 1687 - Prostitutes - Brothers - 15.
"Jacob Juisi do". - Resurrected S. 2.
No purification from sin except thru sin
Sin is way of redemption

(b) Jacob Frank. - אהרן פנקס -
sex license, perversion.
- Attack of Rabbis - אהרן פנקס -

(c) Anabaptists. Sex in Religion -
Phallic worship -
Enthusiasts - a contagious madness spreads
wild excesses and orgies
of Anabaptists - Münster.

Anticipated Muzel in visit to Pulter Medisch
in 1841 - not successful.

✓ Travelled all over Europe - spread brochure broadcast
Belgrade, Vienna, London, Amsterdam

✓ Visit Pal. 3 times - "Org. Essett. für die
Kolonization Palästina"; also given lib. to
"11 21/11"

Bridge from Munich to Prag 2. mission.

2. Not rascals - frustrated Nat. heroes - or deluded
pious villainaries - not adventures! No "False"
M.

(1) Jacob Frank excited - and he is a pathological
study - wild energy, thwarted by aphenion,
stuck back in blind fury - Power of
dominans & leadership frustrated - vengeance

(2) S.2. - a wrathful self deluded mystic -
rather walk, came up on a boat Mr. Mork
ment which was a certain to come as
fast - 1644 - 1666 age electric power
energy hand, Nathan finger - perhaps
also his wife - was deceived in 1711
which marriage was made - intervals for
us - new religion! As it is sent of dominos

(3) Antony not will - when Caro called
"My beloved, my dearest Solomon" - when finally led
out Mantra - offered pardon!

50

Has. def. + feasible technique

1. Up to 10c. Military

(1) Bar Kochba.

(2) Abu Isa of Isfahan - Persia - rebelled against Caliph. 7c. defeated in battle at Rai -

(3) Serene -

~~(4) Judah~~

(4) Manid alroy. 1147 - Second Crusade - Babylon - led revolt against Sultan Munktapi.

(5) In truth the Has. way to be military leader - was to wage war against Sof + Magog, early Has. had propaganda.

(6) Med. Has. did not ^{became dream - "wish-fulfillment"} rely solely upon miraculous intervention. They would reveal God - God would do rest - How? In what manner? They did not know.

(7) Rambam, was first to try diplomacy. (castled campaign for religious argument)

(8) The first who utilized the movement for practical purposes was, I believe, Judah ben Solomon Hai Alkalai, Sarajevo (1792-1878).

Bridge - Still stayed in Zohar etc. still speculate with ideas - Rationalizing the idea - calls for action on part people - not only still

(9) Punchard (1812-1872) Assembly (up body of Jews) (3) Collecting funds then to the Has.

(10) Foreign Bank (1840) Has. Anticipated with propaganda &

agencies, modern Zionism. (Stirred by Hammasus affair - 1840. 1840-1841 - 5600 - 1840 A.D.)

Arrival
there!
-unimpaired
maneuvering
and script.

Alaris - "A Short Hist. of the Near East"

military monarchy.

Probably 30 distinct races in Ottoman Empire. ~~16c.~~ 16c. -

non-Muslim races payed the taxes. Econ. life in their hands. Turks were the military aristocracy.

Most of the ruling class were men born of Christian parents, with sons of such men.

? Religion, the inhabitants shown by the colors of their houses.

Hebrew color was purple -

colors of classes fixed by law

Fervent life of Constantinople - 500 mosques -

At time of S. 2.

Mohammed II was Sultan

Ahmed Kimpri - grand vizier - not ruler -
called "the greatest statesman of his country".

human - wise & just - introduced civil reforms -

~~1644~~
Waged a 25 year war with Venice (1644-1669) took
Crete (Candia), all Greek possessions except Corfu (Corcyra)
& other Ionian Isles.

0 Ottoman Empire - middle 18c.

Egypt - Syria - Mesopotamia - Armenia - Anatolia - Kurdistan

Ionian Isles (Crete - 1669). Rumania - Albania - Bulgaria

Serbia - Bosnia - Wallachia - Transylvania, Hungary

Podolia - Crimea -

i.e. From the borders of Austria to the borders of Persia
from Poland & S. Russia to Egypt

חוקי 773. of 4. לביאור חוקי ארץ ישראל.

- Guide for travellers - Laws for festivals, etc.

Sulzbach, 1703. Contains prayer and חוקי

of [112] מ. p. 35a.

Jacob Emden - in חוקי ארץ ישראל 28 1183
attacks him. (חוקי ארץ = Amsterdam 1752) See



The Benvenisti-Lapapa Controversy - י"ו - Smyrna - 1665-6-

Escapa

When R. Joseph Levi, author of Poli, few old, continuing
arose in Smyrna as to his succession. Comprised in 2 p. 113

① Chayim Benvenisti, who lived in Smyrna, for 200 years ② Barnet
b. Chayim, of Constantinople, for 100 years. Latter refused to come.
Community heads + committee of 12 then called 4 others in
succession. Did not accept. Ad interim selected Isaac
Levi, a Rabbi of Smyrna. Finally Aaron ^{b. Isaac} Levi is invited
and accepts. (2 years ^{1st} 1665. Is deposed 6 Tishri 1666) by order of י"ל
who instructs followers to regard Chayim Benvenisti as Chief
Rabbi (not merely Haggan). - Aaron Levi, refused to acclaim י"ל
and his life menaced. When י"ל affair collapsed, some attempt-
ed to restore original arrangement (2 dayyanim, Benvenisti and
Levi). Others object to Aaron Levi. They are in majority. Question
of breaking contract with Aaron Levi was involved. (Majority of
Smyrna seemed to believe in י"ל even after he killed Mohammedan.
- Levi did not flee from Smyrna during controversy) [י"ו may
have been invited to depose Levi by a counsellor who subse-
quently committed suicide. (p. 7) - 31st 4th Reb 11199]

Lapapa came from Marissa, Turkey. (?) d. 1674

Benvenisti (1603-1673).

The above is from Abraham Palache's Sefer published
1889 in Smyrna. + reprinted by S. Kernfeld in 31st 12p
called 128 vol Alp Alp Alp. Berlin, 1899. - An anonymous
- responsum.

Lapapa was probably reinstated.

Hayyus. - David Nieto's attack in x3 l/c. London 1715

1. Hayyus seems to have defended the right of free speculation about divinity, even at cost of wandering astray. (58
פסוקי. - פ"ב ד' ב' 3' 2' 1' 31) Nieto attacks him for
thus opening way to apostasy & heresy. (p. 4a - x3 l/c).
Hayyus found authority in פסוקי 10 (ibid p 4b)
2. Also right of any one, not necessarily great scholars, to touch Kabbalah. Nieto attacks him (p. 58ff.).
3. Also God can be known (6a) (q'a his פסוקי 58, 7a)
(in comm. on same tract called פסוקי 58 - p. 27.
פסוקי 58 ד' ב' 3' 2' 1' 31) Nieto attacks him for this (6a-7a)
4. Does Hayyus believe that God is finite? Is he pantheist?
Does he identify God with His creation? God is finite,
but his manifestations are infinite (See פסוקי 58 p. 3 -)
*(+ x3 l/c, Nieto p. 106.)
5. ~~Believed~~ x P10 p/c - has with the Kabbalists, no will, no choice
(פסוקי 58 p. 3a)
6. Believed in Trinity. (פסוקי 58 p. 82). Nieto attacks p 134ff.

God not identical with B'oh. God is second cause.
B'oh is just (a sort of pantheism?)

— Believed that after Amoraim true faith was forgotten.

WRHS



Alw Zohar - אלו זכור
אין זכור אין זכור
אין זכור אין זכור

curses him with אלהים אלהים shall be. he
distorted his meaning & called him an apostate.
(25b)

1) K. among few, landed over from mouth to ear - not in writings. That's why its called K. - Just's Albo - against 232 Helos 230 231051 230230.

Just's 1212 -

" Vital - at length - his take to 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

Just's esp. Zohar - Ruth. p. 5a.

"R. S. men said to the colleagues; I beseech you not to let fall from your mouth any word, the Torah, which you ^{do} not understand ^{certain} (1x31) and which you have not ^{heard} ^{correctly} (1x31) from a 'great tree'... They answered in unison, 'God forbid, God forbid'."

also
"When one who is a stranger to the mysteries, the Torah make pseudo-discoveries based on an incomplete understanding, that 'word' rises, and is met by the perverse One, the

Devil (the false tongue)...
230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

The only way to study Z. is to try to understand and interpret it

2. does not say that one is not allowed to make any new interp. of a biblical passage. Only that one should not say anything that he does not ^{understand} ~~understand~~ thoroughly - and which he has not heard correctly. If however he has heard correctly, he is permitted to repeat it even if he does not understand it fully. Which he may not understand it, other way.

as regards making new interps. - Th. 2. abounds in references - proving that it is not only permitted but commendatory. One who is a stranger to the ^{and does not understand basic principles of} Torah, should ^{not} do it.

Ligas, by his position, would shut the door upon the whole science of K.

He who is at home in K. is permitted ~~to~~ to make innovations even in principle, not just words. (230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000)

words on the bases of the principles
received by us from earliest
Kabbalists. It is of no value ^{at all} or helps
to employ mental subtlety ^{in speculative} ~~to~~ and
~~troublesome about its words~~
~~distinctions, and the technique of grammar~~
~~or to derive a new principle~~
through ^{some} formal construction,
or because of some difficulty which
occurs to me in searching the text.

We must not rely ^{upon} ~~the~~ grammatical
interpretations, & upon some obscure
passages ^(in the 2nd vol) which are capable of many
varied & mutually contradictory
explanations.

Therefore he warns all Jews not
to read, or listen to, or believe, or
come near any, the books of H.
(parallel expression). Calls him
שׂוֹנֵא פְּסָקִים - names יֵשׁוּעַ and
parallel 30 - commentaries on 1/2/1/2/1/2
(which he declares - this is in small
type bracketed - perhaps the inserted
note 7/5/1/2? - was confused by
S. 2. in 1/2/1/2 - whose title H.
alluded to hide the poet)

claim that he read the
books carefully 1, 23 68 1 x 7th
and found them full of heresies.

chains #5 distorted 2, and in

He who is not at home e.g.
the Philosopher, who deny
the mystic essence, the Teach-
can only bring confusion
when he attempts to interpret
it.

order to substantiate his peculiar and
 historical doctrines, resorted to the
~~spider threads of grammar~~, and
 to force into it his "hitched hussy"
 to the thread, a spider web
 of grammar - and effected ~~forced~~
 reversals, ~~as forced as~~ passing an
 elephant thru the eye of a
 needle."

Does not bother to bring many
 examples. Suggests more sufficient:
 H's comment on the Rabbinical
 dictum in (1712) - L'non b-
 in which H. maintains that study of
 K. is not only not a sin, but atones
 for sins -

~~But~~ It is enough to call attention
 to the fact that we are warned by
 authorities of K. - not to make
 any innovations in ^{or alterations in} principles,
 or strength of ~~any~~ grammar on any
 question or objection. (1717)

Great scholars like 1720 were
 content to say "I do not understand
 this passage" וְאִם פִּינְיוֹן אֵשֶׁר,
 rather than contradict older authorities,
 whereas this 1720 - prefers to
 contradict and tear down

= Is afraid to bring
 examples, afraid of being
 trapped and exposed. (6a)



But 1720 did not retract
 his K. on account of this passage.
 Why should H. retract his
 opinion in 1720 on account of the
 K. of 1720 (Ab. Herrera)
 which is based on Plato and other
 philosophers whose knowledge could reach
 just so far. Furthermore, he
 did not contradict earlier authorities.
 1720

he should when they had been
improperly understood



come from a rock, when it
is ^{by the way} struck. In the rock
there are no ^{separate} definable
particles. (the famous ~~met~~
simile of candles - 0302 -
x 11311 030 111 - 3"2)

In the same sense is emanation
to be understood (quotes
01111'0). That which is emanated
is not as a separate substance in
God. (but as light draws light
from candle - without reducing
light of candle)

then is ① 0311 - He why wills =
(3) 11111111 (2) Primary Will - 11111111
11111111 (3) Perivative Will - 11111111
11111111 -

He seems to identify 0311 with
Primary Will - 01111111 020 -
And the 0311 with 0111 -
This is departure from
position in 5'8 (111)

But they are all one.

He uses 2 similes. Rock and
Candle to illustrate that ①
also there is absolute unity
between ^{Soul & God + Love} ~~creation~~ and
~~creator~~ emanation and
but Soul [God and God.

Again quotes and
interprets 0111. He,
too, mentions 3
enseses to explain his
thought. Why do you
quarrel with me
when I use ① 030
② 01111111 (3) 11111111
as me. (111a)



11111111
1 x 11111 - 1 x 11111 - 11111 - 511
See 011 p. 32.

Everyone explains the matter (?)
in his own style to make it
easy of apprehension - and
all from heart ^{but} one intent (14a)

Hatched and every cause one
to ~~disturb~~ to be misled and
to mislead. (14a).

It uses 3"12 as his exhibit
A.

- In case of the 1400 in 800 -
His account is exactly that given
by Legation the authority of
1400. The 1400 became
defined after the 1400; - before, only
in posse 1400. - 1400 1400
1400 1400 1400 1400 1400 1400
(14a)

3rd Argument (Presumption)

8

H. writes that he recognized
and understood the nature of
God. על אלהיו. He
asked that which no man
or angel could even
asked. No one knows the
real nature of God.

H. says that he did not
write that he knew the
nature of God על אלהיו
but only the ~~character~~ ^{manifestations} of the divine
lordship ~~in~~ the universe על אלהיו.
על אלהיו. one may know
the palace, the treasures
and the sacrament, a
king and yet not have
seen the king.



H states that if God is the Eu 57-
 (being completely the universe)
 how did the ~~com~~ p1303 talk
 there and how did that 7
 p1303 originate. In do they
 to effect and then - then must
 be space in which the
 action takes place. p1303
 implies movement. Movement
 implies space

But all K. maintained that
 p1303 cannot be taken
literally - a movement
 from one place to another.

God does not dwell in
 space - ^(Cordover - Herat - Ch.) The very concept
 of p1303 is only a ~~fallacy~~
 and a metaphor - Herat

The whole K. of Luria is
 cloaked in poetry and metaphors
 That is why L. at his death
 forbade his disciples to engage
 in his K. for they were not yet
 adept in it.

p1303 is not used by H
 in literal sense.

Place here of space
 - <sup>which said 'God created himself and
 left vacuum in which to create the universe'</sup>
 as a fallacy
 Herat who is tainted with
 Platonism and by whom H.
 is greatly influenced.

p1303 of emanation has no
 meaning unless there is dis-
 junction bet. source & derivation.
over ^{only} 1127 and 1128 do
 that. They are not manifestations
 with only ^{or for} philosophers
 confused the two. Reality
 can be contained without being
 finite.

Refer to this 1128 1129
 He who, ^{and} ~~had~~ Herat have
 read it, he would have
 changed his views - only
 future K. must accept
 his views on this subject.
 (180) -

127/10 112 (God creations) 1016 1010 1010
(16b) 1016 1010 1010 1010

Else they are unlimited like for themselves.

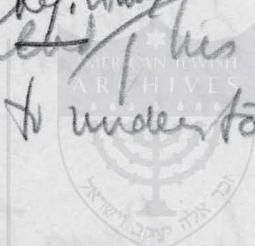
"There is only one answer: There is a aboriginal
(primordial - primordial) ring (orb - circle) 1137 1171.
The atmosphere (air) within it is called the aboriginal
air. This ring is called space (1137) even
though it is absolute light. This light defines (delimits)
all the emanations" (17a)

¹¹⁰⁶
There were others who agreed with # - 1137 - 1171
1137 - 1171 - 1171

But this definition does not make these emanations
finite - 1127 and 1137 are not 1127 and 1137

H says: how can a man
who does not understand the
simplest distinctions in
terms such as $15/10$ and
 $10/10$ - write about $10/10$

Even his script ^(26 by secular) little
song which he put at
~~by. whom~~ his book - he failed
to understand



H says that creation existed
from time that Creator came
into existence. Hence God
Himself is created.

(H says that Dr. had seen his book
'23 235 (23a). So says
begas too in n"r.)

Albors is not an emanation
in sense of being flow - but
is God Himself in flux -
like water out of a fountain.
There are the fountain - This
is not a flow - but is extension
is not a flow. The flow
of Agibith is - like on light
bended from another - but
there is an "space" between
i.e. a definition and a
differentiation -

Quote Luna whose view
on similar - on subject
'spread' - 'emanation' - +
~~the~~ 'pp 31' -

uses term flow in
sense, Albors applied
to 'flow' = Extension

But David h. Zimra (15"2370)
and others also say that the xbdo
are, the substances of food-raising
with them also questions of
plurality -

The answer is that there
- what within a whole-construction
are 2 kinds, xbdo (1) kind of
xbdo which is one - same in
all - (2) kind which are
different - The kind is the
"food" of food in all xbdo
The kind are vehicles of the
kind

The vehicles are xbdo
described one from another as
cause effect - xbdo is cause
to xbdo and xbdo for xbdo etc.
But kind - cause - is one



H. says that God is one in
trinity. Exh 12151 - and
everyone who does not believe it
is like a dog - and all his
113H - an vain - H collected
all reconcile quotations from
Zohar to prove it -

The 10 113120 are one -
distinguished only as colors
of the light of candle (spectrum?)
- but are colors to be taken
literally -

The Zohar's 113111 113112 113113
3 11 - must be taken in
same sense. 3 0 5 - p 3
and 113113 are united as
one -

How much more so the
unity of God!

calls H. — ~~113113~~
113113 113113 113113 113113
113113 113113 113113 113113

(14a)

Call him low.

H. does not answer this
— the last in 113H
charge Therapy.

Challenges Dr. to explain
the 113H, the early K.S.
who taken 113113 to an
who Kunder one ~~can~~ light
from another — + to 113113!

Refuses to answer himself.

Too many pages to start
trouble. Those who are
in earnest — let them write to
him — & he will answer —

Could bring many more. but has not book at hand. ^{great reply. LBJ 33.0 U} ~~all~~ ^{had been burnt} - Did he quote the above from memory (29b)

"we must not depart from the order, the early authorities;
if we chance upon an order contrary to theirs, we are
duty bound to seek reason to invalidate it". (3a)

Champion Herena, whose IC is built ~~not~~ on philos. of Plato,
but on Luna. Used philos. to substantiate IC, whenever
severable - which is Ap. h'wath.

Recount story of his meeting with H. in Lyon in 1710 -
(v. infra) - Charge him with Sat. Lusus - (31a/f)

H. liked to have men wrote out - their argument - + answer
them in writing - (32b)

Hopes that H. will be spiced in such by Angel, path.
according to no. of chap. of his book - of each chapter
a stab in the heart - (33a)

Argument 2 - Unity

Goes into great detail to prove H's trinitarianism -
 Quotes H. to show the destructions in God's oneness which
 H. makes but -

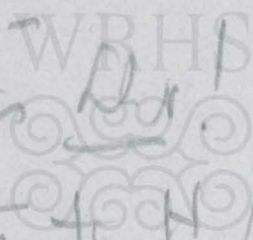
- (1) 1st part - B 100 H 2 - the same of 10000 - is B 17 for
 second part i.e. 11133 (1x100)
- (2) 11133 (1x100) - a simple absolute 1012 - unmixed with 1000

כח וכו' - לומר כי ה' הוא בלתי נראה ובלתי נגלה
 ובלתי נחשב אליו כאלו הוא נראה ונחשב אליו
 (53a-b)

He presents the accepted, orthodox view of God as the
 Ein Sof - in Himself unknown + unknowable - infinite - But
 revealed Himself in his emanations - ~~as soul in body~~
 His God etc. ; worship - matter of belief etc. is
secondary + very vague even the highly elaborated -

Neither God must be understood in physical attributes
 nor as a person

Everything is Dei



Evidence visually to H.

נראה כי נראה (62a) - True now - ready for

more

many important counts have already excommunicated H. (62a)
 more 700 signatures!

- Abraham, 1220 q. 1200 promised to send him an
אשר הוא

written 11/11 1242 - 1283 = 1714

SHORT AND EASY METHOD
WITH THE
JEWS

BY

REV. CHARLES LESLIE, A.M.

London, 1825

A new edition

(section VI-p.29)

The several false Messiahs set up by the Jews, after the Destruction of Jerusalem, to this present Age.

The history of these false Messiahs has been lately wrote by Johannes a Lent, and printed Herbonae, 1697, with sufficient vouchers from the Rabbies of the Jews themselves. Let me but name them, to shew the succession of delusion in the Jews. You have heard before, out of Josephus, the multitudes of false Messiahs before the destruction of Jerusalem. Afterwards, A.C.114, you set up another, in the reign of Trajan; one Andrew, which occasioned the destruction of many thousands of you. Again, in the reign of Adrian, another, whom ye called Bar Cochab, i. e. the son of a star; alluding to the star of Jacob, Nu. xxiv.17. And again rebelling under this Messiah, caused a most dreadful destruction amongst you, insomuch that, as yourselves have told it in your own books, there was twice the number of Jews that perished upon this occasion, more than all those that came out of Egypt; and that you suffered more under Adrian, than under Nebuchadnezzar or Titus. When you were at last undeceived (too late) then you changed the name of this false Messiah from Bar Cochab, the son of a star, to Bar Cosihah, i. e. the son of a lie, as being a false Messiah.

And how oft have you been deceived since? In the year of Christ 434 in the reign of Theodosius the younger, another Pseudo-Messiah arose in the island of Crete, who said, that he was Moses, and sent from heaven to carry the Jews in Crete, on dry ground, through the sea, and persuaded several of them to throw themselves into the sea.

(p.30)

In the year of Christ 520, another Pseudo-Messiah, one Dunaan, arose in Arabia, and, with the Jews who followed him, set upon the Bishop and Christians in the city of Negra and committed great outrages, till he was destroyed.

A.C.529, the Jews and Samaritans in Palestine were seduced into rebellion by Julian, a Pseudo-Messiah, which occasioned the destruction of many of them.

And when Mahomet appeared about the year 620, the Jews flocked to him, as their Messiah, to which he at first pretended. And they stuck to him, till, as some say, they saw him eat camel's blood; or, as others tell, for other reasons, they left him. Indeed he left them, and set up other pretences.

After, A. C. 721, they followed a certain Syrian, who said that he was Christ.

A. C. 1137, they followed another in France, which occasioned their banishment out of that country, and the slaughter of great numbers of them.

The year following, viz. A.C.1138, in Persia, a False-Messiah, taking arms, brought great mischiefs upon the Jews there.

A. C. 1157, the Jews rising under another Messiah, in Spain, had well nigh all of them been cut off.

A. C. 1167, they suffered much under another Messiah, in the kingdom of Fez.

And the same year, under another in Arabia, who gave for a sign, that after his head was cut off by the King of Arabia, he would rise to life. Which he did not: but by this escaped a more cruel death. And not long after, in the same twelfth century, they suffered much by another beyond Euphrates; who gave for his sign, that he would go to bed at night leprous, and rise sound in the morning.

About the year 1174, another arose in Persia, and led the Jews into rebellion; which occasioned great destruction among them. And one David Almusar occasioned the like to them in Moravia in Germany.

(p. 31)

And again in the same century, another Pseudo-Messiah. All mentioned by Maimonides, and other Jewish Rabbins.

Who likewise tells us that most famous Pseudo-Messiah in Persia, called David El David, alias, David Alroy, about the years 1199 or 1200, a great magician who deluded many of the Jews.

A. C. 1222, many Jews followed a False-Messiah in Germany, whom they called the Son of David: and the same year expected their Messiah to be born of a woman, then with child, at Worms. But it proved a girl.

A. C. 1465, when the Saracens made such inroads upon Christendom, the Jews then thought their Messiah was come to fight their battles.

And the same year Rabbi Abraham Avenaris, a Jewish Astrologer, from the conjunction of Jupiter and Saturn in the sign Pisces, foretold the coming of the Messiah to be then at hand.

And afterwards R. Aberbanal, in his commentary upon Daniel, p. 84.86. gathered the time of the Messiah's coming from the like conjunction of Jupiter and Saturn in Pisces.

About the year 1497 the Jews were again deceived in Ishmael Sophus, whom they took for their Messiah, who having got together an army of vile and profligate men, pursued his victories successfully through Media, Parthia, Persia, Mesopotamia, and Armenia. But at last cheated the Jews, and set up a new sect for Mahomet.

A. C. 1500, Rabbi Ascher Lemla appeared in Germany, as the forerunner of the Messiah, who, he promised, should come and restore the Jews to the land of Canaan that same year. And the Jews generally, every where did believe him: and appointed public fasts and prayers to prepare for the coming of their Messiah.

About the year 1534, a new Messiah rose up in Spain; who was burned by Charles V.

(p. 32)

As was another at Mantua, R. Salomo Malcho; whom many of the Jews did believe came to life after he was burned, and every Sabbath visited his wife Zephathi.

But the emperor spared R. David, who called himself one of the emissaries of the Messiah, then soon to come. Who when he was at Rome, is said to have fasted six days together.

Another Pseudo-Messiah rose up in the East Indies about the year 1615.

And another in Holland, A. C. 1624.

But the famous Pseudo-Messiah Sabethai Zevi, A. C. 1666, is a story remarkably known; who, after all the expectation of the people of the Jews, turned, at last, Mahometan, to save his life.

And no longer since than the year 1682, there has got up another False-Messiah, R. Mardochai, a German Jew; whom, almost all the Jews in Italy, and many in Germany, have owned; but, like wise men, have with due respect to the inquisition, and self-preservation. Whether he be yet alive, or what stress the present Jews do lay upon him, I cannot tell; nor do I suppose they will be willing to own.

But, from the foregoing account, I would lay before them what a strange uncertainty they are at; running after every impostor for their Messiah; having lost all the marks whereby they ~~they~~ may know their Messiah; nay, being willing they should be lost; and disputing against them for this only reason; that because all the marks given of the Messiah, in the Old Testament, do meet in our blessed Lord and Saviour Jesus Christ; and can never meet in any other; therefore they would have no marks of him at all.

Order of opposition to H according to Wolf

(1) 123 פנח

(2) David Nieto

(3) גיפסן בלח

Order of ~~anti~~ polemical letters

according to Chagis (חב' דל)

(1) עמודים 516 (2) (3/a) בר מלחמה בלח

(2) 123 38

(3) 123 בלח -

(4) כללית יד
במקום של לחם
כחלק מהחזק
ולחם חזק

1/ Order of Books - according to their Composition (not printing)

~~(1) פתח חסד~~

(1) פתח חסד

(2) פתח חסד

(3) פתח חסד

"פתח חסד"

} composed, while in "Safed". Left Safed to print these books.

Pirates attacked ship (פיראט). Robbed him of everything, but after much pleading, returned his Mrs. to him. Tried to raise funds for printing - but without any success. There wrote

(4) פתח חסד

(5) פתח חסד

(פתח חסד 211 חסד 211)

(פתח חסד 211 חסד 211)

... חסד 211 חסד 211

} and } to raise money them sale.

2/ Order of Books - according to their printing.

(1)
(2)

פתח חסד

פתח חסד

} Venice

1711 - 1st of Adar, 5471.

(3)

פתח חסד

- 518 - Amsterdam - 1714.

(4)

פתח חסד

(5)

H. Polemic Works. - in order

123 33 7 -

①
② די אגדה'ס - retort to Agas די אגדה'ס.

Amsterdam x'53 - 1714. -

Contains also - פיר אגדה'ס -
written against Hagiz by Jerusalem
persons.



and supplemented &

1712/1713

1

Document ~~in~~ incorporating a letter which
sent to Legation against Hagiz from Jerus,
~~copied by a Jew scholar~~ dated 11/10/1710 - 1700.
Copied by a Jew scholar in L. + sent to 3/1/1711 - (Samuel Jacob Hagiz?) over
written to Abraham Rosans (1710/11)
orig. Jew letter

Calls Hag.

1712/1713

Hag has spoken ill of Jews other scholars - was
excommunicated until he shall ask pardon. And
no attention

Is arrogant bec. of his prosperity - Anger and Pride

Moral permission - 1/1 1712/1713

thing from copyist

in Legation

→ In 3 yrs residence in Legation never entered a school -
called 1712/1713

There was not for many years the brother of a 1713/1714
in L. - Every Rabbi had his own pupils. Hag. established
a 1713/1714 - put himself at head of all -
Leader of city estab. an order of severity in
practice + some other scholars took Hg. place.
(was Hg. a short man?). Hg. starts fight against that
scholar -

locked him up -

(30,000 l' / 1713)

Threatened in revenge, to withhold the money entrusted
to him by Abraham Nathan for benefit of ~~the~~ Jew scholars
Will spend it - Beg Rosans to persuade Nathan to take funds
away from Hg. + put into hands of 3-4 other people
over

Copy of it was sent during conference to Amsterdam
 Secy. of Cong. of Legation - (אשר יצא מן הוועדה) (אשר יצא מן הוועדה)
 - ~~Secy. of Legation~~ attests its authenticity - &
 says that there are other such documents against
 Hg. in Legation. Secy's
 Israel Henriquez (אשר יצא מן הוועדה)



H affords his comments on this document.
Hq. should be ~~communicated~~ banned - ^{He} ^{PCN}
invented a scholar - ② Refused to appear before court
when summoned ③ Refused to accept verdict
④ Refusable for ~~the~~ his ⑤ Put stumbling block
in way of blind - misled the ignorant.

Hq. is an obstacle and has no portion in world
& to come.

אשר נאמר לו, הנה הנהיגוהו - וכן הוה
לפיכך.

Every body should avoid him.

ה"ס 521
פ"ד 1001



See פ"ד 1001 733.

U

Shous legas his "16/3 1681, 1701"

Accus. H. 5 \neq H is silent.

assumed that I was a J. 2. just after 5'00, + 15
brother-in-law Miss Pyers. 14 yrs later see next page

H. as to the ap ply ing in at first attack 237 155
 Jr. without walking in attack has the spec unmarked 237 155
 H. country with 21 237 155 (pink) unmarked 174

~~As a result of the circumstances in London, 1914~~

those who agreed with I am
817. - (ואני ואלם, Chap. 2)

Abraham Cohen Herrera (עברית, ~~עברית~~ ^{and} ⁷⁴) 240, 241, 242, 243

Shah. Harewitz (עברית - עברית)

Kaph. Katz (עברית - עברית)

Yeh. Kats (עברית - עברית)

Reuven (עברית - עברית)

Shmuel Kats (עברית - עברית)

Chaim Kats (עברית - עברית)

See (עברית - עברית)



(G. in General)

4/ Rabbit

Hagen ^(+ bias) vs to H what Elijah Cohen (Bp. son) was to Cordoso - Nemesis. - Both. unfair!

H and Ergas

(3)

I did not write his 1710 note after his interview with
H in 1710 - But after reading the printed
Barren 1713. Refer to its printing in Berlin (2h); Why did
he wait ^{with 14h} 3 years? Since he read the 5/8 in Mus. in 1710
as he declared (32a.9. 1713 33a). Who urged him
to write an attack on 5/8. Or, indicates his
distaste for polemizing against 5/8, but his friends
urged him to do so. (33a.15a).
1711 12/11. (In this 1711-15 - sing. a plural). Does
he have in mind 5/8 or \neq p. 111, most certainly.
That is why ~~1711~~ his v'x + 33a was printed in
London - where he lived & that is why latter wrote an
introduction to the book & supervised its publication.
(See Index) 5/8 cases in 1713 1715 = over
Er. was instigated by 1711 1715.

H's surprise at Er's attack in 1714 is thus natural;
since no such reaction took place in 1710.

Why did he not write people against the heresies which he
- nor wrote a ban upon his book as he did in 1714 (or 146)
denounces so unspareingly as being so deadly? Why did
he not denounce H. after latter (13/12/13/15) appeared in
Venue a year later in 1711. He, judging by his comment
in 1711, found much in it that was horrible -
calls the book 28/12/1710 1720?

(m. 2) suggests in his letter to v. l. that
he retracted his attack on H. "S. 1711" on 9/10

WRHS



Testimonial to 13/12/13 157

Given in Venice - Wed. 9th 9 Tishri 5471 = 1711 - by

Solomon b. Isaac Nizza (סלמן)

David b. Solomon Altaras (דוד)

Raphael b. Solomon de Silva (רפאל)

(The same 3 who gave the עדות on 12 and 510 -

(in 1000 to 112 it is 11/10 13)

העדות הנתונה ביום זה וקראתה פירוש פירוש וקראתה פירוש פירוש - אלה הן הן

Gave this עדות to 112 - 1st 9 Ab. 5471 = abt. ~~7~~ months ~~after~~ עדות to 157.

During these 7 months i.e. bet. 9th 9 Tishri & 1st 9 Ab.

the 157 was printed in Venice (157 157 157 321) - started in 1000 to 112
"157" actually printed 1st 9 Ab. 5471 - less 72 months
after receiving עדות. (אחרי הנתונה ביום זה)

Hebron, Town of S.Z.

Oldest city in Pal. - 8276 י"ד.

1642. Samuel b. David, Karaite, visit Hebron. Report existence of a
beautiful synagogue in which 30 scholars study. ~~Also~~
~~found~~ ~~and~~ ~~a~~, This syn. was established by R. Melechiel Ashkenazi
in 1540. (See S. Kabbani - פ"י ש"ס דברי אברהם, In י"ד, 1924)

1585 - less than a / 100 years.

1619 - A plague erupts from. Many ~~escape~~ flee.

→ Mystic center. Settled by Sp. refugees who per-
tains to place - (See story of Melechiel Ashkenazi - p. 180 in
(אברהם יצחק) One of 3 mystic centers in Pal. = י"ד
י"ד, י"ד, י"ד.

S.Z. visit Hebron in 1663. A S.Z. Strong hold.

^{to middle of 18c -}
① His greatest follower = Mehemish Hayyim -
author of פ"י דברי אברהם -

② So also Abraham Roke - who was the emissary of
Hebron in Germany & Poland, wrote on S.Z. in 1699
wrote ① פ"י דברי אברהם ② פ"י דברי אברהם ③ פ"י דברי אברהם

In 17c. Hebron was home of ① R. Hayyim Abulafia
② R. Isaac Agulai
③ R. Isaac b. Ga'nil author of פ"י דברי אברהם
④ Abraham Agulai - פ"י דברי אברהם

Mystic centers in Pal. in 17 C.

The 3 cities y"di - Jerusalem - Hebron - Safed. Also Gaza.

①



Population

In the second half of the 15c. the J. population of Pal. was 3500.
C.

Jerusalem 1200 souls (estimate made by Malchi in 1672)
conditions bad since 1625 when Mahommed ibn
Farmoh impoverished J. community & caused many to
flee. Income decreased bec. of Polish disaster. Few scholars
Eisen estimates only 3.

Hebron. A beaut. synag. 30 scholars study there (1642
Samuel b. David).

Gaza. One synag. (1642 Samuel
b. David).

Safed. (According to Shlomo of Moravia
writing in 1603. S. contained not less than 18
synagogues, besides a large school for children of poor
with 20 teachers & 400 pupils. (Schwartz, "Safed", p. 209.)
In 16c. S. the most important J. city in P. but in
middle of 17c. decline sets in. Pagan, Egyptian, Arab
& Muslim persecutions & ~~as a result~~ withdrawal of funds

Tiberias. Destroyed in 1634 & no Jews there for next 70 years

Acco. Ramleh - very small

Haiifa. very small.

Jaffa. " "

According to H. (דוד דוד'ל) his parents, Moses and Rachel,
came from Sarajevo (Turkish, ~~Bosna~~ Bosna Serai)
~~but no longer Sarajevo~~ Bosnia
was under Turkish rule and Jews from Salonika and
other parts of the Balkans settled there, especially in the capital, ~~Scopje~~ ^{especially in the capital, Scarpers} ~~and~~ ^{and} ~~the~~ ^{the} ~~most~~ ^{most}
latter of them, Hacham Zebi, was Rabbi in Sarajevo in
1686-90.

All the children of the family having died, ^{in Sarajevo} His parents
determined to go to Palestine. They sailed by way of ^{over} Alexandria,
and it was at Alexandria that H. was born. The family stayed on in Alexandria six years and then
they went to Jerusalem. H. was a sickly child all the
time they were in Alexandria, suffering especially from an
eye disease. His health improved in Jerusalem from
the time that his father had the boy's hair cut at the
Western Wall and gave its weight in silver to purchase
oil to burn in the lamps before the wall.

H. studied in the Jerusalem Talmud Torah. He mentions
the names of five of his teachers as well as that of the
Parva, the Talmud Torah. After a time ~~the~~ the
family removed to Shechem. H. left the family ~~after~~ two
years later and returned to Jerusalem and lived in the
house of a widow. Through her intercession with her
friend, the wife of ~~the noted~~ R. Hayyim Abulafia, H. entered the
latter's home to study Talmud in the company of a
Rabbi Judah de Leon. ^{over} He remained there until the death
of R. Hayyim Abulafia. ~~Not to be confused with the R. Hayyim Abulafia,~~
~~rabbi of Sanguera, d. 1744, who lived for a time in Jerusalem~~

[This R. Haim Abulafia was the grandfather of the noted R. Haim Abulafia, the Rabbi of Linyrna, who died in 1744. ~~His teacher, R. The R. Haim Abulafia~~ in whom H. studied was the chairman, the committee which was appointed to investigate the heresies of Nathan, Isaac, Sabbatai Zebi's prophet and was an opponent of Sabbatai Zebi; and responsible for the latter's expulsion from Jerusalem. [although soon, the followers of S.Z. maintained that he thought very highly of Nathan's relationships and refused to take sides publicly on the controversy. (see xlii, 17, 18 pp. 40-41)]

(over 2) The Rabbi of Linyrna, ^{and was raised there} ~~His enemies~~, claimed that he was born in Sarajev, and that he wished it to be known that he was born in Safed. H. nowhere makes such a claim; ~~and~~ it is ~~also~~ difficult to understand why H. should wish it to be known that he was born in Alexandria rather than ~~in~~ Sarajev. There is no special prestige in being born in Alexandria - unless the charge is true that H. ~~he~~ spent his boyhood and early youth in Sarajev and ran away from there with a gentile servant-girl on a Sabbath - and H. wished to cover up this escapade.

He then returned to Shechem, and at 18 he and his father left the city, ~~and~~ and went back to Sarajevo. There, at 19 he married the daughter of Samuel Almonti, whose name was Meysel Tov. He then went to ~~the~~ Belgrade, where a Jewish community had been established in the middle of the 16 c. The Austrians captured Belgrade in 1688 and many Jews were ^{taken captives} ~~captured~~ and sold as slaves, ~~and~~ to be ~~redeemed~~ ^{ransomed} by fellow Jews. H. may have been among them, for he speaks of having been captured at this time and ~~redeemed~~ ^{ransomed} after set free. He returned home, and ~~of~~ once again set out, this time for Uskub (Skoplje, Yugoslavia), and the community which developed in the 16 c. ^{in the wake of the expanding Ottoman Empire} as a result of the influx of exiles from Spain and Portugal by way of Salonika and Dubrovnik (Ragusa). In Uskub he was appointed Rabb. of the community, after inquiries were made concerning him with the Rabb. of Salonika, Aaron ^{Parphiaz} ~~Parphiaz~~ ⁽¹⁶⁵⁵⁾. His wife joined him there. In 1695 (the first date given by H.), he and his family moved to Palestine and settled in Shechem where they stay until 1702 (2105). Then his wife died, and H. married again, ^{in 1702} the same year, in Safed where he to which city he moved and ^{with} his family ^{and children} ~~remained~~ ^{remained} through H's later wanderings. ~~and~~ and at the time, the Amsterdam controversy 1714

H. could remain in Usterb only a very short time, for
in 1689 the Austrians captured it and the Jews were
compelled to flee. H. is silent about the next nearly
~~two~~ ¹⁶⁶⁹⁻¹⁶⁹⁸ years prior to his settling in Padishevi in
1698 (Why?). According to R. Judah Briedi (1643-1722),
the ~~great~~ ^{Rabbi} of Mantua, H. was in Leghorn in 1691 (1691).
How long he remained there is not known (Is he
covering up some escapade there, as Briedi suggests?).

WRHS



H. himself remained in Safed until 1708. (3)

In 1708 H. goes to Ferrara and remains there till 1708 (?)
H. receives letters of praise from many communities on his departure 5710/1708
Here he wrote his commentaries on 1157. completing 3712/1708
over 3 - aiming to establish an academy in
Ferrara

In 1708 H. returns to Pal. (Siwan 5) and R. Ruffi
orders his book conveyed to the place Siwan, 1708
H. excused himself from this journey on the strength of the letter from
Siwan sent by Ruffi through to R. Abraham
H. writes 3 chapters of the 1157. H. to his friends. I ask you to understand the words.
In 1710 H. is in Egypt and then leaves for

Italy, Lephon. This is his second visit to
Lephon. He was there 19 yrs. before - if the testimony
of R. Bieli is correct. (Joseph Eger states
in his 600 330, 32a that H. arrived in Lephon
in 1710. Does Eger mention that H. had been
there before?)

In 1710, too, H. visits Venice. and remains there until
the middle of 1711. Here he published his 131003 1157.
and received the 11000 of 3 Rabbis. Tebet 9, 1080

In 1712 - goes to Central Europe - Prague. Remains
a year in Pr. Writes 1111 1723 - in home
of R. David Oppenheimer in 3 months
then goes to Berlin. Published 1111 1723
in Berlin in 1713. As well as 113 1157
with the 2 commentaries
1713. Amsterdam. 1 am 1136 - 1713 then goes to

OK 2)

(No. 2) H remained in Suzena only a short time. The letter of commendation which he received on his departure speaks of his very good character - (i.e. ^{only} ~~just~~ passed through)

by Jehangir Canki, Sunein Furaz Fato + Jindal Halkher

(1708) and on learning that H. was ~~on his way to Hungary~~
and had won a following ~~there~~ & was seeking financial support for the purchase
he dispatched this letter ~~that~~ ^{of his work} to Hungary after H. arrived in
Göteborg ~~to attempt to cut off~~ ^{and to establish a reading}
support. ~~His book to be lent~~ ^{in Sept (Upper Gödö)}
~~the letter~~ 1713. ^{also} ~~was sent~~ H's follower in Göteborg to
disperse.

Amsterdam 1714- The Centenary! over

H. is advised by Am. friends to return to East and
persuade Rabbi to remove ban. H. leaves for East.
Arrives at Sephov again, (Ab, 13 3'45). Forbid
his passage - Arrives in Constantinople (1714)
Fails in his mission to have ban removed.

R. Abraham Israel Zeevi in 1716. ~~in~~ for 9 Hebrew
is persuaded that H. is not an heretic.

In 1717. H. goes to Salamka - to up removal of
pop.

In 1718 H. is back in Constantinople - where the
hiding pop is freed by Grand Vizier.

This was accomplished in Tamuz 27 5718

In 1725 - (a 1724)

Return to Europe - Vienna - goes to

Moravia - meets Löbl Persaud -

Returns by way, Islyan, Berlin, Hannover

to
Amsterdam - Publisher 11/300 11/100

1726.

The Rabbin & Sungen sent their letter ^{to Amsterdam} ~~denouncing~~ H. on
15 Heshvan, 3rd 1714 - They refer to the letter which
they ^{had} received from Jerusalem. ^(see Yitzchak 2.) In 1708 H. had left ~~the town~~
and received warm farewell & letters ^{from his friends and family} (see above) ^{what?}
caused the change? ^{Why did H. have enemies in Sungen in 1708?} R. Yitzchak had been at work.

He had visited Sungen in the meantime (Didd, 1708,
also visit Amsterdam? when?)

He had completed his ^{דפוס} ^{דפוס} - Had begun his ^{דפוס}
^{דפוס} - Evidently discussed his ideas. Made enemies!
who informed against him - when he left for Pol.

(1708) is thus a decisive year. Begins his literary
activities with a Comm. on S. Z. 170. It is now
58 years old. - if 1650 is his birth. ~~year~~

= Sungen Rabbin stirred up by ^{דפוס} to send their
letter 1714.

= H. maintains that he debated in public with pupils
of Cordoba. & defeated them (1712/13 c), were believed
in his doctrines.

15
Return to Berlin - poor - then to Prague
(not allowed to enter. Wife of Jonathan Eybenschütz his
son-in-law carry food to him outside the city)

Died, according to Wolf in Barbary - (Africa). Bib. IV p. 929

His grandson, converted to Islam, persecuted Jews
(1733. ר' יצחק בן יצחק - א"ק ר"ב)



447

24

471

240

171

Got his information
from R. Abraham Yitzchaki
when latter visited Amsterdam.
H. tainted with heresy
& Cordover. told it to
Mr. Zeman. Abrah (Parnes)

- 1) M. Chagiz turned up trouble soon after H.
came to Amsterdam in 1711. Reasons unknown.
Had nothing to do with his book. Only upset -
started slander. Got Y"n to believe him. ~~later~~
- 2) ~~Am. Right~~ ^{Y"n} ~~that he~~ knew him from Sarai - as bad man - same
name. Informs Seph community of it - H. calls
on him & convinces him that he is not the man
- Apologizes - H. had suspected him as
part of Robbi
- 3) Chagiz knew Y"n well - Y"n tells Sep. Cong. that
H. ^{printed in Berlin} ~~is heretic~~ - on Party reading -
should be burnt - tainted with Y"n. Fight
begins first as author, then as book
- 4) Y"n, arrogant - refuses to indicate business
a joint council of investigation - Rivalry
bet Y"n + Aylson -
- 5) H. demands trial - granted - 7 judges
headed by Aylson

(86)

Refer in all probability to disappointment following S.Z.
Here is defence of S.Z. - In story, Della Renna see a

(3) Then 2nd People renew Israel parallel to S.Z.

On Time Memorial 60 a

on 2/1/10 1/10/10 (Ber.) Refer to 2/1/10

God menors during the night watches over destruction.

Exile lasted all thru 5th Mill. (240-1240 C.E.). The first 1/2
76th M. = (1240-1740 C.E.) is called Night. Second 1/2 is Day

In Heaven first 1/2 - the Justice is ascendant. In 2nd 1/2 - Mercy

The first 1/2, i.e. the 500 yrs 76th M. = (1240-1740) is divided
into 3 watches. (1) Hard judgments + the x1010 was strong
and are all united. (2) Thereafter x1010 wane in strength
+ disunited. (3) Israel begins to enjoy Shalom = period of Shalom

Hagen would suggest that years c. 1573-1740 are
the 3rd watch - preparation for Israel - At end of that in the morning that c.e. 1740
Memorial would come 2/1/10 1/10/10

1010 physical life 2/1/10 . Gen. 44-3. In the morning
behold the men were sent forth = redeemed.

The year 1575 was widely held as 1st Mess. year!

Berdichef (Russia)

Brazlaw. Bratzlaf (Russia)

Chelm (Poland)

Gora Kalvarja (near Warsaw)

Lubawitschi

Ljosna

Ljady

Meshisitschi



Rushin (Ukraine)

Sadagora (Bukowina, Russia)

Talnoje

Tolna

Tschernobyl (Ukraine)

Volhynia

Podolia

l. in Upper Galilee ✓ Opponent say שנה'ס'סו ד'י'ס'סו + raised them ⁽³⁾

Lived in Safed from 1702 - 1708 | others say he was in Suzanna
(p. 484. Rosen),

Early 1708 goes to Suzanna.

composed ה'קק'ס'סו in 1708

began ה'תקכ"א

5 Sivan 1708 arrives again in Sidon and after Abel goes to
Upper Galilee - to finish his "ה'תקכ"א" Says left S. with
house - opponents say - Kicker out - charged with Sh"l + Carlosa
End of Sivan 1708 - the letter from Jerusalem. "ה'תקכ"א"
on strength of letter from Suzanna - (ה'תקכ"א)

9n ~~17~~ 1710 - he is in Egypt - meets R. Samson ה'תקכ"א
His second visit (?)

1710 - Italy - Lyon - Venice (to middle 1710)
ה'תקכ"א was ה'תקכ"א of Jerusalem

1712 - Central Europe - Prague - (a year)

1713 Berlin

1713 Holland (Tammuz, 6)

1714 - " Constantinople

1714 Sails from Amsterdam

" Leghorn (Ab.)

Constantinople

1717 Salonica

1718 Constantinople

Vienna

Moravia

Regensburg - Berlin - Hannover

1726

Amsterdam

Berlin - Prague - //

Africa - died Barbours

1661-1729

1705 פאדאק - from. investigation

Bitter opponent of Soborshans - esp. Cardozo.

Visited Luzena in 1710 (י"ד). - Among capt. Sob. he heard were writing of Cardozo. - at his urging they were publicly burned. - public holiday -

In 1712 visited Amsterdam - warned 3 men of agents of Cardozo. who would wish to publish his books.

~~must have~~ ^{He} warned them so they also abt. H. when books he had advised, in letters, the Jews Luzena to burn (1708) - Esp. Hagiz & Jiv. - Hagiz mentions this fact in 1720 -
In his visit to Luzena in 1710. he must have invited the other wise friendly community of H. Luzena must have been generally receptive to Sob. sympathies.

In 1709 he was in Amsterdam - ^{he} had about a ban on H. there. - ~~which~~

In 1714. - he had H. burned again 1132 פ"ד

in Jerusalem 2.1671 d.c. 1750 in Jan.
He was teacher of Shimon ben the son of H.
He was the principal with father

was rep. for first פ"ד (1708) Amsterdam (1709) also Jerusalem (1714)

another x"1l

פ 22215 815 . 2 Vol.

Also teacher of / 22215 "2211 - Rabbi of Luzarna 1602.

In his old age R. of Jerusalem



p. 828) R. Nechemja Chaija, son of Mosche Chaijoh, of Safed, who was sent from the Holy Land to collect alms, became so obnoxious on account of the new and dangerous views, as they seemed to the Jews, promulgated in his writings, that he moved from Belgium, Germany and Poland, where he had finally betaken himself, into Turkey. Thence, however, he subsequently returned and once more went into Belgium. Read about him B. Joh. Jacob. Schudt's Memorabilia Judaica, part 2, book 6, appendix p. 383; and pt. 4, 2d continuation, p. 447, where the writings signed C.T.V. are due to Christian Gottlieb Unger, once a pastor of the Evangelical Lutheran Confession at Herrnlauschitz in Silesia, but through the fault of the works, as is plain to me from Unger's letters, are so badly expressed as to need much correction. For ~~he~~ first he calls R^e Nehemia Zeshotensis instead of Zaphetensis [of Safed] and his book is called Or Leelohim, whereas it should have been called Os Leelohim, and it saw the light of day at Berlin, not in 1711 as an octavo, but in 1713 as a quarto. The remaining words of Unger should be corrected as follows:

"R. Naphthali Cohen published in general in quarto form a work against ✓ R. Nehemiah, which was published in this year (1715) either at Dyrenfurth or at Frankfort on the Oder. At the end ~~his~~ name is seen expressed in plain words.

A similar
This second kind of polemical writing appeared in octavo form in 1713. About its author I am not clear, nor have I seen it complete. In both, a letter of R^{ab}bi Ayllon, head of the Spanish Jews of Amsterdam, is inserted, *about the negotio of R. Nechemja* and is phrased so *(not Ayllon)* bitterly that he is not afraid to call in mockery the Spanish Zephardeim (frogs) instead of ~~R~~ Sephardijim (Spanish). The third writing of this sort is by R. Moses Hagiz, printed in London the year before."

This notice of the controversy, brought against our subject by his contemporaries, I shall fill out from Cl. Andr. Norrelius', the Swede's "Prolegomena ad Phosphorum Fidei Orthodoxae", p. 23. "We received," he says, "the noted book... at Berlin in the thirteenth year of the century, printed in quarto, to use the common

phrase, in which the auhtor Chaja Chajon, a man of immense erudition, with the ^{be} face and language of Jochai (i.e. R. Someon ben Jochai in the book Sohar) and other learned men of his contemporaries, tried to bring back his people to the original and public confession of the Jewish church (p. 829)

"Here and there, moreover, in the aforementioned work he uses the same evidences as B. Kemper, a fact which we have observed with great pleasure and delight. A bitter opponent of his was Zevi bar Jacob, a German, in charge of ^{artistes} sacred things at the German synagogue at Amsterdam, who not only by his sharp sayings and flatteries picked ~~Nehemiah~~ to pieces Nehemiah, who was then here (at Amsterdam), but also stirred up the important Portuguese, as well as the German Jews. The Portuguese, however, being in general more equable and refined, examined the above-mentioned book with quiet industry, and in a publicly expressed judgment, acquitted it, as well as the author Nehemiah, from the unfavorable opinions of the Germans. Furthermore this same Nehemiah in the book... published in octavo in 1714, in a public legal proceeding, gave a magnificent apology for his teaching. At almost the same time at ^{Lugdunum (Lyons?)} Lyons, there arose against him a certain wealthy rabbi, Joseph Ergas by name, who likewise in two books ... and ... (Lyons, 1718, in octavo) dealt hardly with him. But he, preparing a new apology... which appeared at Amsterdam in the same year, turned his own weapons against so impudent an adversary. He also published ... against ... in which he cleansed the poisoned wounds of Joseph, by showing seriously that his thesis and his belief were altogether in conformity and agreement with the orthodox faith of the early church." To this effect Norrelius; and at the same time he promises extracts to be published later from those writings back and forth.

Add a like reasonable opinion about our Nehemiah expressed by C. Guilelmus Surenhusius which he uttered in a letter to the aforesaid Norrelius, prefixed to his Phosphorus, as follows: "For when in 1713 the church of Jerusalem

had sent its envoy Nehemiah Chia Chion to our neighborhood, to collect alms, in a three-year period, as is generally the practise, and this learned man during his journey, had published at Berlin the cabbalistical^{enfil 518} book entitled..."Robur Sit Deo", in which he had taught out of the Zohar, the Trinity and other Christian doctrines, he had been declared a heretic by the ecclesiastics and his book given to the flames, whence a few copies were snatched from the fire which failed to consume them, but the author, ^{not stoped by} (without interference from) the ecclesiastical ban, given in writing to other churches of the places by which he had to return, got back to his native country safely. Whence anyone may see how futile it is for Jews to teach the two doctrines mentioned above, when they reject them for themselves with so much violence."

Such are the views of Christian writers about the design and teaching of Nechemja. But in all other respects many of the Jews differ, especially the Germans. For although our personage found among the Spanish and Portuguese Jews not a few patrons and defenders, especially in ^{Holland} Belgium, e. g. R. Ayllon, rabbi of the Spanish Jews at Amsterdam (p. 830), many, however, attacked him vehemently. For an example let us adduce the preface of R. David Nieto, rabbi of the Spanish Jews at London, to the book against Nehemiah under the title ^{23 bk} ... which appeared in octavo at London in 1715, in Hebrew and Spanish. My translation from the Spanish reads as follows: "This little book, which presents a version of the book ^{23 bk} ...
^{The Fire & Fair}
 'Legal Fire', which I wrote in Hebrew at the direction of the illustrious leaders of the synagogue, consists of two dialogues, one of which refutes and the other expounds. The former shows by unanswerable arguments that the doctrines which Nechemja ⁸ Cijja Hayon tries to ~~advance~~ adduce as in conformity with the law, legitimate and revealed, are new, imaginary, spurious and false, and therefore contrary to our Holy Law, the doctrine of learned divines and scholarly Talmudists, as well as the infallible tradition which has been preserved through so many vexations and

calamities for more than 30 centuries, and the author should be held, without contradiction, as an archheretic, and his teaching as heresy."

"The expository dialogue confirms by suitable arguments what we together embrace and believe, viz., that we have a mystical theology, which we call the Cabbala, and this is expressed in phrases so abstruse, ambiguous and metaphysical that no one could penetrate to its real meaning without the help of a divine and angelic revelation, or an ancient and received tradition.

"The most obscure and enigmatic ~~phrases~~ phrases of this branch of learning induced the arch-heretic and apostate Schabtai Zevi and his menials and successors to expound them with a certain magisterial authority and such fidelity as if the inhabitants of the empyrean or the esoteric disciples of R. Simeon ben Jochai, author of the 'Zohar', a learned man whose fame equals his piety and devotion, had arisen. They claim for themselves the glorious name of faithful believers, and number the rest of the Jews among the heretics, blasphemers, doubters and apostates. Examples are to be found in Abraham Cardoso's book "Boker Abraham" and in Chajon's "Os Lelohim" at the beginning of p. 83, col. 2m and at the end of the book on p. 88, where he contends that he who does not admit his system concerning divinity and subscribe fully to his teachings is neither a Jew, nor can he keep the divine precepts exactly and rightly.¶

"From this abominable and execrable hypothesis has arisen such a horrible and offensive schism among the cabbalists that they are divided into two classes or schools, the one calling itself Old and the other New. The Old follows, embraces and approves the doctrine and teaching of R. Moses Carduero, R. Isaac Loria (who is called pre-eminently the German Doctor) and R. Menachem Asarja of Fano, men of the most complete knowledge and remarkable character, of singular (p. 831) probity, devoted and blameless life, and finally noted for their detestation of worldly honors, ambition and benefit, on which rocks men are wont, either from wickedness or

ignorance, to dash and make shipwreck.

"Those later persons who have restored and encouraged and who followed this pernicious and execrable sect as if they were ignorant of the precept that the law, written or mental, ought not to be denied or contradicted under pain of exclusion and rejection from the sacred and mystical body of Israel -- with a detestable impudence and incredible audacity tyrannically and despotically have set out to change or more properly speaking to overturn the chief articles of our Law, covering the existence of God, also those about rewards and punishments -- by twisting the text into the sense which they seem to prefer. Actually, however, they neither wish nor ought to tell the truth. And so they prepare them for approving their chimaeras, heresies and blasphemies, as will appear from the first dialogue. Therein I do not call up for examination all the matters that are susceptible of refutation, but only enough to show from the vain, barbarous and filthy remarks of Chajon, that his doctrine is impious and false.

"The Second Dialogue has the same scope, but in a different way. For when I saw that it was the design of Chajon the Arch-heretic to tear out of the souls of our people the roots of the firm and immutable faith and hope which they have fixed in the one, eternal and omnipotent God, and in this profession have endured so many and so great calamities, vexations and exile -- by bringing up objections that are light, sophistical, puerile and malicious -- building up his own system with vain, false and impious conjectures, created in the workshop of a barbarous and confused imagination, and fitting to his scheme the text of the Holy Scriptures, and the sayings of Talmudists and Cabbalists. I thought it best, in accordance with the worship of God and the preservation of our faith, to expound some points pertaining to this most grave matter. And here I should like to be assured that whoever reads this work with due attention, without prejudice or favor to either side, but with the true spirit that befits a pious and devoted Jew, will have a splendid antidote and

most efficacious remedy against the poison of Chajon the seducer, and at the same time will have a true, holy, sound and pure teaching drawn from our Holy Law and our learned doctors, conforming to sound reason, &c."

From this part of the preface it will be seen that R. David Nieto violently attacks R. Nechemja for taking the cabbalistic writings of the ancients in another sense from ~~that~~ ^{the} commonly held among the Jews today, and specially attacks the doctrine of the unity of God. This is confirmed by what we see that Surenhusius and Norrelius have written to the same effect (p. 832). The same R. Nieto mentions Shabbatai Zevi, as though Nechemja, a new attendant, has followed him in giving a new interpretation of cabbalistic doctrine. And hence, I think, it has come about that some Jews, in order to conciliate a greater odium and disrepute, tried to throw the suspicion on Nechemja, that he had undertaken ^{here} ~~to~~ to defend the cause of Schabtai Zevi and the role of Messiah which he had assumed. This I myself also reported (part 1, p. 910) out of the mouth of certain Jews, who assured me that the [✓] aforesaid Schabtai still survived in the mentality of Nechemja. To me indeed Nechemja, howsoever deeply immersed in Jewish errors, seems in part to be held by the more recent Jews as a witness for truth, and it is altogether regrettable that he has employed the manner of the Cabbalists, their ~~obscure~~ mode of writing which is so obscure that whatever he means can sometimes hardly be followed. Meanwhile that the Jews feared strongly for their welfare from the writings of Nechemja, is evident from the fact that the Italian, English, Belgian and German synagogues not only, in public writings attested their dissent, and strictly forbade the members of their faith to follow his doctrines, but also the most learned Jews, including David [✓] Nieto and Mosche Chagis, about whom anon, sharpened their pens against him.

So R. Nieto, in Dialogue 1 of the book just reviewed, testifies on p. 2 that the majority of the synagogues of Italy, Germany and Turkey anathematized the [✓] author and his books. ^① First, moreover, to oppose him was R. Zevi Germanus (about whom above), in the succinct declaration prepared against his ^② ~~...~~ in the month of

✓ Tammuz, 1713; he was followed by R. Jehuda Bariel of Mantua, who⁽²⁾ stirred up other heads of synagogues to do the same thing. And they obeyed this behest, as is apparent from the letters and responsa which they issued under the name ...^{שולחן ערוך}, about which book we shall speak anon.

Nechemja indeed, either in accordance with the custom common among his people, or through fear of something happening to his book, had prefixed the censures and approbations of various rabbis to his treatise... viz., Naphthali Cohen^{ש"ס} then rabbi of Frankfort on the Main, David Oppenheim, first rabbi of Prague, R. Gabriel, rabbi of Nikolsburg, Aaron, rabbi of Berlin and through the whole Mark, Jehuda Lef, rabbi of Glogau, Joseph b. Schelomo Flammata, rabbi of Ancona, and three Venetians, ~~sa~~ Solomon b. Jeschaja Nizza, David b. Solomon Altaras and Raphael b. Solomon de Silva. But some of them, viz., R. Gabriel, Joseph Flammata (p. 833) & Jac. Aboab testified by the letters which David Nieto (l. c. p. 7) adduces that they had neither seen the book nor ever approved it.

To understand this controversy^{ש"ס}, the book ... Letter of Zeli²⁰⁰², is pertinent. This appeared anonymously, and without place or date in an edition of 20 leaves in quarto, at Berlin, as I suspect, by R. Mosche Chagis. In it the defenders of both sides to the controversy are recorded, but at the same time there is a reply to a work published by the Spanish Jews of Amsterdam, against ~~which~~ Moses Chagis in behalf of Nechemja. And let the facts in general suffice concerning the history of the controversy and the excitement it aroused among the Jews. Now let us add a few remarks about Nechemja's writings and his principal opponent.

1)... "Let there Be Strength in God" from ~~Ex~~ Ps. 68,35, Berlin, in the year ... 473, C. 1713, published by Baruch Buchbinder in 88 quarto leaves.

2* These are the facts about this book. The text, printed in square letters, contains some cabalistic theses entitled ... This is surrounded by a two-fold commentary, one called ...^{ש"ס}, the other ...^{ש"ס}. The author has prefixed ... or "Innate Ideas",¹⁷¹³

of which I disputes whether it is lawful to inquire into the mystery of the work Mercava. II. whether it is lawful for anyone to teach the cabbala, or only one who resembles an angel of God. III. whether man can know God. These Innate Ideas are examined by R. David Nieto in Dialogue I of the book heretofore mentioned. In the two-fold commentary various passages of the Holy Scriptures, the Zohar and other cabbalistical writings are explained.

21 NOV 1723

2).... at Berlin in ... i. e. 473 C. 1713, published by Baruch Buchbinder in 87 quarto leaves. This is a commentary on the Pentateuch arranged in the order of the Parashiyot, in which various passages of the Talmud, Midrash, Rashi and other interpreters of the Law are illustrated. The author writes in a preface that he, when on shipboard, was badly treated, and was deprived of everything, both books and resources; however, he found a haven at Prague with David Oppenheim, head of the synagogue, who helped him generously; he wrote this book in three months time.

3) "Flame of God", from Canticles VIII, 6. A commentary on the Zohar. Amsterdam 474 D. 1714, in 27 octavo leaves, to which are added another work of 7 leaves#### entitled ... (p. 834)

4) "The Secret of Unity", at Venice in ... 471, C. 1711, in 48 16mo leaves, published by Jehuda B. Joseph... It treats of the mysteries of Keriath Schema. This book includes another entitled ... "Supreme Crown", which comments on the unity of God, in a cabbalistic manner.

✱ That the first book of our writer had many enemies among the Jews, is evident from the above. Chief of these was R. Zevi b. Jacob, a German, head of the synagogue of the German Jews at Amsterdam. He was followed by R. David Nieto in the book just reviewed a little more fully, which we have also discussed above under his name; then by R. Mosche Chagis in ... about whom also see above under his name. Letters of other rabbis from various regions and synagogues, combined in one volume, appeared at Amsterdam in 474, C. 1714, in octavo, with 51 leaves, under the title ... "Wars of God, and the Sword of God." It contains the judgments of various synagogues, chiefly Italian,

e.g., ~~Rm~~ of Rome, Ancona, etc. that our hero should be expelled from the Jewish body.

Add ... about which see shortly previously.

To these was opposed Nechemja in various smaller writings, viz., in "Hunter of the Stag", (Amsterdam 474, C. 1714, in octavo, 40 pages). There the polemical writing of R. Zevi b. Jacob, critical of Nechemja under the title ..., "Poison of the Stag", was refuted, with another refutation added on the side, entitled ... Prefixed is an approbation of the rabbis of the synagogue of the Spanish Jews at Amsterdam, Solomon b. Jacob Ailjon, David b. Atar, Schemuel b. Aaron, David Israel Athias, Solomon Abarbanel, Solomon de Mesa, doctor, and David Mendes de Silva, together with ~~the~~ a rather long preface of Nechemja, in which he goes over the history of the controversy affecting him. At the end, p. 37 ff, is an argument against R. Naphthali Cohen, onetime rabbi at Frankfort on the Main.



Who Began the Inquisition in Amsterdam.

Jacob Emden, son of 3rd, says that 5th did, ~~at~~ 227 05-20
216117 252. (220 1/2 p. 33. Warsaw, 1896)

States: Representatives of Seph. community came to 3rd to give
opinion on H. + his Book. - Preferred 3rd to their own Rabbi for
he was under cloud, having the year before, given his approbation
to books of Cardoso, written in Spanish, sent to Amster. ^{Book}
Nevertheless these books of C. were burnt by order of 3rd.
Was with him only short time.

At first they accepted 3rd verdict - drove H. from their
Synagogue.

But Ag. - hunt - appeals to his people. Seph. pride + prestige
involved vs. Ashkenazim upstarts, Had to vindicate Seph.
community + their pen. - Politics! - H. recalled.

Inquisition last a whole year.

Finally 3rd summoned to Court of Law (gentile). Remarks
himself + family from Amsterdam. Goes to London!

(Nieto - had defended him. N. attacks H. -)

Wolf
~~5th~~

says that 3rd began, followed by Nieto, and 3rd
by 5th. (Bib. Heb. p. 834).

Printed in Amsterdam, 1714 (א"ת 1714)

Contents

- 1- כתב וחר"ב of Bet Din of Rome (1-2 l.). Friday, 20 Kislev 381.
- 2- כתב of Jacob Daniel b. Abr. 1st of Ferrara (2 l. 8a) Sat. Night 15 Kislev 383
- 3- כתב וחר"ב of Joseph 1st of Ancona (8a-11 l.). א"ת 1714
4. א"ת 1714 of Samson b. John Morpurgo ^{Ancona} (12a-13 l.) Wed. 5 Heshvan 383
and a second letter from him (13 l.) Sat. 15 Heshvan
5. כתב וחר"ב R. Abraham 1st of Turin (13 l.-17 l.) א"ת 1714
6. כתב וחר"ב R. Gabriel 1st of (18a-20 a)
(formerly Turin)
7. כתב וחר"ב R. Joel 1st of Alexandria (20a-21 l.) no date
after 1000 of Seph. of Amsterdam 7 Heshvan 381
8. כתב וחר"ב R. Jacob Cohen of Coblenz (22a-24 l.) no date, this year.
9. א"ת 1714 of 1st of Amsterdam (25a-26a) א"ת 1714
10. א"ת 1714 Decision of Seph. Court (26 l.-42 l.) - after 1000
+ retort item by item
11. א"ת 1714 Letter of R. Judah b. Eliezer Brieh-Mantua (42 l.-43 l.) א"ת 1714
and second statement after 1000

12. Brievis affert to Rabbi to join syn of 10 to exam. book. עכ (44a-45a) א"י

(1) Countersigned by Isaac Haggan Cohen
(Cantavini?) Padua (45a-46a) - א"י

(2) " Withheld b. Messulam Hakevi - Pissaro (46a) 13 Sholat
31a

(3) Rome - Isaac b. Mendai Cantavura (46a-46b) Sat. 27 Sholat
א"י
and 50 others

(4) 6 from Ferrara (46b-47a) Thurs. 23 Sholat
א"י

(5) Joseph b. Emanuel Ligos (47a-48a) Thurs. 21 Sholat
א"י

(6) Gabriel Turin (48a) 2 Sholat
א"י

(7) Joel Alexandria (48a-49a) 2 Sholat
א"י

(8) Abraham 1120 (48b-49b) 2 Sholat
א"י

13. Letter of Samson Morfugo (49b-50a) 3 Adar
Ancona. א"י

14) Letter of Joel Cohen Coblenz (50a-51a) Thurs. 21 Adar

15) 1120 - of Cong. of Ancona (51a) 6 Sholat
-late- Joseph Piamilla et. Morfugo א"י

ס' ורבי סר"ח (גלוס) זקנו ג. חס. - מאחזקה א"ה 16)



51717 - p. 12, 22
Notes. Written in 1714 - 1714. - Pt. Amsterdam, 1714.

40. Suffered much in youth - Cast him in place of 11/17/22,
resents attacks upon him - Will persist -

Followers of S.Z. who carried on his work

- ① Juverio Salonica, admirable man & pious
- ② Florentine
- ③ Philozof
- ④ Cardoso.

Claims that H. learned from Cardoso (1h) 1/11/11 32a

Calls Agillon - 1/11/11 32a
Curses him (23a) - Denies God (7h)
Counts heavily on Brisk (2a)

Mentions also

WRHS
Ergas

AMERICAN JEWISH ARCHIVES

1/11/11 32a
1/11/11 32a
1/11/11 32a

According to his first announcement by travelling merchants who told
First set to thinking abt H. by R. Abraham (1/11/11 32a)

who in 1712 visited Amsterdam. Kept cautious & watch-
ful attitude towards him, not hostile until H. came to
town with his ^{printed} 1/11/11 32a. The 3/11/11 decided to investigate
him (who raised the question?). He gets copy of book & together
with 3/11/11 study it. Full of heresy & poison! Partic. H's
statement that even if man were pious & observed law & was scholar,
but did not believe as H. held, was doomed to hell. Decided
to publicize facts abt. H. - Is not afraid of consequences!
Will write to all J. communities - Rally them.

There are many heresies which have stemmed only S.Z.
like Cardoso - H. is one of them.

He had heard them as early as 1687 - ^{- at his marriage -} and the apostasy
to which Philosophy's doctrines and Florentine's doctrines
led -

~~For the 22nd~~ - written after 'Verdict
of Seven'

- ① Prof of Ime Cabot is whether his teachings
are in agreement with classic C.
- ② Not every one can dabble in C - Must be
scholar - wise - etc. Will 12, 13, 14, 15, 16, 17
- ③ There are things which should be left hidden,
esp. from those not able to grasp.
- ④ Even if H ~~doctrines~~ were true, he is guilty
of publishing them - discharging injunctions of
12th. Rabbs forbade ~~to~~ to lead n'r in public.
- ⑤ H claims that 1500 was of 1712 and 1713 -
while Venice 2000 written in 1711 presupposes
that 1712 + 13 / 6h But Venice '00 may refer
to Ancona to this -
- ⑥ D. often paraphrases my on 1712-23.

~~⑦ Venice~~

- ⑧ Calls H style of reasoning the total 1712-23 ⑧
- distorts plain meaning. Quote only those parts
which suit his purpose ⑧
- ⑦ Calls the com author of Agellon "1712-23 NTS"
- ⑧ Zealots in Unity

⑨ He had previously warned against these heretical sects ⁽³⁾
in *pp. 110 a - 111 b*, and in *Introd. to 3/3 18*

⑩ Gyllon should have kept out of it - ① Himself a suspect ② Had endorsed Cardon ③ But he had been given to G. et al. for opinion which they gave. G. should not have constructed them. It was he who stirred up his Ephraim community - part. 6 judges. (9b)

⑪ G. really wished to endorse heretical opinions of A. because he agreed with him. (10a)

⑫ Had refused to appear before Pontifical Tribunal to answer G's arguments. Could have - for his doctrines opposed not only ^{would have caused disunity} but also Christ & the Church. (10a) Refused to write down his position & send it to Rabbin.

⑬ His opponents are worthy of death.

⑭ Renounces H's statement that God delights in one who studies C. even if he errs. Just the contrary opinions of Rabbin. H. engages in prohibited studies. (11b), up to a certain point ^(9a) C. studies are permitted. Beyond, not - and with adequate preparation (25b) Can man know God? H. says yes. Chay. denounces him. (11b-12a) (and not only this hostility but then speculations - God cannot be known - except through his acts. (13b)

⑩ H. believed in God's corporeality - 21/p 18d - so as to be able to identify g'l with g'd - (12a). Mess. is not God, nor of essence of God -

⑪ There is only g'd = o'l - object of worship. the 1137 p3c is an emanation - subordinate to God. g'l is Second Cause in relation to o'l who is First Cause. (17b). H. claims that worship is due to 1137 p3c! 220 is First Cause! and is without end o'l. When Athanasius C. called 220, o'l, it was in its relation to o'l who is not in sense of the First Cause! (18a)

⑫ Explains his own individ. to Idros, published 1708 which H. quoted in 337 (17b)

Prayer is always to o'l but then canals of special 1137 p3c - in accordance with what wants to pray for - (20a)

⑬ God cannot be known (20b) - only thru his acts. Even 220 cannot be known (21a)

⑭ Answer argument of H. based on Zohar, Lev. 26

⑮ H. & Cardozo in the main are alike - Differ only 1137 p3c 1137 p3c 1137 p3c 1137 p3c. Can. holds first view (2). H. second!

In all else they agree

(1) God of Israel is not First Cause, nor Ein Sof, but second cause

(2) Has End and Limit.

(3) Can be grasped by man

(4) Is male and female

(5) Israel is to-day without true God (23b)

(21) Enumerates 40 names

(1) God has limit (2) God does change (3) Ein Sof is not the creator (4) God 'became'

(22) It was influenced by Cardozo 23b - 24a - refers to him.

(25) The windfall of these people. ~~But~~ Jews, except these miserable few, ~~has~~ really under know God. - Chofetz - (25b). Reformed Israel!

call them Godless - Even worse > Karaites for the latter spoke respectfully of J. scholars.

No modesty - humility - love of morality - holiness in their writings - only warlike, heavy, ~~long~~ deephears etc.

(24) Can easily distort texts. E.g. Mishna at end of Nipix n's and n's in Parasha 12.

36 If it is not what H. presents, from whom did he receive it?
How dare he contradict him a in p. 39 b.

37 It's interpretations of Zohar (as p. 18b; 22; 40b; 59) are false.

38 Refus to criticism of Ergas of H's "in 20th" (31a)

39 H stole from Poles (p. 60)

40 Criticizes Sephard. community - (even of old ready to die in sh)
did they not ask opinion of Rabbis near & far? (31b)

appeals to ~~Sephard~~ Jews of Amsterdam to ~~refuse~~ ^{refuse} Azkhar - +

False judges - false witnesses - not to think that they have right to ignore the Ashkenazi ^{Rabbis +} ~~scribes~~ - 1/12/13
part of the poll and 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13
32a - 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13 1/12/13

41 Accuses Azkhar + judges. ~~in~~ Their position in Seph
(37b) 1/12/13 1/12/13 - 1/12/13 1/12/13
32a

42 proba rel written before 1/12/13 (32b)

43 All the heresies were invented by S.Z. their followers to explain his apostasy (32b)

44 Speaks of his family of 101 - 28 generations ^{in father's side} from west men + boys of Castile + 18 " in mother side - the

Galanth family (326). Mr Pride!

- (44) Book, it was given to him by Parnasius - to express my opinion, with consent of 25 ppl. Then they turned back over, at instg. of Ayllen, to others (32b) not qualified - out of false pride they decided.
- (45) all communities are one - final, no more -
of Seph. comm. cannot claim independence - Cannot be flattered, when principle is involved
(33a) 27/3/20 / 19/10/16, 2 / 11/10/16
- (46) Based himself on (33b) 27/3/20 / 19/10/16, 2 / 11/10/16
- (47) Addressed himself to Seph. community - It was the
which kept them from denouncing H. But he (Seph.) could not be silent,
just to flatter Seph. comm.
WRHS AMERICAN JEWISH ARCHIVES
- (48) States that 11/53 relation is work of Y"l. (34a)
- (49) Realizes that Seph. C- still persists. Ignores 100 halakim of Turkey - Poland. Germany + Italy + 3 1/2 of Jerusalem (34a). Therefore will write art entire matter, make it public, expose hypocrites, Ayllen, let future generations judge!
- (50) Describes heretical sects - call sin, holy - When eat on fast days - it's "spiritual" report - When luxuriates - it is to draw up spirit of holiness

Everything in/put out is a great mystery" (34b) - to draw
believers from 1814 - (9)

① Another sect - () since coming, mess 53.
- Sir Adam already connected - new 531X! - Every-
thing is now permissible - incest etc. Jews only
bec. they were born Jews -

⑤ Tells story of Ayllon. # (34b). A. fell prey to heretics
of Friends, Philon & Florentin - married an admirer of
(1st 1814 - 1822 p 1000?) - Left for foreign parts - came to Am.
Men who knew her antecedents overlooked it - He was
connected in 1699 about A. Left Silent! So as not
to hurt a repentant sinner! (34a) + the honour of the
shop. Recounts some c. abominations of Ag. -
some illegal decisions -

⑤2 Explains why he does not go to Lyonnais?
(35b)

⑤3 blames civil war - praying! 35b

⑤4 If controversy caused him wandering - it is
in things. His parents before him were also
persecuted - exile - (36a) did not do it
for honor or vengeance! Will be undoubtedly!

55/ Take for war upon them (36b) - address himself to
community - / says politics! - say no need to have
Put sinners under p'n. ! Need my authority!
Else, we shall be compelled to withdraw from
you! If they obey - then all will be well.
Speak with dignity! (37a)

56/ be for culprits - must repent, submit to
punishment - charge poor, profess. + name -
all will be lovely! - will forget them all
the merits of persecution - so will all robbers
Prays for them for himself (37b)
" " his return to Jerusalem.

2nd man - anonymous 2)
H. printed his report and D.P.R. 2 + 6777 + 1/12/21
① Claims that he went on Sunday Jan. 1/12/21 to meeting
house of Parnassus - begged them to see heresy, but
Rejected him - hee, then broken down 'politics' - Result
dispatch of note, 12th 1871

② J.R. had been summoned Nov. 9-17/3 before
Committee Silas Van Landuyne. Ready to state
his case.

5th, 10, told ~~to~~ in presence, 10 men to
messenger Joseph Cohen before - to them.
Wanted peace - wrote to some

③ Song for David John Sta Tabarland Suga

Demands Expulsion of Arden

Revocation of C.D.

Ask people to avoid them

Hagez' first blast

After ~~st~~ 'maamad' refused his ~~proposal~~.



not created, but emanated.
 ∴ no diminution in them, n in God who emanated them
 Are a strict Unity - among eos and with Pls
 - diff. aspects of one and same being - diff. rays
 from same light.
 Are all perfect - diff. only as th diff. colors of same light
Are infinite and yet finite - finite when Pls with -
 draws His fullness from them.

This world, too, is not a creation - but is offspring & image
 of King & Queen - "and ^{farther} expansion & evolution of Pls -
 which are themselves emanations (Pls)

— פנים — Faces.

The אלהים are divided into 3 Triads ① עולם הפנים = Intelligible world ② עולם המוסר = Moral & Sensuous world ③ עולם המאכל = Material world

These 3 aspects in which Elohim manifested himself are called פנים :

¶ These 3 Triads are also called designated ① אלהים (2) אלהות and (3) אלה. These 3 are the אבות - Middle Pillar.

The second triad = אלהות - is also called עולם המוסר
 The third " = אלה - " " " עולם המאכל = אדם = אדם = אדם

The Highest Trinity is : The Father - The King - The Queen

¶ These 3 and all people - created the Universe! - Creation arose from conjunction of these emanations - Specifically from union of King and Queen.